

BID'AT KE KHILAF 100 FATWE

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Ahle Sunnat mein Raaij Jaahilaana rusoomaat ka Radd

Imam Ahmed Raza ki Ta'limaat ki raushni mein

Bid'aat ke Khilaaf Sau 100 Fatwe

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Arz-e-Moallif

Sheikhul-islam Wal-Muslimeen, Mujaddid-e-Aazam Deen o Millat Imam-e-Ahle Sunnat Imam Ahmed Raza Khan Muhaddis Bareilvi alaihir rehma apne waqt ke Jayyid aalim faazil they. Allah ta'ala ne aap ki zaat mein ba-yak waqt bahot si khusoosiyaat ko jama farma diya tha. Ek taraf aap ek behtareen faqih they. Aap ki nazar Ilm-e-Tafseer o taaweel aur Ahadees-e-Nabavi par bahot gehri thi aur aap ki ilmiyat aur asaabat-e-raaye ke apne hi nahi balke begaane bhi qaayel they. Aap ki sab se badi imtiyaazi khusoosiyat "Ishq-e-Rasool" Sallal lahu alaihi wasallam hai. Saari zindagi aap ne madhe Rasool mein sarf ki.

Imam Ahmed Raza Khan Muhaddis Bareili alaihir rehma ke baare mein ek aam ghalat fehmi yeh paayi jaati hai ke un ki wajah se barre sagheer paak o hind mein Bid'aat ko farogh haasil huwa aur deen mein aisi nayi nayi baatein paida huyin jin se shaare' alaihis salaam ka door ka bhi waasta nahi raha ... lekin jab hum Imam Ahmed Raza alaihir rehma ki tehreero'n aur khaas taur par un ke Fatawa ka mutaale'a karte hain to hamein pata chalta hai ke Bid'aat ko farogh dene ka ilzaam na sirf yeh ke ghalat hai balke sara-sar un se na-waaqfiyat ka nateeja hai .

khule zahen o dimaagh ke saath Imaame Ahle Sunant alaihir rehma ki tehreeron aur Fataawa ke mutaale'a se Imame Ahle Sunnat ki jo tasweer hamaare saamne aati hai woh ek aise Daa'i aur deeni rehnuma ki hai jis ne apne zamaane mein shiddat ke saath aur ba-zaabta taur par Bid'aat o munkiraat ke khilaaf tehreek chala rakkhi thi aur apne makhsoos mizaaj ke mutabiq un ke khilaaf bade hi sakht alfaaz istemaal kiye hain.

lehaaza hum is kitaab mein un tamaam ghair shar'i rusumaat aur

woh khurafaat jin ki nisbat Imam Ahmed Raza Khan Muhaddis-e Bareili alaihir rehma ki taraf jaati hai, aap hi ki kutub se is ki mukhalifat saabit karenge taake aam musalmaano'n par yeh waazeh ho jaaye ke un tamaam khurafaat aur Bid'aat ka Imam Ahmed Raza alaihir rehma aur un ke sachche maslak se koi taalluq nahi.

Is kitaab ko padhne ke baad apni ghalat gumaani ka muhaasba karein, neez andaaza lagayein ke unhon ne Bid'aat ka sadd-e-baab kiya ya un ko farogh diya. Aaj bhi un ke bataaye huwe tareeqo'n par chalne ki koshish ki jaaye to mu'aashre mein nikhaar aa sakta hai. Bid'aat o munkiraat ko jad se ukhaadne ke liye tasnifaat-e-Imam Ahmed Raza alaihir rehma se hamein bahot kuchh mil sakta hai. Aap alaihir rehma ne yehi paighaam diya aur har mod par islami ehkaam ko madde nazar rakhte huwe apna safare shauq aage badhaane ki talqeen farmaai.

Allah ta'ala yeh kitaab tamaam musalmaano'n ke liye naafe' banaaye aur is kitaab ke padhne se bad-gumaano'n ki bad-gumaani door ho. Aameen summa Aameen

Yeh kitaab Raza Academy Mumbai ki jaanib se shaya ki ja rahi hai, jo arsa-e-daraaz se Aala Hazrat Imam Ahmed Raza ke afkaar o nazryiaat ki tarweej o isha'at mein sargaram hai. Allah Rabul-izzat un ko daarain ki ne'mato'n se maala maal farmaaye.

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Karachi, Pakistan

Bad Gumaani Haraam hai

Al-Qur'an: **يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ**

Tarjama: aey Imaan walo! bahot se gumaano'n se bacho: beshak baaz gumaan gunaah hain. (Suratul Hujraat, Aayat 12, Para 26)

Hadees Shareef: (Bure) gumaan se door raho ke (bure) gumaan sab se badh kar jhooti baat hai.

(Sahih Bukhari, Kitaabul adab, Hadees 6066, jild 3, Page 117)

Baaz Gumaan Gunah Hain

Ek martaba Imaam Ja'far Saadiq Raziya'llahu anho tanha ek gudri pehne Madina Tayyiba se Ka'ba Moazzama ko tashreef le ja rahe they aur haath mein sirf ek Taamlot (yaani donga) tha. Shafeeq Balkhi alaihir rehman ne dekha (to) dil mein khayaal kiya ke yeh faqeer auro'n par apna baar (yaani bojha) daalna chahta hai. Yeh waswasa Shaytaani aana tha ke Imam Ja'far Saadiq raziya'llahu anho ne farmaya: Shafeeq ... bacho gumaano'n se (ke) baaz gumaan gunah hote hain. Naam bataane aur waswasa-e-dili par aagaahi se (Hazrat Shafeeq Balkhi ko) nihayat aqeedat ho gayi aur Imam ke saath ho liye. Raaste mein ek teele par pahonch kar Imam sahib ne is se thodi ret lekar taamlot (yaani donge) mein ghol kar piya aur Shafeeq balkhi se bhi peene ko farmaya. Unhein inkaar ka chaara na huwa. Jab piya to aise nafees lazeer aur khushbu-daar sattu they ke Umr bhar na dekhe na sune.

(Uyoonul Hikayaat, Hikayat number 131, pg. 149-150)

Sheikhul-Islam Allama Syed Muhammad Madani Miyan Kichhauchhvi farmaate hain ke Muhaddis-e-Bareily alaihir rehman kisi naye mazhab ke baani na they, az awwal taa aakhir muqallid rahe. Un ki har tehreer Kitaab o Sunnat aur Ijma o qiyaas ki sahih

tarjamaan rahi. Neez Salf Saleheen wa aimma-e-mujtehideen ke irshadaat aur maslak-e-aslaaf ko wazeh taur par pesh karti rahi. Woh zindagi ke kisi goshe mein ek pal ke liye bhi "Sabeel-e-Momineen Saleheen" se nahi hate. Ab agar aise karne waalon ko "Bareilvi" keh diya gaya to kya Bareilviyat wa Sunniyat ko bilkul mutradiful maana nahi qaraar diya gaya? Aur Bareilviyat ke wujood ka aaghaaz Muhaddise Bareily alaihir rehma ke wujood se pehle hi tasleem nahi kar liya gaya?

Mazaraat-e-Auliya par hone waale Khurafaat

Allah ta'ala ke nek bando'n ke mazaraat Sha'aaerillah (Allah ki Nishaaniya'n) hain, un ka ahteraam o adab har musalman par laazim hai. Khaasaan-e-Khuda har daur mein Mazaraat-e-Auliya par haazir hokar faiz haasil karte hain. Sahaba-e-Kiraam alaihimur rizwaan apne Maula Sallallahu alaihi wasallam ke mazaar par haazir hokar Aap Sallal lahu alaihi wasallam se Faiz haasil kiya karte they. Phir Taaba'een-e-kiraam Sahaba kiraam alaihimur rizwaan ke mazaraat par haazir hokar Faiz haasil kiya karte they. Phir Tabe' Taaba'een, Taaba'een-e-kiraam ke mazaraat par haazir hokar Faiz haasil kiya karte they. Tabe' Taaba'een aur Auliya kiraam ke mazaraat par aaj tak awaam o khwaas haazir hokar Faiz haasil karte hain aur in-sha Allah ye silsila qiyamat tak jaari rahega.

La-deeni quwaton ka ye hamesha se watirah raha hai ke woh muqaddas maqamaat ko badnaam karne ke liye wahaan khurafaat o munkiraat ka bazaar garam karwaate hain taake musalmano'n ke dilo'n se muqaddas maqamaat aur Sha'aaerillah (Allah ki Nishaaniya'n) ki tazeem o adab khatm kiya ja sake. Ye silsila sab se pehle baitul-maqdis se shuru kiya gaya. Waha'n fahaashi wa uryaani ke adde qaaim kiye gaye, sharaabein farokht ki jaane lagi'n aur duniya bhar se log sirf ayyaashi karne ke liye baitul-maqdis

aate they. (Ma'aazAllah)

Isi tarah aaj bhi Mazaraat-e-Auliya par khurafaat, Munkiraat, Charas o bhang, dhol tamaashe, naach gaane aur raqs o suroor ki mehfilein sajaayi jaati hain taake musalman un muqaddas hastiyo'n se badzan hokar yaha'n ka rukh na karein. Afsos ki baat to ye hai ke baaz log ye tamaam khurafaat Ahle-Sunnat aur Imam-e-Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rehma ke khaate mein daalte hain jo ke bahot sakht qism ki khiyanat hai.

Is baat ko bhi mash'hoor kiya jaata hai ke ye saare kaam jo ghalat hain' ye Imam Ahmed Raza Khan Muhaddise Bareily alaihir rehma ki ta'limaat hain. Phir is tarah awaamun-naas ko ahle-Sunnat aur Imam-e-Ahle-Sunnat alaihir rahma se bar-ghashta (door) kiya jaata hai. Agar hum log Imam-e-ahle-Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rehma ki kitaabon aur aap ke farameen ka mutaale'a karein to ye baat waazeh ho jaayegi ke Aala Hazrat alaihir rehma Bid'aat o Munkiraat ke qaate' yaani khatm karne waale they. Ab mazaraat par hone waale khurafaat ke mutalliq aap hi ke Farameen aur kitaabon se asl haqeeqat mulahiza karein aur apni bad-gumaani ko door karein.

Mazaar Shareef ko Bosa dena aur Tawaaf karna

Imam Ahmed Raza Khan Muhaddise bareily alaihir rehma farmaate hain ke Mazaar ka Tawaaf ke mahez ba-niyat tazeem kiya jaaye na-jaaiz hai ke tazeem bit-tawaaf makhsoos Khaana-e-Ka'aba hai. Mazaar Shareef ko bosa nahi dena chahiye. Ulama ka is mas'le mein ikhtilaaf hai magar bosa dene se bachna behtar hai aur isi mein adab ziyada hai. Aastaana bosi mein harj nahi aur aankhon se lagaana bhi jaaiz, ke is se Shara' mein mumani'at na aayi aur jis cheez ko Shara' ne mana na farmaaya woh mana nahi ho sakti. Allah Taala ka farmaan: "ان الحكم الا الله" haath baandhe ulte paaon

aana ek tarze adab hai aur jis adab se Shara' ne mana na farmaya is mein harj nahi. Haa'n agar is mein apni ya doosre ki eeza ka andesha ho to is se ehtiraaz (bachaa) kiya jaaye. (Fataawa Rizviya, jild 4, Pg: 8, Raza academy, Mumbai)

Rauza-e-Anwar par haazri ka Sahi Tareeqa

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rehma irshaad farmaate hain ke khabardaar jaali shareef (Huzoor alaihis salaam ke Mazaar Shareef ki Sunehri Jaaliyo'n) ko bosa dene (Choomne) ya haath lagaane se bacho ke khilaafe adab hai balke (Jaali Shareef) se chaar haath faasla se ziyada qareeb na jao. ye un ki rehmat kya kam hai ke tum ko apne Huzoor bulaaya, apne Mawaajeh Aqdas mein jagah bakhshi, un ki nigaah karam agarche har jagah tumhaari taraf thi, ab khusoosiyat aur is darja qurb ke sath hai.

(Fataawa Rizviya jadeed, jild: 10, Pg: 765, matbu'a Jame'a Nizamiya, Lahore)

Rauza-e-Anwar par Tawaaf o Sajda mana hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma irshaad farmaate hain: Roza-e-Anwar ka tawaaf na karo, na sajda karo, na itna jhukna ke ruku ke baraabar ho. Huzoor Nabi-e-kareem Sallallahu alaihi wasallam ki ta'zeem unki ita'at mein hai. (Fataawa Rizviya Jadeed, jild: 10, Pg: 769, Matbu'a Jame'a Nizamiya, Lahore)

Maloom huwa ke Mazaarat par sajda karne waale log jaahilo'n mein se hain aur jaahilo'n ki harkat ko tamaam Ahle Sunnat ke sar daalna sara-sar khiyanat hai, aur Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ki ta'leemaat ke khilaaf hai.

Mazaraat par Chaadar Chadhaana

Imame ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se Mazaraat par chaadar chadhaane ke muta'lliq daryaaft kiya to jawaab diya: jab chaadar maujood ho aur hanooz puraani ya kharaab na huyi ke badalne ki haajat ho to bekaar chaadar chadhaana fuzool hai balke jo daam is mein sarf karein Allah Ta'ala ke Wali ki Roohe Mubaarak ko Esaale Sawaab ke liye mohtaaj ko dein. (Ahkaam-e-Shariat, Hissa 1, Pg: 42)

Urs ka Din khaas kyun kiya jaata hai?

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke Buzrugaan-e-deen ke Aa'raas (Urs) ke ta'ayyun (yaani Urs ka din muqarrar karne) mein bhi koi Maslahat hai?

Aap ne jawaaban irshaad farmaaya: Ha'n Auliyaa-e-Kiraam ki Arwaah-e-Tayyiba ko un ke wisaal ke din quboor-e-Kareema ki taraf tawajjeh ziyaada hoti hai chunaanche woh waqt jo khaas wisaal ka hai, akhaze Barkaat (barkaat lene) ke liye ziyaada munaasib hota hai. (MalfoozaatShareef, Pg.:383, Matbu'a Maktabatul Madina Karachi)

Urs mein Aatish Baazi aur Niyaaz ka

Khaana Lutaana Haraam hai

Sawaal: Buzrgan-e-Deen ke Urs mein shab ko Aatish Baazi jalaana aur raushni ba-kasrat karna bila haajat aur jo Khaana bagarz-e-Esaale Sawaab pakaaya gaya ho, is ko lutaana ke jo lootne walo'n ke pairo'n mein kayi mann kharaab hokar mitti mein mil gaya ho, is fe'al (kaam) ko baaniyaane Urs mojibe fakhr aur baa'ise Barkat qiyaas karte hain. Shari'ate Aali mein is ka kya hukm hai?

Jawaab: Aatish Baazi israaf hai aur israaf Haraam hai, Khaane ka aisa Lutaana be-adbi hai aur be-adbi mehroomi hai, tazee' maal (maal barbad kaarna) hai aur tazee' haraam. Raushni agar masaaleh Shari'ah se khaali ho to woh bhi israaf hai. (Fataawa Rizviya jadeed, jild: 24, pg: 112, Raza Foundation, Lahore)

Urs mein Randiyo'n ka Naach Haraam hai

Sawaal: Taqviyatul I'maan maulvi Iamaa'il ki fakhrul matabe' Lukhnow ki chhapi huyi ke safha 329 par jo Urs shareef ki tardeed mein kuch nazm hai aur Randi waghaira ka hawala diya hai' usey jo padha to jaha'n tak aql ne kaam kiya sachcha maloom huwa kyunke aksar Urs mein Randiya'n naachti hain aur bahut bahut gunah hote hain aur randiyo'n ke saath unke yaar aashna bhi nazar aate hain aur aankhon se sab aadmi dekhe hain aur tarah tarah ke khayaal aate hain. Kyunke khyaal-e-bad wa nek apne qabze mein nahi, aisi aur bahut saari baatein likhi hain jin ko dekh kar tasalli bakhsh jawaab deejiye?

Jawaab: Randiyo'n ka naach beshak Haraam hai. Auliya-e-kiraam ke Urso'n mein be-qaid jaahilon ne yeh maa'siyat phailaai hai.

(Fataawa Rizviya jadeed, jild:29, pg:92, Matbu'a Raza Foundation, Lahore)

Wajd ka Shar'i Hukm

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se sawaal kiya gaya ke Majlise Samaa' mein agar Mazaameer na ho'n (aur) Samaa' jaaiz ho to wajd waalo'n ka raqs jaaiz hai ya nahi?

Aap ne jawaaban irshaad farmaaya ke agar wajd Saadiq (yaani sachcha) hai aur haal ghaalib aur aql Mastoor (yaani zaael) aur is

aalam se door to is par to qalam hi jaari nahi.

Aur agar ba-takalluf wajd karta hai to "tashnee' aur taksar" yaani lachke todne ke saath haraam hai aur baghair iske riyaa o izhaar ke liye hai to jahannam ka mustahiq hai aur agar Saadiqeen ke saath tashabboh ba-niyate khaalisa maqsood hai ke bante bante bhi haqeeqat ban jaati hai, to Hasan o Mahmood hai. Huzoor Kareem Sallallahu alaihi wasallam farmaate hain ke jo kisi qaum se mushaabihaat ikhtiyaar kare woh unhi mein se hai.

(Malfoozaat Shareef, 231, Maktabatul Madina, Karachi)

Hurmat-e-Mazaameer

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke mazaameer yaani Aalate lahu wa la'ib bar wajah lahu o la'ib bila-shubah Haraam hain, jin ki hurmat Auliya o Ulama dono'n fareeq Muqtada ke kalmaate Aaliya mein musarraah, un ke Sunne Sunaane ke gunah hone mein shak nahi ke baad israar kabirah hai aur Hazraat aaliya Saadat bihisht Kubraaye Silsila-e-Aaliya Chisht ki taraf is ki nisbat mahez baatil o iftiraa hai. (Fataawa rizviya, jild: 10, pg: 54)

Nashaa o Bhang o Charas

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke Basha bi-zaatihi Haraam hai. Nashe ki cheezein peena jis se nasha baazo'n ki munasibat ho agarche hadde nasha tak na pahonche yeh bhi gunah hai. Haa'n agar dawa ke liye kisi murakkab mein afyoon ya bhang ya charas ka itna juz daala jaaye jis ka aql par aslan asar na ho, harj nahi. balke afyoon mein is se bhi bachna chaahiye ke is khabees ka asar hai ke me'de mein suraakh kar deti hai. (Ahkaam-e-Shariat, Jild: 2)

Tasaweer ki Hurmat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke jaandaar ki tasweerein banaana haath se ho khwaa'n aksi haraam hai aur un ma'boodaan-e-kuffaar ki tasweerein banaana aur sakht tar haraam o ashad kabirah hai, un sab logo'n ko Imam banaana gunah hai aur un ke peechhe namaaz Makrooh-e-Tehreemi qareebul-haraam hai. (Fataawa Rizviya, jild: 3, Pg: 190)

Ghairullah Ko Sajda-e-Ta'zeemi Haraam

Aur Sajda-e-Ibaadat Kufr Hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke Musalmaan aye Musalman! aye Shari'at-e-Mustafavi ke taabe' farmaan! jaan aur yaqeen jaan ke Sajda hazrat izzat azz Jalaalahu (Rab ta'ala) ke siwa kisi ke liye nahi, ghairullah ko sajda-e-ibaadat to yaqeenan ijma'an shirke maheen wa kufre mubeen aur Sajda-e-tahiyat (ta'zeemi) haraam wa gunaah-e-kabirah bil-yaqeen.

(Az-zubdatuz-zakiyah li-tahreem Sujoodut-tahiyah, pg: 5, Bareily shareef)

Charaagh Jalaana

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se Qabron par charaagh jalaane ke baare mein sawaal kiya gaya to Sheikh Abdul Ghani Naablusi alaihir rahma ki tasneef "Hadeeqah Nadiya" ke hawaale se tehreer farmaaya ke Qabro'n ki taraf Shama' le jaana bid'at aur maal ka zaaye karna hai (agarche qabr ke qareeb Tilawat-e-Qur'an ke liye mom-batii jalaane mein harj nahi, magar qabr se hat kar ho). (Albareequl-Manaar bashamu

al-mazaar, pg: 9, Lahore)

Is ke baad Muhaddise bareily alaihir rahma farmaate hain: yeh sab is soorat mein hai ke bilkul faaide se khaali ho aur agar Shama' roshan karne mein faaida ho ke mauqa-e-quboor mein masjid hai ya quboor sare-raah hain, waha'n koyi shakhs baitha hai to yeh amr jaaiz hai. (Albreequl-manaar bashmu al-mazaar, pg: 9, Lahore)

Ek aur jagah isi qism ke ek sawaal ke jawaab mein farmaate hain: asl yeh ke aamaal ka madaar niyat par hai. Huzoor sallal lahu alaihi wasallam farmaate hain amal ka daar-o-madaar niyat par hai aur jo kaam deeni faaide aur dunyawī nafa' jaaiz dono'n se khaali ho abas (bekaar) hai aur abas khud makrooh hai aur is mein maal sarf karna israaf hai aur israaf haraam hai.

قال الله تعالى ولا تسرفوا ان الله لا يحب المرففين Aur musalmano'n ko nafa' pahonchaana bila-shubha mehboob shaare' hai.

Huzoor sallal lahu alaihi wasallam farmaate hain ke tum mein jis se ho sake ke apne bhaai ko nafa' pahonchaaye to pahonchaaye.

(Ahkaam-e-Shariat, Hissa 1, pg: 38)

Agar aur Lobaan Jalaana

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se qabr par lobaan waghaira jalaane ke mutaalliq daryaaft kiya gaya to jawaab diya gaya: Ood, lobaan waghaira koi cheez nafse qabr par rakh kar jalaane se ehtiraaz karna chaahiye (bachna chaahiye) agarche kisi bartan mein ho aur qabr ke qareeb sulgaana (agar na kisi taali ya zaakir ya Zaair haazir khwah anqareeb aane waale ke waaste ho) balke yun ke sirf qabr ke liye jala kar chala aaye to zaahir mana hai, asraaf (haraam) aur Izaa'iyat -e-maal (maal ko zaaye karna hai) maiyyit Saaleh is arze ke sabab jo is qabr mein jannat se khola jaata hai aur bihishti naseemein (jannati hawaaein) bihishti phoolon ki khushbuyein

laati hain, duniya ke Agar aur Lobaan se ghani hai.

(As-Sunniyatul Aniqah, pg: 70, bareily shareef)

Farzi Mazaar Banaana aur is par

Chaadar Chadhaana

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ki bargaah mein sawal kiya gaya:

Mas'la: Kisi Wali ka mazaar shareef farzi banaana aur is par chaadar waghaira chadhaana aur is par Faatiha padhna aur asl mazaar ka sa adab o lehaaz karna jaaiz hai ya nahi? aur agar koi murshid apne mureedo'n ke waaste banaane apne farzi mazaar ke khwaab mein ijaazat de to woh qaul maqbool hoga ya nahi?

Al-jawaab: Farzi mazaar banaana aur is ke sath asl ka sa mu'aamla karna najaaiz o bid'at hai aur khwaab ki baatein khilaafe shara' umoor mein masmoos nahi ho sakti.

(Fataawa Rizviya Jadeed, jild: 9, pg: 425, Jami'a Nizamiya, Lahore)

Aurto'n ka Mazaraat par jaana Na-jaaiz hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain: Ghuniyyah mein hai yeh na poochho ke aurto'n ka mazaaro'n par jaana jaaiz hai ya nahi, balke yeh poochho ke us aurat par kis qadar la'nat hoti hai Allah Ta'ala ki taraf se aur kis qadar Saahibe qabr ki jaanib se, Jis waqt woh ghar se iraada karti hai la'nat shuru ho jaati hai aur jab tak waapas aati hai malaika la'nat karte rahte hain. Siwaaye Raza-e-Rasool sallallahu alaihi wasallam ke kisi mazaar par jaane ki ijaazat nahi. Waha'n ki haazri albatto Sunnate Jaleela Azeema qareeb ba-waajibah hai aur Qur'an-e-kareem ne isey maghfirat ka zariya bataaya. (MalfoozaatShareef, pg: 240, Mulakhkhasan Rizvi kitaab ghar,

Delhi)

Mazaraat-e-Auliya par khurafaat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke Auliya kiraam ke mazaraat par har saal musalmano'n ka jama hokar Qura'an-e-Majeed ki tilaawat aur majaalis karna aur is ka sawaab arwaah-e-tayyiba ko pahonchaana jaaiz hai ke munkiraate shar'iyah misl raqs o mazaameer waghairha se khaali ho, auro'n ko quboor par waise jaana chaahiye na ke majma' mein be-hijaabaana aur tamaashe ka milaad karna aur photo waghaira khinchwaana yeh sab gunaaah o najaaiz hain. Jo shakhs aisi baato'n ka murtakib ho, usey Imam na banaaya jaaye.

(Fataawa Rizviya, jild:4, pg: 216, Raza Academy Mumbai)

Mazaraat par haazri ka tareeqa

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ki kitaab Fataawa Rizviya se mulaahiza ho:

Mas'la: Hazrat ki khidmat mein arz yeh hai ke buzurgo'n ke mazaar par jaayen to Faatiha kis tarah se padha karein aur Faatiha mein kaun kaun si cheez padha karein?

Al-jawab: Mazaraate Sharifa par haazir hone mein paayenti qadmo'n ki taraf se jaaye aur kam az kam chaar haath ke faasle par mavajaha mein khada ho aur mutawassit (darmiyani) aawaaz ba-adab salaam arz kare: Assalamu Alaika ya sayyedi wa-Rehmatullahi wa barakaatahu! phir Duroode Ghausiya teen baar, Al-hamdu shareef ek baar, aayatul kursi ek baar, Surah-e-Ikhlaas saat baar, phir Duroode Ghausiya saat baar aur waqt fursat de to Surah-e-Yasseen aur Surah-e-Mulk bhi padh kar Allah Ta'ala se dua kare ke Ilaahi! is qira'at par mujhe itna sawaab de jo tere karam ke

qaabil hai, na itna jo mere amal ke qaabil hai aur usey meri taraf se is banda-e-maqbool ki Nazar pahoncha ... phir apna jo matlab jaaiz shara'i ho, us ke liye dua kare aur Saahib-e-Mazaar ki rooh ko Allah Ta'ala ki baargah mein apna waseela qaraar de, phir isi tarah salaam karke waapas aaye. Mazaar ko na haath lagaaye na bosa de (adab isi mein hai) aur tawaaf bil-ittefaaq najaaiz hai aur sajda haraam. wallahu ta'ala a'alam.

(Fataawa Rizviya Jadeed, jild: 9: pg:522, Jami'a Nizamiya, Lahore)

Murdey Sunte Hain

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma yeh hadees pesh karte hain:

Hadees Shareef: Ghazwa-e-Badar Shareef mein musalmano'n ne kuffaar ki naa'shein (laashein) jama karke ek kunwein mein paat deen. Huzoor sallal lahu alaihi wasallam ki aadate kareema thi jab kisi maqaam ko fateh farmaate to waha'n teen din qiyaam farmaate they. Yaha'n se tashreef le jaate waqt is kunwein par tashreef le gaye jis mein kaafiro'n ki laashein padi theein aur unhein naam ba-naam aawaaz dekar farmaaya: "hum ne to pa liya jo hum se hamaare Rab ta'ala ne sachcha waada (yaani fateh ka) farmaaya tha, kyun tum ne bhi paaya jo sachcha waada (yani naar ka) tum se tumhaare Rab ta'ala ne kiya tha? Ameerul-momineen Hazrat Farooqe Aazam raziyaallahu anhu ne arz ki: Ya Rasoolallah sallal lahu alaihi wasallam! bejaan se kalaam farmaate hain? Farmaaya jo kuchh main keh raha hu'n, usey tum kuchh in se ziyaada nahi sunte magar inhein taaqat nahi ke mujhe laut kar jawaab dein.

(Sahih Bukhari, kitaabul maghaazi, Hadees: 3976, jild: 3, pg: 11)

To jab kaafir tak sunte hain (to phir) momin to momin hai aur phir Auliya ki shaan to Arfa' a'ala hai (yaani Auliya Allah kitna sunte honge)

(phir farmaaya) Rooh ek parind hai aur jism pinjra ... parind jis waqt tak pinjre mein hai aur iski parwaaz isi qadar hai, jab pinjre se nikal jaaye us waqt is ki quwwate parwaaz dekhiye.

(MalfoozaatShareef, pg: 270)

Ek Ahem Fatwa

Sawaal: Kya farmaate hain Ulama-e-deen is mas'ala mein ke ek shakhs ne yeh niyat ki ke agar meri naukri hojaaye to pehli tankhwah ziyaarat peeraane Kaliyar Shareef ki Nazr karun ga, woh Shakhs 13 tareekh se naukar huwa aur tankhwah is ki ek maheena satra din baad mili. Ab yeh ek maah ki tankhwah sarf kare ya satrah din ki? aur is tankhwah ka sarf kis tarah par kare yaani ziyarat shareef ki safedi wa taamer waghaira mein lagaaye ya Hazrat Sabir Piya Sahib alaihir rahma ki Roohe Paak ko Faatiha sawaab bakhshshe ya dono'n taraf sarf kar sakta hai?

Al-jawab: Imaam Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain sirf niyat se to kuchh laazim nahi hota jab tak zabaan se alfaaz Nazar-e-eejaab kahe aur agar zabaan se alfaaz mazkoor kahe aur un se maa'ne sahih muraad liye yaani pehli tankhwah Allah ta'ala ke naam par sadqa karun ga aur is ka sawaab Hazrat Makhdoom sahib alaihir rahma ki Nazar karun ga ya pehli tankhwah Allah ta'ala ke liye Makhdoom sahib alaihir rahma ke aastaana-e-paak ke faqeeron ko doon ga, yeh Nazar sahih shara'i hai aur istehsaanan wujoob ho gaya. Pehli tankhwah usey faqeeron par sadqa karni laazim ho gayi magar yeh ikhtiyaar hai ke aastaana-e-paak ke faqeeron ko de aur jaha'n ke faqeeron ko mohtajo'n ko chaahe aur agar yeh ma'ane sahih muraad na they balke baaz be-aql jaahilo'n ki tarah be iraada sadqa waghaira qurbaate sharai'ya sirf yehi maqsood tha ke pehli tankhwah khud Hazrat Makhdoom sahib ko doon ga to yeh Nazar

baatil mahez wa gunaahe azeem hogi.

Magar musalman par aise ma'ane murad lene ki bad gumaani jaaiz nahi jab tak woh apni niyat se saraahatan ittela'a na de. Isi tarah agar nazar ziyaarat karne se is ki yeh muraad thi ke Allah ta'ala ke waaste imaat ziyaarat shareef ki safedi kara doon ga ya ihaata mazaare pur-anwaar mein roshni karoon ga. Jab bhi yeh Nazar ghair laazim wa na-mo'tabar hai ke un af-aal ki jins se koi waajib shara'i nahi. Raha yeh ke jis haalat mein Nazar sahih ho jaaye.

Pehli tankhwah se kya muraad hogi yeh zaahir hai ke urf mein mutlaq tankhwah khusoosan pehli tankhwah ek maheene ki ujrath ko kehte hain. Agarche is ka ek juz bhi tankhwah hai aur umr bhar ka waajib bhi tankhwah hai to pehli tankhwah kehne se awwal tankhwah ek maah hi urfan laazim aaye gi.

Kyunke kisi Aqd waale, qasam waale, nazar waale aur waqf karne waale ke kalaam ko mut'aarif ma'ane par mehmool kiya jaaye ga jaisa ke is par Nass ki gayi hai.

(Raddul Mohtaar, baabut ta'leeq, Daar Ahya at-turaas al-arabi Bairut, jild: 2, pg: 533, 499)

(Fataawa Rizviya Jadeed, jild: 13, pg: 591, Jami'a Nizamiya Lahore)

Taaziya daari mein Tamaasha dekhna

Na-jaaiz hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke taaziya daari mein lahoon wa la'ib (yaani khel kood ya tamasha) samajh kar jaaye to kaisa hai?

Aap ne jawaaban irshaad farmaaya ke nahi jaana chaahiye. Na-jaaiz kaam mein jis tarah jaan o maal se madad kare ga yunhi

sawaad (yani giroh) badha kar bhi madad hoga, na-jaaiz baat ka tamaasha dekhna bhi na-jaaiz hai. Bundar nachaana haraam hai, is ka tamaasha dekhna bhi haraam hai. Durre Mukhtaar wa Haashiya Allama Tahtaavi mein in masaa'il ki tasreeh hai. Aaj kal log in se ghaafil hain, muttaqi log jin ko Shari'at ki ahtiyaat hai na-waaqifi se reechh ya bundar ka tamaasha ya murgho'n ki paali (yaani ladaai) dekhte hain aur nahi jaante ke is se gunahgaar hote hain.

(MalfoozaatShareef, pg: 286, maktabarul Madina Karachi)

Taaziya daari ki Mazammat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma taaziya daari ki tardeed kis qadar Sabih o Malih aur rawa'n dawa'n andaaz mein farmaate hain: Ab Bahaar ashra ke phool, taashe, baaje, bajte chale, tarah tarah ke khelo'n ki dhoom, bazaari aurto'n ka har taraf hujoom, mash'hoor raani melo'n ki poori rusoom, jashne faasiqaana yeh kuchh aur is ke saath khayaal woh kuchh goya saakhta dhaancha, ba-eeniha Hazraate Shohada kiraam alaihimur rizwaan ke paak janaaze mein.

Aey Momino! utho janaaza Husain ka padhte huwe masnu'i Karbala pahunche. Waha'n kuchh noch utaar kar baaqi (taaziya) tod taad kar dafn kar diya. Yeh har saal iza'ate maal (maal ka zaaye karna) ke jurm o wabaal judagaana hai. (Badarul Anwaar Fi Aadaabul Aasaar, pg: 26, Raza Academy Mumbai)

Mazeed irshaad farmaate hain nau chandi ki balayein, masnooi karbalayein, alam taaziyo'n ke kaawe, takht jareedo'n ke duhaare, Husain aabad Abbasi dargah ke balwe, aise mawaaqe mardo'n ke jaane ke bhi nahi, na yeh ke naazuk sheeshiya'n (Ahkaam-e- Shari'at) Aurto'n ke liye "naazuk sheesha'n" kehna kis qadar naadir aur baleegh hai.

Marsiya khwaani mein Shareek hona

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke Muharram ki majaalis mein marsiya khwaani waghaira hoti hai, sunna chaahiye ya nahi?

Aap ne jawaaban irshaad farmaaya ke Maulaana Shah Abdul Aziz Muhaddis Dehlvi alaihir rahma ki kitaab "Sirrush Shahaadatain" jo arabi mein hai, woh ya Hasan Raza Khan alaihir rahma jo mere marhoom bhai hain un ki kitaab "Aaeena-e-qiyaamat" mein sahih riwayat hain, inhein sunna chaahiye. Baqi ghalat riwayat ke padhne se na padhna aur na sunna bahut behtar hai. (Malfoozaat Shareef, pg: 293, maktabatul Madina Karachi)

Muhrramul Haraam mein Mashhoor man ghadat Rusoomaat

Sawaal: Kya farmaate hain Ulama-e-deen wa khalifa mursaleen masaaile zail mein:

1. Baaz Sunnat jama'at ashra dus Muhrramul haraam ko na to din bhar Roti pakaate hain aur na jhadoo dete hain. Kehte hain ke baad dafan taaziya Roti pakaayi jaaye gi.
2. In dus din mein kapde nahi utaarte hain.
3. Mahe Muharram mein shaadi biyaah nahi karte hain.
4. In ayyaam mein siwaaye Imam Hasan wa Husain raziyaallahu auhum ke kisi ki niyaaz o faatiha nahi dilaate hain. Aaya yeh jaaiz hai ya nahi?

Jawaab: Pehli teeno'n baatein Sog hain aur Sog Haraam hai aur chauthi baat jahaalat hai, har maheena har tareekh mein har Wali ki niyaaz aur har musalman ki faatiha ho sakti hai.

(Fataawa Rizviya Jadeed, jild: 24, Raza Foundation, Pg: 488)

Taaziye par Mannat maanna najaaiz hai

Sawaal: Kya farmaate hain Ulama-e-deen wa Muftiyaane Shar'a Mateen is mas'le mein ke Zaid ne taaziye par jaakar yeh mannat maani ke main yaha'n se ek Khurma liye jaata hoon, dar soorat kaam poora hone ke saale aainda main Naqrai (Chandi ka) Khurma tayyaar kara kar chadhao'on ga?

Jawab: Yeh Nazar mahez baatil o najaaiz hai.

(Fataawa Rizviya Jadeed, jild: 24, pg: 501, Raza faoundation Lahore)

Mehndi Nikaalna, Soz khwaani aur Majaalis ka ine'qaad

Sawaal: Kya farmaate hain Ulama-e-ahle Sunnat o jama'at masaaile zail mein:

1. Esaale Sawaab bar Roohe Sayyedina Imam Husain raziya'llahu anhu baroz Aashooraa jaaiz hai ya nahi?
2. Taaziya banaana aur mehndi nikaalna aur Shabe Aashora ko roshni karna jaaiz hai ya nahi?
3. Majlis-e-Zikr-e-Shahaadat qaa'im karna aur is mein Mirza Dabeer aur Anees waghaira Rawaafiz (Shiao'n) ka kalaam padhna bataur-e-Soz khwaani ya tehtul-lafz jaaiz hai ya nahi aur Ahle Sunnat ko aisi majaalis mein shareek hona makrooh hai ya haraam ya jaaiz hai?
4. Hazrat Qaasim ki Shaadi ka midaane Karbala mein hona jis bina par mehndi nikaali jaati hai Ahle Sunnat ke nazdeek saabit hai ya nahi? Dar soorat adme suboot is waaqiye mein Hazrat Imam Hasan raziya'llahu anhu ki Saahebzaadi ki nisbat Hazrat Qaasim ki taraf karna khaandan-e-Nabuwwat ke saath be-adabi hai ya nahi?
5. Roze Aashooraa ko Mela qaa'im karna aur ta'aziyo'n ko dafn karna aur un par Faatiha padhni jaaiz hai ya nahi? Aur baarahvin

aur beeswin Safar ko teeja aur daswaa'n aur chaleswa'n aur majaalise'n qaaim karna aur mela lagaana jaaiz hai ya nahi?

Jawaab: 1. Roohe pur-futooh Imam Husain raziya'llahu anhu ko Eisaale Sawaab bar wajhe sawaab Aashoora aur har roz mustahab wa mustahsan hai.

2. Taa'ziyah mehndi roshni mazkoor sab bid'at o najaaiz hai.

3. Nafs Zikr shareef ki majlis jis mein un ke fazaail o manaaqib wa ahaadees wa riwaayaate sahih wa mo'tabar hai, bayaan kiye jaayein aur gham parwari na ho mustahsan hai aur marsiye haraam, khusoosan Raafziyo'n (Shiao'n) ke ke tabarraye mal'oona se kamtar khaali hote hain, Ahle Sunnat ko aisi majaalis mein shirkat haraam hai.

4. Na yeh Shaadi saabit na yeh mehndi, siwa ikhtira ikhtraa'i ke koi cheez. Na yeh ghalat bayaani had khaas tauheen tak baaligh.

5. Aashoora ka mela laghv wa lahu wa mamnu' hai. Yunhi Ta'ziyo'n ka dafn jis taur par hota hai, niyyate baatila par mabni aur ta'zeem bid'at hai aur ta'ziyah par jahal wa hamaq wa be-maa'na hai, majliso'n aur melo'n ka haal oopar guzra, neez Eisaale sawaab ka jawaab ke har roz mehmood hai jab ke bar wajah jaaiz ho.

(Fataawa Rizviya Jadeed, jild: 24, pg: 504, Raza Foundation Lahore)

But ya Ta'ziya ka Chadhaawa khaana najaaiz hai

Sawaal: But ya ta'ziya ka chadhaawa musalmano'n ko khaana jaaiz hai ya nahi?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahmah farmaate hain ke musalman ke nazdeek but aur ta'ziya baraabar nahi ho sakte. Agarche ta'ziya bhi jaaiz nahi, But ka chadhaawa ghair khuda ki ibaadat hai aur ta'ziya par jo hota hai woh Hazraate Shohada-e-kiraam ki niyaaz hai, agarche ta'ziye par rakhna laghv hai, But ki pooja aur

Mehboobaane Khuda ki niyaaz kyu'nkar baraabar ho sakti hai, is ka khaana (But ka chadhaawa) musalmano'n ke liye haraam hai aur is ka khaana bhi na chaahiye.

(Fataawa Rizviya Jadeed, jild: 21, pg: 246, Raza Foundation Lahore)

Shi'yon ka Langar khaana na-jaaiz hai

Sawaal: Kya farmaate hain Ulama-e-deen is mas'la mein ke aath Muharramul Haraam ko Rawafiz (Shiya) jareeda uthaate hain, gasht ke waqt un ko agar koi Ahle Sunnat o jama'at Sharbat ki Sabeel laga kar Sharbat pilaaye ya un ko Chaai, Biscuit ya Khaana khilaye aur un ko Shamol mein kuch Ahle Sunnat o jamaat bhi ho'n aur khaayein piyein to yeh fe'l kaisa hai aur is Sabeel waghaira mein chanda dena kaisa hai?

Jawaab: Imame ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahmah farmaate hain ke yeh Sabeel aur khaana, Chaai, Biscuit ke Raafziyo'n (Shiya) ke majma' (bheed) ke liye kiye jaayein jo tabarra aur la'nat ka majma' hai, najaaiz o gunaah hain aur in mein chanda dena gunaah hai aur in mein shaamil hone waalo'n ka hashr bhi inhi'n ke saath hoga. (Fataawa Rizviya Jadeed, jild: 21, pg: 246, Raza Foundation Lahore)

Wafaat ke mauqe par behooda rusoomaat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahmah irshaad farmaate hain ke baaqi jo behooda baatein logo'n ne nikaali hain maslan is mein shaadi ke se takalluf karna, umda umda farsh bichhaana, yeh baatein beja hain aur agar yeh samajhta hai ke sawaab teesre din pahonchta hai, ya is din ziyaada pahonche ga aur roz kam, to yeh aqeeda bhi is ka ghalat hai. Isi tarah Chano'n ki koi zaroorat nahi. Na Chaney baantne ke

sabab koi buraai paida ho. (Al-Hajjatul Faatiha Li-Tayyibit ta'een Wal-Faatiha, pg: 14, Lahore)

Mayyit ke Ghar Mehmaan-daari

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahmah irshaad farmaate hain ke mayyit ke ghar inteqaal ke din ya baad auro'n aur mardo'n ka jama' hokar khaana peena aur mayyit ke ghar waalo'n ko zere baar karna sakht mana' hai. (Jali al-saut le-nahi ad-Da'wat Imamul-Maut, Bareily Shareef)

Aa'la Hazrat alaihir rahmah se Sawaal kiya gaya

Sawaal: Kya farmaate hain Ulama-e-Deen is mas'le mein ke Hinda ne apni Maut apni Hayaat mein kardi hai, to is soorat mein Hinda ko kab tak doosre ke yaha'n ki mayyit ka khaana nahi chaahiye aur agar Hinda ke ghar mein koi mar jaaye to is ka bhi khaana jaaiz hai aur kab tak yaani baras tak ya chalees din tak. Aur agar Hinda ne shuru se jumeraat ki faatiha na dilaai ho to chalees din ke baad saat jumeraat ki faatiha dilaana chaahe, ho sakti hai ya nahi? Bayyanu Tujarwa.

Al-Jawab: Mayyit ke yahaan jo log jama' hote hain aur un ki da'wat ki jaati hai, is khaane ki to har tarah mumaani'at hai, aur baghair da'wat ke jumeraato'n, chaleeswi'n, chhe maahi, barsi mein jo bhaaji ki tarah aghniya (daulat mand) ko baanta jaata hai, woh bhi agarche be-maa'ni hai magar is ka khaana mana' hai. Behtar yeh hai ke Ghani na khaaye aur faqeer ko to kuchh muzaaiqa nahi ke wohi is ke mustahiq hain aur in sab ahkaam mein woh jis ne apni maut apni hayaat mein kardi aur jis ne na ki sab ke sab baraabar hain aur apne yaha'n maut ho jaaye to apna khaana khaane ki kisi ko mumaani'at nahi aur chaahees din ke baad bhi jumeraatein ho

sakti hain. Allah ta'ala ke faqeeron ko jab aur jo kuchh de sawaab hai. (Wallahu ta'ala aa'lm)

(Fataawa Rizviya Jadeed, jild: 9, pg: 673, Jami'a Nizamiya Lahore)

Eisaal-e-Sawaab Sunnat hai aur Maut mein Ziyaafat Mamnood

Fat-hul Qadeer waghaira mein hai ahle mayyit ki taraf se khaane ki ziyafat tayyaar karni mana' hai ke shara' ne ziyafat khushi mein rakhi hai na ke ghami mein aur yeh bid'at-e-shani'ah hai. Imam Ahmed aur Ibne Maaja ba-sanad Sahih Hazrat Jareed bin Abdullah Bijli raziyaallahu anhu se raawi hain hum girohe sahaaba ahle mayyit ke yaha'n jama' hone aur unke liye khaana tayyaar karne ko murde ki niyaahat se shumaar karte they.

(Fathul Qadeer, fasal fid-dafn, Maktaba Nooriya Rizviya, Sakkar 2/103)

(Fataawa Rizviya Jadeed, jild: 9, pg: 604, Jami'a Nizamiya Lahore)

Soyam ke Chane kaun Tanaawul kar sakta hai?

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ne Soyam ke chano'n aur ta'aam-e-mayyit (Mayyit ka khaana) se mut'alliq ek sawaal ke jawaab mein irshaad farmaaya ke yeh cheezein ghani na le, faqeer le aur woh jo in ka muntazir rehta hai, in ke na milne se na-khush hota hai, us ka qalb siyah hota hai. Mushrik ya chumaar ko is ka dena gunaah, gunaah, gunaah hai, jabke faqeer lekar khud khaaye aur ghani le hi nahi aur le liye ho'n to musalman faqeer ko de de. Yeh hukm aam faatiha ka hai, niyaaze auliya kiraam ta'aam-e-maut nahi, woh tabarruk hai. Faqeer o Ghani sab lein jabke maani hui nazr bataur nazr-e shar'i na ho. Shar'i nazr phir ghair faqeer ko jaaiz nahi.

(Fataawa Rizviya, jild: 4)

Ek aur jagah yu'n farmaaya, mayyit ke yaha'n jo log jama' hote hain aur un ki da'wat ki jaati hai is khaane ki to har tarah mumani'at hai aur baghair d'awat ke Jumeraato'n, Chaaleeswein, Chhe Maahi, Barsi mein jo bhaaji ki tarah aghniya ko baanta jaata hai woh bhi agarche be-maa'ni hai magar is ka khaana mana' nahi behtar hai ke ghani na khaaye. (Fataawa Rizviya)

Imam Ahmed Raza Khan alaihir rahma ki wasiyat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ne yeh wasiyat farmaai ke hamari faatiha ka khaana sirf fuqra ko khilaaya jaaye. (Wasaaya Shareef)

Mayyit par Phoolo'n ki Chaadar daalna kaisa?

Sawaal: Hamaare yaha'n mayyit ho gayi thi to is ke kafnaane ke baad phoolo'n ki chaadar daali gayi is ko ek pesh Imam afghani ne utaar daala aur kaha yeh bid'at hai, hum na daalne denge?

Al-Jawab: Phoolo'n ki chaadar baalaye kafan daalne mein shar'an aslan harj nahi balke niyat-e-Hasan se Hasan hai, jaise quboor par phool daalna ke woh jab tak tar rahenge tasbeeh karte hain, is se mayyit ka dil bahelta hai aur rahmat utarti hai. Fatawa Aalamgeeri mein hai qabro'n par gulaab aur phoolo'n ka rakhna achha hai.

(Fataawa Hindiya, Al-Baabus Saadis Ushr fi ziyaaratil quboor, jild: 5, pg: 351, Noorani Kutub Khana, Peshawar)

Fataawa Imam Qaazi Khan wa Imdaadul Fataah Sharah al-musannaf le-miraaqil falaah wa Raddul Mohtaar Alad-Durrul Mukhtaar mein hai: Phool jab tak tar rahe tasbeeh karta rehta hai, jis se mayyit ko uns haasil hota hai aur is ke zikr se rahmat naazil hoti hai. (Raddul Mohtaar, matlab fi Waza'ul Jadeed wa naho al aas Alal-quboor, jild: 1, pg: 606, Idaaratut Tabaa'tul Misriya Misr) (Fataawa

Rizviya Jadeed, jild: 9, pg: 105, Raza Foundation, Jami'a Nizamiya Lahore)

Janaaze par Chaadar daalna kaisa?

Sawaal: Janaaze ke oopar jo chaadar nai daali jaati hai agar puraani daali jaaye to jaaiz hai ya nahi? Agar kul biraadri ke Murdo'n ke oopar ek hi chaadar bana kar daalte raha karein to jaaiz hai ya nahi? Is ki qeemat murda ke ghar se yaani qaleel qeemat lekar Maqbara, Qabristaan ya Madrasa mein lagaani jaaiz hai ya nahi? Aur chaadar mazkoor ooni ya sooti besh qeemat jaaiz hai ya nahi?

Al-Jawab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke chaadar nayi ho ya puraani, yaksaa'n hai. Haan miskeen par Tasadduq (sadqe) ki niyat ho to nayi oola aur agar ek hi chaadar mu'ayyen rakkhein ke har janaaze par wohi daali jaaye phir rakh chhodi jaaye, is mein bhi koi harj nahi balke is ke liye kapda waqf kar sakte hain. Durre Mukhtaar mein hai.

Handiya, Janaaza aur is ke kapde ka waqf Sahih hai.

(Durre Mukhtaar, Kitaabul Waqf, jild: 1, pg: 380, Dehli)

Tahtaawi wa Raddul-Mohtaar mein hai: Janaaza kisra ke sath chaar paayi aur is ke kapde jin se mayyit ko dhaanpa jaaye.

(Raddul Mohtaar, kitaabul Waqf, jild: 3, pg: 375, Bairut)

Aur besh qeemat ba-nazre zeenat makrooh hai ke mayyit mahele taz'een nahi aur khaalis ba-niyat Tasadduq (Sadqa) mein harj nahi jaisa ke Huda (Qurbani) ke jaanwar ke jhul.

(Fataawa Rizviya Jadeed, jild: 16, pg: 123, Jami'a Nizamiya Lahore)

Giyaarhvin Shareef ka In'eqaad

Sawaal: Giyaarhvin Shareef ke liye aap kya farmaate hain.

Giyaarhvi shareef ke roz faatiha dilaane se sawaab ziyaada hota hai ya aade din faatiha dilaane se? Buzrugo'n ke din ki yaadgaari ke liye din muqarrar karna kaisa hai?

Jawaab: Mehboobaan-e-Khuda ki yaadgaari ke liye din muqarrar karna beshak jaaiz hai. Hadees Shareef mein hai Huzoor Kareem sallallahu alaihi wasallam har saal ke ikhtitaam par shohdaa-e-Uhad ki qabro'n par tashreef laate they. (Jaameul Bayaan (Tafseer Ibne Jareer) tahet aayat 13/24, daar ahya at-turaas al-arabi Bairut, 13/170)

Shah Abdul Aziz Muhaddis Dehlvi alaihir rahma ne aisi Hadees ko aa'raase auliya kiraam (Auliya ke Urs) ke liye mustanad maana aur Shah Waliullah Sahib alaihir rahma ne kaha: Mashaikh ke Urs manaana is Hadees se saabit hai. (Ham'aat, Ham'aa 11, Shah Waliullah Academy, Hyderabad Pakistan, pg: 58)

Oonchi Qabrein banaana Khilaafe Sunnat hai

Imame ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke Qabr ka ooncha banaana kaisa hai?

Aap ne jawaaban irshaad farmaaya ke khilaafe Sunnat hai.

(Raddul Mohtaar, Kitaabus-Salaat, jild: 3, pg: 168)

Mere waalid maajid, meri waalida Maajida, mere bhai ki qabrein dekhiye ek baalisht se oonchi na hongy.

(MalfoozaatShareef, pg: 428, Maktabatul Madina Karachi)

Mazeed farmaate hain ke akaabir Ulama ne Ulama wa Mashaikh ki quboor par imaat banaane ki ijaazat di hai. Kashful Ghata mein hai 'Mataalibul Momineen' mein likha hai ke Salf ne mashhoor Ulama wa Mashaikh ki qabro'n par imaat banaana Mubaah (jaaiz) rakha taake log ziyaarat karein aur is mein baith kar aaraam lein.

Lekin agar zeenat ke liye banaayein to Haraam hai. Madina Munawwara mein Sahaaba kiraam alaihimur rizwaan ki qabro'n par agle zamaane mein qubbe ta'meer kiye gaye hain. Zaahir yeh hai ke us waqt jaaiz qaraar dene se hi yeh huwa aur Huzoor Sallallahu alaihi wasallam ke marqade anwar par bhi ek qubba hai. (Kashaful Ghata baab dafne mayyit, pg: 55, Ahmedi Dehli) (Fataawa Rizviya Jadeed, jild: 9, pg: 418, Jame'a Nizamiya Lahore)

Waqt-e-Dafn Azaan kehna kaisa?

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke waqt-e-dafn Azaan kyun kahi jaati hai?

Aap ne irshaad farmaaya ke Shaitaan ko door karne ke liye kyunke Hadees Shareef mein hai azaan jab hoti hai to shaitaan 36 meel door bhaag jaata hai. Alfaaze Hadees mein yeh hai ke "Roha" tak bhaagta hai aur Roha Madina Munawwara se 36 meel door hai.

(Sahih Muslim, kitaabus Salaat, Hadees: 388-389, pg: 204)

(MalfoozaatShareef, pg: 526, Maktabatul Madina Karachi)

Sawaal: Qabr par Azaan kehna jaaiz hai ya nahi?

Jawaab: Imame ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain qabr par azaan kehne mein mayyit ka dil bahelta aur is par Rehmate ilaahi ka utarna aur sawaal jawaab ke waqt Shaitaan ka door hona, aur un ke siwa aur bahut faaide hain jin ki tafseel hamaare risaale "Eizaan al-ajr Fi Azaanil Qabr" mein hai. (Fataawa Rizviya Jadeed, jild: 23, pg: 374, Raza Foundation, Lahore)

Eisaal-e-Sawaab

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma irshaad farmaate hain ke baat yeh hai ke

Faatiha, Eisaale Sawaab ka naam hai aur Momin amale nek ka ek sawaab is ki niyat karte hi haasil aur kiye par dus ho jaata hai.

(Al-Hujjatul faatiha Li-Tayyib al-ta'een Wal-Faatiha, pg:14, Lahore)

Raha khaana dene ka sawaab woh agarche is waqt maujood nahi to kya sawaab pahonchaana shaayad daak (post) ya parcel mein kisi cheez ka bhejna samjha hoga ke jab tak woh shay (cheez) maujood na ho, kya bheji jaaye?

Halaanke is ka tareeqa sirf janaabe Baari mein du'a karna hai ke woh sawaab mayyit ko pahonchaaye. Agar kisi ka yeh aiteqaad hai ke jab tak khaana saamne na kiya jaaye ga sawaab na pahonche ga to yeh gumaan is ka mahez ghalat hai. (Al-Hujjatul faatiha Li- tayib at-Ta'een Wal-Faatiha, pg: 14, Lahore)

Ek sawaal ke jawaab mein ke Zaid apni zindagi mein khud apne liye Eisaale Sawaab kar sakta hai ya nahi?

Irshad farmaate hain haa'n kar sakta hai, Mohtaajo'n ko chhupa kar de, yeh jo aam riwaaj hai ke khaana pakaaya jaata hai aur tamaam aghniya wa biraadri ki da'wat hoti hai, aisa na karna chaahiye.

(MalfoozaatShareef, pg: 48, hissa 3, Muslim University Press Aligarh)

Qur'an Khwaani ki Ujrat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ne Qur'an Khwaani ke liye ujrat lene aur dene ko na-jaaiz qaraar diya hai. (Fataawa Rizviya, jild: 4, pg, 318, mubarakpur)

Shabe Bara'at aur Shaadi mein Aatish baazi

Imame ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain:

Aatish baazi jis tarah Shaadiyo'n aur Shabe Bara'at mein raaj

hai, beshak Haraam aur poora Haraam hai. Isi tarah yeh gaane baaje ke in balaad (Shehro'n) mein ma'mool wa raaij hain bila-shubha mamnool' wa na-jaaiz hain. Jis Shaadi mein is tarah ki harkatein ho'n musalmano'n par laazim hai ke us mein hargiz shareek na ho'n. Agar na daanista shareek ho gaye to jis waqt is qism ki baatein shuru ho'n ya un logon ka iraada ma'loom ho, sab musalman mard, aurto'n par laazim hai fauran usi waqt (mehfil se) uth jaayein. (Haadiun Naas, pg: 3)

Nasab par Fakhr karna Jaaiz nahi

Imame ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke:

1. Nasab par fakhr jaaiz nahi hai.
2. Nasab ke sabab apne aap ko bada jaanna, takabbur karna jaaiz nahi.
3. Doosro'n ke nasab par taa'n jaaiz nahi.
4. Unhein kam nasabi ke sabab haqeer jaanna jaaiz nahi.
5. Nasab ko kisi ke haq mein aar ya gaali samajhna jaaiz nahi.
6. Is ke sabab kisi musalman ka dil dukhaana jaaiz nahi.
7. Ahaadees jo is baare mein aayi'n, inhi'n maa'fi ki taraf naazir hain, kisi musalman balke kaafir zimmi ko bhi bila haajate Shar'i aise alfaaz se pukaarna ya ta'beer karna jis se us ki dil shikni ho, usey eeza pahonche, shar'an na-jaaiz wa Haraam hai, agarche baat fi nafsehi sachchi ho. (Iraadatul Adab Le-Faazil an-nasab, pg: 3)

Haazir o Naazir ka Falsafa

Munkireen ka ilzaam hai ke Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma aur un ke maanne walo'n ka yeh aqeeda hai ke Huzoor Kareem Sallallahu alaihi wasallam har jagah haazir wa naazir hain, halaanke yeh bahut sangeen bohtaan hai jo

ke Imam Ahmed Raza Muhaddise bareily alaihir rahma aur un ke maanne walo'n par lagaaya jaata hai.

Isi ko bunyaad bana kar yeh bhi ilzaam lagaaya jaata hai ke Barelwi Hazraat apni mehfilo'n mein ek khaali Kursi rakhte hain ke Huzoor Sallallahu alaihi wasallam is par baithen ge. Mazeed yeh bhi kaha jaata hai ke salaam o salaam mein Barelwi Hazraat is liye khade hote hain ke un ka aqeeda yeh hai ke Huzoor Sallallahu alaihi wasallam tashreef laate hain aur yeh bhi kaha jaata hai ke Barelvi **اشهد ان محمد رسول الله** (Ash-hado Anna Muhammadur Rasoolullah Sallallahu alaihi wasallam) par is liye khade hote hain ke Huzoor Sallallahu alaihi wasallam us waqt tashreef laate hain.

Aqeeda Haazir o Nazir

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ka aqeeda yeh hai ke hamaare Aaqaa o Maula Sallallahu alaihi wasallam apne Rauza-e-paak mein Hayaat-e Hissi o Jismaani ke saath Zinda hain aur poori kaainaat Aap Sallallahu alaihi wasallam ke saamne maujood hai aur Allah ta'ala ki ataa se kaainaat ke zarre zarre par Aap Sallallahu alaihi wasallam ki nigah hai. Allah ta'ala ki ataa se jab chaahein, jahaan chaahein, jis waqt chaahein jism o jismaaniat ke saath tashreef le ja sakte hain.

Halaanke hum Mehfil-e-Milaad ke mauqe par Kursi Ulama o Mashaaikh ke baithne ke liye rakhte hain, Salaat o Salam ke waqt is liye khade hote hain taake ba-adab baargaahe Risaalat Sallallahu alaihi wasallam mein Salaam pesh kiya jaaye aur hum **أَشْهَدُ أَنْ مُحَمَّدٌ رَسُولُ اللَّهِ** (Ash-hado anna Muhammadur Rasoolullah) par nahi balke **حَيَّ عَلَى الصَّلَاةِ** (Hayya Alas salaah) aur **حَيَّ عَلَى الْفَلَاحِ** (Hayya Alal-falaah) par khade hote hain. Yeh tamaam ilzamaat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma aur un ke maanne walo'n par bohtaan hain jabke Imame Ahle Sunnat Imam

Ahmed Raza Khan Muhaddise bareily alaihir rahma ka aqeeda Islaami aqeeda hai.

Peer o Murshid aur Mureeda ke darmiyan Parda

Baaz khaanqaho'n mein Peer Sahib apne Mureed aur Mureedniyo'n ko be-parda apne saamne bithaate hain. Be-takallufi ke saath guftagu, hansa mazaag karte hain aur baaz to Ma'aazallah apni mureedniyo'n se haath bhi milaate hain aur mureedniyo'n ki peeth par haath bhi maarte hain, magar is na-jaaiz fe'l ke mut'alliq Sunniyo'n ke Imam, Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma irshaad farmaate hain ke beshak har ghair mehram se parda farz hai jis ka Allah ta'ala aur is ke Rasool Sallallahu alaihi wasallam ne hukm diya hai, beshak Peer Mureeda ka mehram nahi ho jaata. Huzoor Sallallahu alaihi wasallam se badh kar ummat ka peer kaun hoga? Woh yaqeenan Abur-rooh hota hai. Agar peer hone se aadmi mehram ho jaaya karta to chaahiye tha ke Nabi se is ki ummat se kisi aurat ka Nikah na ho sakta. (Masaail-e-Sama'a, Lahore, pg: 32)

Jaa'li (Naqli) Aamilon ka Faal kholna

Jagah jagah sadko'n aur foot patho'n par jaa'li aamilo'n ka ek giroh sargarme amal hai, jo ulte seedhe faal naame nikaal kar awaam ke aqaaid ko mutazalzal karte hain, saada lauh musalmano'n ki jebein khaali karwaayi jaati hain, phir yeh sab ahle Sunnat ke khaate mein daal diya jaata hai, magar ahle Sunnat ke Imam apni kitaab mein musalmano'n ki islaah is tarah farmaate hain:

Sawal: Faal kya hai? Jaaiz hai ya nahi? Saa'di o Hafiz waghaira ke faal naame sahih hain ya nahi?

Jawab: Imame Ahle Sunnat Imam Ahmed Raza Khan

Muhaddise bareily alaihir rahma farmaate hain: Faal ek qism ka istikhaara hai, istikhaara ki asl kutube ahaadees mein ba-kasrat maujood hai, magar yeh faal neeme jo awaam mein mashhoor aur akabir ki taraf mansoob hain be-asl o baatil hain aur Qur'ane azeem se faal kholna mana hai aur Diwaan-e-Hafiz waghaira se bataur tafaaul jaaiz hai. (Fataawa Rizviya Jadeed, jild: 23, pg: 327, Raza foundation Lahore)

Shiyo'n ki Majaalis mein jaana, Niyaz

Khaana, Siyaah Libaas Haraam hai

Baaz log Imam Ahmed Raza alaihir rahma aur un ke paio-kaaro'n par yeh ilzaam lagaate hain ke woh Shiya hazrat ke himaayati hain, jabke is ke bar-aks Imam Ahmed Raza alaihir rahma ki kitabo'n mein Shiyo'n aur un ke baatil aqaaid ki itni mukhaalifat maujood hai jitni kisi aur firqe ke peshwa ki bhi kitabo'n mein nahi milti chunaanche ...

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain Raafziyo'n (Shiyo'n) ki Majlis mein Musalmano'n ka jaana aur Marsiya sunna Haraam hai. Un ki Niyaz ki cheez na li jaaye, un ki Niyaz niyaz nahi aur woh ghaaliban najaasat se khaali nahi hoti. Kam az kam un ke napaak qillatain ka paani zaroor hota hai aur woh haazri sakht mal'oon hai aur is mein shirkat mojibe laa'nat. Muharramul Haraam mein Sabz (Hara) aur Siyah (Kaala) kapde alaamate sog hain aur sog Haraam hai. Khusoosan Siyah ka Shi'aar Raafziyaan (Shiyo'n ka tareeqa) hai. (Fataawa Rizviya Jadeed, jild: 23, pg:756, Raza Foundation Lahore)

Hayaat-e-Anbiya aur Hayaat-e-Aulyia

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke Anbiya kiraam alaihimus

salaam aur Auliya-e-kiraam ki Hayaat-e-Barzakhiya mein kya farq hai?

Aap ne jawaaban irshaad farmaaya ke Anbiya kiraam alaihimus salaam ki Hayaat Haqeeqi, Hissi, duniyaawi hai.

(Sunan Ibne Maaja, kitaabul Janaaiz, Hadees:1637, jild:2, pg:291)

un par tasdeeq waa'da-e-Ilaahiya ke liye mahez ek aan ko maut taari hoti hai phir fauran un ko waise hi hayaat ataa farma di jaati hai. (Hashiya Tafseer Saawi, Paarah:3, Surah Aale Imran, jild:1, pg:340)

Is Hayaat par wohi ahkaame duniyawii hain, un ka tarka baanta jaaye ga, un ki azwaaj ko Nikah haraam neez azwaaje mutahharaat par iddat nahi, woh apni quboor mein khaate peete namaaz padhte hain. Ulama, Shohda ki Hayaat-e-Barzakhiya (yaani aalme barzakh ki zindagi) agarche Hayaat-e-duniyawiiya (yaani duniyawii zindagi) se afzal o aa'la hai magar is par Ahkaam-e-duniyawiiya jaari nahi. Aur in ka tarka taqseem hoga, in ki azwaaj iddat karenge.

(Zurqaani Shareef Alal-Mawahibul Ladunniya, An-nau-ar-raab'e, jild:7, pg:364- 365)

(Malfoozaat Shareef, pg:362, maktaba-tul Madina Karachi)

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain: Yaqeen jaano ke Huzoore Aqdas Sallallahu alaihi wasallam sachchi haqeeqi duniyaawi jismaani Hayaat se waise hi Zinda hain jaise wafaat shareef se pehle they. Un ki aur tamaam Anbiya kiraam alaihimus salam ki maut sirf waada-e-Khuda ki tasdeeq ko ek aan ke liye thi, un ka wisaal sirf nazre awaam se chhup jaana hai.

Imam Muhammad Ibne Alhaaj Makki Madkhal aur Imam Ahmed Qastalaani Mawahibul Ladunniya mein aur aimma-e-Deen rahimahumullahu farmaate hain: Huzoore Aqdas Sallallahu alaihi wasallam ki Hayaat Wafaat mein is baat mein kuchh farq nahi ke

woh apni ummat ko dekh rahe hain aur un ki haalato'n aur un ki niyato'n, un ke iraado'n, un ke dilo'n ke khayaalo'n ko pehchaante hain aur yeh sab Huzoor Sallallahu alaihi wasallam par aisa roshan hai jis mein aslan posheedgi nahi. (Al-madkhal Le-ibne Alhaj, fasl fi Ziyaratil Quboor, jild:1, pg:252, Daarul Kitaab al-arabi Bairut)

(Fataawa Rizviya Jadeed, jild:10, pg:764, Raza Foundation, Lahore)

Allah ta'ala ka ilme Ghaib Zaati aur Huzoor Sallallahu alaihi wasallam ka ilme ghaib Ataai hai

Pehla Fatwa

kya Allah ta'ala aur us ke Mehboob Sallallahu alaihi wasallam ka ilm baraabar hai? Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke Hum ahle Sunnat ka mas'ala-e-ilme ghaib mein yeh aqeeda hai ke Allah ta'ala ne Huzoor Sallallahu alaihi wasallam ko ilme ghaib inaayat farmaaya. Khud Rabb Jalla Jalalahu farmaata hai:

Al-quran: وَمَا هُوَ عَلَى الْغَيْبِ بِضَرِينٍ

Tarjama: Yeh Nabi ghaib ke bataane mein bakheel nahi.

(Surah-e-Takveer, Aayat: 24, Parah: 30)

Tafseer Ma'alimut-Tanzeel aur Tafseere Khaazin mein hai yaani Huzoor Sallallahu alaihi wasallam ko ilme ghaib aata hai, woh tumhein bhi ta'leem farmaate hain. (Tafseere Khazin, Surah Takveer aayat: 24, jild: 4, pg: 357)

Allah ta'ala aur Huzoor Sallallahu alaihi wasallam ka ilm baraabar to dar-kinaar, main ne apni kitaabo'n mein tasreeh kardi hai ke agar tamaam awwaleen o aakhireen ka ilm jama kiya jaaye to us ilm ko ilme Ilaahi jalla Jalalahu se woh nisbat hargiz nahi ho sakti jo ek qatre ke karodwein hisse ko karod samandar se hai, ke yeh nisbat mutanaahi ki mutanaahi (yaani mehdood) ke saath hai

aur woh ghair mutanaahi (yani la-mehdood), mutanaahi ko ghair mutanaahi se kya nisbat hai. (Malfoozaat Shareef, pg:93, Takhreej shuda, Maktabatul Maktabatul Madina, Karachi)

Doosra Fatwa

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke ilme ghaib zaati ke apni zaat se hai, be kisi ke diye huwe Allah ta'ala ke liye khaas hai. In aayto'n mein yehi ma'ana muraad hain ke be-Khuda ke diye koi nahi jaan sakta aur Allah ta'ala ke bataaye se Anbiya kiraam ko ma'loom hona zarooriyaate Deen se hai. Qur'an-e-Majeed ki bahuat aayatein is ke suboot mein hain. (Fataawa Rizviya)

Teesra Fatwa

Aa'la Hazrat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain ke ghaib ka ilm Allah ta'ala ko hai, phir us ki ataa se us ke Habeeb Sallallahu alaihi wasallam ko hai.

(Fataawa Rizviya Jadeed, jild: 27, pg:233, Raza foundation Lahore)

Jaahil Peer ka Mureed hona

Maujooda daur mein har jaanib jaahil Peero'n aur Jaa'li Soofiyo'n ka deraa hai. Nadaan log un ke paas jaate hain aur apna maal un par lutaate hain, phir jab hosh aata hai to cheekh uthtey hain ke Peer Sahib ne hamein loot liya, Hamara maal kha liya, Hamari izzat pamaal kardi. Isi liye Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ne Jaahil Faqeer o Peer se bai'at karne ki mumaani'at farmaai hai. Hamesha Sunni Sahihul aqeeda Aalim aur Paabande Shari'at Peer se bai'at ki jaaye. Chunaanche Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke Jaahil Faqeer

ka Mureed hona Shaitaan ka Mureed hona hai?

Aap ne jawaaban irshaad farmaaya ke bila-shub'ha Jaahil Faqeer ka Mureed hona Shaitaan ka Mureed hona hai.

(Malfoozaat Shareef, pg:297, Maktabatul Madina Karachi)

Bai'at ke Chaar Sharaait hain

Bai'at us shakhs se karni chaahiye jis mein chaar baatein ho'n, warna bai'at jaaiz na hogi.

1. Sunni Sahihul Aqeeda ho,
2. Kam az kam itna ilm zaroori hai ke bila kisi ki imdaad ke apni zaroorat ke masaail kitaab se khud nikaal sake,
3. Us ka Silsila Huzoor Sallallahu alaihi wasallam tak muttasil (yaani mila huwa) ho, munqata' (yaani toota huwa) na ho,
4. Fasiq Mo'allin na ho.

Taanbe aur Peetal ke Ta'weez

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke Taanbe, Peetal ke Ta'weezo'n ka kya hukm hai?

Aap ne jawaaban irshaad farmaaya ke Taanbe aur Peetal ke Ta'weez mard o aurat dono'n ko makrooh aur Sone Chandi ke Ta'weez mard ko haraam, aurat ko jaaiz hain.

(Malfoozaat Shareef, pg: 328, Maktabatul Madina, Karachi)

Imam Zaamin ka Paisa

Aaj kal ek riwaaj chal pada hai ke jab bhi koi Shakhs Safar mein jaata hai ya kisi ki jaan ki hifaazat maqsood hoti hai, to Aurtein us ke baazu par ek Sikka (Coin) kapde mein lapet kar baandh deti hain aur is ka naam "Imam Zaamin" rakkha gaya hai, jo ke bilkul khud saakhta kaam hai, na is ki koi asl hai na kahin is

ka hukm diya gaya hai. Baaz bad lagaam log is ko bhi ahle Sunnat ke khaate mein daal dete hain aur kehte hain yeh Barelwiyo'n ke Imam ka kaam hai, halaanke Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ka is kaam se koi Waasta nahi balke Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke kya Imam zaamin ka jo paisa baandha jaata hai, is ki koi asl hai?

Aap ne irshaad farmaaya ke "Kuch Nahi." (Malfoozaat Shareef, pg:328, Maktabatul Madina, Karachi)

Ghairullah se Istighaasa aur Madad ke mutaalliq Aqeeda

Ghairullah se Istighaasa aur Madad ke mutaalliq Musalmano'n par yeh ilzaam lagaaya jaata hai ke woh Huzoor Sallallahu alaihi wasallam aur Auliya kiraam rahimahumullahu ko Ma'bood maan kar un se madad maangte hain, jo ke khula bohtaan hai. Musalmaanane Ahle Sunnat buzrugane Deen ko Allah ta'ala ki sifaat ka mazhar jaan kar un se madad maangte hain. Is mu'aamle mein Aa'la Hazrat Imam Ahmed Raza Khan Muhaddai bareily alaihir rahma ko khoob badnaam kiya jaata hai aur Ma'aazallah Mushrik aur Bid'ati tak kaha aur mash'hoor kiya jaata hai. Aey kaash! aise log Aa'la Hazrat Imam Ahmed Raza alaihir rahma ki kitaabo'n ka mutaale'a karte to aisi bad gumaani na phailaate. Ab Aa'la Hazrat alaihir rahma ka aqeeda mulaahiza farmaayein.

Chunaanche Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ek istiftaa ke jawaab mein likhte hain:

Huzoor Sallallahu alaihi wasallam aur Auliya kiraam se Istighaasa aur Isti'aanat mashroot taur par jaaiz hai jabke inhein Allah ta'ala ka Banda aur us ki baargaah mein waseela jaane aur

inhein "ba Izne Ilaahi wal-mudabbiraat amra" se maane aur aitemaad karle ke be-hukme Khuda ta'ala zarraa nahi hil sakta aur Allah ta'ala ke diye baghair koi ek hissa nahi de sakta. Ek harf nahi sun sakta, palak nahi hila sakta aur beshak sab musalmano'n ka yehi ai'teqaad hai. (Ahkaame Shari'at, Hissa:1, pg: 4)

Faraaiz ko Chhod kar Nafl bajaa laana

Waqt ke Imam par ek ilzaam yeh bhi lagaaya jaata hai ke unho'n ne is ummat ko mustahibbaat aur nawaafil mein laga diya. Faraaiz ki ahmiyat ko faraamosh kiya gaya. Halaanke Aa'la Hazrat Imam Ahmed Raza Khan Muhaddis bareilly alaihir rahma ke fataawe aur un ki kitaabo'n ka agar koi ta'assub ki ainak utaar kar mutaale'a kare to woh be-saakhta bol uthey ga ke Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma Islami Aqaaid ke tarjamaan they, chunaanche:

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma likhte hain ke Abu Muhammed Abdul Qadir Jeelani raziyaallahu anho ne apni kitaab Mustataab Futuhul-Ghaib mein kya kya jigar shigaaf misaalein aisey Shakhs ke liye irshaad farmaai hain jo Farz chhod kar Nafl bajaa laaye. Is kitaab mein farmaaya ke agar Faraaiz ki adaayegi se pehle Sunan o Nawaafil mein mashghool ho to Sunan o Nawaafil qubool nahi hotien balke moojibe ihaanat hoti hain. (A'izzul-Iktinaah fi Sadaqa Maane'y az-Zakaat, pg: 10-11)

Tareeqat ki Asl Tareef

Jaahil logo'n ne Maslake ahle Sunnat ko badnaam karne ke liye jahaalat ka naam tareeqat rakh diya. Charas, bhang, Naach Gaane, Satte ke number bataane walo'n aur jaa'li aamilo'n ka naam tareeqat rakh diya aur Ma'aazallah yeh bohtaan A'ala Hazrat Imame Ahle

Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma par lagaaya jaata hai ke yeh unhon ne sikhaaya hai. Imame ahle Sunnat ki ta'leemaat ka mutaale'a kiya jaaye to haqeeqat saamne aa jaati hai, chunaanche:

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma irshaad farmaate hain ke tareeqat naam hai "wusool ilallah ka" mahez junoon o jahaalat hai do harf padha huwa jaanta hai tareeq tareeqa tareeqat Raah ko kehte hain, na ke pahonch jaane ko. To yaqeenan tareeqat bhi Raah hi ka naam hai. Ab agar woh Shari'at se juda ho to basharate Qur'ane Azeem Khuda Ta'ala tak na pahonchaaye gi balke Shaitaan tak le jaaye gi, jannat mein na le jaaye gi balke jahannam mein, ke Shari'at ke siwa sab Raaho'n ko Qur'ane Azeem baatil o mardood farmaa chukaa.

(Maqaalul Urafa ba-ai'zaaze Shara' o ulama, Karachi, pg: 7)

Jashne Wiladat Ka Charaaghaa'n

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke milaad shareef mein jhaad (yaani panj shaakha Mash'al) fanoos, faroosh waghaira se zaib o zeenat israaf hai ya nahi?

Aap ne jawaaban irshaad farmaaya ke ulama farmaate hain yaani israaf mein koi bhalaai nahi aur bhalaai ke kaamo'n mein kharch karne mein koi israaf nahi.

(Tafseere kash'shaaf, Surah Furqaan, aayat: 67, jild: 1, pg: 293)

Jis shaye se ta'zeem zikr shareef maqsood ho hargiz mamnool nahi ho sakti. (Malfoozaat Shareef, pg: 174, Maktabatul Madina)

Imam Ghazaali alaihir rahma ne Ihya ul-uloom mein Hazrat Sayyed Abu Ali Roodbaari alaihir rahma se naql kiya ke ek Banda-e Saaleh ne Majlise Zikr shareef tarteeb di hai aur us mein ek hazaar sham'ein raushan keein. Ek Shakhs zaahir been pahonche

aur yeh kaifiyat dekh kar waapas jaane lage. Baaniye Majlis ne haath pakda aur andar le jaakar farmaaya ke jo Shama' main ne ghaire Khuda ke liye raushan ki woh bujha deejaye. Koshish ki jaati theein aur koi Shama' thandi na hoti.

(Ihya Uloomud-deen, doosra hissa, kitaab aadaabul Akl, pg: 26)

Janaab-e-Risaalat Ma'aab Ko

Adab ke Saath Pukaarna

Adab aur ta'zeem ka taqaaza yeh hai ke Janaabe Risaalat Ma'aab Sallallahu alaihi wasallam ko Aap ke zaati naam Muhammed Sallallahu alaihi wasallam se na pukaara jaaye aur na hi Naa't shareef mein padha jaaye balke ya RasoolAllah, ya HabeebAllah, ya NabiAllah aur ya Rehmatul Lil-aa'lameen keh kar nida di jaaye.

Har jagah Masaajid mein, Mehraabo'n mein, Postaro'n aur Bainaro'n mein bhi "Ya Muhammed Sallallahu alaihi wasallam" ki jagah Ya RasoolAllah, Ya HabeebAllah, Ya NabiAllah aur Ya Rehmatul Lil-aa'lameen hi tehreer kiya jaaye taake Huzoor Sallallahu alaihi wasallam ka adab o ehteraam malhooz rahe.

Chunaanche Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma ek sawaal ke jawaab mein irshaad farmaate hain:

Qur'ane Majeed ki aayat hai ke Rasool ka pukaarna apne mein aisa na thheraa lo jaise ek doosre ko pukaarte ho. Ab ek doosre mein Baap aur Maula aur Badshah sab aa gaye. Isi liye Ulama farmaate hain: Naame paak lekar Nida karna Haraam hai. Agar riwaayat mein maslan Ya Muhammed Sallallahu alaihi wasallam aaya ho to is ki jagah bhi Ya RasoolAllah Sallallahu alaihi wasallam kahe. Is mas'le ka bayaan Imame ahle Sunnat alaihir rahma ka risaala "Tajalli al-yaqeen be-an Nabiyeena Sayyedil

Mursaleen" mein dekhiye.

(Fataawa Rizviya Jadeed, jild: 15, pg: 171, Jami'a Nizamiya Lahore)

Mard ka Baal Badhaana

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma se poochha gaya ke aksar baal badhaane waale log Hazrat Gesu Daraaz ko daleel laate hain.

Aap ne jawaaban irshaad farmaaya ke jahaalat hai. Huoor Sallallahu alaihi wasallam ne bakasrat Ahaadeese Saheeha mein un mardo'n par laa'nat farmaai hai jo Aurto'n se mushaabihat paida karein aur Aurto'n par jo Mardo'n se.

(Sahih Bukhari, kitaabul Libaas, Hadees: 5885, pg: 4)

Aur tashabboh ke liye har baat mein poori waza' banaana zaroori nahi (sirf) ek hi baat mein mushaabihat kaafi hai.

(Malfoozaat Shareef, pg: 297, Maktabatul Madina Karachi)

Mard ko Choti rakhna Haraam hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se poochha gaya ke Mard ko Choti rakhna jaaiz hai ya nahi? baaz faqeer rakhte hain.

Aap ne jawaaban irshaad farmaaya ke Haraam hai. Hadees Shareef mein farmaaya: Allah Ta'ala ki laa'nat hai aise Mardo'n par jo Aurto'n se mushaabihat rakkhein aur aisi Aurto'n par jo Mardo'n se mushaabihat paida karein.

(Musnade Ahmed Bin Hambal, Hadees: 3151, jild: 1, pg: 727)

(Malfoozaat Shareef, pg: 281, Maktabatul Madina Karachi)

Allah Ta'ala ko 'Aashiq aur Huoor Sallallahu alaihi wasallam ko Ma'shooq kehna Najaaiz hai?

Sawaal: Allah Ta'ala ko 'Aashiq aur Huoor Sallallahu alaihi

wasallam ko us ka Ma'shooq kehna jaaiz hai ya nahi?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain: Najaaiz hai ke maa'nie Ishq Allah Ta'ala ke Haq mein muhaal qat'ai hain aur aisa lafz be warood Suboote Shara'i Allah Ta'ala ki Shaan mein bolna Mamnool qat'ai.

(Fataawa Rizviya Jadeed, jild: 21, pg: 114 Raza Foundation Lahore)

Madina Tayyiba ko Yasrib Kehna

Najaaiz o Gunaah hai

Sawaal: Kya Hukm Sharaa' shareef ka is baare mein ke Madina Shareef ko "Yasrib" kehna jaaiz hai ya nahi? Jo shakhs yeh lafz kahe is ki nisbat kya hukm hai?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise bareily alaihir rahma farmaate hain: Madina Tayyiba ko Yasrib kehna Najaaiz o Mamnool o Gunaah hai aur kehne waala Gunah gaar.

Huzoor Sallallahu alaihi wasallam irshaad farmaate hain ke jo Madina ko Yasrib kahe us par Tauba Waajib hai. Madina Taabah hai, Madina Taabah hai (Isey Imam Ahmed ne ba-sanade Sahih Baraa Bin 'Aazib raziyallahu anho se riwaayat kiya).

(Musnade Imam Ahmed Bin Hambal, Al-Maktab al-Islami, Bairut, Jild:4, pg:285)

(Fataawa Rizviya Jadeed, jild: 21, pg: 116, Raza Foundation Lahore)

Madina Munawwara

Makkah Mukarrama se bhi Afzal hai

Sawaal: Huzoor Sallallahu alaihi wasallam ka Mazaare Aqdas

balke Madina Tayyiba Arsh o Kursi o Ka'aba Shareef se afzal hai ya nahi?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain: Turbate At'har yaani woh zameen ke Jisme Anwar se muttasil hai Ka'aba Mu'azzama balke Arsh se bhi Afzal hai.

(Maslak Mutaqassit ma' Irshaadus Saari, Baab Ziyarate Sayyedil Mursaleen, pg: 336, Daarul Kitaab al-arabi, Bairut)

Baaqi Mazaar Shareef ka baalaai (OOpari) hissa is mein daakhil nahi ke Kaa'ba Mu'azzama Madina Tayyiba se Afzal hai, haan is mein ikhtilaaf hai ke Madina Tayyiba siwaaye mauza Turbate At'har aur Makkah Mu'azzama siwaaye Ka'aba Mukarrama in dono'n mein kaun Afzal hai, aksar jaanibe Saani hain aur apna Maslak awwal aur yehi mazhab Farooqe Azam raziyaallahu anho hai.

Tabraani Shareef ki Hadees Shareef mein tasreeh hai ke Madina Munawwara Makkah Mukarrama se Afzal hai.

(Al Mo'jamul Kabeer Lil-Tabraani, Hadees: 4450, jild: 4, pg: 288, Al-Maktabatul Faisalya, Bairut)

(Fataawa Rizviya Jadeed, jild:10, pg:711, Raza Foundation Lahore)

Haraam Maal par Niyaaaz dena Nira

Wabaal hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke jo Shakhs Haraam maal par niyaaaz deta hai aur kehta hai ke Huzoor Sallallahu alaihi wasallam qabool farma lete hain, us Shakhs ka yeh qaul ghalat Sareeh o baatil qabeeh aur Huzoor Sallallahu alaihi wasallam par ifteraaye faseeh hai.

zinhaar maale Haraam qaabile qabool nahi, na usay Raahe Khuda mein sarf karna rawaa (jaaiz), na is par Sawaab hai balke nira Wabaal hai.

(Fataawa Rizviya Jadeed, jild: 21, Raza Foundation Lahore, pg: 105)

Jahilaana Rasm

Sawaal: yeh jo baaz juhla gharz dore kiya karte hain aur Hazrat Fatima raziyaallahu anha ki taraf mansoob karte hain ke Khatoone Jannat har kisi ghar maahe saawan bhaado'n mein jaaya karti aur ek ek dora un ke kaan mein baandh kar yeh kaha karti'n ke pooriya'n paka kar Faatiha dila kar laana, is ki kuch Sanad hai ya waahiyat hai?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain yeh doro'n ki rasm mahez be-asl o mardood hai aur Hazrat Khatoone Jannat ki taraf is ki nisbat mahez jhoot, bura ifteraa hai.

(Fataawa Rizviya Jadeed, jild: 23, pg: 272, Raza Foundation, Lahore)

Maahe Safarul Muzaffar Manhoos nahi

Awaam mein beemaari phaili hui hai ke maahe Safarul Muzaffar manhoos hai, is mein balaayein utarti hain, is maah mein koyi khusi ki taqreeb mun'aqid na ki jaaye, khusoosan shuru maah ki terah (13) tareekho'n mein aur aakhri tareekho'n mein ...

Sawaal: Aksar Log 3, 13 ya 23, 8, 18, 28 waghaira tawareekh aur panj shumba (Jumeraat) o yak shamba (Itwaar) o chahaar shumba (Budh) waghaira ayyaam ko shaadi waghaira nahi karte. Aiteqaad yeh hai ke sakht nuqsaan pahunche ga. Un ka kya hukm hai?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke "yeh sab baatil o

be asl hai." (Fataawa Rizviya Jadeed, jild: 23, pg: 272, Raza Foundation Lahore)

Aakhri Budh ki Shar'ai Haisiyat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke "Maahe Safarul muzaffar ki aakhri budh ki koyi asl nahi. na is din Huzoor Sallallahu alaihi wasallam ki sehat yaabi ka koyi Suboot hai, balke marze Aqdas jis mein wisaal shareef huwa, is ki ibtida isi din se bataayi jaati hai aur ek hadeese marfoo' mein aaya hai ibtelaaye Ayyub alaihis-salaam isi din thi. (Fataawa Rizviya, jild: 10, pg: 117)

Yazeed ke liye Maghfirat waali Namaaz ki Riwaayat be-asl hai

Sawaal: Baad salaame masnoon ma'rooze khidmat hoon ke namaaze ghafeera ki baabat mein zikr shahaadatain dekha hai ke Hazrat Imam Zainul 'Aabideen raziyaallahu anho ne Yazeed ko waaste maghfirat ki bataayi thi mujhe us namaaz ki talaash hai, main padhna chahti hoon. Baraahe maherbaani is mas'le par iltifaat mabzool farma kar tarteebe namaaz se ittila deejiye?

Jawaab: W'alaikumus-salaam wa rahmatullahi wa barakaatuhu Yeh riwaayat mahez be-asl hai. Hazrat Imam Zainul 'Aabideen raziyaallahu anho se koyi namaaz Yazeed paleed ki maghfirat ke liye us ko t'aleem na farmaai.

(Fataawa Rizviya Jadeed, jild: 28, pg: 52, Raza Foundation Lahore)

Laal Kaafir ko Qatl karne waali Riwayat be-asl hai

Sawaal: Suna hai ke Hazrat Ali raziyaallahu anho ne laal kaafir

ko maara aur bhaaga aur hunooz zinda hai, aaya is ki koi khabar hadees se hai? Aur kab tak zinda rahe ga? Phir imaan laaye ga ya nahi?

Jawaab: Yeh be-asl hai. (Fataawa Rizviya Jadeed, jild: 28, pg:366, Raza Foundztion Lahore)

Hazrat Ghause A'zam raziallaho anhu ka Malakul Maut se Zambeelee Arwaah chheen lene waala waaqiya

Sawaal: kaha jaata hai ke zambeelee arwaah (Rooho'n ka thaila) ki Izraaeel alaihis-salaam se Hazrat Peeraane peer ne naraaz aur ghusse mein hokar chheen li thi?

Jawaab: Zambeelee arwaah (Rooho'n ka thaila) chheen lena khurafaat-e-juhaal se hai. Sayyedina Izraeel alaihis-salaam Rusule Malaaika se hain aur Rusule Malaaika Auliya bashar se bil-ijma'a afzal hain to musalmano'n ko aisi abaateele waaqiya se ehteraaz laazim hai. (Fataawa Rizviya Jadeed, jild: 28, pg: 419, Raza Foundation Lahore)

Roza Mushkil Kusha

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se poochha gaya: Huzoor! aksar aurtein mushkil kusha Ali ka roza rakhti hain, kaisa hai?

Aap ne jawaaban irshaad farmaaya: Roza khaas Allah Ta'ala ke liye hai. Agar Allah Taala ka roza rakhein aur is ka sawaab Maula Ali raziallahu anho ki Nazr karein to harj nahi. Magar is mein yeh karti hain ke roza aadhi raat tak rakhti hain, shaam ko iftaar nahi karti'n. Aadhi raat ke baad ghar ka kiwaad khol kar kuchh du'a maangti hain. Us waqt roza iftaar karti hain. yeh Shaitaani rasm hai. (Fataawa Rizviya, jild:4, pg: 66)

Daadhi Mundwaane aur Katarwaane wala Faasiq

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke Daadhi mundwaane aur katarwaane wala shakhs faasiq mo'allin hai aur is ko Imam banaana gunah hai. (Ahkaame Shari'at, jild: 2, pg: 321)

Khaana baith kar, Joote utaar kar Khaana Chaahiye

Aaj kal daawato'n mein manhoos riwaayat paida ho gayi ke log khade hokar khaana khaate hain. Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma ne aise logo'n ko yeh hadees shareef yaad dilaayi hai jis mein Huzoor Akram Sallallahu alaihi wasallam ne baith kar aur joote utaar kar khaane ka hukm diya hai. (Fataawa Africa, pg: 38)

Khade hokar Peshaab karna Mana' hai

Hamaare nau-jawano'n mein yeh beemaari kasrat se paayi jaati hai ke woh khade khade peshaab karte hain. Jis ki wajah se peshaab ke chheente ird-gird aur kapdo'n par padte hain aur phir aadmi napaak ho jaata hai. Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma ne khade hokar peshaab karne walo'n ko yeh hadees shareef yaad dilaayi jis mein Huzoor Sallallahu alaihi wasallam ne farmaya be-adabi aur bad tehzeebi hai ke aadmi khade hokar peshaab kare. (Fataawa Africa, pg: 9/10)

Qabro'n par Joota Pahan kar Chalna

Ahle Quboor ki Tauheen hai

Jab log qabristaan mein tadfeen ke liye ya ahle khaana ki quboor par faatiha padhne jaate hain to Qabro'n par baithte aur

chalte phirte rehte hain. Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma ne joota pahen kar qabro'n par chalne ko ahle quboor ki tauheen qaraar diya hai.

(Fataawa Rizviya Shareef, jild: 4, pg: 107)

Hazrat Abu Bakr Siddeeq aur Hazrat Ali **raziallahu anhuma hamesha se Musalman they**

Sawaal: Ulama-e-Deen o Muftiyaane Shara' mateen is mein ke Hazrat Ali raziallahu anho hamesha ke musalman they ya ke Ali ma fi Tareekhul Khulfa Lis-Suyooti o Raddul mohtaar Le Ibne Aa'bideen o Jaame-ul Manaaqib waghaira (jaisa ke Imam Suyooti ki Tareekhul Khulfa, Allama Ibne Aa'bideen Shaami ki Raddul Mohtaar aur Jaame-ul Manaaqib waghaira mein hai) terah (13) ya dus (10) ya nau (9) ya aath (8) baras ke Sin mein imaan laaye hain aur agar hamesha musalman they to phir imaan laana cheh maa'ne daarad.

Jawaab: Hazrat Ali raziallahu anho al-asna aur Hazrat Abu Bakr Siddeeq raziallahu anho al-azhar dono'n hazraat aalme zurriyat se roze wilaadat, roze wilaadat se Sine tameez, sine tameez se hungaame zuhoor pur-noor Aftaabe be'sat, zuhoore be'sat se waqte wafaat, waqte wafaat se abadul-aabaad tak bihamdil-laahi Ta'ala Mua'hid o Muaqqin o Muslim o Momin o Tayyib o Zarki o Taahir o Naqi they aur hain, aur rahenge. Kabhi kisi waqt kisi haal mein lehza ek aan ko loose kufr o shirk o inkaar un ke paak, mubaarak, suthre daamano'n tak aslan na pahoncha, na pahonche.

'Aalame zurriyat se roze wilaadat tak islam meesaaqi tha ke الست بربكم قالوا بلى (Kya main tumhaara Rab nahi hoon? Unho'n ne kaha kyun nahi) Roze wilaadat se sine tameez tak islam fitri ke Hadeese Paak mein hai har bachcha fitrate islam par paida hota hai.

(Sahih Bukhari) Sine tameez se roze be'sat tak islam Tawheedi ke un Hazraate waala sifaat ne zamaanaye fitrat mein bhi kabhi But ko sajda na kiya, kabhi ghaire Khuda ko na qaraar diya hamesha ek hi jaana, ek hi maana, ek hi kaha aur ek hi se kaam raha.

(Fataawa Rizviya Jadeed, jild: 28, pg: 459, Raza Foundation Lahore)

Allah Ta'ala ne Hazrat Aadam alaihissalam ko apni Soorat par Paida kiya, ka matlab

Sawaal: ان الله خلق آدم على صورته (Beshak Allah ta'ala ne Aadam alaihis-salaam ko apni soorat par paida kiya) aur Huzoor se yeh arz hai ke yeh Hadees hai ya qaul hai?

Jawaab: Yeh Hadees Sahih hai aur izaafate sharf ke liye hai, jaise baiti (mera ghar) اور ناقة الله Naaqatullah (Allah Ta'ala ki oontni) ya zameer Aadam alaihis-salaam ki taraf hai yaani Aadam alaihis-salaam ko un ki kaamil soorat par banaaya. طولہ ستون ذراعا۔ Un ka qad saath haath ka bakhilaf aulaade Aadam ko bachcha chhota paida hota, phir badh kar apne kaamil qad ko pahonchta hai.

(Fataawa Rizviya Jadeed, jild: 27, pg: 43, Raza Foundation Lahore)

Bijli Kya Cheez hai?

Sawaal: Bijli kya shaye (Shaye) hai?

Jawaab: Allah Ta'ala ne baadalo'n ke chalaane par ek farishta muqarrar kiya hai jis ka naam ra'ad (رَعْد) hai, us ka qad bahut chhota hai aur us ke haath mein ek bahut bada koda hai, jab woh koda baadal ko maarta hai us ki tari se aag jhadti hai, us ka naam bijli hai.

(Fataawa Rizviya Jadeed, jild: 27, pg: 23, Raza Foundation Lahore)

Zalzala Kyun aata hai?

Sawaal: Zalzala aane ka kya baa'is hai?

Jawaab: Asli baa'is admiyo'n ke gunah hain aur paida yun hota hai ke ek pahaad tamaam zameen ko muheet hai aur us ke reshey zameen ke andar andar sab jagah phaile huwe hain, jaise badey darakht ki jadein door tak andar andar phailti hain, jis zameen par Ma'aazallah Zalzale ka hukm hota hai, woh pahaad apne us jagah ke reshey ko jumbish deta hai, zameen hilne lagti hai.

(Fataawa Rizviya Jadeed, jild: 27, pg: 93, Raza Foundation Lahore)

Waaqiya-e Me'raaj se Mansoob Kuchh

Man-Ghadat Baatein

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se sawaal kiya gaya ke Maulvi Ghulam Imam Shaheed ne Safah: 95 satar giyarah mein likha hai ke Shabe Me'raaj mein Hazrat Ghause Azam raziallahu anho ki Roohe paak ne haazir hokar gardane niyaaz Sahibe Laulaak Sallallahu alaihi wasallm ke qadame saraapaa ai'jaaz ke neechे rakh di aur Huzoor Sallallahu alaihi wasallam gardane Ghause Azam par qadam rakh kar Buraaq par sawaar huwe aur is Roohe paak se istifsaar farmaaya ke tu kaun hai? Arz kiya ke main aap ke farzando'n aur zurriyaat Tayyibaat se hoon. Agar aaj Ne'mat se kuchh manzilat bakhshye ga to aap ke Deen ko Zinda karoon ga. Farmaaya ke tu Mohiyuddeen hai aur jis tarah aaj mera qadam teri gardan par hai, isi tarah kal tera qadam tamaam Auliya ki gardan par hoga. Aur is riwaayat ki daleel yeh likhi hai ke Saahibe Manaazil Isna 'Ishriyah bhi Tohfa-e-Qaadriyah se likhte hain.

Isi kitaab ke safha number 8, satar number 5 mein marqoom hai ke Huzoor Sallallahu alaihi wasallam khush hokar Buraaq par sawaar hone lage. Buraaq ne shokhi shuru ki. Jibreel alaihis-salaam ne kaha: Yeh kya be-hurmati hai! Tu nahi jaanta ke tera sawaar

kaun hai? Huzoor Sallallahu alaihi wasallam hain. Buraaq ne kaha: Aye Ameene Wahiye Ilaahi! tum is waqt khafgi mat karo. Mujhe Huzoor Sallallahu alaihi wasallam ki janaab mein iltimaas karni hai. Farmaaya, bayaan karo. Arz kiya: Aaj main daulate ziyaarat se musharraf hoon, kal qiyaamat ke din mujh se behtar Buraaq aap ki sawaari ke waaste aayenge, ummeed waar hoon ke Huzoor! siwaaye mere aur kisi Buraaq ko pasand na farmaien. Huzoor Sallallahu alaihi wasallam ne is ki iltija qubool farmai. Saahibe Tohfatul Qaadriya likhte hain ke woh Buraaq khushi se phoola na samaaya aur itna badha aur ooncha huwa ke Saahibe Me'raaj ka haath zeen tak aur paaon rakaab tak na pahoncha,...kya yeh riwayat Sahih hai?

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke Kutube Ahaadees o Siyar mein is riwaayat ka nishaan nahi. Risaala Ghulam Imam shaheed mahez na-mo'tabar balke Sareeh abaateel o mauzu'aat par mushtamil hai. Manaazile Isna Ashriyah koi kitaab faqeer ki nazar se na guzri, na kahin is ka tazkira dekha. Tohfa-e-Qaadriya Shareef 'Aala darje ki mustanad kitaab hai. Main is ke mutaala' bil-isti'aab se baarha musharraf huwa. Jo nuskha mere paas hai ya jo meri nazar se guzra hai, us mein yeh riwaayat aslan nahi.

(Fataawa Rizviya Jadeed, jild: 26, pg: 397, Raza Foundation Lahore)

"Ya Junaid" waale waqe'a ki asl haqeeqat

Sawaal: Kya farmaate hain Ulama-e-Deen ke Junaid ek Buzrug kaamil they. Unhon ne safar kiya. Raaste mein ek dariya pada. Usko paar karte waqt ek aadmi ne kaha ke mujh ko bhi dariya ke paar kar dejiye. Tab un Buzrug kaamil ne kaha tum mere peechhe Ya Junaid, Ya Junaid kehte chalo aur main Allah Allah kehta chaloon ga. Darmiyaan mein woh aadmi bhi Allah Allah kehne

laga. Tab woh doobne laga. Us waqt un buzrug ne kaha ke tu Allah, Allah mat keh Ya Junaid, Ya Junaid keh... Tab us aadmi ne Ya Junaid, Ya Junaid kaha, tab woh nahi dooba. yeh durust hai ya nahi? aur Buzrug kaamil ke liye kya hukm hai aur aadmi ke liye kya hukm hai ?

Jawaab: Yeh ghalat hai ke safar mein dariya mila balke Dajla hi ke paar jaana tha aur yeh bhi ziyaada hai ke main Allah, Allah kehta chaloon ga aur yeh mahez ifтира hai ke unhon ne farmaaya tu Allah Allah mat keh. Ya Junaid kehna khusoosan Hayaate duniyaawi mein, khusoosan jabke peshe nazar maujood hain isey kaun mana' kar sakta hai ke aadmi ka hukm poochha jaaye aur Hazrat Junaid Baghdadi raziallahu anho ke liye hukm poochna kamaale be-adabi o gustaakhi o dareeda dehni hai.

(Fataawa Rizviya Jadeed, jild: 26, pg: 436, Raza Foundation Lahore)

A'eraab-e-Qur'ani ka Mujid kaun hai?

Sawaal: A'eraabe Qur'ani ki ijaad kis sun mein huyi aur is ka baani kaun hai? Yeh bid'ate hasana hai ya saiyya? Agar bid'ate hasana hai to (har bid'at gumraahi hai) ke kya maa'ne hain?

Jawaab: Zamaana-e-Abdul Malik bin Merwaan mein us ki dakhwaast se Maula Ali karramallahu wajhahu ke Shaagird Hazrat Abul Aswad duely ne yeh kaare nek kiya. (Yeh kaam) bida't-e-hasana tha aur tamaam mumalike Ajam mein yaqeenan waajib ke aam log (a'eraab) ke bighair Sahih tilaawat nahi kar sakte.

Bid'ate zalaalat woh hai ke radd o mazaahamat-e-Sunnat kare, aur yeh to muiyyad o Mu'een Sunnat balke zariya adaaye farz hai. Kyunke lahen bila khilaaf haraam hai, jaisa ke Aalamgeeri mein hai. Lehaaza is ka chhodna farz hai aur yeh is se bachne ka raasta hai.

(Fataawa Rizviya Jadeed, jild: 26, pg: 399, Raza Foundation Lahore)

kya Ghause Aa'zam raziallahu anhu

Pehle Hanafi they?

Sawaal: Yeh riwaayat Sahih hai ke Hazrat Ghause Aa'zam ne khwaab dekha ke Hazrat Imam Ahmed Ibne Hambal alaihir rahma farmaate hain ke mera mazhab za'eef huwa jaata hai, lehaza tum mere mazhab mein aa jaao. Mere mazhab mein aane se mere mazhab ko taqwiyaat ho jaaye gi. Is liye Hazrat Ghause Aa'zam raziallahu anhu Hanafi se Hambali ho gaye?

Jawaab: Yeh riwaayat Sahih nahi hai. Ghause Paak raziallahu anho hamesha se hambali they aur baad ko jab Ainush Shari'atul Kubra tak pahonch kar Mansabe ijtehaad mutlaq haasil huwa, Mazhab-e-Hambal ko kamzor hota huwa dekh kar is ke mutabiq Fatwa diya ke Huzoor Muhiyuddeen aur Deene mateen ke yeh chaaro'n sutoon hain. Logo'n ki taraf se jis sutoon mein zo'f aata dekha us ki taqwiyaat farmaai.

(Fataawa Rizviya Jadeed, jild: 2, pg: 433, Raza Foundation Lahore)

Mansoor bin Hallaaj ka asl Waaqe'a

Sawaal: Mukarram o mu'azzam baad aadaabe niyaaz ke guzaarish hai ke agar baraa-e-maherbaani un waaqe'aat ke jin ki bina par Hazrat Mansoor bin Hallaaj ke baare mein fatwa diya gaya tha, mutla' farmaaein to bahut mamnoon hoon. Agar fatwa mein kisi aayat shareef ka hawaala diya gaya ho to us ko bhi likh deejiye ga. Is takleef dahi ko mu'aaf farmaaiye ga. Ek mu'aamle mein is ki bahut zaroorat hai ...

Jawaab: Hazrat Husain bin Mansoor Hallaaj alaihir rahma jin ko awaam Mansoor kehte hain, mansoor in ke waalid ka naam tha. In ka isme giraami Husain, akaabir ahle haal se they. In ki ek bahen

in se ba-darjaha martaba-e-wilaayat o ma'rifat mein zaaid theein. Woh aakhir shab ko jungle tashreef le jaati'n aur yaade Ilaahi mein masroof hoti'n. Ek din in ki aankh khuli, bahen ko na paaya, ghar mein har jagah talaash kiya, pata na chala, in ko waswasa guzra. Doosri Shab mein qasadan sotey mein jaan daal kar jaagte rahe. Woh apne waqt par uth kar chalein, yeh aahista aahista peechhe ho liye, dekhte rahe, aasmaan se Soney ki Zanjeerein, yaqoot ka jaam utra aur in ke dahane mubaarak ke baraabar aa laga. Unho'n ne peenaa shuru kiya. In se Sabr na ho saka ke yeh jannat ki Ne'mat na mile, be-ikhtiyaar keh uthy ke bahen tumhein Allah ta'ala ki qasam ke thoda mere liye chhodo. Unho'n ne ek jur'aa (ghoont) chhod diya. Inho'n ne piya, is ke peete hi har jadi booti, har dar o deewaar se in ko yeh aawaaz aane lagi ke kaun is ka ziyaada mustahiq hai ke hamaari raah mein qatl kiya jaaye. Inho'n ne kehna shuru kiya: انا لا حق (anaa laa haq). beshak main sab se ziyaada is ka sazaawaar hoon. Logo'n ke sunne mein aaya: انا الحق anal-haq (main Haq hun) woh daawa-e-Khudaai samjhe aur yeh kufr hai aur musalman hokar jo kufr kare, murtad hai aur murtad ki Sazaa qatl hai. Huzoor Sallallahu alaihi wasallam irshaad farmaate hain: Jo apna deen badal de, usey qatl karo. Is hadees ko ashaabe sita mein se Muslim ke alaawa sab ne aur Imam Ahmed ne Ibne Abbas raziallahu anhuma se riwaayat kiya.

(Fataawa Rizviya Jadeed, jild: 26, pg: 400, Raza Foundation Lahore)

Huzoor ka Me'raaj ki Raat Allah

Ta'ala ka Deedaar Karna

Sawaal: Hazrat Aaisha Siddeeqa raziallahu anha ne farmaaya hai ke Hazrat Nabi Kareem Sallallahu alaihi wasallam ne me'raaj ki raat mein ba-chashme khud Allah Ta'ala ko nahi dekha?

Jawaab: Hazrat Aaisha raziallahu anha rooyat bamaa'ni ihaata ka inkaar farmaati hain ke لا تدركه الابصار se sanad laati hain aur Ahaadeese Sahiha mein rooyat ka asbaat ba-maa'ni ihaata nahi ke Allah Ta'ala ko koi shay muheet nahi ho sakti, wohi har shay ko muheet hai aur asbaat-e-nafi par muqaddam.

(Fataawa Rizviya Jadeed, jild: 29, pg: 332, Raza Foundation Lahore)

Taash aur Shatranj Khelna Gunaah o

Haraam hai

Sawaal: kya farmaate hain Ulama-e-deen is mas'le mein ke Taash o Shatranj khelna jaaiz hai ya nahi?

Jawaab: Dono'n (Taash o Shatranj) na-jaaiz hain aur Taash ziyaada gunah o haraam, ke is mein tasaaveer bhi hain.

(Fataawa Rizviya Jadeed, jild: 24, pg: 113, Raza Foundation Lahore)

kya Ambiya-e-kiraam alaihimussalam ke

Fuzlaate Shareefa paak hain?

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se poochha gaya ke Ambiya kiraam alaihimus-salaam ke fuzlaate Shareefa (yaani jism se khaarj hone waale zaayed maadde misl bol o baraaz waghaira) paak hain?

Aap ne irshaad farmaaya: Paak hain aur un ke waalidain kareemain ke woh Nutfe bhi Paak hain, jin se yeh hazraat paida huwe.

(Sharah al-Shifa Lil-Qazi Ayaaz, jild 1, pg: 168, Sharah al-Allama al-Zurqaani, jild 1, pg: 194)

(Malfoozaat Shareef, pg: 456, Maktabatul Madina, Karachi)

Paainche Takhne se Neeche rakhna

Makrooh hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke Paainche takhne se neeche bhi Makroohe Tanzeehi hai, yaani sirf khilaafe oola jabke ba-niyate takabbur na ho.

Fataawa 'Aalamgeeri mein (is mas'ale ki) tasreeh ki gayi aur is baare mein Sahih Bukhari ki hadees maujood hai. Tum un logo'n mein se nahi jo bar binaaye takabbur takhno'n se neeche izaar (Shalwaar) latkaate hain (Hazrat Abu Bakr Siddeeq raziallahu anhu ke sawaal par Huzoor Sallallahu alaihi wasallam ne un se irshaad farmaaya tha)

(Fataawa Rizviya Jadeed, jild: 23, pg: 98, Raza Foundation Lahore)

Zikr Karte Waqt Banaawati Wajd

Haraam hai

Baaz halqa-e-zikr mein dauraane zikr kuchh log banaawati taur par khade ho jaate hain. Uchhal kood shuru kar dete hain. Ek doosre ke oopar gir padte hain. Jis se majlis ka taqaddus pamaal hota hai. Dekhne waale ko tamaasha mehsoos hota hai. Aise hi kaamo'n ke muta'lliq Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se sawaal kiya gaya.

Sawaal: Kya farmaate hain Ulama-e-deen o Muftiyaane Shara' mateen is mas'ale mein ke Zikre jali karna jaaiz hai ya nahi? aur aawaaz kis qadar buland kar sakta hai, koi had mo'ayyan hai ya nahi? Halqa baandh kar zikr karte waqt zikr karte karte khade ho jaana aur seene par haath maarna, ek doosre par gir padna, let jaana, rona, zaari ki dhoom machaana kaisa hai?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke Zikre jali jaaiz hai, had mo'ayyan yeh hai ke itni aawaaz na ho jis se apne aap ko eeza ho ya kisi namaazi, mareez ya sotey ko takleef pahonche aur Zikr karte karte khada ho jaana waghaira afaale mazkoora agar ba-haalate wajd sahih hain to koi harj nahi aur Ma'azallah riyaa-kaari ke liye banaawat hain to haraam hain (aur in dono'n ke darmiyaan kuchh darmiyaani darjaat hain jo awaam ke liye Zikr nahi kiye ja sakte). (Fataawa Rizviya)

Ek se zaaid Angothi Pahenna na-jaaiz hai

Angothiyo'n ke shaukeen apni chaaro'n ungliyo'n mein anghothiyaan pahente hain aur ba'az log 2 angothiya'n bhi pahente hain jis mein 2 - 2 nageene bhi lage hote hain. Phir isi haalat mein namaaz bhi padhte hain, halaanke yeh najaaiz fe'l hai.

Chunaanche Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain ke Chaandi ki ek angothi ek nug ki saadhe chaar maasha se kam wazan ki mard ko pahenna jaaiz hai aur 2 angohiya'n ya kayi nug ki ek angothi ya saadhe chaar maasha khuwa zaaid chaandi ki aur sone, kaansi, peetal, lohe aur taambe ki mutlaqan na-jaaiz hai.

(Ahkaame Shariat, hissa 2, pg: 30)

Buzrugaane Deen ki Tasaaveer bataur

Tabarruk lena Na-jaaiz hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se sawaal kiya gaya ke buzrugaane deen ki tasaaveer bataur tabarruk lena kaisa hai?

Aap ne jawaaban irshaad farmaaya ke Kaa'ba Muazzama mein

Hazrat Ibrahim o Isma'eel alaihimus-salaam o Hazrat Maryam raziallahu anha ki tasaaveer bani theein ke yeh mutabarrak hain (choonke) najaaiz fe'l tha (is liye) Huzoor-e Aqdas Sallallahu alaihi wasallam ne khud daste mubarak se inhein dhoya.

(Bukhari Shareef, Hadees: 3352, jild: 2, pg: 421) (Malfoozaat Shareef, pg: 287, Maktabatul Madina, Karachi)

Zaroorat-e Murshid

Zaroorat-e-Murshid ke baare mein Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma ek sawaal ke jawaab mein farmaate hain. Anjaam kar rist-gaari (agarche Ma'aazallah sabqate azaab ke ba'ad ho) yeh Aqeeda ahle Sunnat mein har musalman ke liye laazim aur kisi bai'at o mureedi par mauqoof nahi, is ke waaste sirf Nabi ko murshid jaanna bas hai.

(Assunniyatul Aneeqaa, pg: 124, Bareily Shareef)

Lekin isi ke saath saath yeh bhi irshaad farmaate hain ke falah ehsaan ke liye beshak Murshide-e-khaas ki haajat hai aur woh bhi Shaikhe Esaal ki, Shaikhe Ittesaal is ke liye kaafi nahi.

(Assunniyatul Aneeqaa, pg: 124, Bareily Shareef)

Saadaat-e kiraam ko Zakaat dena Najaaiz hai

Sawaal: Saadaat mohtajeen ko zare zakaat dena jaaiz hai ya nahi?

Jawaab: zakaat Saadaate kiraam wa Saa'ir Bani Hashim par haraam qata'i hai, jis ki hurmat par hamaare Aamma-e-salaasa balke Aamma-e-Mazaahibe Arba'a raziallahu ta'ala anhum ajma'een ka ijma'a qaaim. Imam Sha'raani alaihir rahma meezaan mein farmaate hain: ba ittefaaq aamma-e-Arba'a Banu Hashim aur banu Abdul Muttalib par Sadqa farziya haraam hai aur woh paanch khaandan hain. Aale Ali, Aale Abbas, Aale Ja'ffer, Aale Aqeel, Aale Haris bin

Abdul Muttalib, yeh ijmaa'ee aur ittefaaqi masaa'il mein se hai.

(Al-meezanul Kubra, baab qismus Sadqaat, jild: 2, pg: 13, Mustafa Albaabi misr)

(Fataawa Rizviya Jadeed, jild: 10, pg: 99, Raza Foundation Lahore)

Shaikhain ke Gustaakh Daaira-e-Islam se Khaarij hain

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma irshaad farmaate hain ke Raafzi Tabarraayi jo Hazraate Shaikhain Siddeeqe Akbar o Farooqe Aa'zam raziallahu anhuma khwah in mein se ek ki shaane pak mein gustaakhi kare, agarche sirf isi qadar ke inhein Imam o khalifa barhaq na maane. Kutube mo'tamida Fiqhe Hanafi ki tasreehaat aur 'aamma aimmah tarjeeh o fatwa ki tas'heehaat par mutlaqan kaafir hai. Durre Mukhtaar matba' Hashmi, pg: 64 mein hai.

Agar zarooriyaate deen se kisi cheez ka munkir ho to kaafir hai, maslan yeh kehna ke Allah Ta'ala Ajsaam ke maanind jism hai ya Siddeeqe Akbar raziallahu anhu ki Sahaabiyat ka munkir hona.

(Durre Mukhtaar, Baabul Imaamat, jild: 1, pg: 83, Delhi)

Raafzi agar Maula Ali raziallahu anho ko sab Sahaaba kiraam alaihimur Rizwan se afzal jaane to bid'ati gumrah hai aur agar khilafate Siddeeqe akbar raziallahu anhu ka munkir, to kaafir hai.

(Khazaanatul Muftien, kitaabus salaah, jild: 1, pg: 28) (Fataawa Rizviya Jadeed, jild: 14, pg: 250, Jami'a Nizamiya, Lahore)

Yazeed ko paleed likhna aur Kehna Jaaiz hai

Sawaal: Yazeed ki nisbat lafz Yazeed paleed ka likhna ya kehna az rooye Shari'at jaaiz hai ya nahi? Yazeed ki nisbat lafz rehmatullahe alaihi kehna durust hai ya nahi?

Jawaab: Imame Ahle Sunnat Imam Ahmed Raza Khan

Muhaddise Bareily alaihir rahma irshaad farmaate hain ke Yazeed beshak paleed tha. Usey paleed kehna aur likhna jaaiz hai aur usey Rehmatullah ta'ala alaihi na kahega magar naasibee ke Ahle Baite Risaalat ka dushman hai.

(Fataawa Rizviya Jadeed, jild: 14, pg: 603, Jami'a Nizamiya Lahore)

Hinduo'n ke Melo'n mein Shirkat

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se Sawaal kiya gaya ke kuffaar ke Melo'n maslan Dasehra waghaira mein jaana kaisa hai?

Is ke jawaab mein irshaad farmaaya ke un ka mela dekhne ke liye jaana mutlaqan najaaiz hai. Agar un ka mazhabi mela hai jis mein woh apne mazhabi nuqtaye nazar se kufr o shirk karen ge, kufr ki aawaaz se chillaayen ge to zaahir hai aisi soorat mein jaana sakht haraam hai aur agar mazhabi mela nahi laho o la'ib ka hai, jab bhi na-mumkin o munkiraat o qabaayeh se khaali ho aur munkiraat ka tamaasha banaana jaaiz nahi.

(Irfaane Shariat, Hissa: 1, pg: 27)

Taaqo'n par Shaheed Mard

Baaz log kehte hain ke fulaan darakht par Shaheed Mard rehte hain aur us darakht aur taaq par jaakar har Jumeraat ko Chaawal, Sheereeni waghaira Faatiha dilaate hain, haar lagaate hain, lobaan sulgaate hain aur muraadein maangte hain.

Is ke baare mein Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma ne irshaad farmaaya ke yeh sab Waahiyaat, Khuraafaat aur Jaahilana himaat aur bataalat hain, in ka izaala laazim.

(Ahkaame Shari'at, hissa 1, pg: 13)

Ghair Sahabi ke Saath "Raziallahu anho" likhna Jaaiz hai

Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma farmaate hain, "Raziallahu anho" Sahaaba kiraam raziallahu ta'ala anhum ko to kaha hi jaaye ga, Aimmah o Auliya o Ulama-e-Deen ko bhi keh satke hain. Kitaab Mustataab Bahjatul Asraar shareef o jumla tasaaneef Imam 'Aarif Billah Sayyedi Abdul Wahaab Sha'raani alaihir rahma waghaira akaabir mein yeh Shaye' o Zaaye' hai. Chunaanche Tanveerul Absaar mein hai:

Sahaaba kiraam ke Asmaaye giraami ke saath "Raziallahu ta'ala anho" likhna ya kehna mustahab hai, Taaba'een aur baad wale Ulama-e-kiraam aur Shurafa ke liye "Rehmatullah alaihi" kehna ya likhna mustahab hai aur is ka ulat bhi raajeh qaul ki bina par jaaiz hai, yaani Sahaaba ke sath Rehmatullah alaihi aur doosro'n ke saath "Raziallahu ta'ala anho".

(Durre Mukhtar Sharah Tanveerul Absaar, Masaaile Shati, matba'a Muhtabaayi Dehli, 350 / 2)

(Fataawa Rizviya Jadeed, jild: 23, pg: 390, Raza Foundation Lahore)

Qabr ya Qabr ki taraf Namaaz Padhna

Sawaal: Imame Ahle Sunnat Imam Ahmed Raza Khan Muhaddise Bareily alaihir rahma se poochha gaya ke qabr ki taraf namaaz padhna ya qabr par namaaz padhna ya qabristaan mein qabro'n ke baraabar ho jaane ke ba'ad masjid banaana ya kheti karaana ya phool waghaira ke darakht lagaana kaisa hai?

Jawaab: Qabr par namaaz padhna haraam, Qabr ki taraf namaaz padhna haraam aur musalman ki Qabr par qadam rakhna haraam, Qabro'n par masjid banaana ya Ziraat (Kheti) waghaira

karna haraam.

Raddul Mohtaar mein Hiliya se hai: **تكره الصلوة عليه واليه لورود**
النهي عن ذلك

Fathul Qadeer o Tahtaavi o Raddul Mohtaar mein darbaaraye
maqaabir hai: **المرور في سكة حادثه فيها حرام**.

Agar Masjid mein koi Qabr aa jaaye to is ke aas paas chaaro'n
taraf thodi diwaar agarche paav gaz ho, qaaim karke is par chhat
banaayen ke ab namaaz ya paaon rakhna qabr par na hoga balke is
chhat par jis ke neeche qabr hai aur namaaz qabr ki taraf na hogi
balke is diwaar ki taraf aur yeh jaaiz hai.

(Irfaane Shari'at, hissa: 2)

Moonchhein Badhaana

Sawaal: Imame Ahle Sunnat Imam Ahmed Raza Khan
Muhaddise Bareily alaihir rahma se poochha gaya ke kya farmaate
hain Ulama-e-kiraam is mas'le mein ke musalmano'n ko moonchh
badhana yaha'n tak ke munh mein aawe, kya hukm hai? Zaid kehta
hai turkish log bhi musalman hain, woh kyun moonchh badhaate
hain?

Jawaab: moonchhein itni badhaana ke munh mein aayein,
haraam o gunah o Sunnat Mushrikeen o Majoos o Yahood o
Nasaara hai. Rasoolullah Sallallahu alaihi wasallam aa'la darje ki
Hadees Saheeh mein farmaate hain: Moonchh katarwaao, daadhi
badhaao aur yahood ki mushabihat na karo. (Ahkaame Shari'at,
hissa 2) (Moonchhein kam karne ka hukm diya gaya hai, ulama ne is ki
yeh taujeeh ki ke moonchhein misl abroo honi chaahiye)

Tambaaku Ka iste'maal

Baqadare zarar o ikhtelaale hawaas (itni miqdaar ke khaane se
nuqsan aur hawaas mein kharaabi paida ho) khaana haraam hai

aur is tarah ke munh mein boo aane lage makrooh aur agar thodi khusoosan mushk waghaira se khusbhoo karke paan mein khaayein aur har baar kha kar kulliyo'n se khoob munh saaf kar dein ke boo na aane paaye to khaalis mubah (jaaiz) hai. Boo ki haalat mein koi wazeefa na karna chaahiye, munh achhi tarah saaf karne ke ba'ad ho aur Qr'aane Azeem to haalate badboo mein padhna sakht manaa' hai. Haan jab badboo na ho to durood shareef o deegar wazaaif is haalat mein bhi padh satke hain ke munh mein paan ya tambaaku ho, agarche behtar saaf kar lena hai magar Qur'aane Majeed ki tilaawat ke waqt zaroor bilkul saaf kar lein. Firshto'n ko Qur'aane Azeem ka bahut shauq hai aur aam malaaika ko tilaawat ki qudrat na di gayi. Jab musalman Qur'aan shareef padhta hai, farishta is ke munh par apna munh rakh kar tilaawat ki lazzat letaa hai. Is waqt agar munh mein khaane ki cheez ka lagao hota hai, farishte ko eeza hoti hai. Rasoolullah Sallallahu alaihi wasallam farmaate hain:

طيبوا افواهكم باسواك فان افواهكم طريق القرآن.

(Rawaahus Sanjari anil abat an baa'zus Sahaaba raziallahu ta'ala anhum be-sunnehi an)

Apne munh miswaak se suthre karo ke tumhaare munh Qur'aan ka raasta hain.

Rasoolullah Sallallahu alaihi wasallam farmaate hain:

اذا قام احدكم يصلي من الليل فليستك ان احدكم اذا قرأ في صلاته وضع ملك فاه على فيه ولا يخرج من فيه شئ الا دخل فم الملك.

(Rawaahul Baihaqi fish-Sha'b o tamaamah fi fawaaedah wal-ziyaai fil-Mukhtaar, An Jaabir bin Abdullah raziallahu ta'ala anho wa-huwa hadees Saheeh)

jab tum mein koi tahajjud ko uthey miswaak kare ke jo namaaz mein tilaawat karta hai farishta us ke munh par apna munh rakhta hai jo us ke munh se nikalta hai, farishte ke munh mein daakhil hota hai.

Doosri hadees mein hai:

ليس شئ اشد على الملك من ريح الشر ما قام عبد الى صلوة قط الا التقسم
فاه ملك ولا يخرج من فيه آية الا يدخل في شئ الملك.

Farishte par koi cheez khaane ki boo se ziyaada sakht nahi. Jab kabhi musalman namaaz ko khada hota hai, farishta us ka munh apne munh mein le letaa hai. Jo aayat us ke munh se nikalti hai, farishtey ke munh mein daakhil hoti hai. Wallahu ta'ala a'alm

(Ahkaame Shariat, hissa 1)

Qabristaan mein Sheereeni ki Taqseem

Arz: Murda ke saath Mithaai Qabristaan mein chyoontiyo'n ke daalne ke liye le jaana kaisa hai?

Irshaad: saath le jaana roti ka jis tarah Ulama kiraam ne man'a farmaaya hai waise hi mithaai hai aur chyoontiyo'n ko is niyat se daalna ke mayyit ko takleef na pahunchaayein, yeh mahez jahaalat hai aur yeh niyat na bhi ho to bhi bajaaye is ke Masaakeen saleheen par taqseem karna behtar hai.

(phir farmaya) Makaan par jis qadar chaahein khairaat karein, Qabristaan mein aksar dekha gaya hai ke anaaj taqseem hote waqt bachche aur aurtein waghaira ghul machaate aur musalmano'n ki Qabro'n par daudtey phirte hain. (Malfoozaate Imam Ahmed Raza)

Tabarrukaat ka Ghalat Intesaab

Jo tabarrukaat shareef bilaa Sanad laate hain, un ki ziyaarat karna chaahiye ya nahi? Aur aksar log yeh kehte hain ke aaj kal masno'yi tabarrukaat ziyaada liye phirte hain. Un ka kehna kaisa hai? Aur jo Zaa'ir kuchh Nazr kere is ka lena jaaiz hai ya nahi aur jo shakhs khud maange is ka maangna kaisa hai?

Al jawaab: Tabarrukaate Shareefa jis ke paas ho'n unki ziyaarat karne par logo'n se is ka kuchh maangna sakht shan'i hai, jo

tandurust ho, aa'zaaye saheeh rakhta ho, naukari khwah mazdoori agarche daliya dhone ke zariye se roti kamaa sakta ho, usey sawaal karna haraam hai. Rasoolullah Sallallahu alaihi wasallam farmaate hain: لا تجل الصدقة لغنى ولا لذى مرة سوى.

Ghani ya sakat waale tandurust ke liye sadqa halaal nahi.

Ulama farmaate hain: مآجع السائل بالتكدي فهو الخبيث

Saail jo kuchh maang kar jamaa' karta hai woh khabees hai.

Us par ek shanaa'at to yeh huyi. Doosri shanaa'at sakht tar yeh hai ke deen ke naam se duniya kamaata hai aur يشترون بآياتي ثمنًا ke qabeel mein daakhil hota hai.

Tabarrukaate Sharifa bhi Allah Azza wa jall ki nishaaniyo'n se umdah nishaaniya'n hain. In ke zariya se duniya ki zaleel qaleel poonji haasil karne waala duniya ke badle deen bechne waala hai.

Raha yeh (sawaal) ke be is ke maange zaaireen kuchh de dein aur yeh le, is mein tafseel hai. Shara'e mutahra ka qaaida kulliyya hai ke. المعهود عرفا كالشروط لفظاً

Jo log Tabarrukaate Shareefa shaher ba shaher liye phirte hain. Un ki niyat o aadat qat'an ma'loom hai ke is ke ewaz tehseele zar o jamaa' maal chaahte hain. Yeh qasad na ho to kyun door daraaz safar ki mashaqqat uthaayen, railway ke kiraaye dein. Agar un mein koi zabaani kahe bhi ke hamaari niyat faqat musalmano'n ko ziyaarat se behra mand karna hai, to un ka haal un ke qaal ki Sareeh takzeeb kar raha hai. Un mein Alal-umoom woh log hain jo zaroori zaroori masaaile Tahaarat o salaah se bhi aagah nahi. Is farze qat'ee ke haasil karne ko kabhi dus paanch kos ya shaher hi ke kisi 'aalim ke paas ghar se aadh meel jaana pasand na kiya, musalmano'n ko ziyaarat karaane ke liye hazaaro'n kos safar karte hain, phir jaha'n ziyaaratein ho'n aur log kuchh na dein, wahaan un saahibo'n ke ghusse dekhiye.

Pehla hukm yeh lagaaya jaata hai ke tum logo'n ko Huzoor-e-Aqdas Sallallahu alaihi wasallam se kuchh mohabbat nahi, goya un ke nazdeek mohabbate Nabi Sallallahu alaihi wasallam isi mein munhasir hai ke haraam taur par kuchh un ki nazr kar diya jaaye.

Phir jaha'n kahi'n mile bhi magar un ke khayaal se thoda ho, un ki sakht shikaayatein aur mazammatein un se sun leejiye. Agarche woh dene waale sulha wa ulama ho'n aur maal halaal se diya ho.

Aur jaha'n pet bhar mil gaya, waha'n ki lambi chaudi ta'reefein le leejiye. Agarche woh dene waale fussaag o fujjaar balke bad mazhab ho'n aur maale haraam se diya ho, to qat'an ma'lloom hai ke woh ziyaarat nahi karaate magar lene ke liye aur ziyaarat karne waale bhi jaante hain ke zaroor kuchh dena pade ga, to ab yeh sirf sawaal hi na huwa, balke ba-hasbe urf ziyaarate sharifa par ijaarah ho gaya aur woh ba-chand wajah haraam hai. (Badrul Anwaar Fi Aadaabul Aasaar)



FAROGHE AHLE SUNNAT KE LIYE
IMAM-E-AHLE SUNNAT KA DUS (10) NIKAATI PROGRAM

- Azeemush-Shaan Madaaris khole jaayein, ba-qaaida ta'leemein hon.
- Talaba ko wazaaif milein ke khwaahi na-khwaahi girweeda hon.
- Mudarriseen ki besh qaraar tankhwaahain unki kaar-rawaaiyon par di jaayein.
- Tabaa'i' talaba ki jaanch ho, jo jis kaam ke ziyaada munasib dekha jaaye ma'qool wazeefa dekar us mein lagaya jaaye.
- un mein jo tayyaar hotey jaayein tankhwaahain dekar mulk mein phailaaye jaayein, ke tehreeran wa taqreeran wa waa'zan wa munaazaratan isha'ate deen wa mazhab karein.
- Himaayate Mazhab wa radde bad-mazhabaa'n mein mufeed kutub wa risaail musannifo'n ko nazraane dekar tasneef karaaye jaayein.
- Tasneef shuda aur nau tasneef risaail umda aur khush-khat chhaap kar mulk mein muft taqseem kiye jaayein.
- Shehro'n Shehro'n aap ke safeer nigraa'n rahein, jaha'n jis qism ke waa'iz ya munaazir ya tasneef ki haajat ho aap ko ittela' dein, aap sarkoobiye aa'da ke liye apni faujein, magazine aur risaalein bhejte rahein.
- Jo hum mein qaabile kaar maujood ho aur apni ma'aash mein mashghool hain, wazaaif muqarrar karke faarighul-baal banaaye jaayein aur jis kaam mein unhein mahaarat ho lagaaye jaayein.
- Aap ke mazhabi akhbaar shaya hon aur waqtan fawaqtan har qism ke himaayate mazhab mein mazameen tamaam mulk mein ba-qeemat wa bila- qeemat rozaana ya kam se kam hafta-waar pahonchaate rahein.
- Hadees ka irshaad hai ke "Aakhir zamaane mein deen ka kaam bhi diram wa dinar se chalega" aur kyun na saadiq ho ke saadiq wa masdooq Sallal laahu alaihi wasallam ka kalaam hai.
(Fatawa Rizviya, Jild 12, Safha 133)