



ایمان آواز (Roman)

Faizan-e-Azaan

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



فیضانِ اذان

FAIZAN-E-AZAAN

Roman-Urdu

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

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

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* jo kuch perhayn gey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (*عَزَّوَجَلَّ*)! Ham per 'ilm-o-hikmat kay derwaazay khhol 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.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Shaytan lakh susti dilaye magar aap sawab ki niyyat say yeh risalah mukammal perh lijiye. Qawi Imkan hay aap ki kaye ghaltiyan Samnay aa jaye.

Durood Shareef ki Fazeelat

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Jis nay Quran-e-Pak parrha, Rab Ta'aala ki hamd ki aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood Shareef parrha neez apnay Rab عَزَّوَجَلَّ say maghfirat talab ki to us nay bhalaye ko apni jagah say talash ker liya.

(Shu'ab-ul-Iman, vol. 2, pp. 373, Hadees. 2084)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sarkar ﷺ nay aik baar azaan di

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Safar may aik baar azaan di thi aur kalimaat-e-shahadat yun kahay: أَشْهَدُ أَنْي رَسُولُ اللهِ (Mayn gawahi dayta hoon kay Mayn Allah ka Rasool hoon)

(Fatawa Razawiyyah, vol. 5, pp. 375)

Aazan hay ya Azaan?

Ba'z log 'Azaan' kahtay hayn yeh ghalat talaffuz hay. Aazan jama' hay اُذُنْ ki aur is kay ma'na hay: Kaan. Durust talaffuz Azaan hay. Azaan kay lughvi ma'na hayn: Khabardar kerna

Azaan kay Fazaail par Mushtamil 9 Ahadees-e-Mustafa ﷺ

1. Qabr may keerray nahin parray gay

Sawab ki khaatir azaan daynay wala us shaheed ki manind hay jo khoon may litthra huwa hay aur jab maray ga qabr may us kay jism may keeray nahin parray gay.

(Mu'jam-ul-Kabeer, vol. 12, pp. 322, Hadees. 13554)

2. Moti kay Gumbad

Mayn Jannat may gaya, us may moti kay Gumbad daykhay us ki khaak mushk ki hay. Poocha: Aye Jibraeel yeh kis kay wasitay hay? 'arz ki: Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Ummat kay mu'azzinon aur imamon kay liye. *(Jami'e-us-Sagheer, pp. 255, Hadees. 4179)*

3. Guzishtah gunah mua'af

Jis nay paanchon namazon ki azaan iman ki bina par ba niyyat-e-sawab kahi us kay jo gunah pehlay huway hayn mua'af ho jaye gay aur jo iman ki bina par sawab kay liye apnay sathiyon ki paanch namazon may imamat karay us kay gunah jo pehlay huway hayn mua'af ker diye jaye gay.

(Sunan-ul-Kubra, vol. 1, pp. 636, Hadees. 2039)

4. Shaytan 26 meel door bhag jata hay

'Shaytan jab namaz kay liye azaan sunta hay bhagta huwa Rawha pohanch jata hay' raawi fermatay hayn: Rawha Madinah Shareef say 36 meel door hay. *(Muslim, pp. 204, Hadees. 388)*

5. Azaan qaboliyyat-e-du'a ka sabab hay

Jab azaan daynay wala azaan dayta hay aasman kay darwazay khool diye jatay hayn aur du'a Qabool hoti hay.

(Mustadrak, vol. 2, pp. 243, Hadees. 2048)

6. Mua'zzin kay liye Istighfar

Mua'zzin ki aawaz jahan tak pohanchti hay, us kay liye maghfirat ker di jati hay aur har khushk-o-tar jis nay us ki aawaz suni us kay liye Istighfar kerti hay.

(Musnad-e-Imam Ahmad, vol. 2, pp. 500, Hadees. 6210)

7. Azaan walay din ‘azaab say amn

Jis basti may azaan di jaye, Allah عَزَّوَجَلَّ apnay ‘azaab say us din usay amn dayta hay. *(Mu’jam-ul-Kabeer, vol. 1, pp. 257, Hadees. 746)*

8. Ghabrahat ka ‘ilaj

Jab Aadam عَلَيْهِ السَّلَامُ Jannat say Hindustan may utray unhayn ghabrahat huyi to Jibraeel عَلَيْهِ السَّلَامُ nay utar ker azaan di.

(Hilya-tul-Awliya, vol. 5, pp. 123, Hadees. 6566)

9. Ghum door kernay ka Nuskha

Aye Ali! Mayn tujhay ghamgeen pata hoon apnay kisi ghar walay say kah ker tayray kaan may azaan kahay, azaan ghum-o-parayshani ki daafi’ hay.

(Jami-ul-Hadees, vol. 15, pp. 339, Hadees. 6017)

Yeh riwayat naql kernay kay ba’d A’la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ جَلَّتْ رَحْمَتُهُ Fatawa Razawiyyah jild 5 safha 668 par farmatay hayn: Maula Ali رَضِيَ اللهُ تَعَالَى عَنْهُ aur Maula Ali tak jis qadar is Hadees kay raawi hay sab nay farmaya: فَجَرَّبْتُهُ فَوَجَدْتُهُ كَذَلِكَ (Hum nay isay tajribah kiya to aysa hi paaya) *(Mirqat, vol. 2, pp. 331, Jami-ul-Hadees, vol. 15, pp. 339, Hadees. 6017)*

Machhliyan bhi Istighfar kerti hayn

Manqool hay: Azaan daynay walon kay liye har cheez maghfirat ki du’a kerti hay yahan tak kay darya may machhliyan bhi.

Mua`zzin jis waqt azaan kahta hay firishtay bhi dohratay jatay hayn aur jab farigh ho jata hay to firishtay qiyamat tak us kay liye maghfirat ki du`a kertay hayn. Jo mua`zzini ki haalat may mar jata hay usay `azab-e-qabr nahin hota aur mua`zzin naza` ki sakhtiyton say bach jata hay. Qabr ki sakhti aur tangi say bhi mahfoz rahta hay. *(Mulakkhas az Tafseer-e-Surah Yusuf, pp. 21)*

Azaan kay jawab ki fazeelat

Huzoor ﷺ nay aik baar farmaya: Aye Auraton jab tum Bilal ko azaan-o-iqamat kahtay suno to jis tarah woh kahta hay tum bhi kaho kay Allah ﷻ tumharay liye har kalimay kay badlay aik lakh naykiyan likhay ga aur aik hazar darajat buland farmaye ga aur aik hazar gunah mitaye ga khawateen nay yeh sun ker `arz ki yeh to `auraton kay liye hayn mardon kay liye kiya hay? Farmaya: mardon kay liye dugna.

(Tareekh-e-Dimishq, vol. 55, pp. 75)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3 karoorr 24 lakh naykiyan rozanah kamaye

Meethay meethay Islami bhaiyon! Allah ﷻ ki rahmat par qurban! Us nay hamaray liye naykiyan kamana, apnay darajaat barrhwana aur gunah bakhshwana kis qadar aasan farma diya hay magar afsoos! Itni aasaniyon kay ba Wujood bhi hum ghaflet ka shikar rahtay hayn. Paysh kerdah Hadees-e-Mubarak

may jawab-e-azaan-o-iqamat ki jo fazeelat bayan huyi hay us ki tafseel mulahazah kijiye:

‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’ yeh do kalimaat hayn, isi tarah poori azaan may kul 15 kalimaat hayn. Agar koi Islami behan aik azaan ka jawab day ya’ni mua`zzin sahib jo kahtay hayn Islami behan bhi duhrati jaye to us ko 15 lakh naykiyan milay gi, 15 hazar darajaat buland hoon gay aur 15 hazar gunah mua’af hoon gay aur Islami bhaiyon kay liye yeh sab dugna hay.

Fajr ki azaan may do martabah **مِنَ التَّوَمِّ** bhi hay to yun fajr ki azaan may 17 kalimaat ho gaye aur is tarah fajr ki azaan kay jawab may 17 lakh naykiyan, 17 hazaar darajat ki bulandi aur 17 hazar gunahaun ki mua’afi mili aur Islami bhaiyon kay liye dugna. Iqamat may do martabah **قَدَّ قَامَتِ الصَّلَاةُ** bhi hay yun Iqamat may bhi 17 kalimaat ho gaye to Iqamat kay jawab ka sawab bhi fajr ki azaan kay jawab jitna huwa.

Al haasil agar koi Islami behan ihtimam kay sath rozanah paancho namazon ki azaanon aur paanchon iqamaton ka jawab daynay may kamyab ho jaye to usay rozanah aik karoorr 62 lakh naykiyan milayn gi, aik lakh 62 hazaar darajat buland hoon gay, aik lakh 62 hazaar gunah mua’af hoon gay aur Islami bhai ko dugna ya’ni 3 karoorr 24 lakh naykiyan milayn gi 3 lakh 24 hazar darajaat buland hoon gay, 3 lakh 24 hazar gunah mua’af hoon gay

Azaan ka jawab daynay wala Jannati ho gay

Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay kay aik sahib jin ka zaahiran koi bahut barra nayk amal nahin tha, woh faut ho gaye to Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Sahabah كِرَامِ الرِّضْوَانِ عَلَيْهِمُ الرِّضْوَانُ ki maujoodgi may (Ghayb ki khabar daytay huway Irshad farmaya) Kiya tumhayn ma'loom hayn kay Allah عَزَّوَجَلَّ nay isay Jannat may dakhil ker diya hay. Is par log muta'ajjib huway kyun kay zaahiran un ka koi barra amal nahin tha. Chunan chay aik Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ un kay ghar gaye aur un ki baywah رَضِيَ اللهُ تَعَالَى عَنْهَا say poocha kay un ka koi khaas 'amal hamayn bataye, to unhon nay jawab diya: Aur to koi khaas barra amal mujhay ma'loom nahin, sirf itna janti hoon kay din ho ya raat, jab bhi woh azaan suntay to jawab zaroor daytay thay.

(Tareekh-e-Dimishq, vol. 40, pp. 412-413)

Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadaqay hamari maghfirat hoon

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Gunah-e-Gada ka hisab kiya woh agar chay lakh say hayn siwa
Magar aye 'afoww' tayray 'afw ka to hisab hay na shumar hay*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Azaan-o-Iqamat kay jawab ka Tareeqah

Mua`zzin sahib ko chahiye kay azaan kay kalimaat thar thar ker kahayn. اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ (yun do kalimaat hay magar) donon mil ker (Baghayr saktah kiye aik sath parrhnay kay I'tibar say) aik kalimah hay, donon kay ba'd saktah karay (Ya'ni chup ho jaye) aur saktah ki miqdar yeh hay kay jawab daynay wala jawab day lay, saktay ka tark Makruh hay aur aysi azaan ka lautana Mustahab hay. (*Durr-e-Mukhtar, vol. 2, pp. 66*)

Jawab daynay walay ko chahiye kay jab mua`zzin sahib اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ kah ker saktah karay ya'ni khamosh ho us waqt اللهُ أَكْبَرُ اللهُ kahay isi tarah deegar kalimaat ka jawab day. Jab mua`zzin pahli baar اللهُ أَكْبَرُ اللهُ kahay yeh kahay:

صَلَّى اللهُ عَلَيْكَ يَا رَسُولَ اللهِ

(Tarjamah: Aap par Durood ho Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ jab dubarah kahay, yeh kahay:

فُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللهِ

(Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Aap say mayri ankhaun ki thandak hay) aur har baar ongoothon kay nakhun ankhaun say laga lay, Aakhir may kahay:

اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ

(Aye Allah **عَزَّوَجَلَّ** mayri sunnay aur daykhnay ki quawwt say mujhay nafa' 'ata farma) (*Radd-ul-Muhtar, vol. 2, pp. 84*)

عَلَى الصَّلَاةِ aur عَلَى الْفَلَاحِ kay jawab may (Charon baar) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ kahay aur behtar yeh hay kay dono kahay (Ya'ni Mua`zzin nay jo kaha woh bhi kahay aur لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ bhi) balkay mazeed yeh bhi mila lay:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

(Tarjamah: Jo Allah **عَزَّوَجَلَّ** nay chaha huwa, jo nahin chaha na huwa) (*Durr-e-Mukhtar, vol. 2, pp. 82*)

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ kay jawab may kahay:

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ

(Tu sachha aur nayko kaar hay aur Tu nay haq kaha hay)

(*Durr-e-Mukhtar, vol. 2, pp. 83*)

Iqamat ka jawab Mustahab hay Is ka jawab bhi isi tarah hay farq itna hay kay قَدْ قَامَتِ الصَّلَاةُ kay jawab may kahay:

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

(Tarjamah: Allah عَزَّوَجَلَّ us ko qaim rakhay jab tak aasman aur zameen hayn) (*'Aalameeri, vol. 1, pp. 57*)

Azaan kay 14 Madani phool

❖ Panchon farz namazayn un may jumu'ah bhi shamil hay jab jama'at-e-oola kay sath masjid may waqt par ada ki jaye to in kay liye azaan sunnat-e-mua'kkadah hay aur is ka hukm misl-e-wajib hay kay agar azaan na kahi gaye to wahan kay tamam log gunahgar hoon gay.

(*Bahar-e-Shari'at, vol. 1, pp. 464*)

❖ Agar koi shakhs shahar kay andar ghar may namaz parrhay to wahan ki masjid ki azaan is kay liye kaafi hay magar azaan kah layna Mustahab hay

(*Radd-ul-Muhtar, vol. 2, pp. 62, 78*)

❖ Agar koi shakhs shahar kay baahir ya gaon, bagh ya khayt waghayrah may hay aur woh jagah qareeb hay to gaon ya shahar ki azaan kaafi hay phir bhi azaan kah layna behtar hay aur jo qareeb na ho to kaafi nahin. (Qareeb ki had yeh hay kay yahan ki azaan ki aawaz wahan pohanchti ho) (*'Aalameeri, vol. 1, pp. 54*)

- ❖ Musafir nay azaan-o-iqamat dono na kahi ya Iqamat na kahi to Makruh hay aur agar sirf Iqamat kah li to karahat nahin magar behtar yeh hay kay azaan bhi kah lay. Chahay tanha ho ya us kay deegar ham raahi wahin maujood hoon. *(Bahar-e-Shari'at, vol. 1, pp. 471)*

- ❖ Waqt shuru' honay kay ba'd azaan kahiye agar waqt say pehlay kah di ya waqt say pehlay shuru' ki aur dawran-e-azaan waqt aa gaya dono suraton may azaan dubarah kahiye. *(Hidayah, vol. 1, pp. 45)* Mu'azzin sahiban ko chahiye kay woh naqshah nizam-ul-awqat daykhtay raha karayn. Kahin kahin mua'zzin sahiban waqt say pehlay hi azaan shuru' ker daytay hayn. Imam sahibaan aur intizamiyah ki khidmat may bhi Madani iltija hay kay woh bhi is mas`alay par nazar rakhayn.

- ❖ Khawateen apni namaz ada parrhti ho ya qaza is may un kay liye azaan aur Iqamat kahna Makruh hay
(Durr-e-Mukhtar, vol. 2, pp. 72)

- ❖ 'Auraton ko jama'at say namaz ada kerna jayez nahin.
(Ayzan, pp. 367)

- ❖ Samajhdar bacha bhi azaan day sakta hay.
(Durr-e-Mukhtar, vol. 2, pp. 75)

❖ Bay wuzoo ki azaan sahih hay magar us ka azaan kahna Makruh hay. *(Bahar-e-Shari'at, vol. 1, pp. 466)*

❖ Khunsa, Faasiq agar chay 'aalim hi ho, nashah wala, paagal, bay ghusla aur na samjh bachay ki azaan Makruh hay. In sab ki azaan ka I'aadah kiya jaye.

(Bahar-e-Shari'at, vol. 1, pp. 466)

❖ Agar mua'zzin hi imam bhi ho to behtar hay.

(Durr-e-Mukhtar, vol. 2, pp. 88)

❖ Masjid kay baahir Qiblah ru kharray ho ker, kaano may ungliyan daal ker buland aawaz say azaan kahi jaye magar taqat say ziyadah aawaz buland kerna Makruh hay.

(Bahar-e-Shari'at, vol. 1, pp. 468)

Azaan may ungliyan kaan may rakhna masnoon-o-mustahab hay magar hilana aur ghumana fuzool harakat hay. *(Fatawa Razawiyyah, vol. 5, pp. 373)*

❖ حَيَّ عَلَى الْفَلَاحِ seedhi taraf munh ker kay kahay aur حَيَّ عَلَى الصَّلَاةِ ulti taraf munh ker kay, agar chay azaan namaz kay liye na ho masalan bachay kay kaan may kahi. Yeh phirna faqat munh ka hay saray badan say na phiray.

(Durr-e-Mukhtar, vol. 2, pp. 66)

Ba'az mua'zzineen salat aur falah par pohanchnay par nazakat kay sath daaye baaye chehray ko thorra sa hila daytay hayn, yeh Tareeqah ghalat hay. Durust andaz yeh hay kay pehlay achhi tarah daaye baaye chehrah ker liya jaye is kay ba'd lafz **عَلَى** kahnay ki ibtida ho

- ❖ Fajr ki azaan may **عَلَى الْفَلَاحِ** kay ba'd **مِنَ النَّوْمِ** kahna Mustahab hay. (*Durr-e-Mukhtar, vol. 2, pp. 67*) agar na kaha jab bhi azaan ho jaye gi. (*Qanoon-e-Shari'at, pp. 89*)

Jawab-e-Azaan kay 9 Madani Phool

1. Azaan-e-Namaz kay 'ilawah deegar azaano ka jawab bhi diya jaye ga masalan bacha payda hotay waqt ki azaan. (*Radd-ul-Muhtar, vol. 2, pp. 82*) Mayray Aaqa A'la Hazrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** farmatay hayn: Jab Bacha payda ho to fauran seedhay kaan may azaan baaye may Takbeer kahay kay Khalal-e-Shaytan aur umm-us-sibyan say bachay. (*Fatawa Razawiyyah, vol. 4, pp. 452*) Malfuzaat-e-A'la Hazrat safhah 417 ta 418 par hay: (Sar') bahut khabees bala hay aur is ko umm-us-sibyan kahtay hayn agar bachon ko ho, warnah sar' (Mirgi).
2. Muqtadiyo ko khutbay ki azaan ka jawab har giz na dayna chahiye yehi ihtiyat say qareeb hay. Haan agar yeh jawab-e-azaan ya do khutbon kay darmiyan du'a, agar dil say karayn, zaban say talaffuz bilkul na ho to koi harj nahin.

Aur imam ya'ni Khateeb agar zaban say bhi jawab-e-azaan day ya du'a karay bila shubah jayez hay.

(Fatawa Razawiyyah, vol. 8, pp. 300)

3. Azaan sunnay walay kay liye azaan ka jawab daynay ka hukm hay. *(Bahar-e-Shari'at, vol. 1, pp. 472)* Junub (ya'ni jisay jima' ya ihtilam ki wajah say Ghusl ki hajat ho) bhi azaan ka jawab day. Al battah hayz-o-nifas wali 'aurat, Khutbah sunnay walay, namaz-e-janazah perhnay walay, jima' may mashghool ya jo qaza-e-hajat may ho un par jawab nahin.

(Durr-e-Mukhtar, vol. 2, pp. 81)

4. Jab Azaan ho to utni dayr kay liye salam aur kalam aur jawab-e-salam aur tamam kaam mawqoof ker dijiye yahan tak kay tilawat bhi, azaan ko ghaur say suniye aur jawab dijiye. Iqamat may bhi isi tarah kijiye.

(Bahar-e-Shari'at, vol. 1, pp. 473)

5. Azaan kay dawran chalna, phirna, bartan, gilay waghayrah koi aysi cheez uthana, khana waghayrah rakhna, chhotay bachhon say khaylna, isharon may guftgu kerna waghayrah sab kuch mawqoof ker dayna hi munasib hay

6. Jo Azaan kay waqt baaton may mashghool rahay us ka **مَعَاذَ اللَّهِ** khatimah bura honay ka khauf hay.

(Bahar-e-Shari'at, vol. 1, pp. 473)

7. Rastay par chal raha tha kay azaan ki aawaz aaye to behtar yeh hay kay utni dayr kharra ho jaye (chup chaap) sunay aur jawab day. (*A'alamgeeri, vol. 1, pp. 57*) Haan dawran-e-azaan masjid ya wuzoo khanay ki taraf chalnay aur wuzoo kernay may koi harj nahin is dawran zaban say jawab bhi daytay rahiye.
8. Azaan kay dawran Istinja khanay jana behtar nahin kyun kay wahan azaan ka jawab na day sakay ga aur yeh bahut barray sawab say mahroomi hay, al battah shaded haajat ho ya jama'at janay ka khadshah ho to chala jaye.
9. Agar chand azaanayn sunay to us par pahli hi ka jawab hay aur behtar yeh hay kay sab ka jawab day. (*Durr-e-Mukhtar, vol. 2, pp. 82*) agar ba waqt-e-azaan jawab na diya to agar ziyadah dayr na guzri ho to jawab day lay. (*Durr-e-Mukhtar, vol. 2, pp. 83*)

Iqamat kay 7 Madani Phool

1. Iqamat masjid may imam kay 'ayn peechnay kharay ho ker kahna behtar hay agar 'ayn peechnay mauqa' na milay to seedhi taraf munasib hay. (*Fatawa Razawiyyah, vol. 5, pp. 372*)
2. Iqamat azaan say bhi ziyadah takeedi sunnat hay.
(*Durr-e-Mukhtar, vol. 2, pp. 68*)
3. Iqamat ka jawab dayna Mustahab hay.
(*Bahar-e-Shari'at, vol. 1, pp. 473*)

4. Iqamat kay kalimaat jald jald kahayn aur darmiyan may saktah mat kijiye. (*Ayzan, pp. 470*)
5. Iqamat may bhi **عَلَى الصَّلَاةِ** aur **عَلَى الْفَلَاحِ** may (safhah 11 par bayan kardah Tareeqay kay mutabiq) daaye baaye munh phayriye. (*Durr-e-Mukhtar, vol. 2, pp. 66*)
6. Iqamat usi ka haq hay jis nay azaan kahi hay, azaan daynay walay ki ijazat say dusra kah sakta hay agar baghayr ijazat kahi aur mua`zzin (Ya'ni jis nay azaan di thi us) ko na gawar ho to makruh hay. (*'Aalamgeeri, vol. 1, pp. 54*)
7. Iqamat kay waqt koi shakhs aaya to usay kharay ho ker intizar kerna makruh hay balkay bayth jaye isi tarah jo log masjid may maujood hay woh bhi baythay rahay aur us waqt kharay ho jab Mukabbir **عَلَى الْفَلَاحِ** par pohanchay yehi hukm imam kay liye hay. (*Ayzan, pp. 57*)

Azaan daynay kay 11 Mustahab mawaq'ie

1. Bachay
2. Maghmoom
3. Mirgi walay
4. Ghazabnak aur bad mizaj aadami aur
5. Bad mizaaj janwar kay kaan may

6. Larraye ki shiddat kay waqt
7. Aatish zadgi (Aag lagnay) kay waqt
8. Mayyit dafn kernay kay ba'd
9. Jinn ki sarkashi kay waqt (Masalan kisi par jinn suwar ho)
10. Jungle may raastah bhool jaye aur koi batanay wala na ho us waqt. (*Bahar-e-Shari'at, vol. 1, pp. 466*)
11. Neez waba kay zamanay may bhi azaan dayna Mustahab hay. (*Bahar-e-Shari'at, vol. 1, pp. 466*)

Masjid may azaan dayna khilaf-e-sunnat hay

Aaj kal aksar masjid kay andar azaan daynay ka riwaaj parr gaya hay jo kay khilaf-e-sunnat hay. 'Aalamgeeri waghayrah may hay Azaan kharij-e-masjid may kahi jaye masjid may azaan na kahay. (*'Aalamgeeri, vol. 1, pp. 55*)

Mayray Aaqa A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Aik baar bhi saabit nahin kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay masjid kay andar azaan dilwaye ho. Mazeed aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Masjid may azaan dayni masjid-o-darbar-e-ilahi ki gustakhi-o-bay adabi hay. Sihan-e-Masjid kay neechay jahan jootay utaray jatay hayn woh jaga kharij-e-masjid hoti hay wahan azaan dayna bila takalluf mutabiq-e-sunnat hay. (*Fatawa Razawiyyah, vol. 5, pp. 408, 411-412*) Jumu'ah ki azaan-e-saani jo aaj kal (Khutbah say qabl) masjid may Khateeb kay mimbar kay samnay masjid kay andar

di jati hay yeh bhi khilaf-e-sunnat hay, Jumu'ah ki azaan-e-saani bhi masjid kay baahar di jaye magar mua'zzin Khateeb kay saminay ho.

100 Shaheedon ka sawab kamiye

A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: ihya-e-sunnat 'ulama ka to khaas farz-e-mansabi hay aur jis Musalman say mumkin ho us kay liye hukm 'aam hay, har shahar kay Musalmano ko chahiye kay apnay shahar ya kam az kam apni apni masjid may (panchon namazon ki azaan aur jumu'ah ki azaan-e-saani masjid kay baahir daynay ki) is sunnat ko zindah karay aur 100 100 shaheedon ka sawab layn. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: jo fasaad-e-ummat kay waqt mayri sunnat ko mazboot thaamay usay 100 shaheedon ka sawab milay.

(Al Zuhd-ul-Kabeer, pp. 118, Hadees. 207)

Is mas'alay ki tafseel kay liye Fatawa Razawiyyah vol. 5 'Bab-ul-Azaan-wal-Iqamah' ka muta'lah kijiye

Azaan say yeh pehlay Durood-e-Pak parrhiye

Azaan-o-Iqamat say qabl بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط parrh ker Durood-o-Salam kay yeh seeghay parrh lijiye:

وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Phir Durood-o-Salam aur azaan may fasl (ya'ni gap) kernay kay liye yeh ai'lan kijiye: 'Azaan ka ihtiram kertay huway guftgu aur kaam kaaj rok ker azaan ka jawab dijiye aur dhayro naykiyan kamayen' is kay ba'd azaan dijiye. Durood-o-Salam aur Iqamat kay darmiyan masjid may yeh ai'lan kijiye. 'T'tikaf ki niyyat ker lijiye, Mobile phone ho to band ker lijiye' azaan aur Iqamat say qabl Tasmiyah aur Durood-o-Salam kay makhsoos seeghoon ki Madani iltija is shoq may kar raha hoon kay is tarah mayray liye bhi kuch sawab-e-jariyyah ka samaan ho jaye aur fasl rakhnay ka Mashwarah Fatawa-e-Razawiyyah kay faizan say paysh kiya hay. Chunan chay aik istifta kay jawab may Imam-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Durood Shareef Qabl-e-Iqamat perrhnay may haraj nahin magar Iqamat say fasl (Fasilah) chahiye ya Durood Shareef ki aawaz, aawaz-e-iqamat say aysi juda (Masalan Durood Shareef ki aawaz Iqamat ki ba nisbat kuch past) ho kay imtiyaz rahay aur awam ko Durood Shareef Iqamat ka hissah na ma'loom ho.

(Fatawa Razawiyyah, vol. 5, pp. 386)

Waswasah: Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki hayat-e-zaahiri aur door-e-khulafa-e-rashideen عَلَيْهِمُ الرِّضْوَانُ may azaan say pehlay Durood Shareef nahin parrha jata tha lihaza aysa kerna buri bid'at aur gunah hay مَعَادَ اللَّهِ عَزَّ وَجَلَّ

Jawab-e-Waswasah: Agar yeh qai'dah tasleem kar liya jaye kay jo kaam us door may nahin hota tha woh ab kerna buri bid'at aur gunah hay to phir fi zamanah nizaam darham barham ho jaye ga. Bay shumar misalon may say faqat 12

misalayn paysh kerta hoon kay yeh kaam us mubarak door may nahin thay aur ab in ko sab nay apnaya huwa hay:

1. Quran-e-Pak par nuqtay aur ai'rab Hajjaj bin Yusuf nay 95 Hijri may lagwaye
2. Usi nay khatm-e-aayaat par 'alaamaat kay taur par nuqtay lagwaye
3. Quran-e-Pak ki chhapaye
4. Masjid kay wast may imam kay kharay rahnay kay liye taaq numa mahraab pahlay na thi Waleed Marwani kay daur may Hazrat Sayyiduna Umar bin Abdul 'Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay ijaad ki. Aaj koi masjid is say khali nahin
5. 6 Kalimay
6. 'Ilm-e-Sarf-o-Nahw
7. 'Ilm-e-Hadees aur Ahadees ki aqsaam
8. Dars-e-Nizami
9. Sharee'at-o-Tareeqat kay 4 silsilay
10. Zaban say namaz ki niyyat
11. Hawaye jahaz kay zari'ay safar-e-hajj
12. Jadeed scientific hathyaron kay zari'ay jihaad.

Yeh saray Kaam us mubarak door may nahin thay laykin ab inhayn koi gunah nahin kahta to aakhir azaan-o-iqamat say pehlay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood-o-Salam parrhna hi kyun buri bid'at aur gunah ho gaya! Yaad Rakhiye kisi mua'amlay may 'adam-e-jawaz ki Daleel na hona khud Daleel-e-Jawaz hay. Yaqeenan, Yaqeenan, Yaqeena har woh naye cheez jis ko shari'at nay mana' nahin kiya woh bid'at-e-hasanah aur Mubah ya'ni acchi bid'at aur jayez hay aur yeh amr-e-musallam hay kay azaan say pehlay Durood Shareef parrhnay ko kisi bhi Hadees may mana' nahin kiya gaya lihaza mana' na hona khud ba khud ijazat ban gaya aur achhi achhi Baatayn islam may ijaad kernay ki to khud Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay targhheb Irshad farmaye hay aur Muslim kay baab 'Kitab-ul-'Ilm' may Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka yeh farman maujood hay:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا

بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ

Tarjamah: Jis shakhs nay Musalmano may koi nayk Tareeqah jaari kiya aur us kay ba'd is tareeqay par 'amal kiya gaya to is Tareeqay par 'amal kernay walon ka ajar bhi us (ya'ni jari kernay walay) kay nama-e-a'amal may likha jaye ga aur 'amal kernay walon kay ajr may kami nahin ho gi.

(Sahih Muslim, pp. 1437, Hadees. 1017)

Matlab yeh kay jo islam may achha tarreqah jaari karay woh

barray sawab ka haqdar hay to bila shubah jis khush naseeb nay azaan aur Iqamat say qabl Durood aur salam ka rawaj daala hay woh bhi sawab-e-jariyyah ka mustahaq hay, qiyamat tak jo musalman is Tareeqay par ‘amal kertay rahay gay un ko bhi sawab milay ga aur jaari kernay walay ko bhi milta rahay ga aur dono kay sawab may ko kami nahin ho gi.

Ho sakta hay kisi kay zehan may ye waswasah aaye kay Hadees may hay: **كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ** ya’ni har bid’at (Naye baat) gumrahi hay aur har gumrahi jahannam may lay janay wali hay. (*Ibn-e-Khuzaymah, vol. 3, pp. 143, Hadees. 1785*) Is Hadees Shareef kay kiya ma’na hayn? Is ka jawab yeh hay kay Hadees pak haq hay. Yahan bid’at say murad bid’at-e-sayyi’ah ya’ni buri bid’at hay aur yaqeenan har woh bid’at buri hay jo kisi sunnat kay khilaf ya sunnat ko mitanay wali ho. Chunan chay Hazrat Sayyiduna Sheikh ‘Abdul Haq Muhaddis Dihlvi **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** farmatay hayn: jo bid’at Usool aur qawa’id-e-sunnat kay muwafiq aur us kay mutabiq qiyas ki huyi hay (ya’ni shari’at aur sunnat say nahin takrati) us ko bid’at-e-hasanah kahtay hayn aur jo is kay khilaf ho woh bid’at gumrahi kahlati hay. (*Ashi’ah-tul-Lama’at, vol. 1, pp. 135*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Ab Iman ki hifazat kay liye kurrhtay huway Dawat-e-Islami kay isha’ati idaray Maktab-tul-Madinah ki matbu’ah 692 safahaat par mushtamil Kitab ‘Kufriyyah kalimat kay baray may suwal-o-Jawab’ safhah 359 ta 362 ka mazmoon mulahazah farmaye.

Azaan ki Tauheen kay baray may suwal aur jawab

Suwal: Azaan ki tauheen kerna kaysa?

Jawab: Azaan sha'air-e-Islam may say hay. Kisi bhi shi'aar-e-islam ki tauheen kufr hay.

حَيَّ عَلَى الصَّلَاةِ ka Mazaq urrana

Suwal: Azaan may **حَيَّ عَلَى الصَّلَاةِ** (Aao namaz ki taraf) ya **حَيَّ عَلَى الْفَلَاحِ** (Aao Bhalaye ki taraf) sun ker mazaq may yeh kahna kaysa kay: Aao cinema ghar ki taraf warnah tickets khatm ho jaye gi!

Jawab: Kufr hay. Kyun kay **مَعَاذَ اللَّهِ عَدَّوَجَلَّ** yeh azaan ka mazaq urrana huwa. A'la Hazrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** ki khidmat may suwal huwa: Janab ka kiya Irshad hay is mas'alah may kay Zayd nay Mua'zzin-e-Masjid ki azaan kay sath tamaskhur ya'ni mazaq kiya ya'ni lafz **حَيَّ عَلَى الصَّلَاةِ** sun ker yun mazaq urraya: (Bhayya lath chala) aaya Zayd kay liye hukm-e-irtidad aur suqoot-e-nikah sabit huwa ya nahin? Aur Zayd ka nikah toota ya nahin?

Jawab: Azaan say mazaq kerna zaroor kufr hay agar azaan hi say us nay mazaq kiya to bila shubah kaafir ho gaya, us ki 'aurat us kay nikah say nikal gaye, yeh agar phir Musalman ho aur 'aurat us say nikah karay us waqt ham-bistari halal ho gi warnah zina. Aur 'aurat agar bila islam-o-nikah us say qurbat

par raazi ho woh bhi zaniyah hay aur agar azaan say mazaq urrana maqsood na tha balkay khaas us mua`zzin say is wajah say kay woh ghalat parrhta hay mazaq kiya to is halat may na kaafir ho ga na nikah tootay ga magar Zayd ko Tajdeed-e-Islam aur Tajdeed-e-Nikah ka hukm diya jaye ga. **وَاللّٰهُ تَعَالٰى اَعْلَم**

(Fatawa Razawiyyah, vol. 21, pp. 215)

Azaan kay muta'alliq Kufriyah kalimaat ki 8 misalayn

1. Jo azaan ka mazaq urraye woh kafir hay

(Fatawa Razawiyyah, vol. 5, pp. 102)

2. Azaan ki tahqeer kertay huway kahna kay ghanti ki aawaz namaz kay ittila' daynay kay liye ziyadah achhi hay, kufr hay

3. Jo azaan daynay walay ko azaan daynay par kahay: 'Tu nay jhoot bola' aysa shakhs kaafir ho gaya.

(Fatawa Qazi Khan, vol. 4, pp. 467)

4. Jis nay kisi mua`zzin kay baray may azaan kay mazaq kay taur par kaha: Yeh kaun mahroom hay jo azaan kah raha hay? Ya

5. Azaan kay baray may kaha: ghayr ma'roof si aawaz hay ya kaha

6. Ajanabiyon ki aawaz hay, yeh tamam aqwaal kufr hayn. Ya'ni jab kay ba taur-e-haqarat kahay. *(Minh-ur-Rawz-ul-Azhar, pp. 495)*

7. Aik nay azaan kahi dusra mazaq urranay kay liye dubarah azaan kahay to is par hukm-e-kufr hay.

(*Majma'-ul-Anhur, vol. 2, pp. 509*)

8. Azaan sun ker yeh kahna: Kiya shor macha rakha hay! Agar yeh qawl khud azaan ko na pasand kernay ki wajah say kaha ho to kufr hay. (*'Aalamgeeri, vol. 2, pp. 269*)

Azaan

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah sab say barra hay
Allah sab say barra hay

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah sab say barra hay
Allah sab say barra hay

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah sab say barra hay
Allah sab say barra hay

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah sab say barra hay
Allah sab say barra hay

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Mayn Gawahi dayta hoon
kay Allah kay siwa koi
Ma'bood nahin

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Mayn Gawahi dayta hoon kay
Allah kay siwa koi Ma'bood
nahin

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ

Mayn gawahi dayta hoon
kay Hazrat Muhammad
صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Allah kay
Rasool hayn

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ

Mayn gawahi dayta hoon kay
Hazrat Muhammad
صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Allah kay
Rasool hayn

حَتَّى عَلَى الصَّلَاةِ ﷻ

Namaz parrhnay kay liye aao

حَتَّى عَلَى الْفَلَاحِ ﷻ

Najat paanay kay liye aao

اللَّهُ أَكْبَرُ ﷻ

Allah sab say barra hay

حَتَّى عَلَى الصَّلَاةِ ﷻ

Namaz parrhnay kay liye aao

حَتَّى عَلَى الْفَلَاحِ ﷻ

Najat paanay kay liye aao

اللَّهُ أَكْبَرُ ﷻ

Allah sab say barra hay

لَا إِلَهَ إِلَّا اللَّهُ ﷻ

Allah kay siwa koi ma'bood nahin

Azaan ki Du'a

Azaan kay ba'd Mua'zzin aur sami'een Durood Shareef parrh ker yeh du'a parrhay:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ط

Aye Allah عَزَّوَجَلَّ is da'awah-e-tammah aur salat-e-qaimah kay malik,

أَتِ سَيِّدَنَا مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ ط

Tu hamaray Sardar Hazrat Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko waseelah aur fazeelat aur bahut buland darjay 'ata farma,

وَابْعَثَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ ط وَارزُقْنَا شَفَاعَتَهُ ط

aur un ko Maqaam-e-Mahmood may kharra kar jis ka Tu nay un say wa'dah kiya hay, aur Hamayn qiyamat kay din in ki shafa'at naseeb farma.

يَوْمَ الْقِيَامَةِ ط إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ط

Bayshak Tu wa'dah kay khilaf nahin kerta,

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

hum par apni rahmat farma aye sab say barrh ker raham kernay walay

Shafa'at ki bisharat

Huzoor ﷺ nay farmaya: jab tum azaan suno to un kalimat ko ada karo jo Mua`zzin nay kahay phir mujh par Durood Shareef parrho phir waseelay ka suwal karo aysa karnay walay kay liye mayri shafa'at Wajib ho gaye.

(Muslim, pp. 203, Hadees. 384)

Iman-e-Mufassal

أَمَنْتُ بِاللَّهِ وَمَلِيكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ وَالْآخِرِ وَالْقَدْرِ خَيْرِهِ

Mayn Iman laaya Allah par aur us kay firishton par aur us ki kitabon par aur us kay rasoolon par aur qiyamat kay din par aur is par kay achhi taqdeer aur

وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

Buri taqdeer Allah ki taraf say hay aur maut kay ba'd uthaye janay par

Iman-e-Mujmal

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Mayn Iman laaya Allah par jaysa kay woh apnay naamon aur apni sifaton kay sath hay aur Mayn nay us kay tamam ahkam Qabool kiye

إِقْرَارُ بِاللِّسَانِ وَتَصْدِيقُ بِالْقَلْبِ ط

Zaban say iqrar kertay huway aur dil say tasdeeq kartay huway.

Pehla Kalimah Tayyib

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

Allah kay siwa koi ibadat kay laiq nahin Muhammad
(صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) *Allah kay Rasool hayn.*



Dusra kalimah Shahadat

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

Mayn Gawahi dayta hoon kay Allah kay siwa koi ma'bood
nahin, woh akayla hay us ka koi shareek nahin aur Mayn
gawahi dayta hoon

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ

Bayshak Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) *Allah kay banday aur*
Rasool hay

Teesrah Kalimah Tamjeed

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Allah pak hay aur sab khoobiyen Allah kay liye hayn aur Allah kay siwa koi ma'bood nahin aur Allah sab say barra hay

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Gunahaun say bachnay ki taqat aur nayki karnay ki tawfeeq Allah hi ki taraf say hay jo sab say buland azamat wala hay

Chotha kalimah Tawheed

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي

Allah kay siwa koi ma'bood nahin, woh akayla hay us ka koi shareek nahin, usi kay liye hay badshahi aur usi kay liye hamd hay wohi zindah karta hay

وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ ط

Aur marta hay aur woh zindah hay us ko har giz kabhi maut nahin aaye gi, barray jalal aur buzurgi wala hay

بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Us kay haath may bhalaye hay aur woh har cheez par qadir hay

Paanchwan kalimah Istighfar

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ حِطًّا سِرًّا أَوْ عَلَانِيَةً

Mayn Allah say mua'afi mangta hoon jo mayra parwardigar hay, har gunah say jo Mayn nay jaan bojh ker kiya ya bhool ker, chhup ker kiya ya zaahir ho ker

وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسِتَّارُ الْعُيُوبِ وَعَقَّارُ الذُّنُوبِ وَلَا حَوْلَ

Aur Mayn us ki Bargah may taubah karta hoon us gunah say jis ko Mayn janta hoon aur us gunah say bhi jis ko Mayn nahin janta, (Aye Allah) bayshak Tu ghaybon ka jannay wala aur 'aaybon ka chhupanay wala aur gunahaun ka bakhshnay wala hay aur gunah say bachnay ki taqat

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Aur nayki kernay ki quwwat Allah hi ki taraf say hay jo sab say buland azamat wala hay



Chhata kalimah Radd-e-Kufr

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ

*Aye Allah Mayn tayri panah mangta hoon is baat say kay
Mayn kisi shay ko tayra shareek banaon jaan bojh ker*

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَّرَاتُ مِنَ الْكُفْرِ وَالشِّرْكِ

*Aur bakhshish mangta hoon tujh say us (shirk) ki jis ko
Mayn nahin janta aur Mayn nay us say taubah ki aur Mayn
bayzar huwa kufr say aur shirk say aur*

وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالْتَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ

*Jhoot say, aur gheebat say aur buri bid'at say aur chughli
say aur bay hayaiyon say aur buhtan say*

وَالْمَعَاصِي كُلِّهَا وَأَسَلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

*Aur tamam gunahaun say aur Mayn Islam laaya aur Mayn
kahta hoon Allah kay siwa koi ibadat kay laiq nahin
Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Allah kay Rasool hay*



Nayk 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'shūqan-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 zimma'dar 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) Apni islaah kay liye "**Madani In'amat**" per a'mal aur saari dunya kay logon'n ki islaah ki koshish kay liye "**Madani Qafilo'n** mayn safar karna hay." (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)



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