

Anghothe Choomne Ki Barkatein



Azan ke waqt anghothe
choomne ka sawab

Turk 'ashiqan-e-rasool
ka muhabbat bhara andaz

4 mawaq'e per
anghothe na chomay

Anghothe choomne kay ba
wajood chashma laga ho tw

انگوٹھے چومنے کی برکتیں

Angothay Choomnay Ki Barkatain

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Angothay Choomnay Ki Barkatain

Du‘a-e-‘Attar:

Ya Rabb-ul-‘Izzat! Jo koi 29 safhat ka risalah “Angothay Choomnay Ki Barkatain” parh ya sun lay us ko hamesha Azan-o-Iqamat mein angothay choomnay ki sa‘adat day kar aakhiri sans tak us ki ankhon ka nur salamat rakh aur maan baap samet us ki be-hisab maghfirat farma.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Ba‘is-e-Maghfirat Durood Sharif

‘Aashiq-e-Rasul Hazrat-e-‘Allamah Yusuf bin Isma‘il Nabhani رَحْمَةُ اللّٰهِ عَلَیْہِ likhtay hain: (Marakesh ke shahr) Fas mein ek ‘aashiq-e-Rasul khatun raha karti thin, unhain jab koi pareshani pohanchti ya ghabrahat tari hoti to wo apnay donon hath chehray par rakhtin aur ankhain band kar ke kehtin: Muhammad صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم (Naam-e-Mustafa ki barakat se un ki pareshani dur ho jati), jab us ‘aashiq-e-Rasul khatun ki wafat hui to kisi rishtay dar ne khwab mein dekh kar pucha: Phupphi jan! Kya aap ne qabr mein sawalat karne walay do farishtay Munkar Nakir dekhay hain? Farmaya: Ji haan! Wo meray paas aaye thay, main ne unhain dekh kar apni ‘aadat ke mutabiq donon hath chehray par rakh kar kaha: Muhammad صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم jab main ne chehray se apnay hath hataye to wo donon tashrif lay ja chukay thay.¹

Allah Pak ki un par rahmat ho aur un ke sadqay hamari be-hisab maghfirat ho.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

¹ Shawahid al-Haqq, p. 230

Hai to naam-e-Muhammad sahara apna

Usi se chalta hai guzara apna

Hamain tufan ki maujon ka kuch khauf nahin

Hum usi naam se pa lain ge kinara apna

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Angothay Kyun Nahin Choomtay?

Taqriban 700 sau saal pehlay ke Mufasssir-e-Quran Hazrat-e-Sheikh Nur al-Din Kharasani رَحْمَةُ اللَّهِ عَلَيْهِ ne Muazzin ko Azan mein ”أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ“ kehtay suna to apnay donon angothay choomay aur un ke nakhun apni palkon par malay jab dusri baar Muazzin ne parha to phir yunhi kiya, aap se is ‘amal ki wajah puchi gayi to farmaya: Main pehlay angothay choom kar ankhon par lagata tha lekin ba’d mein aisa karna chor diya to meri ankhain kharab ho gayin, mujhay khwab mein Pyaray Pyaray Aakhiri Nabi Muhammad-e-‘Arabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ki ziyarat hui to farmaya: Tu ne Azan ke waqt ankhon par angothay laganay kyun chor diye? Agar tu chahta hai ke teri ankhain durust ho jayen to dubara angothay choomna shuru kar day phir main bedar huwa aur main ne angothay choomnay ka ‘amal kiya to meri ankhain thik ho gayin aur اَلْحَمْدُ لِلَّهِ! is ke ba’d se aaj tak meri ankhain kabhi kharab nahin huin.¹

Allah Pak ki un par rahmat aur un ke sadqay hamari be-hisab maghfirat ho.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّنَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Hashiyah ‘ala Kifayat al-Talib al-Rabbani, vol. 1, p. 170

Naam-e-Muhammad kitna mitha mitha lagta hai

Pyaray Nabi ka zikr bhi hum ko pyara lagta hai

Aao sunayen apnay piya ko apnay man ki baat

Un ke 'alawah kaun Niyazi apna lagta hai

Ae 'Aashiqan-e-Rasul! Naam-e-“Muhammad” صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par mohabbat-o-ta'zim ke sath angothay choomna Musalmanon ka shuru se ma'mul raha hai balkay ye mubarak 'amal tamam insanon ke Walid Mohtaram Hazrat-e-Adam Safiullah عَلَيْهِ السَّلَام se bhi sabit hai aur yaqinan sa'adat-mand aulad achhay kamon mein apnay walid ke pichay chalti (ya'ni unhain follow karti) hai.

Hazrat-e-Adam عَلَيْهِ السَّلَام Ne Angothay Choomay

Tin sau saal pehlay ke buzurg Sheikh Isma'il Haqqi Hanafi رَحْمَةُ اللَّهِ عَلَيْهِ (Wafat: 1137 AH) Tafsir-e-Quran “Ruh al-Bayan” mein likhtay hain: Ek riwayat mein hai ke Hazrat-e-Adam Safiullah عَلَيْهِ السَّلَام ke pichay farishtay aatay thay, jab aap ne pucha ke aisa kyun karte hain? To bataya gaya ke aap ki pith mein Nur-e-Mustafa hai jis ki ye ziyarat karte hain, aagay chal kar ye Aakhiri Nabi ban kar zahir hon ge. Aap عَلَيْهِ السَّلَام ne du'a ki: Ya Allah Pak! Is nur ko pichay ke bajaye aagay kar day takay farishtay pichay se ziyarat karne na aayen. Is ke ba'd wo nur aap عَلَيْهِ السَّلَام ki peshani mein chamaknay laga aur farishtay aagay se ziyarat karne lagay, phir aap عَلَيْهِ السَّلَام ne Bargah-e-Ilahi mein 'arz ki: Ya Allah! Main bhi Nur-e-Mustafa dekhna chahta hoon, yun wo nur aap ke angonthon mein zahir ho gaya aur aap ne angothay choom liye.¹

Hum Angothay Kyun Choomtay Hain?

سُبْحَانَ اللَّهِ! Nabi-e-Karim صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ta'zim-o-mohabbat mein jo 'aashiqan-

¹ Tafsir Ruh al-Bayan, Para 22, al-Ahzaab, Taht al-Ayah: 56, vol. 7, p. 229 Makhuzan; al-Raud al-Faiq, p. 241 Multaqatan

e-Rasul ‘aqidat se apnay angothay choom kar ankhon se lagatay hain wo Rahmat-e-Khudawandi ke haqdar hain kyunke Allah Pak ne Quran-e-Karim mein har Momin ko apnay Pyaray Pyaray Nabi Makki Madani Muhammad-e-‘Arabi ﷺ ki ‘izzat-o-ta‘zim karne ka hukm irshad farmaya hai, jaisa ke Para 26, Surah al-Fath, Ayah number 9 mein irshad hota hai:

وَتُعَزِّدُوهُ وَتُقَوِّدُوهُ وَتَسْبِّحُوهُ بُكْرَةً وَأَصِيلًا ①

Aur Rasul ki ta‘zim-o-tauqir karo aur subh-o-sham Allah ki paki bayan karo.¹

Meray Aqa A‘la Hazrat, Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ ki is Ayah-e-Mubarakah ke baray mein bohat pyari guftugu aasan kar ke pesh ki jati hai, aap farmate hain: Allah Pak apnay Habib ﷺ ki sachi mohabbat, dil mein sachi ‘azmat day aur usi par hum sab ka khatimah karay.

اٰمِيْن يَا اَرْحَمَ الرَّاحِمِيْنَ

Musalmano! Dekho tumharay Maula Tabarak-o-Ta‘ala ka Din-e-Islam bhejnay, Quran-e-Majid utarne ka maqsad hi tin batain batana hai:

(1) Log Allah-o-Rasul par iman layen.

(2) Rasul Allah ﷺ ki ta‘zim karain.

(3) Allah Pak ki ‘ibadat mein rahain.

Musalmano! In tinon aham tarin baton ki khubsurat tartib to dekho, sab se pehlay iman ka zikr farmaya aur sab se aakhir mein apni ‘ibadat ko aur darmiyan mein apnay Pyaray Habib ﷺ ki ta‘zim ko, is liye ke baghair iman, ta‘zim faiday-mand nahin ke ye zahiri ta‘zim hui, dil mein Huzur-e-Aqdas ﷺ ki sachi ‘azmat hoti to zarur iman latay, phir jab tak Nabi ﷺ ki sachi ta‘zim na ho ‘umar bhar ‘Ibadat-e-Ilahi mein guzaray sab be-kar-o-

¹ Al-Quran, Al-Fath, verse 9; translation from Kanz al-‘Irfan

mardud hai.¹

(Mazid ma'lumat ke liye parhiye "Tamhid-e-Iman bi-Ayat-e-Quran", ye risalah Fatawa Razawiyyah ki 30 win jild mein safhah number 305 ta 358 par hai, har Musalman ko ye risalah zarur parhna chahiye.)

Taj rakha teray sar Rafa'na ka

Kis qadar teri 'izzat barhai hai 2

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Ae 'Aashiqan-e-Rasul! Upar bayan ki gayi Ayah-e-Mubarakah mein Nabi-e-Karim صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki 'izzat-o-ta'zim karne ka mutlaq taur par farmaya gaya hai koi qaid bayan nahin hui ke is tarah ta'zim karo aur is tarah na karo, lihaza agar koi Naam-e-Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sun kar mohabbat-o-'aqidat se angothon ya kalimay ki ungliyon ke poron ko choom kar ankhon se lagata hai to usay Ta'zim-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ karne ka 'azim-ush-shan sawab milay ga balkay ho sakta hai us ka ye adab ka andaz us ki maghfirah ka sabab ban jaye, jaisa ke

Naam-e-Muhammad Choomnay Se Bakhshish Ho Gayi

Hazrat-e-Wahb bin Munabbih رَحِمَهُ اللَّهُ عَلَيْهِ farmate hain: Bani Israil mein ek aadmi tha jo do sau saal tak Allah Pak ki na-farmani karta raha, jab wo faut ho gaya to logon ne usay tangon se ghasit kar gandagi ke dher pay phaink diya, Allah Pak ne Hazrat-e-Musa Kalimullah عَلَيْهِ السَّلَام ki taraf wahi farmai ke ja kar is ki Namaz-e-Janazah ada karain, Aap عَلَيْهِ السَّلَام ne 'arz ki: Ya Allah Pak! Bani Israil kehte hain ke wo do sau saal tak Teri na-farmani karta raha hai, Allah Pak ne irshad farmaya: Wo aisa hi tha magar wo jab bhi Taurat kholta aur Naam-e-Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko dekhta to usay choom kar ankhon se lagata aur un

¹ Fatawa Razawiyyah, vol. 30, pp. 307, 308 Mulakhkhasan

² Saman-e-Bakhshish, p. 192

par Durood parhta tha pas Main ne us ka ye ‘amal qabul kar ke us ke gunah mu‘af kar diye hain aur 70 Jannati huron se us ka nikah kar diya hai.¹

Ta‘zim jis ne ki Muhammad ke naam ki

Khuda ne us pay Nar-e-Jahannam haram ki

Pyaray pyaray Islami bhaiyo! Is waqi‘ay ko baray baray ‘Ulama-e-Kiram aur Muhaddithin-e-‘Izam رَحْمَةُ اللهِ ne apni kitabon mein likha hai aur usay bayan karne walay Hazrat-e-Wahb bin Munabbih رَحْمَةُ اللهِ khud Tabi‘i buzurg hain jin ke baray mein Hadith-e-Pak bayan ki jati hai ke Nabi-e-Karim صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: “Meri Ummat mein ek shakhs ho ga jis ka naam Wahb hoga. Allah Pak usay hikmat ‘ata farmaye ga.”²

Injil Sharif Mein Naam-e-Mustafa

Maulana Rum رَحْمَةُ اللهِ apni “Masnawi” mein likhtay hain ke Injil Sharif mein Naam-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tha jisay adab-o-ta‘zim mein khush-nasib chooma karte thay Allah Pak ne us ki barakat se unhain kayi aafaton aur musibaton se mahfuz farmaya aur jinhon ne is ba-barakat naam ki be-adabi ki wo dunya mein hi zalil-o-ruswa huwe.³

Mahfuz sada rakhna Shaha! Be-adabon se

Aur mujh se bhi sarzad na kabhi be-adabi ho⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Hilyat al-Awliya, vol. 4, p. 45, Raqam 4695

² Dalail al-Nubuwwah lil-Bayhaqi, vol. 6, p. 496

³ Masnawi, vol. 1, p. 102 Mulakhkhasan

⁴ Wasail-e-Bakhshish, p. 315

Azan Ke Waqt Angothay Choomnay Ka Sawab

Taqriban do sau saal pehlay ke bohat baray ‘Aalim-o-Mufti Hazrat-e-‘Allamah Ibn-e-‘Abidin رَحْمَةُ اللهِ عَلَيْهِ (Wafat: 1252 AH) apnay mashhur-e-zamana Fatawa Shami mein likhtay hain: Jab Mu`azzin ” أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ ” kahay to mustahab hai ke sunnay wala kahay: ” صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ ” aur jab dusri martaba ye kalimat sunay to yun kahay: قَرَأْتُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ aur angothay choom kar ankhon par lagaye aisa karne walay ko Nabi-e-Karim صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ apnay sath Jannat mein lay jayen ge.

Aap رَحْمَةُ اللهِ عَلَيْهِ Kitab al-Firdaws ke hawalay se Farman-e-Aakhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ likhtay hain:

مَنْ قَبَّلَ ظُفْرِي إِيَّاهُمْ عِنْدَ سَبَاحِ أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ فِي الْأَذَانِ أَتَا قَائِدُهُ وَمُدْخِلُهُ فِي صُفُوفِ الْجَنَّةِ

ya’ni jo shakhs Azan mein أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ sun kar apnay angonthon ke nakhunon ko choom liya karay ga main aisay shakhs ki qiyadat karoon ga aur usay Jannat ki safon mein dakhil karoon ga.¹

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Musalmanon Ke Pehlay Khalifah Ka ‘Amal

Musalmanon ke pehlay Khalifah Hazrat-e-Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ ne jab Mu`azzin ko ” أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ ” kehtay suna to ye du‘a:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا

parhi aur donon kalimay ki ungliyon ke poron ke andaruni hissay choom kar

¹ Radd al-Muhtar, vol. 2, p. 84

ankhon se lagaye is par Huzur-e-Aqdas ﷺ ne farmaya:

مَنْ فَعَلَ مِثْلَ مَا فَعَلَ خَلِيلِي فَقَدْ حَلَّتْ عَلَيْهِ شَفَاعَتِي

Tarjuma: Jis tarah meray Khalil ne kiya hai jo aisa karay ga us ke liye meri shafa‘at hai.¹

Ab aayi shafa‘at ki sa‘at ab aayi

Zara chain lay meray ghabranay walay2

Alfaz Ma‘ani: (Shafā‘at): Sifarish. (Sā‘at): Ghari. Chain: Sukun.

Sharh-e-Kalam-e-Raza: Qayamat ke sakht haulnak manazir aur mushkil tarin halat mein Allah Pak ki rahmat aur Us ke fazl-o-karam se jab Nabi-e-Karim ﷺ ko apnay Ummatiyon ki shafa‘at ki ijazat ka parwanah ‘inayat hoga usi iman-afroz waqt ki manzar-kashi karte huwe Imam-e-Ahl-e-Sunnat A‘la Hazrat رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Ae mujrim! Ae gunahgar! Ae Qayamat ke imtihan se darnay walay! Himmat kar, sabr kar, Shafi‘-e-Ummat ﷺ ki shafa‘at ka waqt aa gaya hai, tu Qayamat ki sakhti se na ghabra balkay pur-sukun ho ja.

صَلُّوا عَلَى الْحَبِيبِ ﷺ

Sahabi Ka ‘Amal Hamaray Liye Kafi Hai

Taqriban sawa char sau saal pehlay ke buzurg ‘Azim Muhaddis Hazrat-e-‘Allamah ‘Ali Qari Hanafi رَحْمَةُ اللهِ عَلَيْهِ (Wafat: 1014) ‘Aashiq-e-Akbar Musalmanon ke pehlay Khalifah Hazrat-e-Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ wali riwayat likhnay ke ba‘d farmate hain: Hazrat-e-Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ ka ye ‘amal

¹ Al-Maqasid al-Hasanah, p. 390, Taht al-Hadith 1021

² Hadaiq-e-Bakhshish, p. 159

hamaray liye (angothay choomnay mein) subut ke liye kafi hai kyunke Nabi-e-Karim ﷺ ne irshad farmaya: Main tum par apni Sunnat aur apnay Khulafa-e-Rashidin ki Sunnat (ya‘ni tariqay ko) lazim karta hoon.¹

Khulafa-e-Rashidin se murad Musalmanon ke pehlay Khalifah Hazrat-e-Abu Bakr Siddiq, dusray Khalifah Hazrat-e-‘Umar Faruq-e-A‘zam, tisray Khalifah Hazrat-e-‘Usman-e-Ghani aur chauthay Khalifah Hazrat-e-Maula ‘Ali al-Murtada رَضِيَ اللهُ عَنْهُمْ hain phir chhay mahinay ke liye Hazrat Imam Hasan Mujtaba رَضِيَ اللهُ عَنْهُ Khalifah huwe, in ki Khilafat ko Khilafat-e-Rashidah kehte hain.²

Allah Pak Ke Nazdik Bhi Acha

Sahabi-e-Rasul Hazrat-e-‘Abdullah bin Mas‘ud رَضِيَ اللهُ عَنْهُ ne irshad farmaya: قَتَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ ya‘ni jisay Musalman achha khayal karain wo Allah Pak ke nazdik bhi achha hai.³

Hazrat-e-‘Allamah ‘Ali Qari Hanafi رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Is riwayat mein jo ye farmaya gaya hai ke: ”Jisay Musalman achha samajhain“ yahan Musalmanon se murad Kitab-o-Sunnat ka ‘ilm rakhne walay, haram aur shubuhath se apnay aap ko bachane walay ‘Ulama-e-Kiram hain.⁴

Pyaray pyaray Islami bhaiyo! ‘Ulama-e-Kiram, nek bandon aur ‘aam Musalmanon ke nazdik kisi shai ka jaiz-o-mustahsan (ya‘ni pasandidah) hona, Allah Pak ke haan bhi jaiz-o-mustahsan hai aur ye kyun na ho ke Nabi-e-Karim ﷺ ne farmaya: ”إِنْ أَمَتِي لَا تَجْتَنِبُ عَلَى صَلَاةٍ“ ya‘ni be-shak meri Ummat gumrahi par jam‘ nahin ho sakti.⁵

¹ Al-Asrar al-Marfu‘ah fi al-Akhbar al-Maudu‘ah, p. 306, Taht al-Hadith 435

² Bahar-e-Shari‘at, vol. 1, p. 241, Hissah 1 bi-Taghayyur

³ Musnad Imam Ahmad, vol. 2, p. 16, Hadith 3600

⁴ Mirqat al-Mafatih, vol. 3, p. 480, Taht al-Hadith 1385

⁵ Ibn Majah, vol. 4, p. 327, Hadith 3950

Sadion se Muftiyan-e-Din aur ‘Ulama-e-Kamilin رَحْمَهُمُ اللّٰهُ ne Shar‘i usulon se is Hadith-e-Pak ” فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ ya‘ni jisay Musalman achha khayal karain wo Allah Pak ke nazdik bhi achha hai“¹ se kayi masa‘il bayan farmaye hain jinhain Fiqh ki bari bari kitabon mein dekha ja sakta hai. Jaisa ke

Apni Zindagi Mein Apnay Liye Qabr Banwana

600 saal pehlay ke mashhur Sharih-e-Bukhari Hazrat-e-‘Allamah Badr al-Din ‘Ayni رَحْمَةُ اللّٰهِ عَلَيْهِ ne apni kitab ”Umdat al-Qari Sharh Sahih al-Bukhari“ mein apni zindagi mein apnay liye qabr tayyar karne par ek i‘tiraz ka jawab dete huwe ye usul bayan kiya ke kisi ‘amal ka Sahabah-e-Kiram ‘Alaihim ar-Ridwan se sabit na hona, us ‘amal ke najaiz honay ki dalil nahin kyunke jis ‘amal ko Musalman achha janain wo Allah Pak ke nazdik bhi achha hai khususan is surat mein ke jab wo ‘amal nek log bhi kar rahe hon. Mazid apnay se bhi char sau saal pehlay ke Muhaddis Imam Battal رَحْمَةُ اللّٰهِ عَلَيْهِ ke baray mein likhtay hain: Nek bandon ki ek jama‘at ne apni maut se pehlay apni qabrain banayi hain takay wo is se maut aane ka tasawwur qaim rakhain, ba‘z logon ne is par i‘tiraz kiya ke kisi ek Sahabi ne bhi apni zindagi mein apni qabr nahin banayi agar zindagi mein qabr banana mustahab hota to Sahabah-e-Kiram رَضِيَ اللّٰهُ عَنْهُمْ mein ye ‘amal bohat ziyada hota (halankeh Sahabah-e-Kiram رَضِيَ اللّٰهُ عَنْهُمْ se aisa karna sabit nahin hai) to (jawaban) main ye kehta hoon ke is ‘amal ka kisi Sahabi se sabit na hona, is ‘amal ke najai‘z honay ko lazim nahin karta kyunke jis chiz ko iman walay achha khayal karain to wo Allah Pak ke nazdik bhi achhi hoti hai aur khususan jabkeh wo kaam karne walay log behtarin nek bandon mein se hon.²

Najaiz Kehne Ke Liye Dalil Chahiye

Pyaray pyaray Islami bhaiyo! Ye usul (Rule) Zahn mein bitha lijiye ke jis kaam

¹ Musnad Imam Ahmad, vol. 2, p. 16, Hadith 3600

² ‘Umdat al-Qari Sharh Sahih al-Bukhari, vol. 6, p. 84. Sharh al-Bukhari li-Ibn Battal, vol. 3, p. 267, Taht al-Hadith 1277

se Shari‘at mein kahin mana‘ nahin kiya gaya to us ka matlab ye hai ke wo jaiz hai ab kisi ke kehne se wo kaam najaiz nahin hoga kyunke najaiz kehne ke liye Shari‘at ki dalil chahiye.

Ba‘z nadan ‘aam bholay bhalay ‘aashiqan-e-Rasul ko pareshan karne aur sidhay rastay se bhatkane ke liye angothay choomnay ya Jashn-e-Wiladat-e-Mustafa ﷺ par ghar sajane ya Julus-e-Milad mein janay ki dalil mangte hain halankeh dalil un ko deni chahiye ke dilon mein ‘Ishq-e-Rasul barhane walay in nek aur pakizah kamon se Quran-o-Hadith mein kahan mana‘ kiya hai? Jab kahin mana‘ karne ka hukm nahin to phir kyun ghalat-fahmi phaila kar logon ko pareshan karte aur tashwish mein muhtala karte hain? Aison ko chahiye ke wo zara ghaur to karain ke Musalmanon ko kis muqaddas kaam ya‘ni Naam-e-Muhammad ﷺ se ‘aqidat-o-mohabbat ka izhar karne se mana‘ kar rahe hain. Aisay log Qayamat ke din Bargah-e-Risalat mein kis munh se hazir hon ge. Kash! Ye fauran se pehlay taubah karain warnah marne ke ba‘d sakht pachhtawa ho sakta hai.

Na uth sakay ga Qayamat talak Khuda ki qasam

Agar Nabi ne nazar se gira ke chor diya

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Faislah Aap Ka!

Taqriban dunya bhar mein ye dastur hai ke apnay watan ka taranah parhay janay ke waqt puri qaum adab mein khari hoti hai aur jo koi is ke bar-‘aks karay usay ba‘z auqat tirchi nazron se bhi dekha jata hai, kapray ke banay jhanday ko ‘izzat-o-ta‘zim ki nishani ”Salute“ kiya jata hai aaj tak puri dunya mein aap ne kabhi nahin suna hoga ke kisi ne is ‘amal ki mukhalifat ki ho ya usay gunah ka kaam kaha ho halankeh Quran-o-Hadith mein is ka hukm nahin aur Daur-e-Sahabah mein bhi ye kaam dur dur tak nahin huwa.

Balkay jo apnay watan-e-‘aziz ke taranay par kharay honay ya salute karne ke baray mein manfi guftugu karay ga to ho sakta hai usay ”Watan ke ghaddar“ ka laqab milay to jo Naam-e-Mustafa ﷺ par ta‘zim aur adab karne se rokay usay kya laqab dena chahiye?

Jab Bhi Naam-e-Pak Aaye

Ae ‘Aashiqan-e-Rasul! Azan ke ‘alawah bhi mohabbat-o-ta‘zim ki wajah se Nabi-e-Rahmat ﷺ ka naam-e-mubarak sun kar angothay choom kar ankhon se lagana jaiz-o-mustahsan (ya‘ni pasandidah kaam) hai aur sadiyon se Buzurgan-e-Din, ‘Ulama-e-Kamilin رَحِمَهُمُ اللَّهُ aisa karte aaye hain Naam-e-Pak par angothay choomnay ke muta‘alliq Hadith-e-Pak, Sahabah-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ aur Buzurgan-e-Din رَحِمَهُمُ اللَّهُ ke waqi‘at aur riwayat kayi sau saal pehlay ki kitabon mein maujud hain jis ka matlab bilkul wazih hai ke ye Allah Pak ke nek bandon ka tariqah hai hamain bhi is par ‘amal karna chahiye. Aaiye! Is nek kaam ki mazid targhib aur shauq barhane ke liye ek iman-afroz waqi‘ah parhiye aur niyat kijiye ke Naam-e-Muhammad ﷺ par zarur angothay choomain ge. إِنَّ شَاءَ اللَّهُ

Ankh Se Kankari Nikal Gayi (Waqi‘ah)

Aaj se taqriban sarhay panch sau saal pehlay ke buzurg, ‘Azim Muhaddis Imam Sakhawi Shafi‘i رَحِمَهُمُ اللَّهُ likhtay hain, ek buzurg رَحِمَهُمُ اللَّهُ farmate hain: Ek baar hawa chali aur ek kankari (Grit) meri ankh mein par gayi, nikalte nikalte thak gaye lekin na nikli jis ki wajah se nihayat sakht dard huwa. Unhon ne Mu‘azzin ko ”أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ“ kehtay huwe suna to

مَرْحَبًا بِحَبِيبِي وَفَرَّغْتُ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

parha fauran kankari (Grit) nikal gayi.¹

Hazrat-e-Rawad رَحِمَهُمُ اللَّهُ ko jab is waqi‘ay ki khabar mili to aap ne farmaya:

¹ Al-Maqasid al-Hasanah, p. 390, Taht al-Hadith 1021

Nabi-e-Karim ﷺ ke faza`il-o-barakat itnay ziyada hain ke un ke samnay itni baat (ya`ni ankh se kankari ka nikal jana) koi haisiyat nahin rakhta. (Reference) Allah Pak ki un par rahmat ho aur un ke sadqay hamari be-hisab maghfirat ho.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Aik dil hamara kiya hai azaar is ka kitna

Tum nay to chaltay phirtay murday jila diye hai¹

Alfaz Ma`ani: Aazar: Dukk. Chaltay phirtay murday: Ghair-Muslim. Jilana: Zinda karna.

Sharh-e-Kalam-e-Raza: Ya Rasulallah ﷺ! Allah Pak ne Aap ko ye mu`jizah `ata farmaya hai ke Aap murdon ko zinda kar dete hain. Kayi Ahadith-e-Mubarakah mein Aap ke is mu`jizay ke waqi`at maujud hain balkay Aap ﷺ ki Islam ki da`wat ki barakat se aisay baray baray Ghair-Muslim (jo dar-haqiqat murdon se bhi barh kar thay kyunke un ke dil zinda na thay, un) kalimah parh kar Islam mein dakhil ho gaye ke ab un ka zikr-e-khair hamaray liye `ibadat hai. Jab Aap itnay faza`il-o-kamalat walay hain to hamara dil jo gunahon ki siyahi se murda ho gaya hai usay zinda (ya`ni pak-o-saaf) karna Aap ke liye koi mushkil nahin, bas ek nazar-e-rahmat hamaray ganday dil par bhi daal dijiye.

Ek aur maqam par likhtay hain:

Un ke naam ke sadqay jis se

Jitay hum hain jilate ye hain²

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللہُ عَلَی مُحَمَّدٍ

¹ Hadā`iq-e-Bakhshish, p. 101

² Hadāiq-e-Bakhshish, p. 483

Kabhi Ankhai Na Dukhai

‘Azim Muhaddis Imam Sakhawi Shafi‘i رَحْمَةُ اللَّهِ عَلَيْهِ likhtay hain: Hazrat-e-Khidr ؑ ne irshad farmaya: Jo shakhs Mu‘azzin se ” أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ ” sun kar kahay: ” مَرْحَبًا بِحَبِيبِي وَقُرَّةِ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ” phir donon angothay choom kar ankhon par rakhay, to us ki ankhai kabhi na dukhai gi.¹

Meri Ankho Ki Thandak

Nawasa-e-Rasul, Jigar-gosha-e-Batul, Hazrat Imam Hasan Mujtaba رَضِيَ اللَّهُ عَنْهُ se riwayat hai: Jo shakhs Mu‘azzin ko ” أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ ” kehta sun kar ye kahay: ” مَرْحَبًا بِحَبِيبِي وَقُرَّةِ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ” aur apnay angothay choom kar ankhon se lagaye to na kabhi wo andha hoga na hi kabhi us ki ankhai dukhai gi.²

Nabina Na Ho

Hazrat-e-Tausi رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Unhon ne Khawajah Shams al-Din Muhammad bin Abi Nasr Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ se ye Hadith suni ke jo shakhs Muazzin se Kalimat-e-Shahadat sun kar angothon ke nakhun choomay, ankhon se lagaye aur ye du‘a parh lay:

اَللّٰهُمَّ اَحْفَظْ حَدَقَتِي وَنُورَهَا بِبَرَكَتِ مُحَمَّدٍ رَّسُولِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَنُورَهَا³

to andha na ho.⁴

¹ al-Maqasid al-Hasanah, p. 390, Taht al-Hadith 1021

² Al -Maqasid al-Hasanah, p. 391, Taht al-Hadith 1021

³ Aye allah pak! Hazrat Muhammad rasul allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki dono ankho aur un ke noor ki barakat say meri dono ankho aur un ke noor ki hifazat farma.

⁴ Al -Maqasid al-Hasanah, p. 391, Taht al-Hadith 1021

Hazrat Khidr عَلَيْهِ السَّلَام Ka Farman

Hazrat-e-Muhammad bin Salih Madani رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain ke main ne Hazrat-e-Majd Misri رَحْمَةُ اللهِ عَلَيْهِ ko farmate huwe suna: Jo shakhs Azan ke dauran Nabi-e-Karim صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka zikr-e-khair sunay aur Aap par Durood-e-Pak parh kar apni shahadat wali ungli aur angothay ko mila kar choomay aur apni ankhon se laga lay to us ki ankhain kabhi na dukhain gi.¹

Hazrat-e-Muhammad bin Salih Madani رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Main ne ‘Iraq ya ‘Ajam ke ba‘z Mashaikh ke hawalay se suna hai ke unhon ne farmaya ke apni ankhon se (angothay) lagatay waqt ye parhay:

صَلَّى اللهُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللهِ يَا حَبِيبَ قَلْبِي وَيَا نُورَ بَصَرِي وَيَا قُرَّةَ عَيْنِي

Tarjuma: Ae meri ankhon ki thandak, ae meri ankhon ke nur aur dil ke surur meray Sardar Ya Rasulallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Aap par Durood hon.

Aap رَحْمَةُ اللهِ عَلَيْهِ farmate hain: In mein se har Sheikh ne farmaya: Jab se main ye ‘amal kar raha hoon meri ankhain nahin dukhain. Mazid Aap رَحْمَةُ اللهِ عَلَيْهِ farmate hain: اَلْحَمْدُ لِلّٰهِ! Jab se main ne in hazrat se suna hai, meri ankhon mein bhi kabhi taklif na hui, aur mujhay ummid hai ke meri ankhain hamesha ‘afiyat mein rahain gi aur اِنْ شَاءَ اللهُ main andhay pan se bhi mahfuz rahoon ga.²

Ankhon ka tara Naam-e-Muhammad

Dil ka ujala Naam-e-Muhammad

Shaida na kyun hoon is par Musalman

Rab ko hai pyara Naam-e-Muhammad

¹ Al-Maqasid al-Hasanah, p. 391, Taht al-Hadith 1021

² Al-Maqasid al-Hasanah, p. 391, Taht al-Hadith 1021

Puchay ga Maula laya hai kya kya

Main ye kahoon ga Naam-e-Muhammad

Ankhon mein aa kar dil mein sama kar

Rangat racha ja Naam-e-Muhammad

Apnay Jamil Razavi ke dil mein

Aa ja sama ja Naam-e-Muhammad1

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

‘Allamah Tahtawi رَحْمَةُ اللَّهِ عَلَيْهِ Ka Bayan

Aaj se taqriban do sau saal pehlay ke Fiqh-e-Hanafi ke bohat baray Imam aur zabardast ‘Aalim Hazrat-e-‘Allamah Tahtawi رَحْمَةُ اللَّهِ عَلَيْهِ likhtay hain: (Azan mein) Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki shahadat mein se pehli ko sunnay ke waqt ye kehna صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ ya‘ni Ya Rasulallah! Allah Pak Aap par Durood (ya‘ni Rahmat) bhejhay“ mustahab hai aur dusri (Shahadat ya‘ni أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ko sunnay ke waqt ankhon par angothay rakhne ke ba‘d:

“فَرَّثَ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اللَّهُمَّ مَتَّعْنِي بِالسَّمْعِ وَالْبَصَرِ” (Ya Rasulallah! Aap se meri ankhain thandi ho gayin, Ae Allah tu mujhay sama‘at aur basarat se naf‘ata farma) parhay to Nabi-e-Karim صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ us shakhs ke liye Jannat ki taraf qa‘id (ya‘ni rahnumai karne walay) hon ge.²

¹ Qabalah-e-Bakhshish, pp. 133-135

² Hashiyat al-Tahtawi ‘ala Maraqqi al-Falah, p. 205

Shajrah-e-Qadiriyyah Ki Bargah-e-Risalat Mein Maqbuliyat

29 Ramadan al-Mubarak 1428 Hijri ki baat hai, Karachi ke ‘alaqay Malir Halt ke ek zimmah-dar Islami bhai ‘Aashiqan-e-Rasul ki Dini tanzim Dawat-e-Islami ke ‘Aalami Madani Markaz Faizan-e-Madina Karachi (Pakistan) mein Ijtimā‘i I’tikaf mein baithay, yahan pur-kaif manazir thay, Namaz-e-Fajr ke ba’d mu’takifin Sheikh-e-Tariqat, Amir-e-Ahl-e-Sunnat Hazrat-e-‘Allamah Maulana Muhammad Ilyas Qadri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ki ziyarat kar rahe thay, jab Shajrah-e-‘Aliyah Qadiriyyah Razawiyyah ‘Attariyyah parha janay laga to wo Islami bhai pehli saf mein aa kar baith gaye. Sab ‘Aashiqan-e-Rasul mil kar buland aawaz se Shajrah Sharif ke manzum du‘aiyah ash‘ar parh rahe thay. Jab Sarkar-e-Madina **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** ka zikr-e-mubarak aaya to unhon ne apnay angothay choom kar ankhon se lagaye. Achanak un par ghunudgi tari hui, sar ki ankhain kya band huin un ke dil ki ankhain khul gayin. Unhon ne dekha ke Amir-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ke sath Shajrah Sharif parhne walay tamam Islami bhai sunhri jalion ke ru-baru hazir hain aur Allah Pak ke Pyaray Pyaray Aakhirī Nabi Makki Madani Muhammad-e-‘Arabi **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** apnay ‘ushshaq ko Sharbat-e-Didar pila rahe hain. Hazirin Shajrah-e-‘Aliyah ke du‘aiyah ash‘ar parh rahe hain aur Pyaray Aqa **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** apnay mubarak hath buland kiye in du‘aiyah ash‘ar par Aamin farma rahe hain.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

4 Mawaqi‘ Par Angothay Na Choomain

Pyaray pyaray Islami bhaiyo! Jab jab shehad se mitha pyara pyara Naam-e-Muhammad **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** lene ya sunnay ki sa‘adat milay to Ta‘zim-e-Mustafa **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** ki niyat se nihayat adab-o-ta‘zim ke sath donon hathon ke angothay choom kar (choomnay ki aawaz paida kiye baghair) ankhon se lagaiye (ba‘z riwayat ke mutabiq shahadat ki ungli choom kar us ke andaruni hissay ya‘ni poray bhi choom kar lagaye ja sakte hain) **اِنْ شَاءَ اللّٰهُ** khub sawab ke sath sath ankhon ki binai ki hifazat hogi. Albatta char aisay mawaqi‘ hain jis par meray

Aqa A'la Hazrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ farmate hain ke in mawaqi' par Naam-e-Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lene ya sunnay par angothay nahin choomay jayen ge.

(1) Namaz mein

(2) Khutbay mein

(3) Azan-e-Khutbah

(4) Tilawat suntay huwe (kyunke hukm-e-Shar'i hai jab khutbah ya tilawat sunain to puri tawajjuh ke sath sunain.)¹

Angothay Choomnay Se Mana' Kis Ne Kiya Hai?

Imam-e-Ahl-e-Sunnat A'la Hazrat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ apnay risalay "مُنِيرُ الْعَيْنِ فِي حُكْمِ تَقْبِيلِ الْإِنْبَهَامَيْنِ" mein Naam-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par angothay choomnay ke baray mein bari pyari baat farmate hain jisay aasan kar ke pesh kiya jata hai: Huzur Pur-Nur صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Naam-e-Pak Azan mein suntay waqt angothay ya donon shahadat ki ungliyan choom kar ankhone se lagana bilkul jaiz hai, is ke jaiz honay par kayi dalail maujud hain aur bil-farz jaiz honay par koi dalil na hoti phir bhi najaiz kehne ki koi dalil nahin thi kyunke Shari'at mein usay kahin mana' nahin kiya gaya.

مَعَآذَ اللهِ! Jo is 'amal ko najaiz kehta hai us ke zimmay subut dena hai ke wo bataye ke Quran-o-Hadith ya Aqwal-e-Buzurgan-e-Din رَحْمَتُهُمُ اللهُ mein kahan Naam-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sun kar ta'zim mein angothay choomnay se mana' kiya gaya hai. Magar yahan to Ahadith-e-Mubarakah, Fiqh aur 'Ulama-e-Kiram ke aqwal aur Buzurgan-e-Din ke is 'amal ke jaiz honay par kayi dalail hain.²

¹ Fatawa Razawiyyah, vol. 5, p. 415; vol. 8, p. 468 Mulakhkhasan

² Fatawa Razawiyyah, vol. 5, p. 430 Tashilan

Naam-e-Pak-e-Mustafa ﷺ Se Lutf Lene Walay Farishtay

Allah Pak ke Pyaray Pyaray Nabi, Makki Madani Muhammad-e-‘Arabi ﷺ farmate hain: Main Qayamat ke roz Jannat ke darwazay par aaon ga aur us ko kholnay ka hukm farmaon ga to Jannat ke darwazay par muqarrar farishtah Hazrat Ridwan عَلَيْهِ السَّلَام ‘arz karain ge: Aap kaun? To main kahoon ga “Muhammad” to wo ‘arz karain ge: “كَيْفَ” Kyun nahin mujhay hukm diya gaya hai ke main Aap se pehlay kisi ke liye Jannat ka darwazah na kholoon.¹

Is Hadith-e-Pak ki sharh mein aaj se taqriban 500 saal pehlay ke buzurg Hazrat-e-‘Allamah ‘Abd al-Ra’uf Munawi رَحْمَةُ اللهِ عَلَيْهِ likhtay hain: Hazrat-e-Ridwan عَلَيْهِ السَّلَام Malik-e-Jannat Qasim-e-Ni‘mat ﷺ se “Aap kaun” is liye ‘arz karain ge ke wo Aap ﷺ se Aap ka naam-e-mubarak “Muhammad” ﷺ sun kar is se lazzat hasil karain ge warnah Jannat ke darwazon se aar paar nazar aata hai wo sirf Aap ﷺ ke naam-e-mubarak se lutf-andoz honay ke liye ye puchain ge.²

سُبْحَانَ اللهِ! Jannat ke darwazay par muqarrar farishtah, Khazin-e-Jannat, Hazrat-e-Ridwan عَلَيْهِ السَّلَام to Naam-e-Muhammad ﷺ se lutf payen aur ek taraf wo nadan jo apnay aap ko Nabi-e-Karim ﷺ ka Ummati bhi kahay usay Naam-e-Muhammad ﷺ par angothay choomnay samajh nahin aata ye kaisi be-wafai aur bad-nasibi hai. Naam-e-Muhammad ﷺ par jab be-sakhtah hont ek dusray ko choom lete hain to hum kyun na apnay Walid-e-Mohtaram Hazrat-e-Adam عَلَيْهِ السَّلَام aur Islam ke pehlay Khalifah Hazrat-e-Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ ke mubarak ‘amal ki ittiba’ karte huwe apnay angothon ya shahadat ki ungliyon ko choomain.

Imam-e-‘Ishq-o-Mohabbat A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ likhtay hain:

¹ Muslim, p. 107, Hadith 486

² Fayd al-Qadir, vol. 1, p. 50, Taht al-Hadith 2

Lab par aa jata hai jab Naam-e-Janab

Munh mein ghul jata hai shahad-e-nayab

Wajd mein ho ke hum ae jan-e-betab

Apnay lab choom liya karte hain I

Alfaz Ma‘ani: Lab: Hont. Naam-e-Janab: Naam-e-Muhammad ﷺ. Shahad-e-nayab: Qimti shahad (jo bari mushkil se milta ho). Wajd mein: Jhoom kar. Betab: Be-ikhtiyar.

Sharh-e-Kalam-e-Raza: Allah Pak ke Pyaray Pyaray Aakhiri Nabi, Makki Madani, Muhammad-e-‘Arabi ﷺ ka pyara pyara sohna sohna mitha mitha naam-e-mubarak “Muhammad” ﷺ jab hum apnay munh se ada karte hain to is ki mithas se hamara munh itna mitha ho jata hai jaisay koi nihayat laziz shahad munh mein dalnay se munh mitha ho jata hai yahi nahin balkay Naam-e-Muhammad ﷺ lene se hamaray hont bhi jhoom jhoom kar be-ikhtiyar ek dusray ko choom lete hain.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

‘Aql Walon Ke Liye ‘Aqli Dalil

Ae ‘Aashiqan-e-Rasul! Sahabah-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ ka ‘Ishq-e-Rasul Ahadith-e-Mubarakah aur Sirat ki kitabain parhne walay jante hain ke wo hazrat Nabi-e-Karim ﷺ ke tabarrukat ko sanbhaltay. Bachchon ki paida‘ish par sab se pehlay inhain Bargah-e-Risalat mein pesh karte takay Barakat-e-Mustafa hasil ho, bachchon ko nazar ya bimari ho jati to Nabi-e-Karim ﷺ se dam karatay, Sahabah-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ ke ye a‘maal hamaray liye mash‘al-e-

¹ Hadaiq-e-Bakhshish, p. 114

rah hain. Halankeh shar‘an ye koi wajib kaam nahin hain lekin Shari‘at mein mana‘ bhi nahin, aaj bhi ‘Aashiqan-e-Awliya Buzurgan-e-Din رَحْمَةُ اللهِ se barakat hasil karne ke liye apnay bachchon ko un ki bargah mein lay jate aur un ki barakat patay hain, Tabi‘in, Taba‘-Tabi‘in aur sadion se kayi Buzurgan-e-Din رَحْمَةُ اللهِ ke adab-o-ta‘zim-e-Mustafa ke aisay aisay andaz hain jis par shar‘an koi girift nahin, ‘Aashiqan-e-Rasul mohabbat-e-Rasul mein Buzurgan-e-Din رَحْمَةُ اللهِ ki pairwi mein un ko apnatay aur barkatain patay hain.

Karoron Malikiyon ke Peshwa, Imam Malik رَحْمَةُ اللهِ عَلَيْهِ ke paas kaunsi Shar‘i dalil thi jis ki wajah se aap Hadith-e-Pak nihayat ihtimam ke sath ya‘ni ghusl kar ke, achha libas pehan kar aur khushbu laga kar parhate thay.¹ Yaqinan aap ke mubarak dil mein Ta‘zim-e-Mustafa thi jis wajah se aap Hadith-e-Mubarak ka is qadar adab-o-ihtram karte thay yahi nahin balkay aap رَحْمَةُ اللهِ عَلَيْهِ to Madina-e-Pak se bahir nahin jate thay ke kahin Madina-e-Pak se bahir maut na aa jaye aap رَحْمَةُ اللهِ عَلَيْهِ Madina-e-Pak mein sawari par sawar na hotay thay. Aap Ta‘zim-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke sath sath Diyar-e-Mahbub Madinat-ur-Rasul ka is qadar adab-o-ihtram karte thay jo bazahir kisi Sahabi se sabit nahin magar ye aap ka ‘Ishq-e-Rasul tha aur sadion se aaj tak kisi ‘Aalim-e-Din ne bhi is ta‘zim se mana‘ nahin kiya kyunke Shari‘at mein is se kahin mana‘ hi nahin kiya gaya. Mazid chand buzurgon ke a‘maal parhiye aur apnay dilon mein Ta‘zim-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ barhaiye:

‘Azim Tabi‘i buzurg Hazrat-e-Abu Ayyub Sakhtiyani رَحْمَةُ اللهِ عَلَيْهِ baray ‘Aashiq-e-Rasul buzurg thay aap رَحْمَةُ اللهِ عَلَيْهِ ke samnay jab bhi Nabi-e-Karim صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka zikr-e-khair kiya jata to aap is qadar rotay ke dekhnay walon ko rahm aata.²

Khandan-e-Ahl-e-Bait ke chashm-o-chiragh aur ‘Azim Tabi‘i buzurg Hazrat-e-Sayyiduna Imam Ja‘far Sadiq bin Muhammad رَحْمَةُ اللهِ عَلَيْهِ baray khush-mizaj aur muskurane walay buzurg thay magar jab aap ki mahfil mein Nabi-e-Pak

¹ Al-Shifa, vol. 2, p. 45

² Hilyat al-Awliya, vol. 3, p. 4, Hadith 2916; al-Shifa, vol. 2, p. 42

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka zikr-e-khair hota to aap ka rang-e-mubarak (haibat-o-ta‘zim-e-Mustafa mein) pila ho jata.¹

‘Azim Taba‘-Tabi‘i buzurg Hazrat-e-Dirar bin Murrah رَحِمَهُ اللّٰهُ عَلَيْهِ farmate hain ke Salaf Salihin baghair wudu Hadith-e-Pak bayan karne ko makruh (ya‘ni na-pasand) khayal karte thay.²

Yaqinan in Buzurgan-e-Din رَحِمَهُمُ اللّٰهُ ke ye pakizah a‘maal mohabbat-o-ta‘zim-e-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki wajah se thay jin ko ba‘d mein aane walay ‘Ulama-e-Kiram ne apni kitabon mein, hamaray dilon mein ‘Azmat-e-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم barhane ke liye likha, ye a‘maal shar‘an na fard hain na wajib lekin dil mein ‘Ishq-e-Rasul rakhne walon ke liye baray zauq-afza aur iman-afroz hain aur Quran-o-Hadith se in ke mana‘ ka hukm bhi nahin. Allah Pak hamain bhi taufiq day to hum bhi ‘Ishq-e-Rasul mein doob kar ba-wudu Ta‘zim-e-Mustafa mein Ahadith-e-Mubarakah parhain sunain to kya baat hai, Naam-e-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم par angothon ko choomain to kya ba‘id.

Ankhain jo band hon to muqaddar khulain Hasan

Jalway khud aayen Talib-e-Didar ki taraf 3

Turk ‘Aashiqan-e-Rasul Ka Mohabbat Bhara Andaz

Turk ‘Aashiqan-e-Rasul ke ‘Ishq-e-Rasul ki bhi kya hi baat hai, jis ‘aqidat-o-ihitiram ke sath Saltanat-e-‘Usmaniyyah ne Masjid-e-Nabawi Sharif ki ta‘mir-o-tausi‘ ka kaam kiya, tarikh us ki misal pesh nahin kar sakti hai. Saltanat-e-‘Usmaniyyah ke waqt se ya us se bhi pehlay Turkiye ke ‘Aashiqan-e-Rasul mein ek ‘Ishq-e-Rasul bhara khubsurat andaz ye bhi dekha gaya hai ke dauran-e-guftugu jab koi Naam-e-Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم lay to ye ‘Aashiqan-e-Rasul

¹ Al-Shifa, vol. 2, p. 42

² Al-Shifa, vol. 2, p. 45

³ Zauq-e-Na‘t, p. 157

apnay sinay par mohabbat se dil ki janib hath rakh kar Naam-e-Muhammad ﷺ se walihanah mohabbat ka izhar karte hain. Yaqinan in ka ye andaz ‘Aashiqan-e-Rasul ke dilon mein ‘Ishq-e-Rasul barhane aur iman taza karne wala hai.

اَلْحَمْدُ لِلّٰهِ! Bani-e-Dawat-e-Islami Amir-e-Ahl-e-Sunnat Hazrat-e-‘Allamah Maulana Muhammad Ilyas ‘Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ sachchay ‘Aashiq-e-Rasul hain, aap ko jab Turk ke ‘Aashiqan-e-Rasul ke is andaz ka ‘ilm huwa to aap ne bhi is andaz ko apnaya aur aap ko dekh kar kayi Islami bhai is andaz ko apnatay hain, waisay bhi hamaray haan ba’z log jab salam karte hain to hath milane ke ba’d apna sidha hath sinay par lagatay hain jis mein shar‘an koi haraj nahin. Jab kisi ‘aam fard se salam kar ke hath sinay se laganay mein haraj nahin to Ta‘zim-e-Mustafa ki khatir Naam-e-Pak lay ya sun kar hath sinay par lagana, adaban sar jhukana bari sa‘adat-mandi ki baat hai.

Naam-e-Pak-e-Mustafa ﷺ Aur A‘la Hazrat

Imam-e-Ahl-e-Sunnat, A‘la Hazrat رَحْمَةُ اللهِ عَلَيْهِ Naam-e-Pak-e-Mustafa ﷺ par kis qadar adab-o-ihtiram ka izhar farmate hain. Apnay Na‘tiyah Kalam “Hadaiq-e-Bakhshish” mein likhtay hain:

Ba-adab jhuka lo sar-e-wila ke main naam loon gul-o-bagh ka

Gul-e-tar Muhammad-e-Mustafa chaman un ka pak diyar hai'

Alfaz Ma‘ani: Ba: Sath. Sar-e-wila: Mohabbat. Gul-e-tar: Taro-taza phool. Chaman: Bagh. Diyar: Shahr.

Sharh-e-Kalam-e-Raza: Ae ‘Aashiqan-e-Rasul! Main ek aisi ‘azim tarin hasti ka naam-e-mubarak lene laga hoon jo ke asal Maqsud-e-Kainat hain aur jis shahr mein wo tashrif-farma hain wo shahr Kainat ka naginah hai lekin main us hasti

¹ Hadaiq-e-Bakhshish, p. 353

ka naam-e-pak jab loon ga jab aap sab un ki ta‘zim-o-tauqir aur mohabbat mein apnay saron ko adab-o-ihtiram ke sath jhukayen ge to ye lijiye! Wo ‘izzat-o-shan wali hasti, is Kainat ke hasin tarin bagh “Madina-e-Pak” mein rehte hain aur us bagh mein mehaknay aur apni khushbuen bikhairnay walay taro-taza phool meray Aqa-o-Maula Muhammad-e-Mustafa ﷺ hain.

Main ‘Ishq-e-Nabi mein rahoon gum hamesha

Tu diwana aisa bana Ya Ilahi !

Angothay Choomnay Ke Muta‘alliq Chand Waswason Ke Jawab

Naam-e-Muhammad ﷺ par mohabbat-o-ta‘zim mein angothay choomnay par ba‘z logon ko Shaitan tarah tarah ke waswasay dila kar behkata hai phir Shaitani waswason mein aane walay wo log bholay bhalay ‘Aashiqan-e-Rasul ko is pakizah kaam ke baray mein waswason mein muftala karne ki koshish karte hain, yahan chand waswasay aur un ka ‘ilaj pesh kiya jata hai. Is ka parhna ma‘lumat mein izafay ka sabab banay ga. **إِنْ شَاءَ اللَّهُ**

Lekin yaad rakhiye! Naam-e-Pak par angothay choomna, Durood-o-Salam mein kharay hona ye ‘Ishq walon ke sauday hain, jo sa‘adat-mand Mohabbat-e-Rasul se racha basa ho ga usay in ba-barakat a‘maal ki qadr-o-manzilat ma‘lum hogi albatta jis ki qismat mein hi is se duri ho us ke baray mein hidayat ki du‘a hi ki ja sakti hai. Aap ne kayi logon ko dekha hoga jo salam karne ke ba‘d apnay hath ko sinay se lagatay hain kabhi is ke baray mein kisi ne hukm-e-Shar‘i pucha? Ke aisa karna jaiz hai ya najaiz? Apnay bachchay ko mohabbat aur shafqat mein hath paon aur sar waghera na-janay kahan kahan choomtay hain is par kabhi kisi ne kuch bola ke ye choomna kahan likha hai? Bas Mohabbat-o-Ta‘zim-e-Mustafa ﷺ ke baray mein hi khayal aata hai ke ye kahan likha hai? Ye to ‘Aashiq-e-Rasul ki qismat mein likha hai.

¹ Wasail-e-Bakhshish, p. 100

Ye baray karam ke hain faislay

Ye baray nasib ki baat hai

Kya Aap Ko Bhi Nur Nazar Aata Hai?

Waswasah: Hazrat-e-Adam عَلَيْهِ السَّلَام ne apnay angothon mein Nabi-e-Karim صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke nur ko dekha to chooma, kya aap ko bhi nur nazar aata hai agar nahin aata to phir kyun choomtay hain?

Jawab: Ma Shaa` Allah! Aap ke is sawal se kam az kam ek baat to wazih ho gayi ke aap hamaray Pyaray Pyaray Aqa Madinay Walay Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko “Nur” mantay hain aur Al-Hamdu Lillah! Ye Quran-o-Hadith se sabit hai. Ab raha aap ka ye sawal ke Hazrat-e-Adam عَلَيْهِ السَّلَام ko Nur-e-Mustafa nazar aaya tha to kya hamain nur nazar aata hai? Is hawalay se ‘arz ye hai ke aap Hajj ke Manasik (ya‘ni Arkan) mein tawaf karte huwe Hajr-e-Aswad ka Istilam dur se kyun karte hain? Mina mein Jamarat ko kankariyan kyun maarte hain? Kya aap ko Mina mein Shaitan (Iblis) nazar aata hai? Aur haan! Aap Mas‘a mein Sa‘i kyun karte hain? Kya aap ko bhi pyas ki shiddat daurati hai? Agar diyanat-dari se jawab diya jaye to aap ka jawab ye hoga ke chunkh tawaf mein rush bohat hota hai aur har kisi ka har baar Hajr-e-Aswad ko choomna aasan nahin hai to is liye dur se kharay ho kar riwayat par ‘amal kar ke apnay hathon ke zari‘ay Istilam karte (ya‘ni choomtay) hain. Isi tarah Sa‘i ki Sunnat Hazrat-e-Bibi Hajirah رَحْمَةُ اللَّهِ عَلَيْهَا ki yaad mein ada karte hain ke jab wo apnay nannhay munhay Shahzaday Hazrat-e-Isma‘il عَلَيْهِ السَّلَام ki pyas se be-tab ho kar baar baar do paharion Safa aur Marwah ke darmiyan dauri thin aur Hazrat-e-Ibrahim عَلَيْهِ السَّلَام ne Mina ke maqam par Shaitan ko dekh kar tin martaba kankariyan maari thin, ab Hajiyan ko rehti dunya tak un hazrat ki in adaon ko ada karne ka hukm diya gaya hai to jab itnay saray kaam aap itnay ‘azim buzurgon ke tasawwurat aur un ki yaad mein karte hain to Hazrat-e-Adam عَلَيْهِ السَّلَام ki yaad mein aap apnay angothon ko bhi choom lijiye. Kya ba‘id aap sachchay dil se ‘aqidat-o-ta‘zim ke sath angothay choomain to aap par bhi karam ho jaye...

Angothay Choomna Kisi Kitab Se Sabit Nahin

Waswasah: Angothay choomna kisi kitab se sabit nahin.

Jawab: Kya aap ne chaudah sau saal se ab tak lakhon balkay karoron tamam Dini kutub parh li hain? Jo aap keh rahe hain ke kisi kitab mein nahin likha. Yaqinan aap ka jawab hoga, nahin sab Dini kutub to nahin parhin. To ‘arz ye hai ke jo kitabain aap ne ab tak nahin parhin, Naam-e-Pak-e-Mustafa ﷺ par angothay choomnay ka bayan un kitabon mein maujud hai aur is ke muta‘alliq Ahadith-o-riwayat pichlay safhat mein ba-hawalah pesh ki gayin hain unhain parhiye aur khud bhi Naam-e-Muhammad ﷺ par angothay chumiye aur dusron ko bhi is nek kaam ki targhib dila kar sawab ke haqdar baniye.

Sahih Hadith Na Honay Ka Kya Matlab Hai?

Waswasah: Naam-e-Muhammad ﷺ par angothay choomnay ke baray mein koi Sahih Hadith nahin hai, ye Bid‘at (ya‘ni naya kaam) hai.

Jawab: Sab se pehlay ye bataiye ke Muhaddithin-e-Kiram رَحِمَهُمُ اللّٰهُ Hadith-e-Pak ki jo mukhtalif aqsaam bayan karte hain kya un ka zikr Quran-o-Hadith mein khulay alfaz ke sath bayan huwa hai? To aap ka jawab yaqinan “Nahin” hoga. Achha! Ye bataiye kya kisi Sahabi رَضِيَ اللّٰهُ عَنْهُ ne kisi Hadith ko “Sahih” ya “Hasan” ya “Da‘if” kaha hai? Yaqinan is mein bhi aap kahain ge ke “Nahin” to jo kaam Quran-o-Hadith mein na ho aur Sahabah-e-Kiram رَضِيَ اللّٰهُ عَنْهُمْ ne bhi na kiya ho wo aap ke nazdik kya hai? Phir aap kyun Hadith-e-Sahih ki rat lagatay hain? Be-shak! Muhaddithin-e-Kiram رَحِمَهُمُ اللّٰهُ ne jo Aqsaam-e-Hadith bayan ki hain aur un ke qawa‘id-o-zawabit bayan kiye hain ye nayay kaam hain lekin ye kaam Shar‘i zarurat ki wajah se hain to ye Bid‘at-e-Hasanah (ya‘ni achha naya kaam) hai jis par in hazrat ko Qayamat tak sawab milta rahe ga aur is par aaj tak kisi ne koi i‘tiraz nahin kiya kyunke sab in qawa‘id aur istilahat ko mantay hain.

Jab aap Sahabah-e-Kiram رَضِيَ اللّٰهُ عَنْهُمْ se bhi ba‘d mein aane walay Muhaddithin-e-Kiram se ‘Ilm-e-Hadith ki istilahat letay aur usay durust samajhte hain to phir Naam-e-Muhammad ﷺ par angothay choomnay wali riwayat

Sahabah-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ samet kayi Buzurgan-e-Din رَضِيَ اللَّهُ عَنْهُمْ se marwi hain (jo pichhay guzar chukin) un par kyun ‘amal nahin karte?

Naam-e-Pak Par Angothay Choomnay Wali Riwayat Ka Hukm Aur Hadith-e-Sahih Ka Matlab

Aham Baat: Sahih Hadith ka matlab ye nahin ke sahih aur ghalat. Balkay Muhaddithin-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ ne Hadith-e-Pak ki kayi aqsaam bayan ki hain. Jin mein sab se a’la qism “Sahih” hai. Azan mein Naam-e-Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par angothay ya shahadat ki ungliyan choomnay par Sahih Hadith na honay ka hargiz ye matlab nahin ke مَعَادُ اللَّهِ ye Hadith-e-Pak Maudu‘ (ya’ni man-gharat) hai balkay Ahl-e-‘Ilm jante hain ke agar koi Hadith Sahih na ho to wo dusri qism ki Hadith-e-Pak mein se hogi, Sihah Sittah (Hadith-e-Pak ki sab se ziyada qabil-e-i’timad 6 kutub: Bukhari, Muslim, Abu Dawud, Nasa’i, Tirmidhi aur Ibn-e-Majah) mein sab Ahadith-e-Mubarakah Sahih nahin balkay aksar Sahih honay ki wajah se in kitabon ko “Sihah” (ya’ni Sahih) kaha jata hai.

“Angothay choomnay ke baray mein koi Sahih Hadith nahin hai” is waswasay ko aasan alfaz mein yun samajhiye ke agar koi shakhs kisi se puchay aap jahaz ura letay hain aur wo jawab day ke nahin. To kya is ka matlab ye ho ga ke us insan ko kuch bhi chalana nahin aata? Ho sakta hai wo shakhs bahri jahaz ya train ya truck ya car ya bike chala leta ho. Ek baat ki nafi se har chiz ki nafi nahin hoti. Mazid tafsilat ke liye meray Aqa A’la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ ki kitab “مُنِيرُ الْعَيْنِ فِي حُكْمِ تَقْبِيلِ الْإِنْبِهَا مَيْنِ” parhiye! Aap رَحْمَةُ اللَّهِ عَلَيْهِ ne is kitab mein ‘Ilm-e-Hadith ke darya baha diye hain Naam-e-Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par angothay choomnay ke mauzu‘ par A’la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ ne taqriban 200 safhat ki ye ‘aali-shan kitab 29 saal ki ‘umar mein likhi. Agar koi imandari ke sath aur tanqid ke chashmay utar kar ‘aqidat-o-mohabbat ki ainak laga kar is ko parhay to wo khud bhi Naam-e-Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par angothay choomay ga balkay dusron ko bhi choomnay ki targhib dilaye ga magar tajurbah shart hai...

Naam-e-Pak Par Angothay Choomna Totka Hai?

Waswasah: Angothay choomna koi fazilat ka kaam nahin hai balkay ye to ek qism ka totka hai.

Jawab: Naam-e-Muhammad ﷺ par angothay choomna na sirf Sunnat-e-Siddiqi balkay Sunnat-e-Hazrat-e-Adam عَلَيْهِ السَّلَام hai aur Hadith-e-Pak mein hai: “الْبَرَكَهُ مَعَ أَكْبَرِكُمْ” ya ‘ni barakat tumharay baron ke sath hai.¹

Al-Hamdu Lillah! Is risalay mein bayan ki gayi Ahadith-e-Mubarakah mein Hazrat-e-Khidr عَلَيْهِ السَّلَام, Sahabah-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ aur Buzurgan-e-Din رَحِمَهُمُ اللَّهُ se is mubarak ‘amal ke fazail ke aqwal-o-waqi‘at bayan huwe hain aur Al-Hamdu Lillah! Sadion se Buzurgan-e-Din رَحِمَهُمُ اللَّهُ ka ye ‘amal raha hai lihaza is ‘amal ko zarur sawab ki niyat se kijiye sawab bhi milay ga aur fazail ke sath sath is ke dunyawī fawaid ya ‘ni nabinai waghera se hifazat bhi ho gi.

Angothay Choomnay Ke Bawajud Chashmah Laga Ho To

Waswasah: Ba‘z log is tarah waswasah daaltay hain ke dekho fulan kitnay ‘arsay se angothay choom raha hai magar us ki binai kamzor hai aur wo chashmah lagata hai.

Waswasay Ka ‘Ilaj: Is waswasay ke kayi jawab ho sakte hain maslan Ahadith-e-Mubarakah mein mukhtalif amraz ya masail mein kayi makhsus du‘aen parhne ki targhib maujud hai agar kisi ke parhne ke bawajud wo marz ya masala hal nahin ho to is se us Hadith-e-Pak par koi asar nahin parta balkay Allah Pak kabhi apnay banday ka imtihan bhi leta hai ke mera bandah is aazmaish ke bawajud Awwad-o-Waza‘if parhta hai ya nahin? Lihaza kisi par tanqid karne ke bajaye Allah Pak ki rahmat aur Us ke Pyaray Pyaray Aakhirī Nabi Makki Madani Muhammad-e-‘Arabi ﷺ ke faizan par nazar rakhiye agar Rab ko manzur huwa to sab amraz khatam ho jayen ge aur agar

¹ Mu‘jam Awsat, vol. 6, p. 342, Hadith 8991

Allah Pak imtihan lay to is par bhi razi rehna chahiye.

Jay Sohna meray dukh wich razi

Tay main sukh noon chullhay pawan

Kya Angothay Choomna Farz Hai?

Waswasah: Naam-e-Muhammad ﷺ par angothay choomnay ko aap Fard-o-Wajib kehte hain.

Jawab: Nabi-e-Pak ﷺ ka mubarak naam ba-waqt-e-Azan-o-Iqamat sun kar angothay choom kar ankhon par rakhna na Fard hai na Wajib aur na hi Sunnat-e-Muakkadah. Balkay ye ek “Mustahab kaam” hai karain to achha na karne walay ko gunahgar nahin kaha jaye ga. Ahl-e-Sunnat ke nazdik ye masala hai aur isi par hamaray dala`il hain. Haan jo koi is pakizah ‘amal ko gunah samajhta ho wo zarur gunahgar hai kyunke jis shai ko Shari‘at ne gunah nahin kaha usay jo gunah kahay ga wo khud gunahgar hoga.

Lahad ka khauf kyun ho Roz-e-Mahshar ka ho kya khatka

Liye jata hoon dil par likh ke main Tughra Muhammad ka'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Qabalah-e-Bakhshish, p. 55



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