



دیران محل (Roman)

Weeran Mahal



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

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
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مجلس تراجیم
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WEERAN MAHA!

Payshkash:

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

Nashir:

Maktaba-tul-Madinah Bab-ul-Madinah Karachi

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

Kitab Perhnay ki Du'a

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Terjama:

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

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



Note:

Awwal aakhir aik bar Durood Shareef perh lain.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Weeran Mahal¹

*Shayad nafs rukawat dalay magar aap ye risalah pora parh
kar apni aakhirat ka bhala kejiye*



Durood Shareef ki fazeelat

Nabi-e-Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-aalishan hay: “jis nay mujh par din bhar mayn aik hazar durood e paak parhay wo us waqt tak nahin maray ga jab tak Jannat mayn apni jagah na daykh lay.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Hazrat Sayyiduna Junayd-e-Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bayan farmatay hayn kay mayra ayk baar Kofah jana huwa, wahan ayk sarmayah-dar kay ‘aalishan mahal par nazar pari jis say ‘aysh-o-tana’um

¹ Ye bayan Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ nay ‘aashiqan-e-Rasool ki Madani Tahreek, Dawat-e-Islami kay 3 din kay bain-aqwami Sunnaton bharay ijtimaa’ (21, 22, 23, Sha’ban-ul-Mu’azzam 1424 Hijri, 17-18-19 october 2003 Itwar Multan Shareef) mayn farmaya tarmeem-e-izafay kay sath tahreeran haazir-e-khidmat hay.

khoob jhalak raha tha, darwazay par ghulamon ka jhurmut tha aur aik khush gulo kaneez ye naghmah aalaap rahi thi:

أَلَا يَأْدَارُ لَا يَدْخُلُكَ حُزْنٌ وَلَا يَعْثُ بِسَاكِبِكَ الرَّمَانُ

Yani aye makan! Tujh mayn kabhi gham daakhil na ho aur tayray andar rahnay waalon ko zamanah kabhi bhi paamal na karay

Kuch ‘arsay ba’d mayra phir us mahal say guzar huwa to us kay darwazay par siyahi chha rahi thi, naukar chakar ghaib thay aur us Weeran Mahal par boseedagi-o-shikastagi kay aasar numayan thay, zaban-e-haal muroor-e-zamanah kay hathon us ki na-payedari zaahir kar rahi thi, fana kay qalam nay us ki diwaron par aaraish-o-zaybaish ki jagah barbadi-o-ibrat ko ibadarat kar dia tha aur ab wahan khushi-o-masarrat kay bajaye fana ki lay mayn ranj-o-wahshat ka naghmah gonj raha tha! Mayn nay us mahal ki wahshat-angayz weerani kay baray mayn daryaft kiya to ma’loom huwa kay sarmayah dar mar gaya, khuddam rukhsat ho gaye, bhara ghar ujar gaya, ‘azeem-ush-shan mahal weeran ho gaya, jahan har waqt logon ki aamad-o-raft say ronaq rahti thi ab wahan sannata chha gaya.

Hazrat Sayyiduna Junayd-e-Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: mayn nay us Weeran Mahal ka darwazah khatkhataya to ayk kaneez ki naheef (yani kamzoor) aawaz aai, mayn nay us say pochha: Is mahal ki shan-o-shaukat aur is ki chamak damak kahan gai? Is ki roshni, is kay jagmag jagmag kartay qumqumay kia huye? Aur is mayn basnay waalon par kiya beeti? Mayray istifsar par woh borhi kaneez ashk baar ho gai aur us nay Weeran Mahal ki dastan gham-e-nishan sunana shuru’ ki aur kaha: Is kay makeen (yani rahnay waalay) ‘aarzi taur par yahan rihaish pazeer thay, in ki taqdeer nay in ko qasr (yani mahal) say qabr mayn muntaqil kar

dia. Is Weeran Mahal mayn rahnay waalay har fard e khush haal aur is kay saray asbab-o-maal ko zawal lag gaya, aur ye koi nai baat nahin, dunya ka to yahi dastor hay kay jo bhi is mayn aata aur khushyon ka ganj pata hay bil-aakhir woh maut ka ranj pata aur weeran qabristan mayn pohanch jata hay, jo is dunya say wafa karta hay ye us kay sath bay-wafai zaroor karti hay. Mayn nay us kaneez say kaha: aik baar mayn yahan say guzar raha tha to is kay andar aik kaneez ye naghmah ga rahi thi:

أَلَا يَأْدَارُ لَا يَدْخُلُكَ حُزْنٌ وَلَا يَعْثُ بِسَاكِبِكَ الرَّمَانُ

Yani aye makan! Tujh mayn kabhi gham daakhil na ho aur tayray andar rahnay waalon ko zamanah kabhi bhi paamal na karay

Woh kaneez bilak bilak kar ronay lagi aur boli: Woh bad-naseeb gulukarah mayn hi hon, is Weeran Mahal kay makeenon mayn say mayray siwa ab koi zindah nahin raha. Phir us nay ayk aah-e-sard dil-e-pur-dard say khaynach kar kaha: Afsoos hay us par jo ye sab kuch daykh kar bhi (faani) dunya kay dhokay kay mayn muftala rahtay huye apni maut say ghaafil ho jaye. (*Raud-ur- Riyahin, pp. 204*)

Hanstay bastay ghar maut nay weeran kar diye!

Meethay meethay Islami bhaiyo! ‘Weeran Mahal’ ki hikayat apnay makeenon (yani is mayn rahnay waalon) kay fana kay haathon maut kay ghaat utarnay ka kaysa ibrat-nak manzar paysh kar rahi hay! Aah! Woh log faani dunya ki aasaishon kay baais masroor o shaadman, zawal-o-fana say bay-khauf, maut kay tasawwur say bay-parwa, lazzaat-e-dunya mayn badmast thay. Is dar-e-napayedar mayn yakayak maut say hamkanar honay kay andayshay say nabalad, pukhtah-o-umdah makanaat ki ta’meerat karnay, in ko deedah-zayb ashya say muzayyan (decorate) karnay mayn masroof

thay, qabr kay andhayron aur is ki wahshaton say bay-niyaz jagmag jagmag karti qindeelon aur qumqumon say apnay makanon ko roshan karnay mayn mashghool thay, ahl-o-‘ayaal ki ‘aarzi unsiyyat, doston ki waqti musahabat aur khuddam ki khushamadanah khidmat kay bharam mayn qabr ki tanhai ko bhoolay huye thay. Magar aah! Fana ka baadal yakayak garja, maut ki aandhi chali aur dunya mayn ta-dayr rahnay ki un ki ummeeden khaak mayn mil kar rah gaen, in kay masarraton aur shaadmaniyon say hanstay bastay ghar maut nay weeran kar diye, roshniyon say jagmagatay qusoor (yani mahallaat) say ghup andhayri quboor mayn unhen muntaqil kar dia gaya. Aah! Woh log kal tak ahl-o-‘ayaal ki ronaqon mayn shaadan-o-masroor thay aur aaj quboor ki wahshaton aur tanhaiyon mayn maghmoom o ranjoor hayn.

Ajal nay na Kisra hi chhora na Dara

Isi say Sikandar sa Faatih bhi hara

Har ik lay kay kia kia na hasrat sidhara

Para rah gaya sab yonhi thath sara

Jagah ji laganay ki dunya nahin hay

Ye ‘ibrat ki jaa hay tamasha nahin hay

Qabil-e-muzammat kon?

Is hikayat kay aakhir mayn kaneez ki nasehat mayn bhi ‘ibrat kay bay-shumar Madani phool hayn, magar afsoos hay us par jo dunya ki nayrangiyon (yani farayb-kaariyan) daykhnay kay ba-wajood bhi is kay dhokay mayn muhtala aur maut say yaksar ghaafil ho jaye. Waqi’e jo duniyawi zindagi kay dhokay mayn par kar apni maut aur qabr-o-hashr ko bhool jaye aur Allah Pak ko raazi karnay kay liye ‘amal na karay, nihayat hi qaabil-e-muzammat hay. Is kay dhokay say bachnay ki hamayn hamara Allah Kareem khud tanbeeh farma

raha hay. Chuna-chay Parah 22 Surah Faatir ki Aayat number 5 mayn irshad hota hay:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّبَكُمُ الْحَيَاةُ الدُّنْيَا

Tarjama-e-Kanz-ul-Iman: Aye logo! Bay-shak Allah ka wa'dah sach hay to hergiz tumhen dhoka na day dunya ki zindagi.

Baans ka jhonpra (Hikayat)

Meethay meethay Islami bhaiyo! Yaqeenan jo maut aur is kay ba'd walay mu'amlaat say aagah hay woh dunya ki rangeeniyon aur is ki aasaishon kay dhokay mayn nahin par sakta. Hazrat Sayyiduna Wuhaib Bin Ward رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Hazrat Sayyiduna Nooh عَلَيْهِ السَّلَامُ nay ayk saadah say baans kay jhonpray mayn rishaish ikhtiyar farmai. 'Arz ki gai: behtar tha kay aap koi umdah makan ta'meer farma laytay. Farmaya: jis nay is say chalay jana hay us kay liye ye bhi bahut hay. (*Tareekh-e-Dimashq, vol. 62, pp. 280*)

Faani makan ki sajawaten

Afsoos! Musalmanon ki aik ta'dad maut ki janib 'adm-e-tawajjuh kay sabab aaj dunya mayn umdah umdah makanaat ki ta'meeraat mayn munhamik (yani bay-intihaa masroof) nazar aa rahi hay. apnay makanaat ko English tiled bath, American kitchen, Marble-Flooring, Wardrobe, Grille-Work, Wood-Work, Extrawork say to khoob sajaya jaa raha hay magar naykiyon kay zaree'ay apni qabr ki sajawat ki taraf koi tawajjuh nahin. Ayk 'arabi shaa'r nay kis qadr dard bharay andaz mayn hamen samjhanay ki koshish ki hay, mulahazah ho:

وَلَعَلَّ غَيْرَكَ صَاحِبُ الْبَيْتِ	زَيَّنْتَ بَيْتَكَ جَاهِلًا وَعَمْرُتَهُ
فَكَأَنَّهُ قَدْ حَلَّ بِالنَّمُوتِ	مَنْ كَانَتْ الْآيَاتُ سَائِرَةً بِهِ
وَهَلَاكُهُ فِي السَّوْفِ وَاللَّيْتِ	وَالرُّمُومُ تُرْتَهَنُ بِسَوْفِ وَلَيْتِ
فَعَدَا وَرَاحَ مُبَادِرَ النَّمُوتِ	فَلِلَّهِ دُرُفَعِي تَدَبَّرَ أَمْرُهُ

Ash'aar ka Tarjama:

1. (Dunya ki haqeeqat aur Aakhirat ki ma'rifat (yani pahchan) say) jahalat ki bina par to apnay makan ko zeenat daynay aur sirf isi ko aabad karnay mayn laga huwa hay. aur (tayray marnay kay ba'd) shayad tayra ghayr is makan ka Maalik ho
2. Jis ko ayyaam (ki gaari qabr ki taraf) khaynchti chali jaa rahi hay wo goya maut say mil chuka (yani bahut jald mar jaye ga
3. Aur aadami (Dunyawi maqasid kay husool mayn) ummeed o raja kay phanday mayn giriftar rahay halankay in hi jhooti ummeedon mayn is ki halakat posheedah hay
4. Us jawan ka ajr Allah Paak (kay zimmah e karam) par hay jis nay apnay (qabr o Aakhirat kay) mu'amlay ki Tadbeer ki aur subh o shaam ki tayyari karnay mayn jaldi ki.

Buland makan zameen bos kar dia (Hikayat)

Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko umdah makanaat say kis qadr bay-raghabati thi is baat ko 'Abu Dawood Shareef ki is riwayat say samajhnay ki koshish kejiye! Chunachay Hazrat Sayyiduna Anas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say riwayat hay kay aik din Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kahen tashreef lay gaye ham bhi sath hi thay kay Tajdar-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay aik buland imarat mulahazah ki to farmaya: ye kia hay? 'arz ki gai: ye fulah Ansari ki hay. (Ye sun kar) Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ khamosh ho gaye aur ye baat qalb e athar mayn rakh li.

Hatta kay us imarat ka Maalik haazir huwa aur us nay Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko (logon ki maujoodgi mayn) salaam ‘arz kia, Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay us say i’eraaz kia, us (Ansari) any ye ‘amal kai martabah kia yahan tak kay us (Ansari) shakhs nay apnay baaray mayn na-raazi (ka izhar) aur i’eraaz jaan lia to us nay Janab-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay As`hab say ye kayfiyat bayan kartay huye kaha: Khuda ki qasm! Mayn Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko na-raaz paata hon. Sahabah-e-Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ nay farmaya kay Sarkar-e-Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef lay gaye thay to tumhari imarat daykhi. (Yani hamara andazah yahi hay kay tum say narazi ka sabab tumhari ta`meer kardah buland imarat hay. ye sun kar) woh (Ansari) apni imarat ki taraf lautay aur usay dhaa kar zameen bos kar dia. *(Abu Dawood, vol. 4, pp. 460, Hadees 5237)*

Mayri zindagi ka Maqsad hay Huzoor ﷺ ko manana

Meethay meethay Islami bhaiyo! Ye hay Hazraat-e-Sahabah-e-Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ ka ‘ishq-e-Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Mufassir e Shaheer Hazrat-e-Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ is Hadees-e-Pak kay tahat farmatay hayn: Mustafa Jaan-e-Rahmat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay inhen na to imarat dhanay ka hukm dia aur na hi ye farmaya kay is tarah ki imarat banana jaaiz nahin, un Sahabi ko sirf andazah hi huwa kay shayad Tajdar-e-Nubuwwat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is imarat kay sabab mujh say na-raaz ho gaye hayn, to in ka ye zehan bana kay ye imarat mayray aur Mahboob kay darmiyan rukawat ban gai lihaza usay dhaa dia. Is dhanay mayn maal ko barbad karna nahin aur na hi ye fuzool kharchi hay balkay asl maqsood Mahboob ko manana hay, agar imarat dhanay say Allah Paak kay Piyaray Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ raazi ho jaen to yaqeenan yaqeenan yaqeenan soda nihayat hi sasta hay, Janab-e-Khaleel عَلَيْهِ السَّلَام to Riza-e-Ilahi عَزَّوَجَلَّ kay liye farzand zabh karnay kay liye tayyar ho gaye thay.

(*Mirat-ul-Manajee*, vol. 7, pp. 21) Hazrat Sayyiduna Isa'eel Zabeehullah عَلَيْهِ السَّلَام kay zabh say muta'lliq Qurani waaqi'ah mash'hoor-e-ma'roof hay. Ye inhayn Hazraat عَلَيْهِمَا السَّلَام kay sath khaas tha ab koi khuwab waghayrah mayn hukm paa kar apni aulad ko zabh nahin kar sakta, agar karay ga to qaatil aur Jahannam ka haq-dar thahray ga.

Nahin chahta hukoomat nahin saltanat hay paana

Mayri zindagi ka Maqsad hay Huzoor ko manana

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Pur-asrar patthar (Hikayat)

Hazrat Sayyiduna Abu Zakariyya Taimi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Khaleefah Sulayman Bin 'Abdul-Malik Masjid-e-Haraam Shareef mayn maujood tha kay us kay paas aik patthar laya gaya jis par koi tahreer kandah thi. Us nay aysay shakhs ko bulanay ka kaha jo is ko parh sakay. Chuna-chay mash'hoor Taabi'i Buzurg Hazrat Sayyiduna Wahab Bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ tashreef laye aur usay parha, is par likha tha: 'Aye Ibn-e-Aadam! Agar to apni maut kay qareeb honay ko jaan lay to lambi lambi ummeedon say kanarah kashi ikhtiyar kar kay apnay nayk amal mayn ziyadati ka saman karay aur hirs-o-laalach aur dunya kamanay ki tadbeeren kam kar day. (Yaad rakh!) agar tayray qadam phisal gaye to Roz-e-Qiyamat tujhay nadamat ka saamna ho ga, tayray ahl-o-'ayaal tujh say bayzar ho jaen gay aur tujhay takleef mayn mubtala chhor den gay, tayray maan baap aur 'azeez-o-ahbab bhi tujh say juda ho jaen gay, tayri aulad aur qareebi rishtay-dar tayra sath na den gay. Phir to laut kar dunya mayn aa sakay ga na naykiyon mayn iazafah kar

sakay ga. pas us hasrat-o-nidamat ki saa'at say pahlay aakhirat kay liye amal kar lay.'

*Woh hay 'aysh o 'ishrat ka koi mahal bhi
Jahan taak mayn har ghari ho ajal bhi*

*Bas ab apnay is jahl say to nikal bhi
Ye jeenay ka andaz apna badal bhi*

*Jagah ji laganay ki dunya nahin hay
Ye 'ibrat ki jaa hay tamashah nahin hay*

'Aql mand kay karnay ka kaam

Meethay meethay Islami bhaiyo! 'Aql mand ko chahiye kay wo apni guzashtah zindagi ka jaaizah lay, apnay gunahon par naadim ho kar in say sachi taubah karay, ziyadah dayr zindah rahnay ki ummeed kay dhokay mayn na paray balkay qabr o Aakhirat ki tayyari kay liye fauran nayk a'maal mayn lag jaye, daulat-o-maal aur ahl-o-'ayaal ki mahabbat mayn na naykiyan chhoray na gunahon mayn paray kay in sab ka sath to dam bhar ka hay aur naykiyan qabr-o-aakhirat balkay dunya mayn bhi kaam aen gi.

*'azeez, ahabab, saathi, dam kay hayn, sab chhot jatay hayn
Jahan ye taar tota, saray rishtay tot jatay hayn*

Jab kisi Duniyawi shay say khushi haasil ho to.....

Meethay meethay Islami bhaiyo! Aysi fikr e Aakhirat usi waqt haasil ho sakti hay jab kay ham maut ko har waqt apni aankhon kay samnay rakhen aur is dar-fana (yani khatm honay janay waali

dunya) ki faani ashyaa ki dil mayn kuch waq'at (yani qadr o manzilat) hi na samjhen, balkay jab bhi is dunya ki kisi cheez ko daykh kar khushi haasil ho to fauran ye baat yaad karen kay ye cheez 'anqareeb mujhay chhor day gi ya khud mujhay isay kar jana par jaye ga.

*Jab is bazm say uth gaye dost aksar
Aur uthtay chalay jaa rahay hayn barabar
Ye har waqt paysh-e-nazar jab hay manzar
Yahan par tayra dil bahalta hay kion kar
Jagah ji laganay ki dunya nahin hay
Ye 'ibrat ki jaa hay tamasha nahin hay*

Ba-ronaq ghar daykh kar ro paray (Hikayat)

Hazrat Sayyiduna Ibn-e-Mutee' رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay aik din apnay ba-ronaq ghar ko daykha to khush ho gaye magar fauran rona shuru' kar dia aur farmaya: 'Aye khoob surat makan! Allah عَزَّوَجَلَّ ki qasm! Agar maut na hoti to mayn tujh say khush hota aur agar aakhir-kar tang qabr mayn jana na hota to dunya aur is ki rangeeniyon say mayri aankhen thandi hoten.' Ye farmanay kay ba'd is qadr roye kay hichkiyan bandh gaen. (*Ittihaf-us-Saaddah lil Zubaydi, vol. 14, pp. 32*)

'Meethay meethay Islami bhaiyo! Kamyab-o-'aql mand wahi hay jo dosron ko marta daykh kar apni maut yaad karay aur qabr-o-aakhirat ki tayyari kar lay. Jaysa kay Hazrat Sayyiduna Ibn-e-Mas'ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmtay hayn:

"السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ"

Yani sa'adat mand woh hay jo dosron say naseehat haasil karay.

(Aidan)

Dosron ki maut ka tasawwur

Ghaflat kay sath maut ko yaad karnay say ye sa'adat haasil nahin ho gi kay is tarah to insan hamayshah janazay daykhta hi rahta hay aur kabhi kabhi mayyit ko apnay haathon say qabr mayn bhi utarta hay. maut ka tasawwur is tarah kejiye kay tanhai mayn dil ko har tarah kay Duniyawi khayalaat say paak kar kay apnay un doston aur rishtay-daron ko yaad kejiye jo wafaat paa chukay hayn, tasawwur hi tasawwur mayn un faut shudgan mayn say baari baari har aik ka chahrah samnay layiye aur un kay hasb-e-haal khayal kejiye kay wo kis tarah dunya mayn apay apnay mansab-o-kaam mayn mashghool, lambi lambi ummeeden baandhay Duniyawi ta'leem kay zaree'ay mustaqbil ki behtari kay liye koshan thay aur aysay kaamon ki tadbeer mayn lagay thay jo shayad saalha saal tak mukammal na ho saken, Duniyawi karobar kay liye koshishon mayn masroof thay, isi ki aasaishen inhen mahboob aur isi ka aaram inhen marghoob tha. Woh yon zindagi guzar rahay thay goya inhen kabhi marna hi nahin, maut say ghaafil, khushyon mayn bad-mast aur khayl tamashon mayn har dam magan thay. In kay kafan bazar mayn aa chukay thay laykin woh is say bay-khabar dunya ki rangeeniyon mayn gum thay. Aah! Isi bay-khabari kay 'aalam mayn yakayak inhen maut nay aa liya aur woh andhayri qabron mayn utar diye gaye. In kay maan baap gham say nidhaal ho gaye, in ki baywaen bay-haal ho gaen, in kay bachay bilaktay rah gaye, mustaqbil kay Haseen khuwabon ka aainah chakna chor ho gaya, ummeedayn malya-mayt ho gaen, in kay kaam adhoray rah gaye, dunya kay liye in ki sab mahnaten raaigan gaen.

Dosron ki qabr ka tasawwur

Is tasawwur kay ba'd ab in ki qabr kay halaat kay baray mayn ghaur kejiye in kay badan kaysay gal sar gaye hon gay, aah! In kay Haseen chahray kaysay maskh ho kar bigar chukay hon gay, woh khilkhila

kar hanstay thay to munh say phool jhartay thay, magar aah! Ab in kay woh chamkeelay khobsurat daant jhar chukay hon gay aur munh mayn peep par gai ho gi, in ki moti moti dilkash aankhen ubal kar rukhsaron par bah gai hon gi, sanwar sanwar kar rakhay huye in kay raysham jaysay baal jhar kar qabr mayn bikhar gaye hon gay, in ki bareek uonchi khobsurat naak mayn keeray ghush gaye hon gay, in kay gulab ki pankhariyon ki maanind patlay patlay naazuk honton ko keeray kha rahay hon gay. Woh nanhay nanhay bachay jin ki titli baaton say ghamzadah dil khil uthtay thay qabr mayn in ki zabanon par keeray chimtay hon gay, nu-jawanon kay qaabil-e-rashk tawana, warzish jism mayn mil gaye hon gay, in kay tamam jor alag alag ho chukay hon gay.

Apni sakaraat, maut, Ghushl-o-kafan, Janazah-o-qabr ka dar-naak tasawwur

Ye ‘tasawwur’ karnay ba’d ye sochye kay aah! Yay haal ‘anqareeb mayra bhi honay waala hay, mujh par bhi naza’ (sakaraat) ki kayfiyyat taari ho gi, haye!! Naza’ ki sakhtiyani! Maut ka aik jhatka talwar kay hazar-war say sakht ho ga!!! Aankhen chhat par lagi hon gi, ‘azeez-o-aqaarib jama’ hon gay, maan ‘mayra laal, mayra laal’ kah rahi ho gi, baap mujhay ‘bayta bayta’ kah kar pukar raha ho ga, behnen ‘bhaiya bhaiya’ ki sadaen laga rahi hon gi. Chahnay walay aahen aur siskiyan bhar rahay hon gay, phir isi cheekh-pukar kay pur hol mahool mayn rooh qabz kar li jaye gi. ‘Azeezon mayn kuhram mach jaye ga, koi aagay barh kar mayri aankhen band kar day ga, mujh par kapra urha dia jaye ga. phir ghassal ko bulaya jaye ga, mujhay takhtay par lita kar Ghushl diya jaye ga aur kafan pehnaya jaye ga, aah-o-fughan kay shour mayn ghar say mayra Janazah rawanah ho ga, mayn nay jis ghar kay andar saari umr

basar ki, kal tak jinhon nay naaz uthaye, aaj wahi mayra Janazah utha kar qabristan ki taraf chal paren gay, mujhay tanha chhor kar sab kay sab palat jaen gay, mayra dil behlanay kay liye koi bhi wahan na thahray ga. haye! Haye! Phir qabr mayn mayra jism galna saran shuru' ho jaye ga, isay keeray khana shuru' kar den gay, wo keeray pata nahin mayri seedhi aankh pahlay khaen gay ya kay ulti aankh, mayri zaban pahlay khaen gay ya mayray hont, haye! Haye! Mayray badan par kis qadr aazadi kay sath keeray rayng rahay hon gay, naak, kaan aur aankhon waghayrah mayn ghus rahay hon gay. Yon apni maut aur qabr kay halaat ka baari baari tasawwur bandhye, qabar kay dabanay Munkar Nakeer ki aamad, in kay suwalaat aur qabr kay 'azabaat kay khayalaat dil mayn laiye aur apnay aap ko in paysh aanay walay mu'amlaat say daraiye. Is tarah maut ka tasawwur karnay say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** dil mayn maut ka ihsaas payda ho ga, naykiyan karnay aur gunahon say bachnay ka zehan banay ga, maut ko yaad karnay kay liye maheenay mayn kam az kam aik baar andhayra kar kay ya tanhai mayn isi Weeran Mahal naami bayan ka cassette sunna neez ye ash'aar parhna sunna **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** bay-had mufeed rahay ga.

Maut ki yaad dilanay waalay ash'aar

Qabr rozanah ye karti hay pukar

Mujh mayn hayn keeray makoaray bay-shumar

Yaad rakh mayn hon andhayri kothri

Tujh ko ho gi mujh mayn sun wahshat bari

Mayray andar to akayla aaye ga

Haan magar a'amaal laytay aaye ga

Narm bistar ghar pay hi rah jaen gay
Tujh ko farsh e khaak par dafnaen gay
Ghup andhayri qabr mayn jab jaye ga
Bay-amal! Intihaa ghabraye ga
Kaam maal o zar nahin kuch aaye ga
Ghaafil insan yaad rakh pachhtaye ga
Jab tayray saathi tujhay chhor aaen gay
Qabr mayn keeray tujhay kha jaen gay
Qabr mayn tayra kafan phat jaye ga
Yaad rakh naazuk badan phat jaye ga
Tayra ik ik baal tak jhar jaye ga
Khoob-sorat jism sab sar jaye ga
Aah! Ubal kar aankh bhi bah jaye gi
Khaal udhar kar qabr mayn rah jaye gi

Saanp bichhu qabr mayn gar aa gaye!
Kia karay ga bay-amal gar chha gaye

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rotay rotay hichkiyan bandhi hui then (hikayat)

Meethay meethay Islami bhaiyo! Hamaray Buzurgan-e-Deen ﷺ maut-o-qabr-o-Aakhirat ko paysh-e-nazar rakha kartay thay, yahi wajah hay kay woh gunahon say mujtanib (yani dor) aur naykiyon par musta'id (yani tayyar) rahtay aur is dar-e-fana ki 'aarzi lazzaton mayn munhamik ho kar mutmain ho janay kay

bajaye khauf-e-Khuda say giryah kanaa rahtay. Chunachay Hazrat Sayyiduna Yazeed Raqashi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay ham Hazrat ‘Aamir Bin ‘Abdullah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay paas haazir huye. Rotay rotay un ki hichkiyan bandhi hui then, ham nay sabab-e-giryah daryaft kia to farmanay lagay: Mujhay us taweel tareen) raat ka khauf rula raha hay jis ki subh Yaum-e-Qiyamat hay, yani qabr ki raat jonhi khatm ho gi Qiyamat ka din shuru’ ho jaye ga lihaza is kay hosh-ruba tasawwur nay tarpa rakha hay.

(Al-Mujalasaah, vol. 1, pp. 199)

Maut ki yaad kion zaroori hay!

Meethay meethay Islami bhaiyo! Qabr-o-Hashr kay Ahwaal ko samnay rakh kar hamaray Buzugan-e-Deen hamen bhi maut ki yaad aur is ki aamad say qabl is ki tayyari ki targheeb dilatay hayn. chunachay Hujjat-ul-Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: woh shakhs kay jis ko maut say shikast khaani ho mitti jis ka bichhona, keeray jis kay anees (yani saathi), Munkar Nakeer jis kay mumtahn (yani Imtihan laynay walay), qabr jis ka thikana, zameen ka payt jis ki Qiyam gaah, Qiyamat jis ki wa’dah-gaah aur Jannat ya Jahannam jis ka maurid (yani pohchnay ki jagah) ho usay sirf maut hi ki fikr honi chahiye woh sirf isi ka zikr karay, isi kay liye tayyari karay, isi ki Tadbeer karay, isi ka muntazir rahay aur haq ye hay kay apnay aap ko faut shudah logon mayn shumar karay aur khud ko mara huwa tasawwur karay, kion kay jo cheez aa kar rahay gi wo qareeb hay. *(Ihya-ul-Uloom, vol. 5, pp. 191)*

Nabiyon kay Sardar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-‘aalishan hay: ‘aql mand woh hay jo apnay nafs ka muhasabah karay aur maut kay ba’d kay mu’amlaat kay liye tayyari karay.

(Tirmizi, vol. 4, pp. 207, Hadees 2467)

Mizaj pursi par ghashi

Buzurgan-e-Deen رَحْمَةُ اللهِ تَعَالَى maut aur is dunya say koch kar janay ko bahut kasrat say yaad kartay balkay basa auqaat in par maut aur qabr-o-Hashr ki is fikr-o-khauf ka aysa ghalabah hota kay in par bay-hoshi taari ho jaati. Chunachay Hazrat Sayyiduna Yazeed Raqashi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (say jab koi ‘arz karta: kia haal hay? To) farmaya kartay: Maut jis ka mau’id (yani wa’day ka waqt), zameen kay neechay jis ka thikana, qabr jis ka ghar, keeray jis kay anees (yani saathi) hon aur isi kay sath sath isay الْقَرْنُ الْأَكْبَرُ (bari ghabrahat yani Qiyamat) ka bhi intizar ho, us ka haal kia ho ga? ye farma kar aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ par riqqat taari ho jaati hatta kay rotay rotay bay-hosh ho jatay. (*Al-Mustatraf, vol. 2, pp. 477*)

Subh kis haal mayn ki? (Hikayat)

Isi tarah Hazrat Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say kisi nay pocha: aap nay subh kaysay ki? Farmaya: us shakhs ki subh kis haal mayn ho gi jo ayk ghar (yani dunya) say dosray ghar (yani aakhirat) ki taraf janay waala ho aur kuch pata na ho kay Jannat mayn jana hay ya Dauzakh thikana hay. (*Tambeeh-ul-Ghafileen, pp. 306*)

Meethay meethay Islami bhaiyo! Hamayn bhi chahiye kay in Buzurgan-e-Deen ki Mubarak Madani fikr say iktisaab-e-fayz kartay huye maut aur Aakhirat ki tayyari ka zehan banaen aur is bay-sabaat (yani kamzoori), ‘aarzi aur faani dunya par ietimaad o itminaan kay bajaye Aakhirat ki tayyari mayn mashghool rahen.

Aabad makan weeran ho jaen gay

Ameer-ul-Mu`mineen Hazrat Sayyiduna Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay apnay ayk khutbay mayn irshad farmaya: Aye logo! Dunya tumhara baaqi rahnay waala thikana nahin hay, ye to wo dar-e-na-payedar hay jis kay liye Allah Pak nay fana hona aur is kay

rahnay waalon par yahan say rukhsat ho jana likh dia hay. ‘anqareeb mazboot aur aabad makan tot phot kar weeran ho jaen gay, aur in makanaat kay kitnay hi aysay makeen (yani rahnay walay) hayn jin par rashk kia jata hay jald rukhsat ho jaen gay. Pas aye logo! Allah Pak tum par rahm farmaye is (dunya) mayn say umdah cheez (naykiyan) lay kar achhay haal mayn niklo aur toshah-e-safar lay lo. Pas behtareen toshah taqwa aur parhayzgari hay. *(Ihya-ul-Uloom, vol. 5, pp. 201)*

Dunya barbad ho kar rahay gi!

Karoron Shafi’yon kay kay ‘Azeem Payshwa Hazrat Sayyiduna Imam Shaafi’i رحمته الله تعالى عليه nay aik shakhs ko naseehat kartay huye irshad farmaya: ‘Bay-shak dunya phisalnay ki jagah aur zillat ka ghar hay, is ki aabadi barbad honay wail aur is kay saakineen yani baashinday qabron mayn ponhachnay waalay hayn, is say jo kuch jama’ kia hay woh har surat is say juda hona hay aur is ki daulat mandai, tangdasti mayn badalnay waali hay, is mayn ziyadati haqeeqat mayn tangi hay aur is mayn tangi dar-asl aasani hay. Pas, Allah عَزَّوَجَلَّ ki bargah mayn ghabra kar taubah kar aur is kay ‘ata kardah rizq par raazi rah, daar-e-baqa (yani Aakhirat) kay ajr ko daar-e-fana (yani dunya) kay badlay mayn zaai’ na kar, tayri zindagi dhalta saayah aur girti diwar hay, apnay ‘amal mayn ziyadati aur amal (yani dunyawii ummeed) mayn kami kar.’

(Manaqib-ush-Shafi’i lil Baihaqi, vol. 2, pp. 178)

Aaj ‘amal ka moqa’ hay!

Hazrat Sayyiduna ‘Ali Shayr-e-Khuda رحمته الله تعالى عليه nay aik martabah Kofay mayn khutbah daytay huye irshad farmaya: ‘Bay-shak tumharay baray mayn mujhay is baat ka khauf hay kay kahen tum lambi lambi ummeeden na baandh baytho aur khuwahishaat ki payrwi mayn na lag jao, yaad rakho! Lambi ummeden aakhirat ko

bhula dayti hayn, aur khabardar! Nafsani khuwahishaat ki payrwi rah-e-Haq say bhatka dayti hay, khabardar! Dunya ‘anqareeb peeth phayrnay waali aur jald aanay waali hay, aaj ‘amal ka din hay hisab ka nahin aur kal hisab ka din ho ga, ‘amal ka nahin.’ (Aidan, 58)

Dunya Aakhirat ki tayyari kay liye makhsoos hay

Hazrat Sayyiduna ‘Usman-e-Ghani رضي الله تعالى عنه nay sab say aakhiri khutbah jo irshad farmaya is mayn ye bhi hay: ‘Allah Pak nay tumhen dunya mahaz is liye ‘ata farmai hay kay tum is kay zaree’ay Aakhirat ki tayyari karo, is liye ‘ata nahin farmai kay tum isi kay ho kar rah jao, bay-shak dunya mahaz faani aur aakhirat baaqi hay. Tumhayn faani (dunya) kahen behka kar baaqi (aakhirat) say ghaafil na kar day, fana ho janay waali dunya ko baaqi rahnay waali aakhirat par tarjeeh na do kion kay dunya ka rishtah qata’ honay waala hay aur bay-shak Allah Paak ki taraf lautna hay. Allah Pak say daro kion kay us ka dar is kay ‘azab kay liye (rok aur) dhaal aur Allah Paak tak pohanchnay ka zaree’ah hay.’

(*Manaqib-ush-Shafi’i*, vol. 2, pp. 178)

*Hay ye dunya bay-wafa aakhir fana
Chal diye dunya say sab shah o gada*

Meethay meethay Islami bhaiyo! Bayan kay aakhir mayn Sunnat ki fazeelat aur chand Sunnatayn aur aadab bayan karnay ki sa’adat haasil karta hon. Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘Jis nay mayri Sunnat say mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki woh Jannat mayn mayray saath ho ga.’

(*Ibn-e-‘Asakir*, pp. 178)

*Seenah tayri Sunnat ka Madinah banay Aaqa
Jannat mayn parosi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Kafan kay 16 Madani phool

6 Farman-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Jo mayyit ko kafan day to is kay liye mayyit kay har baat kay badlay mayn aik nayki hay. *(Tareekh-e-Baghdad, vol. 4, pp. 263)*

Hazrat ‘Allamah ‘Abd-ur-Rauf Munawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Hadees-e-Pak kay is hissay ‘jo mayyit ko kafan day’ kay tahat farmatay hayn: Ya’ni ‘Jis nay apnay maal say mayyit kay kafan ka intizaam kia’ *(Al-Taiseer, vol. 2, pp. 442)*

2. Jo mayyit ko kafan day Allah Pak usay Jannat kay bareek aur motay raysham ka libaas pahnaye ga. *(Al-Mustadrak, vol. 1, pp. 690, Hadees 1380)*
3. Jo kisi mayyit ko nahlaye, kafan day, khushbu lagaye, janazah uthaye, Namaz parhay aur jo naaqis baat nazar aaye isay chhupaye wo apnay gunahon say aysa paak ho jata hay jaysa jis din maa kay payt say payda huwa tha. *(Ibn-e-Majah, vol. 2, pp. 201, Hadees 1462)* is hissah-e-Hadees ‘naaqis baat’ say murad ye hay kay: ‘Jo baat zaahir karnay kay qaabil na ho jaysay chahray ka rang siyah ho jana’
4. ‘Apnay murdon ko acha kafan do kion kay wo apni qabron mayn aapas mayn mulaqaat kartay aur (achhay kafan say) tafakhur kartay (yani khush hotay) hayn’

(Al-Firdaus, vol. 1, pp. 98, Hadees 317)

5. Jab tum mayn say koi apnay bhai ko kafan day, to usay achha kafan day. (*Muslim, pp. 470, Hadees 943*)
6. Apnay murdon ko safayd kafan mayn kafnao. (*Tirmizi, vol. 2, pp. 301, Hadees 996*)

Kafan pahnanay ki niyyat

- ❖ Kafan pahnanay ki niyyat: Riza-e-Ilahi panay aur sawab-e-aakhirat kamanay kay liye apni maut kay ba'd khud ko pahnaye janay waalay kafan ko yaad kartay huye ada-e-farz kay liye mayyit ko Sunnat kay mutabiq kafan pahnaon ga
- ❖ Mayyit ko kafan dayna 'farz-e-kifayah' hay, (*Bahar-e-Sharee'at, vol. 1, pp. 817*)

Mard ka masnoon kafan

- ❖ Lifafah yani chadar
- ❖ Izar yani tehband
- ❖ Qamees ya'ni kafni. Aurat kay liye in 3 kay sath sath mazeed 2 ye hayn:
- ❖ Aurhni
- ❖ Seenah band. (*'Aalamgeeri, vol. 1, pp. 160*)
- ❖ Jo na-baaligh hadd-e-shahwat ko pohanch gaya wo baaligh kay hukm mayn hay yani baaligh ko kafan mayn jitney kapray diye jatay hayn isay bhi diye jaen aur is say chhotay larkay ko 1 kapra aur chhoti larki ko 2 kapray day saktay hayn aur larkay ko bhi 2 kapray diye jaen to achha hay aur behtar ye hay kay

donon ko pora kafan den agarchay aik din ka bachah ho.

(Bahar-e-Shari'at, vol. 1, pp. 819)

- ❖ Sirf Ulama-o-Mashaikh ko ba-imamah dafan kia jaa sakta hay, 'aam logon ki mayyit ko ma' iamamah dafnana mana' hay. *(Madani Wasiyyat Namah, pp. 4)*
- ❖ Mard kay badan par aysi khushbu lagana jaaiz nahin jis mayn za'faran ki aamayzish ho aurat kay liye jaaiz hay. *(Bahar-e-Sharee'at, vol. 1, pp. 821)*
- ❖ Jis nay Ihraam bandha (aur isi haalat mayn wafat pai) hay us kay badan par bhi khushbu lagaen aur us ka munh aur sar kafan say chhupaya jaye. *(Aidan)*

Kafan ki tafseel

- ❖ **Lifafah** (yani chadar): yani mayyit kay qad say itni bari ho kay donon taraf bandh saken
- ❖ **Izar** (yani tehband): choti (yani sar kay shuru') say qadam tak yani lifafay say itna chhota jo bandish kay liye zaaid tha
- ❖ **Qamees** (yani kafni): garden say ghutnon kay neechay tak aur ye aagay aur peechay donon taraf barabar ho is mayn chak aur aasteen na hon. Mard-o-aurat ki kafni mayn farq, mard ki kafni kandhon par cheeren aur aurat kay liye seenay ki taraf
- ❖ **Aurhni** : 3 hath yani dayrh gaz ki honi chahiye
- ❖ **Seenah band**: pistan say naaf tak aur behtar ye hay kay raan tak ho. *(Bahar-e-Shari'at, vol. 1, pp. 818)* umooman tayyar kafan khareed lia jata hay is ka mayyit ka qad kay mutabiq Masnoon size ka hona zaroori nahin, ye bhi ho sakta hay kay itna

ziyadah ho kay Israaf mayn daakhil ho jaye, lihaza ihtiyaat isi mayn hay kay than mayn say hasb e zaroorat kapra kata jaye

- ❖ Kafan achha hona chahiye yani mard ‘Eidain-o-Jumu’ah kay liye jaysay kapray pehanta tha aur aurat jaysay kapray pehan kar maikay jaati thi us qeemat ka hona chahiye. (*Bahar-e-Sharee’at, vol. 1, pp. 818*)

Kafan pehnanay ka tareeqah

Ghushl daynay kay ba’d aahistah say badan kisi Paak kapray say ponch lejiye takay kafan tar na ho, kafan ko 1 ya 3 baar ya 5 ya 7 baar dhoni dejiye, is say ziyadah nahin, phir is tarah bichhaiye kay pahlay lifafah yani bari chadar is par tehband aur is kayo par kafni rakhye, ab mayyit ko is par litaiye aur kafni pehnaiye, ab sar, daarhi (aur daarhi na ho to thori) aur baqya tamam jism par khushbu malye, woh a’za jin par sajdah kia jata hay yani payshani, naak, haathon, ghutnon aur qadamon par Kaafor lagaiye. Phir **Izar** yani tehband lapaytye, pahlay baen yani ulti jaanib say phir seedhi jaanib say. Phir lifafah bhi isi tarah pahlay baen yani ulti jaanib say phir seedhi jaanib say lapaytye takay seedha opar rahay. Sar aur paon ki taraf baandh dejiye kay urnay ka andayshah na rahay. Aurat ko ‘kafni’ pehna kar us kay baal do hissay kar kay kafni kayo par seenay par daal dejiye aur aurhni peeth kay neechay say bichha kar sar par laa kar munh par niqab ki tarah daal dejiye kay seenay par rahay kay us ka tol (yani lambai) aadhi peeth say seenay tak hay aur ‘arz (yani chaurai) aik kaan ki lau say dosray kaan ki lau tak hay phir ba-dastor Izar o Lifafah lapaytye phir sab kay opar seenah band pistan kay opar say raan tak laa kar bandhaye. (mazeed tafseel kay liye Bahar-e-Shari’at jild Awwal safhah 817 ta 822 ka mutala’ah farmaiye)

Sunnaten seekhnay kay liye Maktaba-tul-Madinah ki 2 kitabayn (1) 312 safahaat par mushtamil kitab ‘**Bahar-e-Shari’at**’ hissah 16 aur (2) 120 safahaat ki kitab ‘**Sunnatayn aur Aadab**’ hadyatan haasil kejiye aur parhye, Sunnaton ki tarbiyat ka ayk behtareen zaree’ah Dawat-e-Islami kay Madani Qafilon mayn ‘Aashqan-e-Rasool kay sath Sunnaton bhara safar bhi hay.

*Lotnay rahmaten Qafilay mayn chalo
Seekhnay Sunnaten Qafilay mayn chalo*

*Hon gi hal mushkilen Qafilay mayn chalo
Khatm hon shaamten Qafilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



