

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

Safar-e-Madinah

Roman-Urdu

Yeh risala Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat, baani-e-Dawat-e-Islami, Hazrat 'Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ nay Urdu zaban mayn tahreer fermaya tha, Majlis-e-Tarajim nay is risalay ko **Roman-Urdu** may compose kiya hay. Agar is risalay may kisi bhi tarah ki kami-bayshi payen to neechay diye gaye postal ya e-mail address per Majlis-e-Tarajim ko aagah ker kay Sawab kay haqdar banye.

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Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perrhnay say pehlay zeel mayn di hui
Du'a perrh lejiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ jo kuch perhayn gay yaad rahay ga.
Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Aye Allah (عَزَّوَجَلَّ)! Ham per 'ilm-o-hikmat kay derwaazay khhol
day aur ham per apni rahmat naazil ferma! Aye 'azamat aur
buzurgi waalay!

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



Note: Awwal o aakhir aik baar Durood Shareef perrh layn.

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Safar-e-Madinah

Shaytan lakh susti dilaye magar aap ye risalah mukammal
parrh lejiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ ma'lomaat ka khazanah hath aaye ga

Durood shareef ki fazeelat

Sarkar e Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e aalishan hay: jis nay mujh par roz e jum'ah 200 baar durood shareef parrha us kay 200 saal kay gunah mu'af hon gay.

(Jam'u ul Jawami', Harf Meem, 7, pp. 199, Hadees 22353)

Khak e Madinah watan mayn lana kaysa?

Suwal: ba-taur e tabarruk “Khak e Madinah” watan mayn lana kaysa?

Jawab: ba-taur e tabarruk “Khak e Madinah” watan mayn lana jaaiz hay magar mashwaratan arz hay kay na lai jaye. Khatim ul Muhaddiseen Hazrat Sayyiduna Shaykh 'Abul Haq Muhaddis Dehalwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn kay Madinah Munwwarah aur Makkah Mukarramah ki Khak, Ient, Theekri aur Pathher na uthaiye. Ulama e Hanafiayh aur ba'z Shafi'yah رَحْمَتُهُمُ اللهُ تَعَالَى jaaiz bhi kahtay hayn. ba-har sorat agar tohfah (misl phal o paani waghayrah) jis say ahl e watan ko khushi ho bay-takalluf hamrah

lay to behtar hay. Safar say ahl o ‘iyaal kay liye tohfah lana saheeh khabaron (yani Hadeeson) say saabit hay. (*Jazb ul Quloob*, pp. 226)

Madinah Munawwarah زادها الله شرفاً وتعظيماً ki Khak, Ient, Theekri aur Patther waghayrah na uthanay ki wajah ye hay kay ye tamam cheezen bhi Sarwar e Kaainaat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say mahabbat karti hayn balkay har muqaddas maqam say nisbat rakhnay waalay kankar o patther waghayrah us maqam say juda hona gawarah nahin kartay jaysa kay Hanafiyon kay ‘azeem payshwa Hazrat Sayyiduna ‘Allamah Ali Qari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: jamadaat (patther aur paharr waghayrah) kay Ambiya e Kiram عَلَيْهِمُ السَّلَام , Auliya e ‘Uzaam رَحِمَهُمُ اللهُ تَعَالَى aur Allah عَزَّوَجَلَّ kay mutee’ o farma-bardar bandon say mahabbat karnay kay wasf (yani khobi) ka inkar nahin kia ja sakta jaysa kay khajoor ka tana Sarkar e Aali Waqar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay firaaq (yani judai) mayn roya yahan tak kay logon nay is kay ronay ki aawaz bhi suni. Isi tarah Makkah Mukarramah زادها الله شرفاً وتعظيماً ka ik patther Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par Wahi naazil honay say pahlay salam paysh kia karta tha.

Hazrat Sayyiduna ‘Allamah Tayyibi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: Uhud paharr aur Madinah Munawwarah kay tamam ajzaa Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say mahabbat kartay hayn aur aap عَلَيْهِ السَّلَام say juda honay ki sorat mayn aap ki mulaqaat kay liye giryah kartay hayn ye aysi baat hay kay jis ka inkaar nahin kia ja sakta. (*Mirqat ul Mafateeh*, pp. 626, *Hadees* 2745) lihaza jaaiz honay kay ba-wujood maqamaat e muqaddasah ki khak aur kankar waghayrah tabarrukaat na uthaye jayen yahi behtar hay.

Khajoor ka tana Rasool e firaq mayn ro dia

Suwal: maqamaat e muqaddasah say nisbat rakhnay waalay kankar o patther wahan say juda hona gawarah na kartay hon is qism kay agar waaqi'at hon to bayan farma dejiye.

Jawab: khajoor kay tanay ka Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay firaq mayn ronay ka waaqi'ah barra hi mash`hoor hay. “mimbar e munawwar” bannay say pahlay Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ khajoor kay aik tanay say tayk laga kar khutbah irshad farmatay thay. Jab mimbar e athar banaya gaya to wo tana aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay firaq (yani judai) mayn phat gaya aur cheekhen maar kar ronay aur gabhan (yani haamilah) uontni ki tarah chillanay laga, ye haal daykh kar tamam haazireen bhi bay-ikhtiyar ronay lagay. Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mimbar e munawwar say utar kar us khajoor kay tanay par dast e anwar phayr kar farmaya: “to chahay to tujhay tayri jagah chhorr don jis haalat mayn to pahlay tha waysa hi ho jaye, agar to chahay to Jannat mayn laga don ta kay Auliya-ullah tayra phal khaen aur to hamayshah rahay. Lamhay bhar kay ba'd Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Sahabah e Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ ki taraf mutawajjeh ho kar farmaya: is nay Jannat ikhtiyar ki. Hazrat Sayyiduna Hasan Basari رَضِيَ اللهُ تَعَالَى عَنْهُ jab ye waaqi'yah bayan kartay to khob rotay aur farmatay: Aye Allah kay bandon! Jab khajoor ka aik bay-jan tana firaq e Rasool (yani Rasool e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki judai) mayn ro sakta hay to tum kion nahin ro saktay. (*Waja ul Wafa, vol. 1, pp. 388*)

Ronay waala sangrayzah

(Shaykh e Tareeqat, Ameer e Ahl e Sunnat, Baani e Dawat e Islami Hazrat Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri

Razawi Ziyai **رَأَيْتُمْ بَرَكَاتَهُمُ الْعَالِيَةِ** farmatay hayn:) chand saal qabl Madinah roud par “Nawariyah” kay qareeb maqam e sarif par waaqi’ Umm ul Momineen Hazrat Sayyidatuna Maymonah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** kay mazar e faaiz ul anwar par mayn nay haaziri di aur chand Mubarak sangrazay utha kar kalimah shareef parrh kar un ko apnay Iman ka gawah kia ur islami bhaiyon say kaha kay un ko tabarrukan Pakistan mayn islami bhaiyon ko tohfatan paysh karon ga. jab apni qiyam-gah par aaya to aik sangrayzah (yani patther ka tukra) aik jagah say nam ho gaya tha, kuch dayr ba’d us ki nami mayn mazed izafah ho gaya. Mayn nay islami bhaiyon say kaha: ghaliban ye Umm ul Momineen Hazrat Sayyidatuna Maymonah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** kay firaq mayn ro raha hay, **إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ** mayn in tamam sangrayzon ko ammi jaan **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** kay paas pohncha don ga. hayrat balaye hayrat ye kay kuch hi dayr mayn wo khushk ho gaya yani dharas milnay par us nay rona band kar dia. bil-aakhir mayn nay Umm ul Momineen Hazrat Sayyidatuna Maymonah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** kay darbaar mayn haaziri di aur un sangrayzon ko ba-sad adab wahan rakh dia aur Ammi jaan **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** say mu’afi bhi maangi.

Muzdalifah ki ashkbar kankariyan

Manqool hay kay aik burhaya Hajj par gai. Rami e Jamaraat (yani Shaytan ko kankariyan maarnay) kay ba’d Muzdalifah shareef ki chand kankariyan bach gaen, wo inhen ba-taur e yaad-gaar apnay sath watan layti aai aur aik paak kapprray mayn lapayt kar adab kay sath inhen almaari mayn rakh dia. aik din us ki nazar kankariyon ki jagah par parri to daykha kay wahan nami hay. Us nay muta’jjib ho kar kapprray say kankariyan nikalen to ye daykh kar us ki hayrat ki intiha na rahi kay wo paani in kankariyon say nikal raha hay. Ghabra kar kisi Sunni ‘Aalim say raabitah kia to

unhon nay farmaya kay ye kankariyan Muzdalifah shareef ki muqaddas sar zameen kay firaq mayn ro rahi hayn in ko wahan bhijwa den chunachay kisi Haaji sahib kay zar'eeay un ko Muzdalifah shareef pohnta dia gaya.

Khak e Madinah ka tohfah

Suwal: watan mayn Khak e Madinah tohfay mayn milnay par aap kia kartay hayn?

Jawab: (Shaykh e Tareeqat, Ameer e Ahl e Sunnat *واعز بركاتهم العالیه* farmatay hayn:) agar koi watan mayn Khak e Madinah tohfay mayn day to awwalan qubool karnay say hi ma'zirat kar layta hon kay mayn is ka adab nahin kar paon ga. agar lay bhi lon to koshish yahi hoti hay kay kisi zaair e Madinah kay zaree'ay is Khak e paak ko dobarah Madinah munawwarah *زارها الله شرفا و تعظيما* pohnta dia jaye.

Jis Khak pay rakhtay thay qadam Sayyid e 'aalam

Is Khak pay qarban dil e shayda hay hamara

(Hadaaiq e Bakhshish)

Tabarrukaat ka adab kejiye

Suwal: Kia Madinah Paak say koi bhi cheez ba-taur tabarruk watan mayn nahin la saktay?

Jawab: Madinah Munawwarah *زارها الله شرفا و تعظيما* say tabarrukaat la saktay hayn:) mujhay Madinah paak ki cheezen masalan libaas, chappal aur bartan waghayrah watan mayn istimaal kartay huye bay-adabi ka khauf ghaalib rahta hay, yahan tak kay Madinah Munawwarah *زارها الله شرفا و تعظيما* ki khajoren bhi mujh say watan myan

nahin khai jaaten kion kay hath aur munh par khajoor kay ajzaa lag jatay hayn phir hath dhonay aur kulli karnay mayn wo ajzaa gandi naali mayn beh janay ka khauf rahta hay. Bas! Inhen khayalaat ki wajah say mayn Madinah paak ki khajoren istimaal karnay say bachta rahta hon halankay mujhay watan mayn bahut saari Madinah Munawwarah **زادها الله شرفاً وتعظيماً** ki khajoren milti rehti hayn to mayn inhen kisi aur kay liye aagay barrha dayta hon.

Ba-har haal Madinah Munawwarah **زادها الله شرفاً وتعظيماً** ki khajoren lanay aur khanay mayn koi haraj nahin. Agar koi musalman khata hay to is kay baray mayn ye nahin kah saktay kay **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** ye to tauheen ki niyyat say khajoren khata hay aur agar koi nahin khata to isay bhi bura bhala nahin kah saktay kay ye **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** un muqaddas ashyaa say nafrat karta hay kion kay a'maal ka daar o madar niyyat par hay aur Allah **عَزَّوَجَلَّ** har aik ki niyyat o iraday say khabar-dar hay. Maray is fe'l par Shar'an koi girift bhi nahin. Maray Aaqa A'ala Hazrat, Imam Ahl e Sunnat, Mujaddid e Deen o Millat Maulana Shah Imam Ahmad Raza Khan **رحمة الله تعالى عليه** farmatay hayn:

Taybah na sahi afzal Makkah hi barra zaahid

Ham 'ishq kay banday hayn kion baat barrhai hay

(Hadaaiq e Bakhshish)

Nafli Hajj afzal hay ya sadaqah e nafli?

Suwal: nafli Hajj afzal hay ya sadaqa e nafli?

Jawab: nafli sadaqah say nafli Hajj afzal hay ba-shart e kay nafli sadaqah ki ziyadah hajat na ho jaysa kay Fiqh e Hanafi ki mash`hoor o ma'roof kitab Darr e Mukhtar mayn hay: musafir-

khanah banana Hajj e Nafl say afzal hay aur Hajj e Nafl sadaqah say afzal yani jabkay is ki ziyadah hajat ho warnah hajat kay waq sadaqah Hajj say afzal hay¹. Is ziman mayn aik Iman afrooz hikayat mulahazah kejiye chunachay Hazrat Sayyiduna ‘Allamah Ibn e ‘Aabideen Shami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ naql farmatay hayn: aik sahib hazar ashrafiyan lay kar Hajj ko ja rahay thay kay aik Sayyidani saahibah tashreef laen aur unhon nay apni zaroorat zaahir farmai. unhon nay saari ashrafiyan sayyidani saahibah ko nazr kar den aur yon Hajj ko na ja sakay. Jab wahan kay Hujjaj Hajj say paltay to har Haji in say kahnay laga: Allah عَزَّوَجَلَّ aap ka Hajj qubool farmaye. Inhen ta’jjub huwa kay kia mu’amlah hay, mayn to Hajj ki sa’adat say mahroom raha hon magar ye log aysa kion keh rahay hayn? khuwab mayn Janab e Risalat Ma`aab صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef laye aur farmaya: kia tumhen logon ki baat say ta’jjub huwa? Arz ki: ji haan ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Farmaya: tum nay mayray Ahl e Bayt ki khidmat ki is kay badlay mayn Allah عَزَّوَجَلَّ nay tumhari sorat ka aik firishtah payda farmaya jis nay tumhari taraf say Hajj kia aur Qiyamat tak Hajj karta rahay ga.²

100 nafli Hajj say afzal amal

Hazrat Sayyiduna Abu Nasr Tammar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Hazrat Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki khidmat mayn aik shakhs haazir ho kar naseehat ka talab-gaar huwa, wo (nafli) safar e Hajj ka iradah rakhta tha. Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay farmaya: kharch kay liye kitna maal rakha hay? Arz ki: 2 hazar dirham. Farmaya: Hajj karnay say tayra kia maqsad hay, dunya say dori,

¹ (Bahar e Sharee’at, vol. 1, pp. 1216)

² Radd ul Muhtar, 4,55

Baytullah shareef ki ziyarat ya riza e Ilahi ka husool? Arz ki: riza e Ilahi ka husool. Farmaya: kia tumhen agar 2 hazar dirham kharch karnay par ghar baythay Riza e Ilahi haasil ho jaye aur tumhen is ka yaqeen bhi ho to kia tum aysa karo gay? Is nay kaha: haan: farmaya: waapas laut ja aur 2 hazar dirham aysay 10 afrad ko day jin mayn koi qarz-dar ho to apnay qarz say khulasi paye, faqeer ho to apni halat durust karay, 'iyaal-dar ho to apnay baal bachon ki zaroorat pori karay, yateem ki parwarish karnay waala ho to yateem ko khush karay agar tayra dil aik hi shakhs ko dayna chahay to isay hi day dayna kay musalman kay dil mayn khushi daakhil karna, mazloom ki faryad rasi karna, is ki takleef ko dor karna aur kamzor ki madad karna 100 nafli Hajj say afzal hay. Jaa! Aur isay waysay hi kharch kar jaysay mayn nay kaha hay warnah jo tayray dil mayn hay wo bata day. Is nay kaha: aye Abu Nasr! Mayray dil mayn safar ka hi iradah hay. Ye sun kar aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ muskuraye aur is par shafqat kartay huye farmaya: jab tijarat aur mushtabeh zaraai' say maal jama' hota hay to nafs kharch to apni marzi kay mutabiq karta hay laykin nayk a'maal ko aarr bana layta hay magar Allah عَزَّوَجَلَّ nay qasam irshad farmai hay kay wo sirf muttaqeen kay a'maal qubool farmaye ga. (*Qoot ul Quloob, vol. 1, pp. 165*)

Riza e Ilahi kay sath sath dikhaway kay liye amal karna

Suwal: kisi nayk amal mayn Allah عَزَّوَجَلَّ ki riza kay sath sath logon kay is amal par muttale' honay ki khawash karna kaysa?

Jawab: koi bhi nayk amal ho is mayn riza e Ilahi panay aur sawab e aakhirat kamanay ki niyyat honi chahiye, logon ko dikhanay, shohrat kamanay aur apni waah waah karwanay ki niyyat say nayk amal karna Riya-kari hay aur riya-karon kay liye tabah-

kaari hay. Hazrat Sayyiduna Tauoos رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay aik shakhs nay arz ki: ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Mayn mauqif e Hajj mayn kharra hota hon aur maqsood Allah عَزَّوَجَلَّ ki riza hoti hay aur mayri ye bhi khawahish hoti hay kay mayra yahan kharra hona daykha jaye (yani log mujhay daykh layn) aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay is shakhs ki baat sun kar koi jawab na dia hatta kay ye aayah kareemah naazil hui:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ

أَحَدًا ۝۱۱۰

Tarjama e Kanz ul Iman: to jisay apnay Rab say milnay ki ummeed ho usay chahiye kay nayk kaam karay aur apnay Rab ki bandagi mayn kisi ko shareek na karay¹

Hazrat Sayyiduna Kaseer bin Ziyad رَضِيَ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: mayn nay Hazrat Sayyiduna Hasan Basari رَضِيَ اللهُ تَعَالَى عَلَيْهِ say is aayat ka matlab pocha to farmaya: ye momin kay baray mayn naazil hui. Mayn nay kaha: kia wo Allah عَزَّوَجَلَّ kay sath kisi ko shareek thehrata hay? Farmaya: nahin, laykin amal kay liye shirk karta hay kion kay wo is amal say Allah عَزَّوَجَلَّ aur logon ki riza chahta hay. Is wajah say wo amal qubool nahin hota.²

Hazrat Sayyiduna Abu Sa'eed bin Abu Fazaalah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Rasool e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: jab Allah عَزَّوَجَلَّ shak o shubeh say paak din yani Qiyamat mayn awwaleen o aakhireen ko jama' karay ga to aik munadi nida karay ga: jis nay Allah عَزَّوَجَلَّ kay liye kiye janay waalay amal

¹ Durr e Mansoor, parah 16, Kahaf, aayat 110

² Durr e Mansoor, parah 16, Kahaf, aayat 110

mayn kisi ko shareef kia wo isi kay paas apna sawab talash karay kion kay Allah ﷻ shuraka kay shirk say bay-niyaz hay. ¹

Meethay meethay Islami bhaiyo! Logon ko apnay a’amaal dikhanay, sunanay aur apni shohrat panay ka shauq bahut bura hay aur ye Shaytan kay waaron mayn say aik waar hay. Shaytan e laeen awwalan to kisi ko nayki ki taraf maail hi nahin honay dayta, agar koi is kay waar say bach kar nayk amal karnay mayn kamyab ho bhi jaye to riya-kaari, takabbur, hubb e jaah aur shohrat waghayrah mayn muhtala kar kay is kay a’amaal barbad karnay ki koshish karta hay lihaza banday ko chahiye kay wo Shaytan ki in chaalon ko na-kaam banatay huye khaalisan Allah ﷻ ki riza o khushnodi haasil karnay kay liye amal karay. Haan! Aysa shakhs jo logon ka payshwa ho, log is say ‘aqeedat rakhtay aur nayk a’amaal mayn is ki payrwi kartay hon to aysay shakhs kay liye logon ki targheeb kay liye apnay a’amaal ko zaahir karna na sirf jaaiz balkay afzal hay jaysa kay Hazrat Sayyiduna ‘Abdullah bin Umar رضى الله تعالى عنه say riwayat hay kay Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: posheedah ibadat ‘alaniyah ‘ibadat say afzal hay aur jis ki log payrwi kartay hon is ki ‘alaniyah ibadat posheedah ibadat say afzal hay. ²

Aakhirat kay amal say dunya talab karna

Suwal: Aakhirat kay amal say dunya talab karna ya shohrat chahna kaysa hay?

Jawab: duniyawi gharaz kay liye nayk amal karna ya nayk amal karnay kay ba’d isay dunya talabi aur shohrat ka zaree’ah banana معاذَ اللهُ ﷻ Deen faroshi aur aksar soraton mayn riya-kaari hay jis

¹ Musnad e Imam Ahmad bin Hambal vol. 5, pp. 379, Hadees15838

² Shu’ab ul Iman, vol. 5, pp. 376, Hadees 7012

mayn Jahannam ki haqdari hay jaysa kay aaj kal ba'z log Hajj o Umrah kar aatay hayn to bila zaroorat jagah jagah apnay Hajj o Umrah ka ielaan kartay phirtay hayn. Hadees shareef mayn hay: jo Aakhirat kay amal say dunya talab karay us ka chahrah maskh kar dia jaye aur us ka zikr mita dia jaye aur is ka naam dozakhyon mayn likha jaye. ¹

Aakhirat kay amal say aik dunya talab karnay waalay na-daan aaqa aur is kay dana ghulam ki ibrat angayz hikayat mulahazah kejiye aur ibrat kay Madani phool chunye chunachay Hujja tul Islam Hazrat Sayyiduna Imam Muhammad Ghazali رحمته الله تعالى عليه farmatay hayn: aik ghulam aur aaqa Hajj kar kay paltay, rah mayn namak na raha, na kharch tha kay maula (qeematan) laytay, aik manzil par aaqa nay ghulam say kaha: baqqaal (sabzi farosh/khanay peenay ka saman baychnay waalay) say thorra sa namak ye kah kar lay auo kay “mayn Hajj say aaya hon.” Chunachay wo gaya aur ye kah kar thorra say namak lay aaya. Dosri manzil par aaqa nay phir bhayja aur kaha: is baar yon kaho kay “mara aaqa Hajj say aaya hay.” Chunachay is baar bhi ghulam ye kah kar thorra say namak lay aaya. Teesri manzil par aaqa nay phir bhayjna chaha, to ghulam (jo kay haqeeqatan aaqa bannay kay qaabil tha us) nay jawab dia: parson namak kay chand daanon kay badlay apna Hajj baycha, kal aap ka baycha, aaj kis ka baych kar laon?²

Meethay meethay Islami bhaiyo! Waaq'i wo ghulam bahut dana tha, is nay apnay aaqa aur aaj kal kay har Haaji sahib ko kitni zabardast ibrat angayz baat batai kay bila zaroorat apnay Hajj ka ielaan kar kay namak waghayrah haasil karnay say kahen aysa na

¹ Kanz ul Ummal, part. 2,3, pp. 93, Hadees 6272

² Fazaail e Du'a, pp. 281

ho kay Hajj hi barbad ho jaye. Al battah ye baat zehan nasheen rahay kay agar kisi nay riya-kaari kay liye Hajj kia to is ka farz ada ho jaye ga magar riya-kaari ka gunah ho ga, aysay Haji ko chahiye kay Allah ﷺ ki bargah mayn sachchi taubah karay. Allah ﷺ hamen ikhlas ki daulat say mala maal farmaye aur riya-kaari ki tabah-kaari say mahfooz farmaye. Aameen

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Paydal safar e Hajj ki fazeelat

Suwal: kia paydal safar e Hajj ki bhi koi fazeelat hay?

Jawab: Hajj agarchay suwari waghayrah ki istitaa'at honay par hi farz hota hay magar taham paydal safar e Hajj ka bahut ziyadah sawab hay. Hazrat Sayyiduna Zazan رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay Hazrat Sayyiduna Ibn e 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ shadeed bimar huye to unhon nay apnay bayton ko bulaya aur jama' kar kay farmaya kay mayn nay Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko farmatay huye suna kay “jo Makkah say Hajj kay liye paydal chal kar jaye aur Makkah lotnay tak paydal hi chalay to Allah ﷺ is kay har qadam kay badlay 7 so naykiyan likhta hay aur in mayn har nayki Haram mayn ki gai naykiyon ki tarah hay.” In say pochha gaya: “Haram ki naykiyan kia hayn?” farmaya: “in mayn say har nayki aik laakh nayki kay barabar hay.”¹

Hajj o Umray kay karwan aur Dawat e Islami

Suwal: Pakistan mayn karobaari taur par mukhtalif naamon say Hajj o Umray kay liye karwan tayyar kiye jatay hayn in mayn ba'z ka tashakhus Dawat e Islami waala hota hay, kia Dawat e

¹ Mustadrak, vol. 2, pp. 114, Hadees 1735

Islami kay Madani markaz ki taraf say inhen kuch himayat haasil hay?

Jawab: Hajj o Umray kay mukhtalif naamon say banaye janay waalay kisi bhi karwan ko ta-dam e tahreer Madani Markaz ki taraf say kisi bhi qism ki koi himayat haasil nahin. Aysay logon ko chahiye kay wo apna tashakhus Dawat e Islmai waala na banaen takay in ki bay-ihiyatiyon say log Dawat e Islami kay mahool say bad-zan na hon. Ba-har haal aysay idaray chalanay waalay aur in kay zaree'ay Hajj o Umray par janay waalay apnay mu'amlaat kay khud hi zimmah-dar hayn.

Tableegh e Quran o Sunnat ki 'Aalam-geer, Ghayr siyasi tahreek Dawat e Islami ka paygham ta-dam e tahreer dunya kay taqreeban 200 mumaalik mayn pohanch chuka hay. Ab laakhon laakh musalman **عَزَّوَجَلَّ لِلَّهِ عَزَّوَجَلَّ** is Madani Tahreek say wabastah hayn. ab agar koi Dawat e Islami ka tashakhus apna kar kisi bhi qism ki bad-unwani ka murtakib ho to is bina par pori tahreek ko bura bhala kahna aur Madani Mahool say dor ho jana in saaf kay khilaaf hay kion kay aik ya chand afraad ki ghalati ki wajah say saari tahreek ko bura bhala nahin kaha jaa sakta. Allah **عَزَّوَجَلَّ** hamen apna khauf, apnay piyaray Mahboob **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka sachcha ishq aur Dawat e Islami kay Madani mahool mayn istiqaat 'ataa farmaye aur har us amal say bachaye jis say Dawate e Islami ki Deeni khidmaat ko nuqsan pohnachay.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَكْرَمِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Allah! Is say pahlay, Iman pay maut day day

Nuqsaa miray sabab say ho Sunnat e Nabi ka

(Wasaail e Bakhshish)

Hawai jahaz mayn gunahon ka khatrah

Suwal: kia hawai jahaz mayn bhi gunahon ka khatrah hota hay?

Jawab: ji! Hawai jahaz mayn bhi gunahon ka khatrah rahta balkay kai gunaa barrh jata hay. Haramain e Tayyibain **زادهما الله شرفاً وتعظيماً** ka safar chonkay barra hi Mubarak safar hay lihaza Shaytan kisi sorat mayn bhi nahin chahta kay ye safar gunahon say khaali ho is liye wo logon ko gunahon mayn muftala karnay ki bhar-poor koshish karta hay aur bayshter log bhi Nafs o Shaytan kay behkaway mayn aa kar is mubarak safar mayn bhi gunahon ka silsilah jaari rakhay hotay hayn lihaza Hujjaj e Kiram ko chahiye kay apni nigahon ki hifazat karen aur Namazon ka bhi ihtimam karen. Hujjaj ko muslim ghayr muslim flights mayn safar karna parrrta hay to is hawalay say Namaz kay masaail masalan bulandi par auqaat e namaz ki ma'loomat, qiblah rukh jannay, tayyaray mayn kia khaa saktay hayn aur kia nahin khaa saktay? Neez istinjaa khanay kay istimaal waghayrah ki ihtiyaat ka ilm hona bhi zaroori hay.

Bad-nigahi karnay aur karwanay waaliyan

Suwal: bad-nigahi karnay aur karwanay waaliyon kay baray mayn kuch irshad farma dejiye.

Jawab: qasdan bad-nigahi karnay aur karwanay waaliyan gunahgar aur 'azaab e naar ki haqdar hayn Ahadees e Mubarakah mayn in kay liye sakht wa'eeden aai hayn chunachay Sarwar e zeeshan, Makki Madani Sultan **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kar farman e ibarat

nishan hay: daykhnay waalay par aur us par jis ki taraf nazar ki gai Allah ﷺ ki la'nat. ¹

Lihaza kabhi bhi bad-nigahi na kejiye, agar achanak nazar parr bhi jaye to fauran nazar phayr lejiye jaysa kay Hadees e paak mayn hay Hazrat Sayyiduna Jareer bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay mayn nay Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say achanak nazar parr janay kay baray mayn daryaft kia to aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mujhay hukm dia kay fauran nazar ko phayr lo.²

Ma'loom huwa kay bila qasd parr janay waali nazar mu'aaf hay jab kay nazar phayr li jaye. Haan! Agar bila qasd nazar parri laykin daykhtay hi rahay ya nazar hata kar phir dobarah daykha to ye na-jaaiz hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Hazrat Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ say farmaya: aik nazar kay ba'd dosri nazar na karo (yani agar achanak bila qasd kisi aurat par nazar parr jaye to fauran nazar hata lo aur dobarah nazar na karo) kay pahli nazar jaaiz hay aur dosri nazar jaaiz nahin.³ Allah ﷺ apnay piyaray Habib صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki neechi neechi mubarak nazaron ki haya ka sadaqah hamen bhi apni nigahon ko neechi rakhnay ki taufeeq 'ataa farmaye.

أَمِينٌ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ya Ilahi rang layen jab miri bay-baakiyan

Un ki neechi neechi nazaron ki haya ka sath ho

(Hadaiq e Bakhshish)

¹ Shu'ab ul Iman, vol. 6, pp. 162, Hadees 7788

² Muslim, pp. 917, Hadees 5644

³ Abu Dawood, vol. 2, pp. 358, Hadees 2149

Masjidain e Kareemain mayn dunyawī baaten aur shour o ghul karna

Suwal: kai Hujjaj e Kiram Masjidain e Kareemain mayn dunyawī baaten kartay, shour o ghul machatay aur qahqahay lagatay nazar aatay hayn, in kay baray mayn kuch irshad farma dejiye.

Jawab: Masjid Allah ﷺ kay ghar hayn, in ka adab o ihtiraam karna aur inhen har us cheez say bachanana jis kay liye ye nahin banai gaen zaroori hay. Masjid mayn dunyawī baaten karnay, shour o ghul machanay aur qahqahay laganay say in ka taqaddus pamaal hota hay aur ye aysay umoor hayn jin kay liye Masjid nahin banai gaen lihaza in kay irtikaab karnay waalon kay liye Ahadees e mubarakah mayn sakht wa'eeden aai hayn chunachay Masjid mayn hansay kay muta'lliq Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Masjid mayn hansa qabr mayn andhayra lata hay.¹ Aawaz buland karnay waalon kay liye irshad farmaya: jo kisi ko Masjid mayn ba-aawaz buland gumshudah cheez dhontay sunay to wo kahay: لَا يَرْوَاهَا اللهُ عَلَيْكَ فَإِنَّ السَّاجِدَ لَمْ يُبْنَ لَهُذَا يَni Allah ﷺ wo gumshudah shay tujhay na milaye kion kay Masjiden is kaam kay liye nahin banai gaen.²

Jo Masjid mayn dunya ki baaten karay Allah ﷺ us kay 40 saal kay a'amaal akaarat (zaai') farma day.³ Masjid mayn mubah baaten naykiyon ko is tarah kha jaati hayn jis tarah aag lakri ko.⁴

Meethay meethay Islami bhaiyo! Daykha aap nay kay Masjid mayn dunyawī baaten karna, hansa aur aawazen buland karna

¹ Jaami' Sagheer, pp 322, pp. Hadees 5231

² Muslim, pp. 224, Hadees 1260

³ Ghamz ul Uyon il Basaair, vol. 1, pp. 190

⁴ Al Ashbah wa Nazaair,

waghayrah Aakhirat kay liye kis qadr tabah-kun hayn! Masjidain e Kareemain mayn aysa karnay waalay Hujjaj waghayrah ko dar jana chahiye kay jab ‘aam Masjid kay taqaddus ko pamaal karnay ki ye wa’eeden hayn to Masjidain e Kareemain ki bay-hurmati ki wa’eeden to in muqaddas maqamaat ki ‘azamat ki wajah say aur ziyadah sakht hayn kion kay Masjidain e Kareemain to dunya ki tamam Masjid say afzal o a’ala hayn jaysa kay Dawat e Islami kay isha’ati idaray Maktaba tul Madinah ki matboo’ah 1250 safahaat par mushtamil kitab, “Bahar e Sharee’at” jild awwal safhah 649 par hay: sab Masjidon say afzal Masjid e Haraam shareef hay, phir Masjid e Nabawi, phir Masjid e Qudus, phir Masjid e Quba, phir aur Jaami’ Masjiden, phir Masjid e Mahallah, phir Masjid e Shaari’.

Masjidain e Kareemain mayn khana peena kaysa?

Suwal: Masjidain e Kareemain (yani Masjid e Haraam aur Masjid e Nabawi shareef) mayn khana peena kaysa?

Jawab: Masjidain e Kareemain (yani Masjid e Haraam aur Masjid e Nabawi shareef) hon ya koi aur Masjid in mayn khana peena aur sona siwaye mu’takif kay kisi aur kay liye Shar’an jaaiz nahin. Agar kisi ko Masjid mayn khanay peenay aur sonay ki hajat ho to usay chahiye kay wo nafli ie’tikaaf ki niyyat kar lay to zimnan khana peena aur sona bhi jaaiz ho jaye ga. mayray Aaqa A’ala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ farmatay hayn: saheeh o mu’tamad ye hay kay Masjid may khana peena, sona siwa e mu’takif kay kisi ko jaaiz nahin, musafir ya hazari (muqem) agar chahta hay to ie’tikaaf ki niyyat kia dushwar hay

aur is kay liye na rozah shart na koi muddat e muqarrar hay, ie'tikaaf e nafl aik saa't ka (bhi) ho sakta hay. ¹

Mazeed farmatay hayn: zaahir hay kay Masjiden sonay khanay peenay ko nahin banen to ghayr mu'takif ko in mayn in af'aal ki ijazat nahin aur bila shubah agar in af'aal ka darwazah khola jaye to zamanah faasid hay aur quloob adab o haybat say 'aari, Masjiden chopal ho jayen gi aur in ki bay-hurmati ho gi, وَكُلُّ مَا إِذَى إِلَى سَطْوِ سَطْوٍ (aur har wo cheez jo mamnoo' tak pohncchaye mamnoo' ho jaati hay.)²

Mu'atakif ko bhi Masjid mayn khanay peenay ki isi sorat mayn ijazat hay kay itna ziyadah khana na ho jo Namaz ki jagah ghayray aur na hi khanay peenay ki kisi cheez say Masjid aalodah ho warnah jaaiz nahin chunachay Fatawa Razawiyah jild 8 safhah 94 par hay: Masjid mayn itna kaseer khana lana kay Namaz ki jagah ghayray aur aysa akl o shurb (yani khana peena) jis say is ki talwees ho mutlaqan na-jaaiz hay agarchay mu'takif ho. "neez Radd ul Muhtar mayn hay: zaahir yahi hay kay khana peena jabkay Masjid aalodah na karay aur na Masjid ki jagah ghayray to ye sonay ki tarah jaaiz hay kion kay Masjid ko saaf suthra rakhna waajib hay.³ Jab Masjid mayn khana peena in donon baaton say khaali ho to mu'takif ko bil ittifaaq bila karahat jaaiz hay.

Saalan mayn paki hui ilaaichi khanay ka hukm

Suwal: agar ilaaichi saalan waghayrah mayn paka li jaye to kia aysa saalan muhriim kay liye khana jaaiz hay?

¹ Fatawa Razawiyah, 8, 95.

² Fatawa Razawiyah, 8, 93.

³ Radd ul Muhtar, 3, 507.

Jawab: agar saalan ya mashrobaat waghayrah mayn khushbu jaysay za'faraan ya ilaaihi waghayrah ko mila kar paka lia gaya to muhriim kay liye is ka khana, peena jaaiz aur khanay ya peenay waalay muhriim (Ihraam waalay) par koi dam ya sadaqah¹ nahin kion kay pakanay say in ka wujoor khanay mayn mil kar khatm ho jata hay lihaza ab in kay wujoor ka ietibar na raha aur in ka khana, peenah muhriim kay liye jaaiz ho gaya.²

Halat e Ihraam mayn khushbu-dar saabun ka istimaal

Suwal: halat e Ihraam mayn saabun say hath dho saktay hayn ya nahin?

Jawab: Ihraam mayn saabun say hath dho saktay hayn. Hijaz e Muqaddas kay hotlon mayn umooman khushbu-dar saabun rakha hota hay Ulama e Kiram كثيرهم الله السلام nay is kay istimaal ko bhi jaaiz qarar dia hay lihaza muhriim kay liye khushbu-dar saabun kay istimaal karnay mayn koi haraj nahin.³

Hajj kay ahkaam seekhna farz hay

Suwal: kia Hajj karnay waalon kay liye Hajj kay ahkaam seekhna zaroori hayn?

¹ **Dam:** yani aik bakra. (is mayn nar, maaddah, dunbah, bhayrr, neez gaye ya oont ka saatwan hissah sab shaamil hayn.)

sadaqah: yani sadaqa e fitr ki miqdar. Aaj kal kay hisab say sadaqa e Fitr ki miqdar 2 kilo mayn say 80 gram kam gandum ya us ka aata ya us ki raqm ya us kay dugnay jao ya khajor ya us ki raqm hay. (Shu'ba Faizan e Madani Muzakarah)

² Ihraam aur khushbu-dar saabun, pp. 23, Maktaba tul Madinah Baab ul Madinah Karachi.

³ Mazeed tafselaat jannay kay liye Dawat e Islami kay isha'ati idaray Madata tul Madinah kay matboo'ah risalay "Ihraam aur khushbu-dar saabun" ka mutala'ah kejiye. (Shu'bah Madani Muzakarah)

Jawab: ji haan! Hajj karnay waalon kay liye Hajj say muta'lliq zaroori masaail o ahkaam seekhna farz hayn. Hadees e paak mayn hay: **طَلَبُ الْعِلْمِ قَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ** Yani ilm haasil karna har musalman par farz hay.¹ Is Hadees e paak say school, college ki murawwajah dunyawii ta'leem nahin balkay zaroori Deeni ilm murad hay lihaza sab say pahlay Islami Aqaaid ka seekhna farz hay, is kay ba'd Namaz o Sharaait o Mufsideaat (yani Namaz kis tarah durust hoti hay aur kis tarah tot jaati hay) phir Ramazan ul Mubarak ki tashreef-aawari ho to jis par rozay farz hon us kay liye rozon kay zaroori masaail, jis par Zakat farz ho us kay liye Zakat kay zaroori masaail, isi tarah Hajj farz honay ki sorat mayn Hajj kay, Nikah karna chahay to is kay, taajir ko tijarat kay, khareedar ko khareednay kay, naukari karnay waalay aur naukar rakhnay waalay ko ijaray kay, **وعلى هذا القياس** (yani aur isi par qiyas kartay huye) har musalman 'aaqil o baaligh mard o aurat par us ki maujoodah halat kay mutabiq masalay seekhna farz e 'ain hay. Isi tarah har aik kay liye masaail Halaal o Haraam bhi seekhna farz hay. Neez masaail e qalb o (yani baatini masaail) yani Faraaiz e qalbiyah (baatini faraaiz) masalan 'aajizi o ikhlas aur tawakkul waghayraha aur in ko haasil karnay ka tareeqah aur baatini gunah masalan takabbur, riyakaari, hasad, bad-gumani, bughz o keenah, shamatat (yani kisi ki museebat par khush hona) waghayrah aur in ka ilaaj seekhna har musalman par farz hay.²

Aksar Hajj o Umrah par jaanay waalay log Hajj o Umrah kay ahkaam parrhtay hi nahin agar parrh ya sun len to bhi haafizay ki kamzori kay baais bhool jatay hayn aur is qadr aghlaat ki kasrat kartay hayn kay al amaan wa al hafeez! Gunahon par

¹ Ibn e Majah, 1, 146, Hadees 224.

² Nayki Ki Dawat, pp. 136.

gunah aur Kaffaron par Kaffaray waajib hotay chalay jatay hayn magar haqeeqi nadamat na gunahon say bachnay ka saheeh ma'non mayn zehan aur na hi kaffaron ki adaigi kay liye raqm kharch karnay ka jigar. Yaad rakhye! Jahalat (yani na jan`na) uzr nahin balkay jahalat ba-zaat e khud gunah hay lihaza jis par Namaz, Rozah, Zakat aur Hajj farz hay us kay liye in kay muta'lliq zaroori ahkamaat ka seekhna bhi farz hay. Jo khud 'aqaa'id e saheehah aur Hajj kay masaail e zarooriyah ka ilm nahin rakhta usay tanha ya 'awaam ul naas kay qaafilay mayn safar e Hajj karnay kay bajaye kisi qaabil e itminaan muttaqi aur muhtaata fi Deen mutasallib Sunni 'aalim kay hamrah safar karna chahiye.¹

Khareed o farokht kay masaail seekhna bhi farz hayn

Suwal: Hajj o Umrah kay liye khareedari karnay waalon kay liye kuch Madani phool irshad farma dejiye.

Jawab: jis tarah safar e Hajj karnay waalon kay liye Haj kay ahkaam seekhna farz o zaroori hay yonhi khareed o farokht karnay waalon kay liye khareed o farookht kay masaail seekhna bhi zaroori hay chahay wo khareed o farookht safar e Hajj ki ho ya koi aur. Aik zamanah wo tha kay har musalman itna ilm rakhta tha jo is ki zarooriyaat ko kaafi hota yahan tak kay

¹ Hajj o Umrah kay ahkaam seekhnay kay liye Dawat e Islami kay isha'ati idaray Maktaba tul Madinah ki matboo'ah 1250 safahaat par mushtamil kitab "Bahar e Sharee'at" jild awwal kay chhatay hissay aur Shaykh e Tareeqat, Ameer e Ahl e Sunnat, Baani e Dawat e Islami Hazrat Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razawi Ziyai *داعية بركاتهم العالمة* ki maayah naaz tasneef "Rafeeq ul Haramain" aur "Rafeeq ul Mu'tamireen" ka mutala'ah kejiye, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ* in kitabon ka mutala'ah safar e Hajj o Umrah kay dauran Shar'i rahnumai kay liye bay-had mufeed saabit ho ga. (Shu'bah Faizan e Madani Muzakarah)

Ameer ul Momineen Hazrat Sayyiduna Umar e Farooq e A'zam رضي الله تعالى عنه nay hukm farma dia tha kay hamaray bazar mayn wahi khareed o farookht karen jo Deen mayn Faqeeh ('aalim) hon¹. Fi zamanah ilm e Deen say dori aur jahalat kay sabab log khareed o farookht kay masaail say bhi na-waaqif hayn yahi wajah hay kay khareed o farookht kay dauran bahut saari khilaf e Shar' baaton ka irtikaab kar baythtay hayn.²

Rahi baat safar e Hajj kay liye khareedari karnay ki to is mayn aur ziyadah ihtiyaat ki hajat hay. Koi cheez khareedtay waqt is ka bhao kam karwanay kay liye hujjat (bargaining) karna Sunnat hay magar safar e Hajj kay liye jo cheez khareedi jaye is mayn bhao kam nahin karwana chahiye kay A'ala Hazrat Imam Ahmad Raza Khan رحمته الله تعالى عليه farmatay hayn: bhao kay liye hujjat karna behtar hay balkay Sunnat. Siwa is cheez kay jo safar e Hajj kay liye khareedi jaye. Is mayn behtar ye hay kay jo mangay day day.³ Khush-naseeb hayn wo Haji jo is mubarak safar e kay liye khareedi janay waali cheezon ka bhao kam karwanay kay bajaye munh mangi raqm ada kar kay mangnay waalon ko khush kar dia kartay hayn.

Isi tarah Sarkar e 'Aali Waqar صلی الله تعالی علیه وآله وسلم kay naam par qurban kiye janay waalay janwar ki khareedari mayn bhi 'ushshaaq kay andaz niralay hotay hayn. wo is janwar kay bhi daam kam karwanay kay bajaye munh mangay daam adaa kartay hayn basa

¹ Tirimizi, vol. 2, pp. 29, Hadees 487.

² Khareed o farookht kay tafseeli masaail jannay kay liye Dawat e Islami kay isha'ati idaray Maktaba tul Madinah ki matboo'ah Bahar e Shree'at jild duwum hissah 11 aur jild siwam kay hissah 16 ka mutala'ah kejiye إن شاء الله عَدُو حَلَّ ma'lomaat ka anmool khazanah hath aaye ga. (Shu'bah faizan e Madani Muzakarah)

³ Fatawa Razawiyah, 17, pp. 128.

auqaat mazeed barrha kar bhi paysh kartay hayn aur ye koi dhoka khana nahin balkay ishq ki baat hay. Hazrat Sayyiduna Abdullah bin Umar رضي الله تعالى عنه apnay har us ghulam ko aazad farma daytay jo ba-kasrat ibadat karta lihaza ghulam bhi khob ibadat kartay aur rihai patay. Kisi nay arz ki kay ghulam rihai panay kay liye aap رضي الله تعالى عنه kay samnay ziyadah ibadat kartay hayn. farmaya: Allah عَزَّوَجَلَّ kay naam par dhoka daynay waalay say ham dhoka khanay kay liye tayyar hayn.¹

Tiray naam par ho qurban miri jaan, jaan e jaanan

Ho naseeb sar katana Madani Madinay waalay

Baar baar haaziri ka shauq tarrpaye to kia

Suwal: farz Hajj adaa kar laynay kay ba'd kisi 'aashiq e zar ko baar baar haaziri ka shauq tarrpaye to wo kia karay?

Jawab: farz Hajj ada kar laynay kay ba-wujood agar kisi aashiq e zar ko baar baar Haramain e Tayyibain زادهما الله شرفاً وتعظيماً ki haaziri ka shauq tarrpaye to wo Allah عَزَّوَجَلَّ ki rahmat kay bharosay par is tarah tayyari karay kay dil o dimagh, zaban o aankh aur har 'uzw ka qufl e Madinah lagaye yani apnay tamam a'zaa ko gunahon say bachanay ki bhar-poor sa'ee karay. Apnay andar ikhlaas payda karay aur riyakaari lanay waalay asbab say bachay. 'aashiqan e Rasool kay hamrah Sunnaton ki tarbiyat kay Madani Qaafilon mayn safar aur Madani In'amaat par amal barrhanay aur istiqamat panay kay liye fikr e Madinah kartay huye rozanah Madani In'amaat ka risalah pur kar kay har Madani maah ki pahli tareekh ko apnay zimmah-dar ko jama' karwanay ka ma'mool bana lay. Nafs ki khatir ki janay waali zaati dostiyan

¹ Tafseer e Kabeer, Parah 8, A'raaf, Aaya. 22.

tark kar kay achchi sohbat ikhtiyar karay, kam bolnay aur nigahen neechi rakhnay ki khaas mashq karay, Haramain e Tayyibain kay aadab seekhay, apni bay-maaigi, na-ahli aur gunahon ka ietiraaf kartay huye Allah ﷻ ki bargah mayn khob istighfaar karay aur taufeeq e khayr ki khayraat mangay. Huzoor ﷺ say rahmat o istiqamat ki bheek talab karay. Jab zaahiri asbab ka intizaam ho jaye aur dil bhi mutmain ho kay ab Makkah mukarramah aur Madinah munawwarah *زارهما الله شرفاً وتعظيماً* ka hatta al imkaan adab kar paon ga aur qasdan gunahon ka sudoor bhi nahin ho ga to ab Haramain e Tayyibain kay safar ki tayyari karay.

Agar asbab na ban paen to Haramain e Tayyibain janay waalon ko ba-nazr e rashk daykhen, in say mulaqaat ka sharf haasil karen aur in say salam e shauq arz karnay aur du'a e maghfirat o haaziri ki 'aajizanaah iltijaa karen. Agar qareebi 'azeez hon to inhen rukhsat karnay jayen to apna yon Madani zehan banaen kay *إن شاء الله عز وجل* kabhi to karam ho ga ham bhi Madinay jaen gay.

في امان الله جao jao Madinay janay waalo!

Kabhi to apna bhi lag jaye ga bistar Madinay mayn

(Wasaail e Bakhshish)

Haramain e Tayyibain mayn ziyadah din qiyam karna kaysa?

Suwal: Umray kay liye jaanay waalon ka Haramain e Tayyibain mayn ziyadah din qiyam karna kaysa?

Jawab: Umray kay liye jaanay waalay agar wahan kay aadab baja latay aur apnay aap ko gunahon say bacha patay hon to in kay

liye ziyadah ayyaam guzarna baais e sa'adat hay. Ziyadah qiyam karnay say umooman logon kay dilon say ahmiyat khatm ho jaati hay aur wo gunahon par bay-baak ho jatay hayn lihaza ayson ko chahiye kam say kam muddat qiyam karen masalan Umrah kay liye jayen to aik din mayn Umrah shareef adaa karen, phir fauran Sarkar e Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Shaykhain e Kareemain رَضِيَ اللهُ تَعَالَى عَنْهُمْ ki baargah mayn ba-gharz e salam aik din kay liye Madinah Munawwarah زَاهِمَا اللهُ شَرَفًا وَتَعْظِيمًا haazir hon. Masjid e Nabawi shareef mayn namazen parrhen, Sayyidu ul Shuhadaa Hazrat Sayyiduna Hamzah o Shuhadaa e Uhud رَضِيَ اللهُ تَعَالَى عَنْهُمْ ki baargahon mayn salam arz karnay jaen. Jannat ul Baqee' shareef mayn aaram Kandgan ki khidmaat mayn bhi salam arz karen. Zayr e gumbad e Khazra jalwa e Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mayn maut say ham aaghosh honay ki sa'adat milnay ki sorat mayn Baqee' e paak mayn mustaqil daakhilah ki ijazat mil jaye to zahay qismat warnah bay-adabi aur gunahon say bach na panay kay baais agar zameer malammat karta ho to Baqee' shareef par hasrat bhari nazar daltay huye al wadaa'i salam paysh kar kay rotay huye watan rawanah hon.

Mayn shikastah dil liye bojhal qadam rakhta hon

Chal parra hon ya Shahanshah e Madinah al wadaa

Haramain Tayyibain mayn زَاهِمَا اللهُ شَرَفًا وَتَعْظِيمًا mayn kam muddat ki haaziri ko hargiz hargiz kam tasawwur na kejiye. Khuda عَزَّوَجَلَّ ki qasam! Wahan ki haseen waadiyon mayn guzra huwa aik lamhah dunya kay zaahiri sarsabz o shadab gulzar ki hazar saalah zindagi say behtar hi nahin balkay behtareen hay.

Wahi saa'aten then suroor ki wahi din thay haasil zindagi

Ba-huzoor e Shaafi' e ummataa miri jin dinon talabi rahi

Na-paak kaprron mayn Namaz ka hukm

Suwal: Haramain e Tayyibain زادها الله شرفاً وتعظيماً ya kisi bhi jagah par taharat khanon kay saheeh na banay honay ki wajah say kaprron ka paak rahna mushkil hota ho to asyi sorat mayn agar kisi nay in kaprron may hi Namaz parrh li to is kay liye Shar'an kia hukm hay?

Jawab: taharat khanon kay waaqi' saheeh na honay ki wajah say apnay aap ko paak rakhna aur gunahon say bachana bahut mushkil hota hay. Aaj kal W.C ki jagah "Commode" nay lay li hay is mayn bhi kahen Qiblay ko peeth hoti hay to kahen munh hota hay halankay 45 digree kay zaawiyah kay andar andar Qiblah ko munh ya peeth kar kay istinjaa karna Haraam hay aur Haram e Makkah mayn aik baar ka kia huwa Haraam kaam laakh baar Haraam kaam karnay kay mutaraadif hay. Agar Hammam mayn Fawwarah "Shower" ho to isay achchi tarah daykh lejiye kay us ki taraf munh kar kay nangga nahanay mayn munh ya peeth Qiblay shareef ki taraf to nahin ho rahi. Qiblay ki taraf munh ya peeth honay ka ma'na ye hay kay 45 darjay kay zaawiye kay andar andar ho lihaza ye ihtiyaat bhi zaroori hay kay 45 digree kay zaawiye (Angle) kay baahar ho. Masajid kay Hammam mayn W.C hotay hayn magar rukh durust honay ki koi garanti nahin hoti neez taharat kay liye lotay kay bajaye "Paip System" hota hay jis kay baais gandi cheenton say khud ko bachana bay-had dushwar hay.

Ba-har haal agar najasat e ghaleezah "kaprray ya badan par aik dirham say ziyadah lag jaye to us ka paak karna farz hay, bay-paak kiye Namaz hi nahin aur qasdan parrhi to gunah bhi huwa aur agar ba-niyyat e istikhfaaf (yani Namaz ko halka jaan kar) hay to Kufr huwa aur agar dirham kay barabar hay to paak karna waajib hay kay bay-paak kiye Namaz parrhi to makrooh e

tahreemi hui yani aysi Namaz ka i'aadah karna waajib huwa aur qasdan parrhi to gunahgar bhi huwa aur agar dirham say kam hay to paak karna Sunnat hay kay bay-paak kiye Namaz ho gai magar khilaf e Sunnat hui aur is ka i'aadah behtar hay.” “aur najasat e khafeefah ka ye hukm hay kay kaprray kay hissah ya badan kay jis ‘uzw mayn lagi hay, agar is ki chothai say kam hay (masalan daaman mayn lagi hay to daaman ki chothai say kam, aasteen mayn is ki chothai say kam. Yohen hath mayn hath ki chothai say kam hay) to mu’af hay kay is say Namaz ho jaye gi aur agar pori chothai mayn ho to bay-dhoye Namaz na ho gi.¹

Khayal rahay sirf najasat lagnay ka shak honay say kaprray waghayrah na-paak nahin ho jatay jab tak yeqeen na ho jaye aur yaqeen ho janay ki sorat mayn Namaz ko halka jantay huye adaa karna Namaz ki tauheen aur Kufr hay jaysa kay Dawat e Islami kay isha'ti idaray Maktaba tul Madinah ki matboo'ah 1250 safahaat par mushtamil kitab “Bahar e Sharee'at jild awwal safhah 282 par hay: Namaz kay liye taharat aysi zaroori cheez hay kay bay (yani bighayr) is kay Namaz hoti hi nahin balkay jaan bojh kar bay-taharat Namaz adaa karnay ko Ulama Kufr likhtay hayn aur kion na ho kay is bay-Wuzu ya bay-Ghush Namaz waalay nay ibadat ki bay-adabi aur tauheen ki.²

¹ (Bahar e Sharee'at, vol. 1, pp. 389)

² Mazed tafseel jannay kay liye Shaykh e Tareeqat Ameer e Ahl e Sunnat, Baani e Dawat e Islami Hazrat e 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi Ziyai *داعية بركاتهم العالیه* ka risalah “kaprray paak karnay ka tareeqah ma' najasaton ka bayan” Dawat e Islami kay isha'ati idaray Maktaba tul Madinah say hadyatan haasil kar kay mutala'ah kejiye *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* ma'loomat ka anmool khazanah hath aaye ga. (Shu'abah Faizan e Madani Muzakarah)

Masjidain e Kareemain mayn mulazamat ikhtiyar karna

Suwal: jo log Masjidain e Kareemain mayn safai kay liye mulazamat ikhtiyar kartay hayn in kay baray mayn kuch irshad farma dejiye.

Jawab: Masjiden Allah ﷺ kay ghar hayn, inhen saaf suthra rakhnay ka hukm dia gaya hay. Masjid ki safai o suthrai karnay waala goya apnay dil ki safai kar raha hay aur Masjidain e Kareemain jo Afzal ul Masajid hayn in ki safai karnay waalon ki shan kay kia kahnay! Hazrat Sayyiduna ‘Ubaydullah bin Marzooq رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Madinah shareef mayn aik aurat Masjid ki safai kia karti thi. Jab is ka intiqaal huwa to Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko is kay baray mayn khabar na di gai. aik martabah aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is ki qabar kay qareeb say guzray to daryaft farmaya: ye kis ki qabr hay? Sahabah Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ nay arz ki: Umm e Mehjan ki. Irshad farmaya: wahi jo Masjid ki safai kia karti then? Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ nay arz ki: ji haan. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay logon ko is ki qabar par saff banana ka hukm dia aur is ki Namaz e Janazah parrhai. ¹

¹ Mufassir e Shaheer e Hakeem ul Ummat Hazrat Sayyiduna Mufti Ahmad Yar Khan رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: qabr par Namaz (Janazah) jaaiz hay jab ghaalib (guman) ye ho kay abhi mayyit mahfooz ho gi, gali phati na ho gi. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saray musalmanon kay wali (sarparast) hayn, Rab عَزَّوَجَلَّ fermata hay: *أولى بالمؤمنين من أنفسهم*: Tarjamah e Kanz ul Iman: ye Nabi musalmanon ka in ki jaan say ziyadah maalik hay. Agar wali kay ilawah aur log Namaz parrh len to wali ko dobarah janazah parrhnay ka haq hay. Daykho Sahabah Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ nay is mayyit par Namaz parrh li thi magar Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay dobarah parrhi, wali kay Namaz parrh laynay kay

Phir us aurat ko mukhatab kar kay farmaya: to nay kon sa kaam sab say afzal paya? Sahabah Kiram nay arz ki: ya Rasoolallah ﷺ! Kia ye sun rahi hay? Irshad farmaya: tum is say ziyadah sunnay waalay nahin ho. Raawi bayan kartay hayn kay phir Nabi e Kareem ﷺ nay farmaya: is nay maray suwal ka jawab mayn kaha hay: Masjid ki safai ko.¹

Haramain e Tayyibain زادهما الله شرفاً وتعظيماً say waqtan fa waqtan aur bil khusoos Hajj kay mausim e bahar mayn dunya kay mukhtalif mumalil say chaar maah kay liye khuddam bulaye jatay hayn, log barray zauq o shauq kay sath pohnchtay hayn. Masjidain e Kareemain mayn khidmat ka moqa' mil jana isi sorat mayn sa'adat hay jab kay wahan kay aadab aur ta'zeem o tauqeer mayn farq na aanay paye aur na hi kaam mayn kisi qism ki koi kotahi waaqi' ho. Aik baar aik naujawan Haramain e Tayyibain زادهما الله شرفاً وتعظيماً ki ziyarat kay shauq mayn chaar maah kay liye ba-taur e khaadim bharti ho gaya, jab us nay wahan ki bay-adabiyen aur bay-baakiyan daykhen to samajh gaya kay ye sab kuch mujh say bhi saadir ho kar rahay ga wo ghabra gaya aur us par girya taari ho gaya. Is nay sara kaam kaaj chhor kar ronay ki "Duty" sambhal li, yahan tak kay bulanay waalon nay khurooj lagwa kar isay watan rawanah kar dia!!

sambhal kar paon rakhna zaairo Makkay Madinay mayn

kahen aysa na ho sara safar bay-kaar ho jaye

ba'd aur kisi ko janazah parrhnay ka haq nahin. (*Mirat ul Manajeeth, vol. 2, pp. 472*)

¹ Targheeb o Tarheeb, vol.1, pp. 122, Hadees 4