

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Aqaid wa Usool-e-Mahdavia aur SOT Ka Radd

Tamam Tareefein Allah Rabbul Izzat Ke Laye Sazawar Hai Jo Tamam Alameen aur Iss mei bas ne wali har shay ka Khaliq hai. Beshumaar Durood o Salaam Nazil Ho Khatam-ul-Ambiya Hazrat Muhammad Mustafa(SAWS) par aur Khatam-ul-Awliya Hazrat Syed Muhammad Mahdi Mauwood(AS) par aur Inn dono Khatamain(AS) ki Aal wa As'haab Par.

Tamam Rasiqul Aqeedah Mehdavi hazraat ko yeh baat jaan leni chahiye ke Qaum-e-Mehdaviya ki mashoor wa maroof website [www.khalifatullahmehdi.info](http://www.khalifatullahmehdi.info) par kuch arse se Buzurgan-e-Qaum-e-Mehdaviya ke aqaid ke khilaaf gumraah kun aqaid ki ishaa'at ki jaa rahi thi. Yeh kaam ek naye group ne shuru kiya jo khud ko "Mutalashiyen-e-Haq" ke naam se yaad karta hai. Aur jab Team @khalifatullahmehdi.info ke membaraan ne iss gumrah kun propoganda ke khilaaf awaaz uthayi aur unhe isse mana kiya, toh woh apni iss bad-aqeedgi ko chupane ke liye aur uss ki mudafiyat mei ek parcha ba unwaan Mutabiqat Ke Usool [conformity principle] jaari kiya.

Iss naye group ne na sirf Buzurgan-e-Qaum-e-mehdaviya ke mussalema usool e deen ko tarak karte hue apni naaqis aqal aur raey par mubanni deen ke naye aur alaiheda usool aejaat karliye balke social media ke zariye bade zor wo shor se iski isha'at bhi shuru kardi. Jiska nateeja, Yunh zahir hua ke kayi masoom mehdavi inn ke iss group mein shamil hone lage hai. Yeh kaam na sirf [www.khalifathullahmehdi.info](http://www.khalifathullahmehdi.info) ke zariye kiya jaa raha tha balke dusre social media channels jaise youtube channel, whatsapp group (Seeker of truth) email aur facebook par ab bhi jaari hai. Yeh mazmoon bataur e radd ke likha gaya hai, taake in ke gumrah kun bebuniyad khudsakhta usool-e-deen ka khulasa aur radd kiya jaaye. Aur Imamuna Mehdi Maood (AS) aur aapke As'haab(RZ) aur tabeen (Rh) aur tabe- tabaeen (RH) ke qaul wa feyl ki buniyad par sahi usool e deen bayaan kardiye jaaye kyunke yeh khudabeen Buzurgan-e-Qaum-e-Mehdaviya, Qur'an ko ham aur aapse kahin behtar taur par jaante the.

Iss jawab mei ham ne unhi mustanad kitabaon se dalail pesh kiye hai jin kutub ka istesaal iss gumrah group ne apni bebuniyad usool ejaad karne ke liye kiya.

Iss gumrah group ne in kitabaon se sirf unn aqwaal ko chuna jis-sey in ko lagta hai ke inn ke gumrah kun aqeedeh ki taeed hoti hai. Iss ke bar aks iss gumrah group ko chahiye tha ke woh diyanat aur imandaari ke saath Buzurgan-e-Deen ke aqwaal ko padhte aur samjhate aur apni naaqis raey aur bebuniyad taweelat se gurez karte. Sacch toh yeh hai ke iss gumrah group ka aqeedah aksar wa beshtar uss jamat se mushabihat rakhta hai jo khud ko Ahl-e-Quran kehte hai. Aur deen ke kisi bhi usool ke woh paband nahi hai.

Yeh jawab kisi zaati muqasimat ki wajah se nahi balke deen mein bad aqeedgi aur irtedaad ko rokne ki gharaz se sirf aur sirf Allah waaste aur Buzurgan-e-Deen ki taqleed mei diya ja raha hai.

Chunanche Hazrat Bandagi Miyan Shah Qasim(RH) ka qaul jiska mafhoom hai ke – "Jo koi haqq ko bolne se guraez kiya aur khamosh raha woh goonga shaytan hai." Aur Rasoolullah(SAS) ki hadees mubarak mei'n bhi yehi hukum milta hai, jiska mafhoom hai ke, "Jab tum koi buraaee ko dekho toh usko apne haath se roko aur, agar ye na ho sake toh zaban se aur ye bhi na ho toh apne dil mein isey buraa jano aur yeh imaan ki kamzori ki alamat hai."

Aur Imamuna Mahdi Maood(AS) ki naql e mubarak se sabit hai ke Deen aaliyat hai toh Imamuna(AS) ki pairwi mein har ek fard jo Hazrat Mahdi(AS) aur aapke As'haab ka moteqad hai iss par lazim aur wajib hai ke iss gumrah group ki Beja Taraf dari ko chod kar apni zaat se insaaf kare aur poore insaaf ke saath Deen e Islam mein dakhil ki jaa raahi biddataun aur gumrahiyon ki wazeh taur par tardeed kare aur iss fitnay ko dafaa karne mei haq ka saath de. Jo inn gumrahiyon ka shikar ho chuke hai unhey chahiye ke saaf dil se rujoo kare, aur tauba wa astaghfar kar ke iss batil aqeeday se door hojayein.

Hazrat Bandagi Miyan Shah Qasim Mujtahid e Groh(RH) ne *Mizan ul Aqaid* mein hone waale aise hi fitne ki jo bilkul aaj ke iss fitne ke mushabeh hai ki wazeh tarteed karte hue likha hai:

**“Pas aay talib e haqq jaan ke Nabi alai his salaam ne farmaya ke, 'Deen Sarapa Adab Hai' Aur Farmaya Alaihis Salaam Ne Ke, ‘Mujhe Mere Rabb Ne Adab Sikhaya Aur Meri Ta'deab Achchi Tarah Ki.’ Lekin Jab Hum Ne Ek Qaum Ko Dekha Ke Aadab-e-Deen Mein Fasad Pehla Rahe Hain Aur Aqaid Ko Qiyas e Aqali Se Akhaz Kar Rahen hai Bajaye Muhkamat ke, Mutashabihat Se Istedlal Kar Rahen Hain Aur Sunnat al Jamat Ko Chodey Huwe Ye Samjhte Hain Ke Wahi Rah e Hidayat Par Hai. Pass Hum Par Wajib Huwa Ke Ahl e Sunnat Wal Jamaat Ke Aadab Wa Aqaid Ke Jin Ka Jaan na Zaroori Hai Mukhtasar Taor Par Bayan Kare, aur woh yeh hai ke jaane tu Aur Tasdeeq Kare tu Dil Se, Aur Iqrar Kare Zaban Se.... [aakhir tak]”**

Hazrat Mujtahid Groh (RH) ki Tasanif Har Daor Ke Liye Rah e Hidayat Aur Mominaon Ke Liye Shifaa hai aur Fasadion ki Gumrahiyon Ka Radd Karti Hai. Aisa maloom hota hai ke goya aaj ke is fitnay ki tardeed mein ye risala Hazrat ne likha ho. Hazrat Mujtahid e Groh (RH) Ki mandarja baala ibarat se waze hogaya ke Mahdi Maood(AS) ki tasdiq ki wajah se Ahle Sunnat wal jamaat<sup>1</sup> ka itlaq sirf Guroh-e-Mahdavia par hota hai. (Footnote dekhe)

**Aaye dekhte hai ke Conformity Princippe ki haqeeqat kya hai.**

Seekers of Truth (SOT) ka kehna hai ke- Agar mazhab ke naam par koi bhi cheez Qur'an ki waazeh aur ghair mubham aayat se mutasadam aur mutazzad hai ya wazeh taur par uss ki had se tajawuz karne waali rehnumayi se inhiraaf karti hai, toh ham iss cheez (aqeedah, mazhab, rivayat, naqliyat, hukum sharayi, raaye, bayan, fatwe.) Ko jhoot, ghair sacch, aur ghalat tasawwur karte hai. Chahe woh kisi se bhi pohanchi ho.

Buzurgan-e Qaum-e-Mahdavia Ka Aqeeda Rasoolullah(SAS), Imamuna Mehdi Maood(AS), aur Sahaba(RZ) wa Taba'een aur Tabe-Taba'een ki taqleed par mubnee hai. Jaisa ke Sahaba (RZ) Ke Ijma'a Se Wazeh Huwa jo Naqliyat Miyan Abdur Rasheed (RZ) Ki Naql #172 aur 255 mein

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<sup>1</sup>Ahle sunnat wal jamaat yaani Nabi (SAWS) ke qaul wa feyl aur haal ki taqleed karne wali, Sahaba (RZ) wa taba'een (Rh), wa tabae-taba'een (Rh) ki jamaat hai. Inn teeno jamatau ke qaul wa fail wa haal ki taqleed karne waali jamaat Imam Mehdi Maood (AS) Khalifatullah, Nazeer Rasoolullah (SAWS) ke dawae muakkada “*Maqbool Momin wa Munkar Kafir*” se pehle jo guzri, uss par Ahl-e Sunnat wal jamaat ka itlaaq hota hai. Iss ke Ijtemaee aqaid ke muwaqfiq aqeedah rakhne ke liye Imam(AS) ke mussadiqeen ko hidayat di gayi. (Hazrat Syed Dilawar Gore Miyan Sahab Qibla (Rh)).

rivayat kiya gaya. Iss ki tashrih mein Hz Mujtahid e Groh (RH) ne *Mahiyat ut Taqleed* Mein likha hai Ke

**Aur Asal Deen Wa Iman Ka Yahi Ta'khum (beejh) Hai (Chashm e Sar Se Khuda Ko Dekhna) Ke Jiss Ko Zaher Karne Ke Liye Mahdi Alaihis Salam Maboos Huwe Aur Taliban e Haqq Aap Ke Garwida Huwe Jaisa Ke Khuda-e-Pak Ne Qabar Di Hai – Pas Hidayat Kiya Allah Ne Un Logon Ko Jo Eeman Laye Jiss Cheez Mein Ke Unhone Iqtelaf Kiya (S:2:213)- Yane Baghair Daleel e Naqali Ke Aur Mu'alim (Ustaad) Bashar ke, Iss Hadd Tak Ke Tamam Muhajiraan e Hazrat Mahdi (AS) ne ittefaq Kiya Hai Ke Anhzrat Ke Qaul Ke Saamne Hamare Dekhne wa Sun-ne Ka Koi Aetbar Nahin Hai. Aur Deen Ka Daromadard Anhzrat(AS) Ke Farman Par Hai. Chunan Che Naql Hai Ke Malik Burhanuddin(RZ) Ko Chashm Sar Se Allah Ka Deedar Huwa Toh Hazrat Mahdi (AS) Ne Farmaya Ke “Tahqeeq Ke (Mahdi(AS) Qaul, Feyl wa Hal Ki) Taqleed Aisi Ki Ke Muqam Tahqeeq Yane Muqam Deedar Ko Pahunchey Pas Sabit Huwa Ke Malik Mazkur (RZ) Ka Tamam Amal Aur Khuda Ka Deedar Hazrat Mahdi(AS) Ki Taqleed Thi. Issi Tarah Aap Ke Tamam As'haab(RZ) Tamam Tahqeeqat Ko Chod Diye Aur Aap Ki Taqleed Ko Apni Tahqeeq Banaye Jaisa Ke Rasoolullah(SAS) Ke As'haab (RZ) Ne Kiya Tha Aur Issee Tarah Maqsad ul Aqsa Mein Aaya Hai Ke – Aadmi Ke Kamal Ka Khulasa Ye Hai Ke Apni Tahqeeq Ke Daway Ko Sar Se Utaar De Aur Taqleed Ki Hadd Se Khadam Bahar Na Rakhe. [Page 21].**

Har mussadiq aur Aaqil ko Hazrat Mujtahid Groh(RH) ki ibarat par poori imandari ke saath nazar karni chahiye jo waze karti Hai Ke As'haab e Mahdi(AS) ne jo kaam nahin kiya wo kaam ye naya group kar raha hai bajaye Mahdi aur aap ke As'haab ki Taqleed karne key ye deen mein apni rai ko tarjee dekar Buzurgan-e-Qaum e Mehdavia ke amal aur Usool dono se roo-gardan ho rahe hain.

Ba alfaaz e deegar iss naye group ka kehna yeh hai ke iss group ka har fard Qur'an ko Buzurgaan-e-Qaum e Mehdavia balke Imamuna Mehdi Maood(AS) se behtar samajhta hai.

**Seekers of truth (SOT) ka kehna hai: Usool-e-Tatbeeq aur Litmus test-Hadees- Aur phir Usool-e-Tatbeeq aur litmus test-Naql**

Iss Gumrah group ka bayan namukammal hai. In hone badi hoshyari ke saath wo litmus test ko nazar andaaz kardiya jo inn ke quran se apni zaati raey se ahkam nikalne aur isse mutabiqat karne ke Usool ko poori tarah se radd kardeta hai.

Chunache, Hazrat Mahdi Maood (AS) ne farmaya ke “*Jo shaks quran ke alfaz ki murad apni raey se bayan kare wo iss ayat (ki waeed) mein dakhil hai. ‘Phir Uss Shaks Se Badhkar Zalim Kaun Hai Jo Allah Ta’ala Par Jhoota Bohtan Bandhay’.* (Juz 8, Ruku 4). *Banda Jo Kuch Kehta Hai Apni Raey Se Nahin Kehta Balke Allah Ta’ala Ke Bewastay Hukm Se Kehta Hai”* [Naql# 4 Naqliyat Miyan Abdur Rasheed].

Rasoolullah (SAWS) ki hadees bhi isi baat ka khulasa kar rahi hai. Nabi (SAWS) ne farmaya ke, **“Jo shaqs tafseer kare Quran ki apni raey se toh chahiye ke dhundhle apni jagah dozaq mein.”**

Agar Ye Litmus Test Shamil Karte hai Toh Inn Ka Batil Aqeeda Naist Wa Nabood Hojata hai, Kyun ke Inko Iss Kaam Main Kisi Bhi Qism ki Allah Ki Koi Madad Shamil e Hal Nahin Hai, Balke Iske Bar Aks Allah Rabbul Izzat Inki Zalalat wa gumrahi Ko Aam Wa Khas Tak Inhi Ke Alfaz Mein Pahuncha Raha Hai.

## **Aqeedah Shareefa ki Ibaarat**

Seekers of truth (SOT) ka kehna hai: Yeh Mehdaviyon ki pehli kitab hai jis ke mussanif koi aur nahi balke Bandagi Miyan(RZ) hai. Inhone Imamuna(AS) se iss hadees ko naqal kiya hai. Yeh Muhaditheen ke kaamaon ki waazeh tardeed aur na pasandgi ka izhaar karti hai, aur kisi bhi hadees ki tasih aur jarh wa ta'dil ko mukammal taor par mustarad karti hai. Muhaditheen ne jin Ahadees ko taqreeban ek hazaar saal tak kamzor samjha aur mustarad karte rahe, Imamuna(AS) ne ek lamhe mein ise kisi bhi hadees ka faisla karne aur qubool karne ka sab se mustanad aur wahed meyar banadiya. Unke Isnaad ki bina par Ahadees ki jarh wa ta'adil ke gumrah kun tareeq e kaar ko toh tay wa ba'laa kardiya (poori tarah badal diya). Aur isko sirf matan par markooz kardiya! Goya yeh kaafi nahi tha ke Bandagi Miyan(RZ) ne ek misaal ke zariye Inn (Muhaditheen) ki Hadees fahmi ko bhi benaqaab kardiya. Hamare parche ko padhne ke baad koi sahi-ul-aql shaqs, bawajood inki (Ahl-e-Sunnat wal Jama'at ki) Mehdi(AS) ke bayan e Quran se dushmani ke, iss natijey par pahunchega ke Imamuna(AS) ya inn ke ashaab ne Ahle sunnat wal jamaat ke fasid aqaaid ya inn ke munharif tareeqaon ko manzoor kiya ya unki Tauseeq (sahin qarar dena) ki hai.

Nazreen-e-Kiraam dekhiye iss gumrah group ka aqeeda kis qadar makruh wa majrooh hai. Zara ghaor kijiye ke aqeedah shareefa ki ibarat mein manqool naql e mubarak Huzoor Imamuna Mehdi Maood(AS) ki shaan wa azmat aur muqaam wa martaba bayan kar rahi hai aur yeh zaahir kar rahi hai ke jis tarah Quran e Majeed Kalamullah be aeb hai, har khata se paak hai, usi tarah Huzoor Imamuna Miran Syed Muhammed Jaunuri Mehdi Maood(AS) ki Zaat-e-Mubarak har khata se paak hai. Yaani Aap(AS) Massom anil khata hai.

Imamuna Mehdi Maood(AS) ne har kas wa nakis ko kab yeh ijazat de di ke woh be-darogh Ahadees e mubarak ko rad karsakte hai?

Hukm toh yeh tha ke Quran e Majeed ki murad aur Mehdi Maood(AS) ke haal par (Yeh dono haqeeqat mein ek hi hai) Ahadees ko pesh karein. Nadaan log apne jahel par mabnee khata se pur Quran ki samjh ko hukum (Judge) bana baithe! Aur agar yeh kaam har aadmi shuru karde, chahe woh Aalim ho ya Jahel toh Aap andaza laga sakte hain ke kis qadr deen mein bigaad paida hogi. Balke Ek hi shaqs Ek hi Ayat ki tafseer Alag alag mauqau'n par Alag alag hi karega. Ab sonchiye ke kis qadr Afra Tafri ka Alam hoga. Allah ki panah! Jab chund Log gumrah huwe aur apni nadaani aur jahel ki wajah Buzurgan-e-Deen ki taalimat se hat kar Quran se deen samjhne ki koshish kiye toh itni gumrahi phaili hai. Jab yahi kaam sab karne lag jaayen toh iss Qayamat ka manzar dekhne layaq hoga.

Kya yeh Gumrah group yeh dawa karta hai ke inko Allah ki janib se Quran ki murad ki taleem di jaati hai? Kya inki Quran Fahmi be qataa hai? Agar inhone Allah se koi sanad le rakhi hai toh phir woh sanad pesh kyun nahi karte?

Zara ghaor kijiye ke Mehdi Maood(AS) ki besat ke zariye Allah ta'ala ne amla taur par Ahadees ke ikhtelaaf ka masla khatam kardiya. Batadiya ke Mehdi Maood(AS) Allah ki janib se bila waasta taaleem diye jaate hai. Aur har khata se paak hai. Chahe Qur'an ki tafaseer ka ikhtelaaf ho ya ke AAhadees mei ikhtelaaf, dono hi ka hul Allah ta'ala ne Mehdi Maood(AS) ke zariye de diya. Ab

Raah-e-Hidayat wahi hai jo Mehdi Maood(AS) ne batayi hai. Haan Albatta furohi malumat ke muttaliq Mehdi Maood(AS) ne farmaya ke charo fiqa mei haq maijood hai. Aur farmaya bhaiyon ne mush-gaafi ki hai . Jo masla aaliyat pe ho, ise ikhtiyar karo.

Kya Mehdi Maood(AS) ne har Mehdavi ko hukum diya ke bila tafreeq har shaqs par yeh laazim hai ke woh Quran ko khud padhkar, use samajhkar apna deen banaye aur taqleed na karey? Agar aisa hukm hai toh phir Buzurgan-e deen ne iss hukum par kyun amal nahin kiya? Aur agar aisa koi hukum nahi hai toh phir yeh gumrah log kyun yeh gumrahi phailane ka kaam kar rahe hai?

Chahe Ahadees ho ya ke naqliyat, hamari samjh aur naqiz aqal ki buniyaad par ham unhein radd nahi karsakte. Ek hadees dusri hadees par fauqiyat ya ek naqal dusri naqal par fauqiyat rakh sakti hai lekin aam aadmi apne qayal ko hadees wa naqal par fauqiyat de toh toh be deen kehlayega.

Is gumraah group ne Muhaddithin-e-kiram ki shaan Aqdas mein bhi be-darogh gustakhiyan ki hain. woh buzurg hastiyan jin ke sadqay o tufail aaj hum tak Huzoor-e-Akram(SAS) ki Ahadees-e-mubarikah mehfooz pahunchi hain un ki shaan mein koi be-deen hi gustakhiyan kar sakta hai. Rahi baat ke kyun Muhaddithin ne Ahadees-e-mubarikah ko Quran-e-Majeed par paish nahi kya? Toh is ka jawab yeh hai ke yeh Khuda ka qauf rakhnay walay achi tarah jantay thay ke Quran ke bayan ka mansub Khatim-e-Wilayat Huzoor Mehdi Maood(AS) ka hai, Mehdi(AS) hi ke zareya Allah taala quran ki murad ko bayan kere ga. Isiliye unhone Haamdani (sab kuch maloom hone ka) ka dawah nahi kiya aur diyanat dari ke usool par qayem rahay aur ilm-ul-rijal ke saharay Ahadees-e-mubarikah ki Takhreej ki taakay agay Ummat ko raah-e-hidayat hasil ho

Aur jahan tak Ahl-e-Sunnat wal Jama'at ko gaali denay ki baat hai to jaan lijiye ke huzoor Imamuna Mehdi Maood(A) ne akabireen Ahl-e-Sunnat wal Jama'at , yani charo'n Imamaon ko pehlwaan-e-deen ke naam se yaad kiya aur farmaya ke haq charon mein mawjood hai. Allah ki panah! un Buzurgan-e-Deen ki shaan mein gustaakhi, jin ki tareef khud Hazrat Mehdi Maood(AS) ne ki. Insha'allah Hum Iskee Mazeed Wazahat Agey Karengay.

Aur Hazrat Alim Billah(RH) ne Siraj ul absaar mein Quran se deen ki mutabiqat ki tashreeh mei likha hai ke, ***“Aur yahi Mehdi ka mansab hai, kyunke uss ki sifat mein hadees mein warad hua hai, ke Mehdi Deen ko Qayam karega Aakhri zamane mei jaisa ke maine qayam kiya hai deen ko awwal zamane mei.”*** Kya yeh group iss baat bar ittefaq karta hai ke Mehdi (AS) ne deen ko aakhri zamane mei qayam kiya hai ya nahi? Agar karta hai toh ek musadiq-e-mehdi ke liye kaise jayez hai ke woh apne Imam ke feyl ko apni raey se radd karde aur deen mei ahkaam jaari karke fasad phailaye?

Groh-e-Mehdaviya ke aqeedeh ki buniyaad Jo Mehdi(AS) ki taqleed hai, Hazrat Alim Billah (RH) ke Siraj-ul-Absaar ki iss ibarat se poori tarah wazeh ho jati hai, ***“Jab hamne Aapke Mehdi(AS) hone ki tasdeeq karli hai inn dalilau se jin se ambiya ki tasdeeq waajib hoti hai jin ka zikr ham In shaa Allah ta'ala anqareeb karenge. Toh phir Mehdi(AS) ke qaul se badhkar kaun si daleel ho sakti hai?”***

Jab Sahaba(RZ) aur Taba'een(RH) ke liye Mehdi(AS) ki taqleed hujjat hai toh phir koi jahel Mehdi(AS) ki tasdeeq ke baad aapki taqleed se agar inkaar kare aur aap ke aqwaal ki tahqeeq kare toh phir uss ki tasdeeq ka dawa kaise baqi rahega?.Tasdeeq toh zabaan se qubool karna aur dil se yaqeen karne ka naam hai.

Agar sawal kare koi ke iss tadbeer ko kaun lagoo karsakta hai, toh iska jawab janne ke liye pehle Qur'an ko samajhne aur samjhaaney ke liye ek momin mei kiya sifaat maujood hone chahiye uska jan-na zaroori hai.

Hazrat Bandagi Miyan(RZ) ne apni kitab Al-Me'ar mein iss ki wazahat karte hue likha hai ke - *“Tafseer bir raey toh woh hoti hai ke mufassir ko Khuda e ta'ala se ilm hasil na hua ho balke mahez apni fikar se tafseer kare. Iss haal mei ke khud nafs aur khwaish e nafsani ki qaid mei giraftar hai aur Quran ki tafseer apne haal ke muwafiq bayaan karta hai”*. Yeh baat Azhar minash shams hai ke iss group ka koi bhi shaqs mufassir e Quran toh door, Muttarajjim e Quran bhi nahi hai. Toh phir yeh Bandagi Miyan (RZ) ke bayan kardah litmus test mein buri tarah nakaam hogaye. Kyunke unhone apni jahalat se deen mei naye ahkaam jaari karliye hai?

Baghair Allah ki madad ke, Rasoolullah (SAS) aur Mehdi Muradullah(AS) ke aqwaal ki tahqeeq karke qubool karna ya radd karna bahut bada irtedad hai.

Hazrat Bandagi Miyan Shah e Qasim Mujhtehed Groh (RH) ne *Mizaan ul Aqaid* mein likha hai, *“Pas Mehdi (AS) ka har ek sahabi jo Mehdi (AS) se naqal bayan farmata hai, haq hai. Hz Bandagi Miyan Shah e Khundmir(RZ) ne farmaya ke Mehdi (AS) ka koi Sahabi Mehdi(AS) par iftera nahi karega. Ammana wa Saddaqa!”*

### **Naqliyat e Bandagi Miyan Abdur Rasheed**

Naqliyat Miyan Abdur Rasheed (RZ) se Naql Pesh Kar ke inhone Ye Sabit Karne Ki Nakam Koshish Ki Hai Ke Guroh-e-Mahdavia Ahl-e-Sunnat Wal Jama'at Ke Aqeeday Kay Khilaf Hai Aur Unko Apna Dushman Manta Hai. Ye Bilkul Na Qabil e Qubool Aur Be Asal Baat Hai. Inki iss gumrahi ka radd hamne Hz Mujtahid-e-Groh(RH) ki kitaab ke hawale se pehle hi kardiya hai aur Yahan Naqliyat e Miyan Abdur Rasheed(RZ) ki rivayataun ko pesh kardena zaroori hai taakey koi shuba baqi na rahe. Dekhiye Naqliyat e Miyan Abdur Rasheed (Rz) ki rivayat mei wazeh taur par Mehdavi aqqedah ka izhaar ho raha hai aur Naqal 174 mein Bandagi Miyan (RZ) ka bayan jab munkiraon ke lashkar ne hujraaon ko jaladiya tha ghaur talab hai ke - Bandagi Miyan (Rz) ne farmayaa:

*“Aur (Mehdi (AS) ka) koi qaul wa feyl aur koi aadat wa ibadat Hazrat Rasoolullah(SAWS) ki itte'baa ke khilaaf nahi paate hai. Iss ke bawajood Iss wali e kaamil ki dawat ki sirf tasdeeq bhi Ijma Ahle Sunnat wal jamaat ke khilaaf nahi hai.....*

*Iss dawae ke baad uss wali e kaamil ko Allah ta'ala ne saal ha saal zindagi bakshi aur apne iss dawae par aur Hazrat Rasoolullah(SAS) ki itte'baa par qaulan, feylan, qulqan isteqamat ataa farmayi aur din raat inn ki zindagi mein, inki jamaat mein taraqi hoti rahi. Aur inn ke baad bhi ho rahi hai. Aur Sunnat-wal-Jamaat ke aqeeday par Qayam rehni ki taufeeq iss jamat ko hasil hai. Balke iss jamat ke aamal wa aqwaal wa aqlaaq Hazrat Nabi (SAWS) ke ahkaam ke bilkul mutabiq hai, Jaisa ke Allah azwajal ne farmaya ..... [aakhir tak]”*

Bandagi Miyan(RZ) ki iss naql e mubarak ko sun-ne ke baad kisi bhi Mehdavi ke liye jayez nahi hai ki woh apni jahalat aur bebuniyad raey ko tarjee dete hue Mehdi(AS) ki ittebaa-e-Muhammadur

Rasoolullah(SAS) se mutabiqat ko jhutlaaye aur Anhzrat (SAS) ki shaan-e-aqdas mein gustaqi kare. Jo koi yeh kaam karega woh Allah ke iss farman ki zadd mei aajayega, Jaisa ke Allah azwajal ne farmaya, “*Kehdo ke tum Itaad karo Allah ki aur uske Rasool ki phir agar woh munh mode toh Allah aise kaafarau ko dost nahi rakhta.*” (Surah Aale Imran Ayat 32).

Hz Bandagi Miyan(RZ) ke mundarij qaul se Groh e Mehdavia ki Ahl-e-Sunnat wal Jamaat ke aqeedeh se mutabiqat bhi hojati hai. Phir koi Ahl-e-Sunnat wal Jamat ke aqeedeh se Adawat rakhe aur inn ke haq mein bad kalami kare toh woh bey-deen aur gumrah hoga. Yeh gumrah log Bandagi Miyan (RZ) ke aqeedeh shareefa ki Ibarat mein Darj naqliyat ki ghalat taweel karte hue mominau ko Buzurgan-e-Deen ki taqleed se pher dene ki koshish kar rahe hai. Allah inki har napaak koshish ko nakaam kare, hamara mazhab aur aqeedah inn Buzurgaan-e-Khuda ki taqleed par hai jinhone wazeh taur par deen ko ham tak sahi wa salim pohanchaya hai. Taake iss mei koi shak wa shuba baqi na rahe.

Chunanche Hazrat Shah Qasim (RH) ne *Ma’dan ul Aa’dab* Mein Muhkumat Ke Baab Mein tahreer farmaya hai Ke-

***“Wazey Walaha (Khuli tarah) Ho Ke Hazrat Mahdi (AS) ki Naql Se Kaun Sa Aqeeda Haqq Maloom Huwa, Yane Ahl e Sunnat Wal Jama’at Ka Aqeeda Kyonke Ahl e Sunnat Wal Jamat Paighambaran Aur Sahaba Ke Baab Mein Durust Iteqad Rakhte Hain. Jo shaks Inn Ke Aqeeday Ke Muwafiq Aqeeda Rakhega - Iss Ka Iteqaad Bhi Durust Hai Anhzrat (SAS) Ke Hukm Se (Jo Farmaya) Jiss Ne Jiss Qaum Ki Shabahat Iqtiyar Ki Pas Uss Ka Shumar Ussi Mein Hai.”***

Hamaray Buzurgan-e-Deen Toh Akabareen e Ahl e Sunnat Wal Jama’at Ke Aqeeday Ko na toh Jhutlaye’n Hain Aur Na Hi Hadith Wa Tafaseer Wa Mujtahideen aur inke ijma Ke Mazhab Ke Munkar Hain. Aisa Kehna Inn Bandagan e Khuda Par Iftara Karna Hoga!

### **Insaaf Namah**

Insaaf Namah Ki Naqliyat Se Bhi Yehi Sabit Karne Ki Koshish Ki Gayi Hai Ke Sahaba (RZ) wa Tabaeen Ahl e Sunnat Wal Jamaat Ke Aqida Ke Khilaf Thay. Mandarij Balaa Dalail Se Inke Iss Batil Qaul Ka Radd Pehle Hi Ho Chuka. Inke Litmus test ka bhi jawab upar achuka hain, Insha’allah Siraj al Absar ki aane wali tashrih se aur mazeed waze hojayega. Albatta hame iss gumrah group se Ye Sawal Karna Chahiye Ke Jab Tum Insaaf Namah Ke Mustanad Hone Mein Shak Nahin Karte Aur ismei manqool farameen e Mehdi (AS) se istedlal karte hai Toh Phir Inn Naqliyat-e-shareefa Mein Kyon Ghaor Nahin Kartee ke Imamuna ne kya hukum diya hai?

***246. Naql hai Hazrat Mahdi (AS) nay farmaya ke tu Khuda-e-Ta’ala ki yaad mein rah koi cheez talab mat kar agar tujh ko zaroorat ho tou kuch shara' ka masla puch kaam kar kyon ke Mujtahidoun nay sharai masaayel mein mu-shigafi ki hai takey kisi ko mushkil na ho.*** [Insaaf Namah].

Hazrat Syed Muhammad Mehdi Maood(AS) ke iss muhkum farmaan ke baad kisi bhi aam aadmi ko zaati ijtehad karne ki zaroorat kyun pesh aarahi hai?.

## **Siraj Al Absar**

Hazrat Bandagi Miyan Abdul Malik Sujawandi (RH) Ko Inn Logon Ne Tabay-Tabeen Banadiya Halankey Ye Tabaeen ke Tabqay Se Hain Aur Hazrat Bandagi Miyan Shah Dilawar (RZ) Ke Khalifay Hain. Hazrat Alim Billah (Rh) Ki likhi mashoor wa maroof kitab jo ek muftari ke radd mei likhi gayi thi uss se bhi unki sarikh gumrahi benaqab horahi hai. Aur iss gumrah group ke manghadat aqeede ka saaf radd ho raha hai. Aur yeh saabit horaha hai ke Aami Jo Ishtehaad Ke darje ko na pohancha ho agar Qur'an se apni raey ke zariye ehkaam nikalega toh iss par kya hukum lagu hoga .

***“Sheikh ne apne ta’azub aur inaad se jo kuch kaha hai uss mei jo shaqs insaaf aur ghaur se kaam lega aur ghaur wa khaus Karega Khuda iss par reham karega, Dekho Ke Issne (Sheikh) Hum Par Sakht Bidat e Muharramah Ka Hukm Kis Tarah Lagaya Hai Aur Ye Hukm Unn hi Logaun Par Sabit Hosakta Hai Jo Aisi Sunnat-e-Sahih Ko Chod Dete Hain Jiss Mein Taaveel Aur Majaaz Ka Ihtemal Nahin Hota Aur Koi dusri Sunnat Isske Mu’ariz Nahin Hoti.”***

***Shaikh Ne Hum Par Tafsir Quran Bir Rai Ka Jo Aiteraz Kiya Hai Ye Iss Ki Iftara Parwaziyon Mein Se Hai Kyonki Hamaray Qabil Itemad Biradar Tafsirau Ko Padhtay Hai’n Aur Arabi Qidaeh Ke Muwafiq Bayan Karte Hain Aur Agar Unn Se Koi Qaul Sadr Hota Hai Jo Ek Tafsir Mein Nahin Paya Jata Toh Doosri Tafsir Mein Zaroor Paya Jata Hai. Main Ne Inn Mein Se Kisee Ka Qaul Aisa Nahin Suna Jo Aqeeday Sabita Bil Qatiyat Ke Muqalif Ho.***

***Aur Yehi Mana Qaul Nabi (Salallahu Alaihi Wa Sallam) Ka Hai Ke – Jo Shaks Tafsir Kare Quran Ki Apni Rai Se To Chahiye Ke Dhoond le Apni Jagah Ko Dozakh Mein. Yane Jo Shaks Apni Ijtihadi Tafsir Aur Taaveel Se Ye Faisla Karde Ke Yehi Qata’an Allah Ki Murad Hai To Iss Ke Liye Mazkura Tahdeed Hai.***

Upar Mazkur Ki Gayi Siraj Al Absar Ki Ibarat Se Saaf Zahir Hai Ke Jo Apni zaati rai Se Ijtihadi Faislay Karke Rasoolullah(SAWS) ki sabit shuda Sunnat-e-Saheeha (RasoolUllah (SAWS) se sabit shuda tareeqa) se munharaf horahe hain jaisa ke – Hajj, Namaz, Zakat aur Rozay se mutalaqq naye tareeqaey aijaad kar rahe hai aur iss naye tareeqey ko Qur'an se hona saabit karne ki koshish kar rahe hai. Jabke yeh naya tariqa, Rasooloullah (SAWS) ke ahkaam se mutazzad hai toh Rasoolullah (SAWS) ke farmaan ki zadd mein bhi aagaye hai. Allah apni panah mein rakhe.Aameen!

**Seekers of Truth(SOT) Ka kehna hai: Usul e tatbeeq ke itlaaq se na toh kisi sunnat ya Ahadees ya kisi dusre saanvi darje ke kutub ka koi inkaar-e-Kuliya laazim aata hai aur na hi yeh paighambar e islam(SAWS) ki be adabi ka baais hai, aisa sonchna ghalat hai. Balke paighambar (SAWS) aur Mehdi(AS) ke hukum ki It’aat mei usool tatbeeq ka itlaaq har uss cheez ke liye wajib hai jo inn se mansoob hokar ham tak pohanche aur sirf aur sirf woh cheezein jo sareeh taur par Quran se muttazad hon aur kisi bhi tarah se ham inki na ho aur woh mustarad kardi jaati hai, aur na ke kuch aur .**



Imam Mahdi(AS) ke Naqliyat Mein Taaveel karke unhi Ke Farman Se roogardan hona, Sahaba(RZ), Tabaeen(RH) Aur Tabay Tabaeen(RH) Ki Kitabaon Mein Tazaad Dhoondna, Ahl-e-Sunnat wal jama'at ki be adabi karna aur unn se adawat rakhna, Rasoolallah(SAS) ki mustanad Ahadees ka inkar karna, aur uski tashrih karna, aur unka public ko email bhejkar aur website par sawaal jawab banakar thatta karna – jabke unn hadeesaon par Qaum e Mahadavia ka Ijma'a hai, Apni raiy se mazhab mein Gumrahi Pahlana, Allah aur uskay mahboob mein Tafsiir-bir-Rai aur taaveel hadees karke farq paida karne ki koshish karna, Ijma ka inkar karna aur uss ko quran par pesh karne ki himaqaat karna, Mujtahidin ki shan mein bad kalami karna – inn sab ko koi bhi Aqil wa Baligh munsif Shaqs Paighambar(SAS) aur Mahdi(AS) ki itaa'at nahi kahega. Khatamain(AS) ki Itaa'at Guroh Mahdavia Mein Taqleed ke zariye ki jaati hai naki apni rai se tahqeeq karne ke zariye.

Agar inka aqeeda Quran se mutazaad hone wale amal ko badalna hai – jaisa ke Hajj ke Arkan – Ek bilkul seedha sawal inke liye ye hai ke unn aamal ka kya karte ho jo sirf Sunnat-e-Rasoolullah (SAS) aur Mahdi(AS) ke amal se sabit hai? Maslan: Namaz-e -Taraveeh, Namaz-e-Witr, Tahiyat al wudu, Dogana Lailatul Qadr, Azan ke alfaz, Namaz ke Awqaat aur Rakatau ki tedad, waghaira waghaira. Jo ehkaam Mutazzad nazar aate hai unn ko toh radd kardete ho aur jin Ahkaam e deen ka tazkira tum ko lafzi tarjume mein na mile toh tum phir kya karoge? Kis daleel ki bina par ussko Quran-e-paak par pesh karke mutabiqat paate ho ya phir unhe bhi radd kardoge?

Dajjal ka lafz Quran Mein Nahi hai kehkar dajjal ka toh inkaar karchuke ho aur saath hi inn Ahadees ka bhi mazakh udaya jo Surah Kahf ki fazeelat mei aayi hai. Ab Aisi Hi Tahqeeq Karte rahe toh phir yeh baat ba'aed nahi ke tum Mehdi e Maood(AS) ki besat ka bhi anqareeb inkaar kardoge, yeh kehkar ke Mehdi ka lafz Qur'an mei nahi hai. (Nauzubillahi min zaalik!)

Allah se dua hai ke Allah tamam mehdavi bhaiyon ko Imaan ki salamati ataa kare aur iss gumrah group ko bhi tauba ki taufeeq ataa kare.

Aameen ya Rabbul Aalameen!

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Date: Safar 23, 1443H (10/1/2021)