



(Roman) فیضانِ رمضان

R Faizan-e- RAMAZAN



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

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

MUHAMMAD ILYAS

Attar Qadiri Razavi

کاتبِ سنی
المصنف

فَيْضَانِ رَمَازَانِ

FAIZAN -E- RAMAZAN

Urdu - Roman



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS ATTARI
QADIRI RAZAVI دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ



Translated into Roman by:

MAJLIS-E-TARAJIM (DAWAT-E-ISLAMI)

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

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zeel may di huyi Du'a perh le-
jiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ jo kuch perhayn gay yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama

Ay Allah (عَزَّوَجَلَّ)! Ham per 'ilm-o-hikmat kay derwaazay khol day aur ham per Apni
rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

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

Note: Awwal aakhir aik baar Durood Shareef perh layn.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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KITAAB PARHAY ki 11 NIYYATAYN

Farman-e-Mustufa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ : نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ : Ya'ni 'Musalman ki niyyat us kay 'amal say behtar hay.' (Al-Mu'jam-ul-Kabeer lit-Tabrani, jild 6 safha 581, Hadees 2495)

Do Madani Phool:

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

(1) Har baar Hamd (2) Salat (3) Aur Ta'awwuz o (4) Tasmiyah say aaghaz karoon ga¹ (5) Hatta-ul-Imkaan is ka ba-wuzu aur (6) Qibla ro mutala'a karon ga (7) Qurani aayaat aur (8) Ahadees-e-Mubarakah ki Ziyarat karon ga (9) Jahan jahan Allah ka naam pak aaye ga wahan عَزَّوَجَلَّ aur (10) Jahan jahan Sarkar ka naam pak aaye wahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ parrhon ga (11) kitabat waghayrah may shari' ghalati mili to naashireen ko tahreeri taur par muttala'a karon ga (Musannif ya naashireen waghayrah ko kitabon ki aghlaat sirf zabani batana khaas mufeed nahin hota)

¹ Note: Isi safhah par oper di huyi 2 Arabi 'ibarat perh laynay say charoon niyyataun par 'amal ho jaye ga.
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FAIZAN-E-RAMAZAN

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Waqt Sahari ka ho gaya jago

*Wqat sahri ka ho gaya jago
Noor har samt chha gaya jago*

*Maah-e-Ramazan kay farz hay rozay
Aik bhi tum na chhorna jago*

*Chuskiyan garam chaye ki bhar lo
Khalo halki si kuch ghiza jago*

*Maah-e-Ramazan ki barakatayn looto
Loot lo rahmat-e-khuda jago*

*Tum ko Maula Madinah dikhlaye
Aur Hajj bhi karo ada jago*

*Tum ko Ramazan ka Madinay may
Day sharaf Rab-e-Mustafa Jago*

*Rahmaton ki jharri barasti hay
Jald uth kar kay lo naha jago*

*Tum ko Deedar-e-Mustafa ho jaye
Hay yeh 'Attar ki du'a jago*

*Utho sahri ki kar lo tayyari
Rozah rakhna hay aaj ka jago*

*Utho utho wuzo bhi kar lo aur
Tum Tahajjud karo ada jago*

*Ho gi maqbool fazl-e-maula say
Kha kay sahri karo du'a jago*

*Kha kay sahri utho ada kar lo
Sunnat-e-Shah-e-Ambiya jago*

*Tum ko Ramazan kay sadaqay maula day
Ulfat-o- 'Ishq-e-Mustafa jago*

*Kaysi piyari faza hay Ramazan ki
Daykh lo kar kay aankh wa jago*

(Wasaa`il-e-Bakhshish, pp. 668)

Marhaba sad Marhaba phir Aamad-e-Ramazan hay

Marhaba sad marhaba phir aamad-e-ramazan hay

Khil uthay murjhaye dil tazah huwa iman hay

Ya Khuda hum 'aasiyon par yeh barra Ihsan hay

Zindagi may phir 'ata hum ko kiya ramazan hay

Tujh pay sadaqay jaaon ramazan Tu 'Azeem-us-Shan hay

Tujh may nazil Haq Ta'aala nay kiya Quran hay

Abr-e-Rahmat chha gaya hay aur samaan hay noor noor

Fazl-e-Rab say maghfirat ka ho gaya saaman hay

Har gharri rahmat bhari hay har taraf hay barakatayn

Maah-e-Ramazan rahmaton aur barakaton ki kaan hay

Aa gaya Ramazan 'ibadat par kamar ab bandh lo

Fayz lay lo jald yeh din (30) tees ka mahman hay

'Aasiyon ki maghfirat ka lay kar aaya hay payaam

Jhoom jaaon mujrimo! Ramazan mah-e-ghufran¹ hay

Bhaiyon behno! Karo sab naykiyon par naykiyan

Parr gaye dozakh pay taalay qayd may shaytan hay

Bhaiyon bahno! Gunahon say sabhi taubah karo

Khuld kay dar khul gaye hayn dakhilah aasan hay

Kam huwa zoor-e-gunah aur Masjidayn aabad hayn

Maah-e-Ramazan-ul-Mubarak ka yeh sab faizan hay

Rozah daro! Jhoom jao kyun kay deedar-e-khuda

Khuld may ho ga tumhayn yeh wa'dah-e-rahman hay

Do jahan ki na'matayn milti hayn rozah daar ko

Jo nahin rakhta hay rozah woh barra nadan hay

Ya Ilahi Tu Madinay may kabhi Ramazan dikha

Muddaton say dil may yeh 'Attar kay arman hay

(Wasaa'il-e-Bakhshish, pp.705)

¹ Maghfirat, bakhshish, Maghfirat karna

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أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter: 01

FAZAA`IL-E-RAMAZAN SHAREEF

Durood Shareef ki Fazeelat

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Bayshak baroz-e-qiyamat logon may say mayray qareeb tar woh ho ga jo mujh par sab say ziyadah Durood bhayjay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethay meethay Islami bhaiyon Allah عَزَّوَجَلَّ kay karorrha karorr Ihsan kay us nay hamayn maah-e-ramazan jaysi ‘azeem-us-shan na‘mat say sarfaraz farmaya. Maah-e-Ramazan kay faizan kay kiya kahnay! Is ki to har gharri rahmat bhari hay, Ramazan-ul-Mubarak may har nayki ka sawab 70 guna ya is say bhi ziyadah hay.

(Mirat, vol. 3, pp. 137)

Nafil ka sawab farz kay barabar aur farz ka sawab 70 guna kar diya jata hay, ‘arsh uthanay walay firishtay rozah daron ki du‘a par Aameen kahtay hayn aur farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay mutabiq: Ramazan kay rozah daaron kay liye machhliyan iftar tak du‘a-e-maghfirat karti rahti hayn.

(At-Targheeb wat Tarheeb, vol. 2, pp. 55, Hadees. 6)

Shaytan lakh susti dilaye
magar aap himmat kar
kay Faizan-e-Ramazan
(Har saal Sha‘ban-ul-
Mu‘azzam may)
mukammal parrh lijiye
إن شاء الله عزَّوَجَلَّ is ki
barakatayn khud hi
daykh layn gay.

‘Ibadat ka darwazah

Huzoor ﷺ nay farmaya: Rozah ‘ibadat ka darwazah hay.

(Al-Jami’-us-Saghir, pp. 146, Hadees 2415)

Is maah-e-mubarak ki aik khususiyyat yeh bhi hay kay Allah ﷻ nay is may Quran Pak naazil farmaya hay. Chunan-chay parah 2 surah Baqarah Aayat 185 may muqaddas Quran may Allah ﷻ ka farman hay:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ
مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Tarjamah Kanz-ul-Iman: Ramazan ka maheenah, jis may Quran utra, logon kay liye hidayat aur rahnumaye aur fayslay ki roshan Baatayn, to Tum may jo koi yeh maheenah paaye zaroor is kay rozay rakhay aur jo beemar ya safar may ho, to utnay rozay aur dinon may. Allah ﷻ tum par aasani chahta hay aur tum par dushwari nahin chahta aur is liye kay tum ginti poori karo aur Allah ﷻ ki barraye bolo is par kay us nay tumhayn hidayat ki aur kahin tum haq guzar ho.

Maheeno kay naam ki wajah

Ramazan yeh رَمَضٌ say bana jis kay man’a hayn ‘Garmi say jalna’ kyun kay jab maheenon kay naam qadeem ‘arabon ki zaban say naql kiye gaye to us waqt jis qism ka mausim tha us kay mutabiq maheenon kay naam rakh diye gaye. Ittifaq say us waqt ramazan sakht garmiyon may aaya tha isi liye yeh naam rakh diya gaya.

(An-Nihayah li Ibn-e-Aseer, vol. 2, pp. 240)

Hazrat Mufti Ahmad Yar Khan رحمه الله تعالى farmatay hayn: Ba’z Mufasssireen رحمه الله تعالى nay farmaya kay jab maheenon kay naam rakhay gaye to jis mausim may jo maheenah tha usi say us ka naam huwa. Jo maheenah garmi may tha usay Ramazan

kah diya gaya aur jo mausim-e-bahaar may thay usay Rabee'-ul-Awwal aur jo sardi may tha jab paani jam raha tha usay Jumad-al-Owla kaha gaya.

(Tafseer-e-Na'eemi, vol. 2, pp. 205)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Surkh Yaqoot ka ghar

Hazrat Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay: Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jab Maah-e-Ramazan ki pahli raat aati hay to aasmanon kay darwazay khol diye jatay hayn aur aakhiri raat tak band nahin hotay. Jo koi bandah is maah-e-mubarak ki kisi bhi raat may namaz parrhta hay to Allah عَزَّ وَجَلَّ us kay har sajday kay 'iwaz (ya'ni badlay may) us kay liye 1500 naykiyan likhta hay aur us kay liye Jannat may surkh yaqoot ka ghar banata hay. Pas jo koi Maah-e-Ramazan ka pahla rozah rakhta hat to us kay sabiqah gunah mua'af kar diye jatay hayn aur us kay liye subh say sham tak 70000 firishtay du'a-e-maghfirat kartay rahtay hayn. Raat aur din may jab bhi sajdah karta hay us kay har sajday kay badlay usay Jannat may aik aik aysa darakht 'ata kiya jata hay kay us kay saaye may (ghorray) suwar 500 baras tak chalta rahay. (Shu'ab-ul-Iman, pp. 314, vol. 3, Hadees 3635)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nabeena bhanji beena ho gaye (Madani Bahaar)

Meethay meethay Islami bhaiyon! اَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ! Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek, Dawat-e-Islami kay Madani mahool say wabastah 'Aashiqan-e-Rasool ki suhbat haasil honay ki surat may Maah-e-Ramazan-ul-Mubarak ki barakatayn Lootnay ka bahut zehan banta hay warnah buri suhbaton may rah kar is mubarak maheenay may bhi aksar log gunahon may parray rahtay hayn. Aaiye gunahon ki daldal may dhansay huway aik fankaar ki 'Madani Bahaar' suniye jisay Dawat-e-Islami kay Madani mahool nay rahmat-e-ilahi say Madani rang charrha diya aur us ki nabeena bhanji ko beena bana diya, Chunan-chay

Orangi town (Bab-ul-Madinah Karachi) kay aik Islami bhai fankar thay, musical programmes aur functions kay andar zindagi kay anmol Awqaat barbad huway ja rahay thay, qalb-o-dimagh par ghaflat kay kuch aysay parday parray thay kay na namaz ki taufeeq thi na gunahon ka ihsas. Sahra-e-Madinah Bab-ul-Madinah Karachi may Bab-ul-Islam satah par honay walay 3 rozah Sunnataun bharay ijtima' (2003, 1424 Hijri) may haaziri kay liye aik zimmay dar Islami bhai nay infiradi Koshish kar kay targheeb dilaye. Zahay naseeb! Unhayn us may shirkat ki sa'adat mil gaye. 3 Rozah ijtima' kay ikhtitam par riqqat angayz du'a may unhayn apnay gunahon par bahut ziyadah nadamat huyi, woh apnay jazbaat par qabo na pa sakay aur phoot phoot kar ronay lagay, bas ronay nay kaam dikha diya! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** unhayn Dawat-e-Islami ka Madani mahool mil gaya aur unhon nay raqs-o-suroor ki mahfilon say taubah kar li aur Madani qafilon may safar ko apna ma'mool bana liya, ba-tareekh 25 December 2004 may Madani Qafilay may safar par rawangi kay waqt unhayn chhoti behan ka phone aaya, unhon nay bharraye huyi aawaz may apnay yahan honay wali nabeena bachi ki wiladat ki khabar sunaye aur sath hi kaha: Doctors nay kah diya hay kay is ki ankhayn roshan nahin ho sakti. Itna kahnay kay ba'd band toota aur chhoti behan Sadmay say bilak bilak kar ronay lagi. Un Islami bhai nay yeh kah kar dharas bandhaye kay **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ** Madani Qafilay may du'a karoon ga. Unhon nay Madani Qafilay may khud bhi du'a ki aur Madani Qafilay walay 'Aashiqan-e-Rasool say bhi du'aen karwayen. Jab Madani Qafilay say paltay to dusray hi din chhoti behan nay phone par khushi khushi yeh khabar-e-farhat-e-asar sunaye kay **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** mayri nabeena Bayti Mahak ki ankhayn roshan ho gaye hayn aur doctors ta'ajjub kar rahay hayn kay yeh kaysay ho gaya! Kyun kay hamari doctari may is ka koi 'ilaj hi nahin tha. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** unhayn Bab-ul-Madinah Karachi may 'Alaqay-e-Mushawarat kay aik rukn ki haysiyat say Dawat-e-Islami kay Madani kaamon kay liye koshishayn karnay ki sa'adatayn bhi haasil huyi.

Aafaton say na dar, rakh karam par nazar

Roshan ankhayn milayn, Qafilay may chalo

Aap ko charah gar, nay go mayoos kar

Bhi diya mat darayn, Qafilay may chalo

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Meethay meethay Islami bhaiyon! Daykha aap nay! Dawat-e-Islami ka Madani mahool kitna piyara piyara hay. Is kay daman may aa kar mu'aasharay kay na janay kitnay hi bigrray huway afrad ba-kirdar ban kar Sunnataun bhari ba-'izzat zindagi guzarnay lagay neez Madani qafilon ki Madani Baharayn bhi aap kay saminay hayn. Jis tarah Madani qafilon may safar ki barakat say ba'zon ki Duniyawi museebat rukhsat ho jati hay, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** isi tarah Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki shafa'at say aakhirat ki mashaqqat bhi rahat may dhal jaye gi.

*Toot jayen gay gunah garo kay fauran qayd-o-band
Hashar ko khul jayen gi Taqat Rasoolullah ki*

5 Khusosi Karam

Hazrat Sayyiduna Jabir Bin Abdullah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** say riwayat hay kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka farman hay: Mayri Ummat ko Maah-e-Ramazan may 5 cheezayn aysi 'ata ki gaye jo mujh say pahlay kisi nabi ko na mili:

1. Jab Ramazan-ul-Mubarak ki pahli raat hoti hay to Allah **عَزَّوَجَلَّ** un ki taraf rahmat ki nazar fermata hay aur jis ki taraf Allah **عَزَّوَجَلَّ** rahmat ki nazar farmaye usay kabhi bhi 'azab na day ga.
2. Sham kay waqt un kay munh ki bu (jo bhook ki wajah say hoti hay) Allah **عَزَّوَجَلَّ** kay nazdeek mushk ki khushbu say bhi behtar hay.
3. Firishtay har raat aur din un kay liye du'a-e-maghfirat kartay rahatay hayn.
4. Allah **عَزَّوَجَلَّ** Jannat ko hukm farmata hay: Mayray nayk bandon kay liye muzayyan (aarastah) ho ja 'anqareeb woh dunya ki mashaqqat say mayray ghar aur karam may rahat paayen gay.
5. Jab Maah-e-Ramazan ki aakhiri raat aati hay to Allah **عَزَّوَجَلَّ** sab ki maghfirat farma dayta hay. Qawm may say aik shakhs nay kharray ho kar 'arz ki: Ya Rasoolallah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kiya woh Layla-tul-Qadr hay? Irshad farmaya: Nahin, kiya tum nahin daykhtay kay mazdoor jab apnay kaamon say farigh ho jatay hayn to unhayn ujrati jati hay. (*Shu'ab-ul-Iman, vol. 3, pp. 303, Hadees. 3603*)

Sagheerah gunahon ka Kaffarah

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسلم nay farmaya: Panchon namazayn aur jumu'ah aglay jumu'ah tak aur maah-e-ramazan aglay maah-e-ramazan tak gunahon ka kaffarah hayn jab tak kay kabeerah gunahon say bacha jaye. (*Muslim, pp. 144, Hadees. 233*)

Kash! poora saal Ramazan hi ho

Meethay meethay Islami bhaiyon hamaray piyaray Aaqa صلى الله تعالى عليه وآله وسلم ka farman hay: Agar bandon ko ma'loom hota kay ramazan kiya hay to mayri Ummat Tamanna karti kay kash! Poora saal ramazan hi ho. (*Ibn-e-Khuzaymah. Vol. 3, pp. 190, Hadees. 1886*)

Aaqa صلى الله تعالى عليه وآله وسلم ka bayan-e-Jannat nishan

Hazrat Sayyiduna Salman Farsi رضي الله تعالى عنه farmatay hayn kay Huzoor صلى الله تعالى عليه وآله وسلم nay Maah-e-Sha'ban kay aakhiri din may bayan farmaya: Aye logo! Tumharay paas 'azamat wala barakat wala maheenah aaya, woh maheenah jis may aik raat (aysi bhi hay jo) hazaar maheeno say behtar hay, is (maah-e-mubarak kay rozay Allah عَزَّوَجَلَّ nay farz kiye aur is ki raat may Qiyam³ tatawwo' (ya'ni sunnat hay), jo is may nayki ka kaam karay to aysa hay jaysay aur kisi maheenay may farz ada kiya aur is may jis nay farz ada kiya to aysa hay jaysay aur dinon may 70 farz ada kiye. Yeh maheenah sabr ka hay aur sabr ka sawab Jannat hay aur yeh maheenah mua`asaat (ya'ni ghumkhuwari aur bhalaye) ka hay aur is maheenay may mu`min ka rizq barrha diya jata hay. Jo is may rozah dar ko iftar karaye us kay gunahon kay liye maghfirat hay aur us ki gardan aag say aazad kar di jaye gi aur is iftar karanay walay ko waysa hi sawab milay ga jaysa rozah rakhnay walay ko milay ga, baghayr is kay kay us kay ajr may kuch kami ho. Hum nay 'arz ki: Ya Rasoolallah صلى الله تعالى عليه وآله وسلم hum may say har shakhs woh cheez nahin paata jis say rozah iftar kar waye. Aap صلى الله تعالى عليه وآله وسلم nay Irshad farmaya: Allah عَزَّوَجَلَّ yeh sawab to us shakhs ko day ga jo aik ghoont doodh ya aik khajoor ya aik ghoont paani say rozah iftar karwaye aur jis nay rozah dar ko payt bhar kar khilaya, us ko Allah عَزَّوَجَلَّ mayray hawz say pilaye ga kay kabhi piyasah na

³ Yahan Qiyam say murad Taraweeh hay

ho ga, yahan tak kay Jannat may dakhil ho jaye. Yeh woh maheenah hay kay is ka Awwal (ya'ni ibtidaye 10 din) rahmat hay aur is ka Awsat (ya'ni darmiyani 10 din) maghfirat hay aur aakhir (Aakhiri 10 din) Jahannam say aazadi hay. Jo apnay ghulam par is maheenay may takhfeef karay ya'ni kaam kam lay Allah ﷻ usay bakhsh day ga aur Jahannam say aazad farma day ga. Is maheenay may 4 baaton ki kasrat karo, in may say do aysi hayn jin kay zaree'ay tum apnay Rab ﷻ ko raazi karo gay aur baqiyyah do say tumhayn bay niyazi nahin. Pas woh 2 Baatayn jin kay zaree'ay tum apnay Rab ﷻ ko raazi karo gay woh yeh hay: (1) لا اله الا الله ki gawahi dayna (2) Istighfar karna. Jab kay woh do Baatayn jin say tumhayn ghana (ya'ni bay niyazai) nahin woh yeh hayn: (1) Allah ﷻ say Jannat talab karna aur (2) Jahannam say Allah ﷻ ki panah talab karna. (*Shu'ab-ul-Iman vol. 3, pp. 305, Hadees. 3608*)

Meethay meethay Islami bhaiyon! Abhi jo Hadees-e-Pak bayan ki gaye us may Maah-e-Ramazan-ul-Mubarak ki rahmaton, barakaton aur 'azamaton ka khoob khoob tazkirah hay. Is maah-e-mubarak may kalmiah Shareef ziyadah ta'dad may parrh kar aur baar baar Istighfar ya'ni khoob taubah kay zaree'ay Allah ﷻ ko raazi karnay ki sa'i (koshish) karni hay aur Allah ﷻ say Jannat may dakhilay aur Jahannam say panah ki bahut ziyadah iltijayen karni hayn.

Ramazan-ul-Mubarak kay char naam

ﷻ Maah-e-Ramazan ka bhi kiya khoob faizan hay! Mufassir-e-Shaheer Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْه Tafseer-e-Na'eemi may farmatay hayn: is maah-e-mubarak kay kul 4 naam hay:

- ❖ Maah-e-Ramazan
- ❖ Maah-e-Sabr
- ❖ Maah-e-Mua`asaat
- ❖ Maah-e-Wus'at-e-Rizq

Mazeed farmatay hayn: Rozah sabr hay jis ki jaza Rab ﷻ hay aur woh isi maheenay may rakha jata hay. Is liye isay maah-e-sabr kahtay hayn. Mua`asaat kay

ma'na hay bhalaye karna. Chunkay is maheenay may saray Musalmano say khaas kar ahl-e-qarabat (ya'ni rishtay daron) say bhalaye karna ziyadah sawab hay is liye isay Maah-e-Mua'asaat kahtay hayn is may rizq ki farakhi (ziyadati) bhi hoti hay kay ghareeb bhi na'matayn kha laytay hayn, isi liye is ka naam Maah-e-Wus'at-e-Rizq bhi hay. *(Tafseer-e-Na'eemi, vol. 2 pp. 208)*

*(Yeh tamam Madani phool
Tafseer-e-Na'eemi jild 2 say liye
gaye hay)*

13 MADANI PHOOL

1. Ka'bah Mu'azzamah Musalmano ko bula kar dayta hay aur yeh aa kar rahmatayn bant-ta hay. Goya woh (Ka'bah) kunwan hay aur yeh (Ramazan) darya, ya woh darya hay aur yeh Barish
2. Har maheenay may khaas tareekhayn aur tareekhon may bhi khas waqt may 'ibadat hoti hay, masalan Baqar-eid ki chand (makhssoos) tareekhon may Hajj, Muharram ki 10 tareekh Afzal magar Maah-e-Ramazan may har din aur har waqt 'ibadat hoti hay. Rozah 'ibadat, iftar 'ibadat 'iftar kay ba'd Taraweeh ka intizar 'ibadat, Taraweeh parrh kar sahri kay intizar may sona 'ibadat phir sahri khana bhi 'ibadat, al-gharaz har aan may Khuda عَزَّوَجَلَّ ki shan nazar aati hay.
3. Ramazan aik bhatti hay jaysay kay bhatti ganday lohay ko saaf aur saaf lohay ko machine ka purzah bana kar qeemti kar dayti hay aur sonay ko zywar bana kar ist'imal kay laaiq kar dayti hay, aysay hi maah-e-ramazan gunahgaron ko pak karta aur nayk logon kay darajay barrhata hay.
4. Ramazan may nafl ka sawab farz kay barabar aur farz ka sawab 70 guna milta hay.

5. Ba'z 'ulama farmatay hayn kay jo Ramazan may mar jaye us say suwalaat-e-qabr bhi nahin hotay
6. Is maheenay may shab-e-qadr hay, guzishtah aayat (ya'ni parah 2 surah Baqarah aayat 185) say ma'loom huwa kay Quran Ramazan may aaya aur dusri jagah farmaya:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Tarjamah Kanz-ul-Iman: Bayshak hum nay isay shab-e-qadr may utara

(Parah. 30, Surah Qadr, aayat. 1)

Donon aayaton kay milanay say ma'loom huwa kay shab-e-qadr ramazan may hi hay aur woh ghaliban 27 ki shab hay, kyun kay layla-tul-qadr may 9 huroof hay aur yeh lafz surah qadr may 3 martabah aaya hay jis say 27 haasil huway ma'loom huwa kay woh 27 ki shab hay.

7. Ramazan may dozakh kay darwazay band ho jatay hayn Jannat aarastah ki jati hay, is kay darwazay khol diye jatay hayn, isi liye in dino may naykiyon ki ziyadati aur gunahon ki kami hoti hay jo log gunah kartay bhi hayn woh nafs-e-ammarah ya apnay sathi shaytan (Hamzad) kay bahkany say kartay hayn.
8. Ramazan kay khanay peenay ka hisab nahin (ya'ni sahr-o-iftar kay khanay peenay ka)
9. Qiyamat may ramazan aur quran rozah daar ki shafa'at karayn gay kay Ramazan to kahay ga: Maula **عَزَّوَجَلَّ** Mayn nay isay din may khanay peenay say roka tha aur Quran 'arz karay ga kay Ya Rab **عَزَّوَجَلَّ** Mayn nay isay raat may tilawat aur Taraweeh kay zaree'ay sonay say roka.
10. Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** Ramazan may har qaydi ko chhorr daytay thay aur har saa'il ko 'ata farmatay thay, Rab **عَزَّوَجَلَّ** bhi Ramazan may jahannamiyon ko chhorrtay hay, lihaza chahiye kay Ramazan may nayk kaam kiye jayen aur gunahon say bacha jaye.

11. Quran Kareem may sirf Ramazan Shareef hi ka naam liya gaya aur isi kay fazaa`il bayan huway, kisi dusray maheenay ka na sarahatan naam hay na aysay fazaa`il. Maheeno may sirf Maah-e-Ramazan ka naam Quran Shareef may liya gaya. ‘Auraton may sirf Bibi Maryam رَضِيَ اللهُ تَعَالَى عَنْهَا ka naam Quran may aaya. Sahabah may sirf Hazrat Sayyiduna Zayd Bin Harisah رَضِيَ اللهُ تَعَالَى عَنْهُ ka naam Quran may liya gaya jis say in teenon ki ‘azamat ma’loom huyi.
12. Ramazan Shareef may iftar aur sahri kay waqt du’a Qabool hoti hay ya’ni iftar kartay waqt aur sahri kha kar. Yeh martabah kisi aur maheenay ko haasil nahin.
13. Ramazan may 5 Hurooof hayن, م, ر, ا, ض, م, ر say murad Rahmat-e-Ilahi hay, م say murad Mahabbat-e-Ilahi, ض say murad Zamaan-e-Iahi hay, ا say murad Amaan-e-Ilahi hay, ن say murad Noor-e-Ilahi hay. Aur Ramazan may 5 ‘ibadaat khusoosi hoti hayn: Rozah, Taraweeh, Tilawat-e-Quran, I’tikaf, Shab-e-Qadr may ‘ibadaat, to jo koi sidq-e-dil say yeh 5 ‘ibadatayn karayn woh un paanch in’aamon ka mustahiq hay. (Tafseer-e-Na’eemi, vol. 2, pp. 208,)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Jannat sajaye jati hay

Hazrat Sayyiduna Abdullah Ibn Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Bayshak Jannat saal kay shuru’ say aglay saal tak Maah-e-Ramazan kay liye sajaye jati hay. Aur farmaya: Ramazan Shareef kay pahlay din Jannat kay darakhton kay patton say barri barri ankhon wali Hooron par hawa chalti hay aur woh ‘arz karti hayn: Aye Rab عَزَّوَجَلَّ apnay bandon may say aysay bandon ko hamara shauhar bana jin ko daykh kar hamari ankhayn thandi hon aur jab woh hamayn daykhayn to un ki ankhayn bhi thandi hoon.

(Shu’ab-ul-Iman, vol. 3, pp. 312, Hadees 3633)

Jannat kaun sajata hay?

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Hadees-e-Pak kay is hissay: ‘Bayshak Jannat saal kay shuru’ say aglay saal tak

Ramazan kay liye sajaye jati hay' kay tahat Mirat jild 3 safhah 142 ta 143 par farmatay hayn: Ya'ni Eid-ul-Fitr ka chand nazar aatay hi, aglay Ramazan kay liye Jannat ki aarastagi (ya'ni Sajawat) shuru' ho jati hay aur saal bhar tak firishtay isay sajatay rahtay hay Jannat khud saji sajaye phir aur bhi ziyadah sajaye jaye, phir sajanay walay firishtay hoon, to kaysi sajaye jati ho gi, us ki sajawat hamaray wahm-o-guman say wara hay, ba'z Musalman Ramazan may Masjidayn sajatay hayn, wahan qal'i choona kartay hayn, jhandiyan lagatay, roshni kartay hayn un ki asl yeh hi Hadees hay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Jannat ki 'azamat ki to kiya hi baat hay! Kash! Hamayn bay hisab bakhsh diya jaye aur Jannat-ul-Firdaus may Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka parraus naseeb ho jaye. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek, Dawat-e-Islami ahl-e-haq ki Madani tahreek hay, is say har dam wabastah rahiye, Dawat-e-Islami par kaysi kaysi karam nawaziyan hoti hayn is ki aik Madani bahaar mulahazah farmaiye:

Jannat may Aaqaa ﷺ kay parraus ki bisharat

Islami bhaiyon aur Islami behnon ko muft dars-e-nizami karwanay kay liye اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Dawat-e-Islami kay zayr-e-ihitimam muta'addid Jami'at ba-naam Jami'at-ul-Madinah qaa'im hayn. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ 1427 Hijri may Dawat-e-Islami kay in Jami'at-ul-Madinah (Bab-ul-Madinah Karachi) kay taqreeban 160 Talabah kiraam nay haathon haath 12 maah kay liye Raah-e-Khuda عَزَّوَجَلَّ may safar ikhtiyar kiya. Ibtida'an Madani Qafilah Course karwanay ki Tarkeeb bani, is dawran Talabah kay jazbah-e-khidmat-e-islam ko mazeed Madinay kay 12 chand lag gaye aur un may say taqreeban 77 Talabah nay 'umr bhar kay liye apnay aap ko Madani qafilon kay liye paysh kar diya! Is 'azeem qurbani par hoslah afzaye ki barri zabardast soorat bani aur woh yeh kay khuwab may Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay deedar say aik 'Aashiq-e-Rasool ki ankhayn thandi huyi, lab haye Mubarakah ko jumbish huyi, rahmat kay phool jharrnay lagay aur alfaz kuch yun tarteeb paaye: 'Jis jis nay apnay aap ko 'umr bhar kay liye paysh kar diya hay Mayn un ko jannat kay andar apnay sath rakhoon

ga' khuwab daykhnay walay 'Aashiq-e-Rasool kay dil may hasrat huyi kay kash! Sad karoorr kash! Mujhay bhi un khush naseebon may shamil kar liya jata. Allah ﷺ kay Mahboob ﷺ nay mayray dil ki baat jan li aur farmaya: 'Agar tum bhi in may shamil hona chahtay ho to apnay aap ko 'umr bhar kay liye paysh kar do.'

*Sar-e- 'Arsh par hay tayri guzar dil-e-farsh par hay tayri nazar
Malakoot-o-Mulk may koi shay, nahin woh jo tujh pay 'ayaan nahin*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Khush naseeb 'Aashiqan-e-Rasool ko bisharat-e-'uzma mubarak ho! Allah ﷺ ki rahmat par nazar rakhtay huway qawi ummed hay kay jin bakhtooron kay liye yeh Madani khuwab daykha gaya hay *إِنْ شَاءَ اللَّهُ ﷺ* un ka khatimah iman par ho ga aur woh Madani Aaqa ﷺ kay tufayl Jannat-ul-Firdaus may aap ﷺ ka parraus paye gay. Ta-ham yeh yaad rahay! Kay ghayr-e-nabi jo khuwab daykhay woh shar'an Hujjat (ya'ni daleel) nahin hota, khuwab ki bisharat ki bunyad par kisi ko yaqeeni taur par Jannati nahin kaha ja sakta.

*Izn say tayray sar-e-hashr kahayn kash! Huzoor
Sath 'Attar ko Jannat may rakhoon ga Ya Rab*

Har Shab 60 Hazaar ki bakhshish

Hazrat Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor ﷺ nay farmaya: Ramazan Shareef ki har shab aasmano may subh-e-sadiq tak aik munadi (ai'lan karnay wala firishtah) yeh ai'lan karta hay: Aye bhalaye talab karnay walay! Iradah pukhtah kar lay aur khush ho ja, aur Aye buraye ka iradah karnay walay! Buraye say baaz aaja. Hay koi maghfirat talab karnay wala! Kay us ki talab poori ki jaye, hay koi taubah karnay wala! Kay us ki taubah Qabool ki jaye. Hay koi du'a maangnay wala! Kay us ki du'a Qabool ki jaye. Hay koi saa'il kay us ka suwal poora kiya jaye. Allah ﷺ Ramazan-ul-Mubarak ki har shab may iftar kay waqt 60 hazaar gunahgaaro ko dozakh say aazad farma dayta hay aur 'Eid kay din saray maheenay kay barabar gunah garon ki bakhshish ki jati hay.

(Shu'ab-ul-Iman, vol. 3, pp. 304, Hadees. 3606)

Madinay kay deewano! Ramazan-ul-Mubarak ki jalwah gari to kiya hoti hay, hum gareebon kay waray niyaray ho jatay hayn. Allah ﷺ kay fazl-o-karam say rahmat kay darwazay khol diye jatay hay aur khoob maghfirat kay parwanay taqseem hotay hayn. Kash! Hum gunah garon ko ba-tufayl Maah-e-Ramazan Huzoor ﷺ kay rahmat bharay haaton Jahannam say rihaye ka parwanah mil jaye. Imam-e-Ahl-e-Sunnat رحمه الله تعالى عليه Bargah-e-Risalat ﷺ may 'arz kartay hayn:

*Tamanna hay farmaiye roz-e-mahshar
Yeh tayri rihaye ki chitthi mili hay*

Rozanah 10 lakh ki dozakh say rihaye

Huzoor ﷺ nay farmaya: Jab Ramazana ki pahli raat hoti hay to Allah ﷺ apni makhloq ki taraf nazar fermata hay aur jab Allah ﷺ kisi banday ki taraf nazar farmaye to usay kabhi 'azab na day ga aur har roz 10 lakh ko Jahannam say aazad fermata hay aur jab 29 ki shab hoti hay to maheenay bhar may jitnay aazad kiye un kay majmo'ay kay barabar us aik raat may aazad fermata hay. Phir jab Eid-ul-Fitr ki raat aati hay, malai`kah khushi kartay hayn aur Allah ﷺ apnay noor ki khas tajalli fermata hay aur firishton say fermata hay: Aye Gurooh-e-Malaa`ikah us mazdoor ka kiya badlah hay jis nay poora kaam kar liya? Firishtay 'arz kartay hayn: us ko poora poora ajr diya jaye. Allah ﷺ fermata hay: Mayn tumhayn gawah karta hoon kay Mayn nay un sab ko bakhsh diya. (*Jam'-ul-Jawami', vol. 1, pp. 345, Hadees. 2536*)

Jumu'ah ki har gharri may 10 lakh ki maghfirat

Hazrat Sayyiduna Abdullah Ibn 'Abbas رضي الله تعالى عنهم say riwayat hay kay Huzoor ﷺ ka farman hay: Allah ﷺ Maah-e-Ramazan may rozanah iftar kay waqt 10 lakh aysay gunahgaro ko Jahannam say aazad fermata hay jin par gunahon ki wajah say Jahannam Wajib ho chuka tha, neez Shab-e-Jumu'ah aur roz-e-jumu'ah (ya'ni juma'rat ko ghuroob-e-aaftab say lay kar Jumu'ah ko ghuroob-e-aaftab tak) ki har har gharri may aysay 10, 10 lakh gunahgaron ko Jahannam say aazad kiya jata hay jo 'azab kay haqdar qarar diye ja chukay hotay hayn.

(Al-Firdaus Bi-Masoor-il-Khitab, vol. 3, pp. 320, Hadees. 4960)

‘Aashiqan-e-Ramazan! Bayan kardah Ahadees-e-Mubarakah may Rab ﷺ kay kis qadar ‘Azeem-us-shan ina’am aur ikraam ka zikr hay. Aye kash! Allah ﷺ hum gunahgaron ko bhi maghfirat yaaftagan may shamil kar lay.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*‘Isyan say kabhi hum nay kanarah na kiya
Par Tu nay dil aazurdah hamara na kiya
Hum nay to Jahannam ki bahut ki tajweez
Laykin tayri Rahmat nay gawara na kiya*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hazrat Sayyiduna Zamurah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Maah-e-Ramazan may (ghar walon kay) Kharch may kushadagi karo kyun kay Maah-e-Ramazan may Kharch karna Allah ﷺ ki raah may Kharch karnay ki tarah hay. (*Fazaa`il-e-Shahr-e-Ramazan, vol. 1, pp. 368, Hadees. 24*)

Bhalaye hi bhalaye

Ameer-ul-Mu`mineen Hazrat Sayyiduna ‘Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmaya kartay: Us maheenay ko khush aamdeed jo hamayn pak karnay wala hay. Poora Ramazan khayr hi khayr (Bhalaye hi bhalaye) hay din ka rozah ho ya raat ka Qiyam, is maheenay may Kharch karna jihad may Kharch karnay ka darajah rakhta hay.

(*Tanbih-ul-Ghafilien, pp. 177*)

Barri barri ankhaun wali hooray

Hazrat Sayyiduna Abdullah ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Jab Ramazan Shareef ki pahli raat aati hay to ‘arsh-e-‘azeem kay neechay say Maseerah naami hawa chalti hay jo Jannat kay darakhton kay patton ko hilati hay, is hawa kay chalnay say aysi dilkash aawaz buland hoti hay kay is say behtar aawaz aaj tak kisi nay nahin suni. Is aawaz ko sun kar barri barri ankhon wali hooray zaahir hoti hayn yahan tak kay Jannat kay buland mahallat par

kharri ho jati hayn aur kahti hayn kay hay koi jo hum ko Allah ﷺ say maang lay kay hamara nikah us say ho? Phir woh hooray daarogha-e-jannat (Hazrat) Rizwan ﷺ say poochti hayn: Aaj yeh kaysi raat hay? Aap ﷺ jawaban Talbiyah (ya'ni Labbaik) kahtay hayn, phir kahtay hayn: yeh Maah-e-Ramazan ki pahli raat hay, Jannat kay darwazay Ummat-e-Muhammad ﷺ kay rozay daaron kay liye khol diye gaye hayn. (*At-Targheeb Wat-Tarheeb, pp. 60, vol. 2, Hadees 23*)

2 Andhayray door

Manqool hay Allah ﷺ nay Hazrat Sayyiduna Moosa Kaleemullah ﷺ say farmaya: Mayn nay Ummat-e-Muhammad ﷺ ko do noor 'ata kiye hayn ta kay woh do andhayron kay zarar ya'ni nuqsan say mahfooz rahayn. Aap ﷺ nay 'arz ki: Ya Allah woh do noor kaun kaun say hayn? Irshad huwa: Noor-e-Ramazan aur Noor-e-Quran. Aap ﷺ nay 'arz ki: Do andhayray kaun kaun say hayn? Farmaya: Aik Qabr ka aur dusra Qiyamat ka. (*Durra-tun-Nasihah, pp. 9*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ramazan aur Quran Shafa'at karayn gey

Huzoor ﷺ ka farman hay: Rozah aur Quran banday kay liye Qiyamat kay din shafa'at karayn gay. Rozah 'arz karay ga: Aye Rab ﷺ Mayn nay khanay aur khuwahishon say din may isay rok diya, mayri shafa'at is kay haq may Qabool farma. Quran kahay ga: Mayn nay isay raat may sonay say baaz rakha, mayri shafa'at is kay liye Qabool kar pas donon ki shafa'atyn Qabool hoon gi.

(*Musnad Imam Ahmad, pp. vol. 2, 586, Hadees. 6637*)

Lakh Ramazan Ka sawab

Hazrat Sayyiduna Abdullah Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Huzoor ﷺ nay farmaya: Jis nay Makkah Mukarramah may Maah-e-Ramazan paya aur rozah rakha aur raat may jitna muyassar aaya Qiyam kiya to Allah ﷺ us kay liye aur jagah kay aik lakh Ramazan ka sawab likhay ga aur har din aik ghulam aazad karnay ka sawab aur har raat aik ghulam aazad karnay ka sawab aur har roz

jihad may ghorray par suwar kar daynay ka sawab aur har din may nayki aur har raat may nayki likhay ga. (*Sunan Ibn-e-Majah, vol. 3, pp. 523, Hadees 3117*)

Kash! Eid Madinay may ho

Meethay meethay Islami bhaiyon Allah ﷺ kay Habeeb Huzoor ﷺ ka diyar-e-wiladat Makkah Mukarramah رَادِمَا اللّٰهُ شَرَقًا وَ تَمَطُّيْمَا hay. Allah Ta'ala nay apnay Habeeb ﷺ kay sadqay may Ghulaman-e-Mustafa par kis qadar lutf-o-karam farmaya hay! Aye kash! Hamayn bhi Makkah Mukarramah رَادِمَا اللّٰهُ شَرَقًا وَ تَمَطُّيْمَا may maah-e-ramazan guzarnay ki 'azeem sa'adat naseeb ho jaye aur us may khoob 'ibadat ki bhi taufeeq milay aur phir Maah-e-Ramazan guzaar kar fauran hi Eid mananay kay liye apnay meethay meethay Aaqa ﷺ kay Rauzah par haazir ho jaye aur wahan par ro ro kar "Eidi" ki Bheek maangayn aur Sabz sabz Gumbad kay Makeen ﷺ ki rahmat josh par aa jaye aur aye kash Sarkar ﷺ kay darbar say hum gunahgar bataur "Eidi" bay hisab maghfirat ki bisharat paanay ki sa'adat paa layn.

Ya Nabi! Attar ko Jannat may day apna jawar

Wasitah siddiq ka jo tayra yaar-e-ghar hay

Aaqa ﷺ 'Ibadat par kamar Bastah ho jatay

Ameer-ul-Mu'mineen Hazrat Sayyidatuna 'Ayesha رَضِيَ اللهُ تَعَالَى عَنْهَا farmati hayn: Jab Maah-e-Ramazan aata to Huzoor ﷺ 20 din namaz aur neend ko milatay thay pas jab aakhiri 'asharah hota to Allah ﷺ ki 'ibadat kay liye kamar Bastah ho jatay. (*Musnad Imam Ahmad, vol. 9, pp. 338, Hadees. 24444*)

Aaqa ﷺ Ramazan may Khoob du'ayen mangtay thay

Aik aur riwayat may farmati hay: Jab Maah-e-Ramazan Tashreef laata to Huzoor ﷺ ka rang mubarak mutaghayyar (ya'ni tabdeel) ho jata aur namaz ki kasrat farmatay aur khoob du'aen maangtay. (*Shu'ab-ul-Iman, vol. 3, pp. 310, Hadees. 3625*)

Aaqa ﷺ Ramazan may khoob khayrat kartay

Hazrat Sayyiduna Abdullah Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا farmatay hayn: Jab Maah-e-Ramazan aata to Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ har qaydi ko riha kar daytay aur har saa'il ko 'ata farmatay. (*Shu'ab-ul-Iman, vol. 3, pp. 311, Hadees. 3629*)

Kiya Aaqa ﷺ Hayat-e-Zaahiri kay dawr may qaydi hotay thay?

Mufassir-e-Shaheer Hakeem-ul Ummat Hazrat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ bayan kardah Hadees pak kay hissay: 'Har qaydi ko riha kar daytay' kay tahat Mirat Jild 3 safhah 142 par farmatay hayn: Haq yeh hay kay yahan qaydi say murad woh shakhs hay jo Haqqullah ya Haqq-ul-'Abd (Banday kay haq) may giriftar ho aur aazad farmanay say us kay haq ada kar dayna ya kara dayna murad hay.

Sab say barrh kar Sakhi

Hazrat Sayyiduna Abdullah Bin 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا farmatay hayn: Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ logon may sab say barrh kar sakhi thay aur Ramazan Shareef may aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ khusosan bahut ziyadah sakhawat farmatay thay. Jibraeel Ameen عَلَيْهِ السَّلَام Ramazan-ul-Mubarak ki har raat may mulaqat kay liye haazir hotay aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ un kay sath Quran Kareem ka dawr farmatay. Jab bhi Hazrat Jibraeel عَلَيْهِ السَّلَام Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may aatay to Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tayz chalnay wali hawa say bhi ziyadah khayr ya'ni bhalaye kay mu'amalay may sakhawat farmatay. (*Bukhari, vol. 1, pp. 9, Hadees. 6*)

Haath utha kar aik tukrra aye Kareem

Hayn sakhi kay maal may haqdar hum

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Hazaar guna sawab

Hazrat Sayyiduna Ibrahim Nakh'i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: Maah-e-Ramazan may aik din ka rozah rakhna aik hazaar din kay rozon say Afzal hay aur Maah-e-Ramazn

may ayk martabah tasbeeh karna (سُبْحَانَ اللَّهِ kahna) is maah kay ‘alawah aik hazaar martabah Tasbeeh karnay (سُبْحَانَ اللَّهِ kahnay) say Afzal hay aur Maah-e-Ramazan may ayk rak’at parrhna ghayr-e-ramazan ki aik hazaar rak’aton say Afzal hay.

(Tafseer-e-Durr-e-Mansur, vol. 1, pp. 454)

Ramazan may zikr ki fazeelat

Ameer-ul-Mu’mineen Hazrat Sayyiduna ‘Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Ramazan may Zikrullah karnay walay ko bakhsh diya jata hay aur is maheenay may Allah عَزَّوَجَلَّ say maangnay wala mahroom nahin rahta. (Shu’ab-ul-Iman, vol. 3, pp. 311, Hadees 3627)

Sunnataun Bhara Ijtima’ aur Zikrullah

Meethay meethay Islami bhaiyon! Woh log kitnay khush naseeb hayn jo is maah-e-mubarak may khusosiyat kay sath Sunnataun bharay ijtimaa’at may shirkat ki sa’adat haasil kartay aur Allah عَزَّوَجَلَّ say apni dunya aur aakhirat ki bhalaye ka suwal kartay hayn. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Tableegh-e-Quran-o-Sunnat ki ‘aalamgeer ghayr siyasi tahreek Dawat-e-Islami ka Sunnataun bhara ijtimaa’ az ibtida ta intiha Zikrullah عَزَّوَجَلَّ hi par mushtamil hota hay kyun kay tilawat, naat Shareef, Sunnataun bhara bayan, du’a aur salat-o-salam waghayrah sab Zikrullah عَزَّوَجَلَّ may dakhil hayn. Dawat-e-Islami kay ijtimaa’ ki barakaat ki aik Madani bahaar mulahazah hoon, chunan-chay

6 Baytiyon kay ba’d Awwal-e-Nareenah

Markaz-ul-Awliya Lahore Kay aik Islami bhai ki Madani bahaar ‘arz karta hoon: Ghaliban 2003 ki baat hay, Aik Islami bhai nay unhayn Tableegh-e-Quran-o-Sunnat ki ‘Aalamgeer ghayr siyasi tahreek Dawat-e-Islami kay 3 rozah Bayn-ul-Aqwami Sunnataun bharay ijtimaa’ Sahra-e-Madinah, Madinah-tul-Awliya Multan Shareef may shirkat ki da’wat ‘inayat farmaye. Unho nay ‘arz ki: Mayn 6 Baytiyon ka baap hoon, mayray ghar may phir wiladat mutwaqqa’ hay, du’a farmaye kay ab ki baar nareenah awwal ho. Us Islami bhai nay Infiradi Koshish kartay huway farmaya: Hajj kay ba’d ta’dad kay lihaz say ‘Aashiqn-e-Rasool kay sab say barray ijtimaa’ (Multan

Shareef) may aa kar du'a maangiye na janay kis kay sadaqay may bayrra paar ho jaye. Us ki baat un kay dil ko lag gaye aur woh sunnatun bharay ijtimā' Multan Shareef may haazir ho gaye. Wahan kay rooh parwar manazir ka bayan karnay kay liye un kay paas alfaz nahin thay, unhayn zindagi may pahli baar aik zabardast roohani sukoon naseeb huwa. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Ijtimā' kay chand hi rooz kay ba'd Allah **عَزَّوَجَلَّ** nay unhayn chand sa Madani munna 'ata farmaya, ghar walon ki khushi bayan say baahar thi.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ woh Dawat-e-Islami kay Madani mahool say wabastah ho gaye. Allah **عَزَّوَجَلَّ** nay mazeed aik aur Madani munnay say bhi nawaz diya. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** unhayn Dawat-e-Islami kay Madani mahool may Madani Qafilah zimmah daar ki haysiyat say khidmat ki sa'adat bhi mili.

40 Nayk Musalmano kay majma' may aik wali hota hay

Meethay meethay Islami bhaiyon! Dawat-e-Islami kay Madani mahool aur Sunnataun bharay ijtimā'at may rahmatayn kyun nazil na hoon gi kay un 'Aashiqan-e-Rasool may na janay kitnay Awliya-e-Kiraam **رَحْمَةُ اللّٰهِ تَعَالٰی** hotay hoon gay. Mayray Aaqa A'la Hazrat **رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ** farmatay hayn: Jama'at may barakat hay aur du'a-e-majma'-e-muslimeen aqrab ba-qabool (ya'ni Musalmano kay majma' may du'a mangna qaboliyyat kay qareeb tar hay). 'Ulama farmatay hayn: Jahan 40 Musalman Salih (ya'ni nayk Musalman) jama' hotay hayn un may aik Allah ka Wali zaroor hota hay. (*Fatawa Razawiyyah, vol. 24, pp. 184,*) (*Fayz-ul-Qadeer, vol. 1, pp. 497, Hadees. 714*)

Bayta milay, Bayti milay kuch na milay har haal may shukr kijiye

Bil-farz du'a ki qaboliyyat ka asar zaahir na ho tab bhi harf-e-shikayat zaban par nahin laana chahiye. Hamari bhalaye kis baat may hay is ko yaqeenan Allah **عَزَّوَجَلَّ** hum say ziyadah behtar janta hay. Hamayn har haal may Parwardigar **عَزَّوَجَلَّ** ka shukr guzar ban kar rahna chahiye. Woh bayta day tab bhi us ka shukr, Bayti day tab bhi shukr, dono day tab bhi shukr, har haal may shukr shukr aur shukr hi ada karna

chahiye. Parah 25 Surah Shura ki aayat number 49 aur 50 may Allah ﷻ ka farman hay:

اللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يُخْلِقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَآثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۚ
أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَآثًا وَيَجْعَلُ مَن يَشَاءُ عَاقِبًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ۝

Tarjamah Kanz-ul-Iman: Allah hi kay liye hay aasmanon aur zameen ki saltanat, payda karta hay jo chaahay, jisay chaahay baytiyan ‘ata farmaye aur jisay chaahay baytay day ya donon mila day baytay aur baytiyan aur jisay chaahay banjh kar day bayshak woh ‘ilm aur qudrat wala hay.

Khazaa`in-ul-Irfan may aayat number 50 kay is hissay (jisay chaahay baanjh kar day) kay tahat hay: (Ya’ni) kay us kay awlad hi na ho, woh (ya’ni Allah ﷻ) Maalik hay, apni na’mat ko jis tarah chaahay taqseem karay, jisay jo chaahay day. Ambiya ﷺ may bhi yeh sab sooratayn paaye jaati hayn, Hazrat Loot aur Hazrat Shu’aib ﷺ kay Sirf baytiyan thi, koi bayta na tha aur Hazrat Ibraheem ﷺ kay sirf farzand (ya’ni baytay) thay, koi dukhtar (Ya’ni bayti) huyi hi nahin aur Huzoor ﷺ ko Allah ﷻ nay 4 farzand ‘ata farmaye aur 4 saahib zaadiyan.

(*Khazain-ul-‘Irfan, pp. 898*)

Huzoor ﷺ ki muqaddas Awlad ki ta’dad

Dawat-e-Islami kay isha’ati idaray Maktabah-tul-Madinah kay matbu’ah 48 safhaat par mushtamil risalay ‘**Zindah Bayti Kunwayn may Phaynk di**’ safhah 7 ta 8 par hay: Huzoor ﷺ kay char farzand honay ka agar chay ‘Khazaa`in-ul-‘Irfan’ may zikr hay magar is may ikhtilaf hay, 3 shahzadon ka bhi qawl hay aur 2 ka bhi. Chunan-chay Tazkirah-tul-Ambiya safhah 827 par hay: Aap ﷺ kay 3 baytay thay: Qasim, Ibrahim, Abdullah. Khayal rahay kay Tayyib, Mutayyab, Tahir aur Mutahhar inhin (ya’ni Hazrat Abdullah ﷺ) kay alqaab thay, yeh koi ‘alayhidah baytay nahin thay. (*Tazkirah-tul-Ambiya, pp. 827*)

Hazrat ‘Allamah Abdul Mustafa ‘Azami ﷺ Seerat-e-Mustaf Safhah 687 par likhtay hayn: Is baat par tamam Mu`arrrikheen ka ittifaq hay kay Huzoor ﷺ

وَسَلَّمَ ki awlad-e-kiraam ki ta'dad 6 (to yaqeenan) hay. Do farzand Hazrat Qasim aur Hazrat Ibrahim رَضِيَ اللهُ تَعَالَى عَنْهُمَا aur 4 Saahib zaadiyan Hazrat Zaynab aur Hazrat Ruqayyah aur Hazrat Umm-e-Kulsoom aur Hazrat Fatimah رَضِيَ اللهُ تَعَالَى عَنْهُنَّ laykin ba'z mu'arrikheen nay yeh bayan farmaya hay kay aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay aik sahib zaaday Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ bhi hay jin ka laqab Tayyib-o-Tahir hay. Is qawl ki bina par Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki muqaddas awlad ki ta'dad 7 hayn ya'ni 3 saahib zaadgan aur 4 saahib zaadiyaan. (*Seerat-e-Mustaf, pp. 687*)

Ramazan ka deewanah

Muhammad naami aik aadami sara saal namaz na parrhta tha. Jab Ramazan Shareef ka mutabarrak maheenah aata to woh pak saaf kaprray pahanta aur paanchon waqt pabandi kay sath namaz parrhta aur saal-e-guzishtah ki qaza namazayn bhi ada karta. Logon nay us say poocha: Tu aysa kyun karta hat? Us nay jawab diya: yeh maheenah rahmat aur barakat, taubah aur maghfirat ka hay, shayad Allah عَزَّوَجَلَّ mujhay mayray isi 'amal kay sabab bakhsh day. Jab us ka intiqal ho gaya to kisi nay khuwab may daykh kar poocha: مَا فَعَلَ اللهُ بِكَ؟ ya'ni Allah عَزَّوَجَلَّ nay tayray sath kiya mua'amalah kiya? Us nay jawab diya: Mayray Allah عَزَّوَجَلَّ nay mujhay Ihtiram-e-Ramazan Shareef baja lanay kay sabab bakhsh diya. (*Durra-tum-Nasiheen, pp. 8*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah bay Niyaz hay

Meethay meethay Islami bhaiyon! Daykha aap nay? Khuda عَزَّوَجَلَّ Maah-e-Ramazan kay qadr dan par kis darajah Maharban hay kay saal kay baaqi maheenay chorr kar sirf Maah-e-Ramazan may 'ibadat karnay walay ki maghfirat farma di. Is Hikayat say kahin koi yeh na samajh baythay kay ab to مَعَاذَ اللهِ عَزَّوَجَلَّ sara saal namazon ki chutti ho gaye!! Sirf Ramazan may rozah namaz kar liya karayn gay aur seedhay Jannat may chalay jaye gay. Piyaray Islami bhaiyon! Dar asl bakhshna ya 'azab karna yeh sab kuch Allah عَزَّوَجَلَّ ki mashiyyat par mauqoof hay, woh bay niyaz hay, agar chaahay to kisi Musalman ko ba-zaahir chotay say nayk 'amal par hi apnay fazl say bakhsh day aur agar chaahay to barri barri naykiyon kay ba Wujood kisi ko mahz aik

chhotay say gunah par apnay ‘adl say pakarr lay. Parah 3 Surah Baqarah ki aayat number 284 may Irshad hay:

فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ^ط

Tarjamah Kanz-ul-Iman: To jisay chaahay ga (apnay fazl say ahl-e-iman ko) bakhshay ga aur jisay chaahay ga (apnay ‘adal say) saza day ga.

Tu bay hisab bakhsh kay hayn bay shumar jurm

Dayta hoon wasitah tujhay Shah-e-Hijaz ka

3

MAYN

3

3 kay andar 3 posheedah

Meethay meethay Islami bhaiyon! Koi nayki chorrni nahin chahiye, na janay Allah ﷻ ko kaunsi nayki pasand aa jaye aur koi chhotay say chhota gunah karna nahin chahiye kay na janay kis gunah par Allah ﷻ naraz ho jaye aur us ka dardnak ‘azab ghayr lay. Khalifah

A’la Hazrat Sayydiuna Abu Yusuf Muhammad Shareef Muhaddis Kotalwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ naql farmatay hayn: Allah ﷻ nay 3 cheezon ko ko 3 cheezon may makhfi (ya’ni posheedah) rakha hay.

1. Apni riza ko apni ita’at may aur
2. Apni naarazi ko apni na-farmani may aur
3. Apnay Awliya ko apnay bandon may. *(Tambeeh-ul-Mughtarren, pp. 51)*

Yeh qawl naql karnay kay ba’d Faqeeh-e-‘Azam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Lihaza har ta’at aur har nayki ko ‘amal may laana chahiye kay ma’loom nahin kis nayki par woh raazi ho jaye aur har badi say bachna chahiye kyun kay ma’loom nahin ki badi par woh naraz ho jaye. Khuwah woh badi kaysi hi Sagheer (ya’ni choti) ho. Masalan bila ijazat kisi kay tinkay ka khilal karna ba-zaahir aik ma’mooli si baat hay ya kisi hamsayah ki mitti say us ki ijazat kay baghayr haath dhona goya Aik chhoti si baat

hay magar mumkin hay kay is buraye may hi Allah ﷺ ki narazi chhupi huyi ho to aysi chhoti chhoti baaton say bhi bachna chahiye. (*Akhlaq-us-Salihin, pp. 60*)

Kuttay ko paani pilanay wali bakhshi gaye

Rahmat kay talab gaaro! Jab Allah ﷺ bakhshnay par aata hay to ba-zaahir nayki kitni hi choti ho woh isi kay sabab karam farma dayta hay. Jaysa kay aik 'aurat ko sirf is liye bakhsh diya gaya kay us nay aik piayasay kuttay ko paani pilaya tha.

(*Sahih Bukhari, vol. 2, pp. 409, Hadees 3321*)

Ayk Hadees may Huzoor ﷺ ka yeh farman bhi milta hay kay: Ayk shakhs nay raastay may say ayk darakht ko is liye hata diya ta kay logon ko is say eiza na pohanchay. Allah ﷺ nay khush ho ker us ki maghfirat farma di.

(*Sahih Muslim, pp. 1410, Hadees 1914*)

Ayk Sahih Hadees may Taqazay (ya'ni qarz kay mutalabay) may narmi karnay walay aik shakhs ki najat ho janay ka waqi'ah bhi aaya hay.

(*Sahih Bukhari, vol. 2, pp. 12, Hadees 2078*)

Allah ﷺ ki rahmat kay waqi'at jama' karnay jaye to itnay hayn kay jama' karna mushkil ho jaye.

Muzdah bad aye 'Aasiyon! Shafi'e shah-e-abrar hay

Tahnayat aye mujrimo! Zaat-e-Khuda Ghaffar hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Azab say chhutkaray kay asbab

Meethay meethay Islami bhaiyon! Jab Allah عَزَّوَجَلَّ rahmat karnay par aata hay to yun bhi sabab banata hay kay kisi aik ‘amal ko apni Bargah may sharf-e-qaboliyyat ‘ata farma dayta hay aur phir usi kay ba’is us par rahmaton ki barish kar dayta hay. Lihaza ab aik Hadees-e-Mubarak paysh ki jati hay jis may muta’addad aysay logon ka bayan kiya gaya hay kay woh kisi na kisi nayki kay sabab Allah عَزَّوَجَلَّ ki girift say bach gaye aur Rahmat-e-Khudawandi عَزَّوَجَلَّ nay unhayn apni aagosh may lay liya. Chunan-chay Hazrat Sayyiduna Abdur

Rahman bin Samurah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay: Aik baar Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef laaye aur farmaya: Aaj raat Mayn nay aik ‘ajeab khuwab daykha kay

- ❖ Ayk shakhs ki rooh qabz karnay kay liye Malak-ul-Maut عَلَيْهِ السَّلَام tashreef laaye laykin us ka maa baap ki ita’at karna saminay aa gaya aur woh bach gaya
- ❖ Ayk shakhs par ‘azab-e-qabr chha gaya laykin us kay wuzo (ki nayki) nay usay bacha liya
- ❖ Ayk shakhs ko shayateen nay ghayr liya laykin Zikrullah عَزَّوَجَلَّ (karnay ki nayki) nay usay bacha liya
- ❖ Ayk shakhs ko ‘azab kay firishton nay ghayr liya laykin usay (us ki) namaz nay bacha liya
- ❖ Ayk shakhs ko daykha kay piyas ki shiddat say zaban nikalay huway tha aur aik hawz par paani peenay jata tha magar louta diya jata tha kay itnay may us kay rozay aa gaye (aur is nayki nay) us ko sayrab kar diya
- ❖ Ayk shakhs ko daykha kay jahan Ambiya Kiraam عَلَيْهِمُ السَّلَام Halqay banaye huway tashreef farma thay, wahan un kay paas jana chahta tha laykin dhutkar diya jata

‘Azab
say
CHHUTKARA
y kay ASBAB

tha kay itnay may us ka Ghusl-e-Janabat (karna) aaya aur (us nayki nay) us ko mayray paas bitha diya.

- ❖ Ayk shakhs ko daykha kay us kay aagay peechay, daayen baayen, upper neechay andhayra hi andhayra hay aur woh us andhayray may hayraan aur parayshan hay to us kay Hajj-o-'Umrah aa gaye aur (un naykiyon nay) us ko andhayray say nikal kar roshni may pohancha diya.
- ❖ Ayk shakhs ko daykha kay woh Musalmano say guftgu karna chahta hay laykin koi us ko munh nahin lagata to Silah-e-Rihmi (ya'ni Rishtay daaron say husn-e-sulook karnay ki nayki) nay Mu'mineen say kaha kay tum is say baat cheet karo. To Musalmano nay us say baat karna shuru' ki.
- ❖ Ayk shakhs kay jism aur chehray ki taraf aag barrh rahi hay aur woh apnay haath say bacha raha hay to us ka sadaqah aa gaya aur us kay aagay dhaal ban gaya aur us kay sar par sayah figan ho gaya.
- ❖ Ayk shakhs ko zabaniyah (ya'ni 'azab kay makhsos firishton) nay Charon taraf say ghayr liya laykin us ka **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** (ya'ni nayki ka hukm karnay aur buraye say mana' karnay ki nayki aaye) aur us nay usay bacha liya aur rahmat kay firishton kay hawalay kar diya.
- ❖ Ayk shakhs ko daykha jo ghutnon kay bal baytha hay laykin us kay aur Allah kay darmiyan hijab (ya'ni pardah) hay magar us ka Husn-e-Akhlaq aaya is (nayki) nay usay bacha liya aur Allah **عَزَّوَجَلَّ** say mila diya.
- ❖ Ayk shakhs ko us ka Naamah-e-A'amaal ultay haath may diya janay laga to us ka khauf-e-khuda **عَزَّوَجَلَّ** aa gaya aur (is 'azeem nayki ki barakat say) us ka Naamah-e-A'amaal seedhay haath may day diya gaya.
- ❖ Ayk shakhs ki naykiyon ka wazan halka raha magar us ki sakhawat aa gaye aur naykiyon ka wazan barrh gaya.

- ❖ Ayk shakhs Jahannam kay kanaray par kharra tha magar us ka Khauf-e-Khuda **عَزَّوَجَلَّ** aa gaya aur woh bach gaya.
- ❖ Ayk shakhs Jahannam may gir gaya laykin us kay khauf-e-khuda **عَزَّوَجَلَّ** may bahaye huway aanso aa gaye aur (in aansoun ki barakat say) woh bach gaya.
- ❖ Ayk shakhs pul sirat par kharra tha aur tahni ki tarah laraz raha tha laykin us ka Allah **عَزَّوَجَلَّ** kay sath husn-e-zan (ya'ni Allah **عَزَّوَجَلَّ** say achha guman) aaya (aur is nayki) nay usay bacha liya aur woh pul sirat say guzar gaya.
- ❖ Ayk shakhs pul sirat par ghisat ghisat kar chal raha tha kay us ka mujh par Durood pak parrhna aa gaya aur (us nayki nay) us ko kharra kar kay pul sirat paar karwa diya.
- ❖ Mayri Ummat ka ayk shakhs Jannat kay darwazon kay paas pohancha to woh sab us par band thay kay us ka **لَا إِلَهَ إِلَّا اللَّهُ** ki gawahi dayna aaya aur us kay liye Jannati darwazay khul gaye aur woh Jannat may dakhil ho gaya.

Chughli ka dardnak 'azab

1. Kuch logon kay hont kaatay ja rahay thay Mayn nay Jibraeel **عَلَيْهِ السَّلَام** say daryaft kiya, yeh kaun hay? To unhon nay bataya: kay yeh logon kay darmiyan chughal khori karnay walay hayn

Ilzam-e-Gunah ki khaufnak saza

2. Kuch logon ko zabanon say latka diya gaya tha. Mayn nay Jibraeel **عَلَيْهِ السَّلَام** say un kay baray may poocha to unhon nay bataya kay yeh logon par jhooti tuhmat laganay walay hayn. (*Sharh-us-Sudoor*, pp. 182)

Koi bhi nayki nahin chhorrni chahiye

Meethay meethay Islami bhaiyon! Aap nay mulahazah farmaya! Ita'at-e-Walidayn, wuzo, Namaz, Rozah, Zikrullah **عَزَّوَجَلَّ**, Hajj-o-'Umrah, Silah Rahmi, **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ**

Sadaqah, Husn-e-Akhlaq, Sakhawat, Khauf-e-Khuda ﷺ may rona, neez Allah ﷺ kay sath Husn-e-Zan waghayrah waghayrah naykiyon kay sabab Allah ﷺ nay apnay bandon par karam farma diya aur unhayn 'itab aur 'azab say rihaye mil gaye. Bahar haal yeh us kay fazl-o-karam kay mua'amalaat hayn, woh Malik-o-Mukhtar ﷺ hay, jisay chaahay bakhsh day, jisay chaahay 'azab karay, yeh sab us ka 'adl hi 'adl hay. Jahan woh kisi nayki say khush ho kar apni rahmat say bakhsh dayta hay wahin kisi gunah par jab woh naraz ho jata hay to us ka qahr-o-ghazab josh par aa jata hay aur phir us ki girift nihayat hi sakht hoti hay. Jaysa kay abhi guzishtah taweel Hadees kay aakhir may chughal khoron aur dusron par gunah ki tuhmat bandhnay walon ka anjam guzra. Pas 'aqal mand wohi hay kay ba-zaahir koi chhoti si bhi nayki ho usay tark na karay kay ho sakta hay yehi nayki najat ka zaree'ah ban jaye aur ba-zaahir gunah kitna hi ma'mooli nazar aata ho har giz har giz na karay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Qabr aag say bhar gaye

Huzoor ﷺ nay farmaya: Allah kay bandon may say aik banday ko qabr may 100 korraray marnay ka hukm diya gaya, woh Allah say du'a karta raha yahan tak kay aik korraa rah gaya jab aik korra maara gaya to us ki qabr aag say bhar gaye jab aag khatm huyi aur us banday ko ifaqah huwa to us nay firishton say poocha: Aakhir mujhay yeh korra kyun maara gaya? To unhon nay jawab diya: Aik roz Tu nay Baghayr Taharat (bay Wuzo) namaz parrh li thi aur aik mazloom kay paas say tayra guzar huwa tha magar Tu nay us ki madad na ki.

(Sharh Mushkil-ul-Aasar, vol. 8, pp. 212, Hadees. 3185)

1. Maapnay may bay ihtiyati

Hazrat Sayyiduna Haris Muhasibi رحمته الله تعالى عليه farmatay hayn kay Aik Kayyal (ya'ni Ghallah maapnay wala) nay yeh kaam chhorr diya aur 'Ibadat-e-Ilahi عز وجل may mashghool huwa. Jab woh mar gaya to us kay ba'z ahabab nay us ko khuwab may daykha to poocha: 'مَا فَعَلَ اللَّهُ بِكَ؟' ya'ni Allah عز وجل nay tayray sath kiya mua'amalah kiya? Us nay kaha: Mayra woh paymanah jis may ghallah waghayrah maapa karta tha, us may mayri bay ihtiyati ki wajah say kuch mitti si bayth gaye thi, Mayn nay usay saaf karnay may ghaflat barti to har martabah maapnay kay waqt ba-qadr us mitti kay kam ho jata tha. Mayn is qusoor kay sabab 'itab may giriftar hoon.

(Tambeeh-ul-Mughtarren, pp. 51)

2. Qabr say chillanay ki aawaz

Isi Tarah aik aur shakhs bhi apnay tarazo say mitti waghayrah saaf nahin karta tha aur isi tarah cheez tol dayta tha. Jab woh mar gaya to us ko qabr may 'azab shuru' ho gaya, yahan tak kay logon nay us ki qabr say cheekhnay chillanay ki aawaz suni. Ba'z Saliheen رحمته الله تعالى (ya'ni nayk logon) ko qabr say chillanay ki aawaz sun kar raham aa gaya aur unhon nay us kay liye du'a-e-maghfirat ki to is ki barakat say Allah عز وجل nay us ka 'azab dafa' kiya. *(Ayezani)*

Haraam ki kamaye kahan jaati hay

Mazkooorah dono larzah khayz Hikayaat say woh log zaroor dars-e-'ibrat haasil karayn jo dandi maartay aur kam maap tool kartay hayn. Musalmano! Dandi maar kar kam maap kar ba'z Awqat ba-zaahir maal may kuch ziyadati nazar bhi aa jati hay magar aysi aamdani kis kaam ki! Basa Awqat dunya may bhi is qism ka maal wabaal ban jata hay. Ho sakta hay kay Doctors ki fees, beemariyon ki dawao'on, jayb katron, chooron ya rishwat khoron kay haathon may yeh maal chala jaye aur phir sath hi sath معاذ الله عز وجل aakhirat ka 'azab-e-shadeed bhi bhugatna parr jaye.

Kar lay taubah Rab ki rahmat hay barri

Qabr may warnah saza ho gi karri

Aag kay do paharr

Rooh-ul-Bayan may hay: Jo shakhs naap tool may Khiyanat karta hay, Qiyamat kay roz usay dozakh ki gahraiyan may daala jaye ga aur aag kay do paharron kay darmiyan bitha kar hukm diya jaye ga: yeh donon paharr naapo aur tolo! Jab tolney lagay ga to aag usay jala daalay gi. *(Rooh-ul-Bayan, vol. 10, pp. 364,)*

Meethay meethay Islami bhaiyon khoob ghaur farmaiye! Mukhtasar si zindagi may chand faani sikkay haasil karnay kay liye agar dandi maar li to kis qadar shaded 'azab ki wa'eed hay. Aaj ma'mooli garmi bardasht nahin hoti to Jahannam may aag kay paharron ki tapish kis tarah sahi ja sakay gi! Khudara! Apnay haal par raham kartay huway maal ki hawas say door rahiye, warnah maal-e-ghayr-e-halaal donon jahanon may wabaal hi wabaal sabit ho ga.

3. Tinkay ka bojh

Mashhoor Tabi'ee buzurg Hazrat Sayyiduna Wahab bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Bani Isra'eel kay aik nawjawan nay gunahon say taubah ki, phir 70 saal musalsal 'ibadat karta raha, raat jaagta aur din may rozah rakhta, na kisi saaye kay neechay aaram karta aur na koi 'umda ghiza khata. Jab us ka intiqal ho gaya to us kay ba'z doston nay usay khuwab may daykh kar poocha: "مَا فَعَلَ اللَّهُ بِكَ؟" Ya'ni Allah عَزَّوَجَلَّ nay tayray sath kiya mua'amalah kiya? Us nay bataya: Allah عَزَّوَجَلَّ nay mayra hisab liya, phir saray gunah bakhsh diye magar aik lakri jis say Mayn nay us kay Maalik ki ijazat kay baghayr daanton may khilal kar liya tha (aur yeh mua'amalah Huqooq-ul-'Ibad ka tha) aur woh mua'af karwana rah gaya tha is ki wajah say Mayn ab tak Jannat say rok diya gaya ho.

(Tanbih-ul-Mughtarrin, pp. 51)

Gunah aakhir gunah hay

Meethay meethay Islami bhaiyon! Laraz jao! Tharra utho! Kay ayk 'Aabid-o-Zahid aur nayk bandah sirf aur sirf is wajah say Jannat say rok diya gaya kay us nay aik tinka us kay Maalik ki ijazat kay baghayr lay kar us say daanton may khilal kar liya aur phir bay mua'af karwaye intiqal kar gaya. Zara sochiye! Ghaur kijiye!! Ab aik

tinkay ki kahan baat hay! Aaj kal to log barri barri qeemti amanatayn harrap kar jatay aur dakaar tak nahin laytay!

تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهُ

Ada-e-Qarz may bila muhlat liye takheer gunah hay

Musalmano! Dar jao!! Huqooq-ul-‘Ibad ka mua’amalah nihayat sakht hay agar kisi banday ka maal daba liya, ya us ko gaali day di, ankhayn dikha kar daraya, dhamkaya, daant dapat ki jis say us ka dil dukha. Al-gharz kisi tarah bhi bay ijazat shar’i us ki dil aazari ki ya qarzah daba liya balkay bila ijazat qarz khuwah ya baghayr sahih majboori kay qarz ki aday`egi may takheer hi ki, yeh sab bandon ki haq talfiyan hayn. Qarz ki baat chali hay to yeh bhi batata chalon kay Hujja-tul-Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ‘Keemya-e-Sa’adat’ may naql kartay hayn: Jo shakhs qarz layta hay aur yeh niyyat karta hay kay Mayn achhi tarah ada kar doon ga to Allah عَزَّوَجَلَّ us ki hifazat kay liye chand firishtay muqarrar farma dayta hay aur woh du’a kartay hayn kay is ka qarz ada ho jaye. (*Ithaf-us-Sadah, vol. 6, pp. 409*)

Aur agar qarz dar qarz ada kar sakta ho to qarz khuwah ki marzi kay baghayr agar aik gharri bhar bhi takheer karay ga to gunahgar ho ga aur zalim qarar paye ga. Khuwah rozay ki haalat may ho ya so raha ho aur us par Allah عَزَّوَجَلَّ ki la’nat utarti hay. Yeh gunah to aysa hay kay neend ki haalat may bhi us kay sath rahta hay. Agar apna saaman baych kar qarz ada kar sakta hay tab bhi karna parray ga, agar aysa nahin karay ga to gunahgar hay. Us ka yeh fa’l kabeerah gunahon may say hay magar log isay ma’mooli khayal kartay hayn. (*Keemya-e-Sa’adat, vol. 1, pp. 336*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Teen paysay ka wabaal

Mayray Aaqa A’la Hazrat Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say qarzay ki adaye`gi may susti aur jhootay hiyal aur Hujjat karnay walay shakhs Zayd kay baaray may istifsar huwa to Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay Irshad farmaya: Zayd

Faasiq-o-Faajir, Murtakib-e-Kaba'ir, Zaalim, Kazzab, mustahiq-e-'azab hay us say ziyadah aur kiya alqaab apnay liye chahta hay! Agar is haalat may mar gaya aur dayn (qarz) logo ka is par baaqi raha, is ki naykiyan un (qarz khwahon) kay mutalabay may di jayen gi aur kyun kar di jayen gi (ya'ni kis tarah di jayen gi yeh bhi sun lijiye) taqreeban 3 paysa dayn (qarz) kay 'iwaz (Ya'ni badlay) 700 namazayn ba-jama'at (dayni parrayn gi). Jab is (Qarzah daba laynay walay) kay paas naykiyan na rahayn gi un (qarz khuwahon) kay gunah is (maqrooz) kay sar par rakhay jayen gay aur aag may Phaynk diya jaye ga. (*Fatawa Razawiyyah, vol. 25, pp. 69*)

Mat daba qarzah kisi ka na-bakaar

Roye ga dozakh may warnah zar zar

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

Meethay meethay Islami bhaiyon! Dunya may kisi par zarrah barabar zulm karnay wala bhi jab tak mazloom ko raazi nahin kar lay ga us waqt tak us ki khalasi ya'ni chhutkara na mumkin hay. Haan, Allah عَزَّوَجَلَّ agar chaahay ga to apnay fazl-o-karam say qiyamat kay roz zalim aur mazloom may sulh karwa day ga, ba-soorat-e-deegar us mazloom ko zalim ki naykiyan day di jayen gi, agar is say bhi mazloom ya mazloomeen kay Huqooq ada na huway to mazloomeen kay gunah zalim kay sar par daal diyay jayen gay aur woh Jahannam raseed kar diya jaye ga. وَالْعِيَاذُ بِاللَّهِ تَعَالَى

Qiyamat may Muflis kaun

Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Sahabah kiraam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ say istifsar farmaya: Kiya tum jantay ho kay muflis kaun hay? Sahabah kiraam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ nay 'arz ki Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hum may say muflis to woh hay jis kay paas dirham aur dunywi saaz-o-samaan na ho. To aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: Mayri Ummat ka muflis tareen shakhs woh hay jo qiyamat kay din Namaz, rozah, zakat to lay kar aaye ga magar sath hi kisi ko gaali bhi di ho gi, kisi ko tuhmat lagaye ho gi, us ka maal-e-na-haq khaya ho ga, us ka khoon bahaya

**Muflis
Kaun**

ho ga , us ko maara ho ga, pas in sab gunahon kay badlay may us ki naykiyan li jayen gi, pas agar us ki naykiyan khatm ho jayen aur mazeed haqdar baaqi ho to badlay may un (ya'ni mazloomon) kay gunah lay kar is ya'ni zalim par daalay jayen gay phir is zalim shakhs ko Jahannam may daal diya jaye ga.

(Sahih Muslim, pp. 1394, Hadees 2581)

Zalim say murad kaun hay?

Yaad rahay! Yahan zalim say murad sirf qatil, daku ya maar dhaarr karnay wala hi nahin balkay jis nay ba-zahir kisi ki thorri si bhi haq talafi ki masalan kisi ka aik aadh rupiyah hi daba liya ho, mazaq urra kar ya bila ijazat-e-shar'i daant dapat kar kay ya ghussay may ghoor kar dil dukhaya ho woh bhi zalim hay. Ab yeh juda baat hay kay jis par is tarah kay zulm huway is mazloom nay bhi us zalim ki ba'z haq talfiyan ki hoon, is soorat-e-haal may donon aik dusray kay haq may juda juda mua'amalaat may zalim bhi hayn aur mazloom bhi.

Hazrat Sayyiduna Abdullah Unays رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Allah عَزَّوَجَلَّ qiyamat kay din Irshad farmaye ga: Koi dozakh dozakh may aur koi Jannati Jannat may dakhil na ho, jab tak woh Huqooq-ul-'Ibad ka badlah ada na karay. Ya'ni jis kisi ka haq jis kisi nay dabaya ho us ka fayslah honay tak dozakh ya Jannat may dakhil na ho ga.

(Tambeeh-ul-Mughtarren, pp. 51)

Huqooq-ul-'Ibad ki tafseeli ma'lomaat kay liye Maktabah-tul-Madinah ka matbu'ah tahreeri bayan Zulm ka Anjam zaroor mulahazah farmaiye.

Ya Allah عَزَّوَجَلَّ hum sab Musalmano ko aik dusray ki haq talfi say bacha aur is silsilay may jo kuch kotahiyan ho chuki hayn un say sachi taubah karnay aur inhayn aapas may mua'af karwa laynay ki taufeeq marhamat farma.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Maah-e-Ramazan may faut honay ki fazeelat

Hazrat Sayyiduna Abdullah Ibn Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jis ko ramazan kay waqt maut aaye woh Jannat may dakhil ho ga aur jis ki maut Yaum-e-'Arafah (Ya'ni 9 Zul Hija-tul-Haraam) kay waqt aaye woh bhi Jannat may dakhil ho ga aur jis ki maut sadaqah daynay ki haalat may aaye woh bhi Jannat may dakhil ho ga. *(Hilya-tul-Awliya, vol. 5, pp. 26, Hadees. 6187)*

Hazrat Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Maah-e-Ramazan may murdon say 'azab-e-qabr utha liya jata hay. *(Sharh-us-Sudoor, pp. 187)*

Qiyamat tak kay rozon ka sawab

Ummul Mu'mineen Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا say riwayat hay: Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Rozay ki haalat may jis ka intiqal huwa, Allah عَزَّوَجَلَّ us ko qiyamat tak kay rozon ka sawab 'ata fermata hay.

(Al-Firdaus, Vol. 3, pp. 504, Hadees. 5557)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ramazan may maghfirat na huyi to phir kab ho gi!

Hazrat Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay Mayn nay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko farmatay suna: Yeh Ramazan tumharay paas aa gaya hay, is may Jannat kay darwazay khol diye jatay hayn aur jahannam kay darwazay band kar diye jatay hayn aur shayateen ko qayd kar diya jata hay. Mahroom hay woh shakhs jis nay Ramazan ko paaya aur us ki maghfirat na huyi kay jab us ki Ramazan may maghfirat na huyi to phir kab ho gi. *(Mu'jam-e-Awsat, vol. 5, pp. 366, Hadees. 7628)*

Jannat kay darwazay khul jatay hayn

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Ramazan aa gaya barakat wala maheenah hay, Allah عَزَّوَجَلَّ nay is kay rozay tum par farz kiye, is may aasman kay darwazay khulay jatay hayn aur Jahannam kay darwazay band kiye jatay hayn, Aur is may mardood shayateen qayd

kar diye jatay hay, is may aik raat hay, hazaar maheeno say behtar, jo is ki bhalaye say mahroom raha woh bilkul hi mahroom raha. *(Nasaye, pp. 355, Hadees. 2103)*

Shayateen zanjeeron may jakarr diye jatay hayn

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Jab Ramazan aata hay to aasman kay darwazay khol diye jatay hayn.

(Bukhari, vol. 1, pp. 626, Hadees. 1899)

Aur ayk riwayat may hay kay Jannat kay darwazay khol diye jatay hayn aur dozakh kay darwazay band kar diye jatay hayn, Shayateen zanjeeron may jakarr diye jatay hayn. *(Ayezan, pp. 399, Hadees. 3277)*

Ayk riwayat may hay kay rahmat kay darwazay kholay jatay hayn.

(Muslim, pp. 534, Hadees. 1079)

Gunahon may kami to aa hi jati hay

Meethay meethay Islami bhaiyon! Bahr kayf ‘aam mushahadah yehi hay kay Ramazan-ul-Mubarak may hamari masjid Ghayr-e-Ramazan kay muqabalay may ziyadah aabad ho jati hayn, naykiyan karnay may aasani rahti hayn aur itna zaroor hay kay Maah-e-Ramzan may gunahon ka Silsilah kuch na kuch kam ho jata hay.

Jun hi sarkash shayateen aazad hotay hayn

Ramazan-ul-Mubarak kay rukhsat hotay hi, sarkash Shayateen aazad ho jatay hayn aur afsos! Gunahon ka zor barrh jata hay, khusosan ‘eid kay din gunahon ki nihayat kasrat ho jati hay, goya aik maheenay ki qayd kay sabab sarkash shayateen bay had biphar chukay hayn aur Maah-e-Ramazan ki sari kasar woh ‘eid kay roz hi nikal dayna chahtay hayn, Tafreeh Gahayn bay pardah ‘auraton aur mardon say bhar jati hayn, ‘Eid kay liye naye naye filmayn aur jadeed daranmay laga diye jatay hayn, Aah Shaytan kay haathon bay shumar musalman khilona ban kar rah jatay hayn, magar aysay khush naseeb bhi hotay hayn jo Allah عَزَّوَجَلَّ ki yaad say ghaflat nahin kartay aur shaytan kay bahkanay say mahfooz rahtay hayn.

Aatish Parast nay Maah-e-Ramazan ka Ihtiram kiya to... (Hikayat)

Bukhara may aik Majoosi (Aatish parast) rahta tha aik martabah Ramazn Shareef may woh apnay baytay kay sath Musalmano kay baazar say guzar raha tha, us kay baytay nay 'alal 'ailan koi cheez khani shuru' kar di, Majoosi nay yeh daykhtay hi apnay baytay ko aik tamanchah raseed kar diya aur dantaty huway kaha: Tujhay Ramazan-ul-Mubarak kay maheenay may Musalmano kay baazar may khatay huway sharam nahin aati! Larrkay nay kaha: Abba jaan! Aap bhi to Ramazan shareef may khatay hayn. Walid nay kaha: May Musalmano kay saminay nahin apnay ghar kay andar chhup kar khata hoon, is Maah-e-Mubarak ki bay hurmati nahin karta. Kuch 'arsay ba'd us shakhs ka intiqal ho gaya. Kisi nay khuwab may us ko Jannat may tahaltay huway daykha to hayrat say poocha: Tu to Majoosi (ya'ni aag ka pujari) tha, Jannat may kaysay aa gaya? Kahnay laga: Waqi'ee Mayn Majoosi tha, laykin jab maut ka waqt qareeb aaya to Allah عَزَّوَجَلَّ nay Ihtiram-e-Ramazan ki barakat say mujhay Iman ki dawlat say aur marnay kay ba'd Jannat say Musharraf farmaya.

(Nuzhat-ul-Majalis, vol. 1, pp. 217)

Ramazan may 'Alal 'ailan khanay ki Dunyawī saza

Meethay meethay Islami bhaiyon! Daykha aap nay? Ramazn-ul-Mubarak ki ta'zeem kay sabab aik aatish parast ko Allah عَزَّوَجَلَّ nay dawlat-e-iman say nawaz kar Jannat ki la-zawal na'maton say mala maal farma diya. Is Hikayat say khusosan un ghafilon ko dars-e-'ibrat haasil karna chahiye jo Musalman honay kay ba Wujood Ramazan-ul-Mubarak may Awwal to woh rozah nahin rakhtay, phir chori aur seenah zori yun kay Rozah daron kay saminay hi cigarette kay kash lagatay, paan chabatay, hatta kay ba'z to itnay bay baak aur bay murawwat kay sar-e-'aam paani peetay balkay khana khaatay bhi nahin sharmatay. Aysay logon kay liye Fiqhi kitabon may sakht saza ka hukm hay.

Kiya Aap ko Marna nahin?

Meethay meethay Islami Bhaiyon ghaur kijiye! Khoob sochiye jab dunya may rozah khoron ki sakht saza tajweez ki gaye hay (yeh saza sirf Haakim-e-Islam hi day sakta hay) to aakhirat ki saza kis qadar holnak ho gi! Musalmano! Hosh may aaiye! Kab

tak is dunya may gulchharray urraye gay? Kiya aap ko marna nahin? Kiya is dunya may hamayshah isi tarah dandanatay phirayn gay? Yaad Rakhiye! Aik na aik din maut zaroor aaye gi aur aap ka rishtah-e-hayaat munqati' (ya'ni kaat) kar kay narm aur aaram dah gadaylon say utha kar farsh-e-khak par sula day gi, har tarah kay samaan-e-tarab say aarastah aur payrastah kamron say nikal kar andhayri qabron may pohancha day gi phir pachtanay say kuch haath na aaye ga, abhi mauqa' hay, gunahon say sachhi taubah kar lijiye aur rozah aur namaz ki pabandi ikhtiyar kijiye.

Kar lay taubah Rab ki rahmat hay barri

Qabr may warnah saza ho gi karri

Sunnataun bharay Bayanaat ki barakaat

Meethay meethay Islami bhaiyon! Gunahon bhari zindagi say chhutkara panay kay liye Tableegh-e-Quran-o-Sunnat ki 'aalamgeer ghayr siyasi tahreek Dawat-e-Islami kay Madani mahool say har dam wabastah rahiye. **إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ** dunya-o-aakhirat donon may surkh roye naseeb ho gi. Aap ki targheeb kay liye aik khushgawar Madani bahaar aap kay gosh guzar ki jati hay, chunan-chay Pakistan kay aik Islami bhai 1987 ta 1990 'eswi aik siyasi party say wabastah rahay. Aaye din kay fasadaat say bayzar ho ker ghar walon nay unhayn Bayroon-e-Pakistan bhayjnay ki thani. Chunan-chay 3-11-90 ko woh Saltanat-e-'Umman kay dar-ul-imaraat Masqat ki aik garment factory may mulazim ho gaye. 1992 may Dawat-e-Islami kay Madani mahool say wabastah aik Islami bhai kaam kay silsilay may un ki factory may bharti huway. Un ki Infiradi Koshish say **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** woh namazi banay. Factory ka mahool bahut hi kharab tha, sirf un kay shu'bay hi ko lay lijiye us may 8 ya 9 tape recorder thay jin kay zaree'ay Mukhtalif zabanon masalan Urdu, Punjabi, Pashto, Hindi aur Bangali waghayrah may oonchi aawaz kay sath ganay chalanay ka Silsilah rahta. Dawat-e-Islami walay 'Aashiq-e-Rasool ki suhbat ki barakat say **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** woh Gaanay bajon say mutanaffir ho gaye. Ba-hami Mashwaray say unhon nay Maktabah-tul-Madinah say jari honay wali Sunnataun bharay Bayanaat ki cassettes chalani shuru' kar di. Ibtida'an ba'z logon nay mukhalafat bhi ki magar unhon nay himmat na haari. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Sunnataun bharay Bayanaat chalanay ki barakaat ka khud un par bhi zuhoor honay laga. Bil-khusoos Qabr ki Pahli Raat, Nayrangi

Dunya, Bad-Naseeb Dulha, Qabr ki Pukar aur 3 Qabrayn naami Bayanaat nay unhayn hila kar rakh diya, aakhirat ki tayyari ki Madani soch mili aur un ka dil gunahon say nafrat karnay laga. Is dawran chand aur afraad bhi Sunnataun bharay Bayanaat say muta`assir ho kar qareeb aa gaye. Jinhon nay un ko nayki kay kaamon may lagaya tha woh 'Aashiq-e-Rasool mulazamat chhorr kar Pakistan laut gaye. Unhon nay Pakistan say Sunnataun bharay Bayanaat ki 90 cassettes mangwali. Pahlay un ki factory may sirf 50 ya 60 namazi thay, Bayanaat sun sun kar namaziyon ki ta'dad barrhtay barrhtay **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** 200 say 250 ho gaye. Unhon nay mil kar 400 watt ka qeemti speaker khareed kar apni manzil kay deewar par nasb kar liya aur dhoom dhaam say cassettes chalanay lagay rozanah Tilawat-e-Kalaam pak, Naat Shareef aur Sunnataun bharay bayan ki cassette chalanay ka ma'mool bana liya. Raftah raftah un kay paas 500 cassettes jama' ho gayen. Un ka kahna hay kay mujh samayt 5 islami bhayion nay apnay aap ko Dawat-e-Islami kay Madani rang may rang liya.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ masjid dars ka aaghaz ho gaya. Phir kuch 'arsah bad raftah raftah un ki factory may haftah war Sunnataun bhara ijtima' shuru ho gaya, ijtima' may kam-o-baysh 250 islami bhai shirkat kartay thay, Madrasah-tul-Madinah (Baraye Balighan) bhi qaa'im ho gaya. Sunnataun ki Baharayn aanay lagi. Muta'addid Islami bhayion nay apnay chehray par Madani Aaqa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki mahabbat ki nishani mubarak darrhi saja li, 20 say 25 Islami bhayion kay saron par 'imamay kay taaj jagmaganay lagay. Un ki factory kay manager ibtida'an cassettes chalanay waghayrah say man'a kartay rahay magar Bayanaat ki cassettes ki aawaz un kay kaanon may bhi ras gholti rahi aur **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** bil-aakhir woh bhi muta`assir ho gaye balkay namazi bhi ban gaye aur aik mutthi darrhi bhi saja li.

Woh Islami bhai wapay Pakistan aa chukay hayn aur unhayn Bab-ul-Madinah Karachi kay aik divison ki Mushawarat ki haysiyat say Sunnataun ki khidmat ki sa'adat bhi mili. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Maktabah-tul-Madinah say jaari honay walay Sunnataun bharay Bayanaat ki cassettes kay zaree'ay Islah ka saman huwa. Har Islami bhai aur Islami behan ko chahiye kay woh Sunnataun bharay bayan ya Madani muzakaray ki

kam az kam aik cassette rozanah sunnay ka ma'mool bana lay, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, aysi barakatayn milayn gi kay donon jahan may bayra paar ho jaye ga⁴

Ghaflat say nayki ki da'wat sunna Kuffar ki sifat hay

Meethay meethay Islami bhayyon! Daykha aap nay! Maktabah-tul-Madinah say jari kardah Bayanaat ki cassettes sunnay ki bhi kaysi barakaat hayn⁵. Yeh sab muqaddar walon kay soday hayn, Warnah bay shumara afraad aysay bhi daykhay jatay hayn kay woh barsaha baras say Sunnataun bharay ijtimaa' may haazir hotay hayn magar un par Madani rang nahin charrh pata. Shayad is ki aik wajah yeh bhi ho sakti hay kay woh bayth kar tawajjoh kay sath Bayan na suntay ho. Bay parwaye kay sath idhar udhar daykhtay huway ya mobile phone par Baatayn waghayrah kartay huway sunnay say Bayanaat ki barakaat kahan say milay gi. Yaad rahay! Ghaflat kay sath Naseehat sunna Kuffar ki sifat hay Musalmano ko is harakat say bachna zaroori hay. Chunan-chay parah 17 Surah Ambiya ki aayat number 2 aur 3 may Allah **عَزَّوَجَلَّ** ka farman hay:

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢٠﴾ لَاهِيَةً قُلُوبِهِمْ ط

Tarjamah Kanz-ul-Iman: Jab un kay Rab kay paas say unhayn koi naye Naseehat aati hay to usay nahin suntay magar Khayltay huway, un kay dil khayl may parray hayn

Saal bhar ki naykiyan barbad

Hazrat Sayyiduna Abdullah Ibn 'Abbas **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** say marwi hay kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka farman hay: Bayshak Jannat Maah-e-Ramazan kay liye aik saal say dusray saal tak sajaye jati hay pas Jab Maah-e-Ramazan aata hay to Jannat kahti hay: Aye Allah **عَزَّوَجَلَّ** mujhay is maheenay may apnay bandon may say (Mayray andar) rahnay walay 'ata farma day. Aur Hoor-e-'Ain kahti hay: Aye Allah **عَزَّوَجَلَّ** is maheenay may hamayn apnay bandon may say shohar 'ata farma. Phir Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay Irshad farmaya: Jis nay is maah may apnay nafs ki hifazat ki kay na to koi

⁴ Sunnataun bharay Bayanaat ki cassettes ki barakaat ki tafseelat jannay kay liye "Bayanaat ki Cassetton kay karishmaat" naami Risalah Maktabah-tul-Madinah say hadiyyatan haasil kijiye. **Majlis Maktabah-tul-Madinah**

⁵ Riqqat angayz Bayanaat ki cassettes aur Memory Card Maktabah-tul-Madinah say hadiyyatan talab kijiye

nashah aawar shay pi aur na hi kisi mu`min par buhtan lagaya aur na hi is maah may koi gunah kiya to Allah ﷺ har raat kay badlay us ka 100 Hooron say nikah farmaye ga aur us kay liye Jannat may sonay, chandi, yaqoot aur zabarjad ka aysa mahal banaye ga kay agar saari dunya jama' ho jaye aur is mahal may aa jaye to is mahal ki utni hi jagah ghayray gi jitna bakriyon ka aik baarrah dunya ki jagah ghayrta hay, aur jis nay is maah may koi nashah aawar shay pi ya kisi mu`min par buhtan bandha ya is maah may koi gunah kiya to Allah ﷺ us kay aik saal kay a'amaal barbad farma day. Pas tum maah-e-ramazan (kay haq) may kotahi karnay say daro kyun kay yeh Allah ﷺ ka maheenah hay Allah ﷺ nay tumharay liye 11 maheenay kar diye kay in may na'maton say lutf andoz ho aur lazzat haasil karo aur apnay liye aik maheenah khaas kar liya hay. Pas tum Maah-e-Ramazan kay mua'amalay may daro. *(Mu'jam-e-Awsat, vol. 2, pp. 414, Hadees. 3688)*

Meethay meethay Islami bhaiyon ma'loom huwa jahan Maah-e-Ramazan-ul-Mubarak ki ta'zeem karnay walon kay liye ukhravi ina'amaat aur ikramaat ki bisharaat hayn wahan is mubarak maheenay ki na qadri kartay huway is may gunah karnay walon kay liye wa'eedaat bhi hayn, is Hadees may nashah aawar cheez peenay aur mu`min par buhtan bandhnay ka khusosiyat kay sath tazkirah hay yaad Rakhiye! Sharab buraiyon ki maa hay is ka peena Haraam aur Jahannam may lay janay wala kaam hay. Hazrat Sayyiduna Jabir رضى الله تعالى عنه say riwayat hay: Huzoor صلى الله تعالى عليه وآله وسلم nay farmaya: Jo cheez ziyadah miqdar may nashah laaye to us ki thorri si miqdar bhi haraam hay. *(Abu Dawood. Vol. 3, pp. 459, Hadees. 3681)*

Dozakhiyon ka khoon aur peep

Mu`min par buhtan bandhna bhi haraam aur Jahannam may lay janay wala kaam hay, Hadees pak may hay: Jo kisi Mu`min kay baray may aysi cheez kahay jo us may na ho to Allah ﷺ us buhtan tarash ko us waqt tak Radgha-tul-Khabal may rakhay ga yahan tak kay woh apni kahi huyi baat say nikal jaye.

(Abu Daood, vol. 3, pp. 427, Hadees. 3597)

Radgha-tul-Khabal Jahannam may woh Maqaam hay jahan dozakhiyon ka khoon aur peep jama' hota hay. *(Mirat-ul-Manajeeh, vol. 5, pp. 313)*

Muhaqqiq ‘alal Ithlaq Hazrat Shah ‘Abdul Haq Muhaddis Dihlivi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Hadees pak kay is hissay: ‘Yahan tak kay woh apni kahi huyi baat say nikal jaye’ kay taht farmatay hayn: is say murad yeh hay kay jis ‘azab ka woh mustahiq ho chuka hay usay bhugatnay kay ba’d pak ho jaye. (*Ashi’at-ul-Lama’at*, vol. 3, pp. 290)

Ramazan may gunah karnay wala

Sayyidatuna Umm-e-Haani رَضِيَ اللهُ تَعَالَى عَنْهَا say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Mayri Ummat zaleel aur ruswa na ho gi jab tak woh Maah-e-Ramazan ka haq ada kartay rahay gi. ‘arz ki gaye: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ramazan kay haq ko zaya’ karnay may un ka zaleel aur ruswa hona kiya hay? Farmaya: is maah may un ka haraam kaamon ka karna. Phir farmaya: jis nay is maah may zina kiya ya sharab pi to aglay Ramazan tak Allah عَزَّوَجَلَّ aur jitnay aasmani firishtay hayn sab us par la’nat kartay rahayn gay pas agar yeh shakhs agla Maah-e-Ramazan panay say pahlay mar gaya to is kay paas koi aysi nayki na ho gi jo isay Jahannam ki aag say bacha sakay. Pas tum maah-e-ramazan kay mua’amalay may daro kyun kay jis tarah is maah may aur maheenon kay muqabalay may naykiyan barrha di jati hayn isi tarah gunahon ka bhi mua’amalah hay. (*Mu’jam-e-Sagheer*, vol. 1, pp. 248)

أَسْتَغْفِرُ اللهَ تُوْبُوا إِلَى اللهِ

Dil ka siyah nuqtah

Meethay meethay Islami bhaiyon! Laraz uthiye! Maah-e-Ramazan ki na-qadri say bachnay ka khusosiyat kay sath saman kijiye. Is maah-e-mubarak may dusray maheenon kay muqabalay may jis tarah naykiyan barrha di jati hay isi tarah deegar maheenon kay muqabalay may gunahon ki halakat khayziyan bhi barrh jati hayn, Ramazan Shareef kay ‘alawah bhi gunahon say bachna hi chahiye. Hazrat Sayyiduna Abu Huraarah رَضِيَ اللهُ تَعَالَى عَنْهُ bayan kartay hayn kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman hay: Jab bandah koi gunah karta hay to us kay dil may aik siyah nuqtah payda hota hay, jab us gunah say baaz aa jata hay aur taubah aur Istighfar kar layta hay to us ka dil saaf ho jata hay aur agar phir gunah karta hay to woh nuqtah barrhta hay yahan

tak kay poora dil siyah ho jata hay. Aur yehi woh zang hay jis ka zikr Allah ﷺ nay is tarah farmaya hay:

كَلَّ بَلِّ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Tarjuma-e-Kanz-ul-Iman: *Koi nahin balkay un kay dilon par zang charrha diya hay un ki kamaiyon nay.*

(Tirmizi, vol. 5, pp. 220, Hadees. 3345) (Parah. 30, Surah Mutaffifeen, Aayat. 14)

Dil ki siyahi ka 'ilaj

Is siyah qalbi ka 'ilaj zaroori hay aur is kay 'ilaj ka aik mua'asaar zaree'ah kisi jami' sharait peer sahib say nisbat bhi hay, lihaza kisi aysay Murshid ka Mureed ban jaye jo Parhayzgar aur muttabi' sunnat ho, jis ki Ziyarat khuda ﷺ aur Mustafa ﷺ ki yaad dilaye, jis ki guftgu Salat-o-Sunnat ka shoq ubharay, jis ki suhbat qabr aur aakhirat ki tayyari ka jazbah barrhaye. Agar khush qismati say aysa peer-e-kamil muyassar aa gaya to *ان شاء الله ﷺ* sachi taubah ki sa'adat naseeb ho gi aur Allah ﷺ ki rahmat say dil ki siyahi ka 'ilaj ho jaye ga.

Gunah ki mu'afi kay liye 8 a'maal

Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 911 safhaat par mushtamil Kitab Ihya-ul-'Uloom mutarjam jild 4 safhah 141 par hay: Riwayat say ma'loom hota hay gunah kay ba'd jab 8 a'maal-e-salihah (ya'ni nayk 'amal) kiye jaye to us (gunah) ki bakhshish (ya'ni mu'afi) ki ummeed hoti hay. 4 a'maal ka ta'alluq dil say hay:

1. Taubah ya taubah ka 'azam
2. Gunah say baaz rahnay ki chahat
3. 'Azab honay ka khauf
4. Maghfirat ki ummed

4 a'maal ka ta'alluq a'azaa say hay:

1. Do rak'at namaz-e-taubah ada karna
2. 70 martabah Istighfar karna aur 100 martabah **سَبِّحْنَ اللّٰهُ الْعَظِيمَ وَبِحَمْدِهِ** parrhna
3. Sadaqah karna
4. Rozah rakhna

Mujhay sachi taubah ki taufeeq day day

Paye Tajdar-e-Haram ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Qabr ka Bhayanak manzar

Manqool hay: Ameer-ul-Mu`mineen Hazrat Maula-e-Kainat Ali-ul-Murtaza Shayr-e-Khuda **رَضِيَ اللهُ تَعَالَى عَنْهُ** aik baar Ziyarat-e-Quboor kay liye Koofay kay qabristan tashreef lay gaye, wahan aik tazah qabr par nazar parri to dil may us kay halaat ma'loom karnay ki khuwahish huyi, chunan-chay Bargah-e-Khudawandi **عَزَّوَجَلَّ** may 'arz guzar huway: Ya Allah **عَزَّوَجَلَّ** is mayyit kay haalat mujh par munkashif (ya'ni Zaahir) farma. Allah **عَزَّوَجَلَّ** ki Bargah may aap ki iltija fauran suni gaye aur daykhtay hi daykhtay aap kay aur us Murday kay darmiyan jitnay parday haa'il thay tamam utha diye gaye! Ab aik qabr ka Bhayanak manzar aap kay saminay tha! kiya daykhtay hayn kay murdah aag ki lapayt may hay aur ro ro kar aap **رَضِيَ اللهُ تَعَالَى عَنْهُ** say is tarah faryad kar raha hay:

يَا عَلِيُّ! أَنَا خَرَيْتُ فِي النَّارِ وَخَرَيْتُ فِي النَّارِ

Ya'ni ya Ali Mayn aag may dooba huwa hoon aur aag may jal raha hoon. Qabr kay dahshatnak manzar aur Murday ki dardnak pukar nay Hazrat Ali ko bay qarar kar diya. Aap **رَضِيَ اللهُ تَعَالَى عَنْهُ** nay apnay rahmat walay Rab **عَزَّوَجَلَّ** kay darbar may haath utha diye aur nihayat 'aajizi kay sath us mayyit ki bakhshish kay liye darkhuwast paysh ki. Ghayb say aawaz aaye: Aye Ali **رَضِيَ اللهُ تَعَالَى عَنْهُ** is ki sifarish mat karo. Kyun kay yeh shakhs

Ramazan ki bay hurmati karta, Ramazan may bhi gunahon say baaz na aata tha, din ko rozay to rakh layta magar raaton ko gunahon may muftala rahta tha. Aap رَضِيَ اللهُ تَعَالَى عَنْهُ yeh sun kar aur bhi ranjeeda ho gaye aur sajday may gir kar ro ro kar 'arz karnay lagay: Ya Allah عَزَّوَجَلَّ mayri laaj tayray haath may hay, is banday na barri ummed kay sath mujhay pukara hay, Mayray Malik عَزَّوَجَلَّ Tu mujhay is kay aagay ruswa na farma, is ki bay basi par rahm farma day aur is bay charay ko bakhsh day. Aap رَضِيَ اللهُ تَعَالَى عَنْهُ munajaat kar rahay thay. Allah عَزَّوَجَلَّ ki rahmat ka darya josh may aa gaya aur nida aaye: Aye Ali رَضِيَ اللهُ تَعَالَى عَنْهُ hum nay tumhari shikastah dili kay sabab isay bakhsh diya. Chunan-chay us Murday par say 'azab utha liya gaya. (*Anees-ul-Wa'izeen, pp. 25, 26*)

Kyun na mushkil khaoon tum ko!

Tum nay bigri mayri banaye hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Murdon say guftgu

Meethay meethay Islami bhayon! Ameer-ul-Mu`mineen Hazrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ ki 'azamat aur shan kay kiya kahnay. Allah عَزَّوَجَلَّ ki 'ata say aap رَضِيَ اللهُ تَعَالَى عَنْهُ ahl-e-quboor say guftgu farma liya kartay thay. Ayk aur **Hikayat** paysh-e-khidmat hay: chunan-chay mashhoor Tabi'ee buzurg Hazrat Sayyiduna Sa'eed bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Ayk baar hum Ameer-ul-Mu`mineen Hazrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ kay hamrah Madinah Munawwarah رَادِمَا اللهُ شَرَفًا وَتَعْظِيمًا kay qabristan gaye. Hazrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ nay qabr walon ko salam kiya aur farmaya: aye Qabr walon tum apni khabr batao gay ya hum tumhayn bataye? Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay hum nay qabr say وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ki aawaz suni aur koi kahnay wala kah raha tha: Ya Ameer-ul-Mu`mineen! Aap hi khabar dijiye kay hamaray marnay kay ba'd kiya huwa? Hazrat Maula Ali رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya: sun lo! Tumharay maal taqseem ho gaye, tumhari biwiyon nay dusray nikah kar liye, tumhari awlad yateemon may shamil ho gaye, jis makaan ko tum nay bahut mazboot banaya tha us may tumharay dushman aabad ho gaye. Ab tum apna haal sunao. Yeh sun kar aik qabr say aawaz aanay lagi: Ya Ameer-ul-Mu`mineen hamaray kafan phat kar taar taar ho agye hamaray baal jharr kar muntashir ho gaye, hamari khalayn tukrray

tukrray ho gaye, hamari ankhayn bah kar rukhsaron par aa gaye aur hamaray nathnon say peep bah rahi hay aur hum nay jo kuch aagay bhayja (Ya'ni jaysay 'amal kiye) usi ko paaya, jo kuch peechay chhorra us may nuqsan huwa.

(Sharh-us-Sudoor, pp. 209, Ibn-e-'Asakar, vol. 27, pp. 395)

Ramazan ki raaton may khayl kood

Meethay meethay Islami bhaiyon guzishtah donon Hikayaat may hamaray liye 'ibrat kay bay shumar Madani phool hayn. Zindah insan khoob phudakta hay magar jab maut ka shikar ho kar qabr may utar diya jata hay, us waqt aankhayn band honay kay bajye haqeeqat may khul chuki hoti hayn. Acchay a'amaal aur Raah-e-Khuda ﷺ may diya huwa maal to kaam aata hay magar jo kuch dhan dawlat peechay chhorr jata hay us may bhalaye ka imkan na honay kay barabar hota hay, wurasa say yeh ummed kam hi hoti hay kay wohh apnay mahroom 'azeez kay aakhirat ki bahtari kay liye maal-e-kaseer Kharch karayn balkay marnay wala agar haraam aur na-jaaz maal masalan gunahon kay asbab jaysa kay Aalat-e-Mauseeqi, video games ki dukan, Music center, Cenima ghar, sharab khanah, Juwa ka addah, milawat walay maal ka dhokay bhara kaarobaar waghayrah peechay chhorray to us marnay walay kay liye marnay kay ba'd sakht tareen aur na qabil-e-tasawwur nuqsan hay. Qabr ka bhayanak Manzar nami Hikayat may Ramazan-ul-Mubarak ki bay hurmati karnay walay ka Khaufnak anjam paysh kiya gaya hay is say dars-e-'ibrat haasil kijiye. Aah sad Aah! Ramazan-ul-Mubarak ki pakeezah raaton may kaye Naujawan mahallay may Cricket, Football waghayrah khayl Khayltay, khoob shor machatay hayn aur is tarah yeh bad-naseeb khud to 'ibadat say mahroom rahtay hi hay, dusron kay liye bhi museebat ka ba'is bantay hayn, na to khud 'ibadat kartay hayn na dusron ko karnay daytay hayn. Is qism kay khayl Allah ﷺ ki yaad say ghaafil karnay walay hayn. Nayk log to in khaylon say sada door hi rahtay hayn, khud khaylna to dar kinaar aysay khayl tamasahay daykhtay bhi nahin balkay is qism kay khaylon ka ankhon daykha haal (Commentary) bhi nahin suntay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Rozay may waqt pass karnay kay liye

Ba'z nadan aysay bhi hotay hayn jo rozah to rakh laytay hayn magar in bay Charon ka waqt pass nahin hota! Lihaza woh bhi Ihtiram-e-Ramazan Shareef ko aik taraf rakh kar na-jaaiz kaamon ka sahara lay kar waqt pass kartay hayn aur yun Ramazan Shareef may Shatranj, Taash, Luddu, Gaanay baajay aur Social Media kay zaree'ay tabah kar programmes waghayrah may mashghool ho jatay hayn. Yaad Rakhiye! Shatranj aur Taash waghayrah par kisi qism ki baazi ya shart na bhi lagaye jaye tab bhi yeh khayl na-jaaiz hayn. Balkay Taash may chunkay jaandaron ki tasweeron ki ta'zeem bhi hoti hay is liye Mayray Aaqa A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay taash khaylnay ko mutlaqan Haraam likha hay. Chunan-chay farmatay hayn: Ganjifah (patton kay zaree'ay khaylay janay walay aik khayl ka naam aur) taash haraam-e-mutlaq hayn kay in may 'alawah lahw-o-la'ib kay tasweeron ki ta'zeem hay.

(Fatawa Razawiyyah, vol, 24, pp. 141)

Afzal 'Ibadat kaunsi hay?

Aye Jannat kay talabgar rozah dar Islami bhaiyon! Ramazan-ul-Mubarak kay muqaddas lamhaat ko fuzooliyaat aur khurafaat may barbad honay say bachaiye! Zindagi bay had Mukhtasar hay is ko ghaneemat janiye, taash ki gaddiyon aur filmi gaanon kay zaree'ay waqt pass (balkay barbad) karnay kay bajaye tilawat-e-quran aur zikr-o-durood may waqt guzarnay ki Koshish farmaiye. Bhook piyas ki shiddat jis qadar ziyadah mahsoos ho gi sabr karnay par إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ sawab bhi usi qadar zaa'id milay ga. Jaysa kay manqool hay: أَفْضَلُ الْعِبَادَاتِ أَحْمَرُهَا ya'ni Afzal 'ibadat woh hay jis may mashaqqat ziyadah hay. (Sharh-ut-Taybi, vol. 5, pp. 1729 Tahtal Hadees. 2267)

Imam Sharaf-ud-Deen Nawawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: 'Ibadaat may mashaqqat aur Kharch ziyadah honay say sawab aur fazeelat ziyadah ho jati hay.

(Sharah Muslim Lin-Nawawi, vol. 4, pp. 152)

Hazrat Sayyiduna Ibrahim bin adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka farman hay: Dunya may jo nayk 'amal jitna dushwar ho ga qiyamat kay roz naykiyon kay palrray may utna hi wazan dar ho ga. (Tazkira-tul-Awliya, pp. 95)

Rozay may ziyadah sona

Hujja-tul-Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Keemayae Sa'adat may farmatay hayn: Rozah dar kay liye sunnat yeh hay kay din kay waqt ziyadah dayr na soye balkay jagta rahay ta kay bhook aur zu'f ya'ni kamzori ka asar mahsoos ho. (*Keemya-e-Sa'adat, vol. 1, pp. 216*)

(Agar chay Afzal kam sona hi hay phir bhi agar kisi ki haq talafi na hoti ho aur koi mani'-e-shar'i na ho to zaroori 'ibadat kay 'alawah koi shakhs sara waqt soya rahay to gunahgar na ho ga.)

Meethay meethay Islami bhaiyon! Saaf zaahir hay kay jo din bhar rozah may so kar waqt guzar day us ko rozah ka pata hi kiya chalay ga? Zara socho to sahi! Hujja-tul-Islam Hazrat Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to ziyadah sonay say bhi mana' farmatay hayn kay is tarah bhi waqt falto pass ho jaye ga. To jo log khayl tamashon aur haraam kamon may waqt barbad kartay hayn woh kis qadar mahroom aur bad naseeb hay. Is mubarak maheenay ki qadar kijiye, is ka Ihtiram baja laiye, is may khush dili kay sath rozay Rakhiye aur Allah عَزَّوَجَلَّ ki riza haasil kijiye.

Aye Hamaray piyaray Allah عَزَّوَجَلَّ Faizan-e-Ramazan say har Musalman ko maala maal farma. Is Maah-e-Mubarak ki hamayn qadr-o-manzilat naseeb kar aur is ki bay adabi say bacha.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rozanah Fikr-e-Madinah karnay ka ina'am

Meethay meethay Islami bhaiyon! Ihtiram-e-Maah-e-Ramazan-ul-Mubarak ka dil may jazbah barhanay, is ki khoob barakatayn panay, dhayron dhayr naykiyan Kamanay aur khud ko gunahon say bachanay kay liye Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek, Dawat-e-Islami kay Madani mahool ko apnanay aur 'Aashiqan-e-Rasool kay sath sunnaton ki tarbiyyat kay Madani qafilon kay sath Sunnataun bhara safar farmanay ki sa'adat haasil kijiye. إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ woh fawa'id haasil hon gay kay aap ki 'aql hayraan rah jaye gi. Ayk 'Aashiq-e-Rasool ki rooh parwar Madani Bahaar suniye aur jhoomiye: Chunan-chay Ayk Islami bhai ko Madani ina'amaat say piyar tha aur rozanah fikr-e-madinah karnay ka un ka ma'mool bhi tha. Aik baar woh Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek, Dawat-e-Islami kay Sunnataun ki tarbiyyat kay Madani Qafilay may 'Aashiqan-e-Rasool kay sath soobah Balochistan (Pakistan) kay safar par thay. Isi

dawran un par baab-e-karam khul gaya! Huwa yun kay raat jab soye to qismat agrraye lay kar jaag uthi, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ khuwab may tashreef lay aaye, abhi jalwon may gum thay kay lab haye Mubarakah ko jumbish huyi aur rahmat kay phool jharrnay lagay, alfaz kuch yun tarteeb paye: jo Madani Qafilay may rozanah Fikr-e-Madinah kartay hayn Mayn unhayn apnay sath Jannat may lay jaon ga.

*Shukriyah kyun kar ada ho aap ka Ya Mustafa
Hay Parrausi khuld may apna banaya Shukriyah*

Fikr-e-Madinah Kiya hay?

Meethay meethay Islami bhaiyon! Musalmano ki dunya aur aakhirat behtar bananay kay liye suwal naamay ki soorat may Islami bhaiyon kay liye 72, Islami behnon kay liye 63, Deeni talabah kay liye 92, aur Deeni Talibaat kay liye 83 jab kay Madani munnon kay liye 40 neez khusoosi Islami bhaiyon ya'ni gongon bahron kay liye 25 Madani ina'amaat paysh kiye gaye hayn. Madani ina'amaat ka Risalah Maktabah-tul-Madinah say hadiyyatan mil sakta hay. Rozanah Fikr-e-Madinah kay zaree'ay us may diye huway Khanay pur kar kay har Madani maah ki pahli tareekh ko apnay yahan kay Dawat-e-Islami kay zimmay daar ko jama' karwaiye. Apnay gunahon ka ihtisab karnay, qabr-o-hashar kay baray may ghaur-o-fikar karnay aur apnay achhay buray kaamon ka jai' zah laytay huway Madani ina'amaat ka Risalah pur karnay ko Dawat-e-Islami kay Madani mahool may **Fikr-e-Madinah** kahtay hayn. Aap bhi Risalah haasil kar lijiye, agar fil-haal pur nahin karna chahtay to na sahi, itna to kijiye kay Wali-e-Kamil, 'Aashiq-e-Rasool, A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki 25vi Shareef ki nisbat say kam az kam 25 second kay liye us ki warq gardani kar lijiye. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ daykhnay say parrhnay aur parrhtay rahnay say fikr-e-madinah karnay aur is risalay kay khanay bharnay ka zehan banay ga aur agar bharnay ka ma'mool ban gaya to اِنْ شَاءَ اللهُ عَزَّوَجَلَّ is ki barakatayn aap khud hi daykh layn gay.

*Madani ina'amaat par karta hay jo koi 'amal
Maghfirat kar bay hisab us ki khuda-e-lam Yazal*

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Ahkaam-e-Rozah¹

Durood Shareef ki Fazeelat

Hazrat Sayyiduna Shaykh Ahmad bin Mansoor رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ jab faut huway to ahl-e-sheeraz may say kisi nay khuwab may daykha kay sar par motiyon wala taaj sajaye, bahtareen Hullah (Ya'ni Jannati Jorra) zayb-e-tan kiye woh Sheeraz ki jami' Masjid ki mehrab may kharray hayn. Khuwab daykhnay walay nay haal daryaft kiya to farmaya: Allah عَزَّوَجَلَّ nay mujhay bakhsha, karam farmaya aur Taaj pahna kar Jannat may dakhil kiya. Poocha: Kis sabab say? Farmaya: Mayn Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par kasrat say Durood pak parrha karta tha yehi 'amal kaam aa gaya.

(Al-Qawl-ul-Badi', pp. 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ ka kitna barra karam hay kay us nay hum par Maah-e-Ramazan kay rozay farz kar kay hamaray liye samaan-e-taqwa faraham kiya. Allah عَزَّوَجَلَّ parah 2 Surah Baqarah ki aayat number 183 ta 184 may Irshad fermata hay:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

¹ Faizan-e-Sunnat may har jagah Masaa' il Fiqah Hanafi kay mutabiq diye gaye hayn. Lihaza Shafa'i, Maaliki aur Hanbli Islami bhai Fiqhi masaa' il kay mua'amalay may apnay apnay 'Ulama-e-Kiraam say rujoo' karayn

Tarjamah Kanz-ul-Iman: *Aye Iman walo! Tum par rozay farz kiye gaye jaysay aglon par farz huway thay kay kahi tumhayn parhayzgari milay, ginti kay din hayn to tum may jo koi beemar ya safar may ho to utnay rozay aur dinon may aur jinhayn is ki taqat na ho woh badlay may aik Miskeen ka khana phir jo apni taraf say nayki ziyadah karay to woh us kay liye behtar hay aur rozah rakhna tumharay liye ziyadah bhala hay agar tum jano.*

Rozah Barri purani ‘ibadat hay

Aayat-e-Kareemah kay ibtidaye hissay kay taht Tafseer-e-Khazin may hay: tum say pahlay logon say murad yeh hay: Hazrat Sayyiduna Aadam Safiullah عَلَيْهِ السَّلَام say Hazrat Sayyiduna ‘Isa Roohullah عَلَيْهِ السَّلَام tak jitnay Ambiya-e-Kiraam عَلَيْهِمُ السَّلَام tashreef laaye aur un ki ummatayn aayen un par rozay farz hotay chalay aaye hayn (magar us ki soorat hamaray rozon say Mukhtalif thi). Matlab yeh hay kay rozah barri purani ‘ibadat hay aur guzishtah ummaton may koi Ummat aysi nahin guzri jis par Allah عَزَّوَجَلَّ nay tumhari tarah rozay farz na kiye hon. (*Tafseer-e-Khazin, vol. 1, pp. 119*) Aur Tafseer-e-‘Azeemi may hay: Hazrat Sayyiduna Aadam عَلَيْهِ السَّلَام par har maheenay kay Ayyam-e-Beez (ya’ni chand ki 13, 14, aur 15 Tareekh) kay 3 rozay farz thay. Aur Yahood (Ya’ni Hazrat Sayyiduna Moosa Kaleemullah عَلَيْهِ السَّلَام ki qawm) par Yaum-e-‘Aashoorah (ya’ni 10 Muharram-ul-Haraam) kay din aur har haftay (Saturday) kay din ka aur kuch dinon kay rozay farz thay aur Nasaraa par Maah-e-Ramazan kay rozay farz thay. (*Tafseer-e-‘Azeemi, vol. 1, pp. 771*)

Rozay ka Maqsad

Maktabah-tul-Madinah ki matbu’ah Tafseer-e-Siraat-ul-Jinan jild 1 safhah 290 par hay: Aayat kay aakhir may bataya gaya kay rozay ka Maqsad taqwa aur parhayzgari ka husool hay. Rozay may chunkay nafs par sakhti ki jati hay aur khanay peenay ki halal cheezon say bhi rok diya jata hay to is say apni khuwahishaat par qaabo paanay ki mashq (practice) hoti hay jis say Zabt-e-Nafs (nafs par qabo) aur haraam say bachnay par quwwat haasil hoti hay aur yehi zabt-e-nafs aur khuwahishaat par qabo woh bunyadi cheez hay jis kay zaree’ay aadami gunahon say rukta hay.

Rozah kis par farz hay?

Tawheed aur Risalat ka iqrar karnay aur tamam Zarooriyaat-e-Deen par Iman laanay kay ba'd jis tarah har Musalman par namaz farz qarar di gaye hay usi tarah Ramazan Shareef kay rozay bhi har Musalman (Mard-o-'Aurat) 'Aaqil aur Baaligh par farz hayn. Durr-e-Mukhtar may hay: Rozay 10 Sha'ban-ul-Mua'zaam san 2 Hijri ko farz huway. (*Durr-e-Mukhtar, vol. 3, pp. 383*)

Rozah Farz honay ki wajah

Islam may aksar a'amaal kisi na kisi rooh parwar waqi'ay ki yaad tazah karnay kay liye muqarrar kiye gaye hayn. Masalan Safa-o-Marwah kay darmiyan Hajiyon ki sa'i Hazrat Sayyidatuna Hajirah رَضِيَ اللهُ تَعَالَى عَنْهَا ki yaadgar hay. Aap رَضِيَ اللهُ تَعَالَى عَنْهَا apnay lakht-e-jigar Hazrat Sayyiduna Isma'eel Zabeehullah عَلَيْهِ السَّلَام kay liye paani talash karnay kay liye in donon paharron kay darmiyan 7 baar chali aur dorri thi. Allah عَزَّوَجَلَّ ko Hazrat Sayyidatuna Hajirah رَضِيَ اللهُ تَعَالَى عَنْهَا ki yeh ada pasand aa gaye, lihaza isi Ada-e-Hajirah رَضِيَ اللهُ تَعَالَى عَنْهَا ko Allah عَزَّوَجَلَّ nay baaqi rakhtay huway Hajiyon aur 'umrah karnay walon kay liye Safa-o-Marwah ki Sa'i Wajib farma di. Isi tarah Maah-e-Ramazan may say kuch din hamaray Piyaray Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Ghaar-e-Hira may guzaray thay, is dawran Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ din ko khanay say parhayz kartay aur raat ko Zikrullah may mashghool rahtay thay to Allah عَزَّوَجَلَّ nay un dinon ki yaad tazah karnay kay liye rozay farz kiye ta kay us kay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnat qaa'im rahay.

Ambiya-e-Kiraam عَلَيْهِمُ السَّلَام kay Rozon say muta'alliq 3

Farameen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

1. (Hazart) Aadam Safiullah عَلَيْهِ السَّلَام nay (chand ki) 13, 14, 15 tareekh kay rozay rakhay. (*Kanz-ul-'Ummal, vol. 8, pp. 258, Hadees. 24188*)
2. صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 'Eid-ul-Fitr aur 'Eid-ul-Azha kay 'alawah hamayshah rozah rakhtay thay. (*Ibn-e-Majah, vol. 2, pp. 333, Hadees. 1714*)

3. Hazrat Dawood عَلَيْهِ السَّلَام aik din chhorr kar aik din rozah rakhtay thay. (*Muslim, pp. 584, Hadees. 1159*)

Aur Hazrat ‘Isa Roohullah عَلَيْهِ السَّلَام hamayshah rozah rakhtay thay kabhi na chhorrtay thay. (*Ibn-e-‘Asakir, vol. 24, pp. 48*)

Rozah dar ka iman kitna pukhtah hay!

Meethay meethay Islami bhaiyon! Sakht garmi hay, piyas say halq sookh raha hay, hont khushk ho rahay hayn, paani maujood hay magar rozah dar us ki taraf daykhta tak nahin, khana maujood hay bhook ki shiddat say haalat digar goo hay magar woh khanay ki taraf haath tak nahin barrhata. Aap andazah farmaiye! is Musalman ka Khuda عَزَّوَجَلَّ par kitna pukhtah iman hay kyun kay woh janta hay kay is ki harakat sari dunya say to chhup sakti hay magar Allah عَزَّوَجَلَّ say posheedah nahin rah sakti. Allah عَزَّوَجَلَّ par us ka ye yaqeen-e-kaamil rozay ka ‘amali nateeja hay, kyun kay dusri ‘ibadatayn kisi na kisi zaahiri harakat say ada ki jati magar rozay ka ta’alluq baatin say hay, us ka haal Allah عَزَّوَجَلَّ kay siwa koi nahin janta agar woh chhup kar kha pee lay tab bhi log yehi samjhtay rahayn gay kay yeh darwazah hay, magar mahz Khauf-e-Khuda عَزَّوَجَلَّ kay ba’is woh khanay peenay say apnay aap ko bacha raha hay.

Bachay ko kab rozah rakhwaya jaye

Mayray Aaqa A’la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Bacha jaysay hi aathwayn (8) saal may qadam rakhay us kay Wali (Ya’ni sar parast) par laazim hay kay usay namaz rozay ka hukm day aur jab 11 saal shuru’ ho to wali par Wajib hay kay namaz na parrhnay aur rozah na rakhnay par maaray ba-shart yeh kay rozay ki taqat ho aur rozah zarar (ya’ni nuqsan) na karay. (*Fatawa Razawiyyah, vol. 10, pp. 345*) Fuqaha-e-Kiraam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Bacha ki ‘umr 10 saal ki ho jaye aur (Giyarhvi may qadam rakh day aur) us may rozah rakhnay ki taqat ho to us say Ramazan-ul-Mubarak may rozah rakhwaya jaye. Agar poori taqat honay kay ba-wujood na rakhay to maar kar rakhwaye agar rakh kar torr diya to qaza ka hukm na day gay aur namaz torr day to phir parrhwaye. (*Radd-ul-Muhtar, vol. 3, pp. 442*)

A'la Hazrat ko Walid sahib nay khuwab may farmaya: (Hikayat)

Malfuzaat-e-A'la Hazrat safhah 206 par A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ apna khuwab Irshad farmatay hayn: Abhi chand saal huway Maah-e-Rajab may Hazrat Walid-e-Majid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ khuwab may tashreef laaye aur mujh say farmaya: Ab ki Ramazan may marz shadeed ho ga rozah na chhorna. Waysa hi huwa aur har chand Tabeeb waghayrah nay kaha (magar) Mayn nay اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ rozah na chhorra aur isi ki barakat nay يَقْضِيهِ تَعَالَى Shifa di kay Hadees may Irshad huwa hay: صَوْمٌ مُّوْتَصِّحٌ ya'ni rozah rakho tandrust ho jao gey. (*Mu'jam-e-Awsat, vol. 6, pp. 147, Hadees. 8312*)

Rozah say sahat milti hay

Ameer-ul-Mu'mineen Hazrat Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ say marwi hay, Allah kay piyaray Habeeb Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Bayshak Allah عَزَّوَجَلَّ nay Bani Isra'eel kay aik Nabi عَلَيْهِ السَّلَام ki taraf Wahi farmaye kay aap apni qawm ko khabar dijiye kay jo bhi bandah Mayri riza kay liye aik din ka rozah rakhta hay to Mayn us kay jism ko sihhat bhi 'inayat fermata hoon aur us ko 'azeem ajr bhi doon ga.

(*Shu'ab-ul-Iman, vol. 3, pp. 412, Hadees. 3923*)

Ma'iday ka warm

Meethay meethay Islami bhayon! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Ahadees-e-Mubarakah say mustafad huwa kay rozah ajr aur sawab kay sath sath husool-e-sihhat ka bhi zaree'ah hay. Ab to Saa'insdan bhi apni tahqeeqaat may is haqeqat ko tasleem karnay lagay hayn. Jaysa kay Oxford University ka professor Moore Palid kahta hay: Mayn Islami 'uloom parrh raha tha jab rozon kay baaray may parrha to uchhal parra kay Islam nay apnay mannay walon ko kaysa 'azeem-us-shan Nuska diya hay! Mujhay bhi shoq huwa, lihaza Mayn nay Musalmano ki tarz par rozay rakhnay shuru' kar diye. 'Arsah daraz say mayray mai'day may warm tha, kuch hi dinon ba'd mujhay takleef may kami mahsoos huyi Mayn rozay rakhtay raha yahan tak kay aik maheenay may mayra marz bilkul khatm ho gaya!.

Hayrat Angayz inkishafaat

Holland ka Paadri Alf Gaal kahta hay: Mayn nay Sugar, Dil aur mai'day kay mareezon ko musalsal 30 din rozay rakhwaye, nateejan Sugar walon ki sugar control ho gaye, dil kay mareezon ki ghabrahat aur saans ka phholna kam huwa aur Mai'day kay mareezon ko sab say ziyadah faai'dah huwa. Aik angrayz Mahir-e-Nafsiyaat Sigmund Freud ka bayan hay: Rozay say Jismani khichao, Zehni depression aur nafsiyaati amraaz ka khatimah hota hay.

Doctors ki tahqeeqati team

Aik akhbari report kay mutabiq Germony, England aur America kay maahir Doctors ki tahqeeqaati team Ramazan-ul-Mubarak may Pakistan aaye aur unhon nay Bab-ul-Madinah Karachi, Markaz-ul-Awliya Lahore aur Diyaar-e-Muhaddis-e-'Azam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Sardar Abad (Faisalabad Punjab Pakistan) ka intikhab kiya. Survey kay ba'd unhon nay yeh report paysh ki: Chun kay Musalman namaz parrhtay aur Ramazan-ul-Mubarak may is ki ziyadah pabandi kartay hayn is liye wuzo karnay say naak aur galay kay amraaz may kami waqi' ho jati hay, neez Musalman rozay kay ba'is kam khatay hayn lihaza mai'day, jigar, dil aur a'asaab ya'ni patthon kay amraaz may kam muftala hotay hayn.

Khoob datt kar khanay say beemariyan payda hoti hayn

Meethay meethay Islami bhaiyon Fi-Nafsihi rozay say koi beemar nahin hota balkay sahari-o-iftari may bay ihtiyatiyon aur bad parhayziyon kay sabab neez donon waqt khoob muragghan (ya'ni tayl, ghee wali) aur tali huyi ghizaon kay isti'mal aur raat bhar waqtan fa-waqtan khatay peetay rahnay say rozah daar beemar ho jata hay, lihaza Sahri aur iftar kay waqt khanay peenay may ihtiyat baratni chahiye, raat kay dawran payt may ghiza ka itna ziyadah bhi zakheerah na kar liya jaye kay din bhar dakarayn aati rahayn aur rozay may bhook piyas ka ihsas hi na rahay, agar bhook piyas ka ihsas hi na raha to phir rozay ka lutf hi kiya hay! Daykha jaye to aik tarah say rozay ka maza hi is baat may hay kay sakht garmi ho, shiddat-e-piyaas say lab sookh gaye hon aur bhook say khoob nidhaal ho chukay ho aysay may kash! Madinah Munawwarah رَاوَعَا اللهُ شَرَقًا وَتَطَطَّيْمًا ki meethi meethi garmi aur thandi thandi

dhoop ki yaad tazah ho aur aye kash! Karbala kay taptay huway sahra aur gulistan-e-nubuwwat kay mahaktay huway no-shiguftah phoolon, 3 din ki bhook piyas say tarraptay bilaktay ‘Haqeeqi Madani Munnon’ Aur Huzoor ﷺ kay bhokay piyasay mazloom shahzadon ki yaad tarrpanay lagay, aur jis waqt bhook piyas kuch ziyadah hi sataye us waqt tasleem-o-riza kay paykar Huzoor ﷺ kay shikam-e-athar par bandhay huway ba-muqaddar patthar bhi yaad aa jayen to kiya kahnay! Lihaza Meethay meethay Islami bhaiyon! Waqi’ee rozay to aysay honay chahiye kay hum apnay aqaon aur sarkaron ki Haseen yaadon may gum ho jayen.

Kaysay Aqaon ka hoon bandah Raza

Bol baalay mayray sarkaron kay

Baghayr Operation kay wiladat ho gaye

Meethay meethay Islami bhaiyon! Rozay ki noraniyyat aur rohaniyyat paanay aur Madani zehan bananay kay liye Tableegh-e-Quran-o-Sunnat ki ‘aalamgeer ghayr siyasi tahreek Dawat-e-Islami kay Madani mahool say wabastah ho jaiye aur Sunnataun ki tarbiyyat kay Madani Qafilon may ‘Aashiqan-e-Rasool kay sath Sunnataun bharay safar ki sa’adat haasil kijiye. *سُبْحَانَ اللَّهِ عَزَّوَجَلَّ*! Dawat-e-Islami kay Madani Mahool, Sunnataun bharay ijtimaa’at aur Madani qafilon ki bhi kiya khoob Madani Baharayn aur barakatayn hayn! Ghaliban 1998 Ka waqi’ah hay, Hyderabad (Bab-ul-Islam Sindh Pakistan) kay aik Islami bhai ki ahliyah ummed say thi, din bhi pooray ho gaye thay, Doctor ka kahna tha kay shayad operation karna parray ga. Tableegh-e-Quran-o-Sunnat ki ‘aalamgeer ghayr siyasi tahreek Dawat-e-Islami ka bayn-ul-aqwaami 3 Rozah Sunnataun bhara ijtimaa’ (Sahra-e-Madinah, Multan) ka waqt qareeb tha. Ijtimaa’ kay ba’d Sunnataun ki tarbiyyat kay aik maah kay Madani Qafilay may ‘Aashiqan-e-Rasool kay hamrah safar ki un Islami bhai ki niyyat thi. Ijtimaa’ may haaziri kay liye rawangi kay waqt, samaan-e-qafilah sath lay kar Hospital pohanchay, chunkay khandan kay deegar afraad ta’awun kay liye maujood thay, Ahliyah muhtarmah nay ashk baar ankhaun say unhayn Sunnataun bharay ijtimaa’ (Multan) kay liye alwada’ kiya. Un ka zehan yeh bana huwa tha kay ab to Bayn-ul-Aqwami Sunnataun bharay ijtimaa’ aur phir wahan say aik maah kay Madani Qafilay may zaroor safar karna hay kay kash! Is ki barakat say ‘aafiyyat kay

sath wiladat ho jaye. Bay charay ghareeb thay, un kay paas to operation kay akhrajat bhi nahin thay! bahar haal woh Madinah-tul-Awliya Multan Shareef haazir ho gaye. Sunnataun bharay ijtima' may khoob du'aen maangi. Ijtima' ki ikhtitami riqqat angayz du'a kay ba'd unhon nay ghar par phone kiya to un ki ammi jan nay farmaya: Mubarak ho! Guzishtah raat Rab ﷺ nay baghayr operation kay tumhayn chand si Madani munni 'ata farmaye hay. Unhon nay khushi say jhoomtay huway 'arz ki: Ammi jaan mayray liye kiya hukm hay? Aa jaon ya aik maah kay liye Madani Qafilay ka Musafir banon? Ammi jan nay farmaya: Bayta bay fikr ho kar Madani Qafilay may safar karo. Apni Madani munni ki Ziyarat ki hasrat dil may dabaye ﷺ woh aik maah kay Madani Qafilay may 'Aashiqan-e-Rasool kay sath rawanah ho gaye. ﷺ Madani Qafilay may safar ki niyyat ki barakat say un ki mushkil aasan ho gaye thi. Madani qafilon ki Madani bahaaron ki barakat kay sabab ghar walon ka bahut zabardast Madani zehan ban gaya, un Islami bhai ka bayan hay kay mayray bachon ki ammi ka kahna hay: Jab aap Madani Qafilay kay Musafir hotay hayn Mayn bachon samayt apnay aap ko mahfooz Tasawwur karti hoon.

Zaccha ki khayr ho, bacha bil-khayr ho

Uthay himmat karayn, Qafilay may chalo

Biwi bachay sabhi, khoob paye khushi

Khayryat say rahayn, Qafilay may chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rozay ki jaza

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hayn: Aadami kay har nayk kaam ka badlah 10 say 700 guna tak diya jata hay, Allah ﷺ nay farmaya: إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ya'ni Siwaye rozay kay kay rozah mayray liye hay aur is ki jaza Mayn khud doon ga. Allah ﷺ ka mazed Irshad hay: Bandah apni khuwahish aur khanay ko sirf mayri wajah say tark karta hay. Rozah dar kay liye do khushiyan hayn, Aik iftar kay waqt aur aik apnay Rab ﷺ say

mulaqat kay waqt, rozah dar kay munh ki bu Allah ﷺ kay nazdeek mushk say ziyadah pakeezah hay. (*Muslim, pp. 580, Hadees. 1151*)

Mazeed Irshad hay: Rozah sipar (ya'ni dhaal) hay aur jab kisi kay rozah ka din ho to na bay hoodah bakay aur na hi cheenkay, phir agar koi aur shakhs is say galam goch karay ya larrnay par aamadah ho to kahday: Mayn rozah dar hoon.

(*Bukhari, vol. 1, pp. 624, Hadees. 1894*)

Rozah ka khsuoosi in'aam

Meethay meethay Islami bhaiyon! Bayan kardah Ahadees-e-Mubarakah may rozay ki kaye khsuoosiyat Irshad farmaye gaye hayn. Kitni piyari bisharat hay us rozah daar kay liye jis nay is tarah rozah rakha jis tarah rozah rakhnay ka haq hay. Ya'ni khanay peenay aur jima' say bachnay kay sath sath apnay tamam a'aza ko bhi gunahon say baaz rakha to woh rozah Allah ﷺ kay fazl-o-karam say us kay liye tamam pichhlay gunahon ka kaffarah ho gaya. Aur Hadees-e-Mubarak ka yeh farman 'Aalishan to khaas taur par qabil-e-tawajjoh hay jaysa kay Huzoor ﷺ apnay Rab ﷺ ka farman sunatay hayn: **يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جُزِيَ بِه** ya'ni Rozah mayray liye hayn aur is ki jaza Mayn khud hi doon ga. Hadees-e-Qudsi kay is Irshad ko ba'z 'Ulama-e-Kiraam رَحِمَهُمُ اللَّهُ تَعَالَى nay, **إِنَّا أُجُزِيَ بِه** bhi parrha hay jaysa kay Mirat-ul-Manajeeh waghayrah may hay to phir ma'na yeh ho gay: Rozay ki jaza Mayn khud hi hoon. **سَمِعْنَا مِنَ اللَّهِ عَزَّوَجَلَّ** ya'ni rozah rakh kar rozah dar ba-zaat-e-khud Allah ﷺ hi ko pa layta hay.

Nayk A'amaal ki jaza Jannat hay

Meethay meethay Islami bhaiyon! Quran Kareem may Mukhtalif maqamaat par bayan huwa hay kay jo acchay a'amaal karay ga usay Jannat milay gi. Chunan chay Allah ﷺ parah 30 surah Bayyinah ki aayat number 7 aur 8 may Irshad fermata hay:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿١٠٠﴾ جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿١٠١﴾

Tarjamah Kanz-ul-Iman: Bayshak jo Iman laaye aur achhay kaam kiye wohi tamam makhloq may behtar hayn. Un ka Silah un kay Rab kay paas basnay kay bagh hayn, jin kay neechay nahrayn bahayn, un may hamayshah hamayshah rahayn. Allah un say raazi aur woh us say raazi. Yeh us kay liye hay jo apnay Rab say daray.

Ghayr Sahabi kay liye رَضِيَ اللهُ تَعَالَى عَنْهُ kahna kaysa?

Meethay meethay Islami bhaiyon! Yeh baat bilkul ghalat hay kay “رَضِيَ اللهُ تَعَالَى عَنْهُ” kahna likhna sirf Sahabi kay naam kay sath makhsoos hay. Paysh kardah aayaat kay is aakhiri hissay ‘رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ’ (Tarjamah Kanz-ul-Iman: Allah (عَزَّوَجَلَّ) un say raazi aur woh us say raazi, yeh us kay liye hay jo apnay Rab (عَزَّوَجَلَّ) say daray) nay is ‘awami ghalat fahmi ko jarr say ukharr diya! Khuaf-e-Khuda رَضِيَ اللهُ تَعَالَى عَنْهُ rakhnay walay har Mu`min khuwah woh Sahabi ho ya ghayr-e-sahabi sab kay liye yeh bisharat-e-‘Uzma Irshad farmaye gaye hay kay jo bhi Allah رَضِيَ اللهُ تَعَالَى عَنْهُ say darnay wala hay woh رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ kay zumray may dakhil hay, bayshak har Sahabi aur wali kay liye رَضِيَ اللهُ تَعَالَى عَنْهُ likhna aur bolna bilkul durust aur jaaiz hay. Jis nay Iman kay sath Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki hayat-e-zaahiri may Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki aik lamhah bhar bhi suhbat paaye ya daykha aur us ka iman par khatimah huwa woh Sahabi hay. Barray say barra wali, Sahabi kay martabay ko nahin pa sakta, har Sahabi ‘Aadil aur Jannati hay.

Mujhay motiyon wala chahiye

رَضِيَ اللهُ تَعَالَى عَنْهُ ‘رَضِيَ اللهُ تَعَالَى عَنْهُ’ ki baat bhi zimnan zayr-e-bahas aa gaye, ab asal mauzo’ par aatay hayn: Namaz, Hajj, Zakat, Ghuraba ki imdad, Beemaron ki ‘iyadat, Masakeen ki khabar geeri waghayrah tamam a’amaal-e-khayr say Jannat milti hay, magar rozah woh ‘ibadat hay jis say Jannat wala ya’ni khud Maalik-e-Haqeeqi رَضِيَ اللهُ تَعَالَى عَنْهُ hi mil jata hay. Kahtay hayn: Aik martabah Mahmood Ghaznawi رَضِيَ اللهُ تَعَالَى عَنْهُ kay kuch qeemti moti apnay afsaran kay saminay bikhar gaye, farmaya: ‘Chun lijiye!’ aur

khud aagay chal diye. Thorri door janay kay ba'd murr kar daykha to Ayaaz ghorray par suwar peechay chala aa raha hay. Poocha: Ayaaz! Kiya tujhay Moti nahin chahiye? Ayaaz nay 'arz ki: 'Aali jaah! Jo motiyon kay talib thay wohh to moti chun rahay hayn, mujhay to moti nahin balkay motiyon wala chahiye. (*Boostan-e-Sa'di*, pp. 110)

Hum Rasoolullah (ﷺ) kay Jannat Rasoolullah (ﷺ) ki

Is silsilay may aik Hadees-e-Mubarak bhi mulahazah ho: Hazrat Sayyiduna Rabe'ah bin Ka'b Aslami رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Mayn Raat Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may guzarta tha to Mayn Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay paas wuzo ka paani aur aap ki zaroorat ki cheezayn (jaysay Misawak) lay kar haazir huwa to Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: سَلْ ! Ya'ni Maang kiya mangta hay? Mayn nay 'arz ki: 'أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ' Ya'ni Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ! Jannat may aap ki rafaqat (ya'ni parraus) chahiye. (Goya 'arz kar rahay hayn)

Tujh say tujhi ko maang loon to sab kuch mil jaye

100 suwalon say yehi aik suwal achha hay

(Darya-e-Rahmat mazeed josh may aaya) aur farmaya: 'أَوْ غَيْرَ ذَلِكَ؟' ya'ni kuch aur mangna hay? Mayn nay 'arz ki: bas sirf yehi

Tujh say tujhi ko maang kar maang li saari kaainat

Mujh sa koi gada nahin, tujh sa koi sakhi nahin

(Jab Hazrat Sayyiduna Rabe'ah bin Ka'b Aslami رَضِيَ اللهُ تَعَالَى عَنْهُ Jannat ki rafaqat talab kar chukay aur mazeed kisi hajat kay talab karnay say inkar kar diya) to is par Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ' ya'ni apnay nafs par kasrat-e-sujood (ya'ni ziyadah nawafil) say mayri imdad kar. (*Muslim*, pp. 253, *Hadees*. 489)

صَلِّ اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Jo chaho Maang lo!

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! Is Hadees Mubarak nay to Iman hi tazah kar diya. Hazrat Sayyiduna Shaykh Abdul Haq Muhaddis Dihilvi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay

hayn: Huzoor ﷺ ka bila kisi Taqyeed-o-Takhsees mutalaqan farmana: سَلِّ يا'ni maang kiya mangta hay? Is baat ko zaahir karta hay kay saray hi mua'amalaat Huzoor ﷺ kay mubarak haath may hay, jo chaahay jis ko chaahayn apnay rab عَزَّوَجَلَّ kay hukm say 'ata kar dayn. 'Allamah Bosayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Qaseedah Burdah Shareef may farmatay hayn:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

Ya'ni Ya Rasoolallah ﷺ! Dunya aur aakhirat aap ﷺ hi kay jood-o-sakhawat ka hissah hay aur LooH-o-Qalam ka 'ilm to aap ﷺ kay 'uloom-e-mubarak ka aik hissah hay.

Agar khayryat dunya-o-'uqba aarzu daari

Badar-gahash bayaad-e-harchah man Khuwahi Tamanna kun

Ya'ni dunya-o-aakhirat ki khayr chahtay ho to is aastan-e-'arsh-e-nishan par aao aur jo chaho maang lo! (*Ashi'at-ul-Lam'aat*)

Khaliq-e-Kul nay aap ko Maalik-e-Kul bana diya

Donon jahan day diye qabzah-o-ikhtiyar may

Rozay kay Faza`il say Muta'lliq ۱۱ Faramdeen-e-Mustafa ﷺ

1. Jannati Darwazah

Bayshak Jannat may aik darwazah hay jis ko Rayyan kaha jata hay, is say qiyamat kay din rozah dar dakhil hon gay un kay 'ilawah koi aur dakhil na ho ga. Kaha jaye ga: Rozay dar kahan hayn? Pas yeh log kharray hon gay un kay 'ilawah koi aur is darwazay say dakhil na ho ga. Jab yeh dakhil ho jaye gay to darwazah band kar diya jaye ga pas phir koi is darwazay say dakhil na ho ga. (*Bukhari, vol. 1, pp. 625, Hadees.1896*)

2. Sabiqah gunahon ka kaffarah

Jis nay Ramazan ka rozah rakha aur us ki hudood ko pahchana aur jis cheez say bachna chahiye us say bacha to jo (kuch gunah) pahlay kar chuka hay us ka kaffarah ho gaya. *(Al-Ihsan bi-tarteeb Saheeh Ibn Habban, vol. 5, pp. 183, Hadees, 3424)*

3. Jahnam say 70 Saal ki musafat door

Jis nay Allah ﷻ ki raah may aik din ka rozah rakha Allah ﷻ us kay chehray ko Jahannam say 70 saal ki masafat door kar day ga. *(Bukhari, vol. 2, pp. 265, Hadees. 2840)*

4. Ayk rozay ki fazeelat

Jis nay aik din ka rozah Allah ﷻ ki riza haasil karnay kay liye rakha, Allah ﷻ usay Jahannam say itna door kar day ga jitna aik kawwa jo apnay bachpan say urna shuru' karay yahan tak kay borrrha ho kar mar jaye. *(Abu Ya'la. Vol. 1, pp. 383, Hadees. 917)*

5. Surkh Yaqoot ka makaan

Jis nay Maah-e-Ramazan ka aik rozah bhi khamoshi aur sukoon say rakha us kay liye Jannat may aik ghar sabz zabarjad ya surkh yaqoot ka banaya jaye ga.

(Mu'jam-e-Awsat, vol. 1, pp. 379, Hadees. 1768)

6. Jism ki zakat

Har shay kay liye zakat hay aur jism ki zakat rozah hay aur rozah aadha sabr hay. *(Ibn-e-Majah, vol. 2, pp. 347, Hadees. 1745)*

7. Sona bhi 'ibadat hay

Rozah dar ka sona 'ibadat aur is ki khamoshi tasbeeh karna aur is ki du'a Qabool aur is ka 'amal maqbool hota hay. *(Shu'ab-ul-Iman, vol. 3, pp. 415, Hadees, 3938)*

8. A'aza ka tasbeeh karna

Jo bandah rozay ki haalat may subh karta hay, us kay liye aasman kay darwazay khol diye jatay hayn aur us kay a'aza tasbeeh kartay hayn aur aasman-e-dunya par rahnay walay (firishtay) us kay liye sooraj doobnay tak maghfirat ki du'a kartay rahtay hayn. Agar woh aik ya do rak'atayn parrhta hay to yeh aasmanon may us kay liye noor ban jati hayn aur Hoor-e-'Ain (Ya'ni barri ankhon wali Hooron) may say us ki biwiyaan kahti hayn: Aye Allah **عَزَّوَجَلَّ** Tu is ko hamaray paas Bhayj day hum is kay deedar ki bahut ziyadah Mushtaq hayn. Aur agar woh **لَا إِلَهَ إِلَّا اللَّهُ** ya **سُبْحَانَ اللَّهِ** ya **اللَّهُ أَكْبَرُ** parrhta hay to 70 hazaar firishtay us ka sawab sooraj doobnay tak likhtay rahtay hayn.

(Ayezani, pp. 299, hadees. 3591)

9. Jannati phal

Jis ko rozay nay khanay ya peenay say rok diya kay jis ki usay khuwahish thi to Allah **عَزَّوَجَلَّ** usay Jannati phalon may say khilaye ga aur Jannati sharab say sayrab karay ga.

(Ayezani, pp. 410, Hadees. 3917)

10. Sonay ka dastar khuwan

Qiyamat walay din Rozah daron kay liye aik sonay ka dastar khuwan rakha jaye ga, jis say woh khayay gay halan-kay log (hisab Kitab kay) muntazair hon gay.

(Kanz-ul-'Ummal, vol. 8, pp. 214, Hadees, 23640)

11. 7 Qism kay a'amaal

Allah **عَزَّوَجَلَّ** kay nazdeek a'amaal 7 qism par hayn, do 'amal Wajib karnay walay, do 'amalon ki jaza un ki misl, aik 'amal ki jaza apnay say 10 guna, aik 'amal ki 700 guna tak aur aik 'amal aysa hay kay is ka sawab Allah **عَزَّوَجَلَّ** kay 'ilawah koi nahin janta. Pas jo do Wajib karnay walay hayn

1. Woh shakhs jo Allah **عَزَّوَجَلَّ** say is haal may mila kay Allah **عَزَّوَجَلَّ** ki 'ibadat ikhlas kay sath is tarah ki kay kisi ko us ka shareek na tahraya to us kay liye Jannat Wajib ho gaye.

2. Aur jo Allah ﷻ say is haal may mila kay us kay sath kisi ko shareek tahraya to us kay liye dozakh Wajib ho gaye. Aur jis nay aik gunah kiya to us ki misl (ya'ni aik hi gunah ki) jaza paye ga aur jis nay sirf nayki ka iradah kiya to aik nayki ki jaza paye ga. Aur jis nay nayki kar li to woh 10 (naykiyon ka ajr) paye ga aur jis nay Allah ﷻ ki raah may apna maal Kharch kiya to is kay Kharch kiye huway aik dirham ko 700 dirham aur aik dinar ko 700 dinar may barrha diya jaye ga aur rozah Allah ﷻ kay liye hay us kay rakhnay walay ka sawab Allah kay 'ilawah koi nahin janta. *(Shu'ab-ul-Iman, vol. 3, pp. 298, Hadees. 3589)*

Meethay meethay Islami bhaiyon! Jis ka iman par khatimah ho ga woh ya to Allah ﷻ ki rahmat say bay hisab ya مَعَاذَ اللَّهِ عَزَّوَجَلَّ gunahon ka 'azab huwa tab bhi bil-aakhir yaqeenan dakhil-e-jannat ho ga. Aur jis ka (مَعَاذَ اللَّهِ عَزَّوَجَلَّ) khatimah kufr par huwa woh hamayshah hamayshah dozakh may rahay ga. Jis nay aik gunah kiya us ko aik hi gunah ka badlah milay ga. Allah ﷻ ki rahmat kay qurban! Sirf nayki ki niyyat karnay par aik nayki ka sawab aur agar nayki kar li to sawab 10 guna, Raah-e-Khuda ﷻ may Kharch karnay walay ko 700 guna aur rozah dar ki bhi kitni zabardast 'azamat hay kay us kay sawab ko Allah ﷻ kay siwa koi nahin janta.

Bay Hisab Ajr

Hazrat Sayydiuna Ka'b-ul-Ahbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn: baroz qiyamat aik munadi is tarah nida karay ga, Har bonay walay (ya'ni 'amal karnay walay) ko us ki khayti (ya'ni 'amal) kay barabar ajr diya jaye ga Siwaye Quran walon (ya'ni 'Aalim-e-Quran) aur rozah daaron kay kay kah unhayn bay had-o-bay hisab ajr diya jaye ga.

(Shu'ab-ul-Iman, vol. 3, pp. 413, Hadees. 3928)

Yarqan say sihat mil gaye

Rozon ki barakaton ko do bala karnay aur apnay batin may 'ilm-e-deen say ujala karnay kay liye Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek Dawat-e-Islami kay Madani mahool ko apna lijiye. Apni Islah ki khaatir Maktabah-tul-Madinah say Madani ina'amaat ka Risalah lay kar pur kar kay har Madani maah ki pahli tareekh ko apnay yahan kay Dawat-e-Islami kay zimmay dar ko jama'

karwaiye aur Sunnataun ki tarbiyyat kay Madani qafilon may ‘Aashiqan-e-Rasool kay sath Sunnataun bhara safar karna apna ma’mool banaiye, Madani qafilay ki bhi kiya khoob Madani Baharayn hayn. 1994 ki baat hay, Zam Zam nagar (Hyderabad, Baab-ul-Islam Sindh, Pakistan) kay ayk Islami bhai kay bachon ki ammi ka yarqan kaafi barrh chuka tha aur woh Baab-ul-Madinah Karachi kay andar apnay maykay may zayr-e-‘ilaj thi. Un Islami bhai nay 63 din kay liye Madani Qafilay may safar ikhtiyar kiya aur is zimn may Baab-ul-Madinah Karachi tashreef laaye, phone par ghar par rabtah kiya, tabe’at kaafi tashweesh nak thi, Bilirubin tashweeshnak had tak barrh chuka tha taqreeban 25 gulucose ki dirips laganay kay ba Wujood khaatir khuwah faa’idah na huwa tha. Unhon nay un ko tasalli daytay huway kaha: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Mayn Madani Qafilay ka Musafir hoon, ‘Aashiqan-e-Rasool ki suhbatayn muyassar hayn, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** Madani Qafilay ki barakat say sab behtar ho jaye ga. Is kay ba’d bhi unhon nay barabar rabtah rakha, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** roz baroz sihhat behtar hoti ja rahi thi. Paanchwayn din Baab-ul-Madinah say aagay safar darpaysh tha, unhon nay jab phone kiya to to unhayn yeh Khabar-e-Farhat sunnay ko mili: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Bilrubin ki report normal aa gaye hay aur doctor nay itminan ka izhar kiya hay. Allah **عَزَّوَجَلَّ** ka shukr ada kartay huway woh khushi khushi ‘Aashaqin-e-Rasool kay hamrah Madani Qafilay may mazeed aagay safar par rawanah ho gaye.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Meethay meethay Islami bhaiyon jahan rozah rakhnay kay bay shumar Fazaail hayn wahi baghayr kisi saheeh majbori kay Ramazan-ul-Mubarak ka rozah tark karnay par sakht wa’edayn bhi hayn. Ramazan Shareef ka aik bhi rozah jo bila kis ‘uzr-e-shar’i jaan boojh kar zaya’ kar day to ab ‘umr bhar bhi agar rozay rakhta rahay tab bhi us chhorray huway aik rozay ki fazeelat nahin pa sakta. Chunan-chay

Aik rozah chhorrnay ka nuqsan

Hazrat Sayyiduna Abu Hurayrah **رَضِيَ اللهُ تَعَالَى عَنْهُ** say riwayat hay kay Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: Jis nay Ramazan kay aik din ka rozah baghayr rukhsat aur baghayr marz iftar kiya (Ya’ni na rakha) to zamanay bhar ka rozah bhi us ki qaza nahin ho sakta agar chay ba’d may bhi rakh lay. (*Tirmizi, vol. 2, pp. 175, Hadees. 723*) Ya’ni woh

fazeelat jo Ramazn-ul-Mubarak may rozah rakhnay ki thi ab kisi tarah nahin pa sakta. (*Bahar-e-Shari'at, vol. 1, pp. 985*)

Ultay latkay huway log

Jo log rozah rakh kar baghayr kisi sahih majbori kay torr daltay hayn woh Allah ﷺ kay qahr-o-ghazab say khoob darayn. Chunan-chay Hazrat Sayyiduna Abu Umamah Bahili رضي الله تعالى عنه farmatay hayn, Mayn nay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko yeh farmatay suna: Mayn soya huwa tha to khuwab may 2 shakhs mayray paas aaye aur mujhay aik dushwar guzar pahaarr par lay gaye, jab Mayn pahaarr kay darmiyani hissay par pohancha to wahan barri sakht aawazayn aa rahi thi, Mayn nay kaha: yeh kaysi aawazayn hayn? To mujhay bataya gaya kay yeh jahannamiyon ki aawazayn hayn. Phir mujhay aur aagay lay jaya gaya to Mayn kuch aysay logon kay paas say guzra kay un ko un kay takhnon ki ragon may baandh kar (ulta) latkaya gaya tha aur un kay jabrray phaarr diye gaye thay jin say khoon bah raha tha, to Mayn nay poocha: Yeh kaun log hayn? To mujhay bataya gaya kay ‘Yeh log rozah iftar kartay thay qabl is kay kay rozah iftar karna halal ho.’

(*Al-Ihsan Bi-Tarteef Sahih ibn Habban, vol. 9, pp. 286, Hadees. 7448*)

Meethay meethay Islami bhaiyon! Ramazan ka rozah bila ijazat shar'i torr dayna bahut barra gunah hay. Waqt say pahlay iftar karnay say murad yeh hay kay rozah to rakh liya magar sooraj ghuroob honay say pahlay pahlay jaan bojh kar kisi sahih majbori kay baghayr torr dala. Is Hadees pak may jo ‘azab bayan kiya gaya hay woh rozah rakh kar torr daynay walay kay liye hay aur jo bila ‘uzr-e-shar'i Rozah-e-Ramazan tark kar dayta hay woh bhi sakht gunahgar aur ‘azab-e-naar ka haqdar hay. Allah ﷺ apnay piyaray Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay tufayl hamayn apnay qahr-o-ghazab say bachaye.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

3 Bad bakht

Hazrat Sayyiduna Jabir Bin ‘Abdullah رضي الله تعالى عنهما say marwi hay, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: jis nay Maah-e-Ramazan ko paya aur us kay rozay na rakhay woh

shakhs Shaqi (ya'ni bad bakht) hay, jis nay apnay walidayn ya kisi aik ko paaya aur un kay sath achha sulook na kiya woh bhi shaqi (ya'ni bad bakht) hay aur jis kay paas Mayra zikr huwa aur us nay mujh par Durood na parrha woh bhi shaqi (ya'ni bad bakht) hay. *(Mu'jam-e-Awsat, vol. 2, pp. 62, Hadees. 3871)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Naak mitti may mil jaye

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: us Shakhs ki naak mitti may mil jaye kay jis kay paas mayra zikr kiya gaya to us nay mayray upper Durood na parrha aur us shakhs ki naak mitti may mil jaye jis par Ramazan ka maheenah dakhil huwa phir us ki maghfirat honay say qabl guzar gaya aur us aadami ki naak mitti may mil jaye kay jis kay paas us kay walidayn nay burrhapay ko paa liya aur us kay walidayn nay us ko Jannat may dakhil nahin kiya. (Ya'ni boorrhay Maa baap ki khidmat kar kay Jannat haasil na kar saka) *(Musnad-e-Ahmad, vol. 3, pp. 61, Hadees. 7455)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Rozay kay 3 darajay

Meethay meethay Islami bhaiyon! Rozay ki agar chay zaahiri shart yehi hay kay rozah dar qasdan khanay peenay aur jima' say baaz rahay. Ta-ham rozay kay kuch baatini aadab bhi hayn jin ka janna zaroori hay ta kay haqeeqi ma'no may hum rozah ki barakatayn haasil kar sakayn. Chunan-chay rozay kay 3 darajay hayn:

1. 'Awam ka Rozah
2. Khawas ka rozah
3. Akhass-ul-Khawas ka rozah

1. 'Awam ka rozah

Rozay kay lughwi ma'na hayn: 'Rukna' Lihaza Shari'at ki istilah may subh-e-sadiq say lay kar ghuroob-e-aftab tak qasdan khanay peenay aur jima' say rukay rahnay ko rozah kahtay hayn aur yehi 'Awam ya'ni 'aam logon ka rozah hay

2. Khawas ka rozah

Khanay peenay aur jima' say rukay rahnay kay sath sath jism kay tamam 'aaza ko buraiyon say rokna Khuwas ya'ni khaas logon ka rozah hay

3. Akhass-ul-Khawas ka rozah

Apnay aap ko tamam tar umoor say rok kar sirf aur sirf Allah ﷺ ki taraf mutawajeh hona, yeh Akhass-ul-Khawas ya'ni Khas-ul-Khas logon ka rozah hay.
(Bahar-e-Shari'at, vol. 1, pp. 966)

Meethay meethay Islami bhaiyon zaroorat is amr ki hay kay Khanay peenay waghayrah say rukay rahnay kay sath sath apnay tamam tar a'aza-e-badan ko bhi rozay ka paband banaya jaye

Data Sahib ﷺ ka Irshad

Hazrat Sayyiduna Data Ganj Bakhsh Ali Hijwayri ﷺ farmatay hayn: Rozay ki haqeeqat 'rukna' hay aur rukay rahnay ki bahut si sharaa' it hayn masalan Mai'day ko khanay peenay say rokay rakhna, aankh ko bad nigahi say rokay rakhna, kaan ko gheebat sunnay, zaban ko fuzool aur Fitnah angayz Baatayn karnay aur jism ko Hukm-e-Ilahi ﷺ ki mukhalafat say rokay rakhna rozah hay. Jab bandah in tamam sharaa' it ki payrwi karay ga tab woh haqeeqatan rozah dar ho ga.

(Kashf-ul-Mahjoob, pp. 354)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rozah rakh kar bhi gunah Taubah! Taubah

Meethay meethay Islami bhaiyon! Khudara apnay haal-e-zaar par taras khaiye aur ghaur farmaiye! kay rozah dar Maah-e-Ramazan may din kay waqt khana peena

chhorr dayta hay haalan kay yeh khana peena is say pahlay din may bhi bilkul jaaiz tha, ab khud hi soch lijiye kay jo cheezayn Ramazan Shareef say pahlay halaal thi woh bhi jab is mubarak maheenay kay muqaddas dino may mana' kar di gaye to jo cheezayn Ramazan-ul-Mubarak say pahlay haraam thi, Masalan Jhoot, Gheebat, Choghli, Bad-Gumani, Galam galoch, Filmayn daramay, Gaanay Baajay, Bad nigahi, Darrhi mundana ya aik mutthi say ghatana, walidayn ko satana, Logon ka dil dukhana waghayrah Ramazan-ul-Mubarak may kyun na aur bhi ziyadah haraam ho jaye gi! Rozah dar jab Ramazan-ul-Mubarak may halaal-o-tayyib khana peena chhorr dayta hay, haraam kaam kyun na chhorray? Ab farmaiye! jo shakhs pak aur halal khana peena to chhorr day laykin haraam aur Jahannam may lay janay walay kaam badastoor jaari rakhay woh kis qism ka rozah dar hay?

Allah ﷺ ko kuch haajat nahin

Yaad Rakhiye! Huzoor ﷺ ka farman hay: Jo buri baat kahna aur us par 'amal karna na chhorray to Allah ﷻ ko us ki kuch haajat nahin kay us nay khana peena chhorr diya hay. *(Bukhari, vol. 1, pp. 628, Hadees. 1903)*

Hazrat Ali Qari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Is Hadees pak kay taht farmatay hayn: Buri baat say murad har na-jaaiz guftgu hay jaysay Jhoot, Buhtan, Gheebat, Tuhmat, Gaali, La'n-o-Ta'n waghayrah jin say bachna zaroori hay. *(Mirqat-ul-Mafateeh, vol. 4, pp. 491)* Aik aur Maqaam par Farman-e-Mustafa ﷺ hay: Sirf khanay aur peenay say baaz rahnay ka naam rozah nahin balkay rozah to yeh hay kay Laghw aur bay hoodah baaton (ya'ni woh baat jis kay karnay may ma'asi (ya'ni na-farmani) hay us) say bacha jaye. *(Mustadrak, vol. 2, pp. 67, Hadees. 1611)*

Mayn Rozah dar hoon

Huzoor ﷺ ka farman: Tum may say agar koi larraye karay, gaali day to tum usay kah do Mayn rozay say hoon. *(At-Targheeb wat Tarheeb, vol. 1, pp. 87, Hadees. 1)*

A'aza kay rozon ki ta'reef

A'aza ka rozah ya'ni jism kay tamam hisson ko gunahon say bachana. Yeh sirf rozon hi kay liye makhsos nahin, balkay poori zindagi in a'aza ko gunahon say bachana

zaroori hay aur yeh jabhi mumkin hay kay hamaray dilon may khoob khauf-e-khuda عَزَّوَجَلَّ payda ho jaye. Aah! Qiyamat kay us ho-shuruba manzar ko yaad kijiye jab har taraf ‘Nafsi Nafsi’ ka ‘aalam ho ga, sooraj aag barsa raha ho ga, zabanayn shiddat-e-piyaas kay sabab munh say baahir nikal parri hon gi, biwi shauhar say, Maan apnay lakht-e-jigar say aur baap apnay noor-e-nazar say nazar bacha raha ho ga, mujrimon ko pakarr pakarr kar laaya ja raha ho ga, un kay munh par muhur maar di jaye gi aur un kay a’aza un kay gunahon ki dastan suna rahay hon gay jis ka surah Yaseen ki aayat number 65 may yun tazkirah kiya gaya hay:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

Tarjamah Kanz-ul-Iman: Aaj hum in kay munhon par muhur kar dayn gay aur un kay haath hum say baat karayn gay aur un kay paon un kay kiye ki gawahi dayn gay

Aah! Aye kamzoor-o-na-tuwan Islami bhaiyon! Qiyamat kay us karray waqt say apnay dil ko daraiye aur har waqt apnay a’aza-e-badan ko na farmani say baaz rakhye. Ab a’aza kay rozay ki tafseel paysh ki jati hayn:

Aankh ka rozah

Meethay meethay Islami bhaiyon! Aankh ka rozah is tarah rakhna chahiye kay aankh jab bhi uthay to sirf aur sirf jaaiz umoor hi ki taraf uthay. Aankh say masjid daykhiye, Quran Kareem daykhiye, Mazaraat-e-Awliya رَحْمَةُ اللَّهِ تَعَالَى ki Ziyarat kijiye, ‘Ulama-e-Kiraam Mashaaiikh-e-‘Izaam aur Allah عَزَّوَجَلَّ kay nayk bandon ka deedar kijiye, Allah عَزَّوَجَلَّ dikhaye to Ka’bah Mua’zzamah kay anwaar daykhiye, Makkah Mukarramah رِزْقِهَا اللَّهُ شَرَفًا وَتَعْظِيمًا ki mahki mahki galyan aur wahan kay waadi-o-kuhsaar daykhiye, Madinah Munawwarah رِزْقِهَا اللَّهُ شَرَفًا وَتَعْظِيمًا kay Dar-o-Deewar daykhiye, sabz sabz Gumbad-o-Meenar daykhiye, meethay meethay Madinay kay sahra-o-gulzar daykhiye, sunahri jaliyon kay anwaar daykhiye, Jannat ki piyari piyari kiyari ki bahaar daykhiye. Huzoor Mufti-e-‘Azam Hind Sayyiduna Mustafa Raza Khan رَحْمَةُ اللَّهِ تَعَالَى ki Bargah-e-Baykas panah may ‘arz kartay hayn:

*Kuch aysa kar day Mayray kirdgaar aankhon may
Hamayshah Naqsh rahay Rooy-e-Yaar aankhon may*

Unhayn na daykha to kis kaam ki hay yeh aankhayn

Kay daykhnay ki hay sari bahaar aankhon may

Piyaray rozah daaro aankh ka rozah Rakhiye aur zaroor Rakhiye balkay aankh ka rozah to double 12 ghanay, Teeso (30) din aur 12 maheenay hona chahiye. Allah ﷺ ki ‘ata kardah aankhon say har giz har giz filmayn na daykhiye, daramay na daykhiye, na Mahram ‘auraton ko na daykhiye, shahwat kay sath amradon ko na daykhiye, kisi ka khula huwa sitr na daykhiye, balkay behtar yeh hay kay bila zaroorat apna khula huwa sitr bhi mat daykhiye, Allah ﷺ ki yaad say ghaafil karnay walay khayl tamashay masalan Reechh aur Bandar ka naach waghayrah na daykhiye (in ko nachana aur un ka naach daykhna donon kaam na-jaiiaz hayn) Cricket, Kabaddi, Football, Hockey, Taash, Shatranj, Video games, Table Football waghayrah waghayrah khayl na daykhiye. (Jab daykhnay ki ijazat nahin to khaylnay ki ijazat kis tarah ho sakti hay? Aur in may ba’z khayl to aysay hayn jo Nekar ya chaddi pehan kar khayaly jatay hayn jis ki wajah say ghutnay balkay ﷺ raanay tak khhuli rahti hayn aur is tarah dusron kay aagay raanay ya ghutnay khulay rahna gunah hay aur dusron ko is taraf nazar karna bhi gunah) kisi kay ghar may bay ijazat na jhankiye, kisi ka khat ya chitthi ya Diary ki tahreeri shar’i ijazat kay baghayr na daykhiye, yaad Rakhiye! Farman-e-Mustafa ﷺ hay: Jo apnay bhai ka khat baghayr ijazat daykhta hay goya woh aag may daykhta hay.

(Mustadrak, vol. 5, pp. 384, Hadees. 7779)

Uthay na aankh kabhi bhi gunah ki janib

‘Ata karam say ho aysi hamayn Haya Ya Rab

Kisi ki khamiyan daykhayn na mayri aankhayn aur

Sunay na kaan bhi ‘aibon ka tazkirah Ya rab

Dikha day aik jhalak sabz sabz Gumbad ki

Bas un kay jalwon may aa jaye phir qaza Ya rab

Kaan ka rozah

Kaanon ka rozah yeh hay kay sirf aur sirf jaaiz Baatayn sunayn. Masalan Kaanon say tilawat aur naat suniye, Sunnataun bharay Bayanaat suniye, achhi baat, azaan aur Iqamat suniye, sun kar jawab dijiye, har giz har giz Gaanay baajay aur mauseeqi na

suniye, jhootay chutkulay na suniye, kisi ki gheebat na suniye, kisi ki chughli na suniye, kisi kay ‘aib na suniye aur jab 2 aadami chhup kar baat karayn to kaan laga kar na suniye. Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: Jo shkahs kisi qawm ki Baatayn kaan laga kar sunay halan kay woh is baat ko na pasand kartay hon ya is baat ko chhupana chahtay hon to qiyamat kay din us kay kaanon may pigla huwa seesah daala jaye ga. (Bukhari, vol. 4, pp. 423, Hadees. 7042)

Sunon na fuhush kalami na gheebat-o-chughli

Teri pasand ki baatayn faqat suna Ya Rab

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zaban ka rozah

Zaban ka rozah yeh hay kay zaban sirf aur sirf nayk aur jaaiz baaton kay liye hi harakat may aaye. Masalan zaban say Tilawat-e-Quran kijiye, Zikr-o-Durood ka wurd kijiye, Naat Shareef parrhiye, dars dijiye, Sunnataun bhara bayan kijiye, Nayki ki da’wat dijiye, achhi aur piyari piyari Deendari wali Baatayn kijiye. Fuzool Bak bak say bachtay rahiye. Khabardar! Gaali galoch, Jhoot, Gheebat, Chughli waghayrah say zaban na-pak na honay paaye kay ‘Chamchah agar najasat say aalodah ho gaya to do aik glass paani say pak ho jaye ga magar zaban bay hayae ki baaton say na-pak ho gaye to isay 7 samundar ka paani bhi nahin dho sakayn gay’

Zaban ki bay ihtiyati ki tabah kaariyan

Harzat Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Sahabah kiraam عَلَيْهِمُ الرِّضْوَانُ ko aik din rozah rakhnay ka hukm diya aur Irshad farmaya: jab tak Mayn ijazat na doon, tum may say koi bhi iftar na karay. Logon nay rozah rakha. Jab sham huyi to tamam Sahabah Kiraam عَلَيْهِمُ الرِّضْوَانُ aik aik kar kay haazir-e-khidmat ho kar ‘arz kartay rahay: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Mayn Rozay say raha, ijazat dijiye ta kay rozah khol doon. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ usay ijazat marhamat farma daytay. Aik Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ nay haazir ho kar ‘arz ki: Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ do ‘auraton nay rozah rakha aur woh Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may aanay say haya mahsoos karti hayn, unhayn ijazat dijiye ta kay woh bhi rozah khol

layn. Allah ﷺ kay Habeeb ﷺ nay un say rukh-e-anwar phayr liya, unhon nay phir ‘arz ki, Aap ﷺ nay phir chehrah-e-anwar phayr liya, unhon nay phir yehi baat duhraye Aap ﷺ nay phir rukh-e-anwar phayr liya, phir Aap ﷺ nay ghayb ki khabar daytay huway Irshad farmaya: un donon nay rozah nahin rakha woh kaysi rozah dar hayn? Woh to sar din logon ka gosht khati rahi! Jaao un donon ko hukm do kay woh agar rozah dar hay to qay kar day. Woh Sahabi رضى الله تعالى عنه un kay paas tashreef laaye aur unhayn farman-e-shahi sunaya. Un donon nay qay ki to qay say jama huwa khoon nikla. Un Sahabi رضى الله تعالى عنه nay Aap ﷺ ki khidmat may wapis haazir ho kar soorat-e-haal ‘arz ki. Aap ﷺ nay Irshad farmaya: Us zaat ki qasam! Jis kay qabzah-e-qudrat may Mayri jaan hay, agar yeh un kay payton may baaqi rahta to un donon ko aag khati. (Kyun kay unhon nay gheebat ki thi) (*Zamm-ul-Gheebah li Ibn-e-Abid-Dunya, pp. 72, raqam. 31*)

Aik aur riwayat may hay kay jab Sarkar ﷺ nay un Sahabi رضى الله تعالى عنه say munh phayra to woh saminay aaye aur ‘arz ki: Ya Rasoolallah ﷺ woh donon piyas ki shiddat say marnay kay qareeb hayn. Huzoor ﷺ nay hukm farmaya: Un donon ko mayray paas laao. Woh donon haazir huyi. Aap ﷺ nay aik piyalah mangwaya aur un may say aik ko hukm farmaya: is may qay karo! Us nay khoon, peep aur gosht ki qay ki, hatta kay aadha piyalah bhar gaya. Phir Aap ﷺ nay dusri ko hukm diya kay tum bhi is may qay karo! Us nay bhi isi tarah ki qay ki, yahan tak kay piyalah bhar gaya. Allah ﷺ kay piyaray Rasool ﷺ nay Irshad farmaya: In donon nay Allah ﷺ ki halal kardah cheezon (ya’ni khanay, peenay waghayrah) say to rozah rakha magar jin cheezon ko Allah ﷺ nay (‘ilawah rozay kay bhi) haraam rakha hay un (haraam cheezon) say rozah iftar kar dala! Huwa yun kay aik larrki dusri larrki kay paas bayth gaye aur donon mil kar logon ka gosht khanay (ya’ni gheebat karnay) lagai¹ (*Musnad-e-Imam Ahmad, vol. 9, pp. 165, Hadees. 23714*)

‘Ilm-e-Ghayb-e-Mustafa ﷺ

Meethay meethay Islami bhayion is Hikayat say rooz-e-roshan ki tarah wazih huwa kay Allah ﷺ ki ‘ata say hamaray Meethay Aaqa ﷺ ko ‘ilm-e-ghayb

¹ Maktabah-tul-Madinah ki matbu’ah Kitab “Gheebat ki Tabah kaariyan” parrhiye. ان شاء الله تعالى gheebat jaysay gunah-e-kabeerah say bachnay ka khoob zehan banay ga.

haasil hay aur Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko apnay ghulamon kay tamam mua'amalaat ma'loom ho jatay hayn. Jabhi to un larrkiyon kay baaray may masjid Shareef may baythay baythay ghayb ki khabar Irshad farma di. Bahar haal rozah ho ya na ho, zaban ka qufl-e-madinah hi bhala warnah yeh aysay gul khilati hay kay taubah! Agar in 3 usoolon ko paysh-e-nazar rakh liya jaye to إِنَّهَا مِنَ اللَّهِ عَزَّ وَجَلَّ barra nafa' ho ga:

1. Buri baat kahna har haal may bura hay
2. Fuzool baat say khamoshi Afzal hay
3. Achhi baat karna khamoshi say behtar hay

Mayri zaban pay qufl-e-madinah lag jaye

Fuzool goye say bachta rahon sada Ya Rab!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Haathaun ka rozah

Haathaun ka rozah yeh hay kay jab bhi hath uthayn, sirf nayk kaamon kay liye uthayn, Masalan ba-taharat Quran Kareem ko hath lagaiye, nayk logon say musafahah kijiye. Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Allah عَزَّ وَجَلَّ ki khaatir aapas may mahabbat rakhnay walay jab baaham milayn aur musafahah karayn aur Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood pak bhayjayn to un kay juda honay say pahlay donon kay aglay pichhlay gunah bakhsh diye jatay hayn. (*Abu Ya'la, vol. 3, pp. 95, Hadees. 2951*) Ho sakay to kisi yateem kay sar par shafqat say hath phayriye kay haath kay neechay jitnay baal aayen gay har baal kay 'iwaz aik nayki milay gi. (Bacha ya bachi us waqt tak hi yateem hayn jab tak na-baligh hayn jun hi baligh huway yateem na rahay. Larrka 12 aur 15 saal kay darmiyan baligh aur larrki 9 aur 15 saal kay darmiyan balighah hoti hay) Khabardar! Kisi par zulman haath na uthayn, rishwat laynay daynay kay liye na uthayn, na kisi ka maal churaye, na taash khaylayn, na patang urrayen, na kisi na-mahram 'aurat say musafahah karayn. (Balkay shahwat ka andayshah ho to amrad say bhi haath na milayen)

Hamayshah haath bhalaye kay wasitay uthayn

Bachana zulm-o-sitam say mujhay sada Ya Rab!

Paoon ka rozah

Paoon ka rozah yeh hay kay Paoon uthayn to sirf aur sirf nayk kaamon kay liye uthayn. Masalan paoon chalayn to masjid ki taraf chalayn, Mazaraat-e-Awliya رَحْمَةُ اللَّهِ تَعَالَى ki taraf chalayn, ‘ulama aur sulaha ki Ziyarat kay liye chalayn, Sunnataun bharay ijtima’ ki taraf chalayn, nayki ki da’wat daynay kay liye chalayn, sunnatun ki tarbiyyat kay Madani qafilon may safar kay liye chalayn, nayk suhbaton ki taraf chalayn, kisi ki madad kay liye chalayn, Kash! Makkah Mukarramah رَاوِعَا اللَّهُ شَرْقًا وَتَغْطِيْنَا aur Madinah Munawwarah رَاوِعَا اللَّهُ شَرْقًا وَتَغْطِيْنَا ki taraf chalayn, suway Mina aur ‘Arafaat-o-Muzdalifah chalayn, Tawaf-o-Sa’i may chalayn, har giz har giz Cenima ghar ki taraf na chalayn, Darama gaah ki taraf na chalayn, buray doston ki majlison ki taraf na chalayn, Shatranj, Luddo, Taash, Cricket, Football, Video games, Table Football waghayrah waghayrah khayl khaylnay ya daykhnay ki taraf na chalayn, Kash! Paoon kabhi to aysay bhi chalayn kay bas Madinah hi Madinah lab par ho aur safar bhi Mdinay ka ho.

Rahayn bhalaye ki raahon gaamzan har dum

Karayn na rukh mayray paoon gunah ka Ya Rab!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethay meethay Islami bhayion! Haqeeqi ma’no may rozay ki barakatayn to usi waqt naseeb ho gi, jab hum tamam a’aza ka bhi rozah rakhayn gay, warnah bhook aur piyas kay siwa kuch haasil na ho ga jaysa kay Hazarat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Irshad hay: Bahut say rozah dar aysay hayn kay un ko un kay rozay say bhook aur piyas kay siwa kuch haasil nahin hota, aur bahut say Qiyam karnay walay aysay hayn kay un ko un kay qiyam kay Siwaye jagnay kay kuch haasil nahin hota. (*Ibn-e-Majah, vol. 2, pp. 320, Hadees. 1690*)

K-Electric may naukri mil gaye

Meethay Meethay Islami bhayion! Rozay ki noraniyyat aur rohaniyyat paanay aur Madani zehan bananay kay liye Tableegh-e-Quran-o-Sunnat ki ‘aalmageer ghayr siyasi tahreek Dawat-e-Islami kay Madani mahool say wabastah ho jaiye aur Sunnataun ki tarbiyyat kay Madani qafilon may ‘Aashiqan-e-Rasool kay sath

Sunnataun bharay safar ki sa'adat haasil kijiye. **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ** Dawat-e-Islami kay Madani mahool, Sunnataun bharay ijtimaa'at aur Madani qafilon ki bhi kiya khoob Madani bahaarayn aur barakatayn hayn. Chunan-chay 19-6-2003 ko Orangi Town (Baab-ul-Madinah Karachi) kay aik Islami bhai ka muballigh-e-dawat-e-islami kay da'wat daynay par Dawat-e-Islami kay haftah war Sunnataun bharay ijtimaa' ki taraf rukh huwa magar pabandi nahin thi. Bay rozgari kay sabab parayshani thi, unhon nay aik Islami bhai ki "Infiradi Koshish" kay nateejay may 41 rozah Madani Ina'aamat-o-Madani Qafilah course kay liye Dawat-e-Islami kay 'aalami Madani markaz Faizan-e-Madinah may dakhilah lay liya. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** 'Aashiqan-e-Rasool ki suhbaton aur barakaton nay un par Madani rang charrha diya, aur jeenay ka dhang sikha diya. Madani Qafilah course poora karnay kay dusray ya teesray din un kay ba'z doston nay bataya: K-Electric ko mulazimon ki zaroorat hay, hum nay bhi darkhuwastayn jama' karwa di hayn aap bhi karwa dijiye. Unhon nay kaha: Aaj kal sirf darkhuwaston par kahan! Sifarishon (balkay rishwaton) par naukriyon ki Tarkeeb banti hay! Apnay paas to kuch bhi nahin. Bil-aakhir un kay israr par inhon nay darkhuwast jama karwa di. Ibtida'an tahreeri test huway phir interview kay ba'd medical test ki soorat bani. Bay shumar asr-o-rusookh wali darkhuwaston kay ba-wujood woh wahid aysay thay kay har jagah kamyab rahay! Final interview may un kay ghar walon nay zor diya kay pent shirt pehan kar jaao, magar woh 'Aashiqan-e-Rasool ki suhbat ki barakat say angrayzi libas tark kar chukay thay lihaza safayd Shalwar Qamees may hi pohanch gaye. Afsar nay un ka mazhabi hulyah daykh kar ba'z Islami ma'loomat kay suwalaat kiye, jin kay unhon nay jawabaat day diye kyun kay **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** unhon nay yeh sab 'Madani Ina'aamat-o-Madani Qafilah course' kay andar seekhay huway thay. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** baghayr kisi sifarish-o-rishwat kay unhayn mulazamat mil gaye. Un kay ghar walay Dawt-e-Islami kay 'Madani Qafilah course' aur Madani mahool ki barakat daykh kar dang rah gaye aur **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Dawat-e-Islami kay muhib ban gaye. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** unhayn Dawat-e-Islami ki 'alaqaye Mushawarat kay zimmay daar ki haysiyyat say apnay 'alaqay may sunnataun kay dankay bajanay aur Madani Ina'aamat-o-Madani Qafilon ki dhoomayn machanay ki sa'adat bhi mili.

Naukri chahiye. Aaiye aaiye

Qafilay may chalayn Qafilay may chalo

*Tangdasti mitay, door aafat hatay
Laynay ko barakatayn, Qafilay may chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rozay ki niyyat

Meethay meethay Islami bhaiyon! Rozay kay liye niyyat shart hay. Lihaza bay niyyat rozah agar koi Islami bhai ya Islami behan subh-e-saadiq kay ba'd say lay kar ghuroob-e-aaftab tak bilkul na khaaye piye tab bhi us ka rozah na ho ga. (*Makhooz az Radd-ul-Muhtar, vol. 3, pp. 393*) Ramazan Shareef ka rozah ho ya nafl ya nazr-e-mua'ayyan ka rozah (Ya'ni Allah ﷺ kay liye kisi makhsos din kay rozay ki mannat maani ho masalan khud sun sakay itni aawaz say yun kaha ho kay "Mujh par Allah ﷺ kay liye is saal Rabi'-ul-Awwal Shareef ki har peer Shareef ka rozah hay" to yeh nazr-e-mu'ayyan hay aur is mannat ka poora karna Wajib ho gaya) in teenon qism kay rozo kay liye ghuroob-e-aaftab kay ba'd say lay kar "Nisf-un-Nahaar Shar'i" (isay Zahwah Kubra bhi kahatay hayn) say pahlay pahlay tak jab bhi niyyat kar layn rozah ho jaye ga. (*Durr-e-Mukhtar, vol. 3, pp. 393*)

Nisf-un-Nahaar-e-Shar'i ka waqt ma'loom karnay ka Tareeqah

Jis din ka Nisf-un-Nahaar-e-Shar'i ma'loom karna ho us din kay subh-e-saaqiq say lay kar ghuroob-e-aaftab tak ka waqt shumar kar lijiye aur us saray waqt kay do hissay kar lijiye pahal aadha hissah khatm hotay hi 'Nisf-un-Nahaar-e-Shar'i' ka waqt shuru' ho gaya. Masalan aaj subh-e-saadiq theek 5 bajay hay aur ghuroob-e-aaftab theek 6 bajay to donon kay darmiyan ka waqt kul 13 ghanay huwa, in kay do hissay karay to dono may har aik ka hissah sarrhay chhay (6 1/2) ghanay ka huwa. Ab subh-e-saadiq kay 5 bajay kay ba'd walay ibtidaye (6 1/2) sath mila lijiye to is tarah din kay Sarrhay Giyarah (11:30) bajay kay fauran ba'd "Nisf-un-Nahaar-e-Shar'i" ka waqt shuru' ho gaya to ab in 3 tarah kay rozon ki niyyat nahin ho sakti (*Radd-ul-Muhtar, vol. 3, pp. 393*)

Bayan kardah 3 qism kay rozon kay 'ilawah deegar jitni bhi aqsaam-e-rozah hayn un sab kay liye laazimi hay kay raaton raat ya'ni ghuroob-e-aaftab kay ba'd say lay kar

subh-e-saadiq tak niyyat kar lijiye, agar subh-e-saadiq ho gaye to ab niyyat nahin ho sakay gi. Maslan Qaza-e-Rozah Ramazan, Kaffaray kay rozay, Qaza-e-Rozah-e-Nafl (Rozah nafl shuru' karnay say Wajib ho jata hay, ab bay 'uzr-e-shar'i torrna gunah hay, agar kisi tarah say toot bhi gaya khuwah 'uzr say ho ya bila 'uzr, is ki qaza bahar haal Wajib hay) 'Rozah Nazr-e-Ghayr-e-Mua'ayyan' (ya'ni Allah عَزَّوَجَلَّ kay liye rozah ki mannat to maani ho magar din makhsos na kiya ho is mannat ka bhi poora karna Wajib hay aur Allah عَزَّوَجَلَّ kay liye maani huyi har shar'i mannat ka poora karna Wajib hay jab kay zaban say is tarah kay alfaaz itni aawaz say kahay ho kay khud sun sakay, masalan is tarah kaha kay Mujh par Allah عَزَّوَجَلَّ kay liye aik rozah hay ab chunkay is may din makhsos nahin kiya kay kaunsa rozah rakhoon ga lihaza zindagi may jab bhi mannat ki niyyat say rozah rakh layn gay mannat ada ho jaye gi. Mannat kay liye zaban say kahna shart hay aur yeh bhi shart hay kay kam az kam itni aawaz say kahayn kay khud sun layn, mannat kay alfaaz itni aawaz say ada to kiye kay khud sun layta magar bahra pan ya kisi qism kay shor-o-ghul waghayrah ki wajah say sun na paaya jab bhi mannat ho gaye is ka poora karna Wajib hay) waghayrah waghayrah in sab rozon ki niyyat raat may hi kar layni zaroori hay.

(Ayezah)

Rozay ki niyyat kay 20 Madani phool

1. Ada-e-Rozah Ramazan aur nazr-e-mua'ayan (Ya'ni muqarrar kardah mannat) aur nafl kay rozon kay liye niyyat ka waqt ghuroob-e-aaftab kay ba'd say zahwah-e-kubra ya'ni nisf-un-nahaar-e-shar'i say pahlay pahlay tak hay is pooray waqt kay dawran aap jab bhi niyyat kar layn gay yeh rozay ho jayen gay.
- (Durr-e-Mukhtar, vol. 3, pp. 393)
2. Niyyat dil kay iraday ka naam hay zaban say kahna shart nahin, magar zaban say kah layna Mustahab hay agar raat may Rozah-e-Ramazan ki niyyat karayn to yun kahayn:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Tarjamah: Mayn nay niyyat ki kay Allah عَزَّوَجَلَّ kay liye kal is ramazan ka farz rozah rakhoon ga

3. Agar din may niyyat karayn to yun kahay:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Tarjamah: Mayn nay Niyyat ki kay Allah ﷻ kay liye aaj is Ramazan ka farz rozah rakhoon ga.

(Jauharah, vol. 1, pp. 175)

4. ‘Arabi may niyyat kay kalimaat ada karnay usi waqt niyyat shumar kiye jayen gay jab kay un kay ma’na bhi aatay hon, aur yeh bhi yaad rahay kay zaban say niyyat karna khuwah kisi bhi zaban may ho usi waqt kaar aamad ho ga jab kay us waqt dil may bhi niyyat maujood ho. *(Ayezani)*
5. Niyyat apni maadari zaban may bhi ki ja sakti hay, ‘arabi may karayn khuwah kisi aur zaban may, niyyat kartay waqt dil may iradah maujood hona shart hay, warnah bay khayali may sirf zaban say ratay rataaye jumlay ada kar laynay say niyyat na ho gi. Haan zaban say rati huyi niyyat kah li magar ba’d may niyyat kay liye muqarrarah waqt kay andar dil may bhi niyyat kar li to ab niyyat sahih hay. *(Radd-ul-Muhtar, vol. 3, pp. 332)*
6. Agar din may niyyat karayn to zaroori hay kay yeh niyyat karayn kay Mayn subh-e-saadiq say rozah daar hoon. Agar is tarah niyyat ki kay ab say rozah daar hon subh say nahin, to rozah na huwa. *(Jauharah, vol. 1, pp. 175)*
7. Din may woh niyyat kaam ki hay kay subh-e-saadiq say niyyat kartay waqt tak rozay kay khilaf koi amr (mu’amalah) na paaya gaya ho. Al-battah subh-e-saadiq kay ba’d bhool kar kha pee liya ya jima’ kar liya tab bhi niyyat sahih ho jaye gi. *(Radd-ul-Muhtar, vol. 3, pp. 367)*
8. Aap nay agar yun niyyat ki kay ‘Kal kahin da’wat huyi to rozah nahin aur na huyi to rozah hay’. Yeh niyyat sahih nahin, aap rozah dar na huway. *(‘Aalamgeeri, vol. 1, pp. 195)*
9. Maah-e-Ramazan kay din may na rozay ki niyyat ki na yeh kay ‘Rozah nahin’ agar chay ma’loom hay kay yeh Ramazan-ul-Mubarak ka maheenah hay to rozah na ho ga. *(‘Aalamgeeri, vol. 1, pp. 195)*

10. Ghuroob-e-Aaftab kay ba'd say lay kar raat kay kisi waqt may bhi niyyat ki phir is kay ba'd raat hi may khaya piya to niyyat na tooti, woh pahlay hi kaafi hay phir say niyyat karna zaroori nahin. (*Jauharah, vol. 1, pp. 175*)
11. Aap nay agar raat may rozay ki niyyat to ki magar phir raaton raat pakka iradah kar liya kay 'Rozah nahin rakhoon ga' to ab woh aap ki, ki huyi niyyat jaati rahi. Agar naye niyyat na ki aur din bhar rozah daaron ki tarah bhokay piyasay rahay to rozah na huwa. (*Durr-e-Mukhtar, vol. 3, pp. 398*)
12. Dawran-e-Namaz kalam (baat cheet) ki niyyat to ki magar baat nahin ki to namaz faasid na ho gi. Isi tarah rozay kay dawran torrnay ki sirf niyyat kar laynay say rozah nahin tootay ga jab tak torrnay wali koi cheez na karay. (*Jauharah, vol. 1, pp. 175*)
13. Sahari khana bhi niyyat hi hay khuwah Maah-e-Ramazan kay rozay kay liye ho ya kisi aur rozay kay liye magar jab sahari khatay waqt yeh iradah hay kay subh ko rozah na rakhoon ga to yeh sahari khana niyyat nahin. (*Ayezah, pp. 176*)
14. Ramazan-ul-Mubarak kay har rozay kay liye niyyat zaroori hay. Pahli tareekh ya kisi bhi aur tareekh may agar pooray Maah-e-Ramazan kay rozay ki niyyat kar bhi li to yeh niyyat sirf usi aik din kay haq may hay, baaqi dinon kay liye nahin. (*Ayezah*)
15. Ada-e-Ramazan aur nazr-e-mu'ayyan aur nafl kay 'ilawah baaqi rozay masalan Qaza-e-Ramazan aur nazr-e-ghayr mu'ayyan aur nafl ki qaza aur nazr-e-mu'ayyan ki qaza aur kaffaray ka rozah aur Tamattu'¹ ka rozah in sab may 'ain subh chamaktay (ya'ni theek subh-e-saadiq kay) waqt ya raat may niyyat karna zaroori hay aur yeh bhi zaroori hay kay jo rozah rakhna hay khas usi makhsoos rozay ki

¹ Hajj ki 3 qismayn hayn:

1. Qiran
2. Tamattu'
3. Ifrad

Qiran aur Tamattu' walay par Hajj ada karnay kay ba'd bataur shukranah Hajj ki qurbani karna Wajib hay jab kay Ifrad walay kay liye Mustahab. Agar Qiran aur Tamattu' walay bahut ziyadah Miskeen aur muhtaj hayn magar Qiran aur Tamattu' ki niyyat kar li hay aur ab un kay paas na koi qurbani kay laaiq janwar hay na raqam na hi koi aysa saaman waghayrah hay jisay farookht kar kay qurbani ka intizam kar sakayn to ab qurbani kay badlay un par 10 rozay Wajib hon gay. 3 rozay Hajj kay maheenon may ya'ni Yakum Shawwal-ul-Mukarram say 9 Zul-Hijjah tak ihram bandhnay kay ba'd is beech may jab chaahay rakh layn. Tarteeb war rakhna zaroori nahin. Naghah kar kay bhi rakh saktay hayn. Behtar yeh hay kay 7, 8 aur 9 Zul-Hijjah ko rakhayn aur phir 13 Zul-Hijjah kay ba'd baqiyyah 7 rozay jab Chahayn rakh saktay hayn behtar yeh hay kay ghar ja kar rakhayn.

niyyat karayn. Agar in rozon ki niyyat din may (ya'ni subh-e-saadiq say lay kar Zahwah-e-Kubra say pahlay pahlay) ki to nafl huway phir bhi in ka poora karna zaroori hay, torrayn gay to qaza Wajib ho gi, agar chay yeh baat aap kay 'ilm may ho kay Mayn jo rozah rakhna chahta tha yeh woh rozah nahin hay balkay nafl hi hay. (*Durr-e-Mukhtar, vol. 3, pp. 393*)

16. Aap nay yeh guman kar kay rozah rakha kay mayray zimmay rozay ki qaza hay, ab rakhnay kay ba'd ma'lloom huwa kay guman ghalat tha. Agar fauran torr dayn to koi haraj nahin, Al-battah behtar yehi hay kay poora kar layn. Agar ma'lloom honay kay fauran ba'd na torra to ab laazim ho gaya usay nahin torr saktay agar torrayn gay to qaza Wajib hay. (*Radd-ul-Muhtar, vol. 3, pp. 399*)
17. Raat may Aap nay qaza rozay ki niyyat ki, agar ab subh shuru' ho janay kay ba'd isay nafl karna chahtay hayn to nahin kar saktay. (*Ayezani, pp. 398*) Haan raaton raat niyyat tabdeel ki ja sakti thi.
18. Dawran-e-Namaz bhi agar rozay ki niyyat ki to yeh niyyat sahih hay. (*Durr-e-Mukhtar, vol. 3, pp. 398*)
19. Kaye rozay qaza hon to niyyat may yeh hona chahiye kay us Ramazan kay pahlay rozay ki qaza, dusray ki qaza aur agar kuch is saal kay qaza ho gaye kuch pichhlay saal kay baaqi hayn to yeh niyyat honi chahiye kay is Ramazan ki qaza aur us Ramazan ki qaza aur agar din aur saal ko fix na kiya, jab bhi ho jayen gay. (*'Aalamgeeri, vol. 1, pp. 196*)
20. **مَعَادَ اللَّهِ عَزَّ وَجَلَّ** Aap nay Ramazan ka rozah rakh laynay kay ba'd jaan boojh kar torr dala tha to aap par is rozay ki qaza bhi hay aur (agar kaffaray ki sharaait paaye gaye to) 60 rozay kaffaray kay bhi. Ab aap nay 61 rozay rakh liye qaza ka din fix na kiya to is may qaza aur kaffarah donon ada ho gaye. (*Ayezani*)

Darrhi wali bachi

Rozah aur deegar a'amal ki niyyatayn seekhnay ka jazbah baydaar karnay kay liye Tableegh-e-Quran-o-Sunnat ki 'aalamgeer ghayr siyasi tahreek, Dawat-e-Islami kay sunnaton ki tarbiyyat kay Madani Qafilay may 'Aashiqan-e-Rasool kay sath

Sunnataun bhara safar kijiye aur donon jahanon ki barakatayn hasil kijiye aap ki targheeb kay liye Madani Qafilay ki aik khushgawar Madani bahaar aap kay gosh guzar karta hoon chunan-chay Ranchore Line (Baab-ul-Madinah Karachi) kay aik Islami bhai kay bayan ka khulasah hay kay aik baar ‘Aashiqan-e-Rasool kay 3 din kay Madani Qafilay may aik taqreeban 26 saalah Islami bhai bhi shareek-e-safar thay, woh du’a may bahut giryah-o-zaari kartay thay. Poochnay par bataya kay Mayri aik hi Madani Munni hay aur us kay chehray par darrhi kay baal ugnay shuru’ ho gaye hayn! Is ki wajah say mujhay sakht tashweesh hay, X-Ray aur Test waghayrah say sabab saminay nahin aa raha aur koi bhi ‘ilaj kar gar nahin ho pa raha. Un ki darkhuwast par shuraka-e-Madani Qafilah nay un ki Madani munni kay liye du’a ki. Safar mukammal ho janay kay ba’d jab dusray din us dukhyaray Islami bhai say mulaqat huyi to unhon nay musarrat say jhoomtay huway yeh khush khabri sunaye kay bachi ki ammi nay bataya kay Aap kay Madani Qafilay may safar par rawanah ho janay kay dusray hi din **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** hayrat angayz taur par Madani munni kay chehray say baal aysay ghaib huway hayn jaysay kabhi na thay!

Sahari karna sunnat hay

Allah **عَزَّوَجَلَّ** kay karorrha karorrha Ihsan kay us nay hamayn rozay jaysi ‘azeem-us-shan na’mat ‘ata farmaye aur sath hi quwwat kay liye sahari ki na sirf ijazat marhamat farmaye, balkay is may hamaray liye dhayron sawab-e-aakhirat bhi rakh diya.

Ba’z logon ko daykha gaya hay kay kabhi sahari karnay say rah jatay hayn to fakhriyah yun kahtay sunaye daytay hayn: Aaj hum nay to bighayr sahari kay rozah rakha hay! Makki Madani Aaqa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay deewano! Yeh fakhar ka mauqa’ har giz nahin sahari ki sunnat chhotnay par afsos hona chahiye kay afsos! Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki aik ‘azeem sunnat chhot gaye.

Hazaar sal ki ‘ibadat say behtar

Hazrat Sayyiduna Shaykh Sharaf-ud-Deen Al-Ma’roof Baba Bulbul Shah **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** farmatay hayn: Allah **عَزَّوَجَلَّ** nay mujhay apni rahmat say itni taqat bakhshi hay kay Mayn bighayr khaye piye aur bighayr saaz-o-samaan kay bhi apni zindagi guzar

sakta hoon. Magar chun kay yeh umoor Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnat nahin hayn, is liye Mayn in say bachta hoon, Mayray nazdeek sunnat ki payrwi Hazaar saal ki (Nafil) ‘ibadat say behtar hay. Bahar haal tamam tar a’amaal ka husn-o-jamaal Ittiba’-e-Sunnat-e-Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnat may pinhan hay.

Sonay kay ba’d sahari ki ijazat na thi

Ibtida’an Rozah rakhnay walay ko Ghuroob-e-Aaftab kay ba’d sirf us waqt tak khanay peenay ki ijazat thi jab tak woh so na jaye, agar so gaya to ab baydaar ho kar khana peena mamnu’ tha. Magar Rab عَزَّوَجَلَّ nay apnay piyaray bandon par Ihsan-e-‘Azeem farmatay huway sahari ki ijzat marhamat farma di, is ka sabab bayan kartay huway Khaza’in-ul-‘Irfan may Hazrat Sayyiduna Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ naql kartay hayn:

Sahari ki ijazat ki Hikayat

Hazrat Sayyiduna Saramah Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُمَا mehnati shakhs thay. Aik din ba-haalat-e-rozah apni zameen may din bhar kaam kar kay sham ko ghar aaye. Apni zaujah muhtarmah رَضِيَ اللهُ تَعَالَى عَنْهَا say khana talab kiya, woh pakanay may masroof huyi. Aap رَضِيَ اللهُ تَعَالَى عَنْهُ thakay huway thay, aankh lag gaye. khana tayyar kar kay jab aap رَضِيَ اللهُ تَعَالَى عَنْهُ ko jagaya gaya to aap رَضِيَ اللهُ تَعَالَى عَنْهُ nay khanay say inkar kar diya. Kyun kay un dinon (ghuroob-e-aaftab kay ba’d) sojanay walay kay liye khana peena mamnu’ ho jata tha. Chunan-chay khaye piye bighayr aap رَضِيَ اللهُ تَعَالَى عَنْهُ nay dusray din bhi rozah rakh liye. Aap رَضِيَ اللهُ تَعَالَى عَنْهُ kamzori kay sabab bayhosh ho gaye. (*Tafseer-e-Khazin, vol. 1, pp. 126*) To un kay haq may yeh aayat-e-muqaddasah nazil huyi:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْيَلِّ ۚ

Tarjamah Kanz-ul-Iman: Aur khaao aur piyo yahan tak kay tumharay liye zaahir ho jaye safaydi ka dora siyahi kay doray say pophat kar phir raat aanay tak rozay pooray karo.

(Parah. 2, Surah Baqarah. Aayat. 187)

Is Aayat-e-Muqaddasah may raat ko siyah doray say aur subh-e-sadiq ko safayd doray say tashbeeh di gaye. Ma'na yeh hay kay tumharay liye Ramazan-ul-Mubarak ki raaton may khana peena Mubah ya'ni jaaiz qarar day diya gaya hay. (*Khazaa'in-ul-Irfan, pp. 62*)

Meethay meethay Islami bhaiyon is say yeh bhi ma'loom huwa kay rozay ka azan-e-fajar say koi ta'alluq nahin ya'ni fajr ki azan kay dawran khanay peenay ka koi jaawaz hi nahin. Azaan ho ya na ho, aap tak aawaz pohanchay ya na pohanchay subh-e-saadiq say pahlay pahlay aap ko khana peena band karna ho ga.

Sahari kay muta'alliq 3 Farameen-e-Mustafa ﷺ

1. Rozah rakhnay kay liye sahari kha kar quwwat haasil karo aur din (ya'ni dopahar) kay waqt aaram (ya'ni qaylolah) kar kay raat ki 'ibadat kay liye taqat haasil karo. (*Ibn-e-Majah, vol. 2, pp. 321, Hadees. 1693*)
2. 3 aadami jitna bhi kha layn un say koi hisab na ho ga bashart yeh kay khana halal ho
 1. Rozah dar iftar kay waqt
 2. Sahari khanay wala
 3. Mujahid jo Allah ﷻ kay rastay may sarhad-e-islam ki hifazat karay. (*Mu'jam-e-Kabeer, vol. 11, pp. 285, Hadees. 12012*)
3. Sahari poori ki poori barakat hay pas tum na chhorro chaahay yehi ho kay tum paani ka aik ghont peelo. Bayshak Allah ﷻ aur us kay firishtay rahmat bhayjtay hayn sahari karnay walon par. (*Musnad-e-Imam Ahmad, vol. 4, pp. 88, Hadees. 11396*)

Kiya rozay kay liye sahari shart hay?

Sahari rozay kay liye shart nahin, sahari kay bighayr bhi rozah ho sakta hay magar jaan bojh kar sahari na karna munasib nahin kay aik 'azeem sunnat say mahroomi

hay aur sahari may khoob dat kar khana hi zaroori nahin, chand khajorayn aur paani hi agar ba niyyat-e-sahari isti'mal kar lay jab bhi kaafi hay.

Khajoor aur paani say sahari

Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay sahari kay waqt mujh say farmaya: Mayra rozah rakhnay ka iradah hay mujhay kuch khilao. To Mayn nay kuch khajorayn aur aik bartan may paani paysh kiya. (*As-Sunan-ul-Kubra lin Nasaye, vol. 2, pp. 80, Hadees, 2477*)

Khajoor say sahari karna sunnat hay

Meethay meethay Islami bhaiyon! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ rozah dar kay liye aik to sahari karna bazaar khud sunnat aur khajoor say sahari karna dusri sunnat, kyun kay Allah عَزَّوَجَلَّ kay Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay khajoor say sahari karnay ki targheeb di hay. Chunan-chay Sayyidna Saa'ib bin Yazeed رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: نِعْمَ السَّحُورُ التَّمْرُ ya'ni Khajoor bahtareen sahari hay. (*Mu'jam-e-Kabeer, vol. 7, pp. 159, Hadees. 6689*)

Aik aur Maqaam par Irshad farmaya: نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ Ya'ni khajoor Mu'min ki kiya hi achhi sahari hay. (*Abu Dawood, vol. 2, pp. 443, Hadees. 2345*)

Sahari ka waqt kab hota hay?

Hanafiyan kay bahut barray 'Aalim Hazrat 'Allamah Maulana Ali Qari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Ba'zon kay nazdeek sahari ka waqt aadhi rat say shuru' ho jata hay. (*Mirqat-ul-Mafateeh, vol. 4, pp. 477*)

Sahari may takheer Afzal hay jaysa kay Hazrat Sayyiduna Ya'la bin Murrah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 3 cheezon ko Allah عَزَّوَجَلَّ mahboob rakhta hay.

1. Iftar may jaldi aur
2. Sahari may takheer
3. Namaz (kay Qiyam) may hath par hath rakhna. (*Mu'jam-e-Awsat, vol. 5, pp. 320, 7470*)

Sahari may takheer say kaunsa waqt murad hay?

Meethay meethay Islami bhayon! Sahari may takheer karna Mustahab hay magar itni takheer bhi na ki jaye kay subh-e-saadiq ka shubah honay lagay! Yahan zehan may yeh suwal payda hota hay kay Takheer say murad kaunsa waqt hay? Mufassir-e-Shaheer Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ Tafseer-e-Na'eemi may farmatay hayn: Is say murad Raat ka chhata hissah hay. Phir suwal zehan may ubhra kay raat ka chhata hissah kaysay ma'loom kiya jaye? Is ka jawab yeh hay kay Ghuroob-e-Aaftab say lay kar subh-e-saadiq tak raat kahlati hay. Masalan kisi din 7 bajay sham ko sooraj ghuroob huwa aur phir 4 bajay subh-e-saadiq huyi. Is tarah ghuroob-e-aaftab say lay kar subh-e-saadiq tak jo 9 ghanatay ka waqfah guzra woh raat kahlaya. Ab raat kay in 9 ghanatay kay barabar 6 hissah kar dijiye. Har hissah dayrrh ghanatay ka huwa, ab raat kay aakhiri dayrrh ghanatay (ya'ni arrhaye (2:30) bajay ta 4 bajay) kay dawran subh-e-saadiq say pahlay pahlay sahari karna takheer say karna huwa. Sahari aur iftar ka waqt rozah badalta rahta hay. Bayan kiye huway Tareeqay kay mutabiq jab chaahay raat ka chhata hissah nikal saktay hayn. Agar raat sahari kar li aur rozay ki niyyat bhi kar li. Tab bhi baqiyyah raat kay dawran kha pee saktay hayn, naye niyyat ki haajat nahin.

Azaan-e-Fajr namaz kay liye hayn na kay rozah band karnay kay liye!

Ba'z log subh-e-saadiq kay ba'd fajr ki azaan kay dawran khatay peetay rahtay hayn, aur ba'z kaan laga kar suntay hayn kay abhi fulan masjid ki azaan khatm nahin huyi ya kahtay hayn: woh suno! door say azaan ki aawaz aa rahi hay! Aur yun kuch na kuch kha laytay hayn. Agar khatay nahin to paani pee kar apni istilah may "Rozah band" kartay hayn. Aah is tarah 'Rozah band' to kiya karayn gay rozay ko bilkul hi 'khula' chhorr daytay hayn aur yun subh-e-saadiq kay ba'd khaa ya pee laynay kay sabab un ka rozah hota hi nahin, aur sara din bhook piyas kay siwa kuch un kay haath aata hi nahin. Rozah band karnay ka ta'alluq azaan-e-fajr say nahin subh-e-saadiq say pahlay pahlay khana peena band karna zaroori hay, jaysa kay aayat-e-muqaddasah kay taht guzra. Allah عَزَّوَجَلَّ har Musalman ko 'aql-e-saleem' ata farmaye aur sahih Awqat ki ma'loomaat kar kay rozah namaz waghayrah 'ibadaat durust baja laanay ki tawfeeq marhamat farmaye.

Khana peena band kar dijiye

‘Ilm-e-Deen say doori kay sabab aaj kal kaafi log azaan ya Siren hi par sahari aur iftar daar-o-madaar rakhtay hayn balkay ba’z to azaan-e-fajr kay dawran hi “Rozah band” kartay hayn. Is ‘aam ghalati ko door karnay kay liye kiya hi achha ho kay Ramazan-ul-Mubarak may rozanah subh-e-sadiq say 3 minute pahlay har masjid may buland aawaz say صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kahnay kay ba’d is tarah 3 baar ‘ailan kar diya jaye: ‘Aashiqan-e-Rasool mutawajjeh hon, aaj sahari ka aakhiri waqt (masalan) 4 baj kar 12 minute hay, waqt khatm ho raha hay, fauran khana peena band kar dijiye, azaan ka har giz intizar na farmaiye, azaan sahari ka waqt khatm ho janay kay ba’d namaz-e-fajr kay liye di jati hay.

Har aik ko yeh baat zehan nasheen karni zaroori hay kay azaan-e-fajr subh-e-sadiq kay ba’d hi dayni hoti hay aur woh rozah band karnay kay liye nahin balkay sirf namaz-e-fajr kay liye di jati hay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani Qafilay ki niyyat kartay hi mushkil aasan ho gaye!

Meethay meethay Islami bhaiyon! Tableegh-e-Quran-o-Sunnat ki ‘aalameer ghayr siyasi tahreek Dawat-e-Islami kay Sunnataun ki tarbiyyat kay Madani qafilon may ‘aashiqan-e-rasool kay sath Sunnataun bhara safar farmatay rahiye إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ dunya-o-aakhirat ki bay shumar bhalaiyan hath aayen gi. Aap ki zawq afzaye kay liye Madani Qafilay ki aik Madani bahaar gosh guzar karta hoon, Chunan-chay Landhi Baab-ul-Madinah Karachi kay aik Islami bhai kay barray bhai ki shadi kay din qareeb aa rahay thay, akhrajat ka intizam nahin tha, unhayn sakht tashweesh thi, qarz laynay ka zehan bhi nahin ban raha tha kay ada karnay may takheer ki soorat may jaan say piyari Madani Tahreek “Dawat-e-Islami” kay naam par batta lag sakta hay. Aik din intihaye parayshani kay ‘alam may unhon nay namaz-e-zuhr ada ki aur dil hi dil may niyyat ki kay agar raqam ka intizam ho gaya to Madani Qafilay may safar ki sa’adat haasil karoon ga. Namaz say faraghat kay ba’d abhi namaziyon say mulaqat aur Infiradi Koshish may masroof thay kay imam sahib jo rishtay may un kay taya jan thay aur un ki parayshani say waqif bhi. Unhon nay inhayan bulaya

aur اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ bighayr suwal kay khud hi raqam daynay ka wa'dah farma liya. Woh Islami bhai dusray hi din Madani Qafilay kay Musafir ban gaye. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Madani Qafilay may safar ki niyyat ki barakat say un ki uljhan door ho gaye. Tareekh tay hotay waqt baar-e-qarz talay dabay huway thay, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ barray bhai jaan ki shadi bhi ho gaya aur qarz bhi utar gaya.

*Qalb bhi shad ho, ghar bhi aabad ho
Shadiyan bhi rachayn, Qafilay chalo
Qarz utar jaye ga, khoob rizq aaye ga
Sab balayen talay Qafilay may chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethay meethay Islami bhaiyon daykha aap nay! Chhotay bhai ki Madani Qafilay may safar ki niyyat ki barakat say ada-e-qarz ka intizam, raqam ka ihtimam aur barray bhai ki shadi wala kaam ho gaya.

Qarz say najat ka 'amal

Har namaz kay ba'd 7 baar surah Quraysh (Awwal aakhir aik baar Durood shareef) parrh kar du'a maangiye. Paharr jitna qarz ho ga tab bhi اِنْ شَاءَ اللهُ عَزَّوَجَلَّ ada ho jaye ga. 'Amal ta husool-e-murad jaari rakhiye

Qarzah utarnay ka wazeefah

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Tarjamah: Ya Allah عَزَّوَجَلَّ mujhay halal rizq 'ata farma kar haraam say bacha aur apnay fazl-o-karam say apnay siwa ghayron say bay Niyaz kar day

Ta husool-e-murad har namaz kay ba'd 11, 11 baar aur subh-o-sham 100, 100 baar rozanah (Awwal aakhir Durood pak) parrhiye. Marwi hay kay aik Mukatab¹ nay Hazrat Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ ki Bargah may 'arz ki: Mayn apni kitabat (ya'ni aazadi ki

¹ Mukatab: Us ghulam ko kahtay hayn jis nay apnay aqa say maal ki adayegi kay badlay aazadi ka mua'ahadah kiya huwa ho. (Jauharah, vol. 2, pp. 142)

qemat) ada karnay say ‘aajiz hoon mayri madad farmaiye. Aap كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ nay farmaya: Mayn tumhayn chand kalimaat na sikhaon jo Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mujhay sikhaye hayn, agar tum par jabal-e-Seer¹ jitna dayn (Qarz) ho ga to Allah عَزَّوَجَلَّ tumhari taraf say ada kar day ga. Tum yun kaha karao:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Tarjamah: Ya Allah عَزَّوَجَلَّ mujhay halal rizq ‘ata farma kar haraam say bacha aur apnay fazl-o-karam say apnay siwa ghayron say bay Niyaz kar day (Tirmizi, vol. 5, pp. 329, Hadees. 3574)

Subh-o-Sham ki ta’reef

Aadhi raat kay ba’d say lay kar sooraj ki pahli kiran chamaknay tak subh aur ibtida-e-waqt-e-zuhr say ghuroob-e-aftab tak sham kahlati hay.

Madani Mashwarah

Parayshan Haal Islami bhai ko chahiye kay Dawat-e-Islami kay sunnataun ki tarbiyyat kay Madani Qafilay may ‘Aashiqan-e-Rasool kay sath Sunnataun bhara safar kar kay wahan du’a maangay, agar khud majboor hay maslan Islami behan hay to apnay ghar may say kisi aur ko safar par bhijwaye

Iftar ka bayan

Jab ghuroob-e-aftab ka yaqeen ho jaye, iftar karnay may dayr nahin karni chahiye, na Siren ka intizar kijiye na azaan ka, fauran koi cheez kha ya pee lijiye magar khajoor ya chhohara ya paani say iftar karna sunnat hay. ‘Fatawa Razawiyyah’ may hay, Suwal: Rozah iftar karna kis cheez say sunnat hay. Jawab: Khajoor aur na ho to khushk ya’ni chhohara aur na ho to paani. (Fatawa Razawiyyah, vol. 10, pp. 628)

Iftari ki du’a

Iftar kar laynay kay ba’d masalan khajoor kha kar ya thorra sa paani pee laynay kay ba’d sunnat par ‘amal karnay ki niyyat say neechay di huyi du’a bhi parrhiye, kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ba-waqt-e-iftar yeh du’a parrhtay:

¹ Seer aik paharr ka naam hay. (An-Nihayah, vol. 3, pp. 61)

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Tarjamah: Aye Allah ﷺ Mayn nay tayray liye rozah rakha aur tayray hi ‘ata kardah rizq say iftar kiya. (Abu Dawood, vol. 2, pp. 447, Hadees. 2358)

Dusri Hadees Pak may Farman-e-Mustafa ﷺ hay: Aye Ali jab tum Ramazan kay maheenay may rozah rakho to iftar kay ba’d yeh du’a parrho:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Tarjamah: Aye Allah ﷺ Mayn nay tayray liye rozah rakha aur tujhi par bharosah kiya aur tayray hi ‘ata kardah rizq say iftar kiya.

To tumharay liye tamam rozay daron ki misl ajr likha jaye ga aur un kay sawab may bhi kami nahin ki jaye gi. (Bughyah-tul-Baahis, vol. 1, pp. 527, Hadees. 469) Is kay ba’d ho sakay to mazeed du’aen bhi kijiye kay waqt-e-qabool hay.

Iftar kay liye Azaan shart nahi

Iftar ki du’a ‘umoman qabl az iftar parrhnay ka rawaj hay magar Imam Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Fatawa Razawiyyah jild 10 safhah 631 may apni tahqeeq yehi paysh ki hay kay du’a iftar kay ba’d parrhi jaye. Iftar kay liye azaan shart nahin, warnah un ‘alaqon ya shahron may rozah kaysay khulay ga jahan masjid hi nahin ya azaan ki aawaz nahin aati. Bahar haal azaan namaz-e-maghrib kay liye hoti hay. Jahan masjid ho! Zahay naseeb! Wahan yeh Tareeqah raa’ij ho jaye kay jaysay hi aaftab guroob honay ka yaqeen ho jaye buland aawaz say ‘صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ’ kahnay kay ba’d is tarah 3 baar ‘ailan kar diya jaye: ‘Aashiqan-e-Rasool! Rozah Iftar kar lijiye’

5 Faramen-e-Mustafa ﷺ

1. Hamayshah log khayr kay sath rahayn gay jab tak iftar may jaldi karayn gay. (Bukhari, vol. 1, pp. 645, Hadees. 1957)

Iftar karwanay ki ‘azeem-us-shan fazeelat

2. Jis nay halal khanay ya paani say kisi Musalman ko rozah iftar karwaya, firishtay Maah-e-Ramazan kay awqat may us kay liye Istighfar kartay hayn aur Jibraeel عَلَيْهِ السَّلَام shab-e-qadr may us kay liye Istighfar kartay hayn. (*Mu'jam-e-Kabeer, vol. 6, pp. 262, Hadees. 6162*)

Jibraeel Ameen kay musafahah karnay ki ‘alamat

3. Jo Halal kamaye say Ramazan may rozah iftar karwaye Ramazan ki tamam raaton may firishtay us par Durood bhayjtay hayn aur Shab-e-Qadr may Jibraeel عَلَيْهِ السَّلَام us say musafahah kartay hayn aur jis say Jibraeel عَلَيْهِ السَّلَام musafahah kar layn us ki ankhayn ashk baar ho jati hayn aur us ka dil narm ho jata hay. (*Jam'-ul-Jawami', vol. 7, pp. 217, Hadees. 22534*)
4. Jo rozah dar ko paani pilaye ga Allah عَزَّوَجَلَّ usay mayray Hawz say pilaye ga kay Jannat may dakhil honay tak piyasah na ho ga. (*Ibn-e-Khuzaymah, vol. 3, pp. 192, Hadees. 1887*)
5. Jab tum may koi rozah iftar karay to khajoor ya chhoharay say iftar karay kay wohh barakat hay aur agar na milay to paani say kay woh pak karnay wala hay. (*Tirmizi, vol. 2, pp. 162, Hadees. 695*)

Sarkar ﷺ ka iftar

Hazrat Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay: Allah عَزَّوَجَلَّ kay Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ namaz say pahlay tar khajooron say rozah iftar farmatay, tar khajoorayn na hoti to chand khushk khajoorayn ya'ni chhoharon say aur yeh bhi na hoti to chand chullo paani peetay. (*Abu Dawood, vol. 2, pp. 447, Hadees. 2356*)

Meethay meethay Islami bhaiyon! Ahadees-e-Mubarakah may Sahari aur iftar may khajoor kay isti'mal ki targheeb maujood hay, bayshak khajoor may la ta'dad barakatayn aur kaye beemariyon ka 'ilaj hay.

Khajoor kay 25 Madani Phool

1. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman: ‘Aaliyah’ (ya’ni Madinah Munawwarah رَادِمَا اللهُ شَرَقًا وَتَغْطِيْمَا may masjid Quba Shareef ki janib aik jagah ka naam) ki ‘Ajwah (Madinah Munawwarah رَادِمَا اللهُ شَرَقًا وَتَغْطِيْمَا ki sab say ‘azeem khajoor ka naam) may har beemari say shifa hay. Aik riwayat kay mutabiq 7 roz tak rozanah 7 ‘ajwah khajoorayn khana juzaam ya’ni korrh ko nafa’ dayta hay. (*Al-Kamil li Ibn-e-‘Adi, vol. 7, pp. 407*)
2. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman: ‘Ajwah khajoor jannat say hay, is may zahr say shifa hay. (*Tirmizi, vol. 4, pp. 17, Hadees. 2073*) Bukhari shareef ki riwayat kay mutabiq jis nay nihar munh ‘ajwah khajoor kay 7 daanay khaliye us din usay jado aur zahr bhi nuqsan na day sakayn gay. (*Bukhari, vol. 3, pp. 540, Hadees. 5445*)
3. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Khajoor khanay say Qolanj (ya’ni barri antrri a dard) nahin hota. (*Kanz-ul-‘Ummal, vol. 10, pp. 12, Hadees. 28191*)
4. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman: nihar munh khajoor khao is say payt kay keeray mar jatay hayn. (*Jami-us-Sagheer, pp. 398, Hadees. 6394*)
5. Hazrat Sayyiduna Rabi’ bin Khusaym رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Mayray nazdeek hamilah kay liye khajoor say aur mareez kay liye shahad say behtar kisi cheez may shifa nahin. (*Tafseer-e-Durr-e-Mansoor, vol. 5, pp. 505*)
6. Sayyidi Muhammad Ahmad Zahbi رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Hamilah ko khajoorayn Khilanay say إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ larrka payda ho ga jo kay khubsoorat burdbar aur narm mizaj ho ga.
7. Jo faaqay (ya’ni bhook) ki wajah say kamzoor ho gaya us kay liye khajoor bahut hi mufeed hay kyun kay yeh ghiza`iyat say bharpoor hay is kay khanay say jald tawanaye bahaal ho jati hay, lihaza khajoor say iftar karnay may yeh hikmat bhi hay.
8. Rozay may fauran baraf ka thandi paani pee laynay say gas, tabkheer mai’dah aur jigar kay waram ka sakht khatrah hay, khajoor kha kar thanda paani peenay say

nuqsan ka khatrah tal jata hay, magar sakht thanda paani har giz nahin peena chahiye.

9. Khajoor aur kakri¹, neez khajoor aur tarbooz aik sath khana Nabi Kareem ﷺ say sabit hay². Is may bhi hikmaton kay Madani phool hayn. Tabeebon ka kahna hay kay is say jinsi aur jismani kamzori aur dubla pan door hota hay. Makkhan kay sath khajoor khana bhi Huzoor ﷺ say sabit hay. (*Ibn-e-Majah, vol. 4, pp. 41, Hadees. 3334*)
10. Khajoor khanay say purani qabz door hoti hay.
11. Dammay, Dil, Gurday, Masanay, Pittay aur Aanton kay amraz may khajoor mufeed hay. Yeh balgham kharij karti, munh ki khushki door karti aur payshab aawar hay.
12. Dil ki beemari aur kala maotiya kay liye khajoor guthli samayt koot kar khana mufeed hay.
13. Khajoor bhigo kar us ka paani pee laynay say jigar ki beemariyan door hoti hayn. Dast ki beemari may bhi yeh paani mufeed hay. (Raat ko bhigo kar subh nihar munh us ka paani piye magar bhigonay kay liye paani daal kar freezer may na rakhay)
14. Khajoor doodh may ubaal kar khana bahtareen muqawwi (ya'ni taqat daynay wali) ghiza hay, yeh ghiza beemari kay ba'd ki kamzori door karnay kay liye bay had mufeed hay.
15. Khajoor khanay say zakhm jaldi bharta hay.
16. Yarqaan (ya'ni peeliya) kay liye khajoor bahtareen dawa hay.
17. Tazah pakki khajorayn safara (ya'ni 'Pit' jis say qay kay zaree'ay karrwa paani nikalta hay) aur tayzabiyat ko khatm karti hay.

¹ Muslim, pp. 1130, Hadees. 2043

² Shama' il-e-Tirmizi, pp. 121, Hadees. 190

18. Khajoor ki ghutliyaan aag may jala kar us ka manjan bana lijiye, yeh dant chamakdar aur munh ki badbu door karta hay.
19. Khajoor ki jali huyi guthliyon ki rakh laganay say zakham ka khoon band hota aur zakhm bhar jata hay.
20. Khajoor ki guthliyon ko aag may daal kar dhoni laynay say bawaseer kay massay khushk ho jatay hayn.
21. Khajoor kay darakht ki jarro ya patton ki rakh say manjan karna danton kay dard kay liye mufeed hay. Jarron ya patton ko paani may ubal kar us say kulliyon karna bhi danton kay dard may fa`iday mand hay.
22. Jisay khajoor khanay say kisi qism ka nuqsan hota ho woh anaar kay ras ya khashkhaash ya kaali mirch kay sath isti'mal karay ان شاء الله عز وجل faa`idah ho ga
23. Adh pakki aur purani khajoorayn bayak waqt (ya'ni aik hi waqt may) khana nuqsan dah hay. Isi tarah khajoor kay sath angoor ya kishmish ya munaqqah mila kar khana, khajoor aur injeer bayak waqt khana, beemari say uthtay hi kamzori may ziyadah khajoorayn khana aur ankhon ki beemari may khajoorayn khana muzir ya'ni nuqsan dah hay
24. Aik waqt may 5 Tolah ya'ni 58.32 Gram say ziyadah khajoorayn na khayen. Purani khajoor khatay waqt khol kar andar say daykh lijiye kyun kay is may ba'z Awqat sursuriyan (ya'ni chhotay laal keerray) hoti hayn, lihaza saaf kar kay khaiye. Jis khajoor may keerray honay ka guman ho usay saaf kiye baghayr khana makrooh hay. Baychnay walay chamkanay kay liye aksar sarson ka tayl laga daytay hayn lihaza behtar yeh hay kay khajoorayn chand minute kay liye paani may bhigo dijiye ta kay makkhiyon ki beet aur mayl kuchayl waghayrah chhot jaye phir dho kar isti'mal farmaiye. Darakht ki paki huyi khajoorayn ziyadah mufeed hoti hayn. (magar dhoye baghayr khajoorayn balkay koi sa phal aur sabzi waghayrah isti'mal na karayn warnah gard-o-ghubar, makkhiyon, keerray makorron ki beet aur jaraseem kash dawaoon kay asraat payt may ja kar beemariyon ka ba'is ho saktay hayn)

25. Madinah Munawwarah رَادِمَا اللّٰهُ شَرَقًا وَتَغْطِيْمَا ki khajooron ki guthliyan mat phaynkiye, kisi adab ki jagah daal dijiye ya dar ya burd farma dijiye, balkay ho sakay to sarautay say bareek tukriyan kar kay ya pees kar dibyah may daal kar jayb may rakh lijiye aur chhaliyah ki jagah isti'mal kar kay us ki barakatayn lootiye. Koi cheez khuwah dunya kay kisi bhi khittay ki ho jab Madinah Munawwarah رَادِمَا اللّٰهُ شَرَقًا وَتَغْطِيْمَا ki fazaan may dakhil huyi to Madinah ki ho gaye lihaza 'Aashiqan-e-Rasool us ka adab kartay hayn

Kiya Hadees may bataya huwa 'ilaj har aik kar sakta hay

Meethay meethay Islami bhaiyon! Bayan kardah '*Khajoor kay 25 Madani phool*' may Mukhtalif amraaz may 'Khajoor' kay zaree'ay 'ilaj tajweez kiya gaya hay, us silsilay may aa'indah sutoor ka baghaur mutal'ah اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ nafa' bakhsh paaye gay. Chunan-chay (Hadees-e-Pak: فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ اِلَّا السَّمَرَ 'Ya'ni kala daanah (Kalonji) may maut kay siwa har beemari say shifa hay" kay tahat) Mufassir-e-Shaheer Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ farmatay hayn: Har marz (may shifa) say murad har balghami aur rutobat kay amraaz may (shifa hay), kyun kay kalonji garam aur khushk hoti hay lihaza martooob (ya'ni tari wali) aur sardi ki beemariyon may mufeed ho gi. Aagay chal kar mazeed farmatay hayn: Yahan murad 'arab ki 'aam beemariyan hayn. (*Mirqat*) Ya'ni kalonji 'arab ki 'aam beemariyon may mufeed hay. Khayal rahay kay Ahadees-e-Shareefah ki dawayen kisi haziq tabeeb (ya'ni maahir tabeeb) ki raye say isti'mal karni chahiye (ahl-e-'arab ko tajweez kardah dawayen) sirf (apni) raye say isti'mal na karayn kay hamaray (tab'i) mizaj ahl-e-'arab kay (tab'i) mizaj say judaganah hayn. (*Mirat, vol. 6, pp. 216*) sath hi yeh bhi khas takeed hay kay is Kitab may diya huwa koi bhi Nuskha apnay tabeeb say Mashwarah kiye baghayr isti'mal na kiya jaye agar chay yeh Nuskha usi beemari kay liye ho jis say aap do char ho. Yaad rahay! Logon ki tab'i kayfiyyat juda juda hoti hay, basa Awqat aik hi dawa kisi kay liye shifa-o-aaram ka ba'is banti hay to kisi kay liye maut ka payam laati hay. Lihaza aap ki jismani kayfiyyat say waqif aap ka makhsos tabeeb hi yeh tay kar sakta hay kay aap ko kaun sa Nuskha muwafiq aa sakta hay aur kaunsa nahin

Iftar kay waqt du'a Qabool hoti hay

Do Farameen-e-Mustafa ﷺ:

1. Bayshak rozah daar kay liye iftar kay waqt aik aysi du'a hoti hay jo radd nahin ki jati. (*Ibn-e-Majah, vol. 2, pp. 250, Hadees. 1753*)
2. 3 Shakhson ki du'a radd nahin ki jati
 1. Badshah-e-'Aadil ki aur
 2. Rozah dar ki ba-waqt-e-iftar aur
 3. Mazloom ki.

In teenon ki du'a Allah ﷻ badalon say bhi upper utha layta hay aur aasman kay darwazay us kay liye khul jatay hayn aur Allah ﷻ fermata hayn: Mujhay Mayri 'izzat ki qasam! Mayn tayri zaroor madad farmaon ga agar chay kuch dayr ba'd. (*Ayezani, pp. 349, Hadees. 1752*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hum khanay peenay may rah jatay hayn

Piyaray rozah daro! ﷻ iftar kay waqt du'a Qabool hoti hay, Aah! Is qaboliyyat ki gharri may hamara nafs is mauqa' par sakht aazma'ish may parr jata hay. Kyun kay is waqt aksar hamaray aagay anwaa'-o-aqsaam kay phalon, kabab, samoson, pakorron kay sath sath garmi ka mausim ho to thanday thanday sharbat kay jaam bhi maujood hotay hayn, idhar sooraj ghuroob huwa, udhar khano aur sharbaton par hum aysay toot parrtay hayn kay du'a yaad hi nahin rahti! Du'a to du'a hamaray kuch Islami bhai iftar kay dawran khanay peenay may is qadar mashghool ho jatay hayn kay un ko namaz-e-maghrib ki poori jama'at tak nahin milti, balkay ﷻ ba'z to is qadar susti kartay hayn kay ghar hi may iftar kar kay wahin par baghayr jama'at namaz parrh laytay hayn. Taubah! Taubah!!

Jannat kay talab garo! Itni bhi ghaflat mat kijiye!! Namaz-e-Ba-Jama'at ki shari'at may nihayat sakht takeed aaye hay. Yaad Rakhiye! Bila kisi shaeeh shar'i majbori kay masjid ki panj waqtah namaz ki pahli jama't tark kar dayna gunah hay

Ghiza say iftar kay ba'd namaz kay liye munh saaf karna zaroori hay

Behter yeh hay kay aik aadh khajoor say iftar kar kay fauran achhi tarah munh saaf kar lay aur namaz-e-ba-jama'at may shareek ho jaye. Aaj kal masjid may log phal pakoorray waghayrah khanay kay ba'd achhi tarah munh saaf nahin kartay yun hi jama'at may shareek ho jatay hayn halan kay ghiza ka ma'mooli zarrah ya zaa'iqah bhi munh may nahin hona chahiye kay mayray Aaqa A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Muta'addid Ahadees may Irshad huwa hay kay 'Jab bandah namaz ko kharra hota hay firishtah us kay munh par apna munh rakhta hay yeh jo parrhta hay is kay munh say nikal kar firishtay kay munh may jata hay us waqt agar khanay ki koi shay us kay danton may hoti hay mala' ikah ko us say aysi sakht eiza hoti hay kay aur shay say nahin hoti. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: jab tum may say koi raat ko namaz kay liye kharra ho to chahiye kay Miswak kar lay kyun kay jab woh apni namaz may qira'at karta hay to firishtah apna munh is kay munh par rakh layta hay aur jo cheez is kay munh say nikalti hay woh firishtay kay munh may dakhil ho jati hay¹. Aur Tabarani nay Kabeer may Hazrat Sayyiduna Abu Ayyub Ansaari رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat ki hay kay donon firishton par is say ziyadah koi cheez giraan nahin kay woh apnay sathi ko namaz parrhta daykhayn aur us kay daanton may khanay kay rayzay phansay hon. (*Mu'jam Kabeer, vol. 4, pp. 177, Hadees. 4061, Fatawa Razawiyyah, vol. 1, pp. 624*) Masjid may aftar karnay walon kay liye aksar munh saaf karna dushwar hota hay kay achhi tarah safaye karnay baythayn to jama'at nikal janay ka andayshah hota hay lihaza Mashwarah hay kay sirf aik aadh khajoor kha kar paani pee lay paani ko munh kay andar khoob jumbish dayn ya'ni hilayen ta kay khajoor ki mithas aur us kay ajza chhot kar paani kay sath payt may chalay jayen zarooratan daanton may khilal bhi karayn. Agar munh saaf karnay ka mauqa' na milta ho to aasani isi may hay kay sirf paani say iftar kar lijiye, mujhay woh rozah dar barray piyaray lagtay hay jo tarah tarah ki na'maton kay thalon say bay Niyaz ho kar ghuroob-e-aaftab say

¹ Shu'ab-ul-Iman, vol. 2, pp. 381, Raqam, 2117

pahlay pahlay masjid ki pahli saff may, paani lay kar bayth jayen kay is tarah iftar say jaldi faraghat bhi milay, munh bhi saaf rahay aur pahli saff may Takbeer-e-Owla kay sath ba-jama'at namaz bhi naseeb ho jaye.

Meethay meethay Islami bhaiyon! Guzishtah Hadees mubarak may farmaya gaya hay kay “Iftar kay waqt du'a radd nahin ki jati' ba'z Awqat qabooliyyat-e-du'a kay izhar may takheer ho jati hay to zehan may yeh baat aati hay kay du'a aakhir Qabool kyun nahin huyi! Jab kay Hadees Mubarak may to Qabool-e-Du'a ki bisharat aaye hay. Piyaray Islami bhaiyon ba-zaahir takheer say na ghabraiye. Sayyidi A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay walid girami Hazrat Sayyiduna Naqi Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 'Ahsan-ul-Wi'a li Aadab-id-Du'a' safhah 55 par naql kartay hayn:

Du'a kay 3 fawaa'id

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say riwayat hay: du'a banday ki, 3 baaton say khali nahin hoti.

1. Ya us ka gunah bakhsha jata hay
2. Ya dunya may usay faa'idah haasil hota hay
3. Ya us kay liye aakhirat may bhalaye jama' ki jati hay kay jab bandah aakhirat may apni du'aon ka sawab daykhay ga jo dunya may Mustajab (ya'ni maqbool) na huyi thi Tamanna karay ga: kash dunya may mayri koi du'a Qabool na hoti aur sab yehin (ya'ni aakhirat) kay wasitay jama' rahti. (*Mustadrak, vol. 2, pp. 165, Hadees. 1862. Ahsan-ul-Wi'aa, pp. 55*)

Du'a may 5 sa'adatayn

Meethay meethay Islami bhaiyon! Daykha aap nay du'a raayegan nahin jaati, is ka dunya may agar asar zaahir na bhi ho tb bhi aakhirat may ajr-o-sawab mil hi jaye ga lihaza du'a may susti karna munsaib nahin.

5 Madani phool

1. Pahal faa'idah yeh hay kay Allah عَزَّوَجَلَّ kay hukm ki payrwi hoti hay kay us ka

hukm hay Mujh say du'a maanga karo. Chunan-chay parah 24 Surah Mu`minoon aayat 60 may Irshad hay:

أَدْعُونِي أَسْتَجِبْ لَكُمْ ط

Tarjamah Kanz-ul-Iman: Mujh say du'a karo Mayn Qabool karoon ga

2. Du'a maangna sunnat hay kay Hamaray Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aksar awqat du'a maangtay. Lihaza du'a maangnay may Ittiba'-e-Sunnat ka bhi sharaf haasil ho ga.
3. Du'a maangnay nay Ita'at-e-Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bhi hay kay Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ du'a ki apnay ghulamoon ko takeed farmatay rahtay
4. Du'a maangnay wala 'aabidon kay zumray (gurooh) may daakhil hota hay kay du'a bazaar-e-khud aik 'ibadat balkay 'ibadat ka bhi maghz hay. Jaysa kay Hamaray Piyaray Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: **مُخُّ الْعِبَادَةِ** ya'ni du'a 'ibadat ka maghz hay. (Tirmizi, vol. 5, pp. 243, Hadees. 3382)
5. Du'a maangnay say ya to us ka gunah mua'af kiya jata hay ya dunya hi may us kay masa'il hal hotay hayn ya phir woh du'a us kay liye aakhirat ka zakheerah ban jati hay.

Na janay kaunsa gunah ho gaya hay

Meethay meethay Islami bhaiyon! Daykha aap nay? du'a maangnay may Allah عَزَّوَجَلَّ aur us kay piyaray Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ita'at bhi hay, du'a maangna sunnat bhi hay, du'a maangnay say 'ibadat ka sawab bhi milta hay neez dunya-o-aakhirat kay muta'addid fawaa'id haasil hotay hayn. Ba'z logon ko daykha gaya hay kay woh du'a ki qaboliyyat kay liye bahut jaldi machatay balkay عَمَّا لِلَّهِ عَزَّوَجَلَّ Baatayn banatay hayn kay hum to itnay 'arsay say du'aen maang rahay hayn, buzurgon say bhi du'aen karwatay rahayn hayn, koi peer Faqeer nahin chhorra, ywh waza'if parrhtay hayn, woh awrad parrhtay hayn, fulan fulan Mazaar par bhi gaye magar hamari haajat poori hoti hi nahin, balkay ba'z yeh bhi kahtay sunay jatay hayn

'Kiya khata hum say aysi huyi! Jis ki hum ko saza mil rahi hay!'

Namaz na parrhna to goya khata hi nahin!!!

Hayrat angayz to yeh hay kay is tarah ki ‘Bharras’ nikaalnay walay basa awqat bay namazi hotay hayn! Goya namaz na parrhna to (مَعَاذَ اللَّهِ عَزَّوَجَلَّ) koi gunah hi nahin hay! Chehra daykho to Dushmanan-e-Mustafa aatish paraston jaysa ya’ni Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ‘azeem sunnat darrhi mubarak chehray say ghaib! Neez jhoot, gheebat, chughli, wa’dah khilafi, bad-gumani, bad-nigahi, walidayn ki na-farmani, filmayn daramay, Gaanay baajay waghayrah waghayrah gunah ‘aadat may shamil honay kay ba Wujood zaban par yeh alfaaz-e-shikwah khayl rahay hotay hayn:

‘Kiya khata hum say aysi huyi! Jis ki hum ko saza mil rahi hay!’

Jis dost ki baat hum na maanay

Zara sochiye to sahi! Koi jigri dost kaye baar kuch kaam bataye magar aap us ka kaam na karayn. Ittifaq say kabhi usi dost say kaam parr jaye to aap pahlay hi sahmay rahayn gay kay Mayn nay to us ka aik kaam bhi nahin kiya, ab woh bhala mayra kaam kaysay karay ga! Agar aap nay himmat kar kay baat ki aur us nay kaam na kiya tab bhi aap shikwah nahin kar sakayn gay, kyun kay aap nay bhi to apnay us dost ka kaam nahin kiya tha

Ab zara thanday dil say ghaur kijiye kay Allah عَزَّوَجَلَّ nay kitnay kitnay kaam bataye, kaysay kaysay ahkam jaari farmaye, magar hum us kay kaun kaun say hukm par ‘amal kartay hayn? Ghaur karnay par ma’loom ho ga kay us kay kaye ahkamaat ki baja aawari may hum nay ghaflat say kaam liya hay. Allah عَزَّوَجَلَّ karay baat samjh may aa gaye ho kay khud to apnay Rab عَزَّوَجَلَّ kay hukmon par ‘amal na karayn, magar woh kisi baat (ya’ni du’a) ka asar zaahir na farmaye to shikwah aur shikayat lay kar bayth jayen. Daykhiye na! aap agar apnay kisi jigri dost ki koi baat baar baar taaltay rahayn to ho sakta hay kay woh aap say dosti khatam kar day laykin Allah عَزَّوَجَلَّ bandon par kis qadar Maharban hay kay lakh us kay farman ki khilaf warzi karayn, phir bhi woh apnay bandon ki fahris say kharij nahin karta, lutf-o-karam fermata hi rahta hay, zara ghaur to farmaiye! Jo banday Ihsan faramoshi ka muzaharah kar rahay hayn agar woh bhi bataur saza apnay ihsanaat un say rok lay to un ka kiya banay? Yaqeenan us ki ‘inayat kay baghayr bandah aik qadam bhi nahin utha sakta,

Aray! Woh apni ‘azeem-us-shan na’mat Hawa jo kay bilkul muft ‘ata farma rakhi hay agar chand lamhon kay liye rok lay to laashon kay ambaar lag jaye!!

Qabooliyyat-e-Du’a may takheer ka sabab

Meethay meethay Islami bhaiyon! Basa awqat qabooliyyat-e-du’a ki takheer may kaafi maslahatayn hoti hayn jo hamari samajh may nahin aati. Huzoor ﷺ ka farman hay: Jab Allah ﷻ ka koi piyara Du’a karta hay to Allah ﷻ Jibraeel ﷺ say Irshad fermata hay: Tahro! Abhi na do ta kay phir maangay kay mujh ko is ki aawaz pasand hay. Aur jab koi kaafir ya fasiq du’a karta hay, fermata hay, Aye Jibraeel ﷺ is ka kaam jaldi kar do ta kay phir na maangay kay mujh ko is ki aawaz makrooh (ya’ni na pasand)hay. (*Kanz-ul-‘Ummal, vol. 2, pp. 39, Hadees. 3261*)

Nayk banday ki du’a Qabool honay may takheer ki hikmat (Hikayat)

Hazrat Sayyiduna Yahya Bin Sa’eed Bin Qattan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay Allah ﷻ ko khuwab may daykha: ‘arz ki: Ilahi ﷻ Mayn aksar du’a karta hoon aur Tu Qabool nahin fermata? Hukm huwa: Aye Yahya Mayn tayri aawaz ko pasand karta hoon, is wasitay tayri du’a ki qabooliyyat may takheer karta hoon. (*Risalah Qushayriyah, pp. 297*)

Faza’il-e-Du’a safhah 97 may Aadab-e-Du’a bayan kartay huway Hazrat Maulana Naqi Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn:

Jaldi machanay walay ki du’a Qabool nahin hoti

(Du’a kay aadab may say yeh bhi hay kay) Du’a kay Qabool may jaldi na karay. Hadees Shareef may hay kay Khuda ﷻ 3 aadamiyon ki du’a Qabool nahin karta. Aik woh kay gunah ki du’a maangay. Dusra woh kay aysi baat chaahay kay qata’-‘e-raham ho. Teesra woh kay Qabool may jaldi karay kay Mayn nay du’a maangi ab tak Qabool nahin huyi. (*Muslim, pp. 1462, Hadees. 2735*)

Is Hadees may farmaya gaya hay kay Na-Jaaiz kaam ki du’a na maangi jaye kay woh Qabool nahin hoti. Neez kisi rishtay dar ka haq zaya’ hota ho aysi du’a bhi na maangayn aur du’a ki qabooliyyat kay liye jaldi bhi na karayn warnah du’a Qabool nahin ki jaye gi

Ahsan-ul-Wi'a li Aadab-id-Du'a par A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay hashiyah tahreer farmaya hay aur is ka naam *Zail-ul-Mudda'a li Ahsan-il-Wi'a* rakha hay. Maktabah-tul-Madinah nay Takhreej-o-Tasheel kay sath isay Faza'a'il-e-Du'a kay naam say shaya' kiya hay. Isi Kitab kay hashiye may aik Maqaam par du'a ki qabooliyyat may jaldi machanay walon ko apnay makhsoos aur nihayat hi 'ilmi andaaz may samjhatay huway farmatay hayn:

Afsaron kay paas to baar baar dhakkay khatay ho magar.....

Sagaan-e-Dunya (ya'ni Duniyawi afsaron) kay ummed waron (ya'ni un say kaam nikalwanay kay aarzu mandon) ko daykha jata hay kay 3, 3 baras tak ummed wari (aur intizar) may guzartay hayn, subh-o-sham un kay darwazon par dorrtay hayn, (dhakkay khatay hayn) aur woh (afsaraan) hay kay rukh nahain milatay, jawab nahin daytay, jhirraktay, dil tang hotay, naak bhawon charrhatay hayn, ummed wari may lagaya to baygar (baykar mahnat)sar par daali, yeh hazrat girah (ya'ni ummed war jayb) say khatay, ghar say mangatay, baykar baygar (fuzool mahnat) ki bala uthatay hayn, aur wahan (ya'ni afsaron kay paas dhakkay khanay may) barson guzrayn hunooz (ya'ni abhi tak goya) rooz-e-awwal hi hay, magar yeh (Duniyawi afsaron kay paas dhakkay khanay walay) na ummed torrayn na afsaron ka peecha chhorrayn aur Allah عَزَّوَجَلَّ kay darwazay par Awwal to aata hi kaun hay! Aur aaye bhi to uktatay, ghabratay, kal ka hota aaj ho jaye, aik haftah kuch parrhaty guzra aur shikayat honay lagi, sahib parrha to tha, kuch asar na huwa! Yeh ahmaq apnay liye qabooliyyat ka darwazah khud hi band kar laytay hayn. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hayn:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعْوَتُ فَلَمْ يَسْتَجِبْ لِي

Tarjamah: Tumhari du'a Qabool hoti hay jab tak jaldi na karo yeh mat kaho kay Mayn nay du'a ki thi Qabool na huyi. (Bukhari, vol. 4, pp. 200, Hadees. 6340)

Ba'z to is par aysay jaamay say baahir (ya'ni bay qabo) ho jatay hay kay a'amaal-o-ad'iyyah (ya'ni awrad-o-du'aoon) kay asar say bay I'tiqad balkay Allah عَزَّوَجَلَّ kay wa'dah karam say bay i'timad وَالْعِيَادُ بِاللَّهِ الْكَرِيمِ الْجَوَادِ. Ayson say kaha jaye kay aye bay

haya! Bay sharmo! Zara apnay garayban may munh daalo. Agar koi tumhara barabar wala dost tum say hazaar baar kuch aam apnay kahay aur tum us ka kaam na karo to apna kaam us say kahatay huway Awwal to aap sharmao gay, kay hum nay to us ka kahna kiya hi nahin ab kis munh say us say kaam ko kahayn? Aur agar gharaz deewani hoti hay (ya'ni matlab parra to) kah bhi diiya aur us nay agar tumhara kaam na kiya to aslan mahall-e-shikayat na jano gay (ya'ni is baat par shikayat karo gay hi nahin zaahir hay khud hi samajhtay ho) kay hum nay (us ka kaam) kab kiya tha jo woh karta.

Ab jaancho, kay tum Allah عَزَّوَجَلَّ kay kitnay ahkam baja laatay ho? Us kay hukm baja na lana aur apni darkhuwast ka Khuwahi na-khuwahi (har soorat may) Qabool chahna kaysi bay hayayi hay!

O Ahmaq! Phir farq daykh! Apnay sar say paaon tak nazr-e-ghaur kar! Aik aik roye may har waqt har aan kitni hazar dar hazar dar hazar sad hazar bay shumar na'matayn hayn, Tu sota hay aur us kay ma'soom banday (ya'ni firishtay) tayri hifazat ko pahra day rahay hayn, Tu gunah kar raha hay aur (phir bhi) sar say paaon tak sihhat-o-'aafiyat, balaon say hifazat, khanay ka hazam, fuzlaat (ya'ni jism kay andar gandagiyon) ka dafa', khoon ki rawani, a'aza may taqat, aankhon may roshni. Bay hisab karam bay maangay bay chaahay tujh par utar rahay hayn. Phir agar tayri ba'z khuwahishayn 'ata na ho, kis munh say shikayat karta hay? Tu kiya janay kay tayray liye bhalaye kaahay may hay! Tu kiya janay kaysi sakht bala aanay wali thi kay is (ba-zaahir Qabool na honay wali) du'a nay dfa' ki, Tu kiya janay kay is du'a kay 'iwaz kaysa sawab tayray liye zakheerah ho raha hay, us ka wa'dah sach hay aur Qabool ki yeh 3 sooratayn hayn jin may har pahli pichhli say a'la hay. Haan, bay I'tiqadi aaye to yaqeen jaan kay maara gaya aur Iblees-e-La'een nay tujhay apna sa kar liya. وَالْعِيَادُ يَا اللَّهُ سُبْحَانَهُ وَتَعَالَى (Aur Allah عَزَّوَجَلَّ ki panah woh pak hay aur 'azamat wala)

Aye Zaleel khak! Aye Aab-e-Na-pak! Apna munh daykh aur is 'azeem sharf par ghaur kar kay apni Bargah may haazir honay, apna pak, buland naam laynay, apni taraf munh karnay, apnay pukarnay ki tujhay ijazat dayta hay. Lakhon muradayn is fazl-e-'azeem par nisar.

O Bay sabray! Zara Bheek maangna seekh. Is aastan-e-rafee' ki khak par laut ja. Aur lipta rah aur tiktiki bandhi rakh kay ab daytay hayn, ab daytay hayn! Balkay pukarnay, us say munajaat karnay ki lazzat may aysa doob ja kay iradah-o-murad kuch yaad na rahay, yaqeen jaan kay is darwazay say har giz mahroom na phiray ga kay **مَنْ دَقَّ بَابَ الْكَرِيمِ انْفَتَحَ** (Jis nay kareem kay darwazay par dastak di to woh us par khul gaya) **وَبِاللَّهِ التَّوْفِيقَ** (Aur taufeeq Allah **عَزَّوَجَلَّ** ki taraf say hay) (Fazaa`il-e-Du`a, pp. 100)

Du'a ki qaboliyyat may takheer to karam hay

Hazrat Maulana Naqi Ali Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** farmatay hayn: Aye 'azeez tayra parwardigar **عَزَّوَجَلَّ** fermata hay

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ^ل

Tarjamah Kanz-ul-Iman: Mayn du'a maangnay walay ki du'a Qabool karta hoon jab mujh say du'a maangay (Kanz-ul-Iman Part 2, Surah Baqarah, Aayat 186)

فَلْيَعْمَرَ الْمُجِيبُونَ

Tarjamah Kanz-ul-Iman: Hum kiya achhay Qabool karnay walay hayn. (Kanz-ul-Iman Part 23, Surah Saffat, Aayat 75)

أَدْعُونِي أَسْتَجِبْ لَكُمْ^ط

Tarjamah Kanz-ul-Iman: Mujh say du'a maango Mayn Qabool farmaon. (Kanz-ul-Iman Part 24, Surah Mumin, Aayat 60)

Pas yaqeen samajh kay woh tujhay apnay dar say mahroom nahin karay ga aur apnay wa'day ko wafa farmaye ga. Woh apnay Habeeb **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** say fermata hay:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

Tarjamah Kanz-ul-Iman: Saa`il ko na jhirrak (Kanz-ul-Iman, Part 30, Surah Ad-Duha, Aayat 10)

Aap kis tarah apnay khuwan-e-karam say door karay ga! Balkay woh tujh par nazr-e-karam rakhta hay kay tayri du'a kay Qabool karnay may dayr karta hay. **اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ**
حَالٍ (Faza`il-e-Du'a, pp. 98)

'Irq-un-Nisa ka dard jata raha

Meethay meethay Islami bhaiyon **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Tableegh-e-Quran-o-Sunnat ki 'aalamgeer ghayr siyasi tahreek Dawat-e-Islami kay Madani qafilon may 'Aashiqaan-e-Rasool kay sath Sunnataun bhara safar kar kay du'a maangnay walon kay masaa`il hal honay kay kaafi waqi'at hayn. Aik Islami bhai ka bayan apnay andaz may 'arz karnay ki sa'adat haasil karta hoon. Hamara Madani Qafilah Thattha shahar waarid huwa, shuraka may say aik Islami bhai ko 'irq-un-nisa ka shaded dard uthta tha. Bay charay shiddat-e-dard say maahi-e-bay aab ki tarah tarraptay thay. Aik baar dard kay sabab raat bhar so na sakay. Aakhiri din ameer-e-qafilah nay farmaya: Aaiye! Sab mil kar in kay liye du'a kartay hayn. Chunan-chay du'a shuru' huyi, un Islmai bhai ka bayan hay: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawran-e-Du'a hi dard may kami aana shuru' ho gaye aur kuch dayr kay ba'd 'irq-un-nisa ka dard bilkul jata raha. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Yeh bayan daytay waqt kaafi 'arsah ho chuka hay woh din, aaj ka din un ko phir kabhi 'irq-un-nisa ki takleef nahin huyi. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Unhayn 'alaqaye Madani Qafilah zimmah dar ki haysiyyat say Madani qafilon ki dhoomayn machanay ki khidmat bhi mili.

*Gar ho 'Irq-un-Nisa, 'aarizah koi sa
 Day Khuda sihatayn, qafilayn may chalo
 Door beemariyan aur parayshaniyan
 Hon gi bas chal parray, Qafilay may chalo*

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Meethay meethay Islami bhaiyon! Daykha aap nay! Madani Qafilay ki barakat say 'Irq-un-Nisa jaysi moozi beemari say najat mil gaye. 'Irq-un-Nisa ki pehchan yeh hay kay is may Chaddhay (Raan kay jorr) say lay kar paon kay takhnay tak shaded dard hota hay. Yeh maraz barson tak peecha nahin chhorra.

‘Irrq-un-Nisa kay 2 rohani ‘ilaj

1. Dard kay Maqaam par haath rakh kar Awwal aakhir Durood Shareef, surah Fatihah aik baar aur 7 martabah yeh du’a parrh kar dum kar dijiye: **اللَّهُمَّ اذْهَبْ عَنِّي سَوْءَ مَا اَجِدُ** (Ya’ni Aye Allah **عَذَّوَجَلَّ** mujh say marz door farma day) Agar dusra dam karay to **عَنِّي** ki jagah **عَنْهُ** (ya’ni us say) kahay (Muddat: Ta Husool-e-Shifa)
2. **يَا مُخِيْبِي** 7 baar parrh kar gas ho ya peeth ya payt may takleef ya ‘irq-un-nisa ya kisi bhi jagah dard ho ya kisi ‘uzw kay zaya’ ho janay ka khauf ho, apnay upper dum kar lijiye **اِنَّ شَاءَ اللّٰهُ عَذَّوَجَلَّ** faa`idah ho ga. (Muddat-e-‘Ilaj” Ta Husool-e-Shifa)

Rozah torrney wali 14 cheezayn

1. Khanay, Peenay ya humbistari karnay say rozah jata rahta hay jab kay rozah dar hona yaad ho. (*Bahar-e-Shari’at, vol. 1, pp. 985*)
2. Huqqah, Sigar, cigarette, churat waghayrah peenay say bhi rozah jata rahta hay, agar chay apnay khayal may halq tak dhuwan na pohanchta ho. (*Ayazan, pp. 986*)
3. Paan ya sirf Tobacco khanay say bhi rozah jata rahay ga agar chay baar baar is ki peek thoktay rahayn, kyun kay halq may us kay bareek ajza zaroor pohanchtay hayn. (*Ayazan*)
4. Shakar waghayrah aysi cheezayn jo munh may rakhnay say ghul jati hayn munh may rakhi aur thook nigal gaye, rozah jata raha. (*Ayazan*)
5. Daanto kay darmiyan koi cheez chanay kay barabar ya ziyadah thi usay kha gaye ya kam hi thi magar munh say nikal kar phir khaa li to rozah toot gaya. (*Durr-e-Mukhtar, vol. 3, pp. 452*)
6. Daanton say khoon nikal kar halq say neechay utra aur khoon thook say ziyadah ya barabar ya kam tha magar us ka maza halq may mahsoos huwa to rozah jata raha aur agar kam tha aur maza bhi halq may mahsoos na huwa to rozah na gaya. (*Ayazan, pp. 422*)

7. Rozah yaad rahnay kay ba Wujood Huqnah¹ liya. Ya naak kay nathono say dawa charrhaye rozah jata raha. (*'Aalamgeeri, vol. 1, pp. 204*)
8. Kulli kar rahay thay bila qasd (ya'ni baghayr iraday kay) paani halq say utar gaya ya naak may paani charrhaya aur Dimagh ko charrh gaya rozah jata raha magar jab kay rozah dar hona bhool gaya ho to na tootay ga agar chay qasdan (ya'ni jaan bojh kar) ho. Yun hi rozay daar ki taraf kisi nay koi cheez phaynki woh us kay halq may chali gaye to rozah jata raha. (*'Aalamgeeri, vol. 1, pp. 202*)
9. Sotay may (ya'ni neend ki haalat may) paani pee liya ya kuch kha liya, ya munh khula tha, paani ka qatrah ya baarish ka owla halq may chala gaya to rozah jata raha. (*Bahar-e-Shari'at, vol. 1, pp. 986*)
10. Dusray ka thook nigal liya ya apna hi thook haath may lay kar nigal liya to rozah jata raha. (*'Aalamgeeri, vol. 1, pp. 203*)
11. Jab tak thook ya bulghum munh kay andar maujood ho usay nigal janay say rozah nahin jata, baar baar thooktay rahna zarori nahin
12. Munh may rangeen dora waghayrah rakha jis say thook rangeen ho gaya phir thook nigal liya rozah jata raha (*Ayezani*)
13. Aanso munh may chala gaya aur nigal liya, agar qatrah do qatrah hay to rozah na gaya aur ziyadah tha kay us ki namkeeni pooray munh may mahsoos huyi to jata raha. Paseenay ka bhi yehi hukm hay (*Ayezani*)
14. Paakhanay ka Maqaam baahir nikal parra to hukm hay kay kaprray say khoob ponch kar uthay kay tari bilkul baaqi na rahay. Aur agar kuch paani us par baaqi tha aur kharra ho gaya kay paani andar ko chala gaya to rozah faasid ho (ya'ni toot) gaya. Isi wajah say Fuqaha-e-Kiraam رَحْمَةُ اللَّهِ تَعَالَى farmatay hayn kay rozah dar Istinja (ya'ni paani say paaki haasil) karnay may saans na lay. (*Bahar-e-Shari'at, vol. 1, pp. 988*)

¹ Ya'ni kisi dawa ki batti ya pichkaari peechay kay Maqaam may charrhana jis say ijabat ho jaye.

Rozay may Qay (Vomiting) hona

Do Farameen-e-Mustafa ﷺ:

1. Jis ko Maah-e-Ramazan may khud ba khud qay aaye us ka rozah na toota aur jis nay jaan bojh kar qay ki us ka rozah toot gaya. (*Kanz-ul-'Ummal, vol. 8, pp. 230, Hadees. 23814*)
2. Jis ko khud ba khud qay aaye us par qaza nahin aur jis nay jaan bojh kar qay ki woh rozay ki qaza karay. (*Tirmizi, vol. 2, pp. 173, Hadees. 720*)

Qay kay 7 ahkaam

1. Rozay may khud ba khud kitni hi qay (ya'ni Ulti) ho jaye (khuwah baalti bhar hi kyun na ho jaye) is say rozah nahin tot-ta (*Durr-e-Mukhtar, vol. 3, pp. 450*)
2. Agar Rozah yaad honay kay ba Wujood qasdan (ya'ni jaan bojh kar) qay ki aur agar woh munh bhar hay (Munh bhar ki ta'reef aagay aati hay) to ab rozah toot jaye ga (*Ayezani, pp. 451*)
3. Qasdan munh bhar honay wali qay say bhi is soorat may rozah tootay ga jab kay qay may khana ya (paani) ya Safra (ya'ni karrwa paani) ya khoon aaye. (*Durr-e-Mukhtar, vol. 3, pp. 452*)
4. Agar (munh bhar) qay may sirf bulghum nikla to rozah nahin tootay ga. (*Durr-e-Mukhtar, vol. 3, pp. 452*)
5. Qasdan qay ki magar thorri si aaye, munh bhar na aaye to ab bhi rozah na toota. (*Ayezani, pp. 451*)
6. Munh bhar say kam qay huyi aur munh hi say dubarah laut gaye ya khud hi louta di, in donon sooraton may rozah nahin tootay ga. (*Ayezani, pp. 450*)
7. Munh bhar qay bila ikhtiyar ho gaye to rozah to na toota al-battah agar is may say aik chanay kay barabar bhi wapas louta di to rozah toot jaye ga aur aik chanay say kam ho to rozah na toota. (*Durr-e-Mukhtar, vol. 3, pp. 450*)

Munh bhar qay ki ta'reef

Munh bhar qay kay ma'na yeh hayn: usay bila takalluf na roka ja sakay. (*'Aalangeeri, vol. 1, pp. 11*)

Wuzoo may Qay kay 5 Ahkaam-e-Shar'i

1. Wuzoo ki haalat may (jaan bojh kar qay karayn ya khud ba khud ho jaye donon soraton may) agar munh bhar qay aaye aur is may khana, peena ya safra (karrwa paani) aaya to wuzo toot jaye ga. (*Bahar-e-Shari'at, vol. 1, pp. 306*)
2. Agar bulghum ki Munh bhar qay huyi to wuzo nahin tootay ga. (*Ayezani*)
3. Bahtay khoon ki Qay wuzo torr dayti hay. (*Ayezani*)
4. Bhatay khoon ki qay say wuzo us waqt toot-ta hay jab kay khoon thook say maghloob (ya'ni kam) na ho. (*Bahar-e-Shari'at, vol. 1, pp. 306*) Ya'ni khoon ki wajah say qay surkh ho rahi hay to khoon ghalib hay wuzo toot gaya aur agar thook ziyadah hay aur khoon kam to wuzo nahin tootay ga. Khoon kam honay ki nishani yeh hay kay poori qay jo thook par mushtamil hay woh zard ya'ni peeli ho gi.
5. Agar Qay may jama huwa khoon nikla aur woh munh bhar say kam hay to wuzo nahin tootay ga. (*Bahar-e-Shari'at, vol. 1, pp. 306*)

Qay ka aham Mas'alah

Munh bhar qay ('alawah balghum kay) na pak hay, is ka koi chhenta kapray ya jism par na girnay paaye is ki ihtiyat farmayiye. Aksar log is may barri bay ihtiyati kartay hayn, kaprron par chhentay parrnay ki koi parwa nahin ki jati aur munh waghayrah par jo na pak qay lag jati hay us ko bhi bila jhijhak apnay kaprron say ponch laytay hayn. Allah ﷺ hamayn najasat say bachnay ka zehan 'inayat farmaye.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bhool kar khanay peenay say rozah nahin jata

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسلم ka farman hay: Jis rozah dar nay bhool kar khaya piya woh apna rozah poora karay kay usay Allah عَزَّوَجَلَّ nay khilaya aur pilaya. (*Muslim, pp. 582, Hadees. 1155*)

Rozah na tootnay kay 21 Ahkaam

1. Bhool kar khaya, piya ya jima' kiya rozah faasid na huwa, khuwah woh rozah farz ho ya nafl. (*Durr-e-Mukhtar, vol. 3, pp. 419*)

Rozah dar ko bhool kar khata peeta daykhay to kiya karay?

2. Kisi Rozah dar ko in afa'al may daykhayn to yaad dilana Wajib hay, haan rozah dar bahut hi kamzor ho kay yaad dilanay par woh khana chhorr day ga jis ki wajah say kamzori itni barrh jaye gi kay is kay liye rozah rakhna hi dushwar ho jaye ga aur agar kha lay ga to rozah bhi achhi tarah poora kar lay ga aur deegar 'ibadatayn bhi ba-khoobi ada kar sakay ga. (Aur chun kay bhool kar kha pee raha hay is liye is ka rozah to ho hi jaye ga) lihaza is soorat may yaad na dilana hi behtar hay. (*Bahar-e-Shari'at, vol. 1, pp. 981*) Ba'z Masha'ikh-e-Kiraam رحمهم الله تعالى farmatay hayn: Jawan ko daykhay to yaad dila day, aur borrhay ko daykhay to yaad na dilanay may haraj nahin. Magar yeh hukm aksar kay lihaz say hay kyun kay jawan aksar qawi (ya'ni taqatwar) hotay hayn aur borrhay aksar kamzoor. Chunan-chay asl hukm yehi hay kay Jawani aur burrhapay ko koi dakhil nahin, balkay taqat aur kamzori ka lihaz hay lihaza agar jawan is qadar kamzor ho to yaad na dilanay may haraj nahin aur borrrha taqatwar ho to yaad dilana Wajib hay. (*Radd-ul-Muhtar, vol. 3, pp. 420*)
3. Rozah yaad honay kay ba Wujood bhi makhhi ya ghubar ya dhuwan halq may chalay janay say rozah nahin toot-ta. Khuwah ghubar aatay ka ho jo chakki peesnay ya aata chhannay may urrta hay ya ghallay (ya'ni anaaj) ka ghubar ho ya hawa say khaak urri ya janwaron kay khur ya taap say. (*Bahar-e-Shari'at, vol. 1, pp. 982*)

4. Isi tarah bus ya Car ka dhuwan ya un say ghubar urr kar halq may pohancha agar chay rozah dar hona yaad tha, rozah nahin jaye ga.
5. Agar-batti sulag rahi hay aur us ka dhuwan naak may gaya rozah nahin tootay ga. Haan Loban ya agar-batti sulag rahi ho aur rozah yaad honay kay ba Wujood munh qareeb lay ja kar us ka dhuwan naak say kheencha to rozah fasid ho jaye ga. (*Ayezani, pp. 421*)
6. Bhari seengii¹ lagwaye ya tayl ya surmah lagaya to rozah na gaya, tayl ya surmay ka maza halq may mahsoos hota balkay thook may surmay ka rang bhi dikhaye dayta ho jab bhi rozah nahin toot-ta. (*Radd-ul-Muhtar, vol. 3, pp. 420*)
7. Ghusl kiya aur paani ki khanki (thandak) andar mahsoos huyi jab bhi rozah nahin toota (*'Aalamgeeri, vol. 1, pp. 203*)
8. Kulli ki aur paani bilkul Phaynk diya sirf kuch tari munh may baaqi rah gaye thi thook kay sath usay nigal liya, rozah nahin toota. (*Radd-ul-Muhtar, vol. 3, pp. 420*)
9. Dawa kooti aur halq may is ka maza mahsoos huwa rozah nahin toota. (*Ayezani, pp. 422*)
10. Kaan may paani chala gaya jab bhi rozah nahin toota balkay khud paani dala jab bhi na tota. (*Durr-e-Mukhtar, vol. 3, pp. 422*) Al-Battah kaan ka pardah phata huwa ho to kaan may paani daalnay say halq kay neechay chala jaye ga aur rozah toot jaye ga.
11. Tinkay say kaan khujaya aur us par kaan ka mayl lag gaya phir wohi mayl laga huwa tinka kaan may daala agar chay chand baar aysa kiya ho jab bhi rozah na toota. (*Ayezani*)
12. Daant ya munh may khafeef (ya'ni ma'mooli) cheez bay ma'loom si rah gaye kay lu'ab kay sath khud hi utar jaye gi aur woh utar gaye, rozah nahin toota. (*Ayezani*)

¹ Yeh dard kay 'ilaj ka aik makhsoos Tareeqah hay jis may soorakh kiya huwa seeng dard ki jagah rakh kar munh kay zaree'ay jism ki garmi kheenchtay hayn.

13. Til ya til kay barabar koi cheez chabayee aur thook kay sath halq say utar gaye to rozah na gaya magar jab kay us ka maza halq may mahsoos hota ho to rozah jata raha. (*Fath-ul-Qadeer, vol. 2, pp. 259*)
14. Thook ya Balghum munh may aaya phir usay nigal gaya to rozah na gaya. (*Durr-e-Mukhtar, Radd-ul-Muhtar, vol. 3, pp. 428*)
15. Isi tarah naak may reenth jama' ho gaye, saans kay zaree'ay kheench kar nigal janay say bhi rozah nahin jata. (*Durr-e-Mukhtar, vol. 3, pp. 422*)
16. Daanton say khoon nikal kar halq tak pohancha magar halq say neechay na utra to rozah na gaya. (*Ayezani*)
17. Makkhi halq may chali gaye rozah na gaya aur qasdan (ya'ni jaan bojh kar) nigli to chala gaya. (*'Aalamgeeri, vol. 1, pp. 203*)
18. Bhoalay say khana kha rahay thay, yaad aatay hi luqmah Phaynk diya ya paani pee rahay thay yaad aatay hi munh ka paani Phaynk diya to rozah na gaya. Agar munh may ka luqmah ya paani yaad aanay kay ba Wujood nigal gaye to rozah gaya. (*Ayezani*)
19. Subh-e-Saadiq say pahlay kha ya pee rahay thay aur subh hotay hi (ya'ni sahari ka waqt khatm hotay hi) munh may ka sab kuch ugal diya to rozah na gaya, aur agar nigal liya to jata raha. (*Ayezani*)
20. Gheebat ki to rozah na gaya. Agar chay gheebat sakht kabeerah gunah hay, Quran Majeed may gheebat karnay ki nisbat farmaya: Jaysay apnay murdah bhai ka gosht khana. Aur Hadees pak may farmaya: Gheebat zina say sakht tar hay. (*Mu'jam-e-Awsat, vol. 5, pp. 63, Hadees. 6590*) Gheebat ki wajah say rozay ki nooraniyyat jaati rahti hay. (*Bahar-e-Shari'at, vol. 1, pp. 984*)
21. Janabat (ya'ni Ghushl farz honay ki haalat may) subh ki balkay agar chay saaray din Junub (bay ghushl) raha wozah na gaya. (*Durr-e-Mukhtar, vol. 3, pp. 428*) Magar itni dayr tak qasdan (ya'ni jaan bojh kar) Ghushl na karna kay namaz qaza ho jaye

gunah-o-haraam hay. Hadees Shareef may farmaya: Jis ghar may Junub ho us may rahmat kay firishtay nahin aatay. *(Abu Dawood, vol. 1, pp. 109, Hadees. 227)*

Makroohaat-e-Rozah

Ab Rozay kay makrohaat ka bayan kiya jata hay jin kay karnay say rozah ho to jata hay magar us ki noraniyat chali jati hay.

Pahlay 3 Ahadees-e-Mubarakah Mulahazah farmaye. Phir Fiqhi ahkam ‘arz kiye jayen gay

1. Jo buri baat kahna aur us par ‘amal karna na chhorray to Allah ﷻ ko is ki kuch hajat nahin kay us nay khana peena chhorr diya hay *(Bukhari, vol. 1, pp. 628, Hadees. 1903)*
2. Rozah is ka naam nahin kay khanay aur peenay say baaz rahna ho, rozah to yeh hay kay Laghw-o-Bay hoodah baaton say bacha jaye. *(Mustadrak, vol. 2, pp. 67, Hadees. 1611)*
3. Rozah sipar (ya’ni dhaal) hay jab tak usay pharra na ho. Arz ki gaye: kis cheez say pharray ga? Irshad farmaya: Jhoot ya gheebat say. *(Mu’jam-e-Awsat, vol. 3, pp. 264, Hadees. 4536)*

Makroohat-e-Rozah par mushtamil 12 payray

1. Jhoot, chughli, gheebat, gaali dayna, bay hoodah baat, kisi ko takleef dayna kay yeh cheezayn waysay bhi na jaaiz aur haraam hay rozay may aur ziyadah haraam aur in ki wajah say rozay may karahat aati hay. *(Bahar-e-Shari’at, vol. 1, pp. 996)*
2. Rozah dar ka bila ‘uzr kisi cheez ka chakhna ya chabana makrooh hay. Chakhnay kay liye ‘uzr yeh hay kay masalan ‘aurat ka shauhar bad mizaj hay kay namak kam ya ziyadah ho ga to us ki naraazi ka ba’is ho ga, is wajah say chakhnay may haraj nahin. Chabanay kay liye ‘uzr yeh hay kay itna chhota bacha hay kay roti nahin chaba sakta aur koi narm ghiza nahin jo usay khlaye ja sakay, na hayz-o-

nifas¹ wali ya koi aur aysa hay kay usay chaba kar day to bachay kay Khilanay kay liye roti waghayrah chabana makrooh nahin. (*Durr-e-Mukhtar, vol. 3, pp. 453*) Magar poori ihtyat Rakhiye kay ghiza ka koi zarrah halq say neechay na utarnay paaye.

Chakhna kisay kahtay hayn?

Chakhnay ka ma'na woh nahin jo aaj kal 'aam muhawarah hay ya'ni kisi cheez ka maza daryaft karnay kay liye us may say thorra kha liya jata hay! Kay yun ho to karahat kaysi rozah hi jata rahay ga balkay kaffaray kay shara`it paaye jaye to kaffarah bhi laazim ho ga. Chakhnay say murad yeh hay kay sirf zaban par rakh kar maza daryaft kar layn aur usay thook dayn, us may say halq may kuch bhi na janay paaye. (*Bahar-e-Shari'at, vol. 1, pp. 996*)

3. Koi cheez khareedi aur us ka chakhna zaroori hay kay agar na chakha to nuqsan ho ga to aysi soorat may chakhnay may haraj nahin warnah makrooh hay. (*Durr-e-Mukhtar, vol. 3, pp. 453*)
4. Biwi ka bosah layna aur galay lagana aur badan ko chhona makrooh nahin. Haan yeh andayshah ho kay inzaal ho jaye ga (ya'ni mani nikal jaye gi) ya jima' may muftala ho ga aur hont aur zaban choosna rozay may mutlaqan makrooh hayn. Yun hi mubasharat-e-fahishah (ya'ni sharam gah say sharam gah takrana)² (*Radd-ul-Muhtar, vol. 3, pp. 454*)
5. Gulab ya mushk waghayrah soonghna, darrhi monch may tayla lagana aur surmah lagana makrooh nahin. (*Ayezah, pp. 455*)
6. Rozay ki haalat may har qism ka 'itr soongh bhi saktay hayn aur laga bhi saktay hayn. (*Ayezah*) Isi tarah rozay may badan par tayl ki maalish (Massage) karnay may bhi haraj nahin
7. Rozay may Miswak karna makrooh nahin balkay jaysay aur dino may sunnat hay waysay hi rozay may bhi sunnat hay, Miswak khushk ho ya tar, agar chay

¹ Hayz-o-Nifas ki haalat may 'aurat ko rozah, namaz, tilawat, masjid may jana, tawaf-e-ka'bah karna haraam hay. Namaz mua'af hay magar ba'd-e-faraghat rozah qaza karna farz hay.

² Shadi shudgan "Milap" ki niyyataun waghayrah ki ma'loomaat kay liye Fatawa Razawiyah jild 23 safhah 385 ta 386 par mas'alah number 141 ta 142 ka mutala'ah farmayen.

- paani say tar ki ho, zawaal say pahlay karay ya ba'd, kisi waqt bhi makrooh nahin. (*Ayezani, pp. 458*)
8. Aksar logon may mashhor hay kay do pahar kay ba'd rozah dar kay liye Miswak karna makrooh hay yeh hamaray mazhab-e-hanafiyyah kay khilaf hay. (*Bahar-e-Shari'at, vol. 1, pp. 997*) Hazrat Sayyiduna 'Aamir Bin Rabee' رَضِيَ اللهُ تَعَالَى عَنْهُمَا say riwayat hay: Mayn nay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bay shumar baar rozay may Miswak kartay daykha. (*Tirmizi, vol. 2, pp. 176, Hadees. 725*)
 9. Agar Miswak chabanay say rayshay chhotay ya maza mahsoos ho toaysi Miswak rozay may nahin karna chahiye. (*Fatawa Razawiyyah, vol. 10, pp. 511*) Agar rozah yaad hotay huway Miswak chabatay ya daant maanjhtay huway us ka rayshah ya koi juz halq say neechay utar gaya aur us ka maza halq may mahsoos huwa to rozah faasid ho jaye ga. Aur agar itnay saray rayshay halq say neechay utar gaye jo aik chanay ki miqdar kay barabar ho to agar chay halq may zaa`iqah mahsoos na ho tab bhi rozah toot jaye ga.
 10. Wuzo aur Ghusl kay 'ilawah thandak pohanchanay ki gharz say kulli karna ya naak may paani charrhana ya thandak kay liye nahana balkay badan par bheega kaprra lapytna bhi makrooh nahin. Haan parayshani zaahir karnay kay liye bheega kaprra lapaytna makrooh hay kay 'ibadat may dil tang hona achhi baat nahin. (*Bahar-e-shari'at, vol. 1, pp. 337*)
 11. Ba'z Islami bhai rozay may baar baar thooktay rahtay hayn, shayad woh samajhtay hay kay rozay may thook nahin nigalna chahiye, aysa nahin. Al-battah munh may thook ikhatta kar kay nigal jana, yeh to baghayr rozah kay bhi na pasandedah hay aur rozay may makrooh. (*Bahar-e-Shari'at, vol. 1, pp. 998*)
 12. Ramzan-ul-Mubarak kay dinon may aysa kaam karna jaaiz nahin jis say aysa zu'f (ya'ni kamzoori) aa jaye kay rozah torrney ka ghalib zann ho. Lihaza naan-baye ko chahiye kay do pahar tak roti pakaye phir baaqi din aaram karay. (*Durr-e-Mukhtar, vol. 3, pp. 460*) Ma'maar aur mazdoor aur deegar mashaqqat kay kaam karnay walay is mas`alay pa ghaur farma layn.

Aasaman par say ka purzah gira

Meethay meethay Islami bhaiyon! Rozon kay shar'i ahkam seekhnay ka jazbah ujar kar kay liye Tableegh-e-Quran-o-Sunnat ki 'aalamgeer ghayr siyasi tahreek Dawat-e-Islami kay Sunnataun ki tarbiyyat kay Madani Qafilay may 'Aashiqn-e-Rasool kay sath Sunnataun bharay safar ko apna ma'mool bana lijiye. Aik baar safar kar kay tajribah kar lijiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** woh woh deeni manafa' haasil hon gay kay aap hayraan rah jayen gay. Targheeb kay liye Madani Qafilay ki aik Madani bahaar aap kay gosh guzar ki jati hay: Qasbah colony (Baab-ul-madinah Karachi) kay aik Islami bhai kay khandan may larrkiyan kaafi thi, chacha jan kay yahan 7 larrkiyan to barray hai jaan kay yahan 9 larrkiyan! Un ki shadi huyi to un kay yahan bhi larrki ki wiladat huyi. Sab ko tashweesh si honay lagi aur aaj kal kay aik 'aam zehan kay mutabiq sab ko wahm sa honay laga kay kisi nay jado kar kay awlad-e-nareenah ka Silsilah band karwa diya hay! Unhon nay mannat maani kay mayray yahan larrka payda huwa to Dawat-e-Islami kay Sunnataun ki tarbiyyat kay aik maah kay Madani Qafilay may safar karoon ga. Un ki Madani munnay ki ammi nay aik baar khuwab daykha kay aasman say koi kaghaz ka purzah un kay qareez aa kar gira, utha kar daykha to to us par likha tha: 'Bilal' **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** aik maah kay Madani Qafilay ki (niyyat ki) barakat say un kay yahan Madani munnay ki aamad ho gaye! na sirf aik balkay aagay chal kar yakay ba'd deegaray do Madani munnay mazeed payda huway. Allah **عَزَّوَجَلَّ** ka karam daykhiye! Aik maah kay Madani Qafilay ki niyyat ki barakat sirf un tak mahdood na rahi balkay un kay khandan may bhi jo awlad-e-nareenah say mahroom tha sab kay yahan Madani munnay payda huway. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** unahayn 'alaqye Madani qafilah zimmah dar ki haysiyyat say Madani qafilon ki Baharayn lutanay ki koshishayn karnay ki sa'adat bhi mili.

Aa kay tum ba adab, daykh lo fazl-e-rab

Madani munnay milay Qafilay may chalo

Khoti qismat khari, god ho gi hari

Munna munnay milayn, Qafilay may chalo

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Maangi murad na milna bhi ina'am

Meethay meethay Islami bhaiyon! Daykha aap nay! Madani Qafilay ki barakat say kis tarah man ki muradayn bar aati hay! Ummedon ki sookhi khaytiyan hari ho jati hay, dilon ki paz murdah kaliyan khil uthta hayn aur khanman barbado ki khushiyan laut aati hayn. Magar yeh zehan may rahay kay zaroori nahin har aik ki dil murad laazim hi poori ho. Baarha aysa hota hay kay bandah jo talab karta hay woh us kay haq may behtar nahin hota aur us ka suwal poora nahin kiya jata, us ki munh maangi murad milna hi us kay liye ina'am hota hay. Masalan yehi kay woh awlad-e-nareenah mangta hay magar us ko Madani munniyon say nawaza jata hay aur yehi us kay haq may baarha behtar hota hay. Chunan-chay parah dusra surah Baqarah ki aayat number 216 may Allah ka Farman:

عَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط

Tarjamah Kanz-ul-Iman: Qareeb hay kay koi baat tumhayn pasand aaye aur woh tumharay haq may buri ho. (Parah. 2, Surah Baqarah, Aayat. 216)

Bayti kay fazaa`il

Yaad Rakhiye! Bayti ki fazeelat kisi tarah kam nahin is zimm may mulahazah ho 3 Faramen-e-Mustafa ﷺ:

1. Jis nay apnay 3 baytiyon ki parwarish ki woh Jannat may jaye ga aur usay Raah-e-Khuda عَزَّوَجَلَّ may us jihad karnay walay ki misl ajr milay ga jis nay dawran-e-jihad rozay rakhay aur namaz qaa'im ki. (At-Targhhe wat Tarheeb, vol. 3, pp. 46, Hadees. 26)
2. Jis ki 3 baytiyan ho, woh un kay sath achha sulook karay to us kay liye Jannat Wajib ho jati hay. 'Arz ki gaye: aur 2 ho to? Farmaya: aur do ho tab bhi. 'arz ki gaye: agar aik ho to? Farmaya: agar aik ho to bhi. Mu'jam-e-Awsat, vol. 4, pp. 6199)
3. Jis nay apni 2 baytiyon ya do bahnon ya do rishtay dar bachiyon par sawab ki niyyat say Kharch kiya yahan tak kay Allah عَزَّوَجَلَّ unhayn bay Niyaz kar day. (ya'ni un ka nikah ho jaye ya woh sahib-e-maal ho jaye ya un ki wafaat ho jaye)

to woh is kay liye aag say aarr ho jayen gi. (*Musnad-e-Imam Ahmad, vol. 10, pp. 179, Hadees. 26578*)

Rozah na rakhnay ki majbooriyan

Meethay meethay islami bhaiyon! Ba'z majbooriyan aysi hayn jin kay sabab Ramazan-ul-Mubarak may rozah na rakhnay ki ijazat hay. Magar yeh yaad rahay kay majboori may rozah mua'af nahin woh majboori khatm ho janay kay ba'd is ki qaza rakhna farz hay, al-battah qaza ka gunah nahin ho ga jaysa kay 'Bahar-e-Shari'at' jild Awwal safhah 1002 par 'Durr-e-Mukhtar' kay hawalay say likha hay kay safar-o-haml aur bachay ko doodh pilanay aur marz aur burrhapa aur khauf-e-halakat aur ikrah (ya'ni agar koi jaan say maar daalnay ya sakht maar marnay ki sahih dhamki day kar kahay kay rozah torr daal agar rozah dar janta ho kay yeh kahnay wala jo kuch kahta hay kar guzray ga to aysi soorat may rozah faasid kar dayna ya tark karna gunah nahin. 'Ikrah say murad yehi hay') aur nuqsan-e-'aql aur jihad yeh sab rozah na rakhnay to gunahgar nahin. (*Durr-e-Mukhtar, vol. 3, pp. 462*)

Shar'i safar ki ta'reef

Dawran-e-Safar bhi rozah na rakhnay ki ijazat hay. Safar ki miqdar bhi zehan nasheen rakh lijiye. Sayyidi Imam Ahl-e-Sunnat A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki tahqeeq kay mutabiq shar'an safar ki miqdar 57 1/2 (ya'ni taqreeban 92 Kilometre) hay jo koi itni miqdar ka fasilah tay karnay ki gharz say apnay shahar ya gaon ki aabadi say baahir nikal aaya, woh ab shar'an Musafir hay, usay rozah qaza kar kay rakhnay ki ijazat hay aur namaz may usay qasr karna Wajib hay, nahin karay ga to gunah gar ho ga. Aur qasdan chaar (4) parrhayn aur 2 par qa'dah kiya to farz ada ho gaye aur pichhli 2 rak'atayn nafl ho gaye magar gunahgar aur 'azab-e-naar ka haqdaar hay kay Wajib ka tark kiya lihaza taubah karay (aur namaz ka ia'adah bhi Wajib hay) aur do rak'at par qa'dah na kiya to farz ada na huway aur woh namaz nafl ho gaye. (*Bahar-e-Shari'at, vol. 1, pp. 743*) Aur jahalatan ya'ni 'ilm na honay ki wajah say poori 4 parrhi to us namaz ka phayrna bhi Wajib hay. (*Fatawa Razawiyyah, vol.8, pp. 270*) Ya'ni ma'loomat na honay ki bina par bhi aaj tak jitni namazayn safar may poori parrhi hayn un ka hisab laga kar char rak'ati farz ki jagah qasr ki niyyat say do do farz laautanay

ho gay. Haan musafiq ko Muqem imam kay peechay farz 4 pooray parrhnay hotay hayn, Sunnatayn aur witr lautanay ki zaroorat nahin. Qasr sirf zuhar, ‘Asr aur ‘Isha ki farz rak’aton may karna hay. Ya’ni in may char rak’at farz ki jagah 2 ralk’at ada ki jayen gi. Baaqi Sunnataun aur witr ki rak’atayn poori ada ki jayen gi, dusray shahar ya gaon waghayrah may pohanchnay kay ba’d jab tak 15 din say kam muddat tak Qiyam ki niyyat thi Musafir hi kahlaye ga. Aur Musafir kay ahkam rahayn gay aur agar Musafir nay wahan pohanch kar 15 din ya us say ziyadah zoiyam ki niyyat kar li to ab Musafir kay ahkam khatm ho jayen gay aur woh Muqem kahlaye ga. Ab usay rozah bhi rakhna ho ga aur namaz bhi qasr nahin karay ga. Safar kay muta’alliq zaroori ahkam ki tafseeli ma’loomaat haasil karnay kay liye Bahar-e-Shari’at hissah 4 kay baab Namaz-e-Musafir ka bayan ya Maktabah-tul-Madinah kay risalay “Musafir ki Namaz” ka mutal’ah farmayen.

Rozah na rakhnay ki ijazat par mabni 30 Madani Phool

(Wohh majboori khatm ho janay ki soorat may har rozay kay badlay aik rozah qaza rakhna hoga)

1. Musafir ko rozah rakhnay na rakhnay ka ikhtiyar hay (*Radd-ul-Muhtar, vol. 3, pp. 462*)
2. Agar khud us Musafir ko aur us kay sath walay ko rozah rakhnay may nuqsan na pohanchay to rozah rakhna safar may behtar hay aur agar donon ya un may say kisi aik ko nuqsan ho raha ho to rozah na rakhna behtar hay. (*Durr-e-Mukhtar, vol. 3, pp. 465*)
3. Musafir nay Zahwah-e-Kubra¹ say payshtar Iqamat ki aur abhi kuch khaya nahin to to rozay ki niyyat kar layna Wajib hay. (*Jauharah, vol. 1, pp. 186*)
4. Din may agar safar kiya to us din ka rozah chhorr daynay kay liye aaj ka safar ‘uzr nahin. Al-Battah agar dawran-e-safar torr dayn gay to kaffarah laazim na aaye ga magar gunah zaroor ho ga (*‘Aalamgeeri, vol. 1, pp. 206*) Aur rozah qaza karna farz rahay ga.

¹ Zahwah-e-Kubra ki ta’reef peechay guzri hay.

5. Agar safar shuru' karnay say pahlay torr diya phir safar kiya to (agar kaffaray kay sharaa'it paye gaye to qaza kay sath sath) kaffarah bhi laazim aaye ga. *(Ayezani)*
6. Agar din may safar shuru' kiya (aur dawran-e-safar rozah torra na tha) aur makan par koi cheez bhoor gaye thay usay laynay wapas aaye aur ab agar aa kar rozah torr dala to (Shara'it paye janay ki soorat may) kaffarah bhi Wajib hay. Agar dawran-e-safar hi torr diya hota to sirf qaza rakhna farz hota jaysa kay number 4 may guzra. *(‘Aalamgeeri, vol. 1, pp. 207)*
7. Kisi ko roizah torr dalnay par majboor kiya gaya to rozah torr sakta hay magar sabr kiya to ajr milay ga. *(Radd-ul-Muhtar, vol. 3, pp. 462)* (Majboori ki ta'reef peechay guzri)
8. Saanp nay das liya aur jaan khatray may parr gaye to rozah torr day. *(Ayezani)*
9. Jin logon nay in majboriyon kay sabab rozah torra un par farz hay kay un rozon ki qaza rakhayn aur in qaza rozon may tartheeb farz nahin, lihaza agar in rozon ki qaza karnay say qabl nafl rozay rakhay to yeh nafl rozay ho gaye magar hukm yeh hay kay 'uzr janay kay ba'd aa'indah Ramazan-ul-Mubarak kay aanay say pahlay pahlay qaza rakh layn. Hadees pak may farmaya: jis par guzishtah Ramazan-ul-Mubarak ki qaza baaqi hay aur woh na rakhay, us kay is Ramazan-ul-Mubarak kay rozay Qabool na hon gay. *(Musnad Imam Ahmad, vol. 3, pp. 266, Hadees. 8629)* Agar waqt guzarta gaya aur qaza rozay na rakhay yahan tak kay dusra ramazan aa gaya to ab qaza rozay rakhnay kay bajaye pahlay isi Ramazan-ul-Mubarak kay rozay rakh lijiye, qaza ba'd may rakh lijiye, balkay agar ghayr-e-mareez aur Musafir nay qaza ki niyyat ki jab bhi qaza nahin balkay isi Ramazan kay rozay hay. *(Durr-e-Mukhtar, vol. 3, pp. 465)*
10. Bhook aur piyas aysi ho kay halak (ya'ni chali janay) ka khauf sahih ho ya nuqsan-e-'aql ka andayshah ho to rozah na rakhay. *(Radd-ul-Muhtar, vol. 3, pp. 462)*

Faasiq ya Ghayr Muslim Doctor rozah na rakhnay ka Mashwarah day to?

11. Fuqaha Kiraam nay rozah na rakhnay kay liye jo rukhsatayn bayan ki hayn un may yeh bhi dakhil hay kay mareez ko marz barrh janay ya dayr may achha honay ya tandrust ko beemar ho janay ka guman ghalib ho to ijazat hay kay us din rozah na rakhay. Is guman-e-ghalib kay husool ki teesri soorat kisi Musalman, Haaziq tabeeb mastoor ya'ni ghayr-e-faasiq maahir doctor ki khabar bhi hay laykin fi zamanah aysay tabeeb ka milna bahut mushkil hay to ab zaroorat-e-zamanah ka lihaz kartay huway is baat ki ijazat hay kay agar ko qabil-e-i'timad Faasiq ya ghayr muslim tabeeb bhi rozah rakhnay ko sihat kay liye nuqsan dah qarar day aur rozah tark karnay ka kahay aur mareez bhi apnay taraf say achhi tarah ghaur karay jis say usay rozah torrna ya na rakhna hi samajh aaye to ab agar us nay apnay Zann-e-Ghalib par 'amal kartay huway rozah torra ya rozah na rakha to usay gunah nahin ho ga aur rozah torrnay ki soorat may kaffarah bhi is par laazim na ho ga magar qaza bahar soorat zaroor farz ho gi aur taharri (ya'ni ghaur karnay) may yeh bhi zaroori hay kay mareez ka dil is baat par jamay kay yeh doctor khuwah ma khuwah rozah torrnay ka nahin kah raha aur us may bhi ziyadah behtar yeh ho ga kay aik say zaa'id doctor say raaye lay.

Rozah aur Hayz-o-Nifaas

12. Rozay ki halaat may hayz ya Nifaas shuru' ho gaya to woh rozah jata raha us ki qaza rakhay, farz tha to qaza farz hay aur nafl tha to qaza Wajib. Hayz-o-Nifas ki haalat may sajdah-e-shukr aur sajdah-e-tilawat haraam hay aur aayat-e-sajdah sunnay say us par sajdah Wajib nahin. (*Bahar-e-Shari'at, vol. 1, pp. 382*)
13. Hayz ya nifas ki haalat may namaz, rozah haraam hay aur aysi haalat may namaz aur rozah sahih hotay hi nahin. Neez Tilawat-e-Quran Pak ya Quran ki aayaat-e-muqaddash ya un ka tarjamah chhona yeh sab bhi haraam hay. (*Ayezani, pp. 379-380*)
14. Hayz ya nifas wali kay liye ikhtiyar hay kay chhup kar khaye ya zaahiran, rozah dar ki tarah rahna us par zaroori nahin. (*Jauharah, vol. 1, pp. 186*)

15. Magar chhup kar khana behtar hay khusosan hayz wali kay liye. (*Bahar-e-Shari'at, vol. 1, pp. 1004*)
16. Haml wali ya doodh pilanay wali 'aurat ko agar apni ya bachay ki jaan janay ka sahih andayshah hay to ijazat hay kay us waqt rozah na rakhay, khuwah doodh pilanay wali bachay ki maa ho ya daaye, agar chay Ramazan may doodh pilanay ki naukri ikhtiyar ki ho. (*Radd-ul-Mukhtar, vol. 3, pp. 463*)

'Umar raseedah buzurg

17. Shaykh-e-Faani ya'ni woh mu'ammarr buzurg jin ki umar aysi ho agye kay ab woh roz baroz kamzor hotay hi jaye gay, jab woh rozah rakhnay say 'aajiz (ya'ni majboor-o-bay bas) ho jaye ya'ni na ab rakh saktay hayn na aa`indah rozay ki taaqat aanay ki ummed hay unhayn ab rozah na rakhnay ki ijazat hay, lihaza har rozay kay badlay may Fidyah ya'ni donon waqt aik Miskeen ko bhar payt khilana us par Wajib hay ya har rozay kay badlay aik sadaqah-e-fitr ki miqdar Miskeen ko day dayn. (*Durr-e-Mukhtar, vol. 3, pp. 471*) (Sadaqah Fitr ki aik miqdar 2 kilo may 80 garam kam gayhon ya us ka aata ya un gayhon ki raqam hay)
18. Agar aysa borra garmiyon may rozay nahin rakh sakta to na rakhay magar is kay badlay sardiyan may rakhna farz hay. (*Radd-ul-Muhtar, vol. 3, pp. 472*)
19. Agar Fidyah daynay kay ba'd rozah rakhnay ki taqat aa gaye to diya huwa Fidyah sadaqah-e-nafl ho gaya. Un rozon ki qaza rakhayn. (*'Aalamgeeri, vol. 1, pp. 207*)
20. Yeh ikhtiyar hay kay shuru' Ramazan hi may pooray Ramazan (kay tamam rozon) ka aik dam Fidyah day dayn ya aakhir may sab ikhattay day dayn.
21. Fidyah daynay may yeh zarori nahin kay jitnay fidyay ho utnay hi Masakeen ko alag alag dayn, balkay aik hi Miskeen ko kaye din kay (aik sath) bhi diye ja saktay hayn. (*Ayezani*)

Nafil rozah torr nay may sirf qaza hoti hay kaffarah nahin

22. Nafil rozah qasdan shuru' karnay walay par ab poora karna Wajib ho jata hay kay torr diya to qaza Wajib ho gi. (*Radd-ul-Muhtar, vol. 3, pp. 473*)
23. Agar Aap nay yeh guman kar kay rozah rakha kay mayray zimmay koi rozah hay magar rozah shuru' karnay kay ba'd ma'loom huwa kay mujh par kisi qism ka koi rozah nahin hay, ab agar fauran torr diya to kuch nahin aur yeh ma'loom karnay kay ba'd agar fauran na torra, to ab nahin torr saktay, agar torrayn gay to qaza Wajib ho gi. (*Durr-e-Mukhtar, vol. 3, pp. 473*)
24. Nafil rozah qasdan nahin torra balkay bila ikhtiyar toot gaya, masalan dawran-e-rozah 'aurat ko hayz aa gaya, jab bhi qaza Wajib hay. (*Ayezani, pp. 474*)

Saal may 5 Rozay haraam hayn

25. Eid-ul-Fitr ya Baqara'eid kay 4 din ya'ni 10, 11, 12, 13 Zul-Hijjah-tul-Haraam may say kisi bhi din ka rozah nafil rakha to (chun kay in paanch dinon may rozah rakhna haraam hay lihaza) is rozay ka poora karna Wajib nahin, na is kay torr nay par qaza Wajib nahin, na is kay torr nay par qaza Wajib, balkay is ka torr dayna hi Wajib hay aur agar in dinon may rozah rakhnay ki mannat maani to mannat poori karun Wajib hay magar in dinon may nahin balkay aur dinon may. (*Radd-ul-Muhtar, vol. 3, pp. 474*)
26. Nafil rozah bila 'uzr torr dayna na jaaiz hay, mahman kay sath agar mayzban na khaye ga to usay na gawar ho ga ya mahman agar khana na khaaye ga to mayzban ko aziyyat ho gi to nafil rozah torr daynay kay liye yeh 'uzr hay, bashart yeh kay yeh bharosa ho kay is ki qaza rakh lay ga aur Zahwah-e-Kubra say pahlay torr day ba'd ko nahin. (*Bahar-e-Shari'at, vol. 1, pp. 1007*)

Da'wat kay sabab rozah torr na

27. Da'wat kay sabab Zahwah-e-Kubra say pahlay nafil rozah torr sakta hay jabkay da'wat karnay wala mahz us ki maujoodgi par raazi na ho aur us kay na khanay kay sabab naraz ho is shart kay sath kay yeh bharosa ho kay ba'd may rakh lay ga, lihaza ab rozah torr lay aur us ki qaza rakhay. Laykin agar Da'wat karnay

wala mahz us ki maujoodgi par raazi ho aje aur na khanay par naraz na ho to rozah torr nay ki ijazat nahin. (*'Aalamgeeri, vol. 1, pp. 208*)

28. Nafl rozah zawaal kay ba'd Maan Baap kay narazi kay sabab torr sakta hay, aur is may 'Asr say pahlay torr sakta hay ba'd-e-'asr nahin. (*Radd-ul-Muhtar, vol. 3, pp. 477*)

Biwi bila ijzat-e-shauhar nafl rozah nahin rakh sakti

29. 'Aurat baghayr shauhar ki ijazat kay nafl aur mannat aur qasam kay rozay na rakhay aur rakh liye to shauhar turrwa sakta hay magar torray gi to qaza Wajib ho gi magar is ki qaza may bhi shauhar ki ijazat darkar hay. Ya shauhar aur us kay darmiyan judaye ho jaye ya'ni Talaq-e-Baa'in (Aysi talaq jis say biwi nikah say baahar ho jati hay, ab shauhar rujoo' nahin kar sakta) day day ya mar jaye. Haan agar rozah rakhnay may shauhar ka kuch haraj na ho, masalan woh safar may hay ya beemar hay ya ihram may hay to in haalaton may baghayr ijazat kay bhi qaza rakh sakti hay balkay woh mana' karay jab bhi rakh sakti hay. Al-battah in dinon may bhi shauhar ki ijazat kay baghayr nafl rozah nahin rakh sakti. (*Radd-ul-Muhtarm vol. 2, pp. 477*)
30. Ramazan-ul-Mubarak aur qaza-e-ramazan kay liye shauhar ki ijazat ki kuch zaroorat nahin balkay us ki mumana'at par bhi rakhay. (*Radd-ul-Muhtar, vol. 3, pp. 478*)
31. Agar aap kisi kay mulazim hayn ya us kay yahan mazdoori par kaam kartay hayn to us ki ijazat kay baghayr nafl rozah nahin rakh saktay kyun kay rozay ki wajah say kaam may susti aaye gi. Haan rozah rakhnay kay ba Wujood aap ba qaa'idah kaam kar saktay hayn, us kay kaam may kisi qism ki kotahi nahin hoti, kaam poora ho jata hay to ab nafl rozay ki ijazat laynay ki zaroorat nahin. (*Radd-ul-Muhtar, vol. 3, pp. 478*)
32. Nafl rozay kay liye Bayti ko baap, Maan ko baytay, behan ko bhai say ijazat laynay ki zaroorat nahin. (*Ayezani*)
33. Maan baap agar baytay ko rozah-e-nafl say mana' kar day is wajah say kay maraz ka andayshah hay to maan baap ki ita'at karay. (*Ayezani*)

Ab 12 Madani phool un cheezon kay muta'alliq bayan kiye jatay hayn jin kay karnay say sirf qaza laazim aati hay. Qaza ka Tareeqah yeh hay kay har rozay kay badlay Ramazan-ul-Mubarak kay ba'd qaza ki niyyat say aik rozah rakh layn.

Un cheezon say muta'alliq 12 Madani phool jin say sirf qaza laazim aati hay.

1. Yeh guman tha kay subh nahin huyi aur khaya, piya ya jima' kiya ba'd ko ma'lloom huwa kay subh ho chuki thi to rozah na huwa, is rozay ki qaza karna zaroori hay ya'ni is rozay kay badlay may aik rozah rakhna ho ga.

(Bahar-e-Shari'at, vol. 1, pp. 989)

Kisi kay majboor karnay par rozah torrna

2. Khanay par sakht majboor kiya gaya ya'ni ikrah-e-shar'i paya gaya, ab chunkay majboori hay, lihaza khuwah apnay hath say hi khaya ho sirf qaza laazim hay. *(Bahar-e-Shari'at, vol. 1, pp. 989)* Is mas`alay ka khulasah yeh hay kay koi shakhs qatl ya 'uzw kaat dalnay ya shaded maar laganay ki sahih dhamki day kar kahay kay rozah torr dal! Agar rozah daar yeh samjhay kay dhamki daynay wala jo kuch kah raha hay woh kar guzray ga to ab "Ikrah-e-Shar'i" paaya gaya aur aysi soorat may rozah torr daalnay ki rukhsat hay magar ba'd may is rozay ki qaza laazimi hay.
3. Bhool kar khaya, piya ya jima' kiya tha ya nazar karnay say inzaal huwa tha (ya'ni mani nikal gaye thi) ya ihtilam huwa ya qay huyi aur in sab sooraton may yeh guman kiya kay rozah jata raha, ab qasdan khaa liya sirf qaza farz hay. *(Durr-e-Mukhtar, vol. 3, pp. 431)*
4. Rozay ki haalat may naak may dawa charrhaye to rozah toot gaya aur is ki qaza laazim hay. *(Ayezani, pp. 432)*
5. Patthar, kankari, mitti, Ruyi, Ghaas, Kaghaz waghayrah aysi cheez khaye jin say log ghin kartay hon, in say rozah to toot gaya magar sirf qaza karna ho ga. *(Durr-e-Mukhtar, vol. 3, pp. 433)*

6. Baarish ka paani ya owla halq may chala gaya to rozah toot gaya aur qaza laazim hay. *(Ayezani, pp. 434)*
7. Bahut sara paseenah aaya aanso nigal liya to rozah toot gaya, qaza karna ho ga. *(Bahar-e-Shari'at, vol. 1, pp. 989)*
8. Guman kiya kay abhi to raat baaqi hay, sahari khatay rahay aur ba'd may pata chala kay sahari ka waqt khatm ho chuka tha. Is soorat may bhi rozah gaya aur qaza karna ho ga. *(Durr-e-Mukhtar, vol. 3, pp. 436)*
9. Isi tarah guman kar kay sooraj ghuroob ho chuka hay, kha pee liya aur ba'd may ma'loom huwa kay sooraj nahin dooba tha jab bhi rozah toot gaya aur qaza karayn. *(Durr-e-Mukhtar, vol. 3, pp. 436)*
10. Agar ghuroob-e-aaftab say pahlay hi Siren ki aawaz goonj uthi ya azaan-e-maghrib shuru' ho gaye aur rozah iftar kar liya aur ba'd may ma'loom huwa kay scrion ya azaan waqt say pahlay hi shuru' ho gaye thay, rozah toot gaya qaza karna ho ga. *(Radd-ul-Muhtar, vol. 2, pp. 439)*
11. Aaj kal bay parwaye ka dawr dora hay, har aik ko chahiye kay apnay rozay ki khud hifazat karay. Siren, Radio, T.V kay 'ailan balkay majid ki azaan par bhi iktifa karnay kay bajaye khud sahari aur Iftari kay waqt ki sahih ma'loomat rakhay.
12. Wuzo kar raha tha paani naak may daala aur Dimagh tak charrh gaya ya halq kay neechay utar gaya, rozah dar hona yaad tha to rozah toot gaya aur qaza laazim hay. Haan us waqt rozah dar hona yaad nahin tha rozah na gaya. *(Aalmgeeri, vol. 1, pp. 202)*

Kaffaray kay ahkam

Meethay meethay Islami bhayon Ramazan-ul-Mubarak ka rozah rakh kar bighayr kisi sahih majbori kay jan boojh kar torr daynay say ba'z sooraton may sirf qaza laazim aati hay aur ba'z soraton may qaza kay sath sath kaffarah bhi Wajib ho jata hay.

Rozay kay kaffarah ka tareeqah

Rozah torrney ka kaffarah yeh hay kay mumkin ho to aik baandi ya ghulam aazad karay aur yeh na kar sakay masalan is kay paas na, ghulam hay na itna maal kay khareed sakay, ya maal to hay magar ghulam muyassar nahin, jaysa kay aaj kal londi ghulam nahin miltay to ab pay dar pay 80 rozay rakhay. (Yaad rahay! Agar san-e-hijri kay maheenay ki yakum (pahli) say shuru' karay to 2 maah pooray rozay rakhay. Donon maheenay 29, 29 kay ho to 58 rozon say kaffarah ada ho jaye ga aur agar yakum kay ba'd kisi din say rozay shuru' karay to ab pay dar pay 60 rozay rakhnay ho gay) yeh bhi agar mumkin na ho to 60 miskeenon ko payt bhar kar donon waqt khana khilaye yeh zaroori hay kay jis ko aik waqt khilaye usi ko dusray waqt bhi khilaye. Yeh bhi ho sakta hay kay 60 masakeen ko aik aik sadaqah-e-fitr (masalan 2 kilo may 80 gram kam gayhon ya us ki raqam) ka Maalik kar diya jaye. Aik hi Miskeen ko ikatthay 60 sadaqah fitr nahin day saktay, haan yeh kar saktay hay kay aik hi ko 60 din tak rozanah aik aik sadaqah fitr dayn¹. Rozon ki soorat may (dawran-e-kaffarah) agar darmiyan may aik din ka bhi rozah chhot gaya to phir naye siray say 60 rozay rakhnay ho gay pahlay kay rozay shamil-e-hisab na ho gay agar chay 59 rakh chuka tha, chaahay beemari wagahyrah kisi bhi 'uzr kay sabab chhota ho. (*Bahar-e-Shari'at*, vol. 1, pp. 994)

'Aurat aur kaffaray kay rozay

Agar 'aurat nay Ramazan ka rozah torr diya aur kaffaray may rozah rakh rahi thi aur hayz aa gaya to siray say rakhnay ka hukm nahin balkay jitnay baaqi hayn un ka rakhna kaafi hay. Haan agar is hayz kay ba'd 'Aaisah' ho gaye ya'ni ab 'umr aysi ho gaye kay hayz na aaye ga, to siray say rakhnay ka hukm diya jaye ga kay ab woh pay dar pay do maheenay kay rozay rakh sakti hay aur agar isna-e-kaffarah may (ya'ni kaffarah kay rozay rakhnay kay dawran) 'aurat kay bacha huwa to siray say rakhay. (*Bahar-e-Shari'at*, vol. 2, pp. 214)

¹ Kaffaray may sadaqah fitr daynay ka mas'alah Bahar-e-Shari'at jild 2 safhah 215 par say daykha ja sakta hay.

Aaisah kitni ‘umr may

Kam say kam 9 baras ki ‘umr say hayz shuru’ ho ga aur intihaye ‘umr hayz aanay ki 55 saal hay. Is ‘umr wali ‘aurat ko Aaisah aur is ‘umr ko San-e-Ayaas kahtay hayn.

(Bahar-e-Shari’at, vol. 1, pp. 372)

Kaffarah Wajib honay ki aik soorat

Jo koi raat say hi Ramazan kay ada rozay ki niyyat kar chuka ho aur phir subh ya din may kisi bhi waqt balkay agar iftar say aik lamhah bhi qabl kisi sahih majbori kay baghayr kisi Biscuit, Sharbat, Shahad, Mithaye waghayrah waghayrah say jaan bojh kar rozah torr daalay to ab Ramazan Shareef kay ba’d is rozay ki qaza ki niyyat say aik rozah rakhna ho ga aur us ka kaffarah bhi dayna ho ga. Mayray Aaqa A’la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Kisi nay bila ‘uzr-e-shar’i Ramazan-ul-Mubarak ka ada rozah jis ki niyyat raat say ki thi bilqasd ya’ni jaan bojh kar kisi ghiza ya dawa ya nafa’ rasaan shay (ya’ni nafa’ pohanchanay wali cheez) say torr dala aur sham tak (ya’ni iftar say pahlay) koi aysa ‘aarizah laahiq na huwa jis kay ba’is shar’an aaj rozah rakhna zaroor na hota (masalan ‘aurat ko usi din may hayz ya nifas aa gaya rozah torrnay kay ba’d usi din may aysa beemar ho gaya jis may rozah na rakhnay ki ijazat hay to is jurm kay jurmanay may 60 rozay pay dar pay rakhnay hotay hayn. Waysay jo rozah na rakha ho us ki qaza sirf aik rozah hay) *(Fatawa Razawiyyah, vol. 10, pp. 519)*

Kaffaray say mut’alliq 11 madani phool

1. Ramazan-ul-Mubarak may kisi ‘aaqil Baaligh Muqem (ya’ni jo shar’i Musafir na ho) nay ada-e-rozah Ramazan ki niyyat say rozah rakha aur baghayr kisi sahih majbori kay jaan bojh kar jima’ kiya ya karwaya, ya koi bhi cheez lazzat kay liye khaye ya pee to rozah toot gaya aur is ki qaza aur kaffarah donon laazim hayn. *(Bahar-e-Shari’at, vol. 1, pp. 991)*
2. Jis jagah rozah torrnay say kaffarah laazim aata hay, us may shart yeh hay kay raat hi say rozah Ramazan ki niyyat ki ho, agar din may niyyat ki aur torr diya to kaffarah laazim nahin sirf qaza kaafi hay. *(Jauharah, vol. 1, pp. 180)*

3. Qay aaye ya bhool kar khaya ya jima' kiya aur in sab sooraton may isay ma'loom tha kay rozah na gaya phir bhi kha liya to kaffarah laazim nahin. (*Radd-ul-Muhtar, vol. 3, pp. 431*)
4. Ihtilam huwa aur usay ma'loom bhi tha kay rozah na gaya is kay ba Wujood kha liya to kaffarah laazim hay. (*Ayezani*)
5. Apna thook thook kar chaat liya ya dusray ka thook nigal liya to kaffarah nahin magar mahboob ka lazzat ya mu'azzam-e-deeni ya'ni buzug ka Tabarruk kay taur par thook nigal liya to kaffarah laazim hay. (*Ayezani, pp. 444*) Kharbozay ya tarbooz ka chhilka khaya, agar khushk ho ya aysa ho kay log isay khanay may ghin kartay ho to kaffarah nahin, warnah hay. (*'Aalamgeeri, vol. 1, pp. 202*)
6. Kachay chawal, bajrah, masoor, moong khayr to kaffarah laazim nahin, yehi hukm kachay jaw ka hay aur bhunay huway hon to kaffarah laazim. (*Bahar-e-Shari'at, vol. 1, pp. 202*)
7. Sahari ka niwala munh may tha kay subh-e-saadiq ka waqt ho gaya, ya bhool kar kha rahay thay, niwala munh may tha kay yaad aa gaya, phir bhi nigal liya to in donon msooraton may kaffarah Wajib aur agar niwala munh say nikal kar phir kha liya ho to sirf qaza Wajib ho gi kaffarah nahin. (*'Aalamgeeri, vol. 1, pp. 203*)
8. Baari say Bukhar aata tha aur aaj baari ka din tha lihaza yeh guman kar kay kay Bukhar aaye ga, rozah qasdan torr diya to is soorat may kaffarah saqit hay (ya'ni kaffaray ki zaroorat nahin sirf qaza kaafi hay) yun hi 'aurat ko mua'ayyan tareekh par hayz aata tha aur aaj hayz aanay ka din tha us nay qasdan rozah torr diya aur hayz na aaya to kaffarah saqit ho gaya. (magar qaza farz hay) (*Radd-ul-Muhtar, vol. 3, pp. 448*)
9. Agar do rozay torray to donon kay liye do kaffaray day agar chay pahlay ka abhi kaffarah ada na kiya tha jab kay dono do ramazan kay hon, aur agar donon rozay aik hi ramazan kay hon aur pahlay ka kaffarah na ada kiya ho to aik hi kaffarah donon kay liye kaafi hay. (*Jauharah, vol. 1, pp. 182*)

10. Kaffarah laazim honay kay liye yeh bhi zaroori hay kay rozah torrney kay ba'd koi aysa mua'amalah waqi' na huwa ho jo rozay kay manafi (ya'ni ulat) hay ya bighayr ikhtiyar aysa amr (ya'ni mua'amalah) na paaya gaya ho jis ki wajah say rozah torrney ki rukhsat hoti, masalan 'aurat ko us din hayz ya nifas aa gaya ya rozah torrney kay ba'd usi din may aysa beemar huwa jis may rozah na rakhnay ki ijazat hay to kaffarah saaqit hay aur safar say saqit na ho ga kay yeh ikhtiyari mua'amalah hay. (*Ayezani, pp. 181*)

Khabardar! Khabardar! Khabardar!

11. Jin sooraton may rozah torrney par kaffarah laazim nahin un may shart hay kay aik baar aysa huwa ho aur na farmani ka iradah na kiya ho warnah in may kaffarah dyna ho ga. (*Durr-e-Mukhtar, vol. 3, pp. 440*)

الحَمْدُ لِلَّهِ عَزَّوَجَلَّ Mayn Badal gaya

Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek Dawat-e-Islami kay Madani mahool kay kiya kahnay aur Madani qafilon ki bhi kiya hi baat hay! Targheeb kay liye aik Madani bahaar mulahazah ho. Shalimar town (Markaz-ul-Awliya Lahore) kay aik Islami bhai bay had bigrray huway insan thay, filmon daramon kay rasya honay kay sath sath jawan larrkiyon kay sath chhayrr khaniyan, obash naw jawanon kay sath dostiyan, raat gaye tak aawarah gardiyan waghayrah in kay ma'molaat thay. in Harakaat-e-Bad kay ba'd kay ba'is khandan walay bhi in say katratay, apnay gharon may un ki aamad say ghabratay neez apni awlad ko in ki suhbat sy bachatay thay. In ki gunahon bhari khazan raseedah sham kay subh-e-baharaan bannay ki sabeel yun huyi kay Dawat-e-Islami walay aik 'Aashiq-e-Rasool ki un par shafqat bhari nazar parr gaye. Unhon nay nihayat shafqat kay sath Infiradi Koshish kartay huway inhayn Madani Qafilay may safar ki raghbat dilaye, baat un kay dil may utar gaye aur unhon nay Madani Qafilay may safar ki sa'adat haasil ki. **الحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Madani Qafilon may 'Aashiqan-e-Rasool ki suhbaton nay un kay dil may naykiyon ki mahabbat daal di. Gunahon say taubah ka tuhfah aur Sunnataun bharyay Madani libas ka jazbah mila, sar par sabz sabz 'imamah saja aur Sunnataun kay Madani phool lutanay may mashghool ho gaye. Jo 'azeez-o-aqriba daykh kar katratay thay, **الحَمْدُ لِلَّهِ عَزَّوَجَلَّ** ab woh galay lagatay hayn, pahlay woh khandan kay andar

bad tareen thay **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat-e-Islami kay Madani Qafilay ki barakat say ab ‘azeer tareen ho gaye hayn.

*Jab tak bikay na thay koi poochta na tha
Tum nay khareed kar mujhay anmol kar diya*

Bay namziyon may baythna kaysa?

Meethay meethay Islami bhayyon daykha aap nay! Buri suhbaton ka kitna zabardast nuqsan hota hay. Buri suhbat may rah kar bigar janay walay aadami par log thoo thoo kartay hayn aur achhi suhbaton ki bhi kiya khoob barakat hay kay gunahon say bhi bachat hoti aur log bhi mahabbat kartay hayn. Hamayshah aysi suhbat ikhtiyar karni chahaiye jis say ‘ibadat ka shoq aur sunnat par ‘amal karnay ka zoq barrhay. Ham-nasheen (ya’ni ham-suhbat) aysa ho kay jisay daykh kar Allah **عَزَّوَجَلَّ** yaad aa jaye, us ki baaton say naykiyon ki taraf raghbat barrhay, dunya ki mahabbat may kami aur fikr-e-aakhirat may ziyadati ho. Musahib (ya’ni jis ki suhbat may rahayn woh) aysa ho kay us kay sabab Allah **عَزَّوَجَلَّ** aur us kay piyaray Habeeb **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki mahabbat may izafah ho. Ghayr sanjeedah harakatayn karnay walon, faishon paraston aur bay namaziyon ki suhbat say bachna chahiye. Bay namaziyon ki babat kiye gaye aik suwal kay jawab may A’la Hazrat **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** nay farmaya: (Bay namaziyon ko) bah narmi samjhaye, tark-e-namaz aur tark-e-jama’at aur tark-e-masjid par Quran aur Ahadees may jo sakht wa’edayn hayn baar baar sunayen jin kay dilon may iman hay unhayn zaroor nafa’ pohanchay ga. Allah **عَزَّوَجَلَّ** parah 27 surah Zaariyat ki aayat number 55 may Irshad hay:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

Tarjamah Kanz-ul-Iman: Aur samjhao kay samjhana Musalmano ko faa`idah dayta hay

Allah kay kalam aur ahkam yaad dilao kay bayshak un ka yaad dilana iman walon ko nafa’ day ga. Aur jo kisi tarah ma maanayn us par agar kisi ka dabao hay us kay zaree’ay say dabao daalayn aur yun bhi baaz na aaye to us salam-o-kalam, mayl jool bilkul tark kar dayn. Allah **عَزَّوَجَلَّ** ka farman hay:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٧٨﴾

Tarjamah Kanz-ul-Iman: Aur jo kahayn tujhay shaytan bhulaway to yaad aaye par zaalimon kay paas na bayth. (*Fatawa Razawiyah, vol. 6, pp. 191*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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



Faizan-e-Taraweeh

Durood Shareef ki Fazeelat

Ameer-ul-Mu`mineen Hazrat Sayyiduna Umar-e-Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya: 'Bay-shak du'a zameen-o-aasman kay darmiyan thehri rahti hay aur us say kio cheez oper ki taraf nahin jati jab tak tum apnay Nabi-e-Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par durood e paak na parrh lo. (Tirmizi, vol. 2, pp. 28, Hadees 486)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Taraweeh say sagheerah gunah mu'aaf hotay hayn

Rasool-e-Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jo Ramazan mayn Iman kay sath aur talab-e-sawab kay liye qiyam karay, to is kay gozishtah gunah bakhsh diye jaen gay.

(Muslim, pp. 382, Hadees 759)

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Sayyiduna Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ is Hadees-e-Pak kay tahat farmatay hayn: Taraweeh ki pabandi ki barakat say saray sagheerah (yani chhotay) gunah mu'aaf ho jaen gay kion kay gunah e kabeerah (yani barray gunah) taubah say aur huqooq ul ibaad (Allah عَزَّوَجَلَّ ki bargah mayn taubah kay sath) haq waalay kay mu'af karnay say mu'aaf hotay hayn.

(Mirat ul Manajeeh, vol. 2, pp. 288)

Farman-e-Mustafa ﷺ: bay-shak Allah ﷺ nay Ramazan kay rozay tum par farz kiye aur mayn nay tumharay liye Ramazan kay qiyam ko Sunnat qarar dia hay lihaza jo shakhs Ramazan mayn rozay rakhay aur Iman kay sath aur husool e sawab ki niyyat say qiyam karay (yani Taraweeh parrhay) to wo apnay gunahon say aysay nikal gaya jaysay wiladat kay din is ko is ki maa nay jana tha.

(Nasai, pp. 369, Hadees 2207)

Sunnat ki fazeelat

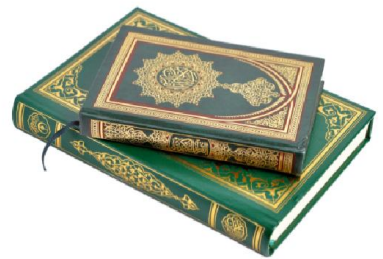
ﷺ Ramazan ul Mubarak mayn jahan hamen bay-shumar ne'maten muyassar aati hayn inhen mayn Taraweeh ki Sunnat bhi shaamil hay aur Sunnat ki 'azamat kay kia kahnay! Allah ﷺ kay piyaray Habib ﷺ ka farman e Jannat nishan hay: "jis nay mayri Sunnat say mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki wo Jannat mayn mayray sath ho ga.

(Ibn e 'Asakir, vol. 9, pp. 343)

Taraweeh Sunnat-e-Mu'akkadah hay aur is mayn kam az kam aik baar khatm-e-Quran bhi Sunnat-e-Mu'akkadah hay.

'Aashiqan-e-Kalamullah ki 7 Hikayaat

1. Hamaray Imam A'zam Hazrat Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Ramazan-ul-Mubarak mayn 61 baar Quran e Kareem khatm kia kartay. 30 din mayn, 30 raat mayn aur ayk Taraweeh mayn naeez aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay 45 baras isha kay Wuzu say Namaz-e-Fajr ada farmai. (Bahar-e-Shari'at, vol. 1, pp. 688)



2. Aik riwayat kay mutabiq Imam e A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay zindagi mayn 55 Hajj kiye aur jis makan mayn wafat pai us mayn 7 hazar bar Quran-e-Majeed khatm farmaye hay. (Durr-e-Mukhtar, vol. 1, pp. 126)

3. Mayray Aaqa A'ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: 'Imam-ul-Aimma Sayyiduna Imam A'zam (Abu Hanifah) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay 30 baras kaamil har raat mayn aik rak'at mayn Quran-e-Kareem khatm kia hay.' (*Fatawa-e-Razawiyah, vol. 7, pp. 476*)
4. Ulama-e-Kiram رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay farmaya hay: Salaf e Saaliheen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mayn ba'z akaabir din raat mayn 2 khatm farmatay ba'z 4 ba'z 8.
5. Meezan ul Shae'ah az Imam Abul Wahhab Sha'rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mayn hay kay Sayyidi Ali Marsafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay aik raat din mayn 3 lakh 60 hazar khatm farmaye. (*Meezan ul Sharee'ah, vol. 1, pp. 79*)
6. Aasar amyn hay, Ameer-ul-Mu'mineen Hazrat Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ baaya paon rikab mayn rakh kar Quran e Majeed shuroo farmatay aur dahna (seedha) paon rikab tak na pohanchta kay Kalam shareef khatm ho jata. (*Fatawa Razawiyah, vol. 7, pp. 488*)
7. Bukhari shareef mayn farman e Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay kay Hazrat Sayyiduna Dawood عَلَيْهِ السَّلَام apni suwari tayyar karnay ka hukm farmatay aur is say pahlay kay suwari par zeen kas di jaye Zaboor shareef khatm farma laytay. (*Bukhari, vol. 2, pp. 448, Hadees 3417*)

Allah عَزَّوَجَلَّ ki un par rehmat ho aur un kay sadqay may hamari maghfirat ho.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Waswasah aur is ka ilaaj

Meethay meethay Islami bhaiyo! Ho sakta hay kisi ko waswasah aaye kay aik din mayn kai baar balkay lamha bhar mayn khatm e Quran e paak ya khatm-e-Zaboor shareef kaysay mumkin hay? Is ka jawab ye hay kay ye Auliya-e-Kiram رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki karamaat aur Hazrat Sayyiduna Dawood عَلَيْهِ السَّلَام ka mu'jizah hay aur mu'jizah aur

karamat ‘aadatan muhaal hotay hayn yani in ka ba-taur e ‘aadat zaahir hona mumkin nahin hota.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dauran e tilawat harf chabana

Afsoos! Aaj kal Deeni mu’amlaat mayn susti ka daur daurah hay, umooman Taraweeh mayn Quran-e-Kareem aik baar bhi saheeh ma’non mayn khatm nahin ho pata. Quran-e-Kareem Tarteel kay sath yani thehr ther kar parrhan chahiye, magar haal ye hay kay agar koi aysa karay to aksar log us kay sath Taraweeh parrhnay kayl iye tayyar hi nahin hotay! Ab wahi hafiz pasand kia jata hay jo Taraweeh say jald faarigh kar day. Yaad rakhye Taraweeh aur Namaz kay ilawah bhi tilawat mayn harf chaba jana Haraam hay. Agar Taraweeh mayn haafiz saahib poray Quran-e-Kareem mayn say sirf aik harf bhi chaba gaye to khatm-e-Quran ki Sunnat ada na ho gi. balkay dauran-e-Namaz harf chab janay ki wajah say ma’na faasid honay ya muhmal yani bay ma’na ho janay ki sorat mayn wo Namaz bhi faasid ho jaye gi. lihaza kisi aayat mayn koi harf chab gaya ya durust makhraj say na nikla aur badal gaya to logon say sharmaye bighayr palat parrye aur durust parrh kar phir aagay barrhye. Aik afsoos naak amr ye bhi hay kay huffaz ki aik ta’daad aysi hoti hay jisya Tarteel kay sath parrhna hi nahin aata! Tayzi say na parrhen to bhol jatay hayn! ayson ki khidmaton mayn hamdardanah mashwarah hay, logon say na sharmaen, Khuda ki qasam! Allah عَزَّوَجَلَّ ki narazi bahut bhari parray gi lihaza bila takheer Tajweed kay sath parrhanay waalay kisi qaari sahib ki madad say az ibtidaa ta intihaa apna hifz durust farma len. Mad o Leen ka khayal rakhna laazimi hay neez Mad, Ghunnah, Izhar, Ikhfaa waghayrah ki bhi ri’ayat farmaen. Sahib-e-Bahar-e-Shari’at Hazrat Sadr-ush-Shari’ah ‘Allamah Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: farzon mayn ther ther kar Qira’at karay aur Taraweeh mayn mutawassit (yani darmiyanah) andaz par aur raat kay nawafil mayn jald parrhany ki ijazat hay, magar aysa parrhay kay samajh mayn aa sakay yani kam say kam “Mad” ka jo darajah qaariyon nay rakha hay us ko ada karay warnah Haraam hay. Is liye kay Tarteel say (yani khob ther ther kar) Quran parrhnay ka hukm hay.

(Bahar-e-Shari’at, vol. 1, pp. 547)



Parah 29 Sorah Muzzammil ki chothi aayat mayn irshad hay:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

Tarjama e Kanz ul Iman: aur Quran khob ther ther kar parrho.

Tarteel say parrhna kisay kahtay hayn?

Mayray Aaqa A'la Hazrat 'كَمَالِينَ عَلَى حَاشِيَةِ جَلَالِينَ' رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay hawalay say 'Tarteel' ki wazahat kartay huye naql kartay hayn: "Quran e Majeed is tarah aahistah aahistah aur ther kar parrho kay sunnay waala is ki aayaat o alfaaz gin sakay.' (*Fatawa Razawiyah, vol. 6, pp. 276*) neez farz Namaz mayn is tarah tilawat karay kay juda juda har harf samajh aaye, Taraweeh mayn mutawassit (yani darmiyanah) tareeqay par aur raat kay nawafil mayn itni tayz parrh sakta hay kay jisay wo samajh sakay. (*Durr e Mukhtar, vol. 1, pp. 320*) 'Madarik-ul-Tanzeel' mayn hay: 'Quran ko aahista aur ther kar parrho, is ka ma'na ye hay kay itminaan kay sath, huroof juda juda, waqf ki hifazat aur tamam harakaat ki adaigi ka khaas khayal rakhna hay, 'تَرْتِيلًا' is masalay mayn takeed payda kar raha hay ye baat tilawat karnay waalay kay liye nihayat hi zaroori hay. (*Madarik ul Tanzeel, pp. 1292*)

(Tarteel kay ahkam jannay kay liye Fatawa Razawiyah jild 6 safhah 275 ta 282 ka mutala'ah farmaiye)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Taraweeh ki ujrath layna kaysa?

Quran-e-Kareem parrhnay parrhanay waalon ko apnay andar ikhlaas payda karna zaroori hay agar haafiz apni tayzi dikhanay, khush aawazi ki daad panay aur naam

chamkanay kay liye Quran parrhay ga to sawabg to dor ki baat hay, ulta hub e jaah aur riyakari ki tabah-kaari mayn jaa parray ga! isi tarah ujrata ka layn dayn bhi na ho, tay karnay hi ko ujrata nahin kahtay balkay agar yahan Taraweeh parrhanay aatay isi liye hayn kay ma'loom hay kay yahan kuch milta hay agarchay tay na huwa ho, to ye bhi ujrata hi hay. Ujrata raqm hi ka naam nahin balkay kaprray ya ghallah (yani anaaj) waghayrah ki sorat mayn bhi ujrata, ujrata hi hay. Haan agar haafiz sahib niyyat kay sath saaf saaf kah den kay mayn kuch nahin long a ya parrh waanay waala kah day kay kuch nahin don ga. phir ba'd mayn hafiz sahib ki khidmat kar den to haraj nahin kahy Bukhari shareef ki pahli Hadees-e-Mubarak mayn hay:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Yani a'maal ka dar-o-madar niyyaton per hay

(Bukhari, vol. 1, pp. 6, Hadees 1)

Tilawat-o-Zikr-o-Na'at ki ujrata Haraam hay

Mayray Aaqa Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رحمته الله تعالى عليه ki bargah mayn ujrata day kar miyyat kay Isaal-e-Sawab kay liye khatm-e-Quran-o-Zikrullah عَزَّوَجَلَّ karwanay kay muta'lliq jab istiftaa paysh huwa to jawaban irshad farmaya: Tilawat-e-Quran-o-Zikr-e-Ilahi عَزَّوَجَلَّ per ujrata layna donon Haraam hay, laynay daynay waalay donon gunahgar hotay hayn aur jab ye fa'l Haraam kay murtaqib hayn to sawab kis cheez ka amwaat (yani marnay waalon) ko bhajen gay? Gunah par swab ki ummeed aur ziyadah sakht o ashad (yani shadeed tareen jurm) hay.

Agar log chahen kay Isaal-e-Sawab bhi ho aur Tareeqa-e-Ja'izah Shari'ah bhi haasil ho (yani Shar'an jaaiz bhi rahay) tois ki sorat ye hay kay parrhnay waalon ko ghanatay do ghanatay kay liye nokar rakh len aur tankhuwah utni dayr ki har shakhs ki mu'yyan (muqarrar) kar den. Masalan parrhwanay waala kahay: 'Mayn tujhay aaj fulaan waqt say fuaan waqt kay liye is ujrata par naukar rakha (kay) jo kaam chahon ga lon ga.' wo kahay: 'Mayn qubool kia.' Ab wo utni dayr kay waastay ajeer (yani mulazim) ho gaya, jo kaam chahya lay sakta hay is kay ba'd us say kahay fulaan

mayyit kay liye itna Quran-e-‘Azeem ya is qadr Kalimah-e-Tayybah ya durood shareef parrh do. Ye sorat jawaz (yani jaaiz honay) ki hay.

(Fatawa-e-Razawiyah, vol. 23, pp. 537)

Taraweeh ki ujrath

Is Mubarak fatway ki roshni mayn Taraweeh kay liye hafiz sahib ki bhi tarkeeb ho sakti hay. Masalan Masjid committee waalay ujrath tay kar kay hafiz sahib ko maah e Ramazan-ul-Mubarak mayn Namaz-e-Isha kay liye imamat par rakh len aur hafiz sahib bi taba’ yani sath hi sath Taraweeh bhi parrha dia karen kion kay Ramazan-ul-Mubarak mayn Taraweeh bhi Namaz-e-Isha hi sath shamil hoti hay. Ya yon karen kay maah-e-Ramazan-ul-Mubarak mayn rozanah 2 ya 3 ghantay kay liye (masalan raat 8 to 11) hahiz sahib ko naukari ki offer kartay huye kahen kay ham jo kaam den gay wo karna ho ga, tankhuwah ki raqm bhi bata den, agar hafiz sahib manzoor farma len gay to wo mulazim ho gaye. Ab rozanah hafiz sahib ki in 3 ghanton kay andar duty laga den kay wo Taraweeh parrha dia karen. Yaad rakhye! Chahay imamat ho ya muazzini ho ya kisi qism ki mazdori jis kaam kay liye bhi ijarah kartay waqt ye ma’loom ho kay yahan ujrath ya tankhuwa ka layn dayn yaqeeni hay to pahlay say raqm tay karna wajib hay, warna daynay waala aur laynay waala donon gunahgar hon gay. Haan jahan pahlay hi say ujrath ki muqarrarah raqm ma’loom ho masalan bas ka kirayah, ya bazar mayn bori ladnay, lay janay ki fi bori mazdoori ki raqm waghayrah. To ab baar baar tay karnay ki hajat nahin kay ham jo munasib ho ga day den gay ya aap ko raazi kar den gay, balkay sarahatan yani waazih taur par raqm ki miqdar batani ho gi, masalan ham aap ko 12 hazar ropay paysh karen gay aur ye bhi zaroori hay kay hafiz sahib bhi manzoor farma len. Ab 12 hazar daynay hi hon gay. Yaad rahay! Masjid kay chanday say di janay waali ujrath wahan kay urf say zaaid nahin hoti chahiye, pahlay say maujood imam sahib dil bardashtah nah on is ka bhi khayal rakha jaye, poray maah e Ramazan mayn Namaz e Isha ki imamat ki chhutti kay sabab imam sahib ko Masjid kay chanday say us ki maah ki isha ki Namazon ki tankhuwah day saktay hayn kion kay hamaray haan isi ka urf yani ma’mool jaari hay. Haan jahan hafiz sahib ko mutalbay kay bighayr apni marzi say tay shudah say zaaid Masjid kay chanday say nahin balkay apnay pallay say ya isi maqsay liye kay jama’ ki hui raqm day den tab bhi jaaiz hay. Jo hafiz sahiban, ya

na'at khuwan bighayr payson kay Taraweeh, Quran khuwani ya na'at khuwani mayn hissa nahin lay saktay wo sharm ki wajah say na-jaiz kaam ka irtikaab na karen. Mayray Aaqa A'ala Hazrat Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay bataye huye tareeqay kay mutabiq amal kar kay paak rozi haasil karen. Aur agar sakht majbori na ho to heelay kay zaree'ay bhi raqm haasil karnay say gurayz karen kay jis ka amal ho bay-gharaz us ki jaza kuch aur hay. Aik imtihaan sakht imtihaan ye hay kay jo raqm qabool nahin karta us ki kaafi wah! Wah! Hoti hay. Yahan apnay aap ko hubb e jaah aur riyakari say bachana zaroori hay, bila hajat dosron say tazkirah karnay say bachna aur dua e ikhlas kartay rahna aysay mawaqi par mufeed hay.

Mayra her amal bas tayray wasitay ho

Ker ikhlas aysa 'ata Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Khatm-e-Quran aur riqqat

Jahan Taraweeh mayn aik baar Quran e paak ki tilawat ki jaye wahan behtar ye hay kay sattaishwen shab ko khatm kare, riqqat o soz kay sath ikhtitam ho aur ye ihsas dil ko tarpa kar rakh day kay mayn nay saheeh ma'non mayn Quran e paak parrha ya suna nahin, kotahiyen bhi huen, dil jam'i bhi na rahi, ikhlas mayn bhi kami thi, sad hazar afsoos! Duniyawi shakhsyat ka kalam to tawajjuh kay sath suna jata hay magar sab kay Khaliq o Maalik apnay piyaray piyaray Allah عَزَّوَجَلَّ ka pakeezah kalam dhiyan say na suna, sath hi ye bhi gham ho kay afsoos! Ab maah e Ramazan ul Mubarak chand gharryon ka mahman rah gaya, na janay aayindah saal is ki tashreef aawari kay waqt is ki baharen lotnay kay liye mayn zindah rahon ga ya nahin! Is tarah kay tasawwuraat jama kar apni ghaflaton par khud ko sharmindah karay aur ho sakay to roye agar rona na aaye to ronay ki si sorat banaye kay achhon ki naql bhi achhi hay, agar kisi ki aankh say mahabbat e Quran o Firaq e Ramazan mayn aik aadh qatraah aanso tapak kar maqbool-e-bargah-e-Ilahi عَزَّوَجَلَّ ho gaya to kia ba'eed kay usi kay sadqay Khuda-e-Ghaffar عَزَّوَجَلَّ sabhi ko haazireen ko bakhsh day.

*Laaj rakh lay gunahgaron ki
Naam Rahman hay tira ya Rab!
'aib mayray na khol mahshar mayn
Naam Sattar hay tira ya Rab!
Bay-sabab bakhsh day na pochh amal
Naam Ghaffar hay tira ya Rab!*

(Zauq e Na'at)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Taraweeh ki jama'at bid'at e hasanah

Allah ﷻ kay Mahboob ﷺ nay khud bhi Taraweeh ada farmai aur isay khob pasand bhi farmaya, chunachay Sahib-e-Quran, Madinay kay Sultan ﷻ ka farman hay: 'Jo Iman-o-talab-e-sawab kay sabab say Ramazan mayn qiyam karay us kay pichhlay gunah (yani sagheerah gunah) bakhsh diye jaen gay.¹ phir Sarkar ﷻ nay is andayshay ki wajah say tark farmai kay kahen Ummat par (Taraweeh) farz na kar di jaye.² 'Bukhari Shareef' mayn hay: Ameer-ul-Mu'mineen Hazrat Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ nay (apnay daur-e-khilafat mayn) maah-e-Ramazan-ul-Mubarak ki aik raat Masjid mayn daykha kay log juda juda andaz par (Taraweeh) ada kar rahay hayn, koi akayla to kuch hazaraat kisi ki iqtidaa mayn parrh rahay hayn. ye daykh kar aap رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya: mayn munasib khayal karta honk ay in sab ko aik imam kay sath jama' kar don. lihaza aap رَضِيَ اللهُ تَعَالَى عَنْهُ nay Hazrat Sayyiduna Ubai Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ ko sab ka imam bana dia, phir jab dosri raat tashreef laye aur daykha kay log ba-jama'at (Taraweeh) ada kar rahay hayn (to bahut khush huye aur) farmaya: 'يَعْمَ الْبِدْعَةُ هَذِهِ' Ya'ni 'Ye achhi bid'at hay.'

Meethay meethay Islami bhaiyo! Huzoor ﷻ ko hamara kitna khayal hay! mahaz is khauf say jama'at e Taraweeh par hamayshgi na farmai kay kahen Ummat par farz na kar di jaye. Is Hadees e paak say ba'z wasawis ka ilaaj bhi ho

¹ Bukhari, vol. 1, pp. 658, Hadees 2009

² Aidan, 2012

gaya. Masalan Taraweeh ki ba-qaaidah jama'at Sarkar ﷺ bhi jaari farma saktay thay magar na farmai aur yon Islam mayn achhay achhay Tareeqay raaij karnay ka apnay ghulaman ko mauqa' faraham kia. Jo kaam Shah-e-Khayr-ul-Anaam ﷺ nay nahin kia wo kaam Hazrat Sayyiduna Farooq-e-A'azam رضى الله تعالى عنه nay mahaz apni marzi say nahin kia balkay Sarkar ﷺ nay ta-Qiyamat aysay achhay achhay kaam jaari kartay rahnay ki apni hayat e zaahiri mayn hi ijazat marhamat farma di thi. chunachay Farman-e-Mustafa ﷺ hay: "jo koi Islam mayn achha tareeqah jaari karay us ko is ka sawab milay ga aur us ka bhi jo (log) is kay ba'd us par amal karen gay aur us kay sawab say kuch kam na ho ga aur jo shakhs Islam mayn bura tareeqah jaari karay su par is ka gunah bhi hay aur un (logon) ka bhi jo is kay b'ad is par amal karen aur un kay gunah mayn kuch kami na ho gi. (Muslim, pp. 508, Hadees 1017)

12 achhay kaam yani bid'at e hasanah

Is Hadees-e-Mubarak say ma'loom huwa, Qiyamat tak Islam mayn achhay achhay naye tareeqay jaari karnay ki ijazat hay aur اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ nikalay bhi jaa rahay hayn jaysa kay 1) Ameer-ul-Mu'mineen Hazrat Sayyiduna Farooq-e-A'azam رضى الله تعالى عنه nay Taraweeh ki ba-qaaidah jama'at ka ihtimaam kia aur is ko khud achhi bid'at bhi qarar dia. is say ye bhi ma'loom kay Sarkar-e-Madinah ﷺ kay wisal e zaahiri kay ba'd Sahaba-e-Kiram رضى الله تعالى عنهم bhi jo naya achha kaam jaari karen wo bhi bid'at e hasanah kahlata hay 2) Masjid mayn imam kay liye taaq numaa mehrab nahin hoti thi sab say pahlay Hazrat Sayyiduna Umar Bin 'Abdul 'Aziz رضى الله تعالى عنه nay Masjid-e-Nabawi shareef mayn mehrab banana ki sa'adat haasil ki is nai iejaad (bid'at-e-hasanah) ko is qadar maqboliyat haasil hay kaya b dunay bhar mayn Masjid ki pahchan isi say hay 3) isi tarah Masajid par gumbad o meenar banana bhi ba'd ki I'jaad hay, yahan tak kay Majid-ul-Haraam kay manaray bhi Sarkar-e-Madinah ﷺ o Sahabah-e-Kiraam رضى الله تعالى عنهم kay daur mayn nahin thay 4) Iman e Mufassal 5) Iman-e-Mujmal 6) Chhay Kalimay aur in ki ta'dad o tarkeeb kay ye pahala ye dosra aur in kay naam 7) Quran e Kareem kay 30 paray banana, I'erab lagana, in mayn rukoo' banana, rumooz e auqaaf ki 'almaat lagana. Balkay nuqtay bhi ba'd mayn lagaye gaye, khobsorat jilden chhapna waghayrah 8) Ahadees e

mubarakah ko kitabi shakl dayna, is ki asnaad par jarh karna, in ki saheeh, za'eef aur mauzoo' aqsaam banana 9) Fiqh, Usool e Fiqh o Ilm e Kalam 10) Zakat o Fitrah sikka e raaij ul waqt balkay ba-tasweer noton say adaa karna 11) uonton waghayrah bajaye safeenay ya hawai jahaz kay zaree'ay Hajj karna 12) Sharee'at o Tareeqat kay chaaron silsilay yani Hanafi, Shaafi'i, Maaliki, Hanbali isi tarah Qadiri, Naqshbandi, Suharwardi aur Chishti.

Har bid'at gumrahi nahin

Ho sakta hay kisi kay zehan mayn ye suwal payda ho kay in 2 Ahadees e Mubarakah

كُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Tarjama: yani har bid'at (nai baat) gumrahi hay aur har gumrahi Jahannam mayn (lay janay waali) hay. (*Ibn e Khuzaymah, vol. 3, pp. 143, Hadees 1785*)

شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

Yani bad-tareen kaam naye tareeqay hayn har bid'at (nai baat) gumrahi hay. (*Muslim, pp. 430, Hadees 867*) kay kia ma'na hayn? is ka jawab ye hay kay donon Ahadees e mubarkah haq hayn. yahan bid'at say murad bid'at e saiyyiah yani buri bid'at hay aur yaqeenan har wo bid'at buri hay jo kisi Sunnat kay khilaf ya Sunnat ko mitanay waali ho. Jaysa kay deegar Ahadees e Muqaddasah mayn is masalay ki wazahat maujood hay, chunachay hamaray Piyaray Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: "har wo gumrah karni waali bid'at jis say Allah عَزَّوَجَلَّ aur is ka Rasool raazi na ho, to us gumrahi waali bid'at ko jaari karnay waalay par us bid'at par amala karnay waalon ki misl gunah hay, usay gunah mil jana logon kay gunahon mayn kami nahin karay ga." (*Tirmizi, vol. 4, pp. 309, Hadees 2686*) Bukhari Shareef mayn farman e Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ (*Bukhari, vol. 2, pp. 211, Hadees 2697*) yani jo hamaray Deen mayn asyi nai baat nikalay jo us (ki asl) matyn say na ho wo mardood hay.' In Ahadees-e-Mubarakah say ma'loom huwa aysi nai baat jo Sunnat say dork ar kay gumarah karnay waali ho, jis ki asl Deen mayn na ho wo

bid'at e saiyyiah yani buri bid'at hay, jab kay Deen mayn aysi nai baat jo Sunnat par amal karnay mayn madad karnay waali ho ya jis ki asl Deen say saabit ho wo bid'at e Hasanah hay yani achhi bid'at hay.

Hazrat Sayyiduna Shaykh Abdul Haq Muhaddis Dehlwi رَحْمَةُ اللهِ تَعَالَى عَلَيْه Hadees e Paak

كُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Kay tahat farmatay hayn: jo bid'at Usool-o-Qawa'id Sunnat kay muwafiq aur us kay mutabiq Qiyas ki hui hay (Ya'ni Shari'at-o-Sunnat say nahin takrati) us ko bid'at e Hasanah kahtay hayn aur jo is kay khilaf ho woh bid'at-e-Gumrahi kahlati hay.

(Ashi't ul Lama'at, vol. 1, pp. 135)

Bid'at e Hasanah kay bighayr guzarah nahin

Achi aur buri bid'at ki taqseem zaroori hay kion kay kai achi achi bid'aten aysi hayn kay agar in ko sirf is liye tark kar dia jaye kay Quroon e Salasah yani (1) Shah-e-Khayr-ul-Anaam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Sahabah-e-Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ (2) Taabi'een e 'Uzaam aur (3) Tab' Taab'ieen-e-Kiraam رَحِمَهُمُ اللهُ تَعَالَى kay adwar e pur anwar mayn nahin then, to Deen ka maujoodah nizam hi na chal sakay, jaysa kay Deeni Madaris, in mayn Dars e Nizami, Quran o Ahadees aur Islami kitabon ki press mayn chhapai waghayrah waghayrah ye tamam kaam pahlay na thay ba'd mayn jaari hoye aur bid'at-e-Hasanah mayn shamil hayn. Rab-e-Mujeeb عَزَّوَجَلَّ ki ataa say us kay Piyaray Habib صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ yaqeenan ye saray achhay achhay kaam apni hayat e zaahiri mayn bhi raaij farmay saktay thay magar Allah عَزَّوَجَلَّ nay apnay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay ghulaman kay liye Sawab-e-Jariyah Kamanay kay bay-shumar mawaqi' Faraham kar diye aur Allah عَزَّوَجَلَّ kay nayk bandon nay sadaqah e jaairyah ki khaatir jo Sharee'at say nahin takrati hayn aysi nai iejadon ki dhom macha di. kisi nay azan say pahlay Durood-o-Salam parrhney ka rawaj daala, kisi nay Eid-e-Meelad-un-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mananay ka tareeqah nikala phir is mayn charaghan aur sabz sabz parchamon aur marhaba ki dhomen machtay Juluos-e-Meelad ka Silsilah huwa, kisi nay giyarwen Shareef to kisi nay A'araas-e-buzurgan-e-Deen رَحِمَهُمُ اللهُ تَعَالَى ki bunyad rakh di aur ab bhi ye silsilay jaari hayn. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Dawat-e-Islami walon nay

Sunnaton bharay ijtimaa't waghayrah mayn **اُدْكُرُو الله**! (Ya'ni Allah **عَزَّوَجَلَّ** ka zikr karo!) aur **صَلُّوْا عَلَي الْحَبِيْب** (yani Habib par durood bhayjo!) kay na'ray laganay ki bilkul nai Tarkeeb nikal kar Allah Allah aur Durood ki purkayf sadaon ka Haseen samaa qaaim kar dia!

Allah karam aysa karay tujh pay jahan mayn

Aye Dawat-e-Islami tayri dhoom machi ho

(Wasail e Bakhshish, pp. 315)



Sabz Gumbad ki Tareekh

Sabz sabz gumbad jis jis kay didar kay liye har 'aashiq ka dil bay-qarar hota aur aankh ashk baar ho jaya karti hay ye bhi bid'at-e-Hasanah hay kion kay wo Sarkar **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay wisaal-e-zahiri kay saynkrron barar ba'd bana hay, is ki Mukhtasaran ma'lomaat bhi haasil kar lijiye: Sarkar-e-Madinah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay Raubah-e-Anwar par sab say pahal Gumbad Shareef 678 Hijri (1269 Eswi) mayn ta'meer huwa aur is par zard (yani peela rang karwaya gaya. Hpir Mukhtalif adwar mayn taghayyur o tabaddul hota raha yahan tak kay 888 Hijri (1483 Eswi) mayn kalay pathher say naya Gumbad banaya gaya aur is par safayd rang karwaya gaya, 980 Hijri (1572 Eswi) mayn intihai haseen Gumbad banaya gaya aur us ko rang barangay pathron say sajaya gaya. 1233 Hijri (1818 Eswi) mayn az sar e nao is ki ta'meer ki gai. 1253 Hijri mutabiq 1837 Eswi mayn isay sabz rang kar dia gaya. Jo **الْقُبَّةُ الْخَضْرَاءُ** yani sabz Gumbad kay naam say mashhoor huwa. Is kay ba'd ab tak kisi nay is mayn radd o badal nahin kia. Haan sabz rang ko ye sa'adat milti rahti hay kay wo Khuddam kay hathon oper pohanch kar lipat jata hay. Gumbad e Khazra jo kay yaqeenan qat'an bid'at e Hasanah hay wo ab dunya bhar kay musulmanon ka marja', aankhon ka nor aur dil ka suroor hay. **اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ** is ko dunya ki koi taqat nahin mita sakti, jo is ko inaadan (Bughz ki wajah say) mitana chaahay ga **اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ** khud hi mit jaye ga.

Gumbad e Khazra! Khuda tujh ko salamat rakhay

Daykh laytay hayn tujhay piyas bujha laytay hayn

In jaysay tamam nao ijaad nayk kaamon ki buyad wahi Hadees-e-Paak hay jo Muslim shareef kay hawalay say, safhah 168 par guzri jis mayn farmaya gaya hay: ‘Jo koi Islam mayn achha tareeqah jaari karay us ko is ka sawab milay ga aur us ka bhi jo is kay b’ad us par amal Karen.’¹

Deedar-e-Mustafa ﷺ

Meethay meethay Islami bhaiyo! ‘Aqaaid-o-A’maal ki islaah aur zaroori ma’lomaat kay husool ki khatir Tableegh-e-Quran-o-Sunnat ki ‘Aalamgeer Madani Tahreek, Dawat-e-Islami kay Madani Qafilon mayn saافر ko apna ma’mool bana lijiye. Is ki aik Iman afroz Madani Bahar sunye aur jhomye chunachay Dawat-e-Islami kay 3 Rozah bain al aqwami Sunnaton bharay ijtimaa’ (Multan Shareef) kay ikhtitaam per Aagarah-taaj kaloni (Bab-ul-Madinah Karachi) ka aik Madani Qafilah safar karta huwa tarkeeb kay mutabiq aik Masjid mayn qiyam pazeer huwa. Shab ko jab sab so gaye to Madani Qafilay mayn shareek aik naye Islami bhai ki qismat angrrai lay kar jag uthi aur in ko khuwab mayn Madinay kay Tajdar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka deedar ho gaya! Wo bahut khush huye, Dawat-e-Islami ki haqqaniyat kay dil o jaan say mu’tarif ho kar Madani Mahool say wabastah ho gaye.

*Koi aaya paa kay chala gaya koi umr bhar bhi na paa saka
Miray Maula tujh say gilah nahin ye to apna apna naseeb hay*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Achhon say mahabbat kay fazaail

Meethay meethay Islami bhaiyo! Daykha aap nay! ‘aashiqan e Rasool kay Madani Qafilay ki barakat say aik khush qismat islami bhai ko الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Tajdar-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ziyarat ho gai. Madani Qafilay mayns safar karnay waalay khush naseebon ko achhon ki suhbat aur nayk bandon say mahabbat karnay ka behtareen

¹ Mufassir e Shaheer Hakeem ul Ummat Mufti Ahmad Yar Khan رحمه الله تعالى عليه ki kitab e mustatab “جاء الحق و زهق الباطل” mayn bid’aat aur in ki aqsam waghayrah kay baray mayn mazed tafselaat daykhi jaa sakti hayn.

moqa' naseeb ho jata hay. Riza e Ilahi ﷺ kay liye achhon say mahabbat rakhnay kay aath fazaail sunye aur jhomye:

Allah ﷺ kay liye mahabbat rakhnay kay muta'lliq

8 Farmeen-e-Mustafa ﷺ

1. Allah ﷺ Qiyamat kay din farmaye ga: kahan hayn jo mayray jalal ki wajah say aapas mayn mahabbat rakhtay thay! Aaj mayn un ko apnay saye mayn rakhon ga, aaj mayray saye kay siwa koi saayah nahin¹.
2. Allah ﷺ irshad farmata hay: Jo log mayri wajah say aapas mayn mahabbat rakhtay hayn aur mayri wajah say aik dosray kay paas baythtay hayn aur aapas mayn miltay jultay hayn aur maal kharch kartay hayn un say mayri mahabbat waajib ho gai.²
3. Allah ﷺ nay farmaya: Jo log mayray jalal ki wajah say aapas mayn mahabbat rakhtay hayn un kay liye noor kay mimbar hongay, Ambiya o Shuhada un par ghibtah (yani rashk karen gay).³
4. 2 shakhson nay Allah ﷺ kay liye baham mahabbat ki aur aik mashriq mayn hay dosra maghrib amyn, Qiyamat kay din Allah ﷺ donon ko jama' karay ga aur farmaye ga: yahi wo hay jisay to nay mayray liye mahabbat kit hi.⁴
5. Jannat mayn yaqoot kay sutoon hayn, un par zabarjad kay baala khanay hayn, in kay darwazay khulay huye hayn, wo aysay roshan hayn jaysay chamakdar sitaray. Logon nay arz ki: ya Rasoolallah ﷺ! In mayn kon rahay ga? Farmaya: 'wo log jo Allah ﷺ kay liye aapas mayn mahabbat rakhtay hayn, aik jagah baythtay hayn, aapas mayn miltay hayn'.⁵

¹ Muslim, pp. 1388, Hadees 2566

² Muatta, vol. 2, pp. 439, Hadees 1828

³ Tirmizi, vol. 4, pp. 174, Hadees 2397

⁴ Shu'ab ul Iman, vol. 6, pp. 492, Hadees 9022

⁵ Shu'ab ul Iman, vol. 6, pp. 478, Hadees 9003

6. Allah ﷺ kay liye mahabbat rakhnay waalay arsh kay gird yaqoot ki kursiyon par hon gay.¹
7. Jo kisi say Allah ﷺ kay liye mahabbat rakhay aur Allah ﷺ kay liye dushmani rakhay aur Allah ﷺ kay liye day aur Allah ﷺ kay liye mana' karay us nay apna Iman kaamil kar lia.²
8. 2 shakhs jab Allah ﷺ kay liye baham mahabbat rakhtay hayn, un kay darmiyan mayn judai us waqt hoti hay kay in mayn say aik nay kio gunah kia.³ Yani Allah ﷺ kay liye jo mahabbat ho is ki pahchan ye hay kay agar aik nay gunah kia to dosra is say juda ho jaye. (Tafseeli ma'lomaat kay liye parrhye Maktabatul-Madinah ki matbu'a Bahar-e-Shari'at jild 3 safhah 576 to 579)

Taraweeh kay 35 Madani Phool

1. Taraweeh har 'aaqil o baaligh islami bhai aur islami behan kay liye Sunnat e Muakkadah hay. (*Durr e Mukhtar, vol. 2, pp. 596*) is tark jaaiz nahin. (*Bahar e Sharee'at, vol. 1, pp. 688*)
2. Taraweeh ki 20 rak'aten hayn. Hazrat Sayyiduna Umar e Farooq e A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ kay 'ahd mayn 20 rak'aten hi parrhi jaati then. (*Sunan e Kubra lil Baihaqi, vol. 2, pp. 299, Hadees 4617*)
3. Taraweeh ki jama'at Sunnat e Muakkadah 'alal kifayah hay, agar Masjid kay saray logon nay chhor di to sab isa'at kay murtakib huye (yani bura kaam kia) aura gr chand afrad nay ba-jama'at parrh il to tanha parrhnay waala jama'at ki fazeelat say mahroom raha. (*Hidayah, vol. 1, pp. 80*)

¹ Mu'jam Kabeer, vol. 4, pp. 150, Hadees 3973

² Abu Dawood, vol. 4, pp. 290, Hadees 4681

³ Adab ul Mufrad, pp. 109, Hadees 401

4. Taraweeh ka waqt isha kay farz parrhnay kay ba'd say subh e saadiq tak hay. Isha kay farz ada karnay say pahlay agar parrh li na ho gi. (*Aalamgeeri, vol. 1, pp. 115*)
5. Witr kay ba'd bhi Taraweeh parrhi jaa sakti hay. (*Durr e Mukhtar, vol. 2, pp. 597*) Jaysa kay ba'z auqaat 29 ko ruyat e hilaal ki shahadat (yani chand nazar aanay ki gawahi) milnay mayn takheer kay sabab aysa ho jata hay.
6. Mutahab ye hay kay Taraweeh mayn tihai raat tak takheer karen, agar aadhi raat kay ba'd parrhen tab bhi karahiyat nahin. (laykin isha kay farz itnay muakhar (Late) na kiye jaen. (*Aidan, pp. 598*))
7. Taraweeh agar faut hio to is ki qaza nahin. (*Aidan*)
8. Behtar ye hay kay Taraweeh ki 20 rak'aten 2 2 kar kay das salam kay sath ada kare. (*Aidan, pp. 599*)
9. Taraweeh ki 20 rak'aten aik salam kay sath bhi ada ki jaa sakti hayn, magar aysa karna (Makrooh e Tanzeehi) hay. (*Aidan*) har 2 rak'at par Qa'dah karna farz hay, har Qa'day mayn Attahiyaat kay ba'd durood shareef bhi parrhay aur taaq rak'at (yani pahli, teesri, panchwen waghayrah) mayn Sana parrhay aur Imam Ta'awwuz o Tasmiyah bhi parrhay.
10. Jab 2 2 rak'at kar kay parrh raha hay to har 2 rak'at par alag alag niyyat karay aur agar 20 rak'aton ki aik sath niyyat kar li tab bhi jaaiz hay. (*Radd ul Muhtar, vol. 2, pp. 597*)
11. Bila 'uzr Taraweeh bayth kar parrhna Makrooh hay balkay ba'z Fuqaha e Kiram *رحمتهم اللہ تعالیٰ* kay nazdeek to hoti hi nahin. (*Durr e Mukhtar, vol. 2, pp. 603*)
12. Taraweeh Masjid mayn ba-jama'at ada karna afazal hay, agar ghar mayn ba-jama'at adaki to tark e jama'at ka gunah na huwa magar wo sawab na milay ga jo Masjid mayn parhnnay ka hay. (*'Aalamgeeri, vol. 1, pp. 116*) isha kay farz Masjid

mayn ba-jama'at ada kar kay phir ghar ya haal waghayrah maynada kejiye agar bila 'uzr e Shar'i Masjid kay bajaye ghar ya haal waghayrah mayn isha kay farz ki jama'at qaaim kar li to tark e waajib kay gunah-gar hon ga. is ka tafseeli masalah Faizan-e-Sunnat jild awwal kay baab 'Payt ka Quf-e-Madinah' safhah 135 par mulahazah farma lejiye.

13. Ba-baaligh imam kay peechnay sirf na-baalighan hi Taraweeh parrh saktay hayn.
14. Baaligh ki Taraweeh (balkay koi bhi Namaz hatta kay nafl bhi) na-baaligh kay peechnay nahin hoti.
15. Taraweeh mayn pora Kalamullah shareef parrhna aur sunna Sunnat-e-Mu'akkadah alal Kifayah hay lihaza agar chand logon nay mil kar Taraweeh mayn khatm-e-Quran ka ihtimaam kar lia to baqiyah 'alaqay waalon kay liye kifayat kara ga. 'Fatawa Razawiyah' jild 10 safhah 334 par hay:

قرآن در تراویح ختم کردن نه فرض است و نه سنت عین

Yani Taraweeh mayn Quran e Kareem khatm karna na farz na Sunnat e 'Ain hay.

Aur safhah 335 par hay:

ختم قرآن در تراویح سنت کفایه است

Yani Taraweeh mayn khatm e Quran Sunnat e Kifayah hay.

16. Agar ba-sharait hafiz na mil sakay ya kisi wajah say khatm na ho sakay to Taraweeh mayn koi si bhi Soraten parrh lejiye agar चाहent to **وَالنَّاسِ** say **الْمُرْتَدِّ** say dobarah parrh lejiye, is tarah 20 rak'aten yaad rakhna aasan rahay ga. (*'Aalamgeeri, vol. 1, pp. 118*)

Aik baar **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** jahar kay sath (yani uonchi aawaz say) parrhna Sunnat hay aur har Sorat ki ibtidaa mayn aahistah parrhna Mustahab hay. muta`akhhireen (yani ba'd mayn aanay walay Fuqaha e Kiram **رَحْمَةُ اللَّهِ تَعَالَى** nay khatm e

Taraweeh mayn 3 baar **قُلْ هُوَ اللهُ** shareef parrhna mustahab kaha neez behtar ye hay kay khatm kay din pichli rak'at mayn **الْم** say **مُغْلِحُونَ** tak parrhay. (*Bahar e Sharee'at, vol. 1, pp. 694*)

17. Agar kisi wajah say Taraweeh ki Namaz faasid ho jaye to jitna Quran e Paak un rak'aton mayn parrha tha un ka i'eaadah karen takay khatm mayn nuqsan na rahay. (*'Aalamgeeri, vol. 1, pp. 118*)
18. Imam ghalati say koi Aayat ya Sorat chhorr kar aagay parrh gaya to mustahab ye hay kay usay parrh kar phir aagay barrhay. (*Aidan*)
19. Alag alag Masjid mayn Taraweeh parrh sakta hay jabkay khatm e Quran mayn nuqsan na ho, masalan 3 Masjid aysi hayn kay in mayn har roz sawa Parah parrha jata hay to teenon mayn rozanah baari baari jaa sakta hay.
20. 2 raka'at par baythna bhol gaya to jab tak teesri ka sajdah na kia ho bayth jaye, aakhir mayn sajdah sahaw kar lay. Aur agar teesri ka sajdah kar lia to chaar pori kar lay magar ye 2 shumar hon gi. haan 2 par Qa'dah kia to chaar hoen. (*Aidan*)
21. Teen rak'aten parrh kar salam phayra agar dosri par baytha nahyin tha to na houe in kay badlay ki 2 rak'aten dobarah parrhay. (*Aidan*)
22. Salam phayrnay kay ba'd koi kahta hay 2 huen koi kahta hay teen, to Imam ko jo yaad ho us ka ietibaar hay, agar Imam khud bhi tazabzub (yani shak o shubah) ka shikar ho to jis par ietimaad ho us ki baat maan lay. (*Aidan, pp. 117*)
23. Aga logon ko shak ho kay 20 huye ya atharah to 2 rak'at tanha tanha parrhen.
24. Afzal ye hay kay tamam shuf'on mayn qira'at barabar ho agar aysa na kia jab bhi haraj nahin, isi tarah har shuf'a (kay 2 rak'at par mushtamil hota hay is) ki pahli aur dosri rak'at ki qira'at masawi (yani yaksaa) ho, dosri ki qira'at pahli say zaaid nahin honi chahiye. (*Aidan*)

25. Imam o muqtadi har 2 rak'at ki pahli mayn Sana parhen (Imam **أَعُوذُ بِاللَّهِ** aur **بِسْمِ اللَّهِ** bhi parrhay) aur **التَّحِيَّاتِ** kay ba'd Durood-e-Ibrahim aur Du'a bhi.
(*Durr e Mukhtar, vol. 2, pp. 602*)
26. Agar muqtadiyon par girani (dushwari) hoti ho to Tashahhud kay ba'd **اللَّهُمَّ صَلِّ** **عَلَى مُحَمَّدٍ وَآلِهِ** per iktifaa karay. (*Bahar-e-Shari'at, vol. 1, pp. 690*)
27. Agar sataiswen ko ya is say qabl Quran-e-Pak khatm ho gaya tab bhi aakhir e Ramazan tak Taraweeh parrhtay rahen kay Sunnat-e-Mu'akkadah hay.
(*'Aalamgeeri, vol. 1, pp. 290*)
28. Har 4 rak'at baythnay kay ba'd utni dayr baythna mustahab hay jitni dayr mayn 4 rak'at parrhi hayn. (*Bahar-e-Shari'at, vol. 1, pp. 115*)
29. Is baythnay mayn isay ikhtiyar hay kay chup baytha rahay ya zikr o durood aur tilawat karay ya 4 rak'aten tanha nafl parrhay (*Durr-e-Mukhtar, vol 2, pp. 600*) ye tasbeeh bhi parrh saktay hayn:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ﴿١﴾ سُبْحَانَ ذِي الْعِزَّةِ وَالْعِظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ ط
وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ ﴿٢﴾ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ ﴿٣﴾ سُبُوْحُ
قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلِيكَةِ وَالرُّوْحِ ﴿٤﴾ اللَّهُمَّ اجِرْنَا مِنَ النَّارِ ﴿٥﴾ يَا مُجِيبُ يَا مُجِيبُ
﴿٦﴾ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ﴿٧﴾

30. 20 rak'aten ho chuknay kay ba'd panchon Taraweeh bhi mustahab hayn, agar logon par giran ho to panchon baar na baythay. (*Bahar-e-Shari'at, vol. 1, pp. 115*)

31. Muqtadi ko jaaiz nahin kay baytha rahay, jab Imam ruku' karnay waala ho jaye, ye munafiqeen say mushabahat hay. Sorah Nisa ki Aayat number 142 mayn hay:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالٍ

Tarjama-e-Kanz-ul-Iman: Aur (munafiq) jab Namaz ko kharray hon to haaray ji say

(Bahar-e-Shari'at, vol. 1, pp. 693)

Farz ki jama'at mayn bhi agar Imam ruku' say uth gaya to sajdon waghayrah mayn fauran shareef ho jaen neez Imam Qa'dah Aula mayn ho tab bhi us kay kharray honay ka intizaar na karen balkay shaamil ho jayen. Agar Qa'day mayn shaamil ho gaye aur Imam kharra ho gaya to التَّحِيَّاتِ pori kiye bighayr na kharay hon.

32. Ramazan shareef mayn witr jama'at say parrhna afzal hay, magar jis nay isha kay farz bighayr jama'at kay parrhay wo witr bhi tanha parrhay. *(Bahar-e-Shari'at, vol. 1, pp. 692)*
33. Ye jaaiz hay kay aik shakhs isha o witr parrhay aur dosra taraweeh.
34. Hazrat Sayyiduna Umar-e-Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ farz o witr ki jama'at karwatay thay aur Hazrat Sayyiduna Ubai Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ Taraweeh parrhatay. *(Aalamgeeri, vol. 1, pp. 116)*
35. Aye hamaray piyaray Allah عَزَّوَجَلَّ! Hamen nayk, mukhlis aur durust Quran-e-Kareem parrhnay waalay hafiz sahib kay pechhay khushoo' o khuzuoo' kay sath Taraweeh ada karnay ki sa'adat naseeb kar aur qubool bhi farma.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Cancer ka mareez thayk ho gaya

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Dawat e Islami par Allah عَزَّوَجَلَّ aur us kay Piyaray Habib صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka bay-had karam hay. Baarha sunnay mayn aaya hay kay doctaron nay jin mareezon ko laa-ilaaj qarar dia day dia aur in ka Madani Qafilon mayn khayr say ilaaj ho gaya! Chunachay Marri-por (Bab-ul-Madinah Karachi) kay aik islami bhai nay aik Iman afrooz Madani Bahra likh kar di jis ka khulasah kuch yon hay: Hawk's Bay (Bab-ul-Madinah Karachi) kay muqem aik islami bhai jo kay cancer kay mareez thay, unhon nay Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek, Dawat-e-Islami kay Madani Qafilay mayn 'Aashiqan-e-Rasool kay sath safar ki sa'adat haasil ki. Dauran-e-Safar bay-charay kaafi sahmay huye aur mayoos say thay. Shuraka-e-Qafilah dharas bandhatay aur in kay liye dua'en bhi farmatay. Ayk din subh kay aqt baythay baythay achanak inhen qay hui aur us mayn aik gosht ki boti halq say nikal parri! Qay kay ba'd un ko kaafi sukoon mil gaya. Madani Qafilay say wapasi par jab doctaron say rujoo' kia aur baarah test karwaye to hayrat balaye hayrat kay Madani Qafilay mayn safar ki barakat say un ka cancer ka marz khatm ho chuka tha.

*Alsar aur cancer, ya ho dard e kamar
chalye himmat karen, Qafilay mayn chalo
Dor bimariyan aur parayshaniyan
hon gi bas chal parren, Qafilay mayn chalo*

(Wasail e Bakhshish, pp. 677)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Qeemati libas mayn Namaz

Karoron Hanafiyon kay 'azeem payshwa, Siraj ul Ummah, Kashif ul ghummah, Imam A'zam Abu Hanifa No'man bin Sabit رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ raat ki Namaz kay liye baysh qeemat Qamees, Shalwar, Imamah aur chadar pahentay thay jis ki qeemat dayrh hazar dirham thi, aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ har raat Namaz aysay libas mayn parrhtay thay aur farmatay thay kay jab ham logon say achay libas mayn miltay hayn to Allah عَزَّوَجَلَّ say a'ala libas mayn mulaqat kion na karen. *(Tafseer e Roh ul Bayan, vol. 3, pp. 154)*

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Faizan-e-Layla-tul-Qadr

Durood Shareef ki Fazeelat

Allah kay Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Jis nay mujh par din may aik hazaar martabah Durood-e-Pak parrha, woh maray ga nahin jab tak Jannat may apna thikanah na daykh lay. (At-Targheeb wat Tarheeb, vol. 2, pp. 328, Hadees. 22)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Layla-tul-Qadr ko 'Layla-tul-Qadr' kyun kahtay hayn?

Meethay meethay Islami bhaiyon! Layla-tul-Qadr intihaye barakat wali raat hay is ko Layla-tul-Qadr is liye kahtay hayn kay is may saal bhar kay ahkam naafiz kiye jatay hayn aur firishton ko saal bhar kay ahkam nafiz kiye jatay hayn aur firishton ko saal bhar kay kaamon aur khidmat par mamoor kiya jata hay aur yeh bhi kaha gaya hay kay is raat ki deegar raaton par sharafat-o-qadr kay ba'is is ko Layla-tul-Qadr kahtay hayn aur yeh bhi manqool hay kay chun kay is shab may nayk a'amaal maqbool hotay hayn aur Bargah-e-Ilahi may in ki qadr ki jati hay is liye is ko Layla-tul-Qadr kahtay hayn. (Tafseer-e-Khazin, vol. 4, pp. 473) Aur bhi muta'addad sharafatayn is mubarak raat ko haasil hayn

Bukhari Shareef may hay, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jis nay Layla-tul-Qadr may iman aur ikhlas kay sath Qiyam kiya ya'ni namaz parrhi to us kay guzishtah (Sagheerah) gunah mua'f kar diye jayen gay. (Bukhari, vol. 1, pp. 660, Hadees. 2014)

83 Saal 4 maah ki ‘ibadat say ziyadah sawab

Is muqaddas raat ko har giz har giz ghaflat may nahin guzarna chahiye, is raat ‘ibadat karnay walay ko aik hazaar maah ya’ni 83 saal 4 maah say bhi ziyadah ‘ibadat ka sawab ‘ata kiya jata hay aur is ‘ziyadah’ ka ‘ilm Allah ﷺ aur us kay bataye say us kay Habeeb ﷺ janay kitna hay. Is raat may Hazrat Sayyiduna Jibra`eel عليه السلام aur firishtay nazil hotay hayn aur phir ‘ibadat karnay walaon say musafahah kartay hayn. Is mubarak shab ka har aik lamhah salamati hi salamati hay aur yeh salamati subh-e-sadiq tak bar qarar rahti hay. Yeh Allah ﷺ ka khas-ul-khas karam hay kay yeh ‘azeem raat sirf Huzoor ﷺ ko aur Aap ﷺ kay sadqay may Aap ﷺ ki Ummat ko ‘ata ki gaye hay. Allah ﷺ Quran Pak may Irshad fermata hay:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ حَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾
تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَّمَ شَيْءٌ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Tarjamah Kanz-ul-Iman: Allah kay naam say shuru’ jo nihayat Maharban raham wala. Bayshak hum nay isay shab-e-qadr may utara aur tum nay kiya jana, shab-e-qadr? Shab-e-Qadr Hazaar maheenon say behtar, is may firishtay aur Jibra`eel utartay hayn apnay Rab kay hukm say, har kaam kay liye, woh salamati hay subh chamaknay tak. (Parah. 30, Surah Qadr)

Mufasssireen-e-Kiraam رحمه الله تعالى Surah Qadr kay zimn may farmatay hayn: Is Raat may Allah ﷺ nay Quran Kareem Lawh-e-Mahfooz say aasman-e-dunya par naazil farmaya aur phir taqreeban 23 baras ki muddat may apnay piyaray Habeeb ﷺ par isay batadreej nazil kiya. (Tafseer-e-Sawi, vol. 6, pp. 2398)

Huzoor ﷺ nay farmaya: Bayshak Allah ﷺ nay mayri Ummat ko shab-e-qadr ‘ata ki aur yeh raat tum say pahlay kisi Ummat ko ‘ata nahin farmaye.

(Firdaus, vol. 1, pp. 173, Hadees. 647)

Hazaar maheenon say behtar ayk raat

Hazrat Sayyiduna Imam Mujahid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Bani Isra`eel ka aik shakhs saari raat 'ibadat karta aur sara din jihad may masroof rahta aur is tarah us nay hazaar maheenay guzaaray thay, Allah عَزَّوَجَلَّ nay yeh aayat-e-mubarakah naazil farmaye:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Shab-e-Qadr Hazaar maheenon say behtar

Ya'ni shab-e-qadr ka Qiyam is 'Aabid ki aik hazaar maheenay ki 'ibadat say behtar hay. (*Tafseer-e-Tabari, vol. 24, pp. 533*)

Hamari 'umray to bahut Qaleel hayn

Aur Tafseer-e-'Azeeki may hay: Hazraat-e-Sahabah-e-Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ nay jab Hazrat Sham'oon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki 'ibadaat-o-jihad ka tazkirah suna to unhayn Hazrat Sham'oon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ par barra rashk aaya aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may 'arz kiya: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hamayn to bahut thori 'umrayn mili hayn, is may bhi kuch hissah neend may guzarta hay to kuch talab-e-mua'ash may, khanay pakanay may aur deegar umoor-e-dunyawi may bhi kuch waqt sarf ho jata hay. Lihaza hum to Hazrat Sham'oon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki tarah 'ibadat kar hi nahin saktay, yun Bani Isra`eel hum say 'ibadat may barrh jayen gay. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ yeh sun kar ghumgeen ho gaye. Usi waqt Hazrat Sayyiduna Jibra`eel عَلَيْهِ السَّلَام Surah qadr lay kar hazir-e-khidmat huway aur tasalli di gaye kay Piyaray Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ranjeedah na ho, Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Ummat ko hum nay har saal may aik aysi raat 'inayat farmadi kay agar woh us raat may 'ibadat karayn gay to Hazrat Sham'oon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki hazaar maah ki 'ibadat ay bhi barrh jayen gay.

(*Tafseer-e-'Azeeki, vol. 3, pp. 257*)

Ba Karamat Sham'oon ki iman afroz Hikayat

Inhi Hazrat Sham'oon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay baray may 'Mukashafa-tul-Quloob' may aik nhayat iman afroz Hikayat bayan ki gaye hay, is ka mazmoon kuch is tarah hay: Bani Isra'eel kay aik buzurg Hazrat Sham'oon رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay hazar maah is tarah 'ibadat ki kay raat ko Qiyam aur din ko rozah rakhnay kay sath sath Allah عَزَّوَجَلَّ ki raah may kuffar kay sath jihad bhi kartay thay. Woh is qadar taqatwar thay kay lohay ki wazni aur mazboot zanjeerayn haathon say torr daltay thay. Kuffar nay jab daykha kay Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ par koi bhi harbah kaargar nahin hota to ba hum Mashwarah karnay kay ba'd maal-o-dawlat ka lalach day kar aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki zawjah ko is baat par aamadah kar liya kay woh kisi raat neend ki haalat may paaye to unhayn mazboot rassiyan say bandh kar in kay hawalay kar day. Bay wafa biwi nay aysa hi kiya. Jab aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ baydaar huway aur apnay aap ko rassiyan say bandha huwa paya to fauran apnay 'aaza ko harakat di, daykhtay hi daykhtay rassiyan toot gaye aur aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ aazad ho gaye. phir apni biwi say istifsar kiya : Mujhay kis nay bandh diya tha? Bay wafa biwi nay jhoot moot kaha kah diya kay Mayn nay to aap ki taqat ka andazah karnay kay liye aysa kiya tha. Baat rafa' dafa' ho gaye.

Bay wafa biwi mauqa' ki taak may rahi. Aik baar phir jab neend ka ghalabah huwa to us zalimah nay aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko lohay ki zanjeeron may achhi tarah jakarr diya. Jun hi aankh khhuli, Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay aik hi jhatkay may zanjeer ki aik aik karri alag kar di aur aazad ho gaye. biwi yeh daykh kar satpata gaye magar phir makkari say kaam laytay huway wohi baat duhra di kay Mayn to Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko aazma rahi thi. Dawran-e-Guftgu Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay apni biwi say apna raaz zaahir kartay huway farmaya: Mujh par Allah عَزَّوَجَلَّ ka barra karam hay, us nay mujhay apni Wilayat ka sharaf 'inayat farmaya hay, mujh par dunya ki koi cheez asar nahin kar sakti magar "Mayray Sar kay baal" chalak 'aurat saari baat samajh gaye.

Aah! Usay dunya ki mahabbat nay andha kar diya tha. aakhir aik baar mauqa' pa kar us nay aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ hi ki un 8 gayso'on (ya'ni zulfon) say bandh diya jin ki darazi zameen tak thi. (Yeh agli Ummat kay buzurg thay, Hamaray Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnat-e-gayso aadhay kaan, pooray kaan aur mubarak kandhon

tak hay, kandhon say neechay tak mard ko baal barrhana haraam hay) Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay aankh khulnay par zor lagaya magar aazad na ho sakay. Dunya ki dawlat kay nashay may bad mast bay wafa ‘aurat nay apay nayk aur paarsa shauhar ko dushmanon kay hawalay kar diya.

Kuffar nay Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ko aik sutoon say baandh diya aur intihaye bay dardi kay sath un kay hont aur kaan kaat dalay. Tab is banday nay Allah عَزَّوَجَلَّ ki Bargah may du’a ki kay usay in bandhano ko torrney ki quwwat bakhshay aur un kaafiron par yeh sutoon ma’ chhat gira day aur isay un say najat day day chunan-chay Allah عَزَّوَجَلَّ nay un ko quwwat bakhshi woh hilay to un kay tamam bandhan toot gaye, tab unhon nay sutoon ko hilaya jis ki wajah say chhat kaafiron par aa giri aur woh sab halak ho gaye aur is nayk banday ko Allah عَزَّوَجَلَّ nay najat bakhshi.

(Mukashafa-tul-Quloob, pp. 306)

Aah Hamayn qadr kahan!

Meethay meethay Islami bhaiyon! Daykha aap nay Allah عَزَّوَجَلَّ apnay Mahboob صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Ummat par kis qadar Maharban hay aur us nay hum par kaysa ‘azeem ihsan farmaya kay agar Shab-e-Qadr may ‘ibadat kar lay to ayk hazaar maah say bhi ziyadah ki ‘ibadat ka sawab paa layn. Magar aah! Hamayn Shab-e-Qadr ki qadr kahan! Ayk Sahabah-e-Kiraam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ bhi to thay kay jin ki hasrat par hum sab ko itna barra ina’am bighayr kisi khuwahish kay mil gaya! Bayshak unhon nay is ki qadr bhi ki magar afsos! Hum na qadray hi rahay! Aah har saal milnay walay is ‘azeem-us-shan ko hum ghaflet ki nazar kar daytay hayn.

Madani in’amaat kay risalay ki barakat

Meethay meethay Islami bhaiyon! Shab-e-Qadr ki dil may ‘azamat barhanay kay liye Tableegh-e-Quran-o-Sunnat ki ‘Aalamgeer Madani Tahreek Dawat-e-Islami kay Madani Mahool say her dam wabastah rahiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ Musalmano ko nayk namazi bananay kay ta’alluq say Islami bhaiyon kay liye 72, Islami behnon kay liye 63, aur talabah-e-‘ilm-e-deen kay liye 92, deeni taalibaat kay liye 83, Madani munno aur munnion kay liye 40, khusosi (ya’ni gongay bahray aur nabeena Islami bhaiyon) kay liye 25 aur qaydiyion kay liye 52 madani ina’amaat ka Risalah pur kar kay

Dawat-e-Islami kay maqami zimmay dar ko har Madani maah ya'ni Islami maheenay ki pahli tareekh ko jama' karwana hota hay. Madani ina'amaat nay na janay kitnay hi Islami bhayon aur Islami behnon ki zindagiyan may Madani inqilab barpa kar diya hay! Is ki aik jhalak mulahazah ho: New Karachi kay aik Islami bhai ka kuch is tarah bayan hay: 'Alaqay ki masjid kay imam sahib jo kay Dawat-e-Islami say wabastah hayn, unhon nay Infiradi Koshish kartay huway mayray barray bhai jan ko Madani ina'amaat ka aik Risalah tuhfa may diya. Woh ghar lay aaye aur parrha to hayraan rah gay kay is Mukhtasar say risalay may aik Musalman ko Islami zindagi guzarnay ka itna zabardast formula day diya gaya hay! Madani ina'amaat ka Risalah milnay ki barakat say **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** un ko namaz ka jazbah mila aur namaz-e-ba-jama'at ki adayegi kay liye masjid may haazir ho gaye aur ab 5 waqt kay namazi ban chukay hayn, darrihi mubarak bhi saja li aur Madani ina'amaat ka Risalah bhi pur kartay hayn.

Madani ina'amaat kay 'aamil pay har dam har gharri

Ya Ilahi khoob barsa rahmaton ki to jhari

'Aamileen-e-Madani Ina'amaat kay liye bisharat-e-'uzma

Meethay meethay Islami bhayon! Madani ina'amaat ka Risalah pur karnay walay kis qadar khush qismat hotay hayn is ka andazah is Madani bahaar say lagaiye, chunan-chay ZamZam Nagar Hyderabad (Baab-ul-Islam Sindh, Pakistan) kay aik Islami bhai ka kuch is tarah hgalfiyah bayan hay kay Maah-e-Rajab-ul-Murajjab 1426 hijri ki aik shab mujhay khuwab may Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki Ziyarat ki 'azeem sa'adat mili. Labhaye Mubarakah ko jumbish huyi aur rahmat kay phool jharrnay lagay, alfaz kuch yun tarteef paaye: Jo is maah rozanah pabandi say Madani ina'amaat say muta'alliq fikr-e-madinah karay ga, Allah **عَزَّوَجَلَّ** us ki maghfirat farma day ga.

Madani ina'amaat ki bhi marhaba kiya baat hay

Qurb-e-Haq kay taalibon kay wasitay soghat hay

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**

Meethay meethay Islami bhaiyon yeh raat har tarah say khayryat aur salamati ki zaamin hay. Yeh raat Awwal ta aakhir rahmat hi rahmat hay. Mufasssireen Kiraam رَحْمَةُ اللَّهِ تَعَالَى farmatay hayn: yeh raat saanp bicchu, aafat-o-baliyyat aur shayateen say bhi mahfooz hay, is raat may salamati hi salamati hay.

Tamam bhalaiyon say mahroom kaun?

Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn: Aik baar jab Maah-e-Ramazan tashreef laaya to Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Tumharay paas yeh maheenah aaya hay jis may aik raat aysi bhi hay jo hazaar maheenon say behtar hay jo shakhs is raat say mahroom rah gaya, goya tamam ki tamam bhalaye say mahroom rah gaya aur is ki bhalaye say mahroom nahin rahta magar wohh shakhs jo haqeeqatan mahroom hay. (Ibn-e-Majah, vol. 2, pp. 298, Hadees. 1644)

Sabz Jhanda

Aik Farman-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka hissah hay: Jab Shab-e-Qadr aati hay to hukm-e-ilahi say hazrat Jibra'eel عَلَيْهِ السَّلَام aik sabz jhanda liye to firishton ki bahut barri fauj kay sath zameen par nuzool farmatay hayn (Aik aur riwayat kay mutabiq: In firishton ki ta'dad zameen ki kankariyon say bhi ziyadah hoti hay¹) aur woh sabz jhanda Ka'bah Mu'azzamah par lahra daytay hayn. (Hazrat) Jibra'eel عَلَيْهِ السَّلَام kay 100 baazo hayn, jin may say do baazo sirf isi raat kholtay hayn, woh baazo mashriq aur maghrib may phayl jatay hayn, phir Hazrat Jibra'eel عَلَيْهِ السَّلَام firishton ko hukm daytay hayn kay jo koi Musalman aaj raat Qiyam, Namaz ya Zikrullah عَزَّوَجَلَّ may mashghool hay us say salam aur musafahah karo neez un ki du'aon par Aameen bhi kaho. Chunan-chay subh tak yehi Silsilah rahta hay. Subh honay par hazrat Jibra'eel عَلَيْهِ السَّلَام firishton ko wapasi ka hukm daytay hayn. Firishtay 'arz kartay hayn: Aye Jibra'eel عَلَيْهِ السَّلَام Allah عَزَّوَجَلَّ nay Ummat-e-Muhammadiyah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki haajaton kay baaray may kiya mua'amalah farmaya? Aap عَلَيْهِ السَّلَام farmatay hayn: Allah عَزَّوَجَلَّ nay in logon par khusosi nazr-e-karam farmaye aur 4 qism kay logon kay 'ilawah sab ko mua'af farma diya. Sahabah kiraam عَلَيْهِمُ الرِّضْوَان nay 'arz ki: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woh 4 qism kay log kaun hayn? Irshad farmaya:

¹ Musnad-e-Ahmad vol. 3, pp. 606, Hadees. 10739

1. Aik to ‘Aadi Sharabi.
2. Dusray walidayn kay na farman.
3. Teesray qata’ Rihmi karnay walay (y’ani rishtay daron say ta’alluq torrney walay) aur.
4. Woh log jo aapas may ‘adawat rakhtay hayna aur aapas may qata’ ta’alluq karnay walay. (*Shu’ab-ul-Iman, vol. 3, pp. 336, Hadees. 3695*)

Larraye ka wabaal

Hazrat Sayyiduna ‘Ubadah Bin Saamit رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ baahir tashreef laaye ta kay hum ko shab-e-qadr kay baaray may bataye (kay kis raat may hay) do Musalman aapas may jhagarr rahay thay. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Mayn is liye aaya tha kay tumhayn shab-e-qadr bataoon laykin fulan fulan shakhs jhagarr rahay thay, is liye is ka ta’ayyun utha liya gaya, aur mumkin hay kay isi may tumhari bahtari ho, ab is ko (Aakhiri ‘asharay ki) 9, 7, aur 5 ki raaton may dhoondo. (*Bukhari, vol. 1, pp. 662, Hadees. 2023*)

Mufassir-e-Shaheer Hazrat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ Mirat jild 3 safhah 210 par is Hadees kay that farmatay hayn: Ya’ni mayray ‘ilm say is ka taqarrur door door kar diya gaya aur mujhay bhula di gaye, yeh matlab nahin kay khud shab-e-qadr hi khatm kar d ab woh huwa hi nahin karay gi. Ma’loom huwa kay Duniyawi jhagrray manhoos hayn un ka wabaal bahut hi ziyadah hay in ki wajah say Allah عَزَّوَجَلَّ ki aati huyi rahmatayn ruk jaati hayn.

Hum to Shareef kay Shareef aur...

Meethay meethay Islami bhaiyon Musalmano ka aapas may larraye jhagrra karna rahmat say doori ka sabab ban jata hay. Magar aah ab kaun kis ko samjhaye! Aaj to barray fakhar say kaha ja raha hay kay “Miyan is dunya may Shareef rah kar to guzarah hi nahin, hum to shareefon kay sath Shareef aur bad maa’sh kay sath bad ma’ash hayn” sirf is qawl par iktifa hi nahin, ab to ma’mooli si baat par pahlay zaban darazi, phir dast andazi, is kay ba’d chaqo baazi balkay galiyan tak chal jati hayn.

Afsoos aaj kal ba'z Musalman kabhi Pathan ban kar kabhi Punjabi kahla kar, kabhi Muhajir ho kar, kabhi sindhi ayr baloch ka na'rah laga kar aik dusray ka gala kaat rahay hayn, aik dusray ki amlak aur amwaal ko aag laga rahay hayn. Aapas may aik dusray kay khilaf nasli aur lisani farq ki bina par mahaz aaraye ho rahi hay. Musalmano aap to aik dusray kay muhafiz thay aap ko kiya h gaya hay? Hamaray Piyaray Aaqa ﷺ ka farman hay: Mu`minon ki misal to aik jism ki tarah hay kay agar aik 'uzw ko takleef pohanchay to sara jism us takleef ko mahsoos karta hay. (*Bukhari, vol. 4, pp. 103, Hadees. 6011*)

Ayk Sha'ir nay kitnay piyaray andaz may samjhaya hay:

*Mubtalay-e-Dard koi 'uzw ho roti hay aankh
Kis qadar hamdard saray jism ki hoti hay aankh*

Meethay meethay Islami bhaiyon Hamayn aapas may larraye jhagrra karnay kay bajaye aik dusray ki hamdardi aur ghumgusari karni chahiye. Musalman aik dusray ko marnay kaatnay aur Lootnay wala nahin hota.

Musalman Mu`min aur Muhajir ki ta'reef

Hazrat Sayyiduna Fazalah Bin 'Ubayd رضى الله تعالى عنه say riwayat hay kay Huzoor ﷺ nay Hajja-tul-Wada' kay mauqa' par farmaya: Kiya tumhayn Mu`min kay baaray may khabar na doon? Phir farmaya: Mu`min woh hay jis say dusray Musalman apni jaan aur apnay amwaal say bay khauf ho aur Musalman woh hay jis ki zaban aur haath say dusray Musalman mahfooz rahayn aur Mujahid woh hay jis nay ita'at-e-khudawandi عَزَّوَجَلَّ kay mua'amalay may apnay nafs kay sath jihad kiya aur Muhajir woh hay jis nay khata aur gunah garon say 'alayhidgi ikhtiyar ki. (*Mustadrak, vol. 1, pp. 158, Hadees. 24*) Aur Irshad farmaya: Musalman kay liye jaaiz nahin kay dusray Musalman ki taraf aankh say is tarah isharah karay jis say takleef pohanchay. (*Ithaf-us-Sadah, vol. 7, pp. 177*) Aik Maqaam par Irshad farmaya: Kisi Musalman ko jaaiz nahin kay woh kisi Musalman ko khauf zadah karay.

(Abu Dawood, vol. 4, pp. 391, Hadees. 5004)

*Tareeq-e-Mustafa ko chhorna hay wajah-e-barbadi
Isi say qawm dunya may huyi bay iqtidar apni*

Na Qabil-e-Bardasht Kharish

Hazrat Sayyiduna Mujahid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Dozakhiyon ko aysi kharish may muftala kar diya jaye ga kay khujatay khujatay un ki khaal udharr jaye gi yahan tak kay un may say kisi ki haddiyanh zaahir ho jayen gi. Phir aawaz sunaye day gi, Aye Fulan: Kiya is say takleef ho rahi hay? Woh kahay ga haan. Tab unhayn bataya jaye ga: Dunya may jo tum Musalmano ko sataya kartay thay yeh us ki saza hay.

(Ithaf-us-Sadah, vol. 7, pp. 175)

Takleef door karnay ka sawab

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Mayn nay aik shkaks ko Jannat may ghoomtay huway daykha kay jidher chahta hay nikal jata hay kyun kay us nay is dunya may aik aysay darakht ko raastay say kaat diya tha jo kay logon ko takleef dayta tha.

(Muslim, pp. 1410, Hadees. 2618)

Larrna hay to nafs kay sath larro!

Meethay meethay Islami bhayon! In Ahadees say dars haasil kijiye aur aapas may larraye jhagrra aur loot maar say parhayz kijiye. Agar larrna hi hay to mardood shaytan say larrye, balkay zaroor larrye, nafs-e-ammarah say larraye kijiye, bawaqt-e-jihad deen kay dushmanon say qital kijiye, magar aapas may bhai bhai ban kar rahiye.

*Fard qa`im rabt-e-millat say hay tanha kuch nahin
Moj hay darya may aur bayroon-e-darya kuch nahin*

Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ muskara rahay thay!

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Dawat-e-Islami kay Madani mahool may kisi qism ka lisani aur qawmi ikhtilaf nahin, har zaban bolnay wala aur har biradari say ta'alluq rakhnay wala Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Daaman-e-Karam hi may panah guzeen hay, aap bhi har

dam Dawat-e-Islami kay Madani mahool say wabastah rahiye aur ‘Ishq-e-Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may doobi huyi zindagi guzarnay kay liye apnay aap ko Madani ina’amaat kay saanchay may dhaal lijiye. Targheeb-o-Tahrees kay liye ayk Madani bahaar aap kay gosh guzar ki jati hay: Tableegh-e-Quran-o-Sunnat ki ‘Aalamgeer Madani Tahreek Dawat-e-Islami kay ‘Aalami Madani Markaz Faizan-e-Madinah Baab-ul-Madinah Karachi may Madani Qafilah course karnay kay liye tashreef laaye huway Rawalpindi kay ayk Muballigh nay jo kuch halfiyah likh kar diya us ka khulasah hay kay: Mayn ‘Aalami Madani Markaz Faizan-e-Madinah may so raha tha, sar ki aankhayn to kiya band huyi اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ dil ki aankhayn khul gaye, ‘aalam-e-khuwab may daykha kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aik bulad chabotaray par jalwah gar hayn, qareeb hi Madani In’amaat kay cards ki boriyan rakhi hayn, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madani In’amaat kay aik aik card ko muskuratay huway baghaur mulahazah farma rahay hayn. Phir mayri aankh khul gaye.

*Madani ina’amaat say Attar hum ko piyar hay
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ do jahan may apna bayra paar hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ عَلَى مُحَمَّدٍ

Jadogar ka jaado na kaam

Hazrat Sayyiduna Isma’il Haqqi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ naql farmatay hayn: Yeh raat aafat say salamati ki hay kay is may rahmat aur khayr hi zameen par utarti hay. Aur na is may shaytan buraye karwanay ki taqat rakhta hay aur na jadogar ka jado is may chalta hay. (*Rooh-ul-Bayan, vol. 10, pp. 485*)

‘Alamaat-e-Shab-e-Qadr

Hazrat Sayyiduna ‘Ubadah Bin Saamit رَضِيَ اللهُ تَعَالَى عَنْهُ nay Bargah-e-Risalat may Shab-e-Qadr kay baaray may suwal kiya to Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Shab-e-Qadr Ramazan-ul-Mubarak kay aakhiri ‘Asharay ki taaq raaton ya’ni 21, 23, 25, 27 ya 29 ki shab may talash karo. To jo koi Iman kay sath ba niyyat-e-sawab is muabark raat may ‘ibadat karay, us kay aglay pichhlay gunah bakhsh diye jatay hayn, us ki ‘alamaat may say yeh bhi hay kay woh mubarak shab khhuli huyi, roshan aur bilkul

saaf-o-shaffaf hoti hay, is may na ziyadah garmi hoti hay na ziyadah sardi balkay yeh raat mu'tadil hoti hay, goya kay is may chand khula huwa hota hay, is poori raat may shayateen ko aasman kay sitaray nahin maaray jatay. Mazeed nishaniyon may say yeh bhi hay kay is raat kay guzarnay kay ba'd jo subh aati hay us may sooraj bighayr shua'a kay tuloo' hota hay aur woh aysa hota hay goya kay chodhivi ka chand. Allah ﷺ nay is din tuloo'-e-aftab kay sath shaytan ko nikalnay say rok diya hay. (Is aik din kay 'ilawah har roz sooraj kay sath sath shaytan bhi nikalta hay)

(*Musnad-e-Imam Ahmad, vol. 8, pp. 402, Hadees. 22776*)

Shab-e-Qadr ki posheedgi ki hikmat

Meethay meethay Islami Bhaiyon! Hadees-e-Pak may farmaya gaya hay kay Ramazan-ul-Mubarak kay aakhiri 'asharay ki taaq raaton may ya aakhiri raat may say chaahay woh 30 ki shab ho koi ayk raat Shab-e-Qadr hay. Is raat ko posheedah rakhnay may aik hikmat yeh bhi hay kay Musalman is raat ki justuju may har raat Allah ﷺ ki 'ibadat may guzarnay ki Koshish karayn kay na janay kaun si raat, Shab-e-Qadr ho.

Samundar ka paani meetha laga

Hazrat Sayyiduna 'Usman Bin Abil-'Aas رضى الله تعالى عنه kay ghulam nay un say 'arz ki: Aye Aaqa رضى الله تعالى عنه mujhay kishti baani kartay aik 'arsah guzra, Mayn nay samundar kay paani may aik aysi 'ajeeb baat mahsoos ki. Poocha: Woh 'ajeeb baat kiya hay? 'Arz ki: Aye Mayray Aaqa رضى الله تعالى عنه har saal aik aysi raat bhi aati hay kay jis may samundar ka paani meetha ho jata hay. Aap رضى الله تعالى عنه nay ghulam say farmaya: Is baar khayal rakhna jaysay hi raat may paani meetha ho jaye mujhay muttala' karna. Jab Ramazan ki 27 ki Shab aaye to ghulam nay Aaqa say 'arz ki kay Aaqa! Aaj samundar ka paani meetha ho chuka hay. (*Tafseer-e-'Azezi, vol. 3, pp. 258*)

Allah ﷺ ki un par rahmat ho aur un kay sadaqay hamarai bay hisab maghfirat ho.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hamayan ‘Alamaat kyun nazar nahin aatay?

Meethay meethay Islami bhaiyon shab-e-qadr ki muta’addid ‘alamaat ka zikr guzra. Hamaray zehan may yeh suwal ubhar sakta hay kay hamari ‘umr kay kaafi saal guzray har saal shab-e-qadr aati aur tashreef lay jati hay magar hamayn to ab tak is ki ‘alamaat nazar nahin aayen? Is kay jawab may ‘ulama-e-kiraam رَحْمَةُ اللَّهِ تَعَالَى farmatay hayn: In baaton ka ta’alluq kashf-o-karamat say hay, inhayn ‘aam aadami nahin daykh sakta. Sirf wohi daykh sakta hay jis ko baseerat (ya’ni qalbi nazar) ki na’mat haasil ho. Har waqt ma’siyat ki najasat may lat pat rahnay wala gunahgar insan in nazaron ko kaysay daykh sakta hay.

Aankh wala tayray joban ka tamashah daykhay

Deedah-e-Kor ko kiya aaye nazar kiya daykhay

Taaq raaton may dhoondo

Ummul Mu`mineen Hazrat Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say riwayat hay: Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Shab-e-Qadr Ramazan-ul-Mubarak kay aakhiri ‘asharay ki taaq raaton (ya’ni 21, 23, 25, 27, 29 ki raaton) may talash karo.

(Bukhari, vol. 1, pp. 661, Hadees. 2017)

Aakhiri 7 raaton may talash karo

Hazrat Sayyiduna Abdullah Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا riwayat kartay hayn: Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay mahr-o-maah kay ba’z Sahabah kiraam عَلَيْهِمُ الرِّضْوَانُ ko khuwab may aakhiri 7 raaton may shab-e-qadr dikhaye gaye. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Mayn daykhta hoon kay tumharay khuwab aakhiri 7 raaton may muttafiq ho gaye hayn. Is liye is ka talash karnay wala isay aakhiri 7 raaton may talash karay.

(Bukhari, vol. 1, pp. 660, Hadees. 2015)

Layla-tul-Qadr posheedah kyun

Meethay meethay Islami bhaiyon! Allah عَزَّوَجَلَّ ki sunnat-e-kareemah hay kay us nay ba’z aham tareen mua’amalaat ko apni mashiyat say bandon par posheedah rakha

hay. Jaysa kay Manqool hay: Allah ﷻ nay apni riza ko naykiyon may, apni naarazi ko gunahon may aur apnay Awliya ko apnay bandon may posheedah rakha hay. (Akhlāq-us-Saliheen, pp. 56) Is ka khulasah yeh hay kay bandah chhoti samajh kar koi nayki na chhorray. Kyun kay woh janta nahin kay Allah ﷻ kis nayki par raazi ho ga, ho sakta hay kay ba-zaahir chhoti nazar aanay wali nayki hi say Allah ﷻ raazi ho jaye. Masalan Qiyamat kay roz aik gunah gar shakhs sirf is nayki kay b'iwaz bakhsha jaye ga kay us nay aik piyasay kuttay ko paani pila diya tha. isi tarah apni naarazi ko gunahon may posheedah rakhnay ki hikmat yeh hay kay bandah kisi gunah ko chhota Tasawwur kar kay kar na baythay, bas har gunah say bachtah rahay. Kyun kay woh nahin janta kay Allah ﷻ kis gunah say naraz ho aje ga. Isi tarah Awliya-e-Kiraam رَحْمَةُ اللَّهِ تَعَالَى ko bandon may is liye posheedah rakha hay kay insan har nayk haqeeqi paband-e-shara' Musalman ki ri'ayat aur ta'zeem baja laaye kyun kay ho sakta hay kay 'Woh' Waliullah ho. Jab hum nay logon ki dil say ta'zeem kiya karayn gay, bad-gumani say bachtay rahayn gay aur har Musalman ko apnay say achha Tasawwur karnay lagay gay to hamara mua'asharah bhi sahih ho jaye ga aur اِنْ شَاءَ اللَّهُ ﷻ hamari 'aaqibat bhi sanwar jaye gi.

Hikmaton kay Madani phool

Imam Fakhr-ud-Deen Raazi رَحْمَةُ اللَّهِ تَعَالَى Tafseer-e-Kabeer may farmatay hayn: Allah ﷻ nay shab-e-qadr ko chand wujooh ki bina par posheedah rakha hay. Awwal yeh kay jis tarah deegar ashya ko posheedah rakha, masalan Allah ﷻ nay apni riza ko 'ita'ton may posheedah farmaya ta kay banday har ita't may raghbat haasil karayn. Apnay ghazab ko gunahon may posheedah farmaya kay har gunah say bachtay rahayn. Apnay wali ko logon may posheedah rakha ta kay log sab ki ta'zeem karayn, Qabuliyat-e-Du'a ko du'aon may posheedah rakha kay sab du'aon may mubalaghah karayn aur ism-e-a'azam ko asma may posheedah rakha kay sab asma ki ta'zeem karayn. Aur Salat-e-Wusta ko namazon may posheedah rakha kay tamam namazon par hamayshgi ikhtiyar karayn aur Qabool-e-Taubah ko posheedah rakha kay bandah taubah ki tamam aqsaam par hamayshgi ikhtiyar karay, aur maut ka maut ka waqt posheedah rakha kay mukallaf (bandah) khauf khata rahay. Isi Tarah Shab-e-Qadr ko bhi posheedah rakha kay Ramazan-ul-Mubarak ki tamam raaton ki ta'zeem karay. Dusray yeh kay goya Allah ﷻ Irshad fermata hay: Agar Mayn Shab-

e-Qadr ko mu'ayyan kar (kay tujh par zaahir farma) dayta aur yeh kay Mayn gunah par tayri jur`at bhi janta hoon Tu agar kabhi shahwat tujhay is raat may ma'siyat kay kanaray la chhorrti aur Tu gunah may muftala ho jata to tayra is raat ko jannay ka ba Wujood gunah karna la 'ilmi kay sath gunah karnay say barrh kar sakht hota. Pas is wajah say Mayn nay isay posheedah rakha. Teesray yeh kay Mayn nay is raat ko posheedah rakha ta kay bandah is ki talab may mahnat karay aur is mahnat ka sawab kamaye. Chothay yeh kay jab banday ko shab-e-qadr ka ta'ayyun haasil na ho ga to Ramazan-ul-Mubarak ki har raat may Allah ﷻ ki ita'at may Koshish karay ga is ummed par kay ho sakta hay yehi raat shab-e-qadr ho.

(Tafseer-e-Kabeer, vol. 11, pp. 29)

Saal may koi si bhi raat Shab-e-Qadr ho sakti hay

Shab-e-Qadr kay ta'ayyun may 'Ulama-e-Kiraam رَحْمَةُ اللَّهِ تَعَالَى ka kaafi ikhtilaf paya jata hay. Yahan tak kay ba'z buzurgon رَحْمَةُ اللَّهِ تَعَالَى kay nazdeek shab-e-qadr pooray saal may phirti rahti hay, Masalan Hazrat Sayyiduna Abdullah bin Mas'ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ ka farman hay: Shab-e-Qadr wohi shakhs pa sakta hay jo pooray saal ki raaton par tawajjoh rakhay. *(Tafseer-e-Kabeer, vol. 11, pp. 230)*

Is qawl ki taa'id kartay huway Imam Shaikh Muhy-ud-Deen Ibn-e-'Arabi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay Mayn nay Sha'ban-ul-Mu'azzam ki 15 ki shab ya'ni shab-e-bara`at aur aik baar Sha'ban-ul-Mu'azzam hi ki 19 ki shab may shab-e-qadr paaye hay. Neez Ramazan-ul-Mubarak ki 13 ki shab aur 18 ki shab may bhi daykhi, aur Mukhtalif saalon may Ramazan-ul-Mubarak kay aakhiri 'asharay ki har taaq raat may isay paaya hay. Mazeed farmatay hayn: Agar chay ziyadah tar Shab-e-Qadr Ramazan Shareef may hi paaye jati hay ta-ham mayra tajribah to yehi hay kay yeh poora saal ghoomti rahti hay. Ya'ni har saal kay liye is ko koi aik hi raat makhsoos nahin hay. *(Ithaf-us-Sadah, vol. 4, pp. 392)*

Huzoor ﷺ ki ma' Shaykhayn-e-Kareemayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا jalwah gari

اَلْحَمْدُ لِلَّهِ ﷻ Dawat-e-Islami kay Madani mahool may Ramazan-ul-Mubarak kay I'tikaf ki khoob Baharayn hoti hayn, dunya kay Mukhtalif maqamaat par Islami bhai

masajid may aur Islami behnayn ‘Masjid-e-Bayt’ may I’tikaf ki sa’adat haasil kartay aur khoob jalway samayt-tay hayn. Targheeb kay liye aik Madani bahaar aap kay gosh guzar ki jaati hay: Tahseel Liaquat poor, Zila’ Rahim Yar Khan (Punjab, Pakistan) kay aik Islami bhai kay baayn ka lubb-e-lubab hay: Mayn filmon ka aysa rasya tha kay hamaray gaon ki Cd’s ki dukan ki taqreeban aadhi Cd’s daykh chuka tha. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** mujhay Talbani gaon ki Madani masjid may aakhiri ‘asharah Ramazan-ul-Mubarak (1422 Hijri, 2001) kay I’tikaf ki sa’adat naseeb ho gaye.

Dawat-e-Islami kay ‘Aashiqan-e-Rasool ki suhbat ki barakaton kay kiya kahnay! 27 Ramazan ka na qabil-e-faramosh iman afroz waqi’ah tahdees-e-na’mat kay liye ‘arz karta hoon: Shab bhar baydaar rah kar Mayn nay khoob ro rok ar Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ** say deedar ki Bheek maangi. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** subh-e-dam mujh par baab-e-karam khul gaya, Mayn nay ‘Aalam-e-Ghunoodgi may apnay aap ko kisi masjid kay andar paaya, itnay may kisi nay ‘ailan kiya: Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالِاهِ وَسَلَّمَ** tashreef laayen gay aur namaz ki imamat farmayen gay. Kuch hi dayr may Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالِاهِ وَسَلَّمَ** ma’ Shaikhayn-e-Kareemayn **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** jalwah numa ho gaye aur mayri aankh khul gaye. Sirf aik jhalak nazar aaye aur woh hasen jalwah nigahon say ojhal ho gaya, is par dil aik dam bhar aaya aur aankhon say sayl-e-ashk rawan ho gaya yahan tak kay rotay rotay mayri hichkiyan bandh gaye aye kash!

*Itni muddat tak ho deed-e-mushaf ‘aariz-e-naseeb
Hifz kar loom nazirah parrh parrh kay Quran-e-Jamaal*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ is kay ba’d mayaray dil may Tableegh-e-Quran-o-Sunnat ki ‘Aalamgeer Madani Tahreek Dawat-e-Islami ki mahabbat aur barrh gaye balkay Mayn Dawat-e-Islami hi ka ho kar rah gaya. Ghar say Tarkeeb bana kar Mayn nay Bab-ul-Madinah Karachi ka rukh kar liya aur Dars-e-Nizaami karnay kay liye Jami’a-tul-Madinah may dakhilah lay liya. Yeh bayan daytay waqt Darja Owla may ‘ilm-e-deen hasil karnay kay sath sath Tanzeemi taur par aik Zayli halqay kay Qafilah zimmay dar ki haysiyyat say Dawat-e-Islami kay Madani kaamon ki dhoomayn machanay machanay ki Koshish kar raha hoon.

*Jalwah-e-Yaar ki aarzu hay agar,
Madani mahool may kar lo tum I'tikaf*

*Meethay aaqa karayn gay nazar
Madani mahool may kar lo tum I'tikaf*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Imam A'zam, Imam Shafi'e aur Sahibayn kay aqwaal

Sayyiduna Imam A'zam Abu Hanifah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say is baray may do qawl manqool hayn:

1. Layla-tul-Qadr Ramazan-ul-Mubarak hi may hay laykin koi raat fix nahin
2. Aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ ka aik mashhoor qawl yeh hay kay Layla-tul-Qadr poora saal ghoomti rahti hay, kabhi Maah-e-Ramazan-ul-Mubarak may hoti hay aur kabhi dusray maheenon may. Yehi qawl Sayyiduna Abdullah Ibn 'Abbas, Sayyiduna 'Abdullah ibn Mas'ood Aur Sayyiduna 'Ikramah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ say bhi manqool hay. (*'Umdah-tul-Qari, vol. 98, pp. 253, That-al-Hadees. 2015*)
3. Sayyiduna Imam Shafi'e رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ kay nazdeek Shab-e-Qadr Ramazan-ul-Mubarak kay aakhiri 'asharay may hay aur is ki raat fix hay, is may qiyamat tak tabdeeli nahin ho gi (*Ayezani*)
4. Sayyiduna Imam Abu Yusuf Aur Imam Muhammad رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِمَا kay nazdeek Layla-tul-Qadr Ramazan hi may hay laykin koi raat fix nahin. Aur un ka aik qawl yeh hay Ramazan-ul-Mubarak ki aakhiri 15 raaton may Layla-tul-Qadr hoti hay. (*Ayezani*)

Shab-e-Qadr Badalti rahti hay

Sayyiduna Imam Malik رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ kay nazdeek shab-e-qadr Ramazan-ul-Mubarak kay aakhiri 'asharay ki taaq raaton may hoti hay. Magar koi aik raat makhsoos

nahin, har saal in taaq raaton may ghoomti rahti hay, ya'ni kabhi 21 ki shab Layla-tul-Qadr ho jati hay to kabhi 23 ki shab, kabhi 25 to kabhi 27 aur kabhi kabhi 29 ki shab bhi shab-e-qadr ho jaya karti hay. (*'Umda-tul-Qari, vol. 1, pp. 335*)

Shaykh Abul Hasan Shazili رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ aur Shab-e-Qadr

Silsilah Qadariyyah kay 'azeem payshwa Hazrat Sayyiduna Shaykh Abul Hasan Shazili رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Mutawffa 656 Hijri) farmatay hayn: Jab kabhi itwar ya budh ko pahla rozah huwa to 29 ki shab, agar peer ka pahla rozah huwa to 21 ki shab, agar pahla rozah mangal ya jumu'ah ko huwa to 27 ki shab agar pahla rozah juma'rat ko huwa to 25 ki shab aur agar pahla rozah haftay ko huwa to Mayn nay 29 ki shab may shab-e-qadr ko paya. (*Tafseer-e-Saawi, vol. 6, pp. 2400*)

27 ki shab Shab-e-Qadr

Agar chaybuzurgan-e-deen aur Mufasssireen aur Muhaddiseen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka shab-e-qadr kay ta'ayyun may ikhtilaf hay. Taham bhari aksariyyat ki raaye yehi hay kay har saal Maah-e-Ramazan-ul-Mubarak ki 27 ki shab hi shab-e-qadr hay. Hazrat Sayyiduna Ubaye bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ kay nazdeek 27 ki shab-e-ramazan hi shab-e-qadr hay. (*Muslim, pp. 383, Hadees. 762*)

Hazrat Sayyiduna Shah Abdul 'Azeez Muhaddis Dihilvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bhi farmatay hayn kay Shab-e-Qadr Ramazan Shareef ki 27 ki raat hoti hay. Apnay bayan ki taa'id kay liye unhon nay do dalai'l bayan farmaye hayn:

1. **لَيْلَةُ الْقَدْرِ** may 9 Huroof hayn aur yeh kalimah Surah Qadr may 3 martabah aaya hay, is tarah 3 ko 9 say zarb daynay say haasil-e-zarb 27 aata hay jo kay is baat ki taraf isharah hay kay shab-e-qadr 27 ki raat hay.
2. Is surah Mubarakah may 30 kalimaat hayn. 27 number kalimah 'هَي' hay jis ka markaz **لَيْلَةُ الْقَدْرِ** hay. Goya Allah عَزَّوَجَلَّ ki taraf say nayk logon kay liye isharah hay kay Ramazan Shareef ki 27 shab-e-qadr hoti hay. (*Tafseer-e-'Azeezi, vol. 3, pp. 259*)

Goya Shab-e-Qadr haasil kar li

Farman-e-Mustafa ﷺ : jis nay yeh du'a 3 martabah parrha to us nay goya Shab-e-Qadr haasil kar li. (*Ibn-e-'Asakir, vol. 5, Hadees. 276*)

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Tarjamah: Ya'ni Allah ﷻ kay siwa koi 'ibadat kay laa'iq nahin jo hilm wala aur karam wala hay, Allah ﷻ pak hay jo saaton aasmanon aur barray 'arsh ka Maalik hay.

ho sakay to har raat 3 baar yeh du'a parrh layni chahiye.

Riza-e-Ilahi ﷻ kay khuwahish mando ho sakay to sara hi saal har raat ihtimam kay sath kuch na kuch nayk 'amal kar layna chahiye kay na janay kab shab-e-qadr ho jaye. Her raat may do farz namazayn aati hayn deegar namazon kay sath sath maghrib aur 'isha ki namazon ki jama'at ka bhi khoob ihtimam hona chahiye kay agar shab-e-qadr may in donon ki jama'at naseeb ho gaye to *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* bayra hi paar hay, balkay isi tarah paanchon namazon kay sath sath rozanah 'isha-o-fajr ki jama'at ki bhi khususiyyat kay sath 'aadat daal lijiye. Do Faramen-e-Mustafa ﷻ mulahazah ho:

1. Jis nay 'Isha ki namaz ba jama'at parrhi us nay goya aadhi raat Qiyam kiya aur jis nay fajr ki namaz ba jama'at ada ki us nay goya poori raat Qiyam kiya. (*Muslim, pp. 229, Hadees. 656*)
2. Jis nay 'isha ki namz ba jama'at parrhi tahqeeq us nay Layla-tul-Qadr say apna hissah haasil kar liya. (*Mu'jam-e-Kabeer, vol. 8, pp. 229, Hadees. 656*)

Allah ﷻ ki rahmat kay mutalashiyon! Agar tamam saal yehi ‘aadat-e-jama’at rahi to shab-e-qadr may bhi in donon namazon ki jama’at ﷻ naseeb ho jaye gi aur raat bhar sonay kay ba Wujood ﷻ rozanah ki tarah shab-e-qadr may bhi goya saari raat ki ‘ibadat karnay walay qarar payen gay.

Shab-e-Qadr ki du’a

Ummul-Mu’mineen Hazrat Sayyidatuna ‘Aaishah Siddiqah رضى الله تعالى عنها riwayat farmati hay: Mayn nay Bargah-e-Risalat ﷺ may ‘arz ki: Ya Rasoolallah agar mujhay shab-e-qadr ka ‘ilm ho jaye to kiya parrhon? Farmaya: Is tarah du’a maango:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Tarjama: Aye Allah ﷻ bayshak Tu mu’af farmanay wala hay aur mu’afi dayna pasand karta hay lihaza mujhay mu’af farma day. (Tirmizi, vol. 5, pp. 306, Hadees.3524)

Meethay meethay Islami bhaiyon! Kash! Hum rozanah raat yeh du’a kam az kam aik baar hi parrh liya karayn kay kabhi to shab-e-qadr naseeb ho jaye gi. Aur 27 ki shab to yeh du’a baarha parrhni chahiye.

Shab-e-Qadr kay nawafil

Hazrat Sayyiduna Isma’il Haqqi رحمه الله تعالى عليه Tafseer-e-Roh-ul-Bayan may yeh riwayat naql kartay hayn: Jo Shab-e-Qadr may ikhlas-e-niyyat say nawafil parrhay ga us kay aglay pichhlay gunah mua’af ho jayen gay. (Roh-ul-Bayan, vol. 10, pp. 480)

Huzoor ﷺ jab Ramazan-ul-Mubarak kay aakhir 10 din aatay to ‘ibadat par kamar bandh laytay, in may raatayn jaaga kartay aur apnay ahal ko jagaya kartay. (Ibn-e-Majah, vol. 2, pp. 357, Hadees. 1768)

Hazrat Sayyiduna Isma'il Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ naql kartay hayn kay buzurgan-e-deen رَحْمَةُ اللهِ تَعَالَى is 'asharay ki har raat may do rak'at nafl shab-e-qadr ki niyyat say parrha kartay thay. Neez ba'z akaabir say manqool hay kay jo har raat 10 aayat is niyyat say parrh lay to is ki barakat aur sawab say mahroom na ho ga.

Meethay meethay Islami bhaiyon! Yaqeenan yeh raat mamba'-e-barakaat hay. Chunan-chay Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: Aik baar jab Maah-e-Ramazan tashreef laaya to Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Tumharay paas yeh maheenah aaya hay jis may aik raat aysi bhi hay jo hazaar maheenon say behtar hay jo shakhs is raat say mahroom rah gaya, goya tamam ki tamam bhalaye say mahroom rah gaya aur is ki bhalaye say mahroom nahin rahta magar woh shakhs jo haqeeqatan mahroom hay. (Ibn-e-Majah, vol. 2, pp. 298, Hadees. 1644)

Aye hamaray piyaray piyaray Allah عَزَّوَجَلَّ apnay piyaray Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay tufayl hum gunahgaron ko Layla-tul-Qadr ki barakaton say maala maal kar aur ziyadah say ziyadah apni 'ibadat ki taufeeq marhamat farma.

أَمِينَ مَجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Layla-tul-Qadr may مَطْلَعِ الْفَجْرِ haq
Maang ki istiqamat pay lakhon salam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Huwa jata hay rukhsat Maah-e-Ramazan Ya Rasoolallah

Huwa jata hay Rukhsat Maah-e-Ramazan Ya Rasoolallah

Raha Ab chand gharryon ka yeh mahman Ya Rasoolallah

Khushi ki Lahar dorri har taraf Ramazan jab aaya

Hayn ab ranjeedah ranjeedah Musalman Ya Rasoolallah

Musarrat hi musarrat aur khushi hi thi khushi jis dum

Nazar aaya Hilal-e-Maah-e-Ramazan Ya Rasoolallah

Shaha! Ab ghum kay maaray khoon kay aanso bahatay hayn

Chala Tarrpa kay haaye Maah-e-Ramazan Ya Rasoolallah

Chala ab jald yeh Ramazan 27 aagaye tareekh

Faqat do din ka ab Ramazan hay mahman Ya Rasoolallah

Fazaayen noor barsati hawayen muskarati thi

Samaan ab ho gaya har samt Weeran Ya Rasoolallah

Riyazat kuch na ki hum nay 'ibadat kuch na ki hum nay

Rahay bas har gharrri mashghool-e-'isyan Ya Rasoolallah

Mayn haaye ji churata hi raha Rab ki 'ibadat say

Guzara ghaflaton may Sara Ramazan Ya Rasoolallah

Mayn sota rah gaya ghaflat ki chadar taan kar afsoos

Khudara mayri bakhshish ka ho samaan Ya Rasoolallah

Judaye ki gharrri jaan sooz hay 'Ushshaq-e-Ramazan par

Chala un ko rula kar Maah-e-Ramazan Ya Rasoolallah

Tarraptay hay bilaktay hay qarar aata nahin in ko

Bahut bay chayn hay 'Ushshaq-e-Ramazan Ya Rasoolallah

Gunahon ki siyahi chha rahi hay rukh pay mahshar may

Mayra chehra paye Ramazan ho taaban Ya Rasoolallah

Mah-e-Ramazan ki rukhsat jaan-e-'aashiq par qiyamat hay

Gada tayray hay hayraan-o-parayshan Ya Rasoolallah

Khuda kay nayk banday naykiyon may lag gaye laykin

Gunah karta raha Attar Nadan Ya Rasoolallah

Qalb-e-'Aashiq hay ab parah parah Alwada' Alwada' Maah-e-Ramazaan

(Is Kalam may beech may kahin kahin misra'ay kisi na ma'loom sha'ir kay hayn, kalam nihayat pur soz tha is liye kisi ki farma`ish par usi kalam ki madad say apnay mutalatim jazbaat ko alfaaz kay qalib may dhaalnay ki Sa'i ki hay)

*Qalb-e-'Aashiq hay ab parah parah
Alwada' Alwada' Maah-e-Ramazan
Kulfat-e-Hijr-o-Furqat nay maara
Alwada' Alwada' Maah-e-Ramazan*

*Tayray aanay say dil khush huwa tha
Aur zauq-e-'Ibadat barrha tha
Aah! Ab dil pay hay ghum ka ghalbah
Alwada' Alwada' Maah-e-Ramazan*

*Masjidon may bahaar aa gaye thi
Jog dar jog aatay namazi
Ho gaya kam namazon ka jazbah
Alwada' Alwada' Maah-e-Ramazan*

*Bazm-e-Iftar sajti thi kaysi
Khoob sahari ki ronaq bhi hoti
Sab samaan ho gaya soona soona
Alwada' Alwada' Maah-e-Ramazan*

*Tayray deewanay ab ro rahay hayn
Muztarib sab kay sab ho rahay hayn
Haaye ab waqt-e-rukhsat hay aaya
Alwada' Alwada' Maah-e-Ramazan*

*Tayra ghum hum ko tarrpa raha hay
Aatish-e-Shauq barrka raha hay
Phat raha hay tayray ghum may seenah
Alwada' Alwada' Maah-e-Ramazan
Yaad Ramazan ki Tarrpa rahi hay*

*Aansoo`on ki jhari lag gaye hay
Kah raha hay yeh har aik qatrah
Alwada' Alwada' Maah-e-Ramazan*

*Dil kay tukrray huway ja rahay hayn
Tayray 'Aashiq maray ja rahay hayn
Ro ro kay kahta hay har aik bay charah
Alwada' Alwada' Maah-e-Ramazan*

*Hasrata Maah-e-Ramazan ki rukhsat
Qalb-e-'Ushshaq par hay qiyamat
Kaun day ga unhayn ab dilasa
Alwada' Alwada' Maah-e-Ramazan*

*Kooh-e-Ghum 'Aashiqon par parra hay
Har koi khoon ab ro raha hay
Kah raha hay yeh har ghum ka maarah
Alwada' Alwada' Maah-e-Ramazan*

*Tum pay laakhon salam Aah! Ramazan
Alwada' Aah! Aye Rab kay mahman
Jao hafiz khuda ab tumhara
Alwada' Alwada' Maah-e-Ramazan*

*Naykiyan kuch na hum kar sakay hayn
Aah 'isyan may hi din katay hayn
Haaye! Ghaflet may tujh ko guzara
Alwada' Alwada' Maah-e-Ramazan*

*Wasitah tujh ko meethay nabi ka
Hashr may hum ko mat bhool jana
Rooz-e-Mahshar hamayn bakhshwana
Alwada' Alwada' Maah-e-Ramazan*

Jab guzar jayen gay maah giyarah

*Tayri aamada ka phir shor ho ga
Kiya mayri zindagi ka bhaosa
Alwada' Alwada' Maah-e-Ramazan*

*Maah-e-Ramazan ki rangeen fazoon!
Abr-e-Rahmat say mamlo hawaoon
Lo salam aakhiri ab hamara
Alwada' Alwada' Maah-e-Ramazan*

*Kuch na husn-e-'amal kar saka hoon
Nazr chand ashk Mayn kar raha hoon
Bas yehi hay mayra kul اساسah
Alwada' Alwada' Maah-e-Ramazan*

*Haaye Attar Badkar Kaahil
Rah gaya yeh 'ibadat say ghaafil
Is say khush ho kay hona rawanah
Alwada' Alwada' Maah-e-Ramazan*

*Saal-e-Aa`indah shah-e-haram tum
Karna Attar par yeh karam tum
Tum Madinay may Ramazan dikhana
Alwada' Alwada' Maah-e-Ramazan*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Alwada' Maah-e-Ramazan

Durood Shareef ki fazeelat

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Jis nay mujh par ayk baar Durood-e-Pak parrha Allah عَزَّوَجَلَّ us per 10 rahmatayn bhayjta hayn. (Muslim, pp. 216, Hadees. 408)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Alwada' Maah-e-Ramazan parrhna jaa`iz hay

Alwada' Maah-e-Ramazan kay aysay ash'ar jin may koi shar'i kharabi na ho un ka parrhna sunna Mubah-o-jaa`iz hay, al-battah is may sawab haasil karnay kay liye niyyat zaroori hay aur jis qadar achhi niyyatayn ziyadah ho gi usi qadar sawab bhi ziyadah milay ga.

Alwada' Maah-e-Ramazan kay muta'alliq 12 Niyyatayn

1. Alwada' Maah-e-Ramazan parrhnay sunnay kay zaree'ay wa'z-o-naseehat haasil karoon ga
2. Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahabbat, Maah-e-Ramazan ki ulfat dil may barrhaoon ga
3. Naykiyon may raghbat haasil karoon ga

4. Gunahon say bachnay ka zehan banaoon ga. (Yeh niyyat usi soorat may durust ho gi jab kay parrha janay wala kalam shari'at kay mutabiq ho aur us may wa'z aur Naseehat waghayrah shamil bhi ho)
5. Ramazan-ul-Mubarak ki aakhiri gharri tak Bargah-e-Ilahi may apni maghfirat kay liye waqtan fa waqtan giryah-o-zaari ki Koshish karta rahoon ga. (Aah! Aah! Aah aik farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may yeh bhi hay: Mahroom hay woh shakhs jis nay Ramazan ko paya aur is ki maghfirat na huyi kay jab is ki Ramazan may maghfirat na huyi to phir kab ho gi.)

(Mu'jam-e-Awsat, vol. 5, pp. 366, Hadees. 7627)

*Wasitah Ramazan ka Ya Rab! Hamayn to bakhsh day
Naykiyon ka apnay pallay kuch nahin saaman hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

6. Is niyyat say Alwada' Maah-e-Ramazan kay ijtima' may shirkat karoon ga kay naykyon ka jazbah baaqi rahay balkay mazeed barrhay. (Kyun kay Maah-e-Ramazan-ul-Mubarak may nayk logon kay andar naykiyon ka jazbah barrh jata hay)
7. Bahut say log khauf-e-khuda kay sabab gunahon say ruk jatay hayn magar afsos! Ramazan Shareef jun hi rukhsat hota hay bay 'amali aik baar barrh jati hay aur namaziyon ki ta'dad may bhi kami aa jati hay, aah Masjidayn khali khali nazar aati hayn, in tasawwurat kay sath na sirf khud bhi bay 'amali say bachnay ki niyyat say balkay dusron kay muta'alliq dil may kurrhan ya'ni dukh rakh kar soz-o-riqqat kay sath Maah-e-Ramazan ko Alwada' kar kay apna khauf-e-khuda barrhaon ga.
8. A`indah saal Maah-e-Ramazan naseeb honay ki aarzu aur us may khoob khoob naykiyan karnay ki niyyat shamil rakh kar ro ro kar is saal kay Maah-e-

Ramazan naseeb honay ki aarzu aur us may khoob khoob naykiyan karnay ki niyyat shamil rakh kar ro ro kar is saal kay Maah-e-Ramazan ko Alwada' karoon ga.

9. Nayk logon say mushabahat ikhtiyar karoon ga kay salaf Saliheen (ya'ni guzishtah zamanay kay buzurgan-e-deen) رَحْمَةُ اللَّهِ تَعَالَى Ramazan-ul-Mubarak ki judaye par ghamgeen hotay thay.
10. Khai`feen (ya'ni Khauf-e-Khuda rakhnay walaon) kay ijtimaa' ki barakaat haasil karoon ga. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ is tarah kay rooh parwar ijtimaa'at Dawat-e-Islami may daykhay ja saktay hayn)
11. Ash'aar ki soorat may maangi janay wali du'aon may shirkat karoon ga kay Alwada' kay ba'z ash'aar, Islah-e-A'amal, Khatimah bil Khayr aur maghfirat waghayrah ki du'a par mushtamil hotay hayn
12. Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur nayk a'amaal ki mahabbat may ronay ki Koshish karoon ga kay Alwada' parrhnay sunnay walon ko Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Maah-e-Ramazan ki mahabbat may 'umoman ronay ki sa'adat naseeb hoti hay. Jo 'ilm-e-niyyat rakhta hay woh mazeed niyyatayn barrha sakta hay.

*Haaye Attar badkaar Kaahil
Rah gaya yeh 'ibadat say ghaafil*

*Is say khush ho kay hona rawanah
Alwada' Alwada' Maah-e-Ramazan*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Aamad-e-Ramazan par mubarak bad dayna sunnat say sabit hay

Mufassir-e-Shaheer Hakeem-ul-Ummat Mufti Ahmad Yar khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Hadees pak kay is hissay: ‘اَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ’ ya’ni Ramazan ka maheenah aa gaya hay jo kay nihayat hi ba barakat hay kay that ‘Mirat’ jild 3 safhah 137 par farmatay hayn: Barakat ‘بِرَكَّتْ’ kay ma’na hay bayth jana, jam jana. Isi liye ount kay taweelay ko مُبَارَكُ الْاِبْنِ kaha jata hay kay wahan Ount bandhtay hayn. Ab woh ziyadati-e-khayr (ya’ni bhalaye ka barrhna) jo aa kar na jaye barakat kahlati hay, chun kay Maah-e-Ramazan may hissi (ya’ni mahsoos ki ja saknay wali) barakatayn bhi hayn aur ghaybi barakatayn bhi, is liye is maheenay ka naam ‘Maah-e-Mubarak’ bhi hay.

Ramazan may qudrati taur par mu`minon kay rizq may barakat hoti hay aur har nayki ka sawab 70 guna ya us say bhi ziyadah hay. Is Hadees say ma’loom huwa kay Maah-e-Ramazan ki aamad (ya’ni aanay) par khush hona, aik dusray ko mubarak bad dayna sunnat say sabit hay aur jiski aamad par khushi honi chahiye us kay janay par ghum bhi hona chahiye, Daykho! Nikah khatm honay par ‘aurat ko shar’an ghum lazim hay, isi liye aksar Musalman Jumu’at-ul-Wada’ ko maghmoom aur chashm-e-pur nam (ya’ni ghamgeen hotay aur ro rahay) hotay hayn aur khutaba us din may kuch wada’iyah kalimaat (Alwada’ Maah-e-Ramazan say muta’alliq kuch jumlay) kahtay hayn ta kay Musalman baaqi (bacha huyi) gharryon ko ghaneemat jaan kar naykyon may aur ziyadah Koshish karayn. (*Mirat-ul-Manajeeh, vol. 3, pp. 137*)

Kooh-e-Ghum ‘aashiqon par parra hay

Har koi khoon ab ro raha hay

Kah raha hay yeh har ghum ka maara

Alwada’ Alwada’ Aah! Ramazan

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dil Ghum-e-Ramazan may doobnay lagta hay

Meethay meethay Islami bhayon! Maah-e-Ramazanz ki 'azanaton say kaun waqif nahin! Is kay tashreef laanay par Musalmano ki khushi ki intiha nahin rahti, zindagi ka andaz hi tabdeel ho jata hay, Masjidayn aabad ho jati aur 'ibadat aur tilawat ki lazzat barrh jati hay, neez sahar-o-iftar ki bhi apni apni kiya khoob Baharayn hoti hayn! Yeh Maah-e-Mubarak khoob khoob baarish-e-rahmat barsata, maghfirat ki bisharat sunata aur gunahgaron ko Jahannam say aazadi dilata hay.

Dawat-e-Islami kay Madani Mahool may dunya ki la ta'dad masjid kay andar bay shumar 'Aashiqan-e-Rasool pooray Maah-e-Ramazan Sahreef ka neez hazaaron hazaar 'Aashiqan-e-Rasool aakhiri 'asharay ka I'tikaf kartay hayn, I'tikaf may un ki Sunnataun bhari tarbiyyat ki jati hay, unhayn naykiyon ki raghbat aur gunahon say nafrat dilaye jaati hay, khauf-e-khuda عَزَّوَجَلَّ aur 'Ishq-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay khoob jaam peenay ko miltay hayn. Bahar haal kiya mu'takif aur kiya ghayr-e-mu'takif, sabhi Maah-e-Ramazan ki barakatayn loot-tay hayn. Maah-e-Ramazan say mahabbat kay izhar ka har aik ka apna andaz hota hay, rukhsat kay ayyam qareeb aanay par bil-khusoos mu'takifeen 'Aashiqan-e-Ramazan ka dil ghum-e-ramazan may doobnay lagta hay!

*Qalb-e-'Aashiq hay ab parah parah
Alwada' Alwada' Maah-e-Ramazan*

*Kulfat-o-Hijr-o-Furqat nay maara
Alwada' Alwada' Maah-e-Ramazan*

Alfaaz Ma'ani: Parah parah: Tukrray, Kulfat: ranj, takleef

Dil ko yeh ghum khaaye jata hay kay Aah! Muhtaram maah 'anqareeb hum say rukhsat honay wala hay! Afsos! Masjid kay pur kayf-o-rooh parwar Madani mahool say nikal kar aik baar phir hum dunya ki jhanjhaton may phansnay walay hayn, Aah! Ab jald hi hamayn ghaflet bharay baazaron may dubarah jaana parr jaye ga,

haaye! Hum jald bahut jald! tikaf ki barakaton aur Ramazan-ul-Mubarak ki rahmaton bhari fazaon say juda ho jayen gay! Is tarah ki sochon kay sabab ‘Aashiqan-e-Ramazan kay dil ghum-e-ramazan say bhar jatay hayn!

*Tayray aanay say dil khush huwa tha
Aur zauq-e-‘ibadat barrha tha*

*Aah! Ab dil pay hay ghum ka ghalabah
Alwada’ Alwada’ Aah Ramazan*

Aankho say aanso jari ho jatay hayn

Ghaflat may guzaray huway ayyam-e-ramazan ka khoob sadmah hota hay, apni ‘ibadaton ki sustiyan yaad aati hay, dil par aik khauf sa chha jata hay kay kahi aysa na ho hamari kotahiyon kay sabab hamara Rab عَزَّوَجَلَّ hum say naraz ho gaya ho! Allah عَزَّوَجَلَّ ki bay paya rahmaton par tiktiki bhi lagi hoti hay, khauf-o-raja ya’ni dar aur ummed ki mili juli kayfiyyat hoti hayn, kabhi rahmaton ki ummed par dil ki murjhaye kali khil uthi aur rukh par bashshshat (Taazgi) kay aasar numayan ho jatay hay to kabhi khauf-e-khuda عَزَّوَجَلَّ ka ghalabah hota hay to dil ghum may doob jata, chehray par udasi chha jati aur aankho say aanso jaari ho jatay hayn.

*Kuch na husn-e-‘amal kar saka hoon
Nazr chand ashk kar raha hon*

*Bas yehi hay mayra kul اساس
Alwada’ Alwada’ Aah Ramazan*

Kiya Mayri zindagi ka bharosah

‘Aashiqan-e-Ramazan ko yeh ihsas bil-khusos tarrpa kar rakh dayta hay kay Ramazan-ul-Mubarak nay agar chay aa’indah saal phir zaroor tashreef laana hay magar na janay hum zindah rahayn gay ya nahin!

Jab guzar jayen gay maah giyarah

Tayri aamad ka phir shor ho ga

Kiya mayri zindagi ka bharosah

Alwada' Alwada' Maah-e-Ramazan

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Pahlay kay logon ki du'a may sara saal yaad-e-ramazan hoti

Aik buzurg رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Pahlay kay log Ramazan-ul-Mubarak say qabl 6 maheenay Ramazan Shareef ko paanay ki aur Ramazan kay ba'd 6 maheenay 'Ibadaat-e-Ramazan ki qaboliyyat ki du'a kiya kartay thay. (*Lataa'if-ul-Ma'arif*, pp. 376)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

'Eid ki chand raat 'Aashiqan-e-Ramazan kay jazbaat

Ramazan-ul-Mubarak kay aakhiri dinon ya lamhon may Maah-e-Ramazan say mahabbat ki wajah say koi 'aashiq-e-ramazan ranjeedah ho jaye, ghum-e-ramazan may roye, Maah-e-Ramazan ghaflat may guzar daynay kay Sadmay say aanso bahaye to yeh bhi aik nihayat 'umdah 'amal hay aur achhi niyyat par yaqeenan woh sawab ka haqdar hay. Bayshak Ramazan may bay shumar gunahgar bakhshay jatay hayn magar hum nahin jaantay kay hamaray baray may kiya fayslah huwa! Yaqeenan jo ghaafil Musalman Maah-e-Ramazan may maghfirat say mahroom huwa woh bahut ziyadah mahroom huwa jaysa kay aik Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may yeh bhi hay:

رَغِمَ أَنْفٌ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانٌ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ

Ya'ni us shakhs ki naak khaak aalod ho jis par ramazan aaye phir us ki bakhshish say pahlay hi guzar jaye. (Tirmizi, vol. 5, pp. 320, Hadees. 3556)

*Mayn haaye ji churata raha rab ki 'ibadat say
Guzara ghaflaton may sara Ramazan Ya Rasoolallah*

*Mayn sota rah gaya ghaflat ki chadar taan kar afsos
Khudara mayri bakhshish ka ho samaan Ya Rasoolallah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ghum-e-Ramazan ki targheeb

Aaj (ya'ni ta dam-e-tahreer) say taqreeban 625 saal pahlay guzray huway Qahirah (Misr) kay soofi buzurg Aur Makkah Mukarramah رَاوَدَهَا اللَّهُ شَرَفًا وَ تَعْظِيمًا kay Muqem, Muballigh-e-Islam Sayyiduna Shaykh Shu'aib Hareefesh رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ (saal-e-wafat: 810 Hijri) farmatay hayn: Aye Logon tum Maah-e-Ramazan ki judaye may ghumgeen ho jao! Kyun kay yeh aysa mausim hay jis may tum barish rahmat aur du'aon ki qaboliyyat ki sa'adat paatay ho. (*Ar-Rauz-ul-Faa`iq, pp. 40*)

*Jaan fida tujh pay Naana-e-Husayn
Qalb hay ghumzadah aur bay chain*

*Dil pay sadmah barrha ja raha hay
Haaye! Tarrpa kay Ramazan chala hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Maah-e-Ramazan ki judaye may kyun na roya jaye

Sayyiduna Shaykh Shu'aib Hareefesh رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ farmatay hayn: Mayray bhaiyon! Maah-e-Ramazan kay rozon aur raaton kay Qiyam (ya'ni raaton ki 'ibadat) may kyun raghat na ki jaye! Us mubarak maheenay par kyun hasrat na ki jaye jis may banday kay tamam gunah mua'af kar diye jatay hayn aur us ba barakat maheenay ki

judaye par kyun na roya jaye jis kay tashreef lay janay say khoob naykiyan Kamanay ka mauqa' bhi jata rahta hay. (*Ar-Rauz-ul-Faa'iq, pp. 41*)

*Khoob rota hay tarapta hay ghum-e-ramazan may
Jo musalman qadar dan-o-'aashi-e-ramazan hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Jumu'ah-tul-Wada' kay bayan may jaan day di

Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 649 safhat par mushtamil Kitab 'Hikayatyn aur Naseehatayn' safhah 96 ta 97 par di huyi Hikayat qadaray tasarruf kay sath bayan ki jati hay: Aik buzurg رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn kay Maah-e-Ramazan kay Jumu'ah-tul-Wada' kay roz Hazrat Sayyiduna Mansoor Bin 'Ammar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki mahfil may haazir huwa. Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Ramazan Shareef kay rozon ki fazeelat, raaton ki 'ibadat aur mukhliseen ya'ni khuloos kay sath 'ibadat karnay walon kay liye jo ajr tayyar kiya gaya hay us kay muta'alliq bayan farma rahay thay aur yun lag raha tha goya aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay bayan kay asar sat thos pattharon say aag zaahir ho rahi hay. Bila shubah Allah عَزَّوَجَلَّ ki qasam! (Aysa ho sakta hay) Kyun kay Irshad-e-Baari Ta'aala hay

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط

Tarjamah Kanz-ul-Iman: Aur Pattharon may to kuch woh hay jin say nadyan bah nikalti hay.

(*Parah. 1, Surah Baqarah, Aayat. 74*)

Laykin Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki mahfil may na kisi nay harakat ki, na hi kisi nay apnay gunahon par nadamat ka izhar kiya, jab Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay mahfil ki yeh haalat mulahazah ki to farmaya: Aye logo! Kiya apnay 'uyoob (ya'ni 'aibon) say aagah ho kar koi ronay wala nahin? Kiya yeh taubah aur Istighfar ka maheenah nahin? Kiya yeh 'Afw-o-Maghfirat (ya'ni mu'afi milnay aur bakhshay janay ka maheenah) nahin? Kiya is maah-e-mubarak may Jannat kay darwazay nahin khulay jatay? Kiya is may Jahannam kay darwazay band nahin kiyay jatay? Kiya is may shayateen ko qayd

nahin kiya jata? Kiya is Maah-e-Siyam (ya'ni rozon kay maheenay) may ina'am-o-ikraam ki baarishayn nahin hoti? Kiya is ba barakat maah may Allah عَزَّوَجَلَّ tajalli nahin fermata? Kiya is Maah may har raat ba waqt-e-iftar 10 lakh gunahgar Jahannam say aazad nahin kiyay jatay? Tumhayn kiya ho gaya hay kay is sawab say khud ko mahroom rakhtay aur libas-e-mukhalafat may itratay ho (matlab yeh kay 'amal nahin kartay aur gunahon may masroof rahtay ho) Irshad-e-Rabbani hay:

أَفْسَحِرْ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

Tarjamah Kanz-ul-Iman: To kiya yeh jado hay ya tumhayn soojhta nahin

(parah, 27, Surah Toor, Aayat. 15)

(Is kay ba'd aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya:) Sab Khuda عَزَّوَجَلَّ kay darbar may haazir ho kar taubah aur Istighfar karo! To tamam hazireen buland aawaz say giryah-o-zaari karnay aur ronay dhonay lagay, itnay may aik Naujawan rota huwa kharra ho gaya aur 'arz karnay laga: Ya Sayyidi! (ya'ni aye mayray Aaqa) Irshad farmaiye kiya mayray rozay maqbool hayn? Kiya Mayra (Ramazan ki) raaton ka Qiyam ya'ni raaton may 'ibadat karna qabooliyyat paanay walay 'ibadat guzaron kay sath likha jaye ga? Halan kay mujh say bahut saray gunah sarzad huway hayn, Mayn nay to apni tamam 'umr na farmaniyon may barbad kar di hay, Aah! Mayn 'azab kay din say ghaafil raha. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya: Aye larrkay Allah عَزَّوَجَلَّ ki Bargah may taubah karo, kyun kay us nay Quran may Irshad farmaya:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ

Tarjamah Kanz-ul-Iman: Aur bayshak Mayn Bahut bakhshnay wala hoon usay jis nay taubah ki

(Parah 16, Surah Taha, Aayat. 82)

Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay qari ko yeh aayat-e-mubarakah parrhnay ka hukm farmaya:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

Tarjamah Kanz-ul-Iman: Aur wohi hay jo apnay bandon ki taubah Qabool fermata aur gunahon say darguzar fermata hay. (Parah. 25, Surah Shura, Aayat. 25)

Us naw jawan nay sun kar cheekh maari aur kaha: Mayri khush naseebi hay kay Allah ﷻ ka Ihsan mujh tak pohanchta raha laykin is kay ba Wujood Mayn na farmaniyon may izafah karta raha aur ghalat raastay say na lauta. Kiya guzray huway waqt ki jagah koi aur waqt ho ga kay jis may Allah ﷻ Darguzar farmaye ga? Phir us nay dubarah cheekh maari aur apni jaan jaan-e-aafren kay sipurd kar di. (Ya'ni wafat paa gaya) yeh Hikayat naql karnay kay ba'd Sahib-e-Kitab farmatay hayn:

Mayray Bhaiyon Maah-e-Ramazan kay judaye par kyun na roya jaye aur afw'-o-maghfirat kay maheenay ki rukhsat par kyun na afsos kiya jaye! Is maheenay ki judaye par kyun na ghum kiya jaye jis may gunahgaron ko Jahannam say aazadi naseeb hoti hay! (Ar Rauz-ul-Faa'iq, pp. 45)

Kar rahay hay tujh ko ro rok ar Musalman Alwada'

Aah! Ab Tu chand gharryon ka faqt mahman hay

Wasitah Ramazan ka Ya Rab! Hamayn Tu bakhsh day

Naykyon ka apnay pallay kuch nahin samaan hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Maah-e-Ramazan ki aakhiri raat khauf-e-khuda say wafat (Hikayat)

Maah-e-Ramazan 'Ibadaat-o-Riyazaat may guzarnay kay ba'd Aakhiri raat wafat panay wali aik nayk bandi ki Hikayat mulahazah farmaye aur is may say apnay liye 'ibrat kay Madani phool talash kijiye chunan chay Hazrat Sayyiduna Muhammad bin Abu Farj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Mujay Maah-e-Ramazan may aik Kaneez ki zarurat parri jo hamayn khana tayyar kar day, Mayn nay bazaar may aik Kaneez ko

daykha, us ka chehrah zard ya'ni peela, badan kamzor aur jild khushk thi, Mayn us par taras khatay huway usay khareed kar ghar lay aaya aur kaha: Bartan pakrro aur Ramazan ki zaroori ashya (ya'ni cheezon) ki khareedari kay liye mayray sath bazaar chalo. To woh kahnay lagi: Aye mayray Aaqa! Mayn to aysay logon kay paas thi jin ka poora zamanah hi goya Ramazan huwa karta tha! (ya'ni woh log Ramazan kay farz rozon kay 'ilawah nafl rozay bhi kasrat say rakhtay aur din raat 'ibadaat may mashghool raha kartay thay) us ki yeh baat sun kar Mayn nay andazah lagay kay yeh zaroor Allah ﷻ ki nayk bandi ho gi. ما هَذَا آءِ اللّٰهٖ عَزَّوَجَلَّ Maah-e-Ramazan may woh saari saari raat 'ibadat karti rahi aur jab aakhirii rata aaye to Mayn nay us ko kaha: 'Eid ki zaroori ashya khareednay kay liye mayray sath bazaar chalo. To woh poochnay lagi: Aye Mayray Aaqa! 'Aam logon ki zarooriyat khareedayn gay ya khaas logon ki? Mayn nay us say kaha: Apni baat ki wazahat karo! To kahnay lagi: 'Aam logon ki zarooriyaat to 'eid kay mashhoor khanay hayn, jab kay khaas logon ki zarooriyaat-e-makhloq say kanara kash hona, 'ibadat kay liye farigh hona, 'ibadat kay liye farigh hona, nawafil kay zare'ay Allah ﷻ ka qurb haasilkarna aur us ki Bargah may 'ijz-o-inkisari ka izhar hay. Yeh sun kar Mayn nay kaha: Mayri murad khanay ki zaroori ashya hayn. Us nay phir poocha: kaun sa khana? Jo jimson ko ghiza hay woh ya dilon ki? To Mayn nay kaha: Apni baat ki wazahat karo! To us nay mujhay bataya: Jismon ki ghiza to khana peena hay jab kay dilon ki ghiza gunah chhorrna aur apnay 'uyoob door karna, mahboob kay deedar say lutf andoz hona aur maqsoos kay husool (ya'ni murad poori honay) par raazi hona hay laykin yeh cheezayn haasil karnay kay liye khushu', parhayzgari, tark-e-takabbur, Allah ﷻ ki taraf ruju' aur zaahir-o-baatin may sirf usi par bharosah karna hay. Phir woh Kaneez namaz kay liye khari ho gaye, us nay pahli rak'at may poori surah Baqarah parrhi, phir Surah Aal-Imran shuru' kar di, phir aik soorat khatm kar kay dusri surat shuru' karti rahi yahan tak kay Surah Ibraheem ki aayat number 17 par pohanch gaye:

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ

مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۗ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

Tarjamah Kanz-ul-Iman: Ba-mushkil is ka thorra thorra ghont lay ga aur galay say neechay utarnay ki ummed na ho gi aur usay har taraf say maut aaye gi aur maray ga nahin aur us kay peechay aik garrha 'azab.

Phir woh roti huyi isi aayat ko duhrati rahi yahan tak kay bay hosh ho kar zameen par gir parri jab Mayn nay usay hilaya julaya to us ki rooh Qafas-e-'Unsuri say parwaz kar chuki thi. (*Ar-Rauz-ul-Faa'iq, pp. 41*)

Allah ﷻ ki rahmat ho aur un kay sadaqay hamari bay hisab maghfirat ho

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Dast Bastah iltija hay hum say raazi ho kay ja
Bakhshwana hashr may Tu mah-e-ghufran hay*

*As Salam aye Maah-e-Ramazan tujh pay hon lakhaun salam
Hijr may ab tayra har 'Aashiq huwa bay jaan hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Alwada' Maah-e-Ramazan ka shar'i suboot kiya hay?

Alwada' Maah-e-Ramazan kay ash'aar parrhna sunna yaqeenan bahut 'umdaah kaam hay, Yeh farz ya Wajib ya synnat nahin balkay sirf Mubah aur jaaz hay. Aur Mubah kaam (ya'ni aysa 'amal jis par sawab milay na gunah is) may agar achhi niyyat shamil kar li jaye to woh Mustahab aur kaar-e-sawab ban jata hay. Lihaa Alwada' Maah-e-Ramazan bhi achhay Maqsad masalan gunahon aur kotahiyon par nadamat aur aa'indah naykyon bhara Ramazan guzarnay ki niyyat say parrhna sunna kaar-e-sawab hay. A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 'Khutba-tul-Wada' kay muta'alliq kiye janay walay suwal kay jawab may farmatay hayn: Woh (ya'ni 'Alwada' ka Khutbah) apni zaat may Mubah hay, har Mubah niyyat-e-hasan (ya'ni achhi niyyat) say Mustahab ho jata hay. Aur 'Urooz-o-'Awaariz khilaf (ya'ni shar'i mamnu'at per mushtamil honay) say makrooh say haraam tak (jaysay mardon aur 'auraton ka ayk sath hona ya usay ya'ni Alwada' kay khutbay ko Wajib aur zarori samajhna ya 'auraton ka raag

sat is tarah parrhna kay un ki aawaz mardon tak pohanchay ya Alwada' kay asha'ar ka khilaf-e-shara' hona) (*Fatawa Razawiyyah, vol. 8, pp. 452*) Bahar haal Alwada' Maah-e-Ramazan kay kahnay ka maujoodah andaz naya hi sahi magar shar'an is may haraj nahin. Yaad rahay! Mubah kay karnay ya na karnay par malamat nahin hoti. Farman-e-Mustafa ﷺ hay: Halal woh jisay Allah nay apni Kitab may halal kiya aur haraam woh jisay Allah nay apni Kitab may haraam kiya aur jis say khamoshi farmaye woh mu'af hay. (*Tirmizi, vol. 3, pp. 280, Hadees. 1732*)

Mufasssir-e-Shaheer Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى Hadees pak kay is hissay, 'Jis say khamoshi farmaye woh mua'f hay' kay taht farmatay hayn: Ya'ni jin cheezon ko na Quran nay halal ya haraam kaha na Hadees pak nay ya'ni un ka zikr hi kahin nahin woh halal hayn. Yahan Mirqat¹ aur Ashi'at-ul-Lam'aat² aur Lam'aat³ nay farmaya kay: Is Hadees say ma'loom huwa kay asl, Ashya may Ibahat hay ya'ni jis say Quran-o-Hadees may khamoshi ho woh halal hay. Aam, Malta yun hi pulao zardah, firni, yun hi lattha malmal. Yun hi Milad Shareef aur Fatihah ki sheerini woh halal hayn. Kyun? Is liye kay unhayn Quran-o-Hadees nay haraam nahin kiya, Yeh Islam ka kulli (ya'ni aksari) qanoon hay. (*Mirat-ul-Manajeer, vol. 6, pp. 43*)

Asl Ashya may Ibahat hay

Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى kay Walid Majid Hazrat Maulana Naqi Ali Khan رَحْمَةُ اللهِ تَعَالَى likhtay hayn: Asl Ashya may iabahat hay ya'ni jis 'amal kay karnay aur chhornay may shar'an kuch haraj na paaya jaye woh shar'an Mubah aur jaaiz hay. (*Usool-ur-Rishad, pp. 99*) (Is qai'day aur zaabitay: "Asl Ashya may Ibahat hay" ki tafseelat Usool-ur-Rishad safhah 99 ta 116 par mulahazah farmaiye)

Deen may nay achhay Tareeqay nikalnay ki Hadees may ijazat hay

Alwada' Maah-e-Ramazan kay asha'ar parrhnay sunnay say logon kay dilon par chot lagti, Ramazan ki ahamiyyat Quloob may ujagar hoti, Apni kotahiyan yaad aati aur gunahon say taubah karnay ka zehan milta hay lihaza yeh aik 'umda andaz hay.

¹ Mirqat-ul-Mafateeh, vol. 8, pp. 57 That-al-Hadees. 4228

² Ashi'at-ul-Lam'aat, vol. 3, pp. 540

³ Lam'aat, vol. 7, pp. 271, Tahtal Hadees. 4228

Bayshak qiyamat tak kay liye Deen may achhay achhay Tareeqay ijad kartay rahnay ki khud Hadees pak may ijazat marhamat farmaye gay hay, chunan-chay Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: Jo koi Islam may achha Tareeqah jaari karay us kay ba'd us Tareeqay par 'amal kiya gaya to is tareeqay par 'amal karnay walon jaysa sawab us (jaari karnay walay) ko bhi milay ga aur un ('amal karnay walon) kay sawab say kuch kam na ho ga aur jo shakhs Islam may bura Tareeqah jaari karay us kay ba'd us Tareeqay oar 'amal kiya gaya to us Tareeqay par 'amal karnay walon jaysa gunah us (jaari karnay walay) ko bhi milay ga aur un ('amal karnay walon) kay gunah may kuch kami na ho gi. (*Muslim, pp. 1438, Hadees, 1017*)

'Aashiqan-e-Maah-e-Ramazan ro rahay hayn phoot kar

Dil barra bay chain hay afsurdah rooh-o-jaan hay

Dastan-e-ghum sunayen kis ko ja kar aah! Hum

Ya Rasoolallah! Daykho chal diya Ramazan hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Alwada' sunnay say taubah aur nayki ka jazbah milta hay

Khalifah Imam Ahmad Raza Khan Sayyiduna Maulana Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say bhi Alwada' Maah-e-Ramazan parrhnay kay muta'alliq suwal huwa jis ka jawab Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay itna khubsoorat diya kay is ka aik aik lafz Ummat ki khayr Khuwahi, nayki ki da'wat kay jazbay, Musalmano ki Islah aur falah ka dard aur ahkam-e-islamiyah ki hikmaton par mushtamil hay us suwal jawab kay ba'z iqtibasat ma' khulasah mulahazah farmaiye.

Suwal: Ramazan-ul-Mubarak kay akheer Jumu'ay ko khutba-tul-wada' parrha jata hay jis may Ramazan kay fazaa'il-o-barakata ka bayan hota hay aur is Maah-e-Mubarak kay rukhsat honay aur aysay ba barakat maheenay may Hasanaat aur khayrat (ya'ni naykiyon aur bhaliyon) kay zakheeray jama' na karnay par hasrat aur afsoos aur aa'indah kay liye logon ko 'amal-e-khayr ki targheeb aur baaqi Ayyam-e-

Ramazan may kasrat-e-‘ibadat ka shauq dilaya jata hay, Musalman is khutbay ko sun kar khoob rotay aur gunahon say khoob taubah-o-istighfar kartay aur Aa`indah kay liye nayki ka ‘azam kartay hayn. Mazkoorah bala kaam jaaiz hay ya nahin? Kyun kay ba`z log Alwada` parrhnay say mana` kartay hayn.

Jawab: Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay is khutbay say mana` karnay walon kay I`tirazaat ka jawab diya chunan-chay Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki ‘ibarat ka khulasah hay: in Mana` karnay walon kay paas mumana`at ki koi shar`i Daleel maujood nahin hay aur na woh koi aik Hadees ya aik Fiqhi ‘ibarat is kay ‘adam-e-jawaz (Ya`ni Na jaaiz honay) may paysh kar saktay hayn. Magar aysa logon ka Tareeqah hi yeh hay kay woh apni zaati raaye aur khayal ko deen may dakhil kar daytay hayn aur apnay khayal say jis cheez ko chahtay hayn na jaaiz kar daaltay hayn! Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mazed farmatay hayn: Khutba-tul-Wada` aakhir kis tarah na jaaiz ho gaya? Khutbay may jo cheezayn shar`an matloob hayn (Ya`ni shari`at jo cheezayn chahta hay) un may say kaunsi in may nahin paaye jati? Ya kaun sa amr-e-mamnu` (Ya`ni aysa kaam jisay islam nay mana` farmaya ho woh) is may dakhil hay? Tazkeer (ya`ni koi aysi baat jis say Musalmano ko Naseehat haasil ho) khutbay ki sunnatun may say aik sunnat hay. Ramazan-ul-Mubarak kay guzray huway ayyam (Ya`ni dinon) may ‘amal-e-khayr (Ya`ni naykiyan rah janay) par hasrat aur afsoos aur ba barakat ayyam ko ghaflat may guzarnay par qalq-o-nadamat ya`ni pachhtawa aur (is mubarak) maheenay ki rukhsati kay waqt apni guzishtah kotahiyon (Ya`ni guzri huyi sustiyon) ko madd-e-nazar la kar aa`indah kay liye hoshyari aur baydari aur musalmanon ko ‘amal-e-khayr ki tahrees-o-tashweq ka (Ya`ni naykiyon par ubharnay ka) yeh bahtareen Tareeqah-e-Tazkeer (ya`ni Naseehat ka bahut achha andaz) hay aur is may nihayat nafi` aur sood man Naseehat-o-Pand (Ya`ni intiha-e-mufeed wa`z-o-naseehat) hay, is ka yeh asar hota hay kay rotay rotay logon ki hichkiyan bandh jati hayn aur unhayn sachi taubah naseeb hoti hay, Bargah-e-Ilahi may Istighfar kartay hayn, Aa`indah kay liye ‘amal-e-nayk ka musammam (ya`ni pakka) iradah kar laytay hayn. Is wa`z ko Fuqaha nay sunnat farmaya hay. Fatawa ‘Aalamgeeri may hay: **عَاشِرُهَا الْعِظَةُ**: **وَالشُّكْرُ** ya`ni khutbay ki dasvi (10) sunnat pand-o-naseehat (ya`ni nayki ki da`wat) hay. (*Fatawa Sadr-ul-Afazil, pp. 466*)

Sadr-ul-Afazil kay fatway say haasil honay walay Madani phool

- ❖ Ramazan kay aakhiri dino may Alwada' parrhnay sunnay say naykiyan rah janay par ghum-o-afsos hota hay jo kay nihayat Mahmood ya'ni Pasandeedah kaam hay
- ❖ Alwada' Ramazan Shareef kay mubarak dino ko ghaflat may guzarnay par pachhtaway ki aik soorat hay
- ❖ Is say guzri huyi sustiyon ko madd-e-nazar rakhtay huway aa`indah kay liye 'amal-e-khayr ya'ni naykiyan karnay ka jazbah payda hota hay aur
- ❖ Yeh Alwada' Musalmano kay dil may naykiyon ki hirs aur lalach payada karnay ka aik bahtareen Tareeqah hay
- ❖ Is andaz say Alwada' may intihaye mufeed Naseehat milti hay
- ❖ Alwada' say sachi taubah ki tawfeeq naseeb hoti hay (Dawat-e-Islami kay Madani mahool may to is ba qa'idah mushahadah hay balkay khud shirkat kar kay in barakaat ka nazarah kar saktay hayn) aur Bargah-e-Khudawandi may rona naseeb hota hay
- ❖ Alwada' say log Bargah-e-Ilahi may Istighfar kartay hayn
- ❖ Alwada' ki barakat sat Musalmano ki aik barri ta'dad aa`indah naykiyan karnay ka pakka iradah kar layti hay. (Aur **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** bahut say khush naseebon ko is niyyat par istiqamat bhi mil jati hay)
- ❖ Khutbah-e-Jumu'ah may wa'z aur Naseehat karna sunnat hay aur khutbay may Alwada' parrhna isi sunnat par 'amal ki aik soorat hay. (Ya'ni maujoodah hay`at agar chay sunnat nahin laykin is ki asl sabit hay jo kay tazkeer hay aur tazkeer (wa'z-o-naseehat) sunnat hay)

Yaad rahay! Sadr-ul-Afazil Hazrat Allamah Maulana Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka fatwa khutbah-e-jumu'ah may alwada' parrhnay kay muta'alliq hay laykin Alwada' parrhnay sunnay kay jo fawaa'id-o-barakaat bayan huway hayn woh is khutbay kay 'alawah aakhiri jumu'ay ki namaz kay ba'd salat-o-salam kay waqt aur yunhi Ramazan Shareef kay aakhiri dinon may ba'd namaz-e-'asr ya kisi dusray waqt parrhnay sunnay say bhi haasil hotay hayn.

Khutab-e-'Ilmi may Alwadai' ash'aar

Kisi dor may Hind kay andar khoob parrhi janay wali khutbon ki Kitab 'Khutab-e-'Ilmi' may nihayat hasrat kay sath Maah-e-Ramazan ko Alwada' kaha gaya hay. A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Khutab-e-'Ilmi kay musannif ka ta'aruf in alfaz may bayan farmaya hay: Maulana Muhammad Hasan 'ilmi Baraylwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Sunni Saheeh-ul-'Aqeedah aur wa'iz-o-naasih (ya'ni wa'z-o-naseehat karnay walay) aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Maddah aur Mayray Jadd-e-Amjad (ya'ni Dada jan Hazrat Maulana Raza Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) kay shagird thay. (*Fatawa Razawiyah, vol. 8, pp. 447*)

Hazrat Maulana Muhammad Hasan 'Ilmi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ apnay khutbon kay majmo'ay 'Khutab-e-'Ilmi' may Jumu'ah-tul-Wada' kay khutbay may Ramazan-ul-Mubarak ko Alwada kahtay huway likhtay hayn:

الْوَدَاعُ الْوَدَاعُ يَا شَهْرَ رَمَضَانَ - فَتَحَسَّرُوا عَلَى انْتِصَامِهِ وَتَأَسَّفُوا عَلَى اخْتِتامِهِ - الْوَدَاعُ الْوَدَاعُ يَا شَهْرَ رَمَضَانَ

Ya'ni: Alwada' Alwada Aye Maah-e-Ramazan! (Aye logo!) Is maheenay kay khatm honay par hasrat aur afsos karo! Alwada' Alwada' Aye Maah-e-Ramazan

Unhon nay Apni isi Kitab kay andar urdu may bhi Alwada'i kalam shamil farmaya hay, is kalam may say 12 Ash'aar paysh kiye jatay hayn, Aap bhi parrhiye aur ho sakay to ghum-e-ramazan may aanso bahaiye:

MAH-E-MUBARAK AL-WADA'

Afsos tu rukhsat huwa, mah-e-mubarak Alwada'

Ro ro kay dil nay yoon kaha, mah-e-mubarak Alwada'

Muddat say thay ham muntazir, shukr-e-Khuda aaya tu phir

Per hayf jaldi chal diya, mah-e-mubarak Alwada'

Dozakh kay ander bil-yaqeen, tha qayd shaytan-e-la`een

Mu`min `azabaun say bacha, mah-e-mubarak Alwada'

Perhta tha Sunnat koi jab, ya koi perhta Mustahab

Paata sawab ik ajr ka, mah-e-mubarak Alwada'

Jo farz ada tujh mayn karay, ajr us ko sattar ka milay

Tha yumn-o-rahmat say bhara, mah-e-mubarak Alwada'

`Aasi-e-rozah-daar per, pohanchay gi jab nar-e-saqar

Ban ker sipar lay ga bacha, mah-e-mubarak Alwada'

Ab kooch hay paysh-e-nazar, ankhaun mayn ashk aatay hayn bhar

Kerta hay dil ah-o-baka, mah-e-mubarak Alwada'

Tu mah, Istighfar ka, aur taa`at-e-Ghaffar ka

Kuch bhi na ham say ho saka, mah-e-mubarak Alwada'

Ger zeest hay phir payain gey, wernah bahut pachhtayain gey

Tu ab hay rukhsat ho chala, mah-e-mubarak Alwada'

Rukhsat say hay dil pur-alam, furqat say jan per sakht gham

Shiddat say hay ranj-o-`ana, mah-e-mubarak Alwada'

Ta`reef kya koi karay, khaali nahin hay fazl say

Roz aur shab subh-o-masa, mah-e-mubarak Alwada'

`Imi na ki kuch bandagi, az bas kay hay shermindagi

Wa-hasrata wa-hasrata, mah-e-mubarak Alwada'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Alfaz-o-Ma'ani: Hayf: Afsoos, Yumn: Barakat, Naar-e-Saqar: Dozakh ki aag, Sipar: Dhaal, Aah-o-Buka: Rona dhona, Zeest: Zindagi, Pur alam: Ghumgeen, Furqat: Judaye, `Ana: Ghum, Masa: Sham, Az Bas: Nateejah

Khutbay ka aik aham mas'alah:

Bahar-e-Shari'at may hay: Ghayr 'Arabi may Khutbah parrhna Ya 'Arabi kay sath Dusri zaban Khutbay may khalat karna ya'ni milana khilaf-e-sunnat-e-mutawarisah (ya'ni hamayshah say chali aanay wali sunnat kay khilaf) hay. Yun hi Khutbay may ash'aar parrhna bhi na chaiye agar chay 'Arabi hi kay hoon, haan do aik sha'ir pand-o-nasaa`ih kay agar kabhi parrh lay to haraj nahin. (*Bahar-e-Shari'at, vol. 1, pp. 769*) lihaza Urdu may Alwada' ya koi sa bhi kalam parrhna ho to khutbay say pahlay ya namaz kay ba'd parrha jaye.

Alwada' Maah-e-Ramazan ki aik Madani bahaar

Baab-ul-Madinah Karachi kay aik Islami bhai Madani mahool may aanay say pahlay 'aam larrkon ki tarah zindagi guzar rahay thay, namazon ki pabandi ka zehan nahin tha, na Islami hulyay ki koi Tarkeeb thi. Ghaflaton may zindagi kay qeemati lamhaat zaya' ho rahay thay. 1999 may unhon nay Matric ka Imtihan diya, is kay ba'd School ki chuuttiyan ho gaye, unhi dinon Shab-e-Bara`at ki tashreef aawari huyi aur un kay apnay 'alaqay Dalmia kay qareeb Kanz-ul-Iman Masjid ka iftitah huwa, wahan namaz-e-maghrib kay farz-o-sunnat kay b'ad Sha'ban-ul-Mu'azzam kay 6 nawafil bhi parrhaye gaye, phir Maah-e-Ramazan may isi zayr-e-ta'meer Masjid may unhayn Dawat-e-Islami ki taraf say kiye janay walay ijtimai I'tikaf may 'Aashiqan-e-Rasool kay sath I'tikaf karnay ki sa'adat bhi mili, is 'itikaf ki barakat say bahut sa 'ilm-e-deen seekhnay ka mauqa' mil aur aakhiri din rukhsat-e-maah-e-ramazan kay mauqa' par 'Alwada' parrhi gaye to 'Aashiqan-e-Rasool par riqqat taari thi, un par bhi riqqat taari huyi aur woh kaafi dayr tak rotay rahay, yahan tak kay Islami bhayon nay unhayn khanay kay liye bithaya magar un ki hichkiyan jaari hi thi.

Phir unhayn 'imamah Shareef sajanay ka sharaf mila. Woh din hay aur aaj ka din (ta dam-e-tahreer) woh Dawat-e-Islami kay Madani mahool say wabastah hayn, kaye Madani qafilon may safar aur Madinah-tul-Awliya Multan Shareef kay 3 din kay Sunnataun bharay ijtimai' may shirkat ki sa'adat bhi mili, ta dam-e-tahreer 4 Rajab 1438 Hijri 4 saal say masjid kay andar mansab-e-imamat par faa`iz hayn. Jamiah-tul-Madinah Faizan-e-Muhammadi Gulshan-e-Ma'mar Karachi may 'asari 'uloom

ya'ni Maths aur English ki Tadrees bhi farma rahay hayn. Aur yeh (Alfaz likhtay waqt) **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** unhayn 3 baar 'Aalami Madani Markaz Faizan-e-Madinah may ijtima'i I'tikaf ki sa'adat bhi naseeb ho chuki hay. Neez ta dam-e-tahreer sho'bah-e-ta'leem (Dawat-e-Islami) ki divison satah ki zimmay daari bhi haasil hay.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالشُّكْرُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ فَاذْكُرُوا بِاللَّهِ مِنْ الشُّكْرِ الرَّجِيحِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nay Namazi Bannay Kay Liye

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

Mayra Madani Maqsad: "Mujhay apni aur saari dunya kay logon ki islaah ki koshish karni hay." (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) Apni islaah kay liye "**Madani In'amat**" per a'mal aur saari duniya kay logon'n ki islaah ki koshish kay liye "**Madani Qafilo'n** mayn safar karna hay." (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com