

Huzoor Aap ﷺ Aa'e
To Dil Jagmaga'e



EID MILAD-UN-NABI ﷺ

Milad-un-Nabi ﷺ Me Khushiya'n Manaana
Allah عزوجل Ka Hukm Hai.

Hamaare Nabi ﷺ Kee Sunnat Hai.

Ulama-e Deoband Ka Aqeeda Bhi Milad Sharif
Manaana Jaa'iz Aur Mustahab Amr Ka Tha.

Milad-un-Nabi ﷺ Kee Tawheed Kee Daleel Hai
Aur Radde Shirk Hai.

Milad-un-Nabi ﷺ Kee Khushi Me Khushiya'an
Manaana, Jashn Karna, Kum-Kume Raushan
Karna, Juloos Nikaalna Aur Dil Khol Kar Kharch
Karna Yeh Baargaahe Ilaahi Me Maqbool
Aur Raza Ka Baa'is Hain.

Ham "Baarahw Wafaat" Nahin Manaate Balki
"Eid Milad-un-Nabi ﷺ" Manaate Hain.

Musannif

Shaykh-ul-Islam
Dr. Muhammad Tahir-ul-Qadri



Minhaj Publications India.

1st Floor, Isma Complex, Next to Aqsa Complex, Tandalja Road,
Vadodara-390 012 (Gujarat) | Ph.: +91-989 896 3623, +91-972 562 1001

E-mail : sales@minhajproductions.in

www.minhajproductions.in / www.minhaj.in

Huzoor Shaykh-ul-Islam Dr. Muhammad Tahir-ul-Qadri Madda Zillahoo Al-'Aali Ne Milad-un-Nabi ﷺ Ke Mukhtalif Pehloo'o'n Par Qur'an-o Sunnat, Aasaare Sahaba Aur Aqwaale A'imma Wa Muhaddisin Kee Roshni Me Intehaa'i Jaame' Aur Ser Haasil Behas Kee Hai. Yoo'n Pehli Martaba Milad-un-Nabi ﷺ Par Dala'ile Shar'iiyyah Us Husne Tarteeb Se Yakja Ho Gaye Hain Aur Is Zakhim Kitaab Kee Soorat Me Ahle Ilm-o Daanish Kee Khidmat Me Pesh Kiye Ja Rahe Hain. Is Kitaab Ke Ahammiyyat Wa Ifaadiyat Aur Ilmi Siqaahat Ka Andaaza Is Ke Mutaala'a Ke Ba'd Hee Lagaaya Ja Sakega.

Logo'n Me Kitaabe'n Padhne Ka Shauq Baaqi Nahin raha (Illa Masha Allah) Aur Bina Padhe Kuchh La-Ilm Log Shirq-o Bid'at Ke Fatwe Lagaate Hain. Khud Gumraah Hote Hain Aur Aam Bhole-Bhaale Ummatiyo'n Ko Bhi Gumraah Karte Hain. Un Ke Imaan-o Aqeede Bachaane Ke Liye Yeh Handbill Parche Shaa'e' Kiye Gaye Hain Taa Ki Aaqa Karim ﷺ Ke Bhole-Bhaale Ummatiyo'n Ko Is Baat Ka Pata Chal Sake Ki Sahi Kya Hai Aur Ghalat Kya Hai. Aur Woh Apni Aakhirat Ko Barbaad Hone Se Bacha Sake.

Milade Mustafa ﷺ Kee Khushiya'n Manaane Ka Hukme Khudawandi

Allah Ta'ala Ke Fazl Aur Us Kee Ne'mato'n Ka Shukr Baja Laane Ka Ek Maqboole Aam Tariqa Khushi-o Masarrat Ka E'laaniyya Izhaar Hai. Milade Mustafa ﷺ Se Badi Ne'mat Aur Kya Ho Sakti Hai. Yeh Woh Ne'mate Uzma Hai Jis Ke Liye Khud Rabbe Karim Khushiya'n Manaane Ka Hukm Farmaata Hain:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

“Farma Diji'e (Yeh Sab Kuchh) Allah Ke Fazl Aur Us Kee Rahmat Ke Baa'is Hai (Jo Be'sate Muhammadi ﷺ Ke Zari'e Tum Par Hu'a Hai) Pas Musalmano'n Ko Chaahiye Ki Is Par Khushiya'n Manaa'e'n, Yeh Us (Saare Maal-o Daulat) Se Kahi'n Behtar Hai Jise Woh Jam'a Karte Hain.” [Yoonus, 10 : 58.]

Is Aaya-e Karima Me Allah Ta'ala Ka Roo-e Khitaab Apne Habib ﷺ Se Hai Ki Apne Sahaba Aur Un Ke Zariye Poori Ummat Ko Bata Dijiye Ki Un Par Allah Kee Jo Rahmat Naazil Hu'i Hai Woh Un Se Is Amr kee Mutaqaazi Hai Ki Is Par Jis Qadr Mumkin Ho Sake Khushi Aur Masarrat Ka Izhaar Kare'n, Aur Jis Din Habibe Khuda ﷻ Kee Wilaadate Mubaaraka Kee Soorat Me Azim-Tareen Ne'mat Unhe'n Ata Kee Gayi Use Shaayaane Shaan Tariqe Se Manaa'e'n. Is Aayat Me Husoole Ne'mat Kee Yeh Khushi Ummat Kee Ijtema'i Khushi Hai Jise Ijtema'i Taur Par Jashn Kee Soorat Me Hee Manaaya Ja Sakta Hai. Choo'n-Ki Hukm Ho Gaya Hai Ki Khushi Manaa'o, Aur Ijtema'i Taur Par Khushi Eid Ke Taur Par Manaa'i Jaati Hai Ya Jashn Ke Taur Par. Lehaaza Aaya-e Karima Ka Mafhoom Waazeh Hai Ki Musalmaan Yawme Wilaadat Rasoole Akram ﷺ Ko “Eide Milad-un-Nabi ﷺ ” Ke Taur Par Manaa'e'n.

Kitab “Milad-un-Nabi ﷺ ” Ke Baab Chahaarum “Jashne Milad-un-Nabi ﷺ Ka Qur'ane Hakim Se Istidlaal” (Page Number 185 Se 245 Tak 60 Page Par Taqriban 40 Se 50 Aayaat Ke Hawaale Di'e Ga'e Hain Aur Un Kee Tafsir Dee Ga'i Hain. Yaha'n Yeh Chhota-Sa Pamphlet Is Ka Mutahammil Nahin Hai, Lehaaza Sirf Ek Aayate Paak Ka Hawaala Pesh Kiya Gaya Hai.)

Huzoor ﷺ Ne Youme Milad Par Roza Rakh Kar Khushi Ka Izhar Farmaaya

Kya Huzoor Nabiyye Akram ﷺ Ne Khud Apne Youme Wilaadat Kee Baabat Bit-Takhsis Ko'i Hidaayat Ya Talqin Farmaa'i Hai? Is Ka Jawab Isbaat(Haa'n) Me Hai.

Huzoor Nabiyye Akram ﷺ Ne Khud Sahaba-e Kiram RadiyAllahu 'Anhuma Ko Apne Youme Milad Par Allah Ta'ala Ka Shukr Baja Laane Kee Talqin Farmaa'i Aur Targhib Dee. Aap ﷺ Apne Milad Ke Din Roza Rakh Kar Allah Ta'ala Kee Baargaah Me Izhaare Tashakkur Wa Imtehaan Farmaate. Aap ﷺ Ka Yeh Amale Mubaarak Darje Zail Riwaayat Se Saabit Hai:

Imam Muslim(206-261 Hijri) Ne Apni Sahih Me Riwaayat Farmaaya Ki Hazrat Aboo Qatadah Ansari RadiyAllahu 'Anhu Se Marwi Hai: “Huzoor Nabiyye Akram ﷺ Se Peer Ke Din Roza Rakhne Ke Baare Me Sawaal Kiya Gaya To Aap ﷺ Ne Farmaaya: 'Isi Roz Meri Wilaadat Hu'i Aur Isi Roz Meri Be'sat Hu'i Aur Isi Roz Mere Oopar Qur'an Naazil Kiya Gaya'.” [Muslim Sharif: Kitab Al-Siyam, Babu Istihbab Siyami Thalathati Ayyami Min Kulli Shahr – Jild-03, Safha-819. Hadith-1162.]

Huzoor ﷺ **Ne Apna Milad Bakre Zib'ah Kar Ke Manaaya**

Huzoor Nabiyye Akram ﷺ Ne Khud Apna Milad Manaaya, Aap ﷺ Ne Allah Ta'ala Ka Shukr Baja Laate Huwe Apni Wilaadat Kee Khushi Me Bakre Zib'ah Kiye Aur Ziyaafat Ka Ehtemaam Farmaaya...

(Kitab Me 06 Hawaale Darj Hain) Bayhaqi Sunan Al-Kubra, Jild-09, Safha-300, Hadith-43.

Kitab “Milad-un-Nabi ﷺ” Ke Baab Panjum “Jashne Milad-un-Nabi ﷺ Ka Ahaadith Se Isitidlaal” (Page Number 247 Se 299 Tak 52 Page Par In Ahaadith Se Hawaale Diye Gaye Hain Aur Us Kee Tafsir Kee Gayi Hai. Tafsil Ke Liye Kitaab Ka Mutaala'a Farmaa'e'n.)

Jashne Milad-un-Nabi ﷺ **A'imma-o Muhaddisin**
Kee Nazar Me

Qur'an-o Sunnat Se Jashne Milad-un-Nabi ﷺ Par Tafsili Dalaa'il Pesh Karne Ke Ba'd Is Baab Me Un A'imma-e Kiram Ke Hawaala-Zaat Denge Jinhone In'eqaad Jashne Milad Ke Ahwaal Bayaan Kiye Hain, Yeh Kehna Mutlaqan Ghalat Aur Khilaafe Haqiqat Hain Ki Milad Par Mun'aqid Kee Jaane Waali Taqriibat Bid'at Hain Aur Un Kee Ibteda' Barre-Saghir Paak-o Hind Ke Musalmano'n Ne Kee. Yeh Ek Taslim Shuda Haqiqat Hai Ki Taqaaribe Milad-un-Nabi ﷺ Ka In'eqaad Hindistan Ke Musalmano'n Kee Ijaad Nahin, Naa Hee Yeh Ko'i Bid'at Hai. Jashne Milad-un-Nabi ﷺ Ka Aaghaaz Haaliya Daur Ke Musalmano'n Ne Nahin Kiya Balki Yeh Ek Aisi Taqribe Sa'id Hai Jo Haramayn Sharifayn – Makka Mukarrama Aur Madinah Munawwarah – Samet Poore Aalame Arab Me Sadiyo'n Se In'eqaad Pazeed Hoti Rahi Hai. Is Ke Ba'd Waha'n Se Deegar Ajami Mulko'n Me Bhi Is Taqrib Ka Aaghaaz Hu'a.

Ulama-e Deoband Ka Aqeeda Bhi Milad Sharif Manaana Jaa'iz
Aur Mustahab Amr Ka Tha

Allama Ibn Taymiyyah (661_728 Hijri)

Allama Taqi Al-Din Ahmad Bin Abd Al-Halim Bin Abd Al-Salam Bin Taymiyyah (1263_1238 Isvi) Apni Kitab “Iqtida' Al-Sirat Al-Mustaqim Li-Mukhalafat As'hab Al-Jahim” (Page Number 0404.) Me Likhte Hain:

“Milad Sharif Kee Ta'zeem Aur Use Shi'aar Bana Lena Ba'z Logo'n Ka Amal Hai Aur Is Me Us Ke Liye Ajre Azim Bhi Hai Kyoo'n Ki Us Kee Niyyat Nek Hai Aur Rasool Akram ﷺ Kee Ta'zeem Bhi Hai; Jaisa Ki Mein Ne Pehle Bayan Kiya Hai Ki Ba'z Logo'n Ke Nazdeek Ek Amr Achhchha Hota Hai Aur Ba'z Momin Use Qabeeh Kehte Hain.”

Nawab Siddiq Hasan Khan Bhopali (1308 Hijri)

Ghair Muqallidin Ke Naam-War Aalime Deen Nawab

Siddiq Hasan Khan Bhopali Milad Sharif Manaane Kee Baabat Likhte Hain:

“Is Me Kya Buraa'i Hai Ki Agar Har Roz Zikre Hazrat (ﷺ) Nahin Kar Sakte To Har Usboo'(Hafta) Ya Har Maah Me Iltezaam Is Ka Kare'n Ki Kisi Na Kisi Din Baith Kar Zikr Ya Wa'ze Sirat-oSimt-o Dil-o Huda Wa Wilaadato Wafaat Aa'n Hazrat Ka Kare'n. Phir Ayyame Maahe Rabi'-ul-Awwal Ko Bhi Khaali Na Chhode'n Aur Un Riwaayaat Wa Akhbaar Wa Aasaar Ko Padhe'n Padhaa'e'n Jo Sahih Taur Par Saabit Hain.” [Bhopali, Al-Shammamah Al-Anbaryyah Min Mawlid Khayr Al-Baryyah,/05.]

Aage Likhte Hain:

“Jis Ko Hazrat (ﷺ) Ke Milad Ka Haal Sun Kar Farhat Haasil Na Ho Aur Shukre Khuda Ka Husool Par Is Ne'mat Ke Na Kare Woh Musalmaan Nahin.” [Bhopali, Al-Shammamah Al-Anbaryyah Min Mawlid Khayr Al-Baryyah,/13.]

Maulana Ashraf Ali Thanvi (1280_1362 Hijri)

Maulana Ashraf Ali Thanvi (1863_1943 Isvi) Naam-War Aalime Deoband They. Aap Haaji Imdadullah Muhajir Makki Chishti Ke Haath Par Bay'at They.

Milad-un-Nabi (ﷺ) Par Aap Ke Khutabaat Ka Majmoo'a Bhi Shaa'e Hu'a Hai. Majaalise Mawaalid Par Khitaab Karte Huwe Aap Farmaate Hain:

“Yeh To Zaahiri Wujooth Thi'n Badi Baat Yeh Thi Ki Us Ke Zamaana Me Aur Dono'n Se Ziyaada Huzoor (ﷺ) Ke Zikr Ko Jee Chaaha Karta Hai Aur Yeh Ek Amre Taba'i Hai Ki Jis Zamaana Me Ko'i Amr Waaqe' Huwa Ho Us Ke Aane Se Dil Me Is Waaqe' Kee Taraf Khud Ba-Khud Khayaal Huwa Jaata Hai. Aur Khayaal Ko Yeh Harkat Hona Jab Amre Taba'i Hai To Zabaan Se Zikr Ho Jaana Kya Muza'eqa Hai. Yeh To Ek Taba'i Baat Hai.” [Ashraf Ali Thanvi, Khutabate Milad-un-Nabi (ﷺ),/190.]

Maulana Ashraf Ali Thanvi Ke Is Iqtebaasaat Se Waazeh Ho Jaata Hai Ki Un Ka Aqeeda Hargiz Majaalise Milad Ke Qiyaam Ke Khilaaf Nahin Tha. Woh Sirf Is Ke Liye Waqt Mu'ayyan Kar Ne Ke Haami Nahin They. Bahar-Haal Milad Sharif Manaana Un Ke Nazdik Jaa'iz Aur Mustahab Amr Tha.

Ulama-e Deoband Ka Muttafiqa Faisla (1325 Hijri)

Haramayn Sharifayn Ke Ulama-e Kiram Ne Ulama-e Deoband Se Ikhtelaafi Wa E'teqaadi Nau'iiyyat Ke Chhabbis(26) Mukhtalif Sawaalaat Puchhe To 1325 Hijri Me Maulana Khalil Ahmad Saharan Poori (1269_1346 Hijri) Ne Un Sawaalaat Ka Tehriri Jawaab Diya, Jo “Al-Muhnad 'Ala Al-Mufannad” Naami Kitaab Kee Shakl Me Shaa'e Hu'a. In Jawaabaat Kee Tasdiq 24 Naam-War Ulama-e Deoband Ne Apne Qalam Se Kee Jin Me Maulana Mahmood Al-Hasan Deobandi (1339 Hijri), Maulana Ashraf Ali Thanvi (1326 Hijri) Aur Maulana Aashiq Ilahi Merathi Bhi Shaamil Hain. In Chaubis(24) Ulama' Ne Saraahat Kee Hai Ki Jo Kuchh “Al-Muhnad 'Ala Al-Mufannad” Me Tehrir Kiya Gaya Hai Wohi Un Ka Aur Un Ke Masha'ikh Ka Aqeeda Hai.

Is Kitaab Me Ikkiswa'n Sawaal Milad Sharif Manaane Ke Muta'alliq Hai. Sawaal Kee Ibaarat Yeh Hai:

Sawal: Kya Tum Is Ke Qaa'il Ho Ki Huzoor (ﷺ) Kee Wilaadat ka Zikr Shar'an Qabeeh Sayye'ah, Haraam(Ma'adh Allah) Hai Ya Aur Kuchh?

Ulama-e Deoband Ne Is Ka Muttafiqa Jawab Yoo'n Diya

Jawab: “Haasha Ki Hum To Kya Ko'i Bhi Musalman Aisa Nahin Hai Ki Aap (ﷺ) Kee Wilaadat Sharifa Ka Zikr Balki Aap (ﷺ) Ke Na'layn Aur Aap (ﷺ) Ke Sawaari Ke Gadhe Ke Pashaab Ke Tazkira Ko Bhi Qabeh Wa Bid'ate Sayye'ah Ya Haraam Kahe. Woh Jumla

Haalaat Jinhe'n Rasoole Akram ﷺ Se Zara-See Bhi Nisbat Hai Un Ka Zikr Hamaare Nazdik Nihaayat Pasandida Aur A'la Darja Ka Mustahab Hai; Khaah Zikre Wilaadat Sharif Ka Ho Ya Aap ﷺ Ke Baul-o Baraaz, Nishist Wa Barkhaast Aur Bedaari Wa Khwaab Ka Tazkira Ho. Jaisa Ki Hamare Risaala "Barahine Qati'ah" Me Muta'addid Jaga Bil-Saraahat Mazkoor Hai." [Saharan Poori, Al-Muhannad 'Ala Al-Mufannad, 60_61.]

Milad Manaana Amale Tawheed Hai

Milad-un-Nabi ﷺ Allah Azza Wa-Jalla Kee Tawheed Kee Daleel Hai Aur Radde Shirk Hai

Yaha'n Yeh Nuqta Samajh Lena Zaroori Hai Ki Milad Manana Fil-Waaqe' Amal e Tawhid Hai. Yeh Amal Zaate Baari Ta'ala Ko Waahid-o Yakta Maan'ne Kee Sab Se Badi Daleel Hain Kyoo'n Ki Milad Manaane Se Yeh Amr Khud Ba-Khud Saabit Ho Jaata Hai Ki Huzoor Nabiyye Akram ﷺ Ka Milad Manaane Waale Aap ﷺ Ko Allah Ka Banda Aur Allah Kee Makhlooq Maante Hain Aur Jis Kee Wilaadat Mana'i Jaaye Woh Khuda Nahin Ho Sakta Kyoo'n Ki Khuda Kee Zaat لَمْ يَلِدْ وَلَمْ يُولَدْ (Na Us Se Ko'i Paida Huwa Hai Aur Na Hee Woh Paida Kiya Gaya Hai) Kee Shaan Kee Haamil Hai. Jab Kee Nabi Woh Zaat Hai Jis Kee Wilaadat Huwi Ho Jaisa Ki Hazrat Yahya 'Alayh Al-Salam Ke Hawaale Se Soora-e Maryam Me Allah Ta'ala Ne Irshad Farmaya:

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ.

"Aur Yahya Par Salam Ho, Un Kee Milad Ke Din."

[Maryam, 19 : 15.]

Hazrat Isa 'Alayh Al-Salam Ne Farmaya:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ.

"Aur Mujh Par Salam Ho Mere Milad Ke Din." [Maryam, 19 : 33.]

To Milad Manaana Goya Nabi Ko Allah Ta'ala Kee Makhlooq Qaraar Dena Hai. Huzoor Nabiyye Akram ﷺ Se Afzal-o A'la Makhlooq Is Kaa'enaat Me Ko'i Nahin. Jab Hum Aap ﷺ Ka Milaad Manaate Hain To Allah Ta'ala Kee Khaaliqiyyat Aur Rasool ﷺ Kee Makhlooqiyyat Ka E'laan Kar Rahe Hote Hain Ki Aap ﷺ Paida Huwe. Is Se Badi Tawhid Aur Kya Hai? Magar Ahle Bid'at Is Khaalis Amale Tawhid Ko Bhi Baza'me Khesh Shirk Kehte Hain Jo Ki Sarihan Ghalat Hai.

Qur'an-o Hadith Me Jashne Milad Kee Asl Maujood Hai

Guzishta Abwaab Me Qur'an Kee Aayaat Aur Muta'addid Ahadith Ke Zari'e Jashne Milad-un-Nabi ﷺ Kee Shar'i Haisiyyat Aur Us Kee Asl Gharaz-o Ghaayat Saraahat Ke Saath Bayaan Kee Ja Chuki Hai. Lehaaza Aslan Huzoor Nabiyye Akram ﷺ Kee Wiladat Ko Allah Ta'ala Kee Ne'mat Aur Us Ke Ehsaane Azim Tasawwur Karte Huwe Is Ke Husool Par Khushi Manaana Aur Ise Baa'ise Masarrat-o Farhat Jaan Kar Tehdise Ne'mat Ka Fariza Sar-Anjaam Dete Huwe Ba-Taure Eid Manaana Mustahsan Aur Qaabile Taqlid Amal Hai. Mazeed Bar-Aa'n Yeh Khushi Manaana Na Sirf Sunnate Ilahiyyah Hai Balki Huzoor Nabiyye Akram ﷺ Kee Apni Sunnat Bhi Qaraar Paata Hai, Sahaba-e Kiram Ke Aasaar Se Bhi Saabit Hai Aur Apni Sunnat Bhi Qaraar Paata Hai, Sahaba-e Kiram Ke Aasaar Se Bhi Saabit Hai Aur Is Par Mu'ayyid Saabiqa Ummato'n Ke Amal Kee Gawaahi Bhi Qur'ane Hakim Ne Saraahatan Faraaham Kar Dee Hai. Ab Bhi Agar Ko'i Is Ke Jawaaz Aur Adame Jawaaz Ko Behs-o Munaazara Ka Mauzoo' Banaa'e Aur Is Ko Naa-Jaa'iz, Haraam Aur Qaabile Mazammat Kahe To Ise Hat-Dharmi Aur Laa-Ilmi Ke Siwa Aur Kya Kaha Jaa'ega.

Kum-Kume Roshan Karna

Makka Mukarrama Nihaayat Barkato'n Waala Shehar Hai, Waha'n Baytullah Bhi Hai Aur Mawlida RasoolAllah ﷺ Bhi Hai. Isi Liye Allah Ta'ala Is Shehar Kee Qasme'n Yaad Farmaata

Hai. Ahle Makka Ke Liye Makki Hona Ek E'jaaz Hai. Eid Milad-un-Nabi ﷺ Ke Mauqa Par Ahle Makka Hamesha Jashn Manaane Aur Charaagha'n Ka Khaas Ehtemaam Karte. A'imma Ne Is Ka Tazkira Apni Kitabo'n Me Kiya Hai. Jin Me Se Chand Riwayat Darje Zail Hain:

Imam Muhammad Jar Allah Bin Zahirah Hanafi(986 Hijri) Ahle Makka Ke Jashne Milad Ke Baare Me Likhte Hain:

“Har Sal Makka Mukarrama Me Baarah Rabi'-ul-Awwal Kee Raat Ahle Makka Ka Yeh Ma'mool Hai Ki Qaazi-e Makka – Jo Ki Shafi'i Hain – Maghrib Kee Namaz Ke Ba'd Logo'n Ke Ek Jamme Ghafir Ke Saath Mawlid Sharif kee Ziyaarat Ke Liye Jaate Hain. Un Logo'n Me Teeno'n Mazahibe Fiqh Ke Qaazi, Aksar Fuqaha', Fudala' Aur Ahle Shehr Hote Hain Jin Ke Haatho'n Me Faanoos Aur Badi-Badi Sham'e'n Hoti Hain.” [Tafsil Ke Li'e Kitab “Milad-un-Nabi ﷺ” Ke Page Number 646_656 Ka Mutaala'a Farma'e'n.]

Milad-un-Nabi ﷺ Ke Mauqa Par Juloos Nikaalna

Saqaafat(Culture) Ka Hissa Hai

Agar Youme Aazaadi Manaana Saqaafati Nuqta-e Nazar Se Durust Hai To Huzoor Nabiyye Akram ﷺ Ke Milad Ka Din Jo Insaani Taarikh Ka Aham-Tareen Din Hai Kyoo'n Na Manaaya Jaa'e? Agar Youme Aazaadi Par Topo'n Kee Salaami Dee Jaati Hai To Milad Ke Din Kyoo'n Na Dee Jaa'e? Us Tarah Aur Mauqo'n Par Charaagha'n Kyoo'n Na Kiya Jaa'e? Agar Qaumi Tyohaar Par Qaum Apni Izzat-o Iftekhaar Ko Numaaya'n Karti Hai To Huzoor Rahmate Aalam ﷺ Kee Wilaadat Ke Din Ba-Taure Ummat Apna Jazba-e Iftekhaar Kyoo'n Na Numaaya'n Kare. Isi Tarah Milad-un-Nabi ﷺ Ke Juloos Ke Jawaaz Par Bhi Kisi Istidlaal Kee Zaroorat Nahin. Khushi Aur Ehtezaaz Dono'n Par Juloos Nikaalna Bhi Hamaare Culture Ka Hissa Ban Gaya Hai. Huzoor Rahmate Aalam ﷺ Ke Milad Par Agar Hum Jalsa Wa Juloos Aur Salaat-o Salaam Ka Ehtemaam Karte Hain To Us Ka Shar'i Jawaaz Daryaaft Karne Kee Kya Zaroorat Hai?

Yeh Poochha Jaata Hai Ki Arab Kyoo'n Juloos Nahin Nikaalte? Is Ka Jawaab Yeh Hai Ki Arab Ke Culture Me Juloos Nahin, Jab Ki Ajam Ke Culture Me Aisa Hai. Muttahida Arab Amirat Aur Misr Waghaira Ke Log Milad Manaate Hain Lekin Juloos Nikaalna Un Ke Culture Me Nahin, Jab Ki Hamaare Yaha'n To Hockey Ke Match Me Kaamyaaabi Par Bhi Juloos Nikaalna Khushi Ka Mazhar Samjha Jaata Hai. Jeet Ne Waali Teamo'n Wa Election Jeet Ne Waale Ummidwaaraan Ka Istiqbaal Bhi Juloos Kee Shakl Me Kiya Jaata Hai.

Lehaaza Jo Amal Shari'at Me Mana Nahin Balki Mubaah Hai Aur Saqaafati Zaroorat Ban Gaya Hai Aur Is Ka Asl Maqsad Huzoor Nabiyye Akram ﷺ Kee Wilaadat Kee Khushi Manaana Hai To Is Par E'teraaz Kar Ne Kee Ko'i Gunjaa'ish Nahin Aur Na Hee Ko'i Zaroorat Hai.

Jashne Milad-un-Nabi ﷺ Par Kharch Karna

Fuzool-Kharchi Nahin

Huzoor Nabiyye Akram ﷺ Ke Milad Kee Khushi Manaana Israaf(Fuzool-Kharch) Nahin Kyoo'n Ki Yeh Ek Amre Khair Hai Aur A'imma-o Fuqaha' Ke Nazdeek Umoore Khair Me Israaf Nahin. Zail Me Chand A'imma Ke Aqwaal Darj Kar Rahe Hain Jin Ke Mutaabiq Umoore Khair Par Kharch Karna Israaf Ke Zumre Me Nahin Aata:

Hazrat Abd Allah Bin Abbas RadiyAllahu 'Anhu Farmate Hain:

ليس في الحلال اسراف، وإنما السرف في إرتكاب المعاصي.

“Halaal Me Ko'i Israaf Nahin, Israaf Sirf Naa-Farmaani Ke Irtekaab Me Hai.” [Dimyat, I'anaat Al-Talibin, 02 : 157.]

الحلال لا يحتمل السرف.

Sufyan Thawri Farmate Hain: “Halaal Kaam Me Israaf Ka Ehtemaal Nahin Hota.”

[Dimyat, I'anat Al-Talibin, 02 : 157.]

Mazkoora Aqwaal Se Waazeh Hota Hai Ki Neki Aur Bhalaa'i Ke Kaamo'n Me Jitna Bhi Badh-Chadh Kar Hissa Liya Jaa'e Aur Kharch Kiya Jaa'e Us Ka Shumaar Israaf Me Nahin Hota. Lehaaza Jo Log Jashne Milad-un-Nabi ﷺ Par Kharch Kar Ne Ko Fuzool Kharchi Gardaante Hain Unhe'n Apni Islaah Kar Leni Chaahiye Aur Is Amre Khair Ko Hargiz Nishaana-e Ta'n Nahin Banaana Chaahiye.

Hum “Baarah Wafaat:” Nahin Manaate Balki

“Eid Milad-un-Nabi ﷺ ” Manaate Hain

Kuchh Saada Dehaati Logo'n Me Eid Milad-un-Nabi ﷺ Ke Din Ko Urfe Aam Me “Baarah Wafaat” Bhi Kehte Hain. Yeh Kam Ilmi Kee Waj'ah Se Hai Ya To Waise Hee Urfe Aam Me Mash'hoor Hai. Is Baat Ka Ghalat Fa'eda Utha Kar Kuchh Munkirine Eid Milad-un-Nabi ﷺ Logo'n Me Ghalat-Fehmi Failaate Hain Aur Kehte Hain Ki 12wi'n Ke Din Ko Hee Aaqaa ﷺ Ka Is Dunya Se Parda Huwa. Is Me Muhaddisin Wa Ilmi Shakhsiyyato'n Ka Ittefaaq Nahin Hain Ya'ni Un Ka Kehne Ka Matlab Yeh Hota Hai Ki Yeh Ghalat Mana Rahe Hain Aur Logo'n Me Yeh Ghalat-Fehmiya'n Failaate Hain Wa Fitna Pardaazi Karte Hain.

Is Ka Jawaab Yeh Hai Ki Hum Log “Eid Milad-un-Nabi ﷺ ” Manaate Hain “Baarah Wafaat” Nahin, Aaqaa ﷺ Kee “Paidaa'ish” Kee Khushiya'n Manaate Hain “Wafaat” Ka Din Nahin. Agar Muhaddisin Ka Wa Ilmi Shakhsiyyato'n Ka Ikhtelaaf Hoga Bhi To Wafaat Ke Din Ke Liye Hoga, Paidaa'ish Ke Din Par Ko'i Ikhtelaaf Nahin. Aap ﷺ Kee Paidaa'ish Kee Taarikh 12wi'n Rabi'-ul-Awwal Tamaam A'imma-o Muhaddisin Ke Nazdeek Muttafaqun 'Alayh Hai, Is Me Ko'i Ikhtelaaf Nahin Hai. Hum Paida'ish Ka Din “Eid Milad-un-Nabi ﷺ ” Manaate Hain.

Islaah Talab Pehlou

Yeh Baat Khush Aa'ind Hai Ki Milad-un-Nabi ﷺ Ka Aqeeda Rakhne Waale Aur Jashne Milad Ke Juluus Ka Ehtemaam Kar Ne Waale Huzoor ﷺ Se Itni Mohabbat-o Aqeedat Ka Muzaahara Karte Hain Ki Milad Kee Khushiyo'n Ko Juzwe Imaan Samajhte Hain. Yeh Sab Apni Jagah Durust Aur Haqq Hai, Magar Unhe'n Is Ke Taqaazo'n Ko Bhi Bahar-Haal Madde Nazar Rakhna Chaahiye. Kaash Un Aqeedat-Mando'n Ko Baargaahe Mustafa ﷺ Kee Ta'zeem Aur Aap ﷺ Kee Ta'leemaat Ka Bhi Kama Haqquhu Ilm Hota!

Is Mubaarak Mauqa' Ke Fuyoozaat Sametne Ke Liye Zaroori Hai Ki Huzoor ﷺ Ke Milad Kee Un Paakida Mehfilo'n Me Us Andaaz Se Shirkat Kare'n Jis Me Shari'ate Mutahhara Ke Ahkaam Kee Ma'mooli Khilaaf-Warzi Bhi Na Hone Paa'e Lekin Fi-Zamaana Ba'z Maqaamaat Par Maqaam-o Ta'zeeme Risaalat Se Be Khabar Jaahil Log Jashne Milad Ko Goona-Goo'n Munkiraat, Bid'aat Aur Muharramaat Se Mulawwas Kar Ke Bahut Badi Naadaani Aur Be-Adabi Ka Muzaahara Karte Hain. Yeh Dekhne Me Aata Hai Ki Juloose Milad Me Dhol-Dhamakke, Fuhsh Filmi Gaano'n Kee Recording, Nau-Jawaano'n Ke Raqs o Suroor Aur Ikhtelaat Mard-o Zan Jaise Haraam Aur Naa-Jaa'iz Umoor Be-Hijaabaana Sar-Anjam Diye Jaate Hain Jo Ki Untehaa'i Qaabile Afsos Aur Qaabile Mazammat Hai Aur Adab-o Ta'zeeme Rasool ﷺ Ke Saraasar Munaafi Hai. Agar Un Logo'n Ko Baaz Aane Ko Un Muharramaat Aur Khilaafe Adab Kaamo'n Se Roka Jaata Hai To Woh Bajaa'e Baaz Aane Ke Man'a Kar Ne Waale Ko Milad-un-

Nabi ﷺ Ka Munkir Thehra Kar Islaahe Ahwaal Kee Taraf Tawajjoh Hee Nahin Dete. Un Naam-Nihaad Aqeedat-Mando'n Ko Sakhti Se Samjhaane Kee Zaroorat Hai Warna Jashne Milad-un-Nabi ﷺ Un Adab Naa-Shanaas Juhala' Kee Islam-Soz Rasm-o Riwaaj Ke Baa'is Paakizgi Wa Taqaddus Se Mehroom Ho Kar Mehaz Ek Rasm Ban Kar Reh Jaa'ega.

Jab Tak In Mahaafil-o Majaalis Aur Jashne Milad Ko Adab-o Ta'zeeme Risaalat Ma'aab ﷺ Ke Saanche Me Nahin Dhaal Liya Jaata Aur Aisi Taqaarib Se Un Tamaam Muharramaat Ka Khaatima Nahin Kar Diya Jaata Us Waqt Tak Allah Ta'ala Aur Us Ke Rasool ﷺ Kee Riza Aur Khushnoodi Hamaare Shaamile Haal Nahin Ho Sakti. Aisi Mahaafil Me Jahaa'n Baargaahe Risaalat ﷺ Ke Adab Se Pehloo-Tahi Ho Rahi Ho Waha Na Sirf Yeh Ki Rahmate Khuda-Wandi Aur Us Ke Firishto'n Ka Nuzool Nahin Hota Balki Ahle Mehfil-o Muntazimine Juloos Khuda Ke Ghazab Aur Huzoor ﷺ Kee Naaraazgi Ke Mustahiq Theharte Hain.

Aaj Ke Daur Kee Aham Zaroorat

Aaj Ke Daur Me Is Amr Kee Zaroorat Pehle Se Kahi'n Zyaada Hai Ki Hum Apni Aulaad Ko Hubbe Rasool Akram ﷺ Kee Ta'leem De'n Aur Un Kee Tarbiyyat Is Nehaz Par Kare'n Ki Un Me Aaq-e Do Jaha'an ﷺ Se Yak-Goonaa Hubbi Wa Qalbi Ta'alluq Pukhta Se Pukhta-Tar Hota Chala Jaaye. Un Ke Andar Yeh Ta'alluq Paidaa Kar Ne ke Liye Milad-un-Nabi ﷺ Manaane Kee Targhib Mo'assir-Tareen Zari'a Hai. Is Zimn Me Hamaari Rehnumaa'i Is Hadithe Mubaaraka Se Hoti Hai Jis Me Aulaad Ko Hubbe Rasool ﷺ Kee Ta'leem Dene Kee Talkin In Alfaaz Me Farmaa'i Gayi Hai:

“Apni Aulaad Ko Teen Khaslate'n Sikhaa'o, Apni Nabi ﷺ Kee Mohabbat, Nabi ﷺ Ke Ahle Bayt Kee Mohabbat Aur (Kasrat Ke Saath) Tilaawate Qur'an.” [Suyooti Fi Jami' Al-Saghir Fi Ahadith Al-Bashir Al-Nadhir, 01 : 25, 02 : 311.]

Fi Zamaana Aulaad Ko Huzoor ﷺ Kee Mohabbat Sikhane Ka Is Se Mo'assir Aur Natija-Khez Tariqa Ko'i Aur Nahin Ki Jab Woh Shu'oor-o Aagaahi Kee Umr Ko Pahonche To Unhe'n Huzoor ﷺ Ka Milad Manaane Kee Targhib De'n.

Allah Azza Wa-Jalla Apne Habibe Mukarram ﷺ Ke Tasadduq Se Hamaare Haal Par Raham Farmaa'e, Hame'n Milaad Sharif Ke Fuyooz-o Barakaat Sametne, Apni Zindagiya'n Sirate Tayyiba Ke Saanche Me Dhaalne Aur Munkiraat-o Fawaahish Se Bachne Kee Taufiq Marhamat Farmaa'e.

(Aameen Bijaahi Sayyid Al-Mursalin ﷺ)

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