



IKHTEYARATE **MUSTAFA**

(ROMAN URDU)

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

IMRAN RAZA ATTARI
MADANI BANARSI



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..... Title

Imran Raza Attari Madani Banarsi
..... Author

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مُصطفىٰ
عَلِيٰ



In the name of Allah,
the Entirely Merciful,
the Especially Merciful

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Khutba

Shehanshahe do aalam, maalike kauno makaan'n Rasoolullah ﷺ ko Allah paak ne mukhtare kainat bana kar dunya mein maboos farmaya, charindo parind, zameeno aasman, suraj wa chand aur sitare, sango shajar algharz kainat ki har cheez aap ﷺ ke ikhteyar mein kar di, har cheez par aapka hukm lazim wa naafiz farma diya

Kaise kaise ikhteyaraat ata farmaye ke ishara karein chand do tukde ho jaaye, doobe hue suraj ko hukm farmayein to wapas palat aaye, darakht ko hukm ho to apni jado ko ukhadte hue bargahe aqdas mein haazir ho jaaye, hilte hue uhud ke pahaad ko qadame aqdas se thhokar dete hue hukm karein to fauran thhehar jaaye, jis par jo chahein haraam farma dein jiske liye jo chahein halaal farma dein

Algharz har tarah ke ikhteyaraat aap ﷺ ko ata kiye gaye

*Tumhi haakime baraaya tumhi qasime ataaya
Tumhi daafe -e- balayaa tumhi shaafe -e- khataaya
Koi tum sa kaun aaya*

Imame Ahle Sunnat, Aala Hazrat rahimahullahu ta'ala farmate hain:

Ikhteyarate Mustafa ﷺ

Huzoor tamam malako malakoot par Allah azzawajall ke naaibe mutlaq hain jin ko Rabbe azzawajall ne apne asma wa sifaat asraar ka khil'at pehnaya aur har mufrad wa murakkab mein tasarruf ka ikhteyar diya hai, dulha badshah ki shaan dikhata hai, uska hukm baraat mein naafiz hota hai, sab uski khidmat karte hain aur apne kaam chhod kar uske kaam mein lage hote hain, jis baat ko uska jee chahe maujood ho jaati hai, chain mein hota hai, sab baraati uski khidmat mein aur uske tufail mein khaana paate hain, yunhi Mustafa ﷺ aalam mein badshahe haqeeqi azzawajall ki shaan dikhate hain, tamam jahaan mein unka hukm naafiz hai, sab unke khidmatgaar wa zere farmaan hain, jo chahte hain Allah azzawajall maujood kar deta hai

Sahih Bukhari ki hadees mein hai:

Ummul Momineen Hazrate Aaisha Siddiqa radillaho ta'alaa anha Huzoor alaihissalam se arz karti hain:

Main Huzoor ke rab ko dekhti hoon ke Huzoor ki khwahish mein shatabi farmata hai

(*Sahih Bukhari, Jild6, Safha117, Hadees4788*)

Tamam jahaan Huzoor ke sadaqa mein Huzoor ka diya khaata hai, Dusri hadees shareef mein hai:

Huzoor pur noor ﷺ farmate hain: "Har nemat ka dene waala Allah hai aur baantne waala main hoon" (*Sahih Bukhari, Jild9, Safha101, Hadees7312*)

Ikhteyarate Mustafa ﷺ

Yun tashbeeh kaamil hui aur Huzoor alaihissalam saltanate ilahi ke dulha thhehre (*Fatawa Razviyya, 15/291*)

Aala Hazrat rahimahullahu ta'ala farmate hain:

*Rab hai mo'ati ye hain qasim
Rizq uska hai khilate ye hain*

*Qadire kul ke naaibe akbar
Kun ka rang dikhate ye hain*

*Inka hukm jahaan mein naafiz
Qabza kul pe rakhate ye hain*

Sadrushshariah Mufti Amjad Ali Aazmi rahimahullahu ta'ala bade hi achhute andaz mein bayaan farmate hain:
Huzoor ﷺ Allah azzawajall ke naaibe mutlaq hain, tamam jahaan Huzoor ﷺ ke tehate tasarruf kar diya gaya, jo chahein karein, jise chahein dein, jisse jo chahein wapas lein, tamam jahaan mein unke hukm ka pherne waala koi nahin, tamam jahaan unka mahkoom hai, aur wo apne rab ke siwa kisi ke mahkoom nahin, tamam aadmiyo ke maalik hain, jo unhein apna maalik na jaane halawate sunnat se mahroom rahe, tamam zameen unki milk hai, tamam jannat unki jaageer hai, malakootus samawaati wal ard Huzoor ﷺ ke zere farmaan, Jannato naar ki

Ikhteyarate Mustafa ﷺ

kunjiya daste aqdas mein de di gai, rizqo khairat aur haq qism ki ataayein Huzoor ﷺ hi ke darbar se taqseem hoti hain, Dunya wa aakhirat Huzoor ﷺ ki ataa ka ek hissa hai, Ahkame tashreeiya Huzoor ﷺ ke qabze mein kar diye gaye, ke jis par jo chahein haraam farma dein aur jiske liye jo chahein halaal kar dein aur jo farz chahein muaaf farma dein

(*Bahaare Shariat, Jild1, Hissa1, Safha82*)

*Khalq ke hakim ho tum rizq ke qasim ho tum
Tum se mila jo mila tum pe karodo durood*

Allama Abu Jafar Tahtawi Hanafi rahimahullahu ta'ala farmate hain:

Huzoor alaihissalam ko is baat ka ikhteyar tha hi ke jiske saath jo chahein khaas farma dein aur jis par jo chahein haraam farma dein

(*Sharh Muaaniyul Aasaar, Jild3, Safha299*)

Imam Shahabuddin Qastalani Shafai ne apni mash'hooro maroof kitab "Mawahibe Ladunya" mein Huzoor alaihissalam ke khaas fazail par poora ek baab baandha hai (aapke khasais mein ye bhi hai ke aap jis hukm ko jiske saath chahein khaas farma dein) jis mein Huzoor alaihissalam ki tashree'i ahkaam mein ikhteyar ko bayaan farmaya hai

Ikhteyarate Mustafa ﷺ

Shaykh Muhaqqiq Abdul Haq Muhaddise Dehelvi
rahimahullahu ta'ala farmate hain:

Ahkaam aapke sipurd kiye gaye hain jo chahein hukm
farmayein aur jiske saath jo chahein khaas farma dein

(*Lam'aat Sharh Mishkaat, Jild8, Safha256*)

Allama Abdul Hai Lakhnawi Hanafi alaihirrehma likhte
hain:

Huzoor ﷺ ko is baat ka ikhteyar tha ke jo
hukm jiske saath chahein khaas farma dein

(*At-Taleequl Mumajjad, Jild2, Safha605*)

Inke ilawa kaseer ulama -e- kiraam ne is baat ko apni
tasaaneef mein zikr kiya hai magar yahan ikhtesar ke
peshe nazar isi par iktifa kiya jaata hai

Aala Hazrat rahimahullahu ta'ala farmate hain:

Ahkame ilahi ki do qismein hain:

Takweeniya misle ihya wa amaatat wa qaza -e- haajat wa
dafa -e- musibat wa ataa -e- daulat wa rizqo nemat wa
fateh wa shikast waghairaha aalam ke bandobast

Dusre tashreeiya ke kisi fel ko farz ya haraam ya wajib ya
makrooh ya mustahab ya mubah kar dena, musalmano
ke sachhe deen mein in dono hukmo ki ek hi haalat hai
ke ghaire khuda ki taraf bar wajah zaati ahkaame tashree'i
ki asnaad bhi shirk aur bar wajhe ataai umoore takween

Ikhteyarat Mustafa ﷺ

ki asnaad bhi shirk nahin

(Fatawa Razviyya, Jild 19, Safha 235)

Allah paak ne apne mahboobe akram ﷺ ko
dono muamle mein kaamil ikhteyaraat ata farmaye hain
jaisa ke maa qabal mazkoor hua aur aage chal kar bhi is
par Quraano hadees se dalail mazkoor honge

Ameere Ahle Sunnat, Hazrat Allama Maulana Ilyas
Attar Qadiri hafizahullahu ta'ala farmate hain:

*Arsh par bhi sultanat hai, Farsh par bhi sultanat
Dono aalam par hai tumhari hukumat Ya Rasool*

Aqeeda Dayabana Wahabiya

Taqwiyatul Imaan mein hai:

Yun na bole ke Allah wa Rasool chahega to fulaan kaam ho jayega ke saara karobaar jahaan ka Allah hi ke chahne se hota hai Rasool ke chahne se kuchh nahin hota

(Taqwiyatul Imaan, Safha84)

Isi mein safha 29 par hai:

Allah ta'ala ne kisi ko aalam mein tasarruf karne ki qudrat nahin di, Mazeed likha: Aalam mein irada se tasarruf karna, aur apna hukm jaari karna aur apni khwahish se maarna aur jalana rozi ki kashaish aur tangi karni, aur tandrust aur beemar kar dena, fateh wa shikast deni, iqbaal wa adbaar dena, muradein poori karni, haajatein bar laani, balayein taalni, mushkil mein dastgeeri karni bure waqt mein pahunchna ye sab Allah ki shaan hai aur kisi ambiya aur auliya ki peer wa shaheed ki, bhoot wa pari ki ye shaan nahin, jo koi kisi ko aisa tasarruf saabit kare aur usse muradein maangein aur us mauqe par nazro niyaaz kare aur uski mannatein maane aur usko musibat ke waqt pukare so wo mushrik ho jaata hai

(Taqwiyatul Imaan, Safha36)

Allah paak ne ambiya aur unke wasile se auliya -e- kiraam ko itni taaqatein wa ikhteyaraat ata farmaye hain ke mushkil mein logon ki madad karein, pareshaniya door

Ikhteyarate Mustafa ﷺ

karein, aalam mein uske hukm se apna hukm nafiz karein, jo chahein haraam karein jo chahein jaaiz magar isne in tamam ikhteyaraat ka inkar kar diya jiska Quraano ahadees mein waazeh suboot hai

In kafiro wa murtado ke is aqeede ke radd mein Quraano ahadees se dalail pesh kiye jaate hain, jinko padh kar andaza hogा ke inke ye mardood aqaid khud ke gadhe hue hain

(1) Paarah 12, Surah Ahzaab, Aayat no. 36 mein irshad hota hai:

Aur kisi musalman mard na musalman aurat ko pahunchta hai ke jab Allah wa Rasool kuchh hukm farma dein to unhein apne muamle ka kuchh ikhteyar rahe aur jo hukm na maane Allah aur uske Rasool ka wo beshak sareeh gumrahi behka

Shane nuzool:

Mufassireen farmate hain ke Huzoor ﷺ ne islam ka sooraj tulu hone se pehle Hazrate Zaid bin Haarisa radiallaho ta'ala anho ko khareed kar aazad farmaya aur unhein apna moonh bola beta bana liya tha, Hazrate Zainab binte Jehash jo Huzoor alaihissalam ki phuphi Umaima binte Abdul Muttalib ki beti thi, Huzoor alaihissalam ne unhein Hazrate Zaid se nikah ka

paigham diya shuru mein to ye is gumaan se raazi ho gai ke Huzoor alaihissalam ne apne liye paigham diya hai lekin jab maloom hua ke Hazrate Zaid ke liye rishta talab farmaya hai to inkar kar diya aur arz kar bheja ke Ya RasoolAllah ﷺ! main Huzoor alaihissalam ki phuphi ki beti hoon isliye aise shakhs ke saath nikah pasand nahin karti, unke bhai Abdullah bin Jehash ne bhi isi bina par inkar kiya, Is par ye aayate kareema naazil hui ise sun kar dono behan bhai raazi ho gaye aur Hazrate Zainab ka Hazrate Zaid se nikah ho gaya

(Tafseere Qurtubi, Jild14, Safha146)

Maloom hua ke har shakhs par Huzoor ﷺ ka hukm manna farz hai, isse inkar ki gunjaish nahin

(2) Surah -e- Nisa, Aayat 65 mein farmaya:

To aye mahboob, tumhare rab ki qasam wo musalman na honge jab tak apne aapas ke jhagde mein tumhein hakim na batayein phir jo kuchh tum hukm farma do apne dilo mein usse rukawat na paayein aur jee se maan lein

Is aayat ka shaane nuzool Bukhari shareef mein is tarah bayaan kiya gaya hai ke ahle madina pahaad se aane waale paani se baagho mein aabpashi karte the, wahan ek ansari ka Hazrate Zubair radiallaho ta'ala anho se jhagda hua ke

Ikhteyarate Mustafa ﷺ

kaun pehle apne khet ko paani dega
Ye muamla Huzoor alaihissalam ke huzoor pesh kiya
gaya, Sarkare madina ﷺ ne irshad farmaya
Aye Zubair! tum apne baagh ko paani de kar apne padosi
ki taraf paani chhod do, Hazrate Zubair ko pehle paani
ki ijazat isliye di gai kyunki unka khet pehle aata tha
magar saath hi Huzoor alaihissalam ne ansari ke saath bhi
ehsan karne ka hukm diya lekin majmui faisla ansari ki
nagawar guzra aur unki zubaan se ye jumla nikla ke
Zubair aapke phuphi zaad bhai hain, bawujood iske ke
faisla mein Hazrate Zubair ko ansari ke saath ehsan ki
hidayat farmai thi lekin ansari ne iski qadr na ki to
Huzoor alaihissalam ne Hazrate Zubair radiallaho ta'ala
anho ko hukm diya ke apne baagh ko sairaab kar ke paani
rok lo, is par ye aayat naazil hui

(*Sahih Bukhari, Jild3, Safha187, Hadees4585*)

Is aayat mein saaf farma diya gaya ke logon par zaroori
hai ke apne muamlaat mein aap alaihissalam ko hakim wa
faisal banayein aur aap jis cheez ka faisla farma dein us
par amal kiya jaaye

(3) Surah -e- Baqarah, Aayat 29 mein Rabbe azzawajall
farmata hai:

Lado unse jo imaan nahin laate Allah par aur
qiymat par aur haraam nahin maante us cheez ko

jiisko haraam kiya Allah aur uske rasool ne

Hazrate Miqdaam bin Maad Yakrab radiallaho ta'ala anho se riwayat hai ke Rasoolullah ﷺ ne farmaya: logon yaad rakho! Quran hi ki tarah ek aur cheez yaani hadees mujhe Allah ta'ala ki taraf se di gai hai khabardar ek waqt aayega ek pet bhara yaani mutakabbir shakhs apni masnad par takya lagaye baitha hogा aur kahega: logo tumhare liye ye Quran hi kaafi hai is mein jo cheez halaal hai bas wahi halaal hai aur jo cheez haraam wahi haraam hai halanki aisa nahin hai

(Musnad Shaamin Tabrani, Jild3, Safha103, Hadees1984)

Mojame Kabeer ki riwayat mein itna izafa hai:

Khabardar! beshak jo Rasoolullah ﷺ ne haraam farmaya wo bhi isi tarah haraam hai jaisa ke Allah ne haraam farmaya

(Mojame Kabeer, Jild20, Safha274, Hadees649)

Rawafiz wa khawarij aur chakdalwi ye log sirf Quran ko maanne ka daawa karte hain aur hadees ke munkir hain, inka kehna hai ke maaz Allah, Rasoolullah ﷺ kisi cheez ko halaal ya haraam karne ka ikhteyar nahin rakhte bas jo Quran mein halaal hai usi ko halaal maano jo Quran mein haraam hai usi ko haraam maano, is hadees mein inka radd farmaya gaya

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Mazkoora aayate kareema aur hadeese paak se ye maloom hua ke aap ki jo ahadees hum tak pahunchi hain ye qabile hujjat hain, mustashriqeen humesha se is koshish mein rahe hain ke Quran ko motal qarar diya jaaye magar wo is napaak koshish mein nakaam rahe to phir unhone ye tadbeer sochi ke agar hum hadees ko qabile aitbar hi na chhodein to Quran par se bhi logon ka etimad uth jayega iske liye unhone Sahaba -e- kiraam wa Tabayeen izaam ki shaan mein bakwasein ki, unko majrooh qarar dene ki koshish ki taaki musalmano ka un par etimad na rahe, ahadees chunki Sahaba wa Tabayeen ke zariye hum tak pahunchi hain agar wo qabile etimad na rahe to ab hadees par se bhi etimad uth jayega, jab hadees se etimad uthega to log Quran ka bhi inkar karenge

Magar Huzoor alaihissalam hazaaro saal pehle hi in ki makarbaziyo se khabardar the chunanche pehle hi bata diya ke aakhir zamane mein aise log aayenge jo ahadees ko batil karne ki koshish karenge magar tum unke behkawe mein na aana, humara Ulama -e- kiraam humesha se hifazate ahadees ke liye koshish karte rahe hain aur unhone humesha mustashriqeen ka radd farmaya taaki musalman unke behkawe mein na aa sakein

(4) Allah ta'ala farmata hai:

Ali Laam Raa, Ek kitab hai ke humne tumhari

taraf utaari ke tum logon ko andheriyo se ujaale
mein laao unke rab ke hukm se uski raah ki taraf
jo izzat waala sab khoobiyo waala hai

(Surah -e- Ibrahim, Aayat1)

Muftiye Ahle Sunnat, Mufti Qasim Qadiri Attari
hafizahullahu ta'ala iski tafseer mein farmate hain:

Is aayat se ye bhi maloom hua ke Nabiye Kareem ﷺ
Allah paak ke hukm se logon ko zulmate kufr se
nikaal kar imaan ki raushni mein daakhil karte hain, koi
shakhs sirf Quran se baghair Huzoor pur noor ﷺ
ke waasite hidayat nahin paa sakta, noore hidayat
ka zariya sirf Huzoore akram ﷺ ki zaate
mubaraka hai (Siratul Jinaan, Surah -e- Ibrahim, Aayat1)

(5) Allah Ta'ala farmata hai:

Aaj saari ruswai aur burai kafiro par hai ke firshte
unki jaan nikaakte hain is haal par ke wo apna bura
kar rahe the (Surah Nahal, Aayat 27, 28)

Is aayat ne to jaane wahabiyat par qiyamat hi tod di ke
Allah paak ne maut dene ki nisbat firshto ki janib farma
di, jab firshto ko Allah paak ne itna ikhteyar ata farmaya
hai ke wo logon ko maut wa hayaat de sakte hain jo ke
umoore takweeniya mein se hain to phir Ambiya -e-
kiraam bil khussoos humare aaqa wa maula ﷺ

Ikhteyarate Mustafa ﷺ

صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki kya shaan hogi lihaza jab aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki seerat par nazar karte hain to mukhtalif mawaqe par murdo ko zinda karne ke waqiyaat nazar aate hain, aage murdo ko zinda karne ke baare mein ikhteyaraate Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka bayaan aa raha hai, Aala Hazrat farmate hain:

*Ek dil humara kya hai aazar is ka kitna
Tumne to chalte phirte murde jila diye hain*

(6) Irshade Rabbani hai:

Aur unhein kya bura laga yahi na ke Allah aur uske Rasool ne unhein apne fazl se ghani kar diya

(Tauba:74)

Is aayat mein ghani karne ki nisbat Allah aur Rasool ki taraf ki gai hai matlab waazeh hai ke Huzoor alaihissalam jise chahte hain ghani kar dete hain, Zamana -e- risalat mein jab ek shakhs musalman hua usne to apni qaum mein ja kar kaha: aye logo! Islam le aao, beshak Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ itna ata farmate hain ke faqar ka khauf hi nahin rehta

Imame Ahle Sunnat farmate hain:

*Mere ghani ne jawahir se bhar diya daaman
Gaya jo kaasa -e- may le ke shab gada -e- falak*

*Haath jis samt utha ghani kar diya
Mauje behre samahat pe laakho salaam*

(7) Qurane paak mein hai:

Allah ne nemat di aur tumne use nemat di

(Ahzaab:37)

Nemat dene ki nisbat Allah ta'ala ne apne mahboobe akbar ﷺ ki taraf farmai, maloom hua ke aapko is baat ka ikhteyar hai ke jis par chahein inaam farmayein jis par chahein na farmayein

(8) Allah paak ke jaleelul qadr nabi Hazrate Suleman alaihissalam ko Allah paak ne zameen mein sultanat wa baadshahat ata farmai, Hawa ko aapke qaabu mein kar diya, jinnaat charindo parind hatta ke sarkash shayateen ko bhi aapke taabe kar diya, aapse Allah paak ne irshad farmaya:

Ye humari ata hai ab tu chahe to ehsan kar ya rok rakh tujh par kuchh hisab nahin (Saad:39)

Mojame Ausat Tabrani mein hai:

Ameerul Momineen, Hazrate Ali radiallaho ta'ala anho farmate hain: Rasoolullah ﷺ se jab koi shakhs sawal karta (to us waqt do tarah ki soorate haal hoti) agar huzoor alaihissalam ko dena manzoor hota to

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haan farmate aur namanzoor hota to khamosh rehte kisi cheez ko "laa" yaani "naa" na farmate the

Ek roz ek aarabi ne haazir ho kar sawal kiya to Huzoor pur noor alaihissalam khamosh rahe, phir sawal kiya to khamoshi ikhteyar farmai phir sawal kiya to is par Huzoor alaihissalam ne farmaya: Aye aarabi! jo tera jee chahe humse maang

Hazrate Ali radiallaho ta'ala anho farmate hain:

Ye haal dekh kar (ke Huzoor alaihissalam ne farma diya hai jo dil mein aaye maang le) humein us aarabi par rashk aaya, humne apne dil mein kaha ke ab ye Huzoor alaihissalam se jannat mangega lekin aarabi ne kaha to kya kaha ke main Huzoor alaihissalam se sawari ka oont maangta hoon, irshad farmaya: ataa hua, arz kiya ke Huzoor se zaade safar maangta hoon, farmaya: ataa hua, humein uske in sawalo par tajjub hua aur Huzoor alaihissalam ne irshad farmaya: is aarabi ki maang aur bani israyeel ki ek budhya ke sawal mein kitna farq hai

Phir Huzoor alaihissalam ne uska zikr farmaya ke jab Hazrate Moosa alaihissalam ko darya mein utarne ka hukm hua aur wo darya ke kinare tak pahunche to Allah ta'ala ne sawari ke janwaro ke moonh pher diye ke khud wapas palat aaye, Hazrate Moosa ne arz ki ke Aye Allah! ye kya haal hai? Irshad hua ke tum Hazrate Yusuf

alaihissalam ki qabr ke paas ho unka jism mubarak apne saath le lo, Hazrate Moosa alaihissalam ko qabr ka pata maloom na tha, aapne logon se farmaya: Agar tum mein se koi Hazrate Yusuf alaihissalam ki qabr ke baare mein jaanta ho to mujhe bataye, logon ne arz ki ke humse to koi nahin jaanta albatta bani israyeel ki ek budhya hai, ho sakta hai ke wo Hazrate Yusuf alaihissalam ki qabr ke baare mein jaanti ho ke wo kahan hai

Hazrate Moosa alaihissalam ne uske paas aadmi bheja (jab wo aa gai to usse farmaya): Tujhe Hazrate Yusuf alaihissalam ki qabr maloom hai? usne kaha: haan, farmaya: tu mujhe bata de, usne kaha ke khuda ki qasam main us waqt tak na bataungi jab tak aap mujhe wo ata na farma dein jo kuchh main aapse maangu, Hazrate Moosa alaihissalam ne farmaya: teri arz qabool hai, budhya ne arz ki: main aapse ye maangti hoon ke jannat mein aapke saath us darje mein rahoон jis darje mein aap honge, Hazrate Moosa alaihissalam ne farmaya: Jannat maang le (yaani tujhe yahi kaafi hai itna bada sawal na kar) budhya ne kaha: khuda ki qasam main na maanungi, magar yahi ke aapke saath rahoон, Hazrate Moosa alaihissalam usse yahi raddo badal karte rahe, Allah ta'ala ne wahih bheji ke Aye Moosa jo wo maang rahi hai tum use wahi ataa kar do ke is mein tumhara kuchh nuqsan nahin, Hazrate Moosa alaihissalam ne jannat mein use

apni rafaqat ata farma di aur usne Hazrate Yusuf alaihissalam ki qabr bata di aur Hazrate Moosa alaihissalam naashe mubarak ko le lar darya paar kar gaye
(Mojamul Ausat, Jild7, Safha374)

Sayyidi Aala Hazrat, Imame Ahle Sunnat rahimahullahu ta'ala apne mash'hooro maroof risale "Munyatul Labeeb Innat Tashree Biyadil Habeeb" mein is hadeese paak ko naqal karne ke baad saat aham nukaat bayaan farmaye hain:

(1) Huzoor alaihissalam ka aarabi se irshad ke "jo jee mein aaye maang le", Hadeese Rabia mein to itlaaq hi tha jisse ulama -e- kiraam ne umoom mustafaad kiya yahan sarahatan khud irshade aqdas mein umoom maujood ke jo dil mein aaye maang le hum sab kuchh ata farmane ka ikhteyar rakhte hain

(2) Ye irshad sun kar Maula Ali waghaira Sahaba ka rashk ke kaash ye aam maangne ka hukm humein irshad hota, Huzoor ise ikhteyar ata farma chuke ab ye jannat mangega

Maloom hua ke Bihamdillahi ta'ala Sahaba -e- kiraam ke yahi etiqaad tha ke Huzoor alaihissalam ka haath Allah azzawajall ke tamam khazaine rahmat dunya wa aakhirat ki har nemat par pahunchta hai yahan tak ke sabse aala nemat yaani jannat jise chahein bakhsh dein

(3) Khud Huzoor alaihissalam ka us waqt us aarabi se qusoore himmat par tajjub ke humne ikhteyare aam diya aur humse dunya ka samaan maangne baitha, Bani israel ki budhya ki tarah jannat na sirf jannat balki jannat mein aala se aala darja maangta to hum zubaan de hi chuke the aur sab kuchh humare haath mein hai wahi use ata farma dete

(4) Un badi bee par Allah azzawajall ki beshumar rahmatein bhala unhone Moosa alaihissalam ko khudai kaarkhana ka mukhtaar jaan kar jannat aur jannat mein bhi aise aala darje ata kar dene par qaadir maan kar shirk kiya to Moosa alaihissalam ko kya hua ke ye baa'aa'n shaane ghazabo jalaal is shirk par inkar nahin farmate uske sawal par kyun nahin kehte ke maine jo iqraar kiya tha to un cheezo ka jo apne ikhteyar ki ho bhala jannat aur jannat ka bhi aisa darja ye khuda ke ghar ke muamle hain, in mein mera kya ikhteyar

(5) Inkar darkinar aur registry ke "apni liyaqat se badh kar tamanna na karo, humse jannat maang lo" hum waada farma chuke hain ata kar denge tumhein yahi bahut hai

(6) (Moosa alaihissalam par) wahih aai to kya aai ke ye jo maang rahi hai tum use ata kar do, is bakhshish farmane

mein tumhara kya nuqsan hai? waah ri qismat! ye upar ka hukm to sabse tez raha, ye nahin farmaya jaata ke Moosa! tum ho kaun badh badh kar baatein maarne waale humare yahan ke muamle ka humare habeeb ko to zarra bhar ikhteyar hai hi nahin yahan tak ke khud apni sahibzadi ko dozakh se nahin bacha sakte tum ek budhiya ko jannat de rahe ho apni garm joshi utha rakho

(7) Pichhla fuqra to qiyamat ka pehla soor hai, Moosa alaihissalam ne budhiya ko jannat ata farma di

(Fatawa Razviyya, Jild 19, Safha 286-289)

(8) Allah Ta'ala farmata hai:

Paas aai qiyamat aur shaq ho gaya chand, aur agar dekhein koi nishani to moonh pherte aur kehte hain ye to jaadu hai chala aata (*Qamar: 1,2*)

Mazkoora aayat bhi Huzoore akram ﷺ ke ikhteyar par dalalat karti hai maloom hua ke aapka ikhteyar sirf zameen par nahin balki aasman par bhi hai iski mazeed tafseel aage bayaan hogi, Insha Allah ta'ala

Kutube ahadees mein kai maqamaat par shaqq-e-qamar ka waqiya bayaan kiya gaya hai, chunanche Sahih Bukhari shareef mein hai:

Hazrate Anas radiallaho ta'ala anho se riwayat hai ke ahle

makka ne Rasoolullah ﷺ se sawal kiya ke
wo unko koi nishani dikhayein to Rasoolullah ﷺ
ﷺ ne chand ke tukde kar diye

(Sahih Bukhari, Jild4, Safha206, Hadees3637)

Dusri hadees mein hai:

Huzoor alaihissalam ke zamane mein chand do tukde ho
gaya ek tukda pahaad ke upar dusra pahaad ke niche, phir
Huzoor alaihissalam ne farmaya ke gawah ho jao,
kuffare makka mein se ek shakhs ne kaha: Muhammad
ﷺ ne chand par jaadu kar diya hai magar ye
jaadu poori zameen par nahin hua hoga lihaza jo bhi
dusre shehar se Makka mein aata kuffar unse sawal karte
kya tumne is (chand ko do tukde hote) dekha tha, to wo
log khabar dete ke haan humne bhi dekha tha, Abu Jehal
ne bhi kaha: ye jaadu hai, aur haram ke baahar logon ko
bheja ke wo maloom karein ke kya logon ne (chand ke do
tukde hote) dekha tha ya nahin, to haram ke baahar logon
ne bhi khabar di ke unhone chand ke do tukde hote hue
dekha hai phir kuffar ne kaha ye to purana jaadu hai

(Uyoonul Asar, Jild1, Safha134)

Maaz Allah aur is tarah wo inkar kar ke imaan na laaye

Allama Khitabi rahimahullahu ta'ala farmate hain:

Chand ke do tukde hona Rasoolullah ﷺ ka
azeem tareen moajiza hai hatta ke deegar Ambiya -e-

Ikhteyarate Mustafa ﷺ

kiraam ke moajizaat mein se koi bhi moajiza iske barabar nahin ho sakta, isliye ke ye moajiza aasman ki baadshahat mein zaahir hua (*Umdatul Qaari, Jild16, Safha162*)

Mufassire Shaheer, Hakeemul Ummat, Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala is hadeese paak ko bayaan karne ke baad ek waqiya naqal farmate hain, Kharpoti Sharhe Qasida Burda mein hai:

Yaman ka sardaar Habeeb ibne Malik Abu Jehal ki dawat par Makka muazzama aaya tha ke islam ka zor kam kare, logon ko islam se roke, usne Abu Jehal waghaira ke saath ye mutaliba kiya tha ke aap hum ko aasmani moajiza yaani chand ke do tukde kar ke dikhayein Huzoor ne un sab ko safaa pahaad par le ja kar ye moajiza dikhaya phir wo bola ke ab ye moajiza dikhayein ke batayein mere dil ko kya dukh hai farmaya teri ek beti hai Satiha naam ki jo aankho se andhi, kaano se behri, paaon se langdi, zubaan se gungi, haatho se lanji hai, ja use Allah ne shifa de di, Habeeb ne fauran kalima padha jan ghar pahuncha to darwaza kholne wahi be dasto paa ladki Satiha aai baap ko dekh kar usne kalima padha Habeeb bola tujhe ye kalima kaun padha gaya abhi to is mulk mein ye kalima nahin aaya wo boli,

*Wo dikha ke shakl chale gaye
mere dil ka chain bhi le gaye*

*Meri rooh saath na kyun gai,
mujhe ab to zindagi baar hai*

Maine is hulya ke buzurg ko khwab mein dekha jo kehte hain beti tere baap ko hum makka mein kalima padha rahe hain tu yahan kalima padh le tujhe Allah ne shifa bhi bakhsh di, main jaagi to tandrust thi aur ye kalima zubaan par jaari tha (Kharpot)

(*Miraatul Manajeeh, Jild 8, Hadees 5854*)

Imame Ahle Sunnat, Imam Ahmad Raza Khan rahimahullahu ta'ala farmate hain:

*Ishare se chand cheer diya
chhupe hue khoor ko pher diya
Gaye hue din ko asr kiya
ye taabo tawaan tumhare liye*

Qiyamat ka din aur ikhteyaraate Mustafa

Hadees-e-pak ki mashhoor o ma'roof kitaab "Sahih bukhari sharif" mein hai:

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Aaqa -e- do jahan, malike kono makaan
irshad farmate hain: jab qiyamat ka din hogा, to log
ikatthe ho kar Hazrate Saayednua Adam alaihissalam ki
bargah mein hazir honge aur arz karenge ke aap apne rab
pak ki bargah mein hamari shafa'at kijiye. Woh
farmayenge: main is ke liye nahi, lekin tum Hazrate
Sayyiduna Ibrahim alaihissalam ke paas jao, kyun ke woh
Allah azzawajall ke khalil hain to wo Hazrat Sayyidna
Ibrahim alaihissalam ke paas jayenge, woh bhi
farmayenge: main is ke liye nahi, lekin tum Hazrate
Sayyidna Moosa alaihissalam ke paas jao, kyun ke woh
Allah azawajal ke kaleem hain to woh Hazrate Moosa
alaihissalam ke paas jayenge, woh bhi farmayenge: main
is ke liye nahi, lekin tum Hazrate Eisa alaihissalam ki
bargah mein jao, ke woh roohullah aur kalimatullah hain
to log Hazrate Eisa alaihissalam ke paas jayenge, woh bhi
farmayenge: main is ke liye nahi hoon. Lekin tum
Hazrate Sayyiduna Muhammad Mustafa ﷺ
ki khidmat mein chale jao, woh mere paas aayenge to
main farmoonga, ke main hi to shafa'at karne ke liye
hoon. Phir main apne rab se ijazat talab karunga, to
mujhe ijazat milegi aur Allah azawajal mera dil aisi hamd

mein daalega ke jo abhi mere ilm mein hazir nahi. Main un hamdo se hamd karoonga aur rab ta'ala ke huzoor sajde mein gir jaonga

Kaha jayega:

"Aye Muhammad ﷺ! Apna sar uthaiye, kahiye aap ki suni jayegi, maangiye ata kya jayega, shafa'at kijiye, qubool ki jayegi. Main arz karunga: Ya Rab, Ummati Ummati! Ya rab azzawajall, meri ummat, meri ummat. To farmayega: Jaayein aur apni ummat mein se har us shakhs ko Jahannum se nikal lijiye, jis ke dil mein jau ke barabar bhi iman ho. Main jaunga aur unhein nikal launga. Phir wapas aaunga aur unhi hamdo'n se Rab azzawajall ki hamd karoonga, phir dobara Rab Ta'ala ke huzoor sajde mein gir jaunga.

Kaha jayega: Ya Muhammad ﷺ! Apna sar uthaiye, kahiye aap ki suni jayegi, maangiye ata kya jayega, shafa'at kijiye, qubool ki jayegi. Main arz karunga: Ya Rab, Ummati Ummati. Ya rab meri ummat, meri ummat. Kaha jayega: Jaye aur apni ummat ke har us shakhs ko nikal laiye, jis ke dil mein raai ke danay ke barabar bhi iman ho. Chunanche main jaunga aur unhein nikal launga. Phir wapas aaunga to Rab Ta'ala ki unhi hamdo se sana karunga, phir us ke huzoor sajde mein gir jaunga.

Kaha jayega: Ya Muhammad ﷺ! Apna sar uthaiye, kahiye suni jayegi, maangiye ata kya jayega,

Ikhteyarate Mustafa ﷺ

shafa'at kijiye, qubool ki jayegi. Main arz karunga: Ya Rab, Ummati Ummati. Ya Rabbe azzawajall, meri ummat, meri ummat. Allah azzawajall farmayega: jaayein aur jis ke dil mein raai ke danay se bhi kam iman ho, use bhi aag se nikal lijiye, chunanche main jaunga aur aisa hi karunga."

Mazeed aage hadees mein hai:

Phir wapas chouthi martaba aaunga to Rab Ta'ala ki unhi hamdo se sana karunga, phir us ke huzoor sajde mein gir jaunga.

Kaha jayega: Ya Muhammad ﷺ! Apna sar uthaiye, kahiye suni jayegi, maangiye ata kya jayega, shafa'at kijiye, qubool ki jayegi. Main arz karunga: Aye mere Rab azzawajall, mujhe har us shakhs ko nikalne ki ijazat ata farma jo La ilaha illallah kehta ho. Allah Pak irshad farmayega:

Mujhe mere izzat, jalal, kibriyai, aur azmat ki qasam, mein unko jahannum se nikal loonga jo La ilaha illallah kehte hain.

Pyare aur muhtaram Islami bhaiyo!

Sahih Bukhari, jild 9, safa: 146, hadees number: 7510 mein di gayi ye mubarak hadees mein ghaur karein ke aaj to hum sab ko maloom hai ke roze qiyamat kaam aanay

Ikhteyarate Mustafa ﷺ

wali zaat Rasoolullah ﷺ ki hai, lekin qiyamat mein saari ummat ye baat kyun bhol jayegi, akhir wajah kya hai? Phir jab kaam hi Huzoor ﷺ ko aana hai to dosre Ambiya -e- kiraam alaihimussalam ke paas jane ka kya ma'na? Wajah ye hai ke aaj Hazrat Adam alaihissalam se lekar Hazrat Muhammad Mustafa ﷺ tak tamam ummati jama hain, aaj bata diya jaaye ke jo ikhteyar Muhammad ﷺ ke paas hai wo ikhteyar kisi aur ke paas nahin jo ikhteyaraat Hazrate Adam alaihissalam ko diye gaye hain, jo ikhtiyarat Hazrate Ibrahim alaihissalam ko diye gaye hain, jo ikhtiyarat Hazrate Moosa alaihissalam ko diye gaye hain, jo ikhtiyarat Hazrate Eisa alaihissalam ko diye gaye hain, alhasil jo ikhtiyarat aur taqat aaj Muhammad ﷺ ke paas hai woh makhluq mein kisi ke paas nahi. Aaj hi woh din hai ke tamam awwaleen aur aakhireen ko bataya jaye ke makhluqe khuda mein sab se zyada baa ikhtiyar agar koi hain to woh Muhammad Mustafa ﷺ hain.

Imame Ahl-e-sunnat Imam Ahmad Raza Khan rahimahullahu ta'ala farmate hain:

*Khalil-o-naji, maseeh-o-safee
sabhi se kahi kahin bhi bani,*

*Yeh be-khabari ke khalq phiri
kahan se kahan tumhare liye*

Allama Hasan Raza Barelvi rahimahullahu ta'ala likhte hain:

*Faqat itna sabab hai ineqade bazme mehshar ka,
ke un ki shane mahboobi dikhai jane wali hai*

Roze ka kaffara maaf kar diya

Hazrat Sayyiduna Abu Huraira radiallaho ta'ala anho se rivayat hai: "Ek shakhs ne bargahe aqdas mein hazir hokar arz kiya: 'ya Rasoolallah ﷺ, main mein halak ho gaya hoon.' farmaya: 'kis cheez ne tumhe halakat mein daal diya?' arz kiya: 'maine ramadan mein apni aurat se sohbat kar li hai.' farmaya: 'kya ghulam azad kar sakte ho?' arz kiya: 'nahi.' farmaya: 'kya tum sadqa de sakte ho?' arz kiya: 'nahi.' farmaya: 'kya tum ek mahina roza rakh sakte ho?' arz kiya: 'nahi.'

Lagatar do mahinay ke roze rakh sakte ho? Arz kiya: Nahi. Farmaya: Kya saath (60) maskeenon ko khana khila sakte ho? Arz kiya: Nahi. Farmaya: Beth jao! Itne mein khidmat-e-aqdas mein khajoor laye gaye, Huzoor ﷺ ne us shakhs se farmaya: Inhein khairat kar do. Arz kiya: Kya Madinay mein koi ghar walay humse zyada bhi ghareeb hai? (Yani: Hum Madinay Pak ke sab se ghareeb afraad hain) Rahmatullil Aalameen yeh

Ikhteyarate Mustafa ﷺ

baat sun kar muskuraye, yahan tak ke dandan mubarak
zahir hote hain aur farmaya: Jao khajoorein apne ghar
walon ko khila do, samjho ke tumhara kaffara ada ho
gaya.

(Sunan Abi Dawood, Vol: 2, Page: 314, Hadith Number: 2390)

*Sire baalein unhein rahmat ki ada laai hai,
Haal bigda to bimaar ki ban aayi hai,
Dard-e-dil kisko sunaon mein tumhare hote,
Be-kaso ki iso sarkar mein sunwai hai.*

Subhan Allah! Kya shaan hai hamare Nabi rahmat shafi
-e- ummat ﷺ ki ke jahan kaffara ko bhi
inaam ki soorat mein badal diya jata hai

Imame Ishqo Mohabbat, Syedi Aala Hazrat
rahimahullahu ta'ala isko zikr karne ke baad bade ishqo
masti bhare andaz mein farmate hain: Musalmano!
Gunah ka aisa kaffara kisi ne bhi na suna hogा, do man
khurme Sarkar se ata hotay hain ke aap kha lo, kaffara ho
gaya. Wallah! Ye Muhammadur Rasoolullah ﷺ ki bargahe rahmat hai ke Saza ko inaam se badal de,
haan haan yeh bargahe be-kas panah, "To aise logon ki
buraaiyon ko Allah bhalaaiyon se badal dega" Ki khilafate
kubra hai, inki ek nigah-e-karam kabaair ko hasanaat kar
deti hai jab tu arham ar-Rahimeen jal jalalahu ne

gunahgaaron, khatawaaron, tabaah kaaron ko apna darwaza dikhaya ke: "Tarjuma: Gunahgaar tere darbaar mein hazir ho kar maafi chahein aur tu shafa'at farmaye to Khuda ko tauba qubool karne wala meharban paaye" Walhamdulillah Rabb al-'Aalameen.

(Fataawa Razawiyyah, Vol: 19, Page: 248)

Huzoor ﷺ ne Jannat ata farmadi

Muslim Sharif mein hai:

Hazrat Rabiya bin Kaab Aslami radiallaho ta'ala anho farmate hain:

"Main raat Huzoor, sarapa noor ﷺ ki khidmat mein guzarta tha. Ek raat main aap ﷺ ke paas wuzu ka paani aur doosre zaroorat ki cheezein le kar hazir hua to Tajdare do aalam, Mahboob Rabbe Aazam ﷺ ne irshaad farmaya: 'maang, kya maangta hai?' Main ne arz kiya: ' Yani Sarkar salallahu alayhi wasallam, 'Aaj mujhe Jannat mein aapka pados chahiye.' (Goya arz kar rahe hain)

*Tujh se tujhi ko maang loon to sab kuch mil jaaye
Sau suwalon se yehi ek suwal achha hai*

Darya-e-Rahmat mazeed josh mein aaya aur farmaya: yani kuch aur maangna hai? Main ne arz ki bas sirf yahi

*Tujh ko tujhi se maang kar maang li saari kainat
Mujh sa koi gada nahin, Tujh sa koi sakhi nahin*

Hazrat Sayyiduna Rabia bin Kaab ne Jannat ki rafaqat (pados) talab ki aur mazeed kisi aur cheez ki raghbत ka izhaar nahi farmaya, to is par Sarkar-e-Namdar, Do Aalam ke Malik o Mukhtar, Shahenshah-e-Abrar Muhammad ﷺ ne farmaya: apne nafs par kasrat se sajdah (yani zyada nawafil) se meri madad kar.

(Muslim Sharif, Vol: 1, Page: 354)

Kahan hain woh log jo kehte hain ke Nabi ko kuch ikhtiyar nahi, hamare Nabi to woh hain jo mukhtare kul, Malik-e-Jannat o Kausar hain. Sahabi ka aqeeda bhi dekhen ke Jannat manga jaanta tha ke manga kis se raha hoon, kisi majboore mehaz se nahi balki Malik-e-Kainaat se mang raha hoon. Is bargah se kabhi jholi khali nahi jaati. Mere Imam ne farmaya:

*Wah kya jud o karam hai Shabs Batha tera,
Nahi sunta hai nahin maangne wala tera.*

*Maangenge maange jayenge munh maangi paayenge,
Sarkar mein na 'La' hai na haajat 'Agar' ki hai."*

Is hadees ke tehat Imam Mulla Ali Qari Hanafi rahimahullahu ta'ala farmate hain:

Mazkoora Hadeese Pak mein mutlaqan sawaal ki ijaazat dene se pata chala ke Allah Pak ne Huzoor alaihissalam ko is baat ki qudrat aur ikhtiyaar ata farmaya hai ke haq ke khazaanon mein se jo chahein ata farma dein. Isi bina par hamare Aimma -e- kiraam ne isko Huzoor ﷺ ke khasaais mein shumaar farmaya hai ke jis ke liye jo chahain khaas farma dein. Jaisa ke Hazrat Khuzaima ki gawahi ko do gawah ke qaim maqam bana diya gaya jaisa ke Imam Bukhari ne riwayat kiya. Hazrat Umme Atiyya ko makhsoos gharane wale ke paas noha karne ki ijaazat dena, isko Imam Muslim ne riwayat kiya hai.

Imam Nawawi Rahmatullahi Alaih farmate hain: "Sharee'ah alaihissalam ko is baat ka ikhtiyaar hai ke umoom se jo chahain khaas farma dein." Ibn Abu Saba waghaира ne Aap ﷺ ke khasaais mein se isko shumaar farmaya hai ke Allah ne Aapko Jannat ki zameen ata farmadi hai ke jis ko jo chahain ata farma dein."

(*Murqaat al-Mafatih Sharh Mishkaat al-Masaabeeh*, 2/723)

Huzoor Tajushshariah Allama Akhtar Raza Khan Alaihirrahmah ne is baat ko is tarah bayan farmaya:

*Jahan bani ata kar dein bhari Jannat hiba kar dein,
Nabi mukhtare kul hain jis ko jo chahein ata kar dein*

*Jahaan mein unki chalti hai wo dum mein kya se kya
kar dein*

*Zameen ko aasman kar dein, Suraiyya ko sara kar
dein*

Shaykh Abdul Haq Muhaddise Dehelvi farmate hain:
Sarkare Madina ﷺ ka bila kisi qaid aur kisi cheez ko khaas kiye baghair mutlaqan farmana: Sal? Yani mang kya mangta hai? Is baat ko zahir karta hai ke sare hi muamlat Sarwar-e-Kainaat, Shahe Mawjoodat ﷺ ke mubarak haath mein hain, jo chahein jis ko chahein jab chahein apne Rabbe Kareem ke hukm se ata kar dein.

(*Lam'aat al-Tanqih Sharh Mishkaat al-Masabih, J: 3, S: 30*)

Is waqaye ke alawah bhi kayi martaba mukhtalif Sahaba -e- kiraam bil khusoos Hazrat Usmane Ghani radillaho ta'ala anho ko Jannat ata farmayi hai. Tafseel ke liye kutube ahadees ka mutala karein.

Ek ki gawahi do ke qaim maqam

Shar'a Sharif ne kayi maqamat par do shakhs ki gawahi ko kayi shara'it ke saath laazim o zaroori qarar diya hai wahaan par ek shakhs ki gawahi kaafi nahi.

Chunanche Qurane muqaddas mein irshad hota hai:

Tarjuma: Apne mardo mein se do gawah bana lo

Ikhteyarate Mustafa ﷺ

aur agar do mard na ho to ek mard aur do auratein
un gawaho se jin ko tum pasand karte ho ke kahin
ek aurat bholo jaaye to use dusri yaad dila degi
(Baqarah:282)

Lekin Rasool-e-Mukhtar ﷺ ne is maamlay mein bhi ikhtiyare kaamal ata farmaya ke jis fard waahid ki gawahi chahein, do ke qaim maqam kar dein.

Nabi Kareem ﷺ ne Aarabi se ek ghoda khareeda aur qeemat ada karne ke liye usko saath liya taake ghora ki qeemat ada karein. Aap mile aur tez chal rahe the aur Aarabi aahista chal raha tha, ke isi darmiyan kuchh log Aarabi ke paas aaye aur ghode ka bhaao maloom karne lage.

In logon ko maloom nahi tha ke is ghode ko Rasool Allah ﷺ ne khareeda hai. Aarabi ne Rasool Allah ﷺ ko awaaz di aur kaha: "Aap isko khareedenge? Warna main isko bech doon." Hazrat Ali radillaho ta'ala anho ne jab is aarabi ki baat suni to khade ho gaye aur farmaya: "Kya ye ghoda maine tum sa Allah ke Rasool ﷺ ne nahi khareeda hai?" Arabi ne kaha: "Nahi, Allah ki qasam mein maine ye aap ko nahi becha hai."

Nabi Akram ﷺ irshaad farmaya: "Kyun

Ikhteyarate Mustafa ﷺ

nahi, main is ghode ko khareed chuka hoon." Aarabi ne Aap se gawahi manga. Hazrat Khuzaima radiallaho ta'ala anho ne farmaya: "Main gawahi deta hoon ke tu ne Huzoor alaihissalam ke haath becha hai."

Rasoolullah ﷺ ne baad mein farmaya: "Tum kaise gawahi de rahe ho (haalan ke tum is waqt mojood nahin the)??" arz kiya: "Ya Rasoolallah, main is tasdeeq ki gawahi de raha hoon. Is liye Huzoor ﷺ ne Hazrate khuzaima radiallaho ta'ala anho ki tanha gawahi ko do gawah ke qaim maqam kar diya."

(Sunan abi dawood, j 3, s: 308)

Mojame Kabeer mein hai: hazrat Khuzaima radiallaho ta'ala anho ne arz kiya: "Main Huzoor ke liye laya hua deen par imaan laya hoon, to yaqeen jana ke Huzoor haq hi farmayenge to aasman o zameen ki khabron par Huzoor ki tasdeeq karta hoon. Kya is aarabi ke muqable mein tasdeeq na karoon."

Is ke inaam mein Huzoore aqdas ﷺ ne hamesha un ki gawahi do mardon ki shahadat ke barabar farmadi aur irshad farmaya:

Khuzaima jis ke nafa khaawah zarar ki gawahi dein, to bas ek inhi ki shahadat kafi hai

(Mojame Kabeer, j 4, s: 87, Hadees no: 3730)

Hazrat Ali ko haalate janabat mein masjid mein aane ki ijazat

Junbi shakhs (jis par ghusl farz ho) ka masjid mein jana najaizo haram hai, jaisa ke ahadees aur kutube fiqh mein bayan kiya gaya hai, maslan hadeese pak mein hai: "main masjid ko haiz waali aurat aur junub ke liye halal nahi karta" (*Ahkamul Quran, Jild2, Safha256*)

Allama Badruddin Ayeni Hanafi rahimahullahu ta'ala farmate hain:

Junbi shakhs masjid mein dakhil nahin hogा

(*Al Binaya, J:1, Pg.:641*)

Sahibe Bahaare Shariat, Mufti Amjad Ali Aazmi rahimahullahu ta'ala farmate hain:

Jis ko nahane ki zaroorat ho usko masjid mein jaana haraam hai (*Bahaare Shariat, J:2, Pg.:326*)

Ye to aam hukm hai jo har ek ke liye hai iski khilaf warzi karne waala gunahgar wa laaiqe naar hai magar Huzoor alaihissalam ne Hazrate Ali radiallaho ta'ala anho ko is aam hukm se kharij farma diya ab unke liye haalate janabat mein bhi masjid mein dakhil hona jaaiz ho gaya Huzoor ﷺ ne Hazrate Ali radiallaho ta'ala anho se irshad farmaya:

Aye Ali mere aur tumhare siwa kisi ko halaal nahin hai ke
is masjid mein bahaalate janabat dakhil ho

(Musnad Abi Yaala Mosilee, J:2, Pg.:311)

Qurbani mein takhfeef

Pyare aur muhtaram islami bhaiyo! Bakri ke 6 maah ka
bachha dekhne mein ek saal ka lage uski qurbani jaiz
nahin

Qurbani ke janwar ki umar ke mutaliq Bahaare Shari'at
mein hai:

Qurbani ke janwar ki umar yeh honi chahiye:

- Oont paanch saal ka
- Gaaye do saal ki
- Bakri ek saal ki

Agar isse umar kam ho to qurbani jaiz nahi, zyada ho to
jaiz balkay afzal hai. Haan, dumba ya bhed ka 6 mah ka
bacha agar itna bada ho ke door se dekhne mein saal bhar
ka maloom ho to us ki qurbani jaiz hai.

(Bahaar Shari'at, Jild 3, Safha 342)

Note:

Wazeh rahe ke bhed aur dumbe ke 6 mah ka bacha jo
dekhne mein saal bhar ka lage, us ki qurbani to jaiz hai
magar bakri ka chhah mah ka bacha, balke saal bhar se ek
din bhi kam ki bakri ki qurbani nahi ho sakti, agar
dekhne mein saal bhar ya us se zyada lagay.

Yeh umoomi hukm hai, agar koi is hukm ke khilaf karta hai to us ki sara se qurbani hi nahi hogi. Magar qurban jaayein malik wa mukhtar aaqa ﷺ par ke aap ne Hazrate Abu Burda radiallaho ta'ala anho ko is aam hukm se khaas kar liya aur unke liye bakri ke 6 maah ke bachhe ki qurbani jaaiz farmadi.

Chunanche Muslim Shareef mein hai:

Hazrate Baraa ibne Aazib radiallaho ta'ala anho se riwayat hai ke Abu Burda radiallaho ta'ala anho ne namaz se pehle janwar zibah kiya, to Huzoor alaihissalam ne irshad farmaya: iski jagah dusre ko zibah karo, unhone arz ki: ya RasoolAllah ﷺ mere paas to bas yahi 6 maaha bakri ka bachha hai magar saal bhar waale se achha hai, irshad farmaya:

uski jagah isi ko kar do aur hargiz (itni umr ki bakri) tumhare baad kisi dusre ki qurbani mein kaafi na hogi

Is hadees ke tehat Allama Qastalani rahimahullahu ta'ala farmate hain:

Nabiye kareem ﷺ ne ek khusoosiyat Abu Burda ko bakhshi jis mein dusre ka hissa nahin isliye ke Nabiye kareem ﷺ ko ikhteyar hai ke jise chahein jis hukm se khaas farma dein

(Irshaadus Saari, J:2, Pg.:213)

Teen Namazein hi muaaf farma di

Har musalman par paanch namazein unke waqt mein ada karna farz hai agar koi ek namaz ka bhi inkar kare kafir wa laaiqe naar hai, aur agar koi shakhs farz namaz ek waqt bhi tark kare wo fasiq wa fajir aur gunahgar hai magar Huzoor mukhtare kul ﷺ jis se chahein jitni namazein muaaf farma dein Huzoor ﷺ ke irshad:

Jaan boojh kar namaz na chhodo, jisne jaan boojh kar namaz tark ki wo Allah wa Rasool ke zimma -e- karam se bari ho gaya magar Huzoor alaihissalam ne apne sahabi Hazrate Fuzalan ko in wayeedo se alag farma diya ke ab agar ye asr aur fajr ke ilawa ki namazein tark kar dein to is par inhein koi malamat nahin

Chunanche Imam Abu Dawood rahimahullahu ta'ala hadeese paak naqal karte hain:

Hazrate Fuzala radiallaho ta'ala anho se riwayat farmate hain:

Main Huzoor alaihissalam ki bargah mein haazir hua aur Islam qubool kiya aapne mujhe Islam ki taleem di to is mein ye bhi sikhaya ke paancho namazo ki pabandi karo, maine arz ki in awqaat mein masroof rehta hoon to aap mujhe aise jaame kaam ka hukm dein jo mujhe kaafi ho, to aap ﷺ ne farmaya ke Asrain ki hifazat

Ikhteyarate Mustafa ﷺ

karo (ye asrain unki lughat mein na thi) unhone arz ki Asrain kya hai? farmaya: Suraj nikalne se pehle aur ghuroob hone se pehle ki namaz yaani namaze asr aur fajr
(Sunan Abi Dawood, J:3, S:116)

Musnad Ahmad mein is tarah hai:

Ek saheb khidmate aqdas ﷺ mein haazir ho kar is shart par islam laaye ke sirf do hi namazein padha karunga, Nabi alaihissalam ne ise qabool farma liya

(Musnad Ahmad, J:33, S:405)

Imam Suyooti is hadees ko naqal karne ke baad farmate hain:

Is hadees ka zaahir ye hai ke aapne usse teen namazein saaqit farma di aur ye aap ﷺ ki khusoosiyat mein se hai ke aap jis hukm ke saath jis ko chahein khaas farma dein aur jis se jo wajibaat chahein saaqit farma dein jaisa ke humne isko kitabul khasais mein bayaan kiya hai

(Mirqaatus Suood, J:1, S:246)

Hazrate Suraqa ko sone ke kangan pehnaye

Mard ko sona pehenna najaizo haraam hai mukhtalif ahadees mein iski hurmat bayaan ki gai kutube fiqh mein bhi jaa bajaa iske haraam hone ko bayaan kiya gaya hatta ke aap ﷺ ne irshad farmaya:

Ikhteyarate Mustafa ﷺ

Meri ummat se jisne sona pehna aur pehne hue hi mar gaya, Allah ta'ala us par jannati sona haraam farma dega

(*Ghayatul Maqsad fi Zawaaidul Musnad*, J:4, S:185)

Allama Badruddin Ayeni Hanafi rahimahullahu ta'ala likhte hain:

Nabiye kareem ﷺ ne sona aur resham apni ummat ki aurato ke liye halaal aur mardo ke liye haraam farmaya hai

(*Munhatus Sulook fi Sharh Tohfatul Malook*, S:406)

Magar Huzoor sarware kainat fakhre maujoodaat ﷺ ne Hazrate Suraqa radiallaho ta'ala anho ko is umoomi hukm se kharij kar diya aur inko pehenne ki ijazat ata farmai

Huzoor alaihissalam ne Hazrate Suraqa radiallaho ta'ala anho se irshad farmaya:

Wo waqt tera kaisa waqt hoga jab tujhe mere baad badshahe iraan kisra ke kangan pehnaye jayenge

Mazkoora hadeese paak mein jahan Nabi alaihissalam ki ghaib daani ka pata chalta hai wahan Hazratw Suraqa ko sone ke kangan pehnaye jaane ki khabar dete hue kisi tarah ki mumanat aur nagawari ka izhaar na karna is amr ka pata deta hai ke aap alaihissalam ne Suraqa ke liye halaal kar diya agarche kuchh der ke liye hi sahih warna

Ikhteyarate Mustafa ﷺ

zaroor tambeeh farma dete, khair zamane ki aankhon ne ghaib daa'n Nabi ﷺ ke farman ke mutabiq wo nazara bhi dekha ke Ameerul Momineen Hazrate Umar Faruque ke zamana -e- khilafat mein jab mulke Faaras fateh hua Hazrate Umar Faruque ne aapko bulaya aur kisra ke kangan pehnaye aur dua ki: tamam tareefein Allah ke liye jisne ye kangane kisra chheene aur Suraqa ko pehnaye (*A'laamun Nubuwwat*, Pg.:117)

Is hadeese paak mein ghaur karein ke agar Iran fateh na hota to kangan kaise haasil hote? yunhi agar Hazrate Suraqa ka inteqal ho jaata to kangan kise pehnaye jaate, maloom hua ke Huzoor alaihissalam ne ye bhi zamanat di thi ke Faaras fateh hoga aur ye bhi zamanat di thi ke Suraqa tumhein maut nahin aayegi jab tak ke tujhe kangan na pehna diye jaayein, agar Hazrate Suraqa ka pehle hi inteqal ho jaata to kangan kise pehnaye jaayenge? qaule Rasool ki takzeeb laazim aati magar Rabbe Kareem apne mahboob ki har baat ki laaj rakhta hai khuda ne us waqt tak unko maut nahin di taaki Mustafa alaihissalam ki baat poori ho jaaye

Imam Ahle Sunnat, Aala Hazrat rahimahullahu ta'ala farmate hain:

Moajiza to Rasoolullah ﷺ ka is baat ki khabar dena hai ke Suraqa kisra ke kangan pehnega,

chunanche iska tahaqquq to unke kangan pehenne se ho gaya aur beshak haraam pehenna hai aur hurmat ki shart libus hai pas waazeh hai ke ye Suraqa ke liye Nabi alaihissalam ki rukhsat wa takhsees hai aur hadees mein tamleek par dalalat nahin chunanche Ameerul Momineen ne wo kaam kiya jiski tarag ahadees ne rahnumai farmai phir in kangano ko unki jagah ki taraf lauta diya (*Fatawa Razviyya*, 19/252)

Noha karne ki ijazat ata farma di

Pyare aur muhtaram islami bhaiyo! yaad rakhein ke kisi ke inteqal par noha karna, aawaz ke saath rona, chillana, kapde phaadna, jism par maarna najaizo haraam hai
Chunanche Sunan Nasai, Sunane Kubra Lil Bayhaqi, Musnad Ahmad bin Hambal, Mojame Kabeer, Musnad Bazaar aur Musannaf Ibne Abi Shayba waghaira kutube ahadees mein hai:

Hazrate Ali radiallaho ta'ala anho se riwayat hai ke Nabiye Mukhtar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ne noha karne se mana farmaya hai

(*Musannaf Ibne Abi Shayba*, J:3, Pg.61, Hadees:11105)

Allama Badruddin Ayeni Hanafi rahimahullahu ta'ala farmate hain: Noha karna bil ijma haraam hai kyunki ye daure jahiliyat ka kaam hai

Ikhteyarate Mustafa ﷺ

Hatta ke Huzoor alaihissalam ne farmaya:

Noha karne waali aur sunne waali par Allah Ta'ala lanat
farmata hai

Dusri jagah farmaya:

Noha karne waali agar maut se pehle tauba na kare to wo
qiyamat ke din is haalat mein khadi ki jayegi ke us par
taarkol ka libaas aur kharish ki zirah hogi

(Umdatul Qaari, 8/86)

Imam Ibne Hajar Asqalani Shafai farmate hain:

Noha karna tamam ulama ke nazdeek mutlaqan haraam
hai

Lekin Hazrate Umme Atiya ko iski ijazat di gai, kyunki
shaare alaihissalam ko is baat ka ikhteyar hai ke jo hukm
jiske saath chahein khaas farma dein (Fathul Baari, 8/638)

Ye umoomi hukm hai magar Hazrate Umme Atiya
radiallaho ta'ala anha ko is hukm se kharij farma diya
kyunki aap ﷺ ko ikhteyar haasil hai

Allah paak Quran mein irshad farmata hai:

Aye Nabi! jab musalman auratein tumhare huzoor
is baat par bai'at karne ke liye haazir ho ke wo
Allah ke saath kisi ko shareek na thhehrayengi aur
na chori karengi aur na badkari karengi aur na apni
awlaad ko qatl karengi aur na wo bohtan layengi

jise apne haatho aur apne paaon ke darmiyan mein
ghadein aur kisi nek baat mein tumhari nafarmani
na karengi to unse bai'at lo aur Allah se unki
maghfirat chaho beshak Allah bahut bakhshne
waala bada meharban hai (*Mumtahina:12*)

Muslim shareef ki hadeese paak hai:

Hazrate Umme Atiya radiallaho ta'ala anha riwayat karti
hain ke jab mazkoora aayate kareema naazil hui ke
auratein is shart par bai'at karein ke Allah ka koi shareek
nahin thhehrayengi aur na hi koi gunah karengi to
Umme Atiya ne kaha: Noha karna to gunah hai, kehti
hain: maine Rasoolullah ﷺ se arz kiya: Ya
RasoolAllah ﷺ! fulaan ghar waalo ka istesna
farma dijiye ke unhone zamana -e- jahiliyat mein mere
saath ho kar meri ek mayyit par noha kiya tha mujhe unki
mayyit par nohe mein unka saath dena zaroori hai,
Rasoolullah ﷺ ne farmaya: achha wo
mustasna hai (*Sahih Muslim, 2/646, 936*)

Sunan Nasai shareef mein itna mazeed ke farmaya:

Jaa unka saath de aa, Hazrate Umme Atiya farmati hain:
main wahan gai aur noha kar ke phir maine wapas aa kar
Rasoolullah ﷺ ki bai'at kar li
Allama Manawi rahimahullahu ta'ala is hadeese paak ke
tehat farmate hain:

Ikhteyarate Mustafa ﷺ

Shaare alaihissalam ko is baat ka ikhteyar hai ke aam hukm se jisko chahein khaas farma dein

(Faizul Qadeer, J1, S:150)

Hajj ki farziyat aur ikhteyaraate Mustafa

Hazrate Abu Huraira se riwayat hai farmate hain Rasoolullah ﷺ ne humein khutba irshad farmaya:

Aye logo! Tum par Allah Ta'ala ne Hajj farz kiya hai lihaza karo

Ek shakhs ne arz kiya: Ya RasoolAllah ﷺ kya har saal? Huzoor ﷺ khamosh rahe hatta ke us shakhs ne teen baar yahi kaha, to farmaya:

Agar main haan keh deta to har saal wajib ho jaata aur tum na kar sakte

Phir farmaya: Mujhe chhode raho jis mein main tumko aazadi doon, kyunki tumse agle log apne nabiyo se zyada puchh guchh aur zyada ikhtelaf ki wajah se hi halaak hue lihaza jab main tumhein kisi cheez ka hukm doon to jahan tak ho sake kar guzro aur jab tumhein kisi cheez se mana karon to use chhod do

(Muslim Shareef, 2/975, 1337)

Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala mazkoora hadeese paak ki sharah mein farmate hain:

Is sawal par Huzoor alaihissalam ki khamoshi isliye thi ke

Ikhteyarate Mustafa ﷺ

saail sawal se baaz aa jaaye taaki humko jawab ki zaroorat na ho magar saail shauq ki ziyadti se ye ishara na samajh saka

Yaani poora jawab to kya maana, agar hum sirf haan keh dete tab bhi har saal hajj farz ho jaata, isse do mas'ale maloom hue: Ek ye ke Allah ta'ala ne Huzoor alaihissalam ko ahkame sharaiya ka maalik banaya hai ke aapki haan aur naa mein taaseer hai jiske qawi dalail maujood hain kyun na ho ke aap ka kalaam wahiye ilahi hai

Rab ta'ala farmata hai:

وَمَا يُنطِقُ عَنِ الْهُوَىٰ

Iski poori tehqeeq humari kitab "Sultanate Mustafa" mein mulahiza farmaiye, dusre ye ke buzurgo se aamaal aur wazefo mein qaid ya pabandi na lagwani chahiye bila qaid par amal karna chahiye

(Miratul Manajeeh, J:4, H:2505)

Madine ko haram bana diya

Musnad Ahmad, Sahih Muslim waghaira mein hai Rasoolullah ﷺ farmate hain:

Beshak Ibrahim alaihissalam ne Makka muazzama ko haram bana diya aur is mein rehne walo ke liye dua farmai, aur beshak maine Madina -e- tayyiba ko haram bana diya jis tarah unhone Makka ko haram kiya aur

Ikhteyarate Mustafa ﷺ

maine iske saa aur mad (yaani paimano) mein usse dooni barkat ki dua ki jo dua unhone ahle makka ke liye ki thi

(Sahih Muslim, 2/991, 1360)

Ibne Maaja mein hai:

Aye Allah! Ibrahim tere khaleel aur Nabi hain, tune Ibrahim alaihissalam ki zubaan par makka ko haram kiya, aye mere maalik! main bhi tera banda aur nabi hoon, main madina tayyiba ki dono hado ke andar saari zameen ko haram banata hoon

(Sunan Ibne Maaja, 4/296, Hadees:3113)

In ahadees mein Rasoole akram ﷺ ne صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ waazeh taur par haraam karne ki nisbat apni taraf farmai maloom hua ke aap ﷺ ko Allah paak ne ikhteyar diya hai jis cheez ko chahe haraam farma dein jis cheez ko chahein halaal kar dein, is mein un gustakho ka sareeh radd hai jo Taqwiyatul Imaan, Safha89 par likha: Jiska naam Muhammad ya Ali hai wo kisi cheez ka mukhtar nahin, maaz Allah balki humare Nabi Muhammad ﷺ har har cheez ke mukhtar hain

Imame Ahle Sunnat rahimahullahu ta'ala ne isi aqeede ko apne naatiya deewan mein is tarah bayaan farmaya:

*Baa ata tum shah tum mukhtaar tum
Benawaa hum zaar hum nachaar hum*

*Haath utha kar ek tukda aye kareem
Hain sakhi ke maal mein haqdaar hum*

Maulana Jameelur Rahman Qadiri rahimahullahu ta'ala likhte hain:

*Banaya tumhein haq ne mukhtar wa hakim
Wo kya hai nahin jis pe qabza tumhara*

Baadalo par hukumat

Huzoor Nabi alaihissalam Jumuah ke din khutba irshad farma rahe the ke ek shakhs ne aapko nida di ya RasoolAllah ﷺ! barish hona band ho gai ek riwayat mein hai ke amwaal halaak ho gaye, rahein band ho gai, aap apne Rabbe azzawajall se barish talab farmayein, Allah ke Nabi ﷺ ne dekha aasman mein koi bhi baadal na tha, aapne apne Rab se barish ki dua farmai to ek par ek baadal aane lage hatta ke madine ki galiyan behne lagi, barish khatm na hui musalsal agle jumuah tak ye silsila raha phir agle jumuah ko Huzoor alaihissalam khutba irshad farma rahe the ke wahi shakhs ya koi dusra shakhs khada hua aur arz ki Ya RasoolAllah ﷺ! Hum gharq ho rahe hain, Allah ta'ala se dua farmayein ke wo barish rok de, aap alaihissalam muskurane lage aur dua farmai: aye Allah madine ke ird gird barish naazil farma aur madine mein

Ikhteyarate Mustafa ﷺ

barish na barsa, do ya teen martaba yahi dua ki, phir badal daayein baayein. ho gaye aur madine ke atraaf mein barse magar madine mein na barse

(Musnad Bazaar, 13/376, 7042)

Sunane Kubra ki hadees mein ye bhi hai:

Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ jis taraf ungli uthate baadal udhar phir jaata goya ke madina munawwara dhaal ki tarah hai

(Sunane Kubra, 2/329, 5839)

Is waqiye se maloom hua ke Allah ke aakhiri nabi ﷺ ki sirf zameen par hi nahin balki aasmano par bhi hukumat thi, sakht dhoop mein bhi agar hukm farmate to barish hone lagti aur jab hukm farmate to barish tham jaati

Aala Hazrat Imam Ahmad Raza Khan rahimahullahu ta'ala likhte hain:

*Jin ko sooye aasman phaila kar jal thal bhar diye
Sadaqa un haatho ka pyaare humko bhi darkaar hai*

Kisi shaair ne kaha:

*Makhlooq ki bigdi banti hai, khaliq ko bhi pyaar aa
jaata hai
Jab behre dua mahboobe khuda haatho ko uthaya
karte hain*

Ikhteyarate Mustafa ﷺ

*Gardaabe bala mein phans ke koi taiba ki taraf takta
hai*

*Sultane Madina khud aa kar kashti ko tiraya karte
hain*

Murdo ko zinda karna aur ikhteyaraate Mustafa

Shehanshahe do aalam ﷺ ne muta'addid martaba murdo ko zinda farmaya hai, seerat nigaar ulama -e- kiraam ne apni kitabo mein baqaida tarreeb waarr waqiyaat zikr kiyeh hain

Chunanche Imam Qaazi Iyaaz Maliki rahimahullahu ta'ala ne "Shifa Shareef" mein "Fasl: Huzoor ﷺ ke murdo ko zinda karne aur unse kalaam karne ke baare mein" naami fasl baandhi aur is mein aap ﷺ ke murdo ko zinda karne aur murdo se kalaam karne waale waqiyaat ko bayaan farmaya hai

Isi tarah Imam Bayhaqi rahimahullahu ta'ala ne Dalailun Nubuwah mein baab bandha "Huzoor ki dua se murdo ka zinda hona"

Imam Yusuf Saalehi Shami rahimahullahu ta'ala ne apni mash'hooro maroof kitab "Sabalul Huda Warrashaad" mein "Huzoor ﷺ ke murdo ko zinda karne aur unke kalaam sunne ke moajizaat ke baare mein pehla baab" naami baab bandha

Mulla Ali Qaari Hanafi rahimahullahu ta'ala ne Sharhe Shifa mein farmaya:

Allah ta'ala ne aap ﷺ ke haath par murdo ki ek jama'at ko zinda farmaya hai (*Sharhe Shifa*, 1/644)

Imam Khifaji alaihirrehma ne apni mash'hoore zamana kitab "Naseemur Riyaaz" mein farmaya:

Murdo ko zinda karna aap ﷺ ke bade moajizaat mein se hai (*Naseemur Riyaaz*)

Sharhuz Zurqani alal Mawahib mein hai: Huzoor ﷺ ne ek shakhs ko islam ki dawat di usne kaha: main us waqt tak islam na laaunga jab tak aap meri beti ko zinda na farma dein, aap ﷺ ne farmaya ke mujhe uski qabr dikhao, us shakhs ne aap ﷺ ko apni beti ki qabr dikhai to aapne usse farmaya aye fulana! (yahan par khaas us ladki ka naam zikr kiya jisko raawi bhool gaye) usne kaha: labbaik wa sadiqa, puchha: kya tu dunya mein wapas aana chahti hai? usne jawab mein kaha: Allah ki qasam hargiz nahin, ya RasoolAllah maine apne rabbe azzawajall ko apne walidain se behtar paaya aur aakhirat ko dunya se behtar
(*Sharhuz Zurqani alal Mawahib*, 7/61)

Is waqiye ke baad Sharhuz Zurqani mein mazkoor hai ke aap ﷺ ne apne walidain ko bhi zinda

farmaya aur kalima padhwa kar apni ummat mein shamil kar liya, shaair ne kaha:

*Hai tu hi qasime hayaato mamaat
Dile murda jila Rasoolullah ﷺ*

Sabalul Huda war Rashad mein Allama Muhammad bin Yusuf Shami rahimahullahu ta'ala farmate hain:

Hazrate Jabir radiallaho ta'ala anho bargahe nubuwat mein haazir hue, Rasoole muhtasham ka chehra -e- anwar mutaghayyar paaya, ghar aa kar zauja se kaha, maine Huzoor alaihissalam ka chehra bhook ki wajah se badla hua dekha hai, bakri ka bachha zibah kiya khana tayyar kiya aur aap ﷺ ko dawat di sab jama ho gaye, Huzoor alaihissalam ne irshad farmaya: khao magar haddi na todo, phir tamam haddiyo ko beech pyale mein jama kar ke un par daste mubarak rakha aur kuchh padha dekhte hi dekhte wahi bakri kaan jhaadti hui uth khadi hui aur rasoole mukhtar bibi aamina ke laal ﷺ ne farmaya: aye Jabir! lo apni bakri, Allah pak tumhein barkat de

Hazrate Jabir bakri ko jab ghar le gaye zauja ne dekha to kaha aye Jabir! ye kya hai! farmaya: wallah ye wahi bakri hai jise humne Rasoolullah ﷺ ke liye zibah kiya tha aapne Allah ta'ala se dua farmai aur isko zinda

Ikhteyarate Mustafa ﷺ

kar diya aapki zauja ne kaha: main gawahi deti hoon ke wo Allah ke rasool hain (*Sabaul Huda war Rashaad*, 10/14)

Muftiye Aazame Hind, Mustafa Raza Khan alaihirrehma likhte hain:

*Kalima padhte jee uthe murde abhi
Jaane Eisa lab hila kar dekh lo*

Huzoor alaihissalam, Hazrate Jabir ke mehman bane us din aapke do farzando ka inteqal ho gaya is waqiye mein tafseel hai, al mukhtasar Huzoor alaihissalam ne unse puchha tumhare bachhe kahan hain? farmaya ab wo dunya mein na rahe, Huzoor alaihissalam unke paas gaye aur un dono bachho ko zinda farmaya

Maulana Jameelur Rahman Qadiri alaihirrehma is waqiye ki taraf ishara karte hue farmate hain:

*Farzando ko Jabir ke ik aan mein jaan bakhshi
Qudrat to dikhani thi aur naam tha dawat ka*

Is tarah ke aur bhi waqiyat hain jin se maloom hota hai ke aap ﷺ ko is baat ka bhi ikhteyar diya gaya tha ke murdo ko zinda farma dein aur aap ﷺ ke liye hayaato mamaat ikhteyar koi naya aqeeda nahin balki yahi aqeeda sahaba wa tabayeen aur auliya -

e- kiraam ka hai, agar ghaur karein to maloom hogा ke murdo ko zinda karna to is ummat ke auliya ka kaam hai sirf Huzoor Ghause Aazam ki zaat ko dekhein Bahjatul Asrar Shareef ka mutala karein to maloom hogा ke beesiyo aise waqiyat hain ke aap radiallaho ta'ala anho ne murdo ko zinda farmaya, jab khadim darbare risalat ﷺ ka ye aalam hai to aaqa -e- do jahaan ﷺ ki taaqat ka kya aalam hogा

Shaair ne kaha haq kaha:

*Chahein to isharo se apne kaaya hi palat de dunya ki
Ye shaan hai unke ghulamo ki to sarkar ka aalam kya
hoga*

Khud Allah paak ne murda jilane ki nisbat Hazrate Eisa alaihissalam ki taraf ki hai, Qurane kareem mein hai:

Main tumhare liye mitti se parind ki si moorat banata hoon phir us mein phoonk maarta hoon to wo fauran parind ho jaati hai Allah ke hukm se aur main shifa deta hoon maadarzaad andhe aur safed daagh waale ko aur murde jilata hoon Allah ke hukm se aur tumhein batata hoon jo tum khaate aur jo apne gharo mein jama kar rakhte ho beshak in baato mein tumhare liye badi nishani hai agar tum imaan rakhte ho (*Aale Imran:49*)

Is aayat se maloom hua ke Allah paak apne ambiya -e-

kiraam ko mauto hayaat dene ki taaqat wa qudrat ata farmata hai, Humare Nabi ﷺ ko tamam nabiyo ke sardar hain unhein kyun na ye ikhteyar hogा Imam Suyooti Shafai rahimahullahu ta'ala is aayat ko zikr karne ke baad farmate hain:

Is tarah murde zinda karne, mareezo ko shifa dene ke waqiyat humare aaqa ﷺ ke saath bhi hue hain (*Al Khasasul Kubra*)

Aap ﷺ ke kis kis ikhteyar ki baat ki jaaye, gehware mein jis taraf haath uthayein udhar chand jhuk jaaye

Imame Ahle Sunnat, Imam Ahmad Raza Khan alaihirrehma farmate hain:

*Chand jhuk jaata jidhar ungli uthate mehad mein
Kya hi chalta tha isharo par khilona noor ka*

Hazrate Ali ke liye dua karein dooba hua suraj palat aaye, Hazrate Abu Qatada ki nikli hui aankh ko jod dein, Kisi sahabi ki tooti hui pindli par lúaabe mubarak lagayein to pehle se bhi achhi ho jaaye, Raushni ke khwaha sahaba ko lakdi ata farmayein to chiragh ki tarah raushan ho jaaye, Talwar ke talabgar ko lakdi ata farmayein to tez dhaar talwar se zyada lakdi kaam kare, Apni ummat mein shamil karne ke liye apne faut shuda walidain ko zinda

farmayein, Ek aurat ne kaha ke main is shart par imaan laaungi ke aap meri beti ko zinda kar dein to aap ﷺ ne uski beti zinda kar di, Hazrate Jabir ke bachho ko zinda farma dein aur iske ilawa aap ek ishara farma dein to jahannam ki taraf jaane waale ghulamo ke rukh ko jannat ki taraf mod diya jaaye, jiske liye chahein Quran seekhane ko mehar bana dein, kisi se bhi control na hone waale oont ko apna taabe kar lein, ishara kar ke darakht ko apne paas bula kar kalima -e- shahadat ki gawahi dilwayein

Hazrate Abdur Rahman bin Auf aur Hazrate Zubair ke liye resham ke kapde pehanne ki ijazat ata farma dein, khane par dum kar dein to thoda khaana saikdo ke liye kaafi ho, khane ke baad dua karein to murda bakri kaan jhaadti hui khadi ho jaaye, paani kam padein to apni mubarak ungliyo se paani ke chashme jaari farma dein, janwaro ki faryad rasi farmayein, dhoop mein chalein to badal yun saaya figan ho goya wo bhi aapse saaya talab kare, jis raste se guzar jaayein darakht sajde mein gir jaayein, phir salami bhejein, kal kya hone waala hai sab jaan kar uski khabar dein balki qiyamat tak hone waale waqiyaat bata dein, aisi shaan kahin aur nazar nahin aati (Mukhtasar zikr ki gai baato ko jaanne ke liye Sabalul Huda war Rashaad ka mutala farmayein)

Ikhteyarate Mustafa ﷺ

Shaair ne kaha:

*Wo jo chahein chand ko tod dein
Unhein ikhteyar diya gaya*

*Wo phir uske tukdo ko jod dein
Unhein ikhteyar diya gaya*

*Jo Ali ki asr qaza hui
To wo waqt par hi ada hui*

*Chhupe aftab ko mod dein
Unhein ikhteyar diya gaya*

*Rukhe naar unke ghulam ko
Liye ja rahe hain malaika*

*Wo pakad ke khuld ko mod dein
Unhein ikhteyar diya gaya*

*Wo Nabi ki mutthi ka moajiza
ke Wa Maa Ramayta kahe khuda*

*Wo nigrahein kufr ki phhod dein
Unhein ikhteyar diya gaya*

*Likhu Nazish unka ye moajiza
Ke kisi ki aankh nikal gai*

Ikhteyarate Mustafa ﷺ

*Wo luaabe paak se jod dein
Unhein ikhteyar diya gaya*

Note:

Is mauzu par mazeed malumaat ke liye Sayyidi Aala Hazrat, Imame Ahle Sunnat, Imam Ahmad Raza Khan rahimahullahu ta'ala ka ek risala "Al Amnu wal Ula" dusra risala "Munyatul Labeeb" aur Mufti Ahmad Yaar Khan Nayeemi rahimahullahu ta'ala ka risala "Saltanate Mustafa ﷺ" ka mutala farmayein

Abu Hamid

Imran Raza Attari Banarsi

3 Rabiul Awwal, 1442 Hijri

