



Chanday kay baray mein Suwal Jawab



Chanda Box

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

MUHAMMAD ILYAS
Attar Qadiri Razavi

محمد ایلّیّاس
آطار قادری رازی

La-e'lmi kay bais chanday ki babat honay walay gunahon ki taraf
nishandhi karnay wali kitaab

Chanday kay baray mein Suwal Jawab

Mu'alif:

Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-
Islami Hazrat A'llama Mualana دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ
Abu Bilal Muhammad Ilyaas Attar Qadiri Razavi

Nashir:

Makataba-tul-Madina Bab-ul-Madina Karachi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chanday kay baray mein Suwal Jawab

- Mua'lif:** Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami Hazrat A'llama Mualana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعية بركة الله العالوية
- San-e-Taba'at:** Shu'ban-ul-Mua'zzam 1429 Hijri, August 2008
- Nashir:** Maktaba-tul-Madina, A'lami Madani Markaz Faizan-e-Madina Bab-ul-Madina Karachi



Maktaba-tul-Madina ki Saat Shakhen

1. Makataba-tul-Madina Shaheed Masjid Khara dar Bab-ul-Madina Karachi
2. Makataba-tul-Madina Darbar Market Gunj Bakhsh Road Markaz-ul-Aulia Lahore
3. Maktaba-tul-Madina Fazal Dad Pilaza Committee Chowk, Iqbal Road Rawalpindi
4. Makataba-tul-Madina Ameen Pur bazaar, Sardarabad (faisailabad)
5. Maktaba-tul-Madina Nazd Peepal Wali Masjid andiron Buhar gate Madina-tul-Multan
6. Maktaba-tul-Madina Faizan-e-Madina Aafandi Town Hyderabad
7. Makataba-tul-Madina Chowk Shahidan Meer Pur Kashmee

Madani Iltija: **Kisi aur ko ye Kitab chapnay ki ijazat nahi hay.**

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Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui
Du'a perh li-jiye **اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** jo kuch perhain gay yaad rahay ga.
Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Tenjama:

Ay Allah (**عَزَّوَجَلَّ**)! Hum per 'ilm-o-hikmat kay darwazay khol day aur
hum per Apni rahmat naazil ferma! Ay 'azamat aur buzurgiy walay!

(Al-Mustatraf, vol. 1, pp. 40)



Note:

Awwal aakhir aik bar Duurood Shareef perh lain.

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Kitaab Parhnay ki 13 Niyyaten

Farman-e-Mustufa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: يَا نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ. Ya'ni “Musalman ki niyyat us kay ‘amal say behtar hay.” (Al-Mu'jam-ul-Tubrani, jild 6 safha 185, Hadis 5942)

Do Madani Phool:

- ❖ Baghair achi niyyat kay kisi bhi ‘Amal-e-Khair ka Sawab nahin milta.
- ❖ Jitni achi niyyaten ziyadah, utna sawab bhi ziyadah.

(1) Hatta-ul-Imkaan is ka ba-wuzu aur (2) Qibla ro mutali'a karon ga (3) Is kay liye muta'lay kay zari'ey farz-e-'uloom sikhon ga (4) Jo mas'ala samajh mein nahin aaey ga is kay liye Aayat-e-Karima **فَسَعَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ** (Tarjuma-e-Kan-ul-Emaan: “To ay logon!! Un say pocho agar tumhen ‘elm nahin”. (Para 14, Surah Al-Nahal, Ayat 43)) per ‘amal kartay huway ‘ulama say riju’ karon ga (5) (Apnay zaati nuskhay per) ‘ind-az-zarurat khas khas maqamaat per underline karon ga (6) (Zaati nuskhay kay) yadashit walay safhay per zaruri nikaat lakhon ga (7) Jis mas'alay mein dushwari ho gi us ko bar bar parhon ga (8) Zindagi bhar ‘amal karta rahon ga (9) Jo nahin jantay unhen sikhaon ga (10) Dosron ko ye kitaab parhnay ki targheeb dilaon ga (11) (kam az kam 12 ‘adad ya hasib-e-tufeeq) ye kitaab khareed ker dosron ko tohfa don ga (12) Is kitab kay muta'lay ka sawab asri ummat ko esal karo ga. (13) Kitab waghera mein Shar'ie ghalati mili to likh ker mutalli' karon ga (Zabani kahna ya khalawana khas mufeed nahin hota).

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Halaal-o-Haraam kay masael

Seekhina Farz hay

Rahmat-e-Do-A'lam, Noor-e-Mujassam, Shah-e-Bani Adam, Nabi-e-Muhtasham صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-Mua'zzam hay: “Jo koi Allah عَزَّوَجَلَّ kay faraiz kay mutai'lliq aik ya do ya teen ya chaar ya panch kalmaat seekhay aur achi tarah yad ker lay aur phir logon ko shikaey to woh jannat mein dakhil hoga” (*Al-Targheeb-wt-Tarheeb, jild 1, safha 54, Hadis 20*)

Meray Aaqa A'la Hazrat, Imam Ahl-e-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ farmatay hain: Her shakhs per us ki halat-e-mujoodah kay liye mas'alay seekhna farz-e-a'in hay aur unhen mein say masa'el-e-Halaal-o-Haraam kay her fard-e-bishar un ka muhtaj hay.

(*Tafseeli mai'lomaat kay liye Fatawa Razawiyyah Jild 23 Safha 623 ta 630 ka mutali'a farma'ey*)

Meethay meethay Islami bhayon! Mazhab-o-falahi kaam aksar chanday he per chaltay hain, jun tun ker kay Chandah to ker he liya jata hay magar-e'lm-e-deen ki kami kay bais aik tai'daad hay jo is kay istai'maal mein **Shar'ie** ghaltiyan ker kay gunahon mein ja parti hay. Chandah wusool karnay walon kay liye chanday kay zaruri masael seekhna farz hay lihaza naikiyan kamanay aur Musalmanon ko gunahon say bachanay kay muqaddas jazbay kay tahat Sawab ki niyyat say chanday kay mutai'lliq suwalan jawaban mai'lomaat farahim karnay ki haqeer koshish ki hay. Allah عَزَّوَجَلَّ Dawat-e-Islami ki majlis “Ifta” aur “Majlis Al-Madina-tul-'Ilmiyyah” kay u'lamaey Karaam كَثَرَهُمُ اللهُ السَّلَامُ

ko ajur-e-a'zeem a'ta farmaey kay unhon nay kitaab-e-haza kay mundarajat ki bari a'raq reezi kay sath taftesh (chhan bain) farmaie aur ba'az maqamaat per aham riwayat-o-juzi'at ka izafa ker kay is ki ifadiyyat do bala ker di! Bila khuf-e-lawamat-e-laim is haqeeqat ka I'tiraaf karta hon kay ye kitaab unhen ki khususi rahnumaie aur faizan-e-nazar ka samar hay warna sachi baat yehi hay kay jis ka naam Ilyaas Qadri hay us ko saheeh tareeqay say qalam pakarna bhi nahin aata. Ya Rab-e-kareem apnay gunahgar tareen banday Ilyaas say hamesha kay liye razi ho ja aur bay puchay bakhsh day. Apnay Piyaray Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki piyari ummat ki maghfirat farma.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Her Islami bhai aur Islami Behin laziman Is kitaab ka mutalia karay aur zaruratan bar bar parhay ta kay masael azbar ho jaien, jahan tak ban paray apnay I'laiqay mein waqi'e masjidon, madrason, mazhabi-o-samaji adaron kay zimday daron nez sunni a'lamon ki khidmaton mein ba niyyat-e-Sawab ye kitab tofahtan pesh kijiye.

Du'aey Attar

Ya Rab-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is kitaab ka mutali'a karnay walon aur waliyon ka hafiza khub qavi ker day kay in ko saheeh masael yad rahen aur a'mal karnay aur dosron ko sikhanay ki sa'adat naseeb ho! Ya Allah عَزَّوَجَلَّ! Jo is kitaab ko apnay a'zizon kay Esaal-e-Sawab kay liye nez degar achi achi niyyaton kay sath taqseem karay, bil-khusus masjidon, madrason, mazhabi-o-samaji idaron kay zimay daron aur sunni a'lamon kay hathon mein puhnchaey, us ka aur us kay tufail mujh gunahgaron kay sardar ka bhi donon jahan mein bera par ker day. Ya Allah عَزَّوَجَلَّ! Hum sab ko ikhlaas ki la-zawaal dolat say mala maal farma.

Mera her a'mal bus teray wastay hon

Ker ikhlaas esa a'ta Ya Ilahi

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Chanday kay baray mein

Suwal Juwab



Durood Shareef ki fazilat

Allah kay piyaray Rasool, Rasool-e-Maqbool, Sayyidah Aamina kay gulshan kay mahaktay phool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-shafa'at nishan hay: “Shab-e-Jum’a aur Roz-e-Jum’a (ya’ni Jum’a-noon aur Jum’a-raat (Thrusday) kay ghuroob-e-aaftaab say lay ker Jum’a (Friday) ka suraj dobnay tak) mujh per durood-e-pak ki kasrat ker liya karo, jo aisa karay ga qiyamat kay din mein us ka shafi’e-o-gawah banon ga”.

(Al-Jam’a-ul-Sagheer-lil-Siyuti, safha 87, Hadis 1405)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Chandah ki Shar’ie hasiyyat

Suwal: Masajid-o-Madaris Islamia waghera deeni kaamon kay liye Chandah karna kesa hay?

Jawab: Jaiz balkay kar-e-Sawab hay aur is ki asal Sunnat say sabit. Chuna chehMeray Aaqa A’la Hazrat Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ aik suwal kay jawab mein Fatawa-e-Razawiyyah jald 16 safha 418 per irshad farmatay hain: “Masjid mein apnay liye mangna

Shetan lakh susti dilaeay magar ye Niyat-e-Sawab ye kitab (80 safhaat) mukammal parh lijiye. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ Aap kay e’lm mein khub izafa hoga.

jaiz nahin aur isay denay say bhi u'lama nay man'a farmaya hay" (Chand sutoor kay ba'ad likhtay hain) Aur kisi dosray kay liye mangna ya Masjid khuwah kisi aur zarurat-e-deeni kay liye Chandah karna jaiz aur sunnat say sabit hay". (*Fatawa-e-Razawiyyah, jald 16, safha 4187*)

Mazeed safha 468 per farmatay hain: "Umoor-e-khair (ya'ni bhala'ie kay kaamon) kay liye Chandah karna Ahadis-e-saheeha say sabit hay, maldar per wajib nahin kay sari Masjid apnay maal say banaey, amar-e-khair (ya'ni bhala'ie kay kaam) mein Chandah ki tahreek dalalat-e-khair (ya'ni bhala'ie ki taraf rahnuma'ie) hay (Hadis-e-Mubarik mein hay): "Jo kar-e-khair ki rahnuma'ie karay us ko bhi utna he ajur milta hay jitna kar-e-khair karnay walay ko". (*Saheeh Muslim, safha 1050, Hadis 1893*)

Chandah Party kah-ker Mazaaq urrana kesa?

Suwal: Deeni kaamon kay liye Chandah karnay walon ko ba'az log tahqeeran "Chandah Party" kahtay aur un ka Mazaaq urratay hain, in ki islaah kay liye kuch Madani Phool bayan kijiye?

Jawab: Musalman ki tahqeeran ya us ka mazaaq urrana aur dil dukhna, Haraam aur jahanum mein lay janay wala kaam hay. Bahrober kay badshah, Do A'lam kay shahanshah, Sahib Majd-o-jah, ummat kay khair khuwah, Aamina kay mahar-o-wah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-I'brat nishan hay: اللهُ مَنْ أَدَى مِنْ أَدَى مُسْلِمًا فَقَدْ أَدَانِي وَمَنْ أَدَانِي فَقَدْ أَدَى اللهُ Ya'ni "Jis nay bila-wajah Shar'ie) kisi Musalman ko eiza di us nay mujhay eiza di aur jis nay mujhay eiza di us nay Allah عَزَّوَجَلَّ ko eiza di". (*Al-Mua'jam-ul-Awsat-lil-Tabrani, jald 2, safha 386, Hadis 3607*)

Bad-tareen sood Musalman ki aabru rezi

Sakar-e-Wala Tabaar, Ba-izn perwardigar, Do jahan kay Malik-o-Mukhtar, Shahanshah-e-Abraar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-gohar

bar hay: “Bad tareen sood Musalman ki aabru mein na-haq dast darazi hay” (*Sunan Abi Dawood jild 4 safha 353 Hadith 4876*)

Musalman ki aabru us kay maal say ayham hay

Muhaqqiq Ali-ul-Itlaaq, Khatim-ul-Muhadtihen, Hazrat A’llama Shaikh Abdul Haq Muhadith Dihivli عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ is Hadis-e-Pak kay tahat farmatay hain: Is (Ya’ni Musalman ki izzat mein na-haq dast andazi) say muraad us ki **ghebat** karna, us ko **gali** dena, usay haqeer jantay huway **takabur** karna hay bi-shartiya koi Shar’ie hikmat-o-maslahat na ho (Mazeed tahreer farmatay hain) is ko (ya’ni Musalman ki izzat per na-haq hath dalnay ko) **bad tareen sood** is liye qaraar diya gaya hay kay Musalman ki izzat-o-aabru us kay her (qisim kay) maal say barh ker (qeemati) hoti hay to yaqeenan us (na-haq aabru rezi) mein fasaad dosray maal say barh ker he hoga. “*Na-Haq*” ki qaid is liye lagaie gaie hay kay ba’az suraton mein (Musalman ki izzat per hath dalna) **mubaah** hota hay jesa kay woh kisi ka haq nahin deta ya **zalim** hay ya zaruratan kabhi **gawaah** per jarah ki jati hay. Isi tarah ruwaat (Ya’ni Ahadis-e-Mubarika kay raviyon) per hifazat-e-deen ki khatir Muhaditheen Karaam (رَحْمَةُ اللَّهِ الْعَظِيمِ) jarah (ya’ni raviyon kay u’yoob ko zahir) kartay hain aur esi suraton mein **ghebat** mubah (Jaiz) hay. (*Ash’at-ul-lama’at jald 4 safha 157*)

Momin ki hurmat Ka’abbay say barh ker hay

Sunan Ibn-e-Majah mein hay: Khatim-ul-Mursaleen, Rahmat-ul-A’lameen صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Ka’abbay Mu’azzamma ko mukhatab ker kay irshad farmaya: “Momin ki hurmat tujh say ziyadah hay”. (*Sunan Ibn-e-Majah, jald 4, safha 319, Hadis 3932*)

Yahudo Nasara ki bad khaslaten

Bahr hal Musalman ka ye shaiva he nahin kay khuma khuwah kisi ki tazleel karay. Meray Aaqa A’la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Fatwa-e-Razawiyah

jald 24 safha 108 aur 109 per naqal kartay hain: Yahudiyon aur E'saiyon kay akhlaaq mein say ye hay kay dosron ko **ilzaam** lagaey jaien aur un ki **izzat** mein hath dala jaey aur la ya'ni-o-bay maqsad baaton mein ghouta zani ki jaey. Hazrat Sayyiduna Abu Hurairah رضي الله تعالى عنه say riwayat hay, Sarkar-e-Madina صلى الله تعالى عليه وآله وسلم nay irshad farmaya: Aadmi ki Islam ki khubiyon mein say aik ye hay kay woh kaam chhor day jo usay naf'a na day. (*Sunan Tirmizi, jald 4 safha 142 Hadis 2324*)

Kiya Sarkar صلى الله تعالى عليه وآله وسلم nay bhi kabhi Chandah kiya?

Suwal: Kiya Sarkar-e-Madina صلى الله تعالى عليه وآله وسلم say Chandah karna sabit hay?

Jawab: Ji han, Jihaad kay liye Chanday ki targheeb irshad farmanay ki ye riwayat nihayat mashhor hay chuna cheh Hazrat Sayyiuduna Abdullah Bin Khabab رضي الله تعالى عنه say marvi hay kay mein Bargah-e-Nabvi على صاحبها الصلوة والسلام mein hazir tha aur Huzoor-e-Akram, Noor-e-Mujassam, Rasool-e-Muhtasham, Rahmat-e-A'lam, Shah Bani Adam, Nabi-e-Muhatsham, Sarapa Jud-o-Karam صلى الله تعالى عليه وآله وسلم Sahaba-e-karaam عليهم الرضوان ko "*Jaish U'srat*" (Ya'ni ghazwah-e-Tabook) ki tayyari kay liye targheeb irshad farmaya rahay thay. Hazrat Sayyiduna U'sman Bin A'ffan رضي الله تعالى عنه nay uth ker arz ki: Ya Rasoolallah صلى الله تعالى عليه وآله وسلم Palaan aur degar mutai'lliqa samaan samait **100 ounth** meray zimay hain. Huzoor-e-Sarapa Noor, Faiz-e-Ganjoor, Shah-e-Ghuyyor صلى الله تعالى عليه وآله وسلم nay Sahaba-e-karaam عليهم الرضوان say phir targheeban farmaya: To Hazrat Sayyiduna U'sman Ghani رضي الله تعالى عنه dobara kharay huway aur arz ki: Ya Rasoolallah صلى الله تعالى عليه وآله وسلم! Mein tamam samaan samait **200 ounth** hazir karnay ki zimay dari leta hon. Do Jahan kay sultan, Sarwar-e-Zeeshan, Mahboob-e-Rahman صلى الله تعالى عليه وآله وسلم nay Sahaba-e-Karaam عليهم الرضوان say phir targheeban irshad farmaya to Hazrat Sayyiduna U'sman Ghani رضي الله تعالى عنه nay arz ki: Ya Rasoolallah صلى الله تعالى عليه وآله وسلم mein mai samaan **300 ounth** apnay zimay qabool karta hon.

Ravi farmatay hain: Mein nay dekha kay Huzeer-e-Anwar, Madinay kay Tajwar, Shafi'e-Mahshar, Ba-izn Rab-e-Akber Ghaibon say Ba-Khabar, Mahboob-e-Dawar ﷺ nay ye sun ker Minber-e-Munawar say nechay tashreef la ker do martaba farmaya: "Aaj say U'sman (رضي الله تعالى عنه) ko kuch karay us per muwakhizah (Ya'ni poch gach) nahin". (*Sunain Tirmizi, jald 5, safha 391, Hadis 3720*)

U'sman Ghani رضي الله تعالى عنه nay kitna Chandah pesh kiya?

Meethay meethay Islami bhaiyon! Aaj kal dekha gaya hay kay ba'az log dosron kay samnay jazbaat mein aa ker Chandah likhwa to detay hain magar jab denay ki bari aati hay to un per bhari par jata hay Hatta kay kuch to detay bhi nahin, magar qurban jaiye! Sayyid-ul-Askhiya, U'sman-e-Ba-Haya رضي الله تعالى عنه kay judo-o-sakha per kay Aap رضي الله تعالى عنه nay apnay e'laan say buhut ziyadah Chandah pesh kiya chuna cheh Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmed Yar Khan عليه رحمته الحنان is Hadis-e-Pak kay tahat farmatay hain: Khayal rahay kay ye to un ka e'laan tha magar Hazir karnay kay waqt (Aap رضي الله تعالى عنه nay) 950 ounth, 50 ghoray aur 1000 ashrafiyan pesh ken phir ba'ad mein 10,000 ashrafiyan aur pesh ken, (Mufti Sahib mazed farmatay hain) khayal rahay kay Aap رضي الله تعالى عنه nay pehli bar mein 100 ka e'laan kiya, dosri bar 100 kay I'lawa aur 200 ka, teesri bar aur 300 ka, kul 600 ounth (pesh karnay) ka e'laan farmaya. (*Mirat-ul-Munajeer, jald 8, safha 395*)

*Allah ﷻ say kiya piyar hay U'sman Ghani ﷺ ka
Mahboob-e-Khuda ﷻ Yar hay U'sman Ghani ﷺ ka*

Chandah karnay say rokna kesa?

Suwal: Deeni kaamon kay liye Chandah karnay walay ko rokna kesa?

Jawab: Bila-wajah Shar'ie kar-e-khair say roknay ki shar'an mumana't hay. Chuna cheh Fatwa-e-Razawiyah jald 23 safha 127 per meray

Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رحمه الرحمن aik suwal kay jawab mein irshad farmatay hain: Umoor-e-khair kay liye Musalmanon say is tarah Chandah karna bid'at nahin balkay Sunnat say sabit hay. Jo log is say roktay hain (woh) **مَتَاءِ الْخَيْرِ مُعْتَدًا تَمِيمًا** (*Tarjuma-e-Kanz-ul-Emaan*: Bhala'ie say bara roknay wala had say barhnay wala gunahgar (*Surah Qalam, Para 29, Aayat 16*)) mein dakhil hotay hain. Sayyiduna Jareer رضي الله تعالى عنه say hay, kuch (Hazraat) barahna pa, bahrana badan sirf aik kamli kafni ki tarah cheer ker galay mein dalay khidmat-e-Aqdas-e-Huzoor-e-Pur Noor, Sayyid-e-A'lam صلى الله تعالى عليه وآله وسلم mein hazir huway, Huzoor Pur Noor, Rahmat-e-A'lam صلى الله تعالى عليه وآله وسلم nay un ki muhtaji, dekhi, chehra-e-anwar ka rang badal gaya. Bilal رضي الله تعالى عنه ko a'zaan ka hukum diya, ba'ad namaz khutba farmaya, ba'ad Tilawat-e-Aayat mubarika irshad kiya: “Koi shakhs apni ashrafi say sadqa karay, koi rupaiey say, koi kapray say, koi qaleel geehon say, koi apnay thoray chhoharon say, yahan tak farmaya, agar cheh adha chhuhara” Is irshad-e-girami (Ya'ni Chandah denay ki targheeb) ko sun ker aik **Ansari** رضي الله تعالى عنه rupaiyon ka theela utha laey jis kay uthanay mein un kay hath thak gaey, phir log pay dar pay sadaqat lanay lagay, yahan tak kay do anbar (do dhair) khanay aur kapray kay ho gaey, yahan tak kay mein nay dekha kay Rasoolullah صلى الله تعالى عليه وآله وسلم ka chehra-e-anwar khushi kay bais **kundan** (ya'ni khalis sonay) ki tarah damaknay laga aur irshad farmaya: “Jo shakhs Islam mein koi achi rah nikalay us kay liye us ka Sawab hay aur us kay ba'ad jitnay log us rah per a'mal karen gay sab ka Sawab us (achi rah nikalnay walay) kay liye hay baghair is kay kay un (a'mal karnay walon) kay sawabon mein kuch kami ho”. (*Saheeh Muslim, safha 508, Hadis 1017*)

Kiya her Chanday ko waqf ka paisa bol saktay hain?

Suwal: Kiya her tarah kay Chanday ki raqam ko “Waqf ka Paisa” kaha ja sakta hay?

Jawab: Ba'az suraton mein Chandah "Waqf" kay hukum mein aata hay aur ba'az suraton mein nahin aata. Chuna cheh Sadr-us-Shari'a, Badr-ut-Tareeqa Hazrat A'llama Mualana Mufti Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ الرَّحْمَنِ ki bargah mein suwal huwa: Masjidon, madrason ki tai'meer-o-akhrajaat kay liye ya kisi aur mazhabi-o-deeni zarurat kay liye jo Chanday wusool hotay hain ye mahaz sadqa hain ya waqf bhi kahay ja saktay hain? **Al-Jawab:** U'moman ye Chanday saqda-e-nafila hotay hain in ko waqf nahin kaha ja sakta kay waqf kay liye ye zaruri hay kay asal habs (mahfooz) ker kay is kay manafi'e kaam mein sarf kiye jaien. Ye Chanday jis khaas garz kay liye kiye gaey hain is kay ghair mein sirf nahin kiye ja saktay. Agar woh garz puri ho chukki ho to jis nay diye hain us ko wapas kiye jaien. Ya us ki ijazat say dosray kaam mein kharach karen. Baghair ijazat kharach karna na-jaiz hay. (*Fatawa-e-Amjidia, jald 3, safha 38*)

Kuffar say Chandah mangna kesa?

Suwal: Deeni kaamon kay liye Kuffar say Chandah lena kesa?

Jawab: Mamnu'e hay, Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ farmatay hain: Kisi deeni kaam kay liye Kuffar say Chandah lena Awwal to khud he mumnu'e aur sakhit mai'yoob hay. Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hain: Hum kisi mushrik say madad nahin letay. (*Sunan Abi Dawood, jald 3, safha 100, Hadis 2732; Fatawa-e-Razawiyyah, jald 14, safha 566*)

Masjid kay Chanday say Niaz karna kesa?

Suwal: Masjid kay naam per kiya huwa Chandah Girahven Shareef ki niaz kay khanay per sarf ker saktay hain ya nahin?

Jawab: Agar kisi Masjid ka qadeem u'ruf chalta aa raha hay to girahven shareef us Masjid kay Chanday say ker saktay hain warna nahin kar saktay. Chanday ka usool ye hay kay jis madd (ya'ni u'nwaan) mein

wusool kiya us kay I'lawa kisi aur madd mein istai'mal karna gunah hay.

Masjid kay Chanday say charaghan

Suwal: Masjid kay Chanday ki raqam say Masjid per **Jashan-e-Wiladat** kay dinon mein charaghan karna kesa?

Jawab: Agar Chandah denay walon ki sarahatan dalalatan ijazat ho to ker saktay hain warna nahin. **Sarahatan** say muraad ye hay kay Masjid kay liye Chandah letay waqt kahad ya kay hum Aap kay Chanday say **Jashan-e-Wiladat** aur girahven shareef, shab-e-bara'at waghera bari raaton kay muwaq'e per nez **Ramazan-ul-Mubarak** mein Masjid mein roshini bhi karen gay aur us nay ijazat de di. Dalalatan ye hay kay Chandah denay walay ko mai'lom hay kay is Masjid per **Jashan-e-Wiladat** aur degar bari raaton kay muwaq'e per aur Ramzan-ul-Mubarak mein **charaghan** hota hay aur us mein Masjid he ka Chandah istai'maal kiya jata hay. A'fiyyat isi mein hay kay charaghan waghera kay liye alag Chandah kiya jaey, jitna Chandah ho jaey usi say **charaghan** ker liya jaey aur charaghan mein jo kuch bijli kharach hui us kay paisay bhi usi say ada kiye jaien.

Ijtim'a ka Chandah gaya to kiya karay?

Suwal: Dawat-e-Islami kay **Sunnaton Bharay Ijtim'a** kay liye jo Chandah kiya tha, woh bach gaya to kiya karen? Kiya Masjid ya Madrasay mein ya apnay tanzimi halqay kay liye dariyan waghera khareednay mein usay kharach ker saktay hain?

Jawab: Ijtim'a, Jalsa, Na'at Khuwani, **Jashan-e-Wiladat** ki sawawat, A'raas-e-Buzrugan-e-Deen **رحمته الله العليمين** aur girahven shareef ki niaz waghera kay liye liya huwa Chandah bach janay ki sorat mein Chandah denay walay agar mai'lom hon to bachi hui raqam unhen ko loutani zaruri hay, un ki ijazat kay baghair kisi dosray masraf

mein istai'mal karna jaiz nahin aur agar mai'lom na hon to jis kaam kay liye Chandah denay walon nay diya tha usi mein sarf karen (Maslan sunnaton bharay ijtim'a kay liye diya tha to kisi dosray sunnaton bharay ijtim'a per kharach karen) Agar is tarah ka koi dosra kaam na paen to fuqarah per tasadduq karen, Chuna cheh Meray Aaqa, A'la Hazrat, Imam Ahl-e-Sunnat, Wali-e-Nai'mat, A'zeem-ul-Barkat, A'zeem-ul-Martabat, Parwana-e-Sham'a-e-risalat, Mujaddid-e-Deen-o-Millat, Hami-e-Sunnat, Mahiy-e-Bid'at, A'lim-e-Shari'at, Peer-e-Tareeqat, Bais-e-khair-o-barkat, Hazrat A'llama Mualana Al-Haaj, Al-Hafiz, Al-Qari Shah Imam Ahmed Raza Khan عليه السلام **Fatawa-e-Razawiyah** jald 16 **safha** 206 per farmatay hain: Chandah ka jo rupiya kaam khatam ho ker bachay lazim hay kay Chandah denay walon ko hissa rasad wapas diya jaey ya woh jis kaam kay liye ijazat den us mein sarf ho, bay un ki ijazat kay sarf karna Haraam hay, han jab un ka pata na chal sakay to ab ye chahiye kay jis tarah kay kaam kay liye Chandah liya tha usi tarah dosray kaam mein uthaen (Ya'ni istai'maal karen) maslan **tai'meer Masjid** ka Chandah tha Masjid-e-tai'meer ho chukki to baqi bhi kisi **Masjid ki tai'meer** mein uthaen, ghair kaam maslan Tai'meer-e-Madrasa mein sarf na karen aur agar isi tarah ka dosra kaam na paen to woh baqi rupaya faqeroon ko taqseem ker den. (*Fatawa-e-Razawiyah, jald 16, safha 206*)

Kaie afraad say liya huwa Chandah bach jaien to kia karay?

Suwal: Makhsoos Madd maslan Madrasay ki tai'meer kay liye kaie afraad say Chandah liya gaya ho aur us mein say kuch raqam bach jaey to kiyaa us bachi hui raqam kay dosray masraf mein istai'maal kay baray mein aik aik say ijazat leni paray gi?

Jawab: Ji Han, Faqat ba'az ki ijazat kafi nahin ho gi, sab say ijazat mil gaie fabiha (ya'ni muraad hasil), warna jitnon say ijazat li un he kay hissay mein tasarruf karna jaiz hoga.

12 Afraad say liya huwa Chandah bach gaya to...?

Suwal: Madrasay mein thanday pani ko cooler laganay kay liye 12 afraad say aik aik hazaar rupaey hasil kiye aur un mein say **chaar hazaar** bach gaye. Un baqiyya chaar hazaar kay Madrasay kay liye thaal khareednay ka zehin bana to kiya ab bhi 12 afraad say ijazat leni zaruri hogi ya chaar ki ijazat kafi hay?

Jawab: Agar raqam is tarah mila di thi kay kay kisi kay noton waghera ki shanakhit na rahi thi tab to 12 afraad say ijazat leni hogi aur agar raqam juda juda rakhi thi ya mila di thi magar shanakhit baqi thi ya noton per nishan laga diye thay aur mai'lom hay kay baqiyya **chaar hazaar** fulan fulan chaar afraad kay bach rahay hain to sirf un chaar afraad ki ijazat kafi hogi. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه السلام baqi bach janay walay Chanday kay mutai'lliq farmatay hain: Chandah jis kaam kay liye liya gaya ho jab us kay ba'ad bachay to unhen milk hay jinhon nay Chandah diya hay **كَمَا حَقَّقْنَا فِي فَتَاوِينَا** (Jesa kay us ki tahqeeq hum nay apnay Fatawa mein kami hay) Un ko hissa rasad wapas diya jaey ya jis kaam mein woh kahin saraf kiya jaey” (*Fatawa-e-Razawiyah, jald 16, safha 248*)

Masjid ki iftaari ka mas'ala

Suwal: Ramzan-ul-Mubarak mein log rozadaron kay liye Masjid mein iftaari bhejwatay hain us mein say ghair roza dar ka khana kesa? Agar gunah hay to kiya us ka gunah Muntazimeen per bhi hoga?

Jawab: Jo Iftaari rozadaron kay liye bheji jati hay woh ghair rozadar nahin kha sakta. Bil-farz koi mareez ya musafir hay ya kisi ki wajah say us ka roza toot chukka hay to woh iftaari mein shareek na ho. Meray Aaqa A'la Hazrat رحمته الله تعالى عليه farmatay hain: Iftaari mein ghair rozadar agar roza dar ban ker shareek hotay mutawaliyon per ilzam nahin. Buhuteray ghani (Ya'ni maldaron) faqeer ban ker bheek

mangtay aur zakaat letay hain. Denay walay ki zakaat ada ho jaiey gi kay zahir per hukum hay aur lenay walay ko haram-e-qataie hay yunhe un ghair rozadaron ko is ka khana Haraam hay. Waqf ka maal misil maal yateem hay jisay na-haq khanay per Allah Tabarak-o-Ta'ala nay Parah 4 Surah Al-Nisaah ki aayat number 10 mein irshad farmaya:

إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

Woh to apnay pait mein narmi aag

bhartay hain aur koi dam jata hay kay bharaktay dharray¹ mein jaien gay.

[Terjama-e-Kanz-ul-Iman] (Parah 4, Surah Al-Nisaah, Ayat 10)

Han, mutawali danista ghair rozadar ko shareek karen to woh bhi A'si-o-mujrum-o-khaien-o-mustahaq a'zal (Ya'ni Khiyanat karnay walay aur bar taraf kiye janay kay lai) hain. Riha aksar ya kul (Iftaari karnay walon) ka *Muraffah-ul-Haal* (ya'ni khush hal khata peta) hona is mein koi haraj nahin (kay) iftaari mutlaq rozadar kay liye hay agar cheh ghani (maldar) ho jesay saqaya-e-Masjid (Masjid kay bartan) ka pani her namazi kay gusul-o-wuzu ko hay agar cheh badshah ho. (*Fatawa-e-Razawiyyah, jald 16, safha 487*)

Albata agar kisi Masjid ya I'laikay ka u'ruf yehi ho kay rozadar aur ghair rozadar donon ko iftaari khilatay hon to ghair rozadar ko bhi ijazat hogi aur jahan tak bachon kay khanay ka tai'lluq hay to u'momi u'ruf yehi hay kay iftaari bhajnay walon ki taraf say is per koi I'tiraaz nahin kiya jata lihaza bachon ka khana jaiz hay.

Masjid ki bachi hui Iftaari ka kiya karay?

Suwal: Logon ka Masjid mein bheja huwa iftaari ka jo samaan thaal mein bach gaya us ka kiya kiya jaey?

¹ Bharaktay dharray ya'ni bharkti aag

Jawab: U' ruf yehi hay kay denay walay bacha huwa wapas nahin letay lihaza muntazimeen ki sabadeed per hay kay dosray din kay liye bachana chahiye, bachalen, khud khalen dosron ko khila den ya taqseem ker den.

Masjid kay Chanday kay masarif

Suwal: Masjid kay sandoqchay ka jam'a shudah Chandah nez Jum'a ya bari raaton ko Masjid kay liye jo Chandah milta hay woh kis tarah istai'mal kiya jaey?

Jawab: Masjid kay naam per mila huwa Chandah wahan kay u' ruf (rawaj) kay mutabiq istai'mal karna hoga maslan Imam, Mua'zin aur Khadim ki tankhuwahan, Masjid ki bijli ka bil, a'marat Masjid ya us ki ashya ki hasib-e-zarurat marammat, zarurat Masjid ki chezen maslan lotay, jharo, paidan, batti, pankhay, chataie waghera Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ kay aik Mubarak fatway ka iqtibaas ghor say mulahiza farma اِنَّ هٰذَا لِلّٰهِ عَزَّوَجَلَّ lijiye is say buhut kuch seekhnay ko milay ga.chuna cheh farmatay hain: Yahan hukum-e-Shar'ie ye hay kay okaaf (ya'ni waqf ki hui chezon) mein pehli nazar shart-e-waqif (ya'ni waqf karnay walay ki shart) per hay (kay) ye zameen-o-dukanen us nay jis gharz kay liye Masjid per waqf ki hon un mein sarf kiya jaey ga agar cheh woh iftaari-o-shairni aur roshini khatam(shareef) ho aur us kay siwa dosri gharz mein is ka sarf karna Haraam Haraam Sakhit Haraam agar cheh woh bina Madrasa deenia ho. Waqif ki shart esay he wajib-ul-a'mal hay jesay shari'e ki nas (ya'ni Quran aur Hadis ka hukum) (*Durr-e-Mukhtar, jald 6, safha 664*)

Hatta kay agar is nay sirf tai'meer-e-Masjid kay liye (raqam) waqf ki to marammat-e-shikast-o-rekhat (ya'ni toot phoot ki marmmat) kay siwa Masjid kay lotay chata'ie mein bhi sarf nahin kar saktay (aur) iftaari waghera (to) dar kinaar, aur agar Masjid kay musarif raieja fil-

Masjid (ya'ni masjidon mein jin chezon mein kharch karnay ka u'ruf ho un) kay liye waqf hay to ba-qadar mai'mood (ya'ni u'ruf ki miqdar mein) shairni aur roshini khatam (shareef) mein sarf (ya'ni kharch karna) jaiz (magar) iftaari-o-Madrasa mein na-jaiz, naysay tankwhah mudariseen waghera mein sarf ker saktay hain kay ye ashya masarif Masjid (ya'ni masjid kay akhrajat) say nahin. Jab khud waqif kay liye ihdath (ya'ni naie chez shuru karna) waqif mein jaiz nahin to mahaz ajnabi shakhs kay liye kesay jaiz ho sakta hay aur agar is nay in chezon ko bhi sarahatan (ya'ni wazih lafzon mein) ijazat sharat-e-waqf mein rakhi ya masarif khair ki tai'meem ker di (ya'ni her qisim ka acha kaam ker saktay hain ya kahdiya) ya yun kaha kay degar masarif khair hasib-e-sawabdeed mutawali (ya'ni mutawali ko degar bhalaie kay masarif mein kharch karnay ki kulli ikhtiyarat diye) to in mein bhi mutlaqan ya hasib-e-sawabdeed mutawali (ya'ni mutawali ko sawabdeed kay mutabiq) sarf ho sakay ga. Gharz her tarah us kay shara'at ka itiba'e kiya jaey ga aur sharait mai'lom nahin to us kay mutawaliyon ka qadeem (ya'ni shuru he) say jo a'maldar aamad raha us per nazar hogi, agar hamesha say iftaari-o-shairni aur roshini khatam (shareef) kul ya ba'az mein sarf hota raha (to) is mein ab bhi hoga warna islaah nahin aur ihdath-e-Madrasa (Ya'ni naya Madrasa banana) bilkul na-jaiz. Qadeem say honay kay ye ma'na kay is ka hudooth (ya'ni wujood mein aana) mai'lom na ho aur agar mai'lom hay kay ye bila shart ba'ad ko hadith huwa (ya'ni pehlay na tha ba'ad mein jari huwa) to qadeem nahin agar cheh 100 baras say huwa agar cheh na mai'lom ho kay kab say hay (*Fatawa-e-Razawiyyah, jald 16, safha 475- 476*)

Chandah ki raqam zati kaam mein kharch ker daali to?

Suwal: Masjid ya Madrasay kay liye kiya huwa Chandah agar mutawali apnay zaati istai'maal mein lay aaey to is kay liye kiya hukum hay? Agar yehi kaam ghair mutawali say sarzad ho to kiya karay? Jaldi

mein itni he raqam pallay say Chanday mein dal di us kay liye kiya hukum hay?

Jawab: Chanday kay ahkaam mutawali aur ghair mutawali kay liye alag alag hain. Agar Masjid ya Madrasa mujood hain aur un ka koi mutawali bhi hay to un ki mazed tai'meer kay liye ya un kay masarif (akhrajaat) kay liye jo Chandah mutawali kay pas jam'a hota hay ye Masjid ya Madrasay kay liye hiba hota hay aur mutawali, Masjid ya Madrasa ki taraf say wakeel bil-qabz hota hay lihaza Chanday kay mutawali kay qabzay mein aatay he hibba taam (ya'ni hibba mukammal) ho jata hay aur Chandah Masjid ya Madrasay us Chanday ko apnay zaati kaam mein kharch kiya aur is per lazim aae ga kay jitna rupia us nay apnay zaati kaam mein kharch kiya hay utna apnay pallay say usi kaam mein laga day jis kaam kay liye Chandah liya gaya haya aur sath sath touba bhi karay.

Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه ورحمته الرحمن farmatay hain: "Us per touba farz hay aur tawan ada karna farz hay jitnay daam apnay saraf (zaati istai'maal) mein laya tha agar ye is ka Masjid ka mutawali tha to usi Masjid ki tail bati mein saraf karay dosri Masjid mein sarf ker denay say bhi *Bari-uz-Zimmah* na hoga aur agar mutawali na tha to jis nay usay daam (Chandah) diye thay usay wapas karay kay tumharay diye huway daamon (ya'ni Chanday) say itna kharch huwa aur baqi raha tha kay tumhen deta hon. Is liye kay agar woh mutawali hay to tasleem taam ho gaie (ya'ni surad karna mukammal ho gaya) warna Chandah denay wali ki milk per baqi hay". (*Fatawa-e-Razawiyyah, jald 16 safha 461*)

Agar Chandah lenay wala ghair mutawali hay ya jis chez kay liye Chandah liya gaya hay us ka koi mutawali nahin ya abhi Masjid ya Madrasa waghera bananay ki tarkeeb hay aur is kay liye Chandah jam'a ker rahay hain, to esi sorat mein chunk ay koi mutawali nahin

lihaza jab tak Chandah is kaam mein sarf nahin ho jata jis kay liye liya gaya hay to us waqt tak Chandah Chandah dihandah (ya'ni Chandah denay walay) ki milk per baqi rahay ga lihaza in Chandah wusool karnay walon mein say kisi nay bhi Chanday ko apnay zaati kaam mein kharch ker diya to woh gunahgar hoga aur b us per wajib hay kay jitni raqam is nay apnay zaati kaam mein kharch ki hay utni he raqam Chandah dihandah (ya'ni jis nay Chandah diya tha us) ko wapas karay kay Chandah abhi ijazat-e-Chandah dihandah (ya'ni Chandah denay walay) ki milk mein baqi tha aur agar is nay bila ijazat-e-Chandah dihandah apni taraf say us kaam mein raqam kharch ker di jis kaam kay liye Chandah liya ja raha tha to bhi bari na hoga. Kyun kay is nay haqeeqat mein jo Chanday ki raqam lit hi woh apnay kisi kaam mein kharch ker kay halaak ker chukka tha, Ab jo raqam pallay say day raha hay woh Chandah denay walay ko deeni hay phir us say na'ie ijazat leni zaruri hay.

Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰنِ farmatay hain: "Hum nay apnay fatway mein is baat ki tahqeeq ki hay jo Chandah logon say masraf-e-khair (ya'ni bhala'ie kay kaamon) kay liye jam'a kiya jata hay woh denay walon ki milk per baqi rahta hay". (*Fatawa-e-Razawiyyah, jald 16, safha 244*) Fatawa-e-A'lamgeeri mein hay: "Kisi shakhs nay logon say Masjid bananay kay liye Chandah jam'a kiya aur in darahim (Rupayon) ko us nay zaati zarurat per kharch ker liya phir us kay badlay mein Masjid ki zarurat mein apna maal kharch kiya to esa karnay ka us ko koi ikhtiyar nahin hay agar is tarah ker liya, to Chandah denay walon ko janta hay to Chandah denay walon ko us ka tawan (utni he raqam) wapas karay ya un say naie ijazat lay". (*Fatawa-e-A'lamgeeri, jald 2, safha 480*)

Masjid ka Chandah udhaar day diya to?

Suwal: Agar cheh Chanday kay sandochay say nikli hui raqam ka ghalat istai'maal ho gaya maslan mutawaliyan Masjid mein ittafaq

raey say kisi ghareeb muqtadi ko is mein say kuch raqam udhaar day di aur woh ab ada nahin karta. Is ka hal?

Jawab: Awwal to yehi gunah ka kaam tha kay Masjid ka Chandah kisi muqtadi ko udhaar day diya is kay liye jo Chandah Masjid kay liye kiya jata hay is mein muqtadiyon ko udhaar denay ka u'ruf (rawaj) nahin. Toubah karni hogi aur woh raqam doob janay ki sorat mein jis jis nay qarz denay kay haq mein fasila kiya us ko raqam pallay say ada karni hogi. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰن farmatay hain: Mutawali ko rava (ya'ni jaiz) nahin kay maal-e-waqf kisi ko qarz day bator-e-qarz apnay tasarruf mein laey. (*Fatawa-e-Razawiyyah, jald 16, safha 574*)

Bator-e-amanat rakhay huway Chanday ko udhaar lena kesa?

Suwal: Agar Kisi kay pas amanat-e-Masjid ka Chandah rakhwaya aur us nay amanat ki raqam ko apnay liye bator-e-qarz lay ker kharch ker diyaho, us ko kiya karna chahiye?

Jawab: Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰن farmatay hain: Masjid-e-khuwah ghair Masjid kisi ki amanat apnay sarf mein lana agar cheh qarz samjh ker Haraam-o-khiyanat hay, Toubah aur istighfar farz hay aur tawan lazim, phir (utni he raqam) day denay say tawan ada ho gaya, woh gunah na mita jab tak toubah na karay. (*Fatawa-e-Razawiyyah jald 16 safha 489*)

Tawan ada karnay ka tareeqa

Suwal: Chandah ghair masraf mein kharch ker diya ab us ka tawan (zamaan) ada karnay ka kiya tareeqa hay?

Jawab: Esay mua'milay mein tawan (zamaan) ada karnay ka tareeqa ye hay kay jis nay Chandah diya usay itla'e karay kay mein nay aap

kay bataiye huway masraf (ya'ni aap nay jahan jahan kharch karnay ka kaha tha ya jin kaamon mein kharch kiya jana chahiye tha us) kay I'lawa mein kharch ker diya hay, agar Chandah denay wala usay durust qaraar day day (ya'ni maslan kah day koi haraj nahin) to ye *Bari-uz-Zimmah* ho jaey ga aur agar woh usay durust qaraar na day to jis kay Chanday ki jitni raqam ghalat istai'mal ker di utni he raqam pallay say Chandah denay walay ko ada karay maslan Masjid kay wuzu khanay ki tai'meer ya wuzu kay pani kay liye tanker mangwanay ki madd mein jo Chandah kiya woh wesay he ya bach janay ki sorat mein Chandah denay walay ki ijazat kay baghair Masjid kay rang chunay mein kharch ker diya to jitni raqam rang chunay mein kharch ki woh apnay pallay say Chandah denay walay ko loutaey, woh fout ho chukka ho to us kay warison ko day agar baligh waris kisi aur naik kaam mein sarf karnay ki ijazat day den to jo ijazat dega usi kay hissay mein sarf kiya ja sakta hay aur agar un mein ba-baligh ya pagal bhi hain to un ka hissa her sorat mein ada karna wajib hay, kyun kay woh ijazat denay kay shar'an ahal nahin, Agar Chandah denay walay ko koi waris na ho ya kisi tarah Chandah denay walay ka pata na lagay to ab Chandah jis madd mein (ya'ni jis kaam kay liye) liya tha to is kay hukum luqtay kay maal (ya'ni giri pari milnay wali chez) ki tarah hay ya'ni masakeen mein khairat ker day ya kisi bhi masraf-e-khair maslan Masjid Madrasa waghera mein bhi sarf ker sakta hay.

Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰنِ Fatwa-e-Razawiyyah Jald 23 safha 563 per farmatay hain: "Chandah ka rupia Chanday denay walon ki milk rahta hay jis kaam kay liye woh den, jab us sorat mein sarf na ho to farz hay kay unhen ko wapas diya jaey ya kisi dosray kaam kay liye (istai'mal ker len jis ki) woh ijazat den, un (Chandah denay walon) mein jo (zindah) na raha ho un kay warison ko diya jaey ya un kay A'qil baligh (wursa) jis kaam mein (Sarf karnay ki) ijazat den (us mein istai'mal karen) han jo un mein (zindah) na raha aur un kay waris bhi

(zindah) na rahay ya pata nahin chalta ya mai'lom nahin ho sakta kay kis kis say liya tha kiya kiya tha woh misil-e-maal-e-luqta hay, masraf khair misil-e-Masjid aur Madrasa Ahl-e-sunnat-o-matba'e Ahl-e-Sunnat waghera ho sakta hay". *وَهُوَ تَعَالَىٰ أَعْلَمُ*

Mazeed mai'lomat kay liye Fatawa-e-Razawiyyah jald 16 safha 134 per likha huwa istifta'e aur Fatawa parh lijiye.

Chanday ki raqam gum ho gaie to?

Suwal: Kisi kay pas Chanday ki raqam amanatan rakhi hui thi aur woh gum ho gaie ya kisi nay chura, ya cheen ki esi sorat mein bhi kiya us ko tawaan dena hoga?

Jawab: Amanat ka maal agar achi tarah sambhal ker rakha aur zaya'e ho gaya to tawaan nahin warna hay. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan *عليه ورحمته الرحمن* ki khidmat-e-Sarapa mein arz ki gaie: Mutawali waqf kay miskan (ya'ni makaan)-o-sandooq say maal-e-waqf chori ho gaya tawan lazim hay ya nahin? **Al-Jawab:** Agar mutawali nay koi bay ihtiyati na ki to us per tawaan nahin, agar woh qasam khalay ga to is ki baat man li jaey gi aur agar bay ihtiyati ki maslan sandooq khula chhor diya, ya ghair mahfooz jaga rakha to us per tawaan nahin. (*Mukhalasan Fatawa-e-Razawiyyah, jald 16, safha 569-570*)

Madrasay kay Chanday kay ghalat istai'mal mein tawaan ki suraten

Suwal: Madarasay ki kisi khas madd mein liye huway Chanday kay ghalat istai'mal ki wajah say agar tawaan lazim aae to woh tawaan kesay dena hoga?

Jawab: Is mas'alay ki mutai'ddid suraten hain. Un mein char suraten arz karta hon: (1) Agar woh zakaat ya fitrah waghera sadaqaat wajiba

ki raqam ya chez thi to faqeer shar'e ko denay (Shar'ie heela karnay) say pehlay bay ja (Maslan mudariseen ki tankhuwahon ya tai'mirati kaamon waghera mein) istai'maal ki sorat mein is ka tawaan zakaat ya fitra waghera sadaqaat wajiba jis nay diye thay usi denay walay ko ada karay (2) Agar woh aalaat-o-asbaab cholhay, bartanon aur degar samaan kay madd ki chez hay j okay Chandah denay walay ki milk per baqi rahti hay to bhi bay ja istai'maal ki sorat mein tawaan Chandah denay walay ko hi diya jaey ga (3) Agar woh a'am sadaqaat-e-nafila (A'tiyaat Donation) hain to agar woh Madrasay kay mutawali ya mutawali kay wakeel ya'ni nazim-o-muhtam ko day diye gaey Maslan nazim ko diye gaey aur is nay is mein bay ja tasarruf ker kay halaak ker diya to woh tawaan ki raqam Madrasay mein jam'a kerwaey ga aur agar ye sadaqaat-e-nafila, denay walay kay wakeel he kay pas thay aur abhi Madrasay say koi nahin diye gaey thay aur us mein bay ja tasarruf huwa to ab tawaan ki raqam Chandah denay walay ko he di jaey gi aur woh na ho to us kay wursa ko aur woh na milen to kisi faqeer-e-Shar'ie ko dey den! Agar cheh woh faqeer-e-Shar'ie isi Madrasay ka talib-e-elm ho aur talib-e-elm chahey to qabzay kay ba'ad woh raqam Madrasay ko day day (4) Agar ye mas'ala khanay waghera kay mutai'lliq ho maslan Nazim nay Madrasay ka khana kisi ghair mustahiq ko khila diya to is sorat mein tawaan ki raqam Madrasay mein jam'a karwaie jaey gi. Aur un sab suraton mein toubah bhi lazim hogi.

Zakaat ghair masraf mein kharch ker di, us ka hal?

Suwal: Mas'ala mai'lom na honay ki wajah say agar kisi Chandah wusool karnay walay nay zakaat ya fitra baghair heela Shar'ie kay ghair masraf zakaat-o-firtra mein kharch kar dala ho to us ki toubah ka kiya fasila hay?

Jawab: Yahan jahalat u'zur nahin, is nay kyun nahin seekha! Kay jis ko Chandah jam'a karna ho ya Chandah kharch karna ho us kay liye

is kay zaruri masael janna farz hay. Nahin seekha to farz ka tarik aur gunahgar huwa. Bil-farz kisi nay zakaat ya fitra ki raqam baghair heela Shar'ie ghair masraf zakaat-o-fitra mein kharch ker dala to touba kay sath sath us per tawan bhi lazim aaeay ga. Maslan kisi nay Dawat-e-Islami ko zakaat di aur zima dar nay baghair heela Shar'ie kiye woh raqam tai'meer-e-Masjid ya mudaris ki tankhuwah ya usi tarah naik kaamon mein sarf ker di to touba kay sath sath usay pallay say tawan ada karna hoga agar cheh woh raqam lakhon balkay karoron ki ho, is kay liye faqat zabani touba kafi nahin.

Tawan ki raqam na ho to....?

Suwal: Jis nay lakhon rupaey ki zakaat baghair heelay kay ghair masraf mein sarf ker di ho aura b mas'ala mai'lom huwa magar tawan denay kay liye raqam na ho to kiya karay?

Jawab: Agar ye ab faqeer-e-Shar'ie hay to us per jitna tawan hay utni zakaat day ker us ko is ka malik bana diya jaey, ab jin jin ki zakaat ka us nay ghalat istai'mal ker dala tha mazkorah tareeqa kar kay mutabiq tawan karay. Ya'ni jin jin sahiban ki zakaat thi un ko ya un kay wakeelon ko loutaey. Ye bhi ho sakta hay kay koi aur faqeer Shar'ie Zakaat-o-Fitrah ki raqam apnay milk bana lenay kay ba'ad jis per tawan charha huwa hay us ko tofahy mein day day ya is ka qabza honay ki ba'ad us ki ijazat lay ker us ki taraf say tawan ada karay. Aur donon suraton mein touba bhi karay. Ye heela is liye bayan kiya gaya kay la-elmi ki wajah say hussun-e-niyyat kay bawajood jo is gunah aur tawan mein mubtila ho gaey unhen sahalat ho jaey. Ye nahin kay is heelay ko bunyad bana ker zakaat-o-sadaqaat waghera ko **مَعَادَ اللَّهِ عَزَّوَجَلَّ** na-jaiz aur Haraam tareeqay say istai'maal karna shuru ker diya jaey! Agar is niyyat say fai'l-e-Haraam ka irtikaab kiya kay ba'ad mein touba ker long a aur heelay kay sath tawan say bhi chhutkara hasil karon ga to ba'az suraton mein luzom-e-kufur ka hukum bhi ho sakta hay.

Agar kisi sayyid per tawan charh gaya ho to....?

Suwal: Agar kisi sayyid sahib nay ye bhool ki ho to kiya karen kyun kay sayyid zaday say to zakaat ka heela bhi nahin karwa saktay?

Jawab: Kisi sayyid sahib nay maslan zaid kay aik lakh rupaey ki zakaat ghair masraf mein sarf ker di to ab bator-e-Chandah mili hui zakaat ka kisi faqeer-e-Shar'ie ko malik bana diya jaey. Faqeer-e-Shar'ie qabza ker lenay kay ba'ad woh raqam sayyid sahib ki nazar ker den, ab sayyid sahib qabza ker lenay kay ba'ad us raqam ko tawan kay madd mein ada karen ya'ni jin sahiban ki zakaat mein khata ki gaie thi un ko ya un kay wakeel ko raqam louta den. Aur touba bhi karen.

Zakaat fitra ghair masraf mein kharch ker dala ab kiya karay?

Suwal: Kaie afraad ki zakaat, fitray ki raqam baghair heela kiye ghair masraf mein mubtila tai'meer Masjid-o-Madrasa aur imam-o-mua'zin aur mudariseen waghera ki tankhuwahon mein istai'maal ker dali! Mas'ala mai'lom honay per ab na-dim hay. Zakaat-o-fitra denay walon ya un kay wakeelon waghera ki koi pehchan nahin. Raqam ki ginti bhi nahin mai'lom, ye uljhan kesay hal ho?

Jawab: Agar asal malikan ya us kay wakeelon ka kisi bhi sorat mein mai'lom na ho sakay ya us ka intiqal ho gaya aur wursa tak rasaie mumkin na ho to aisi sorat mein agar raqam yad hay to shakhs mazkor (ya'ni jis nay ye ghalati ki hay woh) utni raqam fuqra per tasadduq (khairat) ker day aur Allah ta'ala ki bargah mein touba-o-istighfar ki kasrat karta rahay yun umeed hay kay Allah Tabarak-wa-Ta'ala us kay haqq-e-a'bad say subukdoshi ki koi sabeel farma day. Aur agar ye yad nahin kay kitni raqam thi jo kay ghair masraf mein istai'maal ker dali aur us per durust itla'e ki bhi koi sabeel nahin to esi sorat mein taharri karay ya'ni ghor karay kay andazan kitni raqam us nay kharch ki hogi phi jitni raqam per guman-e-ghalib ho ihtiyatan us say kuch ziyadah raqam fuqara ko sadqa ker day.

Her fard masael nahin janta, is ka hal?

Suwal: Dawat-e-Islami buhut he bari tahreek hay, her fard masael say waqif nahin hota, un mua'milaat ka hal kiya?

Jawab: Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ farmatay hain: Elm-e-Deen seekhna is qadar kay mazhab-e-haq say aagah, wuzu ghusul namaz rozay waghera zaruriyat kay ahkaam say muttal'e ho, tajir tijarat, muzar'ie (kisaan) zara'at, ajeer (mazdoor, mulazim) ijaray, gharz her shakhs jis halat mein hay us kay mutai'lliq Ahkaam-e-Shari'at say waqif ho farz-e-a'ain hay. (*Fatawa-e-Razawiyyah, Mukharajah, jald 23, safha 647-648*) nez jis per zakaat farz hui us per bhi farz hay kay zakaat kay zaruri masael seekhay isi tarah Chandah lenay walay per bhi ye farz hay kay is kay zaruri masael seekhay. Dekhiye! Nafs ki chaal mein aa ker himmat har ker kahen deen-e-Islam ki a'zeem khidmaton kay liye janay walay chandon say he kinarah kasha na ker bethen, bil-farz Chandah karna tarak ker bhi diya tab bhi na jannay walay kay liye mazed kaie tarah kay u'loom seekhany farz hain jin ki halki si jhalak aap nay Fatawa-e-Razawiyyah shareef kay juziye mein mulahiza farmaie, Lihaza himmat kijiye aur seekhanay per kamar basta ho jaiye. Meri her zimaydar Islami bhai ki khidmat mein a'ajizana Madani Iltija hay kay jis ko Chandah ya qurbani ki khalen wusool karnay ki ijazat den us ki Shar'ie masael mein tarbiyyat bhi farmaen.

Chandah karnay walon ki tarbiyyat ka tareeqa

Suwal: Chandah aur khalen wusool karnay walon ki tarbiyyat ki kiya sorat honi chahiye?

Jawab: Fatawa-e-Razawiyyah aur Bahar-e-Shari'at waghera mubarik kitaaben un masael say mala maal hain un ka mutali'a kiya jaey, nez yehi kitaab, "Chanday kay baray mein Suwal Jawab" parhnay ki Islami bhaiyon aur Islami behnon ko sakhit taqeed kijiye, waqt

makhsos ker kay is kay dars ka silsila farmaiye, jo mas'ala samajh mein aa aae usay apni atkal say hal karnay ki bhool karnay kay bajaey u'lmaey Ahl-e-Sunnat say ruju'e kijiye, Samajhnay ka behtireen tareeqa ye hay kay is kitaab say matluba "*Suwal Jawab*" a'lim sahib ko dikha ker rahnuma'ie ki darkhuwast kijiye, zimnan mashwarah hay kay u'lamaey karaam ki khidmat mein basad-e-niaz ye kitaab nazar kar kay un ki du'aen lijiye. Agar Dawat-e-Islami ki her zeeli satah ka zimaydar Islami bhai (Aur Islami behin) apni aur apnay apnay matahaton ki tarbiyyat ka bera utha lay to **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** lakhon Islami bhaiyon aur Islami behnon ki tarbiyyat ho jaey gi. Is silsilay mein upper satah kay zimaydaron ko mil ker "*Madani Tahreek*" chalani hogi.

Chandah zaati account mein jam'a karwana kesa?

Suwal: Kisi nay Madrasay kay Chanday ki raqam apni zaati account mein is tarah mila di kay aik he tarah kay sab note aapas mein mil gaey aur maqsad ye tha kay jab zarurat paray gi nikaal ker Madrasay per kharch karon ga. Us kay liye kiya hukum hay?

Jawab: Agar cheh us ki niyyat raqam khajanay ki nahin thi ta hum woh gunahgar hay kyun kay Chanday ki raqam apni zaati maal mein is tarah mila dena kay noton waghera ki shanakhit na rahay jaiz nahin. Nez is mein mazeed qabahaten bhi hain maslan agar kisi ko mai'lom ho gaya to tuhmat lagay gi, fout ho gaya to woh raqam doob janay ka imkaan mujood hay. Chanday ki raqam apnay ghar waghera mein rakhni paray tab bhi us mein chithi likh ker dal deni chahiye fulan fulan madd mein fulan fulan say itna itna liya huwa Chandah hay, Bihar hal koi bhi esi tadbeer ikhtiyar karni chahiye jis say dunya mein ba'ad walon ko aasaani aur aakhirat mein apni gulu khulasi ho. Chanday ki raqam apnay maal mein khalat malat ker denay ki mumana'at kay mutai'lliq Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** ka fatwa mulahiza ho, Chuna cheh aik suwal kay jawab mein farmatay hain:

“Jab kay woh ashrafiyan wakeel (ya’ni Chandah lenay walay) nay apnay maal mein khalat ker len (Ya’ni is tarah mila dalen) kay ab tameez nahin ho sakti to (Chandah denay walay ka) woh maal halaak ho gaya aur wakeel (Ya’ni lenay walay) per is ki zamaan (Tawan) lazim hui, Kyun kay kisi kay maal ko apnay maal mein mila dena usay halaak karna hay aur halaak karnay wala ghasib (ya’ni ghasab karnay walay) ki tarah hay aur ghasab per zamaan (tawan) hay”.

(*Mukhlasan Fatawa-e-Razawiyyah, jald 23, safha 554*)

Maal-e-Ghasab ki tai’reef

Suwal: Maal-e-Ghasab ki kiya tai’reef hay?

Jawab: Sadr-u-Shari’a, Badr-ut-Tareeqah Hazrat A’llama Mualana Mufti Muhammad Amjad Ali A’zami عَلَيْهِ رَحْمَةُ الرَّحْمَنِ farmatay hain: Maal-e-Mutaqawimi (ya’ni jisay shari’at nay maal qaraar diya ho) Muhtaram (Ya’ni Shari’at nay jisay qabil-e-hurmat qaraar diya ho) manqool (Ya’ni qabil-e-muntaqili maal-o-samaan) say jaiz qabzay ko hatta karna jaiz ghasab hay jab kay ye qabza khufyatan (Ya’ni poshidah tor per) na ho. (*Bahar-e-Shari’at, hissa 15, safha 23*)

Sood say Masjid kay istinja khanay bana kesa?

Suwal: Soodi raqam say ghareebon ki madad karna ya Masjid kay istinja khanay tai’meer karwana kesa? Kiya soodi raqam Chandah mein di ja sakti hay?

Jawab: Kisi nay sood agar cheh naik kaamon mein kharch karnay kay liye liya taham usay sood lenay ka gunah hoga. Kisi bhi naik kaam mein sood aur maal-e-Haraam nahin lagaya ja sakta. Balkay soodi maal kay mutai’lliq hukum ye hay kay jis say liya usay wapas karen ya is maal ko sadqa karen jab kay rishwat, chori ya gunahon ki ujrath kay baray mein hukum ye hay kay unhen bhi naik kaamon mein kharch nahin kar saktay balkay un mein to ye zaruri hay kay jis ki raqam hay

usay he wapas loutaey woh na rahay hon to us kay wursa ko day aur woh bhi na milen to phir sadqa karnay ka hukum hay chuna cheh Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه الرحمة الرحمن farmatay hain:

Jo maal Rishwat ya Taghanni (ya'ni ganay) per ya chori say hasil huwa us per farz hay kay jis jis say liya un per wapas ker day, woh na rahay hon un kay wursa ko day, pata na chalay to faqeroon per tasadduq karay. Khareed-o-firokhit kisi kaam mein is maal ka nigah Haraam-e-qat'ie hay baghair sorat mazkorah kay koi tareeqa is kay wabaal say subookdoshi ka nahin yehi hukum sood waghera u'qqod-e-fasidah ka hay farq sirf itna hay kay yahan jis say liya bil-khusoos unhen wapas karna farz nahin balkay isay ikhtiyar hay kay (jis say liya hay) usay wapas day khuwah ibtada'ie tasadduq (ya'ni khairat) ker day. *(Fatawa-e-Razawiyyah, jald 23, safha 551)* Aur ye bhi yad rakhiye kay sood rishwat waghera Haraam maal ko naik kaamon mein kharch ker kay Sawab ki ummed rakhnay kay baray mein Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه الرحمة الرحمن farmatay hain: Usay Ya'ni maal-e-Haraam ko khairat ker kay jesa Pak maal per Sawab milta hay us ki umeed rakhay to sakhit Haraam hay, balkay fuqaha'e (رحمته الله تعالى) nay kufur likha hay, Han woh jo shar'e nay hukum diya kay haqdar (ya'ni jis ka maal hay woh, ya woh na raha to us kay wursa aur woh bhi) na milay to faqeer per tasadduq (Khairat) ker day us ka hukum ko mana to is per (Ya'ni Hukum-e-Shari'at per a'mal karnay per) Sawab ki ummed ker sakta hay. *(Fatawa-e-Razawiyyah, jald 23, safha 580)*

Sood kay poison say Hajj

Suwal: Sood waghera Haraam maal say Hajj qabool hota hay ya nahin?

Jawab: Qaboliyyat ki ummed nahin. Sadr-u-Shari'a, Badr-ut-Tareeqat Hazrat Mufti A'llama Mualana Muhammad Amjad Ali A'zami عليه رَحْمَةُ الرَّحْمٰن (Maktaba-tul-Madina ki matbu'a) Bahar-e-Shari'at hissa 6 safha 22 per farmatay hain: Tousha maal-e-hilaal say lay warna qabool Hajj ki ummed nahin agar cheh farz utar jaey.

Loot kay maal say Hajj karnay walay ki larzah khez hikayat

Ba'az mashaikh farmatay hain: Hum aik martaba Hajj ko ja rahay thay kay rastay mein hamaray qafilay ka aik haji chal basa. Hum nay kisi say pahaora mang ker liya. Qabar khudi aur is ko us mein dafan ker diya. Bay khayali mein pahaora qabr mein he rah gaya, pahaora nikaalnay kay liye hum nay jab qabr khudi to aik larza khez manzar nigahon kay samnay tha, us shakhs kay hath pair pahaoray kay halqay mein jakray huway thay! Hum nay qabr furan band ker di aur pahaoray walay ko kuch paisay day ker jaan chhura li. Phir watan wapsi per marhoom haji ki baiwah say us kay a' maal kay baray mein mai'lomaat ki to us nay bataya kay aik martaba is kay hamrah aik maaldar shakhs nay safar kiya. Rastay mein us nay us ko maar dala aur us kay maal per qabza ker liya ab ye Hajj aur jihad sab kuch usi kay maal say karta raha hay. (*Sharah-us-Sudoor, safha 174*)

Haraam maal say Hajj karnay walay ki shamat

Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰن farmtay hain: Sood kay rupaiey say jo kar-e-naik kiya jaey is mein istihqaaq-e-Sawab nahin. Hadis-e-Shareef mein hay: "Jo maal-e-haramm lay ker Hajj ko jata hay jab labaik kahta hay, hatif, ghaib say jawab deta hay: Na teri *Labaik* qabool, na khidmat pazeer aur tera Hajj teray munh per mardood hay. (*Ithaf-us-Sada-tul-Mutaqin, Sharh Ihya-ul-'Uloom-uddin, jild 4, safha 727*)

Yahan tak kay to ye Maal-e-Haraam (jo) kay teray qabzay mein hay us kay mustahiqon ko wapas day. Hadis mein hay:

Rasoolullah ﷺ farmatay hain: “Be-shak Allah ﷻ pak hay, pak he chezon ko qabool farmata hay”. (*Saheeh Muslim, safha 506, Hadis 1015*)

Sood na len to bank walay ghalat istai’maal ker saktay hain!

Suwal: Aaj kal “Saving Account” per Bank say sood milta hay, agar hum na len to bank walay is ka ghalat istai’maal kartay hain bad bazhabon per sarf karnay ka bhi imkaan hay, kiya esi sorat mein bhi hum sood lekar baghair Niyyat-e-Sawab kisi Kar-e-Sawab mein kharch nahin ker saktay?

Jawab: Esi sorat meinbhi agar bank say sood len gay to gunahgar hon gay. Saving account khulwana he jaiz nahin kyun kay is per sood banta hay. U’lama-e-Karaam saving Account khulwanay say man’a farmatay hain han current account khulwanay ki ijazat detay hain kyun kay is mein sood nahin banta. **Yad Rakhiye!** Shari’at mein sood Haraam-e-qat’ie hay, sood lenay wala, denay wala, us ki gawahi denay wala, is ka kaghaz likhnay wala sabhi gunahgar aur a’zaab-e-nar kay haqdar hain sood ki mazammat per teen I’bratnak riwayat parhiye aur Khuf-e-Khudawandi ﷻ say larziye.

1. Khun ki Nehar

Sarkar-e-Wala Tabar, bay kason kay madadgar ka farman-e-I’brat nishan hay: “Mein nay shab-e-mai’raj dekha kay do shakhs mujhay ard-e-muqaddas (ya’ni bait-ul-muqaddas) lay gaey, phir hum aagay chal diye yahan tak kay hum aik khun ki Nehar per puhinchay jis kay andar aik shakhs khara huwa tha, aur Nehar kay kinaray per dosra shakhs khara tha jis kay samnay pathar rakhay huway thay, Nehar mein mujood shakhs jab bhi bahar nikalnay ka iradah karta to kinaray per khara shakhs aik pathar us kay munh per maar ker us ki jaga louta deta, isi tarah hota raha kay jib bhi woh (Nehar wala) shakhs kinaray per aanay ka irada karta to dosra shakhs us kay munh per pathar maar

ker usay wapas louta deta, mein nay pucha: “Ye Nehar mein kon hay?” Jawab mila: “Ye Sood khanay wala hay”. (*Saheeh Bukhari, jald 2, safha 14, Hadis 2085*)

2. Goya Maa kay sath Zina

Khatim-ul-Mursaleen, Rahmat-ul-lil-A'lameen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman-e-I'brat nishan hay: “Sood 72 **Gunahon** ka majmu'a hay, in mein sab say halka is tarah hay jesay aadmi apni maa sy zina karay aur sab say barh ker ziyadati kisi Musalman ki bay izzati karna hay” (*Al-Mu'jam-ul-Ausat lil-Tubrani jald 5 safha 227 Hadis 7151*)

3. Pait mein Sanp

Huzoor Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad I'brat nishan hay: Mai'raj ki raat mera guzar kuch esay logon per huwa jin kay pait gharon ki tarah thay jin mein sanp thay jo paiton kay bahar say bhi nazar aa rahay thay, Mein nay Jibrael (عَلَيْهِ السَّلَام) say daryaft farmaya: “Ye kon hain?” unhon nay bataya: “Ye sood khanay walay hain”. (*Sunan Ibn-e-Maja jald 3 safha 76 Hadis 2273*)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmed Yaar Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ is Hadis-e-Pak kay tahat farmatay hain: Aaj agar aik mai'moli kera pait mein peda ho jaey to tandrusti bigar jati hay, aadmi bay qaraar ho jata hay to samajh lo kay jab us ka pait sanpon bicho'aon say bhar jaey to is ki takleef-o-bay qaraari ka kiya haal hoga! Rab (عَزَّوَجَلَّ) ki panah. (*Mirat-ul-Manajeeh, jald 4, safha 259*)

Madrasay mein aanay walay Mahmanon ki khatir tawazu'e

Suwal: Dawat-e-Islami kay Jam'a-tul-Madina mein mahman aatay hain, un ki khair khuwahi ya'ni khana aur chaey pani waghera Jam'a-tul-Madina kay Chanday say ker saktay hain ya nahin?

Jawab: koi sa bhi deeni Madrasa ho sab kay liye ye mas'ala hay kay jitna u'ruf jari ho utni he mahman nawazi ker saktay hain magar waqi'e mahman honay chahien jesa kay u'lama-o-mashakh-e-karaam aur shakhsiyyat Dawat-e-Islami kay mukhtailf Jam'a-tul-Madina kay doray per tashreef latay hain. Un hazraat ki un kay sath khususi tor per tashreef laey huway rufaqa samait khair khuwahi (khatir tawazu'e) ker saktay hain zaruratan mazbani karnay walay bhi Mahmanon kay sath khanay penay mein shareek ho saktay hain. Khilaf-e-U'ruf-o-a'daat apnay doston aur rishtay daron ko tehrana, aur khilana pilana rawa (Ya'ni jaiz) nahin.

Ghair mustahiq nay Madrasay ka khana kha liya to?

Suwal: Agar Madrasay kay talaba ka khana kisi ghair haqdar nay kha liya to gunah-o-tawan kis per?

Jawab: Agar Madrasay ki intizamia kay muqarrar kardah zimadar ya khana taqseem karnay walay nay jaan bojh ker ghair haqdar ko khud khana diya to gunahgar huwa toubah bhi karay aur tawaan bhi day. Agar khanay walay ko bhi pata hay kay mein haqdar nahin hon to ye bhi gunahgar hay magar is sorat mein is per tawaan nahin, toubah karay. Agar Madrasay ka khana talaba mein banta ja raha tha aur is mein koi ghair haqdar bhi shareek ho gaya to is sorat mein tawaan khanay walay per hoga bantnay walay per nahin

Mas'ala mai'lom na ho aur kha liya to?

Suwal: Agar Mas'ala mai'lom na ho to kiya phir bhi jaan bojh ker Madrasay kay talaba ka khana kha lena ba-sorat-e-jahalat mai'siyyat hay?

Jawab: Ba'az suraton mein mai'siyyat hay maslan Madrasay ka khana hona mai'lom ho aur ye khanay wala Madrasay ka makhsos mad'o nahin (Maslan Madrasay kay Doray (Visit) per aanay wali shakhsiyyat

kay sath aaeey huw'on mein say nahin) hay to ba-sorat jahalat bhi gunahgar hoga kay is tarah kay masael janna zaruri hain.

Ghair haqdar ko khana na dena wajib hay

Suwal: Agar khana taqseem kartay waqt ghair mustahiq ko dekh liya to is ko man'a karna wajib hoga ya nahin? Agar man'a nahin kiya aur la-elmi ya jahalat ki wajah say koi shakhs talaba ka khana khanay mein mubtila huwa, kiya bantnay wala bhi gunahgar aur tawaan ka sazawar hoga?

Jawab: Agar ghair mustahiq ko dekh liya aur us ghair mustahiq hona bhi janta hay to usay khana na dena wajib hay, day ga to gunahgar aur tawaan ka sazawar hoga, Han sab mil ker thaal mein kha rahay hain aur is (bantnay walay) nay apni taraf say mustahiqeen ko diya aur ghair mustahiq ko denay ki niyyat nahin aur man'a per qudrat bhi nahin to denay wala gunahgar nahin hoga. Agar man'a karnay per qadir ho aur murawwat mein man'a na karay to gunahgar hoga. Man'a karnay kay liye mu'iza-e-hasana say kaam lay ya'ni koi u'mdah andaz ikhtiyar karay maslan us kay kaan mein narmi say kah day ya mas'ala likh ker pesh ker day ta kay kisi qisim ki badmazgi peda na ho. Agar bar bar ghair haqdar shareek ho jatay hon to yun likh ker apnay pas rakh lay aur dikhaya karay: "Intahie lajajat kay sath madani iltija hay Aap mujh say hergiz naraz na hon hukum-e-Shari'at arz karta hon: Ye Madrasay ka khana hay, Aap kay liye is ka khana shar'an jaiz nahin".

Madrasay mein bahar say bohat sara Khana aa jaey to kiya karen?

Suwal: Ba'az oqaat log shadi ki dawat ya mayyit kay Esaal-e-Sawab ya buzrugon ki niaz ka khana kaseer miqdar mein woh bhi bay waqt Madrasay mein bhijwa detay hain, ye Khana ya to talaba ko kaam

nahin aata, ya kuch kaam aata hay kuch bach jata hay. Agar zaya'e honay ka khuf ho to dosron ko khila saktay hain ya nahin?

Jawab: A'am Musalmanon ko pesh ker diya jaey. Bay-waqt diya janay wala khana u'moman woh hota hay jo taqareeb mein bach jata hay, zaya'e honay kay khuf say log Madrasay waghera mein bhijwa detay hain, ghaliban yahan maqsood talaba ki khidmat nahin hoti, zehin ye hota hay kay kisi kay bhi kaam aa jaey. Is tarah ka khana baraha madaris mein bhi zaya'e ho jata hoga. Madrasay walon ko chahiye kay zarurat na honay ki sorat mein qabool na farmaien agar qabool ker he liya to apni zimadari nibhaien aur isay zaya'e honay say bachaen aur Sawab kamaen, mumkin ho to firij mein rakh den aur dosray din kaam mein laen, Ihityat isi mein hay kay khana wusool kartay waqt khanay kay malik say talaba ko khilanay ki qaid hatwa ker her aik ko khilanay, bantnay waghera ka ikhtiyar lay liya jaey.

Madrasay ka Khana bach jaey to....?

Suwal: Woh Khana jo Madrasay mein pakaya gaya ho aur bach jaey dosray waqt talaba bhi na khaen, kharaab ho janay ka andesha honay ki sorat mein kiya esa khana mahallay mein taqseem ker saktay hain?

Jawab: Ji Han, Mahallay ya a'am Musalmanon mein taqseem ker saktay hain.

Qafilay walon ka Madrasay kay matbakh say khana pakana

Suwal: Agar Jam'a-tul-Madina say mulhiqa mein Madani Qafila qiyam karay aur shurakaey qafila Jam'a-tul-Madina kay matbakh (ya'ni bawarchi khanay) mein apna khana paka len to jaiz hay ya nahin?

Jawab: Jaiz nahin. Kyun kay gas ka bil, machees, bartan waghera sab Chanday ki raqam sarf ki jati hay. Ba'az oqaat esa bhi hota hoga kay

log Jam'a-tul-Madina kay liye bartan waghera waqf ker detay hon gay. Esi sorat mein bhi bahar walon ko istai'maal ki shar'an ijazat nahin ho sakti. Madani Qafilay walon kay liye zaruri hay kay apnay chulhay bartan waghera ki tarkeeb rakhen, namak bhi kam parnay ki sorat mein Madrasay say na len. Ye bhi zehin mien rahay kay yun kah ker bhi nahin lay saktay kay chalo abhi lay letay hain, paisay day den gay ya jitna liya hay us say ziyadah day den gay. Zimnan arz hay kay ye ihtiyat her jaga lazimi hay kay finaey Masjid balkay Kharaj-e-Masjid mein bhi esi jaga pakaen jahan say Masjid kay andar dhuwan ya badbu waghera andar dakhil na ho. Khana khanay ya dhonay pakanay waghera mein wahan ki dari ya farsh waghera bilkul aaludah na ho is ka khayal rakhna zaruri hay.

Qafilay walon ka finaey Masjid mein Khana pakana

Suwal: Kiya Madani Qafilay walon ka finaey Masjid mein khana pakana jaiz hay?

Jawab: Masjid ko badbudar chezon say bachana wajib hay agar finaey Masjid mein khana pakanay kay bawajood Masjid ko (maslan machees ki teeli jalnay per urnay wali badbu, kachay Goshit, kachay lahsan-o-piyaz waghera ki) badbu say bachaya ja sakta ho to jaiz hay.¹ Albata opper diye gaey jawab mein mazkorah ihtiyaten zarur malhoz rahen.

Kiya Madani Qafilay walay Jam'a-tul-Madina ka Khana kha saktay hain?

Suwal: Madani Qafilay kay musafir Dawat-e-Islami kay Jam'a-tul-Madina ya kisi bhi Madrasay kay talaba ka khana kha saktay hain ya nahin?

Jawab: Nahin kha saktay.

¹ Maktaba-tul-Madina ka Matbu'a risala "Misjiden khushbudar rakhay" (32 safhaat) ka mutali'a bay had zaruri hay. Faizan-e-Sunnat jild 1 Bab Faizan-e-Ramzan mein bhi Safha 1207 ta safha 1227 is risalay ka mazmoon mujood hay.

Madrasay kay kumble dosra koi istai'maal ker sakta hay ya nahin?

Suwal: Masjid mein Madani Qafila aa ker tehray to sardiyon ki sorat mein Jam'a-tul-Madina talaba kay liye milay huway kumble waghera Madani Qafilay kay musafir istai'mal ker saktay hain ya nahin?

Jawab: Talaba ko diye gaey kunble talaba kay I'lawa isatizah, a'mla aur mahman istai'mal ker saktay hain. Un kay siwa qafilay walay ya a'am Musalman istai'mal nahin ker saktay. Han denay walay nay denay say qabal sarahatan ker di ho ya'ni qazih alfaaz mein kah diya ho kay Madani Qafilay walay balkay her Musalman ko istai'maal karnay ka ikhtiyar hay to ker saktay hain.

Masjid kay Cooler ka Thanda Pani ghar lay jana

Suwal: Apni dukan per ya ghar mein peenay kay liye Masjid ya Madrasay ko cooler say thanda pani bhar ker lay jana kesa? Agar Mua'zin Sahib say ijazat lay li ho to?

Jawab: Na-Jaiz hay. Mua'zin, Khadim ya Imam balkay mutawali bhi Chanday ki un chezon ko Khilaf-e-Shari'at istai'mal karnay ki ijazat nahin day saktay.

Masjid ka Sada Pani bhar ker lay jana

Suwal: Kiya to sada Pani bhi Masjid ya Madrasay say bhar ker nahin lay jaya ja sakta?

Jawab: Jahan Jahan Masjid ya Madrasay mein say bhar ker lay janay ka u'ruf hay wahan jaiz aur jahan u'ruf nain wahan Na-Jaiz. Kahen Pani-o-Ifir (*kaseer*) miqdar mein hona hay aur log baltiyan bhar bhar kay lay jatay hain to kahen pani ki kafi tangi hoti hay aur halat ye hoti hay kay kabhi moter bhi kaam karti hay to kabhi nahin karti aur paisay day ker tanker say pani mangwana parta hay esi tangi ki sorat

mein sirf aik adha bottle bharnay ki had tak ijazat ho sakti hay, is mein bhi wahan ka u'ruf dekha jaiey gaagar u'ruf na ho to bottle bhar ker bhi nahin lay ja saktay. Agar intizamia nay sarahatan likh ker laga diya hay kay “*Pani bhar kay lay jana man'a hay*” to is sorat mein bhi pani bhar kern a lay jaien. Bihar hal pani ki qillat-o-kasrat kay mutabiq her I'laikqay ki Masjid aur Madrasay ka apna apna u'ruf hota hay, isi kay I'tibar say jawaz-o-a'dam jawaz (Ya'ni jaiz aur na-jaiz honay) ka hukum hoga.

Madrasay agar bari I'marat mein ho to Pani ka hukum

Suwal: Agar bari I'marat mein Madrasa ho aur sari I'marat kay liye pani ki aik he tanki ho to kiya ab bhi Madrasay kay nal say nikalnay wala pani Madrasay he ka kahlaey ga?

Jawab: Ji nahin, Esi sorat mein ye pani Madrasay kay waqf ka pani nahin kahlaey ga, Han Madrasay ki apni juda gana tanki mein jam'a shudah pani, Madrasay kay liye waqf ka pani shumar hoga.

Masjid ki ashिया Madrasay mein istai'mal karna kesa?

Suwal: Agar Masjid aur Madrasay ki I'marat sath sath ho to esi sorat mein Masjid ki dariyan, rihal, Quran-e-Pak waghera Madrasay mein aur Madrasay ki isi tarah ki ashिया Masjid mein istai'mal ki ja sakti hay ya nahin?

Jawab: Nahin ker saktay. Jo chezen Madrasay kay talaba kay liye kisi nay waqf ken woh talaba he kaam mein laen aur Masjid mein namaziyon kay liye waqf ki gaien woh Masjid kay namazi he istai'mal karen. Han Talaba bhi agar Masjid he mein aa ker wahan kay Quran-e-Pak mein say tilawat karen ho koi haraj nahin. Ta hum un per apna naam-o-pata nez sabaq waghera kay liye qalam say nishanat nahin laga saktay. Al-Bata woh Madaris jin ki alag hasiyat nahin hoti aur woh Masjid

he ki I'marat main aik taraf makhsos jaga per qaim hotay hain jinhen “*Masjid ka Madrasa*” bhi kaha ja sakta hay. Un mein agar Madrasay ki koi shay Masjid mein lay ja ker istai'mal ki jaey to haraj nahin kyun ker u'rafan esi jagahon kay liye faraq nahin kiya jata aur istai'mal mein bhi u'ruf yehi hota hay.

Masjid-o-Madrasay ki ashia juda juda rakhnay kay

Madani Phool

Suwal: Jahan Masjid-o-Madrasa-tul-Madina sath sath wahan ye ihtiyaten nahiyat he dushwar hoti hain agar is zaman mein koi *Madani Phool* mil jaen to Madina Madina.

Jawab: Jahan Masjid-o-Madrasa sath sath ho magar Madrasa “*Masjid ka Madrasa*” na ho wahan Masjid kay Kalaam-e-Pak per is tarah ki muhur lagaie jaey: Waqf baraey Masjid, Madrasay mein lay jana man'a hay. Isi tarah Madrasay kay Kalaam-e-Pak per ye muhur lagiye: Waqf baraey Madrasa-tul-Madina, Masjid mein lay jana man'a hay. Agar waqf karnay walay say sarahatan ijazat lay li hay kay Masjid-o-Madrasa dono jaga istai'mal karnay ka her tarah say ikhtiyar hay to yun muhur lgaiye: Waqf baraey Masjid aur Madrasa-tul-Madina. Isi tarah dariyon aur degar chezon kay liye a'lamat muqarrar ker dijiye maslan Madrasay ki chezon per tara aur Masjid ki ashia per chand bana dijiye aur talaba waghera ko un a'lamat kay baray mein samjha dijiye.

Madrasay ki Kitaabon per apna naam waghera likhna kesa?

Suwal: Talaba Madrasay ki mushaf shareef, qaiday ya darsi *Kitaabon* per apna naam waghera likh saktay hain ya nahin?

Jawab: Intizamia ki taraf say *Kitaabon* waghera per number likh diye jaien aur *Talab-e-Elm* un ko yad ker len. Talaba apni taraf say apna naam waghera kuch na likhen.

Madrasay ka Desk tor dala to?

Suwal: Kisi ki wajah say Madrasay ka Desk toot gaya kiya karay?

Jawab: Agar us ki apni ghalati say Desk toota ya koi sa nuqsan huwa to tawaan dena hoga agar apni ghalati say esa nahin huwa to is per muwakhiza nahin.

Madrasay kay desk waghera per kuch likhna

Suwal: Madrasay kay desk, darwazay aur dewaar waghera per kuch likhna kesa?

Jawab: Madrasay aur Masjid ki chezon per kuja, kisi dosray kay makan, dukan dewar, darwazay ya gari aur bus waghera chezon per bhi bila Ijazat-e-Shar'ie kuch likhna sticker ya ishtihar chaspa karna mumno'e hay. **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** Ba'az bad akhlaaq aur gandi zahniyat kay log masjidon, madrason, ya a'wami istinja khaanon ki dewaaron aur darwazon per fuhush baaten tahreer kartay aur gandi tasveren banatay hain un ko Allah **عَزَّوَجَلَّ** say dartay huway touba ker leni chahiye nez is ka izala bhi karna hoga.

Izalay ka tareeqa

Suwal: Madrasay waghera ki Deewar ya Desk per kuch likha aur ab mas'ala mai'lom ho janay per nadam hay kiya karay? Izalay ki kiya sorat ho gi?

Jawab: Us likhaie ko is tarah saaf karay kay us chez ko kisi tarah nuqsan na puhncay. Maslan mumkin ho to Pani walay kapray say aahista aahista mitaey, agar rang kharab ho jaey ya dhabba par jaey to jo rang pehlay say laga huwa hay usi tarah ka rang is tarah lagaey kay jo naqs ya bad numa'e peda ho gaie thi woh dor ho jaey. Touba bhi karay, Izalay karnay say qabal zaruratan Madrasay ki intizamia ya us

ghar ya makan kay malik ko I'timad mein lay lay ta kay kisi qisim ka fasaad waghera na ho, Waqf kay maqamaat maslan Masjid ya Madrasay ki intizamia ka mu'af ker dena kafi na hoga izala zaruri hay, Han agar kisi ki zaati dewaar waghera per likha tha, chalking waghera kit hi to us ka (chokidar ya mulazim ya kiraey dar waghera nahin balkay asul) malik agar mu'afi day day to izalay ki hajat nahin.

Chandah kay kulli ikhtiyaraat ka mas'ala

Suwal: Agar Dawat-e-Islami kay liye Chandah ya khaal denay walay nay detay waqt “*Kulli Ikhtiyaraat*” day diye kiya phir bhi fulahi kaamon mein kharch nahin kar saktay?

Jawab: Nahin ker saktay. Chandah ya is khaal say milnay wali raqam ko Dawat-e-Islami kay tau shuda tareeq kar kay mutabiq he kharch karna hoga, agar u'ruf say hat ker kisi aur naik kaam mein kharch ker diya to tawaan ada karna hoga ya'ni jis kisi nay jitni raqam kharch ki woh usay pallay say loutani paray gi aur toubah bhi karni hogi.

Kulli ikhtiyarat kay muhtaaf alfaaz

Suwal: Zakaat, Fitra waghera a'tiyyat letay waqt kis tarah kay alfaaz kahay jaen jis say her tarah kay naik kaam main istai'maal ki ijazat ho jaey?

Jawab: Zakaat, Fitra, jo kay *Sadaqat-e-Wajiba* mein say hain un mein kulli ikhtiyarat lenay ki hajat nahin kyun kay un mein mustahq ko malik banana shart hay. Log agar cheh Zakaat, Fitra bi-zahir Dawat-e-Islami ko detay hain magar haqeeqat woh Dawat-e-Islami walon ko apni zakaat ya fitray ko us kay saheeh masraf mein istai'maal karnay kay liye “*Wakeel*” banatay hain. Lihaza Dawat-e-Islami mein pehlay is ka Shar'ie heela kiya jata hay phir is ko mukhtalif naik aur jaiz kaamon mein kharch kiya jata hay. *Sadaqat-e-Wajiba* kay I'lawah qurbani ki khaleen ya jo a'am Chandah diya jata hay un ko sadaqat-e-

nafila (ya'ni nafli sadqay) kahtay hain. Un ka Shar'ie heela karnay ki hajat nahin hoti. chuna cheh esa Chandah ya qurbani ki khaal letay waqt muhtat alfaaz ye hay: "Aap ijazat day dijiye kay aap ka Chandah ya qurbani ki khaal Dawat-e-Islami jahan munasib samjhay wahan naik-o-jaiz kaam mein kharch karay" ye alfaaz sun ker denay wala "Han" kah day ya kisi tarah bhi aap ki baat say muttafiq ho jaey to ab her tarah kay naik-o-jaiz kaam mein istai'maal karnay ki shar'an ijazat mil jaey gi aur yun kafi sahumat rahay gi (Yad rahay! Chandah ya khaal kay malik ki ijazat he durust mani jaey gi wahan mujood kisi aur shakhs ya bachay ka sar hila dena kafi nahin balkay "Wakeel" ya numa'inday ki apni marzi say di hui ijazat bhi (kaie suraton mein) na-kafi hogi usay chahiye kay apnay "Muwakkil" (ya'ni jis nay is ko wakeel ya'ni numainda kiya hay us) say sarahatn ya'ni khulay alfaaz mein is ki ijazat laey ya phone per hathon hath baat ker lay ya karwa day) behtar ye hay kay mazkorah muhtat alfaaz wala jumla raseed per likh ker diya jaey magar jo shakhs Chandah ya khaal day us ko hathon hath parhaya ya parh ker suna diya jaey. Sirf raseed day ker dil ko na mana liya jaey kay hum nay ijazat lay li hay, kyun kay yahan mua'mila majhool hay woh urdu parhna na janta ho, ya mazkorah I'barat na parhay ya parh ker samajh na paey, ya raseed he furan gum ho jaey ya parh ker ittafaq na karay koi bhi sorat ho sakti hay. Nez "Wakeel" (Numainday) ki ijazat ko kafi tasawwur na kiya jaey balkay kisi tarah asul malik say phone per rabta ker kay ya us say mil ker mazkorah alfaaz mein kulli ikhtiyaraat ki wazih tor per tarkeeb banaie jaey.

Heelay kay Shar'ie dalael

Suwal: Heelay kay Shar'ie dalael bayan farma dijiye?

Jawab: Heela Shar'ie ka jawaz Quran-o-Hadis aur fiqh hanfi ki mu'taber kutub mein mujood hay, Chuna cheh Hazrat Sayyiduna Ayyub

عَلَى نِسْوَتِهَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ki bemari kay zamanay mein Aap رَضِيَ اللهُ تَعَالَى عَنْهَا aik bar khidmat-e-sarapa mein takheer say hazir huwen to Aap عَلَى نِسْوَتِهَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ nay qasam khaie kay “Mein tandrust ho ker 100 koray maron ga” Sahatiyyab honay per Allah عَزَّوَجَلَّ nay unhen 100 teeliyon jharho marnay ka hukum irshad farmaya. (Noor-ul-Irfan, safha 728, Mukhlasan) Allah Tabark-w-ta’ala Para 23 Surah Suad ki aayat number 44 mein irshad farmata hay:

وَأَخَذُ بِيَدِكَ ضِعْفًا فَأَضْرِبُ بِهِ وَلَا تَحْنُتُ ط

Aur farmaya kay apnay hath mein aik jharho lay ker is say maar day aur qasam na tor.

[Terjama-e-Kanz-ul-Iman] (Parah 23, Surah Suad, Ayat 44)

“A’lamgeeri” mein heelon ka aik mutaquil baab hay jis ka naam “Kitaab-ul-Hiyal” hay chuna cheh “A’lamgeeri Kitaab-ul-Hiyal” mein hay: “Jo heela kisi ka haq marnay ya us mein shubah peda karnay ya batil say fareeb denay kay liye kiya jaey woh makroh hay aur heela is kay liye kiya jaey kay aadmi Haraam say bach jaey ya halaal ko hasil ker lay woh acha hay. Is qisim kay heelon kay jaiz honay ki daleel Allah عَزَّوَجَلَّ ka ye farman hay:

وَأَخَذُ بِيَدِكَ ضِعْفًا فَأَضْرِبُ بِهِ وَلَا تَحْنُتُ ط

Aur farmaya kay apnay hath mein aik jharho lay ker is say maar day aur qasam na tor.

[Terjama-e-Kanz-ul-Iman] (Parah 23, Surah Suad, Ayat 44)

(Fatawa A’lamgeeri, jald 6, safha 390)

Kaan chhaidnay ka rawaj kab say huwa?

Heelay kay jawaz per aik aur daleel mulahiza farmaiye chuna cheh Hazrat Sayyiduna Abdullah Ibn Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا say rawayat hay kay aik bar Hazrat Sayyidatuna Sarah aur Hazrat Sayyidatuna

Hajirah رَضِيَ اللهُ تَعَالَى عَنْهُمَا mein kuch chapqalish ho gaie. Hazrat Sayyidatuna Sarah رَضِيَ اللهُ تَعَالَى عَنْهَا nay qasam khaie mujhay agar qabu mila to mein Hajirah رَضِيَ اللهُ تَعَالَى عَنْهَا ka koi u'zuv katon gi. Allah عَزَّوَجَلَّ nay Hazrat Jibrael عَلَى نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ko Hazrat Ibrahim Khaleelullah رَضِيَ اللهُ تَعَالَى عَنْهُمَا nay arz ki: "مَا حِيلَةُ يَمِينِي؟" ya'ni meri qasam ka kiya heela hoga? To Hazrat Sayyiduna Ibrahim Khaleelullah per wahi nazil hui kay (Hazrat) Sarah رَضِيَ اللهُ تَعَالَى عَنْهَا ko hukum do kay woh (Hazrat) Hajirah رَضِيَ اللهُ تَعَالَى عَنْهَا kay kaan chhaid den. Usi waqt say auraton kay kaan chhaidnay ka rawaj para. (*Ghamz Auy'oon-ul-Basair Sharah-ul-Ashbah, jald 3, safha 295*)

Gaey kay Goshit ka tofah

Umm-ul-Momineen Hazrat Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا say riwayat hay kay Do-jahan kay Sultan, Sarwar-e-Zeeshan, Mahboob-e-Rahman صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat meinn gaey ka Goshit (tofah) hazir kiya gaya, kisi nay arz ki: Ye Goshit Hazrat Sayyidatuna Baraira رَضِيَ اللهُ تَعَالَى عَنْهَا per sadqa huwa tha: Farmaya: هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ ya'ni ye barairah kay liye sadqa tha hamaray liye hadiyyah hay (*Saheeh Muslim, safha 541, Hadis 1075*)

Zakaat ka Shar'ie heela

Is Hadis-e-Pak say saaf zahir hay kay Hazrat Sayyidatuna Baraira رَضِيَ اللهُ تَعَالَى عَنْهَا jo kay sadqay ki haqdar then un ko bator-e-sadqa mila huwa gaey ka Goshit agar cheh un kay haq mein sadqa he tha magar un kay qabza ker lenay kay ba'ad jab bargah-e-Risalat mein pesh kiya gay tha to us ka hukum badal gaya tha aura b woh sadqa na raha tha. Yun he koi mustahaq shakhs zakaat apnay qabzay mein lay lenay kay ba'ad kisi bhi aadmi ko tofah day sakta ya Masjid waghera kay liye pesh ker sakta hay kay mazkorah mustahiq shakhs ka pesh karna ab zakaat na raha, hadiyyah ya a'tiyyah ho gaya.

Fuqahaey Karaam رَحْمَةُ اللَّهِ الْبَرَّةِ zakaat ka Shar'ie heela karnay ka tareeqa yun irshad farmatay hain: Zakaat ki raqam murday ki tahjeez-o-takfeen ya Masjid ki tai'meer mein sarf nahin ker saktay kay tamleek-e-faqeer (ya'ni faqeer ko malik karna) na paie gaie, agar un umoor mein kharch karna chahen to is ka tareeqa ye hay kay faqeer ko (zakaat ki raqam ka) malik ker den aur woh tai'meer-e-Masjid waghera mein) sarf karay, is tarah Sawab donon ko hoga. *(Bahar-e-Shari'at, hissa 5, safha 25)*

100 afraad ko baraber Sawab milay

Meethay meethay Islami bhaiyon! Dekha Aap nay! Kafan-o-Dafan balkay tai'meer-e-Masjid mein bhi heela Shar'ie kay zariye zakaat istai'maal ki ja sakti hay. Kyun kay zakaat to faqeer kay haq mein thi, jab faqeer nay qabza ker liya to ab woh malik ho chukka, jo chahay karay, Heela Shar'ie ki barkat say denay walay ki zakaat bhi ada ho gaie aur faqeer bhi Masjid mein day ker Sawab ka haqdar ho gaya. Faqeer-e-Shar'ie ko heelay ka mas'ala samjha diya jaey. Heela kartay waqt mumkin ho to ziyadah afraad kay hath mein raqam phairani chahiye ta kay sab ko Sawab milay maslan heelay kay liye faqeer-e-Shar'ie ko 12 lakh rupaiey ki zakaat di, qabzay kay ba'ad woh kisi bhi Islami bhai ko tofah day day ye bhi qabzay mein lay ker kisi aur ko malik bana day, yun sabhi ba niyyat-e-Sawab aik dosray ko balik banatay rahen, Aakhir wala Masjid ya jis kaam kay liye heela kiya tha us kay liye day day to *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* sabhi ko barah barah lakh rupaey ka Sawab milay ga. Chuna cheh Hazrat Sayyiduna Abu Harairah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say riwayat hay kay Tajdar-e-Risalat, Shahinshah-e-Nabuwat, Pakar-e-Judo-o-Sakhawat, Sarapa Rahmat, Mahboob-e-Rab-ul-Izzat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: Agar 100 hathon mein sadqa guzra to sab ko wesa he Sawab milay ga jesa denay walay kay liye hay aur us kay ajur mein kuch kami na hogi. *(Tareekh-e-Baghdad, jald 7, safha 135, Raqam 3568)*

Faqeer ki tai'reef

Suwal: Zakaat fitrah faqeer ko dena hota hay to faqeer ki tai'reef bhi bayan ker dijiye?

Jawab: Faqeer woh hay kay (Alif) jis kay pas kuch na kuch ho magar itna na ho kay nisaab ko puhnch jaey (bay) ya nisaab to ho magar us ki hajat asliyyah (ya'ni zaruriyyat-e-zindagi) mein mustaghriq (ghirah huwa) ho. Maslan rahnay ka makaan, khanadari ka samaan, suwari kay janwar (ya scooter ya car) karigaron kay ozaar, pehinay kay kapray, khidmat kay liye loundi, ghulam, elmi shughul rakhnay walay kay liye Islami kitaaben jo is ki zarurat say zaied na hon (jeem) isi tarah agar madyun (maqroz) hay aur deen (qarza) nikalnay kay ba'ad nisaab baqi na rahay to faqeer hay agar cheh is kay pas aik to kiya kaie nisaaben hon. (*Rad-ul-Muhtar, jald 3, safha 333, Bahar-e-Shari'at, hissa 5, sahfa 59*)

Miskeen ki tai'reef

Suwal: Miskeen ki tai'reef bhi irshad jo.

Jawab: Miskeen woh hay jis kay pas kuch na ho yahan tak kay khanay aur badan chupanay kay liye is ka muhtaj hay kay logon say suwal karay aur usay suwal hilaal hay. Faqeer ko (Ya'ni jis kay pas kam az kam aik din khanay kay liye aur pehinay kay liye mujood hay) baghair-e-zarurat-o-majburi suwal Haraam hay. (*Fatawa A'lamgeeri, jald 1, safha 187-188*)

Heela karnay ka a'asaan tareeqa

Suwal: Zakaat fitray kay heelay ka aasaan tareeqa bata dijiye?

Jawab: Kisi faqeer-e-Shar'ie ya us kau wakeel ko maal-e-zakaat-o-fitrah ka malik bana diya jaey maslan us ko noton ki gaddi ye kah ker day day kay aap ki milk hay, woh us ko hath mein lay ker ya kisi tarah qabza ker lay ab ye us ka malik ho gaya aur kisi bhi kaam (maslan Masjid ki

tai' meer waghera) mein sarf ker day. Yun zakaat ada honay kay sath sath donon Sawab kay bhi haqdar hon gay. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

Faqeer kay Wakeel say kiya muraad hay?

Suwal: Aap nay kaha, “Shar’ie faqeer ya us ka Wakeel” yahan wakeel say kiya muraad hay?

Jawab: Is say muraad woh shakhs jisay Shar’ie faqeer nay apni zakaat wusool kar any ki ijazat di ho ya is nay khud us say ijazat li ho.

Kiya Wakeel zakaat per qabza karnay kay ba’ad kharch ker sakta hay?

Suwal: To kiya Wakeel bhi maal-e-zakaat per qabza karnay kay ba’ad us ay bhi kaam mein masraf karnay ka ikhtiyar rakhta hay?

Jawab: Nahin, Al-bata agar usay faqeer nay ijazat di ho ya us nay khud ijazat li ho to ker sakta hay.

Wakeel ka qabza muwakkil he qabza kahlaey ga

Suwal: Faqeer-e-Shar’ie nay wakeel ko apni zakaat kisi bhi kaam mein sarf karnay ki ijazat di thi ya us nay khud he lit hi, to kiya is sorat meinmein bhi Shar’ie faqeer ko maal-e-zakaat per qabza karna zaruri hoga?

Jawab: Ji nahin, kyun ker wakeel ka qabza muwakkil (ya’ni wakeel karnay walay) ka he qabza kahlaey ga.

Heela kartay waqt kaha: “Rakh mat lena” to?

Suwal: Kiya heela kartay waqt Shar’ie faqeer ko ye kah saktay hain kay wapas day dena, rakh mat lena waghera?

Jawab: Na kahay. Bil-farz esa bool bhi diya tab bhi zakaat ki adaigi-o-heelay mein koi faraq nahin paray ga kyun kay sadaqat-o-zakaat aur tofah denay mein is ki qisim kay shartiya alfaaz fasid hain. A’la Hazrat, Imam Ahl-e-Sunnat, Mujjadid-e-deen-o-millat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ Fatawa Shami (*Kitaab-ul-Zakat, Baab-ul-Masraf, jald 3, safha 344*) kay hawalay say farmatay hain: “Hibba (ya’ni tofah) aur sadqa shart-e-fasid say fasid nahin hotay”. (*Fatwa-e-Razawiyah Mukharajah jald 10 safha 108*)

Kiya check kay zariye Heela ho sakta hay?

Suwal: Kia check kay zariye zakaat ka heela ho sakta hay?

Jawab: Ji nahin, chunkay check kay zariey zakaat ada nahin ho sakti, lihaza check kay zariey zakaat ka heela bhi nahin kiya ja sakta.

Buhut bari raqam ka Heela kesay ho!

Suwal: Bank say bari raqam nikalwanay aur phir Shar’ie faqeer kay qabzay mein denay phir is say lay ker dobara bank mein jam’a haraj nahin hota hay koi asaan hal irshad farma dijiye?

Jawab: Shar’ie faqeer apnay naam say Bank mein sirf raqam ka Account khulwalay kay woh Shar’ie faqeer rahay phir jitni raqam zakaat ki madd mein isay deeni hay isay bata ker is kay account mein jam’a karwa di jaey. Jab woh raqam is kay account mein jam’a ho gaie to zakaat ada ho gaie. Ab jis kaam kay liye heela kiya hay woh is kay liye day day. Us ki tafseel pehlay bayan ho chukka hay. Yad arahy! Sirf wohi account khulwana jaiz hay jis per sood nahin banta Maslan current account per sood nahin milta jab kay saving account per sood milta hay.

Heelay ki raqam Deeni kamon mein kharch karna kesa?

Suwal: Zakaat fitray ka heela ker kay us ki raqam ko tableegh-e-deen kay kaamon maslan madaris, sunnaton bharay ijtima'at aur deeni kitaabon ki asha'at-o-taqseem waghera mein istai'maal karna kesa?

Jawab: Jaiz hay.

Kiya Heelay ki raqam say Tofah ya Nazrana day saktay hain?

Suwal: Ba'az log zakaat ki raqam ka heela ker kay apnay pas mahfooz rakh letay hain phir us ki raqam say bila imtiaz-e-ameer-o-ghareeb her aik ko tahaief waghera taqseem kartay hain, balkay usi heela shudah raqam say u'lama-o-mashakh ko nazrana bhi pesh kartay hain! Kiya is tarah zakaat ada ho jati hay?

Jawab: Zakaat to ada ho jati hay magar is tarah batna aur bil-khusus U'lama-o-Mashaikh ko heela shudah raqam say nazrana dena kisi tarah munasib nahin. Fatawa Faqiya-e-Millat jald awwal safha 308 per Hazrat Faqiyah-e-Millat Mufti Jalaaluddin Ahmed Amjidi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ kay musaddaqa (ya'ni tasdeeq kardah) fatvay ka iqtibaas mulahiza ho. "Zakaat-o-Sadqa fitray kay asul mustahiqeen ghuraba-o-masakeen hain. Khuda Ta'ala nay irshad hay:"

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

Zakaat to unhen logon kay liye hay jo muhtaj aur niray nadar ho.

[Terjama-e-Kanz-ul-Iman] (Parah 10, Surah Toba, Ayat 60)

Lekin woh madaris Islamia jin mein khalis Islami tai'leem hoti hay deen ki baqa kay liye us mein zarur heelay kay ba'ad sarf karnay ki ijazat di gaie. Magar ab log dunyavi school aur college jin mein baraey naam deeni tai'leem hoti hay zakaat sadaqat-e-wajiba ki raqam Shar'ie say kharch ker kay ghuraba-o-masakeen ki haq talafi kartay hain jo sarasar ghalat hay" Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat,

Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ farmatay hain: Aghniyaey kaseer-ul-maal (ya'ni baray sarmayadaron ko chahiye kay) shukur-e-nai'mat baja laien, hazaron rupaey fuzool khuwahish ya dunivi aasaish ya bi-zahiri aaraish mein uthanay walay (ya'ni kaseer raqam fuzool kharchiyon aur aasaishon mein uranay walay) masarif khair (ya'ni bhalaie kay kaamon) mein heelon ki aar na len, Mutawasi-tul-hal (ya'ni darmiyanay darjay kay sahib-e-hasiyyat hazraat) bhi esi zaruraton ki gharz say khalis Khuda عَزَّوَجَلَّ he kay kaam mein sarf karnay per iqdar karen. Na ye kay مَعَاذَ اللَّهِ عَزَّوَجَلَّ un kay zariye say adaey zakaat ka naam ker kay rupaia apnay khurd burd mein laien kay ye amar maqasid shar'e kay batil khilaf aur us mein ejaab-e-zakaat (ya'ni zakaat ko wajib karnay) ki hikmaton ka yaksar abtaal (ya'ni sarasar batil ker dena ya khatam ker dena) hay to goya is ka bartana (ya'ni istai'mal karna) apnay Rab عَزَّوَجَلَّ ko feraib (ya'ni dhoka) dena hay. Rab-ul-A'lameen عَزَّوَجَلَّ say panah chahtay hain.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ط

Aur khuda khub janta haybigarnay walay ko sanwarnay walay say.

[Terjama-e-Kanz-ul-Iman] (Parah 2, Surah Al-Baqrah, Ayat 220)

Allah Ta'ala say du'a hay kay hamaray a'maal ki islaah farmaey aur hamari umeeden bar laey. *(Fatwa-e-Razawiyah Mukharajah, jald 10, safha 109)*

Sayyid Sahib ko Zakaat kay Heelay ki raqam dena kesa?

Suwal: Agar Sayyid ghareeb ho to us ko zakaat ki heela shudah raqam day saktay hain ya nahin?

Jawab: Day saktay hain magar afzal yehi hay kay baghair heela kay apni jaib khas say raqam nazar ki jaey. Afsoos sad karor afsoos! Apni olaad ko to hum dunya ki her aasaish denay kay liye tayyar rahen aur olaad-e-Sarwar-e-Kainat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ya'ni sadaat ki khidmaat kay

liye aik rupalli bhi jaib khas say hazir karnay say katraien. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ farmatay hain: Raha ye kay phir is zamana-e-pur aa shub mein hazraat-e-sadaat-e-karaam ki mawasaat (ya'ni imdad-o-ghum khuwari) kyun ker ho. Aqool (ya'ni mein kahta hon) baray maal walay agar apnay khalis maalon say bator-e-hadiyyah un hazraat-e-Au'liya (ya'ni buland marataba sahiban) ki khidmat na karen to un (maldaron) ki (apni) bay sa'adati hay, woh waqt yad karen jab hazraat (Sadaat-e-karaam) kay Jidd-e-Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay siwa zahiri ankhon ko bhi koi malja-o-mawa (ya'ni panah ka thikana) na milay ga, kiya pasand nahin aata kay woh maal jo unhen kay sadqay mein unhen ki sarkar say a'ta huwa, jisay a'nqareeb chhor ker phir wesay he khali hath zair-e-zameen (ya'ni qabur mein) janay walay hain, un ki khushnudi kay liye un kay pak Mubarak baiton (Ya'ni Sayyidon) per us ka aik hissa sarf kiya karen kay us sakhit hajat kay din (Ya'ni baroz-e-qiyamat) us Jawad-o-Kareem, Rauf-o-Raheem kay bhari in'amon, a'zeem ikramon say musharraf hon.

Sayyid kay sath bhala'ie karnay ka a'zeem silah

Ibn A'sakar Ameer-ul-Momineen Muala 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ say ravi, Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hain: Jo meray Ahl-e-bait mein say kisi kay sath acha sulook karay ga mein roz-e-qiyamat us ka silah usay a'ta farmaon ga. (*Al-Jam'e-ul-Sagheer lil-Suyuti, safha 533, Hadis 8821*) Ameer-ul-Momineen U'sman Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ say marvi, Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hain: Jo shakhs olaad-e-Abdul Mutalib mein kisi kay sath dunya mein neki karay us ka silah dunya mein mujh per lazim hay jab woh roz-e-qiyamat mujh say milay ga. (*Tareekh Baghdad jald 10 safha 102*)

Sayyid say Bhalaie karnay walay ko Qiyamat mein Aaq ki Ziyarat ho gi

اَللّٰهُ اَكْبَرُ! اَللّٰهُ اَكْبَرُ! Qiyamat ka din, woh qiyamat ka din, woh sakhit zarurat sakhit hajat ka din, aur hum jesay muhtaj, aur silah a'ta farmanay ko Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sahib-ul-Taj, Khuda عَزَّوَجَلَّ janay kiya kiya kuch den aur kesa kuch nihai farma den, aik nigah-e-lutuf un ki jumla Muhmat-e-do-Jahan ko (Ya'ni donon jahan kay tamam mushkilaat kay hal kay liye) bus hay, balkay khud yehi silah (badla) karoron silay (badlon) sau a'la-o-anfas (ya'ni nafees tareen) hay, jis ki taraf kalma-e-kareema, اِذَا لَقِيْنِيْ (Jab woh roz-e-qiyamat mujh say milay ga) isharah farmata hay, اِذَا بَلَغْتَ اِيَّاهُ tai'beer farmana (Ya'ni "Jab" ka lafz kahna) بِحَمْدِ اللهِ Roz-e-Qiyamat-o-A'dao Wisaal-o-Deedar-e-Mahboob Zul-Jalaal ka musradah sunata hay (Goya Sayyidon kay sath bhalaie karnay walon ko qiyamat kay Roz Tajdar-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ziyarat-o-mulaqat ki bisharat hay) Musalmanon! Aur kiya darker hay? Doro aur is Dolat-o-Sa'adat ko lo. وَبِاللّٰهِ التَّوْفِیْقِ

Kam Maldar kay liye Sayyid ki khidmat ka tareeqa

Aur mutawasit hal walay (Ya'ni jo ziyadah maldar na hon) agar masarif mustahibba ki wus'at nahin dekhtay to بِحَمْدِ اللهِ woh tadbeer mumkin hay kay zakaat ki zakaat ada ho aur khidmat-e-sadaat bhi baja ho yani kisi Musalman masraf-e-zakaat mu'tamad a'lieh (Ya'ni kisi qabil-e-I'timad faqeer-e-Shar'ie) k okay us ki baat say na phiray, maal zakaat say kuch rupaey ba niyyat-e-zakkat day ker malik ker day, phir us say kahay: "Tum apni taraf say fulan sayyid ki nazar kerdo" Is mein donon maqsood hasil ho jaien gay kay zakaat to is faqeer ko gaie aur ye jo sayyid nay paya nazrana tha, us ka farz ada ho gaya aur khidmat-e-sayyid ka kamil Sawab usay faqeer donon ko mila. (Fatwa-e-Razawiyyah Mukharajah, jald 10, safha 105 - 106)

Heelay kay ba'ad raqam loutanay kay muhtat alfaaz

Suwal: Chandah detay ya heelay mein raqam loutatay waqt deni ya samaji kaam kay liye kulli ikhtiyaraat denay ka muhtat alfaaz bata dijiye.

Jawab: (Zakaat Fitra ghair sadaqat-e-wajibah kay I'lawa) nafli Chandah detay ya heelay mein raqam loutatay waqt denay wala ye kahay, "Raqam Dawat-e-Islami (Ya ye iradah) jahan munasib samjhay wahan naik-o-jaiz kaam mein kharch karay".

Zakaat kay Wakeel kay liye muhtat alfaaz

Suwal: Shar'ie faqeer aur wakeel ko zakaat fitra lay ker Dawat-e-Islami kay madani kaamon mein sarf karnay kay kulli ikhtiyaraat kis tarah day?

Jawab: Wakeel ko kahnay kay muhtat alfaaz ye hay: "Aap meray liye job hi zakaat fitra wusool karen usay dawat Islami (ya fulan fard ya idaray) ko ye kah ker day dijiye kay ye raqam Dawat-e-Islami (Ya fulan fard ya idaray) jahan munasib samjhay naik-o-jaiz kaam mein kharch karay".

Kuffar ki imdad karna kesa?

Suwal: Kiya Chanday mein is tarah kay kulli ikhtiyaraat lay lenay say ab samaji idaray walay kisi kafir ya murtad ko dawa farhim ker saktay ya is ki maali imdad bhi ker saktay hain?

Jawab: Nahin ker saktay. Kyun kay "Naik aur jaiz kaam" ki ijazat li hay aur kafir-o-murtad ki maali imdad ya us ki dawa per raqam kharch karna "*Naik aur Jaiz Kaam*" nahin. Chuan-cheh Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ farmatay hain: Ghair Muslim ko maal-e-waqf say bhejna to kisi tarah jaiz nahin kay waqf kar-e-khair kay liye hota hay aur ghair muslim ko dena kuch Sawab nahin. *كَمَا فِي الْبَحْرِ الرَّايِقِ* waghera

(Ya'ni jesa kay Al-bahr-ul-Raiq waghera mein hay). (*Fatawa-e-Razawiyyah, jald 16, safha 226*)

Samaji idaray kay Aspataal mein Zakaat ka istai'maal karna kesa?

Suwal: Samaji idaray kay aspataal mein zakaat istai'maal ki ja sakti hay ya nahin?

Jawab: Is mein zakaat kay saheeh istai'maal mein dushwariyan hain maslan agar idaray walon nay zakaat ki raqam wusool ki to tamleek (ya'ni haqdar ko us raqam ka malik banana hoga is) say pehlay dawaien waghera nahin khareed saktay. Al-Bata kisi nay raqam la ker di kay is say dawaien khareed ker zakaat kay tor per mustahiq mareezon ko day dena to ye ibtidaie dawaien khareednay ka wakeel banana aur is kay ba'ad zakaat ki adaigi ka wakeel banana huwa. Lekin dawaon ki sorat mein zakaat ki raqam rakhi rahnay aur adaigi mein takheer honay ka andesha hay nez zakaat ki raqam say doctoron aur degar a'mlay ko tankhuwahan, jaga ka kiraya aur bijli ka bil waghera nahin day saktay

Falahi idaron kay liye Zakaat kay istai'maal ka tareeqa

Suwal: Samaji idaron kay aspataalon mein aur degar falahi kaamon mein zakaat-o-fitrah kay istai'maal ka mubasib tareeqa kiya hay?

Jawab: Tai'meraat, mushaharaat (ya'ni tankhuwahon) aur kirayon waghera mein zakaat, fitrah aur wajib sadaqaat istai'maal nahin kiye ja saktay. Un mein haqdar ko malik banana shart hay, hayan tak kay kisi mustahiq mareez ka e'laaj bhi karna ho to zakaat ki dawa us kay qabzaymein deni hogi. Agar us ko malik banaey baghair zakaat kay paisay say injection ya operation ya doctor ki fees mein ada ker diye to zakaat nahin hogi. Lihaza Fitra-o-zakaat aur wajib sadaqaat ka Shar'ie heela ker liya jaey. Ab is raqam say sayyid-o-ameer ghareeb-o-faqeer

her aik ka e'laaj kerna jaiz ho gaya. behtar ye hay kay qurbani ki khaleen aur degar sadaqat-e-nafla denay walon nez jis faqeer-e-Shar'ie say zakaat waghera ka Heela kiya hay woh jab raqam waghera loutaey to is say her naiz aur jiaz kaam mein kharch karnay kay kulli ikhtiyaraat lay liye jaien. Her raseed per ye I'barat likh di jaey: "App ijazat dijiye kay Aap ka nafli Chandah ya qurbani ki khaal hamara idarah jahan munasib samjhay wahan naik kaam-o-jaiz kaam mein kharch karay" dekhiye sirf likh dena kafi nahin, Chandah ya khaal letay waqt aik aik ye I'barat parhani ya parh ker sunani aur us khaal ya Chanday kay asul malik say manzori leni zaruri hay. Aik mas'ala ye bhi zehin mein rakhay kay is kay bawajood Kafir aur Murtad kay E'laaj per ye raqam kharch karna, Na-Jaiz he rahay ga.

Ghair Muslim ko Maal-e-Waqf say dunya jaiz nahin

Meray Aaqa, A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ Fatwa-e-Razawiyyah jald 16 safha 226 per ghair Muslim ko maal-e-waqf say shairini bhejnay kay baray mein kiye gaey suwal kay jawab mein irshad farmatay hain: Ghair Muslim ko maal-e-waqf say (shairini) bhejna to kisi tarah jaiz nahin kay waqf kar-e-khair kay liye hota hay aur ghair muslim ko dena kuch Sawab nahin. كَمَا فِي الْبَحْرِ الرَّايِقِ waghera (Ya'ni jesa kay Al-Bahr-ul-Raiq waghera mein hay) Hazrat Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُمَا say riwayat hay kay Sardar-e-Makka Mukarrama, Sarkar-e-Madina Munawwarah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: "Agar woh bemar paren to puchnay na jao, mar jaien to janazay mein hazir na hon" (*Sunan Ibn Maja, jald 1, safha 70, Hadis 92; Dur-ul-Ma'rifa, Bairut*)

Chandah karobar mein lagana kesa?

Suwal: Masjid ya kisi mazhabi ya samaji idaray ka Chandah kaseer miqdar mein jam'a ho gaya ho to kiya usay karobar mein laga saktay hain?

Jawab: Khuwah kesa he naf'a bakhshish karobar ho, nahin laga saktay, Chahay us ki aamdini usi idaray kay liye istai'maal karnay ki niyyat ho. Han agar Chandah denay walay nay sarahatn (ya'ni saaf lafzon mein) ijazat day di ho to sirf us ki raqam jaiz karobar mein lagaie ja sakti hay. Is zeman mein "Fatawa-e-Razawiyyah Shareef" ka aik iqtibas mulahiza farmaiye, Chuna cheh Meray Aaqa A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْه isi raqam kay aik suwal kay jawab mein irshad farmatay hain: "Chanday kay rupaey Chandah denay walon ki milk per rahtay hain. Un ki ijazat li jaey, jo jaiz baat bataen us per a'mal kiya jaey". (Fatawa-e-Razawiyyah, jald 16, safha 410)

Chanday ki raqam say Ijtama'ie Qurbani kay liye ga'en khareedna

Suwal: Mazhabi ya fulahi idaray kay Chanday ki raqam say ijtimaiye qurbani kay liye bechnay kay wastay gaen khareedi ja sakti hay ya nahin?

Jawab: Chanday ki raqam karobar mein lagana jaiz nahin, Is kay liye Chanday denay walay say sarahatan ya'ni saaf lafzon mein ijazat leni zaruri hay.

Qurbani ki khalen School ki tai'leem kay liye dena kesa?

Suwal: Kiya qurbani ki khalen school ki murwwajah tai'leem kay liye day saktay hain?

Jawab: Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيهِ وَرَحْمَةُ الرَّحْمٰنِ ki khidmat kuch is tarah suwal huwa: Qasba "Sikandirah rao" mein Madrasa-e-Islamia hay. Is mein Quran Shareef, Urdu, English parhaie jati hain, is ki imdad kay liye charam-e-Qurbani dena mujib Sawab hay ya nahin? **Al-Jawab:** "Masraf qurbani mein teen hadith mein irshad hui hain (1) Khao aur (2) zakhera rakho aur (3) Sawab ka kaam karo" (Sunan Ibi Dawood jald 3

safha 132 Hadis 2813) Angerizi parhana be-shak koi baat Sawab ki nahin. Agar ye ihtiyat ho sakay kay us kay dam-e-sirf Quran-e-Majeed-o-Elm deen ki tai'leem mein sarf kiye jaien to day saktay hain warna nahin. وَاللَّهُ تَعَالَىٰ أَعْلَمُ (Fatwa-e-Razawiyyah, jald 20, safha 506)

Ghurba ko khaalen lenay dijiye

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

Jawab: Agar waq'ie kkoi esa ghareeb mustahiq aadmi hay jis ka guzarah usi khaal ya zakaat, fitra per muqoof hay to ab us ko milnay walay in a'tiyyat ki apnay idaray kay liye tarkeeb ker kay us ghareeb ko mahroom karnay ki hergiz ijazat nahin Chuna cheh Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ farmatay hain: Agar kuch log apnay yahan ki khaalen hajat mand yatimon, bewahon, miskeenon ko dena chahen kay un sorat-e-hajat rawaie yehi ho, usay koi wa'iz (ya'ni wa'iz kahnay wala) ya Madrasay wala rok ker Madrasay kay liye lay lay to us ka zulum ho ga. (Mukhlasan Fatawa-e-Razawiyyah, jald 20, safha 501)

Khaalon kay liye bay zid mat kijiye

Suwal: Agar koi shakhs Ahl-e-Sunnat kay kisi Madrasay ya kisi ghareeb Musalman ko khaal denay ka wa'ida ker chukka ho us ko ba-isaar appnay idaray maslan Dawat-e-Islami kay liye khaal denay per aamadah karna kesa?

Jawab: Esa na karay kay yun aapas mein a'dawat-o-munafirat ka silsila hoga, fitnon, ghebaton, chughliyon, bad gumaniyon, ilzam tarashon aur dil aazariyon waghera gunahon kay darwazay khulen gay. Meray Aaqa A'la Hazrat Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ Fatwa-e-Razawiyyah jald 21 safha 253 per

farmatay hain: “Musalmanon mein bila wajah Shar’ie ikhtilaf-o-fitna peda karna nnayabit shetan hay” (Ya’ni esay log us mua’milay mein shetan kay nai’b hain) Hadis-e-Pak mein hay: Fitna so raha hay us kay jaganay walay per Allah ﷺ ki lai’nat hay. (*Al-Jam’a-ul-Sagheer lil-Suyuti, safha 370, Hadis 5975*)

Sunni Madaris ki khaalen mat katiye

Suwal: Agar koi kahay kay mein her saal fulan sunni idaray ko khaal deta hon.Us ko ye samjhana kesa kay is saal hamaray deni idaray maslan Dawat-e-Islami ko khaal day dijiye.

Jawab: Agar woh sahib kisi esi jaga ko khaal detay hain jo kay us ka saheeh masraf hay to us idaray ko mahroom ker kay apni tanzeem kay liye khaal hasil ker lena us idaray walon kay liye sadmay ka bais hoga, yun aapas mein kashedgi peda hogi lihaza her us kaam say ijhtinaab kijiye jis say Musalmanon mein bahum ranjishen hon. Musalmanon ko nafrat-o-wahshat say bachana buhut zaruri hay Jesa kay huzoor-e-Akram, Noor-e-Mujassam, Shah Bani Aadam, Rasool-e-Muhtasham ﷺ ka irshad mua’zim hay: **يَبْتَرُوا وَلَا تُنْفَرُوا** Ya’ni Khushkhabri sunao aur (logon ko) nafrat na dilao. (*Saheeh-ul-Bukhari, jald 1, safha 42, Hadis 69*)

Sunni Madrasay ko khaal khud day aaiye

Suwal: Agar kahen dawat-e-Islami kay liye khaal lenay puhinchay, us nay aik hamhen di aur aik khaal bacha ker rakhtay huway kaha kay ye Ahl-e-Sunnat kay fulan Dar-ul-U’loom ko deni hay. Aap aadhay ghantay kay ba’ad mai’lom ker lijiye agar woh lenay na aaien to ye khaal bhi Aap he lay lijiye. Esi sorat mein kiya karna chahiye?

Jawab: Ye zehin mein rahay kay qurbani ki khaalen ikhati karna Dawat-e-Islami ka “Maqsad” nahin “Zarurat” hay. Dawat-e-Islami ka aik maqsad neki ki dawat a’am karnay ki gharz say nafraten mitana

aur Musalmanon kay dilon mein mahabbaton kay charagh jalana bhi hay. Tamam Sunni idaray aik tarah say Dawat-e-Islami he kay idaray hain aur Dawat-e-Islami tamam Sunni idaron ki apni apni aur apni sunnaton bharon tahreek hay. Mumkina sorat mein achi achi niyyaten ker kay Aap khud us Sunni Dar-ul-U'loom ko khaal puhncha dijiye. Is tarah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Musalmanon ka dil bhi khush karnay ki sa'adat hasil hogi. Tajdar-e-risalat, Shahinshah-e-Nabuwat, Mustafa Jaan-e-Rahmat, Sham'e Bazam-e-Hidayat, Mahboob-e-Rab-ul-Izzat **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay irshad farmaya: Faraiz kay ba'ad sab a'maal mein Allah **عَزَّوَجَلَّ** ko ziyadah piyara Musalman ka dil khush karna hay. *(Al-Mua'jam-ul-Kabeer lil-Tabrani, jald 11, safha 59, Hadis 11079)*

Apni Qurbani ki khaal bech di to?

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

Jawab: Yahan Niyyat ka I'tibar hay. Agar qurbani ki khaal apni zaat kay liye raqam kay a'waz bechi to raqam is shakhs kay haq mein maal-e-khabees hay aur is ka sadqa karna wajib hay lihaza kisi Shar'ie faqeer ko day day. Aur agar kisi kar-e-khair kay liye maslan Masjid mein denay ki niyyat say bechi to ab Masjid mein denay mein koi haraj nahin.

Madani Qafilay kay akhrajat kay baray mein suwal jawab

Suwal: Saat Islami bhai Dawat-e-Islami kay sunnaton bharay teen roza Madani Qafilay kay musafir banay sab nay akhrajat kay liye fi kas 92 rupaiey jam'a karwaiey magar aik nay 63 rupaiey pesh kiye aur sab mil jul ker yaksaan tor per khana waghera khatay rahay, is sorat mein koi mas'ala to nahin?

Jawab: Agar mil jul ker kharch karna ho to ye zaruri hay kay sab say yaksaan raqam wusool ki jaey esa na kay ba'az say kam li jaey aur

khana, peena aur degar sahuhiyat barabar barabar di jaien kay is sorat mein kam raqam jam'a karnay walay ziyadah denay walon kay hissay mein bila ijazat Shar'ie shamil ho ker gunah gar hon gay. Nabi-e-Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay faramaya: "Aik Musلمان ka khun, maal aur izzat dosray Musalman per Haraam hay" (*Saheeh Muslim, safha 1386-1387, Hadis 2564*)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmed Yaar Khan عَلَيْهِ رَحْمَةُ الْعَالَمِينَ is Hadis-e-pak kay tahat farmatay hain: Ya'ni koi Musalman kisi Musalman ka maal baghair us ki ijazat na lay, kisi ki abru rezi na karay, kisi Musalman ko na-haq aur zulman qatal na karay kay ye sab sakhit jurum hain. (*Miraat, jald 6, safha 553*)

Qafilay mein sab yaksaan raqam jam'a karwaien

Madani Qafilay mein her aik yaksaan raqam jam'a karwaiye agar ye mumkin na ho to jis kay pas kam raqam ho koi Islami bhai us ki kami puri ker day agar ye na ho sakay to ameer-e-qafila faqat mubham (ya'ni ghair wazih) sa e'laan na karay, balkay sab say fardan fardan sarahatan (ya'ni aik aik say saaf lafzon mein) ijazat lay. Han kam raqam denay walay ki nishandhi ker kay us ko sharminda na kiya jaey. Maslan Ameer-e-qafila aik aik say kahay: Maslan hum sab nay fi kas 92 rupaey liye hain magar aik Islami bhai esay hain jinhon nay 63 rupaey diye hain, kiya aap ki taraf say ijazat hay kay woh bhi khanay peenay waghera mua'milaat mein barabar kay shareek rahen? Jo ijazat den gay sirf un he ki taraf say ijazat mani jaey gi. Bil-farz kisi nay ijazat na di to us ka hisaab alag rakhna zaruri hay.

Raqam yaksaan ho magar khorrak sab ki yaksaan nahin hoti....?

Suwal: Ye to bara mas'ala ho gaya! Agar sab nay barabar barabar raqam jam'a karwaie hay phir bhi kisi ki khorak kam hoti hay aur kisi ki ziyadah, us ka bhi hal bata dijiye.

Jawab: Ye mas'ala aur hay, esi sorat mein kam ziyadah khanay mein koi haraj nahin. Chuna cheh Sadr-u-Sharia, badr-r-tareeqa A'llama Mualana Mufti Amjed Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (Maktaba-tul- Madina ki matbu'a) Bahar-e-Shari'at hissa 16 safha 24 per farmatay hain: "Buhut say logon nay Chandah ker kay khanay ki chez tayyar ki aur sab mil ker usay khaien gay, Chandah sab nay baraber diya hay aur khana koi kam khaiey ga koi ziyadah is mein koi haraj nahin. Isi tarah musafiron nay apnay tushay aur khanay ki chezen aik sath mil ker khaien us mein bhi koi haraj nahin Agar cheh koi kam khaey ga koi ziyadah ya ba'az ki chezen achi hain aur ba'az ki wesi nahin" (A'lameeri, jald 5, safha 341-342)

Madani Qafila aur Mahmanon ki khair khuwahi

Suwal: Dawat-e-Islami kay sunnaton ki tarbiyyat kay madani qafilon mein safar kay duran aksar ba'az maqami Islami bhayon ya rahgeeron waghera ko bhi khanay mein shamil ker liya jata hay is ki kiya sorat honi chahiye?

Jawab: Ameer-e-Qafila pehlay din ibtida'ie mein he aik aik say is ki bhi ijazat lay lay. Agar aik fard nay bhi ijazat na di to us ka hisaab alag rakhna zaruri ho jaey ga.

Ikhtitam-e-Qafila per bachi hui raqam ka masraf kiya?

Suwal: Madani Qafilay kay ikhtitamper agar mushtirka raqam bach hay to is kay liye kiya masarif hain?

Jawab: Ameer-e-Qafila roz ka roz hisaab likh liya karay sirf apni yadashit per I'timaad karnay mein ghaltiyon ka kafi imkaan hay. Wajib hay kay paie paie ka hisaab ker kay her aik ko us kay hissay ki raqam louta di jaey. Han jo marzi say apnay hissay ki raqam kisi kar-e-khair mein dena chahay to day sakta hay, Bahum mashwirah say

maslan ye bhi tay kiya ja sakta hay kay hum bachi hui raqam isi Masjid kay Chanday mein pesh ker detay hain.

Dosray kay kharch per Safar kiya, raqam bach gaie, kiya karay?

Suwal: Agar kisi nay dosray Islami bhai ki raqam say Madani Qafilay mein safar kiya us mein say kuch raqam bach gaie to kiya apni marzi say us ko kisi kar-e-khair mein kharch ker sakta hay?

Jawab: Nahin ker sakta. Woh to us raqam mein say dosron ko khila bhi nahin sakta. Na Madani Qafilay kay kay lawazimat say hat ker is mein say kuch kharch sakta hay. Jo kuch raqam bach gaie woh denay walay ko loutani hogi warna gunahgar hoga. Is ki sorat yehi hay kay akhrajaat denay walay say saaf saaf lafzon mein her tarah ki ijazat lay li jaey. Maslan us say arz ki jaey kay Aap ki raqam mein say ho sakta hay kay degar Islami bhaiyon ko bhi khana khilaya jaey, is mein say naey Islami bhaiyon ko tofahy bhi diye ja saktay hain bach janay ki sorat mein dawat-e-Islami kay Chanday mein bhi shamil ker saktay hain. Lihaza baraey karam! Her naik aur jaiz kaam mein kharch karnay ki kulli ijazat I'nayat farma dijiye. Madani qafilay mein Rah-e-Khuda عَزَّوَجَلَّ mein pallay say kharch karnay walay kay liye Sawab bhi ziyadah aur masael bhi kam. Kharch mein miyana ravi say kaam lijiye aur donon jahan ki barkaten loutiye.

Aadhi zindagi, aadhi aqil aur aadha e'lm!

Hazrat Sayyiduna Abdullah Bin Umer رضي الله تعالى عنها riwayat kartay hain, Tajdar-e-risalat, shahinshah-e-Nabuwat, pakar-e-Judo-o-sakhawat, Sarapa-e-Rahmat, Mahboob-e-Rab-ul-Izzat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman-e-A'lishan hay: (1) Kharch karnay mein miyana ravi aadhi zindagi hay aur (2) Logon say mahabbat karna aadhi aqil hay aur (3) Acha suwal aadha e'lm hay (*Shu'ab-ul-Emaan, jald 5, safha 254-255, Hadis 6568*) Is Hadis mubarik kay teenon hisson ko juda juda sharah kartay huway

Mufasssir-e-Shaheer, Hakeem-ul-Ummat, Hazrat Mufti Ahmed Yaar Khan عَلَيْهِ رَحْمَةُ الْحَقَّانِ farmatay hain: ا'jeeb farman-e-A'ali hay! (1) Khush haali ka daromadar do chezon per hay: Kamana, kharch karna. Magar un donon mein kharch karna buhut he kamaal hay, kamana sab jantay hain, kharch karna koi koi janta hay. Jesay kharch karnay ka saleeqa aa gaya woh إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ hamesha khush rahay ga. (2) Aqil kay saaray kaam aik taraf hain aur logon kay mahabbat ker kay unhen apna bana lena aik taraf, logon ki mahabbat say deni dunyavi hazaaron kaam nikaltay hain, logon kay dilon mein apni mahabbat peda kar lo phir (neki ki dawat day ker) unhen namazi Haji Ghazi (jo chaho) bana do. Magar khayal rahay kay logon ki mahabbat hasil karnay kay liye Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko naraz na ker lo balkay logon say mahabbat Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki riza kay liye honi chahiye (3) E'lm-o-tai'leem mein do chehzen hoti hain, shagird ka suwal ustaad ka jawab, un donon say mil ker e'lm ki takmeel hoti hay. Agar shagird suwal acha karay ga jawab bhi achay paey ga. (*Miraat, jald 6, safha 634-635*)

Ghareebon kay liye raqam mili, Maldaron per kharch ker di, Ab kiya karay?

Suwal: Agar kisi nay kah ker Dawat-e-Islami kay kisi l'laikay kay qafila zimay dar ko kuch raqam di kay ghareeb Islami bhayyon ko Madani Qafilay mein safar karwa dena. Ab zimaydar nay ghani (ya'ni maldar) naey Islami bhayyon ko is jazbay kay tahat us ki raqam say sunnaton ki tarbiyyat kay Madani Qafilay mein safar karwa diya ta kay woh Madani Mahool say qareeb ho jaien. Esi sorat mein kiya hukum-e-Shar'ie hay?

Jawab: Esa karnay wala "Zimaydar" dar haqeeqat "Ghair Zimaydar" hay aur esi ghalati kay sabab gunahgar hay, usay tawaan bhi dena hoga aur toubah bhi wajib. Han agar woh raqam denay wala chahey to

mu'af ker sakta hay agar woh mua'f na karay to jitni raqam ghalat istai'maal ki utni us denay walay zimay dar ko pallay say deni hogi ya pallay say di janay wali raqam naey siray say kharch karnay ki ijazat leni hogi. Jab bhi koi esay moqia per ghareebon ki qaid laga ker Chandah pesh karay to Chandah qabool karnay say peshtar us ko wazih tor per un lafzon mein kah dena mufeed hay kay "Aap 'Ghareebon' ki qaid hata ker her naik-o-jaiz kaam mein kharch kay kulli ikhtiyaraat day dijiye kay is raqam say ghareeb safar karay ya maldar, us say kisi ko puray akhrajat den gay to kisi ki hasb-e-zarurat kami puri karen gay, nez is say Masjid mein aae huway Mahmanon ki khiar khuwahi bhi ki jaey gi waghera" (yahan bhi ye baat zehin mein rakhiye kay Chandah pesh karnay wala agar khud us raqam ka malik hay tab to us ka mazkorah alfaaz sun ker han kahna kar aamad hoga aur agar malik nahin maslan bhijwanay walay ka baita, bhai ya mulazim waghera hay to us Chandah lanay walay "Wakeel" ka han kahna fuzool hoga. Lihaza asul malik say kulli ikhtiyaraat lenay hon gay, Han agar pehlay he mailk nay ye saari ijazaten day ker wakeel ko bheja hay to ab wakeel ka ijazat dena maan liya jaey ga).

Madani Qafilay kay liye mili hui raqam dosray Deeni kaamon mein....?

Suwal: Madani Qafilay safar karwanay kay madd mein mila huwa Chandah Dawat-e-Islami kay degar Madani kaamon mein kharch kiya ja sakta hay ya nahin?

Jawab: Nahin kiya ja sakta, Us ko alag likhna hoga, agar degar madani kaamon mein kharch ker diya to tawaan-o-touba ki tarkeeb banana hogi, Sahulat isi mein hay kay kisi aik madd mein Chandah lenay kay bajaey denay walay ki khidmat mein hamesha ye muhtat jumla zikr ker denay ki a'adat bana li jaey: Baraey karam! Aap hamhen her tarah kay naik aur jaiz mein kharch karnay ki ijazat I'nayat farma dijiye.

Maldaron ko Chandah say Ijtim'a' mein lay jana kesa?

Suwal: Kisi Islami bhai nay ghareeb Islami bhaiyon ko Salana bain-ul-Aqwami sunnaton bharay ijitm'a (Sihraey madina Madina-tul-Multan shareef) mein lay janay kay liye raqam pesh ki magar "Wakeel" us raqam say apnay sahib-e-hasiyyat doston ko lay gaya. Ab nadam hay, kiya karay?

Jawab: Chandah jis madd mein diya jaey usi mein istai'maal karna wajib hay. "Wakeel" nay khiyanat ki us ka tawaan ada karay ya'ni jitni raqam maldaron per kharch ki utni pally say Chandah dahinda (ya'ni Chandah denay walay) ko pesh ker day aur toubha bhi karay. Ye usool hamesha yad rakhiye kay Chandah denay wala shari'at kay daiery mein rah ker jesa kahay wesay he karna hota hay. Ab jab kay us nay ghareebon ki qiad laga di to ghareebon he ko dena hoga agar woh sarahatan (ya'ni khulay lafzon mein) kah day, "Meri raqam say faqat kiraya ada karna, to us ki raqam say sirf kiraya he ada kiya jaey ga, kha pee nahin saktay. Agar us nay kah diya, "fulan fulan ko is raqam say salana ijitm'a mein lay jao" to ab unhen ko lay jana hoga kisi aur ko nahin lay ja saktay, agar woh a gaey ya kisi tarah raqam bach gaie to woh raqam wapas loutani hogi, makhsoos I'laiqay walon ko lay janay ki sarahat ker di to dosray I'laiqay walay ko nahin lay ja saktay. Al-gharz Chanday mein apni taraf say na kisi tarah ka tasarruf karay na he bila ijazat Shar'ie us ka aik luqma bhi khud khaey na kisi ko khilaey warna aakhirat mein pakar hogi".

Waqf kay maal kay ghalat istai'maal ka a'zaab

Suwal: Jo maal-e-waqf ka ghalat istai'maal karay us kay liye koi wa'eed suna dijiye.

Jawab: Do Ahadis-e-Mubarika mulahiza farmaiye:

1. Rahat-e-Qalb-e-na-shad, Mahboob-e-Rab-ul-I'baad, Rasool-e-Kareem-o-Jawaar ﷺ ka irshad-e-I'brat bunyad hay: "Kuch log Allah Ta'ala kay maal mein na-haq tasarruf kartay hain, qiyamat kay din un kay liye jahanum hay" (*Saheeh-ul-Bukhari, jald 2, saffa 348, Hadis 3118*)
2. Huzoor-e-Sayyid-e-A'lam, Noor-e-Mujassam, Shah-e-Bani A'dam ﷺ farmatay hain: Kitnay he log jo Allah (عَزَّوَجَلَّ) aur us kay Rasool kay maal mein say jis chez ko un ka dil chahita hay apnay tasarruf mein lay aatay hain qiyamat kay din un kay liye dozakh ki aag hay (*Sunan-ul-Tirmizi jald 4 saffa 165-166 Hadis 2381*)

Madani Qafila ya Salana ijtim'a kay liye Suwal karna kesa?

Suwal: Madani Qafilon mein safar ya sunnaton bharay ijtim'a mein shirkat kay liye kiraey waghera ka suwal karna kesa?

Jawab: Madani Qafilay mein safar ya sunnaton bharay ijtim'a mein shirkat ki khatir apni zaat kay liye kiraey waghera akhrajat ka suwal karna miskeen ko bhi halaal nahin kyun kay ye kaam zaruriyat mein shamil nahin yahan tak kay Hajj-o-u'mrah aur Safar-e-Madina kay liye suwal karna Haraam aur jahanum mein lay janay wala kaam hay. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat Mualana Shah Imam Ahmed Raza Khan رَحْمَةُ الرَّحْمٰنِ kay farman ka khulasa hay: Jin ko suwal karna Haraam nahin eson kay suwal per un ka haal jaan ker us kay suwal per kuch dena koi Kar-e-Sawab nahin balkay na-jaiz-o-gunah aur gunah mein madad karna hay. (*Mukhalsan Fatwa-e-Razawiyyah, Mukharija, jald 10, saffa 303*)

Sarkar-e-Madina, Sultan-e-Ba-kareena, Qaraar-e-Qalb-o-seena, Faiz Ganjina, Sahib-e-Mua'ttir Paseena, Bais Nuzool-e-Sakeena ka farman-e-ba-kareena hay: Jo shakhs logon say suwal karay halankay na usay faqah puhncha na itnay baal bachay hain jin ki taqat nahin rakhta to

qiyamat kay din is tarah aaiey ga us kay munh per Goshit na hoga.
(*Shu'ab-ul-Emaan lil-Baihaqi, jald 3, safha 274, Hadis 3526*)

Sadr-us-Afazil Hazrat A'llama Mualana Sayyid Muhammad Naeemuddin Muradabadi عَلَيهِ رَحْمَةُ اللَّهِ الْهَامِي naqal kartay hain: “Ba’az yamni Hajj kay liye bay samani kay sath rawana hotay thay aur Aap ko mutawakkil kahtay thay aur Makka Mukarrama زَاوِعًا اللَّهُ شَرَفًا وَتَعْظِيمًا puhnch ker suwal karna shuru kartay aur kabhi ghazab-o-khanayat kay bhi murtakib hotay. Un kay haq mein ye aayat-e-muqaddasa nazil hui aur hukum huwa tousha lay ker chalo auron per bar na dalo, suwal na karo kay bahtar tousha parhezgari hay” Aayat-e-Muqaddasa ye hay:

تَرَوْدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

Aur tousha sath lo kay sab say behtar tousha parhezgari hay.

[*Terjama-e-Kanz-ul-Iman*] (Parah 2, Surah Al-Baqrah, Ayat 197)

(*Khazaen-ul-Irfan, safha 49*)

Ijtim'a' ko khususi tareen kay liye 5 Madani Phool

Suwal: Bain-ul-Aqwami salana sunnaton bharay ijtim'a mein shahar say sihraey Madina Madina-tul-Multan shareef janay kay liye mukhtaif shahron say chalaie janay wali khususi tareenon kay mutai'lliq Shar'ie Ahkaam ki roshini mein zimay dar Islami bhayon kay liye kuch Madani phool day dijiye.

Jawab: (1) Jitni nishisten makhsus karwa ker un kay paisay ada kiye hain us say zaid aik bhi Islami bhai muft mat bithaiye warna gunahgar hon gay (2) Intazamia say aanay janay ka jo waqt tay kiya huwa hay us mein mein aap ki taraf say hergiz kotahi nahin honi chahiye, takheer say nizaam mutai'sir hota aur mazhabi logon ko bhi bad naami hoti hay. Agar kisi ka intizaar kiye baghair tay shudah waqt per train chal

pari aur Ba'az a'adi sust afraad suwaar honay say rah gaey to **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** aayindah kay liye a'waam-o-intazmia donon mein zimay dar Islami bhaiyon ka I'timaad bahaal ho jaey ga aur sari tarkeeb Madina Madina ho jaey gi. Ji han a'waam ka I'timaad bahaal karna bhi zaruri hay kay e'laan kiye howay waqt train chalwanay mein tanzimi zima daran ki taraf say kotahi hogi to jo e'laan per bharosa ker kay waqt mutabiq aae hon gay woh badzan hon gay, nez ye bhi imkaan hay kay woh ghebaton aur bad gumaniyon kay gunahon mein paren, aayindah aanay he say katraien ya khud bhi takheer say aanay aa'di ban jaien aur natija sunnaton bhari tahreek, Wohi dena chahiye jis ko nibhana mumkin ho aur phir us ki pabandi karwanay mein jan lara deni chahiye (3) Duran-e-Safar plate form per namazen parhnay mein bhi itna ziyadah waqt na lagaiye kay train ka a'mla bad zan ho aur gunahon bhari, tohain aa mez aur dil aazaar bahthain chhiren (4) Train ki chhat ya foot board per hergiz koi safar na karay kay qanoon shikni kay sath sath jaan ka bhi khatra hay (5) Taveel safar aur Islami bhaiyon ki kasrat kay sabab be-shak sabur aazmana marahil dar pesh hotay hon gay, magar her haal mein train kay a'mlay kay sath narmi narmi aur sirf narmi say tarkeeb banaiye warna bad akhlaqon, dil aazariyon, bad namiyon aur bad intizamiyon ka silsila rahay ga (6) Bil-farz train kay a'mlay nay ziyadati ki ho, tab bhi hergiz "Aint ka Jawab Pathar Say" mat dijiye kay janasat say nahin pani say pak kiya jata hay. Sabur-o-tahmil say kaam lijiye aur hikmat-e-a'mli kay sath masael ka hal nikaliye. Biphar ki galiyan sunana, pathar barsana, tor phor machana, hukumati imlaak jilana, gariyon ko aag lagana waghera waghera afaal sarsar jahalat, parlay darjay ki hamaqat aur Khailf-e-Shari'at aur Sunnat, Haraam aur jahanum mein lay janay wala kaam hain. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan fiqa ka aik usool bayan kartay huway farmatay hain: **لَا يُرَأَىٰ بِمُنْكَرٍ**

ya'ni gunah ka izala gunah say nahin hota. (*Fatawa-e-Razawiyyah, jald 23, safha 639*)

Kiya dunivi qanoon per a'mal karna zaruri hay?

Suwal: Kiya dunivi qanoon per a'mal karna zaruri hay?

Jawab: Woh dunivi qanoon jo khilaf-e-shari'at na ho us per a'mal karna zaruri hay kyun kay a'mal na kartay huway pakray janay ki sorat mein zillat uthanay, jhoot bolnay ya rishwat waghera kay gunahon mein parnay ka andesha hay. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mualana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰنِ Fatwa-e-Razawiyyah jald 29 safha 93 per farmatay hain: Kisi jurum-e-qanooni ka irtikaab ker kay apnay aap ko zillat per pesh karna bhi man'a hay Hadis mein hay, "Jo shakhs baghir kisi majburi kay apnay aap ko bakhushi zillat per pesh karay woh hum mein say nahin" (*Al-Mua'jam 'Ala-Awsat lil-Tabrani, jald 1, safha 147, Hadis 471*)

Zamat zabt ker lena kesa?

Suwal: Bus, Couch ya vegan book karwatay waqt ye tay karna kesa kay agar hum nay booking cancel karwaie to hamari peshgi jam'a karwaie hui raqam tum zabt ker lena aur agar tum nay (ya'ni gari walay nay) booking mansookh ki to dugni raqam wapas deni hogi ya'ni jo raqam nay di thi woh bhi aur utni he mazeed.

Jawab: gari walay ki taraf say mansookhi ki sorat mein jam'a kardah zamanat say dugni raqam nahin lay saktay kyun kay ye tai'zeez bil-maal ya'ni maali jurmana hay aur maali jurmana na-jaiz hay. Fuqaha-e-Karaam رحمهُمُ اللهُ السَّلَام farmatay hain: "Mazhab saheeh kay mutabiq maali jurmana nahin liya ja sakta" (*Al-Bahr-ul-Raiq, jald 5, safha 68*) Gari walay ko bhi chahiye kay bator-e-Zamanat li hui Raqam louta day, agar rakh lay ga gunahgar hoga.

Do tarfa kiraey ki gari kay liye ihtiyaten

Suwal: Sunnaton bharay ijtim'a waghera kay liye bus vegan do tarfa kiraey per lenay ki sorat mein wapsi mein dair ho janay per gari wala naraaz na ho is kay liye kia kia ihtiyaten karni chahiye?

Jawab: Aanay janay ka waqt ghari kay mutabiq tay ker lijiye. Aur waqt wohi tay kijiye jis ko aap nibha saken. Tay shudah waqt sat takheer nahin honi chahiye, ye shikayat fuzool hay kay Islami bhai waqt per nahin puhnchtay! Islami bhaiyon ki a'adaten kis nay kharab ken? Kiya ye mai'mool ki buson aur trainon mein bhi dair say puhnchtay hon gay! Hergiz nahin, wahan to shayad waqt say pehlay he puhnch jatay hon gay! To aakhir sunnaton bharay ijtim'a ki buson kay liye takheer say kyun aatay hain? Baat darasul ye hay kay ba'az nadan zimadarran khud kotahiyan kartay, "Is ka Us ka" intizaar kartay, kabhi intizaar karwatay hain, is tarah "Takheer" ka maraz lago per jata hay. Hona yehi chahiye kay jo aaey aaey, nahin aaey nahin aaey, zima daran baghair kisi intizar kiye nusen chalwa den, esa karen gay to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** matahaton ka zehin khud he ban jaey ga, Han panch saat minute ki takheer j okay gari walay nez waqt per aa janay walay Islami bhayon per, giran na ho to haraj nahin, khususan baray ijtim'aat mein ye sorat pesh aati hay kay ijtim'a kay ikhtitam mein dair sawair ho jati phir wapsi mein bheer ki wajah say ba'az oqaat bus tak puhnchtay puhnchtay takheer ho jati hay. Lihaza pehlay he say andaza laga ker aik aadha ghanta ziyadah waqt ka tay ker lena munasib hay. Maslan u'moman 10 bajay ijtim'a say farigh ho jatay hain, ta hum 11 bajay tak ka waqt tay kiya jaey aur gari walay say darkhuwasit ker di jaey kay ho sakta hay hum jaldi aa jaien, agar munasib samjhen to bus chala dijiye aur agar na chalana chahen to koi baat nahin hum 11 bajay tak **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** intizaar ker len gay. Is tarah ki tarkeeb banany say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** kafi aasaani rahay gi.

Tay shudah say zaid suwaari bithana

Suwal: Puri bus kiraey per book karwaie aur tay huwa kay 40 suwaariyan bithaen gay. Magar rawangi kay waqt 41 Islami bhai ho gaey kiya karen?

Jawab: Sadr-u-Shari'a, Badr-u-Tareeqa Hazrat A'llama Mualana mufti Muhammad Amjed Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي farmatay hain: Is baab mein Qaida-e-Kulliyya (ya'ni usool) ye hay kay a'qad (ya'ni soda tay karnay) kay zariey say jab kisi khas manfa'at ka istihqaq (Ya'ni makhsos faidah hasil karnay ka haq hasil) ho to woh (faidah) ya us ki misil (ya'ni us kay jesa) ya us say kam daraja ka (faidah) hasil karna, jaiz hay aur ziyadah hasil karna jaiz nahin (*Bahar-e-Shari'at, hissa 14, safha 120, Madina-tul-Murshid, Bareli Shareef*) is fiqhi juzi'yyah ki roshini mein mai'loom huwa kay tay shudah ya is say kam suwariyan bithani jaiz aur aik bhi zaid bithani na-jaiz han jahanye u'ruf ho kay tay shudah suwariyon say do chaar zaid ho janay per I'tiraaaz nahin hota wahan 40 kay bajaey 41 bithanay mein haraj nahin. Esay moqia per asaani is mein hay kay suwaariyon ki tai'daad batanay kay bajaey puri gari ki booking kar wali jaey. Jesa kay hamaray mulk mein baraat waghera kay liye mukammal bus ki booking hoti hay aur is mein suwaariyon ki tahdeed (ya'ni tai'daad ki had bandi) nahin hoti.

Train mein bhi tay shudah suwaariyan he bithaiye

Suwal: Agar Train ki puri boogi book karwali jaey to kiya ab hum is mein apni marzi say jitni chahen suwaariyan bitha saktay hain?

Jawab: Aik boogi book karwaie ho ya puri train, jitni suwaariyan ka qanoon hay aur jitni suwaariyan ka kiraya ada kiya hay sirf utni he suwaariyan bitha saktay hain. Tay shudah say zaid aik bhi suwaari muft bithaen gay to gunahgar aur dozakh kay haqdar hon gay.

Kiya samaji idaray apnay a'tiyyat deeni kaamon mein sarf ker saktay hain?

Suwal: Samaji idarah ko falahi kaamon kay liye milay huway a'tiyyat deeni kaamon mein istai'maal kiye ja saktay hain ya nahin?

Jawab: Samaji idaron ko log falahi kaamon kay liye Chandah detay hain lihaza denay walay ki ijazat kay baghir idaray walay a'tiyyat ya'ni sadaqat-e-nafila deeni kaamon mein sarf nahin ker saktay.maslan un ghareebon, muhtajon aur yatimon mein Goshit bantnay kay liye jo sadqay kay bakray waghera diye jatay hain woh deeni madaris mein nahin day saktay.Agar den gay to tawaan lazim aaiey ga.

Ya Rab-e-Mustafa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Hamhen Farz-e-U'loom seekhnay ka jazba a'ta farma. Ya Allah **عَزَّوَجَلَّ** deen ki khidmat kay liye ba-waqt zarurat ba niyyat-e-sunnat a'in mutabiq shari'at hamhen khub khub Chandah karnay aur usay us kay soo fesad durust masraf mein sarf karnay ki sa'adat I'nayat ker. Ya Allah **عَزَّوَجَلَّ** hamhen bay hisaab bakhsh ker Jannat-ul-Firdos mein Apnay piyaray Mahboob **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka paros naseeb farma.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Makiz-o-Marajih

Al-Bahr-ur-Raiq, Quetta.

Al-Jam'us-Saghir, Dar-ul-Kutub-ul-'Ilmiyyah, Beirut.

Al-Mu'jam-ul-Awsat, Dar-ul-Kutub-ul-'Ilmiyyah, Beirut.

Asha-tul-Ma'at, Quetta.

Athaf-ul-Sada-tul-Mutaqeen, Dar-ul-Kutub-ul-'Ilmiyyah, Beirut.

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Dur-e-Mukhtar wa Rad-ul-Muhtar, Dar-ul-Ma'rifah, Beirut.

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Turjuma Kanz-ul-Iman, Raza Academy, Babai, Hind.

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