

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

Kitab Parhnay ki Du'a

Deeni kitab ya Islami sabaq parhnay say pehlay zayl may di huyi Du'a parh lijiye *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* jo kuch parrhayn gay yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاذْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Terjamah:

Aye Allah (*عَزَّوَجَلَّ*)! Hum par '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 parh layn.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Naat khuwan aur Nazranah

Naat-e-Mustafa parrhna sunna yaqeenan 'umda 'ibadat hat magar qaboliyyat ki kunji ikhlas hay, Naat Shareef parrhnay par ujr layna dayna haraam aur Jahannam may lay janay wala kaam hay. Bara-e-Karam! Sag-e-Madinah عَنْهُ ka yeh Maktoob mukammal parrh lijiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ qalb may ikhlas ka chashmah mojizan ho ga

Durood Shareef ki fazeelat

Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: Jis nay din aur raat may mayri taraf shoq-o-mahabbat ki wajah say 3, 3 martabah Durood-e-Pak parrha Allah عَزَّوَجَلَّ par haq hay kay woh us kay us din aur aur raat kay gunah bakhsh day.

(Al-Mu'jam-ul-Kabeer, vol. 18, pp. 361, Hadees 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sag-e-Madinah Muhammad Ilyas 'Attar Qadiri Razawi ki janib say Bulbul-e-Madinah mayray meethay meethay Madani baytay..... سَلَّمَ الْبَارِيَّ ki khidmat may Hazrat Sayyiduna Hassaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki mu'ambarayn jabeen ko choomta huwa, jhoomta huwa mushkbar aur pur bahar salam.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

Raza Jo dil ko banana tha jalwah Gah-e-Habeeb
 Tu piyaray qayd-e-khudi sau raheedah hona tha

۲۱ Safar-ul-Muzaffar 1425 ko Nigran-e-Shura nay Baab-ul-Madinah Karachi kay Naat khuwan Islami bhayon say 'Madani Mashwarah' farmaya. Unhon nay jab hirs-o-tama' ki

mazammat bayan kar kay is baat par ubhara kay ijtima'-e-zikr-o-naat may har naat khuwan apni baari aanay par ai'lan kar day: 'Mujhay kisi qism ka Nazranah na diya jaey Mayn is ko Qabool nahin karoon ga' is par aap nay haath utha kar is 'azm ka izhar farmaya kay Mayn إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ ai'lan kar diya karoon ga. Yeh khabar-e-farhat-e-asar sun kar mayra dil khushi say bagh bagh balkay Bagh-e-Madinah ban gaya. Allah عَزَّوَجَلَّ aap ko is 'azeem Madani niyyat par istiqamat bakhshay. Mayray dil say yeh du'aen nikal rahi hayn kay Mujhay aur aap ko aur jis jis nay yeh Madani niyyat ki hay us ko Allah عَزَّوَجَلَّ donon jahan jahan may khush rakhay, iman ki hifazat aur hatami maghfirat say nawazay, Madinay kay sada bahar phoolon ki tarah hamayshah muskurata rakhay, Hubb-e-Jaah-o-Maal ki andhayriyon say nikal kar, 'Ishq-e-Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki roshniyon may doob kar, khoob naatayn parrhnay sunnay ki sa'adat bakhshay. Kash! Khud bhi rotay rahayn aur sami'een ko bhi rulatay aur tarrpatay rahayn. Riya kaari say hifazat ho aur 'ikhlas ki la-zawal dawlat milay.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Naat parrhta rahoon, Naat sunta rahoon
Aankh purnam rahay dil machalta rahay
Un ki yaadon may har dam Mayn khoya rahoon
Kash! Seenah mahabbat may jalta rahay*

Naat Shareef shuru' karnay say qabal ya dawran-e-naat log jab Nazranah lay kar aana shuru' hon us waqt munasib khayal farmaeyn to is tarah ai'lan farma dijiye:

Meethay meethay Islami bhaiyon! Dawat-e-Islami kay naat khuwan kay liye 'Madani Markaz' ki taraf say hidayat hay kay woh kisi qism ka Nazranah, Lifafah ya tohfah khuwah woh pahlay ya aakhir may ya dawran-e-naat milay Qabool na karay.

Hum Allah عَزَّوَجَلَّ kay 'aajiz aur na-tuwan banday hayn. Bara-e-Karam! Nazranah day kar naat khuwan ko Imtihan may mat daliye, raqam aati daykh kar apnay dil ko qabu may rakhna mushkil hota hay. Naat khuwan ko ikhlas kay sath sirf Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki riza ki talab may naat Shareef parrhnay dayn lihaza noton ki barsat may nahin balkay barish-e-anwaar-o-tajalliyat may nahatay huway naat Shareef parrhnay dayn aur aap bhi adab kay sath bayth kar naat-e-pak sunayn...

*Mujh ko dunya ki daulat na zar chahiye
Shah-e-Kausar ki meethi nazar chahiye*

(Naat khuwan yeh ai'lan apni diary may mahfooz farma layn to sahulat rahayn gi (إِنْ شَاءَ اللهُ عَزَّوَجَلَّ))

Piyaray naat khuwan! Naat Khuwani may milnay wala Nazranah jaeyz bhi hota hay aur na-jaeyz bhi. Aa`indah sutoor ba-ghaur parrh lijiye, 3 baar parrhnay kay ba-wujood samajh may na aaey to 'Ulama-e-Ahl-e-Sunnat say ruju' kijiye.

Professional Naat khuwan

Mayray Aaqa A'la Hazrat Imam-e-Ahl-e-Sunnat, Mujaddid-o-Deen-o-Millat As-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki khidmat may suwal huwa: Zaid nay apnay 5 rupay fees maulood Shareef ki parrhawaey kay muqarrar kar rakhay hayn, bighayer 5 rupay fees kay kisi kay yahan jata nahin.

Mayray Imam-e-Ahl-e-Sunnat, Mujaddid-o-Deen-o-Millat As-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay jawaban Irshad farmaya: Zaid nay jo apni majlis Khuwani khususan raag say parrhnay ki ujrath muqarrar kar rakhi hay na-jaeyz aur haraam hay is ka layna usay har giz jayez nahin, is ka khana sarahatan haraam khana hay. Us par Wajib hay kay jin jin say fees li hay yaad kar kay sab ko wapay day, woh na rahay hon to un kay warison ko phayray, pata na chalay to itna maal faqeroon par tasadduq karay aur aa`indah is

haraam khori say taubah karay to gunah say pak ho. Awwal to Sayyid-e-'Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka zikr-e-pak khud 'umdah ta'at aur ajal 'ibadaat say hay aur ta'at-o-'ibadat par fees layni haraam¹..... Saniyan Bayan-e-Saa'il say zaahir hay kay woh apni sha'r Khuwani aur zamzamah sanji (ya'ni raag aur taranum say parrhnay) ki fees layta hay yeh bhi mahz haraam. Fatawa 'Aalamgeeri may hay: Gaana aur ash'aar parrhna aysay a'amaal hayn kay in may kisi par ujrath layna jaye nahn.

(Fatawa Razawiyyah, vol. 23, pp. 724-725)

Jo naat khuwan Islami bhai T.V ya mahfil-e-naat may naat Shareef parrhnay ki fees Wusool kartay hayn un kay liye lamhah-e-fikriyyah hay. Mayn nay apni taraf say nahin kaha, Ahl-e-Sunnat kay Imam Wali-e-Kamil aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay 'Aashiq-e-Sadiq ka fatwa jo kay yaqeenan hukm-e-shari'at par mabni hay, woh aap tak pohanchanay ki jasarat ki hay, Hubb-e-Jaah-o-Maal kay ba'is taysh may aa kar, tiyori charrha kar bal kha kar ulti seedhi zaban chala kar 'ulama-e-ahl-e-sunnat ki mukhalafat karnay say jo haraam hay, woh halaal honay say raha, balkay yeh to aakhirat ki tabahi ka mazed saman hay.

Tay na kiya ho to.....

Ho sakta hay kay kisi kay zehan may yeh baat aeey kay yeh fatwa to un kay liye hay jo pahlay say tay kar laytay hayn, hum to tay nahin kartay, jo kuch milta hay woh tabarrukan lay laytay hayn, is liye hamaray liye jaye hay. Un ki khidmat may Sarkar-e-A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka aik aur fatwa haazir hay, samajh na aeey to 3 baar parrh lijiye:

Tilawat-e-Quran-e-'Azeem ba-gharh-e-isal-e-sawab aur zikr-e-meelad-e-pak Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ zaroor min-jumlah 'ibadaat-

¹ Imam Mua'azzin, mua'allim-e-deeniyaat aur wa'iz waghayrah is say mustasna hayn. (Makhooz az: Fatawa Razawiyyah, vol. 19, pp. 486)

o-ta'at hayn to un par Ijarah bhi zaroor haraam-o-mahzoor (ya'ni na-jayez). Aur Ijarah jis tarah sareeh 'aqd-e-zaban (ya'ni wazih qawl-o-qarar) say hota hay, '**Urfan Shart-e-Ma'roof-o-Ma'hood** (ya'ni raa'ij shudah andaz) say bhi ho jata hay masalan parrhnay parrhanay walon nay zaban say kuch na kaha magar jantay hayn kay dayna ho ga (aur) woh (parrhnay walay bhi) samajh rahay hay kay 'Kuch' milay ga, unhon nay is taur par parrha, inhon nay is niyyat say parrhwaya, Ijarah ho gaya, aur ab 2 wajah say haraam huwa,

1. Aik to ta'at (ya'ni 'ibadat) par Ijarah yeh khud haraam
2. Dusra Ujrat agar 'urfan mu'ayyan nahin to is ki jahalat say Ijarah fasid, yeh dusra haraam.

(Mulakhhas az: Fatawa Razawiyyah, vol. 19, pp. 486-487)

Laynay wala aur daynay wala donon gunahgar hon gay.

(Ayezani, pp. 495)

Is mubarak fatway say roz-e-roshan ki tarah zaahir ho gaya kay saaf lafzon may tay na bhi ho tab bhi jahan Understood ho kay chal kar mahfil may Quran, Aayat-e-Kareemah, Durood Shareef ya naat Shareef parrhtay hayn, kuch na kuch milay ga raqam na sahi 'Suit piece' waghayrah ka tohfah hi mil jaey ga aur baani-e-mahfil bhi janta hay kay parrhnay walay ko kuch na kuch dayna hi hay. Bas na-jayez-o-haraam honay kay liye itna kaafi hay kay yeh 'Ujrat' hi hay aur fariqayn (ya'ni daynay aur laynay walay) donon gunahgar.

Qafilah-e-Madinah Aur Naat khuwan

Safar aur khanay peenay kay akhrajat paysh kar kay Naatayn sunnay ki gharaz say Naat khuwan ko sath lay jana jayez nahin kyun kay yeh bhi ujrat hi ki soorat hay. Lutf to isi may hay kay naat khuwan apnay akhrajat khud bardasht karay. Ba-soorat-e-deegar Qafilay walay makhsos muddat kay liye matlobah

naat khuwan ko apnay yahan tankhuwah par mulazim rakh layn. Masalan Zi-Qa'da-tul-Haraam, Zul-Hijja-til-Haraam aur Muharram-ul-Haraam in teenon maheenon ka is tarah Ijarah (Agreement) karayn kay sara waqt aur us ka aik aik second aap ka. Ab is dawran Chahayn to us say koi sa bhi jayeZ kaam layn ya jitna waqt Chahayn chutti day dayn, Hajj par sath lay chalayn aur akhrajaaat bhi aap hi bardasht karayn aur khoob naatayn bhi parrhwaeyn. Yaad rahay! Aik hi waqt kay andar do jagah naukari karna ya'ni Ijaray par Ijarah karna na-jaeyZ hay. Al-battah agar woh pahlay say hi kahi naukari par laga huwa hay to ab sayth ki ijazaaat say dusri jagah kaam kar sakta hay.

Dawran-e-Naat Notayn chalana

Sami'een ki taraf say Naat Shareef parrhnay kay dawran notayn paysh karna aur naat khuwan ka Qabool karna durust hay, agar fareeqayn may tay kar liya gaya kay note lifafay may daal kar daynay kay bajaey dawran-e-naat paysh kiye jaeyn ya tay to na kiya magar dalalaaan sabit (ya'ni understood) ho kay mahfil may bulanay wala note lutaey ga to ab ujjrat hi kahlaey gi aur na-jaeyZ. Baani-e-Mahfil janta hay kay notayn nahin chalaeyn gay to aa'indah naat khuwan nahin aaeYn gay aur Naat khuwan bhi isi liye dilchaspI say aatay hayn kay yahan notayn chalti hayn to kaey sooraaon may yeh layn dayn bhi ujjrat ban jaey ga aur sawab ki bajaey gunah-o-haraam ka wabaal sar aaeY ga lihaza naat khuwan ghaur kar lay kay Raza-e-Ilahi maqsood hay ya mahz rupay kamana? Kash! Aye Kash! Sad karorr kash! Ikhlas ka dor dorah ho jaey, aur naat Khuwani jaysi 'azeem sa'adat ko chand haqeer sikkon ki khaatir barbad karnay wali hirs ki aafaaat khatm ho jaey.

*Un kay siwa kisi ki dil may na aarzu ho
Dunya ki har talab say bayganah ban kay jaon*

Notayn lutanay walon ko dawat-e-fikr

Sab kay saminay uth uth kar note paysh karnay wala apnay zameer par laazimi ghaur kar lay, kay agar us say kaha jaey: Sab kay saminay baar baar daynay kay bajaey naat khuwan ko chupkay say ikatthi raqam day dijiye kay Hadees-e-Pak may hay: 'Posheedah 'amal, zaahiri 'amal say 70 guna Afzal hay' (*Firdaus-ul-Akhbar, vol. 3, pp. 153, Raqam. 4248*) To woh chup chaap daynay kay liye raazi hota hay ya nahin? Agar nahin to kyun? Kiya is liye kay kay 'waah waah' nahin ho gi! Agar waah waah ki khuwahish hay to Riya kaari hay aur riya kaari ki tabah kaari ka 'aalam yeh hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: جُبُّ الْحَرْنُ say panah maango. 'Arz kiya gaya: Woh kiya hay? Farmaya: Jahannam may aik waadi hay kay Jahannam bhi har roz 400 martabah us say panah mangta hay us may Qaari dakhil hon gay jo apnay a'amaal may riya kartay hayn.

(*Ibn-e-Majah, vol. 1, pp. 166, Hadees 256*)

Bahar haal daynay may riya kaari payda hoti ho to raqam zaya' na karay aur aakhirat bhi dao par na lagaey, neez agar note chalanay say 'Mahfil garam' hoti ho ya'ni naat khuwan ko josh aata ho masalan note aanay kay sabab sha'r ki baar baar takrar, us kay sath izafah-e-asha'ar, aawaz bhi pahlay say zor dar paaeyn to 12 baar soch layn kay kahin ikhlas rukhsat na ho gaya ho, payson kay shoq may parrhnay walay ko dayna sawab kay bajaey us ki hirs ki taskeen ka zaree'ah ban sakta hay is liye daynay walon ko bhi is may ihtiyat karni chahiye aur naat khuwan kay ikhlas ka khoon karnay ki Koshish nahin karni chahiye. Haan yeh yaad rahay kay daykhnay sunnay walay ko kisi mua'ayyan naat khuwan par bad gumani ki ijazat nahin.

Naat Khuwani aur Duniyawi kashish

Jahan khoob note nichhawar hotay hon wahan naat khuwan ka ihtimam kay sath jana, ikhtitam tak rukna magar ghareebon kay

yahan janay say katrana, heelay bahanay banana, ya gaey bhi to Duniyawi kashish na honay kay sabab jald laut jana sakht mahroomi hay aur zaahir hay kay ikhlas na raha. Agar paysay, khana ya achhay sheerni milnay ki wajah say maaldar kay yahan jata hay to sawab say mahroom hay aur yehi khana aur sheerni us ka sawab hay. Yun hi ghareebon say katrana aur maaldaron kay saminay bichhay bichhay jana bhi Deen ki tabahi ka sabab hay manqool hay: 'Jo kisi ghani (ya'ni maaldar) ki us kay Ghana (ya'ni maaldari) kay sabab tawazu' karay us ka do tihaey deen jata raha.' (*Kashf-ul-Khifa*, vol. 2, pp. 215) 'Adam-e-Shirkat (ya'ni shareek na honay) kay liye jhootay heelay bahanay banana masalan thakan aur maraz waghayrah na honay kay ba-wujood, Mayn thaka huwa hoon, Tabay'at theek nahin, gala kharab ho gaya hay waghayrah zaban ya isharay say kahna mamnu' aur na-jaeyz aur haraam hay.

Na-jaeyz Nazranah Deeni kaam may sarf karna kaysa?

Agar koi Naat khuwan sarahatan ya dalalatan milnay wali ujrath ya raqam ka Lifafah lay kar masjid, madrasay ya kisi deeni kaam may sarf kar day tab bhi ujrath laynay ka gunah door na ho ga. Wajib hay kay aysa Lifafah ya tohfah waghayrah Qabool hi na karay. Agar zindagi may kabhi Qabool kar kay khud isti'mal kiya ya kisi nayk kaam masalan madrasay waghayrah may day diya hay to zaroori hay kay taubah karay aur jis jis say jo liya hay us ko wapas lautaey, woh na rahay hon to un kay warison ko day woh bhi na rahay ho ya yaad nahin to Faqeer par tasadduq (ya'ni khayrat) karay. Haan chaahay to paysh karnay walay ko sirf Mashwarah day day, kay aap agar chaahay to yeh raqam khud hi fulan nayk kaam may Kharch kar dijiye.

Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay chadar 'ata farmaey

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay apni naat shareef sun kar Sayyiduna Imam Sharaf-ud-Deen Boosayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko khuwab may

'Burd-e-Yamani' ya'ni 'Yamani chadar' 'inayat farmaey aur baydaar honay par woh chadar-e-mubarak un kay paas maujood thi. Isi wajah say is naat Shareef ka naam '**Qaseedah Burdah Shareef**' mashhoor huwa. Agar is waqi'ay ko Daleel bana kar koi kahay kay Naat khuwan ko Nazranah dayna sunnat aur Qabool karna Tabarruk hay to is ka jawab yeh hay kay bayshak Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay aqwaal-o-afa'al-e-mubarakah 'ain shari'at hayn. Magar yaad rahay! Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Burd-e-Yamani 'ata karnay ka tay nahin farmaya tha na hi مَعَادَ اللهِ عَزَّوَجَلَّ Imam Boosayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay shart rakhi thi kay chadar milay to parrhon ga balkay un kay to wahm-o-guman may bhi nahin tha kay Burd-e-Yamani 'inayat ho gi. Aaj bhi is ki to ijazat hi hay kay na ujrta tay ho aur na hi dalalatan sabit (ya'ni understood) ho aur naat khuwan kay wahm-o-guman may bhi na ho aur agar koi karooron rupay day day to yeh layna dayna yaqeenan jaeyz hay aur jis khush naseeb ko Huzorr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kuch 'ata farma dayn, Khuda ki qasam! Us ki sa'adaton ki mai'raj hay. Aur raha Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say maangna, to is may bhi koi muzaeyqah nahin aur apnay aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say maangnay may naat khuwan aur ghayr-e-naat khuwan ki koi qayd bhi nahin, hum to Unhi kay tukrron pay pal rahay hayn. Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-'inayat nishan hay: *عَزَّوَجَلَّ* 'ata karta hay aur Mayn taqseem karta hoon. (Bukhari, vol. 1, pp. 43, Hadees 71)

*Rab hay Mu'ti yeh hay Qaasim
Rizq us ka hay khilatay yeh hayn
Thanda thanda meetha meetha
Peetay hum hay pilatay yeh hayn*

Naat khuwan aur khana

Qaari aur naat khuwan ko khana paysh karnay kay silsilay may mayray Aaqa A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Irshad farmaya:

Parrhnay kay 'iwaz khana khilata hay to yeh khana na khilana chahiye na khana chahiye aur agar khaey ga to yehi khana is ka sawab ho gaya aur (ya'ni mazeed) sawab kiya chahta hay balkay jahilon may jo yeh dastoor hay kay parrhnay walon ko 'aam hisson say doona (ya'ni double) daytay hayn aur ba'z ahmaq parrhnay walay agar un ko auron say doona na diya jaey to is par jhagarrray hayn. Yeh ziydah layna dayna bhi mana' hay aur yehi us ka sawab ho gaya. Allah عَزَّوَجَلَّ Quran-e-Majeed may Irshad fermata hay kay:

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

Tarjamah-e-Kanz-ul-Iman: Mayri aayatun kay badlay thorry daam na lo. (Parah. 1, surah Baqarah, Aayat. 41) (Fatawa Razawiyyah, vol. 21, pp. 663)

Sab kay liye khana

Isi safhay par aik dusray fatway may Irshad farmaya: Jab kisi kay yahan shadi may 'aam dawat hay jaysay sub ko khilaya jaey ga, parrhnay walon ko bhi khilaye jaey ga us may koi ziyadat-o-taksees na ho gi. (Ya'ni dusron kay muqabalay may na ziyadah milay ga na hi ko special dish ho gi) to yeh khanay peenay ka mua'awazah nahi, khana bhi jaeyz aur khilana bhi jaeyz. (Ayezhan)

A'la Hazrat kay fatway ka khulasah

Qaari aur naat khuwan ki dawat say muta'alliq Imam-e-Ahl-e-Sunnat, Mujaddid-o-Deen-o-Millat As-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay fatawa say jo umoor wazih huway woh yeh hayn:

1. Khana Khilanay walay kay liye jaeyz nahin kay woh in nayk kaamon ki ujrath kay taur par mazkooarah afrad ko khana khilaye,
2. Qaari aur naat khuwan kay liye jaeyz nahin kay woh bataur-e-ujrath dawat kahey.

3. Ujrat ki sooratayn peechay bayan kar di gaeyn lihaza 'ujrat kay khanay' ko nafs ki hirs ki wajah say 'niyaz' kah kar man ko mana layna is khanay ko halaal nahin kar day ga lihaza mazkoorah afraad may say koi qira`at ya Naat Shareef parrhnay kay ba'd 'sarahatan ya dalalatan tay shudah khususi dawat' Qabool kartay huway khaey ga to sawab-e-ukhrawi say mahroom rahay ga balkay yehi khana chaey biscuit waghayrah is ka ajr ho jaey ga.
4. Agar 'aam dawat ho (ya'ni woh naat khuwan ghayr haazir hota jab bhi yeh dawat hoti) to ab zimnan un mazkoorah afraad ko Khilanay aur un afraad kay khanay may koi muza`iqah nahin.
5. Agar dawat to 'aam ho magar Qaari ya naat khuwan kay liye khususi khanay ka ihtimam ho masalan logon kay liye sirf biryani aur un kay liye salad, raa`itay aur chaey ka bhi ihtimam ho ya deegar logon ko aik aik hissah aur in ko ziyadah diya jaey to woh khusosiyat aur ziyadat (ya'ni makhsoos ghiza aur izafah) ujrat honay kay ba'is fareeqayn kay liye na-jaeyz aur haraam aur Jahannam may lay janay wala kaam hay. Laykin yeh yaad rahay kay is may bhi wohi shart hay kay pahlay say sarahatan ya dalalatan tay ho tab haraam hay warnah agar tay na tha aur is kay bighaeyr hi ihtimam huwa to phir jaeyz hay.

Kiya har haal may dawat Qabool karna sunnat hay?

Agar Naat khuwan aur Qaari sahiban yeh kahayn kay hum nay to is khususi dawat kay liye kaha tha aur na hi ujrat kay taur par khatay hayn balkay dawat Qabool karna sunnat hay is liye Tabarruk samajh kar Niyaz kha laytay hayn, aysa kahnay walon ko ghaur karna chahiye kay agar kisi ijtima'-e-zikr-o-naat kay mauqa' par Niyaz kay naam par¹ khususi dawat na ki jaey to

¹ Ahlullah kay isal-e-sawab kay liye niyaz karna barri nayki hay, magar ujrat kay hukm may aanay wali khususi dawat ko Niyaz ka naam nahi diya ja sakta.

kiya apni dili kayfiyyaat may tabdeeli nahin paatay? Kiya unhayn is baat ka ihsas nahin hota kay kaysay 'ajeeb (balkay مَعَادَ اللَّهِ عَزَّوَجَلَّ) kanjoos log hayn kay paani tak ka nahin poocha? Kiya aa`indah us jagah par naat Khuwani kay liye aanay may bay raghbati nahin ho gi? Agar mazkoorah afraad apni dili kayfiyyat tabdeel nahin paatay aur aanay walay wasawis ko nafs-o-shaytan ki shararat qarar daytay huway ziyafat na karnay walay ki kisi kay saminay na shikayat kartay hayn na hi aa`indah aysi jagah janay say katratay hayn, neez deegar ghareeb Islami bhaiyon ki dawat Qabool karnay may bhi pas-o-paysh say kaam nahin laytay to un par aafreen hay, aysay naat khuwan qabil-e-sata`ish hayn magar dilon ki haalat aysi hoti hay..... ya nahin? Yeh Qaari aur naat khuwan hazraat khoob jantay hayn, apnay dil ki gahraey may jhank kar is ka fayslah khud hi kar layn.

Allah karay dil may utar jaey mayri baat

Waswason may mat aaiye

Mohtaram naat khuwan! Mumkin hay shaytan aap ko tarah tarah kay waswasay daalay, bahkaey aur yeh bawar karwanay ki Koshish karay kay Tu to mukhlis hay, tayra koi qusoor nahin, log tujhay majboor kartay hayn, aur yeh bhi bay charay mahabbat ki wajah say ba-khushi aysa kartay hayn, kisi ka dil nahin torrna chahiye, Tu sab kuch Qabool kar liya kar aur yun bhi yeh tayray liye Tabarruk hay. Neez agar koi naat khuwan nabeena ya ma'zoor ho to us ko waswasay kay zaree'ay maat karna shaytan kay liye mazeed aasan hota hay. Daykhiye! Nabeena ho ya beena (ya'ni daykhta) hukm-e-shari'at har aik kay liye wohi hay jo Mayray Aaqa A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay fatawa ki roshni may bayan kiya gaya. Hum sub ka isi may bhala hay kay haraam khanay, Khilanay say bachay. Nafs ki chaal may aakar shar'i fatawa kay muqabalay may apni mantiq bighar kar sadah looh 'awam ko to jhansa diya ja sakta hay magar haraam

phir bhi haraam hi rahay ga. Allah عَزَّوَجَلَّ hum sub ko haraam khaanay pahannay say bachaey.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Haraam luqmay ki tabah kariyan

Manqool hay: Aadami kay payt may jab haraam ka luqmah parra, to zameen-o-aasman ka har firishtah us par la'nat karay ga. Jab tak woh luqmah us kay payt may rahay ga aur agar usi haalat may maray ga to us ka thikanah Jahannam ho ga.

(Muashafa-tul-Quloob, pp. 10)

Naat Khuwani ai'zaz hay

Piyaray Bulbul-e-Madinah! Jo naat Khuwani ki sa'adat kay ai'zaz ko samajhnay say mahroom huwa usay hubb-e-maal-o-jaah waghayrah ki aafatayn sarmayah daron, wazeeron aur afsaron waghayrah kay yahan honay wali mahfilon may to (khuda na khuwastah numa'ishi ho tab bhi) khush dili say lay jaeyn gi magar ghareeb Islami bhai jo na echo sound ki Tarkeeb bana sakay na aao bhagat kar sakay na hi ghurbaat kay sabab bay charah Kaseer afraad jama' kar sakay wahan janay may us ka dil ghabraye ga, ji uktaey ga aur gala bhi 'bayth' jaey ga! Jin kay dil may waqi'ee 'ishq-o-mahabbat aur naat Khuwani ki haqeeqi 'azamat hay aysay 'aashiqan-e-rasool ko ghareebon kay yahan talib-e-sawab ho kar haaziri daynay may kaun si rukawat aa sakti hay? Ameer ho ya ghareeb jo bhi shar'i taqazon kay mutabiq ikhlas kay sath ijtima'-e-zikr-o-naat ka ihtimam karay ga us ka aur us may shareek honay walay har Musalman ka bayra paar ho ga.

*Mustafa ki naat Khuwani say hamayn to piyar hay
do jahan may apna bayra paar hay*

Naat Khuwani Iman ki hifazat ka zaree'ah hay

Naat Khuwani Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sana Khuwani aur mahabbat ki nishani hay. Aur Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sana

Khuwani aur mahabbat a'la darajay ki 'ibadat aur iman ki hifazat ka bahtareen zaree'ah hay lihaza jab bhi ijtima'-e-zikr-onaat may haaziri ho to ba-adab rahna chahiye aur maqsood Riza-e-Ilahi عَزَّوَجَلَّ ho. Jahan ikhtitaam par langar waghayrah ka ihtimam hota ho aysi jagah takheer say pohanchna sakht ma'yoob aur apnay liye gheebat, tohmat aur bad gumani ka darwazah kholnay ka sabab hay ayson kay baaray may basa awqat is tarah ki gunahon bhari Baatayn ki jaati hayn, khanay ka laalchi hay, khanay kay waqt hi pohanchta hay waghayrah. Haan jo majboor hay woh ma'zoor hay.

Naat khuwan ki Hikayat

Ab mukhlis naat khuwan ki fazeelat aur ma'mooli si bay ihtiyati ki shamat par mushtamil nihayat hi 'ibrat aamoz hikayat mulahazah farmaiye, chunan-chay Hazrat Sayyiduna Muhammad bin Tareen 'Maddah-e-Rasool' (ya'ni naat khuwan) kay muta'alliq mashhoor hay kay inhayn jagtay may Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki aaminay saminay Ziyarat hoti thi. Jab woh subh kay waqt Rauzah-e-Athar haazir huway to Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay un say apni qabr-e-anwar say kalam farmaya. Yeh naat khuwan apnay isi Maqaam par faa'iz rahay hatta kay aik shakhs nay un say darkhuwast ki kay shahr kay haakim kay paas us ki sifarish karay aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ haakim kay paas pohanchay aur sifarish ki. Us haakim nay aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko apni masnad par bithaya. Tab say aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki Ziyarat ka sisilah khatm ho gaya phir yeh hamayshah Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Bargah may Ziyarat ki Tamanna paysh kartay rahay magar Ziyarat na huyi, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Zaalimon ki masnad par baythnay kay sath mayri Ziyarat chahta hay is ka koi rastah nahin.' Hazrat Sayyiduna 'Ali Khawwas رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn kay phir hamayn un buzurg (Naat khuwan) kay muta'alliq khabar na mili kay un ko Sarkar-

e-Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Ziyarat huyi ya nahin hatta kay un ka wisal ho gaya. (Meezan-us-Shari'at-il-Kubra, pp. 48)

Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadqay hamari bay hisab maghfirat ho

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jo log zaati mafad ki khaatir arbaab-e-iqtidar kay aagay peechay phirtay, kabhi kisi wazeer ya sadar waghayrah kay yahan mauqa' milay to urrtay huway haazir ho jatay hay, sadar tamghah pahna day ya haath mila lay to us ki tasweer aawezan kartay dusron ko dikhatay aur is ko bahut barra ai'zaz Tasawwur kartay hayn un kay liye guzishtah Hikayat may bahut kuch dars-e-'ibrat hay.

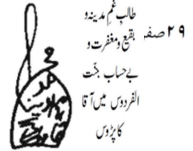
Ya'ni 'aqalmand kay liye isharah kaafi hay الْعَاقِلُ تَكْفِيهِ الْإِشَارَةُ

Piyaray Naat khuwan! Agar aap rohaniyyat chahtay hayn, to sami'een ki kasrat-o-qillat ko mat daykhiye, chaahay hazaron ka ijtima' ho ya faqat aik hi fard, usi lagan aur dhun kay sath Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Tasawwur may doob kar naat Shareef parrhiye, balkay tanhaey may bhi sana Khuwani ki 'aadat banaiye. Hazrat Maulana Hasan Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay is sha'r ko sirf rasmi taur par parrhnay kay bajaey is ki haqeeqat ki taraf bhi mutawajjeh rahiye.

*Dil may ho yaad tayri goshah-e-tanhaey ho
Phir to khalwat may 'ajab anjuman aaraey ho*

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ phir to.....

Jalaway khud aeayn Talib-e-Deedar ki taraf



Agar koi baat mayri ghalat paey to mayri Islah farma dijiye. Du'a-e-Maghfirat ka Bhikari hoon.

Naat khuwan kay baaray may gheebat kay alfaaz ki 25 misalain

1. Meerasi hay
2. Is ko naat parrhnay ka dhang nahin aata
3. Is ki aawaz bas aysi hi hay
4. Is ki aawaz bay suri hay
5. Phatay huway dhool jaysi aawaz hay
6. Dusray naat khuwanon ki tarzayn churata hay
7. Dusron kay sha'r chura kar khud sha'ir ban baytha hay
8. Payson kay liye naat parrhta hay
9. Yeh to professional naat khuwan hay
10. Sirf barri partiyon ki mahfilon may jata hay.
11. Is may ikhlas nahin hay
12. Ziyadah log hon ya
13. Echo sound ho jabhi parrhta hay
14. Jab aata hay mic nahin chhorra
15. Dusron ki baari hi nahin aanay dayta
16. Jaan boojh kar ronay jaysi aawaz nikalta hay
17. Aaha! Barra mahanga suit pahan rakha hay zaroor naat khuwani karwanay walon nay lay kar diya ho ga
18. Is ki adaeyn daykho! Lagta hay gaana gaa raha hay
19. Is ki aankhayn neend say bhari parri hayn phir bhi payson kay lalach may naat parrhnay aa gaya hay.
20. Jis sha'r par nootayn aana shuru' ho jaey baar baar usi sha'r ko parrhta rahta hay

21. Bas kisi jagah mahfil ka pata chal jaey, yeh wahan payson kay lalach may bin bulaey bhi pohanch jata hay.
22. Raat gaey tak naatayn parrhta hay, fajr masjid may jama'at say nahin parrhta.
23. Ab is kay paas time kahan ho ga is kay to season kay din hayn, barray note dikhao to aae ga
24. Pichhli baar shayad paysay kam milay thay tabhi is baar nahin aaya.
25. Apna cassette nikalwanay kay liye company walon ki barri chaplosi karta hay.

Naat Khuwani, Jalsay ya ijtima' may honay wali gheebat ki 19 misalayn

1. Yeh Muballigh (ya Maulana ya naat khuwan) kahan kharra ho gaya ab yeh to mic nahin chhorray ga
2. Us ki aawaz achhi hay is liye qira`at sun kar log daad daytay hayn waysay Tajweed ki kaafi ghalatyan karta hay
3. Is kay talaffuz ghalat hotay hayn
4. Is ko taqreer karni
5. Ya naat parrhni hi kahan aati hay
6. Chalo! Chalo! Ab yeh lambi karay ga
7. Nootayn chalti hay to is ki aawaz khul jati hay
8. Hamaray shahar may aanay kay liye to is nay hawai jahaz ka return ticket maanga tha
9. Is naat khuwan ka mizaj to aasman par rahta hay
10. Is ko to bas aik hi tarz aati hay
11. Yeh to dusray naat khuwanon ki tarzayn churata hay

12. Is nay bayan ki tayyari nahin ki idhar udhar ki Baatayn kar kay waqt guzar raha hay.
13. Aayatayn to parrhta nahin bas qissay kahaniyan sunata hay.
14. Us muqarrir ki aawaz achhi hay magar us ki taqreer may khas mawad nahin hota
15. Khitab barra josheela tha magar dala`il may dam nahin tha
16. Hamaray Khateeb sahib apnay bayan may sunnat aik nahin batatay bas lath lay kar bad mazhabon kay peechnay parray rahtay hayn
17. Aaj Khateeb sahib kay bayan may maza nahin aaya
18. Woh Maulana sahib jalsay may dayr say aanay kay `aadi hayn
19. Fulan ki taqreer may bas josh hi josh hota hay apnay pallay kuch bhi nahin parrrta.

Naat khuwanon kay ma-bayn honay wali gheebaton ki 40 mislayan

Dawat-e-Islami kay isha`ati idaray Maktaba-tul-Madinah ki matbu`ah 505 safhaat par mushtamil Kitab, 'Gheebat ki tabah kariyan' safhah 410 ta 411 par hay: 'Naat khuwani' nihayat `umda` ibadat hay, sureeli aawaz bayshak Allah عَزَّوَجَلَّ ki `inayat hay magar us may Imtihan bahut sakht hay, jisay ikhlas mil gaya wohi kamiyab hay. Ba`z naat khuwan مَا سَاءَ لِلّٰهِ عَزَّوَجَلَّ zabardast `Aashiq-e-Rasool hotay hayn jo kay bighayer kisi Duniyawilalach kay aankhayn band kiye `ishq-e-rasool may doob kar naat Shareef parrhtay hayn aur sami`een kay dilon ko tarrpa kar rakh daytay hayn jab kay ba`z la ubali chanchal aur intihaey ghayer sanjeedah hotay hayn, is tarah kay naat khuwanon may jin bad naseebon ka dil Khauf-e-Khuda say khaali hota hay,

woh peechnay say aik dusray par ji bhar kar tanqeedayn kartay, khoob khoob gheebatayn kartay, aawazon ki naqlayn utaar kar theek thaak mazaq urratay aur ouper say zordar qahqahay lagatay hayn. Allah عَزَّوَجَلَّ haqeeqi Madani naat khuwan Hazrat Sayyiduna Hassan رَضِيَ اللهُ تَعَالَى عَنْهُ kay sadqay unhayn bhi 'ishq-e-rasool may ronay rulanay wala mukhlis naat khuwan banaey.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aysay naat khuwanon ki Islah kay jazbay kay taht un kay darmiyan honay wali mutawaqqi' gheebaton ki 40 misalayn 'arz karta hoon.

1. Pata nahin yeh molvi mic par kahan say aa gaya kay itni lambi taqreer shuru' kar di hay!'
2. Log ukta kar uth uth kar ja rahay hayb magar yeh hay kay mic hi nahin chhorra
3. Bani-e-Mahfil nay light ka intizam theek nahin karwaya.
4. Stage par decoration kam thi
5. Us nay naat khuwanon ko garmi may mar diya aik pedestal fan hi rakh diya hota.
6. Yaar! Yeh sound wala bhi bilkul baykar sound laaya hay
7. Cordless mic ki Tarkeeb bhi theek nahin thi
8. Us naat khuwan nay sara waqt lay liya hamari baari hi nahin aanay di mujhay takheer say mauqa' diya.
9. Mujhay kam waqt diya
10. Yaar! Yeh naat khuwan mic par nahin aana chahiye tha, is nay rulanay wali naat parrh kar mahfil ka rukh hi badal daala, log to jhumanay wali tarz par notayn lutaya kartay hayn.
11. Yaar! Is naat khuwan nay naya kalaam suna kar barri chalaki say jaybayn khaali karwa li hayn hamaray liye kuch nahin bacha

12. Aray! Is ko mic kahan day diya! Aik to aawaz bay suri hay aur ouper say lambi karta hay log uth jatay hayn, hum kis kay saminay naat parrhayn gay?
13. A'la Hazrat ka kalam parrhna nahin aata
14. Purani tarz may parrhta hay
15. Pursoz tarzayn theek say nahin parrh paata
16. Is ko jhumanay walay kalam parrhnay nahin aatay
17. 'Arabi kalam nahin parrh paata
18. Yeh naat khuwan tarzayn bigaarr kar parrhta hay
19. Fulan naat khuwan jahan maal Ziyada ho wahi jata aur wahan kay hisab say kalam parrhta hay.
20. Woh jab naat parrhta hay to us ka munh kaysa ban jata hay!
21. Aray us kay naat parrhnay ka andaz daykha hay aysa tayrrha munh kar kay gala pharr ka sur banata hay kay hansa rokna mushkil ho jata hay
22. Baani-e-Mahfil barra kanjoos hay, jayb may haath hi nahin dalta.
23. Fulan ki aawaz zara achhi hay to maghroor ho gaya hay
24. Woh to bhaey bahut barra naat khuwan hay, hum jaysay chhotay naat khuwanon ko to lift bhi nahin karwata
25. Stage par maaldaron ko bitha rakha tha
26. Us kay nakhray bahut ho gaey hayn
27. Tarz Kalam kay mutabiq nahin thi
28. Echo sound par is ka gala ziyadah kaam karta hay
29. Is ko nazranay milnay par kaysa josh charrhta hay
30. Ziyadah logon may ziyadah khulta hay

31. Fulan naat khuwan chun kay farigh hay, is liye naey naey tarzayn banata rahta hay
32. Bhaey! Woh to jaysay bahut barra naat khuwan ho mahfil may apni baari kay waqt hi aata aur kalam parrh kar chala jata hay
33. Is aur us naat khuwan ki jorri hay yeh donon kisi ko ghas nahin daltay
34. Baar baar aik hi kalam parrhta hay
35. Fulan naat khuwan ki naqqali karta hay
36. Na janay kis sha'ir ka kalam utha laya tha
37. Baani-e-Mahfil nay sana khuwanon ki koi khidmat hi nahin ki
38. Baani-e-Mahfil nay mujhay taxi ka kirayah tak nahin diya, bahut kanjoos nikla
39. Gala phaar phaar ka khana sara hazam ho gaya, ba'd ko ma'loom huwa kay baani-e-mahfil nay sana khuwanon kay liye khanay ka koi intizam hi nahin kiya tha
40. Kal jis kay yahan mahfil thi woh barra dalayr tha, kor khola to 1200 rupay tha! magar aaj wala baani-e-mahfil kanjoos hay 100 rupalli thama di!.

(In kay 'ilawah gheebat ki bay shumar misalon ki ma'loomat kay liye Maktaba-tul-Madinah ki matbu'ah 505 safhaat ki Kitab 'Gheebat ki tabah kaariyan' ka mutala'ah kijiye)