

Aal e Deoband Ke 300 Jhoot

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Taqdeem

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ: أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَالَّةٌ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ بَجِيدٌ
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ بَجِيدٌ

Sirf Wohi Log Jhoot Ghadte Hain, Jo Allah Ki Ayato'n

Par Imaan Nahi Laate (yaane imaan se mehroom hain) *إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكََاذِبُونَ*

Aur Yehi Log Jhoote Hain.¹

Yaad rahe ke duniya ke tamaam mazaahib mein, *jhoot* bolna jaaez nahi.

Rasool Allah ﷺ ne farmaya: “*Munafiq ki 3 nishaniya hain: Jab wo baat karta hai, to jhoot bolta hai. Jab waada karta hai, khilaf warzi karta hai aur jab isey amaanat di jaae, to khayanat karta hai*”.²

Ek taweel hadees mein aaya hai ke Rasool Allah ﷺ ne khuwab mein dekha ke, ek shakhs ki baache'n³ cheeri jaa rahi hain. Ye azaab is liye ho raha tha ke wo shakhs jhoot bolta tha.⁴

Aap ﷺ ne farmaya: “*Aur tum sab jhoot se bacho*”.⁵

In nusoos e sareeha ke bawajood bohot se log musalsal, din-raat akazeer o iftra-aat⁶ ghadte aur siyaah o safed karne ki koshish karte rehte hain. Inme se deobandi hazraat ne to kizb o iftra ko apna Shewa o she-aar banaa rakha hai. Raaqim ul huroof⁷ ne is kitab mein baaz deobandi “*ulama*” aur musannifeen ke 300 akazeer (jhoot) aur iftra-aat, ba-hawaala jamaa karke awaam o khwaas ki adaalat mein pesh kar diye hain. Taa-ke kazebeen ka asli chehra logo'n ke saamne waazeh ho jaae. Irshad e Baari Ta'ala hai:

Aur Jab Baat Karo Insaaf Se Karo, Agarche Tumhara

Rishtedaar Hi Kyou'n Naa Ho.⁸

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ

Maine ye ayat e kareema madde-nazar rakhte hue aal e deoband ki asal kitabo'n se mukammal hawaale pesh kiye hain.

Tambeeh:

Insan se kitaabat yaa composing ki ghalati aur sahoon ho jaata hai, jisey jhoot qaraar dena ghalat hai. Lehaza is kitab mein sahoon o khataa waali ghalatiyo'n ko jhoot banaakar pesh nahi kiya gaya, balke sirf unhi akazeer ka hawaala diya gaya hai jo har lehaaz se jhoot aur iftra ki tareekh mein dakhil hain.

Haafiz Abu Muhammad Ali bin Ahmad bin Saeed bin Hazam al Andalusi رَحِمَهُ اللَّهُ (d 456h) farmate hain: “*Us waqt tak waza'a e hadees (ka fitna) baaqi rahega jab tak iblees aur uske paerukaar roo e zameen par maujood hain*”.⁹

¹ Surah Nahal:105

² Saheeh Bukhari: 6095; Saheeh Muslim: 107/59

³ T: Ho'nto'n se kaano'n tak ka hissa

⁴ Saheeh Bukhari: 1386

⁵ Saheeh Muslim: 105/2607

⁶ T: Tohmat, Bohtaan, Jhoota Ilzaam

⁷ T: Kitab likhne waala, yaane Haafiz Zubair Ali Zai رَحِمَهُ اللَّهُ

⁸ Surah Anaam: 152

⁹ Al Mahalla: V9 P13 Mas-ala: 1514

Allah Ta'ala se dua hai ke wo meri is kitab ko logo'n ki hidaayat aur mere liye daaemi ajar o sawaab ka zakheera banaae. Ameen.

وما علينا إلا البلاغ

Pachaas (50) Ghalatiyaa'n: Sahoo Yaa Jhoot?

Tehreer likhte waqt musannif¹⁰ se baaz auqaat sahoon¹¹ ghalatiyan ho hi jaati hain aur kaatib, composer aur naasikh¹² se bhi bohot si akhtaa o auhaam¹³ ka sudoor hota hai aur is tarha jitni bhi koshish kare'n, kitab aur tehreer mein kuch naa kuch ghalatiya'n baaqi reh jaati hain. Baaz Deobandi hazraat aisee ghalatiyo'n ko jhoot, akazeeb aur iftera-aat ka naam dete hain, lehaza baaz deobandi ulama ki kitabo'n se 50 akhtaa, auhaam aur ghalatiya'n ba-hawaala pesh e khidmat hain. Taa-ke un logo'n ko unke aaine mein inka chehra dikhaya jaa sakey.

وما علينا إلا البلاغ

- 1) Abdul Qadeer Deobandi ne kaha:

قال في التقريب نافع بن محمود بن الربيع مجهول من الثالثة.

(Haafiz Ibne Hajar ne) taqreeb mein kaha: “*Naafe bin Mahmood ar Rabe'e majhool hai, tabqa saalesa se*”.¹⁴

Abdul Qadeer ke is hawaale ke bar-aks Haafiz Ibne Hajar ne likha hai: مستور من الثالثة¹⁵

Mastoor ko mutlaqaan *Majhool* se badal dena khataa hai aur yaad rahe ke Abdul Qadeer mazkoor deobandiyo'n ke Madrasa Taaleem ul Quran, Rawalpindi mein Shaikh ul Hadees tha.

- 2) Abdul Qadeer Deobandi ne kaha: “*Haafiz Ibne Hajar ربه ne Makhool ke mutalliq farmaya hai:*

يُدَلِّسُ كَثِيرًا وَيُرْسِلُ كَثِيرًا”¹⁶

Ye qaul Haafiz Ibne Hajar se saabit nahi hai. Balke Taqreeb ut Tehzeeb mein unho'n ne ثقة فقيه كثير الإرسال مشهور¹⁷ likha hai aur tadlees ka zikr tak nahi kiya.

- 3) Sarfaraz Khan Safdar Deobandi Kadmangi ne Muwatta Ibne Farqad Ash Shaibani se ek riwayat naqal ki: “*Wo Abdulla bin Shaddad ربه se aur wo Hazrat Jabir ربه se riwayat karte hain, wo Aap ربه se riwayat karte hain...*”.¹⁷

Muwatta Ibne Farqad mein ye riwayat Syedna Jabir ربه ke waste ke baghair hai.¹⁸ Ahsan ul Kalaam ke June 2006 ke matbua nuskhe¹⁹ se Sarfaraz ne Jabir ربه ka waasta khatam kar diya hai.²⁰

- 4) Habibullah Derwi Deobandi ne kaha: “*Allama Sindhi ربه tarjuma Hisham bin Sa'ad mein farmate hain:*

”فالجُمُور على أنه لا يحتج بهما”^{21 22}

Haafiz Zahabi ne ye baat Hisham bin Sa'ad ke tarjuma mein nahi, balke Hisham bin Hisaan ke tarjuma mein likhi hai.²³

¹⁰ T: Muallif, likhne waala

¹¹ T: Bhool, Chook, Ghafat

¹² T: Mansookh karne waala,

¹³ T: Shak, Gumaan, Ehtemaal, Be-etebaari,

¹⁴ Tadqeeq ul Kalaam: V1 P192

¹⁵ Taqreeb ur Tehzeeb: P4901

¹⁶ Tadqeeq ul Kalaam: V2 P63

¹⁷ Ahsan ul Kalaam: V1 P280 16th Hadees (Second Edition)

¹⁸ P100-101 H124

¹⁹ T: Edition

²⁰ V1 P245

²¹ Mizan: V4 P296

²² Tauzeeh ul Kalaam Par Ek Nazar: P291

²³ Mizan ul Etedal: V4 P296 9220 Line7-8

5) Sarfaraz Khan Safdar ne Sunan Abu Dawood²⁴ se ek riwayat naqal ki: فامسُهُ جلدك و شعرك²⁵

Sunan Abu Dawood matba'a Mujtabai²⁶, Lahore Pakistan ke mahoola safha par وشعرك ke alfaaz nahi hain.

6) Ek Zaeef riwayat mein aaya hai ke..... إن الله ملكاً أعكأ²⁷

Is riwayat ko Abu Sa'ad Sherazi (Deobandi) ne ba-hawaala Al Hadees, Hazro in alfaaz mein naqal kiya hai ... أن ...
dekhiye Iliyas Ghumman ka risaala Qafelah²⁸ إن الله ko kitaabat yaa composing ki ghalat se kar diya
gaya hai. Is qism ki ghalatiya'n is risaale mein aur bhi hain. Masalan dekhiye yehi safha لا يتابع لا يتابع ke bajaae لا يتابع
likha hua hai.

7) Anwar Shah Kashmiri ne kaha:

ومنها ما في إلى يؤذ عن على ﷺ ان وقت الاشرار من جانب الطلوع مثل بقاء الشمس بعد العصر.²⁹

Aisee koi riwayat Sunan Abu Dawood mein maujood nahi hai. Nez dekhiye Tohfatul Ahwazi³⁰

8) Muhammad Abdullah Darkhwasti Deobandi ne apne hath se likha:

اما تفكر في قول الله و ان تنازعتم في شئ فردوه الى الله... إلخ.³¹

Asal ayat و ان تنازعتم في شئ فردوه الى الله... إلخ. hai. Dekhiye Surah Nisa: 59

9) Abdullah Darkhwasti ne likha:

اما تفكر في قول الله و ان تنازعتم في شئ فردوه الى الله والى الرسول ان كنتم تؤمنون بالله واليوم الآخر ذلك و احسن تاويلا.³²

Halaa'nke Quran³³ mein yaha'n

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

10) Habibullah Derwi Deobandi ne kaha: "Isme Irshad ul Haq Sahab ne ارکعوا mein wao³⁴ zaaed kardi hai aur
you'n quran e majeed ki islaah ki hai".³⁵

Gharz hai ke Quran mein ارکعوا hai. Dekhiye Surah Hajj: 77, Derwi ke is matbua nuskhe se ارکعوا ka aakhri ا (Alif) gir
gaya hai.

Tambeeh: Hanfiyo'n ke nazdeek mustand kitab Al Hidayah mein bhi ارکعوا واسجدوا likha hua hai. Dekhiye Al Hidaaya
Ma'a Ad Diraaya³⁶

Maulana Irshad ul Haq Athari رحمه الله par tanqeed karne waalo'n ki khidmat mein arz hai ke Saheb e Hidayah Allama
Marghanaani ke baare mein kya khayal hai?

11) Abdul Quddus Qarin Deobandi ne ek ayat ko Ahle Hadees ke khilaf bataur e eteraz pesh kiya... فَاتَّقُوا النَّارَ³⁷

Halaa'nke quran e majeed mein فَاتَّقُوا النَّارَ yaane ا alif ke izaaf ke saath ye ayat hai. Dekhiye Surah Baqara: 24

12) Sarfaraz Khan Safdar Deobandi ne Surah Nahal se ek ayat naqal ki: فَاسْأَلُوا أَهْلَ الذِّكْرِ.....³⁸

²⁴ V1 P48

²⁵ Khazaen as Sunan: V1 P90

²⁶ V1 P48 H332

²⁷ Mahnaama Al Hadees, Hazro: 56 P6

²⁸ Jild 4 Shumara 2 P26

²⁹ Al Urf ash Shazee: V1 P44 Baab Maa Jaa-a Fee Takheer Salat al
A'asr

³⁰ V1 P149 tahat H152 (tarqeeem) Ahmad Shakir: 159

³¹ Tazkirah Darkhwasti by Khalil ur Rahman Darkhwasti: P181

³² Tazkirah Darkhwasti: P181

³³ Surah Nisa: 59

³⁴ و

³⁵ Tambeeh ul Ghaafileen: P109

³⁶ Awwaleen: P98 Baab Sifat as Salah

³⁷ Inkeshaf e Haqeeqat: P251

³⁸ Al Kalaam ul Mufeed Fee Asbaat at Taqleed: P73

Halaa'nke asal ayat..... فَاسْتَلُوا أَهْلَ الذِّكْرِ Yaane ذ zaal ke saath hai زاء ke saath nahi. Dekhiye Surah Nahal: 43

13) Saud Ashraf Usmani Deobandi ne Muhammad Taqi Usmani ki angrezi kitab ke urdu tarjuma mein likha:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَالرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ .³⁹

Halaa'nke quran e majeed mein ... أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ... likha hai. Dekhiye Surah Nisa: 59 yaane yaha'n واطيعوا reh gaya hai.

Tambeeh: Isi kitab ke P54 par ye aayat واطيعوا ke izaafa ke saath saheeh taur par likhi hui hai.

14) Saud Ashraf Usmani ne kaha: وَمَا كَانَ قَوْلَ الْمُؤْمِنِينَ.....⁴⁰

Halaa'nke quran e majeed mein ... إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ..... hai. Dekhiye Surah Noor: 51

Tambeeh: Ye ayat isi kitab ke P70 par انما ke lafz ke saath theek taur par likhi hui hai.

15) Saud Ashraf ne kaha: وَمَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطْضَاعَ اللَّهَ⁴¹

Halaa'nke ye aayat wow و ke izaafe ke baghair Surah Nisa: 80 mein likhi hui hai.

16) Saud Ashraf ne kaha: وَمَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطْضَاعَ اللَّهَ⁴²

Halaa'nke ye aayat wow و ke izaafe ke baghair Surah Nisa: 80 mein likhi hui hai.

17) Saud Ashraf Usmani ne kaha: “Ek aur nutqa e nazar pesh kiya jaa raha hai, aur wo ye ke...”.⁴³

Saheeh lafz nukhta e nazar hai. Dekhiye Ilmi Urdu Lughat: P1520

18) Saud Ashraf ne likha وَاتَّبِعُوهُ⁴⁴

Halaa'nke quran e majeed mein وَاتَّبِعُوهُ yaane zer () ke saath hai. Dekhiye Surah Araaf: 158

19) Deobandiyo'n ke Maktaba Rahmaniya, Lahore mein shaya shuda Saheeh Muslim ke tarjuma mein likha hua hai ke: “Logo'n mein behtareen zindagi us shakhs ki hai, jo apne ghode ki lagaam thaame Allah ki pusht par Allah ke raasta mein udaa jaa raha ho”.⁴⁵

Halaa'nke ye composing ki badi faash ghalati hai, jabke saheeh lafz “Iski pusht par”, yaane ghode ki pusht par hai.

20) Taqi Usmani aur Saud Ashraf Usmani ne kaha: “Hazrat Jabir رضي الله عنه ke mashoor shagir qataada رضي الله عنه farmate hain”.⁴⁶

Saheeh lafz Shagir nahi, balke Shagird hai. Yaad rahe ke Qataada bin Da'aama رضي الله عنه Syedna Jabir رضي الله عنه ke shagird nahi the, balke Syedna Jabir رضي الله عنه se unki mulaqaat hi saabit nahi hai. Behrehaal ye ek (1) ilmi ghalati hai.

21) Ashiq Ilaahi Meerathi Deobandi ne kaha: “Hazrat Jabir رضي الله عنه se ek (1) hadees mauqoof Saheeh Muslim mein marwi hai ke qiraa-at e fateha har rakat mein zaroori hai إِلَّا أَنْ يَكُونَ وَرَاءَ الْإِمَامِ”.⁴⁷

Ye hadees Saheeh Muslim mein nahi, balke Muwatta Imam Maalik aur Sunan Tirmizi waghaira mein maujood hai.

³⁹ Hujjiyat e Hadees: P13

⁴⁰ Hujjiyat e Hadees: P16

⁴¹ Hujjiyat e Hadees: P18

⁴² Hujjiyat e Hadees: P22

⁴³ Hujjiyat e Hadees: P90

⁴⁴ Hujjiyat e Hadees: P23

⁴⁵ V3 P189 H4889

⁴⁶ Hujjiyat e Hadees: P144

⁴⁷ Tazkiratur Rasheed: V1 P92

22) Sufi Abdul Hameed Sawati Deobandi ne Syedna Anas رضي الله عنه ki taraf mansoob ek (1) hadees **فَمَسَحَ مَقَدِّمَ رَأْسِهِ** ki darj e zail takhreej likhi⁴⁸

Syedna Anas رضي الله عنه ki taraf mansoob Abu Dawood o Mustadrak Haakim waali ye riwayat ba-lihaaz e sanad zaeeef bhi hai aur Saheeh Muslim mein maujood bhi nahi hai. Saheeh Muslim ke mahoola safha par Syedna Mughaira bin Shoba رضي الله عنه ki hadees zaroor likhi hui hai ke **وَمَقَدِّمَ رَأْسِهِ وَعَلَى عِمَامَتِهِ**.⁴⁹

Aur amaame par masah ka deobandi hazraat inkaar karte hain, halaa'nke Saheeh Muslim ki hadees e Mugheera رضي الله عنه se iska jawaz hota hai.

23) Muhammad Yusuf Ludhiyanwi Deobandi ne kaha: “*Saheeh Muslim mein Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai*”.⁵⁰

Halaa'nke ye hadees Saheeh Muslim mein Syedna Abu Saeed Khudri رضي الله عنه se nahi, balke Syedna Abu Musa al Asha'ari رضي الله عنه se marwi hai.⁵¹

Tambeeh: Ikhtelaf e Ummar Aur Siraat e Mustaqeem ke izaafa o tarmeem shuda jadedd edition mein is ghalati ki islaah karke Abu Musa al Asha'ari رضي الله عنه ka hawaala likha diya gaya hai.⁵²

24) Abdul Hameed Sawati ne kaha:

مَا كَانَ لِشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ وَحَيْثُ اضْوَمَ مِنْ وَرَائِي جَبَابٍ أَوْ يُرْسِلَ رَسُولًا (زخرف).⁵³

Is ayat ki tabaa-at mein kai ghalatiya'n hain, jo deobandiy'n ki maraajea'at se reh gai hain. Masalan:

1. **وَحَيْثُ** se pehle **أَلَّا** reh gaya hai.
2. Ayat ke shuru mein wow **و** reh gai hai.
3. Hawaala Zukhruf ka diya gaya hai, halaa'nke ye ayat Surah ash Shoora mein hai. Dekhiye ayat: 51

25) Abdul Hameed Sawati ne kaha:⁵⁴

26) Abdul Hameed Sawati ne kaha:⁵⁵

27) Jameel Ahmad Nazeeri Deobandi ne ta'aooz *Bismillah* padhne ke baare mein likha: “*Namaz khwah jehri ho yaa sirri, in dono ko hamesha sirran hi padhna hai*”.⁵⁶

Halaa'nke ye riwayat Sunan Nisai (H909) ke mahoola safha par Syedna Abdullah bin Maghfal رضي الله عنه se marwi hai. Syedna Abdullah bin Masood رضي الله عنه se nahi.

28) Taqi Usmani waghaira ne quran e majeed se naqal karte hue kaha: **مِنْ الْحَقِّ**⁵⁷

Halaa'nke quran mein **مِنْ الْحَقِّ** zer () ke saath hai. Dekhiye Surah Maeda: 48

29) Muhammad Imran Safdar Deobandi ne quran e majeed se naqal karte hue kaha: **مِنْ بَعْدِ تَبْيِينٍ لَهُ الْهَدَى**⁵⁸

Halaa'nke quran mein **مِنْ بَعْدِ تَبْيِينٍ لَهُ الْهَدَى** hai. Dekhiye Surah Nisa: 115

⁴⁸ Abu Dawood: V1 P20; Mustadrak Haakim: V1 P69; Saheeh Muslim: V1 P134

⁴⁹ V1 P134

⁵⁰ Ikhtelaf e Ummat Aur Siraat e Mustaqeem: V2 P49 (First Edition 1990)

⁵¹ Saheeh Muslim: V1 P174

⁵² V2 P68

⁵³ Maqalaat Sawati: Hissal Awwal P26

⁵⁴ T: Same as no. 24

⁵⁵ T: Same as no. 24

⁵⁶ Nisai: V1 P144 (A'an Abdullah bin Masood رضي الله عنه; Rasool e Akram ﷺ Ka Tareeqa e Namaz: P108

⁵⁷ Tazkirey: P18

⁵⁸ Deobandiyo'n ka risaala: Qafela e Haq, Sargodha: Jild 1 ص 1 Shumaara 2 P38

Tambeeh: Is mazmoon mein aainda is risaale ka hawaala Qafila Baatil ke naam se likha jaaega, jo-ke haqeeqat ke a'ain mutaabiq hai.

30) Muhammad Imran Safdar Deobandi ne Surah al Hadeed se naqal kiya: ⁶⁰ والله بما تعملون خبير ⁵⁹

Halaa'nke quran mein ⁶¹ والله بما تعملون خبير hai.

31) Sarfaraz Khan Safdar ne Surah Hud se naqal kiya: ⁶² وَلَا يَسْتَأْذِنُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Halaa'nke quran e majeed mein ⁶⁴ فَلَا تَسْتَأْذِنُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ hai. Dekhiye Surah Hud: 46

32) Sarfaraz Khan ne kaha: “Quran e Kareem mein ⁶⁵ انك تسمع الموتى aur ⁶⁶ ولا تسمع من في القبور ke zaahiri alfaaz se maamla mushkil maloom hota hai...”

Halaa'nke ⁶⁷ ولا تسمع من في القبور ke alfaaz waali koi ayat quran e kareem mein maujood nahi. Mumkin hai Sarfaraz Khan Sahab ki muraad aayat ⁶⁸ وَمَا أَنْتَ بِمُسْمِعٍ مِّنْ فِي الْقُبُورِ ho. Jisey Sarfaraz Sahab ne ghalati se alfaaz e baala mein likh diya ho. Wallahu A'alam.

33) Abdul Ghaffar naami ek deobandi ne kaha: ⁶⁷ ”كما قال الله تعالى“ لا لعنة الله على الكاذبين

Halaa'nke in alfaaz ke saath Allah Ta'ala ka kalaam saabit nahi hai, balke Quran e Majeed mein to ⁶⁸ لَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ likha hua hai.

Tambeeh: Meri kitab “Ameen Okadwi Ka Ta'aqqub” mein ⁶⁹ معاذ الله استغفر الله إلا لعنة الله على الكاذبين ke alfaaz mere apne likhe hue hain. Ye alfaaz na quran hain, aur naa hadees. Balke mera kalaam hain aur yaad rahe ke in alfaaz ko arabi rasm ul khat mein nahi, balke urdu rasm ul khat mein likha gaya hai. Doosri taraf Abdul Ghaffar Deobandi ne apni ibarat ko ⁷⁰ قال الله تعالى, yaane Allah Ta'ala ne farmaya ke saath likha hai.

34) Abu Sa'ad ash Shirazi (?) Deobandi ne 911h mein faut hone waale Ali bin Ahmad as Samhoodi (ki kitab Wafa ul Wafa: V4 P178 se naqal kiya): ⁶⁹ ورواه ابن عبد البر و صححه كما نقله ابن تيمية

Halaa'nke Wafa ul Wafa mein ⁷⁰ ورواه ابن عبد البر و صححه كما نقله ابن تيمية likha hua hai. Yaane Abu Sa'ad yaa composer se alif ١ reh gaya aur ⁷¹ صححه bhi ghalat likha hai.

35) Abdul Ghaffar Deobandi ne Saheeh Bukhari se ek (1) baab naqal kiya hai: ⁷¹ باب لبس الحرير للرجال وقد ما يجوز منه

Halaa'nke Saheeh Bukhari mein ⁷² وقد ما يجوز منه likha hua hai. Yaane qadr ki “راء” reh gai hai.

36) Ahmad Raza Bijnori Deobandi ne kaha: “Fathul Baari V7 P139 mein bhi hadees e nuzool o salat bait ul laham nisai, bazzaar o tabrani ke hawaala se zikr hui hai, magar kuch abhaam ke saath. Aur ghaleban isi se Allama Ibnul Qaiyyim ne ghalat faaeda uthaaya hai, wallhu a'alam”.⁷³

⁵⁹ T: In PDF word Allah الله is without َ & ُ

⁶⁰ Qafela e Baatil: Jild 1, Shumara 2 P38

⁶¹ Surah Hadeed: 10

⁶² T: In Arabic language (especially in Microsoft Word software which I'm using for transliteration) there is no “Kahda Zer” as we have in Urdu language. Which means when you read Surah Hud: 46 from quran printed in Gulf you'll read it with “Zer”, not with “Khada Zer” as we find in India and Pakistan. Irrespective of “zer” & “khada zer” meaning remains same.

⁶³ Sama al Mauta: P99 (1997 edition)

⁶⁴ T: Please see 62

⁶⁵ Sama al Mauta: P179 (1997 edition)

⁶⁶ Surah Faatir: 22

⁶⁷ Qafela e Baatil: Jild 1, Shumara 2 P57

⁶⁸ Surah Hud: 18

⁶⁹ Qafela e Baatil: Jild 2, Shumara 4 P17

⁷⁰ V4 P178 (Darul Kutub al Ilmiyya, Beirut edition)

⁷¹ Qafela e Baatil: Jild 1, Shumara 2 P54

⁷² Darsi Nuskha: V2 P867 qabl H5828

⁷³ Malfuzaat Mohaddis Kashmiri: P183

Arz hai ke Allama Ibnul Qaiyyim 751h mein faut hue the aur Haafiz Ibne Hajar 773h mein paeda hue, lehaza deobandi bataae'n ke kisne ghalat faaeda uthaaya hai?

37) Raaqim ul huroof ne apni kitab "Tadaad Rakat e Qiyaam e Ramzan Ka Tehqeeqi Jaaeza" mein Haafiz Ibne Hajar ki kitab Ad Diraaya ka hawaala likha hai. Dekhiye P73 (first edition), P51 (Second edition 2006)

Lekin Habibullah Derwi ki kitab Tambeeh ul Ghaafileen mein mere hawaale se Ad Diraaya likha hua hai. Dekhiye P22 (Dec 2004 edition)

38) Habibullah Derwi ne likha:

“علامہ نورالدین ہیشمی Allama Nooruddin Haishmi ne bhi Majmua az Zawaaed V2 P103 mein Mojam Tabrani Kabeer ke hawaale se بكل اصبعين (har 2 ungliyo'n se ishaara kare) naqal kiya hai aur”.⁷⁴

Halaa'nke Majmua az Zawaaed ke mahoola safha par بكل اصبع حسنة أو درجة likha hua hai, yaane اصبعين nahi, balke اصبع hai.⁷⁵

Tambeeh: ش ہیشمی ke saath nahi balke ث ہیشمی ke saath likha jaata hai.

39) Abdul Ghani Tariq Ludhiyanwi Deobandi ne apni shadi ki doosri raat mein kaha:

“Farman Number 1: عليكم بسنتي وسنتي الخلفاء الراشدين (Tirmizi)”.⁷⁶

Sunan Tirmizi mein ye hadees سنۃ الخلفاء الراشدين ke alfaaz se maujood hai. Dekhiye H2676.

40) Deobandiyo'n ke mamdooh Ibnul Turkamani Hanafi ne Saheeh Muslim ki taraf ek (1) hadees ko mansoob kiya to Ameen Okadwi ne kaha: “Is hadees ko mohaddis Ibn Turkamani ne Muslim shareef ke hawaala se likha hai. Halaa'nke ye hadees is raawi se Muslim mein nahi hai”.⁷⁷

41) Saifullah Akram Deobandi ne Tariq Jameel ke waqeaat bayan karte hue ayat likhi: ...كَلَّمَا دَعَوْتُهُمْ...⁷⁸

Halaa'nke quran mein دَعَوْتُهُمْ yaane ع ke saath hai, dekhiye Surah Nuh: 7

42) Habibullah Derwi ne mashoor Ahle Hadees aalim Maulana Irshad ul Haq Athari رحمہ اللہ ke baare mein kaha: “Albatta Athari Sahab رحمہ اللہ ne tarjuma urdu saheeh kiya hai”.⁷⁹

Arz hai ke Athari sahab sahabi nahi hain aur zinda maujood hain, unke saath رحمہ اللہ likhna ajeeb o ghareeb hai. Ye wohi Athari sahab hain, jinke baare mein Derwi ne isi kitab mein likha hai: “Kaash zalim insan tujhe maa ne naa janaa hota”.⁸⁰

43) Habibullah Derwi ne Imam al Maghaazi Muhammad bin Ishaq bin Yasaar رحمہ اللہ ke baare mein likha: “Dar-asal Muhammad bin Ishaq hai, jo-ke mashoor Dalaa hai”.⁸¹

Habibullah Derwi Sahab ne hamare paas aakar khud kaha tha ke ye composing ki ghalati hai.

44) Habibullah ne apni kitab “Noor us Sabaah V2” ki composing saath baith kar karaai. Dekhiye P10, is kitab mein Habibullah ne لا کمال المعلم بفوائد مسلم naami kitab ke baare mein likha hai: لا کمال المعلم بفوائد مسلم.⁸²

⁷⁴ Tambeeh ul Ghafileen: P86

⁷⁵ 1982CE 1402h edition of Darul Kutub al Ilmiyya, Beirut

⁷⁶ Shadi Ki Pehli Das (10) Raate'n: P10

⁷⁷ Tajalliyaat e Safdar: V4 P247

⁷⁸ Hairat Angez Aur Naa Qaabil e Faramosh Waqeaat: P43

⁷⁹ Tauzeeh ul Kalaam Par Ek Nazar: P61 (First Edition 2002)

⁸⁰ Tauzeeh ul Kalaam Par Ek Nazar: P203

⁸¹ Tauzeeh ul Kalaam Par Ek Nazar: P117

⁸² Noor us Sabaah: V2 P322

Is kitab ki fehrisht mein Syedna Jabir bin Samrah⁸³ ke liye Jabir bin Samra⁸⁴ ke saath likha hua hai, dekhiye P4.

45) Khusaib bin Jahdar naami ek kazzab raawi ka zikr karte hue Faqirullah Deobandi ne likha hai: “Ye Khateeb⁸⁵ bin Jahdar ki riwayat hai, jisey mohaddiseen ne jhoota kaha hai”.⁸⁶

Halaa’nke Khusaib خصب Saad ke saath hai ط خطيب ke saath nahi.

46) Mishkat al Masabeeh (P31 H186) mein ek hadees hai: Is hadees ko “Mulla Muhammad Umar al Hanafi” Deobandi ne darj e zail alaaaz mein Mishkat se naqal kiya hai

تركت فيكم امرين لن تضلوا تمسكتم بهما كتاب الله وسنة رسوله الخ. (مشكوة)⁸⁷

47) Haafiz Ibne Abdul Barr ne At Tamheed (V11 P46) mein Muhammad bin Abi Ayesha⁸⁸ ki bayan karda hadees ke baare mein likha hai: واما حديث محمد بن is hawaale ko Faqirullah Deobandi ne darj e zail alfaaz mein naqal kiya hai: واما حديث محمد بن⁸⁸

48) Irshad e Baari Ta’ala hai: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ Surah al Mumtahina: 13

Is ayat e kareema ko Maulana Muhammad Ismail Salafi⁸⁹ ne naqal kiya. Dekhiye Tehreek e Azadi Fikr Aur shah Wali Ullah Ki Tajdeedi Masaai.⁸⁹

Abu Bakar Ghazipuri Deobandi ne is kitab se is ayat ko darj e zail alfaaz mein naqal kiya: يَا أَيُّهَا الَّذِينَ آمَنُوا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ⁹⁰

Ghazipuri ki naqal mein لا reh gaya hai, jisse ye ayat ka ma’ane ulat gaya hai.

49) Abu Bakar Ghazipuri taqleedi deobandi ne likha hai: “*Aur isi wajah se quran mein Aap ﷺ ke baare mein irshad hai:* ”⁹¹ ”فما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لا نفوضوا من حولك (ال عمران)

Halaa’nke quran e majeed mein فيما رحمة من الله لنت لهم الخ hai. Yaane quran mein باء maujood hai, jo Ghazipuri taqleedi ki kitab e matboo se gir gai hai. Nez dekhiye Surah Aale Imran: 159

50) Qari Muhammad Taiyyab Deobandi ne kaha: “*Isi ke baare mein wo riwayat hai, jo Saheeh Bukhari mein hai ke ek (1) awaaz bhi ghaib se zahir hogi ke اطيعوه و فاسمعو له و اطيعوه*” Ye khalifatullah Mehdi⁹² hain, unki simaa o taa-a’at karo”.⁹²

Ye hadees Saheeh Bukhari mein nahi, balke Sunan Ibne Majah (4074) mein hai aur uski sanad (Sufiyan Soori ki tadlees ki wajah se) zaef hai.

Ye pachaas (50) hawaale is liye pesh kiye hain, taa-ke deobandiyo’n ko aaina dikhaaya jaae ke composing, kitaabat aur tehreer ki naa-daanista ghalatiyaa’n jhoot nahi hote’n.

فاعتبروا يا أولى الأبصار

Zubair Ali Zai

Dec 7th, 2008

⁸³ T: سمره

⁸⁴ T: ثمره

⁸⁵ T: خطيب

⁸⁶ Namaz Mein Ba-Tadreej Tark e Raful Yadain: P186

⁸⁷ Mas-ala Fateha Khalf al Imam Ghair Muqallideen Ka Dajal o Fareb: P6

⁸⁸ Risaala Fateha Khal al Imam Ali Zai Ka Rad: P22

⁸⁹ P479

⁹⁰ Ghair Muqallideen Ki Dairy: P19

⁹¹ Ghair Muqallideen Ki Dairy: P51

⁹² Khutbaat Hakeem ul Islam: V7 P232

Aal e Deoband Ke Pachaas (50) Jhoot

Is mazmoon mein *Aal e Deoband* ki apni kitabo'n se ba-hawaala aisee 50 ibaraat peshi ki gai hain, jo waazeh taur par jhoot hain aur in ibaraat ka jhoot hona bhi saabit kar diya gaya hai. Yaad rahe ke ye mazmoon asal mei meri kitab *Akazeeb Aal e Deoband* ka ek (1) baab hai.

Jhoot Number 1:

Ashraf Ali Thandi Deobandi kehte hain: “*Khan Sahab ne farmaya ke mujhse Maulana Nanotwi bayan farmate the ke Nawab Qutubuddin Khan Sahab bade pakke muqallid the aur Maulwi Nazeer Hussain Sahab pakke gm. Inme aapas mein tehreeri munazre hote the. Ek martaba kisi jalse mein meri zuban se ye nikal gaya ke agar kisi qadar Nawab Sahab dheele padh jaae'n aur kisi qadar Maulwi Nazeer Hussain apna tashaddud chod de'n to jhagda mit jaae. Meri is baat ko kisi ne Nawab Qutubuddin Khan Sahab tak bhi poh'ncha diya aur Maulwi Nazeer Hussain Sahab tak bhi. Maulwi Nazeer Hussain Sahab to sunkar naraaz hue, magar Nawab Sahab par ye asar hua ke jaha'n main thehra hua tha, waha'n tashreef laae aur farmaya: Bhai jis qadar meri ziyaadati ho, khuda ke waaste tum mujhe batlaado*”.

“*Main sakht naadim hua aur mujhse bajuz iske kuch naa ban padaa ke main jhoot bolu'n, lehaza maine jhoot bola (aur sareeh jhoot main isi roz bola tha) aur kaha ke Hazrat aap mere buzurg hain. Meri kya majaal thi ke main aisee gustakhi karta, aapse kisi ne ghalat kaha hai. Gharz maine ba-mushkil tamaam unke khayalaat ko badla aur bohut der tak wo bhi rotey rahe aur main bhi rota raha. Ye qissa bayan karke khan sahab ne farmaya ke jab maulana ne ye qissa bayan farmaya, us waqt bhi aapki aankho'n mein aansu bhar aae the*”.⁹³

Is riwayat ke raawi khan sahab (Ameer Shah Khan Sahab, mutawatin⁹⁴ Khorja, muqem Mendhu, Zila Aligarh) ke baare mein thanwi sahab ne kaha: “*Marhoom o maghfoor ko khuda ta'ala ne is mauzoo ke mutalliq chand nemato'n ka jaame banaaya tha. Apne silsila ke mutaddid akaabir ki khidmat o sohbat (w) in sab hazraat ki nazar mein maqbuliyat o mahboobiyaat.... Quwwat e hafeza o ehtiyaat fir riwayaat o iltezaam sanad*”.⁹⁵

Maloom hua ke ye sanad deobandi usool ki roo se “*Saheeh lizaateh*” hai. Is “*Saheeh Sanad*” se saabit hua ke baani madrasa e deoband: Muhammad Qasim Nanotwi sahab ne zaati mafaad ke liye sareeh jhoot bola aur uska eteraf bhi kiya. Usool e hadees mein “*mauzoo*” riwayat ki pehchan ye bhi likhi hui hai ke *إقرار واضعه على نفسه قالاً أو حالاً* jhoot bolne waala khud, apen qaul yaa zuban e haal ke saath jhoot bolne ka eteraf kare.⁹⁶

Jhoot Number 2:

“*Yaa Allah moaaf farmana ke hazrat ke irshad se tehreer hua hai ke jhoot hoo'n, kuch nahi hoo'n, tera hi zil hai, tera hi wujood hai, main kya hoo'n, kuch nahi hoo'n aur wo jo main hoo'n, wo tu hai aur main aur tu khud shirk dar shirk hai astaghfirullah, astaghfirullah, astaghfirullah, laa haula wala quwwata illa billah*”.⁹⁷

Is khat mein gangohi sahab ka ye kehna “*wo jo main hoo'n, wo tu hai*” kaaenaat ka bohut badaa jhoot hai. Doosre ye ke gangohi sahab ne ba-zaat e khud apne “*jhoota*” hone ka eteraf bhi kiya hai.

⁹³ Arwaah e Salaasa Al Maarooif Hikayaat e Auliya: P390-391, Hikayat # 391; Ma'arif ul Abkaar: P259-260

⁹⁴

⁹⁵ Tamheed Shareef ad Dirayaat; Arwah e Salaasa: P13

⁹⁶ Ikhtesaar Uloom ul Hadees laa Ibne Kaseer: V1 P237 Nu'u: 21

⁹⁷ Makateeb e Rasheediya: P10 Maktoob # 13; Fazaal e Sadaqaat: Hissa 2 P555-556; P557-558

Jhoot Number 3:

Haaji Imdadullah sahab likhte hain: “*Is martaba khuda ka khlifa hokar logo’n ko is tak poh’nchaata hai aur zahir mein banda aur batin mein khuda ho jaata hai. Is muqam ko barzakh ul baraazakh kehte hain*”.⁹⁸

Ye kehna ke “*Banda baatin mein khuda ho jaata hai*”, bohot bade jhooto’n mein se ek jhoot hai.

Jhoot Number 4:

Zakir ke baare mein Haji Imdadullah sahab likhte hain: “*Aur uske baad isko hoo-hoo ke zikr mein is qadar munhamik ho jaana chaahiye ke khud mazkoor, yaane (Allah) ho jaae aur fana dar fana ke yehi ma’ane hain. Is haalat ke haasil ho jaane par wo saraapa noor ho jaaega*”.⁹⁹

Ye kehna ke zakir hoo-hoo karne se Allah ban jaata hai, kaaenaat ka azeem tareen jhoot aur..... hai.

Jhoot Number 5:

Haji Imdadullah sahab likhte hain: “*Banda qabl wujood khud baatin khuda tha aur khuda zahir banda kunt kanzan makhfiyan alaq is par daleel hai*”.¹⁰⁰

Ye kehna ke “*banda qabl wujood khud baatin khuda tha aur khud zahir banda*” intehaai siyaah tareen jhoot aur..... hai.

Tambeeh: **كنت كنزاً مخفياً** ke alfaaz naa quran mein hai aur naa hadees mein aur naa asaar e sahaba ﷺ o taabaeen o tabe taabaeen ﷺ se saabit hain. Haafiz ibne taimiyya ﷺ likhte hain:

ليس هذا من كلام النبي صلى الله عليه وسلم ولا يعرف له أسناد صحيح ولا ضعيف.

“*Ye Nabi ﷺ ka kalaam nahi hai aur naa iski saheeh yaa zaeeef sanad maloom hai*”.¹⁰¹

Jhoot Number 6:

Ashraf Ali Thanwi sahab likhte hain: “*Kyou’nke hamara naza’a ghair muqallid se faqat ba-wajeh furu o juziyaat ke nahi hai, agar ye wajah hoti to hanafiyya, shafaiyya ki kabhi naa banti, ladaai danga raha karta, halaa’nke hamesha sulah o ittehad raha*”.¹⁰²

Tahnwi Sahab ye likh rahe hain ke hanafiyya o shafaiyya mein hamesha sulah o ittehad raha, jabke tareekh se ye saabit hai ke hanfiyo’n aur shafaiyyo’n mein sahdeed ladaiya’n hui hain. Dekhiye Mojam ul Baldaan¹⁰³ aur Tareekh Ibne Aseer.¹⁰⁴

Jhoot Number 7:

Ahle Hadees ke baare mein Thanwi Sahab likhte hain: “*Aur chaar (4) nikah se ziyaada jaaez rakhte hain*”.¹⁰⁵

Is thanwi jhoot ke bar-aks ahle hadees aalim Shaikh Abul Kalaam Zafar Alam sahab Shaikh ul Hadees Jaamea Muhammadiya Malegaon likhte hain: “*mazkoora bayaan se maloom hua ke baek waqt 4 aurto’n se ziyada nikah mein rakhna jaaez nahi*”.¹⁰⁶

⁹⁸ Kulliyaat e Imdadiya; Zia ul Quloob: P35-36

⁹⁹ Kulliyaat e Imdadiya; Zia ul Quloob: P18

¹⁰⁰ Shamaem Imdadiya: P38

¹⁰¹ Ahadees ul Qisas az Ibne Taimiyya: P55 H3

¹⁰² Imdad ul Fataawa: V4 P562

¹⁰³ V1 P209 Asbahan; V3 P117 رى

¹⁰⁴ V9 P92 Hawaadis Sana561h

¹⁰⁵ Imdad ul Fataawa: V4 P562

¹⁰⁶ Fataawa Sanaiya: V2 P166

Jhoot Number 8:

Ahle Hadees ke baare mein Thanwi Sahab likhte hain: “*Aur Hazrat Umar Farooq ؓ ko darbar taraweeh ke bidati batlaate hain*”.¹⁰⁷

Thanwi Sahab ki ye baat kaala jhoot hai.

Jhoot Number 9:

Mehmood Hasan kehte hain: “*Yehi wajah hai ke ye irshad hua مَنْكُم إِلَى اللَّهِ وَالرَّسُولِ أُولَى الْأَمْرِ مِنْكُمْ aur zaahir hai ke oolil amr se murad is ayat mein siwa e ambiya ikram ؑ aur koi hain so dekhiye is ayat se saaf zaahir hai ke hazraat ambiya o jumla oolil amr wajib ul itteba hain*”.¹⁰⁸

Halaa’nke Mehmood Hasan ki bayan karda ye “*ayat*” jisme مَنْكُم إِلَى اللَّهِ وَالرَّسُولِ أُولَى الْأَمْرِ ka izaafa hai, poore quran e majeed mein kahe’en maujood nahi hai.

Jhoot Number 10:

Mehmood Hasan Deobandi ne Rasheed Ahmad Gangohi ke baare mein kaha:

Zuban par ahle hawa ki hai kyou’n U’ulu Hubal shayad

Utha aalam se koi baani islam ka saani.¹⁰⁹

Rasheed Ahmad Gangohi ko bani e islam ka saani kehna bohot badaa jhoot hai.

Jhoot Number 11:

Mehmood Hasan Deobandi ne kaha: “*Aur ye koi nai baat nahi, mukhalifeen se jab kuch aur naa ho saka to unho’n ne rukhna andaazi ke liye kalaam e akaabir mein bohot jagah ilhaaq kar diya hai. Balke kalamullah o hadees mein baaz ayaat o jumla firqa zalla ne ilhaaq kiye hain*”.¹¹⁰

Ye kehna ke kalamullah (quran e majeed) mein baaz ayaat firqa zalla ne ilhaaq ki hain, saraasar jhoot hai. Musalmano ke paas us waqt jo quran e majeed hai, wo saare ka saara Allah ki taraf se Syedna Muhammad Rasool Allah ﷺ par nazil karda hai aur isme ek lafz ka bhi ilhaaq nahi hai.

Jhoot Number 12:

Hussain Ahmad Madani Tandawi ne kaha: “

Hussain Ahmad Madani Tandawi ne kaha: “*Ye ke is ko Ubaada bin Samit ma’anea’an معنعن zikr karte hain, halaa’nke ye mudallis hain aur mudallis ka a’an-a’anah motabar nahi*”.¹¹¹

Syedna Ubaada bin Saamit ؓ badari sahabi ko mudallis kehna jhoot bhi hai aur Sahaba Ikram ؓ ki gustakhi bhi hai.

¹⁰⁷ Imdad ul Fataawa: V4 P562

¹⁰⁸ Ezah al Adilla: P97 (Qasmi Madrasa, Deoband 1330h edition)

¹⁰⁹ Kulliyat e Shaikh ul Hin: Mirsiyya P87

¹¹⁰ Ezah al Adilla: P191

¹¹¹ Tauzhee at Tirmizi: V1 P436 (Madani Mission Book Depot Madani Nagar Calcutta edition)

Jhoot Number 13:

Hussain Ahmad Madani Tandawi kehte hain: “*Kyou’nke baaz raawi Ubaada hain, jo mudallis hain aur ye haqeeqatan zikr karte hain, nez ma’alool riwayat karte hain jo zaeef hain*”.¹¹²

Iske radd ke liye Jhoot Number 12 ka tabsara padhe’n.

Jhoot Number 14:

Hussain Ahmad Tandawi ne kaha: “*Imam Abu Hanifa ؓ Hazrat Salman Farsi ki aulaad mein se hain*”.¹¹³ “*Imam Abu Hanifa ؓ Kabuli the*”.¹¹⁴

Is baat ka khata’an koi suboot nahi hai, ke aap Syedna Salman Farsi ؓ ko aulaad mein se the.

Jhoot Number 15:

Zakariya Kandhelwi Tableeghi likhte hain: “*Balke baaz log to aise hote hain ke khud Ka’aba unki ziyarat ko jaata hai*”.¹¹⁵

Ka’aba ka buzurgo’n ki ziyarat ko jaana qata’an saabit nahi hai, balke ye kaala jhoot hai.

Jhoot Number 16:

Zakariya Kandhelwi Sahab kehte hain: “*In Mohaddiseen ka zulm suno! Jaisa ke Imam Tahawi farmate hain ke ham zulm bardasht karte hain*”.¹¹⁶

Naa to mohaddiseen ne zulm kiya hai aur naa Tahawi ne ye kahee’n farmaya hai ke “*Ham zulm bardasht karte hain*”.

Jhoot Number 17:

Rasheed Ahmad Ludhiyanwi Deobandi likhte hain: “*Umro bin Shaeed agarche fee-nafsehi siqa hain, magar jab wo a’an abiya a’an jaddah riwayat karte hain to ye bil-ittefaaq qaabil e qubool nahi. Is liye ke unko apne walid se simaa haasil nahi. Balke wo kitab se naqal karte hain*”.¹¹⁷

Ludhiyanwi Sahab ke bar-aks Abdur Rasheed Nomani (Deobandi) likhte hain: “*Aksar mohaddiseen Umro bin Shaeed ki in hadeeso’n ko hujjat maante hain aur saheeh samajhte hain*”.¹¹⁸

In hadeeso’n se muraad Umro bin Shaeed a’an abiya a’an jaddah waali hadeese’n hain.

Jhoot Number 18:

Syeda Ayesha Siddiqah ؓ se marwi saheeh hadees mein aaya hai ke Rasool Allah ﷺ ramzan aur ghair ramzan mein 11 rakat se ziyada nahi padhte the. Iske baare mein Rasheed Aahmad Ludhiyanwi likhte hain: “*Mohaddiseen ne is hadees ko taraweesh ke baab mein zikr nahi farmaya*”.¹¹⁹

¹¹² Tauzhee at Tirmizi: V1 P437

¹¹³ Taqreer e Tirmizi: P34

¹¹⁴ Tareekh Baghdad: V13 P324-325 (sanad Saheeh)

¹¹⁵ Fazaal e Hajj: 885/111

¹¹⁶ Taqreer Bukhari: V3 P104

¹¹⁷ Ahsan ul Fataawa: V3 P55; Neel ul Maraam: P51

¹¹⁸ Ibne Majah aur Ilm e Hadees: P141

¹¹⁹ Ahsan ul Fataawa: V3 P530

Arz hai ke, is hadees par Imam Bukhari رحمہ اللہ ne Kitab ut Taraweesh ka baab bandha hai. Dekhiye Saheeh Bukhari¹²⁰, Saheeh Bukhari¹²¹, Umdatul Qaari lil A'aini Hanafi¹²², Fathul Baari¹²³, Irshad us Saari lil Qastalani¹²⁴ aur Sunan al Kubra lil Bayhaqi¹²⁵.

Jhoot Number 19:

Mehmood Hasan Gangohi Deobandi ne kaha: *“Ibne Jauzi se kisi ne poocha ke khuda kaha’n hai, to farmaya ke har jagah hai...”*.¹²⁶

Is kizb o iftra ke saraasar bar-aks Haafiz Ibne Jauzi ne jehmiyya ke firqa *multazima* ke baare mein likha hai: *“Aur multazima ne Baari Subhanahu wa Ta’ala ko har jagah (maujood) qaraar diya hai”*.¹²⁷

Jhoot Number 20:

Ek zaeef riwayat mein aaya hai ke ghar e soor mein ek saanp ne Hazrat Abu Bakar Siddiq رضی اللہ عنہ ko das liya tha. Is saanp ke baare mein Mufti Mehmood Hasan Gangohi kehte hain: *“Ghar e soor mein Hazrat Abu Bakar Siddiq رضی اللہ عنہ ko jis saanp ne das liya tha wo saanp naa tha, balke Isa عليه السلام ke hawariyyeen se tha...”*.¹²⁸

Jhoot Number 21:

Asharaf Ali Thanwi Sahab kehte hain: *“Aur jis waqt samaa naa tha nuzool ilaa as Sama us waqt bhi tha”*.¹²⁹

Yaane Thanwi ke nazdeek jis waqt asmaan paeda nahi hua tha, us waqt bhi Allah Ta’ala asmaan duniya par nazil hota tha. Is baat ki koi daleel thanwi sahab ne quran o hadees o ijma se bayan nahi ki aur naa Imam Abu Hanifa رحمہ اللہ ke ijtehaad se koi hawaala pesh kiya hai.

Jhoot Number 22:

Thanwi Sahab kehte hain: *“Khud Hazrat Imam Shafai رحمہ اللہ ka waaqea hai. Jab Aap Hazrat Imam Abu Hanifa رحمہ اللہ ke mazaar par hazir hue to fajr ki namaz mein dua e qunoot tark farmadi. Kisi ne poocha to farmaya ke itne bade imam Jaleel ke saamne unki tehqeeq ke khilaf amal karte sharam aai”*.¹³⁰

Ye kehna ke Imam Shafai رحمہ اللہ ne Imam Abu Hanifa رحمہ اللہ ke mazaar ke paas dua e qunoot tark kardi thi, kisi saheeh o maqbool riwayat se saabit nahi hai. Aur naa Imam Shafai رحمہ اللہ ka Imam Abu Hanifa رحمہ اللہ ke mazar par namaz padhna saabit hai.

Jhoot Number 23:

Thanwi Sahab apne buzurg (Haji Imdadullah) se naqal karte hain: *“Mujhko kya maloom faail e haqeeqi khuda wand e kareem hai. Kya ajab ke saheeh ho doosro’n ke libaas mein aakar khud mushkil asaan kar deta hai aur naam hamara tumhara hota hai”*.¹³¹

Allah Kareem ka doosro’n ke libaas mein aakar mushkil asaan karna Quran o Hadees se qata’an saabit nahi hai.

¹²⁰ P322 (Darussalam, Riyadh edition)

¹²¹ P380 (Bait ul Afkaar edition)

¹²² V11 P124

¹²³ V4 P250

¹²⁴ V3 P424

¹²⁵ V2 P495-496

¹²⁶ Malfuzaat Faqeeh ul Ummat: V2 Qist Saadis P14

¹²⁷ Talbees e Iblees: P30 (Qism Ahlul Bida’ah)

¹²⁸ Malfuzaat Faqeeh ul Ummat: Hissa Awwal P40

¹²⁹ Malfuzaat Hakeem ul Ummat: V6 P103, Malfooz # 192

¹³⁰ Malfuzaat Hakeem ul Ummat: V10 P107, Malfooz # 88

¹³¹ Imdad ul Mushtaq: P141, Faqra: 345

Jhoot Number 24:

Hallah Ta'ala likhte hain: *“Pakistan bhi angrezi hatho'n ne apne mafaad ke liye banwaaya hai aur har qism ki taaeed uske liye karwa rahe hain. Ghaur keejiye aur haqaaeq par nazar daaliye”*.¹³²

Halaa'nk Muslim League ne do (2) qaumi nazariye par Pakistan banaya tha.

Jhoot Number 25:

Haji Imdadullah, Masnawi Roomi ke baare mein kehte hain: *“Masnawi kalaam ilaahi yaane ilhami hai”*.¹³³

Jalaluddin Roomi (ghaali soofi) ki kitab Masnawi ko *“Kalaam e Ilaahi”* aur *“Ilhaami”* qaraar dena bohot badaa jhoot hai.

Jhoot Number 26:

Haji Imdadullah kehte hain: *“Jab tak aadmi mujarrad rehta hai, insan hai. Aur jab shadi ho jaati hai to char (4) paaya ho gaya aur baal bacche hokar makad ban jaata hai”*.¹³⁴

Ye kehna ke ghair shadi-shuda, insan hai. Aur shadi-shuda chaar (4) paaya, to ye sareeh jhoot hai. Aur Imam Abu Hanifa رحمہ اللہ waghaira ki gustakhi bhi, kyou'nke Imam Abu Hanifa رحمہ اللہ ka shadi karna aur aapki aulaad hona saheeh o mashoor hai. Imam Abu Hanifa رحمہ اللہ ko chaara paya aur makad kehne waala insan unki sakht gustakhi ka murtakib hai.

Jhoot Number 27:

Irshad e Baari Ta'ala hai

Aur Khud Tumhare Andar So Kya Tumko Soojhta Nahi.¹³⁵

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

Iski tashreeh mein Mufti Muhammad Shafee Deobandi likhte hain: *“Yaane tumhare zaahiri o batini ahwaal mukhtalifa bhi dalaael hain, qiyaamat ke mumkin hone ke”*.¹³⁶

Is ayat e kareema ko zikr karne ke baad Haji Imdadullah Thana-bahawani likhte hain: *“Khuda tum mein hai, kya tum nahi dekhte ho”*.¹³⁷

Ye kehna ke *“Khuda tum mein hai”* sareeh jhoot hai.

Jhoot Number 28:

Muhammad Qasim Nanotwi likhte hain: *“Aur isse saaf zaahir hai ke ambiya ba-dastoor zinda hain”*.¹³⁸

Ambiya عليہم السلام ka *“ba-dastoor zinda”* hona naa to quran se saabit hai aur naa hadees se. Iske bar-aks Hazrat Abu Bakar Siddiq رضي اللہ عنہ ne farmaya ke *“Muhammad ﷺ faut ho gae hain”*.¹³⁹

¹³² Maktubaat e Shaikh ul Islam: V2 P261, Maktoob # 84

¹³³ Hikayat e Auliya: P207, Hikayat: 174

¹³⁴ Qisas ul Akaabir: P118, faqra: 111

¹³⁵ Surah Zariyaat: 21; Tafseer e Usmani: P692 Tarjuma Mehmood Hasan Deobandi

¹³⁶ Ma'arif ul Quran: V8 P157

¹³⁷ Kulliyaat e Imdadiya: P31

¹³⁸ Aab e Hayaat: P36

¹³⁹ Saheeh Bukhari: 4454; Saheeh Muslim: 2213

Jhoot Number 29:

Sarfaraz Khan Safdar Deobandi ne kaha: “*Mashoor qadeem aur siqa muarrikh Imam Abul Farj Muhammad bin Ishaq bin Nadeem* (d 385h) *Hazrat Imam Abu Hanifa* ke baare mein likhte hain ke¹⁴⁰ *Muhammad bin Ishaq an Nadeem ka siqa yaa sadooq hona mohaddiseen e ikram se saabit nahi hai, balke Lisaan Ul Mizaan mein likha hua hai* *ظهر* *لي أنه رافضي معتزلي* *Mujh par ye zahir ho gaya hai ke wo raafzi motazeli hai*”.¹⁴¹

Rafzi Motazeli aur ghair Mausiq ko Sarfarz Khan Sahab ka “*Siqa Moarrikh*” kehna sareeh jhoot hai.

Jhoot Number 30:

Safarfarz Khan Safdar Deobandi likhte hain: “*Mohtaram! In ghaliyo’n ke paas mukhtadi ke liye Imam ke peeche surah fateha padhne ke liye sareh riwayat sirf aur sirf Muhammad bin Ishaq ki hai. goya ye riwayat unke nazdeek awwal darja mein unki daleel hai aur isi par unke istedlal ka madaar hai*”.¹⁴²

Safarfaraz Khan ne Ahle Hadees ko ghali keh kar gaali di hai. Ahle Hadees ke nazdeek mukhtadi ke liye Imam ke peeche surah fateha padhne ki sareeh riwayat aur bhi hain, masalan:

عن نافع بن محمود بن الربيع الأنصاري... لا تفعلوا إلا لأمر القرآن فإنه لا صلوة لمن لم يقرأ بها.¹⁴³

Is riwayat ki sanad mein Muhammad bin Ishaq nahi hain, lehaza “*sirf aur sirf*” waali baat sareeh jhoot hai.

Tambeeh: Naafe bin Mahmood *jamhoor mohaddiseen ke nazdeek siqa o sadooq hain. Walhamdulillah*

Jhoot Number 31:

Safarfarz Khan Safdar Deobandi ne kaha: “*Muhammad bin Ishaq ko go tareekh aur maghazi ka imam samjha jaata hai, lekin mohaddiseen aur arbaab e jirah o tadeel ka taqreeban 95% giroh is baat par muttafiq hai ke riwayat e hadees mein khaas taur par sunan aur hakam mein unki riwayat kisi tarha bhi hujjat nahi ho sakti. Aur is lehaz se unki riwayat ka wujood aur adm bilkul baraabar hai*”.¹⁴⁴

95% jirah waali baat kaala jhoot hai. Iske muqable mein Muhammad Idrees Kandhelwi Deobandi likhte hain: “*Seerat aur Maghazi ke imam hain, jamhoor ulama ne unki tauseeq ki hai*”.¹⁴⁵

A’aini Hanafi ne likha: *لأن ابن إسحاق من الثقات الكبار عند الجمهور* “*Kyou’nke Ibne Ishaq jamhoor ke nazdeek bade siqa raawiyo’n mein se hain*”.¹⁴⁶

Tambeeh: Ibne Ishaq ki ahkam mein riwayat ko Tirmizi, Daraqutni, Bayhaqi, Ibne Khuzaima, Ibne Hibban, Abu Dawood, Khattabi, Munziri, Haakim, Ibnul Qiyyim, Ibne Hajar, Ibne E’elaan aur Ibnul Mulqin waghairahum ne saraahatan yaa ishaaratan saheeh o hasan yaa jaiyyad o mustaqeem ul isnaad qaraar diya hai.¹⁴⁷

Yaane wo jamhoor ke nazdeek ahkaam mein bhi saheeh ul hadees yaa hasan ul hadees hain. *Wal Hamdulillah*

Jhoot Number 32:

Safarfarz Khan Safdar ke bete Abdul Quddus Qaair Deobandi ne Imam Abu Hanifa *ke janaze ke baare mein* likha hai: “*Aur doosri baat karne mein to asari sahab ne be-tuki ki hadd hi kardi. Jab wo zara hosh mein aae’n to unse koi pooche ke kya Imam Abu Hanifa ke janaza mein sirf ahnaaf shareek the? Deegar mazahib (Maliki, Shafai aur*

¹⁴⁰ Al Kalaam al Mufeed Fee Asbaat at Taqleed: P243

¹⁴¹ V5 P72

¹⁴² Al Maslak al Mansoor Fee Radd al Kitab al Mastoor: P94

¹⁴³ Kitab al Qiraat Khalf al Imam lil Bayhaqi: P64 H121 (kaha Iski isnaad saheeh aur raawi siqa hain)

¹⁴⁴ Ahsan ul Kalaam: V2 P70 (2nd edition)

¹⁴⁵ Seerat ul Mustafa: V1 P76

¹⁴⁶ Umdatul Qaari: V7 P270

¹⁴⁷ Tauzeeh ul Kalaam: V1 P221-223

Hambali waghaira) ke log shareek naa the. Jab wo log shareek the aur unke nazdeek qabar par janaza padhna durust hai aur unho'n ne apne mazhab ke mutabiq amal kiya to is par eteraz ki kya haqeeqat baaqi reh jaati hai?".¹⁴⁸

Arz hai ke Imam Abu Hanifa رحمہ اللہ 150h mein faut hue aur Imam Ahmad bin Hamal 164h mein paeda hue. Imam Ahmad رحمہ اللہ ki paedaesh se pehle kaun se hambali hazraat the, jo-ke Imam Abu Hanifa رحمہ اللہ ka janaza padh rahe the.

Jhoot Number 33:

Anwar Khursheed Deobandi ne likha hai: “*Nez ghair muqallid ko chaahiye ke gardan se gardan bhi milaaya kare'n. Kyou'nke Hazrat Anas رضی اللہ عنہ ki hadees mein iska bhi tazkirah hai. Lekin ghair muqallid naa ghutne se ghutna milaate hain, naa takhne se takhna milaate hain aur naa gardan se gardan. Sirf qadam se qadam milaate par zor dete hain...*”.¹⁴⁹

Kisi hadees mein bhi saff-bandi ke dauran mein mukhtadiyo'n ka ek doosre ki gardan se gardan milaane ka tazkirah nahi aaya, lehaza Anwar Khursheed ne ye kala jhoot bola hai.

Jhoot Number 34:

Abu Bilal Muhammad Ismail Jhangwi Deobandi likha hai: “*Nabi e Kareem ﷺ ne to nange sar aadmi ke salam ka jawab tak nahi dete (Mishkat)*”.¹⁵⁰

Abu Bilal ki ghadhee hui ye “*hadees*” naa to Mishkat mein maujood hai aur naa hadees ki kisi doosri kitab mein.

Jhoot Number 35:

Abu Bilal Jhangwi likhta hai: “*Namaz mein iqa'a (اقعاء) karna khud Rasool Allah ﷺ se saabit hai*”.¹⁵¹ Lekin Muslim Shareef¹⁵² par isey aqabatush shaitan kaha gaya hai.

Dekhe'n apne kiye hue *fe'l* فعل ko aqabahtush shaitan kaha jaa raha hai.¹⁵³

Iqa'a ki do (2) qisme'n hain: “*Ek (1) aadmi التَّائِبِينَ par baithe aur apne pao'n ko is tarha khada karle ke ghutne shano'n ke muqaabil ajaa'e'n aur apne dono hatho'n ko zameen par tek le. Is ma'ane ke lehaaz se iqa'a (اقعاء) ba-ittefaq makur hai*”.¹⁵⁴

Iqa'a (اقعاء) ki doosri qism ye hai ke “*dono pao'n ko panjo'n ke bal khada karke ediyo'n par baitha jaae*”.¹⁵⁵

Awwal uz Zikr iqa'a Dars e Tirmizi: V2 P53 ko Uqbatush Shaitan aur iqa'a al kalb kaha jaata hai. Is iqa'a ki tarha baithna hamare Nabi Syedna o Mehboobana Muhammad ﷺ se qata'an o yaqenan saabit nahi hai.

Raha doosra iqa'a (اقعاء) jisme (bimaari yaa uzar ki wajah se) pao'n ko panjo'n ke bal khada karke ediyo'n par baitha jaata hai. Ye bila-shubha Aap ﷺ se saabit hai, lekin isey Aap ﷺ ne uqbatush shaitan qata'an nahi kaha. Maloom hua ke Abu Bilal Jhangwi ne Nabi e Kareem ﷺ par jhoot bola hai aur gustakhi bhi ki hai.

Jhoot Number 36:

Sunan Tirmizi ki ek (1) hadees mein aaya hai ke Nabi ﷺ ne jurabo'n par masah kiya.¹⁵⁶

¹⁴⁸ Majzubaana Waawela: P289

¹⁴⁹ Hadees aur Ahle Hadees: P519

¹⁵⁰ Tohfa Ahle Hadees: Hissa Awwal: P13

¹⁵¹ Tirmizi: V1 P38; Abu Dawood: V1 P123

¹⁵² V1 P123

¹⁵³ Tohfa Ahle Hadees: V2 P121

¹⁵⁴ Muhammad Taqi Usmani Deobandi Ki Taqreer: Dars e Tirmizi: V2 P53

¹⁵⁵ Dars e Tirmizi: V2 P53

¹⁵⁶ H99 (Hasan Saheeh)

Is hadees ke baare mein Taqi Usmani Deobandi kehte hain: “*Is hadees ki tasheeh mein Imam Tirmizi se tasaameh hua hai, chunache mohaddiseen ka is hadees ke zoaf par ittefaq hai...*”.¹⁵⁷

Halaa’nke Mohaddis Ibne Khuzaima¹⁵⁸ aur Mohaddis Ibne Hibban¹⁵⁹ ne apni sahihain mein isey riwayat karke saheeh qaraar diya hai. Ibnul Turkamani Hanafi kehte hain: *وصحه ابن حبان* “*Aur is (hadees) ko Ibne Hibban ne saheeh kaha hai*”.¹⁶⁰

Jhoot Number 37:

Syedna Abdullah bin Masood رضي الله عنه ki taraf tark e raful yadain ki ek hadees mansoob hai. Jiska zaef hona raqim ul huroof ne kai daleelo’n se saabit kiya hai. Dekhiye Noor ul A’ainain Fee Asbaat Mas-ala Raful Yadain¹⁶¹ Maine likha hai: “*Ye hadees illat e qaadeha ke saath ma’alool hai aur sanadan aur matanan dono tarha se zaef hai*”.¹⁶²

Iske muqable mein Abu Bilal Jahngwi ne likha hai “*Zubair Ali Zai ghair muqallid ne Noor ul A’ainain mein saheeh kaha*”.¹⁶³

Jhoot Number 38:

Habibullah Derwi Deobandi likhta hai: “*Muhammad bin Abi Laila رضي الله عنه par agarche baaz mohaddiseen رضي الله عنه ne kharab haafza ki wajah se jirah ki hai, taaham phir bhi jamhoor ke yaha’n wo sadooq aur siqa hai*”.¹⁶⁴

Muhammad bin Abi Laila ke baare mein Anwar Shah Kashmiri Deobandi kehte hain: *فهو ضعيف عندي كما ذهب إليه الجمهور* “*Pas wo mere nazdeek zaef hai, jaisa ke jamhoor isi taraf gae hain*”.¹⁶⁵

Muhammad Yusuf Bannori Deobandi bhi Muhammad bin Abdur Rahman bin Abi Laila ko jamhoor ke nazdeek zaef qaraar deta hain.¹⁶⁶

Jhoot Number 39:

Anwar Khursheed Deobandi likhta hai: “*Phir Hazrat Imam Abu Hanifa رضي الله عنه aur Imam Bukhari رضي الله عنه dono buzurg Hazrat Salman Farsi رضي الله عنه ki aulaad mein se hain*”.¹⁶⁷

Halaa’nke Imam Abu Hanifa رضي الله عنه aur Imam Bukhari رضي الله عنه, dono Syedna Salman Farsi رضي الله عنه ki aulaad mein se nahi the. Imam Abu Hanifa رضي الله عنه farsi nahi, balke kabuli the.¹⁶⁸ Jabke Imam Bukhari رضي الله عنه farsi the, lekin is baat ka koi suboot nahi hai ke Aap رضي الله عنه Syedna Salman Farsi رضي الله عنه ki aulaad mein se the.

Tambeeh: Anwar Khursheed ko jab apne jhoot ka ehसाas hua to isne apni isi kitab ke taba’a saadis¹⁶⁹ waale nuskha se is ibaat ko nikaal kar saada lakeere’n khee’nch di hain.¹⁷⁰

Jhoot Number 40:

Haji Imdadullah Sahab kehte hain: “*Manqool hai ke shab e meraj ko jab Aap ﷺ Hazrat Musa عليه السلام se mulaaqi hue Hazrat Musa عليه السلام ne istifsaar kiya, farmaya ke *غلماء امتي كا نبياء بني اسرائيل* Jo aapne kaha kaise saheeh ho sakta hai.*

¹⁵⁷ Dars e Tirmizi: V1 P336

¹⁵⁸ Saheeh Ibne Khuzaima: 198

¹⁵⁹ Mawaarid ud Zamaan: 176

¹⁶⁰ Al Jauhar un Naqi: V1 P284

¹⁶¹ P96-103 (2nd edition) and P115-123 (Latest edition)

¹⁶² Noor ul A’ainain (old edition): P96 & (new edition) P115

¹⁶³ Tohfa Ahle Hadees: Hissa 2 P159

¹⁶⁴ Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P164

¹⁶⁵ Faiz ul Baari: V3 P168

¹⁶⁶ Ma’arif us Sunan: V5 P290

¹⁶⁷ Hadees Aur Ahle Hadees: P23 1413h – May 1993 edition

¹⁶⁸ Dekhiye Jhoot Number 1

¹⁶⁹ 7th edition Rabi ul Awwal 1418h – July 1997

¹⁷⁰ Hadees Aur Ahle Hadees: P23

Hazrat hujjatul islam amaali ghazali ﷺ hazir hue aur salam ba-izaafa alfaaz barakatahu, wa maghfiratahu waghaira arz kiya...”.¹⁷¹

Meraj waali raat jab Nabi e Kareem ﷺ ki Syedna Musa ﷺ se mulaqat hui thi, us waqt ghalazi ka hazir hona quran o hadees se qata’an saabit nahi hai. Balke us waqt ghazali paeda hi nahi hue the. Haji Imdadullah ne is ibaaar mein Nabi e Kareem ﷺ, Syedna Musa ﷺ aur Ghazali teeno par jhoot bola hai.

Jhoot Number 41:

Khalid bin Abdullah al Qasri ke baare mein Abdul Quddus Qarid Deobandi likhta hai: “*Aur ye wohi hai, jiske baare mein kaha gaya hai ke eid ul adha ke din al Ja’ad bin Darham ne uski taraf se qurbani ka jaanwar zibah kiya tha. Aur ye waaqea mashoor hone aur phail jaane ke bawajood saabit nahi hai*”.¹⁷²

Waqea ke mashoor hone yaa saabit hone se qata’a e nazar, kisi ek riwayat mein bhi ye nahi aaya ke Khalid al Qasri ne Ja’ad bin Darham ki taraf se qurbani ka jaanwar zibah kiya tha. Kya wo uske chacha ka beta tha? Riwayat to sirf yehi marwi hai ke Khalid al Qasri ne Ja’ad bin Darham ko bataur e qurbani zibah kiya tha.¹⁷³

Jhoot Number 42:

Hussain Ahmad Tandawi likhte hain: “*Sahebo! Muhammad bin Abdul Wahhab Najdi ibtedaa-an 13 sadee najad arab se zahir hua. Aur choo’nke ye khayalaat e baatela aur aqaaed e faasida rakhta tha, is liye isne ahle sunnat wal jamat se qatal o qitaal kiya. Inko bil-jabr apne khayalaat ki takleef deta raha. Unke amaal ko ghanimat ka maal aur halal samjha gaya. Unke qatal karne ko baais e sawab o rehmat shumar karta raha. Ahle Harmain ko khusoosan aur ahle hijaz ko umooman isne takleef e shaaqqa poh’nchae’n. Salaf o Saleheen aur atibba’a ki shan mein nihayat gustakhi aur be-adabi ke alfaaz istemal kiye aur bohut se logo’n ko ba-wajeh iski takleef shadeeda ke madina munawwara aur Makkah moazzaama chodna padaa. Aur hazaaro aadmi iske aur uski fauj ke hatho’n Shaheed ho gae. Al haasil wo ek zaalim o baaghi, khun-khwaar, faasiq shakhs tha...*”.¹⁷⁴

Ye saara bayan saraasar jhoot hai.

Rasheed Ahmad Gangohi Deobandi likhte hain ke: “*Muhammad bin Abdul Wahhab ko log wahabi kehte hain, wo accha aadmi tha. Suna hai mazhab e hambali rakhta tha aur aamil bil-hadees tha, bidat o shirk se rokta tha, magar tashded iske mizaaj mein thi, wallahu a’alam*”.¹⁷⁵

Jhoot Number 43:

Faiz Ahmad Multani Deobandi likhta hai: “*Hazrat Abu Bakar Siddiq ؓ ki marfoo hadees hai: Rasool Allah ﷺ ka irshad e giraami hai jab banda wazu karta hai aur Allah ka naam leta hai to wo apne tamaam jism ko paak karta hai aur agar wo shakhs Allah Ta’ala ka naam naa le to wo sirf is muqam ko paak karta hai, jisko paani laga hai*”.¹⁷⁶

Zajaajatul Masabeeh to 13th, 14th sadee ke firqa parasto’n ki kitab hai.

Musannaf Ibne Abi Shaiba¹⁷⁸ mein Faiz Ahmad ki zikr karda marfoo hadees qata’an maujood nahi hai, sirf Abu Bakar ka qaul zaef sanad se marwi hai.¹⁷⁹

¹⁷¹ Shamaem Imdadiya: P70

¹⁷² Abu Hanifa Ka Adilaana Difa’a: P178

¹⁷³ Dekhiye Taneeb al Khateeb: P62 *ma’a tehrifaat al kausari!*

¹⁷⁴ Ash Shahaab us Saaqib: P42

¹⁷⁵ Fataawa Rasheediya: P266

¹⁷⁶ Musannaf Ibne Abi Shaiba: V1 P3; Zajaaja tul Masabeeh: V1 P89

¹⁷⁷ Namaz e Mudallal: P25

¹⁷⁸ V1 P3

¹⁷⁹ Dekhiye V1 P3 H17

Balke Kitab Al Jirah wa Ta’adeel¹⁸⁰ aur Musannaf Ibne Abi Shaiba¹⁸¹ ke hashiya se maloom hota hai ke y Bakar (bin Abdullah al Mazni) hai. Wallhu a’alam

Jhoot Number 44:

Zaeef sanad ke saath Imam Nazar bin Shameel se marwi hai ke unho’n ne Imam Abu Hanifa رحمہ اللہ ke baare mein farmaya: *مترك الحديث* is qaul ke baare mein Maulana Irshad ul Haq Athari sahab farmate hain: “*Imam Nazar ka ye qaul Imam Ibne A’adee ne Al Kaamil*¹⁸² *mein naqal kiya hai, magar isme Ahmad bin Hafs as Sa’adi zaeef saheb e manakeer hai*”.¹⁸³

Athari sahab ka radd karte hue Habibullah Derwi Deobandi likhta hai: “*Imam Nazar ka ye qaul Al Kaamil Ibne A’adee mein nahi hai. Ye maulana Athari sahab ka khaalis jhoot hai*”.¹⁸⁴

Halaa’nke Ibne A’adee ke dono matbua nuskho’n mein likha hua hai:

ثنا أحمد بن حفص: ثنا أحمد بن سعيد الدارمي قال: سمعت النضر بن شميل يقول: كان أبو حنيفة مترك الحديث ليس بثقة.¹⁸⁵

Jhoot Number 45:

Syeda Ayesha رضي اللہ عنہا se riwayat hai ke “*Nabi ﷺ Ramzan aur Ghair Ramzan mein 11 rakat se ziyada nahi padhte the. 4 rakat padhte, phir 4 rakat padhte, phir witr padhte*”.¹⁸⁶

Is hadees ke baare mein Mufti Jameel Ahmad Nazeeri Deobandi likha hai: “*Is hadees mein ek salam se 4-4 rakat padhne ka zikr hai, jabke taraweeh ek (1) salam se 2-2 rakat padhi jaati hain*”.¹⁸⁷

Hamare ilm ke mutabiq hadees e mazkoor ki kisi sanad mein bhi 4 rakat 1 salam se padhne ka koi zikr nahi hai.

Jhoot Number 46:

Abul Qasim Rafeeq Dilawari Deobandi kehta hai: “*Aur jamat Ahle Hadees ke sharzama qaleelal ke liye ye haqeeqat inteha darja ki maatam angez hai ke duniya ka koi imam, koi mujtahid aur koi mohaddis 8 rakat taraweeh ka qael nahi*”.¹⁸⁸

Dilawari ke is jhoot ke bar-aks Qazi Abu Bakar ibne Arabi (d 543h) taraweeh ke baare mein likhte hain: والصحيح *أن يصلى إحدى عشر ركعة... إلخ* “*Aur saheeh ye hai ke 11 rakat padhi jaae’n*”.¹⁸⁹

Nez dekhiye Al Mufham Limaa Ashkal Min Talkhees Kitab Muslim lil Qurtubi¹⁹⁰, Mahnaama Al Hadees, Hazro¹⁹¹

Jhoot Number 47:

Muhammad Hussain Nelwi Mamaati Deobandi likhta hai: “*Ummul Momineen Syeda Ayesha رضي اللہ عنہا bhi 20 rakat namaz e taraweeh hi ke qaael hain aur wo khud bhi 20 rakat hi padha karti thee’n*”.¹⁹²

Ye Nelwi daawa, Syeda Ayesha رضي اللہ عنہا par darogh be-farogh hai.

¹⁸⁰ V3 P61

¹⁸¹ V1 P8 H17 (new edition)

¹⁸² V7 P2474

¹⁸³ Lisaan: V1 P62; Hashiya Tauzeeh ul Kalaam: V2 P628

¹⁸⁴ Tauzeeh ul Kalaam Par Ek Nazar: P310

¹⁸⁵ Al Kaamil Iaa Ibne A’adee: V7 P2474 line 6 & 7 (Darul Fikr, Beirut edition) & V8 P238 line 1 & 2 (Darul Kutub al Islamiya, Beirut edition)

¹⁸⁶ Saheeh Bukhari: V1 P154 H1174; Saheeh Muslim: V1 P254 H1733

¹⁸⁷ Rasool e Akram ﷺ Ka Tareeqa e Namaz: P296

¹⁸⁸ At Tauzeeh A’an Rakat at Taraweeh: P207

¹⁸⁹ A’arzatul Ahwazi Sharah Sunan Tirmizi: V4 P19 H806

¹⁹⁰ V2 P389-390

¹⁹¹ 5 P38-39

¹⁹² Fathur Rahman Fee Qiyaam e Ramzan: P85

Jhoot Number 48:

Mufti Mehmood Hasan Gangohi kehta hai: “Imam Tahawi apni ladki ko imlaa karate the, ek roz imlaa karate hue farmaya *جامعنا هم* yaane hamne unse ijma (ittefaq) kar liya. Ladki ke chehra par isko sunkar muskurahat taari hui, iska zahen jima’a ki taraf gaya. Imam ne dekh liya, phir kuch imla karaane ke baad imla karaaya. *جامعونا* unho’n ne hamse ijma kar liya, ladki ke chehra par phir muskurahat aai. Imam ne dekh liya, isse inko be-had afsos o malaal hua ke halaat kaise kharaab ho chale, mahol ka kaisa asar hai ke in alfaaz se zahen kisi aur taraf bhi jaata hai, hatta ke isi sadma se inka inteqal ho gaya”.¹⁹³

Ye saara bayan Imam Tahawi aur unki ladki par tohmat hai, jisey Mehmood Hasan Gangohi ne ghadha hai.

Jhoot Number 49:

Zakariya Kandhelwi Deobandi likhte hain: “Ek Syed Sahab *رحمته اللہ علیہ* ka qissa hai ke 12 din tak ek wazu se saari namaze’n padhee’n aur 15 baras musalsal letne ki naubat nahi aai. Kai-kai din aise guzar jaate the ke koi cheez chakhne ki naubat naa aati thi”.¹⁹⁴

Jhoot Number 50:

Faqirullah Deobandi likhta hai: “Zubair Ali Zai ne Imam Bayhaqi ke hawaala se likha hai ke Imam Bukhari *رحمته اللہ علیہ* ne Abu Qulaaba a’an Anas a’an An Nabi *ﷺ* ki hadees ko mehfooz qaraar diya hai. Chunache Imam Bayhaqi farmate hain *احتج به البخاری* halaa’nke Imam Bukhari *رحمته اللہ علیہ* ne Juz al Qirat mein a’an Rajul min ashab an Nabi *ﷺ* ki hadees ko zikr kiya hai. A’an Anas ki hadees ko zikr hi nahi kiya. To isse hujjat kaise pakdi”.¹⁹⁵

Syedna Anas bin Maalik *رضي الله عنه* ki Fateha Khalf al Imam waali jis hadees ke baare mein Faqirullah sahab keh rahe hain ke “Imam Bukhari *رحمته اللہ علیہ* ne Juz Qiraa-at mein ... zikr hi nahi kiya”.

Juz al Qiraa-at lil Bukhari¹⁹⁶ mein maujood hai aur maine apne risaala “Al Kawaakib ad Durriya Fee Wujoob al Fateha Al Imam Fil Jahriyya / Mas-ala Fateha Khalf al Imam” mein isey ba-sanad o matan naqal kiya hai.¹⁹⁷

¹⁹³ Malfuzaat Faqeeh ul Ummat: V2 P102 Qist7

¹⁹⁴ Tableeghi Nisab: P384; Fazaal Namaz: P68

¹⁹⁵ Risaala Fateha Khalf al Imam Ali Zai Ka Rad: P13

¹⁹⁶ H255

¹⁹⁷ P19 (old edition) & P40 (new edition)

Ameen Okadwi Ke Pachaas (50) Jhoot

Master Ameen Okadwi Deobandi (anjahaani) ka deobandiyo'n ke nazdeek badaa muqam hai, wo unke mashoor munazir aur wakeel the. Choo'nke ab bhi aksar deobandiyo'n ke mubahes ka daar o madaar unhi par hai, is liye Okadwi Sahab ke 50 jhoot pesh e khidmat hain. Taa-ke awaam o khwaas par haqeeqat e haal munkashif ho sakey. Yaad rahe, unme wo jhoot bhi shamil hain, jo hawaale ghalat hone ki wajah se okadwi usool se jhoot qaraar paate hain. Masalan Hakeem Sadiq Sialkoti (Ahle Hadees) ne likha hai ke ¹⁹⁸ *أفضل الأعمال الصلوة في أول وقتها (بخارى)*

Is hawaale par tabsara karte hue Okadwi Sahab likhte hain: “*Ye bukhari shareef par aisa hi jhoot hai, jaisa Mirza Qadiyani ne apni kitab Shahadat ul Quran mein ye jhoot likha hai ke Bukhari mein hadees hai ke asmaan se awaaz aaegi* ¹⁹⁹ *هذا خليفة الله المهدي*”.

Afzal ul amaal ke baare mein *الصلوة لأول وقتها* waali hadees Sunan Tirmizi²⁰⁰ mein maujood hai, Saheeh Bukhari mein nahi hai. Hakeem Sahab ne ghalati se Saheeh Bukhari ka hawaala de diya hai, jisey Okadwi Sahab jhoot keh rahe hain.

Tambeeh 1: Sunan Tirmizi wali riwayat ki sanad zaef hai, lekin Saheeh Ibne Khuzaima (327), Saheeh Ibne Hibban (280) aur Mustadrak Haakim (V1 P188-189) ke saheeh shahid ki wajah se ye riwayat *Saheeh li Ghairihii* hai.

Tambeeh 2: Qari Muhammad Taiyyab Qasmi saabeq Mohtamim Darul Uloom Deoband farmate hain: “*Phir unke hath par bait hogi, isi ke baare mein wo riwayat hai jo Saheeh Bukhari mein hai ke ek awaa zbhi ghaib se zaahir hogi ke* ²⁰¹ *هذا خليفة الله المهدي فاسمعوا له واطيعوه* *Ye khalifatullah Mahdi ؑ hain, unki simaa o ataa-at karo...*”.

Saheeh Bukhari se mansoob is hawaale ke baare mein kya khayal hai?!

Okadwi Jhoot Number 1:

Ameen Okadwi ne kaha: “*Iska raawi Ahmad bin Saeed Darmi mujassama firqa ka bidati hai*”.²⁰²

Tabasara: Imam Ahmad bin Saeed ad Daarmi ؓ ke halaat Tehzeeb ut Tehzeeb²⁰³ waghaira mein mazkoor hain. Wo Saheeh Bukhari o Saheeh Muslim waghairahuma ke raawi aur bil-ittefaq siqa hain.

Imam Ahmad bin Hambal ؓ ne unki taareef ki, Haafiz Ibne Hajar Asqalani ne kaha: ²⁰⁴ *ثقة حافظ*.

In par kisi mohaddis, Imam yaa Aalim ne *mujassama firqa* mein se hone ka ilzam nahi lagaaya.

Okadwi Jhoot Number 2:

Okadwi ne kaha: Rasool Allah ﷺ ne farmaya: *لا جمعة الا بخطبة* “*Khutba ke baghair juma nahi hota*”.²⁰⁵

Tabasara: In alfaaz ke saath ye hadees Rasool Allah ﷺ se qata'an saabit nahi hai. Malikiyyo'n ki ghair mustanad kitab *Al Madoona* mein Ibne Shahab (az Zohra) se mansoob ek qaul likha hua hai:

“بلغني أنه جمعة إلا بخطبة فمن لم يخطب صلى الظهر أربعاً”

“Mujhe pataa chala hai ke khutba ke baghair juma nahi hai, pas jo khutba naa de, to Zohar ki 4 rakat padhe”.²⁰⁶

¹⁹⁸ Sabeel ur Rasool: P246 (new edition) & P130 (old edition)

¹⁹⁹ Tajalliyyaat e Safdar: V5 P35 (Maktaba Imdadiya, Multan edition)

²⁰⁰ H170

²⁰¹ Khutbat e Hakeem ul Islam: V7 P232 (Noman Publishing Company, Lahore edition)

²⁰² Masoodi Firqa Ke Eterazaat Ke Jawabaat: P41-42; Tajalliyyaat e Safdar: V2 P348-349 (Jamiat Ashaa-at ul Uloom al Hanafiyya)

²⁰³ V1 P31-32

²⁰⁴ Taqreeb ut Tehzeeb: 39

²⁰⁵ Majmua Rasaael: V2 P169 (June 1993 edition)

²⁰⁶ V1 P147

Is ghair saabit qaul ko Okadwi Sahab ne Rasool Allah ﷺ se saraahatan mansoob kar diya hai.

Okadwi Jhoot Number 3:

Okadwi ne kaha: “Biradaraan e Islam, Allah Ta’ala ne jis tarha kafiro’n ke muqable mein hamara naam muslim rakha, isi tarha Ahle Hadees ke muqable mein Aap ﷺ ne hamara naam ahle sunnat wal jamat rakha”.²⁰⁷

Tabsara: Kisi ek hadees mein bhi Rasool Allah ﷺ ne Ahle Hadees ke muqable mein deobandiyo’n ka naam ahle sunnat wal jamat nahi rakha. Ye baat aam ulama e haq ko maloom hai ke deobandi hazraat ahle sunnat wal jamat nahi hain, balke narey soofi, wahdat ul wujoodi aur ghaali muqallid hain.

Okadwi Jhoot Number 4:

Okadwi ne sehah sitta²⁰⁸ ke markazi raawi Ibne Juraij ke baare mein kaha: “Ye bhi yaad rahe ke Ibne Juraij wohi shakhs hai, jinho’n ne Makkah mein muta’a ka aghaaz kiya aur 90 aurto’n se muta’a kiya (takziratul huffaz)”.²⁰⁹

Tabsara: Tazkiratul Huffaz liz Zahabi²¹⁰ mein Ibne Juraij ke halaat mazkoor hain, magar “muta’a ka aghaaz” ka koi zikr nahi hai. Ye khaalis okadwi jhoot hai. Rahi ye baat ke Ibne Juraij ne 90 aurto’n se muta’a kiya tha ba-hawaala Tazkiratul Huffaz P170-171, ye bhi saabit nahi hai. Kyou’nke Imam Zahabi ne Ibne Abdul Hakam tak koi sanad bayan nahi ki.

Safarfarz Khan Safdar Deobandi likhte hain: “Aur be-sanad baat Hujjat nahi ho sakti”.²¹¹

Okadwi Jhoot Number 5:

Ek mardood riwayat ke baare mein Okadwi Sahab likhte hain: “Magar taaham Tahawi²¹² par tasreeh hai ke mukhtaar ne ye hadees ba-zaat e khud Hazrat Ali رضي الله عنه se suni...”.²¹³

Tabsara: Ma’ani ul Asaar lit Tahawi²¹⁴ mein likha hua hai: “عن المختار بن عبدالله بن أبي ليلى قال: قال علي رضي الله عنه Ye baat aam talib e ilmo’n ko bhi maloom hai ke “qaal قال” aur “same’etu سمعت” mein badaa farq hai. Qaal (isne kaha) ka lafz tasreeh e simaa ki lazmi daleel nahi hota. Juz al Qiraa-at ki ek riwayat mein Imam Bukhari رحمه الله farmate hain: ²¹⁵ قال لنا أبو نعيم is par tabsara karte hue Okadwi farmate hain: Is sanad mein naa Bukhari رحمه الله ka sima’a Abu Nayeem se hai aur Ibne Abul Hasana bhi ghair maroof hai”.²¹⁶

Okadwi Jhoot Number 6:

Okadwi ne kaha: “Aur doosra saheeh us sanad qaul hai ke Aap ﷺ ne farmaya: لا يقرأوا خلف الامام Ke imam ke peeche koi shakhs qiraa-at naa kare²¹⁷”.²¹⁸

Tabsara: In aflaaz ke saath Musannaf Ibne Abi Shaiba mein Aap ﷺ ki koi hadees maujood nahi hai. Balke ye Syedna Jabir رضي الله عنه ka qaul hai, jisey Okadwi Sahab ne marfoo hadees bana liya hai.

²⁰⁷ Majmua Rasael: V4 P36 (1995 edition)

²⁰⁸ T: Kutub e Sitta Bukhari o Muslim, Ibne Majah, Abu Dawood, Tirmizi aur Nisai

²⁰⁹ Majmua Rasael: V4 P164

²¹⁰ V1 P169-171

²¹¹ Ahsan ul Kalaam: V1 P327 (2nd edition)

²¹² V1 P160

²¹³ Juz al Qira-at lil Bukhari Ba-tehrifaat e Okadwi: P58 tahat H38

²¹⁴ V1 P219 (Beirut edition), V1 P150 (H.M. Sayeed Company, Karachi edition)

²¹⁵ H48

²¹⁶ Juz al Qira-at: P64

²¹⁷ Musannaf Ibne Abi Shaiba: V1 P376

²¹⁸ Juz al Qiraat (tarjuma o tashreeh okadwi): P63 tahat H47

Okadwi Jhoot Number 7:

Okadwi ne kaha: “Hazrat Umar رضي الله عنه ne Hazrat Nafe aur Anas bin Sireen ko farmaya *تُجْهِ إِمَامَ قِرَاءَةِ الْإِمَامِ* *tujhe imam ki qiraa-at kaafi hai*”.²¹⁹

Tabsara: Anas bin Sireen رضي الله عنه 33h yaa 34h mein paeda hue.²²⁰ Aur Syedna Umar رضي الله عنه 23h mein Shaheed hue.²²¹ Naafe ne Syedna Umar رضي الله عنه ko nahi paaya.²²²

Maloom hua ke Anas bin Sireen aur Naafe, dono Ameer ul Momineen Umar رضي الله عنه ke zamame mein maujood hi nahi the, to “ko farmaya” saraasar jhoot hai, jisey Okadwi Sahab ne ghad liya hai.

Okadwi Jhoot Number 8:

Okadwi ne kaha: “*Taqleed e shakhsi ka inkaar malika Victoria ke daur mein shuru hua, isse pehle iska inkaar nahi, balke sab log taqleed e shakhsi karte the*”.²²³

Tabsara: Ahmad Shah Durrani ko shikast dene waale moghal baadshah Ahmad Shah bin Nasiruddin Muhammad Shah (daur e hukumat 1161h to 1167h ke ahed mein faut ho jaane waale Muhammad Faakhir Ilahbadi رحمته الله (d 1164h) farmate hain: “*Jamhoor ke nazdeek kisi khaas mazhab ki taqleed karna jaaez nahi hai, balke ijtehaad wajib hai. Taqleed ki bidat 4th sadee hijri mein paeda hui hai*”.²²⁴

Shaikh ul Islam Ibne Taimiyya رحمته الله waghaira ne taqleed e shakhsi ki mukhalifat ki hai.²²⁵

Haafiz Ibne Hazam ne elaan kiya hai ke *التقليد حرام* “*aur (aami ho yaa aalim) taqleed haraam hai*”.²²⁶

Ye sab malika Victoria se bohot pehle guzre hain, lehaza maloom hua ke ye khaalis oj hai.

Okadwi Jhoot Number 9:

Okadwi ne kaha: “*Yehi wajah hai ke sab mohaddiseen aimma arba mein se kisi naa kisi ke muqallid hain*”.²²⁷

Tabsara: Shaikh ul Islam Ibne Taimiyya رحمته الله (d 728h) se mohaddiseen e ikram ke baare mein poocha gaya ke *هل كان هؤلاء مجتهدين لم يقلدوا أحد أمن الأئمة، أم كانوا أمقلدين* “*Kya ye log mujtahideen the, unho’n ne aimma mein se kisi ki taqleed nahi ki, yaa ye muqallideen the?*”²²⁸ To Shaikh ul Islam ne jawab diya:

الحمد لله رب العالمين أما البخاري و أبو داود فإما مان في الفقة من أهل الإجتهد، زأما مسلم و الترمذي و النسائي و ابن ماجة وابن خزيمة و أبو يعلى و البزار و نحوهم فهم على مذهب أهل الحديث، ليسوا مقلدين لو احد بعينه من العلماء، ولا هم من الأئمة المجتهدين على الإطلاق.

“*Bukhari aur Abu Dawood to fiqa ke imam (aur) mujtahid (mutlaq) the. Rahe Imam Muslim, Tirmizi, Nisai, Ibne Majah, Ibne Khuzaima, Abu Ya’ala aur Al Bazaar waghairahum to wo Ahle Hadees ke mazhab par the. Ulama mein se kisi ki taqleed e muayyan karne waale muqallideen nahi the aur naa mujtahid e mutlaq the*”.²²⁹

Ye ibaat is mafoom ke saath darj e zail kitabo’n mein bhi hai: “*توجيه النظر إلى أصول الأثر للجزائري*” P158, Al Kalaam al Mufeed Fee Asbaat at Taqleed tasneef Safarfarz Khan Safdar Deobandi P127 (1413h edition), Maa Tams Ilaiya Al Hajja Liman Yataale’e Sunan Ibne Majah: P26”.

²¹⁹ Juz al Qiraat (tarjuma o tashreeh okadwi): P66 tahat H51

²²⁰ Tehzeeb ut Tehzeeb: V1 P374

²²¹ Taqreeb ut Tehzeeb: 4888

²²² Ithaaf al Mahrah lil Haafiz Ibne Hajar: V12 P386 qabl H15810

²²³ Tajalliyaat e Safdar: V2 P410 (Faislabad edition)

²²⁴ Risaala Najaatiya: P41-42

²²⁵ Dekhiye Okadwi Jhoot Number 9

²²⁶ An Nubzatul Kaafiya: P70-71

²²⁷ Majmua Rasaael V4 P62 (1995 first edition)

²²⁸ Majmua Fataawa: V20 P39

²²⁹ Majmua Fataawa: V20 P40

Tambeeh: Shaikh ul Islam ka in kubaar aimma e hadees ke baare mein ye kehna ke “*naa mujtahid mutlaq the*”, mahel e nazar hai. رحمه الله رحمة واسعة

Okadwi Jhoot Number 10:

Okadwi Sahab ne Imam Ataa bin Abi Rabaah ؓ ke baare mein kaha: “*Maine kaha: sirey se ye baat nahi ke Ataa ki mulaqaat 200 sahaba se hui ho aur ye to bilkul hi ghalat hai ke Ibne Zubair ؓ ke waqt tak kisi ek shaher mein 200 sahaba maujood ho’n*”.²³⁰

Doosre muqam par yehi Okadwi Sahab elaan karte hain: “*Makkah Mukarrama bhi islam aur musulmano ka markaz hai. Hazrat Ataa bin Abi Rabah yaha’n ke mufti hain, 200 Sahaba Ikram se mulaqaat ka sharf haasil hai*”.²³¹

Tabsara: Khud hi apni adaa’n par ghaur kare’n
Ham arz kare’nge to shikayat hogi

Doosra ye ke in dono ibaarato’n mein se ek ibaat bilkul jhoot hai.

Okadwi Jhoot Number 11:

Ek saheeh hadees ka mazaaq udaate hue Nabi e Kareem ﷺ ke baare mein Ameen Okadwi likhta hai: “*Lekin Aap ﷺ namaz padhate rahe aur kutiya saamne khelti rahi aur saath gadhi bhi thi, dono ki sharamgaho’n par bhi nazar padti rahi*”.²³²

Tabsara: Ye kehna ke Nabi ﷺ ki nazar e Mubarak “*gadhi aur kutiya ki sharamgaho’n par padti rahi*” kaaenaat ka siyah tareen jhoot hai.

Tambeeh: Okadwi ne mazkoora ibaat ko katib ki ghalati keh kar jaan chudaane ki koshish ki hai, magar yaad rahe ye taweel ibaat katib ki ghalati nahi hai. Balke Master Ameen Okadwi ke dastaqato’n waali kitab “*Tajalliyat e Safdar*” mein iske marne ke baad bhi shaya hui hai.

Okadwi Jhoot Number 12:

Ek riwayat ki sanad ke darj e zail hai:

حدثنا محمود قال: حدثنا البخاري قال: حدثنا شجاع بن الوليد قال: حدثنا النضر قال: حدثنا عكرمة قال: حدثني عمرو بن سعد عن عمرو بن شعيب عن أبيه عن جده.²³³

Is riwayat ke baare mein Okadwi Sahab likhte hain: “*Is sanad mein 3 raawi mudallis hain, is liye zaeef hai*”.²³⁴

Tabsara: Arz hai ke is sanad mein Umro bin Saeed par tadlees ka koi ilzam nahi hai. Sirf Umro bin Shaeef aur Shaeef bin Muhammad par muta-akkhireen ki taraf se tadlees ka ilzam hai aur ye dono tadlees se baree hain. Dekhe’n meri kitab “*Al Fath ul Mubeen Fee Tehqeeq Tabaqaat al Mudalliseen*”.²³⁵

Baaqi sanad masrah bis simaa hai, ye maloom nahi ke Okadwi Sahab ne teesra kaunsa mudallis ghad liya hai?

²³⁰ Tehqeeq Mas-ala Ameen: P44; Majmua Rasaael: V1 P165 (Oct 1991 edition)

²³¹ Namaz e Janaza Mein Surah Fateha Ki Sharai Haisiyat: P9; Majmua Rasaael: V1 P265

²³² Majmua Rasaael V3 P350 hawaala # 198; Tajalliyat e Safdar: V5 P488 (shaaya shuda baad az maut okadwi)

²³³ Juz al Qiraa-at lil Bukhari (tehqeeqi): 63; Tajalliyat e Safdar: V3 P93 (Jamiat Asha-at ul Uloom al Hanafiyya, Faislabad edition)

²³⁴ Tajalliyat e Safdar: V3 P93

²³⁵ V2 P60 & V2 P57

Okadwi Jhoot Number 13:

Okadwi Sahab likhte hain: “*Yaane Imam Sufiyan bin Uaiana ke daur doosri sadee se lekar Shah Waliullah ke daur 12th sadee tak tamaam duniya aur tamaam mumaalik mein awaam aur baadshah sab hanafi the*”.²³⁶

Tabsara: Ye baat sareeh jhoot hai. Taqleed naa karne waale, Maaliki, Shafai aur Hambali awaam aur ghair hanafi hukumrano’n se aankhe’n band kar lena kis adaalat ka insaaf hai?

7th sadee hijri ke Sultan Kabeer Ameer ul Momineen Abu Yusuf Yaqoob bin Yusuf al Marakeshi az Zaaheri رحمہ اللہ taqleed ke sakht khilaf the. Unho’n ne apne daur e khilafat mein hukum jaari kiya tha: *ولا يقلدون أحداً من الأئمة المجتهدين المتقدمين* Aur log agley aimma mujtahideen mein se kisi ki taqlee nahi kare’nge.²³⁷

Okadwi Jhoot Number 14:

Okadwi Sahab likhte hain: “*Tamaam mumaalik mein saltanat bhi ahnaaf ke paas rahi aur jihad bhi unho’n ne kiye. Ghair Muqallid ko naa kabhi hukumat naseeb hui, naa jihad karna qismat mein hua...*”..²³⁸

Tabsara: Iske radd ke liye dekhiye Okadwi Jhoot Number 13 ka tabsara.

Sultan Kabeer Yaqoob bin Yusuf Al Marakeshi ki jihadi muhimo’n ke liye Wafiyan al A’ayaan aur Ser E’elaam an nubala ka mutaalea kare’n.

Okadwi likhta hai: “*Taqleed e shakhsi ka inkaar malika Victoria ke daur mein shuru hua*”..²³⁹

Mujahid Sultan al Marakeshi رحمہ اللہ ka hawaala Okadwi Jhoot Number 13 ke radd mein guzar chuka hai. Ye aam logo’n ko bhi maloom hai ke malika Victoria ke daur se sadiyo’n pehle Haafiz Ibne Hazam Andalusi ne taqleed e shakhsi o ghair shakhsi ki sakht mukhalifat ki thi.

Shaikh Qasim bin Muhammad al Qurtubi (d 276h) ne Kitab al Ezaah fir Radd A’ala al Muqallideen likhi thi.²⁴⁰

Okadwi Jhoot Number 15:

Syedna Abdullah bin Umar رضی اللہ عنہ se riwayat hai ke Nabi ﷺ ne farmaya: “*Raat ki namaz 2-2 rakat karke padhni chaahiye, lekin jis waqt tum namaz khatam karne ka iraada karo to akheer mein 1 rakat padhlo. Kyou’nke jis qadar namaz tum padh chuke, wo sab ki sab witr (taaq) ban jaae*”..²⁴¹

Ab is hadees ka tarjuma Okadwi Sahab ke alfaaz mein padhle’n: “*Raat ki namaz 2-2 rakat hai, phir jab 2 rakat baad tu (attahiyyat padhkar) salam ka iraada kare to khada hokar 1 rakat milaale, wo witr ho jaae’nge...*”..²⁴²

Ye tarjuma jhoota aur khud-saakhta hai, “(attahiyyat padhkar)” ke alfaaz hadees mein qata’an maujood nahi hain.

Tambeeh: Hakeem Sadiq Sialkoti Sahab ne Sabeel ur Rasool mein likha hai: “*Rasool Allah ﷺ ki zindagi mein aur Abu Bakar رضی اللہ عنہ ki poori khilafat mein aur khilafat e Umar رضی اللہ عنہ ke ibtedaai 2 baras mein (yakbaargi) 3 talaqa’n 1 shumar ki jaati thee’n*”..²⁴³

Is par tabsara karte hue okadwi likha hai: “*Teesra jhoot: Isi hadees ka tarjuma karte hue “yakbaargi” ka lafz apni taraf se badha diya, jo hadees mein mazkoor nahi*”..²⁴⁴

²³⁶ Tajalliyyat e Safdar: V5 P42 (Maktaba Imdadiya, Multan edition)

²³⁷ Tareekh Ibne Khalkaan: V7 P11; Ser E’elaam an Nubala: V21 P314

²³⁸ Tajalliyyat e Safdar: V5 P45

²³⁹ Tajalliyyat e Safdar: V2 P410 (Jamiat Ashaa-at ul Uloom al Hanafiyya, Faislabad edition); Okadwi Jhoot Number 8

²⁴⁰ Ser E’elaam an Nubala: V13 P329

²⁴¹ Saheeh Bukhari (ma’a urdu tarjuma) Abdud Daaem Jalali Bukhari D: V1 P553 H948

²⁴² Majmua Rasaael: V2 P111

²⁴³ P268; another edition P144

²⁴⁴ Majmua Rasaael: V2 P12

Maloom hua ke hadees ki tashreeh mein koi jumla yaa lafz bracket mein likha jaae to wo Okadwi Sahab ke nazdeek jhoot hota hai.

Okadwi Jhoot Number 16:

Ek riwayat mein kharjiyo'n ke baare mein aaya hai: ²⁴⁵ يَقْرُونَ الْقُرْآنَ لَا يَجَاوِزُ حُنَاجِرَهُمْ إِلَيْهِ

Iska tarjuma karte hue Okadwi Sahab likhte hain: “*gala phaad phaad kar quran, hadees padhe'nge (thuthaa chanaa baaje ghanaa) magar galey se aagey asar nahi hoga*”.²⁴⁶

“Hadees padhe'nge” ke alfaaz hadees mein qata'an maujood nahi hain.

Okadwi Jhoot Number 17:

Yazeed bin Abi Ziyad (zaeef raawi) ki bayan karda tark e raful yadain waali riwayat ke baare mein Okadwi Sahab likhte hain: “(1) Yazeed bin Abi Ziyaad se 10 shagirdo'n ne isko mukammal matan se riwayat kiya hai... (8) Sha'aba 160h (Musnad Ahmad: V4 P303)”.²⁴⁷

Tabsara: Halaa'n ke Mushad Ahmad mein: ²⁴⁸ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ ke alfaaz hain. Raful Yadain naa karne waale matan ka koi naam o nishan tak nahi hai.

Okadwi Jhoot Number 18:

Ameen Okadwi ne kaha: “*Jaise Muhammad Junagadhi jiski taraf nisbat karke Ahle Hadees apne aapko muhammadi kehte hain*”.²⁴⁹

Ye okadwi daawa sareeh jhoot hai, iske bar-aks aam ahle hadees apne aapko Syedna Muhammad ﷺ ki taraf mansoob karke *Muhammadi* kehte hain aur baaz Jaamea Muhammadiya se sanad e faraaghat haasil karne ke baad *Muhammadi* kehlaate hain.

Okadwi Jhoot Number 19:

Okadwi Sahab likhte hain: “*Jaise Imam Bukhari رحمه الله ko unke asaateza Imam Abu Zara'a aur Abu Haatim ne matrook qaraar diya*”.²⁵⁰

Tabsara: Imam Abu Zara'ah aur Imam Abu Haatim, dono Imam Bukhari رحمه الله ke shagird the. Dekhiye Al Kamaal²⁵¹, ustad nahi the. In dono se Imam Bukhari رحمه الله ko “*matrook*” qaraar dena saabit nahi hai. Al Jirah wa Ta'adeel²⁵² ki ibaaarat ka jawab ye hai ke kisi raawi se riwayat tark kar dena iski daleel nahi hai ke wo raawi riwayat tark karne waale ke nazdeek matrook hai. Masalan Imam Abdullah bin al Mubaarak ne Imam Abu Hanifa رحمه الله se aakhri umar mein riwayat tark kardi thi.²⁵³ Kya okadwi ka koi muqallid ye keh sakta hai ke Imam Abdullah bin al Mubarak ke nazdeek Imam Abu Hanifa رحمه الله “*matrook*” the?

Okadwi Jhoot Number 20:

Okadwi ne kaha: “*In aimma arba min se faarsi un nasal bhi sirf Imam Sahab رحمه الله hi hain*”.²⁵⁴

²⁴⁵ Saheeh Bukhari: V2 P756

²⁴⁶ Majmua Rasaael: V2 P249

²⁴⁷ Juz Raful Yadain Ma'a Tehrifaat e Okadwi: P296-297 tahat H34

²⁴⁸ V4 O303 H18896

²⁴⁹ Majmua Rasaael: V3 P16 (Sep 1994 edition)

²⁵⁰ Tajalliyyaat e Safdar: V2 P66 (Imdadiya edition)

²⁵¹ V16 P86-87

²⁵² V7 P191

²⁵³ Al Jirah wa Ta'adeel: V8 P449

²⁵⁴ Majmua Rasaael: V3 P33

Imam Abu Hanifa رحمہ اللہ ka faarsi un nasal hona qata'an saabit nahi hai, iske bar-aks unke shagird Abu Naeem al Fadal bin Dakeen al Kufi (d 218h) farmate hain: *أبو حنيفة النعمان بن ثابت بن زوطى أصله من كابل* yaane Imam Abu Hanifa رحمہ اللہ asalan kabuli the.²⁵⁵

Okadwi Jhoot Number 21:

Okadwi Sahab ne kaha: *“Hazraat e ghair muqallid ka kehna hai ke Aap ﷺ ne apna aur apne sahaba ka khoon de kar quran o hadees logo'n tak poh'nchaya. Magar in qurbaniyo'n ka asar Aap ﷺ ke wisaal tak hi raha. Abhi aapki namaz e janaza bhi adaa naa hui thi ke Hazrat Umar رضی اللہ عنہ ne qiyaas ka darwaza khol diya...”*.²⁵⁶

Ye saara bayan kizb o iftra par mabni hai. Kisi ahle hadees aalim yaa zimmedaar shakhs se ye bayan qata'an saabit nahi hai.

Okadwi Jhoot Number 22:

Okadwi Sahab ne kaha: *“Imam Abdullah bin al Mubarak رحمہ اللہ jaise mohaddiseen ke sardar khud fiqa hanafi ko Khorasan tak phaelaa rahe”*.²⁵⁷

Imam Abdullah bin al Mubarak رحمہ اللہ ka fiqa hanafi Khorasan mein phaelana kisi saheeh o maqbool riwayat se saabit nahi hai. Iske bar-aks Imam Abdullah bin al Mubarak ke chand masaael darj e zail hain:

1. Aap ruku se pehle aur baad waale raful yadain ke qaael o faael the.²⁵⁸
2. Aap fateha khalf al imam ke qaulan o fe'lan qaael the.²⁵⁹
3. Aap juraabo'n par masah ke qaael the.²⁶⁰

Tambeeh: Sunan Tirmizi mein Imam Ibn al Mubarak ke aqwaal ki sanad ke liye dekhiye Imam Tirmizi ki kitab Al E'elal as Sagheer: P886

Okadwi Jhoot Number 23:

Okadwi 1 witr ke baare mein likhta hai: *“Aur Hazrat Usman رضی اللہ عنہ bhi koi ek hadees pesh naa farma sakey”*.²⁶¹

Tabsara: Ye kehna ke Hazrat Usman رضی اللہ عنہ hadees pesh naa kar sakey, Hazrat Usman رضی اللہ عنہ ki gustakhi bhi hai aur Aap ﷺ par jhoot bhi hai. Okadwi to hadeese'n pesh karne ki koshish karta hai aur Hazrat Usman رضی اللہ عنہ ke baare mein kehta hai ke *“aap hadees pesh naa farma sakey:”, subhanAllah!*

Okadwi Jhoot Number 24:

Okadwi likhta hai: *“Khud daur e usmani mein 20 taraweesh ke saath sab 3 witr padhte the, jis par kisi ne inkaar nahi kiya”*.²⁶²

Tabsara: Kisi saheeh o saabit riwayat mein daur e usmani mein logo'n ka 20 taraweesh padhna aur sab logo'n ka 3 witr padhna qata'an saabit nahi hai.²⁶³

²⁵⁵ Tareekh Baghdad: V13 P264-325 (Sanad Saheeh)

²⁵⁶ Majmua Rasaael: V3 P34

²⁵⁷ Majmua Rasaael: V3 P36

²⁵⁸ Sunan Tirmizi: 256

²⁵⁹ Sunan Tirmizi: 311

²⁶⁰ Sunan Tirmizi: 99

²⁶¹ Majmua Rasaael: V3 P66

²⁶² Majmua Rasaael: V3 P66

²⁶³ Dekhiye Okadwi Jhoot Number 26

Okadwi Jhoot Number 25:

Okadwi ne kaha: *قال ابو بكر بن ابي شيبة سمعت عطاء سئل عن المرأة... "Imam Bukhari رضى الله عنه ke ustad Abu Bakar bin Abi Shaiba farmate hain ke maine Hazrat Ataa se sunaa ke unse aurat ke baare mein poocha gaya ke..."*.²⁶⁴

Halaa'nke Abu Bakar bin Abi Shaiba ki Ataa se mulaqaat hi saabit nahi hai.

Imam Abu Bakar bin Abi Shaiba farmate hain: *حدثنا هشيم قال: أنا شيخ لنا قال: سمعت عطاء سئل عن المرأة*.²⁶⁵

Is sanad se maloom hua ke isme ek raawi لنا شيخ hai. Jiska koi ataa pataa asma ur rijaal ki kitabo'n mein nahi hai, yaane majhool raawi hai. Jisey Okadwi Sahab ne chupaakar zaeef sanad ko saheeh sanad zaahir karne ki koshish ki hai.

Okadwi Jhoot Number 26:

Okadwi Sahab likhte hain: *"Hazrat Saaeb bin Yazeed farmate hain ke ahed e farooqi mein log 20 rakat taraweeh padhte the aur Hazrat Usman رضى الله عنه ke zamaana mein bhi aur log lambey qiyaam ki wajah se lathiyo'n par sahaara lete the"*.^{266 267}

Tabsara: V4 to kaatib ki ghalati hai, saheeh ye hai ke V2 hai. Taa-ham yaad rahe ke Sunan Kubra lil Bayhaqi V2 P496 par is baat ka qata'an suboot nahi hai ke *"Hazrat Usman رضى الله عنه ke zamana mein bhi"* 20 rakat taraweeh padhte the.²⁶⁸

Okadwi Jhoot Number 27:

Okadwi Sahab likhte hain: *"Jab aimma arba ne deen ko mudawwan aur murattab farma diya to sab ahle sunnat unme se kisi ek ki taqleed karne lage"*.²⁶⁹

Tabsara: *"Deen ko mudawwan aur murattab"* ke suboot se qata'a nazar karte hue arz hai ke *"sab ahle sunnat unme se kisi ek ki taqleed karne lage"* waali baat darogh be-farogh hai. Dekhiye Okadwi Jhoot Number 9.

Iske bar-aks aimma arba se taqleed ki mumaaneat marwi hai. Masalan Imam Shafai رضى الله عنه ne apni aur doosro'n ki taqleed se mana farmaya hai.²⁷⁰

Okadwi Jhoot Number 28:

Okadwi Sahab likhte hain: *"Salisan Hazrat Jabir ka wisaal 70h ke baad Madina Munawwara mein hi hua aur kam-az-kam 55 saal aapke saamne Madina Munawwara Masjid e Nabawi رضى الله عنه mein 20 rakat taraweeh ki bidat jaari rahi."*.²⁷¹

Tabsara: Okadwi ka ye bayan kisi hadees se saabit nahi hai, balke saraasar jhoot hai. Syedna Jabir رضى الله عنه ke saamne logo'n ka 20 rakat padhna kisi hadees se bhi saabit nahi hai. Nek dekhiye Okadwi Jhoot Number 29.

Okadwi Jhoot Number 29:

Okadwi Sahab likhte hain: *"Aur Syeda Ayesha رضى الله عنها ka wisaal 57h mein hua. Poore 42 saal amma jaan ke hujra ke saath muttasil masjid e nabawi mein 20 rakat ki bidat jaari rahi"*.²⁷²

²⁶⁴ Majmua Rasaael: V2 P96 (June 1993 edition); Ba-hawaala
Ibne Abi Shaiba: V1 P239

²⁶⁵ Musannaf Ibne Abi Shaiba: V1 P239- H2471

²⁶⁶ Bayhaqi: V4 P496

²⁶⁷ Majmua Rasaael: V4 P14 (Nov 1994 edition)

²⁶⁸ Dekhiye Okadwi Jhoot Number: 24

²⁶⁹ Majmua Rasaael: V4 P18

²⁷⁰ Kitab ul Umm; Mukhtasar al Mani: P1 Mahnama Al Hadees,
Hazro 9: P45

²⁷¹ Majmua Rasaael: V4 P21

²⁷² Majmua Rasaael: V4 P20

Tabsara: Syeda Ayesha رضي الله عنها ke hujre ke saath muttasil masjid e Nabawi ﷺ mein, aapke saamne 20 rakat ka koi suboot nahi hai. Iske bar-aks saheeh hadees mein aaya hai: *أن عمر جمع الناس على أبي و تميم فكانا يصليان إحدى عشرة ركعة* “*Beshak Umar ne logo’n ko Ubai (bin Ka’ab) aur Tameem (ad daari) رضي الله عنهما par jamaa kiya, dono 11 rakat padhate the*”.²⁷³

Deobandiyo’n ka khayal hai ke Syedna Ubai bin Ka’ab aur Syedna Tameem ad Daari رضي الله عنهما 11 rakat padhane ke liye madina taiyyaba se bahar tashreef le jaate the?

Okadwi Jhoot Number 30:

Hanfiyo’n o Deobandiyo’n ka ye nazariya hai ke namaz e eidain mein 6 takbeere’n kahi jaae’n, 12 takbeere’n naa kahi jaae’n. Is silsila mein hanafi mazhab ki taa’eed mein kuch riwayat naqal karke Okadwi Sahab likhte hain: “*In ahadees e muqaddasa se maan neem maah aur aftaab neem roz ki tarha Rasool Allah ﷺ ke qaul aur amal e Sahaba Ikram ke ijma se namaz e eid ka ye tareeqa saabit hai. Makka, Madina, Kufa, Basra mein khair ul quroon mein isi tareeqa se namaz e eid padhi jaati thi*”.²⁷⁴

Tabsara: Is okadwi jhoote ijma ke muqable mein Imam Naafe رضي الله عنه (mashoor taabai) farmate hain: “*Maine (Syedna) Abu Huraira (al Madani) رضي الله عنه ke saath eid ul adha aur eid ul fitr ki namaz padhi. Pas aapne pehli rakat mein qiraa-at se pehle 7 takbeer kahee’n aur doosri rakat mein qiraa-at se pehle 5 takbeer kahee’n*”.²⁷⁵

Syedna Abdullah bin Abbas رضي الله عنه bhi (5+7) 12 takbeero’n ke qaael the.²⁷⁶

Okadwi Sahab ne kizb o iftra ka muzahera karta hue aise ijma ka daawa kar rakha hai, jissey Syedna Abdullah bin Abbas aur Syedna Abu Huraira رضي الله عنهما bahar hain. SubhanAllah!

Okadwi Jhoot Number 31:

Ahle Hadees ke baare mein Okadwi Sahab likhte hain: “*Ikhtelafi ahadees mein se ye hazraat is hadees ko talash karte hain jo kitabullah ke khilaf ho*”.²⁷⁷

Tabsara: Deobandiyo ka ye nazariya hai ke namaz mein mard to naaf ke neeche aur aurat’en seeney par hath baandhe’n. Jabke ahle hadees ki tehqeeq hai ke mard o aurat dono seeney par hath baandhe’n. Ahle Hadees apne dalaal mein darj e zail ahadees bhi pesh karte hain:

ورأيت يضع هذه على صدره “*Aur maine Aap ﷺ ko dekha ke aap ye (hath) apne seeney par rakhte the*”.²⁷⁸

Ye hadees quran ki konsi ayat ki khilaf hai? Koi bataae ke ham batlaae’n kya?

Okadwi Jhoot Number 32:

Ahle Hadees ke baare mein Okadwi Sahab likhte hain: “*phir shor machaaya ke 7 samandar door damishq ke maktaba zahiriya mein jo Musnad Humaidi ka qalmi nuskha hai, isme agarche يرفع يديه bhi ruku ke saath nahi hai to فلا يرفع bhi nahi hai*...”.²⁷⁹

Tabsara: Is mohrif kalaam ke muqable mein ahle hadees sirf ye kehte hain ke damishq sham ke Maktaba Zahiriya mein Musnad Humaidi waale nushqa mein rafa’a naa karne waale alfaz nahi hain. Jinhe’n deobandi hazraat aajak pesh kar rahe hain. Raya ye ke “7 samandar door” ke alfaz to ye Okadwi Sahab ka sareeh jhoot hai, kyou’nke

²⁷³ Musannaf Ibne Abi Shaiba: V2 P391; Asaar as Sunan: tahat H775

²⁷⁴ Majmua Rasaael: V4 P29

²⁷⁵ Muwatta Imam Maalik (mutarjim): V1 P180 H434 (sanad saheeh)

²⁷⁶ Ahkam al Eidain: P128 (sanad saheeh)

²⁷⁷ Majmua Rasaael: V4 P38

²⁷⁸ Musnad Ahmad: V5 P226 H22313 (Sanad Hasan)

²⁷⁹ Majmua Rasaael: V4 P44

Pakistan ke saath milaa hua *Iran* hai aur *Iran* ke saath *Iraq* milaa hua hai aur *Iraq* ke saath *Sham* mila hua hai. 7 samandar ke bjaae 1 samandar bhi haael nahi hai.

Okadwi Jhoot Number 33:

Okadwi Sahab likhte hain: “*Ghair Muqallid ka daawa to ye hai ke mukhtadi ka imam ke peeche 113 surah padhni haraam hain aur ek (1) surah fateha padhni farz hai*”.²⁸⁰

Tabsara: Ye okadwi bayan sarasar darogh hai. Iske bar-aks ahle hadees Zohar o asar mein imam ke peeche surah fateha ke alaawa baaqi qiraa-at ko jaaez samajhte hain aur kehte hain ke sirri namazo’n mein imam ke peeche surah fateha ke alaawa bhi padhna jaaez hai. Walhamdulillah.

Okadwi Jhoot Number 34:

Okadwi Sahab likhte hain: “*Namaz e Taraweeh ke baare mein 20 rakat se kam kisi imam ka mazhab nahi*”.²⁸¹

Tabsara: Iske saraasar bar-aks Imam Maalik رحمته الله ka qaul hai ke “*Main apne liye qiyaam e ramzan (taraweeh) 11 rakat ikhteyar karta hoo’n*”.²⁸²

Imam Shafai رحمته الله farmate hain ke “*Is cheez (taraweeh) mein zarra baraabar tangee nahi hai aur naa koi hadd hai, kyou’nke ye nafil namaz hai. Agar rakat kam aur qiyaam lamba ho to behtar hai aur mujhe ziyaada pasand hai. Aur agar rakat ziyaada ho’n to bhi behtar hai*”.²⁸³

Maloom hua ke Imam Shafai رحمته الله kam rakat ko ziyada pasand karte the.

Okadwi Jhoot Number 35:

Okadwi Sahab likhte hain ke “*Halaa’nke Zahabi ne Abu Dawood se 20 rakat hi naqal kiya hai...*”.²⁸⁴

Tabsara: Maloom hua ke Okadwi Sahab ke nazdeek Hafiz Zahabi ne Imam Abu Dawood se 20 raato’n ka lafz naqal nahi kiya. Haafiz Zahabi likhte hain: أثر (د) يونس عبيد عن الحسن أن عمر جمع الناس على أبي فكان يصلي بهم عشرين ليلة...²⁸⁵

Maloom hua ke Zahabi ne Abu Dawood se 20 raate’n naqal ki hain, jiske khilaf Okadwi Sahab shor machaa rahe hain.

Okadwi Jhoot Number 36:

Okadwi Sahab likhte hain ke Aap ﷺ ne farmaya: “*Hazraat e Ambiya عليهم السلام (apni ummato’n ke) qaadeen aur fuqaha (apne muqallido’n ke) sardaar hain*”.²⁸⁶

Tabsara: Okadwi ka ye kalaam kaala jhoot hai, iska suboot kisi hadees mein nahi hai.

Okadwi Jhoot Number 37:

Okadwi Sahab likhte hain ke: “*Masalan namaz baa-jamat mein saathi ke takhne par takhna maarna sunnat hai, jo murda ho chuki hai is par amal karna 100 shaheed ka sawab hai*”.²⁸⁷

Tabsara: Takhne se takhna milaana to hadees mein aaya hai, lekin “*takhne par takhna maarna*” ye kisi hadees se saabit nahi aur naa ahle hadees ka ye maslka hai. Balke Okadwi Sahab ka ahle hadees par ye sareeh aifteraa hai aur hadees e rasool ﷺ ke saath istehzaa hai. (Al Ayaaz Billah)

²⁸⁰ Majmua Rasaael: V4 P47

²⁸¹ Majmua Rasaael: V4 P51

²⁸² Kitab ut Tahajjud az Abdul Haq Ashbili: P176; Al Hadees, Hazro: 5 P38

²⁸³ Mukhtasar Qiyaam ul Lail lil Mazeen: P202-203; Al Hadees, Hazro: 5 P38

²⁸⁴ Majmua Rasaael: V4 P52

²⁸⁵ Al Mazhab Fee Ikhtesaar as Sunan al Kabeer: V1 P464

²⁸⁶ Majmua Rasaael: V4 P69

²⁸⁷ Majmua Rasaael: V4 P112

Okadwi Jhoot Number 38:

Okadwi Sahab ne ahle hadees se mansoob kiya hai ke: *“Ham to sirf Bukhari o Muslim aur ziyaada majboori ho to sihaah sitta ko maante hain. Baaqi hadees ki sab kitabo’n ka poori dhitaai se naa sirf inkaar karo, balke istehzaa bhi karo aur itna mazaqa udaao ke pesh karne waala hi be-chaara sharminda hokar hadees ki kitab chupaale aur aapki jaan choot jaae”*.²⁸⁸

Tabsara: Ye saara bayan jhoot hai, kisi ahle hadees aalim se aisa kalaam saabit nahi hai. Balke ahle hadees ka mazhab ye hai ke saheeh hadees hujjat hai, chaahe wo jaha’n ho aur jis kitab mein ho. Walhamdulillah.

Okadwi Jhoot Number 39:

Ek ahle hadees ustad ke baare mein Okadwi Sahab likhte hain ke: *“Ustadji taakeed farmate the ke jo namaz nahi padhta isko nahi kehna ke namaz padho, haa’n jo namaz padh raha ho, isko zaroor kehna ke teri namaz nahi hui”*.²⁸⁹

Tabsara: Ye saara bayan jhoot hai aur kisi ahle hadees aalim yaa ustad se qata’an saabit nahi hai.

Okadwi Jhoot Number 40:

Okadwi Sahab likhte hain ke *“Ab suniye Huzoor ﷺ ki poori hadees you’n hai ke namaz nahi hoti iski jo fateha aur kuch aur hissa quran kaa naa padh (!) a’an Obaadah Muslim: V1 P169”*.²⁹⁰

Tabsara: In aflaaz waali koi hadees Saheeh Muslim mein maujood nahi hai. Saheeh Muslim mein likha hua hai ke لا صلوة لمن لم يقرأ بام القرآن... وزاد فصا عدا²⁹¹

Tarjuma: Jo surah fateha naa padhe iski namaz nahi... aur (raawi ne ye lafz) ziyaada kiya: Pas ziyaada maloom hua ke Saheeh Muslim mein فصاعداً (pas ziyada) ka lafz hai, وصاعداً (aur ziyada) ka lafz nahi hai. Anwar Shah Kashmiri Deobandi is hadees ke baare mein farmate hain ke *“Phir ahnaaf ne ye daawa kiya hai ke is hadees se muraad fateha aur surah milaane ka wujoob hai”*, lekin ye baat lughat ke khilaf hai. Kyou’nke ahle lughat is par muttafiq hain ke ف ke baad jo ho, wo ghair-zaroori hota hai. Sebowiya (Nahuwi) ne (apni) Al Kitab ke baab al Izaafa mein iski saraahat ki hai.²⁹²

Okadwi Jhoot Number 41:

Okadwi Sahab likhte hain ke: *“Ibne Zubair kehte hain, mere saamne ek dafa Hazrat Abu Bakar Siddiq رضي الله عنه ne namaz mein ruku waali raful yadain ki, maine poocha ye kya hai? ye jumla bataa raha hai ke Hazrat Abu Bakar Siddiq رضي الله عنه ne aisee namaz padhi ke aur koi sahabi namaz naa padhte the. Isi liye to poochne ki zaroorat padi”*.²⁹³

Tabsara: Ye saari ibaarat jhoot ka palinda hai, iske bar-aks As Sunan al Kubra lil Bayhaqi mein likha hua hai ke:

فقال عبد الله بن الزبير: صليت خلف أبي بكر الصديق رضي الله عنه فكان يرفع يديه إذا افتتح وإذا ركع وإذا رفع رأسه من الركوع وقال أبو بكر صليت خلف رسول الله صلى الله عليه وسلم فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع رواه ثقات.

Tarjuma: *“To (Syedna) Abdullah bin Zubair رضي الله عنه ne farmaya: Maine (Syedna) Abu Bakar Siddiq رضي الله عنه ke peeche namaz padhi hai, pas aap shuru namaz, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the aur Hazrat Abu Bakar Siddiq رضي الله عنه ne farmaya: Maine Rasool Allah ﷺ ke peeche namaz padhi hai, pas Aap ﷺ shuru namaz, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the (Bayhaqi ne farmaya) is hadees ke raawi siqa hain”*.

²⁸⁸ Majmua Rasaael: V4 P114

²⁸⁹ Majmua Rasaael: V4 P115

²⁹⁰ Majmua Rasaael: V4 P140

²⁹¹ V1 P169 H36-37/394; Tarqeeem Darussalam: 876-877

²⁹² Al Urf ash Shazee: P76; dekhiye meri kitab Nasar ul Baari Fee Tehqeeq Juz al Qiraa-at lil Bukhari: P48

²⁹³ Majmua Rasaael: V4 P163

Maloom hua ke naa to Syedna Abdullah bin Zubair رضي الله عنه ne Syedna Abu Bakar Siddiq رضي الله عنه se koi sawal kiya hai aur naa ye farmaya hai ke “*Ek dafa Hazrat Abu Bakar Siddiq رضي الله عنه ne namaz mein ruku waali raful yadain ki*”, ek dafa ka lafz bhi okadwi ka ghadha hua hai.²⁹⁴

Okadwi Jhoot Number 42:

Okadwi Sahab likhte hain ke: “*Al gharz is teesri sadee ke shuru mein saari duniya mein yehi ek aadmi raful yadain karne waala tha, jiska dimaagh chal gaya tha*”.²⁹⁵

Tabsara: Is okadwi jhoot ke bar-khilaf Imam Ahmad bin Hambal (d 241h) ka qaul darj e zail hai: “*Maine Motemar (bin Sulaiman) (d 187h), Yahya bin Saeed (al Qattan) (d 198h), Abdur Rahman (bin Mahdi) (d 198h), Yahya (bin Muyeen) (d 233h), Aur Ismail (bin A’aliya) (d 193h) ko dekha wo ruku ke waqt aur jab ruku se sar uthaate to raful yadain karte the*”.²⁹⁶

Kya khayal hai, teesri sadee hijri mein wafaat paane waale Imam Yahya bin Muyeen aur Imam Ahmad bin Hambal waghairahuma kis waqt raful yadain karte the? Yaad rahe ke unke alaawa aur bhi bohot se hawaale hain. Masalan Imam Bukhari رحمته الله kis sadee mein raful yadain karte the? Doosri sadee hijri mein wafat paane waale Imam Abdur Rahman bin Mahdi kis waqt raful yadain karte the?

Okadwi Jhoot Number 43:

Okadwi likhta hai: “*Imam Zohri azeem mohaddis hain, magar ghair muqallid ki tehqeeq mein wo shiya the. Chunache ghair muqallid ke maaya naaz mohaqqiq Hakeem Faiz Aalam Siddiqi Khateeb Jaame Masjid Ahle Hadees, Mohalla Mastariyaa’n Jehlam...*”.²⁹⁷

Tabsara: Hakeem Faiz Alam Siddiqi ek nasebi aur gumrah shakhs tha, jiski gumrahiyo’n se tamaam ahle hadees baree hain. Raqim ul Huroof ne Hakeem Faiz Alam ka shadeed radd likha hai. Dekhiye Al Hadees, Hazro²⁹⁸

Imam Zohri ki jalaalat shaan o adaalat o saqaahat ke liye dekhiye Al Hadee²⁹⁹

Okadwi Jhoot Number 44:

Okadwi Sahab Syedna Abdullah bin Umar رضي الله عنه ki hadees ke baare mein likhte hain ke “*Aur pehli takbeer ke baad har jagah raful yadain ka tark bhi saabit hai... (Al Madoona al Kubra: V1 P68)*”.³⁰⁰

Tabsara: Hamare nuskha mein Syedna Abdullah bin Umar رضي الله عنه waali riwayat P71 par maujood hai.

كان يرفع يديه حذو منكبيه إذا افتتح التكبير للصلاة

yaane “*Aap ﷺ jab namaz ke liye takbeer iftetaah kehte to kandho’n tak raful yadain karte the*”.³⁰¹ Isme tark e raful yadain ka naam o nishan tak nahi hai.

Tambeeh: Al Madoona al Kubra Imam Maalik ki kitab nahi hai. Saheb e Madoona “*Sahnoon*” tak muttasil sanad naa-maloomhai. Lehaza ye saari kitab be-sanad hui. Ek mashoor Alim Abu Usman Saeed bin Muhammad al Maghrabi رحمته الله ne Madoona ke radd mein ek kitab likhi hai.³⁰² Wo is kitab ko “*Madoodah*” (keedo’n waali kitab kehte the).³⁰³ Nez dekhiye meri kitab القول المتين في الجهر بالتأمين³⁰⁴

²⁹⁴ V2 P73

²⁹⁵ Majmua Rasaael: V4 P162

²⁹⁶ Juz Raful Yadain: 121

²⁹⁷ Majmua Rasaael: V4 P171

²⁹⁸ 3 P43 & 8 P16-17

²⁹⁹ 3 P41-42

³⁰⁰ Majmua Rasaael: V4 P173

³⁰¹ Al Madoona: V1 P71

³⁰² Ser E’elaam an Nubala: V14 P206

³⁰³ Al E’abr Fee Khabar Min Ghabar: V2 P112

³⁰⁴ p73

Okadwi Jhoot Number 45:

Syedna Abu Maalik Asha'ari رضي الله عنه se marwi ek hadees ka tarjuma karte hue Okadwi Sahab likhte hain ke *“Isi tarha saari namaz (baghair raful yadain aur baghair jalsa e isterahat) ke padhaai aur namaz ke badd farmaya: Logo! Ye hai wo namaz jo Aap ﷺ hame’n padhkar dikhaate the (Musnad Ahmad (Sanad Hasan) aur Asaar as Sunan: V1 P120-121)”*.³⁰⁵

Tabsara: Ye riwayat Asaar as Sunan: H450 o Musnad Ahmad: V5 P434 H23294 mein taweel matan ke saath maujood hai lekin isme naa to tark e raful yadain ka zikr hai aur naa tark e jalsa e isteraahat ka. Ye dono baate’n Okadwi Sahab ne ghadkar bracket mein likhdi hain.

Tambeeh: Is riwayat ki sanad mein ek raawi Shahr bin Joshab hai, jo-ke mausaq indal mahjoor aur hasan ul hadees hai.

Okadwi Jhoot Number 46:

Ghair Mustanad Kitab Al Madoona ki ek riwayat (jiska zikr Okadwi Jhoot Number 44 mein guzar chuka hai) ka tarjuma karte hue Okadwi Sahab likhte hain: *“Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke beshak Rasool Allah ﷺ namaz sirf pehli takbeer ke waqt hi raful yadain karte the”*.³⁰⁶

Tabsara:

Ye tarjuma jhoot aur iftra par mabni hai. Is hadees إن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو و منكبيه إذا افتتح الصلوة ka saheeh tarjuma darj e zail hai: *“Beshak Rasool Allah ﷺ jab namaz shuru karte to apne dono hath kandho’n tak uthate the”*. *“Sirf pehli takbeer ke waqt hi”* ke alfaaz sirey se is hadees mein maujood nahi hain.

Okadwi Jhoot Number 47:

Okadwi Sahab likhte hain ke *“Takbeer e Tehreema ke waqt sab raful yadain karte hain, kisi ko ikhtelaf nahi, kyou’nke is raful yadain ka Aap ﷺ ne hukum diya aur ispar amal bhi farmaya...”*.³⁰⁷

Tabsara: Takbeer e Tehreema ke waqt raful yadain ka hukum hame’n kisi hadees mein nahi mila. Agar deobandi hazraat ye hukum ba-hawaala pesh kare’n to Okadwi Jhoot Number 47 se Okadwi Sahab ko bahar nikaal sakte hain.

Okadwi Jhoot Number 48:

Mashoor siqa indal jamhoor raawi Abdul Hameed bin Jafar ke baare mein okadwi likhta hai ke *“Iski sanad mein Abdul Hameed bin Jafar Zaeef hai (mizan)”*.³⁰⁸

Tabsara: Halaa’nke Mizan ul Etedal mein ye likha hua hai ke: وقال ابن معين ثقة Isey Ali bin Madeeni ne siqa aur Nisai o Ahmad bin Hambal ne ليس به بأس kaha. Abu Hatim aur Sufiyan ne jirah ki.³⁰⁹

Maloom hua ke jamhoor ke nazdeek Abdul Hameed mazkoor siqa ليس به بأس hai. Haafiz Zahabi likhte hain: صح.³¹⁰ Haafiz Zahabi jab صح ki alaamat likhe’n to iska matlab ye hai ke amal is raawi ke siqa hone par (hi) hai.³¹¹ Yaane aisa raawi siqa hota hai.

Tambeeh: Haafiz Zahabi ne Mizan mein Abdul Hameed bin Jafar ko zaeef nahi likha aur Al Kaashif mein likha hai ke ثقة.³¹² Walhamdulillah

³⁰⁵ Majmua Rasaael: V4 P190

³⁰⁶ Majmua Rasaael: V4 P217

³⁰⁷ Majmua Rasaael: V4 P227

³⁰⁸ Majmua Rasaael: V4 P282

³⁰⁹ Mizan ul Etedaal: V2 P539

³¹⁰ Mizan ul Etedaal: V2 P539 ت 4767

³¹¹ Lisan ul Mizaan: V2 P59; Al Badar al Muneer laa Ibnul Mulqin: V1 P608

³¹² V2 P133

Okadwi Jhoot Number 49:

Okadwi Sahab likhte hain ke: *“Ulama ghair muqallid ka daawa hai ke ham sirf quran o hadees ke masael likhte hain. Is daawa se unho’n ne Hadiyatul Mahdi, Nuzool ul Abrar, Nahaj al Maqbool, Badar ul Ahilla, Ar Raudha an Nadiyya, Fiqa Muhammadiya, Urf al Jaadi waghaira bohut si kitabe’n likhi. In kitabo’n ke baare mein ulama ghair muqallid aur awaam ghair muqallid mein bohut jhagda hai, ulama kehte hain ye quran o hadees ke khaalis masaael hain. Inme qiyaas o raae ka koi dakhil nahi. Awaam ghair muqallid kehte hain ke hamare ulama quran o hadees ka naam lekar jhoot likh rahe hain. Ye masaael to quran o hadees ke khilaf hain. Al-ghariz ulama ke nazdeek awaam ghair muqallid in kitabo’n ka inkaar karte quran o hadees ke masael ke munkir hain aur awaam ghair muqallid ke nazdeek ulama quran o hadees par jhoot bolne waale the”*.³¹³

Tabsara: Okadwi Sahab ke is kalaam se maloom hua ke ahle hadees ulama ke nazdeek Ar Raudha an Nadiyya, Hadiyatul Mahdi, Nuzool ul Abrar, Urf al Jaadi aur Badar ul Ahilla waghaira kitabe’n maqbool hain. Doosri jagah khud Okadwi Sahab likhte hain: *“Nawab Siddiq Hasan ne fiqa hanafi ko to jhoot fareb kaha, magar Zaidi Shia Shawkani Yemeni ki fiqa ki kitab Ad Durar al Bahiyya ko min o a’an qubool kar liya aur uski sharah Ar Raudha an Nadiyya likh kar apne mazhab ki fiqa banaa liya. Iske baad Nawab Waheeduzzama ne Hadiyatul Mahdi, Nuzool ul Abraar min Fiqa an Nabi al Mukhtaar aur Kanz ul Haqaaeq, Meer Noor ul Hasan ne Urf al Jaadi Min Jinaan Haadi ul Haadi aur Siddiq Hasan ne Badar ul Ahilla waghaira kitabe’n likhee’n. Magar in kitabo’n ka jo hashar hua, wo khuda kisi dushman ki kitab ka bhi naa kare. Naa hi ghair muqallid madaaris ne inko qubool kiya, ke unme se kisi kitab ko dakhil e nisaab kar lete, naa hi ghair muqallid muftiyo’n ne inko qubool kiya. Ke apne fataawa mein inko lete aur naa hi ghair muqallid awaam ne inko qubool kiya. Wo Mirza Qadiyani aur Swami Dayanand ki kitabo’n se itna nahi jaltey, jitna in kitabo’n ke naam se jalte hain”*.³¹⁴

Okadwi ke is kalaam se maloom hua ke ahle hadees mudarriseen o muftiyaan ke nazdeek Hadiyatul Mahdi, Nuzool ul Abrar aur Urf al Jaadi waghaira ghair maqbool (mardood) kitabe’n hain.

Isi tarha Okadwi Sahab doosri jagah likhte hain ke: *“Ghair Muqallid agarche kai firqe aur bohut se ikhtelafaat hain. Itne ikhtelafaat kisi aur firqa mein nahi hain, magar ek baat par ghair muqallid ke tamaam firqo’n ka ittefaq aur ijma hai, wo ye hai ke ghair muqallid ko naa quran aata hai naa hadees. Kyou’nke Nawab Siddiq Hasan Khan, Miya’n Nazeer Hussain, Nawab Waheeduzzama, Meer Noor ul Hasan, Maulwo Muhammad Hussain aur Maulwi Sanaullah waghaira ne jo kitabe’n likhi hain, agarche wo ye kehte hain ke hamne Quran o Hadees ke masaael likhe hain. Lekin ghair muqallid ke tamaam firqo’n ke ulama aur awaam bil-ittfaq in kitabo’n ko ghalat qaraar de kar mustarad kar chuke hain. Balke mulla taqreero’n mein kehte hain ke in kitabo’n ko aag lagaado”*.³¹⁵

Is bayan se maloom hua ka tamaam ahle hadees ulama ke nazdeek Nawab Waheeduzzama o Meer Noor ul Hasan waghairahuma ki kitabe’n (masalan Hadiyatul Mahdi, Nuzool ul Abrar aur Urf al Jaadi) ghalat aur mustarad hain.

Ek jagah Okadwi Sahab kehte hain ke ahle hadees ulama in kitabo’n ko *“Quran o Hadees ke khaalis masaael”* maante hain aur doosri jagah keh rahe hain ke *“ulama o awaam bil-ittfaq in kitabo’n ko ghalat qaraar de kar mustarad kar chuke hain”* in dono mutazaad daawo’n mein se ek daawa mein Okadwi Sahab khud jhoote hain.

³¹³ Majmua Rasaael: V4 P309; Ghair Muqallid Ke Risaala Maktoob Maftooh Par Ek Nazar

³¹⁴ Tajalliyyaat e Safdar: V1 P620-621 (Asha-at ul Uloom al Hanafiyya, Faislabad edition)

³¹⁵ Majmua Rasaael: V1 P22; Tehqeeq Mas-ala Taqleed: P6

Okadwi Jhoot Number 50:

Ruku se pehle aur baad waale raful yadain ke baare mein ahle hadees par tanqeed karte hue Okadwi Sahab likhte hain ke: “*Kabhi mutanaaza raful yadain ki hadees ke mutawaatir hone ka daawa karte hain, ye bhi saraasar jhoot hai*”.³¹⁶

Tabsara: Maloom hua ke Okadwi Sahab ke nazdeek raful yadain ko mutawaatir kehna jhoot hai. Iske bar-aks Anwar Shah Kashmiri Deobandi farmate hain ke

وليعلم أن الرفع متواتر إسناداً و عمالاً لا يشك فيه ولم ينسخ ولا حرف منه وإنما بقي الكلام في الأفضلية³¹⁷

Tarjuma: “*Aur janna chaahiye ke raful yadain, ba-lehaaz e sanad o ba-lehaz e amal mutwaatir hai. Isme koi shak nahi hai, ye mansookh nahi hua aur naa iska koi harf mansookh hua hai. Sirf afzaliyat mein kalaam baaqi hai*”.

Maloom hua ke Okadwi Sahab ke zahoor o shuyoo se pehle hi Anwar Shah Kashmiri Sahab ke nazdeek Okadwi Sahab kazzab hain.

Qaraeen Ikram! Master Ameen Okadwi Sahab ke 50 jhoot mukammal ho gae. Unke alaawa bhi Okadwi Sahab ke aur bohut se jhoot hain, masalan Okadwi Sahab likhte hain ke: Hadees Dahum

عن عبدالله بن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا كبر سكت هنة و إذا قال غير المغضوب عليهم ولا الضالين سكت هنية و إذا قام في الركعة الثانية لم يسكت و قال الحمد لله رب العالمين (ابو بكر بن ابي شيبه)

Tarjuma: “*Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke tehqeeq Rasool Allah ﷺ jis waqt ke takbeer kehte the, thoda sa sakta karte the. Aur jab Ghairil Maghzoobi A’alaih walaz Zaaleen kehte the, tab bhi thoda sakta karte the. Aur jab doosri rakat mein khada hote to sakta naa karte the, balke kehte the Alhamdulillah Rabbil A’alameen*”.³¹⁸

Ye riwayat hame’n naa to Musannaf Ibne Abi Shaiba mein mili hai, aur naa Musnad Abi Shaiba mein aur naa hadees ki kisi aur kitab mein!

Tambeeh: Master Muhammad Ameen Okadwi Deobandi Hayaati ke ye 50 jhoot ma’a tabsara raaqim ul huroof ki kitab “*Akazeeb Aale e Deoband*” mein pesh kiye gae hain.

وما علينا إلا البلاغ
Zubair Ali Zai

³¹⁶ Majmua Rasaael: V4 P284

³¹⁷ Neel ul Farqadain: P22

³¹⁸ Majmua Rasaael: V1 P138-139; Tehqeeq Mas-ala Ameen: P26-27

Habibullah Derwi Ke Das (10) Jhoot

Haafiz Habibullah Derwi Sahab ke das sareeh jhoot pesh e khidmat hain:

Habibullah Derwi Sahab Jhoot Number 1:

Muhammad bin Abdur Rahman bin Abi Laila ke baare mein Derwi Sahab likhte hain: “*Taaham phir bhi jamhoot ke yaha’n wo sadooq aur siqa hai*”.³¹⁹

Derwi Sahab ka ye bayan saraasar jhoot par mabni hai. Iske bar-aks Boosri farmate hain: “*ضعفه الجمهور*” “*Ise jamhoor ne zaef qaraar diya hai*”.³²⁰

Imam Tahawi farmate hain: مضطرب الحفظ جداً “*Iske hafze mein bohot ziyada izteraab hai*”.³²¹

Balke Derwi Sahab ke akaabir ulama mein se Anwar Shah Kashmiri Deobandi farmate hain:

فهو ضعيف عندكما ذهب إليه الجمهور

“*Wo (Ibne Abi Laila) mere nazdeek zaef hai, jaisa ke jamhoor ne isey zaef qaraar diya hai*”.³²²

Habibullah Derwi Sahab Jhoot Number 2:

Imam Yahya bin Muyeen, Imam Abu Hanifa ر.ه.ا. ke baare mein farmate hain: لا يكتب حديثه “*Unki hadees naa likhi jaae*”.³²³

Ye qaul Maulana Irshad ul Haq Athari ne Tareekh e Baghdad³²⁴ se naqal karne ke baad Al Kaamil laa Ibne A’adee³²⁵ ka hawaala diya.³²⁶

Iska jawab dete hue Derwi Sahab likhte hain: “*Al Kaamil laa Ibne Adee mein Imam ibne Muyeen ر.ه.ا. ki ye jirah manqool hi nahi. Balke Imam e Azam ر.ه.ا. ka tarjuma V7 P2474 se shuru hota hai, ye Athari Sahab ka khaalis jhoot o be-emaani hai*”.³²⁷

Halaa’nke Imam Abu Hanifa ر.ه.ا. ka tarjuma Kaamil Ibne Adee mein V7 P2472 se shuru hota hai, jo shakhs apni aankho’n se dekhna chahta ho, to hamare haa’n aakar asal kitab dekh sakta hai.

Kaamil Ibne Adee ke mahoola safaha par Imam Abu Hanifa ر.ه.ا. par Imam Ibne Muyeen ر.ه.ا. ki jirah baeena manqool hai, lehaza Derwi Sahab ba-zaat e khud jhoot aur ke murtakib hain.

Habibullah Derwi Sahab Jhoot Number 3:

Zaef o Mardood sanad ke saath Kaamil Ibne Adee mein Imam Nazar bin Shameel se marwi hai:

كان أبو حنيفة متروك الحديث ليس بثقة

“*Abu Hanifa matrook ul hadees the, siqa nahi the*”.³²⁸

Ye zaef o mardood qaul Maulana Athari Sahab ne ba-hawaala Kamil ibne Adee naqal kiya hai.³²⁹ aur uske raawi Ahmad bin Hafs par jirah ki hai.³³⁰

³¹⁹ Noor us Sabaah: P164

³²⁰ Zawaaed Sunan Ibne Majah: 854

³²¹ Mushkil ul Asaar: V3 P226

³²² Fathul Baari: V3 P168

³²³ Al Kaamil laa Ibne Adee: V7 P2473 (Sanad Saheeh); Another edition: V8 P236

³²⁴ V13 P450

³²⁵ V7 P2473

³²⁶ Tauzeeh ul Kalaam: V2 P633; Latest edition: P939

³²⁷ Tauzeeh ul Kalaam Par Ek Nazar: P309

³²⁸ V7 P2474; latest edition: V8 P238

³²⁹ Tauzeeh ul Kalaam: V2 P628; Latest edition: P937

³³⁰ Tauzeeh ul Kalaam (first edition): V2 P628

Is hawaala ke baare mein Derwi Sahab likhte hain: “*Imam Nazar ka ye qaul Al Kaamil ibne Adees mein nahi hai. Ye Maulana Athari Sahab ka khaalis jhoot hai*”.³³¹ Halaa’nke ye qaul Al Kaamil ibne Adees ke dono nuskho’n mein maujood hai aur uska raawi Ahmad bin Hafs majrooh hai.

Habibullah Derwi Sahab Jhoot Number 4:

Syedna Abdullah bin Masood رضي الله عنه se mansoob ek zaef riwayat mein aaya hai ke unho’n ne sirf takbeer e oola ke saath hi rafal yadain kiya. Is hadees ke baare mein Derwi Sahab Maulana Ataulah Haneef Bhojiyaani رحمته الله se naqal karte hain:

قوله ثم لم يعد قد تكلم ناس في ثبوت هذا الحديث والقوي أنه ثابت من رواية عبدالله بن مسعود.....

ثم لم يعد *“jumla ke suboot ke baare mein logo’n ne kalaam kiya hai aur qawee baat ye hai ke ye hadees beshak saheeh aur saabit hai. Abdullah bin Masood رضي الله عنه ke tareeq se...”*.³³²

Ye riwayat At Ta’aliqaat as Salafiyyah: V1 P123 Hashiya: 4) mein ba-hawaala س yaane Hashiya As Sindhi A’ala Sunan an Nisaai manqool hai. Aur yehi ibaarat Hashiya as Sindhi mein is tarha likhi hui hai.³³³

Derwi Sahab ne *Sindhi* ka qaul *Bhojiyaani* ke zimme lagaa diya hai, jo-ke sareeh jhoot aur khayanat hai.

Habibullah Derwi Sahab Jhoot Number 5:

Derwi Sahab likhte hain: “*Chunache sanad se saabit hai ke Hazrat Abu Qataada رضي الله عنه ki namaz e janaza Hazrat Ali رضي الله عنه ne padhaai hai. Dekhiye Musannaf Ibne Abi Shaiba: V4 P116, Sharah Ma’ani ul Asaar: V1 P239, Sunan Kubra lil Bayhaqi: V4 P36, Tareekh Baghdad: V1 P161, Tabaqaat Ibne Sa’ad: V6 P9*”.³³⁴

Arz hai ke is riwayat ke raawi Musa bin Abdullah bin Yazeed ki Syedna Ali رضي الله عنه se mulaqaat saabit nahi hai. Imam Bayhaqi ye riwayat karne ke baad likhte hain: *وهو غلط “Aur ye ghalat hai”*.³³⁵

Ghalat riwayat ko saheeh sanad keh kar pesh karna bohot badaa jhoot hai.

Habibullah Derwi Sahab Jhoot Number 6:

Derwi Sahab likhte hain: “*Chunache Imam Abu Haatim رحمته الله, Imam Bukhari رحمته الله ko matrook ul hadees qaraar dete hain (Muqaddama Nasbur Raaya: P58)*”.³³⁶

Muqaddama Nasbur Raaya ho yaa Kitab al Jirah o Ta’adeel kisi kitab mein bhi Imam Abu Hatim ar Raazi رحمته الله ne Imam Bukhari رحمته الله ko *matrook ul hadees* nahi kaha. *مترك الحديث* ko *ثم تركا حديثه* banaa dena Derwi Sahab ka siyah jhoot hai.

Tambeeh: Choo’nke Abu Haatim ar Raazi رحمته الله aur Abu Zara’a ar Raazi رحمته الله dono ne Imam Bukhari رحمته الله se riwayat ki hai.³³⁷

Lehaza *ثم تركا حديثه* waali baat mansooq hai.

Habibullah Derwi Sahab Jhoot Number 7:

Derwi Sahab likhte hain: “*Dono sanado’n mein Al Auzaai bhi mudallis hai aur riwayat a’an se hai*”.³³⁸

Arz hai ke kisi ek mohaddis se bhi saraahatan Imam Auzaai ko *mudallis* kehna saabit nahi hai.

³³¹ Tauzeeh ul Kalaam Par Ek Nazar: P310 (1423h edition)

³³² Noor us Sabaah: P27 (ba-hawaala) At Ta’aliqaat as Salafiyyah: V1 P123

³³³ V1 P158

³³⁴ Noor us Sabaah: P209

³³⁵ Sunan Kubra lil Bayhaqi: V4 P36

³³⁶ Noor us Sabaah: P157

³³⁷ Tehzeeb ul Kamal: V16 P86-87

³³⁸ Tauzeeh ul Kalaam Par Ek Nazar: P273

Habibullah Derwi Sahab Jhoot Number 8:

Derwi Sahab likhte hain: “*Lekin iski sanad mein Abu Umro al Harshi majhool hai aur...*”.³³⁹

Arz hai ke Abu Umro Ahmad bin Muhammad bin Ahmad bin Hafs bin Muslim an Nisapuri al Hameeri al Harshi ke baare mein Haafiz Zahabi ne kaha: *الحافظ الإمام الرحال* aur Az Zehli se naqal kiya ke *أبو عمرو حجة* “*Abu Umro hujjat hai*”.³⁴⁰

Aise mashoor imam ko zamana e tadween e hadees ke baad Derwi Sahab ka majhool kehna baatil aur mardood hai.

Habibullah Derwi Sahab Jhoot Number 9:

Saeed bin Ayas al Jareeri ek raawi hain, jo aakhri umar mein ikhtelaat ka shikar ho gae the, unke shagirdo’n mein ek Imam Ismail bin A’alaiya bhi hain, jinke baare mein Derwi Sahab likhte hain: “*Jabke iska shagird yaha’n Ibne A’alaiya hai, aur wo qadeem us simaa nahi*”.³⁴¹

Arz hai ke (Ibrahim bin Musa bin Ayyub) Al Abnaasi (d 802h) farmate hain:

وممن سمع منه قبل التغير شعبة وسفيان الثوري والحمدان وإسماعيل بن علية.....

“*Aur is (Al Jareeri) ke ikhtelaat se pehle Sha’aba, Sufiyan Soori, Hammad bin Zaid, Hammad bin Salma aur Ismail bin A’alaiya..... ne suna hai*”.³⁴²

Nez dekhiye hashiya Nihaaya al Gathbaat Biman Ramee Minar Ruwaath Bil Ikhtelaat.³⁴³

Habibullah Derwi Sahab Jhoot Number 10:

Sajdo’n mein raful yadain ki ek (1) zaeef riwayat Saeed (bin Abi Urooba) se marwi hai, jo-ke naasikh yaa katib ki ghalati se As Sunan as Sughra lin Nisaa’i ke nuskho’n mein Sha’aba ban gaya hai.

Iske baare mein Anwar Shah Kashmiri Deobandi farmate hain: “*Sha’aba ka Nisai ke andar maujood hona ghalat hai, jaisa ke Fathul Baari ki ibaarat se maloom hota hai...*”.³⁴⁴

Iske baad jawab dete hue Derwi Sahab likhte hain: “*Magar Allama Kashmiri ر.ه.ق. ka Haafiz Ibne Hajar ر.ه.ق. ke baare mein ye husn e zan saheeh nahi hai. Kyou’nke jis tarha Sha’aba ر.ه.ق. Nisai mein maujood hain, is tarha Saheeh Abu A’awaana mein bhi maujood hain. Maloom hua ke Sha’aba ر.ه.ق. ka zikr naa to Nisai mein ghalat aur naa Saheeh Abu A’awaana mein. Balke ye Haafiz Ibne Hajar ر.ه.ق. ka waham hai aur Allama Kashmiri ر.ه.ق. ka niraah husn e zan hai...*”.³⁴⁵

Arz hai ke: ³⁴⁶... *عن قتادة عن نصر بن عاصم بن مالك بن الحويرث* (شعبة) waali riwayat, jisme sajdo’n mein raful yadain ka zikr aaya hai. Musnad Abi A’awaana mein is matan ke saath maujood nahi hai.³⁴⁷

Lehaza is bayan mein Derwi Sahab ne Musnad Abi A’awaana par sareeh jhoot bola hai.

Derwi Sahab ke bohut se akazeer o iftra-aat mein se das (10) jhoot bataur e namoona pesh kiye gae hain.

³³⁹ Tauzeeh ul Kalaam Par Ek Nazar: P273

³⁴⁰ Tazkiratul Huffaz: V3 P798-799 ت 788

³⁴¹ Tauzeeh ul Kalaam Par Ek Nazar: P162

³⁴² Al Kawaakib an Niraat Fee Ma’arefah Min Ikhtelaat Minar

Riwayaat ath Thuqaat: P36 (Nuskha mohaqqiqah: P183)

³⁴³ 129-130

³⁴⁴ Noor us Sabaah: P230

³⁴⁵ Noor us Sabaah: P230

³⁴⁶ Nisai: 1086

³⁴⁷ Musnad Abi A’awaana: V2 P94-95

Ilyas Ghumman Ke “Qafila e Haq” Ke Pachaas (50) Jhoot

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين, أما بعد:

Muhammad Ilyas Ghumman Deobandi Hayati ki zer e idaarat ek se-maahi³⁴⁸ risaala “Qafila e Haq” naami shaaya hota hai, jo dar-haqeeqat mein qafila e baatil hai. Is mazmoon mein aam musalmano ki khair-khwahi ke liye “Qafila e Haq” risaale se pachaas (50) jhoot ba-hawaala ma’a radd pesh e khidmat hain:

Jhoot Number 1:

Saifullah Saifi Deobandi ne likha: “Hazrat Umar bin Khattab رضي الله عنه ke zamana mein 20 taraweesh par Sahaba رضي الله عنهم ka ijma ho gaya. Lehaza 20 taraweesh ka munkir ijma ka munkir hai aur A’alaikum bi-sunnati wa Sunnatil Khulafa ar Raashideen al Mahdiyyeen laazim hai tum par meri sunnat aur khulafa rashideen ki sunnat. Ka munkar dozakhi hai (Fataawa Nazeeriya: V1 P634) Is kejawab mein aajka ghair muqallid kehta hai ke kya main inko muqallid hoo’n?”³⁴⁹

Saifi ke is bayan se maloom hua ke Maulana Syed Nazeer Hussain Mohaddis Dehelwi رحمته الله ne ye likha hai ke: “20 taraweesh par sahaba رضي الله عنهم ka ijma ho gaya, lehaza 20 taraweesh ka munkir ijma ka munkir hai... dozakhi hai”. Halaa’nke Fataawa Nazeeriya (V1 P634) mein is mafhoom ki ibaat ke aakhri mein “Al Abdul Mujeeb Muhammad Wasiyyat Mudarris Madrasa Hussain Bakhsh” ka naam likha hua hai. Jo-ke Ahle Hadees nahi, balke taqleedi tha. Madarsa “Hussain Bakhsh” ke is Muhammad Wasiyyat naami shakhs par radd karte hue Syed Muhammad Nazeer Hussain ad Dehelwi رحمته الله ne isi fatwa ke muttasil baad agley safha par likha: “Sawal e mazkoor ka ye jawab jo Mujeeb ne likha hai, bilkul ghalat hai...”³⁵⁰

Saabit hua ke Saifi Deobandi ne jhoot bolte hue Maulana Nazeer Hussain رحمته الله se wo baat mansoob ki hai, jisey unho’n ne e’elaaniya “bilkul ghalat” qaraar diya tha.

Mashoor o matbu kitab ke hawaala mein jhoot bolne waale apni nijee mehfilo’n mein kya kya jhoot naa bolte ho’nge!?

Jhoot Number 2:

Muhammad Allah Datta Bahawalpuri Deobandi ne likha: “Imam Tirmizi رحمته الله farmate hain, aye fuqaha ke giroh, tum taiyyab ho aur ham dawakhane waale (pansaari)”³⁵¹

Imam Tirmizi رحمته الله ki taraf Allah Datta ka mansoob karda kalaam Imam Tirmizi رحمته الله se saabit nahi hai, lehaza Allah Datta mazkoor ne Imam Tirmizi par jhoot bola hai.

Jhoot Number 3:

Allah Datta ne Imam Tirmizi رحمته الله ke baare mein likha: “Doosri jagah irshad farmaya ke fuqaha hadees ke ma’ane ko hamse ziyada jaante hain”³⁵²

Imam Tirmizi رحمته الله ne aisee koi baat irshad nahi farmai ke: “fuqaha hadees ke ma’ane hamse ziyada jaante hain”. Lehaza Allah Datta mazkoor ne ibaat e mazkoor mein Imam Tirmizi رحمته الله par jhoot bola hai.

Tambeeh: Imam Tirmizi رحمته الله ne Imam Maalik aur Imam Shafai رحمته الله ke aqwaal naqal karke farmaya:

وكذلك قال الفقهاء و هم أعلم بمعاني الحديث

“Aur isi tarha fuqaha ne kaha aur wo hadees ke ma’ane ko bohot ziyada jaante hain”³⁵³

³⁴⁸ T: 3 Monthly

³⁴⁹ Qafila: V1 Shumara4 P55

³⁵⁰ Fataawa Nazeeriya: V1 P635

³⁵¹ Qafela: V1 Shumara: 2 P43-44

³⁵² Qafela: V1 Shumara: 2 P43-44

³⁵³ Tirmizi: Kitab ul Janaez, Baab Maa-jaa Fee Ghusl al Maiyyat: H990

Imam Tirmizi ر.ه.ا.ه. ke is kalaam mein fuqaha se muraad Imam Malik aur Imam Shafai ر.ه.ا.ه. waghairahuma hain. Yaad rahe ke Imam Tirmizi ر.ه.ا.ه. ne apne aapko in fuqaha se ilaaheda shumar nahi kiya, balke aap bhi fuqaha mein se the.³⁵⁴

Jhoot Number 4:

Abdul Ghaffar Deobandi ne likha: “*Jhoota aadmi ba-tasreeh Allah Ta’ala laanati hai. Kamaa qaa-lallahu ta’ala* *الا لعنة الله على الكاذبين*”.³⁵⁵

Is tarha ki koi ayat quran e majeed mein nahi hai, jisey ibaaarat e mazkoora baala mein likha gaya hai aur naa kisi saheeh hadees mein Allah Ta’ala se ye jumla saabit hai. Lehaza Abdul Ghaffar ne Allah Ta’ala par jhoot bola hai.

Tambeeh: Qafela: V1 Shumara: 2 P57 par likha gaya hai ke P57 ke tahat composer ne sahoon-an ayat “*al la’anatullahi a’alal kazibeen*” ko chod diya hai aur ishtebaa-han lafz *alaa* ko ayat *la’anatullah a’alal kazibeen* ke saath jodh diya hi aur ye ghalat hai....

Arz hai ke composer ki taraf *alaa* ke izaafa ka intesaab mahel e nazar hai, jiske liye composer ko halfiya gawaahi pesh hone ke baad hi faisla ho sakta hai.

Abdul Ghaffar ne Hafiz Nadeem Zaheer hafizahullah ko mukhaatib karke likha hai: “*Magar aapke ustad Haafiz Zubair Ali Zai ghair muqallid ne khud* *الا لعنة الله على الكاذبين* *likha hai. Dekhiye “Ta’aqqub Ameen Okadwi liz Zai P18 May 2005”*”.³⁵⁶

Arz hai ke “*Okadwi Ka Ta’aqqub*” kitab mein urdu rasm ul khat mein *al la’anatullah a’alal kazibeen* ko bataur e aayat yaa qaul e baari ta’ala ke nahi likha gaya, balke ye mera kalaam hai aur mujhe ye haq haasil hai ke main Allah se dua karu’n ke wo kazibeen (jhoot’n) par laanat farmae.

Jhoot Number 5:

Iliyas Ghumman ne likha hai: “*Ghair Muqallideen aarzi munafa ke liye apne aapko saudiya mein hambali aur salafi kehte hain*”.³⁵⁷

Arz hai ke ye ghumman mazkoor ka sareeh jhoot hai. Main kai dafa saudiya gaya hoo’n, magar kabhi apne aapko waha’n Hambali nahi kaha aur raha salafi hone ka mas-ala to arz hai ke marwajja taqleed ke baghair, salaf o saleheen ke faham e kitab o sunnat aur ijma par amal karne waale baaz ahle hadees ulama o awaam apne aapko Hindustan, Pakistan aur Saudiya, balke har jagah salafi ke laqab se mulaqqab karte hain aur aisa karna jaaez hai. Jabke behtar ye hai ke har jagah Ahle Hadees ke behtareen laqab se apne aapko elaaniya mulaqqab samjha jaae.

Jhoot Number 6:

Abdul Ghaffar Deobandi ne likha: “*Nusoos ki saraahat tark o naskh raful yadain siwaa e takbeeraat ul ehraam fis salah maktooba was sunan wan nawaafil sawee al witr wal eida in hi ko saabit karti hain aur...*”.³⁵⁸

Arz hai ke kisi ek nass (saheeh hadees) se ye qata’an saabit nahi hai ke witr aur idain ko chodkar farz, sunan aur nawaafil mein takbeer e tehreema ke siwa raful yadain matrook o mansookh hai. Lehaza Abdul Ghaffar ne ibaaarat e mazkoora mein bohot badaa jhoot bola hai.

Jhoot Number 7:

Abdul Ghaffar ne likha hai “*Mushiheen*³⁵⁹ *e hadees e Malik bin al Huwairs* ر.ه.ا.ه. (2) *Imam Abu Awaana* ر.ه.ا.ه. *deobandi 316h wa-qaal Saheeh (Saheeh Abu A’awaana: V2 P95)*”.³⁶⁰

³⁵⁴ Ser E’laam an Nubala: V13 P276 وفقهه

³⁵⁵ Qafela: V1 Shumara: 2 P57

³⁵⁶ Qafela: V2 Shumara: 4 P44

³⁵⁷ Qafela: V1 Shumara: 3, P6

³⁵⁸ Qafela: V1 Shumara: 3 P18

³⁵⁹ T: I’m unable to read the word (may be printing mistake)

³⁶⁰ Qafela: V1 Shumara: 3 P24

Agar koi kahe ke Imam Abu A'awaana ka kisi hadees ko riwayat kar dena hi isko saheeh qaraar dena hai to arz hai ke Master Ameen Okadwi ne likha tha: *"Phir chautha jhoot Ibne Khuzaima par bola ke Ibne Khuzaima ne seeney par hath baandhne waali hadees ko saheeh kaha hai (Fataawa Sanaiya: V1 P457)"*.³⁶¹

Okadwi ke is usool ke mutabiq Abdul Ghaffar ki ibaat e mazkoora jhoot hai.

Jhoot Number 8:

Allah Datta Bahawalpuri ne Okadwi malfuzaat se naqal kiya: *"Angrez ke daur se pehle zinda yaa murda kisi ghair muqallid ka suboot nahi milta..."*.³⁶²

Arz hai ke ye malfooz bilkul jhoot ka palinda hai, kyou'nke Ameen Okadwi ne khud likha hai *"Ibne Hazam ghair muqallid ne to ye likha hai ke..."*.³⁶³

Mez dekhiye Sarfarz ki kitab Al Kalaam al Mufeed (P80) aur Mahnaama Al Hadees, Hazro: 57 P29-30.

Jhoot Number 9:

Iliyas Ghumman ne likha hai: *"Jabke Ahle Hadees ijma e sahaba ﷺ aur ijma ke munkir hain"*.³⁶⁴

Arz hai ke Ahle Hadees ulama ke nazdeek ijma e sharai hujjat hai. Dekhiye *Abra Ahulul Hadees wal Quran P32* aur *Mahnaama Al Hadees, Hazro* (adad: 1 P4-5) lehaza Iliyas Ghumman e mazkoor ne jhoot bola hai.

Jhoot Number 10:

Iliyas Ghumman ne likha: *"Jabke Ahle Hadees qiyaas e sharai ke munkir hain"*.³⁶⁵

Arz hai ke Ah ke nazdeek agar nass e sareeh naa ho to qiyaas jaaez hai. Ba-sharte ke nass khilaf naa ho.

Jhoot Number 11:

Iliyas Ghumman ne likha: *"Jabke Ahle Hadees aimma ke munkir hain"*.³⁶⁶

Arz hai ke ye ghumman e mazkoor ka kaala jhoot hai, kyou'nke ahle hadees un aimma ke qata'an munkir nahi, jinhe'n jamhoor ne siqa o sadooq aur saheeh ul aqeeda qaraar diya hai.

Jhoot Number 12:

Iliyas Ghumman ne likha: *"Makkah Madina waalo'n ke nazdeek ghair mujtahid ke liye ijtehaad haraam aur taqleed wajib hai. Jabke ahle hadees ke nazdeek ghair mujtahid ke liye taqleed haraam aur ijtehaad wajib hai"*.³⁶⁷

Is ibaat mein ghumman e mazkoor ne 2 jhoot bole hain:

Awwal: Makkah Madina waalo'n (yaane Makkah o Madina mein rehne waale tamaam arab ulama o awaam) ki taraf ijtehaad haraam aur taqleed wajib ka qaul mansoob kiya hai, jo-ke sareeh jhoot hai.

Duwwam: Ahle Hadees ke nazdeek ijtehaad wajib nahi, balke jaaez hai. Dekhiye Mahnaama Al Hadees, Hazro: 1 P5.

³⁶¹ Tajalliyaat e Safdar: V2 P234

³⁶² Qafela: V1 Shumara: 3 P34

³⁶³ Tajalliyaat e Safdar: V2 P592

³⁶⁴ Qafela: V1 Shumara: 4 P3

³⁶⁵ Qafela: V1 Shumara: 4 P3

³⁶⁶ Qafela: V1 Shumara: P3

³⁶⁷ Qafela: V1 Shumara: 4 P4

Jhoot Number 13:

Iliyas Ghumman ne likha: *“Jabke ahle hadees fiqa ke munkir hain”*.³⁶⁸

Agar fiqa se muraad tamaam sahaba رضي الله عنهم, taabaeen, tabe-taabaeen aur aimma muslimeen عليهم السلام ke fiqhi ijtehadat o tashrihaat hain to ghumman ne jhoot bola hai aur agar fiqa se muraad hanafi yaa deobandi fiqa hai to phir Shafaiyya, Malikiyya aur Hanaabela waghairahum bhi hanafi aur deobandi fiqa ke munkir hain. Lehaz un par kya fatwa hai?!

Jhoot Number 14:

Iliyas Ghumman ne likha: *“Makkah Madina waalo’n ke nazdeek rauza e rasool ﷺ par padha hua durood o salam Rasool Allah ﷺ ba-zaat e khud sunte hain aur jawab dete hain”*.³⁶⁹

Ye ibarat Makkah aur Madina waale arbo’n par jhoot hai.

Jhoot Number 15:

Iliyas Ghumman ne likha: *“Jabke Ahle Hadees saum o salat o salam indal qabr ke munkir hain aur qaeleen ko mushrik kehte hain”*.³⁷⁰

Is ibarat mein composing ki ghalatiyo’n se qata’an e nazar ghumman e mazkoor ne 2 jhoot bole hain:

Awwal: Ahle Hadees ko qabar (yaane hujra e mubaaraka ka darwaza khol kar Rasool Allah ﷺ ki qabar) ke paas Aap ﷺ par salam kehne ka munkir qaraar diya hai, halaa’nke aisee haalat mein Ahle Hadees ke nazdeek salam kehna jaaez hai. Balke har qabarastan (mein amwaat ul muslimeen) par As Salamu Alaikum kehna jaaez hai.³⁷¹

Duwwam: Qabar par salam ke qaael ko ahle hadees ke nazdeek mushrik likha hai, halaa’nke aise qael ko ahle hadees ke nazdeek mushrik nahi kaha jaata, balke uske doosre aqaaed ko dekha jaata hai.

Jhoot Number 16:

Ek majhool deobandi ne Muhammad bin as Saaeb al Kalbi aur Muhammad bin Marwan as Sadee ki tafseer ke baare mein likha hai: *“Arbaab e ilm ki khidmat mein guzarish hai ke Tafseer Ibne Abbas رضي الله عنه ki sanad mein maujood Muhammad bin Saaeb al Kalbi aur Muhammad bin Marwan jaise majrooh raawi hain to is khayal waahi ke usool mohaddiseen se tabaahi aur hashiya khayal mein bhi isko jaa-gazee’n naa hone de’n to mashoor mohaddiseen masalan Imam Yahya bin Saeed al Qattan deobandi 198h aurmohaddis Imam Bayhaqi رحمته الله deobandi 458h waghairahuma ka manqaqah usool hai ke in mazkoora hazraat ki riwayat hadees mein to nahi, lekin tafseer mein qaabil e qubool hai. Dekhiye Dalaael an Nabuwwah lil Bayhaqi: V1 P32-33; Mizan ul Etedal liz Zahabi: V1 P340; Tehzeeb ut Tehzeeb laa Ibne Hajar: V1 P398 waghairahuma)”. “To hamne bhi unki riwayat tafseer e quran mein li hai, naake hadees mein.”..³⁷²*

Arz hai ke Dalaael an Nabuwwah ke mazkoora safhaat par aisee koi baat likhi hui nahi ke Kalbi aur Muhammad bin Marwan ki riwayat tafseer mein qaabil e qubool hai. Balke sirf Imam Yahya bin Saeed al Qattan ka ye qaul likha hua hai ke *ويكتب التفسير عنهم* “*Aur unki tafseer likhi jaati hai*”.³⁷³

³⁶⁸ Qafela: V1 Shumara: 4 P4

³⁶⁹ Qafela: V1 Shumara: 4 P4-5

³⁷⁰ Qafela: V1 Shumara: 4 P5

³⁷¹ Dekhiye Muslim: Kitab ut Tahaara Baab Istehbaab Ataalah al Garrah at Tahjeel Fil Wazu: H249; Tarqeem Darussalam: 584

³⁷² Qafela: V3 Shumara: 1 P4

³⁷³ Dalaael an Nabuwwah: V1 P36-37; Mizan ul Etedal: V1 P423; another edition: P161; Tehzeeb ut Tehzeeb: V2 P124; another edition: P107

Tafseer e Kalbi mein استقر و يقال امتلاً به العرش.³⁷⁴ ki tafseer mein likha hua hai:

Imam Bayhaqi ne ye tafseer naqal karke farmaya: *“Pas ye riwayat munkar hai”*.³⁷⁵

Balke Imam Bayhaqi ne farmaya ke ulama ke nazdeek ye Abu Saleh Kalbi aur Muhammad bin Marwan saare matrook hain. Kasrat e manakeer ki wajah se unki kisi riwayat se hujjat nahi pakdi jaati aur unki riwayaton mein jhoot zaahir hai.³⁷⁶

Kalbi ki tafseer ke baare mein Imam Marwan bin Muhammad ne farmaya: *“Tafseer e Kalbi baatil hai”*.³⁷⁷

Jhoot Number 17:

Iliyas Ghumman ne likha: *“Jabke ahle hadees hamesha nangey sar namaz padhte hain aur isko sunnat samajhte hain”*.³⁷⁸

Agar ghumman ki muraad tamaam ahle hadees hain to arz hai ke ham kabhi nange sar namaz nahi padhte. Nez dekhiye meri kitab Hadiyatul Muslimeen: H10. Lehaza ghumman ne ham par jhoot bola hai aur agar muraad baaz ahle hadees hain to tamaam ahle hadees par eteraz karna kya ma'ane rakhta hai? kya bohot se deobandi awaam dadhi mundhwakar namaz nahi padhte aur kya unke is amal ki wajah se tamaam deobandiyo'n ko mat-oon karna jaez hai?!

Jhoot Number 18:

Iliyas Ghumman ne likha: *“Aaj bhi Makkah aur Madina Shareef mein sirf aur sirf 20 rakat taraweeh hi padhi jaati hai, jabke ahle hadees 20 rakat sunnat e taraweeh ko bidat kehte hain aur hamesha 8 rakat taraweeh padhte hain”*.³⁷⁹

Makkah aur Madina mein harmain ke alaawa kai sau masjido'n hain aur in masjido'n mein se bohot si masaajid mein 11 rakat (8+3) padhi jaati hain. Balke baaz auqaat kisi sharai uzar ki wajah se raaqim al huroof jab haram mein qiyaam e ramzan se reh jaata to jis masjid mein bhi ye namaz padhne ka mauqa milta to waha'n 11 rakat (8+3) padhte the. Ab bhi ramzan mein Makkah jaakar tajruba kiya jaa sakta hai. Ghummat ne ibarat e mazkoora mein 2 jhoot bole hain:

Awwal: Tamaam ahle Makkah o Ahle Madina ki taraf sirf 20 ka adad mansoob kiya hai, halaa'nke unme bohot se sirf 11 rakat padhte hain.

Duwwam: Ahle Hadees ki taraf ye mansoob kiya hai ke wo 20 taraweeh ko bidat kehte hain. Halaa'nke Ahle Hadees ke nazdeek 11 rakat sunnat hain aur 20 ka adad Rasool Allah ﷺ aur Khulafa e Rashideen رضي الله عنهم se saabit nahi hai. Aur nawaafil par koi paabandi nahi, lehaza jiski jitni marzi nawaafil padhe. Lekin unhe'n sunnat naa kahe.

Jhoot Number 19:

Iliyas Ghumman ne likha: *“Makkah Madina waale ramzan aur ghair ramzan mein sirf aur sirf 3 rakat witr hi padhte hain...”*.³⁸⁰

³⁷⁴ Tanweer ul Maqaabis: P130

³⁷⁵ Al Asma was Sifaat: P413; another edition; P521

³⁷⁶ Al Asma was Sifaat: P414; another edition; P521

³⁷⁷ Al Jirah wa Ta'adeel: V7 P271 (sanad saheeh)

³⁷⁸ Qafela: V1 Shumara: 4 P5

³⁷⁹ Qafela: V1 Shumara: 4 P5

³⁸⁰ Qafela: V1 Shumara: 4 P5

Ghumman ki ye ibaaarat bohot badaa jhoot hai. Kyou’nke maine harmain mein kai dafa ramzan mein namaz padhi hai aur wo 2 rakat padhkar salam pher dete hain. Baad mein 1 witr ilaaheda padhte hain. Ramzan ul Mubaarak mein TV par is amal ko dekha jaa sakta hai.³⁸¹

Jhoot Number 20:

Iliyas Ghumman ne likha: “Makkah Madina walo’n ke nazdeek janaza mein surah fateha aur deegar surah padhna wajib nahi hai, jabke...”.³⁸²

Arz hai ke Makkah Madina waale namaz e janaza mein surah fateha padhte hain. Hanaabela ki mashoor kitab Mughni Ibne Qadaama³⁸³ mein likha hua hai ke janaze mein Alhamdulillah padhni chaahiye. Balke qiraa-at ko wajib tak likha hua hai.

Jhoot Number 21:

Muhammad Amjad Saeed Lahori Deobandi ne likha: “Is silsila mein Imam e Azam رحمہ اللہ farmate hain ke jis masjid mein imam o muezzin muqarrar ho’n aur waha’n ek martaba log namaz padh chuke ho’n to isme dobara jamat karwana makrooh hai”.³⁸⁴

Imam Abu Hanifa رحمہ اللہ se darj e baala qaul saheeh sanad ke saabit nahi aur Al Urf ash Shazee (1th sadee ke ek Deobandi ki kitab) ka hawaala fuzool hai. Lehaza amjad ne Imam Abu Hanifa رحمہ اللہ par jhoot boal hai.

Jhoot Number 22:

Allah Datta Bahawalpuri Deobandi ne Malfuzaat Okadwi mein likha: “Bade hi sharm ki baat hi ke ghair muqallideen Imam Bukhari رحمہ اللہ, Imam Muslim رحمہ اللہ, aur Allama Ibne Hajar رحمہ اللہ waghaira ko muqallid hone ki haisiyat se mushrik bhi samajhte hain. Phir unhi ki murattab karda ahadees o riwayaat par etemaad karke khud ko aamil bil-hadees aur muwahhid bhi kehte hain”.³⁸⁵

Bahawalpuri Deobandi ka bayan karda ye malfooz kala jhoot hai aur haq ye hai ke ahle hadees ke nazdeek Imam Bukhari رحمہ اللہ, Imam Muslim رحمہ اللہ, aur Haafiz Ibne Hajar Asqalani رحمہ اللہ mushrik nahi, balke sacche musalman aur momin bande the.

Jhoot Number 23:

Abdul Ghaffar ne likha: “Imam e Azam fil-fuqaha Abu Hanifa an Noman bin Saabit at Taabai al Kufi deobandi 150h ne apne se ilm ki taqleed ko jaaez aur aami par taqleed ko taqreeban wajib aur taqleedi imaan ko saheeh qaraar diya hai”.³⁸⁶

Ibaarat e mazkoora Imam Abu Hanifa رحمہ اللہ se ba-sanad saheeh saabit nahi hai, lehaza Abdul Ghaffar mazkoor ne Imam Abu Hanifa رحمہ اللہ par bohot badaa jhoot bola hai.

Tambeeh: Jassas, Ibnul Haaj aur Bazoodi waghaira ke be-sanad hawaale mardood hain. Kyou’nke ye log Imam Abu Hanifa رحمہ اللہ ki wafaat ke sadiyo’n baad paeda hue the aur Safarfarz Khan Safdar Deobandi ne likha hai: “aur be-sanad baat hujjat nahi ho sakti”.³⁸⁷

³⁸¹ Dekhiye Mughni az Ibne Qadama: V1 P447 Mas-ala 1075; Al Moharrar Fil Fiqh: V1 P88

³⁸² Qafela: V1 Shumara: 4 P6

³⁸³ V2 P180, 1557

³⁸⁴ Qafela: V1 Shumara: 4 P9

³⁸⁵ Qafela: V1 Shumara: 4 P22

³⁸⁶ Qafela: V1 Shumara: 4 P33

³⁸⁷ Ahsan ul Kalaam: V1 P327; Another edition: V1 P403

Raaqim ul huroof ne Shaikh ul Islam Ibne Taimiyya ر.ه.ه. ka qaul naqal kiya tha ke: “Ye chaaro’n (4) mujtahideen o deegar ulama tamaam musalmaano ko taqleed se mana karte hain...”³⁸⁸

Isey Abdul Ghaffar Deobandi ne baar baar jhoot qaraar diya hai. Masalan dekhiye.³⁸⁹

Halaa’nke Imam Shafai waghaira se saraahatan taqleed ki mumaaneat sanad e saheeh se saabit hai aur kisi Imam se taqleed ka jawaaz yaa wujoob ba-sanad e saheeh saabit nahi. Lehaza Abdul Ghaffar ka mazkoora hawaala jhoot hai.

Jhoot Number 24:

Abdul Ghaffar Deobandi ne likha: “Imam Auzaai 157h (ye Saheeh Bukhari o Saheeh Muslim waghairahuma ke raawi hain) ne bhi mutlaq taqleed ko jaez aur taqleedi imaan ko saheeh qaraar diya hai aur muqallid ko momin aur ahle islam qaraar dete hain”.³⁹⁰

Mazkoora qaul Imam Auzaai ر.ه.ه. se ba-sanad e saheeh saabit nahi hai. Lehaza ibaat e mazkoora mein Abdul Ghaffar ne Imam Auzaai ر.ه.ه. par jhoot bola hai.

Jhoot Number 25:

Abdul Ghaffar ne likha: “Imam Sufiyan Soori ر.ه.ه. deobandi 161h ye Saheeh Bukhari aur Saheeh Muslim ke raawi hain. Ne bhi mutlaq taqleed ko jaez aur taqleedi imaan ko saheeh qaraar diya hai. Masalan...”³⁹¹

Mazkoora qaul Imam Sufiyan Soori ر.ه.ه. se ba-sanad e saheeh o maqbool saabit nahi hai. Lehaza Abdul Ghaffar ne Imam Sufiyan Soori ر.ه.ه. par jhoot bola hai.

Jhoot Number 26:

Abdul Ghaffar ne likha hai: “Imam Maalik al Madani ر.ه.ه. deobandi 179h (Saheeh Bukhari, Saheeh Muslim waghairahuma ke raawi hain) ne mutlaq taqleedi mahmood ko jaez aur taqleedi imaan ko saheeh aur muqallid ko momin aur ahle islam qaraar dete hain. Masalan...”³⁹²

Mazkoora qaul Imam Maalik ر.ه.ه. se ba-sanad e saheeh yaa hasan saabit nahi hai. Lehaza Abdul Ghaffar ne Imam Maalik ر.ه.ه. par jhoot bola hai.

Jhoot Number 27:

Abdul Ghaffar ne likha: “Imam Abu Yusuf al Qazi ر.ه.ه. deobandi 182h jo-ke mashoor imam, qaazi ul qazaa-at hain, ne mutlaq taqleed ko bhi jaez aur aami par taqleed mahmood ko jaez qaraar diya hai. Masalan...”³⁹³

Mazkoora qaul Qazi Abu Yusuf se ba-sanad e saheeh saabit nahi hai aur Raazi, Samarqandi aur Al Kifaaya ke be-sanad hawaale mardood hain.

Jhoot Number 28:

Abdul Ghaffar ne likha: “Imam Muhammad bin Idrees ash Shafai deobandi 204h (ye Saheeh Bukhari ma’aleqan o Sunan Arba ke raawi hain) ne mutlaq taqleed Mahmood ko jaez aur taqleedi imaan aur muqallid ke imaan ko saheeh qaraar diya hai...”³⁹⁴

³⁸⁸ Ameen Okadwi Ka Ta’aqqub: P38

³⁸⁹ Qafela: V1 Shumara: 4 P33

³⁹⁰ Qafela: V1 Shumara: 4 P34

³⁹¹ Qafela: V1 Shumara: 4 P35

³⁹² Qafela: V1 Shumara: 4 P35

³⁹³ Qafela: V1 Shumara: 4 P36

³⁹⁴ Qafela: V1 Shumara: 4 P37

Imam Shafai رحمہ اللہ se mazkoora qaul ba-sanad e saheeh saabit nahi hai. Balke Imam Shafai رحمہ اللہ ne apni aur doosro'n ki taqleed se mana farmaya tha. Dekhiye ³⁹⁵

Jhoot Number 29:

Muhammad Rizwan Azeed Deobandi ne Maulana Abdul Haq Banarasi رحمہ اللہ ke baare mein likha: “*Us shakhs ne 1246h ghaleban 1825CE mein ghair muqallidiyat ki buniyad rakhi*”.³⁹⁶

Maulana Abdul Haq bin Fazalullah al Usmani an Neuteeni al Banarasi رحمہ اللہ 1206h mein paeda hue the.³⁹⁷

Jabke unse sadiyo'n pehle faut hone walae Haafiz Ibne Hazam ko Master Ameen Okadwi ne ghair muqallid likha hai. Dekhiye³⁹⁸

Jhoot Number 30:

Saifullah Saifi Deobandi ne Meer Noor ul Hasan bin Nawab Siddiq Hasan Khan ki kitab “*Urf al Jaadi P26*” se raful yadain ke baare mein naqal kiya: “*Ruku se pehle, ruku ke baad aur teesri rakat ke shuru mein raful yadain Aap ﷺ ne kabhi nahi kiya. Pas iske karne par sawab aur isko chodne waale par koi malaamat nahi*”.³⁹⁹

Urf al Jaadi ke mazkoora safhe par is tarha ki koi ibaatat sirey se maujood nahi hai. Balke kitab to faarsi mein hai. Lehaza urdu kaha'n se aagai?

Urf al Jaadi ke mahoola safha par raful yadain ke baare min likha hua hai ke:

باری آنحضرت صلعم کرد و باری نکر پس فاعل آن مثاب باشد و تارك آن غير ملام...⁴⁰⁰

Ibaarat e mazkoora ka urdu tarjuma ye hai ke: “*Aap ﷺ ne baaz dafa raful yadain kiya aur baaz dafa raful yadain nahi kiya. Lehaza raful yadain ke faail ko sawab milega aur taarik par malaamat nahi karni chaahiye*”. Saifi ne is ibaatat ki tehreef karke bohot badaa jhoot bola hai.

Tambeeh: Noor ul Hasan ki ibaatat e mazkoora mein kai baate'n ghalat hain. Masalan Aap ﷺ ke naam ke saath صلعم likha hua hai, halaa'nke poora durood o salam likhna chaahiye aur ye daawa ke Aap ﷺ ne kabhi raful yadain kiya aur kabhi nahi kiya. Bhi ghalat hai, kyou'nke tark e raful yadain ka koi suboot saheeh yaa hasan lizaatehi sanad se kahee'n bhi nahi hai. Dekhiye meri kitab Noor ul A'ainain Fee Mas-ala Raful Yadain.

Jhoot Number 31:

Saifi ne ahle hadees ke baare mein likha ke unke nazdeek: “*1. Rauza e athar ke paas salaam o salaam ka aqeeda shirk hai*”.⁴⁰¹

Arz hai ke ye sareeh jhoot aur bohtaan hai, jo ahle hadees par baandha gaya hai. Nez dekhiye yehi mazmoon faqra number 15.

³⁹⁵ Mukhtasar al Maznee: P1 aur meri kitab Deen Mein Taqleed Ka Mas-ala: P38

³⁹⁶ Qafela: V1 Shumara: 4 P50

³⁹⁷ Nuzhatul Khawaatir: V7 P266

³⁹⁸ Tajalliyaat e Safdar: V2 P592 aur yehi mazmoon faqra number 8

³⁹⁹ Qafela: V1 Shumara: 4 P54

⁴⁰⁰ P26

⁴⁰¹ Qafela: V1 Shumara: 4 P56

Jhoot Number 32:

Majooda daur ke ahle hadees ke baare mein Saifi Deobandi ne likha hai ke unke nazdeek: “4. Ek mutthi se zaed daadhi ke baal katwaane haraam hain”.⁴⁰²

Agar isse muraad tamaam ahle hadees hain, to Saifi ki ye ibaatat sareeh jhoot hai. Kyou’nke raaqim ul huroof ne elaaniya likha hai: “In asaar se maloom hota hai ke ek (1) musht se ziyaada daadhi kaatna aur rukhsaaro’n ke baal lena jaez hai, taaham behtar ye hai ke daadhi ko bilkul qai’nchi naa lagaai jae. Wallhu A’alam”.⁴⁰³

Agar baaz ahle hadees muraad hain to tamaam ahle hadees ke khilaf isey pesh karna ghalat hai.

Jhoot Number 33:

Muhammad Imran Safdar Deobandi ne ahle hadees par tohmat lagaate hue likha hai: “Ghair muqallideen ne apna saara zor furooi masaael mein sarf kar diya aur ...”.⁴⁰⁴

Arz hai ke hamare ustaz Mohtaram Shaikh Badiuddin ar Raashidi رحمه الله ne apni mashoor kitab “Tauheed e Khaalis” likhi. Kya ye furooi masaael par zor sarf kiya hai?

Is tarha ki kutub e aqeeda ke ta’aruf ke liye ek mufassil kitab ki zaroorat hai.

Jhoot Number 34:

Imam namaz ki takbeere’n oonchi kahe aur mukhtadi aahista, is mas-ale ke baare mein Ibne Khan Muhammad ne baghair kisi hawaale ke likha: “Maine kaha ke mas-ala fiqa hanafi ka hai”.⁴⁰⁵

Arz hai ke ye mas-ala saraahat ke saath Imam Abu Hanifa رحمه الله, Qazi Abu Yusuf, aur Ibne Farqad ash Shaibani se ba-sanad e saheeh saabit nahi hai. Lehaza ye kehna ke “Ye mas-ala fiqa hanafi ka hai” jhoot hai.

Tambeeh: Takbiraat ke silsila mein dekhiye Mahnaama Al Hadees, Hazro 6 P16-19

Jhoot Number 35 to 38:

Syenda Jabir bin Samrah رحمه الله se ek riwayat mein aaya hai ke Rasool Allah ﷺ ne farmaya: “Mujhe kya hai ke main tumhe’n sar-kash ghodo’n ki dumo’n ki tarha hath uthaate hue dekhta hoo’n? Namaz mein sukoo karo”.⁴⁰⁶

Ye hadees zikr karke ek (1) majhool deobandi (jo deobandi qafila ke idaare mein se hai) ne likha: “Is hadeese se Imam ul Aimmah al Mohaddis al Faqeehi Abu Hanifa deobandi 150h o Imam Sufiyan Soori deobandi 161h, Imam Ibne Abi Laila deobandi 148h aur Imam Mohaddis Faqeehi, Maalik bin Anas deobandi 179h ne tark e raful yadain par istedlal kiya. To agar jaahil tujhe nazar naa aae to ham kya kare’n”.⁴⁰⁷

Arz hai ke kazzab, majhool ne is ibaatat mein 4 ulama par jhoot bola hai. Lehaza ye Deobandi Jhoot Number 35-38 hai. Majhool ne koi hawaala pesh nahi kiya.

Iske bayan par tabsara darj e zail hai:

Awwal: Imam Abu Hanifa رحمه الله se hadees e mazkoor ko raful yadain ke khilaf pesh karna yaqeenan saabit nahi hai.

Duwwam: Imam Sufiyan Soori رحمه الله se hadees e mazkoor ko raful yadain ke khilaf pesh karna qata’an saabit nahi hai.

⁴⁰² Qafela: V1 Shumara: 4 P56

⁴⁰³ Mahnaama Al Hadees, Hazro: 27 P58

⁴⁰⁴ Qafela: V1 Shumara: 4 P57

⁴⁰⁵ Qafela: V1 Shumara: 4 P61

⁴⁰⁶ Muslim: V1 P181

⁴⁰⁷ Qafela: V3 Shumara: 1 P5

Suwam: Muhammad bin Abi Laila (faqeeh) se hadees e mazkoor ko raful yadain ke khilaf pesh karna kahee'n saabit nahi hai.

Cahhaarum: Imam Maalik رحمہ اللہ se hadees e mazkoor ko raful yadain ke khilaf pesh karna bilkul saabit nahi hai. Balke uske bar-aks ye saabit hai ke Imam Maalik رحمہ اللہ ruku se pehle aur baad waale raful yadain ke qaael o faae'el the. Dekhiye Sunan Tirmizi⁴⁰⁸, Tareekh e Damishq laa Ibne Asaakir⁴⁰⁹ aur meri kitab Noor ul A'ainain⁴¹⁰.

Jo shakhs Syedna Jabir bin Samrah رحمہ اللہ ki hadees ko raful yadain ke khilaf pesh karta hai. Allama Nawavi رحمہ اللہ ne uske فعل fe'l ko jahaalat e qabeeha kaha hai. Dekhiye Al Majmua'a Sharah al Mohzab.⁴¹¹

Imam Bukhari ne aise shakhs ka sakhti se radd kiya hai. Dekhiye Juz Raful Yadain (tehqeeqi).⁴¹²

Ibnul Mulqin ne isey intehaai buri jahaalat mein se qaraar diya hai.⁴¹³

Mahmood Hasan Deobandi ne kaha: *"Baaqi aznaab khail ki riwayat se jawab dena ba-roo e insaaf durust nahi. Kyou'nke wo salam ke baare mein hai..."*.⁴¹⁴

Muhammad Taqi Usmani Deobandi ne kaha: *"Lekin insaaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai..."*.⁴¹⁵

In tasrihaat ke bawajood majhool ne hadees e mazkoor ko raful yadain ke khilaf pesh kiya hai. Balke Imam Abu Hanifa رحمہ اللہ, Imam Sufiyan Soori رحمہ اللہ, Faqeeh Muhammad bin Abi Laila رحمہ اللہ aur Imam Maalik رحمہ اللہ par bohtan lagaa diya hai. Jiska jawab usey Allah Ta'ala ke darbaar mein dena padega. *In sha Allah*

Jhoot Number 39:

Abdul Ghaffar Deobandi ne mere baare mein likha: *"Aur aapne aapko Imam Zahabi رحمہ اللہ aur Imam Bukhari رحمہ اللہ khayal karta hai"*.⁴¹⁶

Ye Abdul Ghaffar ka mujh par bohot badaa jhoot, iftra aur bohtan hai. Kyou'nke main apne aapko naa Imam Zahabi رحمہ اللہ khayal karta hoo'n aur naa Imam Bukhari رحمہ اللہ samajhta hoo'n. Balke mere baare mein Dr. Khalid Zafarullah Hafizahullah ne *"Mohaqqiq e dauraa'n"* likh diya tha. Jis par maine naashir se ehtejaaj kiya aur isey Kitab Noor ul A'ainain se kharij kar diya. Puraana aur jaded edition is par gawah hain.

Jhoot Number 40:

Muhammad Rizwan Azeez Deobandi ne Dr. Masooduddin Usmani ke baare mein likha: *"Aur ghair muqallid ki fitna parwar kokh se janam lene waala Abul Fitan Masooduddin Usmani apni phamphleti "ye mazaar ye mele" P 10 par raqam taraz hai..."*.⁴¹⁷

Arz hai ke Dr. Usmani kabhi ahle hadees nahi tha, balke deobandiyo'n ke wafaaq ul madaaris Multan ka farigh ut tehseel aur Yusuf Bannori ka shagird tha. Jis par iski kitabe'n aur uske saathi gawah hain, lehaza Rizwan Azeez ne jhoot ka "lak"⁴¹⁸ tod diya hai.

⁴⁰⁸ Hazrat 256

⁴⁰⁹ 55/134 (Sanad Hasan)

⁴¹⁰ P177-179

⁴¹¹ V3 P403

⁴¹² P37

⁴¹³ Al Badar ul Muneer: V3 P385

⁴¹⁴ Al Ward ash Shazee: P63; Noor ul A'ainain: P298

⁴¹⁵ Dars e Tirmizi: V2 P36

⁴¹⁶ Qafela: V3 Shumara: 1 P44

⁴¹⁷ Qafela: V3 Shumara: 1 P55

⁴¹⁸ T: Laam Kaaf??

Jhoot Number 41:

Abdul Ghaffar ne likha: “Jabke Imam Bukhari رحمہ اللہ ka apna qaaeda ye hai ke jo raawi o riwayat isaalatu اصالة hai, wohi mataabea’atu متابعہ bhi hai aur jo raawi o riwayat mataabea’atu متابعہ hai, wohi اصالة bhi hai kama zikrehi”.⁴¹⁹

Arz hai ke Imam Bukhari رحمہ اللہ ka ye qaaeda Imam Bukhari رحمہ اللہ se saabit nahi hai. Lehaza Abdul Ghaffar ne Imam Bukhari رحمہ اللہ par jhoot bola hai.

Jhoot Number 42:

Muhammad Ansar Bajwah Deobandi ne likha: “Ghair Muqallideen ke baani Nawab Siddiq Khan...”.⁴²⁰

Iske muqable mein Ameen Okadwi ne likha hai ke: “Firqa ghair muqallideen ka baani Abdul Haq Banarasi hai”.⁴²¹

In do (2) ibaarato’n se maloom hua ke Ansar Bajwa ke nazdeek Okadwi kazzab tha aur Okadwi ke nazdeek Ansar Bajwa kazzab hai. Hamare nazdeek dono ne hi jhoot bola, kyou’nke Safarfarz Khan Safdar Deobandi ne Nawab Siddiq Hasan aur Maulana Abdul Haq رحمہ اللہ se sadiyo’n pehle faut ho jaane waale Ibne Hazam ko “Ghair Muqallid” likha hai.⁴²²

Jhoot Number 43:

Allah Datta Bahawalpuri ne Malfuzaat e Okadwi mein likha hai: “Ye ek (1) musallama aur tareekhi haqeeqat hai ke pak o hind mein angrez ke daur e hukumat se pehle ghair muqallideen ka wujood naa tha...”.⁴²³

Ye malfooz sareeh jhoot hai, kyou’nke agrez daur e hukumat se pehle Hindustan mein taqleed naa karne waale log maujood the. Masalan Fakharuddin Zaraadi deobandi 748h ne kaha:

والأمر بالسؤال من غير تعيين يدل على أن اختيار المذهب المعين بدعة.

“Baghair ta’ayyun ke mas-ala poochne ka hukum is par dalaalat karta hai ke mutaiyyan mazhab ko ikhteyar karna bidat hai”.⁴²⁴

Master Ameen Okadwi ne Maulana Muhammad Hayat Sindhi رحمہ اللہ ke baare mein likha: “... Maulwi Muhammad Hayat se pehle Sindh mein Maulwi Abdullah Ghaznawi se pehle Amritsar mein. Miya’n Nazeer Hussain se pehle Delhi mein. Maulana Meer Ibrahim Sialkoti se pehle paak o hind mein koi ghair muqallid maujood naa tha”.⁴²⁵

Maulana Muhammad Hayad رحمہ اللہ 1163h mein faut hue. Dekhiye⁴²⁶ Ye 1749-1750CE ka daur tha.⁴²⁷

Is daur mein Hindustan par mughlo’n ki hukumat thi aur angrezon’ ka qabza nahi hua tha. Maloom hua ke Okadwi ke apne eteraf ke mutabiq angrezon’ ke daur se pehle barre-sagheer mein Ahle Hadees maujood the.

Jhoot Number 44:

Noor Muhammad Qadri Tonswi Deobandi ne likha: “Aimma Mujtahideen aur unke paerukaar farmate hain ke ek (1) aam musulman jo itni salahiyat nahi rakhta, ba-raah e raast bazariye ijtehaad kitab o sunnat se masael ka

⁴¹⁹ Qafela: V2 Shumara: 2 P45

⁴²⁰ Qafela: V2 Shumara: 2 P49

⁴²¹ Tajalliyyat e Safdar: V3 P633

⁴²² Al Kalaam ul Mufeed: P80; Mahnaama Al Hadees, Hazro: 57

P29

⁴²³ Qafela: V2 Shumara: 2 P59

⁴²⁴ Nuzhatul Khawaatir: V2 P108 ت181

⁴²⁵ Tajalliyyat e Safdar: V5 P355

⁴²⁶ Tajalliyyat e Safdar: V2 P238

⁴²⁷ Taqweem Tareekhi: P291

istembaat kar sakey. Uske liye kisi mujtahid ki taqleed aur pariwee zaroori hai ke wo apne imam mujtahid ki rehnumaai mein quran o hadees par asaani se amal kar sakey”.⁴²⁸

Tonsiwi mazkooor ne apne mazkooora baayan mein aimma arba par jhoot bola hai. Kyou’nke Aimma Arba mein se kisi ek (1) imam se bhi ye saabit nahi ke , isne ye kaha ho: “Aami par mujtahid ki taqleed aur pariwee zaroori hai”. Balke uske bar-aks Imam Shafai رحمہ اللہ ne apni aur doosro’n ki taqleed se mana kiya.⁴²⁹

Imam Shafai رحمہ اللہ ne farmaya: *ولا تقلدوني* “Aur meri taqleed naa karo”.⁴³⁰

Jhoot Number 45:

Noor Muhammad Qadri Tonswi ne likha: “Lekin a’sr e haazir ke ghair muqallideen is zameen waali qabar ki jaza o saza mein shirkat ke qaael nahi hain. Naa hi a’adaah e rooh aur talluq ke qaael hain. Aur naa hi duniya waale jasad ke jaza o saza mein shirkat ke qaael hain. Balke ye log rooh ke liye ek aur jasad tajweez karte hain aur...”⁴³¹

Is bayan e mazkooora mein Tonswi ne bohot se jhoot bole hain. Masalan ye ke “Ahle Hadees qabar mein a’adaah e rooh ke qaael nahi hain”. Halaa’nke ahle hadees ke nazdeek a’adaah e rooh saabit hai aur a’adaah e rooh waali hadees Saheeh yaa Hasan lizaatehi hai.⁴³²

Tonswi ke deegar akazeeb ke radd ke liye dekhiye Al Hadees.⁴³³

Jhoot Number 46:

Noor Muhammad Tonswi ne likha: “Aimma Arba aur unke muqallideen ka ye aqeeda hai ke wafat ke baad Nabi e Kareem ﷺ ke jasad e athar ko barzakh (Qabar Shareef) mein ba-talluq rooh hayat haasil hai aur is hayat ki wajah se roza e aqdas par hazir hone waalo’n ka Aap ﷺ salat o salam sunte hain aur jawab marhammat farmate hain...”⁴³⁴

Arz hai ke aimma arba mein se kisi ek se bhi ye aqeeda baa-sanad e saheeh saabit nahi hai ke Nabi e Kareem ﷺ apni qabar par haazir hone waalo’n ka salat o salam sunte hain. Lehaza Tonswi ne ibaaarat e mazkooora mein jhoot bola hai, balke is ibaaarat mein aur jhoot bhi hain.

Jhoot Number 47:

Tonswi ne likha: “Aimma Arba aur unke muqallideen ke nazdeek Huzoor e Akram ﷺ ki mazar e aqdas ki ziyaarat ke waqt Aap ﷺ se isteshfa (shafaa-at ki darkhwast karna) jaaez hai. Kyou...”⁴³⁵

Arz hai ke Aimma Arba (Imam Maalik, Shafai, Ahmad aur Abu Hanifa رحمہم اللہ) se ye saabit nahi ke Aap ﷺ ki qabar ki ziyarat ke waqt aapse shafaa-at ki darkhwast karna jaaez hai. Lehaza Tonswi ne ek hi saans mein 4 imamo’n par jhoot bola hai.

Tambeeh: Imam Maalik رحمہ اللہ se bhi istehsfa indal qabr ba-sanad saheeh saabit nahi hai. Dekhiye Shaikh ul Islam Ibne Taimiyya ki kitab Qaaeda Jaleelah Fit Tawassul wal Waseela.⁴³⁶

⁴²⁸ Qafela: V2 Shumara: 3 P12

⁴²⁹ Mukhtasar Al Maznee: P1 aur yehi mazmoon faqra: 28

⁴³⁰ Adaab as Shaafai o Manaagabah laa Ibne Abi Haatim: P51 (Sanad Hasan); Deen Mein Taqleed Ka Mas-ala: P38

⁴³¹ Qafela: V2 Shumara: 3 P12

⁴³² Mahnaama Al Hadees, Hazro: 14 P29

⁴³³ 14 P21-32; 18 P43-45

⁴³⁴ Qafela: V2 Shumara: 3 P12

⁴³⁵ Qafela: V2 Shumara: 3 P13

⁴³⁶ P66 & 67; Urdu: P119-120

Jhoot Number 48:

Tonswi ne likha: “*Aimma Arba ﷺ ke nazdeek tawassul bil ambiya was saleheen jaez o saabit hai*”.⁴³⁷

Arz hai ke Aimma Arba ﷺ mein se kisi ek imam se bhi Ambiya aur Saleheen ki wafaat ke baad unke tawassul (wasila pakadne) ka jawaz saabit nahi hai. Lehaza Tonswi ne Aimma Arba par jhoot bola hai. Agar Tonswi ko apne jhoot aur iftra se inkaar hai to is par ye zaroori hai ke ba-sanad e saheeh aimma arba mein se har imam se tawassul bil amwaat ka aqeeda saraahatan saabit kare.!

Jhoot Number 49:

Syedna Jabir bin Abdullah Ansar ؓ se marwi ek riwayat mein aaya hai ke Nabi ﷺ ramzan mein ek (1) raat baahar tashreef laae to logo’n ko 24 rakat aur 3 witr padhaae.⁴³⁸

Is hadees ko naqal karte hue *أربعة وعشرين ركعة* mein se Abdul Ghaffar Deobandi ne *أربعة* (4) ka lafz kaat diya aur darj e zail tarjuma likha: “*Yaane 1 raat ramzan mein 40 rakat taraweeh padhai (Tareekh Jarjaan lil Suhaimi: P142 taba’a Beirut)*”.⁴³⁹

Chaubees (24) rakat ko Abdul Ghaffar ne bees (20) rakat karke Tareekh Jarjan par jhoot bola hai.

Tambeeh: Riwayat e mazkoora ki sanad Muhammad bin Hameed ar Raazi, Umar bin Haroon, Ibrahim bin Al Hanaaz (?) aur Abdur Rahman ki wajah se sakht baatil o mardood hai. Balke uske raawi Muhammad bin Hameed ar Raazi ke baare mein Haafiz Zahoor Ahmad al Hussaini (Hazrawi Deobandi Hayaati) ne elaaniya likha hai ke “*Qiyaam ul Lail waghaira mein is riwayat ko Yaqoob Qummi se naqal karne waala Muhammad bin Hameed ar Raazi bhi aimma rijaal ke nazdeek nihayat zaeeef, kazzab aur matrook raawi hai*”.⁴⁴⁰

Ye wohi Zahoor Ahmad hai, jiski ek (1) kitab par Abul Hasan Deobandi ne tabsara likh kar badi taareef ki hai.⁴⁴¹

Deobandiyo’n ka ye ajeeb o ghareeb usool hai, ke agar ek (1) raawi unki marzi ki sanad mein ajaae to iski tauseeq karte hain aur hasan darje ka raawi qaraar dete hain. Jaise ke Abdul Ghaffar ne yaha’n harkat ki hai aur agar wohi raawi marzi ke kihlaf waali hadees mein ajaae to isey kazzab aur matrook likh dete hain. Jaisa ke Zahoor Ahmad ki tehreer se zaahir hai. Bataae’n ke ye do (2) paemaane kyou’n rakhe hue hain? Kya Syedna Shuaib ؓ ki qaul ke anjam se be-khabar hain?!

Jhoot Number 50:

Allah Datta Bahawalpuri Deobandi ne Malfuzaat e Okadwi mein likha: “*Irshad farmaya ke Bukhari Shareef mein raful yadain ka sirf itna suboot hai, jitna khade hokar peshab karne ka (kyou’nke baith kar peshab karne ki koi riwayat maujood nahi) agar hai to wo bhi sirf shafaiyyo’n kar raful yadain ka suboot hai. Ghair Muqallideen ki raful yadain ka nahi. Kyou’nke 10 jagah ki riwayat maujood nahi hai*”.⁴⁴²

Ibaarat e mazkoor mein Okadwi aur Allah Datta ne kai jhoot bole hain, masalan:

Awwal: Saheeh Bukhari mein raful yadain ki riwayat 2 sahabiyyo’n se hai aur khade hokar peshab karne ki sirf 1 sahabi se. Lehaza “*Sirf itna suboot hai*” kehna jhoot hai.

⁴³⁷ Qafela: V2 Shumara: 3 P13

⁴³⁸ Tareekh e Jarjaan : O317 H556 (old edition); P142 (new edition)

⁴³⁹ Qafela: V2 Shumara: 3 P31

⁴⁴⁰ Rakat e Taraweeh Ek Tehqeeqi Jaaeza: P237 (Jan 2007 edition)

⁴⁴¹ Qafela: V3 Shumara: 1 P60-61

⁴⁴² Qafela: V2 Shumara: 3 P35

Duwwam: Saheeh Bukhari mein raful yadain ki dono marfoo hadeeso'n (jin mein Rasool Allah ﷺ ka amal e mubaarak raful yadain hai) ke saath dono sahabiyyo'n ka amal bhi mazkoor hai. Jabke khade hokar peshab karne ke baare mein sirf marfoo hadees hai aur sahabi ka amal nahi.

Suwwam: Saheeh Bukhari mein baith kar qazaa e haajat karne wali hadees hai.⁴⁴³

Syedna Abdullah bin Umar رضي الله عنه ne farmaya: *فرأيت رسول الله صلى الله عليه وسلم قاعدًا على لبنتين مستقبل بيت المقدس*

“Pas maine Rasool Allah ﷺ ko dekha, aap baitul muqaddas ki taraf rukh kiye hue 2 ee'nto'n par baithe hue the”.

Is hadees ka tarjuma Abud Daaem Jalaali Deobandi ne darj e zail alfaaz mein kiya hai: *“... aur maine Rasool Allah ﷺ ko baitul muqaddas ki taraf mu'n kiye 2 ee'nto'n par baithe hue dekha”.*⁴⁴⁴

Hadees e mazkoor se saabit hua ke Rasool Allah ﷺ baith kar qaza e haajat farma rahe the aur ye aam logo'n ko bhi maloom hai ke peshab aur paa-khaana dono qazaa e haajat mein se hain.

Tambeeh: Master Ameen Okadwi ke hawaashi ke saath Saheeh Bukhari ka jo tarjuma chapaa hai, isme قاعدًا (baithe hue) ka tarjuma udaa diya gaya hai.⁴⁴⁵

Allah hi jaanta hai, ke ye kiski harkat hai? Mutarjim ki, yaa mahshi ki? Yaa.....?

Qaraeen e Ikram! Is mazmoon mein hayati deobandiyo'n ke Maulana Ilyas Ghumman ke risaala *“Qafila e Haq”* jo-ke asal mein *Qafila e Baatil* hai se pachaas 50 jhoot ba-hawaala ma'a radd pesh kar diye hain. Taa-ke aam musalman bhi un logo'n ke fitne se bach jaae'n.

In logo'n ke jhoot, akazeer aur iftra-aat aur bhi bohot hain. Magar mashte az kharuwaare ke taur par ahle insaaf ke liye yehi namoone kaafi hain. Aur ahle zind o enaad ke liye hazaaro hawaale bhi bekaar hain.

وما علينا إلا البلاغ

Zubair Ali

Feb 4th, 2009

⁴⁴³ Saheeh Bukhari: Kitab ul Wazu at Tabaruz Fil Buyoot: H149;
Darsi nuskha: V1 P27

⁴⁴⁴ V1 P177 H148 (Al Maktabatul Arabiyya, Iqbal Town, Lahore)

⁴⁴⁵ V1 P131-132 H149 (Maktaba Madaniya, Urdu Bazar, Lahore)

Ismail Jhangwee Ke Pandra (15) Jhoot

Kuch log ahle hadees ke khilaf din-raat propaganda karte aur faroogh e akazeeb mein masroof rehte hain. Jin mein se Abu Bilal Muhammad Ismail Jhangwi Deobandi bhi hain. Is mukhtasar mazmoon mein Jhangwi e mazkoor ki kitab “Tohfa e Ahle Hadees” Hissa Awwal se 15 jhoot aur inka radd o tabsara ke unwan se ba-hawaala pesh e khidmat hai.

Jhoot Number 1:

Ismail Jhangwi Sahab Likhte hain: “Baith kar peshab karna Bukhari mein nahi”.⁴⁴⁶

Tabsara: Syenda Abdullah bin Umar رضي الله عنه ne farmaya: *فرأيت رسول الله صلى الله عليه وسلم قاعدًا على لبنتين مستقبل بيت المقدس*

“Pas maine Rasool Allah ﷺ ko dekha, aap baitul muqaddas ki taraf rukh kiye hue 2 ee’nto’n par baithe hue the”.⁴⁴⁷

Tambeeh 1: Agar koi ye kahe ke “Qaza e haajat mein sirf badaa peshab hi hota hai, chota peshab nahi hota”. To ye qaul bila-daleel aur mardood hai.

Tambeeh 2: Ahle Hadees ke nazdeek saheeh o hasan lizaatehi hadees hujjat aur meyaar e haq hai. Chaahe Saheeh Bukhari mein ho yaa Saheeh Muslim mein yaa hadees ki kisi bhi motabar o mustanad kitab mein. Ahle Hadees ka qata’an ye daawa nahi hai ke sirf Saheeh Bukhari o Muslim ki ahadees hi hujjat hain.

Syeda Ayesha رضي الله عنها ki bayan karda ek (1) hadees ka khulaasa ye hai ke “Nabi ﷺ khade hokar peshab nahi karte the”.⁴⁴⁸

Ek riwayat mein Nabi ﷺ ne khade hokar peshab karne se ishaaratan mana farmaya.⁴⁴⁹ Maloom hua ke peshab baith kar hi karna chaahiye aur khade hokar peshab karna mansookh hai yaa haalat e uzar mein jawaz par mahmool hai.

Jhoot Number 2 & 3:

Ismail Jhangwi Sahab likhte hain: “Nabi e Kareem ﷺ to nangey sar aadmi ke salam ka jawab tak nahi dete (Mishkat)”.⁴⁵⁰

Tabsara: Ye bilkul jhoot aur darogh be-farogh hai. Isme Nabi e Kareem ﷺ aur Saaheb e Mishkat, dono par jhoot bola gaya hai. Mishkat mein is tarha ki koi hadees nahi hai.

Jhoot Number 4:

Ahle Hadees aur Ahle Sunnat ke baare mein Ismail Jhangwi Sahab likhte hain: “Pyare, inko ek (1) nahi kiya jaa sakta hai. In do (2) ke darmiyan baeed al mashriqain hai. Nabi e Kareem ﷺ ne hamara naam Ahle Sunnat wal Jamat rakha hai, Ahle Hadees nahi rakha”.⁴⁵¹

Tabsara: Ahle Hadees aur Ahle Sunnat ko ilaaheda ilaaheda aur ba’ad al mashriqain qaraar dena bhi jhoot hai aur ye to bohot badaa jhoot hai ke Nabi e Kareem ﷺ ne deobandiyo’n ka naam Ahel Sunnat wal Jamat rakha hai.

Tambeeh: Abdul Haq Haqqani (taqleedi) likhte hain: “Aur ahle sunnat Shafai, Hambali, Maliki, Hanafi hain aur Ahle Hadees bhi unhi mein dakhil hain”.⁴⁵²

⁴⁴⁶ Tohfa e Ahle Hadees: P4 & P10

⁴⁴⁷ Saheeh Bukhari: V1 P27 H149; Irshad ul Qaari lil Qastalaani: V1 P238

⁴⁴⁸ Sunan Kubra lil Bayhaqi: V1 P102 (Sanad Hasan)

⁴⁴⁹ Kashf ul Astaar: V1 P266 H547 (sanad hasan)

⁴⁵⁰ Tohfa e Ahle Hadees: P13

⁴⁵¹ Tohfa e Ahle Hadees: P50

⁴⁵² Aqaaed ul Islam: P3

Ye kitab Muhammad Qasim Nanotwi ki mutalea shuda aur pasandeeda hai.⁴⁵³

Muhammad Kifayatullah Dehelwi Deobandi likhte hain: “*Haa’n ahle hadees musalman hain aur ahle sunnat wal jamat mein dakhil hain. Unse shadi biyah ka maamla karna durust hai. Mahez tark e taqleed se islam mein farq nahi padta aur naa ahle sunnat wal jamat se taarik e taqleed baahar hota hai. faqat*”.⁴⁵⁴

Jhoot Number 5:

Ismail Jhangwi Sahab likhte hain: “*Ahle Sunnat qabar mein azaab o sawab ke qaael hain, jabke maujooda ghair muqallid ahle hadees iske qaael nahi hain*”.⁴⁵⁵

Tabsara: Ham aur hamare tamaam asaateza qabar mein azab o raahat ke qaael hain. Masalan hamare ustad Shaikh Abu Muhammad Badiuddin Shah ar Raashidi as Sindhi راجہ نے munkireen e azab e qabar ke radd mein ek kitab *Al Qaza wal Jaza Bi Amrillah Mataa Yashaa* likhi hai. Jisme wo farmate hain: “*Aur azaab e qabar ka inkaar karna dayanatdaari ke khilaf hai*”.⁴⁵⁶

Hamare ek (1) qaabile ehteram dost Dr. Abu Jabir Abdullah Damanwi hafizahullah to munkireen e azab e qabar ke khilaf be-niyam talwar aur is fan ke imam hain. Mere inhtehai mohtaram ustad Haafiz Abdul Hameed Azhar hafizahullah ne is mas-ala par kitab likhi hai aur munkireen e azab e qabar ka zabardast radd kiya hai. Is mas-ala par raaqim ul huroof ki kitab “*Tehqeeq o Tarjuma Azaab al Qabr lil Bayhaqi*” abhi tak ghair matbu hai.

Jhoot Number 6:

Ismail Jhangwi Sahab likhte hain: “*Ahle Sunnat, Huzoor ﷺ ke roza ki ziyarat ko sawab samajhte hain. Jabke ghair muqallid ahle hadees isey haraam kehte hain*”.⁴⁵⁷

Tabsara: Ye bilkul kaala jhoot hai. Ahle Hadees ke nazdeek to Nabi e Kareem ﷺ ki qabar ki ziyarat Nabi ﷺ se mohabbat ki alaamat hai. Balke Rasool Allah ﷺ ne qabro’n ki ziyarat ka hukum diya hai, kyou’nke ye aakhirat ki yaad ka zariye hai.⁴⁵⁸

Tambeeh: Kisi khaas qabar ki ziyaarat ke liye door se safar karne ke baare mein ulama e ikram ka ikhtelaf hai. Shaikh ul Islam Ibne Taimiyya aur Ahle Hadees ulama ke nazdeek raajeh yehi hai ke Masjid e Nabawi ﷺ ki niyyat se safar kiya jaae aur baad mein Nabi e Kareem ﷺ ki qabar yaa hujrey ki ziyaarat ki jaae. *Walillahil Hamd*.

Jhoot Number 7:

Ismail Jhangwi Sahab likhte hain: “*Ahle Sunnat 20 taraweesh se kam ke qaael nahi*”.⁴⁵⁹

Tabsara: Qazi Abu Bakar bin Al Arabi al Maaliki (d 543h) farmate hain: “*Aur saheeh ye hai ke 11 rakat padhni chaahiye*”.⁴⁶⁰

Kya Qazi Sahab ahle sunnat se kharij the?

Allama Qurtubi (d 656h) likhte hain: “*Aur kaseer ulama ye kehte hain ke 11 rakat hain*”.⁴⁶¹

⁴⁵³ Aqaaed ul Islam: P264

⁴⁵⁴ Kifayatul Mufti: V1 P325 Jawab # 370

⁴⁵⁵ Tohfa e Ahle Hadees: P 53

⁴⁵⁶ P4

⁴⁵⁷ Tohfa e Ahle Hadees: P54

⁴⁵⁸ Saheeh Muslim: 977; Tirmizi: 1054

⁴⁵⁹ Tohfa e Ahle Hadees: P54

⁴⁶⁰ A’aarzatul Ahwazi: V4 P19 H806; Ta’adaad e rakat e Qiaym e Ramzan Ka Tehqeeqi Jaaeza: P86

⁴⁶¹ Al Mufham Min Talkhees Kitab Muslim: V2 P390; Ta’adaad Rakat Qiyaam e Ramzan: P86

Imam Shafai رحمہ اللہ ne farmaya: “Agar rakat kam aur qiyaam lamba ho to behtar hai aur mujhe ziyaada pasand hai”.⁴⁶²

Kya ye sab ahle sunnat se kharij the?

Jhoot Number 8:

Ismail Jhangwi Sahab likhte hain: “Ahle Sunnat mein quran shareef ko dekhkar padhna najaaez samajhte hain”.⁴⁶³

Tabbara: Syeda Ayesha رضی اللہ عنہا ke ghulam (ramzan mein) quran e majeed dekh kar imamaamat karate the.⁴⁶⁴

Mashoor taabai Muhammad bin Sireen رحمہ اللہ ke nazdeek quran e majeed dekh kar imamat karne mein koi harj nahi hai.⁴⁶⁵

Taabaiya Ayesha bint Talha bin Obaidullah at Taimiya رضی اللہ عنہا apne ghulam yaa kisi shakhs ko hukum detee’n, wo unhe’n mushab (quran) dekh kar namaz padhaata tha.⁴⁶⁶

Hakam bin Utaiba رحمہ اللہ ne quran dekh kar namaz padhane ki ijaazat di.⁴⁶⁷

Hasan Basri رحمہ اللہ bhi ise jaaez samajhte the.⁴⁶⁸

Syedna Anas رضی اللہ عنہ ka ghulam mushaf hath mein padke hue quran dekh kar luqma deta tha.⁴⁶⁹

Imam Muhammad bin Sireen namaz padhte aur unke qareeb hi mushaf hota tha, jab unhe’n kisi (ayat mein taraddud hota to mushaf dekh liya karte the).⁴⁷⁰

Imam Ibne Shihab Zohri رحمہ اللہ se poocha gaya ke “Quran e Majeed dekh kar namaz padhai jaa sakti hai?” To unho’n ne farmaya: “Ji haa’n, jab se islam hai, ye log kar rahe hain”.⁴⁷¹

Yahya bin Saeed al Ansari رحمہ اللہ ne farmaya: “Main ramzan mein quran dekh kar qiraa-at karne mein koi harj nahi samajhta”.⁴⁷²

Imam Abu Hanifa رحمہ اللہ ke mashoor ustad Imam Ataa bin Abi Rabah al Makkai at Taabai رحمہ اللہ namaz mein quran dekh kar qiraa-at karne mein koi harj nahi samajhte the.⁴⁷³

Kya khayal hai? Ye Sahaba Ikram رضی اللہ عنہم o taabaeen o salaf e saleheen رضی اللہ عنہم ahle sunnat se kharij the? Jo shakhs unhe’n ahle sunnat se kharij samajhta hai, wo ba-zaat e khud ahle sunnat se kharij aur gumrah hai.

Tambeeh: Baaz ulama masalan Hammad aur Qataada waghairahuma mushab dekh kar quran padhna naapasand karte yaa makrooh samajhte the.⁴⁷⁴

Ye qaul is par mahmool hai ke saheeh ul aqeeda hafiz hone ke bawajood jaan boojh kar quran dekh kar namaz mein qiraa-at ki jaae. Doosre ye ke sahaba رضی اللہ عنہم aur kubaar taabaeen رضی اللہ عنہم ke muqable mein in aqwaal ki kya haisiyat hai?

⁴⁶² Mukhtasar Qiyaam ul Lail lil Maroozi: P202-203; Ta’adaad Rakat Qiyaam e Ramzan: P85

⁴⁶³ Tohfa e Ahle Hadees: P54

⁴⁶⁴ Musannaf Ibne Abi Shaiba: V2 P338 H7215 (Sanad Saheeh); Saheeh Bukhari: qabl Hazrat 660

⁴⁶⁵ Musannaf Ibne Abi Shaiba: H7214 (Sanad Saheeh)

⁴⁶⁶ Musannaf Ibne Abi Shaiba: H7217 (Sanad Saheeh)

⁴⁶⁷ Musannaf Ibne Abi Shaiba: H7218 (Sanad Saheeh)

⁴⁶⁸ Musannaf Ibne Abi Shaiba: H7219 (Sanad Saheeh)

⁴⁶⁹ Musannaf Ibne Abi Shaiba: H7222 (Sanad Hasan)

⁴⁷⁰ Musannaf Abdur Razzaq: V2 P420 H3931 (Sanad Saheeh)

⁴⁷¹ Al Msaahif laa Ibne Abi Dawood: P222 (Sanad Hasan)

⁴⁷² Al Masaahaf: P222

و عنده: معاوية بن صالح بن يحيى بن سعيد الأنصاري والصواب: معاوية بن صالح بن يحيى بن سعيد الأنصاري و سنده حسن

⁴⁷³ Al Mushaf laa Ibne Abi Dawood: P222 (sanad hasan) Rabaah bin Abi Maarroof hasan ul hadees o siqa al jamhoor o baaqi sanad Saheeh

⁴⁷⁴ Ibne Abi Shaiba: H7230 (sanad saheeh)

Jhoot Number 9:

Ismail Jhangwi Sahab kehte hain: “Ahle Sunnat maghrib ki azan ke baad nafil nahi padhte”.⁴⁷⁵

Tabsara: Syedna Anas bin Maalik رضي الله عنه ne farmaya:

وَكُنَّا نَصَلِّي عَلَىٰ عَهْدِ رَسُولِ أَبِيهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ صَلَاةِ الْمَغْرِبِ.

“Aur ham Rasool Allah ﷺ ke zamane mein ghurub e aftaab ke baad namaz e maghrib se pehle 2 rakat padhte the”.⁴⁷⁶

Maloom hua ke Syedna Anas رضي الله عنه aur Sahaba Ikram رضي الله عنهم namaz e maghrib ki azan ke baad w rakat padhte the. Ek (1) riwayat mein aaya hai ke Syedna Anas رضي الله عنه ne farmaya: “Maine Nabi ﷺ ke kubaar (bade) sahaba رضي الله عنهم ko maghrib ke waqt (2 rakat ke liye) sutoono’n ki taraf jaldi jaldi jaate hue dekha hai”.⁴⁷⁷

Jaleel ul qadar kubaar taabaeen رضي الله عنهم mein se Syedna Abu Tameem Abdullah bin Maalik al Habshani رضي الله عنه namaz e maghrib se pehle 2 rakat padhte the aur Syedna Uqba bin Amir رضي الله عنه ne farmaya: “Ham Nabi ﷺ ke zamane mein aisa karte the”.⁴⁷⁸

Yaad rahe ke ye rakat farz o wajib nahi hain, unhe’n chod dena bhi jaaez hai. Lekin padhna behtar hai.

(Abdur Rahman) bin Abi Laila رضي الله عنه maghrib (ki namaz) se pehle 2 rakat padhte the.⁴⁷⁹

Kya ye sahaba رضي الله عنهم o taabaeen رضي الله عنهم ahle sunnat nahi the?

Jhoot Number 10:

“Jabke ghair muqallideen ke yaha’n fateha quran mein nahi”.⁴⁸⁰

Tabsara: معاذ الله، نستغفر الله، أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ Tamaam ahle hadees ulama ke nazdeek surah fateha quran mein se hai. Nabi e Kareem ﷺ ne farmaya:

فَلَا تَقْرَؤُوا بَشَيْءٍ مِنَ الْقُرْآنِ إِذَا جَهِرْتُمْ إِلَّا بِأَمِّ الْقُرْآنِ.

“Jab jehri namaz padh raha hota hoo’n to quran mein se surah fateha ke siwa kuch bhi naa padho”.⁴⁸¹

Kis ahle hadees aalim ne kaha hai ke surah fateha quran mein se nahi hai? Hawaala pesh kare’n warna jhooto’n par Allah ki laanat hai.

⁴⁷⁵ Tohfa Ahle Hadees: P55

⁴⁷⁶ Muslim: 302/836

⁴⁷⁷ Bukhari: 503; Sunan Kubra lil Bayhaqi: V2 P476 aur Sufiyan soori ne samaa-at ki tasreeh kardi

⁴⁷⁸ Bukhari: 1184

⁴⁷⁹ Musannaf Ibne Abi Shaiba: V2 P356 H7380 (sanad saheeh)

⁴⁸⁰ Tohfa Ahle Hadees: P55

⁴⁸¹ Abu Dawood: 824 (sanad saheeh)

نافع بن محمود ثقة وثقة الجمهور و مكحول لم ينفرد به تابعه حرام بن حكيم والحمد لله.

Jhoot Number 11:

Ismail Jhangwi Sahab likhte hain: “Ahle sunnat ke yaha’n witr 3 hain, jabke ghair muqallideen ahle hadees ke nazdeek witr ek hai”.⁴⁸²

Tabsara: Ek (1) witr ke baare mein itni riwayaat hain ke is mukhtasar mazmoon mein inka jamaa karna intehai mushkil hai. Fil-haal chand riwayaat pesh e khidmat hain:

Nabi ﷺ ne ek (1) witr padha.⁴⁸³

Syedna Usman ؓ ek (1) witr padhte aur isey apna witr kehte the.⁴⁸⁴

Syedna Sa’ad bin Abi Waqaas ؓ ne ek (1) witr padha.⁴⁸⁵

Syedna Moawiya bin Abi Sufiyan ؓ ne isha ke baad ek (1) witr padha.⁴⁸⁶

Syedna Abu Ayyub ؓ ne farmaya: “Jo shakhs 3 witr padhna chahta hai to 3 padhle aur jo shakhs ek (1) witr padhna chahta hai to wo 1 witr padhle”.⁴⁸⁷

Syedna Ibne Umar ؓ ne ek (1) witr padha.⁴⁸⁸

Imam Ataa bin Abi Rabaah farmate the ke agar chahte ho to ek (1) witr padhlo.⁴⁸⁹

Aal e Sa’ad aur Aal e Abdullah bin Umar ek (1) witr padhte the.⁴⁹⁰ Tafseel ke liye Maulana Abu Umar Abdul Aziz an Nooristani hafizahullah ki azeem ush shaan kitab

الدليل الواضح على أن الإيتار بركة واحدة مستقلة شرعة الرسول الناصح صلى الله عليه وسلم.⁴⁹¹

mulaaheza farmae’n.

In asaar ke bawajood ye raag aalaapna ke ahle sunnat (sirf) 3 witr padhte hain (aur ek (1) witr nahi padhte) bilkul ghalat hai. Khaleel Ahmad Saharanpuri Ambethwi Deobandi likhte hain: “Witr ki ek (1) rakat ahadees e sihaah mein maujood hai aur Abdullah bin Umar aur Ibne Abbas waghairahuma sahaba ؓ iske muqar aur Maalik o Shafai o Ahmad ؓ ka wo mazhab phir is par ta’an karna muallif ka in sab par ta’an hai. Kaho, ab imaan ka kya thikaana alkha”.⁴⁹²

Jhoot Number 12:

Ismail Jhangwi Sahab likhte hain: “Imam Sahab ne 55 hajj kiye hain”.⁴⁹³

Tabsara: Jhangwi sahab aur unki saari party waale mil kar bhi ba-sanad e saheeh Imam Abu Hanifa ؓ se 50-55 hajj adaa karne ka suboot kabhi pesh nahi kar sakte.

⁴⁸² Tohfa Ahle Hadees: P56

⁴⁸³ Daraqutni: V2 P34 H1656 (sanad saheeh); Asaar as Sunan lin Nemwi: 597 (sanad saheeh)

⁴⁸⁴ Daraqutni: 1657 (sanad Hasan); Asaar as Sunan: 604 (nemwi ne kaha sanad hasan)

⁴⁸⁵ Bukhari: 6356

⁴⁸⁶ Bukhari: 3764-3765

⁴⁸⁷ Nisai: V3 P239 H1713 (sanad saheeh)

⁴⁸⁸ Sunan Kubra lil Bayhaqi: V3 P27 (sanad saheeh); Musannaf Ibne Abi Shaiba: V2 P292 H6806 (sanad saheeh)

⁴⁸⁹ Musannaf Ibne Abi Shaiba: 6811 (sanad saheeh) Abu Usama tadlees se baree hain.

⁴⁹⁰ Musannaf Ibne Abi Shaiba: 6812 (sanad saheeh)

⁴⁹¹ P1-291

⁴⁹² Baraheen e Qaate’a: P7

⁴⁹³ Tohfa Ahle Hadees: P59

Jhoot Number 13:

Ismail Jhangwi Sahab likhte hain: “*Sahaba Ikram* عليه السلام mein jaakar namaze’n padhi hain”.⁴⁹⁴

Tabsara: Ye kehna ke Imam Abu Hanifa رحمته الله ne Sahaba Ikram عليه السلام mein jaakar unke saath namaze’n padhi hain, saheeh yaa hasan sanad se qata’an saabit nahi hai. Balke Imam Abu Hanifa رحمته الله ka kisi ek (1) sahabi ke didaar se Musharraf hona bhi qata’an saabit nahi hai. Fil haal 2 daleele’n pesh e khidmat hain:

Awwal: Imam Abu Hanifa رحمته الله ne farmaya: *ما رأيت أفضل من عطاء* “*Maine Ataa bin (abi Rabah) se ziyada afzal koi nahi dekha*”.⁴⁹⁵

Imam Sahab ka doosra qaul hai ke maine Jabir al Jofi se ziyaada jhoota aur Ataa bin Abi Rabaah se ziyada afzal koi nahi dekha.⁴⁹⁶

Imam Sahab ke is qaul se saabit hua ke unho’n ne ba-shamool Syedna Anas رضي الله عنه kisi sahabi ko nahi dekha tha, warna ye kabhi naa kehte ke maine Ataa se ziyaada afzal koi nahi dekha.

Duwwam: Imam Abu Hanifa رحمته الله ke do (2) shagirdo’n (jamhoor mohaddiseen ke nazdeek majrooh) Qazi Abu Yusuf aur Muhammad bin al Hasan ash Shaibani ne apni kisi kitab mein Imam Abu Hanifa رحمته الله ki taabaiyyat ka suboot pesh nahi kiya.

Mohaddis e kabeer Imam Ali bin Umar ad Daraqutni رحمته الله farmate hain ke: “*Imam Abu Hanifa* رحمته الله *ne Anas bin Malik* رضي الله عنه *ko nahi dekha aur naa kisi sahabi se mulaqaat ki hai*”.⁴⁹⁷

In do (2) daleelo’n aur qaul e Daraqutni ke muqable mein Khateeb waghaira muta-akkhireen ke hawaale bekaar o mardood hain.

Jhoot Number 14:

Ismail Jhangwi Sahab aimma ikram عليه السلام ke baare mein likhte hain: “*Bhai, wo muqallid nahi the. Lekin ghair muqallid bhi nahi hai, wo mujtahid the. Ghair Muqallid ki taareef in par fit nahi aati. Ghair Muqallid to wo hota hai, jo khud bhi ijtehaad naa kar sakey aur mujtahid ki taqleed bhi naa kare. Balke fuqaha ko glaiya’n de aur unke muqallideen ko mushrik kahe*”.⁴⁹⁸

Tabsara: Darj e baala saara bayan jhoot par mabni hai.

Aimma mohaddiseen عليه السلام ke baare mein Shaikh ul Islam Ibne Taimiyya رحمته الله farmate hain: “*Wo muqallid nahi the, aur naa mujtahid e mutlaq the*”.⁴⁹⁹

Imam Abu Hanifa رحمته الله ne baare mein Ashraf Ali Thanwi Sahab farmate hain: “*Kyou’nke Imam e Azam Abu Hanifa ka ghair muqallid hona yaqeeni hai*”.⁵⁰⁰

⁴⁹⁴ Tohfa Ahle Hadees: P59

⁴⁹⁵ Al Kaamil laa Ibne Ade: V7 P2673 (sanad saheeh); another edition: V8 P237; Kitab al Saami wal Kanaa laa Abi Ahmad al Haakim al Kabeer: V4 P176 (sanad saheeh)

⁴⁹⁶ Al E’elal as Sagheer lit Tirmizi Ma’a as Sunan: P891 (sanad hasan)

⁴⁹⁷ Sawalaat Hamza bin Yusuf al Sehmi: 383; Tareekh Baghdad: V4 P208 (sanad saheeh)

⁴⁹⁸ Tohfa Ahle Hadees: P63

⁴⁹⁹ Majmua Fataawa: V20 P40; Deen Mein Taqleed Ka Mas-ala: P50-51

⁵⁰⁰ Majaalis Hakeem ul Ummat az Mufti Muhammad Shafee D: P345; Haqeeqat ul Ahaad az Imdad ul Haq Shewi D: P70; Deen Mein Taqleed Ka Mas-ala: P57

Kya khayal hai? Kya Imam Abu Hanifa رحمہ اللہ se Okadwi hazraat ye saabit kar sakte hain ke wo fuqaha ko galiya'n dete aur unke muqallideen ko mushrik kehte the? Agar nahi kar sakte to phir unki bayan karda “ghair muqallid ki taareef” baatil o mardood hai.

Jhoot Number 15:

Ismail Jhangwi Sahab Qazi Abu Yusuf aur Muhammad bin al Hasan ash Shaibani ke baare mein likhte hain: “Wo to qasme'n uthate hain ke hamara ustad se koi ikhtelaf nahi (shaami)”.⁵⁰¹

Tabbara: Fataawa Shaami se asal ibaaarat pesh kare'n aur phir Ibne Abedeen Shaami se lekar Qazi Abu Yusuf aur Muhammad bin al Hasan Ash Shaibani tak saheeh sanad pesh kare'n.

Tambeeh: Muhammad bin al Hasan ash Shaibani ki taraf mansoob kitab al Asaar mein Imam Abu Hanifa رحمہ اللہ ki taraf mansoob kiya gaya hai ke wo sabziyo'n mein sadqe (a'ashar) ke qaael the. Iske baad Shaibani ne kaha: وأما في قولنا فليس في الخضر صدقة “*Aur hamare qaul mein sabz tarkariyo'n mein zakat nahi*”.⁵⁰²

Qaraeen Ikram! Abu Bilal Muhammad Ismail Jhangwi Deobandi ki choti se kitab “Tohfa Ahle Hadees” ke 15 jhoot ba-hawaala aapki khidmat mein pesh kar diye gae hain. Is kitab “Tohfa Ahle Hadees” mein aur bhi bohut se jhoot hain. Jinhe'n tawaalat ke khof ki wajah se hazaf kar diya gaya hai. Jhangwi e mazkoor ki doosri kitabo'n mein bhi bohut ziyaada jhoot likhe hue hain. Masalan Syedna Abdullah bin Masood رضي اللہ عنہ ki taraf mansoob tark e raful yadain ki ek (1) riwayat ke baare mein jhangwi sahab likhte hain: “Zubair Ali Zai ghair muqallid ne Noor ul A'ain mein saheeh kaha”.⁵⁰³

Halaan'ke is zaeeef riwayat ke baare mein raaqim ul huroof ne elaaniya likha hai ke: “Ye hadees illat e qaadeha ke saath ma'alool hai aur sanad aur matanan dono tarha se zaeeef hai”.⁵⁰⁴

Baaz jagah sanadan, matanan aur baaz jagah sanadan o matanan chapaa hai.

Maloom hua ke Jhangwi Sahab ne jhoot bolne mein Master Ameen Okadwi ko maat aur kazibeen ka aalami record qaaem karne ki koshish ki hai.

وما علينا إلا البلاغ
Zubair Ali
Feb 13th 2007

⁵⁰¹ Tohfa Ahle Hadees: P70

⁵⁰² Kitab ul Asaar (mutarjim): P43 Baab Zakat ar Zira'ah wal A'asrh: H302

⁵⁰³ Tohfa Ahle Hadees: P159

⁵⁰⁴ Noor ul A'ainain: P96 (first edition); second edition (composing ke baad awaal) April 2002 P119; Taba Suwwam March 2004 P115; Taba Chahaarum (Jadeed tarmeem shuda ma'a izafaat edition) Dec 2006 P130

Chun Muhammad Deobandi Ke Pandra (15) Jhoot

Ab Qaari Chun Muhammad Deobandi Mamaati ke 15 jhoot pesh e khidmat hain. Choo'nke Qari Chun Sahab ke nazdeek hawaale ki ghalati bhi jhoot hoti hai. Is liye unke apne ghalat hawaalo'n ko bhi jhooto'n mein hi shamil kiya gaya hai. Ye 15 jhoot Qari Chu Sahab ke ek (1) phamphlet Qiraa-at Khalf al Imam P48 aur ek taqreer (5 pages) se jamaa kiye gae hain.

Jhoot Number 1:

Qari Chun Sahab likhte hain ke: “*Kyou’nke Nabi e Kareem ﷺ ne farmaya: (موطا مالك) من كان له امام فقرة الامام قراة*”.⁵⁰⁵

Tambeeh: Ye riwayat Sunan Ibne Majah waghaira mein sakht zaef sanado'n ke saath marwi hai. Haafiz Ibne Hajar Asqalani kehte hain: *وله طرق عن جماعة من الصحابة وكلها معلولة* “*Sahaba ki ek jamat se iski (kai) sanade'n hain aur wo saari ma'alool (yaane zaef) hain*”.⁵⁰⁶

Jhoot Number 2:

Qari Chun Sahab likhte hain: “*Hazrat Abu Sayeed Khudri farmate hain: لا صلوة الا بفاتحة الكتاب وماتيسر*”.⁵⁰⁷ *ke Fateha aur maa-tayassar ke baghair namaz nahi hoti*”.⁵⁰⁸

In arabi alfaaz ke saath ye riwayat Sunan Abu Dawood mein qata'an maujood nahi hai.

Tambeeh: Sunan Abu Dawood mein Syedna Abu Saeed al Khudri رضي الله عنه se ek (1) riwayat hai ke *أمرنا أن نقرأ بفاتحة الكتاب وما* 509 *تيسر*. Ye riwayat Qataada ki tadlees ki wajah se zaef hai.

Imam Bukhari رحمه الله farmate hain ke: *لم يذكر قتادة سماعاً من أبي نضرة في هذا* “*Qataada ne is riwayat mein Abu Nazrah se simaa ki tasreeh nahi ki hai*”.⁵¹⁰

Jhoot Number 3:

Qari Chun Sahab ne 3 riwayat'e'n likhi hain:

1. Abu Dawood: V1 P118 (H818, isme Qataada mudallis hain)
2. Tirmizi: V1 P32 (H238 isme Sufiyan Taareef as Sa'adi zaef hai)
3. Nasbur Raaya: V1 P365 (is riwayat ke saath hi Nasbur Raaya mein likha hua hai ke *وضعف عمر بن يزيد وقال إنه منكر الحديث* yaane “*Iska raawi Umar bin Yazeed mukir ul hadees hai*”.

Ye teen (3) riwayat'e'n likh kar Qari Chun Sahab likhte hain ke “*In riwayaat e saheeha ki roo se hamare ameliien bil-hadees ko Fateha Khalf al Imam ke saath surah bhi padhni chaahiye*”.⁵¹¹

Riwayat e zaefa o mardooda ko “*riwayaat e saheeha*” kehna Qari Chun Sahab jaise logo'n ka hi kaam hai.

Jhoot Number 4:

Syedna Abu Musa al Asha'ari رضي الله عنه se ek (1) marwi hadees mein *واذا قرأ فانصتوا* ke alfaaz aae hain. Is hadees ke baare mein hawaala dete hue Qari Chun Sahab likhte hain ke “*Rawaahu Muslim P174, An Nisai: P146*”.⁵¹²

⁵⁰⁵ Qiraa-at Khalf al Imam: P32 (Asha-at Tauheed wa Sunnah, Mauzoo Hameed, Zila Atak)

⁵⁰⁶ At Talkhees al Habeer: V1 P232- H345

⁵⁰⁷ Abu Dawood: V1 P118

⁵⁰⁸ Qiraa-at Khalf al Imam: P32

⁵⁰⁹ H818

⁵¹⁰ Qiraa-at Khalf al Imam: P104

⁵¹¹ Qiraa-at Khalf al Imam: P32

⁵¹² Qiraa-at Khalf al Imam: P11

Sunan Nisai mein Syedna Abu Musa رضي الله عنه se ye riwayat qata'an maujood nahi hai.

Jhoot Number 5:

Jamat e haqqa Ahle Hadees ke baare mein Qari Chun Muhammad Deobandi Sahab likhte hain ke *“Magar afsos, sad afsos ke musalmaano ka ek choda saa firqa jisey ghair muqallideen ke naam se ta'abeer kiya jaata hai aur wo apne za'a e baatil mein ahle hadees hone ka muddai hai. Jo-ke bilkul khilaf e haqeeqat hai. Jiska wujood daur e angrez se pehle nahi milta. Is nae paeda shuda firqe ko...”*.⁵¹³

Qari Chun Sahab ke nazdeek ahle hadees ka wujood angrezi daur se pehle nahi milta. Jabke Mufti Rasheed Ahmad Ludhiyanwi Deobandi likhte hain ke: *“Taareeban doosri teesri sadee hijri mein ahle haq mein furooi aur juzui masaael ke hal karne mein ikhtelaf inzaar ke pesh e nazar 5 makaatib e firk qaaem ho gae. Yaane mazaahib e arba aur Ahle Hadees. Is zamaane se lekar aaj tak unhi 5 tareeqo'n mein haq ko munhasir samjha jaata raha”*.⁵¹⁴

Mufti Rasheed Ahmad ke nazdeek mazaahib e arba aur ahle hadees ka wujood 201 yaa 101 h se roo e zameen par maujood hai. Qari Chun Sahab ki takzeeb ke liye sirf yehi ek bayan kaafi hai.

Jhoot Number 6:

Qari Chun Sahab likhte hain ke: *“Lekin sirf ek (1) ghair muqallideen hain, jo imam ke peeche fateha farz samajhte hain, chaahe wo jeher se quran padh raha ho”*.⁵¹⁵

Imam Shafai رحمته الله farmate hain ke: *“Kisi aadmi ki namaz jaez nahi hai, jab tak wo har rakat mein surah fateha naa padhle. Chaahe wo imam ho yaa mukhtadi, Imam jehri qiraa-at kar raha ho yaa sirri, mukhtadi par ye laazim (farz) hai ke sirri aur jehri (dono namazo'n) mein surah fateha padhe”*.

Iske raawi Rabe'e bin Sulaiman kehte hain: *“Ye Imam Shafai رحمته الله ka aakhri qaul hai, jo unse sunaa gaya hai”*.⁵¹⁶

Yaad rahe ke ye aakhri qaul ke muqable mein *“Kitab ul Umm”* waghaira ke kisi majhool o mubham qaul ka koi etebar nahi, balke isy is sareeh nass ki wajah se mansookh samjha jaaega.

Imam Ahle Shaam Imam Auzaai رحمته الله farmate the ke: *“Imam par ye (laazim o) haq hai ke wo namaz shuru karte waqt takbeer e oola ke baad sakta kare aur surah fateha ki qiraa-at ke baad ek sakta kare. Taa-ke uske peeche namaz padhne waale surah fateha padhle aur agar ye mumkin naa ho to wo (mukhtadi) isi ke saath surah fateha padhe aur jaldi padhkar khatam kare, phir kaan lagaakar suney”*.⁵¹⁷

Jhoot Number 7:

Saeed bin Jubair رضي الله عنه se marwi hai ke: *“Imam ke peeche koi qiraa-at nahi hai”*.⁵¹⁸

Iska tarjuma Qari Chun Sahab ne darj e zail alfaaz mein kiya hai: *“Imam ke peeche koi qiraa-at e fateha yaa ghair nahi”*.⁵¹⁹ Aur aakhir mein likha hai ke: *“Ye tamaam asaar Musannaf abi Bakar Ibne Shaiba mein ba-sanad e saheeh mazkoor hain (Mulaaheza ho Musannaf Ibne Abi Shaiba: V1 P376-377 Matbua Dakan)”*.⁵²⁰

Syedna Saeed bin Jubair رضي الله عنه se mansoob asar ki sanad darj e zail hai:

حدثنا هشيم عن أبي بشر عن سعيد بن جبير. ⁵²¹

Hasheem mashoor mudallis hain.⁵²²

⁵¹³ Qiraa-at Khalf al Imam: P2

⁵¹⁴ Ahsan ul Fataawa: V1 P316

⁵¹⁵ Fateha Khalf al Imam: P7

⁵¹⁶ Ma'arefatul Sunan wal Asaar: V2 P58 H928 (sanad saheeh)

⁵¹⁷ Kitab al Qiraa-at lil Bayhaqi: P106 H247 (sanad saheeh)

⁵¹⁸ Musannaf Ibne Abi Shaiba: V1 P377 H3792

⁵¹⁹ Qiraa-at Khalf al Imam: P24

⁵²⁰ Qiraa-at Khalf al Imam: P25

⁵²¹ V1 P377 H3792

⁵²² Tabaqaat ul Mudalliseen al Murattabah ath Thalaatha: V3 P111

Ye riwayat a'an se hai. Usool e hadees ka ye mas-ala hai ke mudallis ki a'an waali riwayat za'eeif hoti hai. Qari Chun Sahab ne ba-zaat e khud Mohaddis Mubarakpuri رحمته الله se naqal kiya hai ke “*Yaane mudallis ka a'ana'annah qubool nahi*”.⁵²³

Maloom hua ke ye riwayat Qari Chun Sahab ke nazdeek bhi za'eeif hai. Jisey wo “*ba-sanad e saheeh*” keh rahe hain. Iske bar-aks Abdullah bin Usman bin Khtheem kehte hain: “*Maine Saeed bin Jubair رحمته الله se kaha: Kya main Imam ke peeche qiraa-at karu'n? Unho'n ne farmaya: Ji haa'n aur agarche tu iski qiraa-at sun raha ho*”.⁵²⁴

Jhoot Number 8:

Qari Chun Sahab likhte hain ke: “*Ye hadees mukhtasar hai, iske saath aur alfaaz bhi hain jo Imam Muslim ne zikr farmae hain. Asal hadees is tarha hai*”⁵²⁵ لا صلوة لمن لم يضرأ بفاتحة الكتاب فصاعداً.

Mazkoora ibaaat ke saath ye riwayat Sunan Nisai mein to hai, lekin Saheeh Muslim mein maujood nahi hai. Yaad rahe ke *فصاعداً* ka matlab “*pas ziyaada hai*” naake “*aur ziyaada*” yaane fateha farz hai aur uske alaawa farz nahi hai. Dekhiye⁵²⁶

Jhoot Number 9:

Syedna Ubaada bin Saamit رحمته الله ki bayan karda hadees hai ke “*Jisne surah fateha naa padhi, iski namaz nahi hoti*”. Iske baare mein Qari Chun Sahab likhte hain ke: “*Ye hadees munfarid ke liye hai. Hazrat Abdullah bin Umar رحمته الله farmate hain ke ye hukum munfarid hai (Muwatta Imam Maalik: P29)*”.⁵²⁷

Muwatta Imam Maalik ho yaa hadees ki koi doosri kitab, kahee'n bhi ye saabit nahi hai ke Syedna Abdullah bin Umar رحمته الله ne Syedna Ubaada رحمته الله ki hadees ko munfarid ke liye qaraar diya hai.

Jhoot Number 10:

Ek riwayat ke baare mein Qari Chun Sahab likhte hain ke: “*Iski sanad mein za'eeif aur majhool raawi hain. Masalan Muhammad bin Yahya as Safaar waghaira. Aise majhool jinka asma rijaal ki kitabo'n mein adaalat to dar-kinaar zikr tak nahi milta*”.⁵²⁸

Riwayat e mazkoora darj e zail hai:

وأخبرنا أبو محمد الرحمن بن محمد أحمد بن بالويه الزكي: ثنا أبو الحسن أحمد بن الخضر الشامي ثنا أبو أحمد محمد بن سليمان بن فارس: ثنا محمد بن يحيى الصفار والد إبراهيم الصيد لاني ح وأخبرنا أبو عبد الله الحافظ: ثنا أبو جعفر محمد بن صالح بن هاني وأبو إسحاق إبراهيم بن محمد بن سليمان بن فارس: حدثني أبو إبراهيم محمد بن يحيى الصفار وكان جارنا ثنا عثمان بن عمر عن يونس عن الزهري عن محمود بن الربيع عن عبادة بن الصامت...⁵²⁹

Is sanad ka ek (1) raawi Muhammad bin Yahya as Safaar hai, jiske do (2) shagird hain:

1. Muhammad bin Sulaiman bin Faris
2. Muhammad bin Abdus Salam⁵³⁰

Lehaza wo majhool ul a'ain nahi hai. Iska tarjuma Tareekh Nisabur lil Haakim mein maujood hai. Jaisa ke iski mukhtasar se zaahir hai. Imam Bayhaqi ne iski hadees ko *Isnaadahu Saheeh* keh kar isey siqa qaraar diya hai. Iske alaawa is sanad ke baaqi saari raawi mashoor o maroof hain, koi bhi majhool nahi hai.⁵³¹

⁵²³ Qiraa-at Khalf al Imam: P38

⁵²⁴ Juz al Qiraa-at lil Bukhari: 273 (sanad hasan)

⁵²⁵ Muslim: V P129; Nisai: V1 P105; Qiraa-at Khalf al Imam: P31

⁵²⁶ Al Urf ash Shazee: P76

⁵²⁷ Qiraa-at Khalf al Imam: P30

⁵²⁸ Qiraa-at Khalf al Imam: P43-44

⁵²⁹ Kitab al Qiraa-at lil Bayhaqi: P70 H133-135

⁵³⁰ Tareekh Baghdad: V6 P349

⁵³¹ Tareekh Nisaburi: P471 1000; Ser E'alaam an Nubala: V17 P240 & V15 P501; Tareekh al Islam liz Zahabi: V12 P440; Al A'abar liz Zahabi: V1 P465

Jhoot Number 11:

Qari Chun Sahab likhte hain ke: *اقرأ بها في نفسك* ke ma'ane *ghaur o tadabbur karna hai* (Al Qamoos V1 P15).⁵³²

Ye darogh be-farogh hai, jo-ke Al Qamoos al Muheet par bola gaya hai.

Jhoot Number 12:

Qari Chun Sahab kehte hain ke: *“Ibne Umar رضى الله عنه bacche the, Wael bin Hajar رضى الله عنه musafir the, ghair muqallideen yaa to musafiro'n ki yaa baccho'n ki riwayat pesh karte hain”*.⁵³³

Qari Chun Sahab ne ye jhoot bola hai ke Abdullah bin Umar رضى الله عنه bacche the. Iske bar-aks Nabi ﷺ ne farmaya ke *إن هيدالله رجل صالح “Beshak Abdullah (bin Umar) nek mard hai”*.⁵³⁴

Jhoot Number 13:

Qari Chun Sahab kehte hain ke *“Ghair Muqallideen har riwayat par jirah kar dete hain”*.⁵³⁵

Ye baat kaala jhoot hai.

Jhoot Number 14:

Saheeh Bukhari ki ek (1) marfoo hadees ke baare mein Qari Chun Sahab likhte hain ke: *“ورفع ذلك waale ye alfaaz Imam Bukhari رضى الله عنه ke hain aur marfoo bayan kiya gaya hai Nabi ﷺ ki taraf isko. To Imam Bukhari رضى الله عنه ne isko marfoo bayan karne ki koshish ki hai, jabke Imam Abu Dawood ne isko Abdullah bin par maqoof kiya hai”*.⁵³⁶

Halaa'nke Sunan Abu Dawood⁵³⁷ mein likha hua hai ke: *“ويرفع ذلك إبي رسول الله صلى الله عليه وسلم Aur wo isey Rasool Allah ﷺ tak marfoo bayan karte the”*.⁵³⁸

Maloom hua ke marfoo ke alfaaz Imam Bukhari رضى الله عنه ki koshish nahi, balke riwayat e hadees mein maujood hain.

Tambeeh: Saheeh Bukhari ki is hadees par Imam Abu Dawood ki jirah jamhoor ke mukhalif hone ki wajah se mardood hai.

Jhoot Number 15:

Mohaddis Ibne Juraij ke baare mein Qari Chun Sahab likhte hain ke: *“Ek sanad mein Ibne Juraij raawi hain aur Ibne Juraij ne 90 aurt'o'n se muta'a kiya hai”*.⁵³⁹

Ibne Juraij ka 90 aurt'o'n se muta'a karna kisi saheeh riwayat se saabit nahi hai.

Ye cahnd namoone iski daleel hain ke Qari Chun Sahab ne bohot jhoot bole hain. Lehaza wo ba-zaat e khud apni tehqeeq mein bhi bade jhooti aur kazzab hain.

وما علينا إلا البلاغ

Zubair Ali Zai

⁵³² Qiraa-at Khalf al Imam: P47

⁵³³ Ad Deen: V1 Shumaara 25 P27 (Oct 2000)

⁵³⁴ Bukhari: 7029; Muslim: 2479; Darussalam: 6370

⁵³⁵ Ad Deen: V1 Shumaara 25

⁵³⁶ Ad Deen: V1 Shumaara 25

⁵³⁷ V1 P115 H741

⁵³⁸ V1 P115 H741

⁵³⁹ Ad Deen: V1 Shumaara 26

Master Ameen Okadwi Ke Das (10) Jhoot

Mahnaama Al Hadees, Hazro: Adad 28 mein Ameen Okadwi Deobandi ke 50 jhoot ba-hawaala shaaya hue the.⁵⁴⁰ Jinka jawab aaj tak nahi aaya.

Mohtaram Muhammad Zubair Sadiqabadi hafizahullah ne in 50 okadwi jhooto'n ke alaawa Ameen Okadwi ke mazeed 10 jhoot ba-hawaala pesh kar diye hain. Ahle insaaf se darkhwast hai ke dil ki aankhe'n kholkar is mazmoon ka mutalea kare'n.

Jhoot Number 1:

Master Ameen Okadwi ne elaaniya kaha: “Quran e Paak mein waaqea hai ke Hazrat Ibrahim ؑ ek (1) din sair karte karte samandar ki taraf jaa nikle waha'n kya dekha ke ek insani laash padi hai. Isey machliyaa'n aur magarmach bhi khaa rahe hain. Kawwe aur cheele'n bhi khaa rahe hain aur kuch zarraat e zameen bhi milte jaa rahe hain”.⁵⁴¹

Quran e Paak mein ye waaqea bilkul maujood nahi, lehaza okadwi ne quran e paak par sareeh jhoot bola hai.

Jhoot Number 2:

Okadwi ne elaaniya kaha: “Quran e Paak mein ye hai ke Abu Jahal ki party butho'nwaali ayate'n nabiyo'n ke baare mein padha karti thi. Quran ne inko بل هم قوم خصمون kaha hai”.⁵⁴²

Quran e Paak mein ye alfaaz bilkul nahi hain, lehaza ye okadwi ka quran e paak par bothan hai.

Jhoot Number 3:

Okadwi ne elaaniya kaha: “Hazrat Abu Bakar Siddiq ؓ ne namaze'n padhaae'n, Hazrat Siddiq ؓ namaz padha rahe hain, Huzoor ؑ tashreef laate hain aur aap ke peeche namaz ki niyyat baadhi. Iske baad kya hua? Huzoor ؑ ka apna فعل fe'l sune'n: فاستفتح النبي صلى الله عليه وسلم Ibne Abi Shaiba aur Musnad Ahmad mein riwayat hai⁵⁴³ Ibne Abi Majah mein akhaz ka lafz hai ke Abu Bakar Surah padh rahe the”.⁵⁴⁴

Mazkoora riwayat ke mutalliq Master Ameen Okadwi ka ye bayan bilkul jhoot hai ke “Hazrat Siddiq ؓ namaz padha rahe hain aur Huzoor ؑ tashreef laate hain aur aapke peeche namaz ki niyyat baandhi”. Jabke aal e deoband ke “Shaikh ul Hadees” Faiz Ahmad Multani ne is riwayat ke baare mein likha: “Ke Aap ؓ ki marz e wafaat mein Hazrat Abu Bakar Siddiq ؓ namaz padha rahe the. Namaz ke darmiyan Aap ؓ do (2) aadmiyo'n ke sahare masjid mein tashreef laae aur imam baney. Hazrat Hazrat Abu Bakar ؓ mukabbir bane”.⁵⁴⁵

Okadwi ki pesh karda zaeef riwayat ke mutabiq bhi Nabi ؑ Imam bane the, lekin Okadwi ne jhoot bolte hue kaha ke “Aur aapke peeche namaz ki niyyat baandhi”.

Jhoot Number 4:

Master Ameen Okadwi ne likha: “Isi tarha jab Aap ؓ ne namaz e janaza mein surah fateha ko farz nahi farmaya to tumhara namaz e janaza mein surah fateha ko farz qaraar dena apne janaza mein yaqeenan shaitan ka hissa shamil karna hai. Kya ham ghair muqallido'n se ye ummeed rakhe'n ke wo Aap ؓ ke is irshad se dare'nge aur apne janazo'n ko shaitan ke dakhal se paak kar le'nge. Haa'n dekhna shaitan ki tarha ye propaganda naa karna ke

⁵⁴⁰ P22-42

⁵⁴¹ Futuhat e Safdar: V3 P365

⁵⁴² Futuhat e Safdar: V3 P407

⁵⁴³ (1) T: No reference made in urdu book Page 108 pdf

⁵⁴⁴ Futuhat e Safdar: V1 P336-337; another edition: P300-301

⁵⁴⁵ Namaz e Mudallal: P115

fateha ko shaitan ka hissa keh diya, balke ghair-zaroori ko zaroori qaraar dene ko khud Huzoor ﷺ ne shaitan ka hissa farmaya hai”.⁵⁴⁶

Master Ameen Okadwi ke Nabi ﷺ par jhoot bola hai, kyou’nke Nabi ﷺ se ye alfaaz saabit nahi hain.

Jhoot Number 5:

Syedna Abdullah bin Umar رضي الله عنه ki raful yadain se mutalleqa hadees ke baare mein Okadwi ne likha hai: “*Aur Abu A’awaana mein bhi فلا يرفعها hai*”.⁵⁴⁷

Ye bhi sareeh jhoot hai, kyou’nke Abu A’awaana mein ye alfaaz bilkul nahi aur Master Ameen Okadwi ke usool mein kisi kitab ka ghalat hawaala dena yaa koi aise alfaaz kisi kitab ki taraf mansoob karna jo asal kitab mein naa ho’n jhoot hi hota hai. Tafseel ke liye dekhiye⁵⁴⁸

Jhoot Number 6:

Master Ameen Okadwi ne likha hai: “*Hazrat Abdullah bin Umar رضي الله عنه ne ek (1) martba raful yadain ki. Jab eteraz hua to hadees sunadi. Usool e mohaddiseen par to ye hadees mauqoof hai, kyou’nke isko marfoo karne mein Saalim munfarid hai aur baaqi che (6) mauqoofan hi riwayat karte hain. Jamat ke khilaf Saalim ka tafarrud qaabil e hujjat kaise ho sakta hai. Isi liye Imam Abu Dawood ne farmaya hai ke ليس بمرفوع ke ye marfoo nahi*”.⁵⁴⁹

Master Ameen Okadwi ka ye kehna ke “*usool e mohaddiseen par ye riwayat mauqoof hai, kyou’nke isko bayan karne mein Saalim munfarid hai*”, bilkul jhoot hai. Kyou’nke Syedna Abdullah bin Umar رضي الله عنه ke shagird Nafe رضي الله عنه bhi marfoo bayan karte hain.⁵⁵⁰

Aur Imam Abu Dawood ne jis riwayat ko ليس بمرفوع kaha hai, wo Saalim ke tareeq (sanad) se nahi, balke Naafe ke tareeq (sanad) se hai. Aur isme raful yadain ka lafz 2 martaba aaya hai. Jabke Saheeh Bukhari mein Naafe ke tareeq (sanad) se jo riwayat hai, isme raful yadain ka lafz 4 martaba aaya hai. Nez Safarfarz Khan Safdar Deobandi ne likha hai: “*Sau (100) feesad mohaddiseen ka ittefaq pehle naqal kiya jaa chuka hai, ke ziyaadat jo siqa raawi se manqool ho, wo wajib ul qubool hoti hai*”.⁵⁵¹

Safarfarz Khan Safdar Deobandi ne apni taaeed mein mazeed likha: “*Imam Bayhaqi رحمته الله, Allama Haazmi رحمته الله, Haafiz Ibne Hajar رحمته الله aur Imam Nawavi رحمته الله likhte hain. واللفظ له*”.

“*ham bayan kar aae hain ke saheeh, balke khaalis baat ye hai ke jis par fuqaha e ulama e usool aur mohaqqiq mohaddiseen muttafiq hain. Ke jab koi hadees marfoo aur mauqoof riwayat ki gai ho. Yaa mausool aur mursal bayan hui ho to us soorat mein hadees marfoo aur muttasil hi samjhi jaaegi*”.

“*Chaahe rafa aur wasal karne waale hifz aur adad mein ziyaada ho’n yaa kam hadees behrehaal marfoo hogi*”.⁵⁵²

Lehaza saabit hua ke agar Saalim رحمته الله munfarid bhi hote to bhi usool e mohaddiseen par ye riwayat marfoo hoti.

Jhoot Number 7:

Mashoor Ahle Hadees Manaazir Qazi Abdur Rasheed Arshad hafizahullah se mukhaatib hokar Master Ameen Okadwi Deobandi ne kaha: “*Ghair Muqallid munazir ne apni likhi hui sharaaet ko quran o hadees se saabit karne se inkaar kar diya hai aur bahaana ye banaaya hai ke toone jo baate’n likhi hain, apne Imam e Azam رحمته الله se saabit kare. Agar*

⁵⁴⁶ Tajalliyaat e Safdar: V2 P583

⁵⁴⁷ Juz Raful Yadain (mutarjim) Ameen Okadwi: P255

⁵⁴⁸ Tajalliyaat e Safdar: V2 P234, Ghair Muqallideen ki qismat mein itteba e hadees kaha’n

⁵⁴⁹ Tajalliyaat e Safdar: V2 P267

⁵⁵⁰ Saheeh Bukhari: V1 P102 H739; Sharah as Sunnah lil Baghwi: V3 P21 H560 aur kaha ye hadees saheeh hai

⁵⁵¹ Ahsan ul Kalaam: V2 P36; another edition: P39

⁵⁵² Ahsan ul Kalaam: V1 P227; another edition: V1 P282 واللفظ له

tum apne imam ko maanoge to ham bhi Allah aur uske Rasool ﷺ ko maane'nge. Agar tum apne imam ko nahi maanoge to ham bhi Allah aur uske Rasool ﷺ ko nahi maane'nge. Ye thi pehli baat jo unho'n ne kahi hai".⁵⁵³

Halaan'ke Qazi Abdur Rasheed hafizahullah ne bilkul ye baat nahi kahi ke "Agar tum apne imam ko maanoge to ham bhi Allah aur uske Rasool ﷺ ko maane'nge. Agar tum apne imam ko nahi maanoge to ham bhi Allah aur uske Rasool ﷺ nahi maane'nge". Ye Master Ameen Okadwi ka munazir e islam Qazi Abdur Rasheed hafizahullah par sareeh jhoot hai. Iska suboot dene waale deobandi ko 1000 rupya inaan diya jaaega. Okadwi ki is baat ki tardeed khud Qazi Sahab se Mahmood Alam Deobandi ne bhi naqal kar rakhi hai. Dekhiy⁵⁵⁴

Jhoot Number 8:

Master Ameen Okadwi ne (ry ki hadees ke baare mein) elaaniya kaha: "Ibne Umar ؓ ka shagird keh raha hai ke ye Nabi ﷺ ki hadees nahi hai. Balke Ibne Umar ؓ ka فعل fe'l hai".⁵⁵⁵

Syedna Abdullah bin Umar ؓ ke kisi shagird ne ye baat nahi farmai ke "Ye Nabi ﷺ ki hadees nahi, balke Ibne Umar ؓ ka فعل fe'l hai". Lehaza Master Ameen Okadwi ka Syedna Abdullah bin Umar ؓ ke shagird par sareeh jhoot hai.

Jhoot Number 9:

Mashoor Ahle Hadees aalim Maulana Badiuddin Rashidi Sindhi ؒ se mukhaatib hokar Okadwi ne kaha: "Hazrat ne Sunan Nisai se ek (1) riwayat pesh ki hai. Isme Bismillah ke saath to lafz e jahar hai. Jahar ka ma'ane ooncha padhna hota hai, ameen ke saath isme jahar ka lafz bilkul nahi hai".⁵⁵⁶

Maulana Badiuddin ؒ ki pesh karda hadees mein Bismillah ke saath jahar ka lafz bilkul nahi. Ye Master Ameen Okadwi ka apne hi usool ke mutabiq jhoot hai. Kyoun'ke Master Ameen Okadwi ke nazdeek kisi ekitab ka ghalat hawaala dena yaa koi aise alfaaz kisi kitab ki taraf mansoob karna, jo is kitab mein naa ho'n jhoot hota hai.⁵⁵⁷

Tambeeh: Okadwi ke is jhoot se pehle khud Mehmood Alam Safdar Deobandi ne Maulana Baidduin ؒ ka qaul you'n naqal kar rakha hai: "Kehnte hain, isme bismillah mein jahar ka lafz hai. Ameen ke saath jahar ka lafz nahi hai. Halaan'ke yaha'n "qira" ka lafz hai".⁵⁵⁸

Shaikh Badiuddin ki is wazaahat ke baad Okadwi ka israr badaa ajeeb o ghareeb hai.

Jhoot Number 10:

Raful Yadain ki ek hadees, jo Saheeh Bukhari⁵⁵⁹ mein maujood hai, iska inkaar karte hue Master Ameen Okadwi ne elaaniya kaha: "Aur ye jo daswee'n (10th) unho'n ne ginee hain. اذا قام من الركعتين ye bhi Muwatta mein nahi hai. Ab yaha'n 5 ko jo 10 banaaya gaya hai, iska jawab hame'n diya jaae. Madina mein 5 hai aur Bukharey mein jaakar 10 ho gai hai. Madina mein ummati ka qaul hai aur Bukharey mein jaakar Nabi ﷺ ki hadees ban gai hai".⁵⁶⁰

Master Ameen Okadwi ka ye eteraz ke "Bukharey mein jaakar Nabi ﷺ ki hadees ban gai hai". Bilkul jhoot hai, uske liye ulama e deoband ki 2 gawahiya'n pesh e khidmat hain:

1. Muhammad Ishaq Multani Deobandi Imam Bukhari ؒ ka qaul you'n naqal karte hain: "Iske baad mere dil mein Saheeh Bukhari ki tadween o tarteebe ka khayal paeda hua aur 16 saal ki muddat mein iski takmeel ki. Sabse pehle iska masooda Masjid e Haraam mein baith kar likha".⁵⁶¹

⁵⁵³ Futuhaat e Safdar: V1 P145; another edition: P123

⁵⁵⁴ Futuhaat e Safdar: V1 P149; another edition: P127

⁵⁵⁵ Futuhaat e Safdar: V1 P160; another edition: P138

⁵⁵⁶ Futuhaat e Safdar: V1 P383 (Munazra Ameen bil Jahar); another edition: V1 P347

⁵⁵⁷ Tajalliyaat e Safdar: V2 P234

⁵⁵⁸ Futuhaat e Safdar: V1 P361; another edition: P324

⁵⁵⁹ V1 P102

⁵⁶⁰ Futuhaat e Safdar: V1 P153; another edition: P131

⁵⁶¹ Shama e Risaalat Ke Parwaano'n Ke Imaan Afroz Waqeaat: P373

2. Deobandiyo'n ke "Hakeem ul Islam" Qari Muhammad Taiyyab Deobandi ne kaha: "Ke Imam Bukhari رحمہ اللہ ne Makkah Mukarrama (zaadhallah sharfan o karaamatan) mein 16 baras guzaare hain aur wahee'n Saheeh Bukhari ki takmeel farmai hai".⁵⁶²

Master Ameen Okadwi ke murabbi o mohsin aur deobandiyo'n ke Imam Sarfarzan Safdar ne likha hai: "Aur ummat ka is par ijma o ittefaq hai ke Bukhari o Muslim dono ki tamaam riwayat-e saheeh hain".⁵⁶³

"Ijma e ummat ka mukhalif ba-nas e kitab o sunnat dozakhi hai".⁵⁶⁴

Okadwi ne mazedar kaha: "Aap ﷺ ne ijmai faislo'n se inheraf karne waalo'n ko shaitan aur dozakhi qaraar diya hai (Mishkat)".⁵⁶⁵

Deobandiyo'n ke "raees ul mohaqqiqeen, fakhar ul mohaddiseen, mufakkir e islam" Muhammad Abu Bakar Ghazipuri ne likha hai: "Ummat ka ittefaq hai ke kitabullah ke baad Saheeh Bukhari se ziyada saheeh koi doosri kitab nahi. Ulama e salaf o khalaf ne is kitab ko zabardast hasan qubool ataa kiya, dars o tadrees, sharah o ta'aleeq, istedlal o istekhraj, ifaada o istefaada har mumkin shakal se ye kitab ulama e ummat ki dilchaspi ka mehwar bani hui hai. Kisi hadees ki sehat ke liye bas ye kaafi hai ke wo Bukhari Shareef mein maujood hai. Aur bila-shubha ye kitab islam ka wo ilmi karnaama hai ke ahle islam is par jitna bhi fakhar kare'n, kam hai. Iski azmat shaan ka inkaar sirf shiyyo'n ne kiya, yaa munkireen e hadees ne, yaa phir aaj ke ghair muqallideen ne".⁵⁶⁶

- Ghazipuri ke nazdeek yaha'n ghair muqallideen se muraad Hakeem Faiz Aalam Siddiqi aur Waheeduzzama Hyderabadhi hain.⁵⁶⁷

Hamaare nazdeek ye dono hi Ahle Hadees nahi the, ek naasbiyat ki taraf maael tha to doosra shi'iyat ki taraf maael tha. Shaikh Badiuddin Rashidi Sindhi رحمہ اللہ ne likha hai: "نواب وحیدالزمان اہل حدیث نہ ہو" "Nawab Waheeduzzama Ahle Hadees nahi hai".⁵⁶⁸

Aal e Deobandiya bhi bataae'n! Ke Ameen Okadwi shiya tha yaa munkir e hadees yaa ghair muqallid yaa phir bidati. Kyou'nke Saheeh Bukhari ki azmat ko ghataane waale par ye sab fatwe aal e deoband yaa unke akaabir ne lagaae hue hain.

Shah Waliullah ad Dehelwi farmate hain ke: "Saheeh Bukhari aur Saheeh Muslim ke baare mein tamaam mohaddiseen muttafiq hain ke unme tamaam ki tamaam muttasil aur marfoo ahadees yaqeenan saheeh hain. Ye dono kitabe'n apne musannifeen tak bit-tawaatur poh'nchi hain. Jo unki azmat naa kare, wo bidati hai, jo musalmano ki raah ke khilaf chalta hai".⁵⁶⁹

Shah Waliullah ke baare mein Safarfarz Khan Safdar ne ek (1) Barailwi "Mufti" ko mukhaatib karke likha hai: "Mufti Sahab kya aap Hazrat Shah Waliullah Sahab رحمہ اللہ ko musalman aur aalim e deen aur apna buzurg tasleem karte hain? Agar aisa hai to aapko Hazrat Shah Sahab رحمہ اللہ ki baat tasleem karna padegi".⁵⁷⁰

Safarfarz Khan Safdar ne mazedar likha: "Bade shauq se mushkil waqt mein aap Hazrat Shah Waliullah Sahab ka daaman chod de'nge, magar ham inka daaman chodne ke liye hargiz taiyaar nahi hain".⁵⁷¹

⁵⁶² Khutbaat e Hakeem ul Islam: V6 P72; another edition: P234

⁵⁶³ Ahsan ul Kalaam: V1 P187 hashiya

⁵⁶⁴ Tajalliyaat e Safdar: V1 P287

⁵⁶⁵ Tajalliyaat e Safdar: V6 P189

⁵⁶⁶ Aaina Ghair Muqallidiyat az Abu Bakar Ghazipuri: P206-207

⁵⁶⁷ Dekhiye Aaina Ghair Muqallidiyat: P207

⁵⁶⁸ Marwajja Fiqa Ji Haqeeqat: P92

⁵⁶⁹ Hujjatullahil Baalegha: V1 P242 (Tarjuma Abdul Haq Haqqani)

⁵⁷⁰ Baab Jannab ba-jawab Raah e Jannat: P49

⁵⁷¹ Baab e Jannat: P50

Tambeeh: Ameen Okadwi ka ye kehna: “*Aur Bukharey mein jaakar 10 ho gai hain*”. Agar iska ye matlab hai ke Imam Bukhari رحمہ اللہ ne ye hadees banaali thi to arz hai ke AM ka *Ameer ul Momineen fil-Hadees* aur *Imam ad Duniya Fil Fiqa ul Hadees Imam Bukhari* رحمہ اللہ par ye bohot badaa iftra aur bohtaan hai.

Qari Muhammad Taiyyab Deobandi ne Imam Bukhari رحمہ اللہ ke baare mein kaha: “*Behrehaal Imam Bukhari* رحمہ اللہ *ka haafeza, inka itqaan aur inka zuhd o taqwa ye goya azhar minash shams hai, saari duniya isko jaanti hai*”.

“*Jab Imam is darja ka to iski tasneef bhi is darja ki hogi.... To Bukhari ki jalaalat shaan ye hai ke poori ummat ne ijmalī taur par talqi bil qubool ki hai aur ashah ul kutub baad kitabullah maana hai*”.⁵⁷²

Tambeeh: Muhammad Zubair Sadiqabadi hafizahullah ka ye mazmoon Mahnaama Al Hadees, Hazro (Adad 61: P10-17) se dobara pesh e khidmat hai.

وما علينا إلا البلاغ

Zubair Ali Zai

⁵⁷² Khutbaat Hakeem ul Islam: V6 P67 (asal mein iski jagah س aur الله ki jagah كتاب ghalati se chap gaya hai)

Ahmad Saeed Multani Ke Chau'ntees (34) Jhoot

Kitab “*Quran Muqaddast aur Bukhari Mohdas*” ka musannif kazzab hai. Jiski daleel ke taur par is kazzab musannif ki isi kitab se chau'ntees (34) jhoot ba-hawaala o radd pesh e khidmat hain:

Jhoot Number 1 aur 2:

Motariz ne Imam Abu Hanifa رحمہ اللہ ke baare mein likha hai: “*Siraj ul Ummat Rasool Allah ﷺ ki peshangoi, taabai sagheer Imam Abu Hanifa رحمہ اللہ ke mutalliq ye likh diya ke ye musulmano se dhoka fraud karne waala tha,* يقول *”هذا لخداع بين المسلمين*”⁵⁷³

Tabsara: Is ibaat mein motariz ne ek (1) ghalat baat likhi hai aur 2 jhoot bole hain:

Awwal: Ye kehna ke Imam Abu Hanifa رحمہ اللہ Rasool Allah ﷺ ki peshangoi hain, kaaenaat ke bade jhooto'n mein se ek (1) jhoot hai. Kyou'nke aise koi riwayat saheeh yaa hasan sanad ke saath Rasool Allah ﷺ se saabit nahi hai.

Duwwam: Ye kehna ke Imam Bukhari رحمہ اللہ ne Imam Abu Hanifa رحمہ اللہ ko “*Musulmano se dhoka fraud karne waala*” kaha hai, jhoot hai.

Is ibaat mein ye baat ghalat hai ke Imam Abu Hanifa رحمہ اللہ taabai sagheer the. Is ghalat baat ki tardeed ke liye do (2) zabardast hawaale pesh e khidmat hain:

Awwal: Imam Abu Hanifa رحمہ اللہ ne khud farmaya: ما رأيت أفضل من عطاء “*Maine Ataa (bin abi Rabaah) se ziyada afzal koi insan nahi dekha*”⁵⁷⁴

Duwwam: Khateeb Baghdadi se bade Imam Daraqutni رحمہ اللہ deobandi 385h) se poocha gaya ke “*Abu Hanifa ka Anas رحمہ اللہ se simaa saheeh hai? To unho'n ne jawab diya: Nahi aur naa Abu Hanifa ka Anas رحمہ اللہ ko dekhna saabit hai. Abu Hanifa ne kisi sahabi se mulaqaat nahi ki hai*”⁵⁷⁵

Jhoot Number 3:

Motariz ne likha hai: “*To achaanak khayal aaya ke mohaddis Daraqutni رحمہ اللہ waghaira ke zahen rasa bayaan mein waqaiyyat hai... ke Bukhari Zaeef fil-Hadees aur muta'asib hai ke...*”⁵⁷⁶

Tabsara: Mohaddis Daraqutni رحمہ اللہ ne Imam Bukhari رحمہ اللہ ko zaeef fil-hadees aur muta'asib qata'an nahi kaha. Balke Imam Daraqutni رحمہ اللہ ne Imam Bukhari رحمہ اللہ ki taareef ki hai aur unhe'n siqa hafiz qaraar diya hai. Dekhiye yehi kitab Baab Imam Bukhari رحمہ اللہ ka muqam (qable H1)

Jhoot Number 4:

Motariz ne Imam Abu Hanifa رحمہ اللہ ke baare mein likha hai: “*Imam Ze'eli رحمہ اللہ aur Imam Auzaai رحمہ اللہ jaise Jaleel ul qadar mohaddis aur faqeeh jinke mutalliq farmae'n ke* الناس في الفقة عيال على ابي حنيفة”⁵⁷⁷

Tabsara: Ze'eli to 8th sadee ke ek (1) hanafi maulwi hain, aur Imam Auzaai رحمہ اللہ se makzura jumla qata'an saabit nahi hai. Lehaza motariz ne Imam Auzai رحمہ اللہ par jhoot bola hai.

⁵⁷³ Quran e Muqaddas Aur Bukhari Mohdas: P1

⁵⁷⁴ Al Kaamil laa Ibne Adees: V7 P247; Latest edition: V8 P237 (sanad saheeh); Mahnaama Al Hadees, Hazro: 17 P20

⁵⁷⁵ Sawalaat as Sehmi lid Daraqutni: 383; Tareekh Baghdad: V4 P208 1895 (sanad saheeh); Al E'elal al Mutmanaahiya laa Ibnul Jauzi: V1 P65 tahat H74

⁵⁷⁶ Quran e Muqaddas Aur Bukhari Mohdas: P1

⁵⁷⁷ Quran e Muqaddas Aur Bukhari Mohdas: P2

Jhoot Number 5:

Motariz likhta hain: “*Lekin khud Hameedi رافول يادائين ميں اسی طرح ترمیزی، دارمی، وaghairahum sab bukhari ke mukhalif hain...*”.⁵⁷⁸

Tabsara: Raful Yadain ke mas-ala mein Imam Humaidi رافول کا امام بخاری کا mukhalif hona saabit nahi hai, lehaza motariz ne Imam Humaidi رافول par jhoot bola hai.

Jhoot Number 6:

Motariz ne likha hai: “*Lehaza ahnaaf ko to farmuda Imam e Azam hi kaafi hai, اعرضوه على كتاب الله rahe doosre log, to inko imaan bil-quran par nazar e saani karna chaahiye...*”.⁵⁷⁹

Tabsara: Arabi alfaaz ke is majmua jaisa koi farmuda Imam Abu Hanifa رافول se saabit nahi hai, lehaza motariz ne Imam Sahab par sareeh jhoot bola hai.

Jhoot Number 7:

Motariz likhta hai: “*Aur koi mohaddis aur Imam Mujtahid aisa nahi paaya gaya jo Imam e Azam رافول ko taabai sagheer naa kehta ho...*”.⁵⁸⁰

Tabsara: Mashoor mohaddis Imam Daraqutni رافول Imam Abu Hanifa رافول ko sirey se taabai nahi maante. Jiska hawaala motariz ke Jhoot Number 1, 2 ke radd, yaane tabsara mein guzar chuka hai. Lehaza motarzi apne darj e baala daawe mein kazzab hai.

Jhoot Number 8:

Motariz ne likha hai: “*Imam e Azam رافول ne quran hi ke mutabiq kaha لا حقيقة للسحر*”.⁵⁸¹

Tabsara: Is tarha ka koi jumla yaa jaadu ka inkaar Imam Abu Hanifa رافول se qata'an saabit nahi hai.

Jhoot Number 9:

Motariz ne likha hai: “*Imam Bukhari kehta hai ke Allah Paak bande mein hulool karke uske azaa ban jaata hai aur...*”.⁵⁸²

Tabsara: Imam Bukhari رافول ne aisee koi baat nahi likhi ke Allah Paak bande mein hulool kar jaata hai, lehaza motariz ne Imam Bukhari رافول par kala jhoot bola hai.

Jhoot Number 10:

Kazzab motariz ne likha hai: “*Quran e muqaddas mein saaf likha hua hai, ke Aap ﷺ ja Abu Talib ko ba-israr dawat imaan de kar iske imaan se mayoos hokar wapas laute to Allah ne saaf farma diya .. إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ..*”.⁵⁸³

Tabsara: Quran e Muqaddas mein Abu Talib ka naam tak nahi, to saaf kis tarha likha hua hai? Balke motariz ne Abu Talib dushmani mein Quran e Muqaddas par sareeh jhoot bola hai.

⁵⁷⁸ Quran e Muqaddas Aur Bukhari Mohdas: P2

⁵⁷⁹ Quran e Muqaddas Aur Bukhari Mohdas: P8

⁵⁸⁰ Quran e Muqaddas Aur Bukhari Mohdas: P11

⁵⁸¹ Quran e Muqaddas Aur Bukhari Mohdas: P15

⁵⁸² Quran e Muqaddas Aur Bukhari Mohdas: P18

⁵⁸³ Quran e Muqaddas Aur Bukhari Mohdas: P24-25

Jhoot Number 11:

Motariz likhta hai: “Imam Bukhari رحمہ اللہ ne baab bhi isi ayat par bandha hai, jiska matlab hai ke Imam Bukhari رحمہ اللہ khud bhi muta’a ke halal hone ke qaael the”.⁵⁸⁴

Tabsara: Imam Bukhari رحمہ اللہ muta’a an nakaah hone ke qaael the aur wo hillat ko mansookh samajhte the.⁵⁸⁵

Jhoot Number 12:

Motariz ne likha hai: “Quran Muqaddas mein nikah ke sharaaet mein se ek (1) shart ye bhi hai ke aurat ka haq e meher maal hona zaroori hai...”.⁵⁸⁶

Tabsara: Aisee koi shart quran mein mazkoor nahi hai, lehaza motariz ne quran e muqaddas par jhoot bola hai.

Jhoot Number 13:

Motariz ne likha hai: “Quran e Muqaddas mein hai ke quran ke ewaz aur badla mein maal duniya lena haraam hai”.⁵⁸⁷

Tabsara: Quran e Majeed mein aisee koi baat likhi hui nahi hai ke quran ke ewaz aur balde mein maal dena lena haraam hai, lehaza motariz ne Quran e Muqaddas par jhoot bola hai.

Jhoot Number 14:

Motariz likhta hai: “Aur Zohri jo aksar ulama e islam ki tehqeeq mein umooman aur ahle tashe’e ke nazdeek khusoosan shia aur phakkad baaz hai”.⁵⁸⁸

Tabsara: Khair ul Quroon ka daur ho yaa tadween e hadees ka daur, kisi daur mein bhi kisi aalim e islam se Imam Zohri رحمہ اللہ ka shia aur phakkad baaz hona qata’an saabit nahi hai. Balke Haafiz Ibne Hajar رحمہ اللہ ne apni mashoor kitab Taqreeb ut Tehzeeb mein Imam Zohri رحمہ اللہ ki jalaalat e shaan aur itqaan (siqa hone) par ittefaq (ijma) naqal kiya hai.⁵⁸⁹

In par kisi mohaddis ki jirah qaadeh saabit nahi hai. Tafseel ke liye dekhiye yehi kitab. Hadees number 1

Jhoot Number 15-20:

Kazzab motariz ne likha hai: “Quran e Muqaddas seerat e Rasool ﷺ, Ijma e Sahaba رضی اللہ عنہم o Taabaeen, Aamma Mujtahideen رحمہم اللہ aur tamaam ummat isi par muttafiq hain ke peshab kisi insan kisi jandar ka ho wo naapaak aur paleed hota hai...”.⁵⁹⁰

Tabsara: Is ibaaarat mein motariz ne Quran e Muqaddas, Seerat e Rasool ﷺ, Ijma e Sahaba رضی اللہ عنہم, Taabaeen, Aamma Mujtahideen رحمہم اللہ aur tamaam ummat par jhoot bola hai. Kyou’nke aisee koi baat Quran, Hadees, Ijma aur mazkoora ulama se saabit nahi ke halal jaanwaro’n ka peshab naa-paak aur paleed hota hai. Balke hanfiyo’n ke tasleem shuda Imam Ibrahim Nakhai رحمہ اللہ se poocha gaya ke “Agar aadmi ke kapde ko ount ka peshab lag jaae to? Unho’n ne farmaya: *Isme koi harj nahi hai*”.⁵⁹¹ Agar bakri ka peshab lag jaae to Hammad bin Abi Sulaiman dhoke ke qaael the, jabke Hakam bin Utaiba ne kaha: Nahi.⁵⁹²

⁵⁸⁴ Quran e Muqaddas Aur Bukhari Mohdas: P27-28

⁵⁸⁵ Dekhiye yehi kitab Hazrat 8-10

⁵⁸⁶ Quran e Muqaddas Aur Bukhari Mohdas: P30-31

⁵⁸⁷ Quran e Muqaddas Aur Bukhari Mohdas: P23

⁵⁸⁸ Quran e Muqaddas Aur Bukhari Mohdas: P34

⁵⁸⁹ Dekhiye Tarjuma Number 6294

⁵⁹⁰ Quran e Muqaddas Aur Bukhari Mohdas: P35

⁵⁹¹ Musannaf Ibne Abi Shaiba: V1 P115 H1233 (sanad saheeh)

⁵⁹² Musannaf Ibne Abi Shaiba: H1233 (sanad saheeh)

Jhoot Number 27:

Motariz ne Qari Hafs ki qiraa-at waale quran ka zikr karke likha hai: “*Aur doosri qiraa-at waala quran is sar-zameen par ma’adoom hai*”.⁶⁰⁰

Tabsara: Hamari library mein Qari Hafs ke alaawa 2 mashoor qariyo’n waale quran maujood hain. Qari Qaloon aur Qari Warsh رحمہ اللہ waale. Lehaza ma’adoom ka daawa karke motariz ne jhoot ka “*lak*” tod diya hai.

Jhoot Number 28:

Motariz ne mashoor Sunni Imam aur Jaleel ul Qadar Taabai Imam Zohri رحمہ اللہ ke baare mein likha hai: “*Jo shiyyo’n mein shia aur sunniyo’n mein ahle sunnat tha*”.⁶⁰¹

Tabsara: Zohri ka shia hona kisi ek qaabil e etemaad mohaddis se bhi saabit nahi hai. Balke Imam Abu Naeem al Asbahani رحمہ اللہ deobandi 430h ne Imam Zohri ko Heelatul Auliya⁶⁰² mein zikr karke ye saabit kar diya hai ke wo auliya e ummat mein se the.

Jhoot Number 29:

Motariz ne Nabi e Kareem ﷺ ki gustakhi karte hue aapke baare mein likha hai: “*Teesra Aap ﷺ mein jo لا ادری ka andhera tha, wo to jibraeel ki padhai se door ho raha hai*”.⁶⁰³

Tabsara: Ye kehna ke “*Nabi ﷺ mein لا ادری ka andhera tha*”, naa quran se saabit hai aur naa hadees se. Lehaza motariz ne gustakhi ka irtekar karte hue Nabi ﷺ par jhoot bola hai.

Jhoot Number 30:

Motariz ne Khulafa e Rashideen رضی اللہ عنہم ke baare mein likha hai: “*Wo qata’an imam ke peeche qiraa-at karne yaane padhne ke qaael nahi the*”.⁶⁰⁴

Tabsara: Syedna Umar رضی اللہ عنہ se Qiraa-at Khalf al Imam ka hukum saabit hai. Dekhiye yehi kitab H45 aur Musannaf Ibne Abi Shaiba.⁶⁰⁵

Jhoot Number 31:

Ek (1) aadmi quran padh raha ho aur doosra aadmi iske saamne hadees padhna shuru karde, iske baare mein motariz ne likha hai: “*Jisko khud quran ne bayan kar diya hai ke ye wateera kafiro’n ka hai*”.⁶⁰⁶

Tabsara: Motariz aur uski saari party qiyaamat tak Quran, Hadees aur Riwayaat e Saabeta se ek (1) misaal bhi pesh nahi kar sakte, ke jab Nabi ﷺ yaa Sahaba رضی اللہ عنہم quran padhte the to iske muqable mein kafir Hadees e Rasool ﷺ pesh karte aur padhte the. Nez dekhiye Jhoot Number 32.

Jhoot Number 32:

Motariz ne kafiro’n ka qadeem zamana se ye pesha likha hai ke “*Wo quran ke muqable mein “ قال قال رسول الله ” ki ludh machaa deega yaa kisi gawaiyye ko tilawat e quran shuru karwa dega*”.⁶⁰⁷

Tabsara: Aisee koi baat kisi hadees se saabit nahi hai.

⁶⁰⁰ Quran e Muqaddas Aur Bukhari Mohdas: P77

⁶⁰¹ Quran e Muqaddas Aur Bukhari Mohdas: P79

⁶⁰² V3 P360

⁶⁰³ Quran e Muqaddas Aur Bukhari Mohdas: P88

⁶⁰⁴ Quran e Muqaddas Aur Bukhari Mohdas: P91-92

⁶⁰⁵ V2 P304 H3465 (sanad saheeh)

⁶⁰⁶ Quran e Muqaddas Aur Bukhari Mohdas: P86

⁶⁰⁷ Quran e Muqaddas Aur Bukhari Mohdas: P87

Jhoot Number 33:

Motariz ne Syedna Jabir رضي الله عنه ke baare mein likha hai ke “*Khalf al Imam padhne ke qaael nahi hue*”.⁶⁰⁸

Tabsara: Syedna Jabir رضي الله عنه Zohar o Asar ki namazo’n mein Fateha Khalf al Imam ke qaael o faael the. Dekhiye yehi kitab H45.

Jhoot Number 34:

Motariz ne Nabi ﷺ ke baare mein likha hai ke “*Aur khud Nabi e Kareem ﷺ ne farmaya ما اعلم ما وراء جداری*”.⁶⁰⁹

Tabsara: Aisee koi hadees anad ke saath zakheera e hadees mein maujood nahi hai. Lehaza motariz ne Nabi ﷺ par jhoot bola hai. Nez dekhiye yehi kitab H52.

“*Quran Muqaddas Aur Bukhari Mohdas*” naami kitab ke motariz ke in 34 jhooto’n se saabit hua ke wo ba-zaat e khud ek (1) kazzab o matrook shakhs hai. Lehaza Saheeh Bukhari waghaira par iski khud-saakhta saari jirah baatil hai.

Motariz ki adaalat saaqit hone ke baad iski kitab ka jawab sirf is liye likha gaya hai, taa-ke saada lauh musalmano ko iske fitne aur talbees kariyo’n se door hataaya jaae. Haq ko ghalib aur baatil ka qila qama’a kar diya jaae.

وما علينا إلا البلاغ.

Zubair Ali Zai

⁶⁰⁸ Quran e Muqaddas Aur Bukhari Mohdas: P92

⁶⁰⁹ Quran e Muqaddas Aur Bukhari Mohdas: P109

Hadees Aur Ahle Hadees Naami Kitab Ke Tees (30) Jhoot

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين "أما بعد:

Jhoot bolna kabeera gunah hai. Nabi ﷺ ne "قول الزور" "Jhote qaul ko" "أكبر الكبائر" "Kabeera gunaho'n mein badaa gunah qaraar diya hai".⁶¹⁰

Rasool Allah ﷺ ne farmaya:

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَذِبًا عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتُوبُوا مُقَعِّدَهُ مِنَ النَّارِ.

"Mujh par jhoot bolna kisi doosre aadmi par jhoot bolne ki tarha nahi hai. Jisne jaan boojh kar mujh par jhoot bola, to wo apna thikaana (jahannam ki) aag mein banaale".⁶¹¹

Aap ﷺ ka irshad hai:

إِنَّ الَّذِي يَكْذِبُ عَلَيَّ يَبْنِي لَهُ لَبِيتٌ فِي النَّارِ.

"Jo shakhs mujh par jhoot bolta hai (to) uske liye (jahannam ki) aag mein ek ghar banaaya jaata hai".⁶¹²

Nabi ﷺ ne farmaya:

مَنْ رَوَى عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كُتِبَ فَهُوَ أَحَدُ الْكَاذِبِينَ.

"Jis ne mujh se ek (1) hadees bayan ki aur wo jaanta hai ke ye riwayat jhooti hai, to ye shakhs jhooto'n mein se ek (1) yaane kazaab hai".⁶¹³

Syedna Abu Bakar Siddiq رضي الله عنه ne farmaya:

يَا أَيُّهَا النَّاسُ! إِيَّاكُمْ وَالْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ.

"Aye logo! Jhoot se bacho, kyou'nke jhoot imaan ke manaafi hai".⁶¹⁴

Syedna Sa'ad bin abi Waqqas رضي الله عنه ne farmaya:

كُلُّ الْخَلَالِ يَطْبَعُ عَلَيْهَا الْمُؤْمِنُ إِلَّا الْخِيَانَةَ وَالْكَذِبَ.

"Momin mein har (buree) khaslat ho sakti hai, siwaa e khayaanat aur jhoot ke".⁶¹⁵

Haafiz Zahabi farmate hain:

قد ذهب طائفة من العلماء إلى أن الكذب على النبي صلى الله عليه وسلم كفر ينقل عن الملة، ولا ريب أن تعمد الكذب على الله ورسوله في تحليل حرام أو تحريم حلال كفر محض.

"Ulama ke ek (1) giroh ka ye mazhab hai ke Nabi ﷺ par jhoot bolna kufr hai jo (Aap ﷺ par jhoot bolne waale ko) millat (islamiya) se kharij kar deta hai aur isme koi shak nahi ke haraam ko halal yaa halal ko haraam karne ke liye Allah aur uske Rasool par jhoot bolna kufr e mahez hai".⁶¹⁶

⁶¹⁰ Saheeh Bukhari: 2654; Saheeh Muslim: 87; Darussalam: 259

⁶¹¹ Saheeh Bukhari: 1219 (alfaaz isi ke hain); Saheeh Muslim: 4

⁶¹² Musnad Ahmad: V2 P22 H4742 (sanad saheeh)

⁶¹³ Musnad Ali bin Al Ja'ad: 140 (sanad saheeh); Saheeh Muslim:

⁶¹⁴ Musnad Ahmad: V1 P5 H16 (sanad saheeh)

⁶¹⁵ Zam al Kazb laa Ibne Abi Duniya: 25 (sanad saheeh)

⁶¹⁶ Kitab ul Kabaaer: P23 Baab: 9 (Darul Ma'arif, Riyadh)

Is tamheed ke baad Anwar Khurshid Deobandi ki kitab “*Hadees aur Ahle Hadees*” se tees (30) mauzoo o baatil riwayat-e’n ma’a tabsara pesh e khidmat hain. Jin mein Syedna o Mahboobana Rasool Allah ﷺ, Sahaba Ikram رضى الله عنهم, aur Taabaeen رضى الله عنهم par jhoot bola gaya hai.

Jhoot Number 1:

Anwar Khurshid Deobandi likhte hain: “*Hazrat Ammaar bin Yasir رضى الله عنه farmate hain ke main kuwe’n par aapni chaagal mein paani kheench raha tha ke mere paas Huzoor ﷺ tashreef laae aur farmaya ke Ammaar kya kar rahe ho? Maine arz kiya ke yaa Rasool Allah ﷺ mere maa baap aap par qurban ho’n. Maine apna kapda dho raha hoo’n. Isey thook lag gaya hai. Aap ne farmaya yaa Ammaar kapde ko 5 cheeze’n lag jaane ki wajah se dhona chaahiye. Pashaab, Paekhana, Qai, Khoon aur Manee. Ammaar tumhara thook, tumhari aankho’n ke aansu aur wo paani jo tumhari chaagal mein hai. Sab baraabar hain (yaane sab paak hain)*”.⁶¹⁷

Tabasara: Is riwayat ke raawi Saabit bin Hammad ke baare mein Imam Daraqutni رضى الله عنه ne farmaya:

لم يروه غير ثابت بن حماد وهو ضعيف جداً ... إلخ

“*Isey saabit bin hammad ke siwa kisi ne riwayat nahi kiya aur wo sakht zaef hai*”.⁶¹⁸

Bayhaqi ne farmaya:

فهو باطل لا أصل له... وثابت بن حماد متهم بالوضع.

“*Pas ye (riwayat) baatil hai, iski koi asal nahi... aur Saabit bin Hammad waza’a e hadees ke saath mutham hai*”.⁶¹⁹ Yaane ye shakhs hadeese’n ghadta tha.

Haafiz Ibne Taimiya ne is riwayat ke baare mein farmaya:

هذا الحديث كذب عند أهل المعرفة.

“*Ye hadees ahle ma’arefat (maahir mohaddiseen) ke nazdeek jhoot hai*”.⁶²⁰

Tambeeh: Ibrahim bin Zakariya (ek (1) zaef shakhs aur baatil riwayaat bayan karne waale) ne kaha:

نا ثابت بن حماد و كان ثقة.⁶²¹

Mauzoo riwayaat bayan karne waale is Ibrahim bin Zakariya par shadeed jurooh ke liye dekhiye Lisan ul Mizaan⁶²² Lehaza Ibrahim mazkoor ka Saabit bin Hammad ko siqa kehna mardood hai. Yaha’n par ye baat badi ajeeb o ghareeb hai ke Ibrahim bin Zakariya ki tauseeq ko Ze’eli ne bazzaar ki taraf mansoob kar diya hai!⁶²³

Hafiz Burhanuddin al Halabi (d 841h) ne ye riwayat apni kitab

الشف الحثيث عن رمي بوضع الحديث.⁶²⁴

Jhoot Number 2:

Hadees aur Ahle Hadees.⁶²⁵

⁶¹⁷ Hadees aur Ahle Hadees: P147, Number 11 (ba-hawaala)
Daraqutni: V1 P127

⁶¹⁸ Sunan Daraqutni: V1 P127 H452

⁶¹⁹ Sunan Kubra: V1 P14

⁶²⁰ Lisan ul Mizan: V2 P76; Doosra Nuskha: V2 P133

⁶²¹ Al Bahar az Zaqaar: V4 P234 H1397

⁶²² V1 P58-59; Doosra Nuskha: V1 P85-86

⁶²³ Nasbur Raaya: V1 P211

⁶²⁴ P118 ت 181

⁶²⁵ P168 Number 5 (ba-hawaala) Daraqutni: V1 P127

Tabasara: Ye wohi mauzoo riwayat hai jo jhoot number 1 mein ma'a tabasara guzar chuki hai.

Jhoot Number 3:

Anwar Khursheed likhte hain: "Hazrat Abdullah bin Masood رضي الله عنه farmate hain ke maine Rasool Allah ﷺ ko ye farmate hue suna ke jab tum mein se koi wazu kare to isey chaahiye ke Allah ka naam lele (bismillah padhle) is tarha saara jism paak hoga aur agar kisi ne dauran e wazu Allah ka naam naa liya to jis azoo par pani jaaega wohi paak hoga".⁶²⁶

Tabasara: Is riwayat ka ek (1) raawi Abu Zakariya bin Hashim al Samsaar hai, jiske baare mein Ibne A'adee ne kaha: *وكان يضع الحديث ويسرقه* "Wo hadeese'n ghadta tha aur hadeese'n chori karta tha".⁶²⁷

Abu Hatim ar Raazi ne kaha: *كان يكتب الخ* "Wo jhoot bolta tha".⁶²⁸

Mohaddis Shaheer Abu Yahya Muhmmad bin Abdur Raheem al Bazzaz urf Saa-a'aqa صعقه ne farmaya: *وكان يضع الحديث* "Aur wo (Yahya bin Hashim) hadeese'n ghadta tha".⁶²⁹

Haafiz Ibne Hibban aur Uqaili ne kaha: "Wo siqa raawiyo'n par hadeese'n ghadta tha".⁶³⁰

Jhoot Number 4:

Anwar Khurshid Deobandi likhte hain: "Hazrat Ibne Umar رضي الله عنه farmate hain ke Rasool Allah ﷺ ne farmaya, jisne wazu kiya aur wazu karte waqt Allah ka naam liya to ye iske (saare) badan ki tahaarat hoga, farmaya jisne wazu kiya aur wazu karte hue Allah ka naam naa liya to ye sirf is a'azaa e wazu ki tahaarat hoga".⁶³¹

Tabasara: Is riwayat ki sanad mein ek (1) raawi Abdullah bin Hakeem (Ad Daaheri) hai, jiske baare mein Jozjaani ne kaha: *كذاب* "Jhoota hai".⁶³²

Abu Naeem al Asbahani ne kaha: *حَدَّث عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ وَالْأَعْمَشِ وَالثَّوْرِيِّ بِالْمَوْضُوعَاتِ*.⁶³³ "Usne Ismail bin Abi Khalid, Amash aur Soori se mauzoo riwayat e'n bayan ki hain".

Uqaili ne kaha: *يَحْدُثُ بِأَحَادِيثَ لَا أَصْلَ* "Wo aisee hadeese'n bayan karta hai, jinki koi asal nahi hoti".⁶³⁴

Haafiz Zahabi ne kaha: *وإِذْ مَتَّعَهُم بِالْوَضْعِ* "Kamzor hai, muthim bil wazu hai, yaane is par (mohaddiseen ki taraf se) hadeese'n ghadne ki jirah hai".⁶³⁵

Jhoot Number 5:

Anwar Khurshid Deobandi likhte hain: "Hakeem bin Salma banu hanifa ke ek (1) shakhs se, jisey Jaree kaha jaata hai. Riwayat karte hain ke ek (1) sahab Nabi ﷺ ke paas aae aur arz kiya ke Yaa Rasool Allah (2) basa auqaat main namaz mein mashghool hota hoo'n aur mer hath sharamgaah par padh jaata hai? Aap ne farmaya, namaz jaari rakha karo".⁶³⁶

⁶²⁶ Hadees aur Ahle Hadees: P180, Number 4 (ba-hawaala)

Bayhaqi: V1 P44

⁶²⁷ Al Kaamil: V7 P2706; Doosra nuskha: V9 P120

⁶²⁸ Al Jirah o Ta'adeel: V9 P195

⁶²⁹ Tareekh Baghdad: V14 P165 (sanad saheeh)

⁶³⁰ Al Majruheen: V3 P135; Az Zoafa lil Uqaili: V4 P432

⁶³¹ Hadees aur Ahle Hadees: P180 # 5 (ba-hawaala) Daraqutni:

V1 P74

⁶³² Ahwal al Rijaal: 218

⁶³³ Kitab az Zoafa: 109

⁶³⁴ Kitab az Zoafa: V2 P241; another edition: V2 P634

⁶³⁵ Al Mughni Fiz Zoafa: 3144

⁶³⁶ Hadees aur Ahle Hadees: P192 # 2 (ba-hawaala: Ibne Manda o E'elaa as Sunan: V1 P119

Tabsara: Is riwayat ki sanad ka daar o madaar *Salaam at Taweel* par hai, jiske baare mein Ibne Hibban ne kaha: *يروى عن الثقات الموضوعات كأنه كان المتعمد لها. "Wo siqa raawiyo'n se mauzoo riwayat'n bayan karta tha, goya ke wo jaan boojh kar aisa karta tha".*⁶³⁷

Jhoot Number 6:

Anwar Khurshid Deobandi ne likha hai: "*Hazrat Ali karam Allah wajhu farmate hain ke tayammum mein 2 zarbe'n hoti hain, ek (1) zarb chehra ke liye aur ek (1) kohniyo'n samet dono hatho'n ke liye*".⁶³⁸

Tabsara: Musnad Zaid ka buniyadi raawi Abu Khalid Umro bin Khalid al Waasti hai.⁶³⁹ Is Umro bin Khalid ke baare mein Imam Yahya bin Mueen ne farmaya: *كذاب*.⁶⁴⁰

Imam Ishaq bin Rahwiya ne farmaya: "*Umro bin Khalid al Wasti hadees ghadta tha*".⁶⁴¹

Abu Zara'ah ar Raazi ne kaha: *وكان يضع الحديث "aur wo hadeese'n ghadta tha"*.⁶⁴²

Imam Wake'e bin al Jaraah ne kaha: *كان كذاباً "Wo kazzab (jhoota) tha"*.⁶⁴³

Daraqutni ne kaha: *كذاب*.⁶⁴⁴

Jhoot Number 7:

Anwar Khurshid Deobandi ne likha: "*Hazrat Abu Umaama ؓ Nabi ﷺ se riwayat karte hain ke aap ne farmaya haiz ki kam-az-kam muddat 3 din aur ziyaada se ziyaada 10 din hai*".⁶⁴⁵

Tabsara: Is riwayat ka ek (1) raawi *Al Ulaa bin Kaseer* hai, jiske baare mein Haafiz Ibne Hibban ne farmaya: *يروى الموضوعات عن الأثبات "Ye siwa raawiyo'n se mauzoo riwayaat bayan karta tha"*.⁶⁴⁶

Jhoot Number 8:

Anwar Khurshid Deobandi ne likha: "*Hazrat Abdulah bin Maghfal ؓ ayat e kareema واذا قرئ القرآن ke mutalliq farmate hain ke ye namaz ke baare mein nazil hui hai*".⁶⁴⁷

Tabsara: Is riwayat ka daar o madaar *Hisham bin Ziyaad* par hai, jiske baare mein Ibne Hibban ne kaha: *كان ممن يروي الموضوعات عن الثقات إلخ "Wo un logo'n mein tha, jo siqa raawiyo'n se mauzoo riwayate'n bayan karte hain"*.⁶⁴⁸

Tambeeh: Kazzab, Matrook, Jamhoor ke nazdeek majrooh raawi aur mauzoo riwayate'n bayan karne waale ko baaz mohaddiseen ka zaeef waghaira kehna chandaa'n mufeed nahi hota, balke wo kazzab ka kazzab hi rehta hai.

Jhoot Number 9:

Anwar Khurshid Deobandi ne likha: "*Hazrat Umar ؓ bin Khattab farmate hain ke Rasool Allah ﷺ ne ek (1) din Zohar ki namaz padhaai, to ek (1) sahab apne jee hi jee mein aapke saath qiraa-at karne lage. Namaz poori hui*

⁶³⁷ Al Majruheen: V1 P339; Nasbur Raaya: V2 P412 (alfaz isi kitab ke hain)

⁶³⁸ Hadees aur Ahle Hadees: P192 # 2 (ba-hawaala: Musnad Imam Zaid: P77)

⁶³⁹ Musnad Zaid: P48

⁶⁴⁰ Al Jirah wa Ta'adeel: V6 P230 (sanad saheeh); Tareekh Ibne Mueen: 1502 (alfaaz isi kitab ke hain)

⁶⁴¹ Al Jirah wa Ta'adeel: V6 P230 (sanad hasan)

⁶⁴² Al Jirah wa Ta'adeel: V6 P230

⁶⁴³ Kitab al Ma'arefa wat Tareekh lil Imam Yaqoob bin Sufiyan al Faarsi: V1 P700 (sanad hasan)

⁶⁴⁴ Az Zoafa wal Matrukeen lid Daraqutni: 403

⁶⁴⁵ Hadees aur Ahle Hadees: P226 # 1 (ba-hawaala) Al Kabeer wal Ausat lit Tabrani; Majmua az Zawaaed: V1 P280

⁶⁴⁶ Al Majruheen: V2 P181-182

⁶⁴⁷ Hadees aur Ahle Hadees: P300 # 4 (ba-hawaala) Kitab al Qiraa-at lil Bayhaqi: P87

⁶⁴⁸ Al Majruheen: V3 P88

to Huzoor a'alaihe salaam o salaam ne poocha ke kya tum mein se kisi ne mere saath qiraa-at ki hai. Teen (3) dafa aapne ye sawal kiya, ek (1) sahab bole, ji haa'n yaa Rasool Allah main سبح اسم ربك الاعلى padh raha tha".

"Aap ne farmaya ke kya ho gaya ke mujhe quran ki qiraa-at mein kash-ma-kash mein daala jaata hai. Kya tumhe'n imam ki qiraa-at kaafi nahi hai. Imam to banaya hi is liye jaata hai ke iski iqtada ki jaae, lehaza jab wo qiraa-at kare to tum khamosh raha karo".⁶⁴⁹

Tabbara: Is mauzoo riwayat ka ek (1) raawi Abdul Munim bin Basheer hai, jiske baare mein Imam Yahya bin Muyeen ne farmaya: "أنتيه فأخرج إلينا أحاديث أبي مودود نحو مائتي حديث كذب" Main iske paas gaya to isne hamare saamne Abu Maudood ki taqreeban 200 jhooti riwayat-e'n pesh kee'n".⁶⁵⁰

Mohaddis Khaleeli ne kaha: وهو وضاع على الأئمة "Aur wo (Abdul Munim bin Basheer) Imamo'n par jhoot ghadne waala hai".⁶⁵¹

Imam Ahmad bin Hambal رحمه الله ne isey الكذاب kaha.⁶⁵²

Imam Ahmad ne Abu Maduood ko siqa kaha.⁶⁵³ Baaz naa-samajh log ye samajhte hain ke ye tauseeq Abdul Munim ki hai, halaa'nke ye tauseeq Abu Maudood ki hai.

Abdul Munim bin Basheer ke baare mein Haakim ne kaha: "Usne Maalik aur Abdullah bin Umar se mauzoo riwayat-e'n bayan ki hain... alkh".⁶⁵⁴

Lehaza Yaqub bin Sufiyan ka is kazzab se riwayat karna chandaa'n mufeed nahi hai.

Is sanad ka doosra raawi Abdur Rahman bin Zaid bin Aslam a'an Abiya alkh hai. Haakim ne kaha: "Abdur Rahman bin Zaid bin Aslam ne apne aabaa se mauzoo riwayat-e'n bayan ki hain...alkh".⁶⁵⁵

Khulaasa, ye ke sanad mauzoo hai.

Jhoot Number 10:

Anwar Khurshid Deobandi likhte hain: "Hazrat Ali رضي الله عنه farmate hain ke ek (1) shakhs ne Nabi صلى الله عليه وسلم se poocha ke Imam ke peeche qiraa-at karu'n yaa khamosh rahoo'n. Aapne farmaya khamosh raho, kyou'nke tumhe'n Imam ki qiraa-at hi kaafi hai".⁶⁵⁶

Tabbara: Ye riwayat bayan karke Imam Bayhaqi ne Haaris bin Abdullah al A'aur (is riwayat ke raawi) par shadeed jirah kar rakhi hai. Mashoor taabai Imam Sha'abi رحمه الله ne farmaya: "Mujhe Haaris al A'aur ne hadees bayan ki aur wo kazzab (jhoota) tha".⁶⁵⁷

Imam Sha'abi رحمه الله gawahi dete the ke Haaris al A'aur jhooto'n mein se ek (1) hai.⁶⁵⁸

Ek (1) dafaa mashoor taabai Murrah al Hamdani رحمه الله Haaris al A'aur ko qatal karna chahte the, lekin wo bhaag gaya.⁶⁵⁹

Ibrahim (nakhai) isey mutham samajhte the.⁶⁶⁰

⁶⁴⁹ Hadees aur Ahle Hadees: P305-306 # 15 (ba-hawaala) Kitab al Qiraa-at lil Bayhaqi: P114

⁶⁵⁰ Sawalaat Ibnul Junaid al Khatlee: 807

⁶⁵¹ Al Irshad: V1 P158

⁶⁵² Lisan ul Mizaan: V4 P75; another edition: V4 P479; Al Irshad lil Uqaili: V1 P159

⁶⁵³ Mizan ul Etedaal: V2 P669; Kitab al E'elal wa Ma'arefa ar Rijaal laa Ahmad: V1 P212 faqra: 1153

⁶⁵⁴ Al Mudkhal: P177 faqra: 142

⁶⁵⁵ Al Mudkhal: P154 ت 97

⁶⁵⁶ Hadees aur Ahle Hadees: P306 # 17 (ba-hawaala) Kitab al Qiraa-at lil Bayhaqi: P163

⁶⁵⁷ Saheeh Muslim; Tarqeem Darussalam: 44

⁶⁵⁸ Saheeh Muslim; Tarqeem Darussalam: 45 (sanad saheeh)

⁶⁵⁹ Saheeh Muslim: 49

⁶⁶⁰ Saheeh Muslim?: 48

Imam Ali bin Abdullah al Madeeni ne kaha ke “Haaris (al A’aur) kazzab hai”.⁶⁶¹

Imam Abu Khaitma Zaheer bin Harb ne farmaya: الحارث الأعور كذاب “Haaris al A’aur kazzab hai”.⁶⁶²

Unke alaawa jamhoor mohaddiseen ne Haaris al A’aur par jirah kar rakhi hai, lehaza baaz ki taraf se iski tauseeq mardood hai. Aur ye kehna ke Sha’abi ne isey iski raae mein jhoota kaha hai, saheeh nahi hai. Nez dekhiye Hashiya Tehzeeb ul Kamaal.⁶⁶³

Jhoot Number 11:

Anwar Khurshid Deobandi ne likha hai: “Nawas bin Sam-aan ﷺ farmate hain ke maine Rasool Allah ﷺ ke saath Zohar ki namaz padhi. Meri dahreni taraf ek Ansari sahabi the. Unho’n ne Nabi ﷺ ke peeche qiraa-at ki aur meri baae’n taraf qabeela Mazeena ke ek (1) sahab the, jo kankariyo’n se khel rahe the. Jab Huzoor ﷺ namaz se farigh hue to aapne poocha ke mere peeche kisne qiraa-at ki hai. Ansari sahabi bole: Maine yaa Rasool Allah. Aapne farmaya: Aisa mat karo, kyou’nke jo imam ki iqtada kare, to imam ki qiraa-at hi mukhtadi ki qiraa-at hoti hai. Jo sahab kankariyo’n se khel rahe the, unse farmaya tumhe’n namaz se yehi hissa milaa hai”.⁶⁶⁴

Tabbara: Ye riwayat bayan karne ke baad Imam Bayhaqi ne likha hai: هذا إسناد لا يثبت... “Ye sanad baatil hai”.⁶⁶⁵

Iska ek (1) raawi Muhammad bin Ishaq al Andalusi hai, jiske baremein Imam Daraqutni ne farmaya:

محمّد بن محصّن ويقلّ ابن إسحاق الأندلسي العكاشي عن الثوري والأوزاعي وابن عجلان وابن أبي عتبة متروك يضع.

“Muhammad bin Mohsin aur kaha jaata hai ke Ibne Ishaq Andalusi aur A’akaashi, Soori, Auzaai, Ibne A’ajlaan aur Ibne Abi Ulba se riwayat karta hai. Matrook hai, riwayat-e’n ghadta hai”.⁶⁶⁶

Muhammad Mohsin al A’akashi al Asadi ke shagird-o’n mein Sulaiman bin Salma al Khbaaeri hai.⁶⁶⁷ Aur Kitab al Qiraa-at mein bhi iska shagird Sulaiman bin Salma hai.

Muhammad bin Ishaq al A’akashi ke baare mein Imam Yahya bin Muyeen ne farmaya: كذاب.⁶⁶⁸

Ibne Hibban ne kaha:

شيخ يضع الحديث على الثقات, لا يحل ذكره في الكتب إلا على سبيل القدح فيه.

“Shaikh, siqa raawiyo’n par hadees ghadta tha. Kitabo’n mein is par jirah ke baghair iska zikr halaal nahi hai”.⁶⁶⁹

Haafiz Ibne Hajar Asqalani ne Muhammad bin Ishaq al Andalusi aur Muhammad bin Mohsin ko ilaaheda ilaaheda qaraar diya hai, lekin Haafiz Sahab ki ye baat mahez e nazar hai.

Is riwayat ka doosra raawi Salman bin Salma (al Khbaaeri) hai, jiske baare mein Imam Ali bin Al Hussain bin Junaid ne kaha: كان يكذب “Wo jhoot bolta tha...alkh”.⁶⁷⁰

Ibne Hibban ne kaha: كان يروي الموضوعات عن الأثبات “Wo siqa raawiyo’n se mauzoo riwayat-e’n bayan karta tha”.⁶⁷¹

Jo mardood riwayat-e’n Imam Bayhaqi apni Kitab ul Qiraa-at mein bataur e radd bayan karte hain, in par jirah karte hain to unse taqleedi hazraat istedlal karte hain. SubhanAllah! Kya insaaf hai?!

⁶⁶¹ Ahwaal ar Rijal lil Jozjaani: 11 P46 (sanad saheeh)

⁶⁶² Al Jirah wa Ta’adeel: V3 P79 (sanad saheeh)

⁶⁶³ V2 P20 (tehqeeq Basshar Aud Maarooif)

⁶⁶⁴ Hadees aur Ahle Hadees: P318 # 42 (ba-hawaala Kitab al Qiraa-at lil Bayhaqi: P176)

⁶⁶⁵ Kitab al Qiraa-at lil Bayhaqi: P177 H418

⁶⁶⁶ Sawalaat al Barqaani: 459

⁶⁶⁷ Tehzeeb ul Kamal: V5 P496

⁶⁶⁸ Kitab az Zoafa lil Uqaili: V4 P29 (sanad hasan)

⁶⁶⁹ Al Majruheen: V2 P277

⁶⁷⁰ Al Jirah wa Ta’adeel: V4 P122 (sanad saheeh)

⁶⁷¹ Al Majruheen: V3 P33 Tarjuma Mumil bin Saeed al Rahbi

Jhoot Number 12:

Anwar Khurshid Deobandi likhte hain: “Hazrat Bilal رضي الله عنه farmte hain ke Rasool Allah ﷺ ne mujhe hukum diya ke main Imam ke peeche qiraa-at karu’n”.⁶⁷²

Tabsara: Ye riwayat bayan karne ke baad Imam Bayhaqi ne farmaya ke Abu Abdullah al Haafiz (Haakim Nishapuri) ne kaha: هذا باطل.. إلخ “Ye baatil hai”.⁶⁷³

Iska raawi Abu Haamid Ahmad bin Muhammad bin al Qaasim as Sarkhasi mutham hai.⁶⁷⁴

Yaane wo waza’a e hadees ke saath mutham hai.⁶⁷⁵

Iska doosra raawi Ismail bin Afzal hai. Suyuti ne kaha: وإسماعيل كذاب “Aur Ismail bin Al Fadhal kazzab hai”.⁶⁷⁶

Jhoot Number 13:

Anwar Khurshid Deobandi ne likha: “Hazrat Alqama رضي الله عنه se marwi hai ke Hazrat Abdullah bin Masood رضي الله عنه ne farmaya mujhe jand darakht ke jalte koelo’n ko mu’n mein le lena. Isse ziyaada pasandeeda hai ke main imam ke peeche qiraa-at karu’n”.⁶⁷⁷

Tabsara: Muwatta Shaibani mein to ye riwayat in alfaz yaa mafhoom ke saath mujhe nahi mili aur Shaibani mazkoor ba-zaat e khud majrooh hai. Iske baare mein asma ur rijaal ke mashoor Imam Yahya bin Muyeen ne gawahi di: جهمي كذاب “Wo jehmi kazzab (jhoota) hai”.⁶⁷⁸

Aur farmaya: ليس بشئي ولا تكتب حديثه “Wo koi cheez nahi hai aur tum iski hadees naa likho”.⁶⁷⁹

Imam Ahle Sunnat Ahmad bin Hambal رضي الله عنه ne farmaya: ليس بشئي ولا يكتب حديثه “Wo koi cheez nahi hai aur iski hadees naa likhi jaae”.⁶⁸⁰

Kitab al Qiraa-at lil Bayhaqi mein iska raawi Umro bin Abdul Ghaffar hai, jiske baare mein Ibne A’adee ne kaha: “Wo jab fazaael mein kuch bayan kare to mutham hai aur salaf (saleheen) isey mutham qaraar dete the, ke wo fazaal e ahle bait mein hadeese’n ghadta hai... alkh”.⁶⁸¹

Zahabi ne kaha: هالك “Umro bin Abdul Ghafar halaak karne waala hai”.⁶⁸²

Jhoot Number 14:

Anwar Khurshid Deobandi ne likha: “Hazrat Imam Abu Hanifa رضي الله عنه, Hazrat Hammad رضي الله عنه se aur wo Hazrat Ibrahim Nakhai رضي الله عنه se aur wo Hazrat Aswad رضي الله عنه se riwayat karte hain ke Hazrat Abdullah bin Masood رضي الله عنه pehli takbeer mein raful yadain karte the. Iske baad namaz mein kisi aur jagah raful yadain nahi karte the aur wo is amal ko Rasool Allah ﷺ se naqal karte the”.⁶⁸³

⁶⁷² Hadees aur Ahle Hadees: P320 (ba-hawaala Kitab al Qiraa-at lil Bayhaqi: P175)

⁶⁷³ Kitab al Qiraa-at lil Bayhaqi: P176

⁶⁷⁴ Lisan ul Mizan: V1 P290

⁶⁷⁵ Al Kashf ul Hatheeth A’an Ramee Bi Waza’a al Hadees: P82 # 105

⁶⁷⁶ Zail al Laali al Masnua’a: P113

⁶⁷⁷ Hadees aur Ahle Hadees: P331 #3 (ba-hawaala Kitab al Qiraa-at lil Bayhaqi: P145); Muwatta Muhammad bin al Hasan ash Shaibani: P98

⁶⁷⁸ Kitab az Zoafa lil Uqaili: V4 P52 (sanad saheeh)

⁶⁷⁹ Tareekh e Baghdad: V2 P180-181 (sanad hasan)

⁶⁸⁰ Al Kaamil laa Ibne A’adee: V6 P2183 (sanad saheeh)

⁶⁸¹ Al Kaamil: V5 P797; another edition: V6 P253

⁶⁸² Al Mughni Fiz Zoafa: 4678

⁶⁸³ Hadees aur Ahle Hadees: V3 P397 #15 (ba-hawaala Kitab al Jaame al Masaneed: V1 P355)

Tabsara: Jaame ul Masaneed mein iska buniyadi raawi Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Bukhari al Haarithi hai, jiske baare mein Abu Ahmad al Haafiz aur Abu Abdullah al Haakim ne farmaya: ...كان ينسج الحديث “Wo hadeese’n banaata tha”.⁶⁸⁴

Burhanuddin al Halabi ne isey الكشف الحثيث عن رمي بوضع الحديث mein zikr kiya hai.⁶⁸⁵

Is riwayat ki baaqi sanad bhi mardood hai. Mufasssal tehqeeq ke liye dekhiye Noor ul A’ainain.⁶⁸⁶

Jhoot Number 15:

Anwar Khurshid Deobandi ne likha: “Hazrat Jabir رضي الله عنه kehte hain ke maine Hazrat Saalim bin Abdullah bin Umar رضي الله عنه ko ye bayan karte hue suna ke unho’n ne apne walid (Hazrat Abdullah bin Umar رضي الله عنه ko dekha ke unho’n ne raful yadain kiya. Takbeer e Tehreema kehte waqt, aur ruku mein jaate aur ruku se sar uthaate waqt maine unse uske mutalliq sawaal kar diya. Unho’n ne batlaaya ke unho’n ne Rasool Allah ﷺ ko aisa karte hue dekha tha”⁶⁸⁷

Tabsara: Jabir se muraad Jabir bin Yazeed al Jofi hai, jiske baare mein Imam Abu Hanifa رضي الله عنه ne farmaya:

ما رأيت أحدًا أكذب من جابر الجعفي ولا أفضل من عطاء بن أبي رباح.

“Maine Jabir Jofi se ziyaada jhoota aur Ataa bin abi Rabaah se ziyada afzal koi nahi dekha”⁶⁸⁸

Imam Yahya bin Muyeen ne kaha: وكان جابر كذابًا “Aur Jabir (jofi) kazzab tha”⁶⁸⁹

Zaaeda bin Qadaama ne kaha: كان جابر الجعفي كذابًا يؤمن بالرجعة “Jabir Jofi kazzab tha (shia ke khud-saakhta nazariya) raja’at (Syedna Ali رضي الله عنه ke duniya mein dobara aane) ka aqeeda rakhta tha”⁶⁹⁰

Jozjaani ne kaha: كذاب⁶⁹¹ Ibne Hibban ne kaha: “Wo sabaai (raafzi) tha”⁶⁹² Unke alaawa jamhoor ne is par jirah ki hai, lehaza baaz mohaddiseen ki taraf se iski tauseeq mardood hai.

Is mauzoo riwayat par Anwar Khurshid Deobandi ne baab bandha hai: “Hazrat Abdullah bin Umar رضي الله عنه Ko Raful Yadain Karte Dekh Kar Hazrat Saalim رضي الله عنه Aur Qazi Mahaarib bin Dathaar رضي الله عنه Ka Eteraaz Karna”⁶⁹³

Ye unwaan saraasar ghalat aur jhoot hai. Ustad se shagird ka ilm haasil karne ke liye daleel poochna eteraz nahi kehlaata. Mashoor mohaddis Abul Abbas Muhammad bin Ishaq bin Ibrahim as Siraaj farmate hain:

ثنا محمد بن علي بن شقيق قال: سمعت أبي: أنا أبو حمزة عن سليمان الشيباني قال: رأيت سالم بن عبد الله إذا افتتح الصلوة رفع يديه فلما ركع رفع يديه فلما رفع يديه فسأله فقال: رأيت أبي يفعل فقال: رأيت رسول الله صلى الله عليه وسلم يفعله.

“Sulaiman ash Shaibani se riwayat hai ke maine Salib in Abdullah (bin Umar) ko dekha, jab unho’n ne namaz shuru ki raful yadain kiya. Phir jab ruku kiya to raful yadain kiya, phir jab (ruku se) sar uthaaya to raful yadain kiya. Pas maine unse poocha to unho’n ne farmaya: maine apne abba (Ibne Umar رضي الله عنه) ko aisa karte dekha hai, phir unho’n ne farmaya: Maine Rasool Allah ﷺ ko aisa karte dekha”⁶⁹⁴

⁶⁸⁴ Kitab al Qiraa-at lil Bayhaqi: P154; another edition: P178 H388 (sanad saheeh)

⁶⁸⁵ P248 #411

⁶⁸⁶ P43 (Dec 2006 edition)

⁶⁸⁷ Hadees aur Ahle Hadees: V3 P408 (ba-hawaala Musnad Ahmad: V2 P46)

⁶⁸⁸ Al E’elal as Sagheer lit Tirmizi Ma’a as Sunan: P891 (sanad Hasan); Tareekh Ibne Muyeen Riwaayah Ad Doori: 1398 (mukhtasaran) (sanad hasan)

⁶⁸⁹ Tareekh Ibne Muyeen Riwaayah Ad Doori: 1397

⁶⁹⁰ Riwaayah ad Doori: 1399 (sanad saheeh)

⁶⁹¹ Ahwaal ar Rijaal: 28

⁶⁹² Al Majruheen: V1 P208

⁶⁹³ Hadees aur Ahle Hadees: P408

⁶⁹⁴ Hadees Siraaj: V2 P34-35 (sanad saheeh); Qalmi nuskhah: P10 الف

Abu Hamza as Sakari ki bayan karda is saheeh hadees se maloom hua ke raful yadain mansookh nahi hua, balke is par Rasool Allah ﷺ ne amal kiya. Phir aapki wafaat ke baad Ibne Umar رضى الله عنه ne amal kiya aur unki wafat ke baad unke saahebzade Saalim bin Abdullah رضى الله عنه ne amal kiya. Nabi ﷺ aur taabai ke musalsal amal ke baad bhi isey mansookh qaraar dena bohot badaa zulm hai. Jiska munkireen e raful yadain ko jawab dena padega. In sha Allah.

Sulaiman ash Shaibani ke sawal ko eteraz qaraar dena un logo'n ka kaam hai, jo din ko raat aur haq ko baatil saabit karne ki koshish mein musalsal magan hain.

Kya roo e zameen par koi aisa munkir e raful yadain maujood hai, jo Syedna Abdullah bin Umar رضى الله عنه ke bete Saalim bin Abdullah se tark e raful yadain saabit karde? Jab Saalim se tark e raful yadain saabit nahi, to unke walid Syedna ibne Umar رضى الله عنه se bhi tark e raful yadain saabit nahi hai. *Walhamdulillah*.

Jhoot Number 16:

Anwar Khurshid Deobandi ne likha hai: “*Hazrat Jabir رضى الله عنه se marwi hai ke Hazrat Aswad bin Yazeed رضى الله عنه aur Hazrat Alqama رضى الله عنه namaz ke shuru mein raful yadain karte the phir nahi karte the*”.⁶⁹⁵

Tabsara: Iski sanad mein Jabir Jofi mashoor kazzab hai, jiska zikr Jhoot Number 15 ke tahat guzar chuka hai. Imam Abu Hanifa رضى الله عنه ne bhi Jabir Jofi ko kazzab qaraar diya hai.

Jhoot Number 17:

Anwar Khurshid Deobandi ne likha hai: “*Hazrat Anas bin Maalik رضى الله عنه se marwi hai ke Nabi ﷺ ne farmaya, har namaz ke baad jo bhi banda apne dono hath phaelaakar ye dua maangta hai. ... اَللّٰهُمَّ اَلِىْ... to Allah Ta'ala ke zimma ho jaata hai ke wo in hatho'n ko nakaam naa lautae'n*”.⁶⁹⁶

Tabsara: Amal al Yaum wal Laila⁶⁹⁷ ki is riwayat ka raawi Abdul Aziz bin Abdur Rahman hai, jiske baare mein Imam Ahmad bin Hambal رضى الله عنه ne farmaya: *اضرب هلى اُحاثيه, هي كذب إلخ* “*Iski hadeeso'n ko kaat do, ye jhooti hain*”.⁶⁹⁸

Tambeeh: Mufti Rasheed Ahmad Ludhiyanwi Deobandi ne elaaniya likha hai: “*Namaz ke baad ijtemaai dua ka marwajja tareeqa bil-ijma bidat e qabeeha shanee'a hai*”. “*Dua baad al faraaez mein raful yadain nahi*”⁶⁹⁹ *ان يدعوا احيانا لحاجة خاصة*

Jhoot Number 18:

Anwar Khurshid Deobandi ne likha hai: “*Hazrat Abdullah bin Umar رضى الله عنه bayan karte hain ke Aap ﷺ ne farmaya ke jab aurat namaz mein baithe to apni ek raan doosri raan par rakhe aur jab sajda kare to apne pet ko raano'n se chipkaa le. Is tarha ke uske liye ziyaada se ziyaada parda ho jaae. Bila-shubha Allah Ta'ala uski taraf nazar (e rehman) farmakar irshad farmate hain ke aye farishto'n main tumhe'n gawah banaata hoo'n, is baat par ke maine isey bakhsh diya hai*”.⁷⁰⁰

Tabsara: Ye riwayat Kanzul Ummal mein ba-hawaala Bayhaqi⁷⁰¹ aur Ibne A'adee⁷⁰² mazkoor hai. Iske raawi Muhammad bin Qasim al Balkhi ki ek (1) riwayat ke baare mein Ibne Hibban ne kaha: “*Isse ahle Khorasan ne aisee cheeze'n riwayat ki hain, jinka kitabo'n mein zikr karna halaal nahi hai...alkh*”.⁷⁰³

⁶⁹⁵ Hadees aur Ahle Hadees: P413 (ba-hawaala) Musannaf Ibne Abi Shaiba: V1 P236

⁶⁹⁶ Hadees aur Ahle Hadees: P473 # 11 (ba-hawaala) Amal al Yaum wal Laila laa Ibne as Sune'e: P46

⁶⁹⁷ H138

⁶⁹⁸ Kitab al E'elal wa Ma'arefa ar Rijaal: V2 P269 faqra: 1933; Kitab al Jirah wa Ta'adeel: V5 P388 (sanad saheeh)

⁶⁹⁹ Namazo'n Ke Baad Dua: P19; Ahsan ul Fataawa: V10

⁷⁰⁰ Hadees aur Ahle Hadees: P481 # 5 (ba-hawaala Kanzul Ummal: V7 P549)

⁷⁰¹ V2 P223

⁷⁰² Al Kaamil: V2 P501

⁷⁰³ Al Majruheen: V2 P311

Is riwayat ke doosre raawi Abu Mute'e al Hakam bin Abdullah al Balkhi ke baare mein Haafiz Zahabi ne kaha: فهذا وضع أبو مطيع على حماد “Ye riwayat Abu Mute'e ne Hammad bin Salma par ghadhi hai”.⁷⁰⁴

Jhoot Number 19:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Abdullah bin Umar رضي الله عنه se sawal hua ke Rasool Allah ﷺ ke zamane mein aurte'n kasey⁷⁰⁵ namaz padhti thee'n, aapne farmaya chahaar zaano'n baith kar, phir unhe'n hukum diya gaya ke wo khud simat kar baitha kare'n”.⁷⁰⁶

Tabsara: Jaame ul Masaneed mein iski 2 sanad hain:

Pehli Sanad: Isme Abu Muhammad al Bukhari al Harithi kazzab hai, jaisa ke Jhoot Number 14 ke tabsara mein ba-hawaala guzar chuka hai. Ibne Khalid, Zarban Najeeh aur Ibrahim bin Mahdi naa-maloomhain. Ek Ibrahim bin Mahdi kazzab tha.⁷⁰⁷

Doosri Sanad: Isme Qazi Umar bin al Hasan bin Ali al Ashnaani jamhoor ke nazdeek zaeef hai. Daraqutni ne kaha: وكان يکذب “*Aur wo jhoot bolta tha*”.⁷⁰⁸

Burhanuddin al Halabi ne isey wazae'een e hadees mein zikr kiya hai aur koi difa'a nahi kiya. Dekhiye Al Kasfh al Hatheeth A'aman Ramee Bi Waza'a al Hadees⁷⁰⁹

Isme bhi Ibne Khalid, Zarban Najeeh aur Ibrahim bin Mahdi naa-maloomhain.

Jhoot Number 20:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Abdullah bin Abbas رضي الله عنه farmate hain ke hame'n Ameer ul Momineen Hazrat Umar Farooq رضي الله عنه ne is baat se manaa kiya hai ke ham logo'n ko imamat karwaae'n quran mein dekh kar aur is baat se bhi ke hamari imamat karaae naabaligh”.⁷¹⁰

Tabsara: Kanzul Ummal mein ye riwayat ba-hawaala Ibne Abu Dawood mazkoor hai. Ibne Abu Dawood ki kitab al Masaahif⁷¹¹ mein ye riwayat maujood hai. Lekin iski sanad mein Nahshal bin Saeed raawi hai, jiske baare mein Imam Ishaq bin Rahwiya ne farmaya: نهشل كذاب “*Nahshal kazzab (jhoota) hai*”.⁷¹²

Abu Abdullah al Haakim ne kaha: روى عن الضحاک بن مزاحم الموضوعات... إلخ “*Usne Zahack bin Mazahim se mauzoo riwayat-e'n bayan ki hain*”.⁷¹³

Yaad rahe ke riwayat e mazkoora ko Nehshal ne Zahack (bin Mazahim) se bayan kar rakha hai.

Jhoot Number 21:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Abdullah bin Abbas رضي الله عنه farmate hain ke Ameer ul Momineen Hazrat Umar Farooq رضي الله عنه ne hame'n isse manaa farmaya hai ke ham quran meind ekh kar logo'n ki imamat kare'n. Aur isse manaa farmaya hai ke hamari imamat baaligh ke laawa koi aur karaae”.⁷¹⁴

Tabsara: Ye bhi mauzoo riwayat hai, jo-ke Anwar Khurshid Deobandi ke Jhoot Number 20 ke tahat guzar chuki hai. Iska raawi Nehshal bin Saeed kazzab hai.

⁷⁰⁴ Mizan ul Etedaal: V3 P42 Tarjuma: Usman bin Abdullah al Umawi

⁷⁰⁵ T: Anwar Khurshid Deobandi ne *kaise* ko *kasey* likha hai (Urdu kitab mein is lafz ko Hafiz Zubair Ali Zai rahimahullah ne underline karwaaya hai taa-ke padhne waale ke liye nishandahi ho jaae)

⁷⁰⁶ Hadees aur Ahle Hadees: P482 # 10 (ba-hawaala Jaame ul Masaneed: V1 P400)

⁷⁰⁷ Taqreeb ut Tehzeeb: 257 ولفظه: کذبوہ

⁷⁰⁸ Sawalaat al Haakim lid Daraqutni: 252

⁷⁰⁹ P311-312 ت 541

⁷¹⁰ Hadees aur Ahle Hadees: P491 # 3 (ba-hawaala Kanzul Ummal: V8 P263)

⁷¹¹ P217

⁷¹² Al Jirah wa Ta'adeel: V8 P496 (sanad saheeh)

⁷¹³ Al Mudkhal ilaa as Saheeh: P218 ت 209

⁷¹⁴ Hadees aur Ahle Hadees: P532 # 3 (ba-hawaala Kanzul Ummal: V8 P263)

Jhoot Number 22:

Anwar Khurshid Deobandi likhte hain: “Hazrat Abdullah bin Masood رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ne farmaya witr wajib hain har musalman par”.⁷¹⁵

Tabsara: Iska buniyadi raawi Jabir al Jofi hai.⁷¹⁶

Jabir Jofi ko Imam Abu Hanifa رحمته الله ne jhoota qaraar diya hai. Dekhiye Anwar Khurshid Deobandi ka Jhoot Number 15.

Jhoot Number 23:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Hasan Basri رحمته الله farmate hain ke musalmano ka is baat par ijma hai ke witr 3 rakat hain, jin mein se sirf aakhri rakat hi mein salam phera jaaega”.⁷¹⁷

Tabsara: Hasan Basri se is jaali ijma ka raawi Umro bin Obaidullah al Motazeli hai. Jiske baare mein A’auf al E’eraabi ne kaha: كذب والله عمرو “Allah ki qasam Umro ne jhoot bola hai”.⁷¹⁸

Yunus ne kaha: “Umro bin Obaid hadees mein jhoot bolta tha”.⁷¹⁹

Ayyub Sakhtiyani ne kaha: “(Umro ne Hasan) par jhoot bola”.⁷²⁰

Aise kazzab ki riwayat pesh karke sirf 3 witr par ijma saabit kiya jaa raha hai. SubhanAllah

Tambeeh: Nabi e Kareem ﷺ, Sahaba Ikram رضي الله عنهم aur Taabaeen e Azzaam رضي الله عنهم se 1 witr ka qaulan o fe’lan suboot bohot si saheeh riwayaat mein aaya hai. Khaleel Ahmad Saharanpuri Deobandi likhte hain: “Witr ki 1 rakat ahadees e sehaah mein maujood hai aur Abdullah bin Umar رضي الله عنه aur Ibne Abbas رضي الله عنه waghairahuma Sahaba رضي الله عنهم iske maqar aur Maalik o Shafai o Ahmad رضي الله عنهم ka wo mazhab phir is par ta’an karna muallif ka in sab par ta’an hai. Kaho ab imaan ka kya thikaana ...”.⁷²¹

Jhoot Number 24:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Abdullah bin Abbas رضي الله عنه farmate hain ke Rasool Allah ﷺ ne farmaya Aye Ahle Makka, tum 4 bareed se kam ke safar mein qasar naa kiya karo. 4 bareed Makkah Mukarrama se a’asfaan tak hote hain”.⁷²²

Tabsara: Ye riwayat Majmua az Zawaaed mein ba-hawaala Al Kabeer lit Tabrani mazkoor hai. Aur Al Mojam al Kabeer lit Tabrani⁷²³, Sunan Daraqutni⁷²⁴ aur Sunan al Kubra lil Bayhaqi⁷²⁵ mein Abdul Wahhab bin Mujahid ki sanad se mazkoor hai. Abdul Wahhab bin Mujahid makzoor ke baare mein Haakim Nishapuri ne kaha: “Abdul Wahhab apne baap se mauzoo hadeese’n bayan karta tha”.⁷²⁶

Ibne Muyeen ne kaha: لا شيء “Wo koi cheez nahi”.⁷²⁷

⁷¹⁵ Hadees aur Ahle Hadees: P548 # 11 (ba-hawaala Kashf ul Astaar a’an Zawaaed al Bazzaar: V1 P352)

⁷¹⁶ Kashf ul Astaar a’an Zawaaed al Bazzaar: 733; Ad Diraaya: P113; Hashiya Nasbur Raaya: V2 P113

⁷¹⁷ Hadees aur Ahle Hadees: P574 (ba-hawaala Musannaf Ibne Abi Shaiba: V2 P294)

⁷¹⁸ Al Jirah wa Ta’adeel: V3 P247 (sanad saheeh)

⁷¹⁹ Al Jirah wa Ta’adeel: V3 P246 (sanad hasan)

⁷²⁰ At Tareekh as Sagheer lil Bukhari: V2 P67 (sanad saheeh)

⁷²¹ Baraheen e Qaate’a: P7

⁷²² Hadees aur Ahle Hadees: P720-721 # 15 (ba-hawaala Majmua az Zawaaed: V2 P157)

⁷²³ V11 P96-97 H1162

⁷²⁴ V1 P387 H1432

⁷²⁵ V3 P137-138

⁷²⁶ Al Mudkhal ilaa as Saheeh: P171

⁷²⁷ Sawalaat Ibnul Junaid: 264

Jhoot Number 25:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Mujahid رحمہ اللہ Hazrat Abdullah bin Umar aur Hazrat Abdullah bin Abbas رحمہ اللہ se riwayat karte hain ke unho’n ne farmaya, jab tum 15 din aqamat ka irada karlo to phir namaz poori padho”.⁷²⁸

Tabsara: Iska ek (1) raawi Abu Mutee al Balkhi kazzab hai, jaisa ke Anwar Khurshid Deobandi ke Jhoot Number 18 mein guzar chuka hai. Doosra raawi Ibn Aqhdah chor tha. Dekhiye Al Kaamil laa Ibne A’adee⁷²⁹. Ye shakhs Sahaba Ikram رحمہ اللہ ke khilaf riwayat-e’n likhwaaya karta tha.⁷³⁰

Is riwayat ki baaqi sanad bhi mardood hai.

Jhoot Number 26:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Abu Saeed al Khudri رحمہ اللہ farmate hain ke Nabi ﷺ ne hame’n ek (1) din khutba diya to farmaya beshak Allah Ta’ala ne tum par juma farz farmaya hai. Meri is jagah mein is ghadee mein, mere is mahine mein, is saal mein, qiyaamat tak ke liye jisne bila-uzar juma choda. Imam e Aadil yaa Imam e Ja’ad (zaalim) ke hote hue to Allah Ta’ala isey dil jamaee aur istehkam naseeb naa farmae. Aur uske karobaar mein barkat naa ho, khabardaar aise shakhs ki namaz qubool nahi, khabardar aise shakhs ka hajj qubool nahi, khabardar aise shakhs ki koi neki qubool nahi, khabardar aise shakhs ka koi sadqa qubool nahi”.⁷³¹

Tabsara: Majmua az Zawaaed mein ye riwayat ba-hawaala Al Ausat lit Tabrani mazkoor hai. Al Ausat⁷³² mein iski sanad فضیل بن مرزوق عن عطیة عن أبي سعيد الخدري mazkoor hai. A’atiya bin Saeed al A’ufi jamhoor ke nazdeek za’ee’f raawi hai. Ye Abu Saeed Muhammad bin as Saa’eb al Kalbi se tadlees karta tha. Dekhiye Al Majruheen laa Ibne Hibban⁷³³, Al E’elal laa Ahmad⁷³⁴ aur Tabaqaat al Mudalliseen laa Ibne Hajar⁷³⁵ waghaira.

Haafiz Ibne Hibban ne kaha: ویروی عن عطیة الموضوعات.. إلخ “Aur Fuzail bin Marzookh A’atiya se mauzoo riwayat-e’n bayan karta tha”.⁷³⁶

Is riwayat ka raawi Musa bin A’atiya al Baaheli kaun hai? Koi ataa pataa nahi hai.

Jhoot Number 27:

Anwar Khurshid Deobandi ne likha hai: “Hazrat Abdullah bin Abbas رحمہ اللہ farmate hain ke Rasool Allah ﷺ 4 rakat juma se pehle padhte the aur 4 rakat juma ke baad aur in 2 rakat mein (darmiyan mein 2 rakat par salam pher kar) fasal nahi karte the”.⁷³⁷

Tabsara: Majmua az Zawaaed mein ye riwayat ba-hawaala Al Kabeer lit Tabrani mazkoor hai. Al Mojam al Kabeer⁷³⁸ mein iska raawi Mubashshir bin Obaid hai, jiske baare mein Imam Ahmad bin Hambal رحمہ اللہ ne farmaya: “Isse baqiya aur Abu al Mughaira ne mauzoo (jhooti) hadeese’n riwayat ki hain”.⁷³⁹

Aur farmaya: لیس لشی یضع الحديث “Wo koi cheez nahi hai, wo hadeese’n ghadta tha”.⁷⁴⁰

⁷²⁸ Hadees aur Ahle Hadees: P724 # 4 (ba-hawaala Jaame al Masaneed: V1 P404)

⁷²⁹ V1 P209 (sanad saheeh)

⁷³⁰ Sawalaat Hamza as Sehmi: 166 (sanad saheeh)

⁷³¹ Hadees aur Ahle Hadees: P767 #4 (ba-hawaala Majmua az Zawaaed: V2 P169)

⁷³² V9 P121 H7242

⁷³³ V3 P176

⁷³⁴ V1 P222 faqra: 1225

⁷³⁵ V4 P122

⁷³⁶ Al Majruheen: V2 P209

⁷³⁷ Hadees aur Ahle Hadees: P824 # 2 (ba-hawaala Majmua az Zawaaed: V2 P195)

⁷³⁸ V12 P129 H12673

⁷³⁹ Al Jirah wa Ta’adeel: V8 P343 (sanad saheeh)

⁷⁴⁰ Al E’elal o Ma’arefah ar Rijaal: V1 P401 #2604

Abu Zara'a ar Raazi ne kaha: "Wo mere nazdeek jhoot bolta tha".⁷⁴¹ Daraqutni ne kaha: "Wo jhoot bolta tha".⁷⁴² Aur kaha: "Wo matrook ul hadees hai, hadeese'n ghadta tha".⁷⁴³

Is riwayat ki baaqi sanad bhi bohot si illato'n ke saath mardood hai.

Jhoot Number 28:

Anwar Khurshid Deobandi ne likha hai: "Hazrat ibne Umar رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya: Jisne wazu kiya aur dono hatho'n se apni gardan (guddhi) par masah kiya to wo qiyaamat ke din tauq (pehnaae jaane) se bachaa liya jaaega".⁷⁴⁴

Tabsara: At Talkhees al Habeer⁷⁴⁵ mein to iski poori sanad mazkooor nahi hai, lekin Ibne Daqeeq al Eid ki kitab Al Imam⁷⁴⁶ mein poori sanad maujood hai. Jaisa ke Al Badar al Muneer laa Ibnul Mulqin⁷⁴⁷ ke hashiya mein likha hua hai. Iske raawi Muslim bin Ziyad al Hanafi ke baare mein Haafiz Zahabi ne kaha:

مسلم بن زياد الحنفي عن قليح أتى بخبر كذب في مسح الرقبة.

"Muslim bin Ziyaad al Hanafi faleeh (bin sulaiman) se gardan ke masah ke baare mein jhooti riwayat laaya hai".⁷⁴⁸

Jhoot Number 29:

Anwar Khurshid Deobandi likhte hain: "Hazrat Ibne Umar رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya, jisne wazu kiya aur dono hath apni gardan (guddhi) par phere to wo qiyaamat ke din tauq (pehnaae jaane) se mamoon rahega".⁷⁴⁹

Tabsara: Musnad Firdaus mein to ye riwayat be-sanad hai. Lekin neeche hashiya mein iski sanad likhi hui hai, jiska ek (1) raawi Umro bin Muhammad al Hasan al Makaatib hai. Haafiz Ibne Hibban ne Umro bin Muhammad ki ahadees ke baare mein kaha: "Ye saari riwayat-e'n mauzoo hain...alkh".⁷⁵⁰

Haakim ne kaha: ساقط روى أحاديث موضوعة "Wo saaqit (gira hua) hai, isne mauzoo hadeese'n bayan kee'n".⁷⁵¹

Is riwayat ki baaqi sanad bhi mardood hai.

Jhoot Number 30:

Anwar Khurshid Deobandi ne likha hai: "Hazrat Abu Umaama رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya peshab se bacho kyou'nke qabar mein bande ka sabse pehle usi par muhaseba hota hai".⁷⁵²

Tabsara: Majmua az Zawaaed mein ye riwayat ba-hawaala at Tabrani fil Kabeer marwi hai. Al Mojam al Kabeer lit Tabrani⁷⁵³ mein Bakar bin Sahal (zaeef) ki sanad ke saath ye عن رجل عن مكحول عن أبي أمية se marwi hai. Ye *rajul* kaun hai? Iski tafseel Tabrani ki agli riwayat mein hai: أيوب بن مدرّك عن مكحول عن أبي أمية.⁷⁵⁴

Ayyub bin Mudrak ke baare mein Imam Yahya bin Muyeen ne farmaya: "Ayyub bin Mudrak jo Makhool se riwayat karta hai, kazzab hai".⁷⁵⁵

⁷⁴¹ Kitab az Zoafa laa Abi Zara'a ar Raazi: P322

⁷⁴² Az Zoafa wal Matrukeen: 500

⁷⁴³ Sunan Daraqutni: V4 P237 H4525

⁷⁴⁴ Hadees aur Ahle Hadees: P183 # 1 (ba-hawaala At Talkhees al Habeer: V1 P93)

⁷⁴⁵ H98

⁷⁴⁶ V1 P585-586

⁷⁴⁷ V2 P223-224

⁷⁴⁸ Mizan ul Etedaal: V4 P103

⁷⁴⁹ Hadees aur Ahle Hadees: P183 # 2 (ba-hawaala Musnad Firdaus Ma'a Tadeed al Qaus: V4 P44)

⁷⁵⁰ Al Majruheen: V2 P75; Lisaan ul Mizaan: V4 P375; another edition: V5 P327

⁷⁵¹ Al Mudkhal ilaa as Saheeh: P160 ت 108

⁷⁵² Hadees aur Ahle Hadees: P167 # 1 (ba-hawaala Majmua az Zawaaed: V1 P209)

⁷⁵³ V8 P157 H7605

⁷⁵⁴ H7607

⁷⁵⁵ Tareekh Ibne Muyeen Riwaaya ad Darwari: 4660

Ibne Hibban ne kaha: *“Ayyub bin Mudrak ne Makhool se mauzoo nuskha bayan kiya hai aur isne Makhool ko nahi dekha”*.⁷⁵⁶

Qareen e Ikram! Anwar Khurshid Deobandi ki kitab Hadees aur Ahle Hadees se ye 30 jhooti riwayaat ma’a tabsara is liye pesh ki gai hain, taa-ke aapke samne *Aal e Deoband* ka asli chehra waazeh ho jaae. Ye log din-raat jhoot o iftra ko musalmano mein phaelaane ki shadeed koshish mein andha-dhund masroof hain.

Hadees aur Ahle Hadees naami kitab mein unke alaawa aur bhi bohot se akazeeb o iftra-aat hain. Ye kitab zaeef, sakht zaeef, shaaz, mursal, munqata, mudallis, mardood, be-asal aur ghair mutalleqa riwayaat o istedlalat se bharee hui hai.

Anwar Khurshid Deobandi ne baaz jhooti baate’n ba-zaat e khud ghad rakhi hain, masalan isne likha hai: *“Nez ghair muqallideen ko chiahye ke gardan se gardan bhi milaa liya kare’n. Kyou’nke Hazrat Anas ؓ ki hadees mein iska bhi tazkirah hai...”*.⁷⁵⁷

Halaa’nke kisi ek (1) hadees mein bhi saff-bandi ke dauran mein gardan se gardan milaana mazkoor nahi hai.

Naa-daanista tehreer o zabaani sahoor aur kitaabat o composing ki ghalatiyo’n se koi bhi mehfooz nahi hai, masalan Haafiz Muhammad Abdullah Darkhwasti Deobandi Sahab ne apne hath se likha hai ke:

اما تفكر في الله وان تنازعتم في شئ فردوه الى الله والى الرسول ان كنتم تؤمنون بالله واليوم الآخر ذلك خير و احسن تاويلا.⁷⁵⁸

Halaa’nke aayat e mazkoora saheeh taur par darj e zail hai:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Koi bhi ye nahi kehta ke Hafiz Abdullah Darkhwasti Sahab ne quran par jhoot bola hai, balke sirf yehi kaha jaa sakta hai ke jis tarha hafiz apni tilaawat mein baaz auqaat bhool jaata hai, to isi tarha Haafiz Darkhwasti Sahab apni tehreer mein bhol gae hain aur unhe’n naa-daanista ghalati lag gai hai.

Isi tarha composing aur proof reading se reh jaane waali ghalatiyo’n ko koi bhi jhoot nahi keh sakta, kyou’nke unse mehfooz rehna bohot mushkil, balke taqreeban naa-mumkin hai.

Jhoot to wo hai, jo zaati mafaad ke liye jaan boojh kar bataur e istedlal bola jaae. Jaise Anwar Khurshid Deobandi ne saff-bandi ka mazaqa udaate hue gardan se gardan milaane waali *“hadees”* ghad lee hai. Aur apni kitab Hadees aur Ahle Hadees ko jhooti aur mardood riwayaat se istedlal karte hue bhar diya hai.

Yaad rakhe’n ke saheeh ahadees par amal karne waale aur tehqeeq karne waale Ahle Hadees ko ye kitabe’n koi nuqsan poh’ncha nahi sake’n aur naa nuqsan poh’ncha sake’ngi. In sha Allah.

Ahle Hadees ko chaahiye ke tehqeeqi raasta ikhteyar karte hue hamesha salaf o saleheen ke faham ki raushni mein Quran e Majeed, Ahadees e Saheeha, Ijma e Saabi aur Ijtehaad o masalan asaar e salaf saleheen par amal karte rahe’n. Zaeef aur mardood riwayaat ko door phaink de’n. Adilla e arba ko madde-nazar rakhte hue har baat ba-tehqeeq o ba-hawaala pesh kare’n to deobandi ho’n yaa ghair deobandi, aal e taqleed ho’n yaa koi bhi, ghair ahle hadees ho’n wo ahle sunnat yaane ahle hadees. Ahle Haq ka kuch bhi nahi bigaad sakega aur ye dawat din raat phailti jaa rahi hai aur phailti hi chali jaaegi. In sha Allah hul Azeez.

⁷⁵⁶ Al Majruheen: V1 P168

⁷⁵⁷ Hadees aur Ahle Hadees: P519

⁷⁵⁸ Tazkira Haafiz Muhammad Abdullah Darkhwasti Tasneef
Khaleel ur Rahman Dakhwasti: P181

Tambee: Ahle haq ke nazdeek Quran o Hadees aur Ijma ke khilaf har shakhs ki baat mardood hai. Chaahe kehne waala koi bhi ho.

Syedna Ali bin Abi Taalib عليه السلام ne farmaya: **ماكنت لأدع النبي صلى الله عليه وسلم لقول أحد** “Main kisi ke qaul par Nabi ﷺ ki sunnat ko nahi chod sakta”.⁷⁵⁹ Kitab o Sunnat ke khilaf har shakhs ka khud-saakhta aqali eteraz mardood hai. Walhamdulillah

Main koi paedaeshi Ahle Hadees nahi hoo’n, balke mera talluq pathano’n ke is khandaan se hai, jo apne aapko *hanafi* samajhte hain aur taqleed par gaamzan hain. Allah Ta’ala ne mujhe hidaayat di aur taqleed ke andhero’n se nikaal kar Kitab o Sunnat ki raushan shah-raah par chala diya. Walhamdulillah

Ahle Hadees bhaiyo’n se darkhwast hai ke Quran e Majeed, Saheeh Bukhari, Saheeh Muslim, Saheeh Ibne Khuzaima, Saheeh Ibne Hibban aur Saheeh Ibnul Jarood ka kasrat se mutaalea kare’n. Agar koi mukhalifat kare yaa mazaq udaae to ayat yaa saheeh hadees sunaa de’n aur agar wo zuban-daraazi ki koshish kare to 2 saheeh hadeese’n suna de’n. Aap dekhe’nge ke in sha Allah iska badaa asar hoga. In be-chaaro’n ke paas mauzoo, mardood aur zaef o ghair mutalliq riwayaat yaa ghair saabit o ghair mutalliq aqwaal ke siwa hai hi kya?!

Baaz ko agar zaef o mardood riwayaat par tambee ki jaae to jhat bahaana tarash lete hain ke fazaael mein zaef riwayat motabar hai. Halaa’nke zaef riwayat se inka istedlal aqaaed o ahkaam mein hota hai aur yaad rahe ke fazaael mein bhi qaul e raajeh mein zaef riwayat motabar nahi hai.

Haafiz Ibne Hajar Asqalani ek (1) qaul mein likhte hain: **ولا فرق في العمل بالحديث في الأحكام أوفى الفضائل إذ الكل شرع**

“Ahkaam ho’n yaa fazaael, hadees par amal karne mein koi farq nahi hai. Kyou’nke ye sab shariyat hai”.⁷⁶⁰

وما علينا إلا البلاغ.
Zubair Ali Zai
May 31st, 2007

⁷⁵⁹ Saheeh Bukhari: 1563

⁷⁶⁰ Tibbiyeen ul A’ajab Bimaa Wa Radd Fee Fazaael Rajab: P26; another edition: P73

Aal e Deoband Ke Chattis (36) Jhoot

Is mazmoon mein Aal e Deoband ke 36 jhoot ba-hawaala pesh e khidmat hain:

Jhoot Number 1:

Baani e Madrasa e Deoband Muhammad Qasim Nanotwi ka ye khayal tha ke jaha'n wo tasbeeh lekar baithte hain, to is qadar giraani hoti hai, jaise 100-100 man ke patthar kisi ne rakh diye hain. Zuban o qalb sab basta ho jaate hain. Is kaifiyat ko sunne ke baad Haji Imdadullah ne kaha: *“Ye nabuwwat ka aapke qabl par faizan hota hai aur ye wo saqal hai jo Huzoor ﷺ ko wahee ke waqt mehsoos hota tha”*.⁷⁶¹

Ye kehna ke Nanotwi ke dil par nabuwwat ka faizan hota tha, bohot badaa jhoot hai aur phir isey Rasool Allah ﷺ ki wahee se tashbee dena Aap ﷺ ki tauheen hai.

Jhoot Number 2:

Nabi e Kareem ﷺ se saabit hai ke Aap ﷺ sirri namazo'n (yaane Zohar o Asar) mein baaz auqaat 1-2 ayate'n jehran padha kar dete the.⁷⁶²

Chooa'nke ye saheeh hadees fiqa Deobandi ke saraasar khilaf hai, lehaza is par tabsara karte hue Ashraf Ali Thanwi Deobandi ne kaha: *“Aur mere nazdeek asal wajah ye hai ke aap par zoq o shauq ki haalat ghaalib hoti thi, jisme ye jeher waaqe ho jaata tha aur jab ke aadmi par ghalba hota hai to phir isko khabar nahi rehti ke kya kar raha hai”*.⁷⁶³

Aap ﷺ ke baare mein ye kehna ke *“Aapko kahbar nahi rehti thi ke aap kya kar rahe hain”* bohot badaa jhoot aur gustakhi hai.

Jhoot Number 3:

Ibne Arabi naami ek (1) soofi ko *“Shaikh e Akbar”* se yaad karte hue Ashraf Ali Thanwi ne kaha: *“Aur ba-zaahir maloom hota hai ke Shaikh e Akbar رابعی کا کشف جناب رسول اللہ ﷺ کے کشف سے بادھا ہوا ہے۔ کچھ انھوں نے جس امر کے وقوع کی اطلاع دی ہے، مگر اس میں وہ غلطی کی ہے”*.

“Aur Rasool Allah ﷺ ne waqeaat e aainda ki jo khabar di hai, jo is tafseel se nahi khabar di. Lekin ye samajhna ghalat hai kyou'nke Hazrat Shaikh e ka ilm lauh e mahfooz se mustafaad hai aur lauh e mahfooz mein sinn o saal sab tehreer hain aur janab Rasool Allah ﷺ ka ilm lauh e mahfooz ko qata'a karke haq ta'ala ke ilm zaat waala sifaat tak poho'nch gaya hai aur waha'n sinn o saal kuch bhi nahi sab zamaane baraabar hain”.⁷⁶⁴

Deegar baato'n se fil-haal qata'a nazar karke arz hai ke ye kehna: *“Ibne Arabi ka ilm lauh e mahfooz se mustafaad hai bohot badaa jhoot hai aur phir khud tarasheeda kashf ko Rasool Allah ﷺ ke kashf se badhaa hua qaraar dena Aap ﷺ ki gustakhi hai”*.

⁷⁶¹ Sawaaneh Qasmi: V1 P259; P301

⁷⁶² Dekhiye Saheeh Bukhari: 759,762, 776, 778, 779; Saheeh Muslim: 451

⁷⁶³ Taqreer e Tirmizi az Thanwi: P71 Baab Raful Yadain Indar Ruku

⁷⁶⁴ Taqreer e Tirmizi az Thanwi: P616-617 Surah Kahaf

Jhoot Number 4:

Mehmood Hasan Deobandi ne qaul e mujtahid ke baare mein kaha: “*Kyou’nke qaul e mujtahid bhi qaul e Rasool Allah ﷺ hi shumar hota hai*”.⁷⁶⁵

Ye kehna ke Mujtahid ka qaul Rasool Allah ﷺ hi ka qaul shumaar hota hai, bohot badaa jhoot hai.

Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ ne farmaya: *عامّة أحد تكم خطأ* “Main tumhare saamne jo aam hadeese’n bayan karta hoo’n, ghalat hoti hain”.⁷⁶⁶

Ek (1) aadmi ne Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ se poocha: “Aap ye jo fatwe dete hain aur apni kitabo’n mein aapne jo likh rakha hai, kya ye aisa haq hai, jisme koi shak nahi hai? to Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ ne farmaya: *والله ما أدري لعله* *الباطل الذي لا شك فيه* Allah ki Qasam! Mujhe pataa nahi, ho sakta hai ye aisa baatil ho jisme koi shak nahi hai”.⁷⁶⁷

Kya khayal hai, “mujtahid” ke in aqwaal ko bhi koi shakhs qaul e rasool qaraar de sakta hai?!

Jhoot Number 5:

Qari Muhammad Taiyyab Qasmi Deobandi (Mohtamim Madrasa Deoband) ne kaha: “*Isi ke baare mein wo riwayat hai jo Saheeh Bukhari mein hai ke ek (1) awaaz bhi ghair se zahir hogi ke* *هذا خليفة الله المهدى فاسمعوا له و اطيعوه*”.⁷⁶⁸

“Mufti” Zafeeruddin Deobandi ne kaha: “*Aur ye hadees Saheeh Bukhari shareef mein maujood hai ke ghair se awaaz aaegi aur wo awaaz ye hogi* *هذا خليفة الله المهدى فاستمعوا له و اطيعوه* yaane Ye Allah ke khalifa Mahdi hain, unki baat maano aur unki ataa-at karo”.⁷⁶⁹

Arz hai ke deobandiyo’n ki pesh karda riwayat Saheeh Bukhari mein qata’an maujood nahi hai. Taiyyab se pehle Mirza Ghulam Ahmad Qadiyani (mutanbbi kazzab) ne ye riwayat ba-hawaala Bukhari pesh ki thi. Dekhiye Shahad ul Quran⁷⁷⁰

Master Ameen Okadwi Deobandi ne likha hai: “*Ye bukhari Shareef par aisa hi jhoot hai, jaisa mirza qadiyani ne apni kitab Shahadat ul Quran mein ye jhoot likha hai ke Bukhari mein hadees hai ke asmaan se awaaz aaegi* *هذا خليفة الله المهدى*”.⁷⁷¹

Maloom hua ke Okadwi ke nazdeek bhi Qari Taiyyab waghair ne jhoot bola hai.

Tambeeh: Saheeh Bukhari ki taraf mansoob ye riwayat Mustadrak Haakim⁷⁷² Sunan Ibne Majah⁷⁷³ mein zaeeef sanad se maujood hai.

Dekhiye Akazeer Aal e Deoband⁷⁷⁴ aur Silsila Ahadees uz Zaeefa lil Albani⁷⁷⁵

Jhoot Number 6:

Qari Muhammad Taiyyab Deobandi ne kaha: “*Saheeh Bukhari ki hadees mein hai ke Nabi e Kareem ﷺ ne famaya* *و* *الله نبي الله يرزق* Allah ka nabi zinda hai aur isko rizq diya jaa raha hai”.⁷⁷⁶

⁷⁶⁵ Al Ward as Shazee A’alaa Jaame Tirmizi: P2; Taqareer Shaikh ul Hind: P24

⁷⁶⁶ Al E’elal al Kabeer lit Tirmizi: V2 P966 (sanad saheeh); Al Kaamil laa Ibne A’adee: V7 P2473 (sanad hasan); Tareekh Baghdad: V13 P425

⁷⁶⁷ Kitab al Ma’arefa wat Tareekh li Imam Yaqoob bin Sufiyan al Faarsi: V2 P782 (sanad hasan); Tareekh Baghdad: V13 P423-424

⁷⁶⁸ Khutbat Hakeem ul Islam: V7 P232

⁷⁶⁹ Majaalis Hakeem ul Islam: V1 P227

⁷⁷⁰ P29; Roohani Khazaan: V6 P337

⁷⁷¹ Tajalliyaat e Safdar: V5 P35

⁷⁷² V4 P463-464 H8432

⁷⁷³ 4084

⁷⁷⁴ Qalmi: P130

⁷⁷⁵ V1 P119 H85

⁷⁷⁶ Khutbat Hakeem ul Islam: V10 P223

Ye riwayat Saheeh Bukhari mein yaqeenan maujood nahi hai, balke isey Imam Muslim ⁷⁷⁷ ne zaeef munqata sanad se riwayat kiya hai.

Jhoot Number 7:

Qari Muhammad Taiyyab ne kaha: ⁷⁷⁸ تركت فيكم الثقلين لن تضلوا ما تمسكنم بهما كتاب الله وسنة رسوله. (ابن ماجه)

Ye riwayat Sunan Ibne Majah mein maujood nahi hai. Nez dekhiye Mishkat ul Masabeeh⁷⁷⁹, Mahnaama Al Hadees, Hazro.⁷⁸⁰

Jhoot Number 8:

Qari Taiyyab Deobandi ne kaha: “Haafiz Ibne Taimiyya Harrani ⁷⁸¹ ne ek (1) kitab آكام المرجان فى احكام الجان ke naam se likhi hai. Isme jinnat ke waqaaat bayan kiye hain”.

Arz hai ke آكام المرجان Haafiz Ibne Taimiyya Harrani ki kitab nahi, balke Qazi Badaruddin Muhammad bin Abdullah ash Shibli al Hanafi (d 769h) ki kitab hai. Nez dekhiy ⁷⁸² كشف الظنون عن اسامى الكتب وافنون

Jhoot Number 9:

Qari Taiyyab Deobandi ne kaha: “Hadees mein hai ke ek (1) sahabi ne doosre sahabi se zameen khareedi, qeemat adaa kardi, zameen mein qabze mein aagay, imarat banaane ke liye jo buniyad khodi to ek bohot badaa degghcha nikla. Jisme sona aur chandi bhara hua tha. Goya lakho’n rupya ka maal nikla.... Isey lekar unke yaha’n poho’nche jin se zameen khareedi thi... aur farmaya: Ye aapka degghcha hai? Unho’n ne kaha: Kaisa degghcha hai. Farmaya: Wo jo zameen maine khareedi thi, isme se nikla hai aur maine zameen khareedi thi, degghcha thoda hi khareeda tha... ye aapka haq hai. Unho’n ne kaha: Jab maine zameen bechi thi, zameen tahat us surra tak jo kuch tha wo sab bechne mein aagaya. Lehaza ye aapka haq hai mera haq nahi. Ab ladaai si par ho rahi hai... wo kehte hain ke aapka haq hai... unho’n ne kaha, nahi. Mera haq nahi, ye aapka haq hai”.

“Aakhir wo muqaddama Huzoor ﷺ ki khidmat mein gaya... chunache Aap ﷺ ne farmaya: tum dono ki koi aulaad nahi hai? To ek (1) ke yaha’n beta aur ek (1) ke yaha’n beti thi... farmaya: Dono ki shadi kardo aur isme is daulat ko kharch kardo! Bas sukoon ho gaya”.⁷⁸³

Arz hai ke ye Nabi ﷺ aur Shabiyo’n ⁷⁸⁴ ka waaqea nahi, balke (Bani Israel ka) ek waaqea hai, jo Nabi ﷺ ne bayan farmaya tha.

Haafiz Ibne Hajar ne farmaya: “unho’n (bukhari) ne isey Bani Israel ke zikr mein bayan kiya hai”.⁷⁸⁵

Ye waaqea Dawood ⁷⁸⁶ yaa Zulfarnain ke zamaane mein hua hai.

Jhoot Number 10:

Zakariya Deobandi Tableeghi ne likha hai: “Ek (1) Syed sahab ⁷⁸⁷ ka qissa likha hai ke 12 din tak ek (1) hi wazu se saari namaze’n padhee’n aur 15 baras musalsal letne ki naubat nahi aai. Kai-kai din aise guzar jaate ke koi cheez chakhne ki naubat naa aati thi”.⁷⁸⁶

Ye sab jhoot hai, is qism ke kisi waaqea ka koi suboot ba-sanad e saheeh o hasan kisi kitab mein nahi hai.

⁷⁷⁷ 1637

⁷⁷⁸ Khutbat Hakeem ul Islam: V7 P10

⁷⁷⁹ 186

⁷⁸⁰ 60 P3

⁷⁸¹ Khutbat Hakeem ul Islam: V7 P203

⁷⁸² V1 P141 az Hafi Khalifa Katib Chilpi

⁷⁸³ Khutbat Hakeem ul Islam: V8 P182-183

⁷⁸⁴ Saheeh Bukhari: 3472; Saheeh Muslim: 1721

⁷⁸⁵ Fathul Baari: V6 P518

⁷⁸⁶ Fazaal e Namaz: P68; Tableeghi Nisab: P384; Fazaal Amaal: P346

Jhoot Number 11:

Zakariya Deobandi Tableeghi ne kaha: “Hazrat Imam Ahmad bin Hambal farmate hain ke Saalim a’an Ibne Umar ki riwayat ko nahi leta...”.⁷⁸⁷

Imam Ahmad bin Hambal رحمه الله par Zakariya ka darogh be-farogh hai. Salim a’an Ibne Umar waali riwayat (jisme raful yadain ka isbaat hai) naqal karke Imam Tirmizi رحمه الله ne likha hai: *و به يقول،،،، الشافعي و أحمد و إسحاق*: “*Aur is hadees ke mutabiq... shafai, ahmad aur ishaq (bin Rahwiya) kehte hain*”.⁷⁸⁸

Imam Ahmad se poocha gaya ke agar Saalim aur Naafe mein ikhtelaf ho jaae to unho’n ne kisi ko bhi tarjeeb naa di aur farmaya: *جميعاً عجي ثبت*: “*Dono mere nazdeek siqa o sabt hain*”.⁷⁸⁹

Jhoot Number 12:

Zakariya Deobandi Tableeghi ne baghair kisi hawaale ke likha: “Hazrat Abdullah bin Abbas رحمه الله farmate hain ke ibteda mein Huzoor Aqdas ﷺ raat ko jab namaz ke liye khade hote to apne ko rassi se bandh liya karte ke neend ke ghalba se gir naa jaae’n. Is par *مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى* naaqil hui”.⁷⁹⁰

Ye riwayat Durre Mansoor mein ba-hawaala Ibne Asaakir⁷⁹¹ aur Tareekh Damishq laa Ibne Asakir⁷⁹² mein ba-hawaala Abdul Wahhab bin Mujahid a’an Abiyah a’an Ibne Abbas alkh ki sanad se marwi hai. Abdul Wahhab bin Mujahid ke baare mein Haakim Nishapuri ne kaha: “*Wo Apne baap (mujahid) se mauzoo hadeese’n bayan karta tha*”.⁷⁹³

Maloom hua ke ye riwayat mauzoo hai. Jisme Nabi ﷺ par jhoot bola gaya hai. Is jhooti riwayat ki tardeed ke liye wo saheeh hadees kaafi hai, jisme aaya hai ke Nabi ﷺ ne us rassi ke kholne ka hukum diya tha. Jaise Syeda Zainab رضي الله عنها ne dauran e ibaadat sahara lene ke liye bandha tha. Saheeh Bukhari⁷⁹⁴ aur Saheeh Muslim⁷⁹⁵.

Jhoot Number 13:

Mehmood Hasan Gangohi Deobandi ne kaha: “*Buzurgo’n ki qabar se mitti uthaakar isko tabrrukan ba-gharz e shifa mareez par lagaane mein koi muzaaeqa nahi. Magar pehle saheb e qabar ke waris se mitti uthaane ki ijaazat lele. Iske baad farmaya ke mareez par ba-gharz e shifa mitti malna hadees se saabit hai. Amaliyaat ke tahat wo hadees e mazkoor hai baras 68*”.⁷⁹⁶

Gharz hai ke kisi saheeh hadees se mareez par ba-gharz e shifa qabar ki mitti lagaana yaa malna saabit nahi. Sunan Abu Dawood⁷⁹⁷ Jis hadees ka zikr hai, isme qabar ki mitti tabarrukan lagaane ka koi zikr nahi hai.

Jhoot Number 14:

Mehmood Hasan Gangohi ne kaha: “*In hazraat ke andar ehteraam bohot tha. Hazrat Imam Shafi رحمه الله tashreef le gae hain Imam Abu Hanifa رحمه الله ke mazaar par. Waha’n poho’nchkar namaz ka waqt aagaya, namaz padhi unho’n ne ameen bil jahar aur raful yadain nahi kiya. Unse poocha ke aapne ameen bil jahar aur raful yadain kyou’n nahi kiya? Aapka maslak to yehi hai. Kaha ke yaha’n maslak to zaroor hai, magar bhai ye bohot bade imam hain, jinki qabar par aaya hoo’n mujhe yaha’n haya ma’ane hoti hai*”.⁷⁹⁸

⁷⁸⁷ Taqreer Bukhari: V3 P102

⁷⁸⁸ Sunan Tirmizi: 255-256

⁷⁸⁹ Sawalaat al Maroozi: 9; Mausooa’a Aqwaal al Imam Ahmad: V2 P8

⁷⁹⁰ Tableeghi Nisab: P398; Fazaal e Namaz: P82; Fazaal e Amaal: P360

⁷⁹¹ V4 P288

⁷⁹² V4 P99-100

⁷⁹³ Al Mudkhal Ilaa as Saheeh: P173 ت 135

⁷⁹⁴ 1150

⁷⁹⁵ 784

⁷⁹⁶ Malfuzaat Faqeeh ul Ummat: V1 P19

⁷⁹⁷ V2 P544 H3895

⁷⁹⁸ Malfuzaat Faqeeh ul Ummat: V9 P35; Imam Shafai Ima Abu Hanifa Ke Mazaar Par

Ye saare ka saara bayan kaale jhoot par mabni hai. Imam Shafai رحمہ اللہ se is qism ka koi kaam yaa Imam Abu Hanifa رحمہ اللہ ki qabar par jaakr namaz padhna ba-sanad saheeh o maqbool kisi kitab mein bhi saabit nahi hai.

Jhoot Number 15:

Zafar Ahmad Thanwi Deobandi ne likha hai:

خارجة بن مصعب مستقيم الحديث... وضعفه إلا أن مسلماً قال: سمعت يحيى بن نعين و سئل عن خارجة فقال: مستقيم الحديث عندنا و لم يكن ينكر من حديثه إلا ما يدلس عن غياث بن إبراهيم... إلخ (تهذيب التهذيب: 3:77).

Tarjuma az Naaqil: “Kharja bin Musa’ab mustaqeem ul hadees hai... aur unho’n ne usey zaef kaha hai. Lekin (imam) muslim ne kaha: Maine yahya bin Muyeen se suna, aapse kharja ke baare mein poocha gaya to aapne farmaya: Wo hamare nazdeek mustaqeem ul hadees hai. Uski kisi hadees par inkaar nahi kiya gaya siwae iske jisme wo Ghayas bin Ibrahim se tadlees karta hai”.⁷⁹⁹

Tabbara: Tehzeeb ut Tehzeeb⁸⁰⁰ Kitab al Jirah wa Ta’adeel⁸⁰¹, Ser E’elaam an Nubala⁸⁰² aur Tareekh Damishq laa Ibne Asaakir⁸⁰³ mein ye qaul Yahya bin Yahya se manqool hai. Yahya bin Muyeen se nahi hai. Imam Yahya bin Muyeen is qaul se baree hain. Unho’n ne to kharja bin Musa’ab par sahdeed jirah karte hue farmaya tha: ليس بشئ “Wo kuch cheez nahi hai”.⁸⁰⁴ Aur farmaya: “Wo siqa nahi hai”.⁸⁰⁵

Nez dekhiye Akazeed Aal e Deoband.⁸⁰⁶

Jhoot Number 16:

Abdul Qaiyyum Haqqani Deobandi ne kaha: “U’ulaa bin as Saaleh ba-ittefaq zaef hain”.⁸⁰⁷

Arz hai ke Al Ulaa bin Saleh jamhoor ke nazdeek siqa hain, unhe’n Ibne Muyeen, Abu Haatim ar Raazi, Ibne Hibban aur A’ajali waghairahum ne siqa kaha hai. Dekhiye meri kitab Al Qaul ul Mateen Fil Jahar Bit Tameen⁸⁰⁸, Tehzeeb At Tehzeeb⁸⁰⁹.

Jhoot Number 17:

Musnad Humaidi ke muharriif⁸¹⁰ nuskhe ko shaya karne waale Habib ur Rahman Azmi Deobandi ke baare mein Abu Bakar Ghazipuri Deobandi ne kaha: “Hazrat Azmi رحمہ اللہ ki ek mukhtasar si tehreer و اخطائه ne arab duniya mein aisee mitti paleed ki ke wo kalka wo mashoor mohaddis aaj gumnaam hokar reh gaya hai aur ab kisi ko iski kisi tehqeeq par bharosa baaqi nahi raha”.⁸¹¹

Sar-zameen e arab khaas taur par sar-zameen e hijaz (Makkah Mukarrama aur Madina Taiyyaba) ke ulama mein Shaikh Albani رحمہ اللہ ki shohrat aur ehteram itna mashoor o maroof hai ke har haji yaa motamir apne hajj aur umra ke dauran iski tasdeeq kar sakta hai. Lehaza mazkoora ibaat mein Abu Bakar Ghazipuri Hindustani ne sareeh jhoot bola hai.

⁷⁹⁹ E’ela as Sunan V2 P57-58 tahat H512

⁸⁰⁰ V3 P77; another edition: V3 P68

⁸⁰¹ V3 P375-376

⁸⁰² V7 P327

⁸⁰³ V17 P285

⁸⁰⁴ Tareekh Ibne Muyeen Riwaaya Abbas Ad Doori: 188

⁸⁰⁵ Tareekh Ibne Muyeen: 1726

⁸⁰⁶ Qalimi: P180

⁸⁰⁷ Tauzeeh as Sunan: V1 P609

⁸⁰⁸ p32

⁸⁰⁹ V8 P182; another edition: V8 P164

⁸¹⁰ T:

⁸¹¹ Ghair Muqallideen Ke Liye Lamha Fikriya: P16-17

Jhoot Number 18:

Deobandiyo'n ne Nawab Sadar Yaar Jung Habib ur Rahman Sherwani sadar ul Sudoor ki sanad se naqal kiya hai ke Shah Fazal ur Rahman Gunj Muradabadi ne 1857CE mein angrezo'n se ladne ke baare mein kaha: "*Ladne ka kya faaeda, Khizar ko to main angrezo'n ki saff mein paa raha hoo'n*".⁸¹²

Ye kehna ke Syedna Khizar عليه السلام (apni wafaat ke baad dobara zinda hokar) 1857CE mein angrezo'n ki fauj mein shamil ho gae the, kaaenaat ke bade jhooto'n mein se ek badaa jhoot hai.

Jhoot Number 19:

Ek (1) shakhs (Deobandi) ne khuwab mein dekha ke America ka sadar *Regan* (deobandiyo'n ke) Darul Ifta wal Irshad mein aaya hai. Rasheed Ahmad Ludhianwi Deobandi ne "*bohot mohabbat ke saath Regan se*" mua'aneqa farmaya, phir mizajpursi ke baad isse imamat ke liye farmaya. Usne kaha ke "*main musafir hoo'n*".

Deobandi ne kaha: "*Maine bohot tajjub se hazrat e waala se daryaaft kiya ke aapne ek (1) kaafir ko imamat ke liye kaise farmaya? Hazrat ne farmaya ke ye Regan nahi, balke usne uski shakal bana rakhi hai. Hazrat e waala ne namaz padhai aur namaz se faraaghat ke baad Hazrat ba-nazar e ghaaer Regan ki soorat dekh rahe hain aur farma rahe hain ke ye soorat Nabi e Akram ﷺ ki soorat ki shabeeh hai*".⁸¹³

Ye kehna ke "*Regan kafir ki surat Nabi e Akram ﷺ ki soorat ki shabiya hai*" bohot badaa jhoot aur bohot badi gustakhi hai.

Tambeeh: Abdul Ghafoor Sadiqabadi Deobandi ne ibaat e mazkoora ke radd mein "*Zehreele Teer*" naami kitab likhi hai, jo mere paas maujood hai.

Jhoot Number 20:

Ahmad Raza Bijnori Deobandi ne Anwar Shah Kashmiri Deobandi se naqal kiya: "*farmaya: Haafiz Ibne Taimiyya ne kaha ke arsh qadeem hai (Malfuzaat Mohaddis Kashmiri: P203)*".

Arz hai ke Haafiz Ibne Taimiyya ne kahee'n bhi arsh ko qadeem nahi kaha, balkye unho'n ne farmaya: "مع أن العرش مخلوق أيضاً *saath iske ke arsh bhi makhlooq hai*".⁸¹⁴

Maloom hua ke Ibne Taimiyya to arsh ko qadeem nahi, balke makhlooq maante the.

Jhoot Number 21:

Ahmad Raza Bijnori Deobandi ne kaha: "*Imam Bukhari ko pehli baar Bukhara is mas-ala e hurmat e razaa-at blban-shaat ki wajah se nikalna padaa...*".⁸¹⁵

Bijnori ki ibaat e mazkoora kala jhoot hai. Jisey baaz hanafi fuqaha ne Imam Bukhari رحمته الله ki wafaat ke bohot arsa baad ghada aur be-sanad phaelane ki mazmoom koshish ki. Is darogh be-farogh ko Abdul Hai Luckhnawi taqleedi ne bhi qala-baaziya'n khaate hue baeed qaraar diya hai. Dekhiye Al Fawaaed al Bahiyya.⁸¹⁶

Jhoot Number 22:

Muhammad Taqi Usmani Deobandi ne kaha: "*Kyou'nke ye amal Imam Bukhari رحمته الله se bhi saabit hai ke ek 1(1) martaba unho'n ne كما نقله الشيخ تقي الدين ابن دقيق العيد keh kar apni jaan chudaai thi*".⁸¹⁷

⁸¹² Sawaaneh Qasmi: V2 P103; Hashiya Ulama e Hind Ka Shandaar Maazi: V4 P280 hashiya

⁸¹³ Anwaar ur Rasheed: P245-246 (1404h first edition)

⁸¹⁴ Majmua Fataawa Ibne Taimiyya: V18 P214

⁸¹⁵ Malfuzaat Mohaddis Kashmiri: P156

⁸¹⁶ P25 (Tarjum Ahmad bin Hafs)

⁸¹⁷ Dars e Tirmizi: V1 P323

Imam Bukhari رحمہ اللہ se “lafzi bil-quran makhlooq” waale alfaaz saabit nahi hain aur Ibne Daqeeq al Eid se aisee koi ibaaarat marwi nahi. Jisme Imam Bukhari رحمہ اللہ se alfaaz e mazkoora ba-sanad e saheeh yaa hasan lizaateh pesh kiye gae ho’n. Lehaza ibaaarat e mazkoora mein saabit keh kar Imam Bukhari رحمہ اللہ par jhoot bola gaya hai.

Jhoot Number 23:

Deobandi Hazraat Musannaf Ibne Abi Shaiba⁸¹⁸ se ek riwayat pesh karte hain ke “*Rasool Allah ﷺ ne namaz mein apna daaya’n hath baae’n par rakha, naaf ke neeche*”.

Halaa’nke “*Tahat as Surrah تحت السرہ*” (naaf ke neeche) ke alfaaz ke saath aisee riwayat Musannaf Ibne Abi Shaiba ke aam nuskho’n mein maujood nahi hai. Dekhiye Namaz Mein Hath Baandhne Ka Hukum Aur Muqam.⁸¹⁹

Is riwayat ko Jameel Ahmad Nazeeri Deobandi ne Musannaf Ibne Abi Shaiba, Asaar as Sunan aur Tohfatul Ahwazi⁸²⁰ ke hawaala se naqal kiya hai. Dekhiye Rasool e Akram ﷺ Ka Tareeqa e Namaz.⁸²¹

Halaa’nke Tohfatul Ahwazi ke musannif Maulana Abdur Rahman Mubarakpuri رحمہ اللہ ne hanafiyya ke dalaal (mazooma) mein isey naqal karke likha hai: *بل هي غلط* “*Balke (is hadees mein tahat as surah ke alfaaz) ghalat hain*”.⁸²²

Maloom hua ke Nazeeri ne Mubarakpuri رحمہ اللہ par jhoot bola hai.

Jhoot Number 24:

Jameel Ahmad Nazeeri ne Shaikh Abdul Qadir Jilani رحمہ اللہ ki kitab “*Ghuniyatut Talebeen*” ke baare mein likha hai: “*Awwalan to Ghuniyatut Talebeen Shaikh Abdul Qadir Jilani ki kitab nahi, unki taraf ghalat mansoob hai (dekhiye Nabas Is Sharah Sharah ul aqaaed Nasfi: P445 Hashiya 3)*”.⁸²³

Doosre muqam par Nazeeri mazkoor ne 20 rakat taraweesh saabit karne ke liye likha: “*Shaikh Abdul Qadir Jilani رحمہ اللہ, Imam Ghazali رحمہ اللہ, Shah Waliullah رحمہ اللہ se bhi 20 rakat hi manqool hain (dekhiye Ghuniyatut Talebeen: V2 P10-11; Ahya ul Uloom: V1 P208; Hujjatullahil Baaligha: V2 P67)*”.⁸²⁴

Ghuniyatut Talebeen Shaikh Jilaani ki kitab hai yaa nahi hai, in 2 ibaarato’n mein se ek (1) ibaaarat mein zaroor Nazeeri ne jhoot bola hai.

Jhoot Number 25:

Jameel Ahmad Nazeeri ne 8 taraweesh ke baare mein elaaniya likha hai: “*Saadhe Baara Sau (1250) saal tak 8 par amal ka ek bhi suboot nahi*”.⁸²⁵

Arz hai ke Qazi Abu Bakar bin al Arabi al Maliki (d 543h) ne farmaya: “*Aur saheeh hai ke 11 rakat hi padhni chaahiye, yehi Nabi ﷺ ki namaz aur yehi qiyaam (taraweesh) hai*”.⁸²⁶

Nez dekhiye Tadaad e Rakat Qiyaam e Ramzan Ka Tehqeeqi Jaaeza.⁸²⁷

Kya khayal hai ke Qazi Abu Bakar Sahab 1250 saal ke alaawa kisi doosre zamane mein guzre hain?

⁸¹⁸ V1 P390

⁸¹⁹ P26-27

⁸²⁰ V1 P214

⁸²¹ P105

⁸²² Tohfatul Ahwazi: V1 P214 (Line 8 or nine)

⁸²³ Rasool e Akram ﷺ Ka Tareeqa e Namaz: P220

⁸²⁴ Rasool e Akram ﷺ Ka Tareeqa e Namaz: P320

⁸²⁵ Rasool e Akram ﷺ Ka Tareeqa e Namaz: P321

⁸²⁶ Aarza tul Ahwazi: V4 P19 H806

⁸²⁷ P86

Jhoot Number 26:

Angrezi daur mein zahoor pazeer hone waale madrase se mansoob: Abdul Qadeer Deobandi ne Ahle Hadees ko mukhaatib karte hue kaha: “Aapki jamat ghair muqallideen ne to angrezi daur mein janam liya aur jamat ban gai”.⁸²⁸

Doosri taraf Rasheed Ahmad Ludhiyanwi Deobandi ne likha: “Taqreeban doosri-teesri sadee hijri mein ahle haq mein furui aur juzui masaael ke hal karne mein ikhtelaf e intezaar ke pesh e nazar 5 makaatib e firk qaaem ho gae. Yaane mazaahib e arba aur Ahle Hadees”.⁸²⁹

Ludhiyanwi to Ahle Hadees ko 101h yaa 201h se roo e zameen par maujood qaaem maan rahe hain, jabke Abdul Qadeer iske bar-aks ahle hadees ko angrezi daur ki paedawaar keh rahe hain. In dono deobandiyo’n mein se ek (1) ne zaroor jhoot bola hai.

Jhoot Number 27:

Abu Yusuf Muhammad Wali Darwesh Deobandi ne pashtoon zuban mein ahle hadees ke baare mein likha “Unke nazdeek daleel sirf quran e kareem aur hadees e Nabawi ﷺ hai, ijma e ummat aur qiyaas nahi maante”.⁸³⁰

Halaa’nke Ahle Hadees ke nazdeek ijma hujjat aur ijtehaad (ba-shamool e qiyaas waghaira) jaaez hai. Dekhiye Mahnaama Al Hadees, Hazro⁸³¹, Abra Ahlul Hadees wal Quran lil Haafiz Abdullah Ghazipuri⁸³².

Jhoot Number 28:

Ashraf Ali Thanwi ne kaha ke Shah Fazal ur Rahman sahab se maine suna: “Farmate the ke Hazrat Ghaus e Azam ؒ ka dhobi jab maraa aur isse qabar mein sawal hua ke مَنْ رَبُّكَ وَمَا إِلَهُكَ to usne jawab diya ke huzoor main to bade peer sahab ka dhobi hoo’n (matlab ye tha ke jo mazhab inka hai, wohi mera hai) Is par farishte ne isey has-kar chod diya”.⁸³³

Ye waaqea qata’an saabit nahi, balke kaala jhoot hai.

Jhoot Number 29:

Ashraf Ali Thanwi ne kaha: “Hazrat Imam Ahmad bin Hambal ؒ ne Allah Ta’ala ko khuwab mein dekha, arz kiya: Koi amal aisa irshad ho jisse aapka khaas qurb haasil ho. Irshad hua: Tilawat e quran! Unho’n ne arz kiya, samajh kar yaa bilaa samjhe, irshad hua: Dono tarha se”.⁸³⁴

Mazkoora qisse mein Thanwi ne Allah Ta’ala aur Imam Ahmad ke baare mein jo kuch kaha, kisi mustanad kitab se ba-sanad e saheeh saabit nahi hai. Lehaza ye darogh be-farogh hai.

Jhoot Number 30:

Muhammad Imamullah Deobandi bin Muhammad Kareemullah ne likha hai: “Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: Amaama bandha karo (isse) halam badhega (Abu Dawood, Bayhaqi, Bazaar, Tabrani)”.⁸³⁵

Arz hai ke riwayat e mazkoora Sunan Abu Dawood aur kutub e sitta mein maujood nahi hai, balke kutub e sitta se bahar sakht zaeef aur mardood sanado’n se marwi hai.

⁸²⁸ Tadqeeq ul Kalaam: V2 P63

⁸²⁹ Ahsan ul Fataawa: V1 P316

⁸³⁰ Da Paeghambar e Khuda ﷺ Maunaq: P177

⁸³¹ Adad 1 P4-5

⁸³² P32

⁸³³ Thanwi Ke Pasandeeda Waqeaat: P42

⁸³⁴ Thanwi Ke Pasandeeda Waqeaat: P41

⁸³⁵ Sahaba Ikram ؓ Ki Namaz Ka Tareeqa: P45

Jhoot Number 31:

Muhammad Amanullah Deobandi ne likha hai: “Hazrat Ibne Masood رضي الله عنه farmate hain ke maine Nabi ﷺ, Hazrat Abu Bakar Siddiq رضي الله عنه, Hazrat Umar Farooq رضي الله عنه ke peeche namaz padhi, unho’n ne takbeer e tehreema ke baad phir raful yadain nahi kiya (is riwayat ko Ibne A’adee, Daraqutni aur Bayhaqi ne riwayat kiya aur Ibne Hazam aur Imam Tirmizi ne is hadees ko saheeh shumar kiya hai aur Hasan shumar kiya hai. Is tarha Ibne A’adee ne bhi iske raawiyo’n ko saheeh kaha hai. (As Subki: V2 P215)”.⁸³⁶

Ibaarat e mazkoora mein pesh karda riwayat sakht zaeef aur mardood hai. Isey Imam Tirmizi yaa Ibne Hazam ne qata’an saheeh nahi kaha aur naa Ibne A’adee ne iske raawiyo’n ko saheeh kaha hai, lehaza ye bayan majmua akazeeb hai.

Jhoot Number 22:

Rasheed Ahmad Gangohi ne imkan e kizb ke mas-ala par likha: “Pas saabit hua ke kazzab dakhil tahat qudrat e baari ta’ala jal wa a’alaa hai. Kyou naa ho هو على كل شيء قدير”.⁸³⁷

Arz hai ke imkaan e kizb ko Allah Ta’ala ki qudrat ke tahat dakhil karna jhoot bhi hai aur Baari Ta’ala ki tauheen bhi hai. Firqa e kazzabiya ke akazeeb o iftra-aat se Allah Ta’ala paak hai.

Jhoot Number 33:

Rasheed Ahmad Gangohi ne Syedna Musa عليه السلام ke baare mein kaha: “Halaa’nke Musa عليه السلام ki luknat umar bhar naa gai, jab baat karte to zaghta lisaan ضغطه لسان ke baais raano’n par josh e ghazab mein hath maara karte”.⁸³⁸

Ibaarat e mazkoora mein gangohi ne Syedna Musa عليه السلام par jhoot bola hai, ke jab baat karte to.... Josh e ghazab mein raano’n par hath maara karte.

Jhoot Number 34:

Aashiq Ilaahi Meerathi Deobandi ne Ashraf Ali Thanwi ke baare mein likha hai: “Wallahil Azeem maulana thanwi ke pao’n dhokar peena najaat e ukhrawi ka sabab hai”.⁸³⁹

Ibaarat e mazkoora par koi daleel quran, hadees, ijma aur ijtehaad e mujtahid se saabit nahi. Lehaza meerathi ne jhoot bhi bola hai aur shadeed mubaalghe ka irtekar bhi kiya hai.

Jhoot Number 35:

Khaleel Ahmad Saharanpuri Ambethwi ne likha hai: “Al haasil ghaur karna chaahiye ke shaitan o malik ul maut ka haal dekhkar ilm muheet zameen ka fakhar aalam ko khilaf e nusoos qataiyya ke bilaa daleel mahez qiyaas e faasida se saabit karna shirk nahi to kaunsa imaan ka hissa hai. Shaitan o malik ul maut ko ye wusat nass se saabit hui, fakhar e aalam ki wusat ilm ki kaunsi nass e qatai hai, ke jisse tamaam nusoos ko rak karke ek shirk saabit karta hai”.⁸⁴⁰

Ye kehna ke “muheet zameen ka (wasee ilm shaitan ko nass se saabit hai”, be-daleel hai aur quran, hadees aur ijma par jhoot bhi bola gaya hai. Balke ye baat to ijtehaad e mujtahid se bhi saabit nahi hai. Lehaza ye darogh be-farogh hai.

Tambeeh: Ibaarat e mazkoora mein Fakhar e Aalam ﷻ ke ilm ka shaitan ke ilm se muqaarna karke bohot badi tauheen ka irtekar kiya gaya hai.

⁸³⁶ Sahaba Ikram رضي الله عنهم Ki Namaz Ka Tareeqa: P45

⁸³⁷ Talifaat e Rasheediya: P99

⁸³⁸ Talifaat e Rasheediya: V1 P102

⁸³⁹ Tazkiratur Rasheed: V1 P113

⁸⁴⁰ Baraheen e Qaateh ba-jawab Anwaar e Saateh: P55

Jhoot Number 36:

Saeed Ahmad Palanpuri Deobandi aur Muhammad Ameen Palanpuri Deobandi ne likha hai: “*Hazrat Ubaada ة ne apni taraf se is doosri hadees ko is hadees ke saath milaaya hai*”.⁸⁴¹

Dono palanpuriyo’n ne Syedna Ubada bin Saamit al Badari ة par jhoot bola hai aur tauheen bhi ki hai.

Qaraeen e Ikram! Aapki khidmat mein *Aal e Deoband* ki kitabo’n se 36 jhoot ba-hawaala o radd pesh kar diye hain aur unke alaawa un logo’n ke aur bhi bohot jhoot hain. Masalan mazkoora baala kitab ke P94 par ba-hawaala Saheeh Muslim (V1 P223) likha hua hai: “*Aur asar ki namaz us waqt padhaai jab suraj aakhir waqt mein poho’nch gaya tha*”.⁸⁴²

Is ibaaarat mein Rasool Allah ؐ aur Saheeh Muslim dono par jhoot bola gaya hai. Allah Ta’ala in jhoot bolen ewaale logo’n ko (agar wo zinda hain) tauba aur hidayat ki taufeeq ataa farmae aur unke paerukaaro’n ko in akazeeb o iftra-aat se elaan e bara-at ki taufeeq ataa farmae. Ameen

وما علينا إلا البلاغ

Haafiz Zubair Ali Zai

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Translitrators Note:

I have tried to use the best and easiest words for transliteration, all meanings (Urdu) are taken from Feroz ul Lughaat by Maulwi Ferozuddin (Feroz Son’s Publisher edition, if the words are Arabic or Persian then meaning is taken from google) and I’ve also tried to give comments with T: to notify the reader that these comments are from transliterator.

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⁸⁴¹ Adilla e Kaamela/Tasheel o Tarteef: 65

⁸⁴² Adilla e Kaamela/Tasheel o Tarteef: 94