

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mutabeqat ka Usool

Mohtaram Nazereen-e kiraam,

Hamari website ke home-page par haaliya shaya karda mawaad ki nisbat logo.n mein ghalat-fahmi ka izaala kar dena hum zaroori samajhte hain jo hamaray moaqaf aur humaray Mazhab ke aham tareen usool ke baare mein paida ho sakta hai, wo usool jis se hum mazbooti se juday hue hain aur jis ki jard aur bunyaad khud Furqan (Quran-e-Majeed) hai:

Agar deen ke naam par koyi bhi cheez Quran par ghair-waazeh ya mutasaadum paayi jaye bil-khusoos jab mohkam aayat uski khuli tardeed karti ho.n ya aisa khayal jo apne falsafay par Quran se munharif karta ho tou hum us (aqeeday, riwayat, hadees [ke naam par ghadee hui baat], Fatwa, ya paimanay) ko ghalat, jhoot aur uski asal se qatay-nazar samjhte hain.

Hum is baat par bhi pokhta imaan aur yaqeen rakhte hain ke Nabiﷺ aur Mahdiﷺ aur aap ke buland maqam ashaab, tabaeen ya paiokaaro.n ne kabhi koyi aisi baat kahi ya likhi ho aur na hi koyi amal aisa kiya ya baad aanay walo.n k liye aisa aqeeda apne peeche chorda ho jo Quran-e-Majeed se ba-raaye raast takraata ho ya tzaad paida karta ho. Agar in buzurgo.n ke naam se hum tak koyi aisa mawaad pahuncha hai ya un se munsalik aur mansoob shuda ho (jab ke wo saaf aur sari Qurani ahkamaat se mutazaad hai) tou bila-shuba wo sahih nahin hai aur yaqeenan wo baat un se hargiz saadir nahin ho sakti.

Jab umoomi taur par Quran guzishta aasmani kitabo.n par "Furqan" hai aur bil-khusoos "Muhaymin" hai (dekhiye ayat 5:48) tou Zaahir hai is etebaar se Quran tamam nau-e insaani aur us ki kaawishaat par nihayat shadd o madd se aik "Furqan" aur "Muhaymin" ki haisiyat rakhta hai jo taa qaam-e qiyamat jaari rahega. Kahne ki hajat nahin ke har ek ke liye Quran hi har baat ki sadaqat ya kizb ki kasauti hai. Agar-che ke Nass-e-Quran hi kafi hai laikin ye "Mutabeqat ka Usool" hamare naqliyaat aur deegar tasaneef mein dohraya gaya hai jis ke hawaalajaat neeche diye jaarahe hain jo hum sab ke liye faide-mand rahega:

Hadees :

(Iza ja'akumul hadeesu farriduhu alaa kitabillahi wa'in wafqahu fakhuzuhu wa'in khalafahu fada'uhu)

"Jab tumare paas Meri koi hadees aaye to isey Khuda ki kitab (Quran) par pesh karo, agar is se mu'wafiqt karti hai to isey

qubool karo, aur agar issey mukhalifat karti hai to isey chod do”.

“Mere baad jhoti hadeesein phaiyel jayeingi, is liye jo hadees tumhare paas aaye, is ka mu’wazana Khuda ki kitab (Quran) ke saath karo”.

Tabserah:

Ye Mutabeqat ka Usool aur kasauti wali ahadees apni jagah kahi.n nahin bana payi.n hatta ke aalami taur pe Sunni Islam mein ba-darje atam maqbool samjhi jaane waali Kutub-e-Sihah Sittah mein bhi nahin. Aur na hi deegar do kutub jo Muwatta aur Musnad-e-Ahmed ke naam se maroof hain in do (2) ahadees ko apne aaraq mein darj kee.n. Aur Ahl-e-Sunnat wal Jamat ke ulema ne tou ye do kasauti wali ahadees ko zaeef ahadees qarar de kar inko mukammil taur se mustarad kar diya. Ye sab muhaddiseen, naqqad aur ahadees ke science ke mahereen ne kabhi Quran-e-Majeed ko apni ahadees ki sanad ke liye tanqeed aur tashqees ke mayaar mein shaamil tak nahin kiya!

Aqeeda shareef:

Aur jis ne ke ahadees Nabuwiya ko hujjath gardana to (jawaban) farmaya ke ahadees mein ikhtelaaf bahut hai in ki taseeh mushkil hai, jo hadees ke Khuda ki Kitab aur is bande ke haal se mu’wafiq ho wa sahih hai. Chunache anhazratﷺ ne farmaya hai ke: Mere baad qareeb mein tumhare liye hadeesein bahut hongi pas tum un ko Kitabullah par pesh karo agar mu’wafiq hon to qubool karo warna radd kardo.

Tabserah:

Qaum-e-Mahdavia mein sab se pehlay is kaam ko Hz Bandagi Miyan^{RZ} ne anjaam diya hai. Aap ne raast Imamuna Mahdi-e-Maudﷺ se sunkar ye hadees qalamband farmaayi jo sunni muhaddiseen k kaarnamoun ka khula inkar aur mukammal radd hai balke unke kisi bhi hadees ko parakhne, uski darja bandi aur qubooliyat ka jo usool aur meyar unhone banaya tha usko bilkul mustarad kar deti hai. Jis hadees (yani meri hadees ko Kitabullah pe pesh karo) ko wo taqriban hazar saal se radd karte aa rahe thay Imamuna Mahdi Maudﷺ ne isi hadees ko ek lakht na sirf bilkul sahih qarar diya balke kisi bhi hadees ki sahet jaanchne aur uski qubooliyat ka wahid tariqa bata diya aur inn Sunni muhaddiseen ke junoon ki hadd ko pahunche huwe sirf rijaal aur isnad par mabni Usool-e-Hadees ko sirf aur sirf MATAN par lakar tah o bala kar diya. Na sirf Hadees k Usool aur sahet mein hi unke nuqs ko Manzar-e-Aam par laya balke Bandagi Miyan^{RZ} ne unke Hadees k

matan ko samajhne ki kaam aur kaj fahmi ko bhi ek misaal de kar apne is risalay (Aqeeda shareef) mein in tamaam Sunni muhaddiseen ko be-naqab kar diya. Koi bhi sahib-e-samajh shaqs is natije par hargiz nahi pahunchega k Imamunaﷺ ya aap k sahaba ne Ahl-e-Sunnat wal Jamat k bigde huwe (bad-aqeede) aur munharif tarz-e-amal ki kabi bhi Manzoori di ho.

Naqliyaat (Miyan Abdul Rasheed^{RZ}) :

Hazrat Mehdiﷺ ne farmaya ke jo shaqs meri Naqal bayan kare agar wo Haq ta'ala ke kalaam ke mu'wafiq hai tou wa naqal durust hai. Agar Allah ke kalaam ke mu'wafiq nahi hai tou wa Meri Naqal nahi hai ya (samajh liya jaye ke) sunne ke waqt naqil ka dil hazir na raha hoga jis ki wajah sahu gaya hai.

Riwayat hai ke muqam khurasaan mein jo log ahadees par se bahas karte aur kahte ke Miranji in ahadees mein Mahdiﷺ ki jo nishaniyan bayan huwi hain khundkaar mein nahi payi jarahi hain. Aapﷺ ne farmaya ke ahadees mein bahut ikhtelaf hai saqem se sahi ko alag karna mushkil hai jo hadees ke Khuda-e-ta'ala ki Kitab and banaday ke haal ke mu'wafiq ho wohi sahi hai

Jaisa ke Hazrat Rasoolullahﷺ ne farmaya mere baad tumhare liye ahadees mein kasrat ho jayegi. In ahadees ko Allah ta'ala ki Kitab se milao agar mu'wafiq paou to qubool karo warna chord do.

Tabserah:

Sab se pahle Imamunaﷺ ki naqliyat ko jis hasti ne murattib farmaya wo Aap ke sahabi hain aur inho.n ne apne is kaam ki shuru'at hi Imamunaﷺ ki us naql se ki jo kisi bhi naql ki sehat jaanchne ka bunyaadi usool hai aur agli dusre number par hadees parkhne ki kasauti wali hadees ko rakha. Kya ye mahez ittefaq hai ke aap RZ ne bina kisi hikmat ke in riwayaton ko sar-e waraq rakh kar aur is kitab ka sar-taj banakar apne shahkaar ki ibteda ki? Jab ke Sihah-e Sittah ke har mo'llif ne apni Kutub-e-Ahadees mein is hadees ko bilkul faramoosh aur nazar-andaz kar diya. Is se ye baat bhi saaf ho gayi aur misaal qayam kar di hai ke nou-Tashkeel shuda Qaum-e-Mahdavia Ahl-e-Sunnat wal Jamat k ghalat tariqe kaar se wazey alhaidagi par bani hai.

Insaaf nama :

Naqal hai ke Hazrat Mehdiﷺ ne farmaya ke agar koi shakhs banday se naqal kare to chahiye ke is naqal ko dekhe agar Khuda-e ta'ala ke Kalaam ke mu'wafiq hai to wo (naqal) bandey se hai aur agar

Khuda-e ta'ala ke Kalaam ke mu'wafiq nahi hai to wa Naqal bandey se nahi hai ya wo shakhs hamari baat ko samajh na saka.

Chunache Banadagi Miyan Syed Khundmeer^{RZ} ne Aqeeda shareefa mein farmaya hai ke ahadees mein ikhtelaf bahut hai is ki sahet mushkil hai. Hazrat Mehdi^ﷺ ne farmaya hai ke jo hadees ke Khuda-e ta'ala ki Kitab aur is bandey ke haal ke mu'wafiq ho wahi sahi hai.

Chunache Anhazrat^ﷺ ne farmaya ke mere baad tumhare liye hadeesein bahut hojayeingi tum in ko Kitabullah par pesh karo agar mu'wafiq ho tou qubool karo warna radd karo.

Aur neez Anhazrat^ﷺ ne farmaya ke an-qareeb Mere baad hadeesein bahut hogajayeingi pas jo hadees Quran-e-Shareef ke mu'wafiq ho tou meri hadees hai mein ne kaha hai ya mein ne nahi kaha aur jo Quran Shareef ke mukhalif ho tou mujse nahi hai aur mein Quran-e-Shareef ke khilaf kis taraf kahunga?

Tabserah:

Doosri Naqliyat (Insaaf Naama) ki taleef Imamuna^ﷺ ke Tabaee ne adaa ki jinhe Hz. Bandagi Miyan^{RZ} ki sohbat ka sharf haasil tha. Aap ne bhi yehi hadees aur naql apni mollafa kitab k ta'aruf k safhe mein ba-taur-e-Usool pesh kardi. Ye is baat ka saboot hai ke Mahdavia Qaum (jo ke abhi apne ibtedaayi zamaan mein thi) is baat ki bilkul parwaah kiye bina apna mouqoof Ahl-e Sunnat wal Jamat par zaahir kar chuki thi, jab ke un ke Ulema-e soo ne is hadees ko is qadar nazar andaaaz kar diya ke usay kisi darje mein shumaar karna bhi gawara nahin kiya.

Sirajul Absaar:

Balke Mehdi^ﷺ ne Quran ko asal qarar diya hai. Pas Mazhab-e-mukhtalifa ke ahkaam mein jo cheezein Quran ke mu'wafiq huwi is ku Mehdi^ﷺ ne durust aur husn qarar diya aur jo cheezein Quran ke mu'wafiq na huwi is ko durust nahi rakha aur yahi Mehdi^ﷺ ka mansab hai kyun ke is ke sifat mein hadees mein warid huwa hai ke Mehdi^ﷺ Deen ko qayam karega aakhri zamanay mein jaisa ke Mein ne qayam kiya Deen ko awal zamanay mein.

Tabserah:

Ye kitab (Siraj al Absaar) Ahl-e Sunnat wal Jamat ke aik mulla ka mu todh jawab hai jis ne hamare aqaayed aur af'aal par hamla kiya tha. Hz. Bandagi Miyan Sujawandi Alim billah^{RH} ki ye kitab is

baat ka bayyin suboot hai ke taba-e tabayeen ke daur (yaani teen naslo.n) tak bhi hamara Mazhab kya tha, phir wo chahe Aamma-e arbaa ke Mazhab se bahes ho ya furuyi muamelaat mein, hamare har deeni mamele ki tatbeeq Quran-e Majeed par hi hua karti thi warna koyi kaise jaan paata ke kis ka Mazhab aaliyat par hai?

Ikhtetaami Tabserah: Waazeh rahe ke home page ka mawaad na tou naya hai aur na hi is qism ki kaavish pahle kisi ne nahin ki, balke hamari niyyat aur aajizana koshish Kalamullah se, Mursaleen se, unke ashaab se aur un tamam Buzurgaan-e Deen se hum-aahangi qayam karna hai jinho.n ne Quran ko ba-taur Furqan (Haq o baatil mein farq karne wali Kitab) aur Muhaymin (Nigahdasht) maana hai, jaisa ke hum ooper unhi ke saaf o sareeh alfaaz mein dekh chuke hain. Aur kisi riwayat ki sehat jaanchne ke liye usay Quran par pesh karne ka matlab sunnat, ahadees ya saanwi ilm o adab ko ek-lakht radd karna nahin hota aur na hi unki shaan mein gustaaqi, balke RasoolAllah ﷺ aur Mehdi-e Maud ﷺ ke hukm ki tameel mein Mutabeqat ke Usool ka itlaaq har us cheez ke liye wajib hai jo unke naam se ham tak pahunchti hai, aur sirf aur sirf wahi cheeze.n jo Quran-e Majeed se mutasadum hain aur kisi bhi tarah unka mutabeqat karna mumkin nahin bus wahi qabil-e-radd hongy, kuch aur bikul nahi.

Aur neez jaanna chahiye ke har chand ayaat-e-Quran ke liye shaan-e-nuzul hai lekin Quran ke maa'ni mutlaq hain yani har ek ke liye Quran qayamat tak is ke deen par hujjat hai.

~ [Al-M'eár, Bandagi Miyan Syed Khundmir Siddiq-e-Vilayet^{RZ}]

{Hum Aali Janab **Syed Yaqoob Shafi Mehdi Sahab**, baani aur sadar Simple Wedding Movement (SWM), k tahay dil se mashkoor hain jinhone humari website par dasteyaab "**Conformity Principle** k unwaan se angrezi mazmoon ka ye Urdu tarjuma kiya hai}

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