

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ULAMA E KIRAAM SE
TANFEEER KA FITNA
ASBAAB - O - ILAAJ

By

Umar Asari Bin Ashiq Ali Asari

Ulama-e-Kiraam se Tanfeer (Nafrat dilaane) ka Fitna Asbaab-o-ilaaj

Tehreer: Umar Asari bin Ashiq Ali Asari

Tareekh gawaah hai ke Islam ke dushmano ne Islam ko mitaane ki har daur mein har mumkin koshish ki hai aur is maqsad ke husool ke liye unhon ne mukhtalif tarah ki chaalon ko ikhtiyaar kiya hai. Kabhi woh Quran-o-Hadees ki khidmat ke naam par Quran-o-Hadees mein dakhil andaazi karte hain to kabhi musalmaano ke afkaar-o-nazariyaat ko daqyanoosi (puraane zamaane ka) qaraar dete huwe apne afkaar-o-nazariyaat ko apnaane ki hidayat aur naseehat karte hain aur kabhi musalmaano ke ta'leemi nizaam ke saath chhed chhaad karte hain aur un ke zehno mein yeh fikr aur soch bithaane ki koshish karte hain ke agar aage badhna aur taraqqi karna hai to hamaare jadeed nizaam-e-ta'leem ko ikhtiyaar karo aur kabhi woh Islam mukhalif munazzam tahreekaat chalaate hain jo ke ba-zaahir (zaahiri taur par) Islam ke faide aur haqq mein ma'loom hoti hain lekin dar-haqeeqat woh tahreekaat Islam ke bilkul mukhalif hoti hain. Isi tarah musalmaano ko Islam ke mutalliq shukuk-o-shubhaat mein mubtala karte hain aur ukhuwwat-e-Islaami ki muqaddas rooh ko napaak karne ki koshish karte hain. Afsos to us waqt hota hai jab un ke fareb aur behkaawe mein aa kar khud musalmaan Islam ke mukhalif amal karte hain aur is khush-fehmi mein

mubtala rehte hain ke woh deen ki badi khidmat kar rahe hain. Islami ta'leemaat par hamla karne waale chaahe musalmaan hon aur Muslim khaandaan se talluq rakhte hon ya ghair Muslim hon aur ghair Muslim khaandaan se talluq rakhte hon sab ki khatarnaaki aur zeharnaaki qareeb qareeb ek jaisi hi nazar aati hai balki kabhi kabhaar Muslim naam ke logon ki khatarnaaki kuch ziyadah hi sangeen hoti hai.

Yeh tamaam koshishein Islam ke dushmano ko na-kaafi lagein kiunki unhein ulama-e-Islam ke maqam-o-martabe ka aitraaf tha aur unhein yeh ma'loom tha ke jab tak musalmaano ka talluq ulama-e-haqq aur ulama-e-rabbaniyyeen se bana rahega woh Islam par baaqi rahenge. Lehaza unhon ne apne bure maqaasid ko poora karne ki khaatir aam musalmaano ko waariseen-e-Ambiya yani ulama-e-haqq se door karne ki sazishein shuru kar dien aur ulama ke talluq se logon ke dilon mein is qadar nafrat aur doori paida ki ke woh sahih Islam se door ho gaye. Nateeja yeh huwa ki har kisi ne deen mein dakhil dena shuru kar diya aur deen ki aisi aisi tashreehaat ki ke Islam ki shabeeh (shakl) bigad kar reh gayi. Deen mu'aashre, ma'eeshat aur baazaaron se nikal gaya aur dheere dheere gharon se bhi nikal kar Masajid-o-madaaris mein khasta haali ki zindagi ji raha hai. Kabhi kabhaar deeni ijlaas-o-conferences mein apni rahi sahi shaan ke saath kisi shahar mein ya Social Media par kahein nazar aa jaata hai. Warna aisa lagta hai ke ab rukhsat huwa ke tab

rukhsat huwa.

Saada lauh (bhole bhaale) awaam shu'oori aur ghair shu'oori taur par Islaami ta'leemaat se door hone lage, ilhaad-o-zindiqiyyat waghera apna sar uthaane lage aur apni tamaam quwwaton ke saath musalmaano par hamla karne lage. Esaayi missionaries aur angrezon ki paidawaar aur unki parwardah (pali hui) qaadyaniyyat bhi apne jaame se bahar aa gayi aur musalmaano ko ghurbaat, be-rozgaari aur zindagi ke deegar masaail ki aad le kar deen se pherna shuru kar diya.

Shayar Ne Kya Hi Sach Kaha Hai:

Ek do zakhm nahi saara badan hai chhalni
Dard be-chaarah pareshan hai kahan se uthe

Mukhtasar yeh ke logon ne ulama ko nakaarah tasawwur kar liya aur tamaam ulama ko ek hi laathi se haankte huwe unko ulama-e-bani Israel ke mushabeh qaraar de diya balki kuch na-aaqibat andeshon ne to ulama ko firqa parast, buzdil, jahannami aur na jaane kaise kaise alqaab se nawaazna shuru kar diya. ulama ki ahmiyat khatm hone lagi aur juhalaah aur muta'alimeen ka bol baala hone laga aur unhien ko haqeeqi du'aat aur muballigheen samajh liya gaya. Halaanki ulama-e-kiraam ki jama'at is duniya mein Ambiya-e-Kiraam ke baad sab se afzal jama'at hai. Wahi to is ummat ke muhafiz hain, deen ki hifaazat, tafseer-o-tashreeh aur da'wat-o-tableegh unhien ki zimmedaari hai. Unhien ki wajah se hi to kitaab-o-sunnat ka ilm is khatm

hone waali duniya mein baaqi hai. Chunanche Nabi-e-Akram ﷺ ka farmaan hai:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا
جُهَالًا، فَسِئَلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Tarjumah: Allah ﷻ ilm ko is tarah nahi uthaayega ke us ko bandon se cheen le. Balki woh ilm ulama ko maut de kar uthaayega. Yahan tak ke jab koi alim baaqi nahi rahega to log jaahilon ko sardaar bana lenge, phir un se sawaalaat kiye jaayenge to woh baghair ilm ke fatwa denge. Lehaza woh khud bhi gumraah honge aur logon ko bhi gumraah karenge.

(Sahih Bukhari, Hadees No: 100)

Gaur farmaayen! Nabi-e-Akram ﷺ ne ulama-e-rabbaniyyeen ki wafaat ko ilm ka khaatma bataya hai. Aur aisa kiun na ho jab ke ulama-e-kiraam hi woh sitaare hain jin ke zariye jihaalat ki tareeki ko ilm ki roshni mein badla jaa sakta hai. Allah ﷻ ka farman hai:

فَاسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Tarjumah: Agar tum nahi jaante to ahl-e-ilm se poocho.
(Surah An-Nahl: 43)

Yahi wajah hai ke khud Nabi-e-Akram ﷺ ne ulama-e-haqq ko waariseen-e-Ambiya qaraar dete huwe irshaad farmaaya:

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

Tarjumah: Ulama Ambiya ke waaris hain.

(Sunan Abi Dawood, Hadees No: 3641, Sunan Tirmizi, Hadees No: 2682, Sunan Ibn-e-Majah, Hadees No: 223. Allama Albani Rahimahullah ne Sahih kaha hai)

Ulama-E-Haqq Ke Fazaail Mein Waarid Nusoos (Dalaail) Se Airaaz (Ijtinaab):

Ulama ki tahqeer-o-tauheen aur un par la'n ta'an karne waalon ko yeh aur is tarah ke be-shumaar dalaail jin mein ulama-e-haqq ke fazaail waarid huwe hain, hazam nahi hote ya shayad woh jaan boojh kar un dalaail ko ignore karte hain, lehaza unhein sirf woh dalaail nazar aate hain jin mein ulama-e-soo (bure ulama) ki mazammat waarid hai aur unhein dalaail ko bunyaad bana kar woh tamaam ulama, chaahe woh Ulama-e-haqq hon ya ulama-e-soo, sab ko ek hi laathi se haankna shuru kar dete hain.

Halaanki yeh rawish aur tareeqa to khawaarij ka hai jo wa'eed ke nusoos (dalaail) ko lete hain aur wa'd ke nusoos ka inkaar kar dete hain. Ya yeh tareeqa ahl-e-hawa (khwahish paraston) ka hai jo apne nafs ki ittebaa' mein apne matlab ki baaton ko lete hain jabki mukhalif baaton ko chhod dete hain.

Ulama Par Fatwon Ki Barish:

Un ke qadam yahein tak ruke rehte to kuch ghaneemat bhi tha lekin un logon ne ulama-e-kiraam ki tazleel-o-ihaanat mein chaar qadam aage badh kar un par fatwe baazi shuru kar di, lehaza kabhi woh ulama-e-kiraam ko Allah ke darr aur khauf se aari (khaali) qaraar dete hain. Halaanki agar koi haqeeqi ma'non mein Allah se darta hai to Ulama-e-haqq hi hain. Allah ﷻ ka farman hai:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Tarjumah: Allah se us ke wahi bande darte hain jo ilm rakhte hain.

(Surah Faatir: 28)

Bhala bataiye! Kya ulama-e-kiraam ke alawah Allah se koi nahi darta? Nahi aisa nahi hai balki Allah se darne waale to bahut saare log ho sakte hain lekin ulama ke darr aur khauf ki baat hi kuch aur hoti hai isi liye Allah Rabb-ul-Aalameen ne un ke darne aur khauf khaane ki misaal di hai.

Kabhi woh ulama-e-kiraam ko mazhabi munafarat (nafarat) phailaane ka zimmedaar thehraate huwe unhein firqa parast qaraar dete hain aur wajah yeh bataate hain ke ulama rafa-ul-yadain aur Fatiha khalf-ul-Imam waghera ki Ahadees bayan karte hain. Un ki bayan ki hui wujoohaat (reasons) se yeh zahir hota hai ke woh log chaahte hain ke ulama sahih ko sahih aur ghalat ko ghalat kehna chhod kar

“Yeh bhi sahih aur woh bhi sahih” ka na’ra lagaana shuru kar den. Halaanki yeh Quran-o-Hadees ki ta’leemaat ke khilaaf hai. Quran-o-Hadees to hamein yeh hukm dete hain ke hum Quran-o-Hadees ke muqaabile mein kisi ko tarjeeh na den. Ab agar is se kisi ko lagta hai ke mazhabi munafarat (nafarat) phailti hai aur log firqon mein taqseem hote hain to us ko apni soch badalne ki zaroorat hai. Kiunki Quran-o-Hadees bayan karne se hi ittihad hota hai na ke logon ke afkaar-o-aaraa bayan karne se. Kiunki yeh dono cheezein Allah ki wahi hain.

Isi tarah kabhi woh ulama ko buzdili aur maslihat parasti ka ta’na dete hain. Halaanki haqeeqat mein aisa nahi hai. ulama-e-kiraam bawaqt-e-zaroorat (zaroorat ke waqt) aur baqadr-e-zaroorat (zaroorat ke jitna) apna haqq ada karte rehte hain. Albattah woh waqti maslihat ko saamne rakhte huwe apna kaam karte hain. Unhein mu’aasharati aur hukumati maslihaton aur mafaasid (kharabiyon) ka bakhoobi (achchi tarah) ilm hota hai isi liye woh ehtiyaat barat’te hain. Hasan basari Rahimahullah farmaate hain:

الفتنة إذا أقبلت عرفها كل عالم، وإذا أدبرت عرفها كل جاهل

Tarjumah: Jab fitnah aata hai to har alim use pehchaan leta hai, aur jab chala jaata hai to jahil ko pata chalta hai ke yeh fitnah tha.

(At-Tareekh-ul-Kabeer Lil-Bukhari: 4/322, Tabaqaat Ibn-e-Sa’d: 9/166)

Shayad Isi Ki Tarjumani Karte Huwe Kisi Shayar Ne Kaha Tha:

Hum kaise tairaak rahe hain jaa kar poocho sahil
waalon se
Khud to doob gaye lekin rukh mod diya toofano
ka

Ulama Ki Tahqeer Aur Un Par Ta'an Ka Nuqsan:

Ulama-e-kiraam ka mazaq udaana aur un par ta'an-o-tashnee' koi nai (new) baat nahi. Sadyon se yeh khel khela jaa raha hai. Albattah is zamaane mein khaas taur se Social Media ke zariye yeh amal kuch ziyadah hi badh gaya hai. Chunanche is ke asraat pehle se kahein ziyadah mehsoos kiye jaate hain. Lehaza ulama ko tamaskhuraana (mazaq udaane waale) andaaz mein "Mulla" aur "Jaahil Molvi" waghera jaise alqaab se pukaara jaata hai. Halaanki ulama-e-kiraam ki tauheen-o-tahqeer par sakht wa'eeden waarid hain. Chunanche ulama se dushmani Allah se jung hai. Hadees-e-Qudsi mein Allah ﷻ ka farman hai:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ

Tarjumah: Jis ne mere kisi wali se dushmani ki use meri taraf se elaan-e-jung hai.

(Sahih Bukhari, Hadees No: 6502)

Iski Tashreeh (Explanation) Mein Hafiz Ibn-E-Hajar Rahimahullah Likhte Hain:

الْمُرَادُ بِوَلِيِّ اللَّهِ الْعَالِمُ بِاللَّهِ الْمُوَاطِبُ عَلَى طَاعَتِهِ الْمُخْلِصُ فِي

عِبَادَتِهِ

Tarjumah: Allah ke wali se muraad alim billah (jo Allah ki ma'rifat rakhta ho) hai, jo uski ita'at mein hameshgi barat'ta hai aur uski ibadat mein mukhlis hai.

(Fatah-ul-Baari: 11/342)

Is ke alawah jo ulama ke haqq ko nahi pehchaanta aur un ki tauheen karta hai woh Nabi ﷺ ke tareeqe par nahi.

Farmaan-e-Nabwi hai:

لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلِّ كَبِيرَنَا، وَيَرْحَمُ صَغِيرَنَا، وَيَعْرِفُ

لِعَالَمِنَا

Tarjumah: Jo shakhs hamaare badon ki ta'zeem nahi karta, hamaare chhoton par shafqat nahi karta aur hamaare ulama ki qadr nahi karta woh meri ummat mein se nahi.

(Sahih-ut-Targheeb Lil-Albani, Hadees No: 101)

Ulama-e-Salaf ne bhi ulama ki tauheen-o-tahqeer aur un par ta'an-o-tashnee' se daraaya hai.

Chunanche Imam Tahawi Rahimahullah Farmaate Hain:

وعلماء السلف من السابقين، ومن بعدهم من التابعين—أهل
الخير والأثر، وأهل الفقه والنظر—لا يذكرون إلا بالجميل،
ومن ذكروهم بسوء، فهو على غير السبيل

Tarjumah: Saabiqeen ulama-e-Salaf aur un ke baad
Tabi'een ahl-e-khair aur ilm-o-fiqh waale hain, un ka sirf
achche andaaz mein zikr kiya jaayega aur jo unka zikr bure
tareeqe se karta hai woh seedhe raaste se bhatka huwa hai.
(Sharah Al-Aqeedah At-Tahawiyyah: 740)

Aur Imam Ibn-E-Mubarak Rahimahullah Farmaate Hain:

من استخف بالعلماء ذهب آخريته، ومن استخف بالأمرء
ذهب دنياه، ومن استخف بالإخوان ذهب مروءته

Tarjumah: Jis ne ulama ki tauheen ki uski aakhirat barbaad
ho gayi aur jis ne umaraa ki ihaanat ki uski duniya chali
gayi aur jis ne bhaiyon ki na-qadri ki uski muruwwat khatm
ho gayi.

(Siyar-o-A'laam An-Nubalaa Liz-Zahbi: 8/408)

Imam Ahmad Bin Azra'ee Rahimahullah Farmaate Hain:

الوقية في أهل العلم ولا سيما أكابرهم من كبائر الذنوب

Tarjumah: Ahl-e-ilm ki mazammat aur tauheen khaas taur se unke akaabir (badon) ki, kabeerah gunaahon mein se hai.

(Ar-Radd-ul-Wafar Li-Ibn-e-Nasir-ud-Deen Ad-Dimashqi: 283)

Upar zikr ki gayi Ahadees aur aqwaal-e-Salaf se hamein ibrat haasil karna chahiye, ulama-e-kiraam ki izzat karni chahiye aur un ke baare mein apni zabaano ko rok dena chahiye. Ikhtilaaf-e-raaye rakhne ka haqq sab ko hai lekin us ke kuch hudood-o-quyood hain, lihaaza achche andaaz mein ikhtilaaf rakhne mein koi harj nahi lekin be-adbi, satahiyyat aur tazleel-o-hiqaarat kisi soorat mein jaaiz nahi. Yaad rakhen! Ulama par bohtaan lagaana, suni sunaayi baaton ko un ki taraf mansoob karna aur har mehfil mein zabaan daraazi kar ke apni ilmiyat zahir karna jihaalat ke siwa aur kuch nahi.

In Halaat Ke Asbaab:

In halaat ke asbaab bahut se ho sakte hain, un mein se chand ahem asbaab ko main likhne ki koshish karta hun:

① Ulama-E-Soo (Bure Ulama) Ki Bad-Kirdaariyan:

Ulama-e-soo ki wajah se logon ne ulama se doori banani shuru kar di aur yeh samajh liya ke ulama tamaam ke tamaam bad-kirdaar aur bure hi hote hain. Yahi soch ulama se tanaffur (nafrat dilaane) ka sabab bani.

② Ulama Aur Awaam (Logon) Ke Darmiyaan

Doori:

Islam ke dushmano ki saazishon aur kuch naam nihaad (so called) musalmaano ki wajah se logon ne ulama se doori ikhtiyaar kar li aur ulama ne bhi logon se rabt-o-talluq ki koshish nahi ki. Hona to yeh chahiye tha ke ulama logon se qareeb hone ke zaraaye (waseele) ikhtiyaar karte, lekin kuch ulama ko chhod kar aksar ne koi munasib zariya aur waseela ikhtiyaar nahi kiya aur aaj haalat yeh ho gayi hai ke facebook aur Whatsapp ke dildaadah (ashiq) ulama ke paas logon ke liye waqt hi nahi hai, yahi wajah hai ke millat ke naujawaano (youngsters) ki zehan saazi ulama-e-haqq ki bajaaye ahl-e-Maghrib (western ke log) aur maghribi tehzeeb (western culture) ke muqallid afraad kar rahe hain.

③ Social Media:

Sitam zareefi yeh hai ke logon ke paas ek to deen ke ilm ki kami hai, doosre jo kuch hai woh bhi Social Media ki den (gifted) hai jo bid'aat-o-khurafaat, saazishon aur ghalat fehmiyon ki milawat ka shikaar hai. Is ki wajah aur sabab kaafi hadd tak khud ulama ka rawayyah hai. Unhon ne logon ki tarbiyat aur zehan saazi par dhiyaan dena chhod

diya. Nateeja yeh huwa ke logon ne Social Media hi ko deen ke ilm ke husool ka zariya bana liya aur Masjid-o-Madaaris se talluq khatm kar liya aur Social Media se rutab-o-yaabis (muraad achchi buri) har cheez deen ke ilm ke naam par haasil karna shuru kar diya.

④ Deen Ka Ilm Haasil Karne Mein Ehtiyaat Na Karna:

Agar bachchon ka kisi school mein admission karwana ho to us ki khoob jaanch padtaal ki jaati hai taaki bachchon ka future taabnaak (bright) ho sake. Isi tarah treatment karwane ke liye achche se achche Doctor ka intikhaab kiya jaata hai aur "Neem hakeem khatra-e-jaan" ki sangeeni ko dekhte huwe jhola chhaap doctors se bacha jaata hai taaki treatment sahih dhang se ho sake aur nuqsaan ke bajaaye faida ho. Lekin becharah deen itna sasta aur haqeer ho gaya hai ke log deen ka ilm kisi se bhi haasil kar lete hain aur aaj yahi ho raha hai, lehaza ummat-e-muslimah deen ka ilm haasil karne ke silsile mein ehtiyaat ko pare rakhte (chhodte) huwe har kisi se deen ka ilm haasil kar rahi hai. Aur jab har kisi se deen ka ilm haasil kiya jaayega to zahir si baat hai fasaad aur bigaad is ummat ka muqaddar ban jaayega. Chunanche "Deen ka ilm kisi se bhi haasil kiya jaa sakta hai" aur "Haqq jahaan se mile le lena chahiye" isi tarah "Jo haqq ho use le lo baaqi ko chhod do" jaise pur fareb (fareb se bhare huwe) na're aaj is ummat ki aur khaas taur se youngsters ki khususiyat ban chuke hain. Halaanki hamaare aslaaf ka yeh tareeqa nahi raha hai. Chunanche Ibn-e-Sireen Rahimahullah farmaate hain:

إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ

Tarjumah: Yeh ilm, deen hai, lehaza dekh lo ke tum kin logon se apna deen lete ho.

(Muqaddimah Sahih Muslim)

Aur Imam Malik Rahimahullah Farmaate Hain:

إِنَّ هَذَا الْعِلْمَ هُوَ حُمُكَ وَدَمُكَ، وَعَنْهُ تُسْأَلُ يَوْمَ الْقِيَامَةِ، فَانظُرْ
عَنْ مَن تَأْخُذُهُ

Tarjumah: Yeh ilm tumhaara gosht aur khoon hai, is ke baare mein qayamat ke din tum se sawaal kiya jaayega, lehaza dekh liya karo ke ise kis se haasil kar rahe ho?

(Muatta Imam Malik: 1/25, Al-Muhaddis-ul-Fasil Li-Ramahurmuzi: 416)

**Imam Malik Rahimahullah Ka Ek Aur Qaul Hai,
Farmaate Hain:**

إِنَّ هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ لَقَدْ أَدْرَاكَ
سَبْعِينَ مِئْتًا يَقُولُ: قَالَ فُلَانٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عِنْدَ الْأَسَاطِينِ، وَأَشَارَ إِلَى مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا

أَخَذْتُ عَنْهُمْ شَيْئًا، وَإِنَّ أَحَدَهُمْ لَوْ أُؤْتِمِنَ عَلَى مَالٍ لَكَانَ بِهِ أَمِينًا
لِأَنَّهُمْ لَمْ يَكُونُوا مِنْ أَهْلِ هَذَا الشَّانِ، وَيَقْدِمُ عَلَيْنَا مُحَمَّدُ بْنُ
مُسْلِمٍ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ شِهَابٍ فَيُزِدَحِمُ عَلَيَّ بِأَبِيهِ

Tarjumah: Yeh ilm, deen hai lehaza dekh liya karo ke tum kis se apna deen le rahe ho, main ne satar (70) logon ko Allah ke Nabi ﷺ ki Masjid mein sutun (pillar) ke paas yeh kehte huwe paaya ke falaan ne kaha ke Rasoolullah ﷺ ne farmaaya lekin main ne un se kuch na liya, jabki woh sab itne ameen (amanat daar) the ke agar unhein maal par nigraan muqarrar kar diya jaata to woh amanat daar nikalte lekin woh is fann ke ahel (laaiq) na the. (Un ke bil-muqaabil) Muhammed bin Shihaab Az-Zohri Rahimahullah jab hamaare paas tashreef laate to un ke darwaaze par hujoom (rush, bheed) lag jaaya karta tha.

(Al-Faqeeh Wal-Mutafaqqih Alaih: 2/194)

Balki hamaare aslaaf to deen ka ilm haasil karne mein ehtiyaat na karne ki wajah se haath tak utha diya karte the.

Chunanche Khabbab Bin Aratt Radhiallahu Anhu Se Marwi Hai:

رَأَى ابْنَهُ عِنْدَ قَاصِّ، فَلَمَّا رَجَعَ اتَّزَرَ وَأَخَذَ السَّوْطَ وَقَالَ: أَمَّعَ

الْعَمَالِقَةَ! هَذَا قَرْنٌ قَدْ طَلَعَ

Tarjumah: Unhon ne apne bete ko ek qissa kahne waale ke paas dekha. Jab woh ghar laute to unhon ne apna izaar baandha aur koda le kar apne bete ko yeh ke kar peetne lage ke "Kya Amaaliqah ke saath baithte ho, yeh ijaad ki hui bid'at hai."

(Musannaf Ibn-e-Abi Shaibah: 13/362, Hadees No: 26721)

Zara sochen aur gaur-o-fikr karne ke baad apne dil se poochen ke kya yeh zamaana khair-ul-quroon se behtar hai? Ya is zamaane ke tamaam log khair-ul-quroon ke logon se behtar hain? Agar is ka jawab aap ko nafi (no/nahi) mein mile aur haqeeqat aisi hi hai (yani aapko iska jawaab "nahi" mein hi milega) to Allah ke waaste aslaaf ke tareeqe aur Manhaj par chalen aur har kisi se deen ka ilm lene se bachte huwe sirf un logon se deen ka ilm haasil karen jin ke ilm ki gawaahi aur jin ka tazkiyah Ulama-e-haqq ne kiya ho.

**Yahi Ta'leem Abdur Rehman Bin Yazeed Bin Jabir
Rahimahullah Ne Di Hai. Farmaate Hain:**

لَا يُؤْخَذُ الْعِلْمُ إِلَّا عَمَّنْ شَهِدَ لَهُ بِالطَّلَبِ

Tarjumah: Ilm us shakhs se haasil kiya jaaye jis ke muta'allim hone (ta'leem haasil karne) ki ahl-e-ilm ne gawaahi di ho.

(Al-Kifayah Lil-Khateeb: 1/375)

Yaad rakhen! Is ummat mein khair ulama-e-haqq se hi ilm haasil karne mein hai.

Chunanche Ibn-E-Abbas Radhiallahu Anhuma Farmaate Hain:

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا أَخَذُوا الْعِلْمَ عَنْ أَكْبَرِهِمْ وَعَنْ أَمَنَائِهِمْ
وَعُلَمَائِهِمْ فَإِذَا أَخَذُوهُ مِنْ صِغَارِهِمْ وَشَرَارِهِمْ هَلَكُوا

Tarjumah: Log hamesha khair par rahenge jab tak woh apne badon, ameen logon aur ulama se ilm haasil karenge. Aur jab woh apne chhoton aur bure logon se ilm haasil karenge to halaak ho jaayenge.

(Al-Faqeeh Wal-Mutafaqqih Alaih: 2/155, Jami' Bayan-ul-Ilm Wa-Fazluhu: 1/616, Hadees No: 1057, Naseehat-o-Ahl-il-Hadees Lil-Khateeb: 29, Hadees No: 8)

Isi Ke Related Yeh Fitnah Bhi Aata Hai Ke Deen Ke Ilm Ke Husool Mein Ulama Ko Chhod Kar Sirf Aur Sirf Internet Aur Kitaabon Par Bharosa Kar Liya Gaya Hai.

Is beemari mein khaas taur se ummat ke naujawaan (youngsters) muftala hain. Jo log sirf kitaabon se ilm haasil karte the aslaaf use "Sahafi" kaha karte the aur un se deen ka ilm haasil karne se rokthe the.

Chunanche Sulaiman bin Musa Rahimahullah kehte hain:

لَا تَأْخُذُوا الْعِلْمَ مِنَ الصَّحَفِيِّينَ

Tarjumah: Sahafi logon se ilm haasil mat karo.
(Al-Faqeeh Wal-Mutafaqqih Alaih: 2/193)

Shaikh Saleh Al-Fawzaan Hafizahullah Ne Usool-E-Salasaah Ki Sharah Mein Kitni Khoobsurat Baat Kahi Hai:

قوله: ثلاث مسائل: التعلم هنا معناه: التلقي عن العلماء والحفظ والفهم والإدراك، هذا هو التعلم، ليس المراد مجرد قراءة أو مطالعة حرة كما يسمونها هذا ليس تعلمًا إنما التعلم هو: التلقي عن أهل العلم مع حفظ ذلك وفهمه وإدراكه تمامًا، هذا هو التعلم الصحيح، أما مجرد القراءة والمطالعة فإنها لا تكفي في التعلم وإن كانت مطلوبة، وفيها فائدة لكنها لا تكفي، ولا يكفي الاقتصار عليها - ولا يجوز التلمذ على الكتب كما هو الواقع في هذا الوقت، لأن التلمذ على الكتب خطير جدا يحصل منه مفسد وتعالم أضر من الجهل، لأن الجاهل يعرف أنه جاهل

ويقف عند حده، لكن المتعالم يرى أنه عالم فيحل ما حرم الله، ويحرم ما أحل الله، ويتكلم ويقول على الله بلا علم فالمسألة خطيرة جدا -

فالعلم لا يؤخذ من الكتب مباشرة إنما الكتب وسائل، أما حقيقة العلم فإنها تؤخذ عن العلماء جيلاً بعد جيل والكتب إنما هي وسائل لطلب العلم -

Tarjumah: Shaikh Muhammed bin Abdul Wahhab Rahimahullah ka qaul: Teen masail (yani Allah ﷻ ki ma'rifat, Rasoolullah ﷺ ki ma'rifat aur Deen-e-Islam ki ma'rifat): Yahan ta'allum (ilm haasil karne) se muraad ulama-e-kiraam se ilm haasil karna, use hifz karna, us ka feham-o-idraak haasil karna hai. Yahi ta'leem hai. Is se yeh muraad nahi ke sirf padhaayi ya jis tarah naam diya jaata hai "Self-studies" ki jaaye, yeh ta'allum nahi balki ta'allum to yeh hai ke ulama-e-kiraam se (ilm) haasil kiya jaaye us ke hifz, feham (samajh) aur mukammal idraak ke saath, yeh hai sahih ma'non mein ilm haasil karna, jabki sirf khud kitaab padhna aur mutala'a karna agarche matloob to hai magar ta'allum (ilm haasil karne) ke liye kaafi nahi, is mein faida bhi hai magar yeh kifaayat nahi karta aur is par iktifaa karna kaafi nahi. Kitaabon ki shaagirdi ikhtiyaar karna jaaiz nahi jaisa ke logon ki maujooda haalat hai, kiunki kitaabon ki shaagirdi ikhtiyaar karna bahut khatarnaak hai jis se bahut kharabiyen paida hoti hain aur yeh ta'alum to johl (jihaalat) se ziyadah nuqsaan-deh hai, kiunki jaahil jaanta hai ke woh jaahil hai lehaza woh apni hadd par ruk jaata

hai, lekin Al-Muta'alim (ilm ka da'wedaar) samjhta hai ke woh alim hai lehaza woh Allah ﷻ ki halaal ki hui cheezon ko haraam aur haraam ki hui cheezon ko halaal qaraar deta hai aur Allah ﷻ ke baare mein baghair ilm ke bolta aur kalaam karta hai lehaza yeh masla bahut khatarnaak hai. Chunanche ilm kitaabon se baraaah-e-raast (directly) haasil nahi kiya jaata balki kitaabein to waseela aur zariya hain, jabki haqeeqi ma'non mein ilm to ulama-e-kiraam se haasil hota hai jo ek nasl se doosri nasl tak muntaqil hota rehta hai, aur kitaabein to ilm haasil karne ke wasaail mein se hain.

(Sharah Al-Usool As-Salasah: 31-32)

⑤ Ghair Alim Du'aat Ka Tasallut Aur Ghalaba: Nabi ﷺ Ne Farmaaya Tha:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا
جُهَالًا، فَسِئَلُوا فَأَفْتُوا بغيرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Tarjumah: Allah ﷻ ilm ko is tarah nahi uthaayega ke us ko bandon se cheen le. Balki woh ilm ulama ko maut de kar uthaayega. Yahan tak ke jab koi alim baaqi nahi rahega to log jaahilon ko sardaar bana lenge, phir un se sawaalaat kiye jaayenge to woh baghair ilm ke fatwa denge. Lehaza

woh khud bhi gumraah honge aur logon ko bhi gumraah karenge.

(Sahih Bukhari, Hadees No: 100)

Aaj kal Rasoolullah ﷺ ki pesheen gooyi (prediction) harf-ba-harf sadiq aa rahi hai. Log kuch kitaabon ka mutala'a kar ke ulama ka libaadah pahen kar saada lauh (bhole bhaale) musalmaano ko ghalat salat baatein bata kar raah-e-haqq aur siraat-e-Mustaqeem se door karte huwe waqt ka Allama banne ke pur-zor koshish kar rahe hain. Log bhi un ka khoob saath de rahe hain aur un ko saraahte huwe unhein ulama se ziyadah ahmiyat dene lage hain. Aise logon ki wajah se hi yeh mimbar-o-mehraab aur conferences waghera mein apna tasallut qaayim karne lage hain. Un ki shohrat aur chamak damak ko dekhte huwe millat ke youngsters bhi isi raah par chal nikle hain, lehaza aap ko Social Media par khaas taur se naam nihaad (so called) muballigheen-o-du'aat aur muhaqqiqeen-o-muftiyaan ke alqaab ke misdaaq afraad mil jaayenge jo apne khayaal mein deen ki bahut badi khidmat anjaam de rahe hain. Chunanche aap dekhenge ke jis ne bhi ek do kitaabein padh lien ya ek do lecture sun liye woh groups, pages, blogs, websites aur YouTube channels banaata hai aur Quran-o-Hadees ki khud saakhta (khud ki) tashreeh karte huwe Deen-e-Islam ki dhajjiyaan udaane ki koshish karta hai, lehaza koi muhaqqiq bante huwe Ahadees ke sahih aur za'eef hone par kalaam karta hai to koi mansookh jaisi Ahadees ko bayan kar ke un se masail ka

istimbaat karta nazar aata hai. Yeh daqeeq (pecheedah) masaail hon ya ghair daqeeq sab mein apni raaye dene ko apna paidaishi haqq samjhte hain aur jab tak din mein do chaar fatwe na de len aur munaazre na kar len in ko sukoon nahi milta. Itna hi nahi munaazre ke naam par gaali galoch karne ko bhi jaaiz samjhte hain. Da'wat-o-tableegh ke naam par naujawaan ladkiyon se hansii aur dillagi ko sawaab ka kaam samjhte hain. In ke qadam yahien nahi rukte balki woh doosron ke maqalaat-o-mazameen aur tehqeeqat ko chura kar apne blogs, websites aur groups mein apne naam se share karte hain aur logon ki waah waahi haasil karte hain. Yeh ulama ki websites aur YouTube channels ko share karne mein apni gustaakhi samjhte hain shayad yahi wajah hai ke agar kisi alim ka lecture bhi share karte hain to khud ka YouTube channel bana kar us mein upload kar ke share karte hain.

Allama Ibn-Ul-Jawzi Rahimahullah Ne Qissa Kehne Waalon Ki Jo Sifaat Bayan Ki Thien Woh In Ke Andar Maujood Nazar Aati Hain. Allama Rahimahullah Ne Farmaaya Tha:

وأَكْبَرُ أَسْبَابِهِ أَنَّهُ قَدْ يَعَانِي هَذِهِ الصَّنَاعَةَ جِهَالٍ بِالنَّقْلِ يَقُولُونَ مَا
وَجِدْوَهُ مَكْتُوبًا وَلَا يَعْلَمُونَ الصِّدْقَ مِنَ الْكَذِبِ فَهُمْ يَبِيعُونَ عَلَى

سوقِ الْوَقْتِ وَاتَّفَقَ أَنَّهُمْ يَخَاطَبُونَ الْجُهَّالَ مِنَ الْعَوَامِ الَّذِينَ هُمْ فِي
عَدَادِ الْبَهَائِمِ فَلَا يُنْكِرُونَ مَا يَقُولُونَ وَيَخْرُجُونَ فَيَقُولُونَ قَالَ
الْعَالِمُ فَالْعَالِمِ عِنْدَ الْعَوَامِ مِنْ صَعْدِ الْمُنْبَرِ

Tarjumah: Aur is ka sab se bada sabab yeh hai ke is fann mein un logon ne dakhil andaazi ki jo naqli (yani Quran-o-Hadees ke) dalaail se jaahil hote hain. Jo likha huwa paate hain usi ko yeh kehte hain. Sach aur jhoot ki ma'rifat in ke paas nahi hoti. Yeh waqt ke bazaar mein deeni khidmat ka karobaar karte hain. Aur (logon ka) ittifaaq hai ke yeh aam taur par awaam mein se aise jaahilon ko mukhatab karte hain, jo chaupaayon (jaanwaron) ke qaayim maqam hote hain lehaza woh (awaam) un ki ghalatiyon par nakeer aur aitraaz nahi karte aur yeh kehte huwe nikalte hain ke "alim ne kaha." Pas awaam ke nazdeek wahi alim hai jo mimbar (stage) par chadh gaya.

(Tahzeer-ul-Khawaas Lis-Suyuti: 277-278)

Dar-Haqeeqat Yeh Wahi Fitnah Hai Jise Rabee'ah Bin Abu Abdur Rehman Rahimahullah Ne Amr-E-Azeem (Ek Bada Mu'aamla) Qaraar Diya Tha Aur Aansu Bahaaye The:

قَالَ مَالِكٌ: أَخْبَرَنِي رَجُلٌ أَنَّهُ دَخَلَ عَلَى رَبِيعَةَ بِنِ أَبِي عَبْدِ الرَّحْمَنِ
فَوَجَدَهُ يَبْكِي، فَقَالَ لَهُ: مَا يُبْكِيكَ؟ وَارْتَأَى لِبُكَائِهِ فَقَالَ لَهُ:
أَمْصِيبَةٌ دَخَلَتْ عَلَيْكَ؟ فَقَالَ: لَا، وَلَكِنْ اسْتَفْتَيْتُ مَنْ لَا عِلْمَ لَهُ
وَوَظَّهَرَ فِي الْإِسْلَامِ أَمْرٌ عَظِيمٌ، قَالَ رَبِيعَةُ: وَلِبَعْضِ مَنْ يُفْتِي هَاهُنَا
أَحَقُّ بِالسَّجْنِ مِنَ السَّرَّاقِ

Tarjumah: Malik ne kaha ke: Mujhe ek shakhs ne khabar di hai, woh Rabee'ah bin Abu Abdur Rehman ke paas aaya to us ne un ko rote huwe dekh kar poocha ke aap ko kis cheez ne rulaaya? Aur woh un ke rone ki wajah se ghabra gaya, lehaza us ne Rabee'ah Rahimahullah se kaha ke kya koi museebat aa gayi hai? To unhon ne jawab diya ke nahi! Lekin us shakhs se fatwa poocha jaa raha hai jis ke paas ilm nahi aur Islam mein amr-e-azeem zahir ho chuka hai. Rabee'ah Rahimahullah ne mazeed farmaaya ke yahan ba'z fatwa dene waale aise hain jo choron (thieves) ki ba-nisbat jail ke ziyadah haqdaar hain.

(Al-Faqeeh Wal-Mutafaqqih Lil-Khateeb: 2/324, Al-Ma'rifah Wat-Tareekh: 1/670, Jami' Bayan-ul-Ilm Wa-

⑥ Deen Bezaari:

Social Media ke is daur mein aazaadi ka jo na'ra buland kiya gaya hai log us se itne mutassir ho gaye hain ke deen par amal ko paabandi samajhne lage hain, lehaza aaye din Social Media par deen bezaari ki nai nai misaalein (new new examples) dekhne ko milti hain aur isi deen bezaari ki hi wajah se ulama bezaari wujood mein aayi hai.

Aaj zaroorat is baat ki hai ke is muhlik bimaari ke ilaaj ka samaan kiya jaaye. Ulama ke maqam-o-martabe aur un par ta'an-o-tashnee' aur tauheen ke gunaah ki sangeeni ko samjha jaaye. Mu'aashre par murattab hone waale bure asraat-o-nataaij ko khatm karne ki tadbeer ki jaaye aur logon ke dilon mein Ulama-e-haqq ke maqam aur un ki azmat ko utaara jaaye. Logon ke darmiyan un ki ghalatiyon ko bayan karne se bacha jaaye aur yeh aiteqaad rakha jaaye ke ulama bhi insaan hi hote hain, insaani taqaaze ki wajah se un se bhi ghalati ho sakti hai. Ghalati ki soorat mein un ke liye ek ajr ki ummed ki jaaye aur un par aitemaad ko barqaraar rakha jaaye. Saath hi saath un ke liye uzr talaash kiya jaaye aur un se husn-e-zann rakha jaaye. Isi tarah ulama-e-kiraam ki bhi yeh zimmedaari banti hai ke woh apna maqam samjhen aur da'wat-e-haqq ka

kaam karen. Jahan ghalati ho jaaye apni islaah karen aur awaam ke saath apna talluq mazboot Karen.

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