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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ALLAH KE NAAM SE SHURU
JO NIHAYAT MEHARBAAN, RAHMAT WAALA HAI

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Nashir Ki Taraf Se Kuchh Aham Baatein

Mukhtalaf Mamalik Se Kai Likhne Waale Humein Apna Sarmaya Irsaal Farma Rahe Hain Jinhein Hum Shaya Kar Rahe Hain, Hum Ye Batana Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai, Dusri Janib Akabireene Ahle Sunnat Ki Jo Kitabein Shaya Ki Ja Rahi Hain To Un Ke Mutalliq Kuchh Kehne Ki Haajat Hi Nahin Phir Baat Aati Hai Lafzi Aur Imlai Ghalatiyo Ki To Jo Kitabein "Team Abde Mustafa Official" Ki Peshkash Hoti Hain Unke Liye Hum Zimmedar Hain Aur Wo Kitabein Jo Mukhtalaf Zaraaye Se Humein Mausool Hoti Hain, Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhan Phatak Nahin Karte Aur Humara Kirdaar Bas Ek Nashir Ka Hota Hai

Ye Bhi Mumkin Hai Ke Kai Kitabo Mein Aisi Baatein Bhi Ho'n Ke Jin Se Hum Ittefaq

Nahin Rakhte, Misaal Ke Taur Par Kisi Kitab Mein Koi Aisi Riwayat Bhi Ho Sakti Hai Ke Tehqeeq Se Jis Ka Jhoota Hona Ab Saabit Ho Chuka Hai Lekin Use Likhne Waale Ne Adame Tawajjo Ki Bina Par Naqal Kar Diya Ya Kisi Aur Wajah Se Wo Kitab Mein Aa Gai Jaisa Ke Ahle Ilm Par Makhfi Nahin Ke Kai Wujoohaat Ki Bina Par Aisa Hota Hai, To Jaisa Humne Arz Kiya Ke Agarche Use Hum Shaya Karte Hain Lekin Isse Ye Na Samjha Jaaye Ke Hum Usse Ittefaq Bhi Karte Hain

Ek Misaal Aur Hum Ahle Sunnat Ke Mabain Ikhtelafi Masail Ki Pesh Karna Chahte Hain Ke Kai Masail Aise Hain Jin Mein Ulama -e- Ahle Sunnat Ka Ikhtelaf Hai Aur Kisi Ek Amal Ko Koi Haraam Kehta Hai To Dusra Uske Jawaz Ka Qaail Hai, Aise Mein Jab Hum Ek Nashir Ka Kirdaar Ada Kar Rahe Hain To Dono Ki Kitabo Ko Shaya Karna Humara Kaam Hai Lekin Humara Mauqif Kya Hai, Ye Ek Alag Baat Hai, Hum Fareeqain Ki Kitabo Ko Is Bunyad Par Shaya Kar Sakte Hain Ke Dono Ahle Sunnat Se Hain Aur Ye Ikhtelafaat Furooi Hain, Isi Tarah Humne Lafzi Aur Imlai Ghalatiyo Ka Zikr Kiya Tha Jis Mein Thodi Tafseel Ye Bhi Mulahiza

Farmayein Ke Kai Alfaaz Aise Hain Ke Jin Ke Talaffuz Aur Imla Mein Ikhtelaf Paaya Jaata Hai, Ab Yahan Bhi Kuchh Aisi Hi Soorat Banegi Ke Hum Agarche Kisi Ek Tariqe Ki Sihhat Ke Qaail Ho'n Lekin Uske Khilaf Bhi Humari Isha'at Mein Maujood Hoga, Is Farq Ko Bayaan Karna Zaroori Tha Taaki Qarayeen Mein Se Kisi Ko Shubha Na Rahe

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Zaroor Batayein Taaki Uski Tashih Ki Ja Sake

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Muqaddama

Is Mauzu Par Likhne Ki Zaroorat Kyun Pesh Aayi, Pehle Ye Bayan Kar Dete Hain, Hum Sab Dekhte Hain Ke Mukhtalif Qism Ke Khutoot Ke Upar 786 Aur 92 Likha Hota Hai Jisse Bismillah Sharif Aur Naame "Muhammad" صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Muraad Liya Jata Hai, Ye Tareeqa Bilkul Durust Hai Aur Buzurgon Se Saabit Bhi Hai Lekin Ek Firqa Jise Hum "Wahabi" Ke Naam Se Jante Pahchante Hain Aur Ye Bhi Jante Hain Ke Kisi Bhi Kaam Ko Shirk O Bid'at Kehne Mein Ise Zara Bhi Der Nahin Lagti, Ye Log Is Tarah 786 Aur 92 Likhne Ko Ghalat Qaraar Dete Hain Aur Daleel Ye Pesh Karte Hain Ke Chunke Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aur Sahaba Ke Zamane Mein Aisa Nahin Hua Lihaza Is Tarah Karna Ghalat Hai, Wahabiyon Ne Ye Tak Eteraz Kiya Hai Ke 786 Jo Adad Hai Wo Bismillah Sharif Ka Nahin Balke "Hare Krishna" Ka Hai!

Hum Is Par Tafseel Se Likhenge Taaki Ye Mas'ala Bilkul Wazeh Ho Jaye, Ghairon Ki

Taraf Se Kiyе Gaye Aise Eterazat Ki Wajah Se Awaame Ahle Sunnat Pareshani Mein Mubtala Hoti Hai, Zaroori Tha Ke Is Par Mustaqil Risala Tayyar Kiya Jaye, Allah Ta'ala Ki Taufeeq Se Humein Ye Mauqa Inayat Hua, Hum Ne Koshish Ki Hai Ke Ise Mukhtasar Aur Jaame Banaya Jaye Kyunki Kalaam Ka Zyada Taweel Hona Ek Aiyb Hai, Hum Ye Bhi Tasleem Karte Hain Ke Agarche Hum Ne Apni Taraf Se Koshishein Ki Lekin Bahut Kamiyan Is Mein Maujood Hongi Jo Yaqeenan Humari Kam Ilmi Aur Aur Kotahi Ka Suboot Hai, Aap Jab Inhein Payein To Humari Ma'zarat Ko Yaad Farmayein, Mumkin Ho To Humein Ittila Bhi Farmayein Taaki Hum Aayinda Se Iska Khayaal Rakhein, Abhi Ye Risala Pesh Kiya Jata Hai, Ummeed Karte Hain Ke Ye Awaame Ahle Sunnat Ke Liye Mufeed Sabit Hoga, Allah Ta'ala Ise Qabool Farmaye, Aameen

Abde Mustafa

Muhammad Sabir Qadri

17 November 2022 Iswi

(Shadi Ki Pehli Saalgirah)

786/92 Likhne Ki Wajah Kiya Hai?

Agar Poori Bismillah Sharif Ya Naame Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Likh Diya Jaye To Imkaan Ziyada Hai Ke Iski Be Adabi Hogi Kyunki Khutoot Wagaira Ko Har Koi Sambhaal Kar Nahin Rakhta, Shadiyon Ke Card Hon Ya Dusre Dawati Paighamaat, Maqsad Poora Hone Ke Baad Inhein Koode Ki Nazr Kar Diya Jata Hai, Ab Aise Khutoot Wagaira Aise Muqaddas Aur Mutabarrak Kalimaat Ko Likhna Kisi Tarah Munasib Maloom Nahin Hota Aur Yahi Wajah Hai Ke Iski Jagah "Abjad" Ke Hisaab Se Is Kalime Ya Kayi Kalimaat Ke A'adaad Ko Likh Diya Jata Hai, Isse Hota Ye Hai Ke Be Adabi Ka Jo Imkaan Hai Wo Jata Rahta Hai Aur Dusra Ye Ke Kalimaat Ki Barakaat Bhi Hasil Ho Jati Hai, Aur Ye Koi Aisi Baat Nahin Jise Hum Ne Gadha Ho Balke Is Ka Suboot Maujood Hai, Iski Asal Ka Zikr Milta Hai Jise Hum Tafseel Se Bayaan Karenge, In Sha Allah

Pehla Hawala Waqarul Fatawa

A'adaad Likhne Ka Hukm

Sawal: Waqare Millat, Hazrat Allama Mufti Waqaruddin Qadri Rahimahullah Se Sawal Kiya Gaya:

Kiya Farmate Hain Ulama E Deen Wa Muftiyane Shara'e Mateen Is Silsile Ke Baare Mein Ke Bismillah Sharif Ke A'adaad Umooman Log Khutoot Aur Dusri Kutub Waghaira Mein Barakat Hasil Karne Ke Liye Likhte Hain (Bismillahir Rahmanir Raheem Ke 786, Isi Tarah Isme Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke 92 Adad Likhte Hain) Barahe Karam Aap Humein Ye Batlaiye Ke Ism Sharif Waghaira Ke Adad Likhne Jaaez Hain Ya Nahin?

Dusra Sawal:

A'adaad Ko Be Wuzu Likhna

Dusra Sawal Ye Kiya Gaya Ke Agar Qurani Ayaat Ke A'adaad Likhne Hon To Be Wuzu

Adad Likh Sakte Hain Ya Nahin?

Tisra Sawal:

Napaaki Ki Halat Mein

Tisra Sawal Ye Kiya Gaya Ke Bismillahir Rahmanir Raheem (Harf Ba Harf) Napaaki Ki Halat Mein Likhna Kaisa Hai?

Chautha Sawal:

Durood Ke A'adaad Likhna

Chautha Sawal Ye Kiya Gaya Ke Ba Waqte Zaroorat Isme Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke 92 Adad Likhe Jayein To " صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ " Ke Adad Bhi Likhne Zaroori Hai Ya Nahin?

Al Jawab:

Ahadees Mein Farmaya Ke Jo Kaam Bismillahir Rahmanir Raheem Aur Alhamdulillah Se Shuru Na Kiya Jaye, Wo Na Mukammal Rahta Hai Aur Khairo Barakat Se Khali Hota Hai, Is Hadees Par Amal Karne Ke Liye Har Jayez Kaam Ko Bismillah Aur Alhamdulillah Padh Kar Shuru Karna Chahiye, Inka Likhna Zaroori Nahin Hai Lekin Likhna Bhi Baaise Barakat Hai, Kyunki Aam Taur Par Kaaghzaat Ko Ehtiyaat Se Nahin Rakha Jata To

Is Par Bismillahir Rahmanir Raheem (Tahreer) Hone Ki Surat Mein Iski Be Adabi Hai, Is Liye Logon Ne A'adaad Likhna Shuru Kar Diye Lekin Adad Ka Wo Hukm Nahin Jo Huruf Ka Hai Lihaza A'adaad Ko Be Wuzu Likhna Aur Chhoona Jayez Hai, "Bismillahir Rahmanir Raheem" Quran Ki Aayat Hai, Lihaza Ise Be Wuzu Likhna Aur Chhoona Jayez Nahin Hai,

(Waqarul Fatawa, Allama Mufti Waqaruddin Rahimahullahu Ta'ala, Jild 3, Safa 442 Aur 443, Nashir: Bazme Waqaruddin, Taba 1421 Hijri/2000 Iswi)

Dusra Hawala **Fatawa Faqihe Millat**

Fatawa Faqihe Millat Mein Ek Sawal Kuch Yun Hai:

Humare Yahan Yaani Maslake Aala Hazrat Ke Pairokaar Jab Kuch Likhte Hain To Pehle 786 Fir 92 Ya 917 Likhte Hain Jabke 786 Bismillahir Rahmanir Raheem Ka Adad Hai Aur 92 Muhammad Ka 917 Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka To Kiya Bismillahir Rahmanir Raheem Ke Baad Ye Likhna Zaroori Hai? Agar Zaroori Hai To Tilawate Quran Se Qabl Tasmiya Ke Sath Durood Padhna Lazim Hoga Aur Namaz Mein Ta'awwuz O Tasmiyah Ke Baad Hi Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Kahna Zaroori Hoga?

Lihaza Huzure Wala Se Guzarish Hai Ke Iski Ibteda Kab Se Hai? Aur Likhna Kaisa Hai? Ma'a Hawala E Kutub Jawab Se Muttala Farma Kar Shukriya Ka Mauqa Inayat Farmayein

Al Jawab:

(2) Aslaafe Kiraam Aur Buzurgane Deen Ka Ye Tareeqa Raha Hai Ke Wo Jab Bhi Kuchh

Likhte Ya Kitab Waghaira Tasneef Karte To Tabarrukan Use Allah Wa Rasool Ke Name Se Shuru Karte, Allah Ta'ala Ki Hamd Bayan Karte Aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Par Durood Salam Bhejte Magar Baad Mein Be Adabi Se Bachane Ke Liye Jis Tareeqe Se Khat Waghaira Ki Ibteda Mein Bismillahir Rahmanir Raheem Ke Bajaye Inke Adaad 786 Ke Likhne Ka Riwaaj Tabarrukan Hua Isi Tarah 92 Aur 917 Ke Likhne Ki Bhi Ibteda Hui, Fir Jis Jagah Be Adabi Ka Andesha Nahin Wahan Bhi Log Likhne Lage, Aur Jo Cheez Tabarrukan Likhi Jati Hai Wo Zaroori Nahin Hoti,

Lihaza Bismillahir Rahmanir Raheem Ka Adad 786 Likhne Ke Baad 92 Ya 917 Likhna Zaroori Nahin Sirf Jayez O Mustahsan Hai, Isi Tarah Tilawate Quran Ke Waqt Durood Sharif Padhna Behtar Hai Lazim Nahin, Aur Jab Tasmiyah Ke Adad 786 Ke Baad 92 Ya 917 Likhna Zaroori Nahin To Isse Namaz Ke Andar Ta'awwuz O Tasmiyah Ke Baad Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Kehne Ka Istidlaal Ghalat Hai, Aur Iski Ibteda Kab Se Hui Ye Ghair Zaroori Sawal Hai, Aur Hadees Sharif Mein Hai

"من حسن اسلام المرأ ان يترك ما لا يعينه" اه

Wallahu Ta'ala Aa'lam

Al Jawabo Sahih: Jalaluddin Ahmad Amjadi

Katabahu: Muhammad Abrar Ahmad Amjadi Barkati

(Dekhein: Fatawa Faqihe Millat MaarooF Bih Fatawa Markaz Tarbiyate Ifta, Jild1, Safa328 Aur 329,baab Sadqatul Fitr, Taba'at Sabbir Brothers Lahaur, 2005)

Teesra Hawala

Fatawa Bahrul Uloom

Fatawa Bahrul Uloom Mein Ek Sawal Kuch Yun Hai:

Kya Farmate Hain Ulama E Deen Wa Muftiyane Shara'e Mateen Mas'ala Zel Ke Baare Mein Ke Zaid Aur Bakar Mein Guftagu Ho Rahi Thi, Zaid Ne Kaha Ke 786/92 Likhna Durust Hai Bakar Ne Kaha Ke Ghalat Hai,

Quran O Hadees Mein Kahin Likha Hua Nahin Hai Agar Kahin Se Sabit Ho To Pesh Karo, Lihaza Hazrat Se Guzarish Hai Ke Zaid Aur Bakar Mein Se Kis Ka Qaul Sahih Hai Ma'a Hawala E Kutub Jawab Irsaal Farmayein, Ain Nawazish Hogi

Al Jawab

Sawal Mein Chand Baatein Qabile Ghaur

Hain:

(Alif) Allah Paak Jalla Jalaluhu Aur Uske Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Asmaa E Mubaraka Se Tabarruk Jayez Hai Ya Nahin?

(Ba) Agar Jayez Hai To Kiya Arabi Rasmul Khat Ke Sath Hi Khaas Hai Ya Dusre Rasmul Khat Me Bhi Ise Tahreer Kiya Ja Sakta Hai,

(Jim) Jis Tarah Kisi Amr Ke Jawaaz Ke Pahlu Ke Liye Dalil Ki Zaroorat Hoti Hai Isi Tarah Iski Mumana'at Ke Liye Bhi Dalile Sharai Darkaar Hai, Balke Mumana'at Ki Dalil Ka Mansoos Hona Zaroori Hai Kyunki Shara Se Kisi Amr Ka Mamnoo Na Hona Hi Dalile Jawaaz Hai, Quran E Azeem Mein Hai:

ولا تقولوا لها تصف السننكم الكذب هذا حرام لتفتروا
على الله الكذب

Aur Na Kaho Use Jo Tumhari Zubane Jhoot Bayan Karti Hai Ye Halal Hai Aur Ye Haram Ke Allah Ta'ala Par Jhoot Bandho

(An Nahal:116)

Hadees Shareef Mein Hai :

ان الله فرض فرائض فلا تضيعوها و حرم حرمان فلا

تنتهكوها وحد حدوداً فلا تعتلوها وسكت عن اشياء من
غير نسيان فلا تبحثوا عنها

(Mishkat, Kitabul Imaan, 55/1)

Allaah Ta'ala Ne Kuch Farayiz
Muqarrar Kiye To Use Zaaya Na Kar
Aur Kuch Cheezo Ko Haram Qaraar
Diya To Us Ke Qareeb Na Jaao, Aur
Kuch Hadein Mutayyan Farmayi To
Usse Aage Na Badho Aur Be Bhoool
Chook Kuch Cheezo Ka Tazkira Na
Kiya To Us Ki Kured Na Karo,

Is Aakhir Jumle Ki Sharah Mein Hanafi
Aalim Hazrat Mulla Ali Qaari Rahmatullahi
Alaih Farmate Hain :

دل على ان الاصل في الاشياء اباحة

Is Jumle Se Ye Pata Chala Ke Qur'ano
Hadees Mein Jis Ko Na Halaal Kiya Gaya Ho
Na Haram Qaraar Diya Gaya Ho Wo Mubaah
Hai, Is Ki Tayeed Allaah Ta'ala Ke Is Qaul Se
Hoti Hai :

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ۗ

Zameen Mein Jo Hai Tumhare
Faayde Ke Liye Hai (Al Baqara:29)

Aur Ghair Muqallid Maulwi Ubaidullah
Rahmani Likhte Hain :

وسکت عن اشیاء ای ترک ذکر اشیاء ای حکمها من الحرمة
والحل والوجوب وهو محمول علی ما انتفی فیہ دلالة النص علی
الحکم بجمیع وجوهها المعتبرة فتستدل حینئذ بعدم ذکره
بایجاب او تحریم او تحلیل علی انه معفولا حرج علی فاعله ولا
علی تارکھ۔

Kuch Cheezo Ka Tazkira Na Kiya
Yaani Na Ye Bataya Ke Ye Wajib
Hai Na Ye Ke Haraam Hai Na Ye Ke
Halaal Hai, Matlab Ye Hai Ke
Ahkame Nusoos Se Jin Jin Tareeqo
Se Saabit Hote Hain Un Mein Se Is
Ke Baare Mein Kisi Hukm Ka Pata
Nahi Chalta To Ye Is Baat Ki Daleel
Hai Ke Muaaf Hai Na Us Ke Karne
Waale Se Baaz Paras, Na, Na Karne
Waale Se,

Mazkoora Baala Aayaat Wa Ahadees Se Ye
Maloom Hua Ke Kisi Cheez Ke Baare Mein Koi
Hukm Qur'an Wa Hadees Mein Na Hona Us Ke
Haram Aur Mana Hone Ki Daleel Nahi, Jaisa

Ke Bakar Be Khabar Ka Qaul Hai Balki Ye Is Baat Ki Daleel Hai Ke Us Ko Kar Sakte Hain Shara'a Se Is Ki Koi Mumaaniat Nahi, Aur Bakar Ne Is Ko Ghalat Kaha To Qur'an Wa Hadees Se Is Ka Suboot Pesh Kare Ke Kaha Qur'an Wa Hadees Mein Is Ki Mumaanat Aayi Hai,

Ab Hum Is Baat Ki Daleel Pesh Karte Hain Ke Allaah Jalla Jalaaluhu Aur Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Asma -e- Mubaraka Se Musalman Apne Fel Ke Shuru Mein Tabarruk Haasil Kar Sakta Hai, Is Ke Liye Kisi Zuban Aur Kisi Rasmul Khat Ki Khusoosiyat Nahi Aur Tahreeri Ya Tazkira Zuban Ki Takhsees Nahi,

(a) Bismillah Shareef Se Jumla Aham Umoor Shuru Karne Ki Takeed Hadees Shareef Mein Hai Jis Ko Haafiz Abdul Abdul Qadir Ne Apni Arbeyeen Mein Aur Abu Dawood Wa Nisayi Wa Ibne Maaja Ne Apni Marwiyaat Mein Aur Ibne Hibban Aur Abu Uwana Ne Apni Sihaah Mein Mukhtalif Alfaz Se Riwaayat Kiya Aur Ibne Hibban Aur Abu Uwana Ne Aur Ibne Sulaah Ne Tahseeno Tasaheeh Farmayi

"كل امر ذى بال لم يبدأ فيه بذكر الله وبسم الله الرحمن

الرحيم فهو اقطع"

(Ayini, Jild Awwal, Page 11)

Jo Aham Kaam Allaah Ke Zikr Aur
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Se Na Shuru Kiya Gaya
Wo Naaqis Hai,

Isi Mein Page 12 Par Hai :

"وروی الشافعی ایضاً انها لیست من اوائل السورة غیر

الفاحة انما یستفتح السور بها تبرکاً"

Imaam Shafayi Farmate Hain Ke بِسْمِ
اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Shareef Soorah Fatiha Ke
Alawa Kisi Soorat Ka Juz Nahi Har
Soorat Ke Shuru Mein Tabarruk Ke
Liye Likha Jaata Hai

(b) Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Naame
Naami Allaah Ta'ala Ke Mubarak Naam Ke
Saath Zikr Karna Aayate Qur'ani Se Saabit Hai,
Ayini Hawala Mazkoora Baala Mein Hai :

"لان ذكره صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ مقرون بذكره تعالى

ولقد قالوا في قوله تعالى ورفعنا لك ذكرك معناه ذكركت

حيثما ذكرت"

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Zikr Allaah

Tabarak Ke Zikr Se Mila Hua Hai,¹

¹ Aap Ka Zikr Hai Khaas Zikre Khuda

Nabiye Kareem, Noor -e- Mujassam, Sarkar -e- Madina ﷺ Ka Zikr Karna, Khuda Ka Zikr Karna Hai

Allah Ta'ala Ne Aap ﷺ Ke Zikr Ko Buland Kiya Hai Aur Apna Zikr Qarar Diya Hai

Hadees -e- Qudsi Hai, Allah Ta'ala Farmata Hai :

Maine Iman Ka Mukammal Hona Is Baat Par Mauqoof Kar Diya Hai Ke (Aye Mehboob) Mere Zikr Ke Saath Tumhara Zikr Bhi Ho Aur Maine Tumhare Zikr Ko Apna Zikr Thehra Diya Hai Pas Jis Ne Tumhara Zikr Kiya Us Ne Mera Zikr Kiya (الشفاء للتأسي عياض المأكي)

Quraan -e- Kareem Mein Allah Ta'ala Ke Zikr Ke Saath Zikre Rasool ﷺ Ke Jalwe Kayi Jagah Nazar Aate Hain, Chunanche Irshad -e- Baari Hai :

- (1) To Ailan -e- Jung Sun Lo Allah Aur Us Ke Rasool Ki Taraf Se (البقرة: 279)
- (2) Aur Jo Hukm Maane Allah Aur Us Ke Rasool Ka (النساء: 13)
- (3) Aur Jo Allah Aur Us Ke Rasool Ki Nafarmani Kare (النساء: 14)
- (4) Hukm Maano Allah Ka Aur Hukm Maano Rasool Ka (النساء: 59)
- (5) To Use Allah Aur Us Ke Rasool Ke Huzoor Ruju Karo (النساء: 59)
- (6) Allah Ki Utari Huyi Kitab Aur Rasool Ki Taraf Aao (النساء: 61)
- (7) Aur Jo Allah Aur Us Ke Rasool Ka Hukm Maane (النساء: 70)
- (8) Jis Ne Rasool Ka Hukm Maana Beshak Us Ne Allah Ka Hukm Maana (النساء: 80)
- (9) Aur Jo Apne Ghar Se Nikla Allaho Rasool Ki Taraf Hijrat Karta (النساء: 100)
- (10) Iman Rakho Allah Aur Us Ke Rasool Par (النساء: 136)
- (11) Aur Kafir Chahte Hain Ke Allah Se Us Ke Rasoolo Ko Juda Kar Dein (النساء: 150)
- (12) Aur Jo Allah Aur Us Ke Rasoolo Par Iman Laaye (النساء: 152)
- (13) Allah Aur Us Ke Rasoolo Par Iman Laao (النساء: 171)
- (14) Jo Allah Aur Us Ke Rasool Se Ladte Hain (المائدة: 33)

- (15) Tumhare Dost Nahin Magar Allah Aur Us Ka Rasool Aur Iman Waale (المائدة:55)
- (16) Aur Jo Allah Aur Us Ke Rasool Aur Musalmano Ko Apna Dost Banaye (المائدة:56)
- (17) Aao Us Ki Taraf Jo Allah Ne Utara Aur Rasool Ki Taraf (المائدة:104)
- (18) To Iman Laao Allah Aur Us Ke Rasool Be Padhe Ghaib Batane Waale Par (الاعراف:158)
- (19) Allah Aur Us Ke Rasool Ka Hukm Maano (الأنفال:1)
- (20) Ye Is Liye Ke Inhone Allah Aur Us Ke Rasool Se Mukhalifat Ki (الأنفال:13)
- (21) Aur Jo Allah Aur Us Ke Rasool Se Mukhalifat Kiye (الأنفال:13)
- (22) Allah Aur Us Ke Rasool Ka Hukm Maano (الأنفال:20)
- (23) Aye Iman Waalo! Allah Aur Us Ke Rasool Ke Bulane Par Haazir Ho Jaao (الأنفال:24)
- (24) Allah Aur Rasool Se Dagha Na Karo (الأنفال:27)
- (25) To Is Ka Panchwa Hissa Khaas Allah Aur Us Ke Rasool Ka Hai..... Al Aayat (الأنفال:41)
- (26) Bezari Ka Hukm Sunana Hai Allah Aur Us Ke Rasool Ki Taraf Se (التوبة:1)
- (27) Allah Aur Us Ke Rasool Ki Taraf Se Tamam Logon Ki Taraf Bade Hajj Ke Din Ailan Hai (التوبة:3)
- (28) Allah Bezaar Hai Mushriko Se Aur Us Ka Rasool (التوبة:3)
- (29) Mushriko Ke Liye Allah Aur Us Ke Rasool Ke Paas Koi Ahad Kyun Kar Hoga (التوبة:7)
- (30) Allah Aur Us Ke Rasool Aur Musalmano Ke Siwa Kisi Ko Apna Raazdar Na Banayenge (التوبة:16)
- (31) Ye Cheezein Agar Tumhein Allah Aur Us Ke Rasool Se Zyada Pyari Ho (التوبة:24)
- (32) Aur Haraam Nahin Maante Us Cheez Ko Haraam Kiya Allah Aur Us Ke Rasool Ne (التوبة:29)
-

- (33) Ye Ke Wo Allah Aur Us Ke Rasool Se Munkir Huye (54:التوبة)
- (34) Aur Kya Hi Achha Hota Agar Wo Is Par Raazi Hote Jo Allah Aur Rasool Ne In Ko Diya (59:التوبة)
- (35) Aur Kehte Hain Humein Allah Kaafi Hai Ab Deta Hai Allah Humein Apne Fazl Se Aur Us Ka Rasool (59:التوبة)
- (36) Aur Allaho Rasool Ka Haque Zyada Tha Ke Use Raazi Karte (62:التوبة)
- (37) Jo Mukhalifat Kare Allah Aur Us Ke Rasool Ki (63:التوبة)
- (38) Aur Allaho Rasool Ka Hukm Maanein (71:التوبة)
- (39) Aur Unhein Kya Bura Laga Yahi Na Ke Allaho Rasool Ne Unhein Ghani Kar Diya (74:التوبة)
- (40) Is Liye Ke Wo Allah Aur Us Ke Rasool Ke Munkir Huye (80:التوبة)
- (41) Beshak Wo Allah Aur Rasool Se Munkir Huye (84:التوبة)
- (42) Wo Jinhone Allaho Rasool Se Jhoot Bola Tha (90:التوبة)
- (43) Jab Ke Allah Aur Us Ke Rasool Ke Khair Khaa Rahein (91:التوبة)
- (44) Aur Ab Allaho Rasool Tumhare Kaam Dekhenge (94:التوبة)
- (45) Aur Ab Allaho Rasool Tumhare Kaam Dekhenge (105:التوبة)
- (46) Aur (Ye Masjid -e- Zazaar) Us Ke Intezar Mein Hai Jo Pehle Se Allah Aur Us Ke Rasool Ka Mukhalif Hai (107:التوبة)
- (47) Hum I man Laaye Allah Aur Rasool Par (47:النور)
- (48) Aur Jab Allah Aur Us Ke Rasool Ki Taraf Bulaye Jaayein (48:النور)
- (49) Ya Ye Darte Hain Ke Allaho Rasool In Par Zulm Kareng (50:النور)
- (50) Jab Allah Aur Rasool Ki Taraf Bulaye Jaayein Ke Rasool In Mein Faisla Farmaye (51:النور)
- (51) Aur Jo Hukm Maane Allah Aur Us Ke Rasool Ka (52:النور)
- (52) Tum Farmao Ke Hukm Maano Allah Aur Hukm Maano Rasool Ka (54:النور)
- (53) Iman Waale To Wahi Hain Jo Allah Aur Us Ke Rasool Par Yaqeen

Laaye (النور:62)

(54) Jo Allah Aur Us Ke Rasool Par Iman Laate Hain (62:النور)

(55) Humein Allaho Rasool Ne Waada Na Diya (12:الاحزاب)

(56) Bole Ye Hai Wo Jo Humein Waada Diya Tha Allah Aur Us Ke Rasool Ne (22:الاحزاب)

(57) Aur Sach Farmaya Allah Aur Us Ke Rasool Ne (22:الاحزاب)

(58) Agar Tum Allah Aur Us Ke Rasool Ko Chahti Ho (29:الاحزاب)

(59) Aur Jo Tum Mein Farma Bardaar Rage Allah Aur Us Ke Rasool Ki (31:الاحزاب)

(60) Aur Allah Aur Us Ke Rasool Ka Hukm Maano (32:الاحزاب)

(61) Jab Allaho Rasool Kuchh Hukm Farma Dein (36:الاحزاب)

(62) Aur Jo Hukm Na Maane Allah Aur Us Ke Rasool Ka (36:الاحزاب)

(63) Jise Allah Ne Neamat Di Aur Tumne Use Neamat Di (37:الاحزاب)

(64) Beshak Jo Iza Dete Hain Allah Aur Us Ke Rasool Ko (57:الاحزاب)

(65) Haaye Kisi Tarah Humne Allah Ka Hukm Maana Hota Aur Rasool Ka Hukm Maana Hota (66:الاحزاب)

(66) Aur Jo Allah Aur Us Ke Rasool Ki Farma Bardaari Kare (71:الاحزاب)

(67) Allah Ka Hukm Maano Aur Rasool Ka Hukm Maano (33:محمد)

(68) Taaki Tum Allah Aur Us Ke Rasool Par Iman Laao (9:التَّوْبَةِ)

(69) Wo Jo Tumhari Bai'at Karte Hain Wo Allah Hi Se Bai'at Karte Hain (10:التَّوْبَةِ)

(70) Aur Jo Iman Na Laaye Allah Aur Us Ke Rasool Par (13:التَّوْبَةِ)

(71) Aur Jo Allah Aur Us Ke Rasool Ka Hukm Maane (17:التَّوْبَةِ)

(72) Allah Aur Us Ke Rasool Se Aage Na Badho (1:الْحَجَرَاتِ)

(73) Aur Agar Tum Allah Aur Us Ke Rasool Ki Farma Bardaari Karoge (14:الْحَجَرَاتِ)

(74) Iman Waale To Wahi Hain Jo Allah Aur Us Ke Rasool Par Iman Laaye (15:الْحَجَرَاتِ)

ورفعنا لك " Mufasssireene Kiraam Aayate Qur'ani

- (75) Aur Wo Jo Allah Aur Us Ke Sab Rasoolo Par Iman Laayein (الحديد:19)
- (76) Ye Is Liye Ke Tum Allah Aur Us Ke Rasool Par Iman Rakho (المجادلة:4)
- (77) Beshak Jo Mukhalifat Karte Hain Allah Aur Us Ke Rasool Ki (المجادلة:5)
- (78) Aur Allah Aur Us Ke Rasool Ke Farma Bardaar Raho (المجادلة:13)
- (79) Beshak Wo Jo Mukhalifat Karte Hain Allah Aur Us Ke Rasool Ki (المجادلة:20)
- (80) Allah Likh Chuka Ke Zaroor Main Ghalib Aunga Aur Mere Rasool (المجادلة:21)
- (81) Aur Jinhone Allah Aur Us Ke Rasool Ki Mukhalifat Ki (المجادلة:22)
- (82) Ye Is Liye Ke Wo Allah Aur Us Ke Rasool Se Juda Rahe (الحشر:40)
- (83) (Wo Ghaneemat) Allah Aur Rasool Ki Hai..... Al Aayat (الحشر:70)
- (84) Aur Allaho Rasool Ki Madad Karte Hain (الحشر:80)
- (85) Iman Rakho Allah Aur Us Ke Rasool Par (الصف:11)
- (86) Aur Izzat Allah Aur Us Ke Rasool Aur Musalmano Ke Liye Hi Hai (المتفقون:8)
- (87) To Iman Laao Allah Aur Us Ke Rasool Par (التغابن:8)
- (88) Aur Allah Ka Hukm Maano Aur Rasool Ka Hukm Maano (التغابن:12)
- (89) Aur Jo Allah Aur Us Ke Rasool Ka Hukm Maane (النحل:23)
- (49) (لطيفاً:كمال وجمال حبيب، ص42 تا49)

Zikre Khuda Jo Un Se Juda Chaho Najdiyo

Wallah Zikre Haque Nahin Kunji Saqar Ki Hai

Imam -e- Ahle Sunnat Farmate Hain Ke Aye Najdiyo! Agar Tum Ye Chahte Ho Ke Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Zikr Ko Khuda Ke Zikr Se Juda Kar Diya Jaaye To Khuda Ki Qasam! Aisa Zikr Khuda Ka Zikr Na Kehla Sakega Balki (Wo Zikr) Jahannam Ki Chaabi Saabit Hoga Aur Tumhein Dozakh Mein Gira Kar Chhodega

(أنظر: شرح كلام رضا، ص590)

Abde Mustafa

ذکرک " Ke Maana Ye Batate Hain Jaha Mera Zikr
Hoga Wahi Tera Zikr Hoga,

Ibne Asakir Wa Hafiz Hussain Ibne Ahmad
Ibne Abdullah Ibne Bakar Hazrat Abu Amama
Bahili Radi Allahu Ta'ala Anhuma Se Zikr
Karte Hain :

من ولد له مولود فسماه محمدا حبابي و تبركا باسمي كان هو
ومولوده في الجنة

Tarjuma : Jis Ne Meri Muhabbat Aur
Mere Naam Se Husoole Barkat Ke
Liye Apne Nau Maulood Bacche Ka
Naam Muhammad Rakha To Wo
Aur Us Ka Baccha Dono Jannati
Honge,

Imaam Jalaluddin Suyooti Farmate Hain :

"هذا امثل حديث ورد في هذا الباب واسنادة حسن"

Is Baare Mein Ye Sab Se Umda Hadees Hai
Aur Is Ki Sanad Hasan Hai,

(Ba Hawala Fatawa Razawiyya, Jild Dahum, Nisf Awwal, Page
202)

Fatawa Imaam Sakhawi Mein Hai Ke Abu
Ash'at Harani Ne Imaam Ata Se Riwaayat Kiya:

من اراد ان يكون حمل زوجته ذكرا فليضع يده على بطنها

وليقبل ان كان ذكر افسهيته محمدا فانه يكون ذكرا

Saahibe Roohul Maani Allama Aalosi Ne Apni Tafseer Mein Zer Aayat :

"فتلقى آدم من ربه كلمات فتاب عليه"

Tahreer Farmaya :

"قيل رأى مكتوبا على ساق العرش محمدا رسول الله فتشفع

به (377/1)

Hazrat Aadam Alaihissalam Ne Saaqe Arsh Par Naame Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Likha Dekha Un Ke Waaste Se Dua Maghfirat Ki To Allaah Ta'ala Ne Us Ki Barkat Se Aap Alaihissalam Ki Tauba Qubool Farmayi, Mundarija Baala Tafseel Se Ye Waazeh Ho Gaya Ke Jumla Jaiz Umoor Ki Ibtida Mein Tabrrukan Allaah Jalla Jalalahu Aur Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Asma -e-Giraami Ka Zikr Mahboob Wa Mandoob Hai Aur Zikr Zuban Aur Tahreer Dono Hi Soorato Ko Aam Hai,

Koi Tahreer Ho Rahi Ho To Us Ki Ibtida Mein Hi Zikr Ho Aur Deegar Umoor Ho To Zuban Se Zikr Kiya Jaaye,

Chunanche Huzoor Sayyide Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Hudaibiya Ke Maqam Par Ahle Makka Se Jo Tahreeri Muahida Sulah Farmaya Us Ki Ibtida Bhi بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Se Ki,

(Ayini Awwal, Page 12)

Quroone Oola Se Hi Aam Taur Se Islami Musannifeen Ka Ye Dastoor Ho Gaya Ke Wo Apni Tasneefat Ki Ibtida Bismillah Aur Hamdo Salaat Se Karte Hain, Agar Kisi Ne Is Ka Khilaf Kiya To Us Par Tarah Tarah Ke Aitraazat Kiye Jaate Rahe Khud Imaam Bukhari Bhi Is Silsile Mein Aitraazat Ki Bauchhar Se Na Bach Sake,

Ab Hum Is Amr Par Raushni Daalte Hain Ke Zikre Khuda Aur Rasool Ke Liye Kisi Khaas Zuban Ya Rasamul Khat Ki Takhsees Nahi Hai,

Allaah Ta'ala Irshaad Farmata Hai :

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

Allaah Ta'ala Ne Har Rasool Ko Us Ki Qaum Ki Zuban Ke Saath Bheja

(Soorah Ibrahim:4)

Tafseer Nishapuri Mein Hai :

ثم لها من الله على المكلفين بانزال الكتاب و ارسال

الرسول ذكر ان من كمال تلك النعمة ان يكون ذلك

الكتاب بلسان المرسل اليهم

(Nishapuri Al Hashiya Tabri, Jild 12, Page 104)

Allaah Ta'ala Ne Mukhalifeen Par Apna Ye Ahsan Zaahir Farmaya Ke Maine Tumhare Liye Kitab Utari Aur Rasool Bheje Aur Is In'aam Ka Kamal Ye Hai Ke Kitab Usi Qaum Ki Zuban Mein Hai Jis Par Utari Gayi, Is Aayat Ki Tafseer Mein Tafseere Tabri Jild 12 Page 121 Mein Hai:

يقول تعالى ذكره (وما أرسلنا) الى امة من الامم يا محمد من

قبلك ومن قبل قومك,,,

(ورسولا إلا بلسان قومهم) الامة التي ارسلناها اليها ولغتهم

ليفهمهم ما ارسله الله به اليهم من امره ونهيه

Allaah Tabarak Wa Ta'ala Irshaad Farmata Hai Ke Aye Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Hum Ne Aap Se Aur Aap Ki Qaum De Pehle Jo Rasool Bhi Bheje To Us Qaum Ki Zuban Aur Lughat Mein Bheje Taaki Wo Paighambar Allaah Ta'ala Ke Ahkaam Unhein Khoob Samjhayein,

Aur Zaahir Yahi Hai Ke Kitab Jis Zuban Mein Utregi Rasmul Khat Bhi Usi Zuban Ka Hoga, Aur Allaah Wa Rasool Ke Zikr Wa Asma Bhi Usi Rasmul Khat Mein Tahreer Honge, Jis

Se Ye Amr Aaftab Ki Tarah Raushan Ho Gaya
 Le Allaah Jalla Jalaaluhu Wa Rasoolullaah صَلَّى اللهُ
 تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Asma Wa Sifaat Wa Aayate
 Zikr Ka Kisi Rasmul Khat Mein Likha Mana
 Nahi Balki Jaiz Wa Ma'amool Hai,

Ab Hum Adadi Rasmul Khat Ke Baare Mein
 Kuch Arz Karte Hain :

Khutoot Wa Muraslaat Mein In Asma Ke
 Saath Tabarruk Agar Arabi Rasmul Khat Mein
 Ho To Is Mein Is Bad Ehtiyati Ka Khatra Tha
 Ke Is Ko Paak Ya Napak Sabhi Chhote Hain
 Aur Is Ko Zameen Par Bhi Daal Dete Hain, To
 Is Bad Ehtiyati Se Bachane Ke Liye Ek Naya
 Rasmul Khat Ijaad Kiya Gaya Jis Mein Arabi
 Huroof Tahajji Ki Adadi Haisiyyat Muqarrar
 Ki, Maslan : الف Ke Liye "1", ب Ke Liye "2", ج
 Ke Liye "3" Aur د Ke Liye "4" Al Aakhira Aur
 Kisi Isme Zaat Ya Aayat Mein In Sab Ka Adadi
 Qeemat Jod Kar Us Ke Majuna Ko Us Ism Ya
 Aayat Ki Alamat Qarar Diya, Maslan بِسْمِ اللّٰهِ الرَّحْمٰنِ
 الرَّحِیْمِ Mein Kul 19 Huroof Likhne Mein Aate
 Hain, In Huroof Ki Adadi Quwwat Ka Majmua
 786 Hua, Is Ko Likh Dene Ke Baad بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Ka Tabarruk Bhi Haasil Ho Gaya Aur Mumkina Be Adabi Ke Khatre Se Bhi Hifazat Ho Gayi, Ye Saari Tafseel Hum Ne Aap Ki Tasalli Ke Liye Likh Di Hai Warna Motariz Bakar Ka Kaam To Wahin Se Tamam Ho Gaya Ke Is Ke Jawaz Mein Daleel Dena Humari Zimmedari Nahi Hai Albatta Is Ke Najaiz Hone Ki Aayat Ya Hadees Pesh Karna Bakar Saahib Ka Kaam Hai

والله تعالى اعلم

Abdul Mannan Aazmi

Shamsul Uloom Ghosi, Zila Mau

(Dekhein Fatawa Bahrul Uloom, Jild 6, Page 128-132, Kitabul Aqaid, Shabbir Brothers Lahaur, 1431 Hijri)

Chautha Hawala Tafheemul Masail

Suwaal : Tafheemul Masail Jild Dom Mein Is Talluq Se Suwaal Kiya Gaya Aur Suwaal Mein Kisi Mufti Sahab Ki Tahqeeq Ko Bhi Naql Kiya Gaya Hai Jis Mein 786 Likhne Ka Sakhti Se Na Sirf Radd Kiya Gaya Balki Ise Hindumat Se Joda Gaya Hai, Pehle Hum Wo Jawab Naql Karte Hain

Ek Shiddat Pasand Mufti Ka Jawab :

Aam Taur Par Khutoot, Dastawezaat Aur Tahreero Waghaira Mein Bismillah Ke Bajaye 786 Likh Diya Jaata Hai Ke Un Kaghzat Ke Zameen Par Girne Se Bismillah Ke Pakeeza Huroof Ki Be Adabi Hoti Hai, Un Ko Be Adabi Se Bachane Ke Liye 786 Likh Diya Jaata Hai Jab Ke Islami Taleem Waazeh Taur Par Ye Hai Ke Har Kaam Allaah Ta'ala Ke Naam Se Shuru Karna Chahiye, Jo Kaam Allaah Ta'ala Ke Naam Se Shuru Na Kiya Jaaye Us Mein Barakat Nahi Hoti Aur Wo Paaya -e- Takmeel Tak Bhi Nahi Pahunchta, Ye Baat Qabile Ghaur Hai Ke Is Tarah Allaah Ta'ala Ka Naam Lena Saheeh Hai, Farz Kijiye Kisi Ke Naam Ke A'adaad Ka Majmua 420 Ho Aur Koi Use Naam Ke Bajaye Mistar 420 Kah Kar Pukare To Us Ka Radde Amal Kya Hoga, Isi Tarah Bismillah Ke Bajaye 786 Kisi Tarah Bhi Pasandida Nahi Hai Phir Ye Baat Bhi Yaad Rakhni Chahiye Ke Bismillah Ke A'adaad 786 Nahi Bante, Qamari Huroof Ki Soorat Mein "ال" Laga Kar Padha Jaata Hai Jab Ke Shamsi Huroof Ke Saath "ال" Likha To Jaata Hai Lekin Padha Nahi Jaata, الرحمان Aur الرحيم Mein

Qamari Huroof Ki Soorat Mein Bismillah Ke A'adaad Ka Majmua 726 Banta Hai Yaani Kisi Bhi Soorat Mein Is Ka Majmua 786 Nahi Banta, Ab Suwaal Ye Paida Hota Hai Ke Phir 786 Hai Kya? Ghalib Imkaan Ye Hai Ke 786 Hinduon Ke Bhagwan Hare Krishna Ke Naam Ke Huroof Ka Majmua Hai, Huroofe Abjad Ke Hisab Se Usi Ke Ye A'adaad Nikalte Hain, Barre Sagheer Paako Hind Ke Musalman Saikdon Baras Tak Hinduo Ke Saath Ikatthe Rahe Hain, Wo 786 Istimal Karte Hoge, Is Ki Tasreeh Unhone Musalmano Ke Samne Ghalat Andaaz Mein Ki Hogi Aur Unhone Is Ko Saheeh Samajh Kar 786 Ka Istimal Shuru Kar Diya, Bismillah Ke Liye Is Tarah Ke A'adaad Ka Istimal Dar Haqeeqat Allaah Ta'ala Ki Narazi Ko Dawat Dene Ke Mutaradif Hai, Is Liye In A'adaad Ke Istimal Se Mukammal Taur Par Ijtinab Karna Chahiye

Mazkoora Baala Jawab Mein Mufti Saahib Ne Ise Bilkul Ghalat Aur Baatil Qarar Diya Hai Aur Is Ka Rishta Hindumat Se Jod Diya Hai Aur Ye Bhi Daawa Kiya Hai Ke **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** Ke A'adaad Ka Majmua Qamari Huroof Ke Hisab Se 1186 Banta Hai Aur Shamsi Huroof Ke Hisab Se 726 Banta Hai, 786 To Kisi Soorat

Mein Nahi Banta, Is Jawab Ko Padh Kar Bahut Se Log Tashweesh Mein Mubtila Hain Kyonki Humara Mushahida Hai Ke Buzurgane Deen Ise Apni Tahreero, Khutoot Aur Taweezat Mein Istimal Karte Rahe Hain Aur Ab Bhi Ye Riwayat Jaari Hai, Lihaaza Guzarish Hai Ke Shariate Mutahhara Ki Roshni Mein Is Mas'ale Ko Hal Kijiye Taaki Hum Jaise Logo Ka Iztiraab Rafa'a Ho

Professor Mufti Munibur Rahman Ka Jawab:

Sab Se Pehle To Ye Itminaan Kar Lijiye Ke **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** Ke A'adaad Ka Majuna Abjad Ke Hisab Se 786 Hi Banta Hai, Is Ki Tafseel Darje Zel Hai :

$$786 = \text{بسم} = 102, \text{الله} = 66, \text{الرحمن} = 329, \text{الرحيم} = 289; \text{ميزان} = 786$$

Qaida He Hai Ke Jo Huroof Maktoob Hote Hain Un Ke A'adaad Ka Hisab Lagaya Jaata Hai, Khwaah Wo Shamsi Ho Ya Qamari, Tashdeed Ki Soorat Mein Bhi Chonki Maktoob Ek Hi Harf Hota Hai Lihaaza Us Ke A'adaad Ko Jama Kar Liya Jaata Hai, Lafze Allaah Aur Rahman Par Khadi Zabar Ba Soorate Harf Nahi Hai Balki Ba Soorate Harkat Hai, Lihaaza Is Ka

Adad Bhi Hisab Mein Nahi Aayega, Humare Haan Ek Alamiya Ye Hai Ke Koi Shakhs Kisi Ilm Ya Fan Ka Maahir Ho Ya Na Ho, Us Mein Taang Zaroor Adata Hai Aur Na Sirf Mahirana Raay Deta Hai Balki Apni Raay Ko Harfe Aakhir Samajhta Hai Aur Hujjat Qaate'a Qarar Deta Hai Aur Is Muaamle Mein Sab Se Zyada Mazloom Islam Aur Shariat Hai, Baqaule Shaayir Har Boo Lahos Ne Husn Parasti Shiaar Ki Ki Ab Ab Rooe Shuyoooh Ahle Nazar Gayi,

Ab Jad Ke Usool Ka Arabi Istilahi Naam "Jamal" Ya "Jummal" Hai,

Mufti Saahib Ne Doosri Mughalta Aarai Ya Khud Sakhta Ijtihad Ye Kiya Hai Ke 786 Ke A'adaad Ko Hinduo Ke Bhagwan "Hare Krishna" Ke A'adaad Ka Majmua Qarar De Kar Is Se Zaahir Kiya Hai Ke Ye Ek Mushrikana Kalima Hai, Is Silsila Mein Guzarish Ye Hai Ke "Hare Krishna" Sanskrit Ka Lafz Hai, Na Ke Arabi Ka Aur "Jamal" Ka Hisab Arabi Ka Hai Aur Urdu Mein Bi Ayenihi Arabi Ke Huroof Mustamal Hone Ki Wajah Se Ise Urdu Mein Bhi Ikhtiyar Kar Liya Jaata Hai, Kyon Ke Urdu Ke Usoole Maakhaz Arabi Aur Farsi Hain Sanskrit Mein To Jamal Ke Hisab Jari Karne Waale

Mufti Hisaamula Shareefi Sahab Pehle Fard Hain, Aitbar To Usi Rasmul Khat Ka Hota Hai, Jis Ka Wo Kalima Ya Harf Hai, Sankrit Ki To Abjad (Alphabetic) Un Ka Rasmul Khat Aur Talaffuz Bilkul Juda Hai, Kisi Mahire Sanskrit Se "Hare Krishna" Likhwa Kar Dekh Lijiye Us Ke Baad Huroof Ke Mushabe Ba Hisab Jamal Abjad Ka Koi Bhi Harf Nahi Hai, Hazrat Mufti Muhammad Shareeful Haq Amjadi Saahib Rahmatullahi Ta'ala Alaih Ke Baqaul Bahut Hi Kheench Taan Kar A'adaad Ko Jod Bhi Liya Jaaye (Yaani Sanskrit Ke Hare Krishna Ke Asal Huroof) To Zyada Se Zyada 436 Bante Hain, Lekin Agar Kisi Ko Khwaah Makhwaah Musalmano Ka Hindu Mat Se Rishta Jodne Ya Us Se Mutassir Qaraar Dene Ka Shoq Ho To Yahi Kaha Ja Sakta Hai Ke

بر میں عقل و دانش بیاید گریست

Ab Dekhein Sanskrit Ke Huroofe Tahajji

بھ، پ، ٹ، ٹھ، جھ، چھ، دھ، کھا، گ، گھا وغیرہ

Arabi Mein Kahan Hain, Aur Jin Hindi Ya Sanskrit Ke Alfaaz Mein Ye Huroofe Tahajji Istimal Honge, Un Ke A'adaad Ka Hisab Mufti Saahib Mausooof Kaise Karengé, Ya Un Ke

"Jamal" Ke Naye Qawaayid Waza'a Karengē,
Kya Mufti Saahib Na Qaabile Tardeed Dalaayil
Se Ye Saabit Kar Sakte Hain Ke Sanskrit Ya
Hindu Mat Mein Jamal Ka Hisab Raayij Tha,

Humara Ye Mauqif Ke Bismillahir Rahmanir
Raheem Ke Liye 786 Ka Adad Ahle Ilm Ke
Haan Istimaal Hota Raha Hai, Tawatur Ke Saath
Saabit Hai, Is Waqt Mere Samne Ek "Ilmul
Meeras" Ka Ek Risala Hai Jis Ka Naam
"Mufeedul Wariseen Mukammal" Aur Ye
Naam Bhi "Jamal" Ke Hisab Se Rakha Gaya
Hai, Yaani Risale Ke Sana Taba'at Bhi 1349
Hijri Hai Aur Kitab Ke Mazkoora Baala Naam
Ke A'adaad Ka Majmua Bhi 1359 Banta Hai, Ye
Risala Darul Isha'at Deoband Zila Saharanpur
Se Shaya Hua Hai Aur Is Ke Musannif Darul
Uloom Ke Ek Buzurg Naami Girami Mudarris
Sayyid Asghar Hussain Hain, Wo Kitab Ke
Safah Number 232 Par Likhte Hain :

"Ek Taweel Kaghaz Le Kar Us Ki Peshani
Par "هوالباقى" Ya "بسم الله" Likho, Ya بسم الله Ke
A'adaad 786 Likho, Waghaira,

Imaam Ahmad Raza Khan Qadri
Rahmatullahi Ta'ala Alaih Ki Kitabo Ke Naam

Bhi "Jamal" Ke Hisab Se A'adaad Ke Mutabiq Hain, Baaqi Ye Amre Muslim Hai Ke Har Nek Aur Aham Kaam Ka Aaghaz "بِسْمِ اللّٰهِ" Se Karna Chahiye, Agar Wo Kaam Koi Acchi Tahreer, Tasneef Ya Khatte Kitabat Hai To Us Ke Shuru Mein Bhi "بِسْمِ اللّٰهِ" Likhna Masnoon, Mustahab Aur Mustahsan Amr Hai, Is Se Us Kaam Mein Bhi Barakat Paida Hoti Hai Aur Us Tahreer Mein Bhi Barkat Hoti Hai Lekin Kisi Tahreer Ya Khate Kitabat Ke Shuru Mein Bismillahir Rahmanir Raheem Us Waqt Likha Jaaye Janb Ye Zanne Ghalib Ya Kam Az Kam "Mukhatib" Aur "Maktoob Alaih" Ke Baare Mein Husne Zan Ho Ke Wo Is Ka Adabo Ehtiram Malhooz Rakhenge, Use Qadmo Ke Neeche Ya Kisi Dustbin Aur Koode Daan Mein Nahin Phekenge Aur Agar Khuda Na Khwasta Be Adabi Ka Guman Ya Yaqeen Ho To Phir Khatte Kitabat Ya Tahreer Ke Shuru Mein بِسْمِ اللّٰهِ Hargiz Na Likhi Jaaye Balki Khatte Kitabat Ya Tahreer Shuru Karne Se Pehle Zubani Bismillahir Rahmanir Raheem Padh Le Aur Phir Likhna Shuru Kar De, Humare Fuqaha -e- Kiraam Ne Likha Hai Ke Agar Kuffar Ki Basti Mein Jaata

Ho Aur Yaqeen Ya Zanne Ghalib Ho Ke Qur'an Majeed Le Kar Jayenge Aur Wo Un Ke Hath Lag Gaya To Wo Us Ki Be Hurmati Kareng To Phir Aisi Soorate Haal Mein Qur'an Majeed Saath Le Kar Na Jaayein,

Ye Aqeeda Ya Nazariya Kisi Ka Nahi Ke بِسْمِ
اللهِ الرَّحْمَنِ الرَّحِيمِ Likhne Ya Padhne Ke Bajaye 786 Ka
Adad Likha Jaaye Ya Padh Liya Jaaye To
Bismillah Ka Sawab Milega, Kyon Ke Ye
Aqeeda Ikhtiyar Karne Se Sunnate Bismillah Ka
Tark Laazim Aayega, Jis Ka Hum Tasawwur
Bhi Nahi Kar Sakte, To Phir Ye Suwaal Paida
Hoga Ke Jab 786 Bismillah Ka Mutabadil Ya Us
Ke Qaayim Maqam Nahin Hai To Likhne Ka
Kya Faayida?

Aap Ko Maloom Hai Ke Baaz Code Words
Ya Isharati Alfaaz Ya Nishanat Hote Hain, Jo
Muslih Afwaaj Security Engineer Aur Baaz
Suraagh Rasani Ke Idaaro Ya Shoba Jaat Mein
Istimaal Hote Hain Aur Us Shoba Se Wabasta
Afraad Ka Zehan Un Ke Sunte Hi Ya Us Par
Zehan Padhte Hi Un Ma'ana Ki Taraf Muntaqil
Ho Jaata Hai, Jin Ke Liye Unhein Waza'a Kiya
Gaya Hai, To Agar Khat Ya Tahreer Ke Shuru

Mein 786 Ka Adad Likha Ho Aur Us Par Nazar Padte Hi Qaari Ka Zehan Bismillah Ki Taraf Muntaqil Ho Jaaye Aur Wo Fauran بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Padh Le To Ye Bhi Bahut Bada Faayda Hai, Be Adabi Se Bhi Bach Gaye Aur Sunnate Bismillah Ka Ajr Bhi Paa Liya, Ye To Tay Hai Ke 786 Ka Likhna Kisi Ke Nazdeek Bhi Wajib Ya Sunnat Ke Darje Mein Nahi Hai Aur Is Ke Tark Se Koi Sharayi Kharabi Lazim Nahi Aati Lekin Agar Is Par Nazar Padte Hi Bande Ka Zehan Mutawajje Ho Jaaye Aur Wo Bismillah Padh Le To Ye Is Jihat Se Ek Mustahab Amr Hoga,

Ye Mas'ala Ke A'adaad Mein Koi Taseer Hai Ya Nahi? Meri Nazar Mein Is Ke Liye Koi Daleele Sharayi Nahi Hai Lekin Shah Waliullah Muhaddise Dehelvi Aur Shah Abdul Azeez Muhaddise Dehelvi Samet Deegar Mutaddid Musallama Akabire Ummat Taweezat Mein In Ka Istimal Karte Rahe Hain Aur Humara In Sab Akabire Ummat Ke Baare Mein Husne Zan Hai Ke Ye Kisi Khilafe Shar'a Amr Par Mujtama Nahi Ho Sakte Aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Irshade Mubarak Hai :

لا تجمع امتي على الضلالة

Meri Ummat Gumraahi Pat Mujtama
Nahi Ho Sakti (Al Hadees)

Tawaris Wa Tawatur Ke Saath Akabir Wa
Sulaha -e- Ummat Ka Amal Ye Batata Hai Ke
In Ke Nazdeek Ye Amal Mujarrab Hai,

Ek Aham Mas'ala Ye Hai Ke Jamal Ya Abjad
Ya Huroof Ke A'adaad Ka Tasawwur
Musalmano Mein Kab Se Mut'arif Tha, To Is
Silsile Mein Guzarish Hai Ke Musalman Ahade
Risaalat Mein Bhi Is Se Aashna The, Chunanche
Allama Qaazi Abul Khair Abdullah Bin Umar
Baizaawi Shirazi, Mutawaffa 685 Hijri Ne Apni
Maarikatul Aara Tafseer Anwaarut Tanzeel
Mein Alif Laam Meem Ki Bahas Mein Ye
Hadees Naql Ki Hai

اولی مدد اقوام و آجال بحساب الجمل کہا قالہ ابو العالیة
ممسکا بما روی انه علیه الصلوة والسلام لما اتاه اليهود تلی
عليهم آلم، البقرة، فحسبوه وقالوا كيف دخل في دين مدته
احدى وسبعون سنة؛ فتبسم رسول الله ﷺ، فقالوا: هل
غیره، فقال: المص، آلم، آلم، وغیره، فقالوا: خلطت علينا
فلاندری بایہا ناخذ

Ya Baaz Soorato Ke Shuru Mein MazkooR In

Huroofe Muqatta'at Se Be Hisab Jamal Baaz Qaumo Ki Baqa Ki Miyad Ki Taraf Ishara Hai, Jaisa Ke Abul Aaliya Ne Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Ek Hadees Se Istidlaal Kiya Hai, Ke Jab Yahood Aap Ke Paas Aaye To Aap Ne Unhein "الم. البقره" Padh Kar Sunayi To Unhone Hisab Lagaya Aur Kaha Ke "Hum Aise Deen Mein Kaise Daakhil Ho, Jis Ki Kul Muddat Hi 71 Saal Hai" To Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ye Sun Kar Muskuraye, To Is Par Yahood Ne Poocha : Kya Is Ke Alawa Bhi Kuch Hai? Phir Aap Ne "المص. المر. الر" Waghaira Deegar Aisi Aayaat Padh Kar Sunayi To Unhone Kaha Ke : Aap Ne Muaamla Hum Par Mushtaba Kar Diya, Ab Humein Samajh Nahi Aa Raha Ke Hum In Mein Se Kise Buniyad Bana Kar Hisab Lagayein,

Is Par Bahas Karte Huye Allama Qaazi Baizawi Likhte Hain Ke : Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Yahood Ke Is Istidlaal Ko Radd Na Karna (Yaani Jamal Ka Hisab Lagana Aur Use Saabit Wa Qaayim Rakhna Is Baat Ki Daleel Hai Ke Aap Ke Nazdeek Usooli Taur Par Hisab Lagana Khilafe Shar'a Nahi Hai, Goya Ye

Hadeese Taqreeri Hai)

Humein Asal Kutube Hadees Mein Ye Hadees Nahi Mili Lekin Baizaawi Ke Muhasshi Shaikh Habibur Rahman Kandhelwi Ne Likha Hai Ke Imaam Bukhari Ne Ise Tareekhul Bukhari Mein Riwaayat Kiya Hai, Is Par Agar Koi Shakhs Ye Aitraaz Kare Ke Jamal Ka Hisab To Apne Asal Ke Aitbar Se Arabi Nahi Hai, Lekin Baaz Awqaat Ghaire Arabi Koi Cheez Jab Ahle Arab Mein Mut'arif Wa Mash'hoor Ho Jaaye To Use Qubool Kar Ke Arbiyyat Mein Daakhil Kar Diya Jaata Hai, Chunanche Kayi Arabi Alfaaz (Jaise Mishkat, Sajeel, Qistaas) Ko Muarrab Kar Ke Arabi Mein Dakhil Kar Diya Gaya Hai Aur Qur'an Mein Unhein Istimal Kiya Jaata Hai, Halanki Allaah Ta'ala Ka Waazeh Irshad Hai :

ان انزلناه قرءنا عربيا

Hum Ne Is (Qur'an Ko) Arabi Mein Naazil Kiya Hai,
(Yousuf: 2)

وهذا اللسان عربي مبين

Aur Ye Waazeh Arabi Zuban Hai,
(Nahal : 103)

(Dekhein Tafheemul Masail, Az Professor Mufti Munibur Rahman, Jild 2, Page 349 Ta 355, Ziya Ul Qur'an Publication, Lahore, 2011 Iswi)

Panchwa Hawala Fatawa Faqeehe Millat

Hare Krishna Ke A'adaad

Tafheemul Masail Ke Hawale Se Is Par Bayan Guzar Chuka Ke 786 Waghaira Ko Hindu Mantr Se Jodna Kisi Tarah Durust Nahi Hai, Ab Hum Is Par Mazeed Tafseel Pesh Kar Rahe Hain, Fatawa Faqeehe Millat Mein Ek Suwaal Is Talluq Se Kuch Yoon Kiya Gaya :

Suwaal : Masjid Ki Deewar Par 786 Likha Hua Hai Imaam Saahib Kahte Hain Ise Ukhaad Kar Phenk Do Aur Wo Kahte Hain Khat Waghaira Kisi Bhi Cheez Par 786 Nahi Likhna Chahiye Is Liye Ke 786 Hare Krishna Ke Adad Hain To Aise Imaam Ke Baare Mein Kya Hukm Hai? Us Ke Peeche Namaz Padhna Kaisa Hai Aur Jitni Namazein Padhi Gayi Un Ka Kya Hukm Hai?

Al Jawab : Imaam MazkooR Ka Ye Kahna Ghalat Hai Ke Khat Waghaira Kisi Bhi Cheez

Par 786 Nahi Likhna Chahiye Aur Us Ka Ye Kahna Is Ko Masjid Ki Deewar Se Ukhaad Kar Phenk Do Is Liye Ke Hare Krishna Ka Adad Hai Mahaz Us Ki Jihaalat Aur Himaayat Hai Wo Jamal Ke Qaayide Se Bilkul Nawaqif Hai Is Liye Ke Jamal Ka Hisab Arabi Huroof Ke Saath Khaas Hai Hindi, Sanskrit Mein Na Ye Tareeqa Raayij Hai Aur Na In Ke Huroof, Huroof Tahajji Ke Mutabiq Hain, Jamal Ke Hisab Mein Jo Gintiya Hain Wo 28 Hain Aur Arabi Ke Huroof Tahajji Bhi 28 Hain Jab Ke Sanskrit Ke Huroof Tahajji 36 Hain Jis Mein Alif Sire Se Hai Hi Nahi, Alif Ki Sanskrit Mein Shabd Wa Huroof Nahi Maante Maatra Maante Hain Jab Ke Jamal Ke Hisab Mein Pahla Huroof Alif (Hamza) Hai Jis Ka Adad Ek Hai Neez Jamal Ke Bahut Se Huroof Sanskrit Mein Bilkul Nahi Hain Maslan ثاء، حاء، خاء، ذ، ظ، ص، ض، ط، ع، غ، فاء، ق Aur Bahut Se Sanskrit Ke Huroof Tahajji Jamal Ke Hisab Mein Nahi Maslan Bha, Pa, Ta, Tha, Jha, Ja, Chha, Dha, Da, Dha, Ga, Gha, Kha Waghaira

Agar Jamal Ka Hisab Sanskrit Waghaira Mein Hota To In Ke Har Huroof Tahajji Ka Koi Na Koi Adad Zaroor Hota, Sanskrit Aur Hindi Ke Tamam Huroof Tahajji Ka Adad Na

Hona Aur Arabi Ke Har Har Huroofe Tahajji Ka Adad Hona To Ye Is Baat Par Waazeh Daleel Hai Ke Jamal Ka Hisab Sirf Arabi Kalimat Aur Huroof Mein Muatbar Hai Aur Deegar Zubano Ke Kalimat Aur Huroof Mein Is Ka Aitbaar Nahi, Aur Is Liye Bhi 786 Hare Krishna Ka Adad Nahi Ke Is Mein Aitbaar Usi Rasamul Khat Ka Hoga Jis Zuban Ka Wo Kalima Hai,

Hare Krishna Sanskrit Ka Lafz Hai Aur Sanskrit Mein Ise Is Tarah Likhte Hain

हरि कृष्णा

(Hare Krishna)

ह

Ko "ॐ" Maaniye

र

Ko "ॠ" Maaniye

ई

Ki Matra Ko "ॡ" Maaniye

कृ

Ko "ک اور ر" Maaniye Aur

णा

Mein "अ" Ki Maatra Ko "الف" Maaniye, Bil Tarteel In Ke Adad Is Tarah Honge : 5, 200, 10,

20, 200 Aur 1 Kyonki "ण" Aur "ष" Ke Mumasil Abjad Mein Koi Harf Nahi Zabardasti "ष" Ko "ش" Aur "ण" Ko "ن" Maan Kar 786 Adad Nikalna Jamal Ke Hisab Se Bilkul Saheeh Nahi Na Us Lafz Urdu Ka Aur Na Urdu Rasmul Khat Ka Aitbaar Hoga Jis Zuban Ka Lafz Hai Usi Zuban Ke Rasmul Khat Ka Aitbar Laazim Wa Zaroori Hai, To Upar Kiye Gaye Hisab Ke Mutabiq "Hare Krishna" Ke Adad 786 Nahi Balki 436 Hain,

Aur Agar Is Ko Kisi Tarah Urdu Rasmul Khat Mein La Kar 786 Adad Maan Bhi Lein To Is Se Ye Kahan Laazim Aata Hai Ke Mahaz Is Wajah Se 786 Likhna Saheeh Na Rahe Is Mein Qat'an Kisi Sunni Saheehul Aqeeda Musalman Ki Niyyat Hargiz Ye Nahi Hoti Ke Ye Hare Krishna Ka Adad Hai Balki Log Ise **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** Ka Adad Samajh Kar Isi Ki Niyyat Se Likhte Hain Aur Jis Ki Jaisi Niyyat Hogi Us Ke Liye Waisa Hi Hukm Hoga, Hadees Shareef Mein Hai :

انما الاعمال بالنیات وانما لكل امرئ ما نوى

Yaani Aamal Ka Madaar Niyyato

Par Hai Aur Har Shakhs Ke Liye Wo
Hai Jo Us Ne Niyyat Ki,
(Bukhari Wa Muslim, Mishkat, Page 11)

Lihaaza Masjid Ki Deewar Par Aur Khat
Waghaira Kisi Bhi Cheez Par 786 Likhna
Ghalat Nahi, Jaiz Wa Durust Hai

Aur Soorate Mustafsira Se Zaahir Ye Hai Ke
Wo Imaam Wahabi, Deobandi Hai Kyon Ke Ye
Aitraaz Wahi Log Badi Kasrat Se Kar Rahe
Hain, Yaqeen Ke Liye Maulwi Ashraf Ali
Thanwi, Qasim Nanautwi, Rasheed Ahmad
Gangohi Aur Khaleel Ahmad Ambethvi Ki
Kufri Ibaaratein Mundarija Hifzul Imaan, Page
8, Tahzeerun Naas, Page 3, 14, 128 Aur
Barahine Qaatiya, Page 51 Taqreeran Ya
Tahreeran Us Ke Samne Pesh Ki Jaayein Ke Jin
Ke Sabab Makka -e- Mukarrama, Madina -e-
Munawwara, Hindustan, Pakistan, Bangladesh
Aur Barma Waghaira Ke Sainkdo Ulama -e-
Kiraam Wa Muftiyane Izaam Ne Maulwiyane
Mazkooor Ko Qat'an Yaqeenan Kaafiro Murtad
Qaraar Diya Hai,

Agar Imaam In Maulwiyo Ko Achha Ya Kam
Az Kam Musalman Jaane Ya Un Ke Kufr Mein

Shak Hi Kare To Ba Mutabiq Fatawa Hussamul Haramain Wo Bhi Kafiro Murtad Hai Is Liye Ke Fuqaha -e- Kiraam Ne Aise Logo Ke Baare Mein Irshaad Farmaya :

"من شك في كفره وعذابه فقد كفر،"

Lihaaza Is Soorat Mein Imaame Mazkooor Ke Peeche Namaz Padhna Hargiz Jaiz Nahi Aur Jitni Namazein Padhi Gayi Un Sab Ka Lautana Wajib Hai Jaisa Ke Aala Hazrat Imaam Ahmad Raza Muhaddise Bareilwy Radi Allahu Ta'ala Anhu Tahreer Farmate Hain :

Deoband Aqeede Waalo Ke Peeche Namaz Baatil Hai, Hogi Hi Nahi Farz Sar Par Rahega Aur Un Ke Peeche Padhne Ka Shadeed Azeem Gunaah Fathul Qadeer Sharah Hidaaya Mein Hai :

"لا تجوز الصلاة خلف اهل الاهواء اذ ملخصاً"

(Fatawa Razawiyya, Jild Som, Page 235)

والله تعالى اعلم

Al Jawabe Saheeh : Jalaluddin Ahmad Amjadi

Katabahu : Muhammad Owaisul Qadri Amjadi

10 Jamadil Aakhir

(Dekhein : Fatawa Faqeehe Millat, Jild 2, Page 283-284, Shabbir Brothers Lahaur 2005 Iswi)

Chhata Hawala Fatawa Bahrul Uloom

Taweezat Mein A'adaad

Suwaal :

Suwaal Kiya Gaya Ke **بسم الله الرحمن الرحيم** Ke Adad 786 Hain, Fiqh Ki Kitabo Mein Adad Na Likhne Ka Hukm Diya Jaata Hai Jaisa Ke Aala Hazrat Bhi Tahreer Kiye Hain Aur Doosre Maqaam Par Aala Hazrat Bismillah Ke Adad Daayein Taraf Se Tahreer Farmate The, 6 Ke Baad 7 Aur Phir 8 Daryaaft Talab Amr Ye Hai Ke Kutube Fiqh Mein Adad Na Likhne Ka Hukm Aur Taweezat Mein Likhte Hain Aakhir Kya Hukm Hai? Tahreer Karein,

Al Jawab :

Bahrul Uloom Mufti Abdul Mannan Aazmi Rahamatullahi Ta'ala Alaih Likhte Hain :

Aap Ne Fiqh Ki Kis Kitab Mein Dekha Hai Ke Adad Na Likha Jaaye Ummed Hai Ke Hawale Se Muttala Karenge, Taweezat Mein A'adaad Ka Istimal Shaa'e'a Wa Zaa'e'a Hai, Isi Tarah Khutoot Wa Rasail Mein Lafz Allaah Ko

Be Adabi Se Bachane Ke Liye 786 Waghaira A'adaad Likhne Ka Riwaaj Hai Aur Ye Behtar Hai, Maulana Ahmad Raza Khan Saahib Rahmatullahi Ta'ala Alaih Apne Fatawa Jild Naham Mein Farmate Hain : Kaafir Ko Agar Taweez Diye Jaayein To Muzmir (A'adaad) Mein, Unhein Mazhar Ki Ijaazat Nahi, (Page 112)

(Dekhein : Fatawa Bahrul Uloom, Jild 6, Page 393-394, Shabbir Brothers Lahaur, Sanaa 1431 Hijri)

Saatwa Hawala Fatawa Europe Wa Bartaniya

Abjad Naqsha

Fatawa Europe Wa Bartaniya Mein Hai Ke Huroof Abjad Ke Aitbar Se Ye (786) Bismillah Shareef Ke A'adaad Hain Aur In Ko Bismillah Shareef Ki Jagah Likha Jaata Hai, Huroof Abjad Ka Table Maa A'adaad Darj Zel Hai,

ز	و	ھ	د	ج	ب	ا
7	6	5	4	3	2	1
ن	م	ل	ک	ی	ط	ح
50	40	30	20	10	9	8
ش	ر	ق	ص	ف	ع	س
300	200	100	90	80	70	60
غ	ظ	ض	ذ	خ	ث	ت
1000	900	800	700	600	500	400

Inke Mutabiq "Bismillah" Ke Tamam A'adaad Ko Jama Karne Se Majmua 786 Aata Hai,

(Fatawa Europe Wa Bartaniya, Page 384, Sanaa 1439 Hijri)

Aathwa Hawala Fatawa Bahrul Uloom

Suwaal

(1) 786 Aur 92 Likhne Ki Sharayi Haisiyyat Kya Hai?

(2) Kya بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Ki Jagah 786 Aur Muhammad صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ Ki Jagah 92 Likhna Jaiz Hai? Agar Jaiz Hai To Is Ki Noiyyat Kya Hai? Is Ke A'adaad Kis Tarah Nikale Jayenge?

(3) Baaz Logo Ka Kehna Hai Ke 786 Ke Dar Asl Ahle Hinood Ke Bhagwan Hare Krishna Ke Naam Ke A'adaad Hain, Is Ke Tamam Numbaro Ko Total Karne Se 786 Hota Hai, Lihaaza Likhna Ya Bolna Shirk Wa Bid'at Hai To Aise Shakhs Par Sharayi Hukm Kya Hai?

Note : In Suwaalat Ke Jawab Hattal Imkan Qur'an Wa Hadees Ki Raushni Mein Mudallal Wa Mufassal Tareeqe Se Tahreer Farmayein, Ain Nawazish Hogi,

Al Jawab :

Is Suwaal Ke Jawab Mein Bahrul Uloom,

Allama Mufti Abdul Manna Aazmi
Rahamatullahi Ta'ala Alaih Likhte Hain :

Hadees Shareef Mein Hai :

Har Acche Kaam Ki Ibtida بسم الله الرحمن الرحيم Se
Karni Chahiye :

كل امرئى بال لا يبدأ فيه بسم الله فهو اقطع

(Durrul Mansoor, 1/10)

Is Hadees Ki Imaam Ayini Rahmatullahi Ta'ala Alaih Ne Apni Sharah Bukhari Ki Ibtida Mein Tasreeh Farmayi Hai, Tahreeri Kaam Ki Ibtida Mein Is Ko Qalam Se Likhna Zaroori Nahi, Zuban Se Bhi Kah Diya Jaaye To Sunnat Ada Ho Jaayegi, Is Amr Ki Tasreeh Bukhari Ki Sharah Imaam Ayini Ne Ki, Aur Hazrat Maulana Abdur Rahman Rahmatullahi Ta'ala Alaih Ne Sharah Jaami Mein Farmayi Lekin Qalam Ahadul Lisanain Tahreeri Ki Ibtida Mein Afzal Ye Hoga Ke Dono Hi Tareeqo Se Is Mubarak Kalima Ko Ada Kiya Jaaye, Aur Tahreer Ki Soorat Mein Kisi Ek Rasmul Khat Ki Pabandi Nahi, Aadmi Kisi Bhi Rasmul Khat Mein Likh Sakta Hai, Ye Kahna Ke Sirf Arabi Rasmul Khat Hona Chahiye, Hindi Mein Likhna Bid'at Hai, Apni Jihaalat Ka Saboot Hai,

Adadi Tahreer Ka Naam Ramzi Rasmul Khat Hai, Jis Mein Taman Huroofe Tahajji Ke Kiye A'adaad Ka Istimal Hota Hai Jaise بسم الله الرحمن الرحيم Ki Ramzi Tahreer Ki Tafseel Is Tarah Hogi :

ب=2، س=60، م=40، ل=1، ل=30، ل=30، ه=5، ا=1، ل=30، ر=200،

ح=8، م=40، ن=50، ا=1، ل=30، ر=200، ح=8، ي=10، م=40

In A'adaad Ki بسم الله الرحمن الرحيم Ke Mufridaat Par Dalaalate Iltizami Hai, Dalalate Iltizami Ki Bhi Wo Qism Jis Mein Laazimo Malzoom Ke Tasawwur Se Jazam Bil Luzoom Hota Hai, In A'adaad Ko Isi Tarkeeb Se Likha Dekh Kar Ye Pata Chalega Ke Bismillah Shareef Ki Ramzi Tahreer Hai, Aur In A'adaad Ka Majmua Bismillah Shareef Ka Ijmaal Hai, To Ye Adadi Tahreer Bhi Ek Rasmul Khat Hi Hai, Aur Is Tahreer Mein Likhna Bhi Ibtida Bismillah Ke Uloom Mein Daakhil Hai To Is Ko Bid'ate Mamnoo'a Mein Dakhil Karna Niri Jihaalat Aur La Ilmi Hogi,

Mazkoora Baala Tafseel Se Zaahir Hua Ke Adadi Tahreer Ke Liye Waza'e Jadeed Aur Istilaho Muhawra Khas Ki Zaroorat Hoti Hai, Chunanche Ashaabe Ilm Takseere Nuqoos Ke Liye Aayaat Wa Asma -e- Ilaahi Ke A'adaad

Nikal Kar Is Usool Par Taweezo Ki Khaana Poori Karte Hain, Aala Hazrat Faazile Bareilwy Fatawa Razawiyya, Jild Nahum, Page 112 Par Farmate Hain :

Kaafir Ko Agar Nuqoosh Diye Jaayein To Muzmar, Unhein Mazhar Ki Ijaazat Nahi,

Aur Tareekh Go Udaba Wa Shuara Bhi Inhi Khutoot Par Ashya Aur Hawaadis Ki Tareekh Bayan Karte Hain, Aur Ikhtisar Wa Ijmaal Ka Ye Tareeqa Khaas Taur Se Ahle Islam Mein Shaaye Wa Zaa'e Hai, Balki Khud Muaamlate Shar'a Mein Bhi Huroofe Tahajji Ke Zariye Ye Ijmaal Wa Ikhtisar Jaari Wa Saari Hai, Aam Taur Se Lafze "حوقل" Se لاحول ولاقوه Ke Kehne Ki Taraf Ishara Hota Hai, Lafze "تہلیل" Se لا اله الا الله Ke Kehne Ki Taraf Ishara Hota Hai Aur Lafze "استرجع" Kah Kar Ye Muraad Liya Jaata Hai Ke Main "انا لله وانا اليه راجعون" Kahta Hoon To Is Tarah Ke Ikhtisar Wa Ijmaal Ka Istimal Bawaqte Zaroorat Shar'an Najaiz Wa Mamnoo'a Na Hua,

Aur Hare Krishna Ka Muaamla Is Ke Bilkul Bar Aks Hai,

Awwalan : 786 Ke Adad Ko Hare Krishna Ke Liye Na Musalmano Me Waza'a Kiya Hai

Na Hinduo Ne Balki Hindu To Ramz Wa Ijmaal Ki Is San'at Se Naa Balad Hain, Pas Bismillah Ke Liye 786 Ki Tarah Hare Krishna Ke Liye Na To Us Ki Jadeed Waza'a Hogi Na Istilahe Khaas Bani, Aur Jab 786 Lafz Hare Krishna Ke Liye Waza'a Hi Nahi Hua, To A'adaad Ke Is Ittfaqi Ittihad Wa Ishtiraak Ko Shirk Kahna Ilmo Dayanat Se Koso Door Hai,

Saaniyan : Ye Ittifaq Ittihad Bhi Sirf Ramz Wa Ijmaal Mein Hai, Murattaba Tafseel Mein In Dono Mein Se Koi Mutabiqat Nahi, Bismillah Shareef Ka Tafseeli Ramz Hum Upar Likh Aaye, Hare Krishna Ka Awwalan To Koi Ijmaali Muzmar Hai Na Tafseeli, Agar Ahle Takseer Ki Istilah Par Qiyaas Kar Ke Us Ki Ramzi Tafseel Nikali Jaaye To Is Tarah Hogi

$$5+200+10+20+200+300+50+1$$

To Bismillah Alakh Aur Hare Krishna Ke Ramz Ijmaali Go Muttafiq Ho Tafseeli Muzmar Mein Koi Mutabiqat Nahi, Bismillah Shareef Ka Ramzi Adad 2 Se Shuru Ho Kar Adad 40 Par Khatm Hota Hai Aur Hare Krishna 5 Se Shuru Ho Kar 1 Par Khatm Hota Hai, Hare Krishna Ke Mufridaat Kul 8 Hain Aur Bismillah Shareef Ke 19, Pas Jin Do Cheezon Ke Murattaba Tafseel

Mein Ye Ikhtilafat Ho, Un Ke Ijmaalo Ko Hukm Mein Kis Tarah Muttafiq Aur Muttahid Qaraar Diya Ja Sakta Hai? Pas Use Bila Kisi Daleel Ke Shirk Qarar Dena Wahabiyyat Ki Beemari Hai, Ke

ہرچہ پیدامی شود از درد پندارم توئی

Saalisan : Tafseel Ke Is Tazaad Wa Ikhtilaf Ke Baad Ijmaal Ke Ittihad Ki Wajah Se Dono Ka Hukm Ek Nahi, Balki Har Ijmaal Ka Hukm Ek Nahi, Balki Har Ijmaal Ka Hukm Us Ki Haqeeqat Ke Izhaar Se Hoga, Dekhein! Peshab Aur Zafraan Ka Paani Dono Ka Rang Ek (Peela Hota Hai) Lekin Ek Rang Ko Tabni Aur Doosre Ko Zafraani, Ek Napak Ghaleez Badbudar Aur Muzir, Doosra Tayyib Wa Khushbudar Aur Jism Wa Rooh Ko Taqwiyyat Dene Waala Hota Hai,

Aala Hazrat Faazile Bareilwy Rahmatullahi Ta'ala Alaih Ek Aise Hi Suwaal Ke Jawab Mein Farmate Hain :

Suwaal : Ek Raafzi Ne Kaha Aayate Kareema "انا من المجرمین منتقمون" (Sajda:22) Ke Adad 1202 Hain Aur Yahi Abu Bakar Umar Usman Ke Hain,

Jawab : Rawaafiz Laanahumullah Ki Banaye

Mazhab Aise Hi Awhaam Be Saro Pa Paadir
Hawa Par Hai, Har Aayate Azaab Ke Adad
Asma -e- Akhiyar Mutabiq Kar Sakte Hain, Aur
Aayate Sawab Ke Asma -e- Kuffar Se, Jis Tarah
Is Aayate Azaab Ke A'adaad Us Ne Khulafa -e-
Rashideen Ke Asma Ke Mutabiq Bataye, Yahi
Adad Mundarija Zel Asma Ke Hain :

یزید، المیس، ابن زیاد، شیطان، الطاق، کلینی، ابن بابویه، قمی، طوسی، حلی وغیرہ

Hazrate Ali Karamallahu Wajhahul Kareem
Ke Teen Saahibzado Ke Naam Abu Bakar Wa
Umar Wa Usman Hain, Rafziyo Ne Aayat Ko
Idhar Phera, Koi Nasbi Idhar Pher Dega, Al
Gharz Aise Ittifaqi Ittihade A'adaadi Se Ek Ko
Doosre Par Mahmool Karna, Ya Ek Ka Hukm
Doosre Par Lagana Saheeh Nahi,

Ab Sirf Ek Suwaal Ka Jawab Reh Gaya Hai,
Aakhir Ahle Islam Ne Ijmaalo Ikhtisar Ka Ye
Tareeqa Kyon Ikhtiyar Kiya

Suniye : Qur'an Ke Baare Mein Hukm Hai Ke
"ولا يمسسه إلا المطهرون" (Waaqiya:79)

"Is Ko Paak Log Hi Chhuyein"

Aur Ta'awwuz Ya Khutoot Waghaira Par Asl
Aayato Asaa Likhne Se Ehtiram Baaqi Nahi
Rahega, Paako Napaak Har Koi Chhuta Hai,

Aur Bhali Aur Buri Jagah Wo Padta Hai, Is Ramzi Tahreer Se Tabarruk Wa Taseer Ka Faaida Haasil Ho Jaata Hai, Aur Aadmi Tauheen Aur Be Hurmati Se Bach Bhi Jaata Hai Ke Is Ke Baare Mein Mazhar Aur Muzmar Ka Hukm Alaihida Alaihida Hai, واللہ تعالیٰ اعلم

(Dekhein : Fatawa Bahrul Uloom, Jild 5, Page 351-354, Shabbir Brothers Lahaur, Sanaa 1431 Hijri)

Nauwan Hawala Fatawa Markaze Tarbiyat Ifta

Hare Krishna Ka Adad

Ye Kahna Ki 786 Bismillah Nahin Hare Krishna Ka Adad Hai, Sahi Hai Ya Nahi?

Masla : Kya Farmate Hai Muftiyane Deeno Millat Is Masle Me Ki Bismillah Ke A'adad 786 Hote Hain Ya Nahi, Zaid Ek Masjid Ka Imam Hai Iska Kahna Hai Ki Bismillah Shareef Ke A'adad 786 Hain Hi Nahi Albatta 'Hare Krishna' Ke Zarur Ye A'adad Hain Kya Ye Sahi Hai?

Al Jawab:

Beshak Bismillah Shareef Ke A'adad 786

Hote Hain, Zaid Imam Ka Ye Kahna Ki Bismillah Shareef Ke A'adad 786 Hain Hi Nahi Albatta Hare Krishna Ke Zarur Ye A'adad Hain Mahaz Ghalat Aur Uski Jahalat Hai Wo "Jamal" Ke Qaaide Se Bilkul Waqif Nahi Is Liye Ke Jamal Ka Hisab Arabi Huroof Ke Sath Khas Hai, Hindi, Sanskrit Me Na Ye Tareeqa Raaj Hai Na Un Ke Huroof Huroof -e- Tahajji Ke Mutaabiq Hain, Jamal Ke Hisab Me Jo Gintiyan Hain Wo 28 Hain Aur Arabi Ke Huroof Bhi 28 Hain Aur Sanskrit Ke Huroof Tahajji 36 Hain Jis Mein Alif Sire Se Hai Hi Nahin, Alif Ko Sanskrit Mein Harf Nahi Mante "Maatra" Mante Hain Jabki Jamal Ke Hisab Se Pehla Harf Alif Hai Jis Ka Adad Ek Hai,

Neez Jamal Ke Bahut Se Huroof Sanskrit Mein Bilkul Nahi Hain Maslan

ح،خ،ذ،ص،ض،ط،ظ،ع،غ،ف،ق

Aur Bahut Se Sanskrit Ke Huroof Tahajji Jamal Ke Hisaab Mein Nahin, Maslan

ब्ह,प,ठ,ा,ह,ज,च,झ,ड,ड,ड,ग,ग,क

Waghaira..., Agar Jamal Ke Hisab Sanskrit Waghaira Mein Hota To Un Ke Har Huroof Tahajji Ka Koi Na Koi Adad Zaroor Hota, Hindi

Sanskrit Ke Tamam Huroofe Tahajji Ka Adad Na Hona Aur Arabi Ke Har Harfe Tahajji Ka Adad Hona Is Baat Par Waazeh Daleel Hai Ke Jamal Ka Hisab Sirf Arabi Kalimat Aur Huroof Mein Muatabar Hai, Deegar Zubano Ke Kalimat Aur Huroof Mein Is Ka Aitbaar Nahi, Aur Is Liye Bhi 786 Hare Krishna Ka Adad Nahi Ke Is Mein Aitbar Usi Rasmul Khat Ka Hoga Jis Zuban Ka Wo Kalima Hai, Hare Krishna Sanskrit Zuban Ka Lafz Hai Aur Sanskrit Mein Ise Is Tarah Likhte Hain :

Hare Krishna

हरि कृष्णा

ह

Ko "ॐ" Maaniye

र

Ko "ॐ" Maaniye

ई

Ki Matra Ko "ॐ" Maaniye

क

Ko "क اورر" Maaniye Aur

णा

Mein "अ" Ki Maatra Ko "الف" Maaniye, Bil

Tarteeb In Ke Adad Is Tarah Honge : 5, 200, 10, 20, 200 Aur 1 Kyonki "ٲ" Aur "ٲ" Ke Mumasil Abjad Mein Koi Harf Nahi Zabardasti "ٲ" Ko "ش" Aur ٲ Ko "ن" Maan Kar 786 Adad Nikalna Jamal Ke Hisab Se Bilkul Saheeh Nahi Na Us Lafz Urdu Ka Aur Na Urdu Rasmul Khat Ka Aitbaar Hoga Jis Zuban Ka Lafz Hai Usi Zuban Ke Rasmul Khat Ka Aitbar Laazim Wa Zaroori Hai, To Upar Kiye Gaye Hisab Ke Mutabiq "Hare Krishna" Ke Adad 786 Nahi Balki 436 Hain,

Aur Agar Is Ko Kisi Tarah Urdu Rasmul Khat Mein La Kar 786 Adad Maan Bhi Lein To Is Se Ye Kahan Laazim Aata Hai Ke Mahaz Is Wajah Se 786 Likhna Saheeh Na Rahe Is Mein Qat'an Kisi Sunni Saheehul Aqeeda Musalman Ki Niyyat Hargiz Ye Nahi Hoti Ke Ye Hare Krishna Ka Adad Hai Balki Log Ise بسم الله الرحمن الرحيم Ka Adad Samajh Kar Isi Ki Niyyat Se Likhte Hain Aur Jis Ki Jaisi Niyyat Hogi Us Ke Liye Waisa Hi Hukm Hoga, Hadees Shareef Mein Hai :

انما الاعمال بالنيات وانما لكل امرئ ما نوى

Yaani Aamal Ka Madaar Niyyato Par Hai

Aur Har Shakhs Ke Liye Wo Hai Jo Us Ne
Niyyat Ki,

(Bukhari, Jild 1, Page 2)

Katabahu

Muhammad Haroon Rasheed Qadri

Al Jawabe Saheeh : Muhammad Nizamuddin Razwi Barkati

Al Jawabe Saheeh : Muhammad Abraar Ahmad Amjadi Barkati

(Dekhein : Fatawa Markaz Tarbiyat Ifta, Jild 2, Page 656,
Faqeehe Millat Academy, Page 1436 Hijri)

Daswan Hawala **Fatawa Bahrul Uloom**

Suwal: Ek Tafseeli Sawal Kiya Gaya Jis Ka
Khulasa Ye Hai Ki Kya 786 Ke Sath 92 Likha
Ja Sakta Hai? Aur Kiya Aesa Karna Koi Firqa
Parasti Hai?

Al Jawab: Bahrul Uloom, Allama Mufti
Abdul Mannan A'azmi Rahmatullah Likhte
Hain: 786 Ke Neeche 92 Likhne Ka Riwayat Zarur
Hai (Is Ke Iftetaah Ki Tareekh Batana Mushkil
Hai Magar) Shar'an Koi Haraj Nahi, Jab Islam
Ke Buniyadi Kalme Me Allah Ke Ism Mubarak
Ke Sath Nabiye Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka

Naam Mubarak Hai To Bismillah Shareef Ke Baad Isme Risalat Likhna Kyu Ghalat Hoga, Is Ko Firqa Parasti Se Ta'beer Karna Ya Is Wajah Se Ho Ki Wo Shakhs Khud Gumrah Ho Ki Us Ko Nam E Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Se Chid Hoti Hai Ya Wo Shakhs Ghafil Hai Aur Kisi Me Us Ko Warghala Diya Ho,

(Dekhiye: Fatawa Bahrul Uloom, Jid11, Safah365, Shabbir Brothers Lahore, Taba 1431H)

Gyarahwa Hawala Tanveerul Fatawa

Suwal: Tanveerul Fatawa Me Sawal Ye Hai: Ulma E Deen Kya Farmate Hain Ki Bismillah Ke Bajaye 786 Likhna Kya Hinduon Ki Rasm Hai Ya Is Kya Likhna Jayez Hai?

Al Jawab

Surat E Masoola Me Bismillah Ke Bajaye Apni Tahreer Me 786 Likhna Jayez Hai Kyunki Ye Asl Me Allah Ta'ala Ke Asma E Mubaraka Ko Be Adabi Se Bachane Ke Liye Waza Kiya Gaya Hai, Mufti Muhammad Waqaruddin Razvu Likhte Hain:

Ahadees Me Farmaya Jo Kam Bismillah Aur Alhamdulillah Se Shuru Na Kiya Jaye Wo Na Mukammal Rehta Hai Aur Khairo Barakat Se Khali Hota Hai Is Hadees Par Amal Karne Ke Liye Har Jayez Jam Ko Bismillah Padh Kar Shuru Karna Chahiye Un Ka Likhna Zaruri Nahi Hai Lekin Likhna Bhi Baaise Barakat Hai Chunki Aam Taur Par Kaghzat Ko Ehtiyat Se Nahi Rakha Jata To Us Par Bismillah Hone Ki Soorat Mein Us Ki Be Adabi Hai Is Liye Logon Ne A'adad Likhna Shuru Kar Diya,

(Waqarul Fatawa, Jild 3, Safah 442)

Mufti Yusuf Ludhiyanwi Sahab (Deobandi) Likhte Hain:786 Bismillah Shareef Ke Adad Hain Buzurgon Se Is Ke Likhne Ka Ma'mool Chala Aa Raha Hai Ghaliban Is Ka Riwayat Is Liye Hua Ke Khutoot Aam Taur Par Phad Kar Phenk Diye Jate Hain Jis Se Bismillah Shareef Ki Be Adabi Hoti Hai Be Adabi Se Bachane Ke Liye Ghaliban Buzurgon Ne A'adad Likhna Shuru Kiye Is Ko Hinduon (Ghair Muslimon) Ki Taraf Mansoob Karna To Ghalat Hai Albatta Agar Be Adabi Ka Andesha Na Ho To Bismillah Shareef Likhna Hi Behtar Hai,

(Aap Ke Masail Aur Un Ka Hal, Safa348, Jild8)

Barahwa Hawala Ek Deobandi Mufti Ka Fatwa

Suwal:

Bahut Se Musalman Khat, Lifafa Ya Kaghaz Par Pehle 786/92 Likhte Hain, Is Ki Kya Wajah Hai? 786 Ka Kya Matlab Hota Hai? 92 Ka Matlab Kya Hota Hai?

Al Jawab:

Bismillah Mein Jo Arabi Huroof Hain Un Ke Abjad Ke Aetbar Se Kuchh Adad Mutayyan Kiye Gaye Hain, Maslan: Alif Ka Ek, Ba Ke Do, Jeem Ke Teem, Aur Dal Ke Char Wagaireh, Is Hisab Se Bismillah Ke Huroof Ke Adad Ki Kul Majumuyi Ta'adad 786 Hoti Hai,

Muhammad Ka Hisab Hasbe Zel Hai:

Meem Ke Chalees, Ha Ke Aath, Meem Ke Chalees, Aur Dal Ke Char Kul Jama 92 Huwa,

Ab Rahi Ye Bat Ki Kaghaz Ya Lifafe Par Puri Bismillah Likhi Jaye To Uske Yaha Waha Phenke Jane Aur Be Adabi Hone Ka Dar Hai, Is Liye Is Ke Adad Likh Diye Jate Hain,

Aur Baaz Log Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Se Muhabbat Ki Wajah Se Aap Ke Nam Ka Bhi

Adad Likh Dete Hain, Is Liye 92 Ka Adad Likha
Jata Hai, Faqat

Wallahu Ta'ala A'lam

(Fatawa Deeniya, Mufti Ismail Kachhulwi Deobandi, Jild1,
Safah273)

Terahwa Hawala Deobandi Mufti Ka Dusra Fatwa

Suwal:-

786 Ke Niche 92 Likha Jaye To Kaisa Hai?
Is Liye Ki Sat Sau Chhiyasi Bismillah Ka Adad
Hai Aur 92 Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Adad
Hai, Mazkurah Tareeqe Par Quran Shareef Ki
Ayaton Ko Likhne Se Pehle “786/92” Likha
Jaaye To Shariyat Ki Roo Se Durust Hai Ya
Nahi?

Al Jawab:-

Har Kaam Ki Ibtida Bismillah Se Honi
Chahiye, Yahi Shariyat Ka Hukm Hai Chahe
Zubani Padh Kar Shuru Karein Ya Likh Kar, Isi
Wajah Se Kaghaz Par Allah Ka Naam Likh Kar
Shuru Kiya Jata Hai,

Quran Shareef Me Jaha Suleman
Alaihissalam Ka Khat Malika E Saba Bilqees

Ko Likhne Ka Tazkirah Hai Usme Bhi Bismillah Hi Se Shuru Kiya Gaya Hai, Lekin Hamare Yaha Aese Khutoot Ki Be Adabi Hoti Hai Aur Adab Ko Malhooz Nahi Rakha Jata Hai, Is Liye 'Abjad' Ke Qaaide Ke Mutabiq Bismillah Ka Adad Yani 786 Likh Dete Hain Taki Bismillah Ke Zariye Likhe Jane Ka Suboot Ho Jaye, Lekin Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Nam Pak Ke Sath Ibtida Karne Ka Koi Suboot Nahi Hai, Is Liye "Muhammad" Nam Ka Adad 92 Likhne Ka Hukm Bhi Nahi Hai Balki Na Likhna Hi Behtar Hai,

(Fatawa Deeniya, Mufti Ismail Kachhulwi Deobandi, Jild5, Safa298)

Is Fatwe Me Deobandi Mufti Ka 786 Ke Sath 92 Likhne Ke Muta'alliq Ye Likhna Ke "Na Likhna Hi Behtar Hai" In Ke Dilon Ki Kharabi Ko Zahir Karta Hai, Ye Aesi Zahniyat Ke Log Hain Ke Apne Fayde Ke Liye Kisi Bhi Tarah Ka Izafa Kar Lete Hain Aur Iske Jawaz Me Daleel Par Daleel Pesh Karte Hain Lekin Jab Bat Nabi Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Muhabbat Ki Ho Unki Ta'azeem Ke Ho To Inka Tarz Badal Jata Hai Aur Dalail Bhi Nahi Milte, Ab Dekha Jaye To Bismillah Ke A'adad Ke Sath

Isme Muhammad Ke A'adad Likhne Me Koi Masla Nahi Hai Balki Likh Dena Behtar Hai Magar Isme Deobandi Mufti Ne Likh Mara Ki Na Likhna Behtar Hai Kynki Iska Hukm Nahi Hai, Ye Aese Saikdo Kaam Karte Hain Aur Dusro Ko Bhi Da'wat Dete Hain Jinko Karne Ka Kahin Koi Sarahatan Hukm Nahi Milta Lekin Choonki Wo Apne Matlab Ka Kaam Hota Hai To Qabile Qubool Hai Aur Agar Baat In Muamlat Ki Aa Jaye To Behtari Kahin Aur Nazar Aane Lagti Hai, Allah Ta'ala Hamein In Ke Shar Se Mahfooz Rakhe

Chaudhavaan Hawala

Daarul Ifta Devband Ka Fatwa

Daarul Ifta Devband Ki Website Par Darj E Zail Fatwa Hai:

Fatwa: 802=691/BA

Sunnat Tareeqa Ye Hai Puri Bismillaah Likhi Jaaye, Lekin Kuch Maslihat Ke Peshe Nazar 786 Ka Adad Ko Bhi Likha Ja Sakata Hai,

والله تعالى اعلم

Daarul Ifta,
Daarul Uloom Devband
(Website Dekhein)

Isi Tarah Devbandi Maktaba-E-Fikr Ke Kai Ulama Ne Ise Likhna Durust Qarar Diya Hai Aur Agar Aap Net Par Talash Karenge To Kai Webistes Par Aise Darjanon Fatawa Maujood Hain, Hum Inhi Par Iktifa'a Karte Hue Ab Khulase Ki Taraf Aate Hain

Khulasa

Ahle Sunnat Ke Nazdeek 786 Aur 92 Wagaireh Likhna Jaaiz Balki Ek Mustahsan Amal Hai Aur Is Ka Suboot Buzrugane Deen Ki Tehreeron Me Bhi Kasrat Se Milta Hai, Ahle Sunnat Me Kisi Ko Iske Likhne Par Aetraz Nahi Hai, Wahabiyon Mein Jo Deobandi Hai Wo Bhi Is Par Aetraz Nahi Karte Balki Unke Yaha Bhi Iska Likhna Jayez Wa Durust Hai Jaisa Ki Hamne Unhi Ki Kitabon Se Suboot Pesh Kiye, Ab Wahabiyat Ki Ek Shakh Hai Jise “Ghair Muqallid” Aur “ Ahle Hadees” Ke Nam Se Jana Jata Hai, Ye Is Par Beja Ke Aetrazat Karte Hain, Ye Log Is Tarah Se A’adad Likhne Ko Na Sirf Bid’at Batate Hai Balik Iss Hinduon Ki Taraf Mansoob Karte Hain Aur 786 Ko Hare Krishna Ke A’adad Batate Hain Jis Ka Mukammal Radd Is Risale Me Dekha Ja Sakta Hai, Is Ke Alawa

Bhi Jo Aetrazat Kiye Jate Hain Unka Jawab Ham Yaha Naql Kar Chuke Hain Jis Se Wazeh Ho Jata Hai Ki Is Tarah Se A'adad Likhna Bila Shuba Jayez Hai Aur Ise Hinduo Ki Taraf Mansoob Karna Shiddat Pasandi Hai

Allah Ta'ala Humein Aise Shareer Logon Se Mahfooz Rakhe Jinhone Deen Mein Apni Aara Ko Dakhil Kiya Aur Musalmano Ke Nazdeek Jo Kaam Achha Hai Use Zabardasti Shirko Bid'at Ki Taraf Le Jaane Wali Napak Sa'ii Ki,

Rabbe Kareem Is Risale Ko Apni Bargah Me Darja -e- Maqbooliyat Ata Farmaye

Abde Mustafa

Our Books In Roman Urdu :

- (1) Bahaar -e- Tehreer - Abde Mustafa Official
- (2) Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?
- Abde Mustafa Muhammad Sabir Qadri
- (3) Azaan -e- Bilal Aur Suraj Ka Nikalna
- Abde Mustafa Muhammad Sabir Qadri
- (4) Ishqe Majazi (Muntakhab Mazameen Ka Majmua)
- Abde Mustafa Official
- (5) Gaana Bajana Band Karo, Tum Musalman Ho!
- Abde Mustafa Muhammad Sabir Qadri
- (6) Shabe Meraj Ghause Paak
- Abde Mustafa Muhammad Sabir Qadri
- (7) Shabe Meraj Nalain Arsh Par
- Abde Mustafa Muhammad Sabir Qadri
- (8) Hazrate Owais Qarni Ka Ek Waqiya
- Abde Mustafa Muhammad Sabir Qadri
- (9) Dr. Tahir Aur Waqar -e- Millat
- Abde Mustafa Muhammad Sabir Qadri
- (10) Taqreer Karne Waala Kaisa Ho?
- Abde Mustafa Muhammad Sabir Qadri
- (11) Ghair Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal
- Abde Mustafa Muhammad Sabir Qadri
- (12) Ikhtelaf Ikhtelaf Ikhtelaf
- Abde Mustafa Muhammad Sabir Qadri
- (13) Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza
- Abde Mustafa Muhammad Sabir Qadri
- (14) Binte Hawwa (Ek Sanjida Tehreer)
- Kanize Akhtar
- (15) Sex Knowledge (Islam Mein Sohbat Ke Aadab)
- Abde Mustafa Muhammad Sabir Qadri
- (16) Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq
- Abde Mustafa Muhammad Sabir Qadri
- (17) Aurat Ka Janaza - Janabe Ghazal Sahiba

- (18) Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani
- Abde Mustafa Muhammad Sabir Qadri
- (19) Huzoor Ki Shaan In The Quraan
- Mufti Ahmad Yaar Khan Nayeemi
- (20) Husne Mustafa Aur Kalame Raza
- Maulana Sajjad Ali Faizi
- (21) Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam
- Tajushshariah, Mufti Akhtar Raza Khan
- (22) Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala
Tha? - Abde Mustafa Muhammad Sabir Qadri
- (23) Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
- Abde Mustafa Muhammad Sabir Qadri
- (24) Sharah Mishkaat (Kitabul Iman)
- Mufti Ahmad Yaar Khan Nayeemi
- (25) Chand Ghair Motabar Kitabein - Maulana Hasan Noori
- (26) Tirmizi (Part 1) - Muhammad Bin Eisa Tirmizi
- (27) Aaiye Namaz Seekhein (Part 1)
- Abde Mustafa Muhammad Sabir Qadri
- (28) Sharah Mishkaat (Kitabul Ilm)
- Mufti Ahmad Yaar Khan Nayeemi
- (29) Sahih Bukhari Aur Ilme Ghaib
- Allama Muhammad Abdul Qadir
- (30) Difa -e- Kanzul Iman
- Tajushshariah, Mufti Akhtar Raza Khan
- (31) Pehle Farz Nafl Baad Mein
- Aala Hazrat, Imam Ahmad Raza Khan Barelvi
- (32) Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara
Jayega - Abde Mustafa Muhammad Sabir Qadri
- (33) Yaare Ghaar - Dr. Asif Ashraf Jalali
- (34) Tie Ka Mas'ala - Huzoor Tajushshariah
- (35) Sawaneh Tajushshariah - Mufti Dr. Yunus Raza
- (36) Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli
Hadees Ka Dars - Maulana Muhammad Raza Markazi
-

- (37) Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi
- (38) Hussamul Haramain - Aala Hazrat Imam Ahmad Raza Khan Bareilvi
- (39) Haque Par Kaun? - Allama Muhammad Zafar Attari
- (40) Shirk Kya Hai? - Allama Muhammad Ahmad Misbahi
- (41) Qurbani Ka Bayaan From Bahaar -e- Shariat
- Allama Mufti Amjad Ali Aazmi
- (42) Zibah Ka Bayaan From Bahaar -e- Shariat
- Allama Mufti Amjad Ali Aazmi
- (43) Eisaiyat Se Islam Tak
- Allama Ghulam Rasool Qasmi
- (44) Zambik Ka Maana Aur Masla -e- Durood
- Allama Syed Ahmad Sayeed Kaazmi
- (45) Islami Taleem (Part 1)
- Allama Mufti Jalaluddin Ahmad Amjadi
- (46) Muharram Mein Kya Jaiz Aur Kya Najaiz?
- Allama Tatheer Ahmad Razvi
- (47) Muharram Mein Nikah
- Abde Mustafa Official
- (48) Islami Zindagi
- Mufti Ahmad Yaar Khan Nayeemi
- (49) Riwayato Ki Tehqeeq (Part 1)
- Abde Mustafa Muhammad Sabir Qadri
- (50) Riwayato Ki Tehqeeq (Part 2)
- Abde Mustafa Muhammad Sabir Qadri
- (51) Sharahe Kalaame Raza
- Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
- (52) Imamul Ayimma Abu Bakr Siddique
- Allama Ghulam Rasool Qasmi
- (53) Aulia -e- Rijalul Hadees
- Allama Abdul Mustafa Aazmi
- (54) Tamheede Imaan - Aala Hazrat, Imam Ahmad Raza Khan

- (55) Sharah Qasida -e- Meraj
- Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
- (56) Imam Mahdi (Zamana -e- Zuhoor Aur Alamaat)
- Imam Ibne Hajar Haytmi Shafayi
- (57) Break Up Ke Baad Kya Karein?
- Abde Mustafa Muhammad Sabir Qadri
- (58) Ek Nikah Aisa Bhi
- Abde Mustafa Muhammad Sabir Qadri
- (59) Ali Wa Muawiya - Allama Ghulam Rasool Qasmi
- (60) Kafir Se Sood - Abde Mustafa Muhammad Sabir Qadri
- (61) Main Khan Tu Ansari
- Abde Mustafa Muhammad Sabir Qadri
- (62) Riwayato Ki Tehqeeq (Part 3)
- Abde Mustafa O Muhammad Sabir Qadri ficial
- (63) Jurmana - Abde Mustafa Muhammad Sabir Qadri
- (64) La Ilaha Ilallah, Chishti Rasoolullah?
- Abde Mustafa Muhammad Sabir Qadri
- (65) Hazrate Ali Ki Wiladat Kahan Hui?
- Allama Qari Luqman Shahid
- (66) Sarkar Ka Hulya Mubarak Ba Riwayate Umme Mabad
- Abde Mustafa Muhammad Sabir Qadri
- (67) Qanoon -e- Shariat - Allama Qazi Shamsuddin Ahmad
- (68) Saniha -e- Karbala - Allama Ghulam Rasool Qasmi
- (69) Shirk Ki Haqeeqat - Allama Asif Abdullah Qadri
- (70) Be Peer Ka Peer Shaitan Hai
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