



AMEER-E-AHL-E-SUNNAT وَأَمِيرُ بَرَكَاتِهِمُ الْعَالِيَةِ KI KITAAB "550
SUNNATAYN AUR AADAAB" KI AYK QIST BA-NAAM

Naam Rakhnay ki 18 Sunnatayn aur Aadaab

(Ma' Deegar Ahym Sunnatayn aur Aadaab)

Roman



Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi

Composed by
Translation Department (Dawat-e-Islami)

کتابتِ رسول
الرسالة

نام رکھنے کی 18 سنتیں اور آداب

Naam Rakhnay Ki 18 Sunnatayn Aur Aadaab

Translation Department nay is risalay ko [Roman-Urdu](#) mayn compose kiya hay. Agar is risalay mayn kisi bhi tarah ki kami-bayshi pa`ayn to neechay diye gaye postal ya e-mail address par **Translation Department** ko aagah kar kay Sawaab kay haqdaar baniye.

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **اِنْ شَاءَ اللّٰهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

(*Al-Mustatraf, jild. 1, Safhahh. 40*)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

Fehrist

Naam Rakhnay Ki 18 Sunnatayn Aur Aadaab	i
Naam Rakhnay Ki 18 Sunnatayn Aur Aadaab	1
Du'a-e-'Attar	1
Dorood shareef ki fazeelat	1
“Naam-e-Muhammad Piyara Lagta Hay” (نام محمد پیارا لگتا ہے) kay 18	
Huroof Ki Nisbat Say Naam Rakhnay Kay Baaray Mayn 18	
Sunnatayn Aur Aadaab.	2
Ismaad (اشد) Kay Chaar Huroof Ki Nisbat Say Surma Laganay Ki 4	
Sunnatayn Aur Aadaab	11
“Amamah Shareef Aaqaa Ki Sunnat Mubarkah Hay” (امامہ شریف آقا کی)	
Kay 25 Huroof Ki Nisbat Say ‘Amamayh ki 25	
Sunnatayn Aur Aadaab	16
“Angothi Kay Zaroori Ahkaam” (انگوٹھی کے ضروری احکام) Kay 19	
Huroof Ki Nisbat Say Angothi Kay Baaray Mayn 19 Sunnatayn	
Aur Aadaab	19

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Yeh mazmoon kitaab “550 Sunnatayn aur Aadaab” Safhah 38, 40
ta 43 aur 54 ta 68 say liya gaya hay.)

Naam Rakhnay Ki 18 Sunnatayn Aur Aadaab

(Ma’ deegar Ahym Sunnatayn aur Aadaab)

Du’a-e-‘Attar

Ya Rabb-e-Mustafa! Jo koi 21 Safhaat ka risala “*Naam Rakhnay ki 18 Sunnatayn aur Aadaab* (ma’ deegar ahym Sunnatayn aur Aadaab)” parh ya sun lay, usay har kaam sunnat kay mutabiq karnay ki sa’adat day aur usay apnay sab say Aakhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Sunnaton ki chalti phirti tasmweer bana.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dorood shareef ki fazeelat

Farmaan-e-Aakhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: jisay ko’ee mushkil paysh aye usay mujh par kasrat say Dorood parhna chahiye kiyun-keh mujh par Dorood parhna musibaton aur bala’on ko talnay wala hay.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Qoul-ul-Badi’, Safhah 414

“Naam-e-Muhammad Piyara Lagta Hay” (نامِ محمد پیارا لگتا ہے) kay 18 Huroof Ki Nisbat Say Naam Rakhnay Kay Baaray Mayn 18 Sunnatayn Aur Aadaab

(1) 2 farameen-e-Mustafa ﷺ: (1) Achon kay naam par naam rakhho¹ (2) Qayamat kay din tum ko taumharay aur tumharay baapon kay naam say pukara jaye ga layhazah apnay achay naam rahko.²

(2) Hazrat Saiyyaduna ‘Allamah Moulana Mufti Muhammad Amjad ‘Ali A’zami رحمۃ اللہ علیہ farmatay hayn: bachay ka acha naam rakha jaye, Hindustaan mayn bohat logon kay aysay naam hayn jin kay kuch ma’na nahin ya un kay buray ma’na hayn aysay naamon say ihtaraaz (ya’ni parhayz) karayn. Ambiya`-e-Kiram علیہم السلام kay Asma`-e-Taiyyaba (ya’ni pak naamon) aur Sahaba`-o-Tabay`een-o-Buzurgaan-e-Deen رحمہم اللہ kay naam par naam rakhna behtar hay, ummeed hay keh unki barakat bachay kay shamil-e-haal ho.³ (3) bacha zindah paydah huwa ya murdah us ki khilqat (ya’ni badan) tamaam (ya’ni mukammal) ho ya na tamam (ya’ni na mukammal) bahar haal uska naam rakha jaye aur qayamat kay din uska hashr hoga (ya’ni uthaya jaye ga)⁴ ma’loom huwa keh jo bacha kacha gir jaye uska bhi naam rakha jaye. Jaysa keh Da’wat-e-Islami kay Maktabat-ul-Madina kay risalay “Aulaad kay huqooq” Safhah 17 par hay : naam rakhay yahan tak keh kachay bachay ka bhi jo kam dinon ka gir jaye warna Allah pak kay yahan shaaki hoga. (ya’ni shikayat karay ga) Farman-e-Mustafa ﷺ hay: kachay bachay ka naam rakho keh

¹ Musnad Al-Firdaus jild 2, Safhah 58, Hadees:2329

² Abu Da’ood jild 4, Safhah 374, Hadees: 4948

³ Bahar-e-Shari’at, jild 3, Safhah 653

⁴ Durr-e-Mukhtar, jild 3, Safhah 153,154. Bahar-e-Shari’at, jild 1, Safhah 841

Allah pak us kay zari'ay tumharai Meezaan (Ya'ni 'amaal kay tarazu) ko bhari karay ga¹ (4) "Muhammad" naam rakhnay kay baray mayn teen farameen-e-Mustafa ﷺ: (1) jis kay larka paydah ho aur wo mayri muhabbat aur mayray naam say barakat hasil karnay kay liye uska naam Muhammad rakhay wo aur uska larka donon Jannat mayn jayen gay² (2) Roz-e-qayamat do shakhs Allah pak kay huzoor kharay kiye jayen gay, hukm hoga: unhayn Jannat mayn lay ja' o. 'arz karayn gay: Ilaahi! Hum kis 'amal par Jannat kay qabil hoye? Hum nay to Jannat ka ko'ee kam kiya nahin! Farmaye ga: Jannat mayn ja' o mayn nay half kiya hay keh jis ka naam Ahmad ya Muhammad ho dozakh mayn na jaye ga³ (3) tum mayn kisi ka kiya nuqsan hay agar uskay ghar mayn ayk Muhammad ya do Muhammad ya teen Muhammad hon.⁴ ye Hadees-e-pak naqal karnay kay ba'd A'ala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ nay jo likha hay uska khulasa hay: isi liye mayn nay apnay sab bayton, bhatijon ka 'aqeeqahy mayn sirf Muhammad naam rakha phir naam-e-mubarak kay aadaab ki hifazat aur bachon ki pehchan ho sakay is liye 'urf (ya'ni pukarnay waalay naam) juda muqarrar kiya. ﷺ panch Muhammad ab bhi moujood hayn jabkeh panch say za'id apni rah ko gaye ya'ni wafaat pa chukay hayn.⁵ Hazrat Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ ka apna walid sahab ka aur dada jan ka Mubarak naam Muhammad tha ya'ni Muhammad Bin Muhammad Bin Muhammad. Hazrat Ayman Abul Barakaat Bin Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ wo 'Azeem hasti hayn jin kay silsila'-e-nasab mayn

¹ Musnad Al-Firdaus, jild 2 Safhah 308, Hadees: 3392

² Jama' Al-Jawami', jild 7, Safhah 295, Hadees:23255

³ Fatawa Razawiyyah jild 24, Safhah 687, Musnad Al-Firdaus, jild 5, Safhah 535, Hadees: 9006

⁴ Al-Tabqaat-ul-Kubra la Ibn-e-Sa'ad, jild 5, Safhah 40

⁵ Fatawa-e-Razawiyyah, Jild 24, Safhah 689 Mulakhkhasan

musalsal 14 poshton tak baap dada'on ka naam Muhammad huwa hay.¹ (5) Muhammad naam waalay shakhs ki barakat: Marwi hay loog kisi mu'amlay mayn mashwarah karnay kay liye jama' hon aur un mayn Muhammad naam ka ko'ee shakhs bhi ho aur wo us say mashwarah talab na karayn to unhayn us kaam mayn kamiyaabi hasil nahin hogi.² (6) awlaad-e-nareena kay liye 'amal: taba'ee buzurg Imam 'Ata رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: jo chahay keh us ki 'awrat kay hamal mayn larka ho, usay chahiye apna haath (hamila) 'awrat kay payt par rakh kar kahay: "agar larka hay to mayn nay uska naam Muhammad rakha," إِنْ شَاءَ اللَّهُ larka hi hoga.³ (7) Aaj kal مَعَاذَ اللَّهِ naam bigarnay ki waba 'aam hay aur Muhammad naam bigaarna to bahut hi takleef dah hay. Layhazah har mard ka naam Muhammad ya Ahmad rakh lijiye aur 'urf ya'ni pukarnay kay liye buzurgon kay naamon say ko'ee asaan talaffuz wala naam rakh liya jaye (8) Jibreel ya Mika'il waghayrah naam na rakhiye. Farman-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: farishton kay naam par naam na rakho.⁴ (9) Muhammad Nabi, Ahmad Nabi, Nabi Ahmad naam rakhna haraam hay.⁵ (10) jab bhi naam rakhayn uskay ma'na kisi sunni 'alim say poch lijiye, buray ma'na waalay naam na rakhiye masalan Ghafoor-Uddeen kay ma'na hayn: deen ka mitanay waala, ye naam rakhna sakht bura hay. Buray naam buri taseer rakhtay hayn chuna-cheh A'ala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: mayn nay buray naamon ka sakht bura asar partay apni aankhon say daykha hay, bhalay changay suni soorat ko aakhir 'umr mayn "deen posh aur nahaq koosh" (ya'ni deen chupanay wala aur batil kay liye koshish karnay

¹ Al-Durr-ul-Kamnah, jild 1, Safhah 431, Raqm-ul-Tarjama 1134

² Haashiya-tul-Hafni 'Ala Al Jama'-ul-Sagheer, jild 1, Safhah 149

³ Fatawa Razawiyyah, jild 24, Safhah 690, Bitaghayyur Qaleel

⁴ Shu'ab-ul-Iman, jild 6, Safhah 394, Hadees: 8636

⁵ Fatawa Razawiyyah, jild 24, Safhah 149)

wala) hotay paya hay.¹ (11) naam kay asraat a`indah nasal mayn bhi aasaktay hayn, “Bahar-e-shari’at” jild 3 Safhah 601 par Hadees number 21 hay: “Saheeh Bukhari” mayn Sa’eed Bin Musaiyyab رَضِيَ اللَّهُ عَنْهُ say marwi kehtay hayn: mayray dada Rasool-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ki khidmat mayn hazir hu’ay. Huzoor صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nay poucha : tumhara kiya naam hay? Unhon nay kaha Huzun. Farmaya tum Sahal ho. Ya’ni apna naam “Sahal” rakho keh is kay ma’na hayn narm aur “Huzun” sakht ko kehtay hayn. Unhon nay kaha jo naam mayray baap nay rakha hay usay nahin badlon ga. Sa’eed Bin Musaiyyab kehtay hayn: is ka natija yeh huwa keh hum mayn ab tak sakhti pa`ee jaati hay² (12) Yaseen ya Taha naam rakhna mana’ hay³ Muhammad Yaseen naam bhi mat rakhiye, han chahayn to Ghulam Yaseen ya Ghulam Taha naam rakh lijiye (13) Bahar-e-Shari’at hissa 15 “aqeeqahy ka bayan” mayn hay: Abdullah-o-Abdul Rehman bahut achay naam hayn magar is zamanay mayn aksar daykha jata hay keh baja`ye Abdul Rehman us shakhs ko bahut say loog Rahman kehtay hayn aur ghayr-e-Khuda ko Rahman kehna haram hay. Isi tarah Abdul Khaliq ko Khaliq aur Abdul Ma’bood ko Ma’bood kehtay hayn is qisam kay namon mayn aysi naja`iz tarmeem hargiz na ki ja`ye. Isi tarah bahut kasrat say namon mayn tasgheer ( tasgheer ya’ni chota karnay) ka riwaj hay ya’ni naam ko is tarah bigartay hayn jis say hiqarat nikalti hay aur aysay naamon mayn tasgheer (ya’ni chota`ee) hargiz na ki ja`ye layhazah jahan ye guman ho keh namon mayn tasgheer ki jaye gi ye naam na rakhay jayen dosray naam rakhay jayen .⁴(14) jo naam buray hon unko badal kar acha naam rakhna chahiye

¹ Fatawa Razawiyyah, jild 24, Safhah 681,682 Mulakhkhasan

² Bukhari, jild 4, Safhah 153, Hadees 6193

³ Fatawa Razawiyyah , jild 24, Safhah 680

⁴ Bahar-e-Shar’at jild 3, Safhah 356

keh apni ummat say piyar karnay waalay piyaray piyaray Aaqa ﷺ buray naam ko (achay naam say) badal diya kartay thay.¹ ayk khatoon ka naam “Asiya” (ya’ni gunahgaar) tha, Rasool-e-Kareem ﷺ nay uskay naam ko badal kar Jamila rakha² (15) aysay naam mana’ hayn jin mayn apnay mun say khud ko acha batana ya’ni apnay “mun miyan mitho” banna paya jaye. Parah 27 surat-ul-Najam Aayat 32 mayn irshaad-e-Ilahi hay:



**Tarjama`-e-kanzul Iman:** “To Aap apni janon ko suthra nah bata`o.”

A’la Hazrat رحمۃ اللہ علیہ nay “Fusool-e-‘Amadi” kay hawalay say likha hay: ko`ee is naam kay saath naam na rakhay jis may tazkiyah ya’ni apni bara`ee aur ta`reef ka izhaar ho.<sup>3</sup> Muslim shareef mayn hay: Sarkaar-e-Madina ﷺ nay “Barrah” (ya’ni nayk bibi) naam ‘awrat ka naam badal kar “Zaynab” rakha aur farmaya: “apni jaanon ko aap (ya’ni) khud acha na bata`o. Allah pak khoob jaanta hay keh tum mayn nayk-o-kaar kon hay”⁴ (16) aysay naam rakhna ja`iz nahin jo ghayr muslimon kay liye makhsoos hon. Fatawa-e-Razawiyyah jild 24 Safhah 663 ta 664 par hay: naamon ki ayk qisam kuffaar say mukhtas ( ya’ni makhsos) hay jaysay Jirjis, Puzrus, aur Yuhanna waghayrah layhazah is noo’ (ya’ni qisam) kay naam musalmaanon kay liye rakhnay ja`iz nahin kiyun-keh is mayn

¹ Tirmizi, Jild 4, Safhah 382, Hadees 2848

² Muslim, Safhah 1181, Hadees 2139

³ Fatawa Razawiyyah, jild 24, Safhah 684

⁴ Muslim, Safhah 1182, Hadees 2142

kuffaar say mushabahat pa`ee jaati hay **والله تعالى اعلم**. (17) Ghulam Muhammad aur Ahmad Jan naam rakhna ja`iz hay magar behter yehi hay keh Ghulam ya Jan na barhaya jaye. Takeh Muhammad aur Ahmad naam kay jo faza`il Ahadees-e-Mubarakah mayn warid hayn wo hasil hon (18) Ghulam Rasool, Ghulam Siddique, Ghulam Ali, Ghulam Hussain, Ghulam Ghous, Ghulam Raza naam rakhna ja`iz hay.

”Bachay Ka ‘Aqeeqah Sunnat-e-Mubarka Hay” (بچے کا عقیقہ سنت) Kay Pachees Huroof Ki Nisbat Say ‘aqeeqahy ki 25 Sunnatayn Aur Aadaab

(1) Farman-e-Mustafa **”صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**” larka apnay ‘aqeeqahy mayn girwi hay satwayn din uski taraf say janwer zabah kiya jaye aur us ka naam rakha jaye aur sir munda jaye.”¹ girwi honay kay yeh matlab hay keh us say pora nafa’ hasil na ho ga jab tak ‘aqeeqah na kiya jaye aur ba`az (muhaddiseen) nay kaha bachay ki salamati aur uski nashunuma (phalna pholna) aur us mayn achay awsaaf (ya`ni ‘umda khobiyen) hona ‘aqeeqahy kay sath wabasta hayn² (2) bacha paydah honay kay shukriya mayn jo janwar zabah kiya jaata hay us ko ‘aqeeqahh kehtay hayn³ (3) jab bacha paydah ho to mustahab yeh hay keh us kay kaan mayn Azaan-o-Iqamat kahi jaye. Azaan kehlay say **اِنْ شَاءَ اللّٰهُ** bala`yen dor ho jayen gi. (4) behter yeh hay keh dahlay (ya`ni sidhay) kaan mayn chaar martaba Azaan aur ba`yen (ya`ni ultay) kaan mayn teen martabah iqamat kahi jaye (5) bahut logon mayn yeh riwaaj hay keh larka paydah hota hay to azaan kahi jaati hay aur larki paydah hoti hay to nahin kehtay. Yeh na ho balkeh larki paydah ho jab bhi azaan-

¹ Tirmizi, jild 3, Safhah 177 Hadees: 1527

² Bahar-e-Shari`at, jild 3 Safhah 354

³ Bahar-e-Shari`at, jild 3, Safhah 355

o-iqamat kahi jaye. (6) satwayn din uska naam rakha jaye aur uska sir munda jaye aur sir mundnay kay waqt ‘aqeeqahh kaha jaye. Aur baalon ko wazan kar kay utni chaandi ya sona sadqah kiya jaye¹ (7) larkay kay ‘aqeeqahy mayn do bakray aur larki mayn ayk bakri zabah ki jaye ya’ni larkay mayn nar janwar aur larki mayn madah munasib hay. Aur larkay kay ‘aqeeqahy mayn bakriyan aur larki mayn bakra kiya jab bhi harj nahin² (8) (baytay kay liye do ki) istata’at (ya’ni taqat) na ho to ayk bhi kaafi hay³ (9) Qurbani kay Ownt waghayrah mayn bhi ‘aqeeqahy ki shirkat ho sakti hay (10) ‘aqeeqahh farz ya wajib nahin hay sirf Sunnat-e-Mustahabbah (mus-ta-hab-bah) hay, (agar gunja’ish ho to zaroor karna chahiye, na karay to gunah nahin albatta ‘aqeeqahy kay sawaab say mehromi hay) ghareeb aadami ko hargiz ja’iz nahin keh soodi qarzah lay kar ‘aqeeqahh karay⁴ (11) bacha agar satwayn din say pehlay hi mar gaya to us ka ‘aqeeqah na karnay say ko’ee asar uski shafa’at waghayrah par nahin keh wo waqt-e-aqeeqah aanay say pehlay hi guzar gaya. Han jis bachay nay ‘aqeeqahy ka waqt paya ya’ni saat din ka ho gaya aur bila ‘uzr-e-bawasf-e-istata’at (ya’ni taqat honay kay bawajood) us ka ‘aqeeqahh na kiya us kay liye yeh aaya hay keh wo apnay Maan Baap ki shafa’at na karnay pa’ye ga⁵ (12) Aqeeqah wiladat (birth) kay satwayn roz sunnat hay aur yehi Afzal hay, warna 14-wayn, warna 21-wayn din.⁶ aur agar saatwayn din na kar sakayn to jab chahayn kar saktayn hayn, sunnat ada ho jaye gi⁷ (13) jis ka ‘aqeeqahh na

¹ *Bahar-e-Shari’at, jild 3, Safhah 357*

² *Bahar-e-Shari’at, jild 3, Safhah 357,*

³ *Fatawa Razawiyyah, jild 20, Safhah 586*

⁴ *Islami Zindagi, Safhah 2*

⁵ *Fatawa Razawiyyah, jild 20, Safhah 586,596*

⁶ *Fatawa Razawiyyah, jild 20, Safhah 586,596*

⁷ *Bahar-e-Shari’at, jild 3, Safhah 356*

huwa ho wo jawani, burhapay, mayn bhi apna ‘aqeeqahh kar sakta hay¹ jaysa keh Rasool-e-Kareem ﷺ nay A’laan-e-Nabuwat kay ba’ad khud apna ‘aqeeqah kiya² (14) Ba’az (‘Ulama`-e-Kiraam) nay yeh kaha keh saatwayn ya 14-wayn ya 21-wayn din ya’ni saat din ka layhaaz rakha jaye yeh behtar hay aur yaad na rahay to yeh karay keh jis din bacha paydah huwa us din ko yaad rakhayn us say ayk din pehlay waala din jab aye to wo saatwan hoga, masalan juma’ ko paydah huwa to (zindagi ki har) juma’raat (us ka) saatwan din hay.³ Agar wiladat ka din yaad na ho to jab chaahayn kar lijiye (15) Bachay ka sir mundnay kay ba’ad sir par zaa’fraan pis kar laga dayna behtar hay⁴ (16) behtar yeh hay keh ‘aqeeqahy kay janwar ki haddi na tori jaye balkeh haddiyon par say gosht utar liya jaye ye bachay ki salamti ki nayk faal hay aur haddi tour kar gosht banaya jaye is mayn bhi harj nahin. Gosht ko jis tarah chaahayn paka saktayn hayn magar mitha pakaya jaye to bachay kay akhlaaq achay honay ki faal hay.⁵ (17) mitha gosht banaany kay do tariqay: (1) ayk kilo gosht adha kilo mitha dahi, saat danay choti ila`ichi, 50 giram badaam, hasb-e-zarorat ghee ya tail sab mila kar paka lijiye. Paknay kay ba’ad zarorat kay mutabiq chaashni daliye. Zeenat (ya’ni khobsoorti) kay liye gajar kay bareek rayshay bana kar neez kishmish waghayrah bhi dalay ja saktay hayn (2) ayk kilo gosht mayn adha kilo chuqandar daal kar hasb-e-ma’mool paka lijiye. (18) ‘awaam mayn yeh bahut mashhoor hay keh ‘aqeeqahy ka gosht bachay kay Maan Baap aur Dada Dadi, Nana Nani na khayen

¹ *Fatawa Razawiyyah, jild 20, Safhah 588*

² *Musannaf Abdul Razzaq, jild 4, Safhah 254, Hadees: 2174*

³ *Bahar-e-Shari’at, jild 3, Safhah 356*

⁴ *Bahar-e-Shari’at, jild 3, Safhah 357*

⁵ *Bahar-e-Shari’at, jild 3, safh357*

ye mehaz ghalat hay is ka ko`ee saboot nahin<sup>1</sup> (19) us ki khaal ka wohi hokm hay jo qurbani ki khaal ka hay keh apnay sarf (ya`ni ista`maal) mayn laye ya miskeen ko day ya kisi aur nayk kaam masjid ya Madrasay mayn sarf karay<sup>2</sup> (20) ‘aqeeqahy ka janwar unhi shara`it kay saath hona chahiye jaysa qurbani kay liye hota hay. Uska gosht fuqara` aur ‘azeez-o-qareeb dost-o-ahbaab ko kacha taqseem kar diya jaye ya paka kar diya jaye ya unko batour-e-ziyafat-o-da`wat khilaya jaye yeh sab sortayn ja`iz hayn<sup>3</sup> (21) (‘aqeeqahy ka gosht) cheel kawwon ko khilana ko`ee ma`nay nahin rakhta, yeh (ya`ni cheel kawway) fasiq hayn⁴ (22) ‘aqeeqah shukur-e-wiladat hay layhazah marnay kay ba`ad ‘aqeeqah nahin ho sakta (23) larkay kay ‘aqeeqay mayn keh (agar) baap zabah karay to du`a yun parhay:

اَللّٰهُمَّ هَذِهِ عَقِيْقَةُ ابْنِيْ فُلَانٍ، دَمُهَا يَدٌ وَمِهَا وَلَحْنُهَا يَدٌ حَبِيْهٌ، عَظْمُهَا يَدٌ وَعَظْمٌ وَجَدْتُهَا بِجَدِّهَا،
وَشَعْرُهَا يَدٌ شَعْرَةٌ، اَللّٰهُمَّ اجْعَلْهَا فِدَاءً لِّابْنِيْ مِنَ النَّارِ، بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

Fulan ki jagah baytay ka jo naam rakhta ho lay bayti ho to donon jagah Ibni ki jagah Binti aur paanchon jagah “۝” ki jagah “ما” kahay aur doosra shakhs zabah karay to donon jagah Ibni fulan ya binti fulan ki jagah fulan ibn-e-fulan ya fulana bint-e-fulan kahay. Bachay ki us kay baap aur bachi ki uski maan ki taraf nisbat karay⁵ (24) agar du`a yaad na ho to baghayr du`a parhay dil mayn yeh khayaal kar kay keh fulan larkay ya Fulani larki ka ‘aqeeqah hay, “بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ” parh kar zabah kar day ‘aqeeqah ho jaye ga, ‘aqeeqay kay liye du`a parhna zarori

¹ Bahar-e-Shari`at, jild 3, Safhah 357

² Bahar-e-Shari`at, jild 3, Safhah 357

³ Bahar-e-Shari`at, jild 3, Safhah 357

⁴ Fatawa Razawiyyah jild 20, Safhah 590

⁵ Fatawa Razawiyyah Jild 20, Safhah 585

nahin¹ (25) Aaj kal ‘umuman ‘aqeeqay kay liye da’wat ka ahtimaam kar kay ‘azeez-o-aqarib ko bulaya jaata hay jo keh acha ‘amal hay aur shirkat karnay waalay bachay kay liye tohfay latay hayn yeh bhi ‘umdaah kaam hay. Albatta yahan kuch tafseel hay: Agar mehmaan kuch tohfay na laye to ba’az awqaat mayzbaan ya us kay ghar waalay mehmaan ki bura’ee karnay kay gunahon mayn partay hayn, to jahan yaqeeni tour par yaa Zann-e-Ghalib say aysi soorat-e-haal ho wahan mehmaan ko chahiye keh baghayr majbori kay na jaye, zaroratan jaye aur tohfa lay jaye to harj nahin, albatta mayzbaan nay is niyat say liya keh agar mehmaan tohfa na laata to ye ya’ni mayzbaan is (mehmaan) ki buraiyan karta ya batour-e-khaas niyat to nahin magar is (mayzbaan) ka aysa bura ma’mool hay to jahan isay (ya’ni mayzbaan ko) ghalib guman ho keh laanay waala isi tour par ya’ni (mayzbaan kay) shar say bachnay kay liye laaya hay to ab laynay waala mayzbaan gunahgaar aur ‘azaab-e-naar ka haqdaar hay aur yeh tohfa us kay haq mayn rishwat hay. Haan agar bura’ee bayaan karnay ki niyat na ho aur na is ka aysa bura ma’mool ho to tohfa qabool karnay mayn harj nahin.

Ismad (اِثْمَد) Kay Chaar Huroof Ki Nisbat Say Surma

Laganay Ki 4 Sunnatayn Aur Aadaab

(1) Farman-e-Mustafa ﷺ: “tamaam surmon mayn behtar surma “Ismad” hay keh yeh nigah ko roshan karta aur palkayn ugata hay”² (2) Pathar ka surma ista’mal karnay mayn harj nahin aur siyah surma ya kajal baqasad-e-zeenat (ya’ni khobsoorti ki niyat say) mard ko lagana makroh hay aur zeenat

¹ Jannati Zaywar, Safhah 323

² Ibn-e-Majah, jild 4, Safhah 115, Hadees 3497

ya'ni (khobsoorti) maqsood na ho to karahiyaat nahin¹(3) surma raat ko sotay waqt ista'maal karna sunnat hay²(3) Surma ista'maal karnay kay teen manqool tariqon ka khulasah paysh-e-khidmat hay: (1) kabhi donon aankhon mayn teen teen sila' iyan (2) kabhi seedhi aankh mayn teen aur ulti mayn do, (3) to kabhi donon aankhon mayn do do aur aakhir mayn ayk sila' ee ko surmay waali kar kay usi ko baari baari donon aankhon mayn laga' iye³ is tarah karnay say **إِنْ شَاءَ اللَّهُ** teenon par 'amal hota rahayga. Ay 'ashiqaan-e-Rasool! takreem (ya'ni 'izzat-o-buzurgi) kay jitney bhi kaam hotay sab hamaray piyaray Aaq **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** seedhi janib say shuru' kiya kartay, layhazah pehlay seedhi aankh mayn surma laga' iye phir ulti mayn.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

“Gaysu Rakhna Nabi Pak Ki Sunnat Hay” (گیسو رکھنا نبی پاک کی سنت) **ہے) Kay 22 Huroof Ki Nisbat Say Zulfon Aur Sir Kay Baalon Waghayrah Ki 22 Sunnatayn Aur Aadaab**

(1) Rasool-e-Kareem, Ra'oof-ur-Raheem **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki Mubarak zulfayn kabhi nisf (ya'ni aadhay) kaan Mubarak tak to (2) kabhi kaan Mubarak ki law tak aur (3) ba'az auqaat barh jaatin to Mubarak shanon ya'ni kandhon ko jhoom jhoam kar chomnay lagtin⁴(4) hamayn chahiye keh moqa' ba moqa' teenon sunnatayn ada karayn, ya'ni kabhi aadhay kaan tak to

¹ Fatawa Hindiyyah, jild 5, Safhah 359

² Mir'at-ul-Manajih, jild 6, Safhah 180

³ Shu'ab-ul-Iman, jild 5, Safhah 218,219

⁴ Al-Shumaail Al-Muhammadiyah-tul-Tirmizi, Safhah 18,34,35.)

kabhi poray kaan tak to kabhi kandhon tak zulfayn rakhayn (5) kandhon ko chonay ki had tak zulfayn barhanay waali sunnat ki ada'igi 'umoman nafs par ziyadah shaaq (ya'ni bhaari) hoti hay magar zindagi mayn ayk aadh baar to sab ko yeh sunnat ada kar hi layni chahiye, albatta yeh khayaal rakhna zaroori hay keh baal kandhon say nechay na honay pa'yen, pani say achi tarah bheeg Jaanay kay ba'ad zulfon ki daraazi (ya'ni lamba'ee) khoob numayan ho jaati hay layhazah jin dinon barhayen un dinon ghusul kay ba'ad kanghi kar kay ghaur say daykh liya karayn keh baal kahin kaandhon say nichay to nahin ja rahay. (6) Mayray Aaqa A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: 'awrton ki tarah kaandhon kay nichay baal rakhnay mard kay liye haram hay¹ (7) Hazrat-e-'Allama Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: mard ko yeh ja'iz nahin keh 'awrton ki tarah baal barhaye, ba'az soofi ban-nay waalay lambi lambi latayn barha laytayn hayn jo un kay sinay par sanp ki tarah lehrati hayn aur ba'az chutyaan (چوٹیاں) gondhtay hayn ya juray (ya'ni 'awrton ki tarah baal ikhattay kar kay guddi ki taraf ganth) bana laytay hayn yeh sab naja'iz kaam aur khilaaf-e-shara' hayn. Tasawwuf balon kay barhanay aur rangay hoye kapray pehannay ka naam nahin balkeh Huzoor-e-Aqdas صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ki pori payrawi karnay aur khuwahishat-e-nafs ko mitanay ka naam hay² (8) 'awrat ka sir mundwana haram hay³ (9) 'Awrat ko sir kay baal katwana jaysa keh is zamanay mayn nasrani 'awrton nay katwanay shuro' kar diye naja'iz-o-gunah hay aur us par la'nat a'ee. Shohar nay aysa karnay ko kaha jab bhi yehi

¹ Fatawa Razawiyyah, jild 21, Safhah 600, Tasheelan

² Bahar-e-Shari'at, jild 3, Safhah 587

³ Fatawa Razawiyyah, jild 22, Safhah 664, Mulakhkhasan

hokm hay. Keh ‘awrat aysa karnay mayn gunahgaar hogi kiyun-keh shari’at ki nafarmani karnay mayn kisi (ya’ni Maan baap ya shohar waghayrah) ka kehna nahin mana jaye ga.¹ choti bachiyon kay baal bhi mardana tarz par na katwa’iye, bachpan hi say unko zanana ya’ni lambay baal rakhnay ka zehan dijiye. (10) ba’az loog seedhi ya ulti janib mang nikaltay hayn yeh sunnat kay khilaaf hay (11) sunnat yeh hay keh agar sir par baal hon to beech mayn mang nikali jaye² (12) mard ko ikhtiyaar hay keh sir kay baal mundaye ya barhaye aur maang nikaalay³ (13) Huzeer-e-Aqdas ﷺ say donon cheezayn sabit hayn. Agar-cheh mundana sirf ahraam say bahir honay kay waqt sabit hay. Degar awqaat mayn mundana sabit nahin⁴ (14) aaj kal qaynchi ya machine kay zari’ay baalon ko makhsoos tarz par kaat kar kahin baray to kahin chotay kar diye jaatay hayn, aysay baal rakhna sunnat nahin (15) Farman-e-Mustafa ﷺ “Jis kay baal hon wo un ka Ikraam karay.”⁵ ya’ni unko dhoye, tail laga’ay aur kangha karay (16) Hazrat Ibrahim Khaleel-Ullah ﷺ nay sab say pehlay monch kay baal tarashay aur sab say pehlay safayd baal daykha. ‘arz ki: ay Rab! Yeh kiya hay? Allah pak nay farmaya: Ay Ibrahim! yeh waqaar hay”. ‘Arz ki: ay mayray Rab! Mayra waqqaar ziyadah kar.⁶

Hazrat Mufti Ahmad Yaar Khan رحمۃ اللہ علیہ is Hadees-e-pak kay tehat farmatay hayn: Aap say pehlay kisi Nabi ki ya monchayn

¹ Bahar-e-Shari’at, jild 3, Safhah 588

² Bahar-e-Shari’at, jild 3, Safhah 588

³ Radd-ul-Muhtar, jild 9, Safhah 672

⁴ Bahar-e-Shari’at jild 3, Safhah 586

⁵ Abu Dawood, jild 4, Safhah 103, Hadees 4163

⁶ Motta, jild 2, Safhah 415, Hadees 1756

barhi nahin ya barhin aur unhon nay tarashin magar un kay deenon mayn monch katna hukm-e-shar'ee na tha ab Aap ki wajah say yeh 'amal sunnat-e-Ibrahimi huwa¹ (17) Bachi (ya'ni wo chand baal jo nechay kay hont aur thori kay bech mayn hotay hayn us) kay aghal baghal (ya'ni aas paas kay) baal mundana ya ukhayrna bid'at hay² (18) garden kay baal mundna makroh hay ya'ni jab sir kay baal na mundayen sirf gardan kay hi mundayen jaysa keh bahut say loog khat banwanay mayn gardan kay baal bhi mundatay hayn aur agar poray sir kay baal munda diye to is kay saath gardan kay baal bhi munda diye jayen³ (19) chaar cheezon kay muta'alliq hukm yeh hay keh dafan kar di jayen, baal, nakhun, hayz ka latta (ya'ni wo kapra jis say 'awrat hayz ka khoon saaf karay), khoon (20) Mard ko daarhi ya sir kay safayd baalon ko surkh ya zard rang kar dayna mustahab hay, us kay liye mehendi laga'ee ja sakti hay (21) Daarhi ya sir mayn mehendi laga kar nahin sona chahiye. Ayk Hakeem kay baqaul is tarah mehendi laga kar so janay say sir waghayrah ki garmi aankhon mayn utar aati hay jo bina'ee kay liye muzeer ya'ni nuqsan dah hay. Hakeem ki baat ki tauseekh yun ho'ee keh ayk baar sagh-e-Madinah kay paas ayk naa-bina shakhs aaya aur us nay bataya keh mayn payda'ishi andha nahin hun, afsoos keh sir mayn kaali mehendi laga kar so gaya jab baydaar huwa to mayri aankhon ka noor jaa chuka tha! (22) mehendi laganay waalay ki moonch, nichlay hont aur daarhi kay khat kay kinaray kay baalon ki safaydi chand hi dinon mayn zahir honay lagti hay jo keh daykhnay mayn bhali ma'loom nahin hoti layhazah agar baar baar saari daarhi nahin rang saktay to koshish kar kay har

¹ *Mir'at-ul-Manajih*, jild 6, saffhah 193

² *Fatawa Hindiyyah*, jild 5 Saffhah 357,358

³ *Bahar-e-Shari'at*, jild3, Saffhah 587,588, 'Aalamgeeri, jild 5, Saffhah 358

char din ba’ad kam az kam un jaghon par jahan jahan safaydi nazar aati ho thori thori mehendi laga layni chahiye.

“Amamah Shareef Aaqa Ki Sunnat Mubarkah Hay” (عمامه شریف آقائی سُنَّتِ مبارکہ ہے) Kay 25 Huroof Ki Nisbat Say ‘Amamayh ki 25 Sunnatayn Aur Aadaab

7 farameen-e-Mustafa ﷺ: (1) ‘Amamay kay sath do raka’at namaz baghayr ‘Amamay ki 70 rak’aton say Afzal hay¹ (2) Topi par ‘Amamah hamaray aur mushrikeen kay darmiyaan farq hay har paych par keh musalmaan apnay sir par day ga us par qiyamat kay din ayk noor ‘ata kiya jaye ga² (3) Bay-shak Allah pak aur us kay farishtay durood bhayjtay hayn juma’ kay din ‘Amamay waalon par³ (4) ‘Amamay kay sath namaz 10 hazaar naykiyon kay barabar hay⁴ (5) ‘Amamay kay sath ayk jumua’ baghayr ‘Amamay kay 70 jumua’ kay barabar hay⁵ (6) ‘Amamah ‘arab kay taaj hayn to ‘Amama baandho tumhara waqaar barhay ga aur jo ‘Amamah baandhay us kay liye har paych par ayk nayki hay⁶ (7) ‘Amamah baandho tumhara hilm ga.⁷ **Sharh-e-Hadees:** ya’ni ‘amama bandhnay say tumhara hilm (ya’ni quwwat-e-bardasht) barhay ga aur tumhara sina kushadah ho ga kiyun-keh zahiri huli`ay ka acha hona insan ko sanjeedah-o-bawaqaar banata aur jazbati pan

¹ Musnad Al-Firdaus, jild 2, Safhah 265, Hadees 3233

² Jama’ Sagheer, Safhah 353, Hadees 5725

³ Musnad Al-Firdaus, jild 1, Safhah 147, Hadees 529

⁴ Musnad Al-Firdaus, jild 2, Safhah 406, Hadees 3805

⁵ Tareekh Ibn-e-‘Asakir, jild 37, Safhah 355

⁶ Kanz-ul-‘Ummal, jild 15, Safhah 133, Raqm 41138

⁷ Mustadrak jild 5, Safhah 272, Hadees 7488

aur ghatiya harkaton say bachata hay¹ (8) “Bahar-e-Shari’at” jild 3 Safhah 660 par hay ‘Amamah kharay ho kar baandhay aur pajama bayth kar pehnay, jis nay is ka ulta kiya (ya’ni ‘Amamah bayth kar baandha aur pajama kharay ho kar pehna) wo aysay marz mayn mubtila ho ga jis ki dawa nahin (ya’ni tabibon ko dawa ka ‘ilm nahin) (9) baandhnay say pehlay ruk ja’iye aur achi achi niyatayn karli jiye warna ayk bhi achi niyat na ho’ee to sawab nahin milay ga layhazah moqay’ ki munasibat say yeh niyatayn karli jiye keh qibla ru kharay kharay riza’ay Ilaahi kay liye sunnat par ‘amal kartay hu’ay (agar bsandhtay waqt namaz ki tayaari kar rahay hayn to yeh bhi keh lijiye keh) aur namaz kay liye zeenat hasil karnay kay liye ‘Amamah baandh raha hun (10) munasib yeh hay keh ‘Amamay ka pehla paych sir ki sidhi janib jaye² (11) Allah pak kay Aakhiri Rasool ﷺ kay Mubarak ‘Aamamay ka Shimlah ‘umoman pusht (ya’ni peeth Mubarak) kay pichay hota tha aur kabhi kabhi sidhi janib, kabhi donon kandhon kay darmiyaan do shimlay hotay, ulti janib shimla latkana khilaaf-e-sunnat hay³ (12) ‘Amamay kay shimlay ki miqdaar kam az kam chaar ungal aur (13) ziyadah say ziyadah (aadhi peeth tak ya’ni taqreeban) ayk hath⁴ (beech ki ungli kay siray say lay kar kohni tak ka naap ayk hath kehlata hay) (14) ‘Amamah qibla ru kharay kharay baandhiye,⁵ “Mir’at Shareef” mayn hay: ‘Amamah kharay hokar bsandhna sunnat hay masjid mayn baandhay ya kahin aur⁶ (15) ‘Amamay mayn sunnat yeh hay

¹ *Fayz Al-Qadeer, jild 1, Safhah 709, tahat Al-Hadees 1142*

² *Fatawa Razawiyyah, jild 22, Safhah 199*

³ *Ash’ at-ul-Lam’aat, jild 3, Safhah 582*

⁴ *Fatawa Razawiyyah, jild 22, Safhah 182*

⁵ *Kashf-ul-Iltibas fi Istahbaab-ul-Libas, Safhah 38*

⁶ *Mir’at-ul-Manajih jild 6, Safhah 106*

keh dha`ee gaz say kam nah ho, na 6 gaz say ziyadah aur uski bandish gumbad numa ho¹ (16) Romaal agar bara ho keh itnay paych aasakayn jo sir ko chupa layn to wo ‘Amamah hi ho gaya aur (17) chota romaal jis say sirf do ayk paych aasakayn lapaytna makroh hay² (18) ‘Amamay ko jab az sar-e-nau’ (ya’ni na`ay siray say) baandhna ho to jis tarah lapayta hay usi tarah kholay aur yak bargi (ya’ni foran zameen par nah phaynk day<sup>3</sup> (19) agar zaroratan utara aur dobarah baandhnay ki niyat ho`ee to ayk ayk paych kholnay par ayk ayk gunah mitaya jaye ga⁴ ‘Amamay kay 6 tibbi fawa`id: (20) nangay sir rehmay waalon kay baalon par sardi garmi aur dhoop waghayrah barah-e-raast (da`irect. Direct) asar andaaz hoti hay is say nah sirf baal bal-keh dimaagh aur chehra bhi muta`assir hota hay aur sehat ko nuqsan pohanch sakta hay. Layhazah ittiba`-e-sunnat ki niyat say ‘Amamah shareef baandhnay mayn donon jahanon mayn ‘aafiyat hay (21) tibbi tehqeeq kay mutabiq dard-e-sir kay liye ‘Amamah shareef pehenna mufeed hay (22) ‘Amamah shareef say dimagh ko taqwiyyat (ya’ni taqat) milti aur hafizah mazboot hota hay (23) ‘Amamah shareef baandhnay say da`imi nazla nahin hota ya hota bhi hay to us kay asraat kam hotay hayn. (24) ‘Amamah shareef ka shimlah nichlay dhar kay falij say bachata hay kiyun-keh shimlah haram maghaz ko mosami asraat say masalan sardi garmi waghayrah say tahaffuz faraham karta hay. (25) Shimlah “sar saam” kay marz kay khatraat mayn kami laata hay. Dimaagh kay warm (ya’ni sojan) kay marz ko sar saam kehtay hayn.

¹ *Fatawa Razawiyyah, jild 22, Safhah 186*

² *Fatawa Razawiyyah, jild 7, Safhah 299*

³ *Fatawa-e-Hindiyyah, jild 5, Safhah 330*

⁴ *Fatawa Razawiyyah, jild 6, Safhah 214 Mulakhkhasan*

“Angothi Kay Zaroori Ahkaam” (انگوٹھی کے ضروری احکام) Kay 19 Huroof Ki Nisbat Say Angothi Kay Baaray Mayn 19 Sunnatayn Aur Aadaab

Mard ko sonay ki angothi pehenna haram hay Sarkaar-e-do Jahan ﷺ nay sonay ki angothi pehennay say mana' farmaya¹ (2) Na-baligh (ya'ni bahut hi chotay) larkay ko (bhi) sonay chandi ka zaywar pehnana haraam hay aur jis nay pehnaya wo gunah-gaar ho ga, isi tarah bachon (ya'ni larkon kay haath pa'on mayn bila zaroorat mehendi lagana na-ja'iz hay. 'awrat khud apnay haath pa'on mayn laga sakti hay, magar larkay ko laga'ay gi to gunah-gaar ho gi² (3) Lohay ki angothi jahannamiyon ka zaywar hay³ (4) mard kay liye wohi angothi ja'iz hay jo mardon ki angothi ki tarah ho ya'ni sirf ayk naginay ki ho aur agar us mayn (ayk say ziyadah) ya ka'ee naginay hon to agar-cheh wo chaandi hi ki ho, mard kay liye na-ja'iz hay⁴ (5) baghayr naginay ki angothi pehanna na-ja'iz hay keh yeh angothi nahin challa hay (6) Huroof-e-Muqatta'at (mu-qat-ta-'aat) ki angothi pehenna ja'iz hay magar huroof-e-Muqatta'at waali angothi baghayr wozu pehenna aur chona ya hath milatay waqt hath milanay walay ka us angothi ko bay wozu chona ja'iz nahin (7) isi tarah mardon kay liye ayk say ziyadah (ja'iz wali) angothi pehenna ya (ayk ya ziyadah) challay pehenna bhi na-ja'iz hay keh yeh challa angothi nahin. 'awratayn challay pehen sakti hay⁵ (8)

¹ Bukhari, jild 4, Safhah 67, Hadees 5863

² Bahar-e-Shari'at, jild 3, Safhah 428, Durr-e-Mukhtar-o-Radd-ul-Mukhtar, jild 9, Safhah 598

³ Tirmizi, jild 3, Safhah 305, Hadees 1792

⁴ Radd-ul-Muhtar, jild 9, Safhah 597

⁵ Bahar-e-Shari'at, jild 3, Safhah 428

chaandi ki ayk angothi ayk nag (ya'ni naginay) ki keh wazan mayn sarhay chaar mashay (ya'ni chaar gram 374 mili gram) say kam ho, pehenna ja'iz hay agar-cheh bay hajat mohor (magar) us ka tark (ya'ni jis ko stamp ki zaroorat na ho us kay liye ja'iz angothi bhi na pehenna) Afzal hay aur (jin ko angothi say stamp lagani ho un kay liye) mohor ki gharz say (pehennay mayn) khaali jawaz (ya'ni sirf ja'iz hi) nahin balkeh sunnat hay, haan takabbur ya zananah pan ka singaar (ya'ni laydies sta'il ki tip tap) ya aur ko'ee gharz-e-mazmoom (ya'ni qabil-e-muzammat maqsad) niyat mayn ho to ayk angothi (hi) kiya is niyat say (to) achay kapray pehennay bhi ja'iz nahin¹(9) 'eidayn mayn angothi pehenna mustahab hay² magar mard wohi ja'iz waali angothi pehnay (10) angothi un hi kay liye sunnat hay jin ko mohor karnay (ya'ni istamp STAMP ya SEAL laganay) ki hajat hoti hay, jaysay Sultan-o-Qazi aur 'Ulama' jo fatway par (angothi say) mohor kartay (ya'ni stamp ya seal lagatay) hayn, un kay 'ilawah dosron kay liye jinko mohor karnay ki hajat na ho sunnat nahin albatta pehenna ja'iz hay.³ Aaj kal angothi say mohor karnay ka riwaaj nahin raha, balkeh is kaam kay liye "stamp" banwa'ee jaati hay, layhazah jin ko mohor na lagani ho un qazi waghayrah kay liye bhi angothi pehenna sunnat na raha (11) mard ko chahiye keh angothi ka nagina hathayli ki janib aur 'awrat nagina hath ki pusht (ya'ni hath ki peeth) ki taraf rakhay⁴ (12) chaandi ka challa khaas libaas-e-zanaan (ya'ni 'awraton ka pehnawa) hay mardon ko makroh-e-(tehrimi naja'iz-o-gunah hay)⁵ (13)

¹ *Fatawa Razawiyyah jild 22, safhah 141*

² *Bahar-e-Shari'at, jild 1, Safhah 779,780*

³ *Fatawa-e-Hindiyyah, jild 5, Safhah 335*

⁴ *Hidayah, jild 4 Safhah 367*

⁵ *Fatawa Razawiyyah, jild 22, Safhah 130*

‘awrat sonay chaandi ki jitni chahay angothiyan aur challay pehen sakti hay, is mayn wazan aur naginay ki ta’daad ki ko’ee qayd nahin (14) lohay ki angothi par chaandi ka khoul charha diya keh loha bilkul dikha’ee nah dayta ho, is angothi kay pehennay ki (mard-o-‘awrat kisi ko bhi) muman’at nahin¹ (15) donon mayn say kisi bhi ayk hath mayn angothi pehen saktay hayn aur chungliya ya’ni sab say choti ungli mayn pehni ja’ye² (16) mannat ka ya dam kiya huwa dhaat (METAL) ka kara bhi mard ko pehenna na-ja’iz-o-gunah hay isi tarah (17) Madinay shareef ya Ajmayr shareef kay chaandi ya kisi bhi dhaat (METAL) kay challay aur steel ki angothi bhi ja’iz nahin (18) bawaseer-o-deegar bimariyon kay liye dam kiye hoye chaandi ya kisi bhi dhaat kay challay bhi mardon kay liye ja’iz nahin (19) agar kisi islami bhai nay dhaat ka kara ya dhaat ka challa, naja’iz angothi ya dhaat ki zanjeer (METAL CHAIN) pehni hay to abhi abhi utar kar tauba kar lijiye aur a’indah na pehennay ka ‘azam kijiye.

¹ *Fatawa-e-Hindiyyah, jild 5, Safhah 335*

² *Radd-ul-Muhtar jild 9, Safhah 596*

Allah Pak Kay Passand-Deedah Naam

Farmaan-e-Aakhiri Nabi ﷺ: “Tumharay naamon mayn say Allah Pak kay nazdeek sab say ziyadah Passand-deedah naam ‘Abdullah aur ‘Abdul Rehman hay.”

(Muslim, safhah 908, Hadees: 5587)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com