



# Ambiya o Awliya Ko pukarna kaysa?



Presented by  
Majlis **Al-Madina-tul-'Ilmiyyah**

Translated by  
Majlis-e-Tarajim (Dawat-e-Islami)

**Faizan-e-Madani Muzakarah (Qist: 25)**

*Ambiya o Awliya  
Ko  
Pukarna Kaysa?*

*(Ma'a Deegar Dilchasp Suwal o Jawab)*

**Payshkash:**

Majlis Al-Madinah-tul-'Ilmiyyah  
(Shu'ba Islahi Kutub)

**Nashir:**

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

## Kitab Perhnay ki Du'a

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Terjama:

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

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



### Note:

Awwal aakhir aik bar Durood Shareef perh lain.

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## *Pahlay Isay Parh Lejiye!*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Tableegh e Quran o Sunnat ki Aalamgeer Ghayr Siyasi Tahreek Dawat e Islami kay Bani, Shaykh e Tareeqat, Ameer e Ahl e Sunnat Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Qaadiri Razawi Ziyai دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ nay apnay makhsos andaz may Sunnaton bharay bayanaat, ilm o hikmat say ma’moor Madani muzakaraat aur apnay tarbiyyat-yaaftah Muballigheen kay zaree’ay thoray hi ‘arsay may lakhon musalmaanon kay dilon may Madani inqilab barpa kar dia hay, aap دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ ki suhbat say faaidah uthatay huye Kaseer Islami bhai waqtan fa waqtan mukhtalif maqamaat par honay walay Madani muzakaraat may mukhtalif qisam kay mozo’aat masalan ‘Aqaaid o A’amaal, Fazaail o Manaaiqib, Sharee’at o Tareeqat, Tareekh o Seerat, Saains o Tib, Akhlaqiyyaat o Islami ma’loomat, roz marrah mu’amlaat aur deegar bahut say mozo’aat say muta’alliq suwalaat kartay hayn aur Shaykh e Tareeqat Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ inhen hikmat aamoz aur ishq e Rasool may dobyay huye jawabaat say nawaztay hayn.

Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ kay un ata kardah dilchasp aur ilm o hikmat say labrayz Madani phoolon ki khushbuon say dunya bhar kay musulmanon ko mahkanay kay muqaddas jazbay kay tahat Al Madina tul Ilmiyah ka Shu’bah “Faizan e Madani Muzakarah” un Madani Muzakarat ko kaafi tarameem o izafon kay sath “Faizan e Madani Muzakarah” kay naam say paysh karnay ki sa’adat haasil kar raha hay. in tahreeri guldaston ka mutala’ah karnay say اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ Aqaaid o A’amaal aur Zaahir o Baatin ki Islah, mahabbat e Ilahi o Ishq e Rasool ki la-zawal dolat kay sath sath mazeed husool e ilm e Deen ka jazbah bhi baydaar ho ga.

Is risalay may jo bhi khobiyay hayn yaqeenan Rab e Raheem عَزَّوَجَلَّ aur is kay Mahboob e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki atauon ka, Auliya e Kiram رَحْمَةُ اللهِ تَعَالَى ki inayaton aur Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ ki shafqaton aur pur khuloos Du’a’oon ka nateejah hayn aur khaamiyon hon to is may hamari ghayr iradi kotahi ka dakhil hay.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Ambiya o Awliya Ko Pukarna Kaysa?

### Durood shareef ki fazeelat

Shahanshah e Khushkhisal, Paykar e Husn o Jamal صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay rishad farmaya: jis nay mujh par 10 martabah subh aur 10 martabah sham durood e paak parha usay Qiyamat kay din mayri shafa'at milay gi. (*Maj'a uz Zawaaid, jild. 10, pp. 163, Hadees 17022*)

### Ambiya o Auliya ko lafz "يَا" Kay sath pukarna kaysa?

**Suwal:** kia Allah عَزَّوَجَلَّ kay ilawah Ambiya o Auliya ko lafz "يَا" kay sath pukar saktay hayn?

**Jawab:** lafz "يَا" Allah عَزَّوَجَلَّ kay sath khaas nahyn, Allah عَزَّوَجَلَّ kay ilawah Ambiya e Kiram رَحْمَهُمُ اللهُ تَعَالَى aur Auliya e Kiram عَلَيْهِمُ السَّلَامُ ko bhi lafz "يَا" kay sath pukar saktay hayn is may Shar'an koi haraj nahyn. Lafz "يَا" Arabi zaban ka lafz hay jis kay ma'na hayn "Aye", rozmarrah ki aam guftugo may bhi lafz "يَا" ka aam isti'mal hay jaysa kay mash`hor muhawarah hay "ya Shaykh apni apni daykh" is muhawaray may bhi ghayrullah ko "يَا" kay sath mukhatab kia jata hay.

Qurab e kareem may kai maqamaat par lafz "يَا" Allah عَزَّوَجَلَّ kay ilawah kay sath aaya hay masalan "يَا أَيُّهَا النَّبِيُّ" Aye ghayb ki khabren batanay walay (Nabi), "يَا أَيُّهَا الرَّسُولُ" aye Rasool, "يَا أَيُّهَا الْمُرْسَلُ" Aye

jhurmut marnay walay, “يَا أَيُّهَا الْمَدْيُونُ” aye bala posh orhnay walay, “يَا إِبْرَاهِيمَ” aye Ibraheem, “يَا مُوسَى” aye Mosa, “يَا عِيسَى” aye Eisa, “يَا نُوحُ” aye Nooh “يَا دَاوُدُ” aye Dawood. Aam insanon ko bhi lafz “يَا” kay sath pukara gaya hay: “يَا أَيُّهَا النَّاسُ” aye logo. Is kay ilawah bhi Quran Majeed may bay-shumar jagah par lafz “يَا” ghayrullah kay sath aaya hay.

Ahadees e Mubarakah may bhi kasrat kay sath lafz “يَا” Allah عَزَّوَجَلَّ kay ilawah kay sath aaya hay. Sahabah Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ Sarkar Aali Waqar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko يَا نَبِيَّ اللهُ, يَا رَسُولَ اللهِ kah kar hi pukartay thay. Muslim shareef ki Hadees may hay: jab Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hijrat farma kar Madinah Munawwarah tashreef laye)

فَصَحَدَ الرِّجَالُ وَالنِّسَاءُ فَوْقَ البُيُوتِ، وَتَفَرَّقَ العُلَمَاءُ وَالْحَدَّامُ فِي الطَّرِيقِ، يُنَادُونَ يَا مُحَمَّدُ يَا رَسُولَ اللهِ

To mard aur auraten gharon ki chhaton par charh gaye aur bachchay aur khuddam raston may phayl gaye aur wo na'ray lagar rahay thay  
يَا مُحَمَّدُ يَا رَسُولَ اللهِ . (Muslim, pp, 1228, Hadees 7522)

Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay ayk na-beena Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ ko Du'a ta'leem farmai jis may apnay naam e naami ism e girami kay sath lafz “يَا” irshad farmaya chunachay Hazrat Sayyiduna Usman bin Hunayf رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay ayk na-beena Sahabi Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki bargah e 'azeem may haazir huye aur 'arz ki: يَا رَسُولَ اللهِ Allah عَزَّوَجَلَّ say Du'a kejiye kay wo mujhay aafiyat day(yani mayri binai lota day), aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: agar to chahay to Du'a karon aur chahay to sabr kar aur ye tayray liye behtar hay. Unhon nay arz ki: Du'a farma dejiye. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay inhen achi tarah Wuzu karnay aur 2 rak'at Namaz parhnay ka hukm dia aur farmaya ye Du'a karna:

اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ  
بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى، اللَّهُمَّ فَشَفِّعْهُ لِي.

Yani aye Allah **عَدَّوَجَلَّ**! Mayn tujh say suwal karta hon aur tayri taraf mutawajjeh hota hon tayray Nabi Muhammad **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay zaree'ay say jo Nabi e Rahmat hayn ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Mayn apnay Rab **عَدَّوَجَلَّ** ki taraf is hajat kay baray may mutawajjeh hota hon ta kay mayri ye hajat pori ho, aye Allah **عَدَّوَجَلَّ**! Un ki shafa'at maray haq may qabool farma. (*Ibn e Majah, jild. 2, pp. 156, Hadees 1385*)

Hazrat Sayyiduna Usman bin Hunayf **رَضِيَ اللهُ تَعَالَى عَنْهُ** farmatay hayn:

فَوَاللَّهِ مَا تَفَرَّقْنَا وَظَالَ بِنَا الْحَدِيثُ حَتَّى دَخَلَ عَلَيْنَا الرَّجُلُ كَأَنَّهُ لَمْ يَكُنْ بِهِ صَرٌّ قَطُّ

Khuda ki qasam! Ham uthnay bhi nap aye thay aur na hi hamari guftufo ziyadah taweel hui thi kay wo hamaray paas aye, goya kabhi na-beena hi na huye. (*Mujam Kabeer, jild. 9, pp. 31, Hadees 831*)

Ma'loom huwa kay ghayrullah ko lafz “يَا” kay sath pukarna shirk nahyn agar ye shirk hota to Quran o Hadees may ghayrullah kay sath lafz “يَا” na aata aur khalq kay Rahbar, **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** hargiz is ki ta'leem irshad na farmatay aur na hi Sahabah **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** is par 'amal payra hotay.

*Ghayz may jal jaen bay-Deenon kay dil*

*Ya Rasoolallah ki kasrat kejiye*

<sup>1</sup> Note: Hadees paak may “يا محمد” hay magar is ki jagah “يا رسول الله” kahna chahiye kay Huzoor e Aqdas ko naam lay kar nida karna jaaiz nahyn. Ulama farmatay hayn: agar riwayat may warid ho jab bhi tabdeel kar len. Mazeed tafseel jannay kay liye A'ala Hazrat **رحمة الله تعالى عليه** kay Fatawa Razawiyyah jild 30 may mojud risalay

“تجلى اليقين بان نبينا سيد المرسلين” Safha 156 ta 157 ka mutala'ah kejiye. (*Shu'bah Faizan e Madani Muzakarah*)



## Lafz “یا” kay sath dor walon ko pukar saktay hayn

**Suwal:** kia lafz “یا” kay sath dor walon ko bhi pukar saktay hayn? neez wo dor say suntay aur daykhtay hayn ya nahyn?

**Jawab:** ji haan jis tarah lafz “یا” kay sath qareeb walon ko pukar saktay hayn aysay hi dor walon ko bhi pukar saktay hayn, Allah ﷻ ki ata say is kay maqbool banday dor say suntay daykhtay aur hajat rawai farmatay hayn. Hazrat Sayyiduna Abu Hurayrah رضى الله تعالى عنہ say riwayat hay kay Rasool e Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay Allah ﷻ fermata hay: jo maray kisi wali say dushmani karay, us say mayn nay larai ka ielan kar dia aur mayra bandah kisi shay say mara is qadar qurb haasil nahyn karta jitna Faraaiz say karta hay aur mayra bandah Nawaafil kay zaree’ay say hamayshah qurb haasil karta rahta hay yahan tak kay may usay mahboob bana layta hon aur jab us say mahabbat karnay lagta hon to mayn us kay kaan ban jata hon jis say wo sunta hay aur mayn us ki aankh ban jata hon jis say wo daykhta hay aur us ka hath ban jata hon jis kay sath wo pakarta hay aur us ka payr ban jata hon jis kay sath wo chalta hay aur agar wo mujh say suwal karay to zaror usay don ga aur pana mangay to zaror usay panah don ga. (Bukhari, jild. 4, pp. 248, Hadees 6502)

Hazrat Sayyiduna Imam Fakhur ud Deen Razi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn:

فَإِذَا صَارَ نُورُ جَلَالِ اللَّهِ سَعَا لَهُ سَمِعَ الْقَرِيبَ وَالْبَعِيدَ

Jab Allah ﷻ ka noor e jalal banda e mahboob kay kaan ban jata hay to dor o nazdeek ki aawaz sun layta hay.

وَإِذَا صَارَ ذَا لِكَ النُّورِ بَصَرًا لَهُ رَأَى الْقَرِيبَ وَالْبَعِيدَ

Aur jab us ki aankhen noor e jalal say munawwar ho jati hayn to wo dor o nazdeek ko dakh layta hay.

وَإِذَا صَارَ ذَا لِكَ التُّورِ يَدَّاهُ قَدَرَ عَلَى التَّصْرِيفِ فِي الصَّعْبِ وَالسَّهْلِ وَالْبَعِيدِ وَالْقَرِيبِ

Aur jab yahi noor banda e mahboob kay hathon may jalwah gar hota hay to usay mushkil o aasan aur dor o nazdeek may tasarruf karnay ki qudrat haasil ho jati hay.

*(Tafseer e Kabeer, parah 15, Kahaf, aayat 7/436)*

Hadees e Paak may hay: jab tum may say kisi ki koi cheez gum ho jaye ya tum may say koi madad mangna chahay aur wo aysi jaga ho jahan us ka koi pursan e haal na ho to usay chahiye kay yon kahay:

يَا عِبَادَ اللَّهِ اغْنَيْتُونِي، يَا عِبَادَ اللَّهِ اغْنَيْتُونِي

Aye Allah عَزَّوَجَلَّ kay bando! Mayri madad karo, aye Allah عَزَّوَجَلَّ kay bando! Mayri madad karo. Allah عَزَّوَجَلَّ kay kuch banday hayn jinhen ye nahyn daykhta (wo is ki madad karen gay).

*(Kanz ul Ummal, jild. 3, 6, Hadees 17494)*

## Ba'd e wafat maqboolan e baargah ko pukar saktay hayn

**Suwal:** kia ba'd wafat bhi maqboolan e baargah ko lafz "يَا" kay sath pukar saktay hayn?

**Jawab:** ji haan. Ba'd e wafat bhi maqboolan e baargah ko lafz "يَا" kay sath pukar saktay hayn is may koi muzaaiqah nahyn. Allah عَزَّوَجَلَّ kay maqbool bandon ki shan to bahut buland o bala hay aam mardon ko bhi ba'd e wafat lafz "يَا" kay sath pukara jata hay aur wo suntay hayn jaysa kay Hadees e Paak may hay: Huzoor e Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ jab Madinah munawwarah kay qabiristan may

tashreef lay jatay to qabron ki taraf apna rukh e Anwar kar kay yon farmatay:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلكُمْ، أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ

Yani aye qabar walo! Tum par salam ho Allah ﷺ hamari aur tumhari maghfirat farmaye, tum log ham say pahlay chalay gaye aur ham tumharay ba'd aanay walay hayn. (Tirmizi, jild. 2, pp. 329, Hadees 1055)

Is Hadees e Paak may ba'd wafat ahl e quboor ko lafz "يَا" kay sath pukara bhi gaya hay aur inhen salam bhi kia gaya, salam usay kia jata hay jo sunta ho aur jawab bhi dayta ho jaysa kay Mufasssir e Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: qabristan may ja kar pahlay salam karna phir ye arz karna Sunnat hay, is kay ba'd ahl e quboor ko isal e sawab kia jaye. Is say ma'loom huwa kay murday bahar walon ko dakhtay, pahchantay hayn aur un ka kalam suntay hayn warna unhen salam jaaiz na hota kion kay jo sunta na ho ya salam ka jawab na day sakta ho usay salam karna jaaiz nahyn, daykho sonay walay aur Namaz parhney walay ko salam nahyn kar saktay. (Miraat ul Manajeer, jild. 2, pp. 524)

Har Namazi Namaz may tashahhud parhta hay aur Nabi e Paak ﷺ ki baargah may in alfaaz kay رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ki baargah may in alfaaz kay ﷺ ki mukhatab karna bhi hay. Aap ﷺ ki hayat e zaahiri may bhi dor o nazdeek say ye salam aap ki baargah e aqdas may paysh kia jata tha aur wisal e zaahiri kay ba'd bhi paysh kia jata raha hay aur ta Qiyamat paysh kia jata raha ga. aap ﷺ Allah ﷻ ki ata say is salam o pukar ko suntay

<sup>1</sup> Yani salam ho aap par aye Nabi aur Allah ﷻ ki rehmaten aur barkaten.

hayn aur jawab bhi ata farmatay hayn jaysa kay Hazrat Sayyiduna Shaykh Yosuf bin Isma'eel Nabhani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: ba'z Auliya nay ba-tor e karamat apnay qaul أَلَسَلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ Kay jawab may Nabi e Akram صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka jawab ata famana suna hay aur ye mahal nahyn hay kion kay Allah عَزَّوَجَلَّ nay aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko ghayb par muttali' farmaya hay aur har us shakhs ka kalam sunnay ki taqat ata farmai hay jo dor o nazdeek say aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say mukhatab hota hay aur Allah عَزَّوَجَلَّ kay han is baat may bhi koi farq nahyn kay ye kalam sunna aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki hayat e zaahiri may ho ya wisal e zaahiri kay ba'd. tahqeeq ye baat durust hay kay aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ apni qabr e anwar may zindah hayn. (*Shawahid ul Haq, pp. 211*)

Hanfiyon kay azeem payshwa Hazrat Sayyiduna 'Allamah 'Ali Qari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn.

فَلَا فَرْقَ لَهُمْ فِي الْحَاكِمِينَ وَوَلَدًا قَبِيلَ أَوْلِيَاءِ اللَّهِ لَا يُؤْتُونَ وَلَكِنْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ

Yani Ambiya e Kiram ki donon halaton (zindagi aur maut) may koi farq nahyn, isi liye kaha gaya hay kay Allah عَزَّوَجَلَّ kay wali (aur Nabi) martay nahyn balkay ayk ghar say dosray ghar ki taraf muntaqil ho jatay hayn. (*Mirqat ul Mafateeh, jild. 3, pp. 459*)

Zaahiri wisal say in nufoos e qudsiyah ki quwwaten aur salahiyaten khatm nahyn ho jaten balkay in may mazeed izafah ho jata hay kion kay dunya may to ye qayd thay wisal e zaahiri kay ba'd is qayd say aazad ho jatay hayn lihaza in ki quwwaton may bhi izafah ho jata hay jaysa kay Hadees e Paak may hay: dunya momin ka qayd Khanah aur kaafir kay liye jannat hay, jab momin mar jata hay to is ki raah khol di jati hay kay jahan chahay sayr karay.

(*Kashf ul Khifa, jild. 1, pp. 363, Hadees 1316*)

Maray Aaqa Hazrat, Imam e Ahl e Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: ba'd marnay kay sama', basar, idrak (yani dhaykhna, sunna, samajhna) aam logon ka yahan tak kay kuffar ka zaaid ho jata hay aur ye tamam Ahl e Sunnat o Jama'at ka ijmaa'i 'aqeedah hay. (*Malfoozat e A'ala Hazrat, pp. 363*)

## Dor say daykhna aur sunna Allah عَزَّوَجَلَّ ki sifat nahyn

**Suwal:** kia dor say daykhna aur sunna Allah عَزَّوَجَلَّ ki sifat nahyn?

**Jawab:** dor say daykhna aur sunna hargiz Allah عَزَّوَجَلَّ ki sifat nahyn kion kay dor say to wo daykhta aur suntan hay jo pukarnay walay say dor ho jab kay Allah عَزَّوَجَلَّ to apnay bandon kay qareeb hay jaysa kay Parah 2 Sorah Baqarah ki Aayat number 186 may Khuday e Rahman عَزَّوَجَلَّ ka farman e taqarrub nishan hay:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

*Tarjama e Kanz ul Iman: aur aye mahboob jab tum say maray banday mujhay pochen to may nazdeek hon.*

Isi tarah Parah 26 Sora "ق" ki Aayat number 16 may irshad e Rabb ul ibad hay:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِّنْ حَبْلِ الْوَرِيدِ

*Tarjama e Kanz ul Iman: aur ham dil ki rag say bhi is say ziyadah nazdeek hayn.*

Jab Allah عَزَّوَجَلَّ ilm o qudrat kay ietibar say apnay bandon kay qareeb hay to phir dor say daykhna aur sunna is ki sifat kaysay ho sakti hay!

## Door say daykhnay aur Sunnay kay Waqi'at

**Suwal:** Maqboolan-e-Bargah-e-Ilahi kay door say daykhnay, sunnay aur tasarruf farmanay kay chand waqi'at bayan farma dijiye.

**Jawab:** Allah عَزَّوَجَلَّ nay apnay bargazeedah bando ko door say daykhnay, sunnay aur tasarruf kernay ki taqat ‘ata farmaye hay lihaza woh Allah عَزَّوَجَلَّ ki ‘ata say door say daykhtay, suntay aur tasarruf bhi farmatay hayn jaysa kay Hazrat Sayyiduna Abdullah bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا say riwayat hay kay Nabi kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay zamana-e-mubarak may suraj ko garhan laga, to Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay namaaz parhi, (Doran namaz haath barha ker kuch layna chaha laykin phir dast-e-mubarak neechay kar diya, namaz kay b’ad) Sahabah Kiraam عَلَيْهِمُ الرِّضْوَان nay ‘arz ki: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Hum nay daykha kay aap apni jagah say kisi cheez ko pakarr rahay thay, phir hum nay daykha kay aap peechay hatay. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: **إِنِّي أُرِيْتُ الْجَنَّةَ فَتَنَّاوَلْتُ مِنْهَا عُنُقُودًا وَلَوْ أَحَدْتُهَا لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا** Mujhay Jannat dikhaye gaye to Mayn us may say aik khoshah torrney laga, agar Mayn is Khoshay ko torr layta to tum rahti dunya tak is may say khatay rahtay<sup>1</sup>.

Mufasssir-e-Shaheer Hazrat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: is Hadees say 2 Mas’alay ma’loom huway: Aik ye kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Jannat aur wahan kay phalon waghayrah kay malik hayn kay Khoshah torrney say Rab nay mana’ na kiya khud na tora, kyun na ho kay Rab عَزَّوَجَلَّ Farmata hay :

**إِنَّا أَعْطَيْنَاكَ انْكَوْثِرًا<sup>ط</sup>**

Isi liye Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Sahabah ko Kausar ka paani baarha pilaya. Dosray ye kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko Rab عَزَّوَجَلَّ nay woh taqat di hay kay Madina may kharay ho ker Jannat may

<sup>1</sup> Bukhari, vol. 1, pp. 265, Hadees. 748

<sup>2</sup> Tarjama Kanz-ul-Iman: Aye Mahboob bay shak hum nay tumhayn bay shumar khoobiyen ‘ata farmaye (Parah. 30, Surah Kausar, Ayat. 1)

haath daal saktay hayn aur wahan tasarruf ker saktay hayn, jin ka haath Madinah say Jannat may pohanch sakta hay kiya un ka haath hum jaysay gunah garo ki dast geeri kay wasitay nahin pohanch sakta aur agar ye kaho kay Jannat qareeb aa gaye thi to Jannat aur wahan ki na'matayn har jagah haazir huyi. Bahar haal is hadees say ya Huzoor ﷺ ko haazir manna parray ga ya Jannat ko.<sup>1</sup> Hadees Pak aur us ki sharah say wazih taur par ye sabit hoti hay kay Hamaray Aaqa ﷺ nay Rab ki 'ata say zameen par kharay ho ker 7 Aasmano say bhi ooper Jannat ko na sirf daykh liya balky apna dast-e-mubarak bhi Jannat kay khoshay tak pohancha diya.

Huzoor ﷺ kar sadaqay may Sahabah Kiraam عَلَيْهِمُ الرِّضْوَانُ aur buzurgan-e-deen رَحْمَهُمُ اللَّهُ تَعَالَى ko bhi door say daykhnay, sunnay aur tasarruf kernay ki quwwat haasil hay chunanchay Hazrat Sayyiduna Umar bin Haris رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Ameer-ul-Mu'mineen Hazrat Sayyiduna Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay Sayyiduna Sariyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko Islami lashkar ka sipah salaar bana ker Nahawand<sup>2</sup> bhayja, Aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ jihad may masroof thay, idhar Madinah Shareef may Ameer-ul-Mu'mineen Sayyiduna Farooq A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ Jumu'ah ka Khutbah farma rahay thay, yaka yak aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay Khutbah chor ker 3 baar farmaya: "يَا سَارِيَةَ الْجَبَلِ" Aye Sariyah Pahaar ki taraf jaao. Phir us kay ba'd Khutbah shuru' farma diya, ba'd namaz Hazrat Abdur Rahman Bin 'Awf رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay is pukar ki wajah daryaft ki to aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay farmaya: Mayn nay Musalmano ko daykha kay woh pahar kay paas

<sup>1</sup> Mirat-ul-Manajaeah, vol. 2, pp. 382

<sup>2</sup> Nahawand Iran may sobah Azerbaijan kay pahari shahron may say hay aur Madinah Munawwarah say itna door hay kay aik maah chal ker bhi aadami wahan nahin pohanch sakta. (Hashiya Ashi'at-ul-Lama'at, vol. 4, pp. 615)

larr rahay hayn aur Kuffar unhayn aagay peechay say ghayr rakha hay, ye daykh ker Mujh say zabt na ho saka aur Mayn nay Kah diya: “يَا سَارِيَةَ الْجَبَلِ” ya’ni aye Sariyah! Paharr ki taraf jao. Is waqi’ah kay kuch roz ba’d Hazrat Sariyah رَضِيَ اللهُ تَعَالَى عَنْهُ ka qasid aik khat lay ker aaya jis may likha tha kay hum log jumu’ah kay din Kuffar say larr rahay thay aur qareeb tha kay hum shikast kha jatay kay ‘ain jumu’ah ki namaz kay waqt hum nay kisi ki aawaz suni: “يَا سَارِيَةَ الْجَبَلِ” ya’ni aye Sariyah pahar ki taraf jao is aawaz ko sun ker hum pahaaron ki taraf chalay gaye to Allah عَزَّوَجَلَّ nay Kuffar ko shikast di hum nay unhayn qatl ker dala, is tarah hamayn fath haasil ho gaye.<sup>1</sup>

Hazrat Sayyiduna Allamah Afeef-ul-Deen Abdullah yafi’e Yamani رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: is Hadees say Hazrat Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ ki do Karamnatayn zaahir huyi.

1. Aap رَضِيَ اللهُ تَعَالَى عَنْهُ nay Madinah Munawwarah say 1400 Meel door Maqaam Nahawand may maujood lashkar-e-islam aur un kay dushman ko mulahazah farma liya aur
2. Madinah Munawwarah say itni door aawaz pohancha di<sup>2</sup>

Hazrat Sayyiduna Sheikh ‘Arif Abul Qasim رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Aik Martabah Hazrat Sayyiduna Sheikh Abdul Qadir Jeelani رَضِيَ اللهُ تَعَالَى عَنْهُ doran-e-wa’z istighraq ki haalat may ho gaye yahan tak kay aap رَضِيَ اللهُ تَعَالَى عَنْهُ kay imamay ka bal ya’ni page khul gaya to tamam Hazireen nay bhi apnay imamay aur topiyan Ghaus-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ ki kursi ki taraf Phaynk diye. Jab Aap رَضِيَ اللهُ تَعَالَى عَنْهُ wa’z say farigh huway to apnay Imamah Shareef ko durust farmaya

<sup>1</sup> Kanz-ul-Ummal, vol. 6, pp. 256, Hadees. 35783-35785

<sup>2</sup> Rawz-ur-Riyaheen, pp. 39



aur mujhay hokum diya kay Aye Abul Qasim! Logo ko un kay imamamy aur topiyan day do. Mayn nay sab logo ko un kay imamamy aur topiyan day di laykin aakhir may aik dupattah rah gaya Mayn nahin janta ye kis ka hay? Halan kay majlis may koi bhi aysa na bacha tha jis ka kuch rah gaya hoon. Huzoor Ghaus A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay mujh say farmaya: yeh mujhay day do. Mayn nay woh dupattah aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ko day diya. Aap nay usay apnay kandhay par rakha to woh ghayb ho gaya. Mayn hayrangi say dam bakhud rah gaya. Farmaya: Aye Abul Qasim Jab majlis may logo nay apnay imamay utar diye to hamari aik behan nay Asbahan say apna dupattah utar ker Phaynk diya tha. Phir jab Mayn nay is dupattay ko apnay shano par rakha to us nay Asbahan say apna hath barhaya aur apnay dupattay ko utha liya.<sup>1</sup>

M'aloom huwa kay Allah عَزَّوَجَلَّ kay nayk aur bargazeedah banday door say daykhtay, suntay aur Tasarruf bhi farmatay hayn. Daykhiye! Aaj kay is taraqqi yaftah dor may scienci aalat (Mobile, Radio, T.V waghayrah) kay zariye bayak waqt aik hi lamhay may dunya kay konay konay may aawaz aur shabih ko suna aur daykha bhi ja sakta hay. Jab science kay aalat kay zariy'e ye sab kuch ho sakta hay to rohani rabtay (Conection) kay zariye kyun nahin ho sakta? Roohani Rabitah to scienci rabitay say Ziyada taqatwar hay. Science wala door ki aawaz aur shabeh suna aur dikha day to kisi ko waswasah nahin aata aur Allah عَزَّوَجَلَّ apni 'ata say apnay mahboob bando ko door ki aawaz suna day to waswasay aanay shuru' ho jatay hayn. Allah عَزَّوَجَلَّ hamayn apnay maqbool bando ki mahabbat naseeb farmaye aur un kay Fazaail o kamalat mannay ki taufeeq 'ata farmaye.

أَمِينٌ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Bahja-tul-Asrar, pp. 185

## Qaseedah Noor kay aik sha'er ki tashreeh

**Suwal:** A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay mandarjah zayl sha'r may "Dil jal raha tha noor ka" say kiya Murad hay?

*Narion ka dor tha dil jal raha tha noor ka  
Tum ko daykha hogaya thandi kalayjah noor ka*

**Jawab:** A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is sha'r may dono jaga "Noor" say murad Deen-e-Islam li ja sakti hay. Matlab yeh hay kay 'aelan-e-nubuwwat kay aaghaaz may nariyon (Ghayr Muslim) ka dor durah tha, har taraf jahalat ka ghata top andhayra chhaya huwa tha, kufr o Kuffar ka ghalabah daykh ker Deen-e-Islam kurrh raha tha phir Noor kay payker Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay apnay noor ki kirnay bikhayari to kufr o Kuffar ka ghalabah khatm ho gaya. Deen islam ki roshni har soo aam honay lagi to Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko daykhe ker Deen Islam ka kalayjah thandi ho Gaya.

*Noor-e-Khuda hay kufr ki harakat pay khandah zan  
Phoonko say ye charagh bujhaya na jaye ga*

## Deeni kaam kay liye jhoot bolna kaysa?

**Suwal:** Jhoot bolna kaysa hay? Nayz deeni kaam kay liye Jhoot bol saktay hayn ya nahin?

**Jawab:** jhoot aysi buri cheez hay kay har mazhab walay is ki buraye kertay hayn tamam deeno may ye haram hay. Islam nay is say bachnay ki bahut takeed ki, quran majeed may bahut mawaqi'e par is ki mazammat farmaye aur jhoot bolnay walon par Khuda ki la'nat aaye. Hadeeso may bhi is ki buraye ka zikr hay<sup>1</sup>. Rahi baat

<sup>1</sup> Bahar-e-Shari'at, vol. 3, pp. 515, Hissah. 16

deeni kaam kay liye jhoot bolnay ki to is ki ijazat nahin balkay deeni kaam kay liye jhoot bolna ziyadah sakht gunah hay kyun kay Deeni kaam Allah ﷺ ki riza haasil kernay kay liye kiya jata hay to jhoot bol ker Allah ﷺ ki riza kaysay haasil ho sakti hay! Yaad Rakhiye Allah ﷺ bay Niyaz hay usay is baat ki qat'an haajat nahin kay koi deen ka kaam karay hi karay, hum us kay muhtaj hayn lihaza hamayn Allah ﷺ o Rasool ﷺ kay Ahkamaat kay mutabiq hi deen ko khidmat baja laani chahiye. Allah ﷺ hamayn sach ki barakaton say mala maal farmaye aur jhoot say bachnay ki taufeeq 'ata farmaye.

أَمِينٍ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mayn Jhoot na bolokabhi gali na nikalo*

*Allah Maraz say tu gunahaun kay shifa day*

## Jhoot bolna kab Gunah nahin

**Suwal:** Kiya jhoot bolnay ki koi aysi soorat bhi hay jis may jhoot bolna gunah na hoon?

**Jawab:** Ji Haan! Kaye sooratayn aysi hayn jin may jhoot bolna gunah nahin jaysa kay Hazrat Sayyidatuna Asmaa bint Zayd رَضِيَ اللَّهُ تَعَالَى عَنْهَا say riwayat hay kay Nabi Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 3 Cheezon may jhoot bolna jayz hay:

1. Shohar ka apni zawjah ko razi kernay kay liye
2. Jang may dhoka daynay kay liye
3. Aur logo kay darmiyan sulah karwanay kay liye<sup>1</sup>

<sup>1</sup> Tirmizi, vol. 3, pp. 377, Hadees. 1945

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbo'ah 1332 safhaat par mushtamil Kitab Bahar-e-Shari'at jild sowm safha 517 par hay: 3 Sooraton may jhoot bolna jayz hay ya'ni us may gunah nahin.

1. Aik jang ki soorat may kay yahan maqabil ko dhoka dayna jayez hay. Isi tarah jab zalim zulm karna chahta hoon us kay zulm say bachnay kay liye bhi jayz hay
2. Dusri soorat yeh hay kay 2 musalmano may ikhtilaf hay aur yeh un dono may sulah karwana chahta hay, masalan aik kay samnay yeh kah day kay woh tumhayn achha janta hay, tumhari ta'reef kerta tha ya us nay tumhayn salam kaha hay aur dusray kay paas bhi isi qism ki Baatayn karay ta kay dono may 'adawat kam ho jaye aur sulah ho jaye.
3. Teesri surat ye hay kay biwi ko khush kernay kay liye koi baat khilaf-e-waqi'e kahday.

Yaad rahay kay jis acchay Maqsad ko sach bol ker bhi haasil kiya ja sakta ho aur jhoot bol ker bhi to us ko haasil kernay kay liye jhoot bolna haram hay. Agar jhoot say haasil ho sakta ho, sach bolnay may haasil na ho sakta ho to ba'z sooraton may jhoot Mubah hay balky b'az sooraton may Wajib hay, jaysay kisi bay gunah aadami ko zalim shakhs qatl kerna chahta hay ya iza dayna chahta hay woh dar say chhupa huwa hay. Zalim nay kisi say daryaft kiya kay woh kaha hay? Ye kah sakta hay Mujhay m'aloom nahin agar chay janta ho ya kisi ki Amanat us kay paas hay koi usay chheena chahta hay poochta hay kay Amanat kaha hay? Ye inkar kertay huway kah sakta hay kay Mayray paas us ki Amanat nahin.<sup>1</sup>

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<sup>1</sup> Radd-ul-Muhtar, vol. 9, pp. 705

Isi tarah kisi nay chhup ker bay hayai ka kaam kiya hay to poochnay par woh inkar ker sakta hay kyun kay aysay kaam logo kay samnay zaahir karna ye dusra gunah hay. Yun hi agar koi apnay Musalman bhay kay raaz par muttala' hay to is kay bayan kernay say bhi inkar kar sakta hay<sup>1</sup>. Agar sach bolnay may fasaad payda hota ho to is soorat may bhi jhoot bolna jayz hay aur agar jhoot bolnay may fasaad hota ho to haraam hay aur agar shak ho m'aloom nahi kay sach bolnay may fasaad hoga ya jhoot jab bhi jhoot bolna haraam hay<sup>2, 3</sup>.

### Musalmano may phhot dalwanay ki mazammat

**Suwal:** Chughli waghayrah kay zari'ye 2 Musalmano may phoot dalwana kaysa?

**Jawab:** Chughli<sup>4</sup> waghayrah kay zariye 2 musalmano may phoot dalwana gunah-e-kabeerah, sakht haram aur Jahannam may lay janay wala kaam hay kyun kay ye Musalmano may ikhtilaf aur jang o jidal ka bahut bara sabab hay. Shari'at ko Musalmano ka aapas may ittifaq o ittihad is qadar mahboob hay kay jab 2 musalman aapas may naraz ho jaye to shari'at nay un kay darmiyan ba ham sulah karwanay kay liye jhoot bolnay tak ki ijazat di hay. Is say andazah lagaye kay woh log kitnay buray hayn jo jhoot, Gheebat aur Chughli waghayrah kay zariye Musalmano ko aapas may larrwatay aur un kay darmiyan judaye dalwatay hayn chunanchay Huzoor ﷺ nay Irshad farmaya: Allah عزوجل kay bad

<sup>1</sup> Radd-ul-Muhtar, vol. 9, pp. 705

<sup>2</sup> Bahar-e-shariat, vol. 3, pp. 518

<sup>3</sup> Mazed tafseelat kay liye Dawat-e-islami kay isha'ti idaray Maktaba-tul-Madinah ki matb'oh 1197 safahaat par mushtamil Kitab Bahar-e-Shari'at jild sowm kay hissah 16 ka muta'alah kijye

<sup>4</sup> Kisi ki baat zarur pohanchanay kay iraday say dusron ko pohanchana "Chughli" kahlata hayn (Umda-tul-Qari, vol. 2, pp. 594)

tareen banday woh hay jo logo may chughli khatay hay phirtay hayn aur doston kay darmiyan judaye daaltay hayn.<sup>1</sup>

Bad qismati say aaj kal Musalmano may sulah karwanay aur unhayn aapas may milanay kay bajaye chughli waghayrah kay zari'ye un may judaye daal di jati hay masalan agar kisi nay dusray kay muta'alliq koi baat ker di to woh ja ker usay bata dayta hay kay fulan nay tumharay muta'alliq aysa kaha hay to yun 2 musalmano kay darmiyan fasilay kam kernay kay bajaye mazed faasilay barha ker dono may Bughz o adawat ki deewar khari ker daytay hayn. Yaad Rakhiye! Musalmano kay darmiyan phhoot dalwana yeh shaytani kaam hay is say har Musalman ko bachna chahiye.

*Mujhay gheebat o chughli o bad ghumani*

*Ki aafat say tu bacha ya Ilahi*

## Taubah kay ma'na aur us ki haqeeqat

**Suwal:** Taubah ka kiya ma'na hay? Nayz is ki haqeeqat bhi bayan farma dijye

**Jawab:** Taubah ka ma'na hay ruj'u karna aur laut jana jaysa kay Mufassir-e-Shaheer Hazrat Mufti Ahmad Yar Khan رحمتهُ اللهُ تعالى عليه farmatay hayn: Taubah kay Ma'na Rujo'o kerna. Agar ye Haq Ta'aala ki sifat ho to us kay ma'na hotay hayn Iradah-e-'Azab say (Apni shan kay lai) Rujo'o farma layna<sup>2</sup> aur agar ye banday ki sifat

<sup>1</sup> Musnad-e-Imam Ahmad, vol. 10, pp. 443, Hadees. 27670

<sup>2</sup> Jaysa kay parah 4 surah Nisa ki aayat number 17 may hay:

*أَتَمَّا التَّوْبَةَ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ فَذُكِّرُوا بِهَا لَمْ يُشْعِرُوا مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا*

*Tarjama Kanz-ul-Iman: Woh taubah jis ka Qabool kerna Allah nay apnay fazl say laazim akr liya hay woh unhi ki hay jo nadani say buraye kar baythay phir thori dayr may taubah kar lay aysa par Allah*

*Apni rahmat say rujo'o karta hay aur Allah ilm o Hikmat wala hay*

ho (Ya'ni ye kaha jaye kay banday nay taubah ki) to is kay ma'na hotay hayn Gunah say it'at ki taraf, ghaflat say zikr ki taraf, Ghaybat ya'ni ghayr haziri say haziri ki taraf laut jana . Taubah sahih ye hay kay bandah guzishtah gunahaun par nadim ho, aayendah na karnay ka ahad karay aur jis qadar ho sakay usi qadar guzishtah gunahaun ka 'iwaz aur badlah kar day. Namazayn rahti ho to qaza karay, kisi ka qarz rah gaya hay to ada kar day. Hazrat Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay taubah ka kamal yeh hay kay dil lazzat-e-gunah balky gunah bhool jaye (Ya'ni dubarah is gunah kay karnay ka khayal bhi dil may na aaye)<sup>1</sup>

Taubah kay ma'na aksar logo nay apnay gaal par chapat maar layna ya apnay kaan pakarr kar zaban say taubah taubah kar layna samajh rakha hay, ye har giz taubah nahin hay, taubah ki haqeeqat yeh hay kay bandah jis gunah say taubah karna chahta hay us gunah par sharmindah ho ker usay tark ker day aur aindah us say bachnay ka pukhtah iradah karay is tarah agar koi taubah karay ga to Allah عَزَّوَجَلَّ us ki taubah ko Qabool farmaye ga chunanchay parah 25 Surah Shura ki aayat number 25 may Irshad hota hay:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

*Tarjama Kanz-ul-Iman: Aur wohi hay jo apnay bando ki taubah Qabool fermata hay aur gunahaun say dar guzar fermata hay aur janta hay jo kuch tum kartay ho.*

Is aayt kay tahat Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: taubah har aik gunah say Wajib hay aur taubah ki haqeeqat yeh hay kay aadami badi o ma'siyat say baaz aaye aur jo gunah us say saadir ho us par sharmindah ho aur

<sup>1</sup> Mirat-ul-Manajeeh, vol. 3, pp. 353

hamayshah gunah say door rahnay ka pukhtah iradah karay aur agar gunahaun may kisi banday ki haq talafi bhi thi to us haq say jis tarah shari'at nay usay ada karnay ka hokum diya hay is tarah usay ada karay

Hadees pak may gunahaun par nadamat ko bhi taubah kaha gaya hay chunanchay Khalq kay Rahbar Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: **النَّدَامُ تَوْبَةٌ** Nadamat ya'ni sharmindagi taubah hay<sup>1</sup>

*Nadamaat say gunahaun ka izalah kuch to ho jata  
Magar rona bhi to aata nahin haaye nadamat say*

### Taubah karna tamam logo par Wajib hay

**Suwal:** Taubha karna kab Wajib hota hay?

**Jawab:** Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Gunah sarzad honay par fauran taubah karna Wajib hay kyun kay gunahaun ko chor dayna hamayshah Wajib hay. Isi tarah Allah عَزَّوَجَلَّ ki ita'at karana bhi hamayshah Wajib hay. Allah عَزَّوَجَلَّ nay Irshad farmaya:

**وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ**

**Tarjama Kanz-ul-Iman: Aur Allah ki taraf taubah karo aye Musalmano!**  
**Sab kay sab** (parah. 18. Surah Noor Aayat. 31)

Is aayat say ye baat ma'loom huyi kay taubah karna tamam logo par waajib hay ye isliye kay aam taur par koi bhi insan a'aza ya khayalat kay gunahaun say khali nahin hota aur us ki kam az kam surat Allah عَزَّوَجَلَّ ki zaat say ghaafil hona ya us say tawajjo ka hatt jana hay, Ambiya kiraam عَلَيْهِمُ السَّلَام aur Siddiqeen رَحْمَةُ اللهِ تَعَالَى ki ye shan hay kay

<sup>1</sup> Ibn-e-Majah, vol. 4, pp. 492, Hadees. 2452



woh is say bhi taubah kartay hayn<sup>1</sup>. Jab bhi ba taqaza-e-bashariyyat (Insani taqazay ki wajah say) gunah sarzad ho jaye to baghayr takheer kiye fauran taubah kar layni chahiye. Taubah karnay kay liye na to Wuzu aur Ghusl karnay ki zarurat hay aur na hi masjid wagahayrah may jaanay ki haajat aur na hi barakat walay ayyam misl Jumu'ah waghayrah ka intizar zaruri kyun kay taubah gunahaun par sharmindah honay, unhayn chhorr daynay aur aayendah un say bachnay kay pukhtah iraday ka naam hay lihaza is kay liye khaas jagah aur din ki qayd nahin.

### **Gunahaun par qaaim rahtay huway Taubah karna kaysa?**

**Suwal:** Gunahaun par qaim rahtay huway sirf zaban say taubah kartay rahna kaysa hay? Nayz Taubah ki sorat bhi bayan farma dijiye.

**Jawab:** Gunahaun par qaim rahtay huway faqat zaban say taubah kar layna kaafi nahin masalan koi shakhs bay namazi ya daarhi munda hay aur woh apnay in gunahaun say taubah karta hay laykin us kay ba Wujood namaz nahin parhta, darrhi nahin rakhta to us ka ye taubah karna nahin kahlaye ga kyun kay jis gunah say taubah kar raha hay us gunah ko us nay chhora hi nahin. Dawat Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbo'ah 1250 safahaat par mushtamil Kitab Bahar-e-Shari'at jild Awwal safhah 700 par hay: Taubah jab hi shahih hay kay qaza parh lay. Us ko tu ada na karay, taubah kiye jaye, ye taubah nahin kay woh namaz jo us kay zimma thi us ka na parhna to ab bhi baqi hay aur jab gunah say baaz na aaya, taubah kahan huyi? Hadees may farmaya: Gunah par qaaim

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<sup>1</sup> Lubab-ul-Ahya, pp. 272

kar Istighfar karnay wala us kay misl hay jo apnay Rab ﷺ say Mazaq karta hay<sup>1</sup>

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Taubah ki 3 Sooratayn hayn:

1. Huqooq-e-Shari'at say taubah
2. Huqooq-ul-Ibbad say taubah
3. Huqooq-ul-Allah say taubah

Huqooq-e-Shari'at ki taubah may zaruri hay kay woh Huqooq Ada kar diye jaye. Namazayn rah gaye hayn to qaza karay, rozay rah gaye hayn to poora karay, darrhi mundata hay to taubah karay aur aaindah na mundanay ka ahad karay. Aysay hi bando kay huqoq ada karay<sup>2</sup>

### Gunah ko halka Ya Halal janna kaysa?

**Suwal:** Kisi gunah ko halka ya halal samjhna kaysa?

**Jawab:** Kisi gunah ko halka janna usay Sagheerah say kabeerah kar dayta hay aur agar us ka gunah hona Zaruriyat-e-Deen<sup>3</sup> may say ho to phir us ko halka janna kufr hay, jaysa kay A'la Hazrat ﷺ farmatay hayn ba'z Awqat Sagheerah ka halka janna kufr ho jaye ga jab kay us ka gunah hona zaruriya-e-deen say ho. Ulama farmatay hayn: kisi nay koi gunah kiya us say logo nay kaha: taubah kar,

<sup>1</sup> Shu'ab-ul-Iman, Vol. 5, pp. 436, Hadees. 7178

<sup>2</sup> Tafseer Na'eemi, vol. 3, pp. 296

<sup>3</sup> Zaruriyat-e-Deen woh masaail deen hay jin ko har khaas o aam jantay hoon, Jaysay Allah ﷺ ki wahdaniyyat, Ambiya ki nubuwat, Jannat o Naar, Hashar o Nashar waghayrah, masalan ye I'tiqad kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Akhiri Nabi hay, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay ba'd koi naya nabi nahin ho sakta. (Bahar-e-Shari'at, vol. 1, pp. 172)

jawab diya: Mayn nay kiya kiya hay kay taubah karoon? To kufr ho jaye ga. Bahut say Saghayer aysay hayn jin ka gunah hona Zaruriyat-e-Deen say hay masalan Ajnabiyyah ko chhona aur bosa Sagheerah hay **إِلَّا اللَّئِمَّةَ** (Magar itna kay gunah kay paas gaye aur ruk gaye) may daakhil hay agar halal janay kaafir hay. Phir farmaya: jis ko samjha kay yeh halka gunah hay fauran Sagheerah say kabeerah ho gaya. Awliya Kiraam farmatay hayn: is gunah ko dusray gunah say nisbat dayta hay kay is say chhota hay ye nahin daykhta kay gunah kis ka kar raha hay! Agar daykhta to yeh farq na karta<sup>1</sup>.

Rahi baat gunah ko halaal samajhnay ki to agar woh gunah Zaruriyat-e-Deen may say ho to usay halal samjhna kufr hay warnah nahin jaysa kay A'la Hazrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** farmatay hayn: Mazhab-e-Mu'tamad o muhaqqaq may kisi gunah ko halal janna bhi mutlaqan kufr nahin jab tak Zina ya Shurb-e-Khamr ya'ni sharab peenay ya namaz ko tark kernay ki tarah is ki Hurmat Zaruriyat-e-Deen say na ho Gharz Zaruriyat kay siwa kisi shay ka inkar kuf nahin agar chay Quran Pak ya Hadees Mutawatir say saabit ho kay Inda-t-tahqeeq aadami ko islam say kharij nahin karta magar inkar us ka jis ki tasdeeq nay usay daairah islam may daakhil kiya tha aur woh nahin magar Zaruriyat-e-Deen<sup>2</sup>

### **Taubah kay iraday say gunah karna Kufr hay**

**Suwal:** Taubah kay iraday say gunah karna kaysa hay?

**Jawab:** Taubah kay iraday say gunah karna kay ba'd may taubah kar loon ga ye shaytan ka bahut bara aur bura war hay. Mufti Ahmad

<sup>1</sup> Malfoozat-e-A'la Hazrat, pp. 472

<sup>2</sup> Fatawa Razawiyah, vol. 5, pp. 101

Yar Khan رَحْمَةً اللّٰهُ تَعَالٰى عَلَيْهِ farmatay hayn: taubah kay iraday say gunah karna kufr hay.<sup>1</sup>

## Huqooq-u-Allah aur Huqooq-ul-Ibad say Taubah karnay ka Tareeqah

**Suwal:** Kiya taubah say har gunah mu'af ho jata hay? Nayz Huqooq-u-Allah aur Huqooq-ul-Ibad say taubah karnay ka aasan Tareeqah bhi bayan farma dijiye.

**Jawab:** Sachhi taubah Allah عَزَّوَجَلَّ nay woh nafees shay banaye hay kay har gunah kay izalah ko kaafi o waafi hay. Koi gunah aysa nahin kay sachhi taubah kay ba'd baaqi rahay yahan tak kay shirk o kufr. Sachi taubah kay ma'na hay kay gunah par is liye kay woh us kay Rab عَزَّوَجَلَّ ki na farmani thi naadim o parayshan ho ker fauran chor day aur ayendah kabhi is gunah kay paas na janay ka sachhay dil say pura 'azm karay jo charah kar us ki talafi ka apnay haath may ho baja laye masalan namaz rozay ki tark ya ghasb, chori, rishwat, Sood say taubah ki to sirf Ayendah kay liye un jaraaim ka chhorr dayna kaafi nahin balky is kay sath ye bhi zaruri hay kay jo namaz rozay naghah kiye un ki qaza karay jo maal jjis jis say chhena, churaya, rishwat, sood may liya unhayn aur woh na rahay hoon to un kay warison ko wapas kar day ya mu'af karaye, pata na chalay to itna maal sadaqah kar day aur dil may niyyat rakhay kay woh log jab milay agar tasadduq par raazi na huway apnay paas say unhayn phayr doon ga.

Ahl-e-Ilm nay Tasreeh farmaye hay kay Taubah kay arkaan 3 hayn:

1. Guzishtah jurm par nadamat ya'ni naadim o sharamsar hona

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<sup>1</sup> Noor-ul-Irfan, parah. 12, surah Yusuf, Aayah. 9

2. Maujoodah tarz-e-amal ko durust rakhna aur gunah ka izalah o beekh kani karna
3. Aayendah kay liye gunah na karnay ka pukhta azam karna

yeh us waqt ka kaam hay jab kay taubah banday aur Allah ta'aala kay darmiyan ho, jaysay sharab noshi, laykin agar us nay Huquq-ul-Allah may kootahi ki aur un say taubah karna chaahay jaysay Namaz, rozay aur zakat waghayrah ki adayegi may ghaflat aur kootahi ki to us kay liye taubah ka Tareeqah yeh hay kay pahlay us kootahi par naadim ho phir pukhtah iradah karay kay aayendah un ki adayegi may ghaflat say kaam nahin lay ga aur unhayn har giz zaya' nahin karay ga, phir tamam zaya' kardah Huqooq ki qaza karay aur agar zaya' kardah Huqooq ka ta'alluq bando say ho to Sihhat-e-Taubah is par mauqoof hay jis ko hum nay pahlay Huqooq-ul-Allah may bayan kar diya hay kay us ki soorat may amwaal ki zimma dari say subukdosh hona aur mazloom ko raazi karna zaruri hay jin ka maal Ghasb kiya gaya, woh unhayn wapas kiya jaye ya un say mu'af karaya jaye aur woh muta'alliqah afraad maujood aur baqayd-e-hayat na hoon to un kay wurasa muta'alliqeen aur qaaim Maqaam afraad o wukala kay zariye amwaal ki waapsi aur mu'afi amal may laye jaye, Qunyah may hay agar kisi Shakhs par logo kay qarzah jaat masalan Ghasb, mazalim aur jinayaat ki qism say hoon aur taubah karnay wala un muta'alliqah afraad ko nahin janta pahchanta to itni miqdaar fuqara o Masakeen may qaza ki niyyat say khayrat kar day Allah ﷻ ki Bargah may taubah karnay kay ba Wujood agar un afraad ko kahin paa lay to un say ma'zirat karay agar mazalim ka ta'alluq izzat waghayrah say ho jaysay kisi ko gali dayna, gheebat karna, to un may wujoob-e-taubah is shart samayt jo hum nay Huqooq-ul-Allah kay zimn may bayan kiye hayn ye hay

kay jo kuch us nay un kay baray may kaha unhayn is jurm par ittila' day aur un say mua'afi maangnay, agar ye mushkil ho to pukhtah iradah kar lay kay jab bhi unhayn paye ga to zaroor ma'zirat karay ga, agar is Tareeqah say bhi 'aajiz ho jaye ya'ni mazloom wafaat pa gaya ho to phir Allah عَزَّوَجَلَّ say bakhshish maangnay aur Allah عَزَّوَجَلَّ kay fazl o karam say qawi ummed hay kay woh mazloom mahroom ko apnay jood o Ihsan kay khazano may say day ker raazi kar dayga aur dono may sulah kara dayga kyun kay woh jawwad, karam kernay wala, intihaye shafqat farmanay wala aur raham karnay wala hay<sup>1</sup>

### Khusho' o khuzo' kay ma'na

**Suwal:** madani in'amaat may say ayk madani in'aam ye bhi hay kay "kia aaj aap nay Namaz aur Du'a kay doran khusho' o khuzo' payda kanay ki koshish farmai"? ye irshad farmaye kay khusho' o khuzo' ka ma'na kia hay?

**Jawab:** khusho' o khuzo' ye 2 alfaz hayn khuzo' ka ta'alluq a'zay e zaahiri say hay jab kay khuzo' ka ta'alluq dil say hay. 1) khusho' ka ma'na hay badan may aajizi payda karna masalan jab kisi uhdadar say baat ki jati hay to intihai lajajat, narimi aur aajizi kay sath baat ki jati hay aur doran e guftugo badan bhi jhuk jata hay is andaz say baat karnay ko khashi'annah andaz kahtay hayn. isi tarah Namaz ko is kay zaahiri aadab, Faraaiz o waajibat aur Sunan o Mustahabbaat kay sath achhi tarah ada karna aur ye isi sorat may mumkin hay jab ye ahkaam seekh kar achhay tareeqay say un ki mashq bhi ki jaye. 2) jab kay khuzo kay ma'na dil ki aajizi kay hayn, jaysay koi bandah kisi Sunni Aalim e Deen ya Imam e Masjid ya apnay Peer sahib say milta hay to un ki izzat o 'azamat dil may honay ki wajah say zaahiri

<sup>1</sup> Fatawa Razawiyyah, vol. 21, pp.121

jism ki aajizi kay sath sath dil say bhi aajizi wala andaz apnata hay isay khuzo' kahtay hayn.

### Namaz may khusho' o khuzo ki ahmiyat

**Suwal:** Namaz may khusho' o khuzo' ki ahmiyat kay baray may kuch irshad farma dejiye.

**Jawab:** Namaz may khusho' o khuzo' ki bari ahmiyat hay chunachay Parah 18 Sorah Mominon ki Aayat number 1 aur 2 may irshad hota hay:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

*Tarjama e Kanz ul Iman: bay-shak murad ko pochinchay Iman walay jo apni Namaz may girgiratay hayn.*

In Aayaat e mubarakah kay tahat Sadr ul Afaazil Hazrat 'Allamah Maulana Sayyid Na'eem ul Deen muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: in kay dilon may Khuda ka khauf hota hay aur un kay a'azaa saakin hotay hayn. ba'z Mufasssireen nay farmaya kay Namaz may khusho' ye hay kay is may dil laga huwa aur dunya say tawajjuh hati hui ho aur nazar jaye Namaz say bahar na jaye aur gosha e chashm say kisi taraf na daykhay aur koi 'abas (fuzool) kaam na karay aur koi kapra shanon par na latkaye is tarah kay is kay donon kanaray latkay hon aur aapas may milay na hon aur ungliyan na chatkhaye aur is qisam kay harakaat say baaz rahay. Ba'z nay farmaya kay khusho' ye hay kay aasman ki taraf nazar na uthaye.

Hazrat Sayyiduna Uqbah bin Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay may nay Rasool e Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko farmatay huye suna: tum may say jo musulman achhi tarah Wuzu karay phir khusho' o

khuzo kay sath 2 rak'aten ada karay to is kay liye Jannat wajib ho jaye gi. *(Muslim, pp. 118, Hadees 553)*

Ameer ul Momineen Hazrat Sayyiduna Usman Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay may Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko farmatay huye suna: jis musalman par Farz Namaz ka waqt aye aur wo Namaz kay liye achhay tareeqay say Wuzu karay aur usay khusho' o khuzo' kay sath ada karay to ye Namaz is kay pichlay gunahon kay liye Kaffarah ho jaye gi jab tak Kabeerah gunah ka irtikab na karay aur ye 'amal sari zindagi jari rahay ga. *(Muslim, pp. 116, Hadees 543)*

Musalmanon ki ayk ta'dad hay jo doran e Namaz darhi ya jism kay deegar a'zaa say khaylti dikhai dayti hay. Aysa nahyn karna chahiye kay ye khusho' o khuzo' kay munafi hay. Hazrat Sayyiduna Abu Hurayrah say riwayat hay kay Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay ayk shakhs ko doran e Namaz darhi say khayltay daykha to farmaya: agar is ka dil khusho wala hota to is kay a'zaa bhi khusho' kartay. *(Tafseer e Durr e Mansoor, tahat 2,6)*

Jab bandah logon kay samnay khusho' o khuzo' wala andaz apnata hay to Allah عَزَّوَجَلَّ ki baargah may haazir hotay waqt ba-darjah Aula khusho' o khuzo' apnana chahiye.

### **Khusho' o khuzo' kaysay barqarar rakha jaye?**

**Suwal:** Namaz may khusho' o khuzo' kaysay barqarar rakha jaye?

**Jawab:** Namaz may khusho' o khuzo' payda karnay aur isay barqarar rakhnay kay liye Allah عَزَّوَجَلَّ ki 'azamat o buzurgi ko paysh e nazar rakha jaye. Sorah Fatiha aur Quran e Paak ki wo Makhsoos Soraten jo aap Namaz may parhtay hayn in ka tarjama "Kanz ul Iman" say achhi tarah yaad kar lejiye. Isi tarah "Attahjiyat", durood



e Ibraheemi aur Du'a e Qunoot waghayrah ka tarjamah bhi achhi tarah zehan nasheen kar lejiye aur inhen parhtay waqt in kay ma'aani o matalib par ghor kartay chalay jaye, **إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ** khusho' o khuzo' payda ho ga jaysa kay Hazrat Sayyiduna Imam Abu Muhammad Husayn bin Masuood Baghwi **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** farmatay hayn: Namaz may khusho' ye hay kay Insan apni sari tawajjuh Namaz may markooz rakhay, is kay siwa har cheez say munh phayr lay aur apni zaban say jo qiraat aur zikr kar raha hay is kay ma'aani may ghor o fikr karay. *(Tafseer e Baghawi, Parah 18, Mominon, tahat Aayah 2,3)*

### Dua may khusho' o khuzo' kaysay apnaya jaye?

**Suwal:** Du'a may khusho' o khuzo' kaysay apnaya jaye?

**Jawab:** Du'a may khusho' o khuzo' apnanay kay liye is ki ahmiyat o ifadiyat ko paysh e nazar rakhna aur is kay aadab ka janna zarori hay. Jis tarah insan ko kisi duniyawi badshah ya kisi bhi uhdadar waghayrah say koi gharz ya hajat hoti hay to wo is kay samnay khashi'anah andaz ikhtiyar karta hay, adab o ihtiram aur intihai tawajjuh kay sath is ki baargah may apni darkhuwast paysh karta hay kion kay isay ma'loom hay kay agar la-parwahi aur ghaflat say kaam lia to baat nahyn banay gi, jab duniyawi badshahon aur uhdadaron kay paas janay aur un ki baargahon kay aadab baja lanay ka ye aalam hay to Allah **عَزَّوَجَلَّ** jo badshahon ka bhi Badshah hay is ki bargah mayn apni hajat paysh karnay aur is ki baargah kay aadab baja lanay ka kis qadr ihtimam hona chahiye har zi-shu'oor samajh sakta hay. Magar afsos! Sad karoor afsos! Ham is say ghaafil hayn, jab Du'a waqt aata hay ham apni hajat **أَحْكُمُ الْخَائِمِينَ** Ki bargah may paysh kar rahay hotay hayn magar ma'loom hi nahyn hota kay kay ham kia mang rahay hayn? la-parwahi kay sath idhar

udhar daykh rahay hotay hayn, ungliyon, nakhonon ya darhi kay balon say khayl rahay hota hayn balkay ba'z to nakhonon say mayl nikal rahay hotay hayn aur phir shikwah ye hota hay kay hamari Du'a hi qabool nahyn hoti! Dua kaysay qabool ho hamayn mangnay ka tareeqah hi nahyn aata lihaza Du'a mangen to intihai tawajjuh aur yaksui kay sath apnay dil o dimgh ko har cheez say faarigh kar kay Du'a kay aadab ko baja latay huye Du'a mangen **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** khusho' o khuzo' bhi haasil ho ga aur Du'a bhi qabool ho gi.

### Namaz aur Du'a ka qibla ma' ahkaam

**Suwal:** Namaz aur Du'a ka qiblah kia hay? Neez un kay ahkaam bhi bayan farma dejiye.

**Jawab:** Namaz ka qiblah Khanah Ka'bah hay, agar koi aysi jagah par hay jahan Khanah Ka'bah is ki nigahon kay samany hay to Ain Khanah Ka'bah ki taraf kar kay Namaz parhna zarori hay aur jahan Khanah Ka'bah samnay na ho to jihat Ka'bah hi qiblah hay. Agar kisi nay bila uzr qiblay say 45 darjay munharif ho kar Namaz ada ki to is ki Namaz na gi ya doran e Namaz jaan bojh kar qiblay say seenah phayr dia to us ki Namaz toot jaye gi. Yonhi Namaz may baghayr uzr kay qiblay say chahrah phayrna bhi Makrooh e Tahreemi hay chunachay Dawat e Islami kay isha'ati idaray Maktabat ul Madinah ki matboo'ah 1250 safhaat par mushtamil kitab, "Bahar e Sharee'at" jild 1 safha 491 par hay :Musalli (yani Namazi) nay qiblay say bila uzr qasdan seenah phayr dia, agarchay foran hi qiblah ki taraf ho gaya, Namaz faasid ho gai (yani toot gai) aur agar bila qasd (yani baghayr iraday kay) phir gaya aur ba-qadr 3 tasbeeh (ki miqdar) kay waqfah na huwa, to (Namaz) ho gai. agar sirf munh qiblah say phayra, to is par wajib hay kay foran qiblah ki taraf kar lay aur Namaz na jaye gi, magar bila uzr Makrooh hay.

Rahi baat Du'a kay qiblay ki to wo aasman hay lihaza jab bhi Du'a mangen hathayliyan aasman ki taraf rakhen kay ye Du'a kay aadab may say hay jaysa kay Raees ul Mutakallimeen Hazrat Sayyiduna Maulana Naqi Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Du'a kay aadab bayan kartay huye farmatay hayn: Du'a (Du'a may) hathayliyan phayli rahen. (is kay hashiye may Sarkar e A'ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: yani un may kham (jhukau) na ho kay aasman qibla e Du'a hay, sari kaf e dast muwajah aasman rahay. (yani pori hathayli aasman ki taraf rahay). (*Fazaail e Dua*, pp. 75)

Agar kisi nay Du'a may qiblay (yani aasman) ki taraf qasdan bhi hathayliyan na ken to bhi Shar'an koi gunah nahyn Du'a ho jaye gi.

### Namaz may aankhen band rakhna kaysa?

**Suwal:** doran e Namaz aankhen band rakhna kaysa?

**Jawab:** Namaz may aankhen band rakhna makrooh e Tanzeehi hay al-battah agar aankhen band rahknay say Namaz may khusho' o khuzo' ziyada aata ho to ab Namaz may aankhen band rakhna behtar hay jaysa kay Durr e Mukhtar may hay: Namaz may aankhen band rakhna Makrooh hay magar jab khuli rahnay may khusho' na hota ho to band karnay may haraj nahyn. (*Durr e Mujhtar*, jild. 2, pp. 499)

### Namaz e Awwabeen ada karnay ka tareeqah

**Suwal:** Namaz e Awwabeen kisay kahtay hayn? neez isay ada karnay ka tareeqah bhi bayan farma dejiye

**Jawab:** Dawat e Islami kay isha'ati idaray Maktabat ul Madinah ki matboo'ah 1250 safhaat par mushtamil kitab "Bahar e Sharee'at" jild 1 safha 666 par hay: ba'd Maghrib 6 rak'aten mustahab hayn in ko Salat ul Awwabeen kahtay hay, khuwah ayk salam say sab (yani 6

rak'at ayk sath) parhay ya 2 say (yani 4 rak'at aur 2 rak'at kar kay) ya 3 say (yani 2, 2 rak'at kar kay parhay) aur salam say yani har 2 rak'at par salam phayrna afzal hay. Agar koi ayk hi salam say parhna chahay to is ka tareeqah ye hay kay “Maghrib ki 3 rak'at farz parhnay kay ba'd 6 rak'at ayk hi niyyat say parhay, har 2 rak'at par Qa'dah karay aur is may “Attahiyat”, Durood e Ibraheemi aur Du'a parhay, pahli, teesri aur panchwen rak'at ki ibtida may sana (سُبْحَانَكَ اللَّهُمَّ), Ta'awwuz o Tasmiyah (أَعُوذُ بِاللَّهِ) aur (بِسْمِ اللَّهِ) bhi parhay. Chati rak'at kay Qa'day kay ba'd salam phayr day. Pahli 2 rak'ten (Maghrib kay ba'd parhi janay wali) Sunnat e Muakkadah ho huen aur baaqi 4 Nawafil. Ye hay Awwabeen (yani taubah karnay walon) ki Namaz.

(Al Wazeefat ul Kareemah pp. 26)

*Parhon Sunnat e Qabliyah waqt hi par  
Hon saray Nawaafil ada ya Ilahi*

<sup>1</sup> Ye maray Aaqa A'ala Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay aurad o wazaaf par mushtamil ayk risalah hay jisay Shahzada e A'ala Hazrat, Hujjat ul Islam Maulana Haamid Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay murattab farmaya hay. (Shu'bah Faizan e Madani Muzakara)

## Nayk Namazi Bannay Kay Liye

Har jumeraat ba'd namaz-e-magrib ap kay yahan honay walay **Dawat-e-Islami** kay hafta-waar sunnato'n bharay Ijtima' mayn rizay-e-Elaahi kay liye achi achi niyato'n kay sath saari rat shirkat farmaiye ♦Sunnato'n ki Tarbiyat kay liye **Madani Qafilay** mayn A'shiqaan-e-Rasool kay sath har mah 3-din safar aur ♦Rozana "Fikr-e-Madinah" kay zariy'e **Madani In'amat** ka risala pur kar kay Madani mah ki pehli taarikh ko apnay yahan kay zimmar ko jama' karwanay ka ma'mool bana lijiye

**Mayra Madani Maqsad:** "Mujhay apni aur saari dunya kay logon ki islaah ki koshish karni hay." (بن قسا الله عزوجل) Apni islaah kay liye "Madani In'amat" per a'mal aur saari dunya kay logon'n ki islaah ki koshish kay liye "Madani Qafilo'n mayn safar karna hay." (بن قسا الله عزوجل)



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