



ابلاق گھوڑے سوار

Ablaq Ghorey Suwar

(Roman)

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
Baniye Dawat-e-Islami,
Hazrat Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi

مکتبۃ الدینہ
Dawat-e-Islami

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ABLAQ GHORAY SUWAR

Yeh Risalah Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ nay tahreer farmaya hay, Majlis-e-Tarajim nay is ko Roman-English main compose kiya hay. Agar is main koi kami-bayshi payain to Majlis-e-Tarajim ko aagah kar kay Sawab kay haqdar baniye.

Majlis Tarajim (Dawat-e-Islami)

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أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab Parhnay ki Du'a

Az: Sheikh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Baniye Dawat-e-Islami, Hazrat-e-Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (داعية تاركاتھم العالیہ)

Deeni Kitab ya Islami Sabaq Parhnay say Pehlay Zail mein Di hui Du'a Parh Lijiye *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* jo Kuch Parhen gay yaad rahay ga. Du'a yeh hay

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah *عَزَّوَجَلَّ* hum par 'elm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay azmat aur buzrugi walay! (Al-Mustatraf, vol. 1, pp. 40)

Note: Awwal akhir aik aik bar durood-e-pak parh lain.

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ABLAQ GHORAY SUWAR

Shaytan lakh susti dilaey magar aap ye risala mukammal parh
lijiye إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ Qurbani kay muta'lliq kafi ma'lomat milen gi.

Durood Shareef ki Fazilat

Sarkar-e-Madina, Rahat-e-Qalb-o-Seena, Sahib-e-Mu'attar Pasina
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-'afiyat nishan hay: “Ay logo! Bay
shak baroz-e-Qiyamat us ki dehshaton aur hisab kitab say jald
nijaat panay wala shakhs woh hoga jis nay tum mein say mujh
par dunya kay andar ba-kasrat durood shareef parhen hon gay.”

(Al-Firdous Bima Saur-ul-Khitab, jild 5, safha 277, Hadis 8175)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ablaq ghoray suwar

Hazrat-e-Sayyiduna Ahmed Bin Ishaq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّحِيمِ farmatay
hain: Mera bhai bawajod-e-ghurbaat Raza-e-Ilahi ki niyyat say
her saal Baqarah Eid kiya karta tha. Us kay intiqal kay ba'ad
mein nay aik khuwab dekha kay Qiyamat barpa ho ga'ie hay

aur log apni apni qabron say nikal aaey hain, yaka-yak mera marhom bhai aik ablaq (ya'ni do-rangay chitkubray) ghoray per suwar nazar aaya, us kay sath aur bhi bohat saray ghoray thay. Mein nay pocha: **يَا أَيُّهَا أَصْحَابُ الْقَبْرِ! مَا فَعَلَ اللَّهُ تَعَالَى بِكُمْ؟** Ya'ni Ay meray bhai! Allah Ta'ala nay Aap kay sath kiya mu'amila farmaya? Kahnay laga: Allah **عَزَّوَجَلَّ** nay mujhay bakhsh diya. Pocha kis 'amal kay sabab? Kaha aik din kisi ghareeb burhya ko ba-niyat-e-sawab mein nay aik dirham diya tha wohi kam aa gaya. Pocha: Ye ghoray kesay hain? Bola: Ye sab meri Baqarah Eid ki Qurbaniyan hain aur jis par mein suwar hon ye meri sab say pehli Qurbani hay. Mein nay pocha ab kahan ka 'azam hay? Kaha: Jannat ka. Ye keh kar meri nazar say ojhal ho gaya. *(Dur-tun-Nasiheen, safha 290)*

*Allah **عَزَّوَجَلَّ** ki un pay Rahmat ho aur Un kay sadqay hamari maghfirat ho.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Char (4) Farameen-e-Mustafa ﷺ

1. Qurbani karnay walay ko Qurbani kay janwar kay har bal kay badlay mein aik neki milti hay.

(Tirmizi, jild 3, safha 162, Hadis 1498)

2. Jis nay khush-dili say talib-e-sawab ho kar Qurbani ki, to woh aatish-e-jahannam say hijaab (Ya'ni rok) ho jaey gi.

(Al-Mu'jam-ul-Kabeer, jild 3, safha 84, Hadis 2736)

3. Ay Fatima (رضي الله تعالى عنها)! Apni qurbani kay pas mujood raho kiyun kay is kay khun ka pehla qatra giray ga tumharay saray gunah mu'af kar diye jaen gay.

(Al-Sunan-ul-Kubra lil-Baihaqi, jild 9, safha 476, Hadis 19161)

4. Jis shakhs mein Qurbani karnay ki wus'at ho phir bhi woh Qurbani na karay to woh hamari Eid Gah kay qareeb na aaey. *(Ibn-e-Majah, jild 3, safha 529, Hadis 3123)*

Kiya qarz lay ker bhi Qurbani karni hogi?

Meethay meethay Islami bhaiyon! Jo log Qurbani ki istita'at (Ya'ni taqat) rakhnay kay ba-wujood apni wajib Qurbani ada nahin kartay, un kay liye lamha-e-fikriyah hay, awwal yahi khassarah (ya'ni nuqsan) kiya kam tha kay Qurbani na karnay say itnay baray sawab say mahroom ho gaey mazeed ye kay woh gunahgar aur jahannam kay haqdar bhi hain. Fatawa Amjadiyah jild 3 safha 315 par hay: "Agar kisi par Qurbani wajib hay aur us waqt us kay pas rupaey nahin hain to qarz lay ker ya koi cheez farokht ker kay Qurbani karay."

Pul-Siraat ki Suwari

Sarkar-e-Namdar, Madinay kay Tajdar, Bi-Izn-e-Parwardigar, Do 'Alam kay Malik-o-Mukhtar, Shahanshah-e-Abrar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-khushbudar hay: Insaan Baqarah Eid kay din koi esi neki nahin karta jo Allah عَزَّوَجَلَّ ko khun bahanay say ziyadah

piyari ho, Ye Qurbani qiyamat mein apnay singoh baalon aur khuron kay sath aaey gi aur Qurbani ka khun zameen par girnay say pehlay Allah kay han qabool ho jata hay lihaza khush-dili say Qurbani karo. *(Tirmizi, jild 3, safha 162, Hadis 1498)*

Muhaqqiq-'Alal Ithaq, Khatim-ul-Muhaddiseen, Hazrat-e-'Allama Sheikh Abdul Haq Muhaddis Dihalvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي farmatay hain: Qurbani apnay karnay walay kay nekiyon kay pallay mein rakhi jaey gi jis say nekiyon ka palra bhari hoga. *(Asha't-ul-lama'at, jild 1, safha 654)* Hazrat-e-Sayyiduna 'Allama Ali Qari عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي farmatay hain: Phir is kay liye suwari banay gi jis kay zari'ey ye shakhs ba-aasani pul siraat say guzray ga aur us (janwar) ka her 'uzv malik (ya'ni Qurbani pesh karnay walay) kay her 'uzv (kay liye jahannam say aazadi) ka fidiya banay ga.

(Mirqat-ul-Mafateeh, jild 3, safha 574, Tah-tul-Hadis 1470, Mirat jild 2, safha 375)

Qurbani karnay walay baal, nakhun na kaaten

Mufassir-e-Shaheer, Hakeem-ul-'Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيْهِ رَحْمَةُ الْمَعْنَان is Hadis-e-Pak (Jab 'Ashrah aa jaey aur tum mein say koi Qurbani karna chahay to apnay Baal aur Khal ko bilkul hath na lagaey) kay tahat farmatay hain: "Ya'ni jo ameer wujoban ya faqeer naflan Qurbani ka iradah karay woh Zul-Hajjat-ul-Haraam ka chand dekhnay say Qurbani karnay tak nakhun baal aur (apnay badan ki) murdar khal wagherah na kaatay na katwaey takay Hajiyon say qadray (ya'ni thori) Mushabihat

ho jaey kay woh log ihram mein hajamat nahin kara saktay aur takay Qurbani her baal, nakhun (kay liye jahannam say aazadi) ka fidiya ban jaey. Ye hukum istihbabi hay wujobi nahin (Ya'ni wajib nahin, mustahib hay aur Hattal-imkan mustahib per bhi 'amal karna chahiye al-batta kisi nay baal ya nakhun kaat liye to gunah bhi nahin aur esa karnay say Qurbani mein khalal bhi nahin aata, Qurbani durust ho jati hay) lihaza Qurbani walay ka hajamat na karana behtar hay lazim nahin. Isay ma'lom huwa kay achon ki mushabihat (ya'ni naqal) bhi achi hay.”

Gharibon ki Qurbani

Mufti Sahab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mazed farmatay hain: “Balkay jo Qurbani na ker sakay woh bhi is ‘Ashrah (Ya'ni Zul-Hajjat-ul-Haraam kay ibtida'ie das (10th) ayyam) mein hajamat na karaey, Baqarah Eid kay din ba'ad-e-Namaz hajamat karaey to **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** (Qurbani) ka sawab paey ga.’ (*Mirat-ul-Manajeeh, jild 2, safha 370*)

Mustahib kaam kay liye Gunah ki Ijzat nahin

Yad rahay! Chalees (40) din kay andar andar nakhun tarashna, baghlon aur naaf kay nichay kay baal saaf karna zaruri hay 40 din say ziyadah takheer gunah hay chuna chay Merey Aaqa A'la Hazrat Imam-e-Ahl-e-Sunnat Mujadid-e-Deen-o-Millat Maulana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hain: Ye (Ya'ni Zul-Hajjat-ul-Haraam kay ibtida'ie das din mein nakhun

wagherah na kaatnay ka) hukum sirf Istihbabi (استحبائي) hay, karay to behtar hay na karay to muzaika nahin, na is ko hukum 'uduli (ya'ni na-farmani) keh saktay hain, na Qurbani mein nuqs (ya'ni khami) aanay ki koi waja, balkay agar kisi shakhs nay 31 din say kisi 'uzr kay sabab khuwah bila 'uzr nakhun na tarashay hon kay chand Zul-Hajjah ka ho gaya to woh agar-chay Qurbani ka iradah rakhta ho is mustahib par 'amal nahin kar sakta kay ab dasven (10) tak rakhay ga to nakhun tarashwaey huway iktalisvan (41) din ho jaey ga aur chalis (40) din say ziyadah na banwana gunah hay. Fa'il-e-Mustahib kay liye Gunah nahin kar sakta. (*Mulakhas az Fatawa Razaviyyah, jild 20, safha 353-354*)

Qurbani Wajib honay kay liye kitna maal hona chahiye

Her baligh, muqem, Musalman mard-o-aurat, malik-e-nisab par Qurbani Wajib hay. (*'Alamgeeri, jild 5, safha 292*) Malik-e-Nisab honay say murad ye hay kay us shakhs kay pas sarhay bawan tolay chandi ya utni maaliyat ki raqam ya utni maaliyat ka tijarat ka maal ya utni maaliyat ka hajat-e-asliyah kay 'ilawa saman ho aur us par Allah عَزَّوَجَلَّ ya bandon ka itna qarza na ho jisay ada kar kay zikar kardah nisab baqi na rahay. Fuqaha-e-Karam رَحْمَةُ اللَّهِ عَلَيْهِمْ farmatay hain: Hajat-e-Asliyyah (ya'ni zaruriyat-e-zindagi) say murad woh cheezen hain jin ki 'umoman insaan ko zarurat hoti hay aur in kay baghair guzara oqaat mein shadeed tangi-o-dushwari mehsos hoti hay jesay rahnay ka ghar, pehinney kay

kapray, suwari, 'elm-e-deen say muta'lliq kitaaben aur peshay say muta'lliq auzar wagherah. (*Al-Hidayah, jild 1, safha 96*) agar "Hajat-e-Asliyah" ki ta'reef pesh-e-nazar rakhi jaey to ba-khubi ma'lom hoga kay "hamarey gharon mein bay shumar cheezen esi hain kay jo Hajat-e-Asliyah mein dakhil nahin chuna chay agar in ki qeemat "*Sarhay Bawan Tola Chandi*" kay barabar puhnch ga'ie to Qurbani wajib hogi. Agar kisi shakhs kay paas riha'ishi makaan kay 'alawah makaan ho jo kay kirayah par ho ya isti'mali gariyon kay 'alawah gariyan ho jo kirayah par hon aur un kay kirayah par hi us shakhs ki guzar basar ho, in cheezon ki aamdani hi us kay ahl-o-'ayal kay nafqay (ya'ni guzaray) kay liye ho yun hi zara'ati (ya'ni khayti baari ki) zmeen ho ya bhayns ya deegar janwar hon aur un say haasil honay wali aamdani hi say us ka aur ahl-o-'ayal ka nafqah (ya'ni Kharch) poora hota ho to un cheezon ki maaliyat ya qeemat agar chay nisab say zaa'id ho is ki wajah say us shakhs par qurbani aur sadaqah-e-fitr laazim nahin ho ga, al-battah agar us zameen ya makaan ya gaari ya dukan ya janwar waghayrah say aamdani na ho ya aamdani ho to aysi soorat may un cheezon ki maaliyat nisab ki miqdar honay par qurbani aur sadaqah-e-fitr Wajib ho ga.

Waqt kay andar Shara't paey gaey to hi Qurbani Wajib hogi

Maal aur degar Shara't Qurbani kay ayyam (ya'ni 10 Zul-Hajjat-ul-Haraam ki Subah-e-Sadiq say lay ker 12 Zul-Hajjat-

ul-Haraam kay ghurob aaftab tak) mein paey jaen jabhi Qurbani wajib hogi. Is ka mas'ala bayan kartay huway Sadr-u-Shari'a, Badr-u-Tariqah, Hazrat 'Allama Maulana Mufti Amjad Ali A'zmi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ "**Bahar-e-Shari'at**" mein farmatay hain: Ye zaruri nahin kay dasven hi ko Qurbani kar dalay, is kay liye gunjaish hay kay puray waqt mein jab chahay karay lihaza agar ibtidaey waqt mein (10 Zul Hajjah ki subah) is ka ahal na tha wujub kay Shara't nahin paey jatay thay aur aakhir waqt mein (ya'ni 12 Zul Hajjah ko ghurob-e-aaftab say pehlay) ahal ho gaya ya'ni wujub kay Shara't paey gaey to us per wajib ho ga'ie aur agar ibtidaey waqt mein wajib thi aur abhi (Qurbani) ki nahin aur aakhir waqt mein Shara't jatay rahay to (Qurbani) wajib na rahi. (*'Alamgeeri, jild 5, safha 293*)

Qurbani kay 12 Madani Phool

1. Ba'az log puray ghar ki taraf say sirf aik bakra Qurban kartay hain halan-kay ba'az oqaat ghar kay ka'ie afraad sahib-e-nisab hotay hain aur is bina per in saron per Qurbani wajib hoti hay in sab ki taraf say alag alag Qurbani ki jaey. Aik bakra jo sab ki taraf say kiya gaya kisi ka bhi wajib ada na huwa kay baqray mein aik say ziyadah hissay nahin ho saktay kisi aik tay shuda fard hi ki taraf say bakra Qurban ho sakta hay.
2. Gaey (bhens) aur ounth mein say Qurbaniyan ho sakti hain. (*'Alamgeeri, jild 5, safha 304*)

3. Na-baligh ki taraf say agar-chay wajib nahin magar ker dena behtar hay (aur ijazat bhi zaruri nahin). Baligh olaad ya zoja ki taraf say Qurbani karna chahay to un say ijazat talab karay agar in say ijazat liye baghair kardi to in ki taraf say wajib ada nahin ho ga. (*'Alamgeeri, jild 5, safha 293, Bahar-e-Shari'at, jild 3, safha 428*) Ijazat do tarah say hoti hay:
 - i. Sarahtan mas'alan in mein say koi wazih tor per kah day kay meri taraf say Qurbani kardo.
 - ii. Dalalatan (Understood) masalan ye apni zoja ya olaad ki taraf say Qurbani karta hay aur unhen is ka 'elm hay aur woh razi hain. (*Fatawa Ahl-e-sunnat, Ghair-matbu'a*)
4. Qurbani kay waqt mein Qurbani karna hi lazim hay koi dosri cheez is kay qaim-maqam nahin ho sakti masalan bajaey Qurbani kay bakra ya uski qeemat sadqa (khairat) kar di jaey ye na-kafi hay.
(*'Alamgeeri, jild 5, safha 293, Bahar-e-Shari'at, jild 3, safha 335*)
5. Qurbani kay janwar ki umar: Ounth panch saal ka, Ga'ey do saal ki, Bakra (is mein bakri, dunba, dunbi aur bher (nar-o-maddah) donon shamil hain) aik saal ka. Is say kam 'umar ho to Qurbani jaiz nahin, ziyadah ho to jaiz balkay afzal hay. Han dunba ya bhair ka chhay mahinay ka bacha agar itna bara ho kay dor say dekhney mein saal bhar ka

ma'loom hota ho to is ki Qurbani jaiz hay. (*Durr-e-Mukhtar, jild 9, safha 533*) **Yad rakhye!** Mutlaqan chhay mah kay dunbay ki Qurbani jaiz nahin, is ka itna farba (ya'ni tagra) aur qad-aawar hona zaruri hay kay dor say dekhney mein saal bhar ka lagay. Agar 6 mah balkay saal mein aik din bhi kam 'umar ka dunbay ya bhair ka bacha dor say dekhney mein saal bhar ka nahin lagta to is ki Qurbani nahin hogi.

6. Qurbani ka janwar bay-'aib hona zaruri hay agar thora sa 'aib ho (masalan kaan mein chira ya sorakh ho) to Qurbani makroh hogi aur ziyadah 'aib ho to Qurbani nahin hogi.

(*Bahar-e-Shari'at, jild 3, safha 340*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

'Aaibdar Janwaron ki tafseel jin ki Qurbani nahin hoti

7. Esa pagal janwar jo charta na ho, itna kamzor kay haddiyon mein maghaz na raha, (is ki 'alamat ye hay kay woh dublay-pan ki wajah say khara na ho sakay) andha ya esa kana jis ka andha-pan zahir ho, esa bemaar jis ki bemaari zahir ho, (ya'ni jo bemaari ki wajah say charah na khaey) esa langra jo khud apnay pa'on say Qurban gah tak na ja sakay, jis kay pedaishi kaan na hon ya aik kaan na ho, wahshi (ya'ni jangali) janwar jesay neel ga'ey, jangli bakra ya khunsa janwar (Ya'ni jis mein nar-o-maddah donon ki 'alamatan

hon) Ya Jallalah jo sirf ghaleez khata ho. Ya jis ka pa'on kaat liya gaya ho, kaan dum ya chakki aik taha'ie (1/3) say ziyadah kaatay huway hon naak kati hui ho, dant na hon (ya'ni jhar gaey hon), thaana katay huway hon, Ya khushk hon un sab ki Qurbani Na-Jaiz hay. Bakri mein aik thaana ka khushk hona aur ga'ey, bhens mein do ka khushk hona "**Na-Jaiz**" honay kay liye kafi hay.

(Durr-e-Mukhtar, jild 9, safha 535-537, Bahar-e-Shari'at, jild 3, safha 430-431)

8. Jin kay pedaisi singh na hon us ki Qurbani jaiz hay, aur agar singh thay magar toot gaey, agar jar samait totay hain to Qurbani na hoga aur sirf opper say totay hain jar salamat hay to ho jaey gi. (*'Alamgeeri, jild 5, safha 297*)
9. Qurbani kartay waqt janwar uchla kuda, jis ki wajah say 'aib peda ho gaya ye 'aib muzir nahin ya'ni Qurbani ho jaey gi aur agar uchalnay kodnay say 'aib peda ho gaya aur woh chhot kar bhag gaya aur furan pakar kar laya gaya aur zibah kardiya gaya jab bhi Qurbani ho jaey gi.

(Bahar-e-Shari'at, jild 3, safha 342, Dur-e-Mukhtar-o-Rad-ul-Muhtar, jild 9, safha 539)

10. Behtar yeh hay kay apni Qurbani apnay hath say karay jab kay achi tarha zibah karna janta ho aur agar achi tarah na janta ho to dosray ko zibah karnay ka hukam day magar is surat mein behtar ye hay kay waqt-e-Qurbani wahan hazir ho. (*'Alamgeeri, jild 5, Safha 300*)

11. Qurbani ki aur us kay pait mein zindah bacha nikla to usay bhi zibah kar day aur usay (ya'ni bachay ka gosht) khaya ja sakta hay aur mara huwa bacha ho to usay phenk day kay murdar hay. (*Bahar-e-Shari'at, jild 3, safha 348*) (Qurbani ho ga'ie aur is maray huway bachay ki maan ka goshit kha saktay hain)
12. Dosray say zibah karwaya aur khud apna hath bhi churi par rakh diya kay donon nay mil kar zibah kiya to donon per Bismillah kahna wajib hay. Aik nay bhi jan bojh kar chhor diya ye khayal kar kay chhor di kay dosray nay kahli mujhay kahnay ki kiya zarurat donon suraton mein janwar halal na huwa. (*Dur-e-Mukhtar, jild 9, safha 551*)

Zibah mein kitni Ragen kaatni chahen?

Sadr-u-Shari'a, Badr-u-Tariqa, Hazrat-e-'Allama Maulana Mufti Amjad Ali Azami عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ farmatay hain: Jo ragen zabah mein kaati jati hain, woh char hain. Hulqom ye woh hay jis mein sans aati jati hay, muri is say khana pani utarta hay in donon kay aghal baghal aur do ragen hain jin mein khun ki rawani hay in ko wadajain kehtay hain. Zabah ki char ragon mein say teen ka kaat jana kafi hay ya'ni is surat mein bhi janwar halal ho jaey ga kay aksar kay liye wohi hukum hay jo kul kay liye hay aur agar charon mein say har aik ka aksar hissa kat jaey ga jab bhi halal ho jaey ga aur agar aadhi aadhi her rag kat ga'ie aur aadhi baqi hay to halal nahin. (*Bahar-e-Shari'at, jild 3, safha 312-313*)

Qurbani ka Tareeqa

(Chahay Qurbani ho ya wesay hi zabah karna ho) sunnat ye chali aa rahi hay kay zabah karnay wala aur janwar donon Qiblah-ro hon, hamaray 'ilaqay (ya'ni Pak-o-Hind) mein Qibla Maghrib (West) mein hay, is liye sar-e-zabiha (ya'ni janwar ka sar) junob (South) ki taraf hona chahiye takay janwar ba'ien (ya'ni ultay) pehlo leta ho, aur is ki peth mashriq (East) ki taraf ho takay is ka munh qiblay ki taraf ho jaey, aur zabah karnay wala apna dayan (ya'ni sedha) pa'on janwar ki gardan kay da'ien (ya'ni sedhay) hissay (ya'ni gardan kay qareeb pehlo) per rakhay aur zabah karay aur khud apna ya janwar ka munh qiblay ki taraf karna tarak kiya to makroh hay. (*Fatawa-e-Razaviyyah, jild 20, safha 216,217*)

Qurbani ka Janwar zabah karnay say pehlay ye Du'a parhi jaey

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١﴾
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
مِنَ الْمُسْلِمِينَ ﴿٣﴾

¹ **Tarjuma-e-kanz-ul-Emaan:** Mein nay apna munh is ki taraf kiya jis nay asmaan-o-zameen banaey aik usi ka ho ker aur mein mushrikon mein nahin (*Para, Al-In'aam, 79*)

² **Tarjuma-e-kanz-ul-Emaan:** Bay shak meri namaz aur meri qurbaniyan aur mera jena aur mera marna sab Allah kay liye hay jo Rab saray jahan ka. (*Para, Al-In'aam, 162*)

³ Is ka koi shareek nahin mujhay yehi hukum hay aur mein musulmanon mein hon.

Aur janwar ki gardan kay pehlo per apna sedha pa'on rakh ker
اللَّهُمَّ لَكَ وَمِنْكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ Parh ker tez chhuri say jald zabah
ker dijiye. Qurbani apni taraf say ho to zabah kay ba'ad ye Du'a
parhiye:

**اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**

Agar dosray ki taraf say Qurbani karaen to **مِنِّي** kay bajaey **مِنْ**
kah kar us ka naam lijiye. (Bawaqt-e-Zabah pait par ghutna ya
pa'on na rakhiye kay is tarah ba'az oqaat khun kay 'ilawa ghiza
nikalnay lagti hay).

Madani Eltiya: Qurbani mein dekh ker du'a parhtay waqt risalay
per na-pak khun na lagnay paey is ka khayal farmaiye.

Bakri Jannati Janwar hay

Bakri ki 'izzat karo aur esay mitti jharo kiyun kay woh jannati
janwar hay. *(Al-Firdous Bima Saur-ul-Khitab, jild 1, safha 69, Hadis 201)*

¹ Ay Allah! (**عَزَّوَجَلَّ**) teray hi liye aur teri di hui tufeeq say, Allah kay naam say shuru'
Allah sab say bara hay.

² Ay Allah (**عَزَّوَجَلَّ**) tu mujh say (is qurbani ko) qabool farma jesay tu nay apnay Khaleel
Ibrahim (**عَلَيْهِ السَّلَام**) aur apnay Habeeb Muhammad (**صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**) say qabool farma'ie.

(Bahar-e-Shari'at, jild 3, safha 352)

Janwaron per Raham ki Apeel

Ga'ey wagherah ko giranay say pehlay hi qiblay ka ta'yyun kar liya jaey, litanay kay ba'ad bil-khusus patharili zameen per ghaseet ker qibla rukh karna bay-zaban janwar kay liye sakht azziyat ka ba'is hay. Zabah karnay mein itna na kaaten kay chhuri gardan kay mauhray (Haddi) tak puhnhch jaey kay ye bay wajah ki takleef hay phir jab tak janwar mukammal tor per thanda na ho jaey na us kay pa'on kaatay na khal utaren, zabah kar lenay kay ba'ad jab tak roh na nikal jaey, chhuri kaatay huway galay per mas (Touch) karen na hi hath. Ba'az Qasaab jald "thandi" karnay kay liye zabah kay ba'ad tarapti ga'ey ki gardan ki zindah khal udhair ker chhuri ghonp kar dil ki ragen kaatay hain, isi tarha bakray ko zabah karnay kay furan ba'ad bicharay ki gardan chatkha detay hain, bay zabanon per is tarah kay mazalim na kiye jain. Jis say ban paray is kay liye zaruri hay kay janwar ko bila wajah eza puhnchanay walay ko rokay. Agar bawajod-e-qudrat nahin rokay ga to khud bhi gunahgar aur jahannam ka haqdar hoga. Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbu'a 1197 safhat per mushtamil kitaab, "*Bahar-e-Shari'at*" jild 3 safha 660 per hay: "Janwar per zulum karna zimmi kafir per (ab dunya mein sab kafir harbi hain) zulum karnay say ziyadah bura hay aur zimmi per zulum karna muslim per zulum karnay say bhi bura hay kiyun kay janwar ka koi mua'yan-o-madadgar Allah عَزَّوَجَلَّ kay siwa inhen is ghareeb ko is zulum say kon bachaey!"

(*Dur-e-Mukhtar, jild 9, safha 662*)

Marnay kay ba'ad Mazlom Janwar musallat ho sakta hay

Zabah karnay kay ba'ad roh nikalnay say qabal churiyan chala kar bay zaban janwaron ko bila wajah takleef denay walon ko dar jana chahiye kahen marnay kay ba'ad 'azaab kay liye yehi janwar musallat na kar diya jaey. Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbu'a 1012 safhat per mushtamil kitaab, "*Jahannam mein lay janay walay a'maal*" jild 2 safha 323 ta 324 per hay: Insaan nay nahaq kisi chopaeay ko mara ya usay bhoka piyasa rakha ya is say taqat say ziyadah kaam liya to qiyamat kay din usay isi ki misil badla liya jaey ga jo is nay janwar par zulom kiya ya usay bhoka rakha. Is per darj zel Hadis-e-Pak dalalat karti hay. Chuna-chay Rahmat-e-A'lam, Noor-e-Mujassam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay jahannam mein aik aurat ko is hal mein dekha kay woh latki hui hay aur aik billi us kay chehray aur seenay ko noch rahi hay aur usay wesay hi 'azaab day rahi hay jesay us (aurat) nay dunya mein qaid ker kay aur bhoka rakh kar usay takleef di thi. Is riwayat ka hukum tamam janwaron kay haq mein 'aam hay. (*Azzawajir, jild 2, safha 174*)

Karlay Touba Rab ki Rahmat hay bari

Qabr mein warna saza hogi kari

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Qurbani kay waqt Tamasha dekhna kesa?

Qurbani ka janwar apnay hath say zabah karna afzal aur bawaqat-e-zabah Ba-Niyyat-e-Sawab-e-Aakhirat wahan hazir rahna bhi afzal. Magar Islami behan sirf usi surat mein wahan khari ho sakti hay jab kay bay pardagi ki koi surat na ho masalan apnay ghar ki char dewari ho, zabah (ya'ni zabah karnay wala) mahram ho aur hazireen mein bhi koi na-maharam na ho. Han na-maharam na-baligh larka mujod ho to haraj nahin. Mahaz Haz-e-Nafs (ya'ni maza lenay) ki khatir zabah honay walay janwar kay gird ghera dalna, us kay chillanay aur tarapnay pharaknay say lutuf andoz hona, hasna, qahqahay buland karna aur is ka tamasha banana sarasar ghaflat ki 'alamat hay. Zabah kartay waqt ya apni Qurbani ho rahi ho us kay pas hazir rahtay waqt ada-e-Sunnat ki niyyat honi chahiye aur sath hi ye bhi niyyat karay kay mein jis tarah aaj Rah-e-Khuda mein janwar ki Qurbani ker raha hon, bawaqat-e-zarorat **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** apni jan bhi Qurban kar don ga. Nez ye bhi niyyat ho kay janwar zabah kar kay apnay Nafs-e-Ammarah ko bhi zabah kar raha hon aur aaindah Gunahon say bachon ga. Zabah honay walay janwar par raham khaey aur ghor karay kay agar is jaga mujhay zabah kiya ja raha hota aur log tamasha banatay aur bachay taliyan bajatay hotay to meri kiya kafiya hoti!

Zabiha ko Aram puhnchaiye

Hazrat-e-Sayyidunā Shaddad Bin Aous رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Sayyid-ul-Mursaleen, Khatam-u-Nabiyeen, Janab-e-Rahmat-lil-'Alameen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Allah عَزَّوَجَلَّ nay her cheez kay sath neki karnay ka hukum diya hay, lihaza jab tum kisi ko qatal karo aur jab tum zabah karo to ahsan (ya'ni khoob umdah) tareeqay say zabah karo aur tum apni churi ko achi tarah tez ker liya karo aur zabiha ko aram diya karo. *(Saheeh Muslim, safha 1080, Hadis 1955)* bawaqt-e-zabah Raza-e-Ilahi ki niyyat say janwar per raham khana kar-e-sawab hay jesa kay aik sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ nay Bargah-e-Risalat mein 'arz ki: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mujhay bakri zabah karnay per raham aata hay. Farmaya: “Agar is per raham karo gay Allah عَزَّوَجَلَّ bhi tum per raham farmaey ga.”

(Muslim Imam Ahmed Bin Hambal, jild 5, safha 304, Hadis 15592)

Janwar ko Bhoka Piyasa Zabah na karen

Sadr-u-Shari'a, Badr-u-Tareeqa, Hazrat-e-'Allama Maulana Mufti Amjad Ali Azami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي farmatay hain: Qurbani say pehlay usay charah pani day dain ya'ni bhoka piyasa zabah na karen aur aik kay samnay dosray ko zabah na karen aur pehlay say churi tez kar len esa na ho janwar giranay kay ba'ad us kay samnay churi tez ki jaey. *(Bahar-e-Shari'at, jild 3, safha 352)* yahan aik 'ajeeb-o-ghareeb Hikayat mulahiza ho chuna-chay Hazrat-

e-Sayyidunā Abu Ja'far عَلَيْهِ رَحْمَةُ اللَّهِ الْكَبِيرِ farmatay hain: Aik bar Mein nay zabah kay liye bakri lita'ie itnay mein mashhor buzrug Hazrat-e-Sayyidunā Ayoub Sakhtiyani قُدْسٌ سَيِّدَةُ التَّوْرَانِي idhar aa niklay, mein nay churi zameen pay dal di aur guftugu mein mashghol huwa, daren asna bakri nay dewar ki jar mein apnay khuron say aik garha khuda aur pa'on say churi us mein dhakel di aur us per mitti dal di! Hazrat Sayyiduna Ayoub Sakhtiyani قُدْسٌ سَيِّدَةُ التَّوْرَانِي farmanay lagay: “Arey dekho to sahe! Bakri nay ye kia kiya! Ye dekh ker mein nay pukhta ‘azam ker liya kay ab kabhi bhi kisi janwar ko apnay hath say zibah nahin karon ga. (*Hayat-ul-Haywan, jild 2, safha 61*)

Meethay meethay Islami bhaiyon! Is hikayat say Mu'azallah ye murad nahin kay zibah karna koi ghalat kaam hay. Bas is tarah kay waqi'at Buzrugon kay galba-e-hal per mabni hotay hain. Warna mas'ala yehi hay kay apnay hath say zibah karna Sunnat hay.

Bakri Chhuri ki taraf dekh rahi thi

Sarkar-Abad-Qarar, Shafi-e-Roz-e-Shumar, Ba-izn-e-Parwardigar, Do 'Alam kay Malik-o-Mukhtar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aik Aadmi kay qareeb say guzray, woh bakri ki gardan per pa'on rakh ker churi tez ker raha tha aur bakri us ki taraf dekh rahi thi, Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay us say irshad farmaya: “Kia tum pehlay esa

nahin ker saktay thay? Kia tum usay ka'ie mouten marna chahtay ho? Usay litanay say pehlay apni churi tez kiyun na ker li?

(Al-Mastadrak lil-Hakim, jild 5, safha 327, Hadis 7637, Al-Sunan-ul-Kubri lil-Baihaqi, jild 9, safha 471, Hadis 9141, Multaqatan Min-al-hadiseen)

Zabah kay-liye tang mat ghasito!

Ameer-ul-Momineen Hazrat Sayyiduna Farooq-e-A'zam رضي الله تعالى عنه nay aik shakhs ko dekha jo bakri ko zibah karnay kay liye usay tang say pakar ker ghasit raha hay, Aap رضي الله تعالى عنه nay irshad farmaya: 'Terey liye kharabi ho, usay mout ki taraf achay andaz mein lay ker ja. *(Musaniif Abdur-Razzaq, jild 4, safha 376, Hadis 8636)*

Makhi per Raham karna Bais-e- Magfirat ho gaya

Kisi nay khuwab mein Hujjat-ul-Islam Hazrat Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عليه السلام ko dekh ker pocha: **مَا فَعَلَ اللَّهُ بِكَ؟** Ya'ni Allah عَزَّوَجَلَّ nay Aap kay sath kiya mua'mila farmaya? Jawab Diya: Allah عَزَّوَجَلَّ nay mujhay bakhsh diya, Pocha: Magfirat ka sabab kiya bana? Farmaya: Aik makhi siyahi (ink) penay kay liye meray qalam per beth ga'ie, mein likhnay say ruk gaya yahan tak kay woh farigh ho ker urr ga'ie. *(Lataef-ul-Minan wal-Akhlaq lil-sha'rani, safha 305)*

Makhi ko Marna kesa?

Yad Rahay! Makhiyan tang karti hon to un ko marna jaiz hay ta hum jab bhi husol-e-nafa ya daf'-e-darir (ya'ni faida hasil karnay ya

nuqsan za'il karnay) kay liye makhi ya kisi bhi bay-zaban ki jan leni paray to us ko Aasan tareeqay per mara jaey khuwahmakha us ko bar bar zinda kuchaltay rahnay ya aik war mein maar saktay hon phir bhi zakham kha ker paray huway per bila-zarurat zarben lagatay rahnay ya us kay badan kay turkay turkay ker kay us ko tarpanay waghera say gurez kiya jaey. Aksar bachay nadani kay sabab chuntiyon ko kuchaltay rahtay hain un ko us say roka jaey. Chunti bohat kamzor hoti hay chutki mein uthanay ya hath ya jharho say hatanay say u'moman zakhmi ho jati hay, moq'e ki munasibat say us per phonk mar ker bhi kam chalaya ja sakta hay.

Qurbani mein aqeeqay ka hissa

Qurbani ki ga'ey ya ounth mein aqeeqay ka hissa ho sakta hay.

(Rad-ul-Muhtar, jild 9, safha 540)

Ijtama'e Qurbani ka Gosht Wazan ker kay

Taqseem karna hoga

Agar shirkat mein ga'ey ki qurbani ki to zaruri hay kay goshit wazan ker kay taqseem kiya jaey, Andazay say taqseem karna jaiz nahin, karen gay to gunahgar hon gay. Bi-khushi aik dosray ko kam ziyada mu'af kar dena nahin, *(Mulakhas iz Bahar-e-Shari'at, jild 3, safha 335)* Han agar sab aik hi ghar mein rahtay hain kay mil ker hi bantay gay aur khaen gay ya shuraka apna apna hissa lena nahin chahtay, esi surat mein wazan karnay ki hajat nahin.

Andazay say Gosht Taqseem karnay kay do Heelay

Agar shuraka apna apna hissa lay jana chahtay hon to wazan karnay ki mushaqat say bachnay kay liye ye do Heelay ker saktay hain:

1. Zabah kay ba'ad us ga'ey ka sara goshit aik esay baligh musalman ko hiba (ya'ni tuhfatan malik) ker den jo un ki qurbani mein shareek na ho aur ab woh andazay say sab mein taqseem ker sakta hay.
2. Dosra heela us say bhi asaan hay jesa kay fuqaha-e-Kiram رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain: Goshit taqseem kartay waqt us mein koi dosri jins (maslan kaleji, magz, waghera) shamil ki jaey to andazay say taqseem ker saktay hain (*Dur-e-Mukhtar, jild 9, safha 567*) Agar ka'ie cheezen dali hain to her aik mein say tukra tukra dena lazmi nahin. Gosht kay sath sirf aik chez dena bhi kafi hay. Maslan Tili, kaleji, siri pa'ey dalay hain to goshit kay sath kisi ko tili day di, kisi ko kaleji ka tukra, kisi ko paya, kisi ko siri. Agar sari chezon mein say tukra tukra dena chahen tab bhi haraj nahin.

Qurbani kay gosht kay Teen (3) Hissay

Qurbani ka goshit khud bhi kha sakta hay aur dosray shakhs ghani (ya'ni maldar) ya faqeer ko day sakta hay, khila sakta hay balkay us mein say kuch kha lena qurbani karnay walay kay

liye mustahab hay. Behtar ye hay kay goshit kay teen hissay karay aik hissa fuqara’o kay liye aur aik hissa dost-o-Ahbab kay liye aur aik hissa apnay ghar walon kay liye (*‘Alamgeeri, jild 5, safha 300*). Agar sara goshit khud hi rakh liya tab bhi ko’ie gunah nahin. Meray Aaqa A’la Hazrat Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ Farmatay hain: ‘Teen Hissay karna sirf Istihbabi Amar hay kuch zaruri nahin, chahay to ab apnay sarf (ya’ni istamal) mein ker lay ya sab azizon qareebon ko day day, ya sab masakeen ko bant day. (*Fatawa-e-Razaviyyah, jild 20, safha 253*)

Wasihat ki Qurbani kay Goshit ka Mas’ala

Minat ya marhoom ki wasihat per ki janay wali qurbani ka sab goshit fuqra’o aur masakeen ko sadqa karna wajib hay na khud kha’en na maldaron ko day. (*Makhozar: Bahar-e-Shari’at, jild 3, safha 345*)

Chhay (6) Suwalat-o-Jawabat

Meethay meethay Islami bhaiyon! Ab Dawat-e-Islami kay isha’ati idaray Maktab-tul-Madina ki matbu’a 112 safhat per mushtamil kitaab “*Chanday Kay Baray Mein Suwal Jawab*” Safha 84 ta 88 say chhay “*Suwalat-o-Jawabat*” mulahiza hon. Ye her idaray balkay her musulman kay liye mufeed hi nahin mufeed tareen hain.

Chanday ki Raqam say Ijtama'e Qurbani kay liye Ga'en khareedna

Suwal: Mazhabi ya fulahi idaray kay chanday ki raqam say Ijtama'e qurbani kay liye bechnay kay wastay ga'en khareedi ja sakti hain ya nahin?

Jawab: Chanday ki raqam ka karobar mein lagana jaiz nahin. Us kay liye chanday denay walay say sarahtan ya'ni saaf lafzon mein ijazat leni zaruri hay. (jo us ki ijazat day to sirf usi kay chanday ki raqam jaiz karobar mein laga'ie ja sakti hay yuhen bila ijazat malik us kay diye huway chanday ki raqam qarz denay ki bhi ijazat nahin)

Gurba ko Khaalen lenay dijiye

Suwal: Agar koi shakhs her saal gharebon ko khaal deta hay, us per infiradi koshish ker kay apnay madrasay ya degar deni kaamon kay liye khaal lena aur gharebon ko mahroom ker dena kesa hay?

Jawab: Agar waq'ie koi esa ghareeb mustahiq Aadmi hay jis ka guzara usi khaal ya zakaat-o-fitra per muqoof hay to ab us ko milnay walay in atia'at ki apni idaray kay liye tarkeeb ker kay us ghareeb ko marhoom karnay ki hergiz ijazat nahin. (Aur agar un ghareebon ka guzara khaal waghera per muqoof na ho to khaal ka malik jis masroof mein chahay day sakta hay.

Maslan deeni madrasay ko day day) Meray Aaqa A'la Hazrat Imam Ahl-e-Sunnat Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ farmatay hain: ‘Agar kuch log apnay yahan ki khaalen hajat mand, yatimon, bewa’aon miskeno ko dena chahen kay un ki surat-e-hajat rawa’ie yehen ho, usay koi wa’iz (ya’ni wa’iz kahnay wala) ya madrasay wala rok ker madrasay kay liye lay lay to ye us ka zulum hoga. وَاللّٰهُ تَعَالٰى اَعْلَمُ. (Fatawa-e-Razaviyyah, jild 20, safha 501)

Khaalon kay liye Bay-Ja Zid mat kijiye

Suwal: Agar koi shakhs Ahl-e-Sunnat kay kisi madrasay ya kisi ghareeb musalman ko khal denay ka waida ker chuka ho us ko ba-issrar apnay idaray Dawat-e-Islami kay liye khal denay per Aamadah karna kesa?

Jawab: Esa na karay kay yun aapas mein ‘adawat-o-munafiqat ka silsila hoga, fitnon, ghebaton, chugliyon, bad-gumaniyon, ilzam tarashiyon aur dil-’azariyon waghera gunahon kay darwazay khulen gay. Meray A’la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ Fatawa-Razaviyyah jild 21 safha 253 per farmatay hain: “Musalmanon mein bila wajah shar’ie ikhtilaf-o-fitna paida karna nayabat shaytan hay, (ya’ni esay log us mua’milay mein shaytan kay naib hain) Hadis-e-Pak mein hain: “Fitna so raha hay us ko jaganay walay per Allah عَزَّوَجَلَّ ki lanat.” (Al-Jami-u-Sagheer lil-siyuti, safha 370, Hadis 5975)

Suni Madaris ki Khaalen mat kaatiye

Suwal: Agar koi kahay kay mein her saal fulan Suni idaray ko khal deta hon. Us ko ye samjhana kesa kay is saal hamaray deeni idaray Maslan Dawat-e-islami ko khal day dijiye?

Jawab: Agar woh sahib kisi esi jaga khal deta hain jo kay us ka sahe musarif hay to us idaray ko mahrom kar kay apni tanzeem kay liye khal hasil ker lena us idaray walon kay liye sadmay ka bais hoga, Yun Aapas mein kushadagi peda hogi lihaza her us kaam say ijtinab kijiye jis say musalmon mein bahum ranjeshen hon Musalmon ko nafrat-o-wahshat say bachana bohat zaruri hay. Jesa kay Huzoor-e- Akram, Noor-e-Mujasam, Shah-e-Bani-A'dam Rasool-e-Muhtasham صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad-e-Mua'zam hay: **يَسِّرُوا وَلَا تُعَسِّرُوا** Ya'ni Khush-khabri sunao aur (logon ko) nafrat na dilao. *(Saheeh –Bukhari, jild 1, safnha 42 Hadis 69)*

Suni Madrasay ko Khal khud day aaiye

Suwal: Agar kahen Dawat-e-Islami kay liye khal lenay puhchay, us nay aik hamhen di aur aik khal bacha kar rakhtay huway kaha kay ye Ahl-e-sunnat kay fulan Dar-ul-'Uloom ko deni hay. Aap Aadhay ghantay kay ba'ad maloom kar lijiye agar woh lenay na aaen to ye khaal bhi Aap hi lay lijiye. Esi Surat mein kiya karna chahiye?

Jawab: Ye zehin mein rahay kay qurbani ki khaleen ikathi karna

Dawat-e-Islami ka “maqсад” nahin “Zarurat” hay. Dawat-e-Islami ka aik maqsad *Neki ki Dawat* ’aam karnay ki garz say nafraten mitana aur musalmon kay dilon mein mahabbaton kay chirag jalana bhi hay. Tamam suni idaray aik tarah say Dawat-e-Islami hi kay idaray hain aur Dawat-e-Islami tamam suni idaron ki apni apni aur sunnaton bhari tahreek hay. Mumkina Surat mein achi achi niyaten kar kay aap khud us suni Dar-ul-‘Uloom ko khal dijiye. Is tarah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** musalmon ka dil bhi khush karnay ki sa’adat hasil hogi. Tajdar-e-Risalat, Shahansha-e-Nabuwat, Mustafa Jan-e-Rahmat, Sham-e-Bazm-e-Hidayat **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay irshad farmaya: “Faraez kay ba’ad sab a’amal mein Allah **عَزَّوَجَلَّ** ko ziyada piyara musalman ka dil khush karna hay” (*Al-Mu’jam-ul-Kabeer lil-Tabrani, jild 11, saffha 59, Hadis 11079*)

Apni Qurbani ki khaal bejh di to?

Suwal: Kisi nay apni qurbani ki khaal bejh ker raqam hasil ker li ab woh masjid mein day sakta hay ya nahin?

Jawab: Yahan Niyyat ka itibar hay. Agar Qurbani ki khal apni zaat kay liye raqam kay aewaz bejhi to yun bejhna na-jaiz hay aur ye raqam us shakhs kay haq mein *Maal-e-Khabees* hay aur is ka sadqa karna wajib hay lihaza kisi shar’ie faqeer ko day day aur toubah bhi karay aur agar kisi ka Kar-e-Khair kay liye

maslan masjid mein denay hi ki niyyat say bejhi to bejhna jaiz hay aur ab masjid mein denay mein koi haraj (bhi) nahin.

Qasaab kay liye 20 Madni Phool

1. Pehlay kisi mahir goshit firosch ki nigrani mein zibah waghera ka kaam sekh lay kay us na-tajirba kar kay liye ye kaam jaiz nahin jis ki wajah say kisi kay janwar kay goshit aur khaal waghera ko urf-o-'adat (ya'ni 'aam ma'mol aur dastor) say hath kar nuqsan puhnchta ho.
2. Mahir goshit-o-Firosch ko bhi chahiye kay jald bazi ya laperwahi kay Sabab khal mein 'urf-o-'adat say zaid goshit na laga rahnay day, esi tarah Chhe-chhiray utarnay mein bhi ihtiyat say kaam lay kay us may khuwahmakha boti aur charbi na chali jaey. Nez kha'ie janay wali hadiyan waghera bhi phenknay kay bajaey Tukray bana kar goshit hi mein dal day aur mahir goshit-o-firosch ko bhi urf-o-'adat say hat ker goshit ya khal ko nuqsan puhchana jaiz nahin.
3. Baqra Eid mein 'umoman baray janwar ka bheja aur zaban waghera nikal kar siri ka bakiya hissa aur pa'ey kay khuray phenk diye jatay hain, isi tarah bakray kay siri pa'ey kay bhi khaey janay walay Ba'az ajza khuwamakhah zaya ker diye jatay hain esa na kiya jaey agar khud khana nahin chahtay to kisi ghareeb musulman ko bula ker ihtiram kay sath dijiye kay is tarah kay kafi afradan dinon goshit aur charbi

waghera ki talash mein phir rahay hotay hain. Nez ye bhi yad rakhiye kay baray janwar kay siri pa'ey mukamal chamray samait asul khal say juda kar lenay ki wajah say khaal ki qeemat mein kami aati hay.

4. 'Aam dinon mein ponch ka goshit dosray goshit kay sath wazan mein bheja jata hay jab kay qurbani kay janwar ki ponch 'umoman khal mein hi janay detay hain us say us ka goshit zaya ho jata hay, balkay baray janwar say ba'az oqaat khaal samait ponch kat ker phenk detay hain, ye tareeqa bhi ghalat hay, is tarah karnay say khaal ki qeemat mein bhi kami aati hay.
5. Jin mulkon mein khal kaam mein lay li jati hay (maslan Pak-o-Hindh mein) wahan 'urf say hat ker khuwamakhah esi jaga "kaat" laga dena jaiz nahin jis say khaal ki qeemat mein kami aa jaey. Gosht firoshton ko chahiye kay jis tarah apnay zati janwar ko sambhal sambhal kar udhairtay hain, dosron kay mulkon mein bhi isi tarah karen.
6. Dunbay ki chaki ki khaal udhairnay mein is baat ka khayal rakhiye kay Charbi khaal mein baqi na rahay.
7. Chhe-Chhiray aur charbi aik taraf jama kar kay Aakhir mein chhe-chhiray ki aar mein charbi bhi utha lay jana dhoka aur chori hay. Poch kar bhi na lain 'Suwal' hay aur bila hajat Shar'ie suwal jaiz nahin. Farman-e-Mustafa

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: Jo shakhs hajat kay baghair logon say suwal karta hay woh munh mein angaray dalnay walay ki tarah hay. (*Shu'ab-ul-Iman, jild 3, safha 271, Hadis 3517*)

8. Basa oqaat qurbani kay janwar mein say boti ka behtireen gol lo-thara chupkay say tokri mein sarka liya jata hay ye saaf saaf Chori hay bila ijazat shar'ie mang kar lena bhi durust nahin. Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: “Jo maal mein izafay kay liye logon say suwal karta hay woh angaray mangta hay, ab us ki marzi hay kay angaray kam jama karay ya ziyada.” (*Muslim, safha 518, Hadis 1041*) Han agar logon mein goshit banta ja raha hay aur goshit firosch nay bhi lenay kay liye hath barha diya to haraj nahin.
9. Goshit ka her woh hissa jo 'aam dinon mein istamal mein liya jata hay, Qurbani kay dinon mein bhi kaam mein liya jaey. Chhe-chhiray aur charbi waghera kay turkay ker kay goshit kay sath taqseem ker dena munasib hay, isi tarah ki chezon ko phenka na jaey agar khud khana ya goshit kay sath taqseem karna nahin chahtay to yun bhi ho sakta hay kay jo zarurat mand lena chahay usay bula kar diya jaey ya kisi kay hawalay ker diya jaey kay kisi zarurat mand ko day day balkay ihtiyat usi mein hay kay khud hi kisi musalman kay hawalay ker dijiye. Ye mas'ala yad rahay kay ghair-Muslim bhangiyon waghera ko khaal to kia aik boti bhi qurbani kay goshit mein say dena jaiz nahin.

10. Agar janwar kay galay mein rasi, nath, chamray ka pata, ghunghro, haar waghera hay to un sab ko churi say jun to kaat ker nahin balkay qaiday kay mutabiq khol kar nikal lena chahiye ta kay na-pak na hon. Baghair nikalay zibah karnay ki surat mein ya chezen khun 'aluda ho jati hain aur mas'ala ye hay kay bila hajat kisi pak chez ko qasdan (ya'ni jan bojh kar) Na-pak karna haram hay. Bil-farz na-pak ho bhi jaey tab bhi un ko phenk na diya jaey, Pak ker kay khud istamal mein lain ya kisi Musalman ko day den. **Yad rahiye!** Tadi'e maal (ya'ni maal zaya karna) haraam hay.
11. Churi phairnay say qabal janwar kay galay ki khaal naram karnay kay liye agar pak pani kay bartan mein na-pak khun wala hath dal kar chulu bhara to chulu ka aur us bartan ka tamam Pani Na-pak ho gaya. Ab ye pani galay per mat daliye. Us ka aasan sa hal ye hay kay jin ka Janwar hay usi say kahiye woh pak saf pani ka glass bhar kar apnay hath say janwar kay galay mein daliye magar ye ihtiyat ki jaey kay glass say pani dalnay ya charaknay kay duran bech mein na koi apna khun 'aluda hath daliye na hi pani walay galay per khun wala hath malay ya baat sirf qurbani kay liye khas nahin, jab bhi zabah karen us ka khayal rakhiye.
12. Zabah kay ba'ad khun 'aluda churi aur usi khun say lithiray huway hath dhonay kay liye Pani ki balti mein dal

denay say churi aur hath pak nahin hotay ulta balti ka sara pani bhi na-pak ho jata hay. Aksar isi tarah kay na-pak pani say khal udhairnay mein bhi madad li jati hay aur yehi pani goshit kay andruni hissay mein jama shuda khun dhonay kay liye bhi bahaya jata hay goshit kay andar ka khun pak hota hay magar na-pak pani bahanay kay sabab ye nuqsan hota hay kay ye na-pak pani jahan jahan say guzarta hay goshit kay pak hissay ko bhi na-pak karta chala jata hay. Esa mat kijiye.

13. Ajeer goshit firosht kay liye ye zaruri hay kay bakra Eid kay urf-o-'adat (ya'ni dastur) kay mutabiq qurbani kay goshit ki botiyan bana kar day. Ba'az Qasaab jald bazi kay sabab goshit kay baray baray turkay banatay Naliyan bhi sahe say tor kar nahin detay aur siri pa'ey bhi sabit chor ker chal detay hain, esa na karen. Esi tarah qurbani karwanay walay sakhit 'Aazmaish mein aa jatay hain aur basa-oqaat siri pa'ey waghera phenknay par jatay hain. Ba'az log sabur karnay kay bajaey qasaab ko buray buray al-qaab aur galiyon say nawaztay aur khub gunahon bhari baaten kartay hain. Han, ijara kartay waqt qasaab nay kah diya ho kay siri pa'ey bana kar nahin donga to ab sabit chornay mein ko'ie haraj nahin.
14. Ba'az qasaab hirs kay sabab bohat ziyada janwar "bok" ker letay hain aur aik jaga churi phair kar dosri jaga chalay

jatay hain, phir udhar gala kaat kar pehli jaga wapaa aa ker khaal udhairnay lagtay hain aur ab dosri jaga walay “intizar” ki aag mein sulagtay hain, is tarah log bohat takleef mein aatay, baaten banatay, qasaab ko bura bhala kahtay hain aur phir ka’ie gunahon kay darwazay khultay hain. Qasaabon ko chahiye kay kaam utna hi lain jitna salikay kay sath kar saken aur kisi ko shikayat ka mo’qa na milay.

15. Qasaab ko chahiye kay goshit banatay waqt haram ajza juda kar kay Phenk day. Jisay goshit khana ho us per zabiha ki haram chezon ki shanakhit farz aur makroh-e-tahreemi ajza ki pehchan wajib hay takay gunahon bhari cheezen na kha dalay. (Goshit kay na khanay walay ajza ka bayan aagay aa raha hay).
16. Gosht firosch ko chahiye kay qurbani kay dinon mein paisay kamanay ki Hirs kay sabab shari’at ki khilaf warzi kartay huway 100 janwar ghalat salat kaat ker apni aakirat da’on per laganay kay bajaey shari’at kay mutabiq bay-shak sirf aik hi janwar kaatay. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ Donon jahanon mein is ki khub barkaten paey ga kay paision kay lalach mein jald bazi ki wajah is kaam mein basa-oqaat bohat saray gunah karnay par jatay hain.
17. Ba’az bay-raham goshit firosch ’aam dinon mein tarapti ga’ey ki khun ki kati hui bari nas mein pa’ep kay zari’ey

pani charatay hain is tarah karnay say goshit ka wazun barh jata hay. Aur bay-zaban janwar ko na-qabil tasavur takleef puhnchti hay nez pani kay zari'ey wazan barhaya huwa goshit dokhay say bhejna bhi haram aur jahanam mein lay janay wala kam hay. Ba'az murgi ka goshit bhejnay walay yun kartay hain kay zabah ker kay murgi ko taqreeban 15 minutes kay liye pani mein daal detay hain, is tarah is kay goshit ka wazan bhi barh jata hay. Bil-khusus qurbani kay dinon mein wazan say bhejnay walay zinda bakron waghera ko khub pani waghera pila kar un ka wazan barha diya jata hay, esay janwar bhi dokhay say bhejna gunah hay. Musalmanon ko esi harkaton say toubah karni chahiye.

Yaad Rakhiye! Haram ki kama'ie mein dunya kay andar bhi barkat nahin aur aakhirat ka azaab juda. Farman-e-Mustafa *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*: Jis nay haram ka aik luqma khaya us ki chalees din ki namazen qabol nahin ki jaey gi aur us ki du'a chalees din tak na-qabol hogi. (*Al-firdous bima-Sour-ul-khitab, jild 3, safha 591, Hadis 5853*) Mazeed aik rawayat mein hay: "Insan kay pait mein jab haram luqma parta hay, zamen-o-Aasman ka her farishta us per us waqt tak lanat karta hay jab tak woh haram luqma us kay pait mein rahay aur agar usi halat mein mar gaya to us ka thikana jahannam hoga." (*Mukashfat-ul-Quloob, safha 10*)

18. Durust kaam karnay mein yaqeenan waqt ziyada sarf hoga, us per ho sakta hay hum pesh a fraad mazaq bhi urhain magar us per sabur kijiye, Khabardar! Kahen Shaytan lara'ie bhar'ie mein uljha ker gunahon mein na panhsa day!
19. Gosht ka jo hissa gobar ya zabah kay waqt niklay huway khun wala ho Jaey, us ko juda rakhiye aur agar gosht kay malik ko bata dijiye takay woh usay alag say pak kar sakay. Pakanay mein agar aik bhi na-pak boti daldi to woh puri deghe ka qorma ya biryani na-pak ker degi. Aur us ka khana haram ho jaey ga. (**Yad rahay!** Zabah kay ba'ad gardan kay katay huway hissay per bacha huwa khun aur gosht kay andar maslan pait mein ya choti choti ragon mein jo khun rah jata hay woh nez dil, kaleji waghera ka khun pak hota hay. Han dam-e-masfuh ya'ni zibah kay waqt jo khun beh kar nikal chukka woh agar katay huway galay waghera ko lag gaya to na-pak kar dega).
20. Janwar kaatnay aur katwanay walay ko chahiye kay aapas mein ujrath ker lain kiyun kay mas'ala ye hay kay jahan (understood) ya'ni 'alamat say ma'lom ho, ya Sarahtan (ya'ni khulam khula Zahira) Sabit ho wahan teh karna wajib hay. Esay moqay per teh karnay kay bajaey is tarah keh dena: Kaam per aa jao dekh lain gain, jo munasib hoga day day gay, khush kar degey, kharchi miley gi waghera alfaz qata'n na kafi hain. Bagair teh kiye ujrath

lena dena gunah hay. Teh shuda say za'id talab karna bhi mamno hay. Han jahan esa mua'mila ho kay kam karwaney waley ney kaha: kuch nahin donga, us ney kah diya: kuch nahin longa. aur phir karwaney waley ney apni marzi say de diya to us len den mein koi harj nahin.

Goshit kay 22 Ajza jo nahin kha'ey jatay

Faizan-e-Sunnat jild Awwal upper say safha 405 ta 408 per hay: Meray Aaqa Ala-Hazrat Imam Ahmed Raza Khan عليه السلام farmatay hain: Halaal janwar kay sab ajza halaal hain. Magar ba'az kay haram ya mamnoon ya makroh hain.

(1) Ragon ka khun (2) Pita (3) Phukna (ya'ni masana) (4-5) Ilaat-e-mada-o-nar (6) Baizay (ya'ni kapuray) (7) Ghudood (8) Haram maghaz (9) Gardan kay do pathay kay shano tak khenchay hotay hain (10) Jigar (ya'ni kaleji) ka khun (11) Tili ka khun (12) Gosht ka khun kay ba'ad-e-zabah goshit say nikalta hay (13) Dil ka khun (14) Pit yani woh zard pani kay pitay mein hota hay (15) Naak ki ratobat kay bher mein aksar hoti hay (16) Pakhanay ka maqaam (17) Ojhiri (18) A'antain (19) Nutfa (20) Woh nutfa kay khun ho gaya (21) Woh (nutfa) kay goshit ka lothira ho gaya (22) Woh kay (Nutfa) pura janwar ban gaya aur murda niklaya bay-zabah mar gaya.

(Fatawa-e-Razaviyyah, jild 2, safha, 240, 241)

Samajhdar Qasaab ba'az mumno'a cheezen nikal diya kartay hain magar ba'az mein un ko bhi malomat nahin hoti ya be-ihiyati bartatay hain. Lihaza aaj kal 'umoman la-ilmi ki wajah say jo cheezen salan mein paka'ie aur kha'ie jati hain un mein say chand ki nishand hi karnay ki koshish karta hon.

Khun

Zabah kay waqt jo khun nikalta hay us ko 'Dam-e-Masfuh' kahtay hain. Ye na-pak hota hay us ka khana haram hay. Ba'ad zabah jo khun goshit mein rah jata hay maslan gardan kay katay huway hissay per, dil kay andar, kaleji aur tili mein aur goshit kay andar ki chhoti chhoti ragon mein ye agar chay na-pak nahin magar us khun ka bhi khana mamno hay. Lihaza pakanay say pehlay safai'ie kar lijiye. Goshit mein ka'ie jaga chhoti chhoti ragon mein khun hota hay un ki nigahdasht kafi mushkil hay, paknay kay ba'ad woh ragen kali dori ki tarah ho jati hain. Khas ker bejhay, Siri Pa'ey aur murgi ki raan upper kay goshit waghera mein bareek kali doriyan dekhi jati hain khatay waqt un ko nikal diya karen. Murgi ka dil bhi sabit na pakiye, lamba'ie mein char cheray ker kay is ka khun pehlay achi tarah saf ker lijiye.

Haram Maghaz

Ye sufaid doray ki tarah hota hay jo kay bejhay say shuru ho ker gardan kay andar say guzarta huwa puri reerh ki hadi mein aakhir tak jata hay. Mahir Qasaab gardan aur reerh ki hadi kay

bech say do per kalay ya'ni do turkay ker kay haram magaz nikal ker phenk detay hain. Magar bariha bay-ihtiyati ki wajah say thora bohat rah jata hay aur salan ya biryani waghera mein pak bhi jata hay. Chuna-chay Gardan, chanp aur kamar ka goshit dhotay waqt Haram magaz talash kar kay nikal diya karen. Ye murgi aur degar parindon ki gardan aur reerh ki hadi mein bhi hota hay, pakanay say qabal us ko nikalna bohat mushkil hay lihaza khatay waqt nikal dena chahiye.

Pathay

Gardan ki mazboti kay liye is ki donon taraf pelay rang kay do lambay lambay pathay kandhon tak khechay huway hotay hain. Un pathon ka khana mumno hay. Ga'ey aur bakri kay to aasani say nazar aa jatay hain magar murgi aur parindon ki gardan kay pathay ba-aasani nazar nahin aatay, Khatay waqt dhundh ker ya kisi janay walay say poch kar nikal dijiye.

Ghudood

Gardan per, Halaq mein aur ba'az jaga charbi waghera mein choti bari kahlen surkh aur kahlen matiyalay rang ki gol gol ghanthen hoti hain un ko arabi mein Ghudda aur urdu mein Ghudood kahtay hain. Ye bhi mat kha'iye, pakanay say pehlay dhundh ker nikal dijiye. Agar pakay huway goshit mein bhi nazar aa jaey to nikal dijiye.

Kapura

Kapuray ko khusya, faota ya baiza bhi kahtay hain un ka khana makroh-e-tahrimi hay. Ye bell, bakri waghera (nar ya'ni muzakir) mein numaya hotay hain. Murgi (nar) ka pait khol ker aanten hata'en gen to peeth ki andruni sitah per anday (Egg) ki tarah sufaid chhotay chhotay beej numa nazar aen gay yehi kapuray hain. Un ko nikal dijiye. Afsos! Musalmanon ki ba'az hotilon mein dil, kaleji kay ilawa bell, bakri kay kapuray bhi tavay per bhun ker pesh kiye jatay hain. Galban hotel ki zaban mein us Dish ko "*Kata Kat*" kaha jata hay. (Shayad us ko "*Kata Kat*" is liye kahtay hain kay gahak kay samnay hi dil ya kapuray waghera dal ker tez awaaz say tavay per kat tay aur bhuntay hain is say "*kata kat*" ki awaaz gunjti hay).

Ojhiri

Ojhiri kay andar ghilazat bhari hoti hay is ka khana Makroh-e-Tahrimi hay magar musalmanon ki aik ta'daad hay jo aaj kal is ko shoq say khati hay.

Qurbani ki Khalen Jama' karnay walay kay liye 22

Niyaten aur Ihtiyaten

Do Faramen-e-Mustafa ﷺ:

1. Musalman ki Niyyat us kay Amal say behtar hay.'

(*Mu'jam-ul-Kabeer, jild 6, safha 185, Hadis 5942*)

2. Achi Niyyat banday ko jannat mein dakhil kar deti hay.’

(Al-Firdous Bima-Sour-ul-Khitab, jild 4, safha 305, Hadis 6895)

Do Madni Phool:

- i. Baghair achi Niyyat kay kisi bhi ‘Amal-e-khair ka Sawab nahin milta
- ii. Jitni achi Niyyaten ziyada, utna Sawab bhi ziyada.
 1. Raza-e-Ilahi عَزَّوَجَلَّ kay liye achi achi Niyyaten karta hon
 2. Her hal mein Shari’at-o-Sunnat ka Daman thaamen rahon ga.
 3. Qurbani ki khalon kay liye bhag dhore kay zariye Dawat-e-Islami say tawun karon ga
 4. Koi lakh bad-Suloki karay magar izhar-e-gusa aur
 5. Bad akhlaqi say perhaiz ker kay Dawat-e-Islami ki Namos-o-Izzat ki hifazat karon ga.
 6. Qurbani ki khalon kay sabab lakh masrofiyat hui bila-‘uzur shar’ie kisi bhi Namaz ki jama’it to kia Takbeer-e-Ola bhi tarak nahin karon ga
 7. Pak libas ma’i ‘imama shareef aur tahband shaaper waghera mein daal kar nimaziyon kay liye sath rakhon ga (Hasb-e-zarurat bastay waghera per bhi rakh saktay hain. Is ki khas takeed hay, kiyun kay zabah kay waqt nikla huwa khun

Nijasat-e-Ghaliza aur peshab ki tarah na-pak hay aur khalen jama karwanay walay ka apnay kapray pak rakhna intiha'ie dushwar hay. Bahar-e-Shari'at jild 2 safha 389 per hay: "Nijasat-e-Ghaliza ka hukum hay kay agar kapray ya badan mein aik dirham say ziyada lag jaey to us ka pak karna farz hay, bay-pak kiye namaz parh li to hogi hi nahin aur qasdan parhi to gunah bhi huwa aur agar ba-niyyat istikhfaf (ya'ni is hukum-e-Shari'at ko halka jan ker) hay to kufur huwa aur agar darham kay baraber hay to Pak karna wajib huwa aur qasdan parhi to gunahgar bhi huwa aur agar darham say kam hay to pak karna sunnat hay kay bay-pak kiye namaz hogi magar Khilaf-e-Sunnat hui aur us ka iyada behtar hay').

8. Masjid, Ghar, Maktab aur Madrasay waghera ki dariyon, chataiyon, Karpet aur degar chezen khun aluda honay say bachaon ga (wuzu khanay kay geelay farsh ya pa'edan waghera per bhi khun aluda pa'on samait janay say bachnay aur wuzu kartay huway khub ihtiyat karnay ki zarurat hay warna nijasat ki aludgi aur na-pak pani kay cheenton say apnay sath dosray ko bhi na-pak ker dalnay ka ihtimal rahay ga).
9. Khun A'alud badbu-daar kapron samait masjid mein nahin jaonga (badbu na bhi aati ho tab bhi na-pak badan ya kapra

ya chez masjid mein lay jana mana hay. Zakham, phorhay, kapray, imama, chada, badan ya hath munh waghera say badbu aati ho to tab bhi masjid kay andar dakhil hona haram hay. Faizan-e-sunnat jild awal safha nechay say 1217 per hay: Masjid ko (badbu) say bachana wajib hay lihaza masjid mein mitti ka tail jalana haram, masjid mein diya ya sala'ie (ya'ni machis ki tili) sulagna haram, Hata kay Hadis mein irshad huwa: Masjid mein kacha goshit lay jana jaiz nahin. (*Ibn-Maja, jild 1, safha 413, Hadis 748*) Halan kay kachay goshit ki (badbu) bohat khafeef (ya'ni halki) hay).

10. Qalam, Raseed book, Paid, Glass, Chaey kay piyalay waghera pak chezon ko na-pak khun nahin lagnay donga (Fatawa-e-Razviya Mukharja, jild 4, safha 585 per hay: "Pak chez ko (Bila Ijazat-e-shar'ie) na-pak karna haram hay")
11. Jo dosray idaray ko khal denay ka waida ker chuka hoga us ko bad ahadi ka mashvara nahin donga (Asaan tareeqa ye hay kay achi achi niyaton kay sath aap say her saal mutawjah rahiye aur khud hi pehal ker kay khaal bok karwa ker rakhiye)
12. Apni tae shuda khaal agar kisi suni idaray ka aadmi lenay nahin puhcha, ya

13. Ghalti say meray pas aa ga'ie to ba-niyyat Sawab udhar day aaonga.
14. Jo khal day ga ho saka to us ko Maktaba-tul-Madinah ka koi Risala ya Pumflata tohfatan pesh karonga.
15. Nez us ko 'Shukriya, Jazakallah' (جَزَاكَ اللهُ) kahonga (Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ: *(Tirmizi, jild 3, safha 374, Hadis 1962)* ya'ni jis nay logon ka shukriya ada na kiya us nay Allah عَزَّوَجَلَّ ka bhi shukriya ada na kiya).
16. Khaal denay walay per infiradi Koshish kar kay us ko sunnaton bharay Ijtima aur
17. Madani Qafalon mein Safar waghera ki raghat dilaonga.
18. Ba'ad mein bhi us say rabta rakh ker khal denay kay ihsaas kay badlay mein usay madani mahool mein lanay ki koshish karonga agar
19. Woh Madani mahool mein huwa to usay Madani Qafalay ka musafir ya
20. Madani In'amat ka 'amil banaon ga.
21. Koi na koi mazeed madani tarkeeb karon ga. (Zamay daran ko chahiye kay ba'ad mein waqt nikal ker khaal denay walon ka shukriya ada karnay zarur jaen nez un sab mohsinen ko alaka'ie sitah per ya jis tarah munasib ho ikatha ker kay

mukhtasir Neki ki Dawat aur langer rasael waghera ki tarkeeb farmaen. Rasael ki Dawat-e-Islami kay chanday say nahin juda gana tarkeeb karni hogi)

22. Dur-o-Nazdeek jahan say bhi khal uthanay (ya basta ya koi sa kam sambhalnay) ka zima dar Islami bhai hukum farmaen gain, bila Radu kad ita'at karonga. (yeh niyyaten bohat kam hain, 'Ilm-e-niyyat say A'ashina mazed bohat sari niyyaten nikal sakta hay)

Aik Ahum shar'ie mas'ala

Hamesha Qurbani ki Khalen aur Nafli “Atiyaat *“Kulli Ikhtiyarat”* ya'ni kisi bhi naik aur jaiz kaam mein kharch ker liye jaey us niyyat say inayat farmaya karen kiyun kay agar makhsos ker kay diya maslan kaha kay: “**Ye Dawat-e-Islami kay madrasay kay liye hay**” to ab masjid ya kisi Madd (ya'ni unwan) mein us ka istamal karna gunah ho jaey ga. Lenay walay ko bhi chahiye kay agar kisi makhsos kaam kay liye bhi chanda lay to ihtiyatan kah diya karay kay hamaray yahan maslan Dawat-e-Islami mein aur bhi Deeni kaam hotay hain, Aap hamhen “Kulli ikhtiyaraat” day dijiye takay ye raqam Dawat-e-Islami jahan munasib samjhay wahan naik aur jaiz kaam mein kharch karay. **Yad Rahay!** Chanda denay wala ‘Han’ karay aur woh chanday ya khal waghera ka asul malik ho to hi “Ijzat” mani jaey gi. Lihaza chanda ya khal pesh karnay walay say poch liya jaey kay ye kis ki taraf say hay agar

kisi aur ka naam bata'ie to ab us ka 'Haan' karna mufeed na hoga asul malik phone waghera kay zariye rabta karay. (Zakaat aur fitra denay walay say kulli Ikhtiyarat lenay ki hajat nahin kiyun kay ye Shar'ie heelay kay zariye istamaal kiye jatay hain)

Madani Iltija: Qurbani kay tafseeli masael *Bahar-e-Shari'at* jild 3 safha 337 ta 353 mein mulahiza farmaiye.

Daykhtay Rahiye

MADANI CHANNEL

Fehrist

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Sunnat ki Baharain

الحمد لله Tablegh-e-Quran-o-Sunnat ki 'alamgeer ghayr siyasi tehreek Dawat-e-Islami kay mahkay mahkay Madani Mahall main bokasrat Sunnatain seekhi aur sikhae jati hain, har Juma'rat Maghrib ki Namaz kay baad aap kay shaher main honay walay Dawat-e-Islami kay haftawar Sunnaton-bharay Ijtima' main riza-e-llahi kay liye achi achi niyyaton kay sath sari raat guzarnay ki Madani Ihtija hay. 'Aashiqan-e-Rasool kay Madani Qafilaun main ba-niyat-e-Sawab Sunnaton ki tarbiyyat kay liye safar aur rozana Fikr-e-Madina kay zari'ay Madani In'amat ka risala pur kar kay har Madani Maah kay ibtidae dus din kay ander ander apnay yahan kay zimmah-dar ko jama' karwanay ka mamool bana liji'ay, is ki barakat say paband-e-Sunnat bannay, gunahaun say nafrat karnay aur Iman ki hifazat kay li'ay kurnay ka zihn banay ga.

Har Islami Bhai apna ye zihn bana'ay kay, 'Mujhay apni aur sari dunya kay logon ki islah ki koshish karni hay.' Apni islah kay li'ay 'Madani In'amat' par amal aur sari dunya kay logon ki islah ki koshish kay li'ay 'Madani Qafilaun' main safar karna hay.

