



# Shirk kya hai?

**Written by:**

**Khairul Azkiya Hazrat Allama Maulana  
Muhammad Ahmad Misbahi**

**Dama Zilluhu**

**Roman Urdu:**

**Muhammad Shoaib Ahmad**

**Founder Of Mission Qadri Welfare Society**

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## Shirk Kya Hai?

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Shirk Se Bachne Ke Liye Ye Jaanna Zaroori Hai  
Ki Shirk Kiya Hai?

Baaz Logon Ki Taskeen To Shirk Ki Taarif Aur Haqeeqat Samjhe Baghair Sirf "Shirk, Shirk' Ki Rat Se Hoti Hai - Is Se Koi Sarokaar Nahi Ki Shirk Kiya Hai? Aur Quran Wa Hadis Ki Roshni Mein Mushrik Kaun Hai? Ayimma Ki Taqaleed Shirk, Ambiya Wa Auliya Se Tawassul Shirk Maqboolan-e-Baaragah-e-Rab Ki Taazeem Shirk- Un Ke Gird-o-Pesh Ka Adab Shirk- Un Ke Liye Ghaib ka Ilm Aur Ikhtiyaar Wa Tasarruf Ki Qaudrat Maanna Shirk, Aur Chu ki Ahde Sahaba Se Aaj Tak Saari Ummat Ahal-e-ijtihaad Ki Taqaleed

Maqboolaan-e-Baaragah-e-Rab Ki Tazeem Un Se Tawassul, Un Ke Liye Ilm e Ghaib Ikhtiyaar Wa Tasarruf Etiraaf Ki Haamil Rahi Is Liye Saari Ummat Musharik - In Ke Nazadeek Muvahhid Shayad Sirf Iblis Hoga Jo Khuda Ke Siwa Kisi Nabi Wa Wali Aur Farshta Wa Rasool Ki Azamat Ka Qail Nahi - In Mein Ek Tabqa Wo Hai Jo Apne Asatiza Aur Mashaikh Ke Liye To Ilm-e-Ghaib, Qudrat Wa Ikhtiyaar Tazeem Tawassul Sab Kuchh Jaiz Aur aur Waaqe Maanta Hai - Magar Yahin Cheezaen Ambiya Wa Auliya Ke Liye Shirk Gardanta Hai. Dekhiye Allama Arshadul Qadri Ki Tasneef

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"Zalzala" Aur "Zer-o-Zabar"- Iman Lana Hai To Pura Iman Chahiye - Aadha Iman Aadha Kufur Ajab Chiz Hai

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والعياذ بالله رب العالمين-

Hazrat Aasi Alaihir Rahma Farmate Hain:

*Nisbat-e-Shirk Ba-Juz Tohmat-e-Be-Jaa Kiya Hai.  
Dil Hai Jab Us Ki Taraf, Rukh Hai Wasaail Ki Taraf.*

Aur Farmate Hain:

*Milne Walon Se Raah Paida Kar.  
Us Ke Milne Ki Aur Surat Kiya.*

## **Shirk Kiya Hai Aur Aadmi Mushrik Kab Hoga?**

Khuda Ki Zaat Aur Us Ki Sifaat-e-Zaatiyya Mein Kisi ko Shareek Thahrana Shirk Hai -

(1) Allah Ki Zaat Waajib -ul- Wujood Hai - Khud Se Hai, Koi Use Wajood Dene Wala Nahi - Us Ka Wajood Zaroori Hai Us Ka Adam Muhaal Hai - Wahi Khaaliq Hai Koi Doosra Aesa Nahi Jo Kisi Shay Ko Adam Se Wajood Mein La Sake Aur Bagaair Kisi Maadde Ke Bana Sake-

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Kisi Ghair Ko Waajib-ul-Wujood Ya Ilaha Maanna Shirk Hai - Duniya Mein Koi is Ka Qaa'il Bhi Nahi- (Magar B-Qaaule Baaz Dahriya Wa Malaahida Wa Majoos) Isi Tarha Ghair Allah Ko Khaaliq Manna Bhi Shirk Hai -

(2) Wo Waahid Wa Yakata Hai- Azli Wa Abdi Hai - Wahi Mabood Hai Kisi Aur Ko Mabood Banane Wala Agar Che Wo Use Makhalooq Hi Jane Mushrik Hai -

Ab Yahan Ye Janna Zaruri Hai Ki Ibadat Kiya Hai? Aur Mabood Banana Kiya Hai? Ye Behas In Sha Allah Ta'ala Aage Bayan Hogi, Magar Ye Mutayyan Hai Ki Koi Muslmaan Khuda Ke Siwa Na Kisi Ki Ibadat Karta Hai, Na Khuda Ke Siwa Kisi Ko Mabood Janta Hai-

### **(3)Allah Ki Sifaat e Zaatiiya Ye Hain:**

(1) Hayat (2) Ilm (3) Sama(4) Basar (5) Qudrat (6) Irada Wa Mashiiyyat (7) kalam - Ye Sifaat Allah Ta'ala Ke Liye Zaati Hain Yaani Us Ke Liye Kisi Ki Ata Ke Baghir Khud Saabit Wa Lazim Hain -

In Sifaat Mein Se Kisi Sifat Ko Koi Shakhs Agar Ghair Allah Ke Liye Zaati Toor Par Yaani Ataa-e-Ilaahi Ke Baghir Mane To Mushrik Hai - Aur Agar Ataa-e-Ilaahi Se Makhlooq Mein Ye Sifaat Koi Manta Hai To Wo Mushrik Nahi - Han Agar Koi Shakhs In Sifaat Mein Se Koi Sifat Allah Ke Liye Zaati Na Mane Aur Ghair Ki Ata Se Kahe To Wo Kafir Hai - Agar Che Mushrik Na

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Ho- Allah Ki Har Sifat Aur Us Ka Har Kamal Zaati Hai Kisi Ki Ata Ka Ya Kisi Illat Wa Sabab Ka Mohtaaj Nahi-

Ab Ye Do Bahasen Huyi - Awwal Ye Ki Mazkooah Sifaat Allah Ke Liye Zaati Toor Par Saabit Hain - Doom Ye Ki Sifaat-e-Bala Allah Ki Ata Se Makhlooq Mein Ho Sakti Hain- Balki Hoti Hain - Donon Ki Daleel Quran Ki Aayaat Se Sunein -

(1)Hayat:

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ

Wahi Hai Hayat Wala, Us Ke Siwa Koi Mabood Nahi -

(مومن/غافر: آیت نمبر 65)

(2) Ilm:

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Aur Allah Hi Hai Sunne Wala, Ilm Wala -

(مائدہ: آیت 76)

(3-4)Sama, Basar:

إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

Beshak Allah Hi Hai Sunne Wala, Dekhne Wala -

(مومن/غافر: آیت نمبر 20)

(5) Qudrat:

يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Jo Chahita Hai Paida Farmata Hai Aur Wahi  
Hai Ilm Wala, Qudrat Wala-

(روم: آیت 54)

إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

Beshak Tumhara Rab Hi Hai Quwwat Wala,  
Izzat Wala -

(ہود: آیت 66)

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

Saari Quwat Allah Ke Liye Hai -

(بقرہ: آیت 165)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Beshak Allah Hi Hai Bohut Rizk Dene Wala  
Quwwat Wala Mazboot Taqat Wala -

(ذاریات: آیت 58)

(6) Irada Wa Mashiyat:

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قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ  
الْمُلْكَ مِمَّنْ تَشَاءُ ۖ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ط  
بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tarjuma: Yun Arz Kar Aye Allah! Malik Ke  
Malik Tu Jise Chahe Saltanat De Aur Jis Se  
Chahe Saltanat Cheen Le Aur Jise Chahe  
Izzat De Aur Jise Chahe Zillat De Saari  
Bhalai Tere Hi Hath Hai, Beshak Tu Sab  
Kuch Kar Sakta Hai-

(آل عمران: آیت 26)

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ء

Aur Allah Chahita To Wo Na Ladte Allah Jo  
Chahe Kare -

(بقره: آیت 253)

(7) Kalam:

وَكَلامَ اللَّهِ مُوسَىٰ تَكْلِيمًا ء

Aur Allah Ne Musa Se Haqeeqatan Kalam  
Farmaya -

(نساء: آیت 165)

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وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ  
كَلِمَةَ اللَّهِ

Tarjuma: Aur Aye Mehboob! Agar Koi  
Mushrik Tum Se Pnaah Mange To Use  
Panaah Do Ki Wo Allah Ka Kalam Sune -

(سورة توبه: آیت 6)

يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَةَ اللَّهِ ط

Wo Chahite Hain Ki Allah Ka Kalam Badal Den -

(فتح: آیت 15)

Guzishta Aayaat Mein Aap Dekhenge Ki Aksar  
Hasr Ke Sath Irshaad Hai Ki Allah Hi Hai "Hayat Wala,  
Ilm Wala, Sunne Wala, Dekhne Wala, Qudrat Wala" In  
Aayaat Ko Le Kar Agar Koi Shakhs Zaati Aur Atai Ka  
Faraq Kiye Baghair Ye Kahne Lage Ki Allah Ta'ala Ne  
Hayat, Ilm, Sama, Basar, Qudrat Sab Ko Apni Zaat Se  
Khaas Kiya Hai Lihaza Us Ke Siwa Koi Bhi, Us Ki Ata  
Se Bhi Na Janne Wala, Na Sunne Wala, Na Dekhne  
Wala, Na Qudrat Wala, Jo Shakhs Kisi Ke Liye Khuda  
Ki Ye Khaas Sifaat Saabit Maane Khuah Us Ke Dene Hi  
Se Mane Wo Mushrik Hai- Is Liye Ki Quran Ne Saaf  
Bata Diya Hai Ki Ye Sifaat Bas Allah Ke Liye Saabit  
Hai Aur Kisi Ke Liye Nahi, Zaati Aur Atai Ka Farq Nahi  
Kiya To Us ke Khilaaf Manne Wala Mushrik Hai-

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Yaani Kainaat Mein Allah Ke Siwa Sab Be-Ilm, Andhe, Behre, Be-Taqat Hain Jese Patthar Dekhne, Sunne, Janne, Chalne Phirne Se Aajiz Hota Hai Wese Hi Saare Insaan Bhi Hain, Aur Jin Aur Farishte Bhi -

Awwalan:

Ye Majnoon Istidlaal Jo Sirf Ek Qism Ki Aayatun Ko Samne Rakh Kar Kiya Gaya Aur Sare Jahan Ko Mushrik Thaihrane Ki Koshish Ki Gai,

Duniya Mein Koi Aaqil Ise Tasleem Na Karega - Is Ke Liye Ek Shakhs Ya Ek Tabqe Ko Majnoon Maan Lena Us Se Ziyada Aasan Hoga Ki Sare Jahan Ko Mushrik Mane Aur Aqal Aur Mushahide Ke Bilkul Bar-Aks Faisla Kare -

Saaniyan:

Quran Bhi Inka Sath Na Dega Is Liye Ki Quran Mein Bhi Bandon Ke Andar Ba-Ataa-e-Ilahi In Sifaat Ka Isbaat Mujood Hai - Mulahiza Ho:

(1) Hayat:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ط

Wo Zinda Ko Murda Se Nikalta Hai Aur Murda Ko Zinda Se Nikalne Wala Hai -

(انعام: آیت 95)

Jese Wo Jandaar Sabze Ko Be-Jaan Dane Aur Gudhli Se-Jandaar Insaan Wa Haiwaan Ko Be-Jaan Nutfe Se - Jandaar Parind Ko Be-Jaan Ande Se Nikalta Hai Aur Jese Wo Jandaar Darakhat Se Be-Jaan Gudhli Aur Dane

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Ko - Jandaar Insan Wa Haiwaan Se Nutfe Ko- Aur  
Jandaar Parinde Se Ande Ko Nikalta Hai -  
(Tafseer)

Yaha Ghair Allah Ko Hayat Wala Farmaya Hai:

وَ أَوْصِنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

(Hazrate Eisa Alaihis-Salam Bayan Karte  
Hain) Aur Us Ne Mujhe Namaz Wa Zakat  
Ki Taaqeed Farmai Jab Tak Mein Zinda  
Rahun -

(سورة مريم: آیت، 31)

(2) Ilm:

إِنَّا نُبَشِّرُكَ بِغُلْمٍ عَلَيْمِ

Ham Aap Ko Ek Ilm Wale Ladke Ki  
Basharat Dete Hain - (Is Mein Ghair Allah  
Ke Liye Ilm Ka Isbaat Hai)

(سورة حجر: آیت 53)

(3-4) Sama Wa Bashar:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَحْنُ نُبْتَلِيهِ فَجَعَلْنَاهُ  
سَمِيعًا بَصِيرًا

Beshak Hamne Aadmi Ko Paida Kiya Mili  
Hoi Mani Se Ki Wo Use Janchen To Use  
Sunta Dekhta Kar Diya -

(سورہ دہر: آیت 2)

(5) Quدرات:

إِنَّ خَيْرَ مَنْ اسْتَأْجَرَ الْقَوِيَّ الْأَمِينُ

Beshak Behtar Mulaazim Wo Hai Jo  
Quwwat Wala, Amanat Wala Ho-

(سورہ قصص: آیت 26)

Hazrate Shuaib Alaihis-Salam KI Beti Ne Un Ke  
Samne Hazrat Musa Alaihis-Salam Ko Quwwat Wa  
Amanat Wala Bataya -

كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا  
عَمَرُوهَا

Wo Un Se Zyada Quwwat Wale The Aur Un Ho  
Ne Zameen Joti Aur Aabad Ki, Unki Aabadi Se Zyada-

(سورہ روم: آیت 9)

فَاعِينُونِي بِقُوَّةٍ

To Tum Taqat Se Meri Madad Karo-

(کہف: آیت 95)

Ye Hazrate Zulqarnain Ne Ri'aaya Se Farmaya Is  
Mein Ri'aaya Ke Liye Quwwat Ka Isbaat Bhi Hai Aur  
Un Se Isti'aanat Bhi -

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(6) Iraada Wa Mashiyat:

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ

Tum Mein Koi Duniya Chahita Tha Aur  
Tum Mein Koi Aakhirat Chahita Tha -

(آل عمران: آیت 152)

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلَ

Us Ke Liye Banate Jo Wo Chahita Unche Unche  
Mahel Aur Tasweeren-

(سبا: آیت 13)

Yaani Jin Hazrate Sulemaan Alaihis-Salam Ke  
Liye Un Ke Hasbe Irada Chizen Banate -

اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Jo Chaho Karo - Beshak Wo Tumhare Kaam Dekh  
Raha Hai-

(حم سجدہ: آیت 40)

(7) Kalam:

تَكَلَّمِ النَّاسِ فِي الْمَهْدِ وَكَهْلًا

Logon Se Tum Baten Karte Gahvaare Mein Aur  
Pakki Umr Ke Ho Kar -

(مائدہ: 110)

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Ye Rab Ta'ala Ka Hazrate Eisa Alaihis-Salam Se Khitaab Hai Aayaat To Aur Bhi Pesh Ki Ja Sakti Hai Aur Qur'an Ko Ba-Ghoor Padhne Wala Khud Bhi Kaseer Aayaat Talash Kar Sakta Hai Jinme Bandon Ke Liye In Sifaat Ka Isbaat Mujood Hai - Yaqeenan Qur'an Mein Koi Tazaad Nahi Balki Jo Loog Sirf Ek Qism Ki Aayaat Padh Padh Kar Logon Ko Gumrah Karna Chahite Hain Wo Khuda Ke Bandon Ka Iman Aur Un Ki Aqal Donon Chinna Chahite Hain - Ahle Sunnat Donon Qism Ki Aayaat Par Pukhta Imaan Rakhte Hain - Qur'an-e-Karim Se Jaha'n Ye Maloom Hota Hai Ki Jaanna, Dekhna, Sunna, Taqat Wa Quwwat Waghera Khuda Ke Siwa Kisi Ke Liye Nahi Wahan Muraad Hai Ki Zaati Toor Par Baghir Kisi Ki Ata Ke Ye Sifaat Sirf Allah Ke Liye Saabit Hain - Aur Jaha'n Rabb-e-Karim Apne Bandon Ke Liye Ilm, Sama, Basar, Aur Taaqat Wa Quwwat Waghera Saabit Farmata Hai Wahan Ye Muraad Hai Ki Allah Ki Ata Se Bandon Ko Ye Sifaat Hasil Hain-

Agar Ye Farq Na Ho To Qur'an-e-Muqaddas Mein Khula Huwa Tazaad Lazim Aayega - Jis Ka Qatil Koi Sunni Nahi Ho Sakta- Koi Ghair Sunni Agar Saare Jahaan Ko Mushrik Thaihrane Ke Shooq Mein Qur'an Mein Tazaad Ka Qail Ho To Koi Tajjub Ki Baat Nahi - Duniya Mein Aqal Aur Imaan Se Kore Bohut Guzar Chuke Hain Aur Har Door Mein Hote Rehte Hain -

Ab Ek Behes Ye Reh Gai Ki Ibadat Kiya Hai? Aur Mabood Banane Ka Kiya Matlab Hai?

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Qazi Naseeruddin Baizavi Ne Apni Tafseer

انوار التنزيل

Mein Is Ki Tareef Ye Likhi Hai:

العبادة اقصى غاية الخضوع والتذلل

Ibadat Farotani Wa Taabe'Daari Ki Aakhiri Had  
Ka Naam Hai- Allama Nisfi Ne Bhi

مدارك التنزيل

Mein Yahi Likha Hai -

Ab Sawaal Ye Hai Ki Farotani Wa Taabe-Daari Ki Aakhri Had Kiya Hai? Agar Koi Ye Kahe Ki Aakhri Had Sajda Hai - Agar Kisi Ne Kisi Ke Aage Sajda Kar Liya To Us Ne Us Ke Ibadat Ke Aur Use Mabood Banaya To Is Par Ye Atraaz Hai Ki Namaz Az Takbeere Tahreema Ta Salam Mukammal Ibadat Hai- Agar Ibadat Sirf Sajde Ka Naam Hai To Qiyaam, Qu'ood, Ruku, Qir'at Aur Zikr Ibadat Se Khaarij Ho Gaye - Dusra Atraaz: Ye Hai Roza Aur Zakaat, Haj Bhi Ibadat Hain- Roze Aur Zakaat Mein Sajde Ka Kahin Pata Nahi Subah-e-Saadiq Se Ghuroob-e-Aaftaab Tak Khane, Peene Aur Qurbat Se Qasdan Baaz Rahne Ka Naam Roza Hai, Sajde Se Is Ka Taluq Nahi Esi Tarha Zakat Niyyat Ke Sath Mustahiq Ko Khaas Miqdaar-e-Maal Ka Malik Banana Hai, Is Mein Sajda Nahi - Haj Bhi Ahraam, Wuqoof-e-Arafah Aur Tawaaf-e-Ziyaarat Ka Naam Hai- Farz Yahi Hain Baki Wajibaat Aur Sunan Wa Aadaab Hain - Is Liye Farotni

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Wa Taabe'Daari Ke Intifaai Had Sirf Sajde Ko Manna Dursat Nahi -

Teesra Atraaz: Ye Hai Ki Agar Mutlaqan Kisi Ka Sajda Karna Us Ki Ibadat Ho To Farishton Ne Ba-Hukm-e-Ilaahi Hazrate Aadam Alaihis-Salam Ka Sajda Kiya Magar Wo Na Hazrate Aadam Ke Ibadat Guzaar Huwe, Na Un Ko Mabood Jana- Agar Aesa Ho To Yaqeenan Wo Mushrik Ho Jate Aur Sirf Iblees Jis Ne Sajde Se Inkaar Kiya Wahi Shirk Se Mahfooz Hota Halan ki Is Sajde Par Rab Ta'ala Ne Malaika Ke Madh Ki Hai Aur Iblees Ko Raande Dargaah Kar Diya - Esi Tarha Hazrate Yusuf Alaihis-Salam Ko Un Ke Bhaiyon Ne Un Ki Walida Aur Un Ke Walid Hazrat Yaaqoob Alaihis-Salam Ne Sajda Kiya Magar Un Mein Se Koi Na Hazrat Yusuf Alaihis-Salam Ka Parastaar Thahra, Na Un Ko Mabood Jana, Na Mushrik Huwa - Sirf Un Ki Tauqeer Tazeem Karne Wala Qarar Paya- Maloom Huwa Ki Mutlaqan Sajda Kar Lena Bhi Ibadat Nahi To Ibadat Kiya Hai? Aur Farotni Wa Taabe'Daari Ki Aakhri Had Kiya Hai? Haq Ye Hai Ki Ibadat Ke Liye Ek Etiqad Ye Ki Jis Ke Liye Amal Ke Baja Aawari Kar Raha Hai Use Ilaah Ya Faa'il Bizzaat Wa Mustaqil Bizzaat Mane - Aur Niyyat Ye Ki Ye Amal Mein Khaas Is Ilaah Wa Faa'il Ke Liye Kar Raha Hun - Agar Koi Hath Baandh Kar Khada Ho Gaya, Ruku, Sajda, Waghera Sab Kar Liya Magar Rab Ki Itaa'at Maqsood Na Thi To Na Namaz Hui Na Ibadat Sirf Ek Jismaani Warzish Hui Ya Laghw Harkat Esi Tarha Agar Koi Shakhs Kisi Ke

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Saamne Baitha Ya Tazeem Ke Sath Sajda Kiya Magar Us Ko Na Ilaah Janta Hai, Na Faa'il Bizzaat Balki Banda Aur Makhooq Manta Hai To Niyyat-e-Tazeem Ke Bawajood Ye Fe'l Ibadad Na Huwa Is Liye Malaika Ka Hazrate Adam Alaihis-Salam Ko Sajda Aur Hazrate Yusuf Alaihis-Salam Ko Un Ke Walideen Aur Bhaiyon Ka Sajda Masjood-lahu Ke Tazeem To Hai Magar Ibadat Nahi - Han Hamari Shariyat Mein Ghair Allah Ka Sajde Tazeemi Haram Qarar Diya Gaya is Liye Ab Kisi Ghair Ka Sajda Haram Wa Gunah Zarur Hai Magar Shirk Nahi Is Liye Ki Shariyate Islaamiyah Ke Dalaail Se Is Ki Hurmat Hi Saabit Hai- Hamari Shariyat Bhi Sajde Tazeemi Ko Ghair Ki Ibadat Ya Khuda Ke Sath Shirk Nahi Batati- Hurmat-e-Sajd-e-Tazeem Ke Dalaail Imam Ahmad Raza Quddisa Sirrahu Ke Kitaab.

الزبدۃ الزکیة فی تحریم سجود التھیة

Mein Tafaeel Mujood Hai-

Tazeem Aur Ibaadat Mein Farq Na Karna Sakht Jahaalat Hai- Musalmaan Ne Bataur Tazeem Agar Mus'haf Shareef Ko Ya Kisi Muazam-e-Deeni Ko Bosa Diya, Ya Kisi Ki Tazeem Ke Liye Khada Huwa Ya Us Ke Gird-o-Pesh Ka Adab Kiya In Sab Ko Ibadat Kehna Aur Muslmanon Ko Mushrik Thahrana Bahut Bada Zulm Hai-

Ba-Rivaayat Imaam Nisai Hazrate Anas (RadiyAllāhu 'anhu) Se Aur

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Dalā'il al-nubūwwah. Lil-Bayhaqi

Meim Hazrate Shaddad bin Aus

(RaḍiyAllāhu 'anhu) Se Hadees e Me'raaj Mein Marfuan Aaya Hai Ki

"Hazrat Jibreel Alaihis-Salam Ke Batane Ke Mutabiq

Huzoor e Aqdas ﷺ Ne Taiba Mein Namaz Padhi, Is Liye Aayinda Wo Huzoor Ki Hijrat Gaah Hone Wala Tha, Phir Toor e Seenā Mein Namaz Padhi Jahan Rab Ta'ala Ne Hazrate Musa Alaihis-Salam Se Kalam Farmaya, Phir "Bethlehem" Mein Namaz Padhi Jahan Hazrate Eisa

Alaihis-Salam Ki Wiladat Hui-

Agar In Maqamaat Ki Kuch Bhi Azmat Wa Waqa't Nahi To In Mein Thehrne Aur Namaz Padhne Ka Kiya Matlab? Hazrate Jibreel Alaihis-Salam Ke Farmane Ke Mutabiq Sarkar Alayhiṣ-Ṣalātu was-Salām Ka In Maqamaat Mein Utar Kar Namaz Ada Karna Is Baat Ki Daleel Hai Ki Mehboobaan e Ilaahi Se Nisbat Wa Taluq Rakhne Wale Maqamaat Ka Adab o Ehtaram Khud Rabb-e-Jaleel Ke Nazdeek Matloob Wa Mehboob-o-Mehmood Is Ka Shirk Hona To Bahut Door Balki Muhaal Hai - Kisi Tarha Ye Gunah Balki Khilaaf e Aula Bhi Nahi Ho Sakta - Mukhtasar Ye Ki Agar Kisi Ko Ilaah Aur Faa'il Bizzaat Maan Kar Us Ki Koi Tazeem Karta Hai Ya Us Ki Itaa'at Karta Hai, To Ye Ibadat Hai Aur Agar Ghair Allah Ke Sath Muamla Karta Hai To Shirk Hai - Aur Agar Ghair Allah Ko Banda Wa

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Makhlooq Mante Huye Us Ki Tazeem Ya Itaa'at Karta Hai To Ye Na Us Ki Ibadat Hai, Na Shirk- Han Agar Koi Aesi Tazeem Ya Itaa'at Karta Hai Jis Se Hamari Shariyat Ne Mana Kiya Hai To Wo Mamnu Ka Murtakib Zarur Hoga Magar Mushrik Hargiz Na Hoga.-

Ab Baaz Mukhalifeen Ye Kehte Hain Ki Agar Bande Ke Liye Fitri Aur Mamooli Qudrat Mani To Shirk Na Hoga, Han Agar Ghair Mamooli Qudrat Aur Maafauqul-fitrat Quwwat Mani To Shirk Hoga- Is Par Hamara Kalam Ye Hai Ki.

Awwalan: Ye Tafreeq Unhone Kahan Se Nikali Shaikh Najdi Muhammad ibn Abd al-Wahhab Ya Shaikh Dehlvi Ne Apni Kitaab "Kitab At-Tauhid" Ya "Taqwiyatul Iman" Mein Ye Farq Na Kiya - Bande Ke Liye Khuda Ki Ata Se Bhi Koi Taqat Wa Quwwat Har Tarha Shirk Thehraya -

Saniyan: Un Ka Istidlaal Jin Aayaat Se Hai Un Mein Bhi Ye Farq Nahi-

Qism Awwal Ki Aayaat Mein Yahi Hai Ki Saari Quwwat Allah Hi Ke Liye Hai - Izzat Wa Qudrat Wala Wahi Hai - In Mein Fitri Aur Ghair Fitri Ka Koi Farq Nahi- Jab Inhi Aayaat Ki Wajah Se Bandon Ke Liye Qudrat Manne Se Inkaar Hai To Un Aayaat Ke Mutabiq Har Qism Ki Qudrat Se Inkaar Karna Chahiye-

Isi Tarha Kabhi Ye Kehte Hain Ki Zindon Ke Liye Mamooli Qudrat Manna Shirk Nahi Magar Murdon Ke

## Shirk Kya Hai?

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Liye Kisi Tarha Ki Qudrat Manna Shirk Hai- Is Liye Ki Insaan Marne Ke Baad Mitti Ka Dher Ho Jata Hai Us Mein Na Hayat Hoti Hai Na Sunne Dekhne Aur Tasaruuf Karne Ki Quwwat Hoti Hai - Is Par Bhi Hamara Wahi Kalam Hai Ki Ye Tafreeq Na Un Ke Peshwagoon Ki Ibadat Se Saabit Hai Na Quran Wa Hadis Se Saabit Hai - Na Usool Aur Aqal Se Is Ka Koi Talluq Hai- Is Liye Ki Khuda Ki Zaat Wa Sifaat Mein Kisi Ko Bhi Shareek Thehrana Shirk Hai Khwah Wo Zinda Ho Ya Murda-Insaan Ho Ya Jin Ya Farishta, Ye Hargiz Nahi Ho Sakta Ki Sifaat e Baari Mein Zinda Ko Shareek Thehraye To Momin Rahe, Murda Ko Shareek Thehraye To Mushrik Ho Jaye - Momin Rahega To Donon Surat Mein - Mushrik Hoga To Donon Surat Mein -

Saalisan: Un Se Hamara Sawal Ye Hai Ki Fitri Aur Ghair Fitri, Mamooli Aur Ghair Mamooli Ki Had Kiya Hai?

Bandon Mein Insaan, Jin Aur Malaika Sab Daakhil Hain Magar Kisi Ke Liye Ek Kaam Kharq-e-Aadat, Ghair Fitri Aur Ghair Mamooli Hai Aur Dusre Ke Liye Wahi Kaam Aadi, Aur Mamooli Hai-

Maslan: Zameen Se Aasmaan Tak Ki Masaafat Thodi Deer Mein Tay Kar Lena Insaan Ke Liye Ghair Aadi Hai Aur Farishton Ke Liye Aadi Aur Rozana Ka Mamool Hai - Zameen Ke Door Daraaz Goshon Mein Baghir Sawaari Ke Chand Saa'aton Mein Pahuch Jana Insaan Ke Liye Ghair Aadi Hai Aur Jin Ke Liye Aadi Hai-Pure Roo-e-Zameen Ko Kaf-e-Dast Ki Tarha

## Shirk Kya Hai?

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Dekhna Malk-ul-Maut Ke Liye Aadi Hai Aur Insaan Ke Liye Ghair Aadi Khud Insaanon Mein Dekhe To Ek Man Ka Patthar Ek Jagah Se Utha Kar Dosri Jagah Le Jana Ek Aazmooda-Kaar Tawana Shakhs Ke Liye Aadi Hai Aur Ek Naheef Wa Na-Tawan Ke Liye Aadhe Man Ka Patthar Le Jana Ghair Aadi - Jis Ne Insaanon Ke Liye Aesa Amr Saabit Kiya Jo Farishte Aur Jin Mein Hai, To Us Ne Insaan Ko Jin Aur Farishton Ka Shareek Thehraya Yaani Ek Bande Ko Dosre Bande Ke Barabar Thehraya-Khuda Ka Shareek Khuda Ke Barabar Hargiz Na Thehraya- Us Ne Insaan Mein Bhi Ye Quدرات Khuda Ki Ata Se Hi Maani Aur Jin Ya Farshte Mein Bhi Ye Quدرات Khuda Ki Ata Hi Se Maani - Phir Shirk Kese Huwa? Ziyada Se Ziyada Kizb Ho Sakta Hai Agar Insaan Mein Wo Quwwat Hasil Nahi Jo Jin Ya Farishte Mein Hai-Han Agar Koi Aesi Sifat Maani Jis Se Nusoos-e-Qat'iyya Ki Takzeeb Ho To Ye Kufur Hoga.

Maslan: Jise Nabuwwat Wa Risalat Hasil Nahi Use Nabi Ya Rasool Mana Ya Us Ke Liye Wahi Nabuwwat Ka Qail Huwa To Ye Kufur Hoga - Ahle Sunnat Ka Aqeeda Yahan Bilkul Waazeh Aur Do Took Hai - Allah Ki Tarha Kisi Ke Liye Bhi Agar Koi Ye Manta Hai Ki Use Khuda Ke Diye Baghir Apni Zaat Se Koi Quدرات Ya Kamal Hasil Hai To Wo Mushrik Hai- Khwah Insaan Ke Liye Mane Ya Jin Wa Malaika Ke Liye Ya Haiwanaat Wa Jamadaat Ke Liye - Khwah Ek Zarre Aur Patte Ko Harkat Dene Ki Mamooli Quدرات Mane Ya Aasmaan Wa Zameen Ko Zer-o-Zabar Karne Ki Ghair Mamooli

## Shirk Kya Hai?

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Quwwat Mane- Khwah Zinda Ke Liye Wo Quwwat Mane Ya Wafaat Yaafta Ke Liye, Behr Haal Wo Mushrik Hai - Aur Agar Koi Shakhs Allah Ki Ata Se Kisi Ke Andar Taqat Wa Quwwat Manta Hai To Wo Mushrik Nahi Khwah Murde Ko Zinda Karne, Maadar-Zaad Andhe Ko Shifa Dene, Chipi Chizon Ki Khabar Dene Ki Quwwat Mane Ya Zameen Wa Aasmaan, Shams Qamar, Sitaron, Siyyaaron, Behr-o-Bar, Sajar Wa Hajar Waghera Sab Ka Nizaam Chalane Aur Sab Mein Tasarruf Karne Ki Taqat Mane Jese "Mudabbiraat e Amr" Farishton Ke Liye Ye Qudrat Ham Quran Se Saabit Mante Hain- Agar Koi Ye Samjhata Hai Ki Bande Mein Itni Zyada Qudrat Maan Kar Bande Ko Khuda Ke Barabar Kar Diya To Ye Us Ki Sakht Jahalat Hai- Us Ne Khuda Ki Qudrat Zameen Wa Aasmaan Ke Darmiyaan Mehdood Samjhi Jab Ki Allah Ki Qudrat Ghair Mutnaahi Aur La Mehdood Hai- Bande Ki Qudrat Atai Hai Khuda Ki Qudrat Zaati - Bande Ki Har Sifat Balki Us Ki Zaat Bhi Haadis Hai, Khuda Ki Zaat Wa Sifaat Qadeem Hai - Bande Ki Sifat Aur Zaat Jaayaza-ul-Fanah Hai, Khuda Ki Zaat Wa Sifaat Wajib-ul-Baqa- Aese Zabrdast Farq Hote Huwe Bande Ki Qudrat Ko Khuda Ki Qudrat Ke Barabar Wahi Kar Sakta Hai Jis Ko Ilm Aur Aqal Se Mas Na Ho Ya Jo Khuda Ki Qudrat Wa Azmat Se Bilkul Jahil Aur Na-Aashna Ho –

Ab Ham Yahan Bandon Ko Ba Ata-e-Ilaahi Maafauqul-Fitrat Aur khariq e Adat Quwwat Hasil Hone

## Shirk Kya Hai?

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Ke Kuch Dalail Pesh Karte Hain Taki Ye Baat Tishna Na Rahe -

(1) Quran e Karim Mein Hazrate Eisa Alaihis-Salam Ka Ye Qaul Mazkoor Hai:

أَنِّي أَحْلَقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ  
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي  
الْمَوْتَى بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي  
بُيُوتِكُمْ ط

"Mein Tumhare Liye Mitti Se Parind Ki Si Murat Banata Hun Phir Us Mein Phoonk Marta Hun To Foran Wo Parind Ho Jati Hai Allah Ke Hukm Se, Aur Mein Shifa Deta Hun Madar-Zaad Andhe Aur Safeed Dagh Wale Ko Aur Mein Murde Jilata Hun Allah Ke Hukm Se, Aur Tumhe Batata Hun Jo Tum Khate Ho Aur Jo Apne Gharon Mein Jama Kar Rakhte Ho"-

(آل عمران: آیت، 49)

Parinde Ko Paida Karna, Madar-Zaad Andhe Ko Shifa Dena, Bars Wale Ko Theek Karna, Murdon Ko Zinda Karna Aur Ghaib Ki Khabren Dena Ye Sab Ghair Mamooli Aur Khariq-e-Aadat Umoor Hain- Aur Sayyiduna Eisa Ala Nabiyyena Alayhiṣ-Ṣalātu was-Salām Ko Hasil Hain -

## Shirk Kya Hai?

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Imam Bukhari Ne Tarikh Mein Aur Tabarani, Aqeeli, Ibne Najjar Ibne Asaakir, Aur Abul Qasim Isbahaani Ne Ammar Bin Yaasir RadiyAllāhu Ta'ala Anhu Se Riwayat Kiya:

قال سمعت رسول الله صلى الله تعالى عليه وسلم يقول:  
ان الله تعالى ملكا اعطاه اسباع الخلائق (زاد الطبراني)  
قائم على قبري (زاد: الى يوم القيامة) فبا من احد  
يصلى على صلاة الا ابغنيها

Unhone Kaha Mene Rasool Allah ﷺ Ko Farmate Hue Suna Ki Allah Ka Ek Farishta Hai Jise Allah Ta'ala Ne Tamam Makhloq Ki Baten Sunne Ki Quwwat Bakhshi Hai Wo Qayamat Tak Meri Qabr Ke Paas Khada Rahega Aur Jo Bhi Mujh Par Durood Bhejega Wo Mujh Par Pesh Karega-

Allama Zarqaani Ne " Sharah Muwaahib" Mein Aur Allama Manaavi Ne "Sharah Jaame Sageer"

Mein Farmaya Ki Allah Ne Us Farishte Ko Makhloq Ki Aawaz Sunne Ka Haassa Yaani Aesi Quwwat Ata Farmai Hai Ki Jin-o-Ins

Waghera Mein Se Har Makhloq Ki Baat Sunne Par Qadir Hai Manaavi Ne Itna Aur Ziyada Kiya Hai "Chahe Jis Jagah Bhi Ho"

## Shirk Kya Hai?

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Makhlooq Ke Liye Is Tarha Ki Quwwat Ka Saabit Karna Wahabiyah Ke Nazdeeq Shirk Hai To Un Ke Gumaan Ke Mutaaniq Allah-o-Rasool, Riwayat Karne Wale Sahabi Wa Muhadiseen, Sharah Karne Wale Ulama o Mufasssireen Sab Ke Sab Ek Makhlooq Mein Is Quwwat Ka Etiqaat Rakhne Ke Sabab Shirk Ke Murtakib Hue -

(2) Hazrate Sulemaan Alaihis-Salam Ke Waqiye Mein Mazkoor Hai:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي  
مُسْلِمِينَ (۳۸) قَالَ عَفْرَيْتُ مَنْ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ  
أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (۳۹) قَالَ  
الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ  
إِلَيْكَ ظُرْفُكَ قَلْبًا رَأَهُ مُسْتَقِرًّا عِنْدَهَا قَالَ هَذَا مِنْ فَضْلِ  
رَبِّي

Sulemaan Ne Farmaya Aye Darbariyo! Tum Mein Kon Hai Jo Us Ka Takht Mere Paas Le Aaye Qabl Is Ke Ki Wo Mere Huzoor Muttia Ho Kar Hazir Ho - Ek Bada Khabees Jin Bola Ki Mein Wo Takht Huzoor Mein Haazir Kar Dunga Qabl Is Ke Ki Huzoor Ijlaas Barkhaast Karen, Aur Mein Beshak Us Par Quwwat Wala Amanat-Daar Hun - Us Ne Araz Kiya Jis Ke Paas

## Shirk Kya Hai?

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Kitaab Ka Ilm Tha Ki Mein Use Huzoor Mein Haazir Karunga Ek Pal Maarne Se Pehle Phir Jab Sulemaan Ne Takht Ko Apne Paas Rakha Dekha, Kaha Ki Ye Rab Ke Fazl Se Hai -

(النمل: آیت، 38، 40)

Chashm-Zadan Mein Takhte Bilqees Ko Shehre-Saba Se Hazrate Sulemaan Alaihis-Salam Ke Paas Lane Wale Hazrate Aasif Bin Barkhiya The - Jo Hazrate Sulemaan Alaihis-Salam Ke Sahabi Aur Unke Wazeer The - Ek Azeem Takht Ko" Saba" Se "Shaam" Tak Chashm-Zadan Mein Haazir Kar Dena Yaqeenan Maafauqul-Fitrat Aur khariq e Adat Amr Hai Aur Ye Quwwat Ek Maqbool Bande Ko Haasil Hai -

(3) Aaj Ek Se Ek Aalaat Aur Maschinon Ki Ijaad Ho Chuki Hai Magar Koi Aesa Aala Nahi Jis Se Chyunti Ke Chalne Ki Aahat Aur Chyunti Ki Aawaaz Suni Ja Sake- Chyunti Ki Zabaan Samjhna To Bahut Door Ki Baat Hai - Bil-Farz Koi Aesa Taraqqi Yaafta Aala Tayyar Ho Jaye Jis Se Chyunti Ki Aahat Sun Li Jaaye Phir Bhi Koi Aesa Aala Mutasawwar Nahi Jis Se Us Ki Zabaan Samjhi Ja Sake- Zoor Zoor Se Chikhne Chillane Wale Charind-o-Parind Mujood Hain Jin Ki Aawaazen Ham Shab-o-Rooz Sunte Rehte Hain Magar Koi Aesa Aala Ijaad Na Ho Saka Jo Un Ki Zabaan Se Aashna Kara Sake - Mukhtasar Ye Ki Chyunti Ki Aawaaz Sunna Aam Insanon Ke Liye Maafauqul-Fitrat Aur Aاداتan Muhaal

## Shirk Kya Hai?

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Hai Magar Hazrate Sulemaan Alaihis-Salam Ke Liye Ye Quwwat Balki Us Ki Zabaan Samjhne Ki Bhi Salahiyat Ba-Ataye-Ilaahi Haail Hai Jese Unhe Parindon Ki Zabaan Samjhne Aur Hawa Par Hukm Raani Ki Quwwat Hasil Hai-

Quran e Karim Mein Hai:

حَتَّىٰ إِذَا آتَوْنَا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا  
مَسْكِنَكُمْ لَا يَحْطَبَنَّكُمْ سُلَيْمٌ وَجُنُودُهُ وَهُمْ لَا  
يَشْعُرُونَ (١٨) فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا

Yahan Tak Ki Jab (Sulemaan Aur Un Ke Lashkar) Chyuntiyon Ki Waadi Ke Paas Aaye - Ek Chyunti Boli: Ae Chyuntiyon, Apne Gharon Mein Chali Jao Tumhe Kuchal Na Dalen Sulemaan Aur Un Ke Lashkar Be Khabri Mein - To Wo Us Ki Baat Se Muskura Kar Hansa-

(سوره نمل: 18-19)

Hazrate Sulemaan Alaihis-Salam Ne Teen Meel Ki Doori Se Na Sirf Ye Ki Chyunti Ki Aawaaz Suni Balki Us Ki Baat Bhi Samjhi Aur Rab Ki Ne'mat Ka Shukr Bhi Ada Kiya Jaisa Ki Is Aayat Mein Aage Zikr Hai-

Waazeh Rahe Ki Ahle Sunnat Ke Nazdeek Sarkash Jinon Aur Insaanon Ke Siwa Kainaat Ki Har Shay Rabb-

## Shirk Kya Hai?

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e-Jaleel Par Imaan Rakhti Hai Aur Us Ki Tasbih Karti Hai-

Quran e Karim Mein Hai:

وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ ط

Aur Har Cheez Us Ki Hamd Ke Sath Us Ki Paaki Bayan Karti Hai, Magar Tum Unki Tasbih Nahi Samjhte

(سوره اسراء: آیت، 44)

Tasbih-Hum Jama Aaqil Ki Zameer Se Har Chiz Ka Saahib e Aqal-o- Maarifat Hona Bhi Zaahir Farma Diya - Isi Tarha Har Cheez Ka Hamare Rasool ﷺ Ki Risaalat Par Bhi Imaan Hai Aur Wo Saari Khilqat Aur Saare Jahanon Ke Liye Rasool Bana Kar Bheje Gaaye-

Quran Mein Hai

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ  
نَذِيرًا

Badi Barkat Wala Hai Wo Jisne Utara Quran Apne Bande Par, Jo Saare Jahaan Ko Dar Sunane Wala Ho -

(سوره فرقان: آیت، 1)

## Shirk Kya Hai?

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Muslim Sharif Ki Hadis-e-Sahiih Mein Hai:

ارسلت الى الخلق كافة

Main Saari Makhluq Ki Jaanib Rasool Bana Kar Bheja Gaya -

Hazrate Yala Bin Murrah RaḍiyAllāhu Ta'ala 'anhu Se Tabraani Waghera Ki Riwaayat Hai- Sarkar Farmate Hain:

مَا مِنْ شَيْءٍ إِلَّا يَعْلَمُ أَنِّي رَسُولُ اللَّهِ الْأَمْرَةَ الْجَنِّ وَالْإِنْسِ -

Har Cheez Ye Jaanti Hai Ki Mein Allah Ka Rasool Hun Magar Sarkash Jin-o-Ins

صدق الله جل جلاله ورسوله صلى الله تعالى عليه وسلم

Allah Ta'ala Ki Zaati Sifat Hai:

يُدَبِّرُ الْأَمْرَ

(سورة اعراف: آيت، 2)

Wo Amr Ki Tadbeer Farmata Hai -

Magar Farishton Ke Liye Bhi Usne Ye Sifat Saabit Ki Hai - Irshaad Hai:

فَالْمُدَبِّرَاتِ أَمْرًا

(سورة نازعات: آيت، 5)

## Shirk Kya Hai?

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Tarjuma- Phir Kaam Ki Tadbeer Karne Wale

Tadbeer-Amr Ke Tahat Zameen-o-Aasmaan Ke Saare Kaam Aate Hain- Bandon Ke Liye Nizaam-e-Aalam Ki Tadbeer Ka Isbaat Khud Quran-e-Karim Mein Mujood Hai-

Is Aayt Ki Ek Dosri Taujih Ye Bhi Hai Aur Quran Mutadid Ma'aani Wala Hai Jaisa Ki Abu Naeem Ne Ba-Waasta-e-Ibne Abbas RaḍiyAllāhu Ta'ala 'anhum, Nabi-e-Karim ﷺ Se Riwaayat Ki Hai Aur Aaima-e-kiram Hamesha Us Se Is Ke Ma'ani Par Istidlaal Karte Rahe Hain Aur Quran Ke Azeem Vujuuh-e-Aejaaz Se Hai-

Allama Bayzawi Ne Surah An-Nazi'at Mein Zikr Karda Sifaat Ki Ek Dosri Taujih Karte Hue Farmaya:

أوصفات النفوس الفاضلة حال المفارقة فأنها تنزع عن  
الابدان غرقاً أي نزعاً شديداً من اغراق النازع في  
القوس فتتنشط الى عالم الملكوت و تسبح فيه فتسبق  
الى حظائر القدس فتصير لشرفها وقوتها من المدبرات

Tarjuma: Ya Ye Sifaat Faazila Ki Hai- Badan Se Judaai Ke Waqt Ki Ye Roohen Bahut Zyada Sakhti Ke Sath Jismon Se Kheenchi Jaati Hai:

اغراق النازع في القوس

## Shirk Kya Hai?

Se Makhooz Hai- (Is Mein Is Baat Ki Jaanib Ishara Hai Ki "Gharqa" Ighraaq Ka Masdar Hai Ba-Hazf e Zawaaid) Phir Wo Roohen Alam-e-Malkoot Ki Jaanib Rawana Hoti Hain Aur Faza-e-Baseet Mein Terte Hue Hazaair-e-Quds Ki Taraf Tezi Se Parwaaz Karti Hain- Phir Apne Sharf Aur Quwwat Ke Baais Mudabbiraat-e-Amr Se Ho Jati Hain- Nisbat, Ilm Aur Tareeqat Mein Shah Ismaa'il Dehlvi Ke Jadde Amjad Shah Waliullah Mohaddis Dehlvi Ne Farmaya:

فإذا مات انقطعت العلاقات ورجع إلى مزاجه فيلتحق  
بالملائكة وصار منهم وأهم كالأهمهم، ويسعى فيما  
يسعون وربما اشتغل هولاء | بإعلاء كلمة الله، ونصر  
حزب الله وربما كان لهم لمة خير بآبن آدم، وربما  
اشتبه بعضهم إلى صورة جسدية اشتياقاً شديداً، ناشئاً  
من اصل جبلته فخرع ذلك بآبا من المثال، واختلطت  
به قوة منه بالنسبة الهوائية، وصار  
كالجدس النوراني، وربما اشتاق بعضهم إلى مطعوم  
ونحوه فأمداً فيما اشتبهوا قضاءً لشوقها (حجة الله  
البالغته: تصنيف: شاه ولي الله دهلوي)

## Shirk Kya Hai?

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Tarjuma: Jab Maut Aati Hai To Rooh Ka Talluq Jism Se Munqata Ho Jata Hai Aur Wo Apni Asal Ki Taraf Lot Jaati Hai Phir Farishton Ke Sath Laahiq Ho Kar Unhi Mein Se Ho Jati Hai Aur Farishton Ki Tarha Ilhaam Aur Unke Kamon Mein Koshish Karti Hai - Basa-Auqaal Ye Roohen Aelaye Kalimatullah Mein Mashghool Hoti Hain Aur Allah Ki Jamat Ki Madad Karti Hain Aur Basa-Auqaal Un Ka Aadmi Se Behtar Talluq Hota Hai Aur Baaz Roohon Ko Jismaani Surat Ka Bada Shouq Hota Hai, Ye Aesa Shouq Hai Jo Un Ki Asl Sarisht Se Nikalta Hai To Ye Ek Misaali Jism Bana Leta Hai Aur Us Ke Sath Hawaii Jaan Ke Baais Ek Quwwat Mukhtalat Ho Jaati Hai Baaz Ruhen Basa-Auqaat Khane Waghera Ki Khuwahish Karti Hain To Un Ki Khuwahish Ki Takmeel Ke Liye Un Ki Madad Ki Jaati Hai-

Maut Dena Allah Ki Sifat Hai:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

(سورة زمر: آیت، 42)

Allah Jaanon Ko Wafaat Deta Hai Unki  
Maut Ke Waqt -

Magar Quran Hi Mein Ye Sifat Malak-ul-Maut Ke Liye Saabit Ki Gai Hai - Irshaad Hai:

## Shirk Kya Hai?

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قُلْ يَتَوَفَّيْكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ

Tum Farmaon Tumhe Maut Deta Hai Maut  
Ka Farishta Jo Tum Par Muqarrar Hai -

(سجده: آیت، 11)

Kisi Ko Beta, Beti Dena Allah Ki Sifat Hai -  
Quran-e-Karim Mein Hai:

يَهَبُ لِمَن يَشَاءُ إِنَاءً وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ

Allah Jise Chahe Betiyan Ata Farmaye Aur  
Jise Chahe Beta De-

(شوری: آیت، 49)

Magar Hazrate Jibreel Alaihis-Salam Ne Beta  
Dene Ki Nisbat Khud Apni Taraf Ki- Quran Mein Hai:

إِنَّمَا أَنَا رَسُولُ رَبِّكِ نَحْنُ لِأَهْبَ لَكَ غُلَمًا زَكِيًّا

Mein Tere Rab Ka Bheja Huwa Hun Taki  
Main Tujhe Ek Suthra Beta Dun-

(سوره مریم: آیت، 19)

Batayen Kiya Hazrate Jibreel Alaihis-Salam Apni  
Jaanib Ye Nisbat Kar Ke Maaz Allah Mushrik Ho Gaye?  
Aur Quran Ne Un Ke Shirk Ko Bila Inkaar Barqaraar  
Rakha?

Kisi Musmaan Ne Agar Maqboolan-e-Baargah Ki  
Jaanib Kisi Qudrat-Ikhtiyaar Ki Nisbat Ki To Foran Us

## Shirk Kya Hai?

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Par Shirk Ka Hukm Laga Dete Hain Magar Quran Mein Ghni Karne, Nemat Dene Aur Ata Karne Ki Nisbat Allah Aur Rasool Donon Ki Taraf Ki Gai Hai- Kiya Ye Shirk Hai Jo Khud Rabbul-Izzat Ke Kalam Mein Mujood Hai?

Dekhe Agli Aayat:

(الف) وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ؕ

Aur Unhen Kiya Bura Laga Yahi Na Ki Allah-o-Rasool Ne Unhen Apne Fazl Se Ghni Kar Diya-

(سوره توبه: آیت، 74)

(ب) وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ؕ

Aur Kiya Achchha Hota Agar Wo Is Par Raazi Hote Jo Allah-o-Rasool Ne Un Ko Diya Aur Kahte Hame Allah Kaafi Hai Ab Deta Hai Hamen Allah Apne Fazl Se Aur Us Ka Rasool Hamen Allah Hi Ki Taraf Raghbat Hai-

أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ

Jise Allah Ne Nemat Di Aur Tumne Use Nemat Di

(احزاب: آیت، 37)

## Shirk Kya Hai?

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Raha Wahabiya Ka Ye Gumaan ki Ambiya Bad-e-Wafaat Jamaad Aur Patthar Ke Misl Ho Gaye Aur Un Ke Liye Sunne, Samjhne, Nusrat-o-I'aanat Aur Chalne Firne Ki Quwwat Baki Nahi Rahi To Ye Sara Gumaan Nusoos-e-Sareeha Ke Sarasar Khilaaf Hai- Allah Ta'ala Ne Shuhada Ki Shaan Mein Irshaad Farmaya Jab Ki Wo Ambiya Se Darje Mein Kam Hain:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْيَاءٌ وَ  
لَكِنْ لَا تَشْعُرُونَ

Tarjuma: Aur Jo Khuda Ki Raah Mein Maare Jayen Unhen Murda Na Kaho Balki Wo Zinda Hain, Han Tumhen Khabar Nahi-

(سوره بقره: آیت، 154)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ  
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (179) فَرِحِينَ

Tarjuma: Aur Jo Allah Ki Raah Mein Maare Gaye Hargiz Unhen Murda Na Khayal Karna Balki Wo Apne Rab Ke Paas Zinda Hain Rozi Paate Hain, Shaad Hain -

(سوره آل عمران: آیت، 169-170)

To Agar Ye Loog (Shuhada) Jamaad Aur Patthar Hain To Aayat Mein Mazkoora Hayat, Rizq, Aur Farha Ke Kiya Ma'ani Hain

## Shirk Kya Hai?

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Sahi Ahadees Mein Musلمان Murdon Ko Salam Karne Ka Hukm Diya Jana Saabit Hai To Agar Unko Sunne Aur Samjhne Ki Quwwat Hasil Nahi To Is Ilm Se Kiya Muraad Hai? Meraj Ki Ahadees Mein Marwi Hai Ki Nabi-e-Karim ﷺ Ne Baitul Muqaddas Mein Ambiya Ki Imamati Farmaai Phir Un Se Aasmaanon Mein Mulaqaten Huoin- To (Kaho) Baitul Muqaddas Mein Imamati Aur Aasmaan Mein Mulaqat Karne Ka Kiya Matlab? Kiya Nabi-e-Karim ﷺ Ne Murdon Aur Pattharon Ki Imamati Farmaai Thi? Ya Zindon Ki Imamati Farmaai Thi Jo Ba-Ikhtiyaar Hain Aur Aalam-e-Malkoot Mein Chalne firne Ki Ek Azeem Quwwat Rakhne Wale Hain Ki Kisi Waqt Wo Ru-e-Zameen Par Hain Aur Dosre Lamhe Aasmaan Ki Bulandiyon Mein Seer Karen - Aur Is Ka Kiya Matlab Hai Ki

Hazrate Musa Alaihis-Salam Ne Hamare Nabi Alaihis-Salam Se Mulaqat Ki Aur Raat Din Mein Pachaas Waqt Ki Namaz Ke Hukm Mein Takhfeef Karne Ka Mutalba Kiya - Agar (Maaz Allah) Hazrate Musa Alaihis-Salam Murda Hain To Mulaqat Kaisi? Aur Agar Rasool Allah ﷺ Ummat Ke Liye Sifarish Karne Aur Amr-e-Ilaahi Mein Guftugu Karne Par Qadir Nahi To Kese Ummat Ke Khaatir Takhfeef-e-Salaat Ki Sifaarish Ki Aur Is Muamle Mein Baar Baar Apne Rab Se Muraja'at Ki Yahan Tak Ki Pachaas Mein Se Sirf Panch Namazen Baki Reh Gain -

Kiya Bukhari Wa Muslim Ki Ahadees Aur Digar Kutub Sahi Wa Hisaan Sab Asateer-ul-Awwaleen,

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## Shirk Kya Hai?

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Aglon Ki Be-Sar-o-Paa Dastaanen Hain Jin Ko Bayan Kar Ke Muhaddiseen Ne Khilvaad Kiya Hai? Jaisa Ki Firqa-e-Ahle Quran Ka Khayal Hai - Koi Musلمان In Beshumar Hadison Ko Rad Karne Ki Jur'at Nahi Kar Sakta - Jaise Is Baat Ki Jur'at Nahi Kar Sakta Ki Door-e-Sahaba Se Le Kar Aaj Tak Tamam Ummat-e-Muslima Ko Mushrik Kafir Aur Iman-o-Shirk Ke Ma'ani Se Bekhabar Kahe - Han Wahabiya Deen Par Sahaba Par Aam Musلمانon Par Balki Ambiya Wa Rasool Par Allah Jalla-Jalaaluhu Par Bade Jari Aur Diler Hain Lihaza In Se Ba'aid Nahi Ki Tamam Makhlooq Ko Balki Khud Khaaliq Ko Bhi Mishrik Shumaar Karen -

وَإِلَى اللَّهِ الْمُشْتَكَى

(Aur Allah Hi Ki Baargah Mein Shikayat Hai)

Main Mukhtasar Kalam Karna Chahita Tha Magar Silsila Daraaz Hota Gaya - Ulama-e-Ahle Sunnat Ki Kitabon Mein Mazeed Tafseeli Behasen Mujood Hain - Mene

حدوث الفتن و جهاد اعيان السنن (1421هـ)

Mein Bhi Kuch Dalail Wa Abhaas Zikr Kiye Hain

-  
Ye Kitaab Hindustaan Mein Raza Academy Mumbai Aur Al-Majma-ul-Islami, Mubarakpur Se Shaya Ho Chuki Hai - Misr Beirut Aur Yaman Ke Mutaddid Idaron Se Bhi Is Ke Kai Addition Manzar-e-Aam Par Aa Chuke Hain- Maulana Andul Ghaffar

## Shirk Kya Hai?

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Aazmi Misbaahi Ne Is Ka Urdu Tarjuma Bhi Kiya Hai Jis Ka Naam Hai "Fitnon Ka Zahoor Aur Ahle Haq Ka Jihaad" Ye Tarjuma Bhi Al-Majma-ul-Islami, Mubarakpur Se Kaai Baar Shaya Ho Chuka Hai, Mulahiza Kar Sakte Hain-

Shirk Kya Hai?

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**Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :**

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar

Khan Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam -

Huzoor Tajushshariah Rahimahullahu Ta'ala

## Shirk Kya Hai?

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Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala

Pehle Farz Nafl Baad Mein - Aala Hazrat Rahimahullahu Ta'ala

Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega

Yaare Ghaar By Dr. Asif Ashraf Jalali

Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala

Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi

Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi

Hussamul Haramain

Haque Par Kaun? By Allama Muhammad Zafar Attari

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