

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 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.

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Alwada' Maah-e-Ramazan

Durood Shareef ki fazeelat

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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

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

1. Alwada' Maah-e-Ramazan parrhnay sunnay kay zaree'ay wa'z-o-naseehat haasil karoon ga
2. Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahabbat, Maah-e-Ramazan ki ulfat dil may barrhaon ga
3. Naykiyon may raghbat haasil karoon ga
4. Gunahon say bachnay ka zehan banaon ga. (Yeh niyyat usi soorat may durust ho gi jab kay parrha janay wala kalam

shari'at kay mutabiq ho aur us may wa'z aur Naseehat waghayrah shamil bhi ho)

5. Ramazan-ul-Mubarak ki aakhiri gharri tak Bargah-e-Ilahi may apni maghfirat kay liye waqtan fa waqtan giryah-o-zaari ki Koshish karta rahoon ga. (Aah! Aah! Aah aik farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may yeh bhi hay: Mahroom hay woh shakhs jis nay Ramazan ko paya aur is ki maghfirat na huyi kay jab is ki Ramazan may maghfirat na huyi to phir kab ho gi.) (Mu'jam-e-Awsat, vol. 5, pp. 366, Hadees. 7627)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

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

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Mufasssir-e-Shaheer Hakeem-ul-Ummat Mufti Ahmad Yar khan رحمۃ اللہ تعالیٰ علیہ Hadees pak kay is hissay: 'أَتَاكُمْ رَمَضَانَ شَهْرٌ مُّبَارَكٌ' ya'ni Ramazan ka maheenah aa gaya hay jo kay nihayat hi ba barakat hay kay that "Mirat" jild 3 safhah 137 par farmatay hayn: Barakat "بَرَكَتٌ" kay ma'na hay bayth jana, jam jana. Isi liye ount kay taweelay ko مَبَارَكٌ الْإِبِلِ kaha jata hay kay wahan Ount bandhtay hayn. Ab woh ziyadati-e-khayr (ya'ni bhalaye ka barrhna) jo aa kar na jaye barakat kahlati hay, chun kay Maah-e-Ramazan may hissi (ya'ni mahsoos ki ja saknay wali) barakatayn bhi hayn aur ghaybi barakatayn bhi, is liye is maheenay ka naam "Maah-e-Mubarak" bhi hay. Ramazan may qudrati taur par mu'minon kay rizq may barakat hoti hay aur har nayki ka sawab 70 guna ya us say bhi ziyadah hay. Is Hadees say ma'loom huwa kay Maah-e-Ramazan ki aamad (ya'ni aanay) par khush hona, aik dusray ko mubarak bad dayna sunnat say sabit hay aur jiski aamad par khushi honi chahiye us kay janay par ghum bhi hona chahiye, Daykho! Nikah khatm honay par 'aurat ko shar'an ghum lazim hay, isi liye aksar Musalman Jumu'at-ul-Wada' ko maghmoom aur chashm-e-pur nam (ya'ni ghamgeen hotay aur ro rahay) hotay hayn aur khutaba us din may kuch wada'iyah kalimaat (Alwada' Maah-e-Ramazan say muta'alliq kuch jumlay) kahtay hayn ta kay Musalman baaqi (bacha huyi) gharryon ko ghaneemat jaan kar naykyon may aur ziyadah Koshish karayn.

(Mirat-ul-Manajeel, vol. 3, pp. 137)

*Kooh-e-Ghum 'aashiqon par parra hay
Har koi khoon ab ro raha hay
Kah raha hay yeh har ghum ka maara
Alwada' Alwada' Aah! Ramazan*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dil Ghum-e-Ramazan may doobnay lagta hay

Meethay meethay Islami bhaiyon! Maah-e-Ramazanz ki 'azanaton say kaun waqif nahin! Is kay tashreef laanay par Musalmano ki khushi ki intiha nahin rahti, zindagi ka andaz hi tabdeel ho jata hay, Masjidayn aabad ho jati aur 'ibadat aur tilawat ki lazzat barrh jati hay, neez sahar-o-iftar ki bhi apni apni kiya khoob Baharayn hoti hayn! Yeh Maah-e-Mubarak khoob khoob baarish-e-rahmat barsata, maghfirat ki bisharat sunata aur gunahgaron ko Jahannam say aazadi dilata hay. Dawat-e-Islami kay Madani mahool may dunya ki la ta'dad masjid kay andar bay shumar 'Aashiqan-e-Rasool pooray Maah-e-Ramazan Sahreef ka neez hazaaron hazaar 'Aashiqan-e-Rasool aakhiri 'asharay ka I'tikaf kartay hayn, I'tikaf may un ki Sunnataun bhari tarbiyyat ki jati hay, unhayn naykiyon ki raghbat aur gunahon say nafrat dilaye jaati hay, khauf-e-khuda ﷺ aur 'Ishq-e-Mustafa ﷺ kay khoob jaam peenay ko miltay hayn. Bahar haal kiya mu'takif aur kiya ghayr-e-mu'takif, sabhi Maah-e-Ramazan ki barakatayn loot-tay hayn. Maah-e-Ramazan say mahabbat kay izhar ka har aik ka apna andaz hota hay, rukhsat kay ayyam qareeb aanay par bil-khusoos mu'takifeen 'Aashiqan-e-Ramazan ka dil ghum-e-ramazan may doobnay lagta hay!

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

Alfaaz Ma'ani: Parah parah: Tukrray, Kulfat: ranj, takleef

Dil ko yeh ghum khaaye jata hay kay Aah! Muhtaram maah 'anqareeb hum say rukhsat honay wala hay! Afsos! Masjid kay pur kayf-o-rooh parwar Madani mahool say nikal kar aik baar

phir hum dunya ki jhanjhaton may phansnay walay hayn, Aah!
Ab jald hi hamayn ghaflat bharay baazon may dubarah jaana
parr jaye ga, haaye! Hum jald bahut jaldI' tikaf ki barakaton aur
Ramazan-ul-Mubarak ki rahmaton bhari fazaon say juda ho
jayen gay! Is tarah ki sochon kay sabab 'Aashiqan-e-Ramazan
kay dil ghum-e-ramazan say bhar jatay hayn!

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

Aankho say aanso jari ho jatay hayn

Ghaflat may guzaray huway ayyam-e-ramazan ka khoob
sadmah hota hay, apni 'ibadaton ki sustiyan yaad aati hay, dil
par aik khauf sa chha jata hay kay kahi aysa na ho hamari
kotahiyon kay sabab hamara Rab عَزَّوَجَلَّ hum say naraz ho gaya
ho! Allah عَزَّوَجَلَّ ki bay paya rahmaton par tiktiki bhi lagi hoti
hay, khauf-o-raja ya'ni dar aur ummed ki mili juli kayfiyyat hoti
hayn, kabhi rahmaton ki ummed par dil ki murjhaye kali khil
uthti aur rukh par bashshshat (Taazgi) kay aasar numayan ho
jatay hay to kabhi khauf-e-khuda عَزَّوَجَلَّ ka ghalabah hota hay to
dil ghum may doob jata, chehray par udasi chha jati aur aankho
say aanso jaari ho jatay hayn.

*Kuch na husn-e-'amal kar saka hoon
Nazr chand ashk kar raha hon
Bas yehi hay mayra kul asasa
Alwada' Alwada' Aah Ramazan*

Kiya Mayri zindagi ka bharosah

'Aashiqan-e-Ramazan ko yeh ihsas bil-khusus tarrpa kar rakh
dayta hay kay Ramazan-ul-Mubarak nay agar chay aa`indah saal

phir zaroor tashreef laana hay magar na janay hum zindah rahayn gay ya nahin!

*Jab guzar jayen gay maah giyarah
Tayri aamad ka phir shor ho ga
Kiya mayri zindagi ka bharosah
Alwada' Alwada' Maah-e-Ramazan*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Pahlay kay logon ki du'a may sara saal yaad-e-ramazan hoti

Aik buzurg رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Pahlay kay log Ramazan-ul-Mubarak say qabl 6 maheenay Ramazan Shareef ko paanay ki aur Ramazan kay ba'd 6 maheenay 'Ibadaat-e-Ramazan ki qaboliyyat ki du'a kiya kartay thay. (*Lataa'if-ul-Ma'arif*, pp. 376)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

'Eid ki chand raat 'Aashiqan-e-Ramazan kay jazbaat

Ramazan-ul-Mubarak kay aakhiri dinon ya lamhon may Maah-e-Ramazan say mahabbat ki wajah say koi 'aashiq-e-ramazan ranjeedah ho jaye, ghum-e-ramazan may roye, Maah-e-Ramazan ghafilat may guzar daynay kay Sadmay say aanso bahaye to yeh bhi aik nihayat 'umdah 'amal hay aur achhi niyyat par yaqeenan woh sawab ka haqdar hay. Bayshak Ramazan may bay shumhar gunahgar bakhshay jatay hayn magar hum nahin jaantay kay hamaray baray may kiya fayslah huwa! Yaqeenan jo ghaafil Musalman Maah-e-Ramazan may maghfirat say mahroom huwa woh bahut ziyadah mahroom huwa jaysa kay aik Farman-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may yeh bhi hay:

رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ

Ya'ni us shakhs ki naak khaak aalod ho jis par ramazan aaye phir us ki bakhshish say pahlay hi guzar jaye. (Tirmizi, vol. 5, pp. 320, Hadees. 3556)

*Mayn haaye ji churata raha rab ki 'ibadat say
Guzara ghaflaton may sara Ramazan Ya Rasoolallah
Mayn sota rah gaya ghaflat ki chadar taan kar afsos
Khudara mayri bakhshish ka ho samaan Ya Rasoolallah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ghum-e-Ramazan ki targheeb

Aaj (ya'ni ta dam-e-tahreer) say taqreeban 625 saal pahlay guzray huway Qahirah (Misr) kay soofi buzurg Aur Makkah Mukarramah رَاوَعَا اللهُ شَرِيقًا وَ تَعْظِيمًا kay Muqem, Muballigh-e-Islam Sayyiduna Shaikh Shu'aib Hareefesh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (saal-e-wafat: 810 Hijri) farmatay hayn: Aye Logon tum Maah-e-Ramazan ki judaye may ghumgeen ho jao! Kyun kay yeh aysa mausim hay jis may tum barish rahmat aur du'aon ki qaboliyyat ki sa'adat paatay ho. (Ar-Rauz-ul-Faa'iq, pp. 40)

*Jaan fida tujh pay Naana-e-Husayn
Qalb hay ghumzadah aur bay chain
Dil pay sadmah barrha ja raha hay
Haaye! Tarrpa kay Ramazan chala hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Maah-e-Ramazan ki judaye may kyun na roya jaye

Sayyiduna Shaikh Shu'aib Hareefesh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Mayray bhaiyon! Maah-e-Ramazan kay rozon aur raaton kay Qiyam (ya'ni raaton ki 'ibadat) may kyun raghbat na ki jaye! Us mubarak maheenay par kyun hasrat na ki jaye jis may banday kay tamam gunah mua'af kar diye jatay hayn aur us ba barakat

maheenay ki judaye par kyun na roya jaye jis kay tashreef lay janay say khoob naykiyan Kamanay ka mauqa' bhi jata rahta hay. (Ar-Rauz-ul-Faa'iq, pp. 41)

*Khoob rota hay tarapta hay ghum-e-ramazan may
Jo musalman qadar dan-o-'aashi-e-ramazan hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Jumu'ah-tul-Wada' kay bayan may jaan day di

Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 649 safhat par mushtamil Kitab "Hikayatyn aur Naseehatayn" safhah 96 ta 97 par di huyi Hikayat qadaray tasarruf kay sath bayan ki jati hay: Aik buzurg رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn kay Maah-e-Ramazan kay Jumu'ah-tul-Wada' kay roz Hazrat Sayyiduna Mansoor bin 'Ammar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki mahfil may haazir huwa. Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Ramazan Shareef kay rozon ki fazeelat, raaton ki 'ibadat aur mukhliseen ya'ni khuloos kay sath 'ibadat karnay walon kay liye jo ajr tayyar kiya gaya hay us kay muta'alliq bayan farma rahay thay aur yun lag raha tha goya aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay bayan kay asar sat thos pattharon say aag zaahir ho rahi hay. Bila shubah Allah عَزَّوَجَلَّ ki qasam! (Aysa ho sakta hay) Kyun kay Irshad-e-Baari Ta'aala hay

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط

Tarjamah Kanz-ul-Iman: Aur Pattharon may to kuch woh hay jin say nadyan bah nikalti hay. (Parah. 1, Surah Baqarah, Aayat. 74)

Laykin Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki mahfil may na kisi nay harakat ki, na hi kisi nay apnay gunahon par nadamat ka izhar kiya, jab Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay mahfil ki yeh haalat mulahazah ki to farmaya:

Aye logo! Kiya apnay 'uwoob (ya'ni 'aibon) say aagah ho kar koi ronay wala nahin? Kiya yeh taubah aur Istighfar ka maheenah nahin? Kiya yeh 'Afw-o-Maghfirat (ya'ni mu'afi milnay aur bakhshay janay ka maheenah) nahin? Kiya is maah-e-mubarak may Jannat kay darwazay nahin khulay jatay? Kiya is may Jahannam kay darwazay band nahin kiyay jatay? Kiya is may shayateen ko qayd nahin kiya jata? Kiya is Maah-e-Siyam (ya'ni rozon kay maheenay) may ina'am-o-ikraam ki baarishayn nahin hoti? Kiya is ba barakat maah may Allah عَزَّوَجَلَّ tajalli nahin fermata? Kiya is Maah may har raat ba waqt-e-iftar 10 lakh gunahgar Jahannam say aazad nahin kiyay jatay? Tumhayn kiya ho gaya hay kay is sawab say khud ko mahroom rakhtay aur libas-e-mukhalafat may itratay ho (matlab yeh kay 'amal nahin kartay aur gunahon may masroof rahtay ho) Irshad-e-Rabbani hay:

أَفْسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

Tarjamah Kanz-ul-Iman: To kiya yeh jado hay ya tumhayn soojhta nahin (parah, 27, Surah Toor, Aayat. 15)

(Is kay ba'd aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya:) Sab Khuda عَزَّوَجَلَّ kay darbar may haazir ho kar taubah aur Istighfar karo! To tamam hazireen buland aawaz say giryah-o-zaari karnay aur ronay dhonay lagay, itnay may aik Naujawan rota huwa kharra ho gaya aur 'arz karnay laga: Ya Sayyidi! (ya'ni aye mayray Aaqa) Irshad farmaiye kiya mayray rozay maqbool hayn? Kiya Mayra (Ramazan ki) raaton ka Qiyam ya'ni raaton may 'ibadat karna qabooliyyat paanay walay 'ibadat guzaron kay sath likha jaye ga? Halan kay mujh say bahut saray gunah sarzad huway hayn, Mayn nay to apni tamam 'umr na farmaniyon may barbad kar di hay, Aah! Mayn 'azab kay din say ghaafil raha. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

nay farmaya: Aye larrkay Allah عَزَّوَجَلَّ ki Bargah may taubah karo, kyun kay us nay Quran may Irshad farmaya:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ

Tarjamah Kanz-ul-Iman: Aur bayshak Mayn Bahut bakhshnay wala hoon usay jis nay taubah ki (Parah 16, Surah Taha, Aayat. 82)

Aap رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ nay qari ko yeh aayat-e-mubarakah parrhnay ka hukm farmaya:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

Tarjamah Kanz-ul-Iman: Aur wohi hay jo apnay bandon ki taubah Qabool fermata aur gunahon say darguzar fermata hay.

(Parah. 25, Surah Shura, Aayat. 25)

Us naw jawan nay sun kar cheekh maari aur kaha: Mayri khush naseebi hay kay Allah عَزَّوَجَلَّ ka Ihsan mujh tak pohanchta raha laykin is kay ba Wujood Mayn na farmaniyon may izafah karta raha aur ghalat raastay say na louta. Kiya guzray huway waqt ki jagah koi aur waqt ho ga kay jis may Allah عَزَّوَجَلَّ Darguzar farmaye ga? Phir us nay dubarah cheekh maari aur apni jaan jaan-e-aafren kay sipurd kar di. (Ya'ni wafat paa gaya) yeh Hikayat naql karnay kay ba'd Sahib-e-Kitab farmatay hayn:

Mayray Bhaiyon Maah-e-Ramazan kay judaye par kyun na roya jaye aur afw'-o-maghfirat kay maheenay ki rukhsat par kyun na afsos kiya jaye! Is maheenay ki judaye par kyun na ghum kiya jaye jis may gunahgaron ko Jahannam say aazadi naseeb hoti hay! (Ar Rauz-ul-Faa`iq, pp. 45)

*Kar rahay hay tujh ko ro rok ar Musalman Alwada'
Aah! Ab Tu chand gharryon ka faqt mahman hay*

*Wasitah Ramazan ka Ya Rab! Hamayn Tu bakhsh day
Naykyon ka apnay pallay kuch nahin samaan hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Maah-e-Ramazan ki aakhiri raat khauf-e-khuda say wafat (Hikayat)

Maah-e-Ramazan 'Ibadaat-o-Riyazaat may guzarnay kay ba'd Aakhiri raat wafat panay wali aik nayk bandi ki Hikayat mulahazah farmaye aur is may say apnay liye 'ibrat kay Madani phool talash kijiye chunan chay Hazrat Sayyiduna Muhammad bin Abu Farj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Mujay Maah-e-Ramazan may aik Kaneez ki zarurat parri jo hamayn khana tayyar kar day, Mayn nay bazaar may aik Kaneez ko daykha, us ka chehrah zard ya'ni peela, badan kamzor aur jild khushk thi, Mayn us par taras khatay huway usay khareed kar ghar lay aaya aur kaha: Bartan pakro aur Ramazan ki zaroori ashya (ya'ni cheezon) ki khareedari kay liye mayray sath bazaar chalo. To woh kahnay lagi: Aye mayray Aaqa! Mayn to aysay logon kay paas thi jin ka poora zamanah hi goya Ramazan huwa karta tha! (ya'ni woh log Ramazan kay farz rozon kay 'ilawah nafl rozay bhi kasrat say rakhtay aur din raat 'ibadaat may mashghool raha kartay thay) us ki yeh baat sun kar Mayn nay andazah lagay kay yeh zaroor Allah عَزَّوَجَلَّ ki nayk bandi ho gi. مَا شَاءَ اللهُ عَزَّوَجَلَّ Maah-e-Ramazan may woh saari saari raat 'ibadat karti rahi aur jab aakhiri rata aaye to Mayn nay us ko kaha: 'Eid ki zaroori ashya khareednay kay liye mayray sath bazaar chalo. To woh poochnay lagi: Aye Mayray Aaqa! 'Aam logon ki zarooriyat khareedayn gay ya khaas logon ki? Mayn nay us say kaha: Apni baat ki wazahat karo! To kahnay lagi: 'Aam logon ki zarooriyaat to 'eid kay mashhoor khanay hayn, jab kay khaas

logon ki zarooriyaat-e-makhlooq say kanara kash hona, 'ibadat kay liye farigh hona, 'ibadat kay liye farigh hona, nawafil kay zaree'ay Allah ﷻ ka qurb haasilkarna aur us ki Bargah may 'ijz-o-inkisari ka izhar hay. Yeh sun kar Mayn nay kaha: Mayri murad khanay ki zaroori ashya hayn. Us nay phir poocha: kaun sa khana? Jo jimson ko ghiza hay woh ya dilon ki? To Mayn nay kaha: Apni baat ki wazahat karo! To us nay mujhay bataya: Jismon ki ghiza to khana peena hay jab kay dilon ki ghiza gunah chhorrna aur apnay 'uyoob door karna, mahboob kay deedar say lutf andoz hona aur maqsoos kay husool (ya'ni murad poori honay) par raazi hona hay laykin yeh cheezayn haasil karnay kay liye khushu', parhayzgari, tark-e-takabbur, Allah ﷻ ki taraf ruju' aur zaahir-o-baatin may sirf usi par bharosah karna hay. Phir woh Kaneez namaz kay liye khari ho gaye, us nay pahli rak'at may poori surah Baqarah parrhi, phir Surah Aal-Imran shuru' kar di, phir aik soorat khatm kar kay dusri surat shuru' karti rahi yahan tak kay Surah Ibraheem ki aayat number 17 par pohanch gaye:

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ

مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ط وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

Tarjamah Kanz-ul-Iman: Ba-mushkil is ka thorra thorra ghont lay ga aur galay say neechay utarnay ki ummed na ho gi aur usay har taraf say maut aaye gi aur maray ga nahin aur us kay peechay aik garrha 'azab

Phir woh roti huyi isi aayat ko duhrati rahi yahan tak kay bay hosh ho kar zameen par gir parri jab Mayn nay usay hilaya julaya to us ki rooh Qafas-e-'Unsuri say parwaz kar chuki thi.

(Ar-Rauz-ul-Faa`iq, pp. 41)

Allah عَزَّوَجَلَّ ki rahmat ho aur un kay sadaqay hamari bay hisab maghfirat ho

أَمِينٍ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Dast Bastah iltija hay hum say raazi ho kay ja
Bakhshwana hashr may Tu mah-e-ghufran hay
As Salam aye Maah-e-Ramazan tujh pay hon lakhaun salam
Hijr may ab tayra har 'Aashiq huwa bay jaan hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Alwada' Maah-e-Ramazan ka shar'i suboot kiya hay?

Alwada' Maah-e-Ramazan kay ash'ar parrhna sunna yaqeenan bahut 'umdaah kaam hay, Yeh farz ya Wajib ya synnat nahin balkay sirf Mubah aur jaaiz hay. Aur Mubah kaam (ya'ni aysa 'amal jis par sawab milay na gunah is) may agar achhi niyyat shamil kar li jaye to woh Mustahab aur kaar-e-sawab ban jata hay. Lihaa Alwada' Maah-e-Ramazan bhi achhay Maqсад masalan gunahon aur kotahiyon par nadamat aur aa'indah naykyon bhara Ramazan guzarnay ki niyyat say parrhna sunna kaar-e-sawab hay. A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ "Khutba-tul-Wada'" kay muta'alliq kiye janay walay suwal kay jawab may farmatay hayn: Woh (ya'ni "Alwada'" ka Khutbah) apni zaat may Mubah hay, har Mubah niyyat-e-hasan (ya'ni achhi niyyat) say Mustahab ho jata hay. Aur 'Urooz-o-'Awaariz khilaf (ya'ni shar'i mamnu'at par mushtamil honay) say makrooh say haraam tak (jaysay mardon aur 'auraton ka aik sath hona ya usay ya'ni Alwada' kay khutbay ko Wajib aur zarori samajhna ya 'auraton ka raag sat is tarah parrhna kay un ki aawaz mardon tak pohanchay ya Alwada' kay asha'ar ka khilaf-e-shara' hona) (*Fatawa Razawiyyah, vol. 8, pp. 452*) Bahar haal Alwada'

Maah-e-Ramazan kay kahnay ka maujoodah andaz naya hi sahi magar shar'an is may haraj nahin. Yaad rahay! Mubah kay karnay ya na karnay par malamat nahin hoti. Farman-e-Mustafa ﷺ hay: Halal woh jisay Allah nay apni Kitab may halal kiya aur haraam woh jisay Allah nay apni Kitab may haraam kiya aur jis say khamoshi farmaye woh mu'af hay. (Tirmizi, vol. 3, pp. 280, Hadees. 1732)

Mufasssir-e-Shaheer Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى Hadees pak kay is hissay, "jis say khamoshi farmaye woh mua'f hay" kay taht farmatay hayn: Ya'ni jin cheezon ko na Quran nay halal ya haraam kaha na Hadees pak nay ya'ni un ka zikr hi kahin nahin woh halal hayn. Yahan Mirqat¹ aur Ashi'at-ul-Lam'aat² aur Lam'aat³ nay farmaya kay: Is Hadees say ma'loom huwa kay asl, Ashya may Ibahat hay ya'ni jis say Quran-o-Hadees may khamoshi ho woh halal hay. Aam, Malta yun hi pulao zardah, firni, yun hi lattha malmal. Yun hi Milad Shareef aur Fatihah ki sheerini woh halal hayn. Kyun? Is liye kay unhayn Quran-o- Hadees nay haraam nahin kiya, Yeh islam ka kulli (ya'ni aksari) qanoon hay. (Mirat-ul-Manajeer, vol. 6, pp. 43)

Asl Ashya may Ibahat hay

Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى kay Walid Majid Hazrat Maulana Naqi Ali Khan رَحْمَةُ اللهِ تَعَالَى likhtay hayn: Asl Ashya may iabahat hay ya'ni jis 'amal kay karnay aur chhornay may shar'an kuch haraj na paaya jaye woh shar'an Mubah aur jaaiz hay. (Usool-ur-Rishad, pp. 99) (Is qai'day aur zaabitay: "Asl Ashya may Ibahat hay" ki tafseelat Usool-ur-Rishad safhah 99 ta 116 par mulahazah farmaiye)

¹ Mirqat-ul-Mafateeh, vol. 8, pp. 57 That-al-Hadees. 4228

² Ashi'at-ul-Lam'aat, vol. 3, pp. 540

³ Lam'aat, vol. 7, pp. 271, Tahtal Hadees. 4228

Deen may nay achhay Tareeqay nikalnay ki Hadees may ijazat hay

Alwada' Maah-e-Ramazan Kay ash'aar parrhnay sunnay say logon kay dilon par chot lagti, Ramazan ki ahamiyyat Quloob may uजार hoti, Apni kotahiyan yaad aati aur gunahon say taubah karnay ka zehan milta hay lihaza yeh aik 'umda andaz hay. Bayshak qiyamat tak kay liye Deen may achhay achhay Tareeqay ijad kartay rahnay ki khud Hadees pak may ijazat marhamat farmaye gay hay, chunan-chay Farman-e-Mustafa ﷺ hay: Jo koi Islam may achha Tareeqah jaari karay us kay ba'd us Tareeqay par 'amal kiya gaya to is tareeqay par 'amal karnay walon jaysa sawab us (jaari karnay walay) ko bhi milay ga aur un ('amal karnay walon) kay sawab say kuch kam na ho ga aur jo shakhs Islam may bura Tareeqah jaari karay us kay ba'd us Tareeqay oar 'amal kiya gaya to us Tareeqay par 'amal karnay walon jaysa gunah us (jaari karnay walay) ko bhi milay ga aur un ('amal karnay walon) kay gunah may kuch kami na ho gi. (Muslim, pp. 1438, Hadees, 1017)

*'Aashiqan-e-Maah-e-Ramazan ro rahay hayn phoot kar
Dil barra bay chain hay afsurdah rooh-o-jaan hay
Dastan-e-ghum sunayen kis ko ja kar aah! Hum
Ya Rasoolallah! Daykho chal diya Ramazan hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Alwada' sunnay say taubah aur nayki ka jazbah milta hay

Khalifah Imam Ahmad Raza Khan Sayyiduna Maulana Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say bhi Alwada' Maah-e-Ramazan parrhnay kay muta'alliq suwal huwa jis ka jawab Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay itna khubsoorat diya kay

is ka aik aik lafz Ummat ki khayr Khuwahi, nayki ki da'wat kay jazbay, Musalmano ki Islah aur falah ka dard aur ahkam-e-islamiah ki hikmaton par mushtamil hay us suwal jawab kay ba'z iqtibasat ma' khulasah mulahazah farmaiye.

Suwal: Ramazan-ul-Mubarak kay akheer Jumu'ay ko khutba-tul-wada' parrha jata hay jis may Ramazan kay fazaa'il-o-barakata ka bayan hota hay aur is Maah-e-Mubarak kay rukhsat honay aur aysay ba barakat maheenay may Hasanaat aur khayrat (ya'ni naykiyon aur bhaliyon) kay zakheeray jama' na karnay par hasrat aur afsoos aur aa'indah kay liye logon ko 'amal-e-khayr ki targheeb aur baaqi Ayyam-e-Ramazan may kasrat-e-'ibadat ka shauq dilaya jata hay, Musalman is khutbay ko sun kar khoob rotay aur gunahon say khoob taubah-o-istighfar kartay aur Aa'indah kay liye nayki ka 'azam kartay hayn. Mazkooorah bala kaam jaaiz hay ya nahin? Kyun kay ba'z log Alwada' parrhnay say mana' kartay hayn

Jawab: Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay is khutbay say mana' karnay walon kay I'tirazaat ka jawab diya chunan-chay Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki 'ibarat ka khulasah hay: in Mana' karnay walon kay paas mumana'at ki koi shar'i Daleel maujood nahin hay aur na woh koi aik Hadees ya aik Fiqhi 'ibarat is kay 'adam-e-jawaz (ya'ni Na jaaiz honay) may paysh kar saktay hayn. Magar aysa logon ka Tareeqah hi yeh hay kay woh apni zaati raaye aur khayal ko deen may dakhil kar daytay hayn aur apnay khayal say jis cheez ko chahtay hayn na jaaiz kar daaltay hayn! Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ mazeed farmatay hayn: Khutba-tul-Wada' aakhir kis tarah na jaaiz ho gaya? Khutbay may jo cheezayn shar'an matloob hayn (ya'ni shari'at jo cheezayn chahta hay) un may say kaunsi in may nahin paaye jati? Ya kaun sa amr-e-mamnu' (ya'ni aysa kaam jisay islam nay mana' farmaya ho woh) is may dakhil

hay? Tazkeer (ya'ni koi aysi baat jis say Musalmano ko Naseehat haasil ho) khutbay ki sunnatun may say aik sunnat hay. Ramazan-ul-Mubarak kay guzray huway ayyam (ya'ni dinon) may 'amal-e-khayr (ya'ni naykiyan rah janay) par hasrat aur afsoos aur ba barakat ayyam ko ghaflat may guzarnay par qalq-o-nadamat ya'ni pachhtawa aur (is mubarak) maheenay ki rukhsati kay waqt apni guzishtah kotahiyon (ya'ni guzri huyi sustiyon) ko madd-e-nazar la kar aa`indah kay liye hoshyari aur baydari aur musalmanon ko 'amal-e-khayr ki tahrees-o-tashweq ka (ya'ni naykiyon par ubharnay ka) yeh bahtareen Tareeqah-e-Tazkeer (ya'ni Naseehat ka bahut achha andaz) hay aur is may nihayat nafi' aur sood man Naseehat-o-Pand (ya'ni intihaye mufeed wa'z-o-naseehat) hay, is ka yeh asar hota hay kay rotay rotay logon ki hichkiyan bandh jati hayn aur unhayn sachi taubah naseeb hoti hay, Bargah-e-Ilahi may Istighfar kartay hayn, Aa`indah kay liye 'amal-e-nayk ka musammam (ya'ni pakka) iradah kar laytay hayn. Is wa'z ko Fuqaha nay sunnat farmaya hay. Fatawa 'Aalamgeeri may hay: **عَاشِرُهَا، الْعِظَةُ وَالتَّذَكِيرُ** 'ya'ni khutbay ki dasvi (10) sunnat pand-o-naseehat (ya'ni nayki ki da'wat) hay. (*Fatawa Sadr-ul-Afazil, pp. 466*)

Sadr-ul-Afazil kay fatway say haasil honay walay Madani phool

- Ramazan kay aakhiri dino may Alwada' parrhnay sunnay say naykiyan rah janay par ghum-o-afsoos hota hay jo kay nihayat Mahmood ya'ni Pasandeddah kaam hay
- Alwada' Ramazan Shareef kay mubarak dino ko ghaflat may guzarnay par pachhtaway ki aik soorat hay
- Is say guzri huyi sustiyon ko madd-e-nazar rakhtay huway aa`indah kay liye 'amal-e-khayr ya'ni naykiyan karnay ka jazbah payda hota hay aur

- Yeh Alwada' Musalmano kay dil may naykiyon ki hirs aur lalach payada karnay ka aik bahtareen Tareeqah hay
- Is andaz say Alwada' may intihaye mufeed Naseehat milti hay
- Alwada' say sachi taubah ki tawfeeq naseeb hoti hay (Dawat-e-Islami kay Madani mahool may to is ba qa'idah mushahadah hay balkay khud shirkat kar kay in barakaat ka nazarah kar saktay hayn) aur Bargah-e-Khudawandi may rona naseeb hota hay
- Alwada' say log Bargah-e-Ilahi may Istighfar kartay hayn
- Alwada' ki barakat sat Musalmano ki aik barri ta'dad aa'indah naykiyan karnay ka pakka iradah kar layti hay. (Aur **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** bahut say khush naseebon ko is niyyat par istiqamat bhi mil jati hay)
- Khutbah-e-Jumu'ah may wa'z aur Naseehat karna sunnat hay aur khutbay may Alwada' parrhna isi sunnat par 'amal ki aik soorat hay. (Ya'ni maujoodah hay`at agar chay sunnat nahin laykin is ki asl sabit hay jo kay tazkeer hay aur tazkeer (wa'z-o-naseehat) sunnat hay)

Yaad rahay! Sadr-ul-Afazil Hazrat Allamah Maulana Muhammad Na'eem-ud-Deen Muradabadi **رحمته الله تعالى عليه** ka fatwa khutbah-e-jumu'ah may alwada' parrhnay kay muta'alliq hay laykin Alwada' parrhnay sunnay kay jo fawaa'id-o-barakaat bayan huway hayn woh is khutbay kay 'alawah aakhiri jumu'ay ki namaz kay ba'd salat-o-salam kay waqt aur yunhi Ramazan Shareef kay aakhiri dinon may ba'd namaz-e-'asr ya kisi dusray waqt parrhnay sunnay say bhi haasil hotay hayn.

Khutab-e-'Ilmi may Alwadai' ash'aar

Kisi dor may Hind kay andar khoob parrhi janay wali khutbon ki Kitab "Khutab-e-'Ilmi" may nihayat hasrat kay sath Maah-e-Ramazan ko Alwada' kaha gaya hay. A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Khutab-e-'Ilmi kay musannif ka ta'aruf in alfaz may bayan farmaya hay: Maulana Muhammad Hasan 'ilmi Baraylwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Sunni Saheeh-ul-'Aqeedah aur wa'iz-o-naasih (ya'ni wa'z-o-naseehat karnay walay) aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Maddah aur Mayray Jadd-e-Amjad (ya'ni Dada jan Hazrat Maulana Raza Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) kay shagird thay. (*Fatawa Razawiyyah, vol. 8, pp. 447*)

Hazrat Maulana Muhammad Hasan 'Ilmi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ apnay khutbon kay majmo'ay "Khutab-e-'Ilmi" may Jumu'ah-tul-Wada' kay khutbay may Ramazan-ul-Mubarak ko Alwada kahtay huway likhtay hayn:

الْوَدَاعُ الْوَدَاعُ يَا شَهْرَ رَمَضَانَ - فَتَحَسَّرُوا عَلَى إِثْمَانِهِ وَتَأَسَّفُوا عَلَى إِخْتِيَانِهِ -
الْوَدَاعُ الْوَدَاعُ يَا شَهْرَ رَمَضَانَ

Ya'ni: Alwada' Alwada Aye Maah-e-Ramazan! (Aye logo!) Is maheenay kay khatm honay par hasrat aur afsos karo! Alwada' Alwada' Aye Maah-e-Ramazan Unhon nay Apni isi Kitab kay andar urdu may bhi Alwada'i kalam shamil farmaya hay, is kalam may say 12 Ash'aar paysh kiye jatay hayn, Aap bhi parrhiye aur ho sakay to ghum-e-ramazan may aanso bahaiye:

AFSOS TU RUKHSAT HUWA MAH-E-MUBARAK AL-WADA'

*Afsos tu rukhsat huwa, mah-e-mubarak Alwada'
Ro ro kay dil nay yoon kaha, mah-e-mubarak Alwada'*

*Muddat say thay ham muntazir, shukr-e-Khuda aaya tu phir
Per hayf jaldi chal diya, mah-e-mubarak Alwada'*

*Dozakh kay ander bil-yaqeen, tha qayd shaytan-e-la`een
Mu`min `azabaun say bacha, mah-e-mubarak Alwada'*

*Perhta tha Sunnat koi jab, ya koi perhta Mustahab
Paata sawab ik ajr ka, mah-e-mubarak Alwada'*

*Jo farz ada tujh mayn karay, ajr us ko sattar ka milay
Tha yumn-o-rahmat say bhara, mah-e-mubarak Alwada'*

*'Aasi-e-rozah-daar per, pohanchay gi jab nar-e-saqar
Ban ker sipar lay ga bacha, mah-e-mubarak Alwada'*

*Ab kooch hay paysh-e-nazar, ankhaun mayn ashk aatay hayn bhar
Kerta hay dil ah-o-baka, mah-e-mubarak Alwada'*

*Tu mah, Istighfar ka, aur taa'at-e-Ghaffar ka
Kuch bhi na ham say ho saka, mah-e-mubarak Alwada'*

*Ger zeest hay phir payain gey, wernah bahut pachhtayain gey
Tu ab hay rukhsat ho chala, mah-e-mubarak Alwada'*

*Rukhsat say hay dil pur-alam, furqat say jan per sakht gham
Shiddat say hay ranj-o-'ana, mah-e-mubarak Alwada'*

*Ta'reef kya koi karay, khaali nahin hay fazl say
Roz aur shab subh-o-masa, mah-e-mubarak Alwada'*

*'Imi na ki kuch bandagi, az bas kay hay shermindagi
Wa-hasrata wa-hasrata, mah-e-mubarak Alwada'*

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Alfaz-o-Ma'ani: Hayf: Afsoos, Yumn: Barakat, Naar-e-Saqar: Dozakh ki aag, Sipar: Dhaal, Aah-o-Buka: Rona dhona, Zeest: Zindagi, Pur alam: Ghumgeen, Furqat: Judaye, 'Ana: Ghum, Masa: Sham, Az Bas: Nateejah

Khutbay ka aik aham mas'alah:

Bahar-e-Shari'at may hay: Ghayr 'Arabi may Khutbah parrhna Ya 'Arabi kay sath Dusri zaban Khutbay may khalat karna ya'ni milana khilaf-e-sunnat-e-mutawarisah (ya'ni hamayshah say chali aanay wali sunnat kay khilaf) hay. Yun hi Khutbay may ash'ar parrhna bhi na chaiye agar chay 'Arabi hi kay hoon, haan do aik sha'ir pand-o-nasaa`ih kay agar kabhi parrh lay to haraj nahin. (*Bahar-e-Shari'at, vol. 1, pp. 769*) lihaza Urdu may Alwada' ya koi sa bhi kalam parrhna ho to khutbay say pahlay ya namaz kay ba'd parrha jaye.

Alwada' Maah-e-Ramazan ki aik Madani bahaar

Baab-ul-Madinah Karachi kay aik Islami bhai Madani mahool may aanay say pahlay 'aam larrkon ki tarah zindagi guzar rahay thay, namazon ki pabandi ka zehan nahin tha, na Islami hulyay ki koi Tarkeeb thi. Ghafleton may zindagi kay qeemati lamhaat zaya' ho rahay thay. 1999 may unhon nay Matric ka Imtihan diya, is kay ba'd School ki chuuttiyan ho gaye, unhi dinon Shab-e-Bara`at ki tashreef aawari huyi aur un kay apnay 'alaqay Dalmia kay qareeb Kanz-ul-Iman Masjid ka iftitah huwa, wahan namaz-e-maghrib kay farz-o-sunnat kay b'ad Sha'ban-ul-Mu'azzam kay 6 nawafil bhi parrhaye gaye, phir Maah-e-Ramazan may isi zayr-e-ta'meer Masjid may unhayn Dawat-e-Islami ki taraf say kiye janay walay ijtimai I'tikaf may 'Aashiqan-e-Rasool kay sath I'tikaf karnay ki sa'adat bhi mili, is 'itikaf ki barakat say bahut sa 'ilm-e-deen seekhnay ka mauqa' mil aur aakhiri din rukhsat-e-maah-e-ramazan kay mauqa' par "Alwada" parrhi gaye to 'Aashiqan-e-Rasool par riqqat taari thi, un par bhi riqqat taari huyi aur woh kaafi dayr tak rotay rahay, yahan tak kay Islami bhayon nay unhayn khanay kay liye bithaya magar un ki hichkiyan jaari hi thi. Phir unhayn

'imamah Shareef sajanay ka sharaf mila. Woh din hay aur aaj ka din (ta dam-e-tahreer) woh Dawat-e-Islami kay Madani mahool say wabastah hayn, kaye Madani qafilon may safar aur Madinah-tul-Awliya Multan Shareef kay 3 din kay Sunnataun bharay ijtima' may shirkat ki sa'adat bhi mili, ta dam-e-tahreer 4 Rajab 1438 Hijri 4 saal say masjid kay andar mansab-e-imamat par faa`iz hayn. Jamiah-tul-Madinah Faizan-e-Muhammadi Gulshan-e-Ma'mar Karachi may 'asari 'uloom ya'ni Maths aur English ki Tadrees bhi farma rahay hayn. Aur yeh (Alfaz likhtay waqt) الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ unhayn 3 baar 'Aalami Madani Markaz Faizan-e-Madinah may ijtima'i I'tikaf ki sa'adat bhi naseeb ho chuki hay. Neez ta dam-e-tahreer sho'bah-e-ta'leem (Dawat-e-Islami) ki divison satah ki zimmay daari bhi haasil hay.

Daykhtay Rahiye Madani channel