



ملفوظات امیر اہلسنت (قسط: 10) (Roman)

5 Muharram-ul-Haraam 1440 Hijri ko honay walay
Madani Muzakaray ka tahreeri guldastah



Malfozaat-e- Ameer-e-Ahl-e-Sunnat

(Qist: 10)

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Composed by

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

Malfozaat

-e-

Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ

Qist: 10

ملفوظات

امیر اہل سنت

5 Muharram-ul-Haraam 1440 Hijri ko honay walay
Madani Muzakaray ka tahreeri guldstah

**Shaikh-e-Tareeqat AMEER-e-Ahl-e-Sunnat BAANI-e-
DAWAT-e-Islami HAZRAT 'ALLAMAH MAULANA Abu Bilal
MuHAMMAD Ilyas ATTAR Qadiri RAZAVI** دامت برکاتہم العالیہ

Payshkash:

Majlis-e-Al-Madina-tul-'Ilmiyyah

(Dawat-e-Islami)

Nashir:

Makataba-tul-Madinah Baab-ul-Madinah Karachi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۝
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ ۝

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui Du'a perh li-jiye إِن شاء الله عَزَّ ذَلِيلٌ jo kuch perhain gay yaad rahay ga. Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاشْرُ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ

Terjama:

Ay Allah (عزوجل)! 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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Malfozaat-e-Ameer-e-Ahl-e-Sunnat (Qist: 10)

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْسِلِينَ
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Malfozaat-e-Ameer-e-Ahl-e-Sunnat (*Qist: 10¹*)

Shaytan lakh Susti
 dilaey yeh Risalah
 mukammal parrh lijiye
 إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَ
 ma'lomaat
 ka anmol khazanah
 haath aaey ga

Durood Shareef ki fazeelat

Huzoor ﷺ nay irshad farmaya:
 Jis nay mujh par aik baar Durood-e-Pak
 parrha Allah عَزَّوَجَلَ us par 10 rahmatayn
 naazil fermata hay, 10 gunah mitata hay
 aur 10 darajaat buland fermata hay.²

Chehray ko khobsurat bananay ka ‘amal

Suwal: Chehray ko khobsurat bananay kay liye koi ‘amal ya wazeefah bata dijiye.

Jawab: Tahajjud ki namaz sahih tareeqay say ada ki jaey to is say chehray par noor aata hay, magar Namaz-e-Tahajjud is niyyat say na parrhi jaey kay chehray norani ho jaey balkay Allah عَزَّوَجَلَ ki riza paanay aur sawab Kamanay ki niyyat say parrhi jaey, Zimnan chehray par noraniyyat bhi إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَ aa hi jaey gi. Noraniyyat say barrh kar aur kiya khobsurati ho sakti hay! Sufayd rang to angrayzon kay bhi hotay hayn magar un may noraniyyat nahin hoti. Aur ba’z to aysay hotay hayn kay unhayn daykhnay ko dil nahin karta. Noraniyyat un logon kay chehray par hoti hay jo Huzoor ﷺ ko noor maantay hayn. Yeh haqeeqat hay, dunya daykhi bhali hay, ‘Ulama-e-

¹ Yeh risalah 5 Muharram-ul-Haraam 1440 Hijri ba-mutabiq 15 September 2018 ko ‘aalami Madani Markaz Faizan-e-Madinah Baab-ul-Madinah Karachi may honay walay Madani Muzakaray ka tahreeri Guldstahay, jisay Al-Madina-tul-‘Ilmiyyah kay shu’bay ‘Faizan-e-Madani Muzakarah’ nay murattab kiya hay. (Shu’bah-e-Faizan-e-Madani Muzakarah)

² Nisaey, pp. 222, Hadees 1294

Ahl-e-Sunnat aur Masaha`ikh-e-Ahl-e-Sunnat aur jo bhi ba-reesh aur ba-'amal sunni musalman hotay hayn un kay chehray nikhray nikhray aur noor noor nazar aatay hayn kyun kay hamara chhota ho ya barra har aik ki zaban par yehi hota hay:

*Noor wala aaya hay Noor lay kar aaya hay
Saray 'Aalam may yeh daykho kaysa noor chhaya hay
(Wasa'il-e-Bakhshish)*

Namaz-e-Tahajjud ada karnay ka waqt

Suwal: Kiya Namaz-e-Tahajjud ada karnay ka waqt 12 bajay hayn?

Jawab: 'Isha ki namaz parrh kar agar koi aik minute kay liye bhi so gaya to woh Tahajjud ki namaz ada kar sakta hay. Masalan 8:15 pay 'Isha ki namaz ka waqt hay, koi shakhs namaz parrh kar so gaya. 8:45 pay us ki aankh khul gaey to woh Tahajjud ada kar sakta hay. Agar koi sari raat jaagta raha to woh Tahajjud ki namaz ada nahin kar sakta kyun kay Namaz-e-Tahajjud kay liye 'Isha ki namaz kay ba'd sona shart hay chahay aik minute kay liye soey agar chay baythay baythay aankh lag jaey.

**Achay akhlaq apnanay aur un par
istiqamat panay ka tareeqah**

Suwal: Achay akhlaq apnanay aur un par istiqamat panay ka tareeqah bayan farma dijiye.

Jawab: 'Aam taur par achhay akhlaq wala usay kaha jata hay jo muskura kar khoob garam joshi say mulaqat karay. Muskura kar garam joshi say mulaqat karna bhi agar chay akhlaq ka hissah hay laykin is may husn-e-mua'asharat, dusron ko nafa' pohanchana aur nuqsan say bachana waghayrah cheezayn bhi dakhil hayn. Kaey aysay log hotay hayn jo muskura kar garam joshi say mil rahay hotay hayn aur sath hi dusron ko nuqsan bhi

pohancha rahay hotay hayn. Agar koi baat un kay mizaj kay khilaf ho jaey to woh ghussay may aapay say baahar ho jatay hayn masalan kisi nay aap kay sath muskura kar garam joshi say mulaqat ki aur phir barri mahabbat kay sath baryani ki plate laa kar aap ko paysh ki, is dawran aap nay koi baat us kay mizaj kay khilaf kar di to us nay wohi plate aap kay munh par maar di to isay husn-e-akhlaq nahin balkay bad akhlaqi kahayn gay.

Achhay akhlaq aur khoob muskura muskura kar to ba'z tajir hazraat bhi miltay hayn aur chaey bottle kay zaree'ay gahak ki khoob aao bhagat bhi kartay hayn, magar soda na honay ya un kay mizaj kay khilaf bhaao laga daynay say ghussay may aa jatay hayn to aysay tajir bhi ba-akhlaq nahin balkay mafad parast hotay hayn. Un ka yeh akhlaq Allah عَزَّوجَلَ ki riza kay liye nahin balkay gahak ko phansanay kay liye hota hayn. Achhay akhlaq aur muskura kar milnay ka sawab usi soorat may milay ga jab yeh kaam Allah عَزَّوجَلَ ki riza kay liye kiye jaey, un may apna koi zaati mafaad masalan mayri cheez farokht ho jaey, log mujhay milansar ya ba-akhlaq kahayn aur mayri zaat say muta`assir ho jaeyn waghayrah waghayrah kuch na ho.

Achhay akhlaq apnanay aur un par istiqamat paanay kay liye husn-e-akhlaq kay faza'il aur bad akhlaqi kay nuqsanaat par mushtamil kutub masalan Hujja-tul-Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki Kitab 'Ihya-ul-'Uloom' ki dusri jild aur imam Tabarani ki Kitab 'Makarim-ul-Akhlaq' tarjamah ba-naam 'Husn-e-Akhlaq' ka mutala'ah kijiye. Isi tarah bad akhlaqi say khud ko bachanay, achhay akhlaq apnanay aur un par istiqamat paanay ka aik bahtareen zaree'ah nayk bandon kay akhlaq-o-'aadaat par mushtamil Hikayaat aur waqia'at ka mutala'ah karna bhi hay. Is kay liye Khalifah A'la Hazrat Imam Abu Yousuf Muhammad Shareef Kotalvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki Kitab 'Akhlq-us-Saliheen' ka mutala'ah kijiye. Is Kitab may Buzurgan-e-Deen

کے اخلاق کی ارشاد اور تاسوں و فوں کے بہت پیارے مادانی پھول موجود ہے۔ اللہ تعالیٰ حکم کر رکھا ہے کہ احمد اور حنفی اور مسیحی ائمماں کے بھائیوں کو بہتر بنانا کارہا ہے اور حماتی اور پارہ یزگار بنائے۔

امِین بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ho Akhlaq achha ho kirdar suthra
Mujhay Muttaqi Tu bana Ya Ilahi*

Husn-e-Akhlaq say muta'alliq Ahadees-e-Mubarakah

Suwal: Husn-e-Akhlaq say muta'alliq chan Ahadees-e-Mubarakah bhi bayan farma dijiye.

Jawab: Husn-e-Akhlaq say muta'alliq 3 Ahadees-e-Mubarakah mulahazah kijiye:

1. Nabi-e-Akram Noor-e-Mujassam Shah-e-Bani Aadam ﷺ nay Irshad farmaya: Bayshak bandah husn-e-akhlaq kay zaree'ay din may rozah rakhnay aur raat may Qiyam (ya'ni 'ibadat) karnay walon kay darajay ko pa layta hay. (*Abu Dawood, vol. 4, pp. 332, Hadees 4798*)
2. Nabi-e-Akram Noor-e-Mujassam Shah-e-Bani Aadam ﷺ nay Irshad farmaya: Bandah Husn-e-Akhlaq ki wajah say Tahajjud guzar aur sakht garmi may rozay kay sabab piyasa rahnay walay kay darajay ko pa layta hayn. (*Al-Istizkar lil Qartabi, vol. 8, pp. 279, Hadees. 1672*)
3. Rasool-e-Akram ﷺ nay Irshad farmaya: Meezan-e-'Amal (ya'ni Tarazu) may husn-e-akhlaq say ziyadah wazni koi cheez nahin.

(*Abu Dawood, vol. 4, pp. 332, Hadees 4799*)

¹ Yeh teeno Kutub (Ihya-ul-Uloom (5 Jildayn) Husn-e-Akhlaq aur Akhlaq-us-Saliheen) Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah say hadiyyatan haasil ki ja sakti ہے۔ (*Shu'bah Faizan-e-Madani Muzakarah*)

Kaey ahkam-e-shara' ki bunyad chand daykhnay par hay

Suwal: Jis tarah namaz kay Awqat may science hamari madad karti hay aur hum kahi bhi ho wahan kay namaz kay Awqat jan saktay hayn, kiya isi tarah hum science ki madad say pooray saal kay chand ka hisab bhi laga saktay hayn?

Jawab: Namaz kay Awqat jan laynay ko science-danon kay khatay may na dala jaey, is ka ta'alluq 'Ilm-e-Tawheet say hay, jis par baray baray 'Ulama-e-Kiraam nay kaam kiya hay, lihaza namaz kay Awqat ki tarteeb science say nahin balkay 'Ulama-e-Kiraam ki rahnumaey say ho gi. 'Ilm-e-Tawheet aik 'ilm hay jo mufti kay liye zaroori 'uloom may say hay. Rahi baat chand ka hisab laganay ki to is ka ta'alluq na to science ki tahqeeq say hay aur na hi 'ilm-e-tawheet say kay pooray saal ka aik sath hi hisab kar diya jaey balkay is ka ta'alluq ro'yat-e-hilal (ya'ni chand daykhnay) say hay. Bahut say ahkam-e-shara' ki bunyad chand daykhnay par hay masalan Ramazan-ul-Mubarak kay rozay, Manasik-e-Hajj, 'Eid-ul-Fitr aur 'Eid-ul-Azha waghayrah ka hisab chand daykh kar hi kiya jata hay. Ba'z Tawheet daan is mua'amalay may payshan goi kartay hay kay fulan tareekh ko chand ho ga to un ki is payshan goi ka ai'tibar nahin bakay chand nazar aanay ka ai'tibar hay, jab shar'i suboot say chand ka nazar aana sabit hota to Maheena shuru' hona mana jaey ga.

Maah-e-Muharram-ul-Haraam may nikah karna kaysa?

Suwal: Kiya Maah-e-Muharram-ul-Haraam may nikah kar saktay hayn?

Jawab: Maah-e-Muharram-ul-Haraam may nikah kar saktay hayn. Al-battah log Baatayn banaeyn gay aur khandan may nafrat ki fazaa payda ho gi, is Fitnah-o-Fasad say bachnay ki niyyat say agar koi in dinon may shadi biyah nahin karta to

achhi baat hay. Shadi sara saal kar saktay hayn koi maheenah ya din aysa nahin kay jis may shadi karna shar'i taur par mana' ho laykin ba'z sooratayn mustasna hoti hayn masalan jo 'aurat talaq ya shohar ki maut ki 'iddat guzar rahi hay woh nikah nahin kar sakti balkay usay nikah ka paygham dayna bhi haraam hay. In makhsoos sooraton kay 'ilawah poora saal chaahay Muharram-ul-Haraam ka Maheena ho ya Safar-ul-Muzaffar ka nikah kar saktay hayn¹.

Ba'z log Safar-ul-Muzaffar ki makhsoos tareekhon may nikah nahin kartay aur عَزَّوجْلَهُ مَعَادِلَهُ unhayn manhoos samajhtay hayn, yeh dor-e-jahiliyyat kay puranay tawahhumaat hayn jo ab tak chalay aa rahay hayn. Hamaray Piayaray Aaqa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Safar-ul-Muzaffar kay baray may in wahmi khayalat ko baatil qarar daytay huway farmaya: لَا صَفَرَ يَاًنِي سَافَرَ كُوچْ نَاهِينَ (Bukhari, vol. 4, pp. 24, Hadees 5707)

Kunyat Haasil karnay ka tareeqah

Suwal: Aap say kunyat haasil karni ho to is ka kiya tareeqah hay?

Jawab: Kunyat haasil karnay kay liye sunnaton ki tarbiyyat kay liye 'Aashiqa-e-Rasool kay hamrah 12 maah kay Madani Qafilay may safar karna zaroori hay.

Ta'weez pahan kar Bayt-ul-Khala jana kaysa

Suwal: Kiya ta'weez pahan kar Bayt-ul-Khala may ja saktay hayn? Neez kisi dhaat ki dibyah may ta'weez pahanna kaysa hay?

Jawab: Agar Ta'weez plastic coating kiya huwa ya kaprray may sila huwa hay jis ki wajah say likhaey nazar nahin aa rahi to

¹ A'la Hazrat, Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki Bargah may 'arz ki gaey: Kiya Muharram-o-Safar may nikah karna mana' hay? To Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay jawaban Irshad farmaya: Nikah kisi maheenah may mana' nahin, yeh ghatalat mashhoor hay. (Malfozaat-e-A'la Hazrat, pp. 95)

usay pahan kar bayt-ul-khala janay may haraj nahin al-battah aysa ta'weez bhi agar baahar rakh kar hi bayt-ul-khala may jaey to ziyadah behtar hay. Agar ta'weez aysa ho kay us ki likhaey saminay nazar aa rahi ho to usay pahan kar bayt-ul-khala may nahin ja saktay. Haan! Agar usay jayb may rakh katr chhupa liya to ab sath lay janay may muza`iqah nahin laykin behtar yehi hay kay baahar rakh kar jaeyn. (*Durr-e-Mukhtar*, vol. 1, pp. 355)

Rahi baat dhaat ki dibyah may ta'weez pahannay ki to mardo ko is ki bilkul ijazat nahin. Yun hi sonay chandi ya kisi bhi dhaat ki zanjeer may ta'weez latkana bhi mardon kay liye jaeyz nahin. 'Auraton ko zanjeer may ta'weez latkana ya phir kisi dhaat ki dibyah may ta'weez pahanna jaeyz hay laykin agar aysa locket pahna jis par 'Allah' ya deegar muqaddas kalimaat likhay huway nazar aa rahay ho to isay jaib may daal kar aur behtar yeh hay kay isay baahar rakh kar bayt-ul-khala jaya jaey.¹

Ghayr mi'yari (Low quality) ashya baychna kaysa?

Suwal: Kiya ghayr mi'yari (Low Quality) ashya baychna jaeyz hay?

Jawab: Agar cheez ka naqs ya ghayr mi'yari hona gahak ko bata kar baycha to is may koi haraj nahin. Aur agar naqs na bataya ya ghayr mi'yari cheez ko a'la quality kah kar farookht kiya to ab yeh na-jaeyz aur dhoka hay. Ba'z dukandar apnay maal ko a'la quality ya export quality kah kar baychtay hayn, agar waqa'i woh maal aysa hi hay jab to haraj nahin laykin agar woh maal is tarah ka nahin to ab jhoot aur dhoka daynay kay sabab woh gunahgar hon gay aur ba'z sooraton may khareedar ko khiyar-e-'aib bhi haasil ho ga. Bahar haal cheez ka mi'yar aur us may paey janay wala naqs gahak par wazih kar diya jaey ta kay usay dhokah na ho, is kay ba-wujood gahak agar woh cheez lay

¹ A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ ki Bargah may 'arz ki gaey: Agar jayb may koi likha huwa kaghaz ho to bayt-ul-khala ja saktay hay ya nahin? To Aap نَعْلَمُ اللَّهُ تَعَالَى عَلَيْهِ سَلَامٌ nay jawaban Irshad farmaya: Chhupa huwa hay ja saktay hay aur ihtiyyat yeh hay kay 'alaihidah kar day. (*Malfozaat-e-A'la Hazrat*, pp. 428)

layta hay to is may koi haraj nahin. Al-battah agar cheez may aysa naqs ho jis ka baychna qanoni jurm hay to ab Qanoon shikni say bachna ho ga is liye kay jo Qanoon shari'at say na takrata ho to us par 'amal karna zaroori hay.

Agar koi qa'da oula bholo jaey to...?

Suwal: Agar koi qa'dah oula bholo kar teesri rak'at kay liye kharra ho gaya aur namaz poori kar kar salam phayr diya, phir usay qa'dah-e-oula ka yaad aaya to ab kiya karay?

Jawab: Qa'dah-e-Oula chhotnay kay sabab sajdah-e-sahw Wajib ho chuka tha aur 'jis par sajdah sahw Wajib hay agar sahw hona yaad na tha aur ba-niyyat-e-qata' salam phayr diya to abhi namaz say baahar na huwa is shart kay sath kay sajdah sahw kar lay lihaza jab tak kalam ya hadas-e-'amad (jan boojh kar wuzu torrna) ya masjid say khurooj (nikalna) ya aur koi fa'l munafi-e-namaz na kiya ho usay hukm hay kay sajdah kar lay.¹ Nafl namaz may bhi qa'dah-e-oula chhotnay par yehi hukm hay. 'Agar chay nafl may har 2 rak'at kay ba'd qa'dah farz hay magar teesri ya paanchvi (isi par qiyas kartay huway) rak'at ka sajdah karnay kay ba'd qa'dah-e-oula farz kay bajaey Wajib ho gaya.²' Lihaza is kay chhotnay par sajdah sahw kay zaree'ay talafi ho sakti hay.

Urine bag kay sath namaz ka mas'alah

Suwal: Kisi mareez ko payshab ka bag (Urine bag) laga huwa ho to namaz kaysay parrhay ga?

Jawab: Agar kisi mareez ko payshab ka bag (Urine bag) laga huwa hay aur namaz kay Awqat may us ko nikalna dushwari ka sabab ban sакta ho to woh usi kay sath namaz parrh lay is liye kay woh is soorat may ma'zoor-e-shar'i kay hukm may

¹ Bahar-e-Shari'at, vol. 1, pp. 717, Hissah. 4

² Hashiya-tut-Tahtavi, pp. 466

aaey ga. Agar bag nikaalnay kay ba'd bhi payshab tapakta rahay to bhi ma'zoor-e-shar'i kay hukm may aaey ga¹. Ma'zoor-e-Shar'i kay tafseeli ahkam jannay kay liye 'Namaz kay Ahkaam' ya 'Bihar-e-Shari'at' jild Awwal hissah dom ka mutala'ah kijiye.

Azan daynay wali murghi ka gosht aur anday khana kaysa?

Suwal: Agar Murghi azaan daynay lag jaey to kiya us kay anday aur gosht kha saktay hayn?

Jawab: Jo murghi azaan dayti ho to us kay anday aur gosht khana bilkul jaeyz hay. Ba'z log aysi murghi ko manhoos samajh kar zabah kar daltay hayn halan kay yeh bad shuguni hay aur bad shuguni layna shar'an jaeyz nahin. 'Awam may aysi aur bhi bahut si Baatayn mashhoor hayn masalan maah-e-safar ya kisi khaas tareekh ko manhoos samajhna, billi aarray aanay ya aankh pharrknay ko kisi museebat ka paysh khaymah batana waghayrah waghayrah to yeh tamam Baatayn bad shuguni kay qabeel say hayn jin say bachna zaroori hay. Is qism kay tawahhumaat aur baatil khayalat kay muta'alliq tafseeli ma'loomat hasil karnay kay liye Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbu'ah 127 safhaat par mushtamil Kitab 'Bad Shuguni' ka mutala'ah kijiye.

¹ Sahib-e-Bihar-e-Shari'at Hazrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hay: Har woh shakhs jis ko koi aysi beemari hay kay aik waqt poora aysa guzar gaya kay wuzu kay sath namaz-e-farz ada na kar saka woh ma'zoor hay, us ka bhi yehi hukm hay kay waqt may wuzu kar lay aur aakhir waqt tak jitni namazayn chaahay us wuzu say parrhay, us beemari say us ka wuzu nahin jata, jaysay qatray ka marz, ya dast aana, ya hawa kharij hona, ya dukhti aankh say paani girna, ya phorray, ya nasoor say har waqr rutobat bahna, ya kaan, naaf, pistan say paani nikalna kay yeh sab beemariyan wuzu torrnay wali hayn, in may jab poora aik waqt aysa guzar gaya kay har chand Koshish ki magar Taharat kay sath namaz na parrh saka to 'uzr sabit ho gaya. Jab 'uzr sabit ho gaya to jab tak har waqt may aik aik baar bhi woh cheez paey jaey ma'zoor hi rahay ga, farz namaz ka waqt janay say ma'zoor ka wuzu toot jata hay jaysay kisi nay 'asr kay waqt wuzu kiya tha to aaftab kay doobtay hi wuzu jata raha aur agar kisi nay aaftab nikalnay kay ba'd wuzu kiya to jab tak zuhar ka waqt khatm na ho wuzu na jaey ga kay abhi tak kisi farz namaz ka waqt nahin gaya. (*Bihar-e-Shari'at*, vol. 1, pp. 385-386, Hissah. 2)

Raddi kay boray may Quran-e-Pak ho to...?

Suwal: Radi ka kaam karnay walon kay paas basa Awqat boray may Quran-e-Pak bhi aa jatay hayn to woh un ka kiya karayn?

Jawab: Jab kisi boray may Quran-e-Kareem ya deeni Kutub ka hona ma'loom ho jaey to ab un ka adab karna ho ga, is boray par paaon ya koi aur cheez nahn rakh saktay. Al-battah agar boray may un muqaddas cheezon ka hona ma'loom hi na tha aur paoon rakh diya to gunahgar nahn hon gay laykin pata chalnay kay ba'd un ka adab karna aur unhayn bay adabi kay Maqaam say bachana zaroori hay.

Kisi ko jamahi layta daykh kar jamahi aana

Suwal: Kisi ko jamahi layta daykh kar basa Awqat daykhnay walay ko bhi jamahi aa jati hay, us ki kiya wajah hay?

Jawab: Kisi ko jamahi layta daykh kar daykhnay walay ko jamahi aanay ka mayra tajribah nahn hay. Mumkin hay kay kabhi kisi kay sath aysa ittifaqan ho gaya ho. Al-battah yeh baat mushahaday ki hay kay kisi aik ko piyas lagay aur woh pani maangnay to dusron ko bhi piyas ka ihsas honay lagta hay. Yun hi majma' may say koi aik uth kar bayt-ul-khala jaey to sath may do char aur ko bhi payshab lag jata hay. Agar Taraweeh ki namaz may koi aik khansta hay to sath walon ko bhi khansi aa jati hay aur nateejatan masjid khansi kay shor say gonj uthti hay. Taraweeh may is khansi ko nafsiyati asar kahayn ya phir iftar may kabab, pakorray aur samosay khanay ka asar bahar haal aysa hota zaroor hay.

Ghin wali beemari say Ambiya mahfooz hotay hayn

Suwal: 'Awam may yeh mashhor hay kay Hazrat Sayyiduna Ayyub ﷺ kay jism-e-mubarak may beemari ki wajah say keeray par gaey thay, kiya yeh durust hay?

Jawab: Hazrat Sayyiduna Ayyub عَلَى تَبِيُّنِهِ وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ kay jism-e-mubarak may keeray parrnay wali baat bilkul ghalat hay. Kisi kay badan may kerray parrna bahut ghin ki baat hay aur Ahl-e-Sunnat ka yeh 'aqeedah hay kay Allah عَزَّوَجَلَ kay Nabi har aysi beemari say mahfooz hotay hayn jis kay sabab log ghin kha kar door bhagayn¹. Nabi kay jism ko to wafat kay ba'd mitti nahin nuqsan pohancha sakti is liye kay zameen par haraam kar diya gaya hay kay woh Ambiya kay jismon ko khaey² to phir keerron ki kiya majal hay kay woh Hazrat Sayyiduna Ayyub عَلَى تَبِيُّنِهِ وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ kay jism-e-mubarak ko nuqsan pohanchaey.

Ba-Waqt-e-Shahadat Imam-e-'Aali Maqaam ki 'umr mubarak

Suwal: Ba-waqt-e-Shahadat Imam-e-'Aali Maqaam Hazrat Sayyiduna Imam Husain رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki 'umr mubarak kitni thi?

Jawab: Ba-waqt-e-Shahadat Imam-e-'Aali Maqaam Hazrat Sayyiduna Imam Husain رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki 'umr mubarak 56 saal 5 maah 5 din thi³.

Muharram-ul-Haraam may nangay paon rahna kaysa?

Suwal: Muharram-ul-Haraam ka chand nazar aatay hi ba'z 'auratayn aur mard chappal pahanna chhorr daytay hayn aur kahtay hayn kay yeh hamari mannat hay to un ka is tarah karna kaysa hay?

¹ Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Nabi aysi beemariyon say mahfooz rahtay hayn, ghinoni gandi beemariyan unhayn nahin hoti. Na-mardi, gonga, babra pan, baras, juzaam nabi ko nahin ho saktay. (*Mirat-ul-Manajeh*, vol. 7, pp. 574)

² Huzoor-e-Akram عَلَى الأَرْضِ أَنْ تَأْكُلْ أَجْسَادَ nay Irshad Farmaya: حَلَى اللَّهُ تَعَالَى وَإِلَيْهِ وَسَلَامٌ nay zameen par haraam kiya hay kay ya'ni bayshak Allah عَزَّوَجَلَ kay jismon ko khaey, Allah عَزَّوَجَلَ kay Nabi zindah hayn rozi diye jatay hayn. (*Ibn-e-Majah*, vol. 2, pp. 291, Hadees. 1637)

³ Sawanih-e-Karbala, pp. 170

Jawab: Muharram-ul-Haraam ka chand nazar aatay hi chappal na pahanna aur nangay paon rahna agar sog ki niyyat say ho to haraam aur Jahannam may lay janay wala kaam hay. Shari'at-e-Mutahharah may 3 din say ziyadah sog jaeyz nahin, al-battah 'aurat shohar kay marnay par 4 maheenay 10 din sog karay gi¹. Agar koi sog ki niyyat say nahin balkay waysay hi nangay paon rahta hay to koi haraj nahin aur na hi woh gunahgar ho ga, al-battah Muharram-ul-Haraam kay ibtidaey 10 dinon may log gham aur sog ki wajah say hi nangay paon rahtay hayn lihaza un ki mushabahat say bachna chahiye. Neez nangay paon rahnay ki mannat koi shar'i mannat nahin kay jis ka poora karna Wajib ho aur na hi is tarah ki mannat manna kisi fazeelat ka ba'is hay.

Machhli na khana aur naya kaprra pahannay ko ma'yoob samjhna kaysa?

Suwal: Muharram-ul-Haraam may machhli na khana aur naya kaprra pahannay ko ma'yoob samjhna kaysa hay?

Jawab: Muharram-ul-Haraam may agar koi sog kay ba'is machhli nahin khata aur naya kaprra pahannay ko ma'yoob samajhta hay to woh gunahgar ho ga. 'Awam may yeh mashhoor hay kay 'Aashurah kay din gosht nahin khana chahiye aur Baab-ul-Madinah (Karachi) may jahan hamara purana ghar tha wahan gosht ki dukanayn 'Aashurah kay din band rahti thi, phir aahistah aahistah 'Aashurah kay din gosht ki dukanayn Khulna shuru' huyi aur yun dukanayn band karnay ka riwaj khatm ho gaya. Ab bhi ba'z log 'Aashurah kay din gosht nahin khatay jab kay khichrra kha laytay hayn halan kay khichrray may bhi gosht hota hay. Yeh aik 'ajeeb baat hay

¹ Hadees-e-Pak may hay: Jo 'aurat Allah ﷺ aur qiyamat kay din par iman rakhti hay, usay yeh halal nahin kay kisi mayyit par 3 raaton say ziyadah sog karay, magar shohar par kay 4 maheenay 10 din sog karay. (*Bukhari*, vol. 1, pp. 433, Hadees. 1281)

kay Khichrray ki soorat may to gosht kha laytay hayn jab kay gosht ka salan aur palao bana kar khanay say mana' kartay hayn. Yaad Rakhiye! Muharram-ul-Haraam balkay pooray saal may koi gharri ya ghanta aysa nahin kay jis may machhli ya gosht khana shar'an mana' ho al-battah kisi aur khaas wajah say mana' ho jaey to alag baat hay.

Susral may Muharram-ul-Haraam ka chand daykhnay may haraj nahin

Suwal: Yeh baat kahan tak durust hay kay dulhan nikah kay pahlay saal Muharram-ul-Haraam ya Safar-ul-Muzaffar ka chand susral may na daykhay?

Jawab: Yeh bhi aik dhakosla aur ghalat baat hay kay dulhan nikah kay pahlay saal Muharram-ul-Haraam ya Safar-ul-Muzaffar ka chand susral may na daykhay. Bil-farz agar dulhan ki aankhayn kamzor ho ya woh nabeena ho ya us ka ghar kisi palazay may ho to woh maykay may chand kaysay daykh paey gi? Neez agar dulhan kay maa baap faut ho chukay hon aur us ka koi waris na ho to kiya chand daykhnay kay liye usay Dar-ul-Amaan bhayja jaey ga? Yaad Rakhiye! Shar'i lihaz say aysa koi mas'alah nahin kay dulhan nikah kay pahlay saal Muharram-ul-Haraam ya Safar-ul-Muzaffar ka chand susral may na daykhay balkay yeh sab 'awami tawahhumaat hayn jin ko khatm karna zaroori hay.

Saadat-e-Kiraam ki nasl kis say chali?

Suwal: Kiya Sadaat-e-Kiraam ki nasl sirf Hazrat Sayyiduna Imam Zain-ul-'Aabideen رضي الله تعالى عنه say chali hay?

Jawab: Sadaat-e-Kiraam ki nasal Khatoon-e-Jannat Hazrat Sayyidatuna Bibi Fatimah رضي الله تعالى عنها kay 2 shahzadgaan Hazrat Sayyiduna Imam Hasan aur Hazrat Sayyiduna Imam

Husain say chali hay phir Husayni Sadaat-e-Kiraam ki nasal Hazrat Sayyiduna Imam Husain kay shahzaday Hazrat Sayyiduna Imam Zain-ul-'Aabideen say chali jo karbala may shaheed nahin huway thay jab kay Hasani Sadaat-e-Kiraam ki nasal Hazrat Sayyiduna Imam Hasan kay shahzaday Hazrat Sayyiudna Hasan Musanna aur deegar shahzadon say chali. Hazrat Sayyiduna Hasan Musanna karbala-e-mua'alla may shaded zakhmi ho gaey thay jis kay ba's Yazeedi unhayn shaheed samajhtay huway zindah chhorr kar chalay gaey, phir qareebi gaoon say log jab haalat ka mushahdah karnay karbalae-mua'alla aaey to unhon nay inhayn zakhmi haalat may paya aur un ka 'ilaj mua'alajah kiya, Allah Pak nay unhayn sihat 'ata farmaey, yeh bahut barray 'Aalim-e-Deen banay aur inhon nay 98 saal 'umr Shareef paey. 'Hazrat Sayyiduna Hasan Musanna ki shadi Hazrat Sayyiduna Imam Husain say hui jin kay batan Shareef say Hazrat Sayyiduna 'Abdullah Mahaz payda huway. Inhayn Mahaz isi liye kahtay hayn kay woh dunya may pahlay shakhs thay jin kay maa baap donon Khatoon-e-Jannat Hazrat Sayyidatuna Bibi Fatimah ki awlad hayn, Baap Hazrat Khatoon-e-Jannat kay potay aur Maa un ki poti¹. Sab say pahlay Hasani Husaini Sayyid honay ka sharaf inhayn haasil huwa. Huzoor Ghaus-e-A'zam ko bhi Hasani Husaini Sayyid isi liye kaha jata hay kay aap ka Silsilah nasab bhi walid ki taraf say Hazrat Sayyiduna Imam-e-Hasan aur walidah ki taraf say Hazrat Sayyiduna Imam Husain tak pohanchta hay.

Ihram may sila huwa belt baandhna kaysa?

Suwal: Ihram ki haalat may sila huwa belt baandhna kaysa hay? Neez agar Ihram aur belt waghayrah baychnay walon aur

¹ Fatawa Razawiyyah, vol. 11, pp. 431

travel agency say wabastah afraad say Hujjaj-e-Kiraam aur Mu'tamireen Hajj aur 'Umrah kay masa'il poochayn to kiya woh bata saktay hayn?

Jawab: Ihram ki haalat may passport, raqam, tasbeeh aur kaghzat waghayrah rakhnay kay liye belt bandhna jaeyz hay chahay sila huwa ho ya bighayr sila, magar ihram kasnay ki niyyat say bandha to makrooh hay. Rahi baat Hujjaj-e-Kiraam aur Mu'tamireen kay ihram aur belt waghayrah baychnay walon aur travel agency say wabastah afraad say masa'il poochnay ki to unhayn chahiye kay har giz masa'il na bataeyn kyun kay in masa'il may kaafi paycheedgiyan hoti hayn aur agar unhon nay ghalat masa'il bata diye to gunahgar hon gay. Is ka mohtat tareeqah yeh hay kay apnay paas Dar-ul-Ifta Ahl-e-Sunnat ka phone number mahfooz rakha jaey aur jab koi gahak shar'i mas'alah poochay to Dar-ul-Ifta Ahl-e-Sunnat ka number day diya jaey aur kaha jaey kay Mufti sahib say mas'alah pooch lijiye is kay sath sath Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah say Hajj-o-'Umrah say muta'alliq do kitabayn 'Rafeeq-ul-Haramayn' aur 'Rafeeq-ul-Mu'tamireen' tohfatan paysh ki jaey.

Ihram may angothi, banyan aur mozay pahanna kaysa?

Suwal: Ihram ki haalat may angothi, banyan aur mozay pahanna kaysa hay?

Jawab: Ihram ki halat may mardon kay liye sila huwa libas, banyan, mozay aur aysay chappal jis say paoon ka ubhra huwa hissah chhup jaey pahanna na-jaeyz hay. Mard halat-e-ihram may hawai chappal pahnayn kay is say paoon ka ubhra huwa hissah nahin chhupta. 'Auratayn hasb-e-ma'mool jo libas pahanti hayn yehi un ka ihram hay al-battah ihram ki haalat may 'auraton ko yeh khayal rakhna ho ga kay chehray par

kaprra na aanay paey. Agar 'Auratayn chahayn to 'awam ki maujoodgi may chehray chhupanay kay liye kisi kitab ya gattay waghayrah ko saminay rakh sakti hayn. Mard haalat-e-ihram may sili huiy Chadar aur kambal ourrh saktay hayn kyun kay ourrhay aur pahannay may farq hay.

Rahi baat angothi ki to mardon kay liye haalat-e-ihram may angothi pahanna jaeyz hay. Agar angothi pahanni ho to mard kay liye sirf chandi ki aik angothi ki ijazat hay jis ka wazan sarrhay 4 maashay (ya'ni 4 gram 374 mili gram) say kam ho aur us may nageenah bhi aik ho.

Jaddah shareef janay kay liye ihram bandhna zaroori nahin

Suwal: Jis tarah meeqat say baahar rahnay walon kay liye Makkah Mukarramah رَأْدَهَا اللَّهُ شَرْقًا وَ تَعْظِيْمًا may dakhil honay kay liye ihram bandhna zaroori hota hay, kiya isi tarah jaddah shareef may dakhilay kay liye bhi ihram bandhna zaroori hay?

Jawab: Agar niyyat hi Jaddah Shareef janay ki hay to ab ihram ki hajat nahin balkay ab Jaddah Shareef say Makkah Shareef رَأْدَهَا اللَّهُ شَرْقًا وَ تَعْظِيْمًا bhi jana ho jaey to ihram kay bighayr ja sakta hay. Lihaza jo shakhs Makkah Mukarramah رَأْدَهَا اللَّهُ شَرْقًا وَ تَعْظِيْمًا may bighayr ihram jana chahta ho woh Heelah kar sakta hay bishart yeh kay waqi'ee us ka iradah pahlay masalan Jaddah Shareef janay ka ho aur Makkah Mukarramah رَأْدَهَا اللَّهُ شَرْقًا وَ تَعْظِيْمًا Hajj-o-'Umray kay iraday say na jata ho. Masalan Tijarat kay liye Jaddah Shareef jata hay aur wahan say farigh ho kar Makkah Mukarramah رَأْدَهَا اللَّهُ شَرْقًا وَ تَعْظِيْمًا ka iradah kiya. Agar pahlay hi say Makkah Pak رَأْدَهَا اللَّهُ شَرْقًا وَ تَعْظِيْمًا ka iradah hay to bighaeyr ihram nahin ja sakta.

Masjid bananay ki fazeelat

Suwal: Masjid bananay ki kiya fazeelat hay?

Jawab: Masjid banana sadaqa-e-jariyah hay. Masjid bananay walay ko jannat may ‘aalishan mahal ‘ata kiya jaey ga¹. Masjid bananay walay ko milnay walay sawab ka andazah nahin lagay ja sakta kyun kay masjid qiyamat tak kay liye masjid hoti hay aur jis nay masjid banae ho gi usay qiyamat tak is ka sawab milta rahay ga. Lihaza jo mukhayyar hazraat hay unhayn chahiye kay apni zindagi may kam az kam aik masjid zaroor banaeyn jo un kay liye sadaqah-e-jariyah ho sakay. Masjid bananay kay liye zaroori nahin kay karorron rupay kharch kar kay khoob tazyeen-o-aara`ish kay sath hi masjid banaey jaey balkay chand lakhon may bhi masjid banaey ja sakti hay. Ba’z ‘alaqon may zameen ki qeemat bahut kam hoti hay aur ba’z ‘alaqon may bahut ziyadah, to jis ki jitni gunja`ish ho woh usi kay mutabiq zameen khareed kar masjid banaey.

Masjid aysi jagah banani chahiye jahan aabadi ho, jungle ya bayaban may masjid banana jaeyz nahin. Yahan tak kay agar kisi nay jungle, bayabaan ya kisi weeranay may masjid banaey to wahan masjid ki niyyat karnay kay ba-wujood woh masjid nahin kahlaey gi². Neez is par lagnay wali saari raqam bhi zaya’ ho jaey gi aur aabadi na honay ki wajah say woh ‘imarat janwaron ka thikanah ban sakti hay. Haan! Agar kisi aysay ‘alaqay may masjid banaey jahan masjid banatay waqt naw aabadi thi magar ba’d may woh ‘ilaqah Weeran ho gaya to woh jagah badastoor masjid hi rahay gi kyun kay jab kisi jagah masjid ki niyyat kar li jaey to woh qiyamat tak kay liye masjid ho jati hay³.

¹ Nabi-e-Akram ﷺ ka farman hay: Jo shakhs Allah pak ki riza kay liye masjid banaey to Allah Pak us kay liye Jannat may mahal banaey ga.

(Muslim, pp. 214, Hadees 1190)

² Kisi shakhs nay jungle ya weeranay may masjid banaey jahan kisi ki riha`ish na ho aur logon ka wahan say guzar bhi kam ho to woh masjid na ho gi kyun kay us jagah masjid bananay ki hajat nahin hay. (Fataawa Hindiyyah. Vol. 5, pp. 320)

³ Bahar-e-Shari’at, vol. 2, pp. 561, Hissah 10

Phal kis waqt khanay munasib hay?

Suwal: Phal khanay say pahlay isti'mal karnay chahiye ya khanay kay ba'd?

Jawab: Phal khanay say pahlay isti'mal karnay chahiye kay Quran-e-Kareem may jahan khanon ka zikr hay wahan pahlay phal ka zikr kiya gaya hay. Hujja-tul-Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Agar phal aur khana aik sath paysh kiya jaey to pahlay phal khanay chahiye¹. Aaj kal pahlay khana khaya jata hay phir phal, is andaz may tabdeeli honi chahiye pahlay phal khaey jaeyn phir is kay ba'd khana. Haan! Sirf phal khanay hon to phalon kay khuwas par likhi gaey Kutub ka mutala'ah karna chahiye kay kis waqt kaun sa phal khana ziyadah mufeed hay?

Kiya Taangay hilana Shaytan ka Tareeqah hay?

Suwal: Kiya Taangay hilana Shaytan ka Tareeqah hay?

Jawab: Taangayn hilana shaytan ka Tareeqah hay yeh to mayri nazar say nahin guzra. Haan! Mayray Aqa A'la Hazrat Imam-e-Ahl-e-Sunnat, Mujaddid-o-Deen-o-Millat As-Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay taang par taang rakh kar makhsos andaz may chharri hilanay ko mutakabbireen ka Tareeqah farmaya hay. Ho sakta hay yeh sirf 'awam ka khayal ho kay 'Taangay hilana shaytani Tareeqah hay' Haqeeqat may

¹ Hujja-tul-Islam Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Agar phal hon to pahlay woh paysh kiye jaeyn kay tibbi lihaz say un ka pahlay khana ziyadah muwafiq hay, yeh jald hazm hotay hayn lihaza in ko ma'iday kay nichlay hissay may hona chahiye aur Quran Pak say bhi phal kay muqaddam honay par aagahi haasil hoti hay. Chunyan-chay Quran pak may Allah تَعَالَى نَعَلَمْ nay Irshad farmaya: 'وَفَأَكِيدُهُ مِمَّا يَحْيِيُونَ' (Parah. 27, Surah Waq'ah, Aayt. 20) Tarjamah-e-kanz-ul-Iman: 'Aur mayway jo pasand karay' phir us kay ba'd farmaya: 'وَلَحْمٌ طَيْرٌ مَّا يَشْتَرِيُونَ' (Parah. 27, Surah Waq'ah, Aayt. 21) Tarjamah-e-Kanz-ul-Iman: 'Aur parindon ka gosht jo chaahay'. Phir phalon kay ba'd khanay may gosht aur sareed ko muqaddam karna Afzal hay. (Ihya-ul-'Uloom, vol. 2, pp. 21)

aysi koi baat na ho. Bahar haal is tarah ki koi bhi baat karnay say pahlay 'Ulama-e-Kiraam say tasdeeq karwa layni chahiye.

Qiyamat kay din sab say ziyadah hasrat kisay ho gi?

Suwal: Waqt honay kay ba-wujood 'Ilm-e-Deen haasil na karnay walay kay baaray may aap kiya farmatay hayn?

Jawab: Waqt honay kay ba-wujood 'ilm-e-deen haasil na karna bahut barri mahroomi ki baat hay. Qiyamat kay din aysay shakhs ko sab say ziyadah hasrat ho gi. Chunan-chay Sarkar-e-Madinah ﷺ nay Irshad farmaya: Sab say ziyadah hasrat qiyamat kay din us ko ho gi jisay dunya may 'ilm haasil karnay ka mauqa' mila magar us nay haasil na kiya aur us shakhs ko ho gi jis nay 'ilm haasil kiya aur dusron nay to us say sun kar nafa' uthaya laykin us nay na uthaya (ya'ni us 'ilm par 'amal na kiya)¹. الْخَدْنَ لِلَّهِ عَزَّوَجَلَ Dawat-e-Islami kay madani mahool may 'ilm-e-deen haasil karnay kay bay shumar mawaqi' miltay rahtay hayn aur waqtan fa waqtan Mukhtalif courses ka bhi Silsilah hota hay lihaza tamam Islami bhai in courses may dakhilah layn, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَ 'ilm-e-deen seekhnay sikhanay aur us par 'amal ka jazbah panay ka jazbah naseeb ho ga.

Faut shudah walidayn ko kaysay raazi kiya jaey?

Suwal: Jo awlad apnay walidayn ko zindagi may raazi na kar sakay woh un ki wafat kay ba'd kaun sa aysa 'amal karay jis say un kay walidayn un say raazi ho jaeyn?

Jawab: Jin kay walidayn narazi ki haalat may intiqal kar gaey hon unhayn chahiye kay woh apnay walidayn kay liye ba-kasrat du'a-e-maghfirat karayn kyun kay faut shudgan kay liye sab say barra tohfah du'a-e-maghfirat hay. Chunan-chay Allah pak kay habeeb ﷺ nay farmaya: Kisi kay maa baap

¹ Tareekh-e-Damishq, vol. 51, pp. 137

donon ya aik ka intiqal ho gaya aur yeh un ki na-farmani karta tha, ab un kay liye hamayshah Istighfar karta rahta hay, yahan tak kay Allah عزوجل us ko naykokar likh dayta hay¹. Neez awlad ko chahiye kay apnay walidayn kay liye du'a-e-maghfirat kay sath sath Fatihah Khuwani ya Durood Shareef waghayrah parrh kar kasrat say eisal-e-sawab ka Silsilah jari rakhay kay jab awlad ki taraf say unhayn khoob eisal-e-sawab pohanchay ga to Allah pak ki rahmat say ummed hay kay woh apni awlad say raazi ho jaeyn gay. Apnay walidayn aur deegar 'azeez-o-aqarib kay eisal-e-sawab ki niyyat say Maktaba-tul-Madinah kay matbu'ah Madani rasa'il bhi taqseem kiye ja saktay hayn. Neez agar koi apnay walidayn ya deegar 'Azeez-o-Aqarib kay eisal-e-sawab kay liye Madani rasa'il taqseem karna chaahay aur un par apnay walidayn waghayrah ka naam ya apna pata waghayrah likhwana chaahay to woh Maktaba-tul-Madinah say Rabitah kar lay².

Kisi ko apna Autograph dayna kaysa?

Suwal: Ba'z log shakhsiyat say un kay Autograph ya'ni dastakhat maangtay hayn, shakhsiyat ka unhayn apnay Autograph dayna kaysa hay? Neez ba'z awqat Autograph kay sath sath aik aadh line ki tahreer bhi likh daytay hay is ka kiya hukm hay?

Jawab: Kisi ko Autograph daynay may koi haraj nahin balkay jo Musalman Autograph maang raha hay us ki dil joi ki niyyat say usay dayna sawab ka ba'is hay. Haan! Agar us may kisi na-jaezy soorat ka irtikab karna parray masalan maangnay wali koi na-mahram 'aurat hay to usay dayna jaeyz nahin, kyun kay kisi

¹ Shu'ab-ul-Iman, vol. 6, pp. 202, Hadees. 7902

² Walidayn ya deegar 'Azeez-o-'Aqarib kay eisal-e-sawab kay liye Madani Rasa'il taqseem karnay kay liye is Address par Rabitah kijiye:

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mard ko na-mahram 'aurat ko salam karnay, us kay beemar honay par us ki 'iyadat karnay hatta kay us kay kisi 'azeez kay intiqal par us say ta'ziyyat karnay ki bhi ijazat nahin to usay Autograph dayna kaysay jaeyz ho sakta hay. Al-battah agar koi mard apni mahram kay liye peer sahib say Autograph lay to peer sahib ka dayna jaeyz hay.

Yun hi Autograph kay sath kuch likh kar bhi day saktay hayn laykin is may yeh zaroor khayal rakha jaey kay woh tahreer waghayrah gunahon bhari na ho. Agar kuch likh kar dayna hi hay to nayki ki dawat par mushtamil koi jumlah likha jaey masalan 'Namaz qa'im karo' waghayrah ta kay nayki ki dawat daynay ka sawab bhi haasil ho.

Aik Chup 100 Sukh

الحمد لله رب العالمين، والصلوة والسلام على نبي الرحمة، اللنبي ملائكة ملائكة بالله من الشفاعة الربيبة رب العالمين

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtimā' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaisi. ♦ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiqin-e-Rasool kay sath har maah 3 din safar aur ♦ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" ای فکر عالمہ عین الدین Apni Islah kay liye Madani Ina'amaat par 'amsal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.
یعنی فکر عالمہ عین الدین



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