

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

## Kitab Perhmay ki Du'a

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاذْشُرْ  
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.

## Pehlay isay parh lijiye

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Ghayr Siyasi Tahreek Dawat-e-Islami kay Bani, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Qadiri Razawi Ziyai دامت برکاتہم العالیہ nay apnay makhsoos andaz may Sunnaton bharay bayanaat, ilm o hikmat say ma'moor Madani muzakaraat aur apnay tarbiyyat-yaaftah Muballigheen kay zaree'ay thoray hi 'arsay may lakhon musalmaanon kay dilon may Madani inqilab barpa kar dia hay, aap دامت برکاتہم العالیہ ki suhbat say faaidah uthatay huye Kaseer Islami bhai waqtan fa waqtan mukhtalif maqamaat par honay walay Madani muzakaraat may mukhtalif qisam kay mozo'aat masalan 'Aqaaid o A'amaal, Fazaail o Manaaqib, Sharee'at o Tareeqat, Tareekh o Seerat, Saains o Tib, Akhlaqiyaat o Islami ma'loomat, roz marrah mu'amlaat aur deegar bahut say mozo'aat say muta'alliq suwalaat kartay hayn aur Shaykh e Tareeqat Ameer e Ahl e Sunnat دامت برکاتہم العالیہ inhen hikmat aamoz aur ishq e Rasool may dobay huye jawabaat say nawaztay hayn.

Ameer e Ahl e Sunnat دامت برکاتہم العالیہ kay un ata kardah dilchasp aur ilm o hikmat say labrayz Madani phoolon ki khushbuon say dunya bhar kay musulmanon ko mahkanay kay muqaddas jazbay kay tahat Al Madina tul Ilmiyah ka Shu'bah "Faizan e Madani Muzakarah" un Madani Muzakarat ko kaafi tarammeem o izafon kay sath "Faizan e Madani Muzakarah" kay naam say paysh karnay ki sa'adat haasil kar raha hay. in tahreeri guldaston ka mutala'ah karnay say اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ Aqaaid o A'amaal aur Zaahir-o-Baatin ki Islah, mahabbat e Ilahi o Ishq e Rasool ki la-zawal dolat kay sath sath mazeed husool e ilm e Deen ka jazbah bhi baydaar ho ga.

Is risalay may jo bhi khobiyon hayn yaqeenan Rab-e-Raheem عَزَّوَجَلَّ aur is kay Mahboob e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki atauon ka, Auliya-e-Kiram رَحْمَةُ اللهِ تَعَالَى ki inayaton aur Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ ki shafqaton aur pur khuloos Du'a'aon ka nateejah hayn aur khaamiyon hon to is may hamari ghayr iradi kotahi ka dakhil hay.

Majlis-e-Al-Madina-tul-'Ilmiyyah  
Shu'bha Faizan-e-Madani Muzakarah  
8 Jumad-al-Aakhir, 1436 Hijri

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## Masajid kay Aadab ma' Deegar suwal-o-jawab

### Durood Shareef ki fazeelat

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Jis nay mujh par aik baar Durood-e-Pak parha Allah عَزَّوَجَلَّ us par 10 rahmatayn naazil fermata hay aur jo mujh par 10 martabah Durood-e-Pak parhay Allah عَزَّوَجَلَّ us par 100 rahmatayn nazil fermata hay aur jo mujh par 100 martabah Durood-e-Pak parhay Allah عَزَّوَجَلَّ us ki donon aankhon kay darmiyan likh dayta hay kay yeh Nifaq aur Jahannam ki aag say aazad hay aur usay baroz-e-qiyamat shuhada kay sath rakhay ga. (Mu'jam-e-Awsat, vol. 5, pp. 252, Hadees 7235)

Shaytan lakh susti dilae yeh Risalah mukammal parh lijiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ ma'lomaat ka anmol khazanah haath aeey ga.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Masjid ka kora kaha dala jaey?

'Arz: Masjid ka kora kaha dala jaey?

Irshad: Masjid ka kora ya Masjid ki chataey kay tinkay waghayrah aysi jagah phaynkna mana' hay jahan bay adabi ka andayshah ho chunan-chay Hazrat 'Allamah 'Alauddin Muhammad bin 'Ali Haskafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Masjid ki ghaas aur kora, jhaar kar kisi aysi jagah na dalayn jis say is ki ta'zeem may farq aeey. (Durr-e-Mukhtar, vol. 1, pp. 355)

Yun hi Masjid ki koi cheez boosedah ho jaey to usay khareed kar bhi bay adabi ki jagah na lagaya jaey jaysa kay Mayray

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki Bargah may suwal kiya gaya kay Masjid ki koi cheez kharab ho jaey, usay baych kar us ki qeemat masjid may day phir dusra aadami qeemat day kar Masjid ki woh cheez apnay makaan may rakhay to us kay liye jaeyz hay ya nahin? To A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay jawaban Irshad farmaya: Jaeyz hay magar isay bay adabi ki jagah na lagaey. (*Fatawa Razawiyyah, vol. 16, pp. 281*)

### Masjid kay baqiyyah malbay ka hukm

'Arz: Masjid ki naey ta'meer ki wajah say pichhli ta'meer ka malbah agar bach jaey to us malbay kay baray may kiya hukm hay?

Irshad: Masjid ki pichhli ta'meer kay bach janay walay malbay ka hukm bayan kartay huway Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Masjid ka 'amlah (malbah) jo bach rahay agar kisi dusray waqt Masjid kay kaam may aanay ka ho aur rakhnay say bigray nahin to mahfooz rakhay warnah bai' (farookht) kar dayn aur is kay daam (qeemat) Masjid ki 'imarat hi may lagaeyn lotay, boriyah, tayl batti waghayrah may sarf nahin ho sakta. Yeh sab kaam Mutawalli aur diyanat daar ahl-e-mahallah ki zayr-e-nigrani ho. Bai' kisi adab walay Musalman kay haath ho kay woh isay kisi bay ja ya na-pak jagah na lagaey. Lakri kay jalnay kay siwa kisi kaam ki na rahi Saqayah-e-Masjid kay sarf may laaeyn aur agar bai' kar dayn to khareednay wala bhi is ko jala sakta hay magar uplay ki ma'iyat say bachaey.

(*Fatawa Razawiyyah, vol. 16, pp. 427*)

Aik aur maqaam par Irshad farmatay hayn: Hakim-e-Islam aur jahan woh na ho to Mutawalli-e-Masjid-o-Ahl-e-Mahallah ko jaeyz hay kay woh chhappar kay ab Hajat-e-Masjid say farigh hay kisi Musalman kay haath munasib daamon may baych daalay aur khareednay wala Musalman usay apnay makan, nishast ya bawarchi khanay ya aysay hi kisi makaan par jahan bay ta'zeemi na ho, daal sakta hay. Pakhanah (bayt-ul-khala)

waghayrah mawazi, bay hurmati par na daalna chahiye kay 'ulama nay us koray ki bhi ta'zeem ka hukm diya hay jo Masjid say jhar kar phaynka jata hay. (*Fatawa Razawiyah, vol. 16, pp. 258*)

### Masjid May suwal karna kaysa?

'Arz: Masjid may ba'z log kharay ho kar apni majboori aur beemari waghayrah ka bayan kar kay madad ki appeal kartay hayn agar woh waqa'i haqdar hon, to kiya unhayn kuch day saktay hay ya nahin?

Irshad: Masjid may apni zaat kay liye suwal karna mana' hay aur aysay saa'il ko dayna bhi jaeyz nahin jaysa kay Sahib-e-Bahar-e-Shari'at Hazrat 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Masjid may suwal karna haraam hay aur us saa'il ko dayna bhi mana' hay.

(*Bahar-e-Shari'at, vol. 1, pp. 647, Hissah 3*)

A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: A'immah-e-Deen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay farmaya hay: Jo Masjid kay saa'il ko aik paysah day woh 70 paysay Raah-e-Khuda may aur day kay is paysay kay gunah ka kaffarah hon. (*Ahkam-e-Shari'at, pp. 99*)

Is ka hal yeh hay kay agar woh waqa'i haajat mand hon to khud Masjid may suwal karnay kay bajaey imam sahib say Rabitah kar kay apni haajat bayan karayn, ab imam sahib un ki madad kay liye namaziyon say darkhuwast karay to is may koi haraj nahin.

### Masjid ya madrasay kay liye chandah karna

'Arz: Kiya Masjid may, Masjid, madrasay ya kisi haajat mand Musalman kay liye bhi chandah nahin kar saktay?

Irshad: Masjid may apni zaat kay liye suwal karna mana' hay, kisi aur haajat mand Musalman ya Deeni kaam masalan Masjid ya Madrasay kay liye suwal karnay ki mumana'at nahin jaysa

kay Fatawa Razawiyyah jild 16 safhah 418 par hay: Masjid may apnay liye maangna jaeyz nahin aur usay daynay say bhi 'ulama nay mana' farmaya hay yahan tak kay Imam Isma'eel Zahid رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya: Jo Masjid kay saa'il ko aik paysah day usay chahiye kay 70 Paysay Allah عَزَّوَجَلَّ kay naam par aur (ya'ni mazed) day kay is paysah ka kaffarah hon aur (Masjid may) kisi dusray kay liye maanga ya Masjid khuwah kisi aur Zaroorat-e-Deeni kay liye chandah karna jaeyz aur sunnat say saabit hay. (*Fatawa Razawiyyah, vol. 16, pp. 418*)

Ahkam-e-Shari'at may hay: Mohtaj kay liye imdad ko kahna ya kisi Deeni kaam kay liye chandah karna jis may na ghul na shor, na garden phalangna, na kisi ki namaz may khalal (kharabi), yeh bila shubah jaeyz balkay sunnat say sabit hay aur bay suwal kisi mohtaj ko dayna bahut khoob aur Maula 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ say sabit hay. (*Ahkam-e-Shari'at, pp. 99*)

Ma'loom huwa kay Masjid may, Masjid ya Madrasay ya kisi haajat mand Musalman kay liye chandah karna jaeyz hay. 'Umuman Masajid may Jumu'a-tul-Mubarak kay roz Masajid kay liye chandah kiya jata hay is may kuch na kuch day dayna chahiye kay 'Jumu'ah ka din tamam dinon say Afzal hay is may aik nayki ka sawab 70 guna hay'. (*Mirat-ul-Manajeel, vol. 2, pp. 323*)

### Masjid may say guzarnay ka hukm

'Arz: Masjid ko rastah banana kaysa hay?

Irshad: Masjid ko rastah banana ya'ni us kay kisi hissay may say ho kar guzarana jaeyz nahin hay. Fuqahaey Kiraam رَحْمَتُهُمُ اللَّهُ تَعَالَى nay bila zaroorat aysa karnay ko na-jaeyz farmaya hay.

(*Ghamzu 'Ulyoon-ul-Basa'ir, vol. 3, pp. 187*)

Sahib-e-Bahar-e-Shari'at Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى farmatay hayn: Masjid ko rastah banana ya'ni us may say ho kar guzarana na-jaeyz hay, agar is ki 'aadat karay to

Faasiq hay, agar koi is niyyat say Masjid may gaya wast (darmiyan) may pohancha kay naadim huwa, to jis darwazah say is ko nikalna tha us kay siwa dusray darwazah say niklay ya wahin namaz parhay phir niklay aur wuzu na ho to jis taraf say aaya hay wapas jaey. *(Bahar-e-Shari'at, vol. 1, pp. 645, Hissah 3)*

Haan! Agar koi majboori ho jaysay rastah band hay aur Masjid kay rastay kay 'ilawah dusri janib janay ka koi rastah hi nahin to zaroratan is ki ijazat di gaey hay jaysa kay Khulasa-tul-Fatawa may hay: Aik shakhs Masjid say guzarta hay aur us ko rastah banata hay agar 'uzr hay to jaeyz hay, bila 'uzr hay to na-jaeyz hay phir agar us ko guzarna jaeyz ho to har roz aik martabah us may namaz parhay, na yeh kay har baar jab bhi guzray kay is may haraj hay. *(Khulasa-tul-Fatawa, vol. 1, pp. 229)*

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: ba-zaroorat Masjid may ho kar dusri taraf ko nikal jana jaeyz hay kay ('aam halaat may) Masjid may dusri taraf janay kay liye chalna Haraam hay magar ba-zaroorat kay rastah ghira huwa hay aur Masjid hi may say ho kar ja sakta hay jaysay Mausim-e-Hajj may Masjid-ul-Haraam Shareef may waqi' hota hay is ki ijazat di gaey hay woh bhi Junub (jis par ghusl farz ho) ya Haa'iz (Hayz wali) ya nufasa (Nifas wali) ko nahin neez Ghoray ya bayl gaari ko nahin, (Masjid may say) ho kar nikal janay kay liye bhi un ka jana, lay jana har giz jaeyz nahin. *(Fatawa Razawiyyah, vol. 16, pp. 352)*

### **Masjid ko sarak banana kaysa?**

'Arz: Poori Masjid ya us kay kisi hissay ko shaheed kar kay logon kay liye sarak (Road) banana kaysa hay?

Irshad: Poori Masjid ya us kay kisi hissay ko shaheed kar kay us par sarak (Road) banana Haraam-e-Qat'i hay, is say Masjid ki bay hurmati aur isay Weeran karna laazim aata hay lihaza yeh sakht Haraam aur Jahannam may lay janay wala kaam hay.



Chunan-chay Parah 1 Surah Baqarah Aayat 114 may Allah عَزَّوَجَلَّ ka farman hay:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ

Tarjamah-e-Kanz-ul-Iman: Aur us say barh kar Zalim kaun jo Allah ki Masjidon ko rokay un may Naam-e-Khuda liye janay say aur un ki weerani may Koshish karay.

Is Aayat-e-Mubarakah kay taht Sadr-ul-Afazil Hazrat 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Masjid ki weerani jaysay zikr-o-namaz ko rokay say hoti hay aysay hi us ki 'imarat kay nuqsan pohanchanay aur bay hurmati karnay say bhi.

Fuqahaey Kiraam رَحْمَتُهُمُ اللَّهُ تَعَالَى farmatay hayn: Agar logon nay iradah kiya kay Masjid ka koi tukra Musalmanon kay liye guzargah (ya'ni sarak) bana dayn, to kaha gaya hay kay unhay aysa karnay ka ikhtiyar nahin aur bila shubah yehi sahih hay.

(Fatawa Hindiyiyah, vol. 2, pp. 457)

Aysay hi aik suwal kay jawab may A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Bayshak aysa karna Haraam-e-Qat'i aur zaroor Huqooq-e-Masjid par ta'addi (had say barhna) aur Waqf-e-Masjid may na-haq dast andazi (mudakhalat) shara' mutahhar may bila shart-e-waqif kay usi waqf ki maslahat (khoobi ya bhalaey) kay liye ho waqf ki hay`at (banawat ya soorat) badalna bhi na-jaeyz hay agar chay asal maqsood baaqi rahay, to bilkul Maqсад-e-Waqf baatil kar kay aik dusray kaam kay liye dayna kyun kar Halaal ho sakta hay. (Fatawa Razawiyah, vol. 16, pp. 351)

### Chhotay na-samajh bachon ko Masjid may laana

'Arz: Chhotay chhotay bachay jo Masjid may dandanatay aur shor machatay phir rahay hotay hay, un ka jurm kis par hay?

Irshad: Chhotay bachon aur pagalon ko Masjid may laanay ki Hadees-e-Pak may mumana'at aaey hay chunan-chay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Masjidon ko bachoon, pagalon, khareed-o-farookht, jhagray, aawaz buland karnay, hudood qa'im karnay aur talwar kheechnay say bachao. In kay darwazon par Taharat khanay banao aur Jumu'ah kay din Masajid ko dhooni diya karo. (*Ibn-e-Majah, vol. 1, pp. 415, Hadees 750*)

'Umuman mushahadah yehi hay kay jab chhotay bachay Masjid may jama' hotay hayn to aapas may shararatayn shuru' kar daytay hayn, Namaziyon kay aagay say guzartay aur khoob oodham machatay hayn neez Dawran-e-Namaz basa Awqat rona shuru' kar daytay hayn jis say namaz may zabardast khalal aata aur Masjid ka taqaddus pamaal hota hay aur kabhi kabhar to Masjid may Payshab pakhanay tak kar daytay hayn to in saari baaton ka wabaal bachon ko Masjid laanay walay par aata hay jab kay woh laanay wala baligh ho lihaza chhotay bachon ko har giz Masjid may na laya jaey.

Yaad Rakhiye! Aysa bacha jis say najasat (ya'ni payshab waghayrah kar daynay) ka khatrah ho aur pagal ko Masjid kay andar lay jana Haraam hay aur agar najasat ka khatrah na ho to makrooh hay. (*Durr-e-Mukhtar, vol. 2, pp. 518*)

Isi tarah bachay ya pagal ya bay hosh ya jis par Jinn aaya huwa ho un sab ko dam karwanay kay liye bhi Masjid may lay janay ki shari'at may ijazat nahin. Agar koi pehlay yeh bhool kar chuka hay to usay chahiye kay fauran taubah kar kay aa'indah unhayn na laanay ka 'ahad kar lay. Haan Finaey Masjid masalan Imam Sahib kay hujray may unhayn dam karwanay kay liye lay janay may haraj nahin jab kay Masjid kay andar say guzarna na paray.

### **Sotay waqt 'imamay ya musallay ko takiyah banana**

'Arz: Kiya sotay waqt 'imamay ya musallay ko takiyah bana saktay hayn?

Irshad: Sotay waqt 'imamay aur musallay ko takiyah nahin banana chahiye kay yeh khilaf-e-adab hay jay kay Sahib-e-Bahar-e-Shari'at Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Pajamah ka takiyah na banaey kay yeh adab kay khilaf hay aur 'imamah ka bhi takiyah na banaey.

(Bahar-e-Shari'at, vol. 3, pp. 660, Hissah 16)

Hayat-e-A'la Hazrat may hay: Sar kay neechay 'imamah ya Musalla ya pajamah rakhna mamnu' kay 'imamah-o-musalla rakhnay say 'imamah aur Musalla ki aur pajamah rakhnay say sar ki bay hurmati hay neez 'imamah kay shumlah say naak ya munh pochhna na chahiye. (Hayat-e-A'la Hazrat, Hissah 3, pp. 90)

### Manch kay bajaey Seerhiyon par baythnay may hikmat

'Arz: (Rabi'-ul-Awwal 1418 Hijri ki 12vi shab taqreeban 12 bajay Ijtima'-e-Meelad may bayan karnay kay liye jab Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas 'Attar Qadiri Razawi كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ tashreef laaey to tilawat shuru' ho chuki thi chunan-chay aap كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ manch par jalwah gar honay kay bajaey hazireen say nazar bacha kar manch ki seerhiyon par bayth kar tilawat sunnay may mashghool ho gaey. Tilawat khatm honay kay ba'd jab Aap كَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ manch par tashreef laaey to aap ki khidmat may yeh 'arz ki gaey:) Huzoor yeh Irshad farmaey kay ijtimaa'-e-meelad may aap barah-e-raast manch par tashreef laanay kay bajaey seerhiyon par bayth gaey, is may kiya hikmat thi?

Irshad: Jis waqt Quran Kareem ki tilawat ki jaey to usay tawajjoh say sunna aur khamosh rehna Wajib hay jaysa kay parah 9 Surah A'raf ki aayat number 204 may Allah Ta'ala fermata hayn:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

Trajmah-e-Kanz-ul-Iman: Aur jab Quran parha jaey to isay kaan laga kar suno aur khamosh raho kay tum par raham ho.

Is Aayat-e-Mubarakah kay taht Sadr-ul-Afazil Hazrat 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Is aayat say sabit huwa jis waqt Quran parha jaey khuwah namaz may ya kharij-e-namaz, us waqt sunna aur khamosh rehna Wajib hay.

Fuqahaey Kiraam رَحْمَتُهُمُ اللَّهُ تَعَالَى farmatay hayn: Jab buland aawaz say Quran parha jaey to tamam hazireen par sunna farz hay jab kay woh majma' ba-gharz sunnay kay haazir ho warnah aik ka sunna kaafi hay agarchay aur apnay kaam may hon.

(Ghunya-tul-Mutamalli, pp. 497)

Mayn chunkay Ijtima'-e-Meelad may haaziri ki sa'adat paanay kay liye haazir huwa tha aur mayray sath aanay walay aur Ijtima'-e-Meelad may maujood Islami bhai bhi isi niyyat say haazir huway thay is liye hum sab par Quran pak ki tilawat ka sunna Wajib tha. Dawran-e-Tilawat agar Mayn manch par aa jata to 'ain mumkin tha kay log kharay ho jatay aur koi na'rah laga dayta, Mayn nahin chahta tha kay mayri wajah say koi Islami bhai Tilawat-e-Quran na sunnay kay gunah may par jaey is liye manch kay oupar aanay kay bajaey neechay seerhiyon par hi bayth gaya.

### **Buland aawaz say tilawat karnay ki mumana'at**

'Arz: Buland aawaz say Quran pak ki tilawat karna kab mana' hay?

Irshad: Quran Pak ki tilawat karna aur sunna bila shubah baray ajr-o-sawab ka kaam hay, Tilawat-e-Quran karnay walay ko har har harf kay badlay aik aik nayki 'ata ki jati hay jo 10 naykiyon kay barabar hoti hay magar chand asyi sooratayn hayn jin may buland aawaz say tilawat karnay ki Fuqahaey Kiraam رَحْمَتُهُمُ اللَّهُ تَعَالَى nay mumana'at bayan farmaey hay:

Majma' may sab log buland aawaz say parhayn yeh Haraam hay, aksar teejon may sab say buland aawaz say parhtay hay

yeh Haraam hay, agar chand shakhs parhnay walay hon to hukm hay kay aahistah parhayn. (*Bahar-e-Shari'at, vol. 1, pp. 552, Hissah 3*)

Jahan koi shakhs 'Ilm-e-Deen parh raha hay ya Talib-e-'Ilm 'Ilm-e-Deen ki takrar kartay ya mutala'ah kartay huway daykhayn, wahan bhi buland aawaz say Quran pak parhna mana' hay. Isi tarah bazaaron may aur jahan log kaam may mashghool hon buland aawaz say parhna na-jaeyz hay, log agar na sunayn gay to gunah perhnay walay par hay. Agar kaam may mashghool honay say pehlay us nay parhna shuru' kar diya ho aur agar woh jagah kaam karnay kay liye muqarrar na ho to agar pehlay parhna us nay shuru' kiya aur log nahin suntay to logon par gunah aur agar kaam shuru' karnay kay ba'd us nay parhna shuru' kiya to us par gunah. (*Ghunya-tul-Mutamalli, pp. 497*)

### Quran-e-Pak parh kar bhula daynay ka gunah

'Arz: Ba'z log Quran pak hifz kar kay bhula daytay hayn un kay baaray may kiya hukm hay?

Irshad: Quran Majeed hifz kar kay bhula daynay walay Ahadees-e-Mubarakah may bayan kardah wa'eedon kay mustahiq hayn chunan-chay Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Mayri Ummat kay sawab mujh par paysh kiye gaey yahan tak kay tinka kay aadami jisay Masjid say nikalta hay aur mayri Ummat kay gunah mayray Huzoor paysh kiye gaey to Mayn nay is say bara gunah nahin daykha kay aadami ko Quran ki aik surat ya ayat yaad ho aur phir woh usay bhula day.

(*Tirmizi, vol. 4, pp. 420, Hadees 2925*)

Hazrat Sayyiduna Sa'd bin 'Ubadah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Jis nay Quran pak parh kar yaad kiya aur phir us ko bhool jaey to qiyamat kay din Allah kay paas korhi ho kar aay ga. (*Abu Dawood, vol. 2, pp. 107, Hadees 1474*)

Aik aur maqaam par Irshad farmaya: Qiyamat kay din mayri Ummat ko jis gunah ka poora badlah diya jaey ga woh yeh hay

kay un may say kisi ko Quran ki soorat yaad thi phir us nay usay bhula diya. (*Kanz-ul-'Ummal, vol. 1, pp. 306, Hadees 2843*)

A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Is (ya'ni Quran Majeed ko yaad kar kay bhool janay walay) say ziyadah nadan kaun hay jisay Khuda aysi himmat bakhshay aur woh isay apnay haath say kho day. Agar qadar aur woh isay apnay haath say kho day. Agar qadar is ki janta aur jo sawab aur darajaat is par mau'ood hayn (ya'ni jin ka wa'dah kiya gaya hay) un say waqif hota to isay jaan-o-dil say ziyadah 'azeez rakhta. Mazeed farmatay hayn: Jahan tak ho sakay is kay parhaanay aur hifz karanay aur khud yaad rakhnay may Koshish karay ta kay woh sawab jo is par mau'ood hayn haasil hon aur roz-e-qiyamat andha korhi ho kar uthnay say najat paeyn. (*Fatawa Razawiyyah, vol. 23, pp. 645-646*)

Huffaz-e-Kiraam ko sakht mehnat aur ihtiyat ki zaroorat hay. Unhayn chahiye kay din raat Koshish karayn aur Quran ko yaad rakhayn ta kay sawab kay haqdar banayn aur qiyamat kay dinn korhi ho kar uthnay say najat paeyn.

### Qarz ki adaeygi may bila wajah takheer karna

'Arz: Qarz ki adaeygi may bila wajah takheer karna ya qarz hi daba layna kaysa hay?

Irshad: Fuqahaey Kiraam رَحْمَتُهُمُ اللَّهُ تَعَالَى nay bila haajat-e-shar'i ada-e-qarz may takheer ko bhi zulm qarar diya hay to kisi say qarz lay kar siray say wapas hi na karna to is say bhi sakht tar mua'amalah hay. Is baaray may chand Ahadees-e-Mubarakah mulahazah farmaiye aur is say bachnay ki Koshish kijiye:

Sarakr صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: (Qarz ki adaeygi may) sahib-e-istita'at ka taal matool karna zulm hay.

(*Bukhari, vol. 2, pp. 109, Hadees 2400*)

Istita'at walay ka qarz ki adaeygi may taal matool karna, us ki aabru ('izzat) aur us ki saza ko halaal kar dayta hay.

(*Bukhari, vol. 2, pp. 109, Hadees 2400*)

Ya'ni usay bura kehna us par ta'n-o-tashnee' karna jaeyz ho jata hay. (*Fatawa Razawiyyah, vol. 25, pp. 69*)

Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: Shaheed (ya'ni woh shakhs jis nay Allah عَزَّوَجَلَّ ki raah may jan di hay us) ka har gunah mua'af ho jaey ga siwaey qarz kay. (*Muslim, pp. 1046, Hadees 1886*)

Hazrat Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may namaz parhanay kay liye Janazah laya gaya to Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay poocha: Is marnay walay par koi qarz to nahin hay? 'Arz ki gaey Ji haan! Is par qarz hay. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay poocha, is nay kuch maal bhi chhora hay kay jis say yeh qarz ada kiya ja sakay? 'Arz ki gaey: Nahin. To Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Tum log is ki namaz-e-janazah parh lo (Mayn nahin perhoon ga). Hazrat Sayyiduna Maula 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم nay yeh daykh kar 'arz ki: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Mayn is kay qarz ko ada karnay ki zimmahdari layta hon. Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aagay barhay aur namaz-e-janazah parhaey aur farmaya: Aye 'Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ)! Allah Ta'ala tujhay jaza-e-khayr day aur tayri jaan bakhshi ho jaysay kay tu nay apnay is Musalman bhai kay qarz ki zimmahdari lay kar is ki jaan chhuraey. Koi bhi Musalman aysa nahin hay jo apnay Musalman bhai ki taraf say us ka qarzah ada karay magar yeh kay Allah عَزَّوَجَلَّ qiyamat kay din us ko rihaey bakhshay ga. (*Sunan-ul-Kubra, vol. 6, pp. 121, Hadees 11398*)

A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say qarz ki adaeygi may susti aur jhootay Hiyal-o-Hujjat karnay walay shakhs Zayd kay baaray may istifsar huwa to Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Irshad farmaya: Zayd Faasiq-o-Faajir, murtakib-e-kabaa'ir, zalim, kazzab, mustahiqq-e-'azab hay. Is say ziyadah aur kiya alqaab apnay liye chahta hay? Agar is haalat may mar gaya aur dayn (qarz) logon ka is par baaqi raha, is ki naykiyan un (qarz khuwahon) kay mutalabah may di jaeyn gi aur kyun kar di jaeyn gi (ya'ni kis

tarah di jaeyn gi. Yeh bhi sun lijiye) taqreeban 3 paysah dayn (qarz) kay 'iwaz (ya'ni badlay) 700 namazayn ba-jama'at (dayni parayn gi). Jab is (qarzah daba laynay walay) kay paas naykiyan na rahayn gi un (qarz khuwahon) kay gunah is (maqrooz) kay sar par rakhay jaeyn gay aur aag may Phaynk diya jaey ga.

*(Fatawa Razawiyyah, vol. 25, pp. 69)*

Meethay meethay Islami bhaiyo! Huqooq-ul-Ibad ka mua'amalah nihayat hi sakht hay. Agar aap nay kisi say qarz liya aur adaeygi kay liye raqam paas nahi hay magar ghar kay asbaab, furniture waghayrah baych kar qarz ada kiya ja sakta hay to yeh bhi karna paray ga. Qarz ada karnay ki mumkin soorat honay kay ba-wujood qarazdar say mohlat liye bighayr aap qarz ki adaeygi may jab tak takheer kartay rahayn gay gunahgar hotay rahayn gay. Khuwah aap jaag rahay ho ya so rahay hon aap kay gunahon ka metre chalta rahay ga, **الْأَمَانُ وَالْعَفِيفَةُ**. Jab qarz ki adaeygi may takheer ka yeh wabaal hay to jo koi poora qarz hi daba lay us ka kiya haal ho ga?

*Mat daba qarzah kisi ka na bakaar  
Roey ga Dozakh may warnah zaar zaar*

### Acchi niyyat say qarz layna

'Arz: Agar koi shakhs qarz lay aur us ki niyyat bhi ada karnay ki ho magar is kay ba-wujood woh ada na kar paey to aysay shakhs kay baaray may kiya hukm hay?

Irshad: Agar koi shakhs ada karnay ki niyyat say qarz lay to Allah **عَزَّوَجَلَّ** us ki achhi niyyat ki badolat us kay liye asbab payda farma day ga jis say us ka qarz utar jaey ga. Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ** ka farman hay: Jis shakhs nay logon ka maal (bataur-e-qarz) liya aur woh us kay ada karnay ki niyyat rakhta hay to Allah **عَزَّوَجَلَّ** us ki taraf say ada kar dayta hay aur jo hazam karnay kay liye layta hay Allah Ta'ala usay ada karnay ki taufeeq nahin dayta. *(Bukhari, vol. 2, pp. 105, Hadees 2387)*



Is Hadees-e-Pak kay taht Sharih-e-Bukhari Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Yeh husn-e-niyyat ki barakat aur bad niyyati ki nahusat ka bayan hay kay jo shakhs inshirah-e-sadar kay sath ada karna chaahay ga Allah عَزَّوَجَلَّ us ki madad farmaey ga ta kay woh aakhirat kay muwakhazah say bach sakay aur jis ki niyyat may futoor hota hay usay is taufeeq say mahroom rakhta hay aur woh qarz ada na karnay kay wabaaal may giriftar rehta hay. (*Nuzha-tul-Qari, vol. 3, pp. 635*)

Achhi niyyat say qarz laynay walay kay qarz ki adaeygi kay liye firishtay du'a kartay hayn jaysa kay Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Jo shakhs qarz layta hay aur yeh niyyat karta hay kay Mayn achhi tarah ada kar doon ga to Allah عَزَّوَجَلَّ us par chand firishtay muqarrar ferma dayta hay jo us ki hifazat kartay aur us kay liye du'a kartay hayn kay us ka qarz ada ho jaey aur agar qarzdar qaza ada karnay ki taqat rakhta hay to ab qarz khuwah ki marzi kay bighayr aik ghari bhar bhi takheer karay ga to gunahgar ho ga aur zalim qarar paey ga. Chaahay rozay ki haalat may ho ya soya huwa ho us kay zimmay barabar gunah likha jata rahay ga aur har haal may us par Allah عَزَّوَجَلَّ ki la'nat partay rahay gi. Yeh aik aysa gunah hay jo neend ki haalat may bhi us kay sath rehta hay aur ada karnay ki taqat kay liye yeh shart nahin kay naqd raqam ho balkay agar koi cheez (masalan ghar kay bartan, furniture, freezer waghayrah) baych kar ada kar sakta hay to aysa bhi karna paray ga. (*Keemya-e-Sa'adat, vol. 1, pp. 336*)

### Qarzdar ko mohlat daynay kay fazaail

'Arz: Kiya qarzdar ko mohlat daynay ki bhi koi fazeelat hay?

Irshad: Ji Haan! Qarzdar ko mohlat daynay aur taqazay may narmi baratnay kay Quran-o-Hadees may bahut fazaail bayan huway hayn chunan-chay Parah 3 Surah Baqarah Aayat number 280 may Allah ka farman hay:

وَأِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

**Tarjamah-e-Kanz-ul-Iman:** Aur agar qarzdar tangi wala hay to usay mohlat do aasani tak aur qarz us par bilkul chhor dayna tumharay liye aur bhala hay agar jano.

Is Aayat-e-Mubarakah kay taht Sadr-ul-Afazil Hazrat 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Qarzdar agar tangdast ya nadaar ho to us ko mohlat dayna ya qarz ka juzw ya kul mua'af kar dayna sabab-e-ajr-e-'azeem hay. Muslim Shareef ki Hadees hay: Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jis nay tangdast ko mohlat di ya us ka qarzah mua'af kiya Allah Ta'ala us ko apnay sayah-e-rahmat 'ata farmaey ga jis roz us kay sayah kay siwa koi sayah na ho ga.

Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jis shakhs ko yeh baat pasand ho kay Allah usay qiyamat kay din gham say bachaey, to usay chahiye kay tangdast qarzdar ko mohlat day ya qarz ka bojh us kay ouper say utar day. (ya'ni mua'af kar day). (Muslim, pp. 845, Hadees 1563)

Hamaray Buzurgan-e-Deen رَحْمَتُهُمُ اللَّهُ تَعَالَى na sirf apnay qarzdar ko qarz ki adaeygi may mohlat daytay, taqazay may narmi ka bartao kartay balkay basa Awqat qarz ki mua'afi say bhi nawaz diya kartay thay jaysa kay Hazrat Sayyiduna Shaqeeq bin Ibrahim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay Mayn aik din Hazrat Sayyiduna Imam A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay sath kisi rastay say guzar raha tha jab kay aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kisi mareez ki 'iyadat kay liye ja rahay thay. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay door say aik shakhs aata daykha laykin us nay fauran apnay aap ko Hazrat Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say chhupatay huway rastah badal liya. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay usay naam lay kar pukara aur farmaya: Tum jis rastay par ho usi par chaltay aao, dusri raah ikhtiyar na karo. Us nay daykha kay Imam sahib رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay usay pehchan liya hay aur bula liya hay to bahut sharmindah huwa aur wahin ruk

gaya. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay us say poocha: Tum nay apna rastah kyun tabdeel kiya? Us nay bataya: Huzoor! Aap ka mayray zimmay 10,000 dirham qarz hay aur is baat ko 'arsah ho chuka hay magar Mayn aap ka qarz ada na kar saka to mujhay aap ko daykh kar bahut sharam mahsoos huyi. (Ya'ni Mayn is sharmindagi ki wajah say aap ko munh dikhana nahin chahta tha) Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay us say farmaya: سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Tayra mua'amalah yahan tak pohanch gaya kay tum nay mujhay daykha to mujh say (qarz kay taqazay kay khauf aur sharmindagi ki wajah say) khud ko chhupa liya, jao! Mayn nay tumhayn apna tamam qarz mua'af kiya aur Mayn khud is par gawah hon, aa`indah mujh say aankh na bachana aur mayri taraf say jo cheez tumharay dil may dakhil huyi hay is say khud ko bari samajh kar mujh say mila karo. Hazrat Sayyiduna Shaqeeq bin Ibrahim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay (aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ka yeh husn-e-sulook daykh kar) Mayn nay jaan liya kay aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ waqa'i Zahid (ya'ni duniya say bay raghbati rakhnay walay hayn) (*Manaqib-ul-Imam-il-A'zam, vol. 1, pp. 260*)

Meethay meethay Islami bhaiyo! Daykha aap nay kay hamaray Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay apnay qarzdar ka sharmindagi ki wajah say chhup kar rastah badalna bhi gawara na kiya aur kamal husn-e-sulook aur dariya dili ka muzaharah kartay huway us ka tamam qarz mua'af farma diya. Kash! Hamayn bhi yeh jazbah naseeb ho jaey kay hum bhi apnay qarzdaron kay sath taqazay may narmi baratnay aur mumkinah soorat may achhi achhi niyyaton kay sath qarz mua'af kar kay ajr-o-sawab Kamanay walay ban jaeyn.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Qarz utarnay kay waza`if

'Arz: Qarz utarnay ka koi wazeefah Irshad farma dijiye.

Irshad: Qarz utarnay kay 3 waza`if paysh-e-khidmat hayn:

1. **اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ. وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ.  
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ. وَأَعُوذُ بِكَ مِنَ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ<sup>1</sup>**

Is wazeefay ko jo koi aik baar parhay **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** woh gaham-o-alam say mahfooz rahay ga aur jo shakhs maqrooz ho to ada-e-qarz kay liye is wazeefay ko ta husool-e-murad subh-o-sham 11, 11 baar (Awwal-o-Aakhir aik aik martabah Durood-e-Pak) parhnay say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** ghayb say us kay qarz kay asbab muhayya ho jaeyn gay.<sup>2</sup>

2. Aik Mukatab<sup>3</sup> nay Ameer-ul-Mu`mineen Hazrat Sayyiduna Maula 'Ali **كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** ki Bargah may hazir ho kar 'arz ki: Mayn apni kitabat (ya'ni aazadi ki qeemat) ada karnay say 'aajiz hon mayri madad farmaiye. Aap **كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** nay farmaya: Mayn tumhayn chand kalimaat na sikhaon jo Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay mujhay sikhaey hayn, Agar tum par Jabal-e-Seer (aik pahaar ka naam) jitna qarz ho ga to Allah **عَزَّوَجَلَّ** tumhari taraf say ada kar day ga, tum yun kaha karo:

**اللَّهُمَّ اكْفِنِي بِحَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ<sup>4</sup>**

Aap bhi ta husool-e-murad har namaz kay ba'd 11, 11 baar subh-o-sham 100, 100 baar rozanah (Awwal-o-Aakhir aik aik

<sup>1</sup> Abu Dawood, vol. 2, pp. 133, Hadees 1555

<sup>2</sup> 'Amal shuru' karnay say qabal Huzoor Ghaus A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** kay isal-e-sawab kay liye kam az kam 11 rupay ki Niyaz aur kaam ho janay ki soorat may Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** kay isal-e-sawab kay liye kam az kam 25 rupay ki Niyaz taqseem kijiye. Mazkurah raqam ki deeni kitabayn bhi taqseem ki ja sakti hayn. (Shu'bah Faizan-e-Madani Muzakarh)

<sup>3</sup> Mukatab us ghumam ko kehtay hayn jis nay apnay Aaqa say maal ki adaeygi kay badlay aazadi ka mu'ahadah kiya ho. (Al-Mukhtasar-ul-Qudoori, pp. 308)

<sup>4</sup> Tirmizi, vol. 5, pp. 329, Hadees 3574

baar Durood Shareef kay sath) yeh kalimaat parhiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** qarz utar jaey ga.

3. Hazrat Sayyiduna Mu'az bin Jabal **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** farmatay hayn kay Mayn aik daf'ah Namaz-e-Jumu'ah may shareek na ho saka, Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay wajah dariyaft farmaey to Mayn nay 'arz ki kay Mayn nay Yuhanna bin Bariya Yahoodi ka kuch qarz dayna tha woh mayray darwazay par taar lagaey baytha kay Mayn baahar niklo aur woh mujhay harasat may lay lay aur Aap **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki khidmat may haazir honay say rok day. Aap **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay faramaya: Aye Mu'az (**رَضِيَ اللَّهُ تَعَالَى عَنْهُ**) kiya tum pasand kartay ho kay Allah **عَزَّوَجَلَّ** tumhara qarz ada farmaey? Mayn nay 'arz ki: Ji Haan! To aap **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: Har roz yeh parha karo:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذَلِّلُ مَنْ تَشَاءُ  
يَبْدَأُ الْخَيْدَ بِكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢﴾ رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تُعْطِي مِنْهُمَا مَنْ  
تَشَاءُ وَتُمْسِكُ مِنْهُمَا مَنْ تَشَاءُ إِقْبِضْ عَنِّي دِينِي۔

(Ya'ni yun 'arz kar Aye Allah Mulk kay Maalik Tu jisay chaahay saltanat day aur jis say chaahay saltanat chhen lay aur jisay chaahay 'izzat day aur jisay chaahay zillat day saari bhalaey Tayri hi haath hay bayshak Tu sab kuch kar sakta hay. Tu din ka hissah raat may daalay aur raat ka hissah din may daalay aur murdah say zindah nikalay aur zindah say murdah nikalay aur jisay chaahay bay ginti day. Aye duniya aur aakhirat may bahut meharbani aur rahmat farmanay walay! Duniya-o-Aakhirat may say jisay Tu chahta hay un may say 'ata fermata hay aur jisay chahta hay un may say rok layta hay, mujh say mayra qarz utaar day.) Agar tujh par zameen kay barabar sona bhi qarz ho ga to Allah Ta'aala ada farmaey ga.

(Tafseer-e-Qurtabi, vol. 2, pp. 42)

### Air freshner kay nuqsanaat

'Arz: Air freshner kay zari'ay khushbu ka chhirkao (Spray) 'aam hota ja raha hay is may koi nuqsan to nahin?

Irshad: Air freshner ka isti'mal 'aam hota ja raha hay 'umuman is ka chhirkao aysay Kamron may kiya jata hay jo band rehtay hayn. Is say waqti taur par khushbu to aa jati hayn, kamray mu'attar ho jatay hayn laykin phir naak att jati hay aur khushbu honay kay ba-wujood kamray may maujood afraad ko mahsoos nahin hoti. Jab kamray may Air freshner say chhirkao kiya jata hay to us kay keemyavi maadday faza may phayl jatay hayn aur saans kay zari'ay phayphron may pohanch kar nuqsan pohanchatay hayn. Aik tibbi tahqeeq kay mutabiq Air freshner kay isti'mal say jild ka Sartan (Skin cancer) ho sakta hay lihaza Air freshner say khushbu ka chhirkao mat kijiye kay chand lamhon ki khushbu ki khaatir itna bara khatrah mol layna 'aqalmandi nahin.

### Kamrah khushbudar karnay ka Tareeqah

'Arz: Kamray ko khushbudar karnay kay liye kiya karna chahiye?

Irshad: Kamray ko khushbudar karnay kay liye Loban<sup>1</sup> ki dhoni dayn, loban jahan faza ko mu'attar karta hay wahan jaraseem ka bhi khatimah karta hay. Aaj kal paron walay keeray marnay kay liye jin adwiyah (Flying insect killer) ka chhirkao (Spray) kiya jata hay un ki jagah loban ka isti'mal kijiye kay is ki dhoni agar saans may bhi chali jaey to nuqsan kay bajaey faidah hi pohanchati aur galay ki sozish ko door karti hay is shart kay sath kay khalis loban ho. Agar khalis Loban kay sath si'tar (is ki khushk shakahayn aur pattiyan) mila kar dhoni di jaey to na sirf

<sup>1</sup> Loban aik makhsos darakht kay tanay say nikalnay wali raal dar gond hay. Ghaliban Pakistan may is ki paydawat nahin hoti lihaza yahan 'umuman naqli loban farokht kiya jata hay aur agar khalis loban dastiyab bhi ho to us ki qeemat bhi bahut ziyadah ho gi al-battah Hind may loban kay darakht paey jatay hayn.

(Shu'bah Madani Muzakarrah)

aap ka kamrah mehak uthay ga balkay us ki dhoni makkhi, machhar, laal bayg, chhipkalliyan aur deegar keeray makoron ko bhagati hay.

Meethay meethay Islami bhaiyo! Apnay ird gird aur gharon kay mahool ko saaf suthra aur khuhbudar Rakhiye kay is say jahan jaraseem ka khatimah hota hay wahin gharon may barakat bhi hoti hay jaysa kay Hazrat Sayyiduna Shaykh Abul 'Abbas Bawni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Khushbu sulganay say ghar may barakat hoti hay.

### Madani mahol may istiqamat

'Arz: Dawat-e-Islami kay Madani mahool may istiqamat kaysay haasil ho sakti hay?

Irshad: Dawat-e-Islami kay Madani mahool may istiqamat haasil karnay kay liye apnay baron ki ita'at bahut zaroori hay. Agar aap apnay Zayli, Halqah, 'alaqaey ya division Mushawarat kay Nigran al-gharz jis kay bhi aap ma tahat hayn un par tanqeed kartay rahayn gay to is ki nuhusat aap ko Madani mahool say door karti chali jaey gi lihaza apnay Zimmahdaran kay baaray may husn-e-zan rakhtay huway shari'at kay da'iray may reh kar un ki ita'at kijiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ is ki barakat say istiqamat aap ka muqaddar ban jaey gi.

Dawat-e-Islami kay Madani mahool may istiqamat ka aik behtareen zari'ah Madani kaam bhi hay. Jo Islami bhai Madani kaam kartay rehtay hayn to un ki jaan pehchan har khaas-o-'aam say ho jati hay, ab agar woh kisi din nahin aatay to log un kay baray may pooch gachh kartay hay kay 'aaj fulan fulan Islami bhai nahin aae' aur jab woh Islami bhai aglay din aatay hayn to log un say khayriyat dariyaft kartay hayn to yun aik mahabbat bhara mahool banta aur Madani kaamon may dil lagta hay. Yaad Rakhiye! Jisay Madani kaamon may istiqamat mil gaey to إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ usay Madani may bhi istiqamat naseeb ho gi.

Madani kaamon aur Madani mahool may istiqamat ka aik zari'ah zimmahdari Qabool karna bhi hay. Jab kisi ba-salahiyat Islami bhai ko koi zimmahdari milti hay to woh apni zimmahdari ko ahsan Tareeqay say nibhanay ki Koshish karta hay aur woh apnay is Maqsad may usi waqt kamiyab hota hay jab woh khud Madani kaam karta hay kyun kay agar woh khud Madani kaam na karay to kama haqquhu dusray Islami bhaiyon ko bhi is ki targheeb nahin dila sakay ga kay targheeb dilanay kay liye sarapa targheeb banna parta hay. Bahar haal zimmahdari laynay say susti jaati aur chusti aati hay aur Zimmahdar ka yeh zehan banta hay kay agar Mayn na gaya to Masjid dars nahin ho ga ya phir Madrasa-tul-Madinah baraey Balighan may Islami bhai nahin aaeyn gay ya 'alaqaey dorah baraey nayki ki da'wat nahin ho sakay ga ya kahin naey Islami bhai toot na jaeyn ya puranay Islami bhaiyon kayn hoslay maand na par jaeyn to is khauf say woh Madani kaamon may mutaharrik rehta hay, yun Zimmahdar kay liye Madani kaamon aur Madani mahol may istiqamat kay asbab hotay rehtay hayn.

Is kay 'ilawah Allah Ta'ala say du'a bhi kartay rehna chahiye kay Ya Allah **عَزَّوَجَلَّ** martay dam tak Madani markaz ka mutee'-o-farmanbardar bana kar Dawat-e-Islami kay Madani mahol may istiqamat aur Madani kaamon ki taufeeq 'ata farma aur martay waqt iman par khatimah naseeb farma.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

**Islami bhaiyon ko Madani mahol kay qareeb karnay ka Tareeqah**  
'Arz: Jo Islami bhai rooth kar Dawat-e-Islami ka Madani kaam chhor baythay hon unhayn kaysay qareeb kiya jaey?

Irshad: Jo Islami bhai rooth kar Dawat-e-Islami ka Madani kaam chhor baythay hon unhayn narmi aur hikmat-e-'amali kay sath



Madani mahool ki barakatayn bata kar dubarah Madani mahool say wabastah karnay ki Koshish karni chahiye. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Markazi Majlis-e-Shura nay 19 Madani phoolon par mushtamil aik pamphlet shaya' kiya hay jo har Madani Mashwaray may Tilawat-o-Na'at kay ba'd parh kar sunaya jata hay. Is may yeh bhi hay kay 'ayson ko dhoondtay rahayn jo pehlay aatay thay magar ab nahin aatay, haftay may kam az kam aik bichhray huway Islami bhai ko dubarah Madani mahool say zaroor wabastah karayn'. (Yahan woh murad nahin jin par Tanzeemi pabandi lagi ho) jab aap ayson kay paas jaeyn gay to إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ kuch na kuch farq zaroor paray ga. Quran Majeed may hay:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

**Tarjamah-e-Kanz-ul-Iman: Aur samjhao kay samjhana Musalmanon ko fa`idah dayta hay. (Parah. 26, surah Zariyaat, Ayah 55)**

Is tarah إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ Madani mahol say bichhray huway Islami bhai dubarah Madani mahol say wabastah ho jaeyn gay.