



تربيت اولاد (Roman)

Tarbiyyat-e-Aulad



Composed by
Majlis-e-Tarajim (Dawat-e-Islam)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal
MUHAMMAD ILYAS
Attar Qadiri Razawi

تربیت اولاد

TARBIYYAT-E-AULAD

Aulad ki behtareen tarbiyyat may mu'awin tahreer

Payshkash:

Majlis-e-Al-Madina-tul-'Ilmiyyah
(Dawat-e-Islami)

Nashir:

Maktaba-tul-Madinah Baab-ul-Madinah Karachi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى سَيِّدِ الرَّسُولِينَ
أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Kitab Perhnay ki Du'a

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

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ

Terjama:

Ay Allah (عز وجل)! 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.

Fehrist

Tarbiyyat-e-Aulad

<i>Kitab Perhnay ki Du'a</i>	1
Pehlay isay parh lijiye	1
Durood Shareef ki fazeelat	1
Rab Ta'ala ka in'am-e-'Azeem.....	1
Bismillah Shareef perhnay ki barakat	2
'Azab-e-Qabr say rihaey mil gaey	3
Eisal-e-Sawab ka fa'idah	3
Rozanah aik Quran ka eisal-e-sawab	4
Walid sahib say 'azab uth gaya	5
Aulad kaysi honi chahiye?.....	5
Na-musa'id halaat aur bigri huyi aulad.....	7
Aulad kay bigarnay ka Zimmahdar kaun?.....	8
Tarbiyyat-e-Aulad ki ahamiyyat	9
Kiya bayta bhi baap ko maarta hay?	11
Tarbiyyat karnay walay ko kaysa hona chahiye?.....	12
Misali kirdar kaysay apnaeyn?.....	13
Namaz-e-Ba-Jama'at kay paband ho gaey	16

Chand Qabil-e-Lihaz umoor

1. Nayk 'aurat ka intikhab..... 17
2. Acchi qaum may nikah karay..... 18

3. Nikah kay liye achhi achhi niyyatayn karay 18

Nikah ki niyyatayn

Do Madani phool	19
Madani Mashwarah	20
Masalah.....	20
4. Mangni aur shadi kay mauqa' par na-jaeyz rusomaat say bachay	21
5. Nikah kay Mustahabbat par 'amal karay	24
6. Israaf say parhayz karay	25
7. Takhliyah may shar'i hudood ki paasdari karay.....	25
Rabb-ul-'Aalameen ﷺ ka shukr ada kijiye	27
Maa kay liye khushkhabri	27
Achhi achhi niyyatayn kijiye.....	27
19 niyyatayn	27
Do Madani phool	28
Zamanah-e-Haml ki Ihtiyatayn.....	29
Pandrah paray suna diye	30
Mushtabah ghiza nikaalna parti	31
Ma'zirat karna pari.....	31
Maa bannay wali chaahay to is tarah bhi du'a maang sakti hay33	
'Azeem maa.....	33
Aulad-e-Nareenah mil gaey	34
Aulad mil gaey	35
Bighayer operation kay aulad naseeb ho gaey	35
Madani munnay ki aamad	37
Munh maangi murad na milna bhi in'aam.....	38
Darbar-e-Murshid say karam	39

Zachah aur bacha ki hifazat ka roohani nuskah.....	39
Paydaish par radd-e-'amal	40
Madani Aaqa ﷺ ki baytiyon par shafqat.....	41
Sayyiduna Siddiq-e-Akbar رضي الله تعالى عنه ki apni Bayti par shafqat	43
Eisar karnay wali maa	43

Paydaish kay ba d karnay walay kaam

1. Kaan may azaan	44
1. Tahneek (Ghitti dilwana)	45
Mufti-e-A'zam Hind ki Tahneek	46
3, 4, 5 Naam rakhna, Baal moondna aur 'aqeeqah karna.....	47
Kaysay naam rakhay jaeyn?	47
Masalah.....	48
Masalah.....	49
Masalah.....	49
Masalah.....	49
Allah عزوجل kay Pasandeedah naam	49
Naam-e-Muhammad ki barakatayn	50
Baal mundwana	51
'Aqeeqah	52
'Aqeeqah kab karay?	53
'Aqeeqay kay janwar	53
'Aqeeqay kay chand masaail	53
Bachay ka khatnah	55
Masalah.....	55
Doodh pilanay ki fazeelat.....	56
Masalah.....	56

Masalah.....	56
Masalah.....	56
Masalah.....	58
Masalah.....	58
Ghutnay na kholnay paray.....	58
Apnay bachon ko kisi peer-e-kamil ka Mureed banwa dijiye.	59
Bachon say mahabbat kijiye.....	60

Sheer khuwar bachay kay ronay kay chand asbaab aur chup karanay kay Tareeqay

1. Bhook	62
2. Piyas.....	62
3. Kapray geelay hona.....	62
4. Payt ki kharabi	62
5. Boriyat.....	63
6. Daant nikalna	63
7. Neend poori na hona.....	63
8. Kaan may dard	63
Jigar ka cancer theek ho gaya.....	64
Madani Munni ka 'ilaj ho gaya.....	65
Doodh peetay bachon kay liye 16 madani phool	66
Bachay ko lori dayna.....	68
Masalah.....	68
Bachon par Kharch kijiye.....	68
Masalah.....	70
Bachon ko rizq-e-halaal khilaiye	70
Tangdasti ki wajah say Haraam Kamanay wala	71

Ihtiyat-e-Nabawi	72
Bachon ko naya phal khilaiye	72
Bachay ki sehat ka khayal Rakhiye.....	73
Beenaey wapas aa gaey.....	74
'Ilaj ho gaya	74
Zuban khulnay kay ba'd Allah ﷺ ka naam sikhaiye	75
Baap ka naam aur ghar ka pata yaad karaiye.....	76
Zaroori 'aqaid sikhaiye	76
Hikayat.....	78
Bachay kay dil may Nabi Kareem ﷺ ki mahabbat daliye	78
Sahabah Kiraam aur Ahl-e-Bayt رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمْ ki mahabbat sikhaiye	82
Awliya-e-Kiraam ka adab sikhaiye.....	82
Apnay bachay ko Quran parhaiye.....	83
Madrasa-tul-Madinah	84
7 baras ki 'umr say namaz ki takeed kijiye.....	85
Namaz kay 'aadi.....	85
Rozah rakhwaiye	86
Rozah kushaey	86
Deeni ta'leem dilwaiye.....	86
Ustaz ka intikhab.....	88
Jami'a-tul-Madinah.....	89
Shoq-e-'Ilm	89
Aadaab sikhaiye.....	89
Khanay kay aadab.....	90
Masalah.....	93
Peenay kay aadab.....	93
Chalnay kay aadab	94
Libas pehannay kay aadab.....	94

Masalah.....	96
Masalah.....	96
Joota pehannay kay aadab.....	96
Nakhun kaatnay kay aadab	97
Baal sanwarnay kay aadab.....	97
Mulaqaat kay aadab	98
Ghar ya kamray may dakhil honay kay aadab.....	103
Guftugu kay aadab	104
Chhenknay kay aadab.....	105
Masalah.....	105
Jamahi ki mazammat	105
Sonay jagnay kay aadab	106
Bachon say sach boliye	107

Apnay bachon ko sikhaiye

1. Husn-e-Akhlaq	107
2. Pakeezgi.....	107
3. Mukhtalif du'aen.....	108
4. Sakhawat	108
5. Zoq-e-'Ibadat.....	108
Tahajjud perhnay ki targheeb.....	108
6. Tawakkul.....	109
7. Khauf-e-Khuda عَرْوَجَل	110
8. Diyanat daari.....	112
9. Shukr karna	113
10. Eisar	113
11. Sabr	113

12.	Qana'at	114
13.	Waqt ki ahamiyat.....	114
14.	Khud I'timadi	115
15.	Parausiyon say husn-e-sulook.....	115
	Islam Qabool kar liya.....	115
16.	Gham khuwari.....	116
17.	Buzurgon ki 'izzat	116
18.	Walidayn ka adab-o-ihtiram	117
19.	Asatizah-o-'Ulama ka adab.....	118
20.	'Aajizi.....	119
21.	Ikhlas	119
22.	Sach bolna	119

Apnay bachon ko in umoor say bachaiye

1.	Suwal karna	119
2.	Ulta naam layna	120
3.	Tamaskhur (Mazaq urana).....	121
4.	'Ayb uchhalna	121
5.	Takabbur.....	122
6.	Jhoot bolna	122
7.	Gheebat	123
8.	La'nat	124
9.	Chori.....	124
10.	Bughz-o-Keenah	124
11.	Hasad	125
12.	Baat cheet band karna	125
13.	Gaali dayna	126

14.	Wa'dah khilafi	126
15.	Aatish baazi.....	127
16.	Patang baazi.....	127
17.	Film beeni	127
	Bachon say yaksan sulook kijiye	128
	Yak tarfah raaey sun kar fayslah na dijiye.....	129
	Apni aulad ki Islah kijiye.....	129
	Wazahat.....	133
	Apni aulad ko na-farmani say bachaiye	133
	Hoslah afzaey kijiye.....	134
	Khaylnay ka mauqa bhi dijiye	134
	Buri suhbat say bachaiye	134
	Bachay baray ho jaeyn to bistar alag kar dijiye.....	135
	Aulad kab baligh hoti hay?.....	135
	Buzurgon ki Hikayaat sunaiye.....	136
	Masalah.....	136
	Aulad jawan ho jaey to jald shadi kar dijiye	136
	Talash-e-Rishtah	138
	Aik Maa ki Naseehat	139

Pehlay isay parh lijiye

Meethay meethay Islami bhaiyo! Bachay apnay walidayn aur 'azeez-o-aqarib ki ummedon ka mahwar hotay hayn. Islami mu'asharay ka mufeed fard bananay kay liye un ki behtareen tarbiyyat bay had zaroori hay. Yehi bachay kal baray ho kar walidayn, tajir aur ustaz waghayrah banayn gay aur is mu'asharay ki baag dor sambhalayn gay, agar yeh apni zimmahdariyan shari'at kay mutabiq ba-tareeq-e-ahsan ada karnay may kamyab ho gaey to yeh mu'asharah aman-o-sukoon ka gehwarah ban jaey ga aur har taraf sunnaton ki bahaar aa jaey gi. Aaj kay is pur fitan dor may bachon ki Madani tarbiyyat ki ahamiyyat do chand ho jati hay kay jab jiddat pasandi ki rangeeniyau aur farayb kariyan Muslim mu'asharay ko T.V, Dish antenna, cable network, Internet ki soorat may ghayray huway hayn. Tafreeh aur ma'loomat-e-'aamah may izafay kay naam par yeh aalat bay hayaey ko jis tayzi say faroogh day rahay hayn, yeh kisi par posheedah nahin.

Zayr-e-Nazar Kitab 'Tarbiyyat-e-Aulad' may bachon ki tarbiyyat kay silsilay may Quran-o-Ahadees-o-Aqwaal-e-Akabireen ki khushbu say mu'attar mu'attar Madani phool paysh kiye gaey hayn. Is Kitab may bachay ki payda`ish say lay kar us ki shadi tak kay tamam umoor masalan naam rakhna, 'aqeeqah, khatnah, Tahneek aur Mukhtalif aadab-e-zindagi waghayrah ka tazkirah karnay ki Koshish ki gaey hay. Yun yeh Kitab sahib-e-aulad Musalmanon kay sath sath deegar Islami bhaiyon kay liye bhi yaksan mufeed hay. Is Kitab ko na sirf khud parhiye balkay dusron ko is kay mutal'ah ki targheeb dila kar sawab-e-jariyah kay haqdar baniye.

Allah Ta'ala say du'a hay kay Hamayn 'Apni aur sari duniya kay logon ki islah ki koshish' karnay kay liye Madani Ina'amaat par 'amal air Dawat-e-Islami ki tamam majalis ba-shumool Majlis-e-Al-Madina-tul-'Ilmiyyah ko din 25vi raat 26vi taraqqi 'ata farmaey.

اَمِينُ بِجَاهِ النَّبِيِّ الْكَمِينُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shu'bah Islahi Kutub (Majlis-e-Al-Madina-tul-'Ilmiyyah)

الْحَمْدُ لِلّٰهِ رَبِّ الْعُلَمَاءِ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْسَلِيْنَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Tarbiyyat-e-Aulad

Durood Shareef ki fazeelat

Huzoor nay Irshad farmaya: 'Jis nay mujh par 100 martabah Durood-e-Pak parha Allah عَزَّوجَلْ 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. (Majma'-uz-Zawa'a'id, vol. 10, pp. 252, Hadees 17298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Rab Ta'ala ka in'am-e-'Azeem

Meethay meethay Islami bhaiyo! Nayk aulad Allah عَزَّوجَلْ ka 'azeem in'am hay. Aulad-e-Salih kay liye Allah عَزَّوجَلْ kay piyaray Nabi Hazrat Sayyiduna Zakariyya نَبِيٌّ وَعَلَيْهِ الصَّلوةُ وَالسَّلَامُ nay bhi du'a maangi. Chunan-chay Quran Pak may hay:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرْيَةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٢٨﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Mayray mujhay apnay paas say day suthri aulad bayshak Tu hi hay du'a sunnay wala.

(Parah. 3, Surah Aal 'Imran, Ayah 38)

Aur Hazrat Sayyiduna Ibrahim Khaleelullah عَلَيْهِ الصَّلوةُ وَالسَّلَامُ nay apni aanay wali naslon ko nayk bananay ki yun du'a maangi:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلوةِ وَمِنْ ذُرْيَتِي گَرِبَّاً وَتَقَبَّلْ دُعَاءِ ﴿٢٩﴾

Tarjamah-e-Kanz-ul-Iman: Aye Mayray Rab mujhay namaz qa'im karnay wala rakh aur kuch mayri aulad ko aye hamaray Rab aur mayri du'a sun lay. (Parah. 3, Surah Ibrahim, Ayah 40)

Yehi woh nayk aulad hay jo duniya may apnay walidayn kay liye rahat-e-jaan aur aankhon ki thandak ka saman banti hay. Bachpan may un kay dil ka suroor, Jawani may aankhon ka noor aur walidayn kay borhay ho janay par un ki khidmat kar kay un ka sahara banti hay. Phir jab yeh walidayn duniya say guzar jataj hayn to yeh sa'adat mand aulad apnay walidayn kay liye bakhshish ka saman banti hay jaysa kay Sarkar-e-Madinah ﷺ nay Irshad farmaya: 'Jab aadami mar jata hay to us kay a'maal ka Silsilah munqati' ho jata hay siwaey 3 kaamon kay kay un ka Silsilah jari rehta hay:

1. Sadaqah-e-Jariyah...
2. Woh 'ilm jis say faidah uthaya jaey...
3. Nayk aulad jo is kay haq may du'a-e-khayr karay...

(Sahih Muslim, pp. 886, Hadees 1631)

Aik aur maqaam par Huzoor ﷺ nay Irshad farmaya: 'Jannat may aadami ka darajah barha diya jata hay to woh kehta hay: 'Mayray haq may yeh kis tarah huwa?' to jawab miltta hay 'is liye kay tumhara bayta tumharay liye maghfirat talab karta hay.' (Sunan-e-Ibn-e-Majah, vol. 4, pp. 185, Hadees 3660)

Bismillah Shareef perhnay ki barakat

Hazrat Sayyiduna 'Eisa ﷺ aik qabr par guzray to 'azab ho raha tha. Kuch waqfah kay ba'd phir guzray to mulahazah farmaya kay noor hi noor hay aur wahan Rahmat-e-Ilahi عزوجل may 'arz ki kay mujhay is ka bhayd bataya jaey. Irshad huwa: 'Aye 'Eisa! Yeh sakht gunahgar aur badkar tha, is wajah say 'azab may giriftar tha laykin is nay biwi

hamilah chhori thi. Us kay larka payda huwa aur aaj us ko maktab bhayja gaya, ustaz nay Bismillah parhaey, Mujhay haya aaey kay Mayn zameen kay andar us shakhs ko 'azab doon jis ka bacha zameen par Mayra naam lay raha hay.'

(Tafseer-e-Kabeer, vol. 1, pp. 155, Mulakhsasan)

'Azab-e-Qabr say rihaey mil gaey

Aik shakhs jis kay baap ka intiqal ho chuka tha us nay Huzoor Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki khidmat may haazir ho kar 'arz ki: 'Guzishtah raat, Khuwab may apnay walid ko 'azab may mutala daykha to mayray walid-e-marhoom nay mujh say kaha kay 'Mujhay 'azab-e-qabr may mutala kar diya gaya hay, tum Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay paas ja kar mayray liye du'a-e-maghfirat karo' Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay dariyافت farmaya kay 'Kiya tumharay walid kabhi mayray Madrasay kay saminay say guzray thay?' Us shakhs nay jawab diya 'Ji Haan.' Yeh sun kar Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay khamoshi ikhtiyar kar li, phir woh shakhs apnay ghar chala gaya.

Raat ko us nay apnay walid ko khuwab may intihaey khush-o-khurram dayka, unhon nay sabz libas pehan rakha tha aur farma rahay thay kay 'Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki du'a say Allah عَزَّوَجَلَ nay mayra 'azab khatm kar diya hay aur unhi kay fayz say mujhay yeh libas pehnaya gaya hay, lihaza Mayn tujhay hidayat karta hon kay un ki khidmat may haziri apnay liye laazim kar lay.' Us shakhs nay yeh waqi'ah Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki khidmat may paysh kiya to Aap nay farmaya kay 'Khuda عَزَّوَجَلَ ki qasam! Mujh say yeh wa'dah kiya gaya hay kay jo koi bhi mayray Madrasay kay paas say guzar jaey ga to us kay 'azab may takhfeef kar di jaey gi.' (Bahja-tul-Asrar, pp. 194)

Eisal-e-Sawab ka fa'idah

Hazrat Muhy-ud-Deen Ibn-e-'Arabi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ aik dawat may tashreef lay gaey. Wahan aik Naujawan bhi maujood tha jo kay

kashf kay mu'amalay may ma'roof tha. Aap nay daykha kay khana khatay huway woh daf'atan (ya'ni achanak) ronay laga. Wajah ma'loom karnay par us nay bataya kay 'ba-zari'ah kashf mujhay ma'loom huwa hay kay Allah ﷺ kay hukm say firshtay mayri maa ko Jahannam may lay ja rahay hayn.' Aap farmatay hayn kay 'mayray paas 70 hazaar martabah kalimah Tayyibah parha huwa mahfooz tha. Mayn nay dil hi dil may us ki maa ko eisal-e-sawab kar diya.' Woh larka fauran hans para, Mayn nay sabab poocha to kehnay laga kay: 'Mayn nay abhi daykha hay kay firshtay mayri maa ko Jannat ki taraf lay ja rahay hayn.' (*Malfozaat-e-A'la Hazrat, Hisah. 1, pp. 104*)

Rozanah aik Quran ka eisal-e-sawab

Aik buzurg Irshad farmatay hayn kay kisi shakhs nay khuwab may daykha kay Qabristan kay tamam Murday apni qabron say baahar nikal kar jaldi jaldi zameen par say koi cheez samayt rahay hayn, laykin murdon may say aik shakhs farigh baytha huwa hay, woh kuch nahin chunta. Us shakhs nay us say ja kar poocha kay 'yeh log kiya chun rahay hayn?' us nay jawab diya: 'Zindah log jo kuch sadaqah... ya du'a... ya... Tilawat-e-Quran waghayrah is qabristan walon ko bhayjtay hayn us ki barakaat samayt rahay hayn.' Us nay kaha 'tum kyun nahin chuntay?' jawab diya 'mujhay is wajah say faraghat hay kay mayra aik bayta Hafiz-e-Quran hay jo fulan baazar may halwah baychta hay, woh rozanah aik Quran-e-Pak parh kar mujhay bakhshhta hay.'

Yeh shakhs subh usi baazar may gaya, daykha kay aik Naujawan halwah baych raha hay aur us kay hont hil rahay hayn us nay Naujawan say poocha 'Tum kiya parh rahay ho?' us nay jawab diya kay Mayn rozanah aik Quran Pak parh kar apnay walidayn ko bakhshhta hoon, isi ki tilawat kar raha hoon. Kuch 'arsay ba'd us nay khuwab may dubarah isi qabristan kay murdon ko kuch chuntay huway daykha, is martabah woh

shakhs bhi chunnay may masroof tha kay jis ka bayta usay Quran Pak parh kar bakhsha karta tha, us ko daykh kar usay bahut t'ajjub huwa, itnay may us ki aankh khul gaey. Subh uth kar usi bazaar may gaya aur tahqeeq ki to ma'loom huwa kay halwah baychnay walay Naujawan ka bhi intiqal ho chuka hay.

(Rauz-ur-Riyaheen, pp. 177)

Walid sahib say 'azab uth gaya

Achhi achhi niyyaton kay sath Tableegh-e-Quran-o-Sunnat ki 'aalameer Madani Tahreek Dawat-e-Islami kay Madani mahool may shamil honay walay ﷺ donon jahan ki bhalaiyan paatay hayn. Aik Islami bhai kay bayan ka khulasah hay kay Mayn nay 'Eid kay dusray roz 'Aashiqan-e-Rasool kay sath Madani Qafilay may safar ki sa'adat haasil ki. Isi dauran Walid-e-Marhoom jin ko faut huway 2 baras guzar chukay thay, mayray khuwab may bahut achhi haalat may tashreef laey. Mayn nay poocha: 'Abbu Intiqal kay ba'd kiya huwa?' Farmaya: 'Kuch 'arsah gunahon ki saza mili magar ab 'azab uth gaya hay, tum Dawat-e-Islami kay Madani mahool ko har giz mat chhorna kay isi ki barakat say mujh par karam huwa hay.'

Meethay meethay Islami bhaiyo! Waqi'ee Allah ﷺ ki rahmat bahut bari hay, nayk aulad sadqah-e-jariyah hoti hay aur un ki du'aon kay tufayl faut shudah walidayn kay liye aasaniyan ho jati hayn. Aulad ko nayk bananay kay liye Dawat-e-Islami ka Madani mahool aik behtareen zari'ah hay. (Faizan-e-Sunnat, vol. 1, pp. 356)

Aulad kaysi honi chahiye?

Meethay meethay Islami bhaiyo! Yaqeenan wohi aulad ukhrawi taur par nafa' bakhsh sabit ho gi jo nayk-o-salih ho aur yeh haqeeqat bhi kisi say dhaki chhupi nahin kay aulad ko nayk ya bad bananay may walidayn ki tarbiyyat ko bara dakhla hota hay. Aik martabah aik mujrim ko takhtah-e-dar par latkaya

janay wala tha. Jab us say us ki aakhiri khuwahish poochi gaey to us nay kaha kay Mayn apni maa say milna chahta hoon. Us ki yeh khuwahish poori kar di gaey. Jab maa us kay saminay aaey to woh apni maa kay qareeb gaya aur daykhtay hi daykhtay us ka kaan noch dala. Wahan par maujood logon nay usay sarzanish ki kay na-ma'qool abhi jab kay tu phansi ki saza panay wala hay tu nay yeh kiya harakat ki hay? Us nay jawab diya kay mujhay phansi kay is takhtay tak pohanchanay wali yehi mayri maa hay kyun kay Mayn bachpan may kisi kay kuch paysay chura kar laya tha to us nay mujhay dantnay ki bajaey mayri hoslah afzaey ki aur yun Mayn jara`im ki duniya may aagay barhta chala gaya aur anjam kar aaj mujhay phansi day di jaey gi. (*Makhooz az: Auladbiganay kay ashab, Bayan. Ameer-e-Ahl-e-Sunnat*)

Is kay bar 'aks maa ki nayk tarbiyyat ki barakat par mushtamil Hikayat bhi mulahazah kijiye:

Aik Qafilah Geelan say Baghdad ki taraf rawan dawan tha. Jab yeh Qafilah Hamdan shehar say rawanah huwa to jaysay hi jungle shuru' huwa dakuon ka aik gurooh namudar huwa aur Qafilay walon say maal-o-asbab lootna shuru' kar diya. Is Qafilay may aik Naujawan bhi tha jis ki 'umr 18 saal kay lag bhag thi. Aik raahzan us Naujawan kay paas aaya aur kehnay laga: 'Sahib zaaday! Tumharay paas bhi kuch hay?' Naujawan bola: 'Mayray paas 40 dinaar hayn jo kapron may silay huway hayn.' Raahzan nay kaha kay 'Sahib zaday! Mazaq na karo sach sach batao?' Naujawan nay bataya 'Mayray paas waqi'ee 40 dinaar hayn yeh daykho mayri baghal kay neechay dinaaron wali thayli kapron may sili huiy hay' raahzan nay daykha to hayraan reh gaya aur Naujawan ko apnay Sardar kay paas lay gaya aur sara waqi'ah bayan kiya. Sardar nay kaha 'Naujawan! Kiya baat hay log to dakuon say apni daulat chhupatay hayn magar tum nay sakhti kiye bighayr apni daulat zaahir kar di?' Naujawan nay kaha 'Mayri maa nay ghar say chaltay waqt

mujhay Naseehat farmaey thi kay ‘bayta! Har haal may sach bolna.’ Bas Mayn apni walidah kay sath kiya huwa wa’dah nibha raha hoon.’

Naujawan ka yeh bayan taseer ka teer ban kar dakuon kay Sardar kay dil may paywast ho gaya us ki aankhon say aansuon ka dariya chhalaknay laga. Us ka soya huwa muqaddar jaag utha, woh kehnay laga ‘Sahibzaday! Tum kis qadar khush naseeb ho kay daulat lutnay ki parwah kiye bighayr apni walidah kay sath kiye huway wa’day ko pamaal kar raha hon aur Makhlooq-e-Khuda ka dil dukha raha hoon.’ Yeh kehnay kay ba’d woh sathiyon samayt sachay dil say ta`ib ho gaya aur loota huwa sara maal wapas kar diya.

(Tareekh-e-Masha`ikh-e-Qadiriyyah, vol. 1, pp. 121 - 122)

Na-musa’id halaat aur bigri huyi aulad

Meethay meethay Islami bhaiyo! Maujoodah halaat may akhlaqi qadron ki pamali kisi say dhaki chhupi nahin. Naykiyan karna bay had dushwar aur irtikab-e-gunah bahut aasan ho chuka hay, Masjidon ki weerani aur cenima gharon aur darama theatres ki ronaq, Deen ka dard rakhnay walon ko aath aath aansu rulati hay, T.V, V.C.R, dish antenna, Internet aur cable ka ghalat isti’mal karnay walon nay apni aankhon say haya dho daali hay, takmeel-e-zarooriyaat-o-husool-e-saholiyaat ki jidd-o-jahd nay insan ko fikr-e-aakhirat say yaksar ghaafil kar diya hay, yehi wajah hay duniyawi shan-o-shaukat aur zahiri aan baan Musalmanon kay dilon ko apna girweedah bana chuki hay magar afsoos! Apni qabr ko gulzar-e-jannat bananay ki Tamanna dilon may ghar nahin karti. In na-musa’id halaat ka aik bara sabab walidayn ka apni aulad ki Madari tarbiyyat say ghaafil hona bhi hay kyun kay fard say afraad aur afraad say mu’asharah banta hay to jab fard ki tarbiyyat sahih khutoot par nahin ho gi to is kay majmo’ay say tashkeel panay wala mu’asharah zabun haali say kis tarah mahfooz reh sakta hay.

Jab walidayn ka Maqsad-e-Hayat, husool-e-daulat, aaram talabi, waqt guzari aur 'aish koshi ban jaey to woh apni aulad ki kiya tarbiyyat karayn gay aur jab tarbiyyat-e-aulad say bay I'tina'i kay asaraat saminay aatay hayn to yehi walidayn har kas-o-nakas kay saminay apni aulad kay bigarnay ka rona rotay dikhaey daytay hayn.

Aysay walidayn ko ghaur karna chahiye kay aulad ko is haal tak pohanchanay may un ka kitna haath hay kyun kay unhon nay apnay bachay ko ABC bolna sikhaya magar Quran parhna na sikhaya, maghribi Tahzeeb kay taur Tareeqay to samjhaey magar Huzoor ﷺ ki Sunnatayn na sikhayen, general knowledge (ma'lomaat-e-'aamah) ki ahamiyyat par us kay saminay ghanton kalam kiya magar farz Deeni 'uloom kay husool ki raghbati na dilaey, us kay dil may maal ki mahabbat to daali magar 'Ishq-e-Rasool ﷺ ki shama' farozan na ki, usay duniyawi na-kamiyon ka khauf to dilaya magar Imtihan-e-qabr-o-hashar may na-kaami say wahshat na dilaey, usay Hi, hello kehna to sikhaya magar salam karnay ka Tareeqah na bataya. Irtikab-e-Gunah ki madar pidar aazadi aur lahw-o-la'ib kay tarah tarah kay aalat ka bila rok tok isti'mal, cable, V.C.R ki karastaniyan, raqs-o-suroor ki mahfilon may inhimak aur bigra huwa Gharaylu mahool, yeh sab kuch bachay ki tabe'at may shaytaniyat-o-nafsaniyat ko itna qad aawar kar dayta hay kay is say pakeezah kirdar ki tawaqq'u bhi nahin ki ja sakti jaysay ganday naalay may dubki laganay walay kay jism ki Taharat ka Tasawwur bhi nahin kiya ja sakta.

Aulad kay bigarnay ka Zimmahdar kaun?

Meethay meethay Islami bhaiyo! 'Umuman daykha gaya hay kay bigri hui aulad kay walidayn is ki zimmahdari aik dusray par 'aa'id kar kay khud ko bari-uz-zimmah samajhtay hayn magar yaad Rakhiye aulad ki tarbiyyat sirf maa ya mahz baap

ki nahin balkay donon ki zimmahdari hay. Allah ﷺ Irshad fermata hay:

يَا أَيُّهَا الَّذِينَ أَمْنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلِئَكَةٌ غَلَاظٌ شِدَادٌ لَا يَعْصُمُونَ اللَّهَ مَا أَمْرُهُ وَيَفْعَلُونَ مَا يُؤْمِنُونَ

Tarjamah-e-Kanz-ul-Iman: Aye Iman walo apni janon aur apnay ghar walo ko us aag say bachao jis kay ayndhan aadami aur patthar hay us par sakht kurray (taqatwar) firshtay muqarrar hayn jo Allah ka hukm nahin taaltay aur jo unhayn hukm ho wohi kartay hayn. (Parah. 28, Surah Tahreem, Ayah. 6)

Jab Huzoor ﷺ nay yeh aayat Sahabah-e-Kiraam kay saminay tilawat ki to woh yun ‘arz guzar huway: Ya Rasoolallah ﷺ hum apnay ahl-o’ayal ko aatish-e-jahannam say kis tarah bacha saktay hayn? Aap ﷺ nay Irshad farmaya: ‘Tum apnay ahl-o’ayal ko un cheezon ka hukm do jo Allah ﷺ ko mahboob hayn aur un kaamon say roko jo Rab ﷺ ko na-pasand hayn.’ (Durr-e-Mansoor, vol. 8, pp. 225)

Aur Huzoor ﷺ ka farman hay: Tum sab Nigran ho aur tum may say har aik say us kay ma taht afraad kay baray may poocha jaey ga. Badshah Nigran hay, us say us ki ri’aya kay baray may poocha jaey ga. Aadami apnay ahl-o’ayal ka Nigran hay us say us kay ahl-o’ayaal kay baaray may poocha jaey ga. ‘Aurat apnay khawand kay ghar aur aulad ki Nigran hay us say un kay baaray may poocha jaey ga. (Bukhari, vol. 2, pp. 159, Hadees 2554)

Tarbiyyat-e-Aulad ki ahamiyyat

Meethay meethay Islami bhaiyo! Agar hum Islami aqdaar kay haamil mahool kay mutamanni (ya’ni khuwahish mand) hayn to hamayn apni Islah kay sath sath apnay bachon ki Madani tarbiyyat bhi karni ho gi kyun kay agar hum tarbiyyat-e-aulad ki aham zimmahdari ko bojh Tasawwur kar kay is say ghaflat barat-tay rahay aur bachon ko in khatarnak halaat may aazad

chhor diya to nafs-o-shaytan unhayn apna aalah-e-kaar bana layn gay jis ka nateejah yeh ho ga kay nafsaani khuwahishat ki aandhiyan unhayn sehr-e-'isyan (ya'ni gunahon kay sehr) may sar gardaan rakhayn gi aur woh 'umr-e-'azeez kay 4 din aakhirat bananay ki bajaey duniya jama' karnay may sarf kar dayn gay aur yun gunahon ka ambaar liye wadi-e-maut kay kanaray pohanch jaeyn gay. Rahmat-e-Ilahi ﷺ shamil-e-haal hui to marnay say pehlay taubah ki taufeeq mil jaey gi wagarnah duniya say kaf-e-afsoos maltay huway niklайн gay aur qabr kay garhay may ja soeyn gay. Sochiye to sahi kay jab bachon ki Madani tarbiyyat nahin ho gi to woh mu'asharay ka bigaar door karnay kay liye kiya kirdar ada kar sakayn gay, jo khoob doob raha ho woh dusron ko kiya bachaey ga, jo khud khuwab-e-ghaflat may ho woh dusron ko kiya baydaar karay ga, jo khud pastiyon ki taraf mahw-e-safar ho woh kisi bulandi ka rastah kyun kar dikhaey ga.

*Soona jungle raat andhayri chhaey badli kaali hay
Sonay walay jaagtay rahiyo choron ki rakhwali hay*

(Hada`iq-e-Bakhshish)

Sahib-e-Aulad Islami bhaiyo! Aap ki aulad, aap kay jigar ka tukra aur apni maa ki aankhon ka noor sahi laykin is say pehlay Allah ﷺ ka bandah, Huzoor ﷺ ka Ummati aur Islami mu'asharay ka aham fard hay. Agar aap ki tarbiyyat usay Allah ﷺ ki bandagi, Sarkar ﷺ ki ghulami aur Islami mu'asharay may us ki Zimmahdari na sikha saki to usay apna farmanbardar bananay ka khuwab daykhna bhi chhor dijiye kyun kay yeh Islam hi hay jo aik Musalman ko apnay walidayn ka muti'-o-farmanbardar bannay ki ta'leem dayta hay. Is liye aulad ki zahiri zayb-o-zeenat, achhi ghiza, achhay libas aur deegar zarooriyaat ki kafalat kay sath sath un ki akhlaqi-o-roohani tarbiyyat kay liye bhi kamar Bastah ho jaiye.

Kiya bayta bhi baap ko maarta hay?

Tambiyah-ul-Ghafileen may hay kay Samarqand kay aik 'aalim Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay paas aik shakhs aaya aur kehnay laga: 'Mayray baytay nay mujhay maara hay aur takleef di hay.' Unhon nay hayraangi say poocha: 'Kiya bayta bhi baap ko maarta hay?' Us nay jawab diya: 'Ji haan! Aysa huwa hay.' Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay dariyافت kiya: 'Kiya tu nay usay 'ilm-o-adab sikhaya hay?' Us shakhs nay nafi may jawab diya. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay poocha: 'Quran-e-Kareem sikhaya hay?' Us nay phir nafi may jawab diya to Aap nay poocha: 'Phir woh kiya karta hay?' Us nay bataya: 'Woh khayti baari karta hay.' Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya: 'Kiya tujhay ma'lom hay kay us nay tujhay kyun maara hay?' Us nay kaha: 'Nahin.' Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay us par chot ki: 'Mayra khayal to yeh hay kay jab subh kay waqt woh Gadhay par suwar ho kar khayt ki taraf ja raha ho ga. Bayl us kay aagay aur Kutta us kay peechay ho ga, Quran usay parhna aata nahin lihaza woh kuch gunguna raha ho ga, aysay may tum us kay saminay aaey hon gay. Us nay samjha ho ga gaey hay aur tumharay sar par koi cheez day maari ho gi, shukr karo kay tumhara sar nahin phor diya.' (*Tambeeh-ul-Ghafileen*, pp. 68)

Bachon ki tarbiyyat kab shuru' ki jaey?

Walidayn ki aik ta'dad hay jo is intizar may rehti hay kay abhi to bacha chhota hay jo chaahay karay, thora bara ho jaey to us ki akhlaqi tarbiyyat shuru' karayn gay.

Aysay walidayn ko chahiye kay bachpan hi say aulad ki tarbiyyat par bharpoor tawajjoh dayn kyun kay us ki zindagi kay ibtidaey saal baqiyah zindagi kay liye buniyad ki haysiyat rakhtay hay aur yeh bhi zehan may rahay kay pa'idar 'imarat mazboot buniyad par hi ta'meer ki ja sakti hay. Jo kuch bacha apnay bachpan may seekhta hay woh saari zindagi us kay zehan may rasikh rehta hay kyun kay bachay ka Dimagh misl-

e-mom hota hay isay jis sanchay may dhalna chaahayn dhala ja sakta hay, ... bachay ki yaddasht aik khali takhti ki manind hoti hay us par jo likha jaey ga saari 'umr kay liye mahfooz ho jaey ga, ... bachay ka zehan khaali khayt ki misl hay is may jaysa beej boeyn gay usi mi'yar ki fasl haasil ho gi. Yehi wajah hay kay agar usay bachpan hi say salam karnay may pehal karnay ki 'aadat daali jaey to woh 'umr bhar is 'aadat ko nahin chhorta, agar usay sach bolnay ki 'aadat daali jaey to woh sari 'umr jhoot say bayzar rehta hay, agar usay sunnat kay mutabiq khanay peenay, baythnay, joota pehannay, libas pehannay, sar par 'imamah baandhnay aur baalon may kanghi waghayrah karnay ka 'aadi bana diya jaey to woh na sirf khud in pakeezah 'aadat ko apnaey rakhta hay balkay us kay yeh Madani ausaf us ki suhbat may rehnay walay deegar bachon may bhi muntaqil hona shuru' ho jatay hayn.

Tarbiyyat karnay walay ko kaysa hona chahiye?

Meethay meethay Islami bhaiyo! Islami khutoot par tarbiyyat-e-aulad ka khuwab usi waqt sharmindeh-e-ta'beer ho sakta hay jab us kay walidayn aur ghar kay deegar afraad qadr-e-kifayat 'Ilm-e-Deen kay haamil hon balkay us par 'aamil bhi hon kyun kay jis ki apni namaz durust nahin woh kisi ko durust namaz parhna kaysay sikhaey ga, jo khud khanay peenay, libas pehannay aur deegar kaamon ko sunnat kay mutabiq karnay ka 'aadi nahin woh apni aulad ko sunnaton ka 'aamil kis tarah banaey ga, jo khud rozay waghayrah kay masa'il nahin janta woh apni aulad ko kiya sikhaey ga. (عليه هذا القيام)

Tarbiyyat karnay walon kay qawl-o-fa'l may paya janay wala tazaad bhi bachay kay nannhay say zehan kay liye bay had ba'is-e-tashweesh ho ga kay aik kaam yeh khud to kartay hayn masalan jhoot boltay hayn, aapas may jhagartay hayn magar mujhay mana' kartay hayn, jis ka nateejah yeh ho ga kay apnay

baron ki koi Naseehat us kay dil may ghar na kar sakay gi. Al-gharz tarbiyyat-e-aulad kay liye walidayn ka apna kirdar bhi misali hona chahiye.

Is kay sath sath Gharaylu mahool ka bhi bachon ki zindagi par bahut gehra asar parta hay agar ghar walay nayk seerat, Shareef aur khush akhlaq hon gay to un kay zayr-e-sayah palnay walay bachay bhi husn-e-akhlaq kay paykar aur kirdar kay ghazi hon gay us kay bar ‘aks sharabi, ‘ayyash aur galam galoch karnay walon kay ghar may parwarish paanay wala bacha un kay napak asaraat say mahfooz nahin reh sakta. Al-gharaz bachon ki tarbiyyat sirf parhaanay par mauqoof nahin hoti balkay Mukhtalif rawayyon, baaton aur baahami ta’alluqaat say bhi bachon ki Zehni tarbiyyat hoti hay.

Misali kirdar kaysay apnaeyn?

Is Madani-o-Misali kirdar kay husool kay liye walidayn ko parayshan honay ki qat'an zaroorat nahin, ﴿لَخَدْنَ لِهِ عَزَوْجَ﴾! Tableegh-e-Quran-o-Sunnat ki ‘aalameen Madani tahreek Dawat-e-Islami say wabastah honay ki barakat say a’la akhlaqi ausaaf ghayr mahsoos taur par un kay kirdar ka hissah bantay chalay jaeyn gay. Is kay liye ghar kay mardon bil-khusoos bachon kay abbu ko chahiye kay woh apnay shehar may honay walay Dawat-e-Islami kay haftahwar sunnaton bharay ijtimā' may shirkat karay aur Raah-e-Khuda ﴿عَزَوْجَ﴾ may safar karnay walay ‘Aashiqan-e-Rasool kay Madani qafilon may safar karay. In Madani qafilon may safar ki barakat say apnay sabiqah tarz-e-zindagi par ghaur-o-fikr ka mauqa' milay ga aur dil husn-e-‘aaqibat kay liye bay chayn ho jaey ga jis kay nateejay may irtikab-e-gunah ki kasrat par nadamat mahsoos ho gi aur taubah ki taufeeq milay gi. ‘Aashiqan-e-Rasool kay Madani qafilon may musalsal safar karnay kay nateejay may Zuban par fuhush kalaami aur fuzool goi ki jagah Durood-e-Pak jaari ho jaey ga, yeh Tilawat-e-

Quran, Hamd-e-Ilahi ﷺ aur Na'at-e-Rasool ﷺ ki 'aadi ban jaey gi, ghussay ki 'aadat rukhsat ho jaey gi aur us ki jagah narmi lay lay gi, bay sabari ki 'aadat tarak kar kay Saabir-o-Shaakir rehna naseeb ho ga, Takabbur say jaan chhot jaey gi aur Ihtiram-e-Muslim ka jazbah milay ga, duniyawi maal-o-daulat ki lalach say peecha chhutay ga aur naykiyon ki hirs milay gi, al-gharaz baar baar Raah-e-Khuda ﷺ may safar karnay walay ki zindagi may Madani inqilab barpa ho jaey ga aur اَنْ شَاءَ اللّٰهُ عَزُوْجُلٌ apni aulad ki Madani tarbiyyat ka jazbah bhi naseeb ho ga.

Bataur-e-Targheeb Madani Qafilay ki aik Madani bahaar aap kay gosh guzar ki jati hay chunan-chay Shahdara (Markaz-ul-Awliya Lahore) kay aik Islami bhai kay bayan ka lubb-e-lubaab hay, Mayn apnay walidayn ka iklota bayta tha, ziyadah laad piyar nay mujhay had darajah dheet aur maa baap ka sakht na-farman bana diya tha, raat gaey tak aawarah gardi karta aur subh dayr tak soya rehta. Maa baap samjhatay to un ko jhaar dayta. Woh bay charay ba'z auqat ro partay. Du'aen maangtay maangtay maa ki palkayn bheeg jaati. Us 'azeem lamhay par lakhon salam jis 'lamhay' may mujhay Dawat-e-Islami walay aik 'Aashiq-e-Rasool say mulaqat ki sa'adat mili aur us nay mahabbat aur piyar say Infiradi Koshish kartay huway mujh paapi-o-badkar ko Madani Qafilay may safar kay liye tayyar kiya. Chunan-chay Mayn 'Aashiqan-e-Rasool kay hamrah 3 din kay Madani Qafilay ka Musafir ban gaya.

Na janay un 'Aashiqan-e-Rasool nay 3 din andar kiya ghol kar pila diya kay mujh jaysay dheet insan ka patthar numa dil jo maa baap kay aansuon say bhi na pighalta tha mom ban gaya, mayray qalb may Madani inqilab barpa ho gaya aur Mayn Madani Qafilay say namazi ban kay lauta. Ghar aa kar Mayn nay salam kiya, walid sahib ki dast bosí ki aur ammi jaan kay qadam choomay. Ghar walay hayraan thay! Is ko kiya ho gaya

hay kay kal tak jo kisi ki baat sunnay kay liye tayyar nahin tha woh aaj itna ba-adab ban gaya hay! ﴿الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ﴾ Madani Qafilay may 'Aashiqan-e-Rasool ki suhbat nay mujhay yaksar badal kar rakh diya aur yeh bayan daytay waqt mujh sabiqah bay namazi ko Musalmanon ko namaz-e-fajr kay liye jaganay ya'ni Sada-e-Madinah laganay ki zimmahdari mili huyi hay. (Dawat-e-Islami kay Madani mahool may Musalmanon ko namaz-e-fajr kay liye uthanay ko Sada-e-Madinah lagana kehtay hayn)

*Garchay a'maal-e-bad, aur af'aal-e-bad
 Nay hay ruswa kiya, Qafilay may chalo
 Kar safar aao gay, tum sudhar jao gay
 Maango chal kar du'a, Qafilay may chalo*
(Faizan-e-Sunnat, vol. 1, pp. 1370)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

Apni aulad ki behtar tarbiyyat ka zehan paanay kay liye bachon ki ammi ko chahiye kay apnay shehar may honay walay Islami behnon kay haftahwar sunnaton bharay ijtimā' may pabandi say shirkat karayn, ﴿إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ﴾ in ki zindagi may bhi Madani inqilab barpa ho jaey ga.

﴿الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ﴾ Sunnaton bhari zindagi guzarnay kay liye 'ibadaat-o-akhlaqiyaat kay ta'alluq say Ameer-e-Ahl-e-Sunnat Shaykh-e-Tareeqat, Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَائِثُ بَرِّ كَافِيْهِ الْعَالِيَّةِ nay Islami bhaiyon kay liye 72, Islami behnon kay liye 63, aur talabah-e-'ilm-e-deen kay liye 92, deeni talibaat kay liye 83 aur Madani munnon kay liye 40 Madani in'aamaat suwalaat ki soorat may murattab kiye hayn. In Madani in'aamaat ko apna laynay kay ba'd nayk bannay ki raah may haa'il rukawatayn Allah Ta'ala kay fazl-o-karam say ba-tadreej door ho jati hayn aur is ki barakat say paband-e-sunnat bannay, gunahon say nafrat karnay aur iman ki hifazat kay liye kurhnay ka zehan

banta hay. Hamayn chahiye kay ba-kirdar Musalman bannay kay liye Maktaba-tul-Madinah ki kisi bhi shakh say Madani in'aamaat ka card haasil karayn aur rozanah Fikr-e-Madinah (ya'ni apna muhasabah) kartay huway card pur karayn aur har Madani ya'ni qamari maah kay ibtidaey 10 din kay andar andar apnay yahan kay Madani in'aamaat kay Zimmahdar ko jama' karwanay ka ma'mool bana layn. Madani in'aamaat nay na janay kitnay Islami bhaiyon aur Islami behnon ki zindagiyan may Madani inqilab barpa kar diya hay! Is ki aik jhalak mulahazah ho:

Namaz-e-Ba-Jama'at kay paband ho gaey

New Karachi kay aik Islami bhai ka kuch is tarah ka bayan hay: 'Alaqay ki Masjid kay imam sahib jo kay Dawat-e-Islami say wabastah hayn, unhon nay Infiradi Koshish kartay huway mayray baray bhai jan ko Madani in'aamaat ka aik card tohfay may diya. Woh ghar lay aaey aur parha to hayraan rah gaey kay is Mukhtasar say card may aik Musalman ko Islami zindagi guzaarnay ka itna zabardast formula day diya gaya hay! Madani In'aamaat ka card milnay ki barakat say ﷺ un ko namaz ka jazbah mila aur namaz-e-ba-jama'at ki adaeygi kay liye Masjid may haazir ho gaey aur ab 5 waqt kay namazi ban chukay hayn, daarhi mubarak bhi saja li aur Madani in'aamaat ka card bhi pur kartay hayn.

*Madani In'aamaat kay 'aamil pay har dam har ghari
Ya Ilahi! Khoob barsa rahimaton ki jhari*

صلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(Faizan-e-Sunnat, vol. 1, pp. 1134)

Chand Qabil-e-Lihaz umoor

Meethay meethay Islami bhaiyo! Yun to insan ki poori zindagi hi Quran-o-Sunnat kay mutabiq honi chahiye magar chand umoor aysay hayn jin ka aulad kay Wujood may aanay say pehlay lihaz rakhna bay had zaroori hay kyun kay aulad ki salihiyat (ya'ni parhayzgari) in umoor say bhi wabastah hoti hay.

1. Nayk 'aurat ka intikhab

'Umdah say 'umdash beej bhi usi waqt apnay Jauhar dikha sakta hay jab us kay liye 'umdash zameen ak intikhab kiya jaey. Maa bachay kay liye goya zameen ki haysiyyat rakhti hay, lihaza biwi kay intikhab kay silsilay may mard ko bahut ihtiyat say kaam layna chahiye kay maa ki achhi ya buri 'aadat kal aulad may bhi muntaqil hon gi. Muta'addad Ahadees-e-Kareemah may mard ko nayk, salihah aur achhi 'adaat ki haamil pak daman biwi ka intikhab karnay ki takeed ki gaey hay chunan-chay

1. Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say riwayat hay kay Huzoor صلى الله تعالى عليه وآله وسالم نے nay farmaya: 'kisi 'aurat say nikah karnay kay liye 4 cheezon ko madd-e-nazar rakha jata hay,
 1. Us ka maal,
 2. Hasab nasab,
 3. Husn-o-Jamaal aur
 4. Deen.'

Phir farmaya: 'Tumhara haath khak aalod ho tum deendar 'aurat kay husool ki Koshish karo.' (*Bukhari*, vol. 3, pp. 429, *Hadees 5090*)

2. Hazrat Sayyiduna Abu Umamah رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسالم نے nay farmaya: 'Taqwa kay ba'd Mu'min kay liye nayk bibi say behtar koi cheez nahin agar

usay hukm karta hay to woh ita'at karti hay aur usay daykhay to khush kar day aur us par qasam kha baythay to qasam sachkar day aur agar woh kahin chala jaeyn to apnay nafs aur shauhar kay maal may bhalaey karay. (ya'ni khayanat-o-zaya' na karay).’ (*Sunan-e-Ibn-e-Majah*, vol. 2, pp. 414, Hadees 1857)

3. Hazrat Sayyiduna 'Abdullah bin 'Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay, Huzoor ﷺ nay Irshad farmaya: Bayshak duniya behtareen isti'mal ki cheez hay laykin is kay ba-wujood nayk aur salihah 'aurat duniya kay maal-o-mata' say bhi Afzal-o-behtareen hay.

(*Sunan-e-Ibn-e-Majah*, vol. 2, pp. 412, Hadees 1855)

4. Hazrat Sayyiduna 'Abdullah bin 'Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay Huzoor ﷺ nay Irshad farmaya: 'Auraton say un kay husn ki wajah say nikah na karo aur na hi un kay maal ki wajah say nikah karo, kahin aysa na ho kay un ka husn aur maal unhayn sarkashi aur na-farmani may mutbala kar day, balkay un ki deendari ki wajah say un kay sath nikah karo. Kyun kay chipti naak, aur siyah rang waali Kaneez deendar ho to behtar hay.'

(*Sunan-e-Ibn-e-Majah*, vol. 2, pp. 415, Hadees 1859)

2. Acchi qaum may nikah karay

Nikah kay silsilay may 'aurat kay ahl-e-khanah kay tarz-e-zindagi ko bhi madd-e-nazar rakhna zaroori hay chunan-chay Umm-ul-Mu'mineen Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say riwayat hay Huzoor ﷺ nay farmaya: 'Apnay nutfah kay liye achhi jagah talash karo kay 'auratayn apnay hi behan bhaiyon kay mushabah bachay payda karti hayn.' (*Kazn-ul-'Ummal*, vol. 6, pp. 423)

3. Nikah kay liye achhi achhi niyyatayn karay

Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Mayn nay Huzoor ﷺ ko farmatay suna: 'Jis nay

kisi 'aurat say us ki 'izzat ki wajah say nikah kiya to Allah ﷺ us ki zillat ko barhaey ga, jis nay 'aurat kay maal-o-daulat (kay lalach) ki wajah say nikah kiya, Allah ﷺ us ki ghurbat may izafah karay ga, jis nay 'aurat kay hasb-o-nasab (ya'ni khandani baraey) ki bina pay nikah kiya, Allah Ta'ala us ki kameengi ko barhaey ga aur jis nay sirf aur sirf is liye nikah kiya kay apni nazar ki hifazat kary, apni sharamgah ko mahfooz rakhay, Silah-e-rahmi karay to Allah ﷺ us kay liye 'aurat may barakat day ga aur 'aurat kay liye mard may barakat day ga.'

(Al-Mu'jam-ul-Awsat, vol. 2, pp. 18)

Nikah ki niyyatayn

(Az: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi (دامت برکاتہم العالیة)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

Farman-e-Mustafa ya'ni Musalman ki niyyat us kay 'amal say behtar hay.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Do Madani phool

1. Bighayr achhi niyyat kay kisi bhi 'amal-e-khayr ka sawab nahin milta.
2. Jitni achhi niyyatayn ziyadah, utna sawab bhi ziyadah.

Nikah karnay walay ko chahiye kay achhi achhi niyyatayn kar lay ta kay deegar fawa'id kay sath sath woh sawab ka bhi mustaqiq ho sakay. Nikah ki 9 niyyatayn paysh-e-khidmat hayn:

1. Sunnat-e-Rasool ﷺ ki adaeygi karoон ga.
2. Nayk 'aurat say nikah karoон ga.
3. Achhi qaum may nikah karoон ga.
4. Is kay zari'ay iman ki hifazat karoон ga.
5. Is kay zari'ay sharamgah ki hifazat karoон ga.
6. Khud ko bad nigahi say bachaon ga.
7. Mahz lazzat ya qaza-e-shahwat kay liye nahin husool-e-aulad kay liye takhliyah karoон ga.
8. Milap say pehlay 'بِسْمِ اللَّهِ' aur masnoon du'a parhoon ga.
9. Sarkar ﷺ ki Ummat may izafay ka zari'ah banoon ga. Harat Sayyidatuna 'Aaishah رضي الله تعالى عنها say marwi hay kay Huzoor ﷺ nay Irshad farmaya: 'Nikah mayri sunnat say hay, pas jo shakhs mayri sunnat par 'amal na karay, woh mujh say nahin. Pas nikah karo kyun kay Mayn tumhari kasrat ki bina par deegar ummaton par fakhar karoон ga. (*Sunan-e-Ibn-e-Majah*, vol. 2, pp. 406, *Hadees 1846*)

Madani Mashwarah

Shadi shudgan niyyaton waghayrah ki mazeed ma'lomaat kay liye Fatawa Razawiyyah (Takhreej shudah) Jild 23 safhah number 358, 386 par Mas`alah number 41, 42 ka mutala'ah farma layn.

صلوا على الحبيب ﷺ

Masalah

Jis 'aurat say nikah karnay ka iradah ho is niyyat say usay daykhna jaeyz hay kay Hadees Pak may yeh aaya hay kay: 'Jis say nikah karna chahtay ho us ko daykh lo kay yeh baqa-e-mahabbat ka zari'ah ho ga.' (*Tirmizi*, vol. 2, pp. 346, *Hadees 1089*)

Hakeem-ul-'Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ likhtay hayn: 'Magar behtar yeh hay kay paygham say pehlay daykha jaey aur woh bhi kisi bahanah say kay 'aurat ko patah na lagay ta kay na-pasandeedagi ki soorat may 'aurat ko ranj na ho.' Mazeed likhtay hayn: 'Daykhnay say murad chehra daykhna hay kay husn-o-qubah chehray may hi hota hay aur is say murad wohi soorat hay jo abhi 'arz ki gaey ya'ni kisi bahanah say daykh layna ya kisi mu'tabar 'aurat say dikhwa layna na kay ba-qa'idah 'aurat ka interview karna.'

(Mirat-ul-Manajeeh, vol. 5, pp. 11, 12)

Jis 'aurat say nikah karna chahta hay agar us ko daykhnay ki Tarkeeb na ban sakay to us shakhs ko chahiye kay apnay ghar ki kisi 'aurat ko Bhayj kar dikhwalay aur woh aa kar us kay saminay sara huliyah-o-naqshah waghayrah bayan kar day ta kay usay us ki shakl-o-soorat kay muta'alliq itminan ho jaey.

(Radd-ul-Mohtar, vol. 9, pp. 611)

Isi tarah 'aurat us mard ko jis nay us kay paas paygham bhayja daykh sakti hay agar chay adayshah-e-shahwat ho magar daykhnay may donon ki niyyat yehi ho kay Hadees Pak par 'amal karna chahtay hayn. *(Durr-e-Mukhtar, vol. 9, pp. 610)*

4. Mangni aur shadi kay mauqa' par na-jaeyz rusomaat say bachay
 Hamaray mu'asharay may mangni aur shadi kay mauqa' par Mukhtalif rusomaat ada karnay ka bahut ziyadah riwaaj hay. Phi har 'alaqay, har qawm aur har khandan ki apni makhsoos rusoom hoti hayn. Chunkay yeh rusoom mahz 'urf ki buniyad par ada ki jati hayn aur koi bhi inhayn farz-o-wajib Tasawwur nahin karta lihaza jab tak kisi rasam may koi shar'i qabahat na paey jaey usay haraam-o-na-jaeyz nahin kah saktay. Chunanchay rusoom ki pabandi usi had tak ki ja sakti hay kay kisi fa'l-e-haraam may mubtala na hona paray magar ba'z log is qadar pabandi kartay hay ka na-jaeyz fa'l karna paray to paray magar rasam ka chhotna gawara nahin masalan larki jawan hay aur

rusoom ada karnay ko rupiyah nahih to yeh na ho ga kay rusoom chhor day aur nikah kar dayn kay subukdosh ho jaeyn aur fitnah ka darwazah band ho balkay sood jaysi la'nat ko galay laganay ko tayyar ho jatay hayn. معاذ اللہ (Bahar-e-Shari'at, pp. 94)

Meethay meethay Islami bhaiyo! Kaseer rusomaat aysi hoti hayn jo kay shar'an na-jaeyz hoti hayn masalan is may mard-o-'aurat ka bay pardah ikhtilat hota hay ya woh rasam kisi Musalman ki dil aazari par mushtamil hoti hay, (علی ہذا نقیس) laykin haya-o-sharam ko baala-e-taaq rakh kar in rusomaat ko zaroor poora kiya jata hay. Masaln

Aksar gharon may rawaj hay kay shadi kay ayyam may rishtahdar aur mahallay ki 'auratayn jama' ho kar dholak bajati aur geet gaati hayn, yeh haraam hay kay awwalan dhol bajana hi haraam phir 'auraton ka gaana, mazeed yeh kay 'aurat ki aawaz na-mahramon ko pohanchna aur woh bhi Gaanay ki aur woh bhi 'ishq-o-hijr-o-wisal kay ash'aar ya geet. Jo 'auratayn apnay gharon may baat kartay waqt ghar say baahar aawaz janay ko ma'yoob jaanti hayn aysay mauqo' par woh bhi shareek ho jati hayn goya un kay nazdeek gaana koi 'aib hi nahin kitni hi door tak aawaz jaey koi haraj nahin neez aysay Gaanay may Juwan kunwari larkiyan bhi shareek hoti hayn. Aysay ash'aar parhna ya sunna kis had tak un kay dabay huway josh ko ubharay ga aur kaysay kaysay walwalay payda karay ga aur akhlaq-o-'aadaat par is ka kahan tak asar paray ga yeh Baatayn aysi nahin jin kay samjhanay ki zaroorat ho ya suboot paysh karnay ki haajat ho. (Bahar-e-Shari'at, Hissah. 7, pp. 95)

Isi tarah mehandi ki rasam bhi hay jis may Naujawan larkiyan zarq barq libas pehnay khoob ban sanwar kar bay pardah haalat may baazaron aur galiyon may say mehandi kay thaal liye huway guzarti hay aur phir dulhan ya dulha kay ghar ja kar naach Gaanay ki private mahfil sajati hayn aur tarah tarah kay

fitnon kay payda`ish ka zari'ah banti hayn. Aye kash! Aysi Islami behnon ko chadar-e-haya naseeb ho jae aur woh is bay hoodah rasam say baaz aa jaeyn.

Isi par bas nahin balkay ab to ba-qa'idah function ka ihtimam kiya jata hay jis may saaz-o-aalaat kay sath gulukaaron aur gulukaraaon say speaker par Gaanay sunay jatay hayn aur tawa`ifon ka naach daykha jata hay aur haath peet peet kar taaliyon ki soorat may unhayn 'daad' bhi di jati hay. Is qism ki mahafil may jin Fawahish-o-Bad kariyon air mukharrab akhlaq baaton ka ijtimā' hota hay un kay bayan ki haajat nahin. ﷺ معاذ اللہ

Maa baap, bayta Bayti, bhai behan aik sath in khushiyan may magan hotay hayn aur 'Haya' door khari sharam say paani paani ho rahi hoti hay. Aysi hi mahfilon ki wajah say aksar Naujawan aawarah ho jatay hayn aur apna dhan-o-daulat barbad kar baythtay hayn. Unhayn tawa`if say mahabbat aur apni zaujah say nafrat payda ho jati hay.

Mangni shadi kay wa'dah ka naam hay. Laykin is mauqa' par bhi bay hoodah rasmon ka in'iqaad zaroori samjha jata hay jin may say aik yeh bhi hay kay larka khud apnay haathon say apni mangaytar kay haath may angothi pehnata hay.

Mard ko sar aur daarhi kay baalon kay siwa mehandi lagana na-jaezyz hay magar aksar dulhay apnay haath balkay paaon ko bhi mehandi say rangay huway hotay hayn. (*Bahar-e-Shari'at, Hissah. 7, pp. 95*)

Band baajay walay bulwaey jatay hayn jo baraat ki aamad kay mauqa' par apnay fun ka muzaharah kartay hayn aur saaz-o-aalat bajanay kay gunah Kamanay kay sath sath soey huway Musalmanon aur mareezon ko aziyyat bhi poхhanchatay hayn.

Rukhsati kay mauqe' par doodh pilaey ki rasam ada ki jati hay jis may dulhay ko na-mahram khawateen kay majma' may bulaya jata hay. Us kay dost aysay mauqa' par usay tanha nahin

chhortay aur us kay sath hi tashreef laatay hayn. Phir koi na-mahram Naujawan larki apni hamjholiyan kay Jhurmat may ‘bari mahabbat say’ dulhay ko doodh ka glass paysh karti hay aur phir ‘halla gullah’ hota hay aur dulha kay dost na-mahram ‘auraton kay sath ‘hansi mazaaq’ ka shughal kartay hayn, phir aakhir may dulhay say doodh pilaey ka mutalabah kiya jata hay jo ‘umuman us ki haysiyyat say kaey guna zaa`id hoti hay aysay mauqa’ par bay pardagi kay ‘ilawah bhi bahut takleef dah manazir dikhaey daytay hayn.

Aatish baazi haraam aur Jahannam may lay janay wala kaam hay magar ba’z log in kaamon ka itna ihtimam kartay hayn kay yeh na hon to goya shadi hi na huyi balkay ba’z to itnay baybak hotay hayn kay agar shadi may yeh haraam kaam na hon to isay ghami aur Janazah say ta’beer kartay hayn. Yeh khayal nahin kartay kay aik to gunah aur shari’at ki mukhalifat hay, dusray maal zaya’ karna, teesray tamam tamashaiyon kay gunah ka yehi sabab hay aur sab kay majmoo’ah kay barabar us par gunah ka bojh. Magar aah! Aik waqt khushi may yeh sab kuch kar liya jata hay. Musalman honay ki haysiyyat say hum par laazim hay kay apnay har kaam ko shari’at kay mawafiq karayn Allah aur Rasool ﷺ ki mukhalifat say bachayn isi may Deen-o-Duniya ki bhalaey hay. (*Bahar-e-Shari’at, Hissah. 7, pp. 95*)

5. Nikah kay Mustahabbat par ‘amal karay

Masalan:

1. I’laniyah hona.
2. Nikah say pehlay Khutbah parhna koi sa Khutbah ho aur behtar woh hay jo Hadees may warid huwa.
3. Masjid may hona.
4. Jumu’ah kay din.

5. Gawahaan-e-'Aadil kay saminay.
6. 'Aurat 'umr, hasab, maal, 'izzat may mard say kam ho aur
7. Chaal chalan aur akhlaq-o-taqwa-o-jamaal may baysh (ya'ni ziyadah ho). (*Durr-e-Mukhtar*, vol. 4, pp. 75)

6. Israaf say parhayz karay

Quran-e-Pak may hay:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٢٩﴾

Tarjamah-e-Kanz-ul-Iman: Aur bay ja na kharcho bayshak bay ja kharchnay walay usay pasand nahin. (*Parah. 8, Surah An'aam, Ayah 141*)

Mufassir-e-Shaheer Hazrat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is aayat kay taht bay ja Kharch (ya'ni israf) ki tafseel bayan kartay huway raqam tarraz hayn, 'na-jaeyz jagah par Kharch karna bhi bay ja Kharch hay aur sara maal khayrat kar kay baal bachon ko Faqeer bana dayna bhi bay ja Kharch hay, zaroorat say ziyadah Kharch bhi bay ja Kharch hay isi liye 'a'za-e-wuzu ko (bila ijazat-e-shar'i) 4 baar dhona Israaf mana gaya hay.' (*Noor-ul-'Irfan*, pp. 232)

Ma'lom huwa kay zaroorat say ziyadah Kharch bhi bay ja Kharch (ya'ni Israaf) hay magar 'aam mushahadah hay kay ihtiyat pasandi ki 'aadat rakhnay walay Islami bhai bhi aysay mauqa' par bay ihtiyaati kar jatay hayn, masalan mahmanon ki ta'dad say kahin ziyadah khana tayyar karwa liya jata hay jis kay bach janay ki soorat may kharab honay ka qawi andayshah hota hay.

7. Takhliyah may shar'i hudood ki paasdari karay

Jab shauhar apni biwi say mubashirat ka iradah karay to shari'at nay is kay bhi aadab bataey hayn. Chunanchay shadi ki

Pehli raat shauhar ko chahiye kay biwi kay payshani par haath rakh kar yeh du'a parhay:

اللَّهُمَّ إِنِّي أَسْتَأْكِ حَيْرَهَا وَحَيْرَ مَا جَبَلْتُهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَ(مِنْ) شَرِّ مَا جَبَلْتُهَا عَلَيْهِ

Ya'ni Aye Allah عَزَّوجَلْ! Mayn Tujh say is ki bhalaey chahta hoon aur khas taur par jo bhalaey Tu nay is ki fitrat may rakhi hay aur is kay shar say panah mangta hoon jo is ki fitrat may hay.

(Abu Dawood, vol. 2, pp. 362, Hadees 2160)

Hazrat Sayyiduna 'Abdullah bin 'Abbas رضي الله تعالى عنهما say riwayat hay, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya 'jab tum may say koi shakhs apni biwi say jima' ka iradah karay to yeh du'a parhay:

بِسْمِ اللَّهِ، الَّلَّهُمَّ جَبَّنَنَا الشَّيْطَانَ وَجَنَّبْ الشَّيْطَانَ مَا رَقَّتَنَا

Ya'ni Allah kay naam say, Aye Allah! Hamayn shaytan say mahfooz rakh aur jo (aulad) hamayn day usay bhi shaytan say mahfooz rakh'. Pas agar un kay liye koi bacha muqaddar ho gaya to Allah عَزَّوجَلْ usay hamayshah shaytan say mahfooz rakhay ga. (Muslim, pp. 751, Hadees 1434)

Is jazbaati mauqa' par shar'i ahkam par 'amal hamayn shaytani panjon say bachaey ga aur hamari naslon ki bhi hifazat ho gi. Waqt-e-Jima' aik dusray ki sharamgah daykhnay aur ziyadah Baatayn karnay say bhi mana' kiya gaya hay. Chunay-chay Hazrat Sayyiduna 'Abdullah bin 'Abbas رضي الله تعالى عنهما say riwayat hay, Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Jab tum may say koi apni biwi ya londi say jima' karay to us ki sharamgah ki taraf na daykhay kay is say bachay kay nabbeena honay ka andayshah hay.' (Al-Kamil fi Zu'afa-ir-Rijaal, vol. 2, pp. 265)

Hazrat Sayyiduna Qabeerah bin Zuhair رضي الله تعالى عنه farmatay hayn kay: 'Jima' kay waqt ziyadah guftugu na karo kay is say (bachay kay) gonga ya totla honay ka khatrah hay.'

(Kanz-ul-'Ummal, vol. 16, pp. 151, Hadees 44893)

Rabb-ul-'Aalameen ﷺ ka shukr ada kijiye

Meethay meethay Islami bhaiyo! Insan ko chahiye kay jab aulad kay hawalay say koi 'achhi khabar' milay to sajdah-e-shukr baja laaey kyun kay shukr-e-na'mat say na'maton may izafah hota hay. Allah ﷺ Irshad fermata hay:

لِئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

Tarjamah-e-Kanz-ul-Iman: Agar Ihsan maano gay to Mayn tumhayn aur doon ga. (Parah. 13, Surah Ibraheem, Ayah 7)

Maa kay liye khushkhabri

Aik martabah Huzoor ﷺ nay 'auraton say Irshad farmaya: 'Kiya tum may say koi is baat par raazi nahin kay jab woh apnay shauhar say hamilah ho aur woh shauhar us say raazi ho to us ko aysa sawab 'ata kiya jata hay jaysa Allah ﷺ ki raah may rozah rakhnay aur shab baydari karnay walay ko milta hay, aur usay dard-e-zah (ya'ni waqt-e-wiladat ki takleef) pohanchnay par aysay aysay in'aamaat diye jaeyn gay kay jin par aasman-o-zameen walon may say kisi ko muttale' nahin kiya gaya, aur woh bachay ko jitna doodh pilaey gi to har ghont kay badlay aik nayki 'ata ki jaey gi, aur agar usay bachay ki wajah say raat ko jaagna paray to usay Raah-e-Khuda ﷺ may 70 ghulam aazad karnay ka sawab milay ga.'

(Al-Jami'uus-Sagheer, vol. 1, pp. 99, Hadees 1592)

Achhi achhi niyyatayn kijiye

Walidayn bil-khusoos walid ko chahiye kay achhi achhi niyyatayn karay.

19 niyyatayn

(Az: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi دامت برکاتہم العالیۃ)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوٰةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ ۝

Farman-e-Mustafa نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ: حَلَّ اللّٰهُ تَعَالٰى عَلٰيْهِ وَالٰهُ وَسَلَّمَ Musalman ki niyyat us kay 'amal say behtar hay.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Do Madani phool

1. Bighayr achhi niyyat kay kisi bhi 'amal-e-khayr ka sawab nahin milta.
2. Jitni achhi niyyatayn ziyadah, utna sawab bhi ziyadah.
1. Apni aulad ki sunnat kay mutabiq tarbiyyat karoon ga.
2. Jab bacha payda huwa to seedhay kaan may azaan aur baeyn may Takbeer kahoon ga.
3. Bachi payda honay par na-khushi nahin karoon ga balkay na'mat-e-ilahiyyah jaan kar Shukr-e-Ilahi عَزَّوجَلَ baja laaon ga.
4. Kisi buzurg say us ki Tahneek karaon ga. (Ya'ni un say darkhuwast karoon ga kay woh chuhara ya koi meethi cheez chaba kar us kay talu par laga dayn)
5. Agar larka huwa to husool-e-barakat kay liye us ka naam 'Muhammad' ya 'Ahmad rakhoon ga."
6. Sath hi pukarnay kay liye buzurgon say nisbat wala bhi koi naam rakh loon ga.
7. Hattal imkan us kay naam 'Muhammad' ya 'Ahmad' ki nisbat say us ki ta'zeem karoon ga.
8. Unhayn kisi jami' shara`it peer sahib ka Mureed banaon ga.
9. Satwayn (7) din us ka 'aqeeqah karoon ga. (Yaum-e-Payda`iash kay ba'd aanay wala har agla din us kay liye

7wan din hota hay masalan peer Shareef ko bacha payda huwa to zindagi ki har itwar us ka 7wan din hay)

10. Sar kay baal utarwa kar un kay barabar chaandi tol kar khayrat karoон ga.
11. Aulad ko halaal kamaey say khilaon ga.
12. Haraam kamaey say bachaon ga.
13. Unhayn behlanay kay liye jhoota wa'dah karnay say bachon ga.
14. Apnay tamam bachon say yaksaan sulook karoон ga.
15. Unhayn 'Ilm-e-Deen sikhaon ga.
16. Na-farmani ka ihtimal rakhnay wala kaam hukman nahin faqat bataur Mashwarah kah kar unhayn na-farmani ki aafat say bachaon ga.
17. Agar kabhi Mayn nay unhayn koi kaam (hukman) kaha aur unhon nay na kiya ya na-farmani kar kay mayra dil dukhaya to un ko mu'aaf kar don ga. (Maa baap mu'aaf kar bhi dayn tab bhi aulad ko taubah karni ho gi kyun kay walidayn ki na-farmani may Allah ﷺ ki bhi na-farmani hay)
18. Waqtan fa-waqtan aulad kay nayk bannay aur bay hisab bakhshay janay ki du'a karta rahoon ga.
19. Baligh honay par jald tar shadi ki Tarkeeb karoон ga.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَى الْحَبِيبِ

Zamanah-e-Haml ki Ihtiyatayn

Chunkay Zamanah-e-Haml kay mu'aamalaat bachay ki shakhsiyat par gehray asraat murattab kartay hay is liye maa ko chahiye kay khususan zamanah-e-haml may apnay afkaar-o-khayalaat ko pakeezah rakhnay ki Koshish karay. Agar woh yeh zamanah cable aur V.C.R par filmayn daramayn daykhtay

huway guzaray gi to shikam may palnay wali aulad par jo asaraat murattab hon gay woh aulad kay ba-shu'oor honay par ba-aasani mulahazah kiye ja saktay hayn. Jab tak maaeyn 'ibadat-o-riyazat ka shauq aur Tilawat-e-Quran ka zoq rakhnay wali hoti thi un ki god may palnay wali aulad bhi 'ilm-o-amal ka paykar aur Khauf-e-Khuda ﷺ ka mazhar huwa karti thi. Jab maaon nay namazayn tark karna apna ma'mool, faishon ko apna shi'aar aur bay pardagi ko apna Waqar bana liya to auladayn bhi isi dagar par chal nikli aur fahaashi-o-'uryaani aur bay raah rawi ka saylab haya ko baha kar lay gaya. ﴿أَمَّا شَاءَ اللَّهُ﴾

Bahar haal maa ko chahiye kay:

1. Nayk a'maal ki kasrat karay kay walidayn ki naykiyon ki barakatayn aulad ko milti hayn. (Nayk a'maal kay faza'il jannay kay liye 'Jannat may lay janay walay a'maal' (matbu'ah Maktaba-tul-Madinah) ka mutala'ah kijiye.)
2. Namazon ki pabandi karti rahay, har giz har giz susti na karay kay aysi haalat may namaz mu'aaf nahin ho jati.
3. Is marhalay par Tilawat-e-Quran karay kay hamari muqaddas bibiyan is haalat may bhi Noor-e-Quran say apnay Quloob ko Munawwar kiya karti thi.

Pandrah paray suna diye

Huzoor Sayyiduna Khuwajah Qutb-ul-Haq walidayn Bukhtiyar Kaaki رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki 'umr jis din 4 baras maheenay 4 din ki hui. Taqreeb-e-Bismillah muqarrar hui to log bulaey gaey. Hazrat Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ bhi maujood thay, Bismillah parhana chahi magar ilham huwa kay thehro! Hameed-ud-Deen Nagauri aata hay woh parhaey ga. Idhar Nagaur (may) Qaazi Hameed-ud-Deen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ko ilham huwa kay jald ja! Mayray aik banday ko Bismillah parha. Qaazi Sahib fauran tashreef laey aur aap say farmaya: 'Sahibzaday

parhiye اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ' aap nay parha 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ' aur shuru' say lay kar 15 paray hifz suna diye. Hazrat Qaazi sahib aur Khuwajah Sahib رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهَا nay farmaya: 'Sahib zaaday aagay parhiye' farmaya: 'Mayn nay apni maa kay shikam may itnay hi sunay thay aur isi qadar un ko yaad thay woh mujhay bhi yaad ho gaey.' (Al-Malfooz, Hissah, 4, pp. 415)

4. Is haalat may bil-khusoos rizq-e-halaal isti'mal karay ta kay bachay ka gosht post halaal ghiza say banay.

Mushtabah ghiza nikaalna parti

Hazrat Sayyiduna Ba Yazeed Bistami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهَا ki walidah farmati hayn kay 'jis waqt Ba Yazeed mayray shikam may tha to agar koi mushtabah ghiza mayray shikam may chali jaati to is qadar bay chayni hoti kay mujhay halaq may ungli daal kar nikaalna parti.' (Tazkira-tul-Awliya, pp. 129)

Ma'zirat karna pari

Hazrat Sayyiduna Sufiyan Sawri رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ payda`ishi muttaqi thay, aik martabah aap رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ ki walidah muhtarmah nay ayyam-e-haml may hamsayah ki koi cheez bila ijazat munh may rakh li to Aap رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ nay payt may tarapna shuru' kar diya aur jab tak unhon nay hamsayah say ma'zirat talab na ki aap رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ ka iztiraab khatm na huwa. (Tazkira-tul-Awliya, pp. 174)

5. Khanay peenay, libaas, chalnay baytnay, sonay waghayrah kay mu'aamalaat may sunnaton par 'amal karay.
6. Zuban ki ihtiyat apnaatay huway jhoot, gheebat, chughli waghayrah gunahon say bachti rahay.
7. Sadaqah-o-Khayrat ki kasrat karay kay sadaqah balaaon ko taalta hay.

Hazrat Sayyiduna 'Ali Bin Abi Talib رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ say riwayat hay kay Allah kay Mahboob صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ nay farmaya, 'Sadaqah

daynay may jaldi kiya karo kyun kay bala sadaqah say aagay nahin barh sakti.' (*Majma'-uz-Zawaa'id*, vol. 3, pp. 284, Hadees 4606)

8. Ba'z Islami behnayn haalat-e-haml may apnay kamray may kisi bachay ya bachi ki tasweer laga layti hayn. Yaad Rakhiye kay makaan may zi rooh ki tasweer lagana jaeyz nahin. (*Bahar-e-Shari'at*, Hissah. 16, pp. 208)

Aur jis ghar may jaandar ki tasaweer hon wahan rahmat kay firishtay dakhil nahin hotay. Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Huzoor nay Irshad farmaya: 'Us ghar may firishtay dakhil nahin hotay jis may kutta ya ya tasweer ho.' (*Bukhari*, vol. 3, pp. 19, Hadees 4002)

Agar daykhna hi hay to piyara piyara Ka'bah Shareef aur sabz Gumbad kay jalway daykhiye aur ghar may Islami tughray aawezan kijiye.

*Daykhna hay to Madinah daykhiye
Qasr-e-Shahi ka nazarah kuch nahin*

9. Du'aon ki kasrat karay kay du'a mu'min ka hathiyar hay. Hazrat Sayyidatuna Mariyam رَضِيَ اللَّهُ تَعَالَى عَنْهَا ki walidah nay bhi is haalat may du'a ki thi chunan-chay Quran-e-Pak may Irshad hota hay:

رَبِّ إِنِّي وَضَعُوتُ هَآءُنْثِيٌّ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتُ وَلَيْسَ الدَّكْرُ كَالْأُنْثِيٌّ
وَلَيْسَ سَمِّيَّتُهَا مَرَيْمًا وَلَيْسَ أَعْيَدُهَا بِإِكْ وَذُرِّيَّتُهَا مِنَ الشَّيْطَنِ الرَّاجِيمِ

Tarjamah-e-Kanz-ul-Iman: Aye Rab Mayray yeh to Mayn nay larki jani aur Allah ko khoob ma'loom hay jo kuch woh jani aur woh larka jo us nay maanga us larki sa nahin aur Mayn nay is ka naam Mariyam rakha aur Mayn isay aur is ki aulad ko tayri panah may dayti hon raanday huway shaytan say. (Parah. 3, Surah Aal-e-'Imran, Ayah. 36)

Maa bannay wali chaahay to is tarah bhi du'a maang sakti hay
 Ya Allah عَزُوجَلْ! Tayra karoorha karoor shukr kay Tu nay mujhay
 yeh 'azeem na'mat 'ata farmaey, Ya Allah عَزُوجَلْ! Is ki payda`ish
 may aasaniyan naseeb farma, Ya Allah عَزُوجَلْ! Tu isay apna ita'at
 guzar aur apnay Piyaray Habeeb ﷺ ka farmanbardar
 bana, Ya Allah عَزُوجَلْ! Tu is ko muttaqi parhayzgar aur mukhlis
 'Aashiq-e-Rasool bana, Ya Allah عَزُوجَلْ! Tu isay sunnaton ka
 Muballigh bana, Ya Allah عَزُوجَلْ! Tu is ko hamari aankhon ki
 thandak bana, Ya Allah عَزُوجَلْ! Isay Darazi-e-'Umr bil khayr 'ata
 farma, Ya Allah عَزُوجَلْ! Isay iman ki haalat may shahadat ki maut
 naseeb karna.

أَمِينٌ بِجَاهِ النَّبِيِّ الْكَوْمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

'Azeem maa

Muhaddis-e-A' zam Pakistan Hazrat 'Allamah Maulana Sardar Ahmad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا aksar farmaya karti thi: mayra yeh laadla bacha 'azeem shakhsiyat ka Maalik ho ga. Aur yeh du'a bhi karti: 'Tumhara naam Sardar hay, Allah Ta'aala tujhay Deen-o-Dunya ka Sardar banaey.' Aur dunya nay daykha kay aap ki 'azeem maa ki du'a Qabool hui aur Allah عَزُوجَلْ nay aap ko ism ba musamma bana diya.

(Hayaat-e-Muhaddis-e-A' zam, pp. 30)

10. Ba'z maa baap yeh jannay ki jusutuju may rehtay hayn kay payt may bacha hay ya bachi? Is kay liye Ultrasound bhi karwa daaltay hayn. Phir apni khuwahish kay bar'aks nateejah nikalnay par (معاذ اللہ) khusoosan Bayti honay ki soorat may haml zaya' karwanay say bhi daraygh nahin kartay aur yun apnay bad tareen jahil honay ka suboot daytay hayn kyun kay jitni bhi scientific tahqeeqaat (researches) hoti hayn un ki buniyad guman par hoti hay inhayn kisi bhi tarah say yaqeeni qarar nahin diya ja sakta.

Is liye ho sakta hay kay aap ko jo bataya gaya, Haqiqat us kay bar 'aks ho.

Meethay meethay Isalmi bhaiyo! Aulad kay silsilay may Riza-e-Ilahi ﷺ par raazi rehnay may hi 'aafiyat hay, aysa na ho kay Bayti ki paydaish par us ki maa say na rawa sulook karnay ki bina par Rab Ta'ala ki narazgi ka samina karna paray. Is zimn may aik 'ibratnak sacha waqi'ah mulahazah farmaiye:

Kashmir kay kisi 'alaqay may aik shakhs ki 5 bachiyan thi. Chhati baar wiladat honay wali thi. Us nay aik din apni biwi say kaha kay agar ab ki baar bhi tu nay bachi ko jana to Mayn tujhay nau-mawlood bachi samayt qatal kar doon ga. Ramazan-ul-Mubarak ki teesri shab phir bachi hi ki wiladat huyi. Subh kay waqt bachi ki maa ki cheekh-o-pukar ki parwah kiye bighayer us bay raham baap nay (معاذ اللہ) apni phool jaysi zindah bachi ko utha kar pressure cooker may daal kar choolhay par charha diya. Yaka yak pressure cooker phata aur sath hi khaufnak zalzalah aa gaya, daykhtay hi daykhtay woh zalim shakhs zameen kay andar dhans gaya. Bachi ki maa ko zakhmi haalat may bacha liya gaya aur ghaliban usi kay zari'ay is dardnak qissay ka inkishaf huwa. (الدّار و الحفيظ) (Zalzalah aur us kay asbaab, pp. 51)

Is kay bar 'aks naykiyon may mashghool ho janay walon par Rahmat-e-Ilahi ﷺ ki chhama chham barsat hoti hay. Chand Baharayn mulahazah hoon:

Aulad-e-Nareenah mil gaey

Aik Islami bhai ki 2 baytiyan thi. Woh aulad-e-nareenah say mahroom honay ki wajah say afsurdah raha kartay thay. Un ki bachiyon ki ammi phir say ummed say thi. Kisi Islami bhai kay Mashwaray par unhon nay 'Aashiqaan-e-Rasool kay Madani Qafilay may 30 din kay liye safar ikhtiyar kiya kay is ki barakat say un kay ghar bayta payda ho. Allah ﷺ ki shan daykhiye kay

abhi 30 din pooray bhi na huway thay kay unhayn safar hi kay dauran baytay ki wiladat ki khushkhabri mil gaey. Jab woh Raah-e-Khuda ﷺ may 30 din kay safar kay ba'd ghar lautay to 'ajeeb manzar tha ghar may khushi bhi khushi say jhoom rahi thi. Un kay haathon may Madani munna aur un kay chehray par Jagmagati daarhi Shareef aur sar par sabz sabz 'imamay ka taj saja huwa tha.

*Un ka deewanah 'imamah aur zulf-o-reesh may
Waah! Daykho to sahi lagta hay kitna shandar*

(Dawat-e-Islami ki Baharayn, Qist Awwal, pp. 15)

Aulad mil gaey

Aik Islami bhai taqreeban 25 saal say bay aulad thay. Dawat-e-Islami ka bayn-ul-aqwami ijtimā' honay wala tha. Aik Muballigh nay unhayn ijtimā' may shirkat ki targheeb dilatay huway dharas di kay aap ijtimā' may shareek ho kar du'a karna, wahan bahut saray 'Aashiqan-e-Rasool jama' hotay hayn aur nayk logon kay qurb may du'a Qabool hoti hay. Aap bhi wahan aulad ki khayrat maang layna. Yeh baat un ki samajh may aa gae aur woh ijtimā' may haazir ho gaey. Wahan du'a maangnay ki barakat sat Allah ﷺ nay unhayn aulad say nawaz diya.

(Dawat-e-Islami ki Baharayn, Hissah. 1, pp. 15)

Bighayer operation kay aulad naseeb ho gaey

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَائِقْتُ بِرَبِّكَ أَنْتَ هُمُ الْعَالِيَةُ Faizan-e-Sunnat (jild Awwal) may likhtay hayn: Dawat-e-Islami kay Madani mahool, sunnaton bharay ijtimā'aat aur Madani qafilon ki bhi kiya khoob Baharayn aur barakatayn hayn. Chunanchay Hyderabad (Baab-ul-Islam, Sindh) kay aik Islami Bhai kay bayan ka lubb-e-lubaab hay, ghaliban 1998 ka waqi'ah hay, mayri ahliyah ummed say thi, din bhi 'pooray' ho gaey thay. Doctor ka kehna tha kay shayad operation karna paray ga. Tableegh-e-Quran-o-Sunnat ki 'aalameer Madani tahreek

Dawat-e-Islami ka bayn-ul-aqwami 3 rozah sunnaton bhara ijtimā' (Sehra-e-Madinah Multan) qareeb tha. Ijtimā' kay ba'd sunnaton ki tarbiyyat kay 30 din kay Madani Qafilay may 'Aashiqan-e-Rasool kay hamrah safar ki mayri niyyat thi. Ijtimā' ki rawangi kay waqt, saman-e-qafilah sath lay kar hospital pohancha, chunkay khandan kay deegar afraad ta'awun kay liye maujood thay, ahliyah mohtarmah nay ashkbar aankhon say mujhay sunnaton bharay ijtimā' (Multan) kay liye alwada' kiya. Mayra zehan yeh bana huwa tha kay ab to mujhay bayn-ul-aqwami sunnaton bharay ijtimā' aur phir wahan say 30 din kay Madani Qafilay may zaroor safar karna hay kay kash! Is ki barakat say 'aafiyat kay sath wiladat ho jaey. Mujh ghareeb kay paas to operation kay akhrajaat bhi nahin thay! Bahar haal Mayn Madina-tul-Auliya Multan Shareef hazir ho gaya. Sunnaton bharay ijtimā' may khoob du'aen maangi. Ijtimā' ki ikhtitami riqqat angayz du'a kay ba'd Mayn nay ghar par phone kiya to mayri ammi jaan nay farmaya, Mubarak ho! Guzishtah Raat Rab عَزَّوَجَلْ nay bighayer operation kay tumhayn chand si Madani munni 'ata farmaey hay. Mayn nay khushi say jhoomtay huway 'arz ki, Ammi jaan! Mayray liye kiya hukm hay? Aa jaon ya 30 din kay liye Madani Qafilay ka Musafir banon? Ammi jaan nay farmaya, 'Bayta! Bay fikr ho kar Madani Qafilay may safar karo.'

Apni Madani munni ki Ziyarat ki hasrat dil may dabaey اللَّهُمَّ لِلَّهِ عَزَّوَجَلْ Mayn 30 din kay Madani Qafilay may 'Aashiqan-e-Rasool kay sath rawanah ho gaya. اللَّهُمَّ لِلَّهِ عَزَّوَجَلْ Madani Qafilay ki baharoon ki barakat kay sabab ghar walon ka bahut zabardast Madani zehan ban gaya, hatta kay mayray bachon ki ammi ka kehna hay, jab aap Madani Qafilay kay Musafir hotay hay Mayn bachon samayt apnay aap ko mahfooz Tasawwur karti hoon.

*Operation na ho, koi uljhan na ho
Gham kay saey dhalay Qafilay may chalo*

*Biwi bachay sabhi, khoob paeyn khushi
 Khayryat say rahayn, Qafilay may chalo*
(Faizan-e-Sunnat, vol. 1, pp. 943)

صلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَوْا عَلَى الْحَبِيبِ

Madani munnay ki aamad

Meethay meethay Islami bhaiyo! Tableegh-e-Quran-o-Sunnat ki ‘aalameer Madani Tahreek Dawat-e-Islami may ‘Aashiqan-e-Rasool kay sath sunnaton bharay safar ko apna ma’mool bana lijiye. Aik baar safar kar kay tajribah kar lijiye إِنَّ شَاهَةَ اللَّهِ عَزَّوجَلَّ aap ko woh woh Deeni manafi’ hasil hon gay kay aap hayraan rah jaeyn gay. Aap ki targheeb kay liye Madani Qafilay ki mazeed aik aur bahar gosh guzar ki jaati hay. Chunani-chay Qasba colony (Baab-ul-Madinah Karachi) kay aik Islami bhai kay bayan ka khulasah hay: ‘Hamaray khandan may larkiyan kaafi thi, chacha jaan kay yahan 7 larkiyan to baray bhai jan kay yahan 9 larkiyan! Mayri shadi huyi to mayray yaha bhi larki ki wiladat huyi. Sab ko tashweesh si honay lagi aur aaj kal kay aik ‘aam zehan kay mutabiq sab ko weham sa honay laga kay kisi nay jadu kar kay aulad-e-nareenah ka Silsilah band karwa diya hay! Mayn nay niyyat ki kay mayray yahan larka payda huwa to 30 din kay Madani Qafilay may safar karoон ga. Mayri Madani munni ki ammi nay aik baar khuwab daykha kay aasman say koi kaghaz ka purzah un kay qareeb aa kar gira, utha kar daykha to us par likha tha, **Bilal**, الْخَفَندُ لِيَلَهُ عَزَّوجَلَّ 30 din kay Madani Qafilay ki (niyyat ki) barakat say mayray yahan Madani munnay ki aamad ho gaey! Na sirf aik balkay aagay chal yakay ba’d deegaray 2 Madani munnay mazeed payda huway. Allah عَزَّوجَلَّ ka karam daykhiye! 30 din kay Madani Qafilay ki barakat sirf mujh tak mahdood na rahi. Hamaray khandan may jo bhi aulad-e-nareenah say mahroom tha sab kay yahan khushiyon ki Baharayn lutatay huway Madani munnay tawallud huway. Yeh

bayan daytay waqt **الْخَمْدَلِلَهُ عَزُوجَلٌ** Mayn 'alaqaey Madani Qafilah Zimmahdar ki haysiyat say Madani qafilon ki Baharayn lutanay ki Koshish kar raha hoon.

*Aa kay tum ba adab, daykh lo Fazl-e-Rab
 Madani munnay milay, Qafilay may chalo
 Khoti qismat khari, god ho gi hari
 Munna munni milay, Qafilay may chalo*
 (Faizan-e-Sunnat, vol. 1, pp. 1061)

Munh maangi murad na milna bhi in'aam

(Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi **دَائِثٌ بَرِكَاتُهُمُ الْعَالِيَةُ** apni mayah naaz taleef Faizan-e-Sunnat may is Hikayat ko naql karnay kay ba'd likhtay hayn)

Meethay meethay Islami bhaiyo! Daykha aap nay! Madani Qafilay ki barakat say kis tarah man ki muradayn bar aati hayn! Ummedon ki sookhi khaytiyan hari ho jati hayn, dilon ki Pazar murdah kaliyan khil uthta hayn aur har taraf khushiyan laut aati hayn. Magar yeh zehan may rahay kay zaroori nahin har aik ki dili murad laazimi hi poori ho. Baarha aysa hota hay kay bandah jo talab karta hay woh us kay haq may behtar nahin hota aur us ka suwal poora nahin kiya jata. Us ki munh maangi murad na milna hi us kay liye in'aam hota hay. Masalan yehi kay woh aulad-e-nareenah mangta hay magar us ko Madani munniyon say nawaza jata hay aur yehi us kay haq may behtar bhi hota hay. Chunanchay parah dusra surah Baqarah Ayat number 216 may Allah **عَزُوجَلٌ** ka farman hay:

عَسَىٰ أَنْ تُجْبَوْ أَشِيَّعًا وَهُوَ شَرِّكُمْ

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

Darbar-e-Murshid say karam

الْخَنْدَلِ بِلِهِ عَزُوجُلْ! Sehra-e-Madinah Baab-ul-Madinah Karachi may 'Darbar-e-Mushtaq' marja'-e-khalaiq hay, Islami bhai door door say aatay aur fayz paatay hayn. Chunan-chay aik Islami bhai nay kuch is tarah tahreer paysh ki, Mayray ghar may 'Ummed' say thi. Medical report kay mutabiq Bayti ki aamad honay wali thi magar mujhay 'baytay' ki aarzu thi kyun kay aik Bayti pehlay hi ghar may maujood thi. Mayn nay Sehra-e-Madinah may aa kar Darbar-e-Mushtaq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ may haaziri di aur Bargah-e-Ilahi عَزُوجُلْ may du'a maangi. Medical report ghalat sabit ho gaey aur ان شاء الله عَزُوجُلْ hamaray ghar may chand sa chehray chamkata khushiyon kay phool lutata Madani Munna Tashreef lay aaya. (*Faizan-e-Sunnat*, vol. 1, pp. 638)

Zachah aur bacha ki hifazat ka roohani nuskah

(Az: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi (دامت برکاتہمُ العالیة)

لَا إِلَهَ إِلَّا اللَّهُ kisi kaghaz par 55 baar likh kar (ya likhwa kar) hasb-e-zaroorat ta'weez ki tarah tah kar kay mom jamah ya plastic coating karwa kar kapray ya rexine ya chamray may si kar hamilah galay may pehan lay ya baazu may baandh lay ان شاء الله عَزُوجُلْ Haml ki bhi hifazat aur bacha bhi bala-o-aafat say salamat rahay. Agar لا إِلَهَ إِلَّا اللَّهُ 55 baar (Awwal-o-Aakhir aik baar Durood shareef) parh kar paani par dam kar kay rakh layn aur payda hotay hi bacha kay munh par laga dayn to ان شاء الله عَزُوجُلْ bacha zaheen ho ga aur bachon ko honay walay beemariyon say mahfooz rahay ga. Agar yehi parh kar Zayt (ya'ni Zaytoon Shareef kay tayl) par dam kar kay bachay kay jism par narmi kay sath mal diya jaey to bay had mufeed hay. ان شاء الله عَزُوجُلْ keeray makoray aur deegar moozi janwar bachay say door rahayn gay. Is tarah ka parha huwa zayt

baron kay jismani dardon may malish kay liye bhi nihayat kaar aamad hay. (*Faizan-e-Sunnat*, vol. 1, pp. 995)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلَّوْا عَلَى الْحَبِيبِ

Paydaish par radd-e-'amal

Meethay meethay Islami bhaiyo! Bayta payda ho ya Bayti, insan ko Allah Ta'aala ka shukr baja laana chahiye kay bayta Allah عَزُّوجَلٌ ki na'mat aur Bayti rahmat hay aur donon hi maa baap kay piyar aur shafqat kay mustahiq hayn. 'Umooman daykha gaya hay kay 'azeez-o-aqriba ki taraf say jis musarrat ka izhar larkay ki wiladat par hota hay, mahallay bhar may mithaiyan baanti jaati hayn, mubarak salamat ka shor mach jata hay larki ki wiladat par us ka 'ushr-e-'asheer bhi nahin hota.

Dunyawi taur par larkiyon say walidayn aur khandan ko bazir koi manfa'at haasil nahin hoti balkay is kay bar 'aks un ki shadi kay Kaseer akhrajaat ka baar baap kay kandhon par aan parta hay shayad isi liye ba'z nadan baytiyon ki wiladat honay par naak bhawon charhatay hayn aur bachi ki ammi ko tarah tarah kay ta'nay diye jatay hayn, talaq ki dhamkiyan di jaati hayn balkay oopar talay baytiyan honay ki soorat may is dhamki ko 'amali ta'beer bhi di jaati hay. Ayson ko chahiye kay woh in riwayaat ko baar baar parhayn jin may Bayti ki parwarish par Mukhtalif bisharaton say nawaza gaya hay. Chunanchay

1. Hazrat Nabeet bin Shareet رضي الله تعالى عنه riwayat kartay hayn kay Huzoor ﷺ nay farmaya: 'Jab kisi kay haan larki payda hoti hay to Allah عَزُّوجَلٌ us kay ghar firishton ko bhayjta hay jo aa kar kehtay hayn 'Aye Ghar walo! Tum par salamati ho. Phir firishtay us bachi ko apnay paron kay saey may lay laytay hayn aur us kay sar par hath phayrtay

huway kehtay hayn kay yeh aik natuwan-o-kamzoor jaan hay jo aik natuwan say payda huyi hay, jo shakhs in natuwan jaan ki parwarish ki zimmahdari lay ga to qiyamat tak Madad-e-Khuda **عَزُوجَلٌ** us kay shamil-e-haal rahay gi.'

(*Majmu'-uz-Zavaaid*, vol. 8, pp. 285, Hadees 13484)

2. Hazrat Nabeet bin Shareet **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** say hi marwi hayn kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: Baytiyon ko bura mat kaho, Mayn bhi baytiyon wala hoon. Bayshak baytiyan to bahut mahabbat karnay waliyan, ghamgusaar, aur bahut ziyadah meharban hoti hayn. (*Musnad-ul-Firdaus*, vol. 2, pp. 415, Hadees 7556)
3. Hazrat Ibn-e-'Abbas **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** say marwi hayn kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay Irshad farmaya: jis kay haan Bayti payda ho aur woh usay eiza na day aur na hi bura janay aur na baytay ko Bayti par fazeelat day to Allah **عَزُوجَلٌ** us shakhs ko Jannat may dakhil farmae ga.

(*Al-Mustadrak Lil Haakim*, vol. 5, pp. 248, Hadees 7428)

4. Hazrat Sayyiduan Abu Hurayrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** say hi riwayat hayn kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: 'Jis ki 3 baytiyan hon, woh un ka khayal rakhay, un ko achhi rehaish day, un ki kafalat karay to us kay liye Jannat Wajib ho jati hay.' 'Arz ki gaey: 'Aur 2 hon to?' Farmaya: 'Aur 2 ho tab bhi.' 'Arz ki gaey: 'Agar aik ho to?' Farmaya: 'Agar aik ho tab bhi'. (*Al-Mu'jam-ul-Awsat*, vol. 4, pp. 347, Hadees 6199)
5. Hazrat 'Aaishah Siddiqah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** riwayat karti hayn kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: Jis shakhs par baytiyon ki parwarish ka baar par jaey aur woh un kay sath Husn-e-Sulook karay to yeh baytiyan us kay liye Jahannam say rok ban jaeyn gi. (*Muslim*, pp. 1414, Hadees 2629)

Madani Aaqa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki baytiyon par shafqat

1. Hazrat Sayyidatuna Fatimah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** jab Allah **عَزُوجَلٌ** kay Mahboob Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki khidmat-e-aqdas may

haazir hoti to aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kharay ho jatay, un ki taraf mutawajjeh ho jatay, phir un ka haath apnay haath may lay laytay, usay bosah daytay phir un ko apnay baythnay ki jagah par bithatay. Isi tarah jab aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Hazrat Sayyidatuna Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا kay haan tashreef lay jatay to woh aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko daykh kar khari ho jati, aap ka haath apnay haath may lay layti phir us ko choomti aur aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko apni jagah par bithati.

(Sunan-e-Abi Dawood, vol. 4, pp. 454, Hadees 5217)

2. Hazrat Sayyidatuna Zaynab رَضِيَ اللَّهُ تَعَالَى عَنْهَا Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sab say bari shahzadi hayn jo ai'lan-e-nubuwat say 10 saal qabl Makkah Mukarramah may payda hui. Jang-e-Badar kay ba'd Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay un ko Makkah say Madinah bula liya. Jab yeh hijrat kay iradah say ount par suwar ho kar Makkah say bahar nikli to kaafiron nay un ka rastah rok liya. Aik zalim nay nayzah maar kar un ko ount say zameen par gira diya jis ki wajah say un ka haml saqit ho gaya. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko is waqi'ay say bahut sadmeh huwa chunan-chay aap nay un kay Fazaail may Irshad farmaya: ‘هِيَ أَفْضُلُ بَنَاتِيْ أُصِيَّثُ فِيْ’ ya'ni yeh mayri baytiyon may is I'tibar say fazeelat wali hay kay mayri taraf hijrat karnay may itni bari museebat uthaey. Jab 8 Hijri may Hazrat Zaynab رَضِيَ اللَّهُ تَعَالَى عَنْهَا ka intiqal ho gaya to namaz-e-janazah parha kar khud apnay mubarak haathon say qabr may utara. *(Sharh-ul-'Allamah Az-Zarqaani, vol. 2, pp. 318)*
3. Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا farmati hay kay Najjashi badshah nay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may kuch zaywaraat bataur-e-tohfah bhayjay jin may habshi nageenay wali angoothi bhi thi. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay us angoothi ko chhari ya angusht-e-mubarakah say mas kiya aur apni nawasi Umamah ko bulaya jo Shahzadi-e-Rasool Hazrat Sayyidatuna Zaynab رَضِيَ اللَّهُ تَعَالَى عَنْهَا ki Bayti thi aur farmaya: ‘Aye chhoti bachi! Isay tum pehan lo.’

(Abu Dawood, vol. 4, pp. 125, Hadees 4235)

4. Hazrat Sayyiduna Abu Qatadah رَضِيَ اللَّهُ تَعَالَى عَنْهُ riwayat kartay hayn kay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسِّ hamaray paas tashreef laaey to aap (apni nawasi) Umamah bint Abul 'Aas ko apnay kandhay par uthaey huway thay. Phir aap namaz parhanay lagay to ruku' may jatay waqt unhay utar daytay aur jab kharay hotay to unhayn utha laytay.

(Bukhari, vol. 4, pp. 100, Hadees 5996)

Sayyiduna Siddiq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki apni Bayti par shafqat

Hazrat Sayyiduna Bara bin 'Aazib رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay aik martabah kisi Ghazwah say Hazrat Sayyiduna Siddiq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ Madina Munawwarah tashreef laey Mayn un kay sath un kay ghar gaya, kiya daykhta hoon kay un ki sahibzaadi Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا Bukhar may mutala hayn aur layti huyi hayn chunan-chay Hazrat Sayyiduna Siddiq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ unkay paas tashreef laey aur poocha kay 'Mayri Bayti! Tabe'at kaysi hay? Aur (azraah-e-shafqat) un kay rukhsar par bosah diya.'

(Abu Dawood, vol. 4, pp. 455, Hadees 5222)

Eisar karnay wali maa

Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا farmati hayn kay mayray paas aik Miskeen 'aurat aaey jis kay sath us ki 2 baytiyan bhi thi. Mayn nay usay 3 khajoorayn di. Us nay har aik ko aik aik khajoor di. Phir jis khajoor ko woh khud khana chahti thi, us kay 2 tukray kar kay woh khajoor bhi un ko khiladi. Mujhay is waqi'ah say bahut ta'ajjub huwa, Mayn nay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسِّ ki Bargah may us 'aurat kay eisar ka bayan kiya to aap حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسِّ nay farmaya: 'Allah عَزَّوَجَلَّ nay us (eisar) ki wajah say is 'aurat kay liye Jannat ko Wajib kar diya.'

(Muslim, pp. 1415, Hadees 2630)

Paydaish kay ba'd karnay walay kaam

Meethay meethay Islami bhaiyo! Aulad payda honay ki khushi may Allah ﷺ ki na-farmani walay kaamon masalan dhol bajanay bhangra daalnay aur musical program karnay kay bajaey sadaqah-o-khayrat kijiye aur shukranay kay nawafil ada kijiye, ijtimā' zikr-o-naat kijiye aur in umoor ko bhi sar anjam dijiye.

1. Kaan may azaan

Jab bacha payda ho to Mustahab yeh hay kay us kay kaan may azaan-o-iqamat kahi jaey kay is tarah ibtida hi say bachay kay kaan may Allah ﷺ aur us kay piyaray Habeeb ﷺ ka naam pohanch jaey ga. Is tarah aik Musalman bachay kay liye Islam kay bunyadi 'aqaaid sikhay ka bhi aaghaz ho jata hay aur bachay ki rooh noor-e-tauheed say munawwar hoti hay aur us kay dil may 'Ishq-e-Rasool ﷺ ki shama' faroozan hoti hay.

Hamaray Piyaray Madani Aaqa nay Hazrat Hasan bin 'Ali رضي الله تعالى عنهما ki wiladat par un kay kaan may khud azaan di jaysa kay Hazrat Sayyiduna Raafi' رضي الله تعالى عنهما kehtay hayn kay 'Jab Hazrat Sayyidatuna Fatimah رضي الله تعالى عنها kay haan Hazrat Sayyiduna Hasan bin 'Ali رضي الله تعالى عنهما ki wiladat huyi to Mayn nay Huzoor ﷺ ko un kay kaan may namaz wali azaan daytay daykha.' (*Tirmizi*, vol. 3, pp. 173, *Hadees 1519*)

Bachay kay kaan may azaan kehnay say إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ balaeyn door hon gi.

Chunan-chay Hazrat Sayyiduna Hussain bin 'Ali رضي الله تعالى عنهما say riwayat hay kay Huzoor ﷺ nay Irshad farmaya: 'Jis kay ghar may bacha payda ho aur woh us kay daeyn kaan may azaan aur baeyn kaan may iqamat kahay to us bachay say Umm-us-Sibyaan (ki beemari) door rehti hay.'

(*Shu'ab-ul-Iman*, vol. 6, pp. 390, *Hadees 8619*)

Behtar yeh hay kay dahinay kaan may 4 martabah azaan aur baeyn may 3 martabah iqamat kahi jaey. (*Bahar-e-Shari'at, Hissah. 15, pp. 153*)

1. Tahneek (Ghitti dilwana)

Dor-e-Risalat may Sahabah-e-Kiraam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ka ma'mool tha kay jab un kay ghar koi bacha payda hota to yeh usay Rahmat-e'Aalam ﷺ ki Bargah may laatay aur Rasoolullah ﷺ khajoor apnay dahan-e-aqdas may chiba kar bachay kay munh may daal daytay jisay Tahneek kehtay hayn. Yun bacahy ko lu'aab-e-dahan ki barakatayn bhi naseeb ho jati. Chunan-chay

Ummul Mu'mineen Hazrat Sayyidatuna 'Aaishah Siddiqah say riwayat hay kay log apnay bachon ko Huzoor ﷺ ki Bargah-e-Aqdas may laya kartay thay aap un kay liye khayr-o-barakat ki du'a farmatay aur Tahneek farmaya kartay thay. (*Muslim, pp. 1184, Hadees 2147*)

Hazrat Sayyidatuna Asma bint Hazrat Sayyiduna Siddiq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهَا say marwi hay kay: 'Woh hijrat kay ba'd Madinah Munawwarah aaeyn to Maqaam-e-Quba may un kay haan wiladat hui aur Hazrat 'Abdullah bin Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki khidmat-e-aqdas may haazir hui aur Mayn nay us ko Aap ﷺ ki mubarak god may rakh diya, Aap ﷺ nay chohara mangwaya aur isay chibaya, phir us may apna lu'ab-e-dahan dala, pas sab say pehlay us kay payt may jo pohancha woh Huzoor ﷺ ka lu'ab mubarak tha phir usay khajoor ki ghutti di, phir us kay liye du'a-e-khayr ki aur barakat say nawaza, yeh Islam may pehla bacha payda huwa tha.' (*Bukhari, vol. 3, pp. 546*)

Hazrat Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ تَعَالَى عَنْهُ bayan kartay hay kay mayray haan larka payda huwa, Mayn us ko lay kar

Huzoor ﷺ ki Bargah may hazir huwa, Aap nay us ka naam ‘Ibrahim’ rakha, aur usay khajoor say ghutti di. (Muslim, pp. 1184, Hadees 1184)

Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه bayan kartay hayn kay jab Hazrat Abu Talha Ansari رضي الله تعالى عنه payda huway to Mayn usay lay kar Huzoor ‘Abdullah رضي الله تعالى عنه ki khidmat-e-aqdas may hazir huwa, us waqt aap chadar ourhay huway apnay ount ko roghan mal rahay thay. Aap nay farmaya: ‘Kiya tumharay paas khajorayn hayn?’ Mayn nay ‘arz ki ‘ji haan’ phir Mayn nay kuch khajorayn nikal kar Aap رضي الله تعالى عنه وآلہ وسلم ki Bargah may paysh ki, aap رضي الله تعالى عنه وآلہ وسلم nay woh khajorayn apnay mubarak munh may daal kar chibaeyn, phir aap رضي الله تعالى عنه وآلہ وسلم nay bachay ka munh khol kar usay bachay kay munh may daal diya aur bacha usay choosnay laga. Phir Huzoor رضي الله تعالى عنه وآلہ وسلم farmaya: ‘Ansar ko khajoron kay sath mahabbat hay’ aur is bachay ka naam ‘Abdullah rakha. (Muslim, pp. 1183, Hadees 2144)

Inhi Ahadees ki bina par Musalmanon ka yeh ma’mool hay kay woh apnay bachon ki salih-o-muttaqi Musalmanon say Tahneek karwatay hayn. Agar khajoor muyassar na ho to shehad ya kisi bhi meethi cheez say Tahneek ki ja sakti hay.

Mufti-e-A’zam Hind ki Tahneek

A’la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ kay ghar jab aap kay chhotay shehzaday Mustafa Raza Khan (Mufti-e-A’zam Hind رحمۃ اللہ علیہ) ki wiladat hui to aap us waqt apnay Murshid khanay may thay. Hazrat Abul Hussain Noori رحمۃ اللہ علیہ aap ko paydaish-e-farzand ki mubarak baad di aur farmaya: ‘Aap Bareilly tashreef lay jaeyn.’

Kuch din ba’d Hazrat Noori رحمۃ اللہ علیہ Bareilly tashreef laey to Shahzadah-e-A’la Hazrat ko aagosh-e-noori may daal diya

gaya. Aap **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** nay apni unguisht-e-mubarak Mustafa Raza Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** kay munh may rakh kar Qadiri-o-Barakati barakaat say aysa maala maal kar diya kay yehi shehzaday baray ho kar Mufti-e-A'zam Hind banay.

(Tareekh-e-Mashaaikh-e-Qadiriyah, vol. 2, pp. 447, Mulakkhasan)

3, 4, 5 Naam rakhna, Baal moondna aur ‘aqeeqah karna

Satway din bachay ka naam rakha jaey aur aus us ka sar moonda jaey aur sar mundanay kay waqt us ka ‘aqeeqah kiya jaey aur baalon ka wazn kar kay chandi ya sona sadaqah kiya jaey. (Al-Mu'jam-ul-Awsat, vol. 1, pp. 170, Hadees 558)

Kaysay naam rakhay jaey?

Walidayn ko chahiye kay bachay ka achha naam rakhayn kay yeh un ki taraf say apnay bachay kay liye sab say pehla aur buniyadi tohfah hay jisay woh ‘umr bhar apnay seenay say lagaey rakhta hay yahan tak kay jab Maydan-e-Hashr bapa ho ga to woh usi naam say Maalik-e-Kainat **عَزَّوَجَلَ** kay huzoor bulaya jaey ga jaysa kay Hazrat Sayyiduna Abu Darda **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** say marwi hay kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ** nay farmaya: ‘Qiyamat kay din tum apnay aur apnay aaba kay naamon say pukaray jao gay lihaza achhay naam rakhna karo.’

(Sunan-e-Abi Dawood, vol. 4, pp. 374, Hadees 4948)

Is Hadees-e-Pak say woh log ‘ibrat haasil karayn jo apnay bachay ka naam kisi filmi adakaar ya (**مَعَاذُ اللَّهِ**) Kuffar kay naam par rakh daytay hayn, is say bad tareen zillat kiya ho gi kay Musalman ki aulad ko kal maydan-e-mahshar may Kuffar kay naamon say pukara jaey. **مَعَاذُ اللَّهِ**

Hmaray mu'asharay may bachay kay naam kay intikhab ki zimmahdari ‘umoman kisi qareebi rishtahdar masalan dadi, phophi, chacha waghayrah ko songp di jati hay aur ‘umoman masaail-e-shar'iyyah say na-balad honay ki wajah say woh

bachon kay aysay naam rakh daytay hayn jin kay koi ma'ani nahin hotay ya phir achhay ma'ani nahin hotay, aysay naam rakhnay say ihtiraz kiya jaey. Amibiya-e-Kiram ﷺ kay asma-e-mubarakah aur Sahabah-e-Kiraam-o-Tabi'een-e-'Uzzam aur Awliya-e-Kiraam رَبِّنَا اللَّهُ تَعَالَى عَنْهُمْ say naamon par naam rakhnay chahiyan jis ka aik faidah to yeh ho ga kay bachay ka apnay aslaaf رَبِّنَا اللَّهُ تَعَالَى عَنْهُمْ say roohani ta'alluq qaim ho jaey ga aur dusra in nayk hastiyon say mausoom honay ki barakat say is ki zindagi par Madani asaraat murattab hon gay.

Hazrat Sayyiduna Abu Wahab Jashmi رَبِّنَا اللَّهُ تَعَالَى عَنْهُمْ say marwi hay kay Huzoor ﷺ nay farmaya: Ambiya ﷺ kay naam par naam rakhho. (*Sunan-e-Abi Dawood*, vol. 4, pp. 374, Hadees 4950)

Bachay ki kuniyat rakhna jaeyz hay aur husool-e-barakat kay liye buzurgon ki nisbat say kuniyat rakhna behtar hay masalan Abu Turab (yeh Hazrat Sayyiduna Ali-ul-Murtaza كَرِيمُ اللَّهُ تَعَالَى وَجْهُهُ الْكَرِيمُ ki kuniyat hay) waghayrah. (*Bahar-e-Shari'at*, vol. 3, pp. 213)

Hazrat Sayyiduna Anas رَبِّنَا اللَّهُ تَعَالَى عَنْهُمْ say marwi hay kay Huzoor ﷺ nay farmaya: 'Apnay bachon ki kuniyat rakhnay may jaldi karo kahin un kay (buray) alqabaat na par jaeyn.'

(*Kanz-ul-'Ummal*, vol. 16, pp. 176, Hadees 45222)

Masalah

'Abdul Mustafa, 'Abdun Nabi aur 'Abdur Rasool naam rakhna bilkul jaeyz hay kay is say sharf-e-nisbat maqsood hay. 'Abd kay 2 ma'ani hayn, bandah aur ghulam, is liye yeh naam rakhnay may koi haraj nahin. Ghulam Muhammad, Ghulam Siddique, Ghulam Farooq, Ghulam 'Ali, Ghulam Hussain waghayrah naam rakhna jin may ghulam ki nisbat Ambiya-o-Saliheen ki taraf ki gaey ho, bilkul jaeyz hay.

(*Bahar-e-Shari'at*, Hissah 16, pp. 213)

Masalah

Muhammad Bakhsh, Ahmad Bakhsh, Peer Bakhsh aur isi qism kay dusray naam rakhna jis may Nabi ya wali kay naam kay sath Bakhsh ka lafz milaya gaya ho, bilkul jaeyz hay.

(*Bahar-e-Shari'at, Hissah. 16, pp. 214*)

Masalah

Taha, Yaseen naam bhi na rakhay jaeyn kay yeh alfaaz Muqatta'aat-e-Quraniyyah may say hayn jin kay ma'ani ma'loom nahin. (*Bahar-e-Shari'at, Hissah. 16, pp. 213*)

Masalah

Jo naam buray ho unhayn badal kar achhay naam rakhnay chahiyan. (*Bahar-e-Shari'at, Hissah. 16, pp. 213*)

Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say marwi hay kay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ buray naamon ko badal diya kartay thay. (*Tirmizi, vol. 4, pp. 382, Hadees 2848*)

Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say marwi hay kay Hazrat Juwayriyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا ka naam pehlay Barrah tha, Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay (Barrah say) badal kar Juwayriyah rakh diya. (*Muslim, pp. 1182, Hadees 2140*)

Allah عَزَّوَجَلَ kay Pasandeedah naam

Hazrat Sayyiduna 'Abdullah bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Tumharay naamon say Allah عَزَّوَجَلَ kay nazdeek sab say ziyadah Pasandeedah naam 'Abdullah aur 'Abdur Rahman hayn.'

(*Muslim, pp. 1178, Hadees 2132*)

Sahib-e-Bahar-e-Shari'at Mufti Muhammad Amjad 'Ali A'zami likhtay hayn: 'Abdullah aur 'Abdu Rahman bahut achhay naam hayn (magar is zamanah may aksar daykha jata hay kay bajaey 'Abdur Rahman us shakhs ko bahut say log

Rahman kehtay hayn aur Ghayr-e-Khuda ko Rahman kehna Haraam hay, isi tarah ‘Abdul Khaliq ko Khaliq aur ‘Abdul Ma’bood ko Ma’bood kehtay hayn) is qism kay naamon may aysi na-jaeyz tarmeem har giz na ki jaey. Isi tarah bahut kasrat say naamon may tasgheer ka riwaaj hay ya’ni naam ko is tarah bigartay hayn jis say haqarat nikalti hay, aysay naamon may tasgheer har giz na ki jaey aur jahan yeh guman ho kay naamon may tasgheer ki jaey gi yeh naam na rakhay jaeyn, dusray naam rakhay jaeyn.’ (*Bahar-e-Shari’at, Hissah 16, pp. 211*)

Naam-e-Muhammad ki barakatayn

Huzoor ﷺ nay irshad farmaya: ‘Jis nay mayray naam say barakat ki ummed kartay huway mayray naam par naam rakha, qiyamat tak subh-o-sham us par barakat naazil hoti rahay gi.’ (*Kanz-ul-Ummal, vol. 16, pp. 175, Hadees 45213*)

Hazrat Sayyiduna Abu Umamah رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: ‘Jis kay haan bayta payda huwa aur mayri mahabbat aur husool-e-barakat kay liye us ka naam Muhammad rakhay to woh aur us ka bayta donon Jannat may jaeyn gay.’ (*Kanz-ul-Ummal, vol. 16, pp. 175, Hadees 45215*)

Ameer-ul-Mu’mineen Hazrat Sayyiduna ‘Ali رضي الله تعالى عنه say riwayat hay, kehtay hayn kay Huzoor ﷺ nay Irshad farmaya: ‘Jab koi qaum kisi Mashwarah kay liye jama’ ho aur un may koi shakhs ‘Muhammad’ naam ka ho aur woh usay Mashwarah may shareek na karayn to un kay liye Mushawarat may barakat na ho gi.’ (*Al-Kamil fi Zu’afa ir-Rijaal, vol. 1, pp. 275*)

Sahib-e-Bahar-e-Shari’at Mufti Muhammad Amjad ‘Ali A’zami رحمه اللہ تعالیٰ علیہ likhtay hayn: ‘Muhammad bahut piyara naam hay, is naam ki bari ta’reef Hadeeson may aaey hay. Agar tasgheer ka andayshah na ho to yeh naam rakha jaey aur aik soorat yeh hay kay ‘aqeeqah ka naam yeh ho aur pukarnay kay liye koi dusra

naam tajweez kar liya jaey, is soorat may naam ki bhi barakat ho gi aur tasgheer say bhi bach jaeyn gay.' (*Bahar-e-Shari'at*, Hissah 15, pp. 154)

Jab Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَائِثُ بِرَكَاتِهِمُ الْعَالِيَةِ say kisi ka naam rakhnay ki darkhuwast ki jati hay to aap دَائِثُ بِرَكَاتِهِمُ الْعَالِيَةِ us bachay ka naam: Muhammad aur pukarnay kay liye 'urf (masalan) Rajab Raza rakhtay hayn. Naam kay sath Raza ka izafah Imam-e-Ahl-e-Sunnat Mujaddid-e-Deen-e-Millat Maulana Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki nisbat say kartay hayn.

Meethay meethay Islami bhaiyo! Jab koi shakhs apnay baytay ka naam Muhammad rakhay to usay chahiye is naam-e-pak ki nisbat kay sabab us kay sath husn-e-sulook karay aur us ki 'izzat karay. Maula Mushkil Kusha Hazrat Ali رَحْمَةُ اللَّهِ تَعَالَى وَجْهُهُ الْكَرِيمُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Irshad farmaya: 'Jab tum baytay ka naam Muhammad rakho to us ki 'izzat karo aur majlis may us kay liye jagah kushadah karo aur us ki nisbat buraey ki taraf na karo.' (*Tareekh-e-Baghdad*, vol. 3, pp. 305)

Hazrat Abu Shu'ayb رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, Imam 'Ata رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say riwayat farmatay hayn kay jo yeh chaahay kay us ki 'aurat kay haml may larka ho to usay chahiye kay apna haath 'aurat kay payt par rakh kar kahay إِنْ كَانَ ذَكْرًا فَقَدْ سَمِيَّتْ مُحَمَّدًا ya'ni agar yeh larka huwa to Mayn nay is ka naam Muhammad rakha. إِنْ شَاءَ اللَّهُ غَرَّ وَجْلٌ larka ho ga. (*Fataawa Razawiyyah*, vol. 24, pp. 290)

Baal mundwana

Bachay kay baal mundwaey jaeyn. Hazrat Sayyiduna 'Abdullah bin Bureedah رَبِّيَ اللَّهُ تَعَالَى عَنْهُ apnay walid say riwayat kartay hayn kay 'Hum zamanah-e-jahiliyyat may jab bacha payda hota to us ki taraf say bakri zabah kartay, zabeehah kay baal utaartay aur us bacha kay sar par us bakri ka khoon maltay thay. Laykin Jab

hum Islam laey to ab hamaray haan jab bacha payda hota hay hum us ki taraf say bakri zabah kartay, us bacha ka sar mundatay aur us kay sar par za'faran maltay hayn.'

(Mustadrak, vol. 5, pp. 338, Hadees 7668)

Ummul Mu'mineen Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say riwayat hay kay zamanah jahiliyyat may logon ka dastoor yeh tha kay jab woh bachay ka 'aqeeqah kartay to roi kay aik phaey may 'aqeeqay ka janwar ka khoon bhar laytay. Phir jab bachay ka sar mundatay to woh khoon bhara phaya us kay sar par rakh daytay aur us kay sar ko 'aqeeqay kay khoon say rang daytay. Yeh aik jahilah rasam thi. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Bachay kay sar par khoon nahin balkay is ki jagah khulooq (aik murakkab khushbu ka naam hay jo za'faran waghayrah say tayyar ki jati hay) lagaya karo.'

(Al-Ihsan bi tarteeb Sahih Ibn-e-Habban, vol. 7, pp. 355, Hadees 5284)

'Aqeeqah

Bachay kay paydaish us kay walidayn aur khandan bhar kay liye musarrat-o-shadmani ka paygham laati hay. Bargah-e-Ilahi عَرْوَجَلَ may is na'mat kay shukr ka Islami Tareeqah yeh hay kay bataur-e-shukranah janwar zabah kiya jaey. Isi ko 'aqeeqah kehtay hayn aur yeh Mustahab hay. (Bahar-e-Shari'at, Hissah 15, pp. 153)

Hamray Madani Aaqa نَبِيُّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay khud is ki targheeb Irshad farmaey hay. Chunyan-chay Hazrat Sayyiduna Salman bin 'Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ bayan kartay hayn kay Mayn nay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko farmatay suna: 'Bachay kay sath 'aqeeqah hay, lihaza us ki taraf say khoon bahao aur us say aziyyat ko hataao.'

(Bukhari, vol. 3, pp. 548, Hadees 1518)

A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: 'Jo bacha qabl-e-buloogh mar gaya aur us ka 'aqeeqah kar diya tha ya 'aqeeqah ki istita'at na thi ya satway din say pehlay mar gaya un sab sooraton may woh maa baap ki shafa'at karay ga jab kay yeh duniya say ba-iman gaey hon.' (Fatawa Razawiyyah, vol. 20, pp. 596)

‘Aqeeqah kab karay?

‘Aqeeqah kay liye satwan din behtar hay jaysa kay Hazrat Sayyiduna Imam Hasan Basari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ نَعَمْ nay Hazrat Sayyiduna Samurah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat riwayat ki hay kay Huzoor رَضْقُ اللَّهِ تَعَالَى عَنْهُ nay farmaya: ‘Larka apnay ‘aqeeqay kay badlay rahn rakha huwa hay satwayn roz is ki taraf say janwar zabah kiya jaey, naam rakha jaey, aur us ka sar moonda jaey.’

(Tirmizi, vol. 3, pp. 177, Hadees 1527)

Agar satwayn din na kar sakayn to jab Chahayn kar saktay hayn laykin 7 din ka lihaz rakhna behtar hay. Isay yaad rakhnay ka Tareeqah yeh hay kay jis din bacha payda huwa, us say pehlay wala din jab bhi aae ga saatwan ho ga. Masalan haftay ko bacha payda huwa to Jumu'a-tul-Mubarak saatwan din kehlaey ga. **على هذاقياس** (Bahar-e-Shari'at, Hissah 15, pp. 154)

‘Aqeeqay kay janwar

Hazrat Sayyiduna ‘Amr bin Shu’ayb رَضْقُ اللَّهِ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay: ‘Jis kay haan bacha payda huwa aur woh us ki taraf say ‘aqeeqay ki qurabni karna chaahay to larkay ki taraf say aik jaysi 2 bakriyan aur larki ki taraf say aik bakri qurban ki jaey.’

(Sunan-e-Abi Dawood, vol. 3, pp. 143, Hadees 2841)

Hazrat Sayyidatuna ‘Aaishah Siddiqah رَضْقُ اللَّهِ تَعَالَى عَنْهَا say riwayat hay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay: Larkay ki taraf say 2 bakray aur larki ki taraf say aik bakra zabah kiya jaey.

(Musnad-e-Imam Ahmad, vol. 10, pp. 101, Hadees 26194)

‘Aqeeqay kay chand masaail

1. ‘Aqeeqah kay janwar kay liye bhi wohi sharait hayn jo qurbani kay janwar ki hayn. Us ka gosht fuqara aur rishtahdaron may kacha taqseem kar diya jaey ya paka kar diya jaey ya in ko bataur-e-ziyafat khilaya jaey, har tarah say jaeyz hay.

2. Larkay kay 'aqeeqah may 2 bakray aur larki kay 'aqeeqah may aik bakri zabah ki jaey agar larkay kay 'aqeeqay may bakriyan aur larki ki taraf say bakra kiya gaya jab bhi haraj nahin.
3. Gaaey zabah karnay ki soorat may larkay kay liye do hissay aur larki kay liye aik hissah kaafi hay.
4. Gaaey ki qurbani may 'aqeeqah karnay kay liye hissah dala ja sakta hay.
5. Behtar yeh hay kay us ki haddi na tori jaey balkay haddiyon par say chhuri waghayrah say gosht utaar liya jaey kay bachay ki salamati ki nayk faal hay. Agar haddi tor kar gosht banaya jaey tab bhi koi haraj nahin.
6. Gosht ko jis tarah chaahay paka saktay hayn magar meetha pakana behtar hay kay bachay kay akhlaq acchay honay ki faal hay.
7. Gosht ki taqseem is tarah bhi ki ja sakti hay kay siri paey hajjam ko aur raan daey ko daynay kay ba'd baqiyah gosht kay 3 hissay kar layn, aik hissah fuqara, dusra 'azeez rishtahdar aur teesra hissah ghar walay khaey.
8. 'Aqeeqay ka gosht bachay kay maa baap, dada, dadi aur naana, naani waghayrah bhi kha saktay hayn is may koi haraj nahin.
9. 'Aqeeqay ki janwar ki khaal ka wohi hukm hay jo qurbani ki khaal ka hay kay chaahay to khud isti'mal karay ya Masakeen ko day day ya kisi aur nayk kaam masalan Masjid ya madrasah waghayrah may Kharch karay.

(Bahar-e-Shari'at, Hissah 15, pp. 155)

Madinah: Mazeed ma'lomaat kay liye Ameer-e-Ahl-e-Sunnat دَافِثُ بِرْكَاتِهِمُ الْعَالِيَةِ ki taleef 'Aqeeqay kay baray may suwal jawab' ka mutala'a kijiye.

Bachay ka khatnah

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Fitrat 5 cheezayn hayn, khatnah karna, muway zayr-e-naaf saaf karna, Baghal kay baal nochna, moonchhayn kutarna, nakhun kaatna.'

(Muslim, pp. 153, Hadees 257)

Khatnah karna sunnat hay aur yeh Sha'air-e-Islam may say hay kay is say Musalman aur ghayr Muslim may Imtiyaz hota hay isi liye isay musalmani bhi kaha jata hay. Wiladat kay 7 din kay ba'd khatnah karna jaeyz hay, khatnah ki muddat 7 saal say 12 saal tak hay. (Fatawa Hindiyah, vol. 5, pp. 357 - Bahar-e-Shari'at, Hissah 16, pp. 200)

Hazrat Sayyiduna Maula 'Ali رَكِيمُ اللَّهُ تَعَالَى وَجْهُهُ الْكَرِيمُ say marfo'an riwayat hay kay apnay bachay ka saatwayn din khatnah karo kay yeh gosht ugnay kay liye jaldi aur suthra hay aur dil kay liye rahat hay. (Kanz-ul-'Ummal, vol. 8, pp. 181, Hadees 45304)

Masalah

Bachay ka khatnah baap khud bhi kar sakt hay. (Agar hajjam ya doctor waghayrah khatnah karayn to 'aurat un kay saminay na aaey balkay bachay ko koi mard pakray.)

(Fatawa Razawiyyah, vol. 22, pp. 204)

Bachay ko us ki maa doodh pilaeys

Allah عَزَّوجَلَ fermata hay:

وَالْوَالِدُتُ يُرِضِّعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

Tarjamah-e-Kanz-ul-Iman: Aur maaeyn doodh pilaeyn apnay bachon ko pooray do baras. (Parah. 2, Surah Baqarah, Ayah 233)

Bachay kay lie maa ka doodh behtareen tohfah hay, bottle ka doodh kabhi bhi us ka na'm-ul-badal nahin ho sakta. Is liye bachay ko maa ka doodh pilana chahiye shaded majboori ki

soorat may usay kisi nayk 'aurat ka doodh pilaya jaey. Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا riwayat kartay hayn kay Huzoor نَعْلَمُ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: 'Doodh tbe'at ko badal dayta hay.' (*Al-Jami'-us-Sagheer*, pp. 277, *Hadees 4525*)

Doodh pilanay ki fazeelat

Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Jab koi 'aurat apnay bachay ko doodh pilati hay to har ghont pilanay par aysa ajr milta hay kay jaysay kisi jandar ko zindah kar diya ho.' Phir jab woh is ko doodh chhurati hay to aik firishtah us kay kaandhay par thapki dayta aur kehta hay apna 'amal dubarah shuru' kar (ya'ni us kay gunah bakhsh diye gaey ab dubarah apnay a'maal ka aaghaz karay). (*Kanz-ul-Ummal*, vol. 16, pp. 171, *Hadees 45152*)

Masalah

Ziyadah say ziyadah 2 saal ki muddat tak maa ya kisi 'aurat ka doodh pilaya ja sakta hay. Jab bacha 2 saal ki 'umr ko pohanch jaey to usay kisi bhi 'aurat ka doodh pilana na-jaeyz hay.

(*Bahar-e-Shari'at*, Hissa 7, pp. 29)

Masalah

Bachon ko nazar lagna sabit hay jaysa kay Hazrat Sayyidatuna Umm-e-Salamah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say riwayat hay kay Huzoor نَعْلَمُ اللَّهُ تَعَالَى عَنْهُمَا nay un kay ghar aik bachi ko daykha jis ka chehra zard tha to Irshad farmaya: 'Isay du'a-o-ta'weez karao, isay nazr-e-bad lagi hay.' (*Muslim*, pp. 1206, *Hadees 2197*)

Masalah

Bachon ya baron ko ta'weez pehanna bilkul jaeyz hay jab kay woh Ta'weez Aayat-e-Quraniyah ya Asma-e-Ilahiyyah ya du'aon par mushtamil ho. Ba'z Ahadees may ta'weez ki jo mumana'at aaey hay is say murad woh ta'weezaat hayn jo na-

jaeyz alfaz par mushtamil hon jaysa kay zamanah-e-jahiliyyat kay ta'weezaat hotay thay.

(*Bahar-e-Shari'at*, Hissah. 16, pp. 252 – *Kitab-ul-Hazar wal Ibahah*, vol. 9, pp. 600)

Ta'weezat-e-Asma-e-Ilahi-o-Kalam-e-Ilahi-o-Zikr-e-Ilahi say hotay hayn, in may asar na maannay ka jawab wohi behtar hay jo Hazrat Shaykh Abu Sa'eed Abul Khayr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay aik Mulhid (ya'ni Bay deen) ko diya, jis nay Ta'weezaat kay asar may kalam kiya. Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya, 'Tu 'ajab gadha hay.' Woh Dunyawi taur par bara mu'azziz banta tha yeh lafz suntay hi us ka chehray surkh ho gaya aur gardan ki ragayn phool gaey aur badan ghayz say kaanpnay laga aur Hazrat say is farmanay ka shaki huwa, farmaya Mayn nay tumharay suwal ka jawab diya hay, Gadhay kay naam ka asar tum nay mushahadah kar liya kay tumharay itnay baray jism ki kiya haalat kar di laykin Maula عَزَّوَجَلَ kay naam-e-pak say Munkir ho. وَاللَّهُ أَعْلَمُ

الْحَمْدُ لِلَّهِ عَزَّوَجَلَ Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Madani Tahreek Dawat-e-Islami ki Majlis-e-Maktoobaat-o-Ta'weezaat-e-Attariyah kay taht dukhyaray Musalmanon ka Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri دَائِثُ بِرَكَاتِهِ الْعَالِيَّةِ kay 'ata kardah Ta'weezaat kay zaree'ay Fi-Sabeelillah 'ilaj kiya jata hay neez Istikhara karnay ka Silsilah bhi hay. Rozanah hazaaron Musalman is say mustafeez hotay hayn. الْحَمْدُ لِلَّهِ عَزَّوَجَلَ is waqt majlis ki taraf say bila mubalaghah lakhon ta'weezaat aur ta'ziyyat, 'iyadat aur tasalli namay bhayjay ja chukay hayn aur ta dam-e-tahreer (22 Safar-ul-Muzaffar, 1428 Hijri) aik andazay kay mutabiq Majlis ki taraf say mahanah Sawa Lakh (2,15000) aur salanah kam-o-baysh 26 lakh say zaaid 'Ta'weezaat' aur 'Awrad' diye aur kam-o-baysh 20 say 25 hazaar maktobaat bhayjay jatay hayn un may E-mail kay jawabaat bhi shamil hayn. الْحَمْدُ لِلَّهِ عَزَّوَجَلَ Mahanah 2500 say zaaid online Istikhara ki Tarkeeb bhi hoti hay. Ta'weezaat-e-Attariyah ki muta'addid Baharayn hayn jo Maktaba-tul-

Madinah kay shaya' kardah 'Khaufnak Bala', 'Pur israr Kutta' aur 'Seengon wali dulhan' naami rasaail may mulahazah ki ja sakti hayn. Ta'weezaat laynay walay Islami bhaiyon ko chahiye kay woh apnay shehar may honay walay sunnaton bharay ijtimā' may shirkat farmaeyn aur wahan Ta'weezaat-e-Attariyah kay bastay (stall) say ta'weez haasil karayn.

Masalah

Bacha chaahay chand minutes ka ho us ka peeshab bhi isi tarah na-pak hay jis tarah baray ka, yeh jo 'awam may mashhoor hay kay doodh peetay bachay ka peeshab pak hota hay is ki koi asal nahin. (*Al-Fatawa Hindiyah*, vol. 1, pp. 46)

Is liye carpet-o-qaleen par bachay ko litatay ya bithatay waqt us kay neechay plastic sheet bichha di jaey kyun kay na-pak honay ki soorat may un ka pak karna bahut mushkil hota hay.

Masalah

Jin a'za ka chhupana zaroori hay un ko 'aurat kehtay hayn. Bahut chhotay bachay kay liye 'aurat nahin ya'ni us kay badan kay kisi hissah ka chhupana farz nahin, phir jab kuch bara ho gaya to us kay aagay peechnay ka maqaam chhupana zaroori hay. Phir jab aur bara ho jaey, 10 baras say ziyadah ka ho jaey to us kay liye baligh ka sa hukm hay. (*Radd-ul-Muhtar*, vol. 9, pp. 602)

Ghutnay na kholnay paray

Muhaddis-e-A'zam Pakistan Hazrat 'Allamah Maulana Sardar Ahmad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kam 'umri may jab perhnay kay liye jatay to raastay may aik barsati nalah parta tha jo mausim-e-barsat may bhar jata. Us ko 'unoor karnay kay liye deegar talabah apnay kapray samayt laytay jis say unkay ghutnay nangay ho jatay. Chunkay mard kay a'za-e-sitr naaf kay neechay say lay kar ghutnon tak hay lihaza aap apnay baray bhai say 'arz kartay:

Mujhay kandhon par bitha kar naalah paar karwa dayn. Ta kay aap ko ghutnay na khonay paray. (*Hayat-e-Muhaddis-e-A'zamm* pp. 30)

Apnay bachon ko kisi peer-e-kamil ka Mureed banwa dijiye

Aik Musalman kay liye us ki sab say qeemati mata' us ka Iman hay. Is ki hifazat ki fikr hamayn Dunyawi ashya say kahin ziyadah honi chahiye. Nayk a'maal par istiqamat kay 'ilawah Iman ki hifazat ka aik zaree'ah kisi Peer-e-Kaamil say bay'at ho jana bhi hay. Kisi ko apna peer bananay kay liye 4 sharait ka lihaz intihaey zaroori hay.

1. Saheeh-ul-'Aqeedah Sunni ho.
2. Itna 'ilm rakhta ho kay apni zarooriyat kay masaail kitabon say nikaal sakay.
3. Fasiq-e-Mu'lín na ho (aik baar gunah-e-kabeerah karnay wala ya gunah-e-sagheerah par israr karnay wala ya'ni 3 ya is say ziyadah baar karnay wala ya Sagheerah ko Sagheerah samajh kar aik baar karnay wala fasiq hota hay aur agar 'alal ai'lan karay to fasiq-e-mu'lín hay)
4. Us ka Silsilah-e-Bay'at Huzoor ﷺ tak muttasil (ya'ni mila huwa) ho. (*Fatawa Razawiyyah*, vol. 21, pp. 603)

Fi zamanah jami' sharaait peer ka milna naayab nahin to kam yaab zaroor hay. Jo kisi ka Mureed na ho to usay chahiye kay woh apnay bachon samayt Silsilah-e-'Aaliyah Qadiriyyah kay 'azeem buzurg Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi رَأَقْثَ بِرَحْكَاثُمُ الْعَالِيَةِ ka Mureed ban jaey. Aap Qutb-e-Madinah Mayzban-e-Mahmanan-e-Madinah, Khalifah-e-A'la Hazrat Hazrat Sayyiduna Ziyauddin Madani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay Mureed aur Mufti-e-A'zam Pakistan Hazrat 'Allamah Mufti Waqaruddin Razawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ,

Sharih-e-Bukhari Hazrat 'Allamah Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Janasheen-e-Qutb-e-Madinah Hazrat 'Allamah Fazl-ur-Rahman Qadiri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay Khalifah majaz hayn in kay 'ilawah deegar buzurgon say bhi khilafatayn aur ijazat-e-asaneed-e-ahadees hasil hayn. Aap دَفَتْ بِرَحْمَتِهِ الْعَالِيَةِ Silsilah-e-Qadiriyyah may Mureed farmatay hayn. Qadiri silsilay ki 'azamat kay kiya kehnay kay is kay 'azeem payshwa Huzoor Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ qiyamat tak kay liye (Bifazl-e-Khuda عَزَّوَجَلَ apnay Mureedon kay taubah par marnay kay zamin hayn. (*Bahja-tul-Asrar*, pp. 191)

Mureed honay kay liye apna aur biwi bachon ka naam-o-pata is patay par rawanah kar dijiye aap ko Mureed bana liya jaey ga. Maktab number 3 'Aalami Madani Markaz Faizan-e-Madinah Purani Sabzi Mandi University Road Karachi.

Bachon say mahabbat kijiye

Bachon ki dayr pa ta'leem-o-tarbiyyat kay liye un say ibtida hi say shafqat-o-mahabbat kay sath paysh aana chahiye. Yun jab maa ki maamta aur shafqat-e-pidari ki sheerni ghool kar Ta'leemaat-e-Islam ka mashroob un kay halaq may undayla jaey ga to woh fauran usay hazam kar layn gay.

Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيقُ اللَّهِ تَعَالَى عَنْهَا riwayat karti hayn kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: Bayshak Jannat may aik ghar hay jisay 'Al-Farah' kaha jata hay is may wohi log dakhil hon gay jo bachon ko khush kartay hayn.

(*Jami' Sagheer*, pp. 140, *Hadees* 2321)

Hazrat Sayyiduna Abu Hurayrah رَضِيقُ اللَّهِ تَعَالَى عَنْهَا riwayat kartay hayn kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ din kay kisi pahar niklay na Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kuch farmaya aur na Mayn nay kuch 'arz ki hatta kay Bani Qeenqa' kay bazaar may pohanchay (wahan say wapas huway) aur Hazrat Fatimah رَضِيقُ اللَّهِ تَعَالَى عَنْهَا kay ghar kay sehan may bayth gaye aur Hazrat Hasan رَضِيقُ اللَّهِ تَعَالَى عَنْهُ (jo abhi

chhotay thay un) kay baray may daryaft farmaya. Hazrat Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا nay unhayn thori dayr rokay rakha, Mayn nay samjha shayad unhayn haar pehna rahi hayn ya nehla rahi hayn itnay may woh (ya'ni Hazrat Hasan (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) dortay huway aaey aur Aap مَلِكُ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay unhayn galay laga liya chooma aur kaha 'Aye Allah عَزَّوَجَلَ is say mahabbat kar aur us say mahabbat kar jo is say mahabbat karay.' (*Bukhari*, vol. 2, pp. 25, Hadees 2122)

Hazrat Sayyiduna Abu Buraydah Irshad farmatay hayn kay Huzoor aik baar Khutbah Irshad farma rahay thay kay itnay may Hazrat Hasan aur Hazrat Hussain donon surkh rang ki (dhariyon wali) Qamees pehnay huway aaey (chunkay bachay thay sahih Tareeqay say chal nahin saktay thay is liye kabhi girtay thay). Huzoor nay jab unhayn daykha to Mimbar-e-Aqdas say utray aur un donon ko utha kar apnay saminay bitha liya. (*Tirmizi*, vol. 5, pp. 429, Hadees 3799)

Hazrat Sayyiduna Abu 'Usman Hazrat Sayyiduna Usama bin Zayd say riwayat kartay hayn kay Huzoor apni aik raan par mujhay aur aik raan par Imam Hasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko bithatay aur donon ko apnay sath chimta laytay aur du'a kartay: 'Aye Allah عَزَّوَجَلَ! In donon par raham farma kyun kay Mayn bhi in par raham karta hoon.'

(*Bukhari*, vol. 4, pp. 101, Hadees 6003)

Sheer khuwar bachay kay ronay kay chand asbaab aur chup karanay kay Tareeqay

Bachon ka rona to koi naey baat nahin laykin jab sheer khuwar bacha musalsal ronay lagay aur chup honay ka naam na lay to hamayn usay nazar andaz nahin karna chahiye. Sheer khuwar bachon kay ronay kay chand asbab aur un ka hal mulahazah ho.

1. Bhook

Aksar bachon ko 2 say 3 ghanton kay andar bhook lagnay lagti hay aysi soorat may agar bachay ko doodh day diya jaey to woh sukoon say so jataj hayn.

2. Piyas

Mausim-e-Garma may aur Bukhar ki soorat may jism say ziyadah paseenah kharij hota hay, is ki wajah say bachon ko baar baar piyas lagti hay, paani na milay to woh ronay lagtay hayn, thora sa paani diya jae to chup ho jataj hayn aur unhayn qaraar aa jata hay.

3. Kapray geelay hona

Bachay ka pajamah ya jangiya ya Napkin (ya'ni sheer khuwar bachon ki peshab gah par rakha janay wala romaal ya toliyay ka tukra) payshab say tar ho jaey to bachon ko uljhan honay lagti hay aur fauran ronay lagtay hayn. Napkin tabdeel kar diya jaey to fauran chup ho jataj hayn, ba'z maaen apni sahulat ki khaatir subh say sham tak Pamper baandhay rakhti hayn. Kuch maaeyn to is andaz say baandhti hay kay bachay ki taangon may soozish ho jati hay.

4. Payt ki kharabi

Bachay payt may ainthan (ya'ni maroor) ki wajah say bhi rotay hayn agar bacha taangayn sukayr kar achanak rona shuru' kar day to thori dayr ba'd gas kharij honay par chup ho jaey ga. Kuch 'arsah ba'd phir aysa hi karay to yeh is baat ki 'alamat hay kay bacha payt ki takleef may mutbala hay. Doodh pilanay kay ba'd bachay ko seenay say laga kar dakarayn dila di jaeyn to bachay 'umoman is takleef may mutbala nahin hotay agar bacha is takleef ki wajah say ro raha ho to Dakar dilanay par fauran chup ho jata hay, agar phir bhi chup na ho aur musalsal rota rahay to apnay mu'alij say zaroor ruju' karayn.

5. Boriyat

Bacha kamray may tanha so raha ho aur achanak us ki aankh khul jaey aur aas paas koi nazar na aaey to bayzar ho kar ronay lagta hay. Bachay tanhaey say bahut jald ukta jatay hayn aysi soorat may bachay ko god may lay kar behlanay say bacha fauran chup ho jata hay.

6. Daant nikalna

Daant nikal rahay hon to bacha is ki wajah say bhi rota hay laykin 'umooman aysa nahin hota. Agar bacha musalsal ro raha ho to is ka koi aur sabab ho gajisay aap ka mu'alij behtar taur par samajh sakta hay.

7. Neend poori na hona

Bachay ki neend poori na ho tab bhi woh ronay lagta hay agar aap daykhayn kay bachay ko kisi wajah say sonay ka mauqa' nahin mil saka aur us kay sonay ka waqt guzar gaya hay to usay fauran lita kar sulanay ki Koshish karayn. Bacha fauran so jaey to samjhayn isi waja say ro raha tha.

8. Kaan may dard

Aksar bachay to us waqt rotay hayn jab unhayn koi takleef hoti hay masalan Bukhar ho, nazlah ho, kaan may dard ho, aakhiri soorat may bacha baar baar apnay muta`assirah kaan ko haath lagata hay. Aysi soorat may bhi apnay mu'aalj say ruju' karayn.

Agar bacha kisi soorat say chup na ho na doodh pilanay par, na Dakar dilanay par, na thapaknay par, na god may laynay par to yeh is baat ki 'alamat hay kay bachay ko kahi na kahi koi takleef zaroor hay jis ki wajah say bacha bay chayn hay. Aysi soorat may ghutti pilanay, gripe water pilanay, payt par heeng malnay, seenay par baam malnay, ya jhunjhla kar bachay ko thappar marnay aur ba'd may khud ronay bayth janay say

behtar hay kay bachay ko fauran mu'alij ko dikhaeyn. Agar bacha doodh peena chhor day, chehray say beemar lag raha ho, Bukhar ho, dast aa rahay hon, bacha bay kal ho, bay qarar ho, musalsal ro raha ho to zara bhi dayr na karayn, jald az jald apnay mu'alij ko dikhaeyn ya phir kisi maahir-e-atfaal say ruju' karayn.

Jigar ka cancer theek ho gaya

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi دَفْتُ بِرَكَاتِهِمُ الْعَالَيْةِ apni maya naaz taleef Faizan-e-Sunnat (jild Awwal) may likhtay hayn:

Meethay meethay Islami bhaiyo! Tableegh-e-Quran-o-Sunnat ki 'aalameer Madani tahreek Dawat-e-Islami kay Madani mahool say har dam wabastah rahiye aur khoob khoob rahmatayn aur barakatayn lootiye. Aap ki targheeb-o-tahrees kay liye aik iman afroz khushgawar Madani bhaar aap kay gosh guzar hay. Chunan-chay Gulistan-e-Mustafa (Baab-ul-Madinah Karachi) kay aik Islami Bhai kay bayan ka khulasah hay, Mayn nay aik aysay Islami bhai ko Tableegh-e-Quran-o-Sunnat ki 'aalameer Madani tahreek Dawat-e-Islami kay Madina-tul-Awliya Multan Shareef may honay walay bayn-ul-aqwami 3 rozah sunnaton bharay ijtimā' ki da'wat paysh ki jin ki Bayti ko jigar ka cancer tha. Woh du'a-e-shifa ka jazbah liye sunnaton bharay ijtimā' may shareek ho gaey. Un ka kehna hay Mayn nay ijtimā'-e-pak may khoob du'a ki. الْحَمْدُ لِلّٰهِ عَزُوجَل wapasi kay ba'd jab apni Bayti ka check-up karwaya to doctor hayraan reh gaey kyun kay us kay jigar ka cancer khatm ho chuka tha. Doctors ki poori team hayrat zadah thi kay aakhir cancer gaya kahan! Jab kay haalat is qadar kharab thi kay Ijtimā' may janay say pehlay us larki kay jigar say rozanah kam az kam aik syringe bhar kar mawad nikala jata tha! الْحَمْدُ لِلّٰهِ عَزُوجَل Ijtimā'-e-Pak (Multan) may shirkat ki

barakat say ab us larki kay jigar may cancer ka naam-o-nishan tak na raha tha, ﴿لَهُ عَلَيْهِ الْحَمْدُ﴾ ta dam-e-bayan woh larki ab na sirf ru ba sehat hay balkay us ki shadi bhi ho chuki hay.

*Agar dard-e-sar ho, kay ya cancer ho
Dilaey ga tum ko shifa Madani Mahool
Shifaeyn milay gi, balaeyn talayn gi
Yaqeenan hay barakat bhara Madani mahool*

صلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَسِيبِ

Madani Munni ka ‘ilaj ho gaya

Piyaray Islami bhaiyo! Dawat-e-Islami kay sunnaton kay tarbiyyat kay Madani qafilon may ‘Aashiqan-e-Rasool kay sath sunnaton bhara safar kijiye aur donon jahan ki barakatayn haasil kijiye. Aap ki targheeb kay liye Madani Qafilay ki aik aur bahaar gosh guzar karta hon chunan-chay Ranchor Line (Baab-ul-Madinah, Karachi) kay aik Islami bhai kay bayan ka khulasah hay kay aik baar ‘Aashiqan-e-Rasool kay 3 din kay Madani Qafilay may taqreeban 26 salah aik Islami bhai bhi shareek-e-safar thay, woh du'a may bahut ziyadah giryah-o-zaari kartay thay. Istifsar par bataya kay mayri aik hi Madani munni hay aur us kay chehray par darhi kay baal ugnay shuru' ho gaey hayn! Is ki wajah say mujhay sakht tashweesh hay, X-Ray aur test waghayrah say sabab saminay nahin aa raha aur koi bhi ‘ilaj kaargar nahin ho pa raha. Un ki darkhuwast par Shuraka-e-Madani Qafilah nay un ki Madani munni kay liye du'a ki. Safar mukammal ho janay kay ba'd jab dusray din us dukhyaray Islami bhai say mulaqat huyi to unhon nay musarrat say jhoomtay huway yeh khushkhabri sunaey kay bachi ki ammi nay bataya kay aap kay Madani Qafilay may safar par rawanah honay kay dusray din hi ﴿لَهُ عَلَيْهِ الْحَمْدُ﴾ hayrat angayz taur

par Madani munni kay chehray say baal aysay ghaaib huway
hayn jaysay kabhi thay hi nahin!

*Koi sa bhi ho maraz, aao Allah say 'arz
Mil kay saray karayn, Qafilay may chalo
Gham say rotay huway, jaan khotay huway
Marhaba! Hans parayn! Qafilay may chalo*

صَلُّوا عَلَى الْحَبِيبِ
صلوا على الحبيب

Doodh peetay bachon kay liye 16 madani phool

(Az: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi) اقْتَضَ بِرَحْمَةِ الْعَالِيَةِ

1. Bacha ya bachi kay payda honay kay fauran ba'd يَا بَرٌ 7 baar (Awwal aakhir aik baar Durood Shareef) parh kar agar bachay ko dam kar diya jaey to إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ baligh honay tak aafaton say hifazat may rahay ga.
2. Paydaish kay ba'd bachay ko pehlay namak milay huway neem garam paani say nehlaiye phir sadah paani say ghusl dijiye to إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ bacha phoray phunsi ki beemariyon say mahfooz rahay ga.
3. Namak milay huway paani say bachon ko kuch dinon tak nehlatay rahiye kay yeh bachon ki tandurusti kay liye bay had mufeed hay. Aur neez
4. Nehlanay kay ba'd badan may sarsogay tayl ki malish bachon ki sehhat kay liye ikseer hay.
5. Bachon ko doodh pilanay say pehlay rozanah 2, 3 martabah aik ungli shehad chata dayna kaafi faidah mand hay.
6. Khuwah jhoolay may jhulaeyn ya bichhonay par sulaeyn ya god may khilaeyn har haal may bachon ka sar ouncha

Rakhiye sar neecha aur paaon ouchay na honay dijiye kay nuqsan deh hay.

7. Wiladat kay ba'd bahut tayz roshni wali jagah may rakhnay say bachay ki nigah kamzoor ho jati hay.
8. Jab bachay kay masorhay sakht ho jaeyn aur daant nikaltay ma'loom hon to masorhon par murgh ki charbi mala karayn aur
9. Rozanah aik 2 martabah masorhon par shehad mala karayn aur bachay kay sar aur gardan par tayl ki maalish karna mufeed hay.
10. Jab doodh chhuranay ka waqt aaey aur bacha khanay lagay to khabardar! Khabardar! Us ko koi sakht cheez na chabanay dijiye, bahut hi narm aur jald hazam honay wali ghizaeyn khilaiye.
11. Gaey ya bakri ka doodh bhi pilatay rahiye.
12. Hasb-e-Haysiyyat bachon ko is 'umr may achhi khorak dijiye kay is 'umr may jo kuch taqat badan may aa jaey gi woh agar bacha zindah raha to ﴿لَنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ﴾ tamam 'umr kaam aaey gi.
13. Bachon ko baar baar ghiza nahin dayni chahiye. Jab tak aik ghiza hazm na ho jaey dusri ghiza har giz mat dijiye.
14. Taafiyani, mithaey aur khataey ki 'aadat say bachana bahut bahut zaroori hay kay yeh cheezayn bachon ki sehhat kay liye bahut hi nuqsan deh hayn.
15. Bachon ko sookhay mayway aur tazah phal khilana bahut hi acha hay.
16. Khatnah jitni chhoti 'umr may ho jaey behtar hay takleef bhi kam hoti aur zakhm bhi jaldi bhar jata hay.

(Faizan-e-Sunnat, vol. 1, pp. 993)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلَّوَا عَلَى الْحَسِيبِ

Bachay ko lori dayna

Bachay ko sulanay ya behlanay kay liye lori daynay ka riwaaj 'aam hay laykin lori daytay waqt khayal rakha jaey kay yeh bay ma'ani kalimaat par mushtamil na ho aur na hi is may koi ghayr shar'i kalimah ho balkay behtar yeh hay kay Hamd ya Naat ya Awliya-e-Kiraam ki Manqabat bachay ko sunaey jaey to sawab bhi milay ga aur bachay ko neend bhi aa jaey gi. Laykin is kay liye zaroori hay kay kisi mohtat 'Aalim ka hi kalaam parha jaey masalan A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ، Maulana Hassan Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ، Mufti-e-A'zam Hind Maulana Mustafa Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ، Maulana Sayyid Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ، Maulana 'Abdul Mustafa A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ، Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ، Maulana Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ waghayrah.

Masalah

Bachon ko sulanay ya ronay say baaz rakhnay kay liye Afyun (Opium) dayna Haraam hay. (*Fatawa Razawiyyah*, vol. 24, pp. 198)

Bachon par Kharch kijiye

Meethay meethay Islami bhaiyo! Apnay bachon aur deegar ahl-e-khanah par dil khol kar kharch kijiye aur Bisharaat-e-Sarwar-e-'Aalam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kay haqdar baniye. Chunanchay Hazrat Sayyiduna Abu Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor nay Irshad farmaya: 'Jo shakhs (na-jaezy aur mushtabih cheez say) bachnay kay liye khud par Kharch karay ga to yeh Sadaqah hay aur jo kuch apni biwi, aulad aur ghar walon par Kharch karay ga Sadaqah hay.

(*Majma'-uz-Zawaaid*, vol. 3, pp. 302, Hadees 4660)

Hazrat Sayyiduna Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor nay Irshad farmaya: Sab say pehlay jo cheez insan

kay tarazu-e-a'maal may rakhi jaey gi woh insan ka woh Kharch ho ga jo us nay apnay ghar walon par kiya ho ga.

(Al-Mu'jam-ul-Awsat, vol. 4, pp. 328, Hadees 6135)

Hazrat Sayyiduna Sa'd bin Abi Waqas رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay unhayn Irshad farmaya: 'Allah عَزَّوَجَلَّ ki riza kay liye tu jitna bhi Kharch karta hay tujhay is ka ajr diya jaey ga hatta kay jo luqmah tum apni biwi kay munh may daltay ho us ka bhi ajr milay ga.' (Bukhari, vol. 1, pp. 438, Hadees 1295)

Hazrat Sayyiduna Soban رَضِيَ اللَّهُ تَعَالَى عَنْهُ riwayat kartay hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Kharch karnay kay I'tibar say behtareen dinar woh hay jisay aadami apnay ghar walon par Kharch karta hay aur isi tarah woh dinar (bhi behtar hay) jisay woh Raah-e-Khuda عَزَّوَجَلَّ may apnay janwar par Kharch karta hay aur woh dinar bhi jisay apnay sathiyon par Raah-e-Khuda عَزَّوَجَلَّ may Kharch kar dayta hay.

(Musnad-e-Imam Ahmad bin Hanbal, vol. 8, pp. 323, Hadees 2443)

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay, kehtay hayn kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Aik Dinar woh hay jisay tum Allah ki rah may Kharch kartay ho, aik Dinar woh hay jisay tum ghulam par Kharch kartay ho, aik Dinar woh hay jisay tum Miskeen par Sadaqah kartay ho, aik Dinar woh hay jisay tum apnay ahl-o-'ayaal par Kharch kartay ho, in may sab say ziyadah ajr us Dinar par milay ga jisay tum apnay ahl-o-'ayaal par Kharch kartay ho.'

(Muslim, pp. 499, Hadees 995)

Hazrat Sayyiduna Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ bayan kartay hayn kay Banu 'Azrah kay aik shakhs nay aik ghulam ko mudabbar kiya (ya'ni yeh kaha kay mayray marnay kay ba'd tu aazad hay) Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko yeh khabar pohanchi, Aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay us shakhs say poocha: 'Kiya tayray paas is kay 'ilawah bhi maal hay?' us nay 'arz ki: 'nahin' Aap رَضِيَ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Is

ghulam ko mujh say kaun khareeday ga?'. Hazrat Sayyiduna Na'eem bin 'Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ نَعَمْ nay us ki 800 Dirham may khareed liya, aur woh dirham laa kar Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat-e-aqdas may paysh kar diye, Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay woh dirham us ghulam kay maalik ko diye aur farmaya 'Apni zaat par Kharch karo, phir agar bachay to apnay ahl-o-'ayaal par Kharch karo, phir agar apnay ahl-o-'ayaal say kuch bachay to qarabat daaron par, aur agar qarabat daaron say bhi bach jaey to idhar udhar, apnay saminay, daeyn aur baeyn.'

(Muslim, pp. 499, Hadees 997)

Masalah

Aadami par kam az kam itna kamana farz hay jo us kay liye, us kay ahl-o-'ayaal kay liye, adaeygi-e-qarz kay liye aur unhayn kifayat kar sakay jin ka nafqah us kay zimmay Wajib hay. Maa baap mohtaj-o-tang dast hon to unhayn baqadr-e-kifayat kama kar dayna farz hay. (Fatawa Hidiyyah, vol. 5, pp. 348)

Bachon ko rizq-e-halaal khilaiye

Meethay meethay Islami bhaiyo! Apnay ghar walon ko rizq-e-halaal Khilanay ka iltizam kijiye kay is ki bari barakatayn aur Fazaail hayn, Chunanchay Hazrat Sayyiduna Ka'b bin 'Ujrah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say marwi hay kay aik shakhs Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay saminay say guzra. Sahabah Kiraam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ! Kash yeh shakhs Jihad may shareek hota to Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Agar yeh apnay chhotay bachon ki zaroorat poori karnay kay liye nikla hay to bhi yeh Allah عَزَّوَجَلَ ki raah may hay aur agar apnay borhay walidayn ki khidmat kay liye nikla hay to bhi Allah عَزَّوَجَلَ ki raah may hay aur agar apnay aap ko (na-jaeyz-o-shubah wali cheez say) bachanay kay liye nikla hay to bhi Allah عَزَّوَجَلَ ki raah may hay aur agar yeh riya kari aur tafakhur kay liye nikla hay to phir yeh shaytan ki raah may hay.' (Al-Mu'jam-ul-Kabeer, vol. 19, pp. 129, Hadees 282)

Imam Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ naql farmatay hayn: 'Jo shakhs lagatar halaal ki rozi kamata hay aur haraam kay luqmah ki aamezish nahin honay dayta, Allah عَزَّوَجَلَ us kay dil ko apnay noor say roshan kar dayta hay aur hikmat kay chashmay us kay dil say jaari ho jatay hayn.' (*Kimiya-e-Sa'adat*, vol. 1, pp. 344)

Huzoor نَبِيُّ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jo shakhs is liye halal kamaey karta hay kay suwal karnay say bachay, ahl-o-'ayaal kay liye kuch haasil karay aur parausi kay sath husn-e-sulook karay to woh qiyamat may is tarah aaey ga kay us ka chehra chodhivi kay chand ki tarah chamakta ho ga.'

(*Shu'ab-ul-Iman*, vol. 7, pp. 298, Hadees 10375)

Piyaray Islami bhaiyo! Takmeel-e-Zarooriyaat aur aasaishon kay husool kay liye har giz har giz haraam kamaey kay jaal may na phansayn kay yeh aap kay aur aap kay ghar walon kay liye duniya-o-aakhirat may 'azeem khasaray ka ba'is hay jaysa kay Hazrat Sayyiduna Jabir bin 'Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ riwayat kartay hay kay Huzoor نَبِيُّ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Woh gosht har giz Jannat may dakhil na ho ga jo haraam may pala barha hay.'

(*Sunan-e-Darimi*, vol. 2, pp. 409, Hadees 2776)

Hazrat Sayyiduna 'Abdullah bin Hanzalah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor نَبِيُّ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Sood ka aik dirham jo insan (us ka sood hona) jantay huway khaey, 36 baar zina karnay say sakht tar hay.

(*Musnad-e-Imam Ahmad Bin Hanbal*, vol. 8, pp. 223, Hadees 22016)

Tangdasti ki wajah say Haraam Kamanay wala

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor نَبِيُّ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Logon par aik zamanah aysa aaey ga kay Deendar ko apna Deen bachanay kay liye aik pahaar say dusray pahaar aur aik ghaar say dusri ghaar ki taraf bhagna paray ga to jab aysa zamanah aa jaey to rozi Allah عَزَّوَجَلَ ki narazgi hi say haasil ki jaey gi phir us zamanah

may aadami apnay biwi bachon kay haathon halaak ho ga, agar us kay biwi bachay na ho to woh apnay walidayn kay haathon halaak ho ga, agar us kay walidayn na huway to woh rishtahdaron aur parausiyon kay haathon halak ho ga. Sahabah Kiraam ﷺ nay ‘arz ki: Ya Rasoolallah ﷺ kaysay?’ farmaya: ‘Woh usay us ki tangdasati par ‘aar dilaein gay to woh apnay aap ko halakat may dalnay walay kaamon may masroof kar day ga.’ (*Az-Zuhd-ul-Kabeer*, pp. 183, Hadees 479)

Ihtiyat-e-Nabawi

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه farmatay hayn kay Hazrat Sayyiduna Ali رضي الله تعالى عنه kay sahibzaday Hazrat Hassan رضي الله تعالى عنه nay (jab kay abhi bachay hi thay) aik martabah Sadaqay ki khajooron may say aik khajoor utha kar apnay munh may rakh li jab Huzoor ﷺ nay daykha to fauran farmaya ‘كُنْ كُنْ’ Ya’ni munh say nikaal kar Phaynk do, kiya tumhayn ma’loom nahin kay hun ya’ni Banu Hashim sadaqay ka maal nahin khatay.’ (*Muslim*, pp. 501, Hadees 1069)

Bachon ko naya phal khilaiye

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay jab Huzoor ﷺ ki Bargah may pehla phal paysh kiya jata to Aap ﷺ farmatay: ‘Ya Ilahi أَعُزُّ ذِلْكَ! Hamaray Madinay, hamaray phalon aur hamaray mud aur saa’ may barakat dar barakat ‘ata farma.’ Phir woh phal wahan maujood bachon may say sab say chhotay bachay ko day daytay.

(*Muslim*, pp. 713, Hadees 1373)

Jab koi naya phal aaey to apnay bachon ko khilaiye kay naey ko naya munasib hay. Phal waghayrah baantnay may pehlay baytiyon ko dijiye kay un ka dil bahut thora hota hay. Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: ‘Jo baazar say apnay

bachon kay liye koi naey cheez laey to woh un par sadaqah karnay walay ki tarah hay aur usay chahiye kay baytiyon say ibtida karay kyun kay Allah ﷺ baytiyon par raham fermata hay aur jo shakhs apni baytiyon par rahmat-o-shafqat karay woh Khauf-e-Khuda ﷺ may ronay walay ki misl hay aur jo apni baytiyon ko khush karay Allah ﷺ baroz-e-qiyamat usay khush karay ga.' (*Firdaus-ul-Akhbar*, vol. 2, pp. 263, Hadees 5830)

Bachay ki sehat ka khayal Rakhiye

Walidayn ko chahiye kay bachon ki achhi sehat kay liye zaroori lawazimaat masalan achhi ghiza, saaf suthray ghar aur mausim kay mutabiq aaram dah libas ka khayal rakhayn. Un kay isti'mal ki ashya ko jaraseem say bacha kar rakhayn. Unhayn hifazati teekay lagwaeyn. Agar woh beemar par jaeyn to kisi maahir tabeeb ki khidmat haasil karayn. Husool-e-Shifa kay liye Allah ﷺ kay piyaron ki Bargah may bhi haazir hona chahiye. Jaysa kay Hazrat Sayyiduna Saaib bin Yazeed رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay mayri khalah mujhay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat-e-ba-barakat may lay gaeyn aur 'arz ki: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Mayra bhanja beemar hay.' (Yeh sun kar) Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mayray sar par haath phayra aur mayray liye du'a-e-barakat farmaey. Phir aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay wuzu farmaya to Mayn nay aap kay wuzu ka bacha huwa paani piya. (*Muslim*, pp. 1277, Hadees 2345)

Piyaray Islami bhaiyo! Agar kabhi aap ki aulad ya ghar ka koi aur fard beemar ho jaey to tibbi 'ilaj kay sath sath Raah-e-Khuda ﷺ may safar karnay walay Madani qafilon may shamil ho kar is ki sehat yaabi ki du'a bhi kijiye. Raah-e-Khuda ﷺ may 'Aashiqan-e-Rasool kay sath Madani Qafilay may safar ki barakat say shifa yaabi kay kaey waqi'aat hayn. 2 baharayn mulahazah hon...

Beenaey wapas aa gaey

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi دَائِثُ بِرَبِّكُلُّهُمُ الْعَالِيَةِ kay paas aik sahib apnay munnay ko god may utha kar dam karwanay kay liye laey aur bataya kay bachay ki beenaey chali gaey hay. Ameer-e-Ahl-e-Sunnat دَائِثُ بِرَبِّكُلُّهُمُ الْعَالِيَةِ nay dam karnay kay ba'd Mashwarah diya kay aap Dawat-e-Islami kay Madani Qafilay may safar karayn aur safar par ja kar du'a karayn, إِنَّ شَاهَتِ اللَّهُ عَزَّوَجَلَّ karam ho ga. Kuch 'arsay ba'd woh sahib phir apnay munnay ko lay kar Faizan-e-Madinah tashreef laey aur bataya kay Mayn nay 'Aashiqan-e-Rasool kay Madani Qafilay may safar kiya aur safar par ja kar du'a maangi thi, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ !Mayray munnay ki aankhon may roshni wapas aa chuki hay.

Unhayn na daykha to kis kaam ki hay yeh aankhayn

Kay daykhnay ki hay saari bhaar aankhon may

(Dawat-e-Islami ki Baharayn, Qist Awwal, pp. 3)

'Ilaj ho gaya

Aik Islami bhai ka bayan hay kay hamaray parausi ka bacha kisi moozi marz may mubtala ho gaya. Doctors nay bataya kay is ka 'ilaj Pakistan may nahin ho sakta agar is ki zindagi chahtay ho to isay bayroon-e-mulk lay jao. Woh bay charah ghareeb shakhs bayroon-e-mulk 'ilaj karwanay kay liye lakhon rupay kahan say laata. Al-gharz woh apnay lakht-e-jigar ki zindagi say na-ummed ho gaya. Baab-ul-Madinah (Karachi) may honay wala 3 rozah sunnaton bhara ijtimा' qareeb tha. Mayn nay usay ijtimा' may shirkat kar kay du'a karnay ki targheeb dilaey. Chunanchay woh apnay beemar bachay ko bhi ijtimा' may lay gaya aur gir gira kar du'a maangi. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ bacha bilkul tandrust ho gaya, jab Doctors nay bachay ka dubara tibbi mu'ainah kiya to hayraan rah gaey. *(Dawat-e-Islami ki Baharayn, Hissah Awwal, pp. 15)*

Zuban khulnay kay ba'd Allah ﷺ ka naam sikhaiye

Jab bacha zara hoshiyar ho jaey aur zuban kholnay lagay to sab say pehlay us kay Khaliq-o-Maalik aur Raaziq ka ism-e-zaat 'Allah' sikhana chahiye aur is baat ka iltizam bhi kiya jaey kay us ki pak-o-saaf zuban say sab say pehlay kalimah Tayyibah hi jari ho.

Hazrat Sayyiduna Ibn-e-'Abbas رضي الله تعالى عنهم say marwi hay kay Huzoor خلیل الله تعالیٰ علیہ وآلہ وسلم nay farmaya: 'Apnay bachon ki zuban say sab say pehlay لَاللّهُ لَاللّهُ kehalwao.'

(Shu'ab-ul-Iman, vol. 6, pp. 397, Hadees 8649)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi داکٹر برکاتھم الغالیہ nay apni nawasi kay liye sab ghar walo ko keh rakha tha kay is kay saminay 'Allah Allah ka zikr kartay rahay ta kay is ki zuban say pehla lafz 'Allah' niklay aur jab woh aap داکٹر برکاتھم الغالیہ ki Bargah may laey jati to aap khud bhi us kay saminay Zikrullah kartay. Chunan-chay jab un ki nawasi nay bolna shuru' kiya to pehla lafz 'Allah' hi bola.'

Tableegh-e-Quran-o-Sunnat ki 'aalameer Madani tahreek Dawat-e-Islami ki Markazi Majlis-e-Shura kay maroom Rukn Al-Haaj Al-Hafiz Al-Mufti Muhammad Farooq Al-Attari Al-Madani رحمة الله تعالى علیہ ki Madani munni un ki wafaat kay waqt 11 maah ki thi. Jab Madani munni say ghar ka koi fard kehta kay bolo Bayti 'Papa' to farmatay: 'Is ko yun na sikhaiye balkay is kay saminay 'Allah, Allah' kehtay rahayn.' (Mufti-e-Dawat-e-Islami, pp. 43)

Bachay jab bolna shuru' karay to un say guftugu kay dauran saaf aur aasan chhotay chhotay fuqron may baat karayn. Bachay shuru' may tutla kar boltay hayn laykin aap aysa na karayn kyun kay aysi soorat may woh isi andaz ko acha samajhnay shuru' karayn gay aur un ki yeh 'aadat baray ho kar bhi baqi rehti hay.

Baap ka naam aur ghar ka pata yaad karaiye

Jun hi bacha ghar say baahar nikalnay kay qabil ho jaey to usay us kay walid aur dada aur chacha waghayrah ka naam gali ya mahallay ka naam yaad karwa dijiye ta kay khuda na khuwastah gum ho janay ki soorat may usay aasani say ghar pohanchaya ja sakay. Agar aap is kaam may susti karayn gay to ho sakta hay bacha gum honay ki soorat may jaldi na mil sakay kyun kay jo shakhs bhi usay ghar pohanchana chaahay ga woh us say is ka naam-o-pata poochhay ga aur jawab may bacha agar yeh kahay ga kay Mayn apnay baap ka bayta hoon, aur apnay ghar may rehta hon to us kay ghar baar ka kuch pata na chal sakay ga.

Zaroori ‘aqaid sikhaiye

Walidayn ko chahiye kay jab un ki aulad san-e-shu’oor ko pohanch jaey to usay Allah ﷺ, Firishton, Aasmani kitabon, Ambiya-e-Kiraam ﷺ، qiyamat aur Jannat-o-Dozakh kay baray may ba-tadreej ‘aqaid sikhaiye. Bachay ko bataiye kay

Hamayn Allah ﷺ nay payda kiya hay, Wohi hamayn rizq ‘ata fermata hay, Usi nay zindagi di hay Wohi maut day ga, Hum sirf Usi ki ‘ibadat kartay hayn, Woh jism, jagah aur makaan say pak hay (Ba’z Maa baap Allah ﷺ ka naam laynay par apnay bachay ko aasman ki taraf ungli uthana sikhatay hayn, aysa na kiya jaey), Woh kisi mohtaj nahin sari kainat Us ki mohtaj hay, Woh Aulad say pak hay, Woh hamayshah say hay aur hamayshah rahay ga, jo kuch ho chuka hay, jo ho raha hay ya ho ga Woh sab janta hay.....

Firishtay us ki noori makhlooq hayn jo us kay hukm say Mukhtalif kaam sar anjam daytay hayn masalan barish barsana, hawa chalana, kisi ki rooh nikaalna waghayraha...

Allah ﷺ nay apnay bandon ki hidayat kay liye bahut say saheefay aur kitabayn naazil farmaeyn jin may 4 kitabayn bhaut mashhoor hayn,

1. Toraat (yeh Hazrat Musa عليه السلام par nazil huyi)
2. Zaboor (Yeh Hazrat Dawood عليه السلام par nazil huyi)
3. Injeel (Yeh Hazrat 'Eisa عليه السلام par nazil huyi)
4. Quran-e-Kareem (Yeh hamaray Nabi Muhammd Mustafa ﷺ par nazil huyi).

Allah ﷺ nay apni makhlooq ki rehnumaey kay liye apnay Ambiya aur Rasoolon ko bhayja jin ki mukammal ta'dad wohi janta hay aur sab say aakhir may hamaray Nabi Hazrat Muhammad Mustafa ﷺ ko bhayja. Aap ﷺ kay aakhiri nabi hayn, Aap ﷺ kay ba'd koi Nabi nahin aaey ga. Allah ﷺ nay Aap ﷺ ko a'la shan 'ata farmaey hay.

Qiyamat say murad yeh hay kay aik waqt aysa aaey ga kay yeh aasman-o-zameen sab tabah ho jaeyn gay phir Murday apni qabron say uth kharay hon gay aur Maydan-e-Mahshar may apnay Rab ﷺ ki Bargah may haazir hon gay aur apnay a'maal ka hisab dayn gay phir jis kay 'amal achay hon gay usay Jannat milay gi aur jis kay a'maal buray hon gay usay dozakh may jana paray ga.

Bachay kay zehan may Jannat ka shoq aur Jahannam ka khauf bithaiye. Is silsilay may bachay ki samajh boojh kay mutabiq In'amaat-e-Jannat aur 'azabaat-e-jahannam ki riwayaat sunaiye aur usay bataiye kay agar hum Allah ﷺ aur us kay piyaray Mahboob ﷺ ki ita'at karayn gay to hamayn Jannat milay gi aur agar Allah ﷺ ki na-farmani may zindagi basar ki to Jahannam ka 'azab hamara muntazir ho ga. **والعياذ بالله**

(Bahr-e-Shari'at, Hissah Awwal)

Hikayat

Aik buzurg رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nahar kay kanaray par chal rahay thay kay aap nay daykha kay aik bacha kanaray par baytha wuzu kar raha hay aur ro bhi raha hay. Aap nay poocha, ‘Aey Munnay! Tum kyun ro rahay ho?’ Us nay ‘arz ki: ‘Mayn Quran Pak ki tilawat kar raha tha, jab Mayn is aayat par pohancha:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْمًا أَنْفَسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ

Tarjamah-e-Kanz-ul-Iman: Aye Iman walo! Apni jaano aur apnay ghar walon ko us aag say bachao jis kay ayndhan aadami aur patthar hayn.’

(Parah. 28, Surah Tahreem, Ayah 6)

To Mayn dar gaya kay Allah عَزَّوجَلَّ kahin mujhay Jahannam may na daal day.’ Aap nay farmaya: ‘Munnay! Tum to bahut chhotay ho, tum Jahannam may nahin jao gay.’ Woh kehnay laga: ‘Baba jaan aap to samajhdar hayn, kiya aap nahin jantay kay jab log apni zaroorat kay liye aag jalatay hayn to pehlay chhoti lakriyon ko rakhtay hay phir bari lakriyan aag may daaltay hayn.’

Woh buzurg is nannhay Madani munnay kay is andaz ko daykh kar bahut roey aur farmanay lagay: ‘Yeh bacha hum say kahin ziyadah Jahannam ki aag say darta hay to hamara haal kiya hona chahiye.’ (*Durra-tun-Nasiheen*, pp. 263)

Allah عَزَّوجَلَّ ki un par rahmat ho aur un kay sadqay hamari maghfirat ho.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bachay kay dil may Nabi Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahabbat daliye Walidayn ko chahiye kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki seerat kay Mukhtalif waqi’aat waqtan fa waqtan bachay ko sunatay rahayn ta kay us kay dil may ‘Ishq-e-Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

parwan charhta chala jaey. Hazrat Sayyiduna Anas رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay Irshad farmaya: ‘Tum may us waqt tak (kamil) mu`min nahin ho sakta jab tak Mayn us kay nazdeek us kay walid, aulad aur tamam logon say ziyadah mahboob na ho jaon.’ (Bukhari, vol. 1, pp. 15, Hadees 14)

Apnay bachay ko Huzoor ﷺ ki zaat-e-wala tabaar par Durood Pak perhnay ki ‘aadat daliye. Is kay liye khusosi taur par bachay kay saminay Rahmat-e-‘Aalam ka zikr-e-anwar honay par mahabbat kay sath Durood Shareef masalan صَلُّوا عَلَى الْحَبِيبِ (Ya’ni apnay Habeeb par Durood parho) keh kar bachay ko bhi Durood perhnay ki targheeb dijiye. Waqtan fa waqtan bachay ko Durood Shareef perhnay kay Fazaail batatay rahayn, chand riwayaat paysh-e-khidmat hayn,

1. Huzoor ﷺ ka farman hay: ‘Allah عَزَّوَجَلَّ ki khatir aapas may mahabbat rakhnay walay jab baham milayn aur musafahah karayn aur Huzoor ﷺ par Durood Pak bayjayn to in kay juda honay say pehlay donon kay aglay pichlay gunah bakhsh diye jatay hayn.’

(Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

2. Huzoor ﷺ nay farmaya: ‘Mujh par kasrat say Durood Pak parho bayshak tumhara mujh par Durood parhna tumharay gunahon kay liye maghfirat hay.’

(Jami’ Sagheer, pp. 87, Hadees 1406)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

3. Huzoor ﷺ ka farman hay: ‘Bayshak Allah عَزَّوَجَلَّ nay aik firishtah mayri qabr par muqarrar farmaya hay jisay tamam makhlooq ki aawazayn sunnay ki taqtat ‘ata farmaey

hay pas qiyamat tak jo koi mujh par Durood pak parhta hay to woh mujhay us ka aur us kay baap ka naam paysh karta hay. Kehta hay, Fulan bin fulan nay aap par is waqt Durood pak parha hay.’ (*Majma'-uz-Zawaaid*, vol. 10, pp. 251, Hadees 17291)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

4. Huzoor صَلُّوا اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: ‘Jo mujh par 100 martabah Durood Pak parhay ga Allah عَزُوجَلْ us ki 100 hajaat poori farmaey ga, un may say 30 duniya ki hayn aur 70 aakhirat ki.’ (*Kanz-ul-'Ummal*, vol. 1, pp. 255, Hadees 2229)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

5. Huzoor صَلُّوا اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: ‘Baroz-e-Qiyamat logon may say mayray qareeb tar woh ho ga jis nay dunya may mujh par ziyadah Durood pak parhay hon gay.’

(*Tirmizi*, vol. 2, pp. 27, Hadees 484)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

6. Huzoor صَلُّوا اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: ‘Mujh par Durood Shareef parho Allah عَزُوجَلْ tum par rahmat bhayjay ga.’

(*Durr-e-Mansoor*, vol. 6, pp. 654)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

7. Huzoor صَلُّوا اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Aye Logo! Bayshak baroz-e-qiyamat us ki dahshaton aur hisab-o-kitab say jald najat panay wala shakhs woh ho ga jis nay tum may say mujh par duniya kay andar ba-kasrat Durood Shareef parhay hon gay.’ (*Firdaus-ul-Akhbar*, vol. 2, pp. 471, Hadees 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

8. Huzoor ﷺ ka farman hay: Jis nay mujh par 100 martabah Durood Pak parha Allah عَزَّوجَلَ us ki donon aankhon kay darmiyan likh dayta hay kay yeh nifaaq aur Jahannam ki aag say aazad hay aur usay baroz-e-qiyamat shuhada kay sath rakhay ga. (*Majma'-uz-Zawaid*, vol. 10, pp. 252, *Hadees* 17292)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

9. Huzoor ﷺ ka farman hay: Jo mujh par aik din may aik hazaar baar Durood Pak parhay ga woh us waqt tak nahin maray ga jab tak Jannat may apna maqaam na daykh lay.' (*Attargheeb Wattarheeb*, vol. 2, pp. 328, *Hadees* 22)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

10. Huzoor ﷺ ka farman hay: 'Jis nay din aur raat may mayri taraf shoq-o-mahabbat ki wajah say 3, 3 martabah Durood Pak parha Allah عَزَّوجَلَ par haq hay kay woh us kay us din aur us raat kay gunah bakhsh day.'

(*Mu'jam-ul-Kabeer*, vol. 2, pp. 361, *Hadees* 928)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

Walidayn ko chahiye kay jab bhi Nabi Kareem ﷺ ka naam-e-aqdas aaey to apnay ongothon ko choom kar aankhon say laga layn. Is ka suboot is riwayat may hay kay

Hazrat Sayyiduna Imam Hasan-ul-Mujtaba رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay farmaya: Jo shakhs Mu`azzin ko أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ kehtay sunay aur yeh du'a parhay اَرْحَبَ بِحَبِيبِيْنِ وَقُرْبَةِ عَيْنِيْنِ مُحَمَّدِبْنِ عَبْدِاللَّهِ ﷺ aur apnay ongothon ko choom kar aankhon say lagaey to na kabhi andha ho aur na kabhi us ki aankhayn dukhayn.

(*Al-Maqasid-ul-Hasanah*, pp. 390, *Taht-al-Hadees*, 1021)

Huzoor ﷺ ka zikr Noor-e-Iman-o-Suroor-e-Jaan hay. Is liye yeh walidayn ko chahiye kay apnay bachay may Huzoor ﷺ ki naat Shareef perhnay aur sunnay la zoq-o-shoq baydaar karayn.

Sahabah Kiraam aur Ahl-e-Bayt رضي الله تعالى عنهم ki mahabbat sikhaiye

Apnay aslaf say 'aqeedat-o-mahabbat ka ta'alluq Iman ki mazbooti ka zari'ah hay. Is liye walidayn ko chahiye kay apnay bachon kay dil may Sahabah-e-Kiraam aur Ahl-e-Bayt رضي الله تعالى عنهم ki 'aqeedat payda karayn. Is kay liye bachon ko un nufoos-e-qudsiyyah ki seerat kay norani waqi'aat sunaiye.

Hazrat Sayyiduna 'Abdullah bin Maghfal say marwi hay kay Huzoor ﷺ nay farmaya: 'Mayray Sahabah kay baray may Allah عزوجل say daro, mayray ba'd unhayn nishanah-e-I'tiraz na banana, jis nay un say mahabbat rakhi to us nay mayri mahabbat kay sabab un say mahabbat rakhi aur jis nay un say Bughz rakha to us nay mujh say Bughz kay sabab un say Bughz rakha aur jis nay unhayn aziyyat di us nay mujhay aziyyat di aur jis nay mujhay aziyyat di us nay Allah عزوجل ko aziyyat di, qareeb hay kay Allah عزوجل usay apni girift may lay lay.' (*Tirmizi*, vol. 5, pp. 463, *Hadees* 3888)

Hazrat Sayyiduna Abu Zar رضي الله تعالى عنهم nay Ka'batullah Shareef ka darwazah pakray huway farmaya kay Mayn nay Huzoor ﷺ ko farmatay huway suna: 'Khabrdar! Tum may mayray ahl-e-bayt ki misal Kishti-e-Nooh عليه السلام ki tarah hay, jo is may suwar huwa, woh najat pa gaya aur jo peechnay raha woh halak ho gaya.' (*Al-Mustadrak*, vol. 4, pp. 132, *Hadees* 4774)

Awliya-e-Kiraam رحمهم الله تعالى ka adab sikhaiye

Apni aulad ko Allah عزوجل kay waliyon ka adab sikhaiye aur un ki payrwi ka zehan banaiye. Apnay maqbool bandon kay baray may Allah عزوجل ka farman hay:

﴿الَّذِانَ أَوْلَيَاءُ اللَّهِ لَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ ﴾

Tarjamah-e-Kanz-ul-Iman: Sun lo bayshak Allah kay waliyon par na kuch khauf hay na kuch gham. (Parah. 11, Surah Yunus, Ayah 62)

Huzoor ﷺ ka farman hay: 'Jo Allah ﷺ kay kisi wali say dushmani rakhay tahqeeq us nay Allah ﷺ say ai'lan-e-jang kar diya.' (*Sunan-e-Ibn-e-Majah*, vol. 4, pp. 350, Hadees 3989)

Laykin yaad Rakhiye! Kay koi bhi wali chaahay woh kaysa hi 'azeem ho, ahkam-e-shar'iyyah ki pabandi say aazad nahin ho sakta, chunan-chay daari mundanay, aik mutthi say ghatanay, galiyan baknay, Gaanay sunnay, filmayn daramay daykhnay, na-mahram 'auraton ka haath pakarnay wala aur deegar ai'laniyah gunah karnay wala shakhs kabhi wali nahin ho sakta. Ba'z jaahil yahan tak keh daytay hayn kay shari'at aik rastah hay aur rastah ki hajat un ko hoti hay jo maqsood tak na pohanchay hon, hum to pohanch gaey. Ayson kay baray may Sayyid-ut-Taaifah Hazrat Sayyiduna Junayd Baghdadi رحمۃ اللہ علیہ un ka baatin bhi Munawwar ho jaey ga. Mu'allim-e-A'zam Huzoor-e-Akram ﷺ nay apni aulad ko Ta'leem-e-Quran say aarastah karnay walon ko kaey bisharatayn 'ata farmaey hayn. Chunan-chay

Apnay bachay ko Quran parhaiye

Meethay meethay Islami bhaiyo! Quran aik noor hay agar bachon ka dil-o-dimagh Quran ki roshni say aarastah kiya jaey to un ka baatin bhi Munawwar ho jaey ga. Mu'allim-e-A'zam Huzoor-e-Akram ﷺ nay apni aulad ko Ta'leem-e-Quran say aarastah karnay walon ko kaey bisharatayn 'ata farmaey hayn. Chunan-chay

1. Hazrat Abu Hurayrah رضی اللہ عنہ say marwi hay kay Huzoor ﷺ nay farmaya: Jis shakhs nay duniya may apnay bachay ko Quran parhna sikhaya, to baroz-e-qiyamat

Jannat may us shakhs ko aik taaj pehnaya jaey ga jis ki bina par ahl-e-jannat jaan layn gay kay is shakhs nay duniya may apnay baytay ko ta'leem dilwaye thi.

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 40, Hadees 96)

2. Huzoor ﷺ ka farman hay: 'Jo shakhs apnay baytay ko nazirah Quran sikhaey us kay sab aglay pichlay gunah bakhsh diye jatay hayn.'

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 524, Hadees 9635)

Agar bachay ka rujhan ho to usay Quran pak hifz bhi karwaiye is ki fazeelat ziyyadah hay jaysa kay Hazrat Sayyiduna Anas Bin Maalik رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: 'Jis shakhs nay apnay baytay ko Quran Majeed daykh kar parhna sikhaya, us kay aglay pichlay gunah bakhsh diye jaeyn gay aur jis nay apnay bachay ko bighaeyr daykhay parhna sikhaya to Allah عزوجل us baap ko chodhivi raat kay chand ki maanind uthaey ga aur us kay baytay say kaha jaey ga: Parh, pas jab bhi woh aik aayat parhay ga, Allah عزوجل us kay baap ka aik darajah buland farma day ga yahan tak kay woh poora Quran Khatm kar lay.' (Al-Mu'jam-ul-Awsat, vol. 1, pp. 524, Hadees 1935)

Walidayn ko chahiye kay apnay bachay ko Quran Pak parhanay kay liye aysay sahih-ul-'aqeedah qari sahib ka intikhab karayn jo bachay ko durust makharij say Quran Pak parhaeyn kyun kay Quran Pak itni Tajweed say parhna farz-e-'ain hay kay harf dusray say sahih mumtaz ho. (Fatawa Razawiyyah, vol. 3, pp. 253) is kay sath sath woh qari sahib bachay ki tarbiyyat may walidayn kay mu'awin bhi banayn.

Madrasa-tul-Madinah

Tableegh-e-Quran-o-Sunnat ki 'aalameer Madani tahreek Dawat-e-Islami kay zayr-e-intizam andaron-o-bayroon-e-mulk hifz-o-naazirah kay hazaaron Madaris ba-naam 'Madrasa-tul-Madinah' qaaim hayn. Jahan bachon ko Quran-e-

Pak ki ta'leem kay sath sath un ki akhlaqi tarbiyyat par bhi khusoosi tawajoh di jati hay. Sirf Pakistan may ta dam-e-tahreer kam-o-baysh 42,000 Madani munnay aur Madani munniyon ko hifz-o-naazirah ki muft ta'leem di ja rahi hay. Walidayn ko chahiye kay apnay bachay ki behtar tarbiyyat kay liye usay qareebi Madrasa-tul-Madinah may dakhil karwaeyn.

7 baras ki 'umr say namaz ki takeed kijiye

Jab bacha 7 saal ka ho jaey to usay namaz parhna sikhaeyn aur usay paancho waqt ki namaz ada karwaeyn ta kay bachpan hi say adaeygi-e-namaz ki 'aadat pukhtah ho. Bachay ko bil-khusoos subh sawayray uthnay aur wuzu kar kay namaz perhnay ki 'aadat daliye. Magar sardiyon may bachay ko wuzu kay liye neem garam paani muhayya kijiye ta kay woh sard paani ki mashaqqat say ghabra kar wuzu aur namaz say ji na churaey. Balkay walid sahib ko chahiye kay usay Masjid may apnay sath lay jaeyn laykin pehlay usay Masjid kay aadab say aagah kar dayn kay Masjid may shor nahin machana, idhar udhar nahin bhagna, namziyon kay aagay say nahin guzarna waghayrah. Phir usay jama'at ki sab say aakhiri saf may dusray bachon kay sath khara karayn. Is hikmat-e-'amali ki badolat bachay ka Masjid kay sath roohani rishtah qaaim ho jaey ga.

إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ

Huzoor ﷺ nay farmaya: 'Bachon ko 7 saal ki 'umr ho janay par namaz sikhao aur 10 saal kay ho janay par unhayn namaz kay mu'amalay par maaro.' (*Tirmizi, vol. 1, pp. 416, Hadees 416*)

Namaz kay 'aadi

Jab Muhaddis-e-A'zam Hazrat 'Allamah Maulana Sardar Ahmad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ bachpan may chalnay phirnay kay qabil huway to apnay walid-e-majid kay hamrah Masjid may namaz perhnay kay liye jana shuru' kar diya. (*Hayat-e-Muhaddis-e-A'zam, pp. 30*)

Rozah rakhwaiye

Namaz ki tarah bachay ko rozah rakhnay ka bhi 'aadi banaya jaey. Usay rozay ki mashq is tarah karwaey jaey kay pehlay usay chand ghantay bhooka rehnay ka zehan diya jaey phir batadreej is doraniye ko barhaya jaey aur jab bacha rozah rakhnay kay qabil ho jaey to usay rozah rakhwaya jaey. Laykin usay bawar karwaya jaey kay mahz bhook piyas bardasht karnay ka naam rozah nahin balkay rozay may har buray kaam say bachna chahiye.

Rozah kushaey

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki rozah kushaey ki taqreeb ka haal bayan kartay huway Maulana Sayyid Ayyub 'Ali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay: 'Ramazan Mubarak ka muqaddas maheenah hay aur A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay pehlay rozah kushaey ki taqreeb hay, kashana-e-aqdas may jahan iftar ka aur bahut qism ka saman hay. Aik mahfooz kamray may feerni kay piyalay jamanay kay liye chunay huway thay, Aaftab nisf-un-nahaar par hay theek shiddat ki garmi ka waqt hay kay Huzoor kay walid-e-majid aap ko usi kamray may lay jatay hayn aur darwazah kay pat band kar kay aik piyalah utha kar daytay hayn kay 'isay khalo'

Aap 'arz kartay hay 'mayra to rozah hay kaysay khaon?' Irshad hota hay 'bachon ka rozah aysa hi hota hay, lo khalo, Mayn nay darwazah band kar diya hay, koi daykhnay wala bhi nahin hay.' Aap 'arz kartay hayn, 'jis kay hukm say rozah rakha hayn Woh to daykh raha hay.' Yeh suntay hi Huzoor kay walid-e-majid ki chashman-e-mubarak say Ashkon ka taar bandh gaya aur kamra khol kar baahar lay aaey. (*Hayat-e-A'la Hazrat, pp. 87*)

Deeni ta'leem dilwaiye

Meethay meethay Islami bhaiyo! Apni aulad ko kamil Musalman bananay kay liye Zaywar-e-'Ilm-e-Deen say aarastah

karna bay had zaroori hay magar Aah! Aaj Deeni ta'leem ka rujhan na honay kay barabar hay. Apnay ho-nihar bachon ko Dunyawi 'uloom-o-funoon to khoob sikhay jatay hayn magar Sunnatayn sikhay ki taraf tawajjoh nahin ki jati. Agar bacha zara zaheen ho to us kay walidayn kay dil may usay Doctor, Engineer, Profesor, Computer programmer bananay ki khuwahish angraiyan laynay lagti hayn aur is khuwahish ki takmeel kay liye us ki deeni tarbiyyat say munh mor kar maghribi Tahzeeb kay numa`indah idaron kay makhloot mahool may ta'leem dilwanay may koi 'aar mahsoos nahin ki jati balkay usay 'A'la ta'leem' ki khaatir Kuffar kay hawalay karnay say bhi dareegh nahin kiya jata. Aur agar bacha kund zehan hay ya shararti hay ya ma'zoor hay to jaan chhuranay kay liye usay kisi dar-ul-'uloom ya jami'ah may dakhilah dilaya jata hay.

Ba-zaahir is ki wajah yehi nazar aati hay kay walidayn ki aksariyyat ka matmah-e-nazar mahz Dunyawi maal-o-jaah hoti hay, ukhrawi maratib ka husool un kay paysh-e-nazar nahin hota. Walidayn ko chahiye kay pehlay apni aulad ko zaroori deeni ta'leem dilwaeyn usay kam az kam namaz-o-rozah kay masail, deegar faraaiz-o-wajibaat, halaal-o-haraam, khareed-o-farookht, Ijarah (ya'ni ujrat par khidmat laynay ya daynay), Huqooq-ul-'Ibad waghayrah kay shar'i ahkam sikha diye jaeyn.

Is kay ba'd Chahayn to woh Dunyawi ta'leem jis say ahkam-e-shar'iyyah ki khilaf warzi lazim na aati ho, bhi dilaeyn laykin behtar yehi hay kay usay dars-e-nizami (ya'ni 'aalim course) karwaeyn ta kay woh 'aalim bannay kay ba'd mu'asharay may laaiq-e-taqleed kirdar ka maalik banay aur dusron ko 'ilm-e-deen bhi sikhayn. Bataur-e-Targheeb 'ilm-e-deen seekhnay kay chand Fazaail mulahazah hon:

Hazrat Sayyiduna Abu Darda رضي الله تعالى عنه say marwi hay kay Mayn nay Huzoor ﷺ ko fformatay huway suna kay:

'Jo 'ilm ki talash may kisi rastay par chalta hay to Allah ﷺ us kay liye Jannat ka rastah aasan farma dayta hay aur bayshak firishtay Talib-ul-'Ilm kay 'amal say khush ho kar us kay liye apnay par bichha daytay hayn aur bayshak zameen-o-aasman may rehnay walay hatta kay paani ki machliyan talib-e-'ilm kay liye Istighfar karti hayn aur 'aalim ki fazeelat 'aabid par aysi hay jaysichodhivi raat kay chand ki deegar sitaron par aur bayshak 'ulama Waris-e-Amiya عَلَيْهِمُ السَّلَامُ dirham-o-dinar ka waris nahin banatay balkay yeh nufoos-e-qudsiyyah to sirf 'ilm ka waris banatay hayn to jis nay isay haasil kar liya us nay bara hissah haasil kar liya.'

(*Ibn-e-Majah*, vol. 1, pp. 145, Hadees 223)

Tabarani Shareef may Hazrat Sayyiduna Ali-ul-Murtaza حَمَّ اللَّهُ تَعَالَى وَجْهُ الْكَرِيمِ say riwayat hay kay Huzoor نَبِيُّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jo bandah 'ilm ki justuju may jootay ya mozay ya kapray pehanta hay, apnay ghar ki chokhat say nikaltay hi us kay gunah mu'af kar diye jatay hayn. (*Al-Mu'jam-ul-Awsat*, vol. 4, pp. 204, Hadees 5722)

Hazrat Sayyiduna 'Abdullah bin 'Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ apni Masjid may 2 majlisone kay paas say guzray to farmaya: Yeh donon bhalaey par hayn magar aik majlis dusri say behtar hay, aik majlis kay log Allah ﷺ say du'a kar rahay hayn, us ki taraf raghib hayn, agar chaahay inhayn day chaahay na day. Aur dusri majlis kay log khud bhi Fiqh aur 'ilm seekh rahay hayn aur na jannay walon ko sikha bhi rahay hayn, yehi Afzal hayn, Mayn mu'allim hi bana kar bhaya gaya hoon.' Phir aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ unhi may tashreef farma huway.

(*Sunan-e-Darimi*, vol. 1, pp. 111, Hadees 349)

Ustaz ka intikhab

In shaffaf aainon may taqwa-o-parhayzgari ki Naqsh nigari karnay aur shaytan ki karegari say mahfooz rakhnay kay liye zaroori hay kay bachon ki ta'leem kay liye aysa ustaz talash

kiya jaey jo Khauf-e-Khuda ﷺ aur 'Ishq-e-Rasool ﷺ ka paykar ho. Magar afsoos! Kay fi zamanah yeh aham intikhab bhi Dunyawi taqazon aur sahoolaton ki bheent charha diya jata hay. Tareekh gawah hay kay Islami dunya may jitnay bhi la'l-o-jawahir payda huway un ki ta'leem-o-tarbiyyat khuda tars aur Shareef-un-Nafs 'ulama-o-asatizah kay haathon huyi.

Hadees may hay: 'Bayshak yeh 'Ilm-e-Deen hay tum may say har shakhs daykh lay kay woh kis say Deen haasil kar raha hay.' (*Kanz-ul-'Ummal*, vol. 10, pp. 105, Hadees 29260)

Jami'a-tul-Madinah

الْخُندَادِ بِلَهِ عَزَّوَجَلْ Dawat-e-Islami kay zayr-e-intizam Kaseer Jami'aat banaam 'Jami'a-tul-Madinah' qaaim hayn. In kay zari'ay lat'a'dad Islami bhaiyon ko (hasb-e-zaroorat Qiyam-o-Ta'am ki sahulat kay sath) dars-e-nizami (ya'ni 'Aalim course) aur Islami behnon ko 'Aalimah course' ki muft ta'leem di jati hay. Is kay sath sath Jami'aat may aysa Madani mahool farahim karnay ki Koshish ki jati hay kay yahan say perhnay walay 'ilm-o-'amal ka paykar ban kar niklavn. Aap bhi apni aulad ko 'ilm-o-'amal sikhanay kay liye Jami'a-tul-Madinah may ta'leem dilwaiye.

Shoq-e-'Ilm

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki hamsherah ka bayan hay kay 'A'la Hazrat nay (bachpan may) kabhi perhnay may zidd nahin ki, khud say barabar perhnay ko tashreef lay jaya kartay. Jumu'ah kay din bhi chaha kay perhnay jaeyn magar walid sahib kay mana' farmanay say ruk gaey.' (*Hayat-e-A'la Hazrat*, vol. 1, pp. 89)

Aadaab sikhaiye

Hazrat Sayyiduna Jabir bin Samurah رَضِيَ اللَّهُ تَعَالَى عَنْهُ riwayat kartay hay kay Huzoor ﷺ nay farmaya: 'Insan ka apnay bachay ko adab sikhana aik saa' sadaqah karnay say behtar hay.' (*Tirmizi*, vol. 3, pp. 382, Hadees 1958)

Huzoor ﷺ nay farmaya: 'Kisi baap nay apnay baytay ko achha adab sikhanay say barh kar koi 'atyah nahin diya.' (*Tirmizi*, vol. 3, pp. 383, *Hadees* 1959)

Walidayn ko chahiye kay apnay bachay ko Mukhtalif aadaab sikhaeyn, ba-gharz-e-sahulat yahan chand umoor ka bayan kiya ja raha hay.

Khanay kay Aadab

Khana Allah عزوجل ki bahut lazeez na'mat hay. Agar Sunnat-e-Rasool ﷺ kay mutabiq khana khaya jaey to hamayn payt bharnay kay sath sath sawab bhi haasil ho ga. Is liye walidayn ko chahiye kay apni aulad ko sunnat kay mutabiq khana khanay ki 'aadat daalayn. Is silsilay may un ka zehan banaeyn kay

1. Har khanay say pehlay apnay haath pohanchon tak dho layn. Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه riwayat kartay hayn kay Huzoor ﷺ nay farmaya: 'Jo yeh pasand karay kay Allah عزوجل us kay ghar may barakat ziyadah karay to usay chahiye kay jab khana hazir kiya jaey to wuzu karay aur jab uthaya jaey tab bhi wuzu karay.'

(*Sunan-e-Ibn-e-Majah*, vol. 4, pp. 9, *Hadees* 3260)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رحمه الله تعالى likhtay hayn: Is (ya'ni khanay kay wuzu) kay ma'na hayn haath-o-munh ki safaeey karna kay haath dhona kulli kar layna. (*Mirat-ul-Manajeeh*, vol. 6, pp. 32)

2. Jab bhi khana khaeyn to bayth kar khaeyn kay yeh sunnat hay. Baytnay ka Tareeqah yeh hay kay ulta paon bichha dayn aur seedha khara rakhayn ya sureen par bayth jaeyn aur donon ghutnay kharay rakhayn ya do zanu baythayn. (Teenon may say jis tarah bhi baythayn gay sunnat ada ho jaey gi) (*Ahi'a-tul-Lama'aat*, vol. 3, pp. 518)

3. Khanay say pehlay jootay utaar layn. Hazrat Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor ﷺ nay farmaya: ‘Jab khana khanay baytho to jootay utaar lo, is may tumharay qadamon kay liye rahat hay.’

(Sunan-e-Darimi, vol. 2, pp. 148, Hadees 208)

4. Khanay say pehlay بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ parh layn. Hazrat Sayyiduna Huzayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: ‘Jis khany par Bismillah na parhi jaey us khanay ko shaytan apnay liye halaal samajhta hay.’

(Muslim, pp. 1116, Hadees 2017)

Hazrat Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say marwi hay kay Huzoor ﷺ nay farmaya: Jab tum may say koi khana khaey to usay chahiye kay pehlay Bismillah parhay. Agar shuru’ may Bismillah parhna bholo jaey to yeh kahay بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ’

(Sunan-e-Abi Dawood, vol. 3, pp. 487, Hadees 3767)

5. Khanay say pehlay yeh du'a parh li jaey to agar khanay may zehar bhi ho ga to إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ asar nahin karay ga, بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَأْخُذُ يَأْقِيُومُ‘ ya’ni Allah kay naam say shuru’ karta hoon jis kay naam ki barakat say zameen-o-aasman ki koi cheez nuqsan nahin pohancha sakti. Aye hamayshah say zindah qaaim rehnay walay.’ (Firdaus-ul-Akhbar, vol. 1, pp. 274, Hadees 1955)

6. Seedhay haath say khaeyn. Huzoor ﷺ ka farman hay: ‘Jab tum may say koi khana khaey to seedhay haath say khaey aur jab piyay to seedhay haath say piyay kay shaytan ultay haath say khata peeta hay.’ (Muslim, pp. 1117, Hadees 2020)

7. Apnay saminay say khaeyn. Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: ‘Har shakhs bartan ki usi janib say khaey jo us kay saminay ho.’ (Bukhari, vol. 3, pp. 521, Hadees 5377)

Hazrat Sayyiduna Abu Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay aik roz khana khatay huway mayra haath piyalay may idhar udhar harakat kar raha tha ya'ni kabhi aik taraf say luqmah uthaya kabhi dusri taraf say aur kabhi teesri taraf say luqma uthaya. Jab Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mujhay is tarah kartay huway daykha to farmaya: 'Aye larkay! Bismillah parh kar daeyn haath say khaya karo aur apnay saminay say khaya karo, chunan-chay us kay ba'd say mayray khanay ka Tareeqah yehi ho gaya.' (*Bukhari*, vol. 3, pp. 521, *Hadees* 5376)

8. Khanay may kisi qism ka 'ayb na lagaeyn masalan yeh na kahayn kay mazaydar nahin, kacha reh gaya hay, pheeka reh gaya kyun kay khanay may 'ayb nikalna makrooh khilaf-e-sunnat hay aur agar is ki wajah say khana pakanay walay ya mayzban ki dil aazari ho jaey to mamnu' hay. Balkay ji chaahay to khaeyn warnah haath rok layn. Hazrat Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay farmaya kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kabhi kisi khanay ko 'ayb nahin lagaya (ya'ni bura nahin kaha) agar khuwahish hoti to kha laytay aur khuwahish na hoti to chhor daytay. (*Bukhari*, vol. 3, pp. 531, *Hadees* 5409)

A'la Hazrat likhtya hayn: 'Khanay may 'ayb nikalna apnay ghar may bhi na chahiye, makrooh-o-khilaf-e-sunnat hay.' (Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki) 'aadat-e-kareemah yeh thi kay pasand aaya to tanawul farma liya warnah nahin. (Raha) paraey ghar may 'ayb nikalna to (is may) Musalmanon ki dil shikni hay aur kamal-e-hirs-o-bay murawwati par Daleel hay. 'Ghi kam hay ya mazah ka nahin' yeh 'ayb nikalna hay aur agar koi shay usay muzir (nuqsan dayti) hay, isay na khanay kay liye 'uzr kiya, us ka izhar kiya na (kay) bataur-e-ta'n-o-'ayb masalan is may mirch zaaid hay (aur) itni mirch ka yeh 'aadi nahin to yeh 'ayb nikalna nahin aur itna bhi (us waqt hay ka jab) bay takallufi khaas ki jagah ho aur is kay sabab da'wat kunandah (ya'ni mayzban) ko aur takleef na karni paray masalan 2 qism

ka saalan hay, aik may mirch zaaid hay aur yeh 'aadi nahin to usay na khaey aur wajah poochi jaey to bata day. Aur agar aik hi qism ka khana hay, ab agar (yeh) nahin khata to da'wat kunandah (ya'ni mayzban) ko is kay liye kuch aur mangana paray ga, usay nadamat ho gi aur tang dast hay to takleef ho gi to aysi haalat may murawwat yeh hay kay sabr karay aur khaey aur apni aziyyat zaahir na karay. **والله اعلم** (*Fataawa Razawiyyah*, vol. 21, pp. 652)

Masalah

Ba'z bachay mitti khatay hayn. Bahar-e-Shari'at may hay: 'Mitti had-e-zarar tak (ya'ni nuqsan deh miqdar may) khana haraam hay.' (*Bahar-e-Shari'at*, Hissah 2, pp. 63)

Peenay kay aadab

Is silislay may un ka zehan banaeyn kay paani bayth kar, ujalay may daykh kar, seedhay haath say Bismillah parh kar 3 saanson may is tarah piyay kay har martabah glass ko munh say hata kar saans layn, pehli aur dusri baar aik aik ghont piyay aur teesri saans may jitna chaahay piyay. Hazrat Sayyiduna Ibn-e-'Abbas **رضي الله تعالى عنهما** say riwayat hay kay Huzoor ﷺ nay farmaya: 'Ount ki tarah aik hi ghont may na pi jaya karo balkay 2 aur 3 baar piya karo aur jab peenay lago to Bismillah parha karo aur jab pi chuko to **الحمد لله** kaha karo.'

(*Tirmizi*, vol. 3, pp. 352, *Hadees* 1892)

Hazrat Sayyiduna Anas **رضي الله تعالى عنه** say riwayat hay kay Huzoor ﷺ peenay may 3 baar saans laytay thay aur farmatay thay: 'Is tarah peenay may ziyadah sayrabi hoti hay aur sehat kay liye mufeed-o-khushgawar hay.' (*Muslim*, pp. 1120, *Hadees* 2028)

Hazrat Sayyiduna Ibn-e-'Abbas **رضي الله تعالى عنهما** say riwayat hay kay Allah **عز وجل** kay piyaray Habeeb **صلى الله تعالى عليه وآله وسالم** nay bartan may saans laynay aur phoonknay say mana' farmaya hay.

(*Sunan-e-Abi Dawood*, vol. 3, pp. 474, *Hadees* 3728)

Hazrat Sayyiduna Abu Sa'eed Khudri رضي الله تعالى عنه say riwayat hay kay Huzoor صل الله تعالى علية وآله وسالم nay kharay ho kar paani peenay say mana' farmaya hay. (*Muslim, pp. 1119, Hadees 2025*)

Chalnay kay aadab

Is silsilay may un ka zehan banaeyn kay

1. Agar koi rukawat na ho to darmiyani raftar say rastay kay kanaray kanaray chalayn, na itna tayz kay logon ki nigahayn aap par jam jaeyn aur na itna aahistah kay aap beemar mahsoos hon.
2. Lafangon ki tarah garayban khol kar akarty huway har giz na chalayn kay yeh ahmaqon aur maghroron ki chaal hay balkay neechi nazrayn kiye pur Waqar Tareeqay par chalayn. Hazrat Sayyiduna Anas رضي الله تعالى عنه say marwi hay kay jab Huzoor صل الله تعالى علية وآله وسالم chaltay to jhukay huway ma'loom hotay thay. (*Sunan-e-Abi Dawood, vol. 4, pp. 338, Hadees 4863*)
3. Raah chalnay may bila zaroorat baar baar idhar udhar daykhnay say bachayn aur sarak 'uboort kartay waqt garaiyon wali samt daykh kar sarak 'uboort karayn. Agar gaari aa rahi ho to sarak ki taraf bay tahashah bhaag na parayn balkay kanaray par hi ruk jaeyn kay is may hifazat ka ziyadah imkan hay.

Libas pehannay kay aadab

Is silsilay may un ka zehan banaeyn kay

1. Sufayd libas har libas say behtar hay kay Hadees may is ki ta'reef aaey hay. Chunanchay Hazrat Sayyiduna Samurah رضي الله تعالى عنه say marwi hay kay Huzoor صل الله تعالى علية وآله وسالم nay farmaya: 'Sufayd kapray pehna karo kay woh bahut pakeezah aur Pasandeedah hayn.' (*Tirmizi, vol. 4, pp. 370, Hadees 2819*)

2. Jab kapra pehannay lagay to yeh du'a parhayn, aglay pichlay gunah mu'af ho jaeyn gay **الْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ عَيْرٍ حَوْلِ مِنِّي وَلَا فُؤُدَّةً**
Tarjamah: Allah ka shukr hay jis nay mujhay yeh pehnaya aur bighayr mayri quwwat-o-taqat kay mujhay yeh 'ata kiya. (*Mustadrak*, vol. 5, pp. 270, *Hadees* 7486)
3. Pehantay waqt seedhi taraf say shuru' karayn masalan jab kurta pehnayn to pehlay seedhi aasteen may seedha haath dakhil karayn phir ulti may, isi tarah pajamah may pehlay seedhay paeynchay may seedha paoon dakhil karayn aur jab utarnay lagayn to is kay bar 'aks karayn ya'ni ulti taraf say shuru' karayn. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ jab kurta pehantay to daahini taraf say shuru' farmatay. (*Tirmizi*, vol. 3, pp. 297, *Hadees* 1772)
4. Pehlay kurta pehnayn phir pajamah.
5. Naya kapra Jumu'ah kay din pehanna shuru' karayn kay Huzoor 'aam taur par naya kapra Jumu'ah kay din pehna kartay thay. (*Jami' Sagheer*, vol. 2, pp. 408)
6. Apnay Madani munnay ko 'imamah baandhnay ki 'aadat daliye kay Hazrat Sayyiduna 'Ubadah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor nay farmaya: 'Imamah zaroor bandha karo kay yeh firishton ka nishan hay aur is (kay shimlay) ko peeth kay peechnay latka lo.' (*Shu'ab-ul-Iman*, vol. 5, pp. 176, *Hadees* 2662)

'Imamah kay sath 2 rak'atayn bighayr 'imamah ki 70 rak'aton say Afzal hayn. (*Firdaus-ul-Akhbar*, vol. 1, pp. 410, *Hadees* 3054)

Baytay aur Bayti kay libas may farq Rakhiye kay baytay ko mardanah aur Bayti ko zananah libas hi pehnaiye aur jab bachay baligh ho jaey to unhayn aysa libas na pehannay diya jaey jis say sitr poshi na hoti ho. Hazrat Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say marwi hay kay Asma Bint Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهَا bareek kapray pehan kar Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay saminay

aaeyn to aap **صلی اللہ علیہ وآلہ وسلم** nay munh phayr liya aur farmaya: ‘Aye Asma! ‘Aurat jab baligh ho jaey to us kay badan ka koi hissah dikhaey na dayna chahiye siwaey is kay.’ Phir apnay munh aur hathayliyon ki taraf isharah farmaya.

(*Sunan-e-Abi Dawood, vol. 4, pp. 85, Hadees 4104*)

Hazrat Sayyiduna ‘Alqamah **رضی اللہ تعالیٰ عنہ** apni walidah say riwayat kartay hayn kay Hazrat Hafsa bint Abdur Rahman **رضی اللہ تعالیٰ عنہا** Hazrat Sayyidatuna ‘Aaishah Siddiqah **رضی اللہ تعالیٰ عنہا** ki khidmat may hazir hui. Unhon nay aik baarek dupatta orha huwa tha. Hazrat ‘Aaishah **رضی اللہ تعالیٰ عنہا** nay usay phar diya aur unhayn mota dupatta orha diya. (*Mu`atta Imam Maalik, vol. 2, pp. 410, Hadees 1739*)

Bachiyon ko parday ki ‘aadat daalnay kay liye unhayn bachpan say hi scarf orhnay ki tarbiyyat dijiye. Thori bari hui to chhota sa burqa’ banwa dijiye. **إِن شَاءَ اللَّهُ عَزَّ وَجَلَّ** bachi parday ki ‘aadi ho jaey gi.

Masalah

Larkiyon kay kaan naak chhedna jaeyz hay. Ba’z log larko kay kaan bhi chhedwatay hayn aur un kay kaan may baali pehnatay hay, yeh na-jaeyz hay. (*Bahar-e-Shari’at, Hissah, 16, pp. 207*)

Masalah

Larkay ko Zaywar pehnana haraam hay. (*Fataawa Razawiyyah, vol. 23, pp. 260*)

Joota pehannay kay aadab

Is silsilay may un ka zehan banaeyn kay

- Kisi bhi rang ka joota pehanna agarchay jaeyz hay laykin peelay rang kay jootay pehanna behtar hay kay Maula Mushkil Kusha Ali-ul-Murtaza **کرم اللہ تعالیٰ وجہة التکریم** farmatay hayn jo peelay jootay pehnay ga us ki fikron may kami ho gi.

(*Tafseer-e-Nasafi, pp. 58*)

- Pehlay seedha joota pehnayn phir ulta aur utaartay waqt pehlay ulta joota utarayn phir seedha. Hazrat Sayyiduna

Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: '(Koi shakhs) jab joota pehnay to pehlay dahinay paaon may pehnay aur jab utaray to pehlay baeyn paaon ka utaray.' (*Muslim, pp. 1161, Hadees 2097*)

3. Joota pehannay say pehlay jhar layn ta kay keera ya kankar waghayrah ho to nikal jaey.
4. Isti'mali joota uthanay kay liye ultay haath ka ongotha aur barabar wali ungli isti'mal karayn.
5. Isti'mali joota uthanay kay liye haath ka ongotha aur barabar wali ungli isti'mal karayn.
6. Isti'mali joota ulta para ho to seedhi kar dijiye warnah faqr-o-tangdasti ka andayshah hay. (*Sunni Bahishti Zaywar, pp. 201*)

Nakhun kaatnay kay aadab

Is silsilay may un ka zehan banaeyn kay

1. Daant say nakhun nahin kaatna chahiye kay makrooh hay. (*Al-Fatawa Hindiyyah, vol. 5, pp. 358*)
2. Nakhun is tarah tarashayn kay dahinay haath ki kalmiah ki ungli say shuru' karay aur chhoti ungli par khatm karay phir bayen haath ki chhoti ungli say shuru' kar kay ongothay par khatm karay phir dahinay haath kay angothay ka nakhun tarashay. (*Durr-e-Mukhtar, vol. 9, pp. 670*)
3. Nakhun tarash laynay kay ba'd ungliyon kay poray dho laynay chahiye.

Baal sanwarnay kay aadab

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Jis kay baal hon to woh un ka ikram karay ya'ni un ko dhoey, tayl lagaey, kangha karay.'

(*Abu Dawood, vol. 4, pp. 103, Hadees 4163*)

1. Mard ko ikhtiyar hay kay pooray baal rakhay ya halq karwaey. Pooray baal is tarah kay aadhay kaan kay barabar ya kaanon ki lo kay barabar baal rakhay ya itnay baray rakhay kay shaanon ko chhu layn aur beech sar may maang nikalay. (*Bahar-e-Shari'at, Hissah. 16, pp. 198*)
2. Sar may tayl daalnay say pehlay parh بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ layn. Phir ultay haath ki hathayli may thora sa tayl daalayn aur pehlay seedhi aankh kay abru par tayl lagaeyn phir ulti par, is kay ba'd seedhi aankh ki palak par phir ulti par phir بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ keh kar sar may payshani ki taraf say tayl daalna shuru' karayn. Huzoor ﷺ Jab tayl lagatay to ultay haath ki hathayli par daaltay aur pehlay abru par tayl lagatay phir palkon par, phir apnay sar mubarak par tayl lagatay. (*Wasaail-ul-Wusool, pp. 81*)

Huzoor ﷺ nay farmaya: 'Jo bhi aham kaam kay sath shuru' nahin kiya jata woh adhura aur na-mukammal reh jata hay.' (*Jami' Sagheer, pp. 391, Hadees 6248*)

Huzoor ﷺ wuzu karnay may aur kangha karnay may aur na'layn shareefayn pehannay may daey janib ko pasand farmatay. (*Wasaail-ul-Wusool, pp. 81*)

Mulaqaat kay aadab

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: 'Kiya Mayn tum ko aysi baat na bataon kay jab tum us par 'amal karo to tumharay darmiyan mahabbat barhay aur woh yeh hay kay aapas may salam ko rawaj do.' (*Sahih Muslim, pp. 47, Hadees 54*)

Hazrat Sayyiduna Bara Bin 'Aazib رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: 'Salam ko 'aam karo salamati pa lo gay.' (*Al-Ihsan bi-tarteeb Ibn-e-Habban, vol. 1, pp. 357, Hadees 491*)

1. Jab kisi Islami bhai say mulaqat ho to usay jantay ho ya na jantay hon, salam karayn. (*Bahar-e-Shari'at*, Hissah. 16, pp. 88)
2. Salam kay behtareen alfaz yeh hayn: 'السلام وعليكم ورحمة الله وبركاته' laykin agar faqat 'السلام وعليكم' kaha tab bhi durust hay. Is kay jawab may 'السلام ورحمة الله وبركاته وعليكم السلام' kahayn, agar sirf 'وعليكم السلام' kaha to bhi jawab ho gaya.

(*Fatawa Hindiyah*, vol. 5, pp. 324 – *Fatawa Razawiyah*, vol. 22, pp. 409)

Imam Ahmad Raza Khan رحمۃ اللہ علیہ bachpan may aik molvi sahib kay paas parha kartay thay. Aik roz molvi mausoof hasbe-ma'mool parha rahay thay kay aik bachay nay unhayn salam kiya, molvi sahib nay jawab diya 'jeetay raho.' Us par aap nay 'arz ki 'yeh to salam ka jawab na huwa, وعليکم السلام kehna chahiye tha.' Molvi sahib sun kar bahut khush huway aur bahut du'aen di. (*Hayat-e-A'la Hazrat*, pp. 87)

3. Salam karna sunnat aur us ka jawab fauran dayna Wajib hay agar bila 'uzr takheer ki to gunahgar ho ga.

(*Durr-e-Mukhtar-o-Radd-ul-Mohtar*, vol. 9, pp. 683 – *Bahar-e-Shari'at*, Hissah, 16, pp. 88, 89)

4. Salam itni aawaz say kahay kay jis ko salam kiya hay woh sun lay aur agar itni aawaz na ho to jawab dayna Wajib nahin, jawab-e-salam may bhi itni aawaz ho kay salam karnay wala sun lay aur itna aahistah kaha kay woh sun na saka to Wajib saqit na huwa. (*Fatawa Bazzaziyah*, vol. 6, pp. 355)

5. Salam karnay walay kay liye chahiye kay salam kartay waqt dil may yeh niyyat karay kay us ka maal us ki 'izzat us ki aabru sab kuch mayri hifazat may hay aur Mayn un may say kisi cheez may dakhla andazi karna haraam janta hoon.

(*Radd-ul-Mohtar*, vol. 9, pp. 682, *Mulakhsasan*)

6. Bahar-e-Shari'at (Hissah 16 safhah 92) may hay kay ungliyon ya hathayliyon say salam karna mamnu' hay. Hazrat Sayyiduna 'Amr bin Shu'ayb رضی اللہ عنہما say riwayat

hay kay Huzoor ﷺ nay farmaya: 'Jo shakhs ghayron ki mushabahat karay woh hum may say nahin hay, Yahoood-o-Nasara ki mushabahat na karo, Yahoodiyon ka salam ungliyon kay isharay say hay aur Nasara ka salam hathayliyon say hay.' (*Tirmizi*, vol. 4, pp. 319, *Hadees* 2704)

7. Salam may pehal kijiye. Huzoor ﷺ ki Bargah may 'arz ki gaey: Ya Rasoolallah ﷺ! Jab 2 shakhs mulaqat karayn to pehlay kaun salam karayn? Farmaya: 'pehlay salam karnay wala Allah عزوجل kay ziyadah qareeb hota hay.' (*Tirmizi*, vol. 4, pp. 318, *Hadees* 2703)

Hazrat Maulana Sayyid Ayyub 'Ali رضمة الله تعالى عليه ka bayan hay kay 'Kooh-e-Bhawali say mayri talabi farmaey jati hay, Mayn ba hamrahi Shahzadah Asghar Hazrat Maulana Molvi Shah Muhammad Mustafa Raza Khan رضمة الله تعالى عليه, ba'd-e-maghrib wahan pohanchta hon, shehzadah mamdooh andar makan may jatay huway yeh farmatay hayn 'Abhi Huzoor ko aap kay aanay ki ittila' karta ho' magar ba-wujood is aagahi kay kay Huzoor (ya'ni Imam-e-Ahl-e-Sunnat Ahmad Raza Khan رضمة الله تعالى عليه) tashreef laanay walay hayn, taqdeem-e-salam Sarkar hi farmatay hayn, us waqt daykhta hoon kay Huzoor bilkul mayray paas jalwah farma hayn.' (*Hayat-e-A'la Hazrat*, vol. 1, pp. 96)

8. Garam joshi say salam karnay may ziyadah sawab hay, Hazrat Hasan رضي الله تعالى عنه say riwayat hay kay Huzoor ﷺ nay farmaya kay 'Tumhara logon ko garam joshi say salam karna bhi sadaqah hay.' (*Shu'ab-ul-Iman*, vol. 6, pp. 253, *Hadees* 8053)
9. In ko salam na karayn, tilawat-o-zikr-o-durood may mashghool honay wala, namaz kay intizar may baytnay wala, dars-o-tadrees ya 'ilmi guftugo ya sabaq ki takrar may masroof honay wala, khana khanay wala, ghusl khanay may barhanah nahanay wala, Istinja karnay wala.

(*Bahar-e-Shari'at*, Hissah. 16, pp. 90, 91)

10. Agar kisi nay aap say kaha kay fulan nay aap ko salam kaha hay to

Agar salam laanay wala aur bhayjnay wala donon mard hon to jawab may yun kahay: **عَلَيْكَ وَ عَلَيْهِ السَّلَامُ**

Agar donon 'auratayn hon to jawab may yun kahay **عَلَيْكِ وَ عَلَيْهَا السَّلَامُ**

Agar pohanchanay wala mard aur bhayjnay wali 'aurat ho to jawab may yun kahay **عَلَيْكَ وَ عَلَيْهَا السَّلَامُ**

Agar pohanchanay wali 'aurat aur bhayjnay wala mard ho to jawab may yun kahay **عَلَيْكِ وَ عَلَيْهِ السَّلَامُ**.

11. Khat may salam likha hota hay us ka bhi jawab dayna Wajib hay is ki 2 sooratayn hayn, aik to yeh kay zuban say jawab day aur dusra yeh kay salam ka jawab likh kar Bhayj day laykin chunkay jawab-e-salam fauran dayna Wajib hay aur khat ka jawab daynay may kuch na kuch takheer ho hi jati hay lihaza fauran zuban say salam ka jawab day day. A'la Hazrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** jab khat parrha kartay to khat may jo 'السَّلَامُ عَلَيْكُمْ' likha hota, us ka jawab zaban say day kar ba'd ka mazmoon parrhtay. (*Bahar-e-Shari'at, Hissah. 16, pp. 92*)

12. Rastay may chaltay huway 2 aadamiyon kay beech may koi cheez haail ho jaey to dubarah mulaqat par phir salam kijiye. Hazrat Abu Hurayrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** say marwi hay kay Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: 'Jab tum may say koi shakhs apnay Islami bhai ko milay to us ko salam karay aur agar un kay darmiyan darakht deewar ya patthar waghayrah haa'il ho jaey aur woh phir us say milay to dubarah salam karay.' (*Abu Dawood, vol. 4, pp. 450, Hadees. 5200*)

13. Musafahah karna sunnat hay kay jab 2 Musalman baham milayn to pehlay salam kiya jaey us kay ba'd musafahah karayn. (*Bahar-e-Shari'at, Hissah. 16, pp. 97, 98*)

Hazrat Anas رضي الله تعالى عنه say riwayat hay kay Huzoor صلى الله تعالى عليه وآله وسالم نے Irshad farmaya: 'Jab do Musalman miltay hayn phir un may say aik apnay bhai ka haath pakarta hay (ya'ni musafahah karta hay) to Allah عزوجل kay zimmah karam par hay kay Woh un ki du'a ko qabool farmaey aur un kay haathon kay juda honay say pehlay un ki maghfirat farma day.

(Musnad Imam Ahmad bin Hambal, vol. 4, pp. 286, Hadees. 12454)

14. Salam ki tarah musafahah may bhi pehal karayn, Hazrat Sayyiduna 'Uamr Farooq رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسالم نے farmaya: 'Jab 2 Musalman mulaqat kartay hayn aur un may say aik apnay bhai ko salam karta hay to un may say Allah عزوجل kay nazdeek ziyadah mahboob woh hota hay jo apnay bhai say ziyadah garam joshi say mulaqat karta hay. Phir jab woh musafahah kartay hayn to un par 100 rahmatayn naazil hoti hayn, un may say 90 rahmatayn salam may pehal karnay walay kay liye aur 10 musafahah may pehal karnay walay kay liye hayn.' (Al-Bahr-uz-Zakhaar, vol. 1, pp. 437, Hadees 308)
15. Donon haathon say musafahah karay aur musafahah kartay waqt sunnat yeh hay kay haath may romal waghayrah na ho aur donon hathayliyan khali hon. (Radd-ul-Mohtar, vol. 9, pp. 629)
16. 'Aalim-e-Ba-'amal, Sadaat-e-Kiraam, walidayn aur kisi bhi mu'azzam-e-deeni kay haath choomna jaeyz hay. Hazrat Sayyiduna Zaari رضي الله تعالى عنه jo wafd-e-'abdul qays may shamil thay, farmatay hayn kay hum Madinah may aaey to jaldi jaldi suwariyon say utar paray aur Huzoor صلى الله تعالى عليه وآله وسالم kay dast-e-mubarak aur paon mubarak ko bosah diya.

(Sunan-e-Abi Dawood, vol. 4, pp. 456, Hadees 5225)

Hazrat Shaykh 'Abdul Haq Muhaddis-e-Dihlivi رحمة الله تعالى عليه is Hadees kay taht farmatay hayn: 'Is Hadees say paon choomnay ka jawaz sabit huwa.' (Ashi'a-tul-Lama'at, vol. 4, pp. 27)

Durr-e-Mukhtar may hay: 'Husool-e-Barakat kay liye 'Aalim aur parhayzgar aadami ka haath choomna jaeyz hay.'

(Durr-e-Mukhtar, vol. 9, pp. 631)

Ghar ya kamray may dakhil honay kay aadab

Is silsilay may un ka zehan banaeyn kay

1. Jab bhi ghar ya kamray may dakhil hon to ijazat lay kar dakhil hon Hazrat Sayyiduna 'Ata Bin Yasaar رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay aik shakhs nay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ poocha kay kiya Mayn apni maa kay paas janay say pehlay bhi ijazat loon? To aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Haan.' Us nay 'arz ki: 'Mayn to us kay sath aik hi ghar may rehta ho.' Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'ijazat lay kar us kay paas jao.' Unhon nay 'arz ki: 'Mayn apni maa ka khadim hoon (ya'ni baar baar aana jana hota hay) phir ijazat ki kiya zaroorat?' Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'ijazat lay kar jao, kiya tum pasand kartay ho kay apni maa ko barhanah daykho?' arz ki: 'Nahin.' Irshad farmaya: 'to ijazat haasil kar liya karo.' (Mu`atta Imam Maalik, vol. 2, pp. 446, Hadees 1847)
2. Ghar may dakhil honay par salam karayn. Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mujh say farmaya: 'Aye baytay! Jab tum ghar may dakhil ho to ghar walo ko salam karo kyun kay tumhara salam tumharay aur tumharay ghar walon kay liye ba's-e-barakat ho ga.' (Tirmizi, vol. 4, pp. 320, Hadees 2707)
3. Jab kisi kay ghar jaeyn to darwazay say guzartay waqt zaroratan dusray kamray ki taraf jatay huway khankar layna chahiye ta kay ghar kay deegar afrad ko hamari maujodgi ka ihsas ho jaey aur woh aagay peechay ho sakayn. Maula-e-Ka`inat Hazrat Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay Mayn Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat-e-ba-barakat may aik martabah raat kay waqt aur aik martabah din kay waqt hazir

hota tha. Jab Mayn Raat kay waqt Aap صلی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّمُ kay paas haziri dayta to Aap صلی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّمُ mayray liye khankartay. (*Sunan Ibn-e-Majah*, pp. 2698, Hadees 3708)

- Jab kisi kay ghar jaeyn to salam karayn aur apna naam bataeyn aur poochhay kay kiya Mayn andar aa sakta hon agar ijazat mil jaey to theek warna naraz huway bighayr wapas laut aaeyn. Is doran darwazay say hat kar kharay hon ta kay ghar may nazar na paray. Hazrat Sayyiduna 'Abdullah bin Basar رضی اللہ عَنْہُ farmatay hayn kay Allah عزوجل kay piyaray Mahboob صلی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّمُ jab kisi darwazah par tashreef lay jatay to darwazah kay saminay kharay nahin hotay thay balkay daeyny ya baeyn taraf darwazay say hat kar kharay hotay thay. (*Sunan-e-Abi Dawood*, vol. 4, pp. 446, Hadees 5182)

Guftugu kay Aadab

Hazrat Sayyiduna Abu Hurayrah رضی اللہ عَنْہُ say marwi hay kay Huzoor صلی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّمُ nay farmaya: 'Jo Allah عزوجل aur qiyamat kay din par iman rakhta hay usay chahiye kay achhi baat karay ya chup rahay.' (*Bukhari*, vol. 4, pp. 240, Hadees 6475)

Hazrat Sayyiduna 'Ali-ul-Murtaza رضی اللہ عَنْہُ say marwi hay kay Huzoor صلی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّمُ nay farmaya: 'Jannat may bala khanay hayn jis kay bayrooni hissay andar say aur andaroni hissay baahar say nazar aatay hayn. Aik A'rabi nay 'arz ki: Ya Rasoolallah! Yeh kis kay liye hon gay?' Irshad farmaya: 'Jo achhi guftugu karay.' (*Tirmizi*, vol. 3, pp. 396, Hadees 1991)

- Muskura kar aur khandah payshani say baat kijiye.
- Ghayr ma'mooli tayz raftari say guftugu Waqar may kami karti hay. Sukoon aur Waqar say thehar thehar kar guftugu karayn.
- Chhoton kay sath shafqat aur baron say adab kay sath guftugu karna aap ko har dil 'azeez bana day ga.

4. Jab koi baat kar raha ho to itminan say sunayn us ki baat kaat kar apni baat shuru' na kar dayn.

Chhenknay kay aadab

Is silsilay may un ka zehan banaeyn kay chhenk kay waqt sar jhukaeyn, munh chhupaeyn aur aawaz aahistah nikalayn. Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسلم ko jab chhenk aati thi to munh ko haath ya kapray say chhupa laytay thay aur aawaz ko past kar laytay thay. (*Tirmizi*, vol. 4, pp. 343, *Hadees* 2754)

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسلم nay farmaya: jab kisi ko chhenk aaey to الحمد لله kahay aur us ka bhai ya sath wala يَرْحُمُكَ اللَّهُ kahay phir us kay jawab may chhenknay wala yeh kahay بِهِدِينَكُمُ اللَّهُ وَيُصْلِحُ بِالْكُمْ.

(*Bukhari*, vol. 4, pp. 163, *Hadees* 6224)

Masalah

Agar chhenknay wala الحمد لله kahay to sunnay walay par fauran is tarah jawab dayna (ya'ni يَرْحُمُكَ اللَّهُ kehna) Wajib hay kay woh sun lay. (*Durr-e-Mukhtar*, vol. 9, pp. 683)

Jamahi ki mazammat

Hazrat Sayyiduna Abu Sa'eed Khudri رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسلم nay farmaya: 'Jab kisi ko jamahi aaey to munh par haath rakh lay kyun kay shaytan munh may ghus jata hay.' (*Muslim*, pp. 1597, *Hadees* 2995)

Jab jamahi aanay lagay to upar kay daanton say nichlay hont ko dabaeyn ya ultay haath ki pusht munh par rakh dayn. Jamahi roknay ki behtareen Tarkeeb yeh hay kay jab jamahi aanay lagay to dil may khayal karay kay Ambiya Kiraam عليهم السلام is say mahfooz hayn to fauran ruk jaey gi. (*Radd-ul-Mohtar*, vol. 2, pp. 498, 499)

Sonay jagnay kay aadab

Is silsilay may un ka zehan banaeyn kay

1. Sonay may Mustahab yeh hay kay ba-taharat soey.

(Babar-e-Shari'at, Hissah 16, pp. 70)

2. Sonay say pehlay Bismillah Shareef parh kar bistar ko 3 baar jhaar layn ta kay koi moozi shay ya keera waghayrah ho to nikal jaey.
3. Sonay say pahlay yeh du'a parrh lijiye.

اَللّٰهُمَّ يٰسِمِكَ امْوٰثٌ وَّاحْنٌ

Tarjamah: Aye Allah! مَعَوْجَلْ! Mayn Tayray naam kay sath hi marta hoon aur jeeta hoon. (Ya'ni sota aur jaagta hon) (Bukhari, vol. 4, pp. 194, Hadees 6314, Mulakhsasan)

4. Ulta ya'ni payt kay bal na soeyn. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay aik shakhs ko payt kay bal laytay huway daykha to farmaya: 'Is tarah laytnay ko Allah عَزَّوَجَلَ pasand nahin farmata.'

(Tirmizi, vol. 4, pp. 352, Hadees 2777)

5. Kuch dayr dahini karwat par dahinay haath ko rukhsar kay neechay rakh kar soey.
6. Kabhi chataey par soeyn to kabhi bistar par kabhi farsh-e-zameen par hi so jaeyn.
7. Jaagnay kay ba'd yeh du'a parrhayn:

الْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَ مَا مَاتَنَا وَإِنَّهُ النُّشُورُ

Tarjamah: Tamam ta'reefayn Allah عَزَّوَجَلَ kay liye hayn jis nay hamayn maarnay kay ba'd zindah kiya aur usi ki taraf laut kar jana hay.

(Bukhari, vol. 4, pp. 192, Hadees 6312)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Bachon say sach boliye

Bachon say sach boliye unhayn behlanay kay liye jhootay wa' day na kijiye. Hazrat Sayyiduna 'Abdullah Bin 'Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay aik din Huzoor ﷺ hamaray ghar tashreef farma thay kay Mayri walidah nay mujhay apnay paas bulatay huway kaha kay idhar aao Mayn tumhayn kuch doon gi. Huzoor ﷺ nay daryaft farmaya: 'Tum nay isay kiya daynay ka iradah kiya hay?' Unhon nay 'arz ki: 'Mayn isay khajoor doon gi.' Aap ﷺ nay farmaya: 'Agar tum usay kuch na dayti to tumhara aik jhoot likh diya jata.'

(*Abu Dawood, vol. 4, pp. 387, Hadees 4991*)

Apnay bachon ko sikhaiye

1. Husn-e-Akhlaq

Walidayn ko chahiye kay apni aulad ko har aik say Husn-e-Akhlaq kay sath paysh aanay ki targheeb dayn kay is may bahut si Dunyawi-o-Ukhwani sa'adatyn posheedah hayn jaysa kay Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Husn-e-Akhlaq gunahon ko is tarah pighla dayta hay jis tarah dhoop baraf ko pighla dayti hay.' (*Shu'ab-ul-Iman, vol. 6, pp. 247, Hadees 8036*)

Hazrat Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Mayzan-e-'Amal may koi 'amal husn-e-akhlaq say barh kar nahin.' (*Al-Adab-ul-Mufrad, pp. 91, Hadees 273*)

2. Pakkeezgi

Walidayn ko chahiye kay apni aulad ko saaf suthra rehnay ki takeed karayn. Huzoor ﷺ nay farmaya: 'Allah عَزَّوَجَلَّ pak hay, paaki pasand fermata hay, suthra hay, suthra pan pasand karta hay.' (*Tirmizi, vol. 4, pp. 365, Hadees 2808*)

Sarkar ﷺ nay faramaya: Pakkeezgi nisf Iman hay.
(*Muslim, vol. 4, pp. 365, Hadees 223*)

3. Mukhtalif du'aen

Apni aulad ko Mukhtalif du'aen sikhaiye masalan khana khanay ki du'a, sonay jaagnay ki du'a, museebat zadaх ko daykh kar perhnay wali du'a, kisi nuqsan par parhi janay wali du'a waghayrah. Is kay liye Mukhtalif du'aon ka majmu'ah 'Bahar-e-Du'a' Maktaba-tul-Madinah say haasil kijiye.

4. Sakhawat

Apni aulad ko bachpan hi say sadaqah-o-khayrat karnay ka 'aadi banaeyn us ka aik Tareeqah yeh bhi hay kay unhayn sadaqah kay Fazaail bata kar kisi ghareeb ko in kay haathon say koi shay dilwaiye. Huzoor ﷺ nay Irshad farmaya kay 'Sakhi aadami, Allah عزوجل kay qareeb hay, Jannat say qareeb hay, logon say qareeb hay, aur Dozakh say door hay. Bakheel aadami Allah عزوجل say door hay, Jannat say door hay, logon say door hay, aur Dozakh say qareeb hay.' (*Tirmizi, vol. 3, pp. 387, Hadees 1968*)

5. Zoq-e-'Ibadat

Walidayn ko chahiye kay awaail hi say apni aulad kay dil may 'ibadat ka shoq payda karnay ki Koshish karayn kabhi unhayn Tilawat-e-Quran kay Fazaail bataeyn to kabhi Tahajjud kay, kabhi rozay ki fazeelat bataeyn to kabhi ba-jama'at namaz ki.

Tahajjud perhnay ki targheeb

Dawat-e-Islami kay awaail ki baat hay kay aik martabah Ameer-e-Ahl-e-Sunnat دامت برکاتہم الغالیۃ Madani kaamon may masroofiyat ki bina par raat dayr gaey kuch Islami bhaiyon kay hamrah Kitab ghar (ya'ni apni library) may pohanchay to wahan aap kay baray shehzaday Haji Ahmad 'Ubayd Raza Attari دامت برکاتہم الغالیۃ soey huway thay jo us waqt bahut kam sin thay. Aap nay farmaya: 'Isay Tahajjud parhwani chahiye.' Aur Madani munnay ko baydaar karna chaha laykin un par neend ka bay had ghalabah tha lihaza! Poori tarah baydaar na ho paey.

Laykin Ameer-e-Ahl-e-Sunnat دَائِثٌ بِرَكَاتِهِمُ الْعَالِيَّةِ Infiradi Koshish farmatay huway Madani munnay ko god may utha kar khulay aasman talay lay gaey aur unhayn chand dikha kar poocha, 'yeh kiya hay?' Madani munnay nay jawab diya, 'Chand.' Phir aap nay poocha, 'Yeh kiya kar raha hay?' Madani Munnay nay jawab diya, 'Gumbad-e-Khzra ko choom raha hay.' Is guftugu kay darmiyan Madani munna poori tarah baydaar ho chuka tha chunan-chay aap nay usay wuzu kar kay Tahajjud parhne ki targheeb Irshad farmaey.

6. Tawakkul

Apni aulad ko Tawakkul ki sifat-e-'azeemah say muttasif karnay kay liye un ka zehan banaeyn kay hamari nazar asbaab par nahin khaliq-e-asbaab ya'ni Rab غُنَوْجَلٌ par honi chahiye. Allah غُنَوْجَلٌ chaahay ga to yeh roti hamari bhook mitaey gi, Woh chaahay ga to yeh dawa hamaray maraz ko door karay gi.

Marwi hay kay Hazrat Ahmad bin Harb رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay apnay kam 'umr sahibzaday ko Tawakkul ki ta'leem dayna chahi, to aik deewar may sorakh kar kay farmaya: 'Bayta! Jab khanay ka waqt ho, is sorakh kay paas aa kar talab kar liya karna, Allah غُنَوْجَلٌ 'ata farma diya karay ga.' Dusri taraf apni zawjat ko Irshad farma diya kay 'jab muqarrarah waqt ho, tum chipkay say dusri janib khana rakh diya karna.'

Hasb-e-Naseehat bacha, sorakh kay paas aa kar khana talab karta, walidah dusri janib say rakh diya karti. Talab kay thori dayr ba'd bacha sorakh may haath dalta, to khana maujood pa kar, usay Allah غُنَوْجَلٌ ki taraf say Tasawwur karta. Aik din un ki walidah khana rakhna bholo gaeyn. Hatta kay khanay ka waqt nikal gaya. Jab unhayn khayal aaya, to jaldi say bachay kay paas pohanchi, daykha kay us kay saminay nihayat nafees khana rakha huwa hay aur woh bahut raghbati say usay kha raha hay. Walidah nay hayrani say poocha: 'Bayta yeh khana kahan say aaya?' 'Arz ki: 'Jahan say rozanah Allah غُنَوْجَلٌ 'ata fermata hay.'

Walidah nay yeh sara waqi'ah hazrat ki khidmat may 'arz kiya, aap nay khush ho kar Irshad farmaya: 'Ab tumhayn khana rakhnay ki zaroorat nahin, Allah عَزُوجَلَ bila wasitah hi pohanchata rahay ga.' (*Tazkira-tul-Awliya*, vol. 1, pp. 219)

7. Khauf-e-Khuda عَرْوَجَلٌ

Ukhrawi kamyabi kay husool kay liye hamaray dil may Khauf-e-Khuda عَرْوَجَلٌ ka hona bhi bay had zaroori hay. Jab tak yeh na'mat haasil na ho gunahon say farar aur naykiyon say piyar taqreeban na-mumkin hay. Is kay liye apni aulad ko un kay jism-o-jaan ki na-tuwani ka ihsas dilanay kay sath sath Allah عَزُوجَلَ ki bay niyazi say daratay rahiye. Hamaray Akabireen رَجَهُمُ اللَّهُ تَعَالَى ki aulad bhi Khauf-e-Khuda عَرْوَجَلٌ ka paykar huwa karti thi, chunan-chay

Aik martabah Hazrat Sayyiduna Abu Bakar Waraq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay Madani munnay Quran ki tilawat kartay huway jab is aayat par pohanchay,.....

يَوْمًا يَجْعَلُ الْوِلْدَانَ شَيْبَاتٍ

Tarjamah-e-Kanz-ul-Iman: Us din say jo bachon ko borha kar day ga.
(Parah. 29, Surah Muzzammil, Ayah 17)

To Khauf-e-Ilahi ka is qadar ghalabah huwa kay dam tor diya.
(Tazkira-tul-Awliya, vol. 2, pp. 87)

Hazrat Sayyiduna Fuzayl bin 'Iyaaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ko jab yeh 'ilm hota kay un ka bayta bhi un kay peechay namaz parh raha hay to khauf-o-gham ki aayaat tilawat na kartay. Aik martabah unhon nay samjha kay woh un kay peechay nahin hay aur yeh aayat parhi:

قَالُوا رَبَّنَا غَلَبْتُ عَلَيْنَا شَفْقَةُ تُنَا وَكُسَّاقُومًا ضَالِّينَ ﴿٢١﴾

Tarjamah-e-Kanz-ul-Iman: Kahayn gay Aye Rab hamaray, hum par hamari bad bakhti ghalib aaey aur hum gumrah log thay.
(Parah. 18, Surah Mu'minoon, Ayah 106)

To un ka bayta yeh aayat sun kar bay hosh ho kar gir gaya. Jab aap ko is ka andazah huwa to tilawat Mukhtasar kar di. Jab un ki maa ko yeh sari baat ma'loom hui to unhon nay aa kar apnay baytay kay chehray par paani chhirka aur usay hosh may laaeyn. Unhon nay Hazrat Fuzayl رَحْمَةُ اللَّهِ تَعَالَىٰ عَلَيْهِ say 'arz ki, is tarah to aap isay maar dalayn gay...' Aik martabah phir aysa hi ittifaq huwa kay aap nay yeh aayat tilawat ki:

وَبَدَأَ اللَّهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَعْتَسِبُونَ ﴿٤٧﴾

Tarjamah-e-Kanz-ul-Iman: Aur unhayn Allah ki taraf say woh baat zaahir hui jo un kay khayal may na thi. (Parah. 24, surah Zumur, Ayah 47)

Yeh aayat sun kar woh phir bay hosh ho kar gir gaya. Jab usay hosh may laanay ki Koshish ki gaey to woh dam tor chuka tha.

(Kitab-ut-Tawwabeen, pp. 209)

Ameer-e-Ahl-e-Sunnat دَامَتْ بِرَكَاتُهُمُ الْعَالِيَةُ abhi bahut chhoti 'umr may thay kay kisi baat par hamsheerah nay naraz ho kar yeh keh diya kay tum ko Allah عَزَّوجَلٌ maaray ga (ya'ni saza day ga). Yeh sun kar aap دَامَتْ بِرَكَاتُهُمُ الْعَالِيَةُ seham gaey aur hamsheerah say israr karnay lagay: 'Bolo, Allah عَزَّوجَلٌ mujhay nahin maaray ga,..... Bolo, Allah عَزَّوجَلٌ mujhay nahin maaray ga,..... Bolo, Allah عَزَّوجَلٌ mujhay nahin maaray ga,.....' aakhir kaar hamsheerah say yeh kehalwa kar hi dam liya.

Shahzadah-e-Ameer-e-Ahl-e-Sunnat Haji Muhammad Bilal Raza Attari دَامَتْ بِرَكَاتُهُمُ الْعَالِيَةُ farmatay hayn kay bachpan may aik martabah Mayn nay kisi Kunwayn may jhaank kar daykha to us ki gehraey daykh kar mayray dil par khauf taari ho gaya. Jab Mayn nay apnay Bapa jaan Ameer-e-Ahl-e-Sunnat دَامَتْ بِرَكَاتُهُمُ الْعَالِيَةُ ki khidmat may yeh maajra 'arz kiya to aap nay Infiradi Koshish kartay huway kuch is tarah say farmaya, 'Dunyawi Kunwayn ki gehraey daykh kar hi aap ka dil khauf zadah ho gaya to ghaur kijiye kay Jahannam ki gehraey kis qadar holnak ho gi.'

8. Diyanat daari

Apni aulad ko mu'asharati asraat ki bina par bad diyanati ka 'aadi bannay say bachanay kay liye usay ghar say diyanat daari ka dars dijiye. Allah ﷺ kay Mahboob ﷺ nay farmaya: 'Jis may Amanat nahin us ka Deen kaamil nahin.'

(*Shu'ab-ul-Iman*, vol. 4, pp. 320, Hadees 5254)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi رحمۃ الرحمٰن فیہم الْعَالِیَۃُ bachpan hi say shar'i mu'amalaat may mohtat hayn. Aap nay chhoti 'umr say hi husool-e-rizq-e-halal kay liye Mukhtalif zaraai' apnaey. Aik baar bachpan hi may Ameer-e-Ahl-e-Sunnat رحمۃ الرحمٰن فیہم الْعَالِیَۃُ rerhi par taafiyani aur biscuits waghayrah baych rahay thay kay aik bachay nay 2 aanay ki taafiyani maangi. Aap nay usay 3 taafiyani di, abhi mazeed 3 daynay hi lagay thay kay woh bacha bhagta huwa saminay gali may dakhil huwa aur nigahon say ojhal ho gaya.

Sakht garmi ka mausim tha magar aap ko fikr-e-aakhirat nay bay chayn kar diya. Chunanchay shaded garmi may bhi aap us bachay ko talash karnay lagay ta kay usay baqiyah tafiyan day sakayn. Aap ko na to us bachay ka naam ma'loom tha aur na hi pata. Aap darwazon par dastak day day kar aur gali may maujood logon kay paas ja ja kar us bachay ka huliyah bata kar us kay baray may dariyaf kartay. Jab logon par haqeeqat aashkar hoti to kuch muskura kar reh jatay aur kuch hayraan reh jatay kay itni chhoti say 'umr may taqwa ka kiya 'aalam hay. Bil-aakhir aap matloobah ghar tak ja pohanchay. Dastak kay jawab may aik boorhi Khatoon nay darwazah khola to aap nay saara maajra bayan kiya. Woh burhiya tarap kar boli: 'Bayta tum bhi kisi kay laal ho, aysi chilchilati dhoop may to parinday bhi ghonslon may hayn aur tum aik aanah ki cheez daynay kay liye is tarah ghoom rahay ho.' Aap nay guftugu ko tool daynay kay bajaey

kaha: ‘Agar Mayn abhi nahin doon ga to baroz-e-qiyamat Rab ﷺ ki Bargah may is ka hisab kaysay doon ga?’ Yeh keh kar aap nay tafsiyan us Khatoon kay haath may thamaeyn aur sukoon ka saans liya.

9. Shukr karna

Apni aulad ko shukr-e-na’mat ka ‘aadi banaeyn aur un ka zehan banaiye kay jab bhi koi na’mat milay hamayn Allah ﷺ ka shukr ada karna chahiye. Hazrat Sayyiduna Anas رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: ‘Allah ﷺ ko yeh baat bahut pasand hay kay bandah har niwalay aur har ghont par Allah ﷺ ka shurk ada karay.’ (*Muslim*, pp. 1463, *Hadees* 2734)

Bachay ko shukr karnay ki ‘aadat daalnay kay liye usay aik luqmah Khilanay kay ba’d الْحَنْدُ لِهِ عَزَّوَجَلْ kehnay ki targheeb dijiye jab woh yeh keh chukay to dusra niwalah khilaiye. إِنْ شَاءَ اللَّهُ عَزَّوَجَلْ is ki barakat say kuch hi dinon may bacha har luqmay par Shukr-e-Khuda ﷺ karnay ka ‘aadi ban jaey ga.

10. Eisar

Bachay ko sikhaya jaey kay kisi Musalman ki zaroorat par apni zaroorat qurban kar daynay ka bara ajr-o-sawab hay. Bachay ko is ka ‘aadi bananay kay liye Mukhtalif auqat may usay eisar ki ‘amali mashq karwaeyn aur us say kahayn apni fulan zaroorat ki cheez fulan bachay ko day day. Allah ﷺ kay Habeeb ﷺ nay farmaya: ‘Jo shakhs apni zaroorat ki cheez dusray ko day day to Allah ﷺ usay bakhsh dayta hay.’ (*Ithaf-us-Sadah*, vol. 9, pp. 779)

11. Sabr

Apni aulad ka zehan banaiye kay jab bhi koi sadmeh pohanchay to bila zaroorat-e-shar’i kisi kay saminay bayan na kijiye aur sabr ka sawab kamaiye. Hazrat Sayyiduna Kabshah Anmari رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay

farmaya: Jis banday par zulm kiya jaey aur woh us par sabr karay Allah عَزَّوَجَلَ us ki 'izzat may izafah farmaey ga.

(Tirmizi, vol. 4, pp. 145, Hadees 2332)

12. Qana'at

Apni aulad ko qana'at ki ta'leem dijiye kay Rab عَزَّوَجَلَ ki taraf say jo mil jaey usi par razi ho jaey. Hazrat Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: 'Qana'at kabhi khatm na honay wala khazanah hay.' (Kitab-uz-Zuhud, pp. 88, Hadees 104)

13. Waqt ki ahamiyyat

Apni aulad ko waqt ki ahamaiyyat ka ihsas dilatay huway un ka zehan banaaye kay waqt zaya' karna 'aql mandon ka shaywah nahin. Sayyiduna Imam Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ naql farmatay hayn 'Banday ka ghayr mufeed kaamon may mashghool hona is baat ki 'alamat hay kay Allah عَزَّوَجَلَ nay us say apni nazr-e-'inayat phayr li hay. Aur jis Maqsad kay liye insan ko payda kiya gaya hay, agar us ki zindagi ka aik lamhah bhi is kay 'ilawah guzar gaya to woh is baat ka haqdar hay kay us par 'arsah-e-hasrat daraz kar diya jaey.' (Majmu'ah Rasaail, pp. 257)

Aur jis ki 'umr 40 saal say ziyadah ho jaey aur is kay ba-wujood us ki buraiyon par us ki achhaiyan ghalib na hon, to usay Jahanjam ki aag may janay kay liye tayyar rehna chahiye.

(Al-Firdaus, vol. 3, pp. 498, Hadees 5544)

Hamray aslaf رَحْمَةُ اللَّهِ تَعَالَى apnay waqt ko kis tarah isti'mal kiya kartay thay is ki aik jhalak mulahazah ho: Chunanchay Hazrat Dawood Tai رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay baray may manqool hay kay aap roti paani may bhigo kar kha laytay thay, is ki wajah bayan kartay huway farmatay, 'jitna waqt luqmay bananay may sarf hota hay, utni dayr may Quran-e-Kareem ki 50 aayatayn parh layta hoon.' (Tazkira-tul-Awliya, vol. 1, pp. 201)

14. Khud I'timadi

Waqt bay waqt bachon ko daant-tay rehnay say bachon ki khud I'timadi buri Tareeqay say majrooh hoti hay. Walidayn say guzarish hay kay bachon ki ghalti par unhayn tambeeh zaroor karay magar itni sakhti na karay kay woh ihsas-e-kamtari may mubtala ho jaeyn. Khud I'timadi kay husool kay liye har waqt ba-wuzu rehna bhi bahut mufeed hay.

15. Parausiyon say husn-e-sulook

Bachon ko samjhaiye kay parausi gharanon kay baray afrad ka Ihtiram karayn aur chhotay bachon say husn-e-sulook bartayn. Aik shakhs nay Allah عَزَّوَجَلَّ kay Mahboob ﷺ ki khidmat-e-ba-barakat may 'arz ki: 'Ya Rasoolallah !
مُحَمَّدُ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ' Mujhay kyun kar ma'loom ho kay Mayn nay achha kiya ya bura?' Irshad farmaya: 'Jab tum parausiyon ko yeh kehtay suno kay tum nay achha kiy to bayshak tum nay achha kiya aur jab yeh kehtay suno kay tum nay bura kiya to bayshak tum nay bura kiya.' (*Sunan-e-Ibn-e-Majah*, vol. 4, pp. 479, Hadees 4223)

Islam Qabool kar liya

Hazrat Sayyiduna Maalik Bin Dinaar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay aik makaan kirayah par liya. Us makaan kay paraus may aik yahudi ka makaan tha aur Hazrat Sayyiduna Maalik bin Dinaar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ka hujrah us yahoodi kay makaan kay darawazay kay qareeb tha. Us yahoodi nay aik parnalah bana rakha tha aur hamayshah us parnalah ki raah say najasat Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay ghar may phaynka karta tha. Us nay muddat tak aysa hi kiya. Magar aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay us say kabhi shikayat na farmaey.

Aakhir aik din us Yahoodi nay khud hi Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say poocha: 'Hazrat! Aap ko mayray parnalay say koi takleef to nahin hoti?' Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya: 'Hoti to hay magar Mayn nay aik tokri aur jharu rakh chhori hay. Jo najasat girti

hay, us say saaf kar dayta hoon.' Us Yahoodi nay kaha: 'Aap itni takleef kyun kartay hayn? Aur aap ko ghussah kyun nahin aata?' farmaya: 'Mayray Piyaray Allah ﷺ ka Quran may farman hay:

وَالْكَٰظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۖ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٢٣﴾

Tarjamah-e-Kanz-ul-Iman: Aur ghussah peenay walay aur logon say dar guzar karnay walay aur nayk log Allah ﷺ kay mahboob hayn.
(Parah. 4, Surah Aal-e-'Imran, Ayah 134)

Yeh aayat-e-muqaddasah sun kar woh Yahoodi bahut muta`assir huwa, aur yun 'arz guzar huwa, 'Yaqeenan aap ka Deen nihayat 'umdat hay. Aaj say Mayn sachay dil say Islam Qabool karta hoon.' Phir us nay kalimah parha aur Musalman ho gaya. (*Tazkira-tul-Awliya*, vol. 1, pp. 51)

16. Gham khuwari

Apnay bachon ka zehan banaiye kay jab kisi ko Ghamzadah daykhayn to us ki diljoi-o-gham khwari karayn. Hazrat Sayyiduna Jabir رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: Jo kisi ghamzadah shakhs say ta'ziyyat (ya'ni us ki gham khuwari) karay ga Allah ﷺ usay taqwah ka libas pehnaey ga aur roohon kay darmiyan us ki rooh par rehmat farmaey ga aur jo kisi museebat zadah say ta'ziyyat karay ga Allah ﷺ usay Jannat kay joron may say aysay 2 joray pehnaey ga jin ki qeemat poori duniya bhi nahin ho sakti.

(Al-Mu'jam-ul-Awsat, vol. 6, pp. 429, Hadees 9292)

17. Buzurgon ki 'izzat

Islam aik kaamil-o-akmal Deen hay jo hamayn buzurgon ka Ihtiram sikhata hay. Apni aulad ko buzurgon ka Ihtiram ka khogar banaiye. Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: 'Jo Naujawan kisi buzurg kay san raseedah honay ki wajah say us

ki 'izzat karay to Allah عَزَّوَجَلٌ us kay liye kisi ko muqarrar kar dayta hay jo us Naujawan kay burhapay may us ki 'izzat karay ga.' (*Tirmizi, vol. 3, pp. 411, Hadees 2029*)

Hazart Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Aye Anas! Baron ka adab-o-ihtiram aur ta'zeem-o-tauqueer karo aur chhoton par shafqat karo, tum Jannat may mayri rafaqat paa lo gay.'

(*Shu'ab-ul-Iman, vol. 7, pp. 458, Hadees 10981*)

18. Walidayn ka adab-o-ihtiram

Apni aulad ko walidayn ka adab bhi sikhaiye. Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُما say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jis nay apnay maa baap ki farmanbardari ki haalat may subh ki to us kay liye Jannat kay 2 darwazay khol diye jatay hayn, aur agar walidayn may say aik ho to aik darwazah khulta hay. Aur jis nay is haal may subh ki kay woh apnay walidayn ka na-farman ho to us kay liye Jahannam kay darwazay khol diye jatay hayn aur agar walidayn may say aik ho to aik darwazah khulta hay.' Aik shakhs nay 'arz ki: 'Agarchay walidayn zulm karayn?' Irshad farmaya: 'Agarchay zulm karayn, Agarchay zulm karayn, Agarchay zulm karayn.' (*Shu'ab-ul-Iman, vol. 6, pp. 206, Hadees 7916*)

Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُما say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jo nayk aulad apnay walidayn ki taraf mahabbat ki nigah say daykhay to Allah عَزَّوَجَلٌ us ki har nigah kay badlay aik maqbool hajj ka sawab likha ga.' 'Arz ki gaey: 'Agarchay rozanah 100 martabah daykhay?' Farmaya: 'Haan, Allah عَزَّوَجَلٌ sab say bara aur Pak hay.'

(*Shu'ab-ul-Iman, vol. 6, pp. 186, Hadees 7859*)

Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُما say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jis nay apni maa ki dono

aankhon kay darmiyan (ya'ni payshani par) bosah diya to yeh us kay liye Jahannam say rok ban jaey ga.'

(Shu'ab-ul-Iman, vol. 6, pp. 187, Hadees 7861)

Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jannat maaon kay qadamo talay hay.' (Kanz-ul-'Ummal, vol. 16, pp. 192, Hadees 45431)

Hazrat Sayyiduna Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Apnay walidayn kay sath nayk sulook karo, tumharay bachay tumharay sath nayk sulook karayn gay.' (Al-Mustadrak, vol. 5, pp. 214, Hadees 7341)

Hazrat Sabit Bunani رَشِيدُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn kay kisi maqaam par aik aadami apnay baap ko maar raha tha. Logon nay usay malamat ki kay aye na-hanjar! Yeh kiya hay? Is par baap bola: 'Isay chhor do kyun kay Mayn bhi isi jagah apnay baap ko maara karta tha, yehi wajah hay kay mayra bayta bhi mujhay isi jagah maar raha hay, yeh usi ka badlah hay isay malamat mat karo. (Tambeeh-ul-Ghafileen, pp. 69)

19. Asatizah-o-'Ulama ka adab

Walidayn ko chahiye kay apni aulad ko Asatizah-o-'Ulama ka adab sikhaey kay ('Ilm-e-Deen sikhanay wala) ustaz roohani baap hota hay aur haqeeqi walid jism ka. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Ilm haasil karo aur 'ilm kay liye burdbari-o-waqar seekho, aur jis say 'ilm haasil kar rahay ho us kay saminay 'aajizi-o-inkisari ikhtiyar karo.' (Al-Mu'jam-ul-Awsat, vol. 4, pp. 342, Hadees 6184)

Hazrat Sayyiduna Abu Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Jis nay kisi shakhs ko Quran ki aik aayat bhi sikhaey woh us ka aaqa hay, lihaza ab us shakhs ko zayb nahin dayta kay apnay ustaz ko chhor kar kisi dusray ko us par tarjeeh day.' (Al-Mu'jam-ul-Kabeer, vol. 8, pp. 112, Hadees 7528)

20. 'Aajizi

Apnay bachon ko mubtala-e-takabbur honay say bachanay kay liye unhayn 'aajizi ki ta'leem dayn kay har Musalman ko apnay say Afzal janayn. Allah ﷺ kay Mahboob ﷺ nay farmaya: 'Jo Allah ﷺ kay liye 'aajizi ikhtiyar karta hay, Allah ﷺ usay bulandiyan 'ata fermata hay.' (*Muslim, pp. 1397, Hadees 2588*)

21. Ikhlas

Walidayn apnay bachon ka zehan banaeyn kay har jaeyz kaam Allah ﷺ ki riza kay liye karayn. Hazrat 'Abdullah bin 'Amr رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ ko farmatay huway suna kay jo shakhs logon may apnay 'amal ka charcha karay ga to Khuda ﷺ us ki (riya kaari) logon may mashhoor kar day ga aur us ko zaleel-o-ruswa karay ga.

(*Shu'ab-ul-Iman, vol. 5, pp. 331, Hadees 6822*)

22. Sach bolna

Huzoor ﷺ nay farmaya: 'Sach bolna nayki hay aur nayki Jannat may lay jati hay aur jhoot bolna fisq-o-fujoor hay aur fisq-o-fujoor dozakh may lay jata hay.' (*Muslim, pp. 1405, Hadees 2607*)

Madani Mashwarah

In umoor ko ba-aasani apnanay kay liye apni aulad ko Dawat-e-Islami kay pakeezah Madani mahool say wabastah kar dijiye.

Apnay bachon ko in umoor say bachaiye

1. Suwal karna

Dusron say chhezayn maangnay ki 'aadat bhi bachon may 'umoman paey jaati hay. Aap apni aulad ko aysa na karnay dayn aur un ka zehan banaiye kay shaded zaroorat kay bighayer kisi say koi cheez na maangayn. Hazrat Sayyiduna Kabshah Anmari رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya:

'Jis banday nay suwal ka darwazah khola Allah ﷺ us par faqr ka darwazah khol day ga.' (*Tirmizi*, vol. 4, pp. 145, *Hadees* 2332)

2. Ulta naam layna

Asal naam say hat kar kisi ka ulta naam (masalan lambu, thingu, kaalu waghayrah) rakhna bhi hamaray mu'asharay may bahut ma'mooli Tasawwur kiya jata hay bil-khusoos chhotay bachay is may paysh paysh hotay hayn halan kay is say saminay walay ko takleef pohanchti hay aur yeh mamnu' hay. Allah ﷺ fermata hay:

وَلَا تَأْبُرُوا بِالْأَنْقَابِ ۖ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

Tarjamah-e-Kanz-ul-Iman: Aur aik dusray kay buray naam na rakho kiya hi bura naam hay Musalman ho kar fasiq kehlana.

(Parah. 26, Surah Hujuraat, Ayah 11)

Sadr-ul-Afazil Hazrat Maulana Sayyid Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Tafseer-e-Khazaain-ul-'Irfan may is ayaat kay taht likhtay hayn:

'B'az 'Ulama nay farmaya kay is say woh alqaab murad hayn jin say Musalman ki buraey nikalti ho aur us ko na-gawar ho laykin ta'reef kay alqaab jo sachay ho mamnu' nahin jaysay kay Hazrat Abu Bakr ka laqab 'Ateeq (ya'ni aazad) aur Hazrat 'Umar ka Farooq (ya'ni farq karnay wala) aur Hazrat 'Usman-e-Ghani ka Zun-Noorayn (2 nooron wala) aur Hazrat 'Ali ka Abu Turaab (Turaab mitti ko kehtay hayn) aur Hazrat Khalid ka Saifullah (ya'ni Allah ki talwar) زِينُ اللَّهِ تَعَالَى عَنْهُمْ aur jo alqaab ba-manzilah 'alam (ya'ni naam kay qaaim maqaam) ho gaey aur sahib-e-alqab ko na-gawar nahin woh alqab bhi mamnu' nahin jaysay kay A'mash (ya'ni chundhi aankhon wala) A'raj (langra).'

3. Tamaskhur (Mazaq urana)

Tamaskhur say murad yeh hay kay kisi ko ghatya ya haqueer jantay huway us kay kisi qawl ya fa'l waghayrah ko buniyad bana kar is ki tauheen ki jaey aur yeh Haraam hay.

(Hadiqah Nadiyyah, vol. 2, pp. 229)

Apnay bachon ko is fa'l-e-bad say bachaiye. Allah عَزَّوجَلَ fermata hay:

يَا أَيُّهَا الَّذِينَ أَمْنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا
يُسَاءُ إِمْمَانُ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ

Tarjamah-e-Kanz-ul-Iman: Aye Iman walo! Na mard mardon say hansayn ‘ajab nahin kay woh in hansnay walon say behtar hon aur na ‘auratayn ‘auraton say door nahin kay woh in hansnay waliyon say behtar hon. (Parah. 26, Surah Hujurat, Ayah. 11)

Hazrat Sayyiduna Hassan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say marwi hay kay Allah عَزَّوجَلَ kay Mahboob صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: ‘Logon say istihza karnay walon kay liye roz-e-qiyamat Jannat ka aik darwazah khol kar kaha jaey ga ‘yahan aa jao’ jab woh parayshani kay ‘aalam may darwazay ki taraf dor kar aaeyn gay to darwazah band kar diya jaey ga. Yeh ‘amal baar baar kiya jaey ga yahan tak kay phir un may say aik kay liye darwazah khola jaey ga aur usay bulaya jaey ga laykin woh na-ummed honay ki wajah say nahin aaeys ga.’ (Shu'ab-ul-Iman, vol. 5, pp. 310, Hadees 6757)

4. ‘Ayb uchhalna

Kisi ka ‘ayb ma’loom ho janay par usay kisi dusray par zaahir karnay ki bajaey khamoshi ikhtiyar karna bahut kam logon ko naseeb hota hay. Bad-qismati say aksariyyat aysay logon ki hay kay jab tak har jannay walay par is ‘ayb ko bayan na kar layn unhayn chayn nahin aata. Is buri ‘aadat kay asraat say bachay bhi nahin bach patay aur apnay baron kay Naqsh-e-Qadam par chalnay ka haq ada karnay ki Koshish kartay hayn. Walidayn

ko chahiye kay apnay bachon kay saminay is 'aadat-e-qabehah ki mazammat bayan kar kay unhayn is say bachanay ki bharpoor Koshish karayn.

Hazrat Sayyiduna Ibn-e-'Abbas رضي الله تعالى عنهم say riwayat hay kay Huzoor نبی اللہ تعالیٰ علیہ وآلہ وسلم nay Irshad farmaya: 'jo apnay bhai ki pardah poshi karay ga Allah عزوجل qiyamat kay din us ka pardah rakhay ga aur jo apnay bhai kay raaz kholay ga to Allah عزوجل us kay raaz khol day ga yahan tak kay woh apnay ghar hi may ruswa ho jaey ga. (*Sunan-e-Ibn-e-Majah*, vol. 3, pp. 219, *Hadees* 2546)

Shaykh Sa'di رحمۃ اللہ تعالیٰ علیہ farmatay hayn: 'Mayn bachpan may apnay walid-e-mohtaram ki ma'iyyat may shab baydari may masroof tha aur Quran Pak ki tilawat kar raha tha. Hamaray Atraaf may kuch log soey huway thay. Mayn nay apnay walid say kaha: 'is jama'at may aik bhi aysa nahin jo baydaar hota kay 2 rak'at namaz ada kar lay, is tarah soey huway hayn kay goya mar chukay hayn.' Yeh sun kar mayray walid-e-mohtaram nay jawab diya: 'Aye Baap ki jan! Agar Tu bhi so jata to is say behtar tha kay logon ki 'ayb joi karta.' (*Hikayaat-e-Gulistan-e-Sa'di*, pp. 75)

5. Takabbur

Khud ko dusron say Afzal samajhnna Takabbur kehlata hay. (*Mufradaat-e-Imam Raghib*, pp. 697) Aur Takabbur Haraam hay.

(*Hadiqah Nadiyyah*, vol. 1, pp. 543, 544)

Yeh baat apni aulad kay dil may bitha dijiye kay sab Musalman barabar hayn kisi Musalman ko dusray Musalman par parhayzgari kay siwa koi bartari nahin hay aur yeh kay ghareeb bachay bhi tumharay Islami bhai hayn is liye unhayn haqueer mat jano.

6. Jhoot bolna

Khilaf-e-Waqi' baat karnay ko 'Jhoot' kehtay hayn.

(*Hadiqah Nadiyyah*, vol. 2, pp. 543, 544)

Hamaray mu'asharay may jhoot itna 'aam ho chuka hay kay ab isay ﷺ bureay hi Tasawwur nahin kiya jata. Aysay haalat may bachon ka is say bachna bahut dushwar hay. Apnay bachon kay zehan may bachpan hi say jhoot kay khilaf nafrat bitha dayn ta kay woh baray honay kay ba'd bhi sach bolnay ki 'aadat-e-pakeezah ikhtiyar kiye rahayn.

Huzoor ﷺ nay farmaya: 'Jab bandah jhoot bolta hay to firishtah is ki badbu say aik mile door ho jata hay.'

(Tirmizi, vol. 3, pp. 392, Hadees 1979)

7. Gheebat

Gheebat say murad yeh hay kay apnay zindah ya murdah Musalman bhai ki 'adam maujodagi may us kay posheedah 'uyoob ko (jin ka dusron kay saminay zaahir hona usay napasand ho) us ki bureay kay taur par zikr kiya jaey, aur agar woh baat us may maujood na ho to usay bohtan kehtay hayn. Masalan, 'Mujhay baywaqoof bana raha tha', 'us ki niyyat kharab hay', 'Darama baaz hay' waghayrah.

(Bahar-e-Shari'at, Hissah. 16, pp. 645)

Gheebat woh khatarnak maraz hay kay shayad hi koi majlis is say mahfooz rehti ho. Jahan 2 aadami ikhattay huway aur teesray ka zikr huwa to us say muta'alliq guftugu ka ikhtitam us ki buraiyan karnay par hota hay. Apnay bachon ko gheebat ki nahusat say bachaiye.

Sayyiduna Anas Bin Maalik رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: Jab mujhay ma'raj karwaey gaey to Mayn aysay logon kay paas say guzra jin kay nakhun taanbay kay thay aur woh in kay sath apnay chehron aur seenon ko nochtay thay. Mayn nay poocha: 'Aye Jibraeel! Yeh log kaun hayn?' 'Arz ki: 'Yeh aysay aadami hayn jo logon ki gheebat kartay aur un ki bay 'izzati kartay thay.'

(Abu Dawood, vol. 4, pp. 353, Hadees 4878)

8. La'nat

La'nat say murad kisi ko Allah ki rahmat say door kehna hay. Yaqeen kay sath kisi par bhi la'nat karna jaeyz nahin chaahay woh kafir ho ya mu'min, gunahgar ho ya farmanbardar kyun kay kisi kay khatimah ka haal koi nahin janta. (*Hadiqah Nadiyyah*, vol. 2, pp. 230)

Fatawa Razawiyyah may hay kay 'La'nat bahut sakht cheez hay, har Musalman ko is say bachaya jaey balkay kafir par bhi la'nat jaeyz nahin jab tak us ka kufr par marna Quran-o-Hadees say sabit na ho.' (*Fatawa Razawiyyah*, vol. 21, pp. 222)

Hamaray mu'asharay may baat bay baat la'nat malamat karnay ka maraz bhi 'aam hay is kay asraat say bachay bhi bach nahin paatay. Walidayn ko chahiye kay apnay bachon ko is kay muzir asraat say bachaeyn. Hazrat Sayyiduna Zuhrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Kisi mu'min par la'nat karna usay qatl karnay kay mutaradif hay.

(*Bukhari*, vol. 4, pp. 289, *Hadees* 6652)

9. Chori

Bachpan ki 'aadat bahut mushkil say chhot-ti hay. Is liye bachay ghar ki chhoti moti cheezayn chura kar kha jatay hayn ya kisi kay ghar say chura laatay hayn agar unhayn munasib tambeeh na ki jaey to is kay nataaj intihae khatarnak hotay hayn. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Chor par Allah عَزَّوْجَلْ nay la'nat farmaey hay.' (*Muslim*, pp. 926, *Hadees* 1687)

10. Bughz-o-Keenah

Chunkay bachon ko qalbi khayalat kay achhay ya buray honay ka 'ilm nahin hota is liye dil may jo aata hay woh kartay chalay jatay hayn aur dusray par apnay dili jazbaat ka izhar bhi kar daytay hayn. Chunanchay un kay dil may kisi ka Bughz bayth jana na-mumkin nahin laykin zaahir hay kay yeh koi achhi

cheez nahin hay is liye bachon ko is say muta'alliq bhi ma'lomaat dijiye aur bachnay ka zehan banaiye. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Bandon kay a'maal har haftah may 2 martabah paysh kiye jatay hayn, peer aur juma'rat ko. Pas har banday ki maghfirat ho jati hay siwaey us kay jo apnay kisi Musalman bhai say Bughz-o-Keenah rakhta hay, is kay muta'alliq hukm diya jata hay kay in donon ko chhoray raho (ya'ni firishton un kay gunahon ko na mitaeyn) yahan tak woh aapas ki 'adawat say baaz aa jaeyn.' (*Muslim, pp. 1388, Hadees 2565*)

11. Hasad

Yeh Tamanna karna kay kisi ki na'mat us say zaail ho kar mujhay mil jaey 'Hasad' kehlata hay. (*Lisan-ul-'Arab, vol. 1, pp. 826*) Hasad karna bil-ittifaq Haraam hay. (*Hadiqah Nadiyyah, vol. 1, pp. 600*)

Apnay bachon ko hasad say bachaiye. Laykin agar yeh Tamanna hay kay woh khoobi mujhay bhi mil jaey aur usay bhi haasil rahay rashk kehlata hay aur yeh jaeyz hay. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Apnay aap ko hasad say bachao kay hasad naykiyon ko is tarah kha jata hay jis tarah aag lakriyon ko khaa jati hay.' (*Abu Dawood, vol. 4, pp. 360, Hadees 4903*)

12. Baat cheet band karna

Hamaray mu'asharay may ma'mooli wujohaat ki bina par tark-e-ta'alluqaat karnay aur baat cheet band kar daynay may koi qabahat mahsoos nahin ki jaati. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Kisi Musalman kay liye jaeyz nahin kay woh 3 din say ziyadah kisi Musalman ko chhor rakhay. Agar 3 din guzar jaeyn to usay chahiye kay apnay bhai say mil kar salam karay. Agar woh salam ka jawab day day to (musalahat kay)

sawab may donon shareek hayn aur agar salam ka jawab na day to jawab na daynay wala gunahgar huwa aur salam karnay wala tarak-e-ta'alluqaat kay gunah say bari ho gaya.'

(*Abu Dawood, vol. 4, pp. 363, Hadees 4912*)

13. Gaali dayna

Kisi ko gaali data daykh kar bachay bhi isi andaz ko apnanay ki Koshish kartay hayn. Unhayn is ki halakaton say aagah kar kay bachnay ki takeed karayn. Hazrat Sayyiduna 'Abdullah bin 'Amr رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: 'Musalman ko gaali dayna khud ko halakat may daalnay kay mutaradif hay.' (*Attargheeb Wattarheeb, vol. 3, pp. 377, Hadees 4363*)

14. Wa'dah khilafi

Huzoor ﷺ nay farmaya: 'Jo kisi Musalman say 'ahad shikni karay, Us par Allah عزوجل firishton aur tamam insanon ki la'nat hay aur us ka koi farz Qabool na ho ga na nafl.'

(*Bukhari, vol. 1, pp. 616, Hadees 1870*)

Apnay bachon ko wa'dah khilafi say bachnay ki tarbiyyat dijiye. Wa'dah khilafi aaj hamaray haan koi bari baat nahin samjhi jati. Bad 'ahdi (ya'ni poora na karnay) ki niyyat say wa'dah karna Haraam hay. Aksar 'ulama kay nazdeek poora karnay ki niyyat say wa'dah kiya to us ka poora karna Mustahab hay aur torna makrooh-e-tanzeehi hay.

(*Hadiqah Nadiyyah, vol. 1, pp. 656*)

Agar kisi say koi kaam karnay ka wa'dah kiya aur wa'dah kartay waqt niyyat may fareeb na ho phir ba'd may is kaam ko poora karnay may koi haraj paaya jaey to is wajah say us kaam ko na karna wa'dah khilafi nahin kehlaey ga. Huzoor ﷺ farmatay hayn, 'Wa'dah khilafi yeh nahin kay aadami wa'dah karay aur us ki niyyat usay poora karnay ki bhi ho balkay wa'dah khilafi yeh hay kay aadami wa'dah karay aur us ki niyyat usay poora karnay ki na ho.' (*Fataawa Razawiyyah, vol. 10, pp. 89*)

15. Aatish baazi

Afsoos! Aaj aatish baazi may koi haraj nahin samjha jata balkay Sha'ban kay ayyam may to har 'alaqah goya maydan-e-jang nazar aata hay. Jagah jagah patakhay phoray ja rahay hotay hayn aur phuljhariyan chhorri ja rahi hoti hayn. Aatish baazi mamnu' hay apnay bachon ko is say bachaiye. Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ عَلَيْهِ السَّلَامُ likhtay hayn:

Aatish baazi kay muta'alliq mashhor yeh hay hay yeh Namrood badshah nay eijad ki jab Kay us nay Hazrat Ibraheem عَلَيْهِ السَّلَامُ ko aag may daala aur aag gulzar ho gaey to us kay aadamion nay aag kay anaar bhar kar un may aag laga kar Hazrat Ibraheem عَلَيْهِ السَّلَامُ ki taraf phaynkay. (*Islami Zindagi*, pp. 77)

16. Patang baazi

Patang baazi kay nuqsanaat ka I'tiraf woh log bhi kartay hayn jo is may koi haraj nahin samajhtay. Salanah karoron rupay is manhoos shoq ki bheent charha diye jatay hayn. Kati patang pakarnay ki koshish may muta' addad bachay-o-naujawan chhat say gir kar ya kisi gaari say takra kar 'umr bhar kay liye jismani ma'zoori ko apnay galay laga laytay hayn. Samajhdar walidayn ko chahiye kay apnay bachon ko is shoq ki hawa bhi na lagnay dayn.

17. Film beeni

Filmayn aur daramay waghayrah daykhna aaj naujawanon ki aksariyyat ka mahboob mashghalah ban chuka hay. Jo kuch aankh daykhti hay Dimagh us ka asar Qabool karta hay. Yehi wajah hay kay aaj jaraaim bahut barh gaey hayn kyun kay 'nau-nahalan-e-qaum' ko dakayti, zina bil-jabar, ghundah gardi waghayrah ki tarbiyyat kay liye kisi 'coaching centre' janay ki zaroorat nahin parti balkay yeh tarbiyyat unhayn T.V, V.C.R, Dish aur cable kay zari'ay ghar baythay mil jati hay. Jab is na-

pak mashghalay kay Bhayanak nataaij saminay aatay hayn to walidayn sar peet kar reh jatay hayn. Aksar walidayn bachon ko dhaal bana kar ghar may T.V lanay ka Heelah kartay hayn kay kiya karayn ji bachay zidd kar rahay thay. Aysay walidayn ko sochna chahiye kay agar aap ki aulad aap say jaltay huway cholhay par bayth janay ya chhat say chhalang laganay ka bolay to kiya phir bhi aap un ki zidd kay aagay hathiyar daal dayn gay ya samajhdari ka muzaharah kartay huway un kay mutalabay ko radd kar dayn gay. Agar un kay mutalabay kay jawab may choolhay par bayth jana nadani hay to aap hi farmaiye kay T.V may jis qism kay loafer, haya baakhtah aur Tahzeeb say kooson door paygham dikhaey jatay hayn kiya un ko daykhnay wala mustaq-e-jannat qarar paey ga ya dozakh ka haqdar, to phir T.V kay mu'amalay may aulad ki zidd kyun maan li jaati hay? Allah عَزَّوجَلَ hamayn 'aql-e-saleem 'ata farmaey.

(Is silsilay may tafseeli ma'lomaat kay liye Ameer-e-Ahl-e-Sunnat kay rasaail 'T.V ki tabah kariyan' aur 'Ganaay baajay ki holnakiyan' ka mutala'ah kijiye)

Bachon say yaksan sulook kijiye

Maa baap ko chahiye kay aik say zaaid bachay honay ki soorat may unhayn koi cheez daynay aur piyar mahabbat aur shafqat may barabari ka usool apnaeyn. Bila wajh-e-shar'i kisi bachay bil-khusoos Bayti ko nazar andaz kar kay dusray ko is par tarjeeh na dayn kay is say bachon kay nazuk Qulooob par Bughz-o-hasad ki tah jam sakti hay jo un ki shakhsia ta'meer kay liye nihayat nuqsan dah hay. Huzoor ﷺ nay hamayn aulad may say har aik kay sath masawi sulook karnay ki takeed farmaey hay. Chunanchay Hazrat Sayyiduna No'man bin Basheer رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay Mayray walid رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay mujhay apna kuch maal diya to mayri walidah Hazrat 'Amrah bint Rawahah رَضِيَ اللَّهُ تَعَالَى عَنْهَا nay kaha kay Mayn us waqt tak raazi na hon gi jab tak kay aap is par Rasoolullah ﷺ ko gawah na kar

lain. Chunan-chay mayray walid mujhay Huzoor ﷺ ki Bargah may lay gaey ta kay Aap ﷺ ko mujhay diye gaey sadaqay par gawah kar layn. Huzoor ﷺ nay un say poocha: ‘Kiya tum nay apnay tamam bayton kay sath aysa hi kiya hay?’ Mayray walid-e-mohtaram ﷺ nay ‘arz ki: ‘Nahin.’ Aap ﷺ nay farmaya: ‘Allah عَزَّوَجْلَهُ say daro aur apni aulad may insaf karo.’ Yeh sun kar woh wapas laut aaey aur woh sadaqah wapas lay liya. (*Muslim*, pp. 878, *Hadees* 1623)

Huzoor ﷺ nay farmaya: Bayshak Allah pasand karta hay kay tum apni aulad kay darmiyan barabari ka sulook karo hatta kay bosah laynay may bhi (barabari karo).

(*Kanz-ul-'Ummal*, vol. 16, pp. 185, *Hadees* 45342)

Hazrat Sayyiduna Anas رضي الله تعالى عنه say marwi hay kay aik shakhs Huzoor ﷺ kay sath baytha huwa tha kay itnay may us ka bacha aa gaya. Us shakhs nay apnay baytay ko bosah diya aur phir apni raan par bitha liya. Isi doran us ki bachi bhi aa gaey jisay us nay apnay saminay bitha liya (ya'ni na us ka bosah liya aur na god may bithaya) to Huzoor ﷺ nay farmaya: ‘Tum nay in donon kay darmiyan barabari kyun na ki?’ (*Majma'-uz-Zawaaid*, vol. 8, pp. 286, *Hadees* 13489)

Yak tarfah raaey sun kar fayslah na dijiye

Agar kabhi bachon may jhagra ho jaey to aik fareeq ki baat sun kar kabhi fayslah na dijiye kyun kay haq talafi ka qawi imkan hay, ho sakta hay kay jis ki aap nay baat suni woh ghalati par ho is liye ihtiyat isi may hay kay fareeqayn (ya'ni donon bachon) ki baat sun kar unhayn sulah par aamadah karayn.

Apni aulad ki Islah kijiye

Agar bacha aag ki taraf barh raha ho to walidayn jab tak lapak kar apnay bachay ko pakar na layn unhayn chayn nahin aata. Magar afsoos yehi aulad jab Allah عَزَّوَجْلَهُ ki na-farmaniyon may

mulawwis ho kar Jahannam ki taraf tayzi say barhnay lagti hay, walidayn kay kaan par joo tak nahin rayngti. Bacha agar school say chhutti kar lay to usay theek thaak daant pilaey jaati hay magar afsoos namaz na perhnay par usay sarzanish nahin ki jati.

A'la Hazrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki Bargah may kisi nay istifta paysh kiya kay 'walidayn ka haq, aulad-e-baligh ko tanbeeh-e-khayr Wajib hay ya farz?' is ka jawab daytay huway Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya: 'Jo hukm fa'l ka hay wohi us par aagahi dayni hay, farz par farz, Wajib pay Wajib, sunnat pay sunnat, Mustahab pay Mustahab.' Magar bi-shart-e-qudrat ba-qadr-e-qudrat ba-ummed manfa'at warnah

عَلَيْكُمْ أَنفُسُكُمْ لَا يُضُرُّكُمْ مَنْ ضَلَّ إِذَا هَتَّدَ إِلَيْهِمْ

*Tarjamah-e-Kanz-ul-Iman: Tum apni fikr rakho tumhara kuch na
bigaray ga jo gumrah huwa jab kay tum raah par ho.*

(Parah. 6, Surah Maaidah, Ayah 105)(Fatawa Razawiyyah, vol. 24, pp. 371)

Laykin aulad ki Islah ka andaz aysa hona chahiye kay un ki Islah bhi ho jaey aur woh walidayn say baaghi bhi na ho. Is liye jab bhi bachay ko samjhaeyn to narmi say samjhaeyn. Bachon kay jazbaat bahut nazuk hotay hayn. Ba'z walidayn ki 'aadat hoti hay kay jun hi bachay nay koi ghalati ki woh us kay ihsasaat ka khayal kiye bighayer koosna shuru' kar daytay hayn. Is say bachay ihsas-e-kamtari ka shikar ho jatay hayn aur walidayn ko apna mukhalif samajhna shuru' kar daytay hayn. Aysa na kiya jaey balkay bachon ki ghalati musbat aur narm andaz may un par aashkar ki jaey ta kay woh apnay aap ko qaydi Tasawwur na karayn aur samjhanay walay ko apna khayr khuwah aur hamdard samjhayn. Umm-ul-Mu'mineen Hazrat Sayyidatuna 'Aaishah Siddiqah رَضْيَ اللَّهُ تَعَالَى عَنْهَا say marwi hay kay Huzoor ضَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: 'Narmi jis cheez may hoti hay usay zeenat bakhshhti hay aur jis cheez say narmi chhen li jati hay usay 'ayb daaar kar dayti hay.' (Muslim, pp. 1398, Hadees 2594)

Hazrat Sayyiduna Abu Darda رضي الله تعالى عنه say marwi hay kay Huzoor حفلي الله تعالى عليه وآله وسله nay farmaya: jisay narmi may say hissah diya gaya usay bhalaey may say hissah diya gaya aur jo narmi kay hissay say say mahroom raha woh bhalaey may say apnay hissay say mahroom raha. (*Tirmizi, vol. 3, pp. 408, Hadees 2020*)

Ba'z maaon ki 'aadat hoti hay kay bachon ko samjhatay waqt Mukhtalif dhamkiyon say nawazti hay masalan ab agar tum nay aysa kiya to Mayn tumhayn jungle may chhor aao gi waghayrah. Aysa na kijiye bachay ka na-pukhtah zehan is ka bahut ghalat asar Qabool karta hay aur nateejatan woh bhi jawabi dhamkiyon par utar aata hay aur sanbhalnay ki bajaey bigarta chala jata hay. Bachay ko kabhi bhi aanan faanan ghussya may saza na dijiye balkay us ki ghalati saminay aanay par sochiye kay mujhay isay kis tarah samjhana chahiye phir us hikmat-e-'amali ko ikhtiyar karaty huway usay samjhaiye. Sab kay saminay na jhaariye bacha bahut sabki mahsoos karta hay lihaza! Hattal imkan usay tanhaey hi may samjhaeyn إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ musbat nataaj bar aamad hon gay. Ba'z maaeyn apni aulad ki baar baar ghalati par bad du'a day daalti hayn phir jab yeh bad du'aen apna asar dikhati hayn to yehi maaeyn Musalla bichha kar bayth jati hayn. Imam Muhammad Ghazali رحمة الله تعالى عليه Mukashafa-tul-Quloob may naql kartay hayn kay aik aadami Hazrat 'Abdullah bin Mubarak رحمة الله تعالى عليه ki khidmat may haazir huwa aur apnay bachay ki shikayat ki. Aap رحمة الله تعالى عليه nay farmaya: 'Kiya tum nay us kay khilaf bad du'a ki hay?' us nay kaha: 'Haan.' Farmaya: 'tum nay khud hi usay barbad kar diya hay, bachay kay sath narmi ikhtiyar karna hi achha kaam hay.' (*Mukashafa-tul-Quloob, pp. 280*)

Aik baar ki ghalati par bachay ko Mukhtalif alqabaat masalan makkar, chor, jhoota waghayrah say nawaaznay walay walidayn sakht ghalati par hayn. In alqabaat ki takrar say bacha yeh sochta hay jab mujhay yeh laqab mil hi gaya hay to Mayn

kyun na is kaam ko kamil Tareeqay say karoon. Phir woh isi laqab ka haqeeqi mustahiq ban kar dikhata hay.

Agar narmi kay ba-wujood bacha kisi ghalati ko baar baar karta hay to muqtaza-e-hikmat yeh hay kay usay zara sakhti say samjhaya jaey agar phir bhi baaz na aaey to halki saza daynay may koi muzaeyqah nahin hay. Hazrat Sayyiduna Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: Allah عَزَّوَجَلَّ us banday par raham farmaey jo apnay gahr may kora latkaey jis say us kay ahal adab seekhayn.

(Kanz-ul-'Ummal, vol. 16, pp. 159, Hadees 44990)

Laykin agar saza dayni paray to haath say day, itni zarb lagaey kay bacha usay bardasht kar sakay aur chehray par marnay say bacahy. Hazrat Sayyiduna Abu Hurarah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Irshad farmaya: 'Jab tum may say koi maaray to usay chahiye kay chehray par marnay say bachay.' (Abu Dawood, vol. 4, pp. 222, Hadees 4493)

Mulahazah ho kay hamaray buzurgan-e-deen رَحْمَةُ اللَّهِ تَعَالَى apni aulad ko adab sikhay may kis qadar musta'id raha kartay thay chunan-chay Imam-e-Jaleel Hazrat Sayyiduna Muhammad bin Fazal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay dauran-e-ta'leem kabhi bazaar say khana nahin khaya. Un kay walid har jumu'ah ko apnay gaoon say un kay liye khana lay aatay thay. Aik martabah jab woh khana daynay aaey to un kay kamray may bazaar ki roti rakhi daykh kar sakht naraz huway aur apnay baytay say baat tak nahin ki. Sahibzaday nay ma'zirat kartay huway 'arz ki: 'Abba Jaan' yeh rooti bazaar say Mayn nahin laya, mayra Rafeeq mayri riza Mandi kay bighayr khareed kar laaya hay.' Walid sahib nay yeh sun kar daant-tay huway farmaya: 'Agar tumharay andar taqwa hota to tumharay dost ko kabhi yeh jur`at nahin hoti.' (Ta'leem-ul-Muta'allim, pp. 67)

Wazahat

Imam Zarnoiji رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: ‘Agar mumkin ho to ghayr mufeed aur bazaar khanay say parhayz karna chahiye kyun kay bazaar khana insan ko Khiyanat-o-Gandagi kay qareeb aur Zikr-e-Khudawandi عَزَّوْجَلَ say door kar dayta hay. Is ki wajah yeh hay kay bazaar kay khanon par ghuraba aur fuqara ki nazrayn bhi parti hayn aur woh apni ghurbat-o-iflas ki bina par jab us khanay ko khareed nahin saktay to dil bardashtah ho jatay hayn aur yun us khanay say barakat uth jati hay.’

(*Ta'leem-ul-Muta'allim*, pp. 88)

Apni aulad ko na-farmani say bachaiye

Aulad par walidayn ki ita’at Wajib hay. Is liye agar woh walidayn ka hukm nahin maanayn gay to gunahgar hon gay. Apni aulad ko mubtala-e-gunah honay say bachanay ka zehan rakhnay walay walidayn ko chahiye kay jab bhi apni aulad ko koi kaam kahayn mashwaratan kahayn hukm na dayn. Tambeeh-ul-Ghafileen may hay kay aik buzurg apnay bachay ko barah-e-raast koi kaam nahin kehtay thay balkay jab zaroorat paysh aati to kisi aur kay zari’ay kehalwatay. Jab un say us ka sabab poocha gaya to farmanay lagay: ‘Ho sakta hay kay Mayn apnay baytay ko kisi kaam ka kahoon aur woh na maanay to (walid ki na-farmani kay sabab) aag ka mustahiq ho jaey aur Mayn apnay baytay ko aag may nahin jacana chahta.’

(*Tambeeh-ul-Ghafileen*, pp. 69)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razawi دَائِثُ بَرْكَاتُهُمُ الْعَالِيَةُ ka Madani zehan mulahazah ho kay aap دَائِثُ بَرْكَاتُهُمُ الْعَالِيَةُ farmatay hayn kay Mayn apni aulad ko ‘umooman jo bhi kaam kehta hoon mashwaratan kehta hon ta kay yeh na-farmani kar kay gunahgar na hon.

Hoslah afzaey kijiye

Hazrat Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَامٌ Kimiya-e-Sa'adat may farmatay hayn 'Jab bacha achha kaam karay aur khush akhlaq banay to us ki ta'reef karayn aur us ko aysi cheez dayn jis say us ka dil khush ho jaey. Aur agar maa bachay ko bura kaam karta daykh lay to usay chahiye kay tanhaey may samjhaey aur bataey kay yeh kaam bura hay, achay aur nayk bachay aysa nahin kartay.' (*Kimiya-e-Sa'adat*, pp. 532)

Khaylnay ka mauqa bhi dijiye

Jami' Sagheer may hay: 'عِرَامَةُ الصَّبِيِّ فِي صَغْرِهِ زِيَادَةُ فِي عَقْلِهِ فِي كِبَرِهِ' ya'ni bachay ka bachpan may shokhi aur khayl kood karna, Jawani may us kay 'aql mand honay ki 'alamat hay.' (*Jami' Sagheer*, pp. 335, Hadees 5413)

Umm-ul-Mu'mineen Hazrat Sayyidatuna 'Aaishah Siddiqah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَامٌ say marwi hay kay 'eid kay din kuch habshi bachay dhaal aur neezon say khayl kood kar rahay thay. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay unhayn daykha to Irshad farmaya: 'Aye Habshi bacho! Khayltay raho ta kay Yahood-o-Nasara jaan layn kay hamaray Deen may wus'at hay.' (*Kanz-ul-'Ummal*, vol. 15, pp. 92, Hadees 40610)

Laykin khayal rahay kay har khayl jaeyz nahin hota, is liye bachon ko sirf jaeyz khayl khaylnay ki ijazat di jaey, na-jaeyz khayl ki taraf to rukh bhi na karmay diya jaey.

Buri suhbat say bachaiye

Walidayn mushahadah kartay rahayn kay un ka bacha kis qism kay bachon may uthta baythta hay. Agar us kay qareeb jama' honay walon may buri 'aadat paey jati hayn ya woh gumrah kun 'aqaid rakhtay hayn to shafqat-o-narmi kay sath bachay ko aysay bachon say milnay say rokayn aur usay achhay saathi aur khush 'aheedah hum nasheen muhayya karayn kyun kay har suhbat apna asar rakhti hay. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: achhay aur buray musahib ki misaal, mushk uthanay

walay aur Bhatti jhonknay walay ki tarah hay, kastoori uthanay wala tumhayn tohfah day ga ya tum us say khareedo gay ya tumhayn us say ‘umdash khushbu aaey gi, jab kay Bhatti jhonknay wala ya tumharay kapray jalaey ga ya tumhayn is say na-gawar bu aaey gi. (*Muslim*, pp. 1414, *Hadees* 2628)

Huzoor ﷺ farmatay hayn: ‘Aadami apnay gehray dost kay Deen par hota hay to tum may say har aik daykhay kay woh kis ko gehra dost banaey huway hay.’

(*Abu Dawood*, vol. 4, pp. 341, *Hadees* 4833)

Bachay baray ho jaeyn to bistar alag kar dijiye

Hazrat Sayyiduna ‘Abdul Malik رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya jab tumharay bachay 7 saal kay ho jaeyn to un kay bistar alag alag kar do.

(*Al-Mustadrak*, vol. 1, pp. 449, *Hadees* 748)

Aulad kab baligh hoti hay?

Larka 12 saal aur larki 9 baras say kam ‘umr tak har giz baligh-o-balighah na hon gay aur larka larki donon 15 baras kaamil ki ‘umr may zaroor shar‘an baligh-o-balighah hayn, agar chay aasar-e-buloogh kuch zaahir na hon. In ‘umron kay andar agar aasar paey jaeyn, ya’ni khuwah larkay khuwah larki ko sotay khuwah jaagtay may inzal ho ... ya ... larki ko hayz aaey ... ya ... jima’ say larka (kisi ‘aurat ko) hamilah kar day ... ya ... (jima’ki wajah say) larki ko hamal reh jaey to yaqeenan baligh-o-balighah hayn. Aur agar aasar na hon, magar woh khud kahayn kay hum baligh-o-balighah hayn aur zaahir haal un kay qawl ki takzeeb na karta (ya’ni jhutlata na) ho to bhi baligh-o-balighah samjhay jaeyn gay aur tamam ahkam, buloogh kay nifaz paeyn gay aur daarrhi monch nikalna ya larki kay pistan may ubhar payda hona kuch mu’tabar nahin.

(*Fatawa Razawiyyah*, vol. 19, pp. 930)

Buzurgon ki Hikayaat sunaiye

Walidayn ko apnay bachay par kari nazar rakhni chahiye kay woh kis qism kay rasaail ya kitabayn parhta hay. Kahin woh romani novel ya gumrah kun ‘aqaid par mushtamil bad mazhabon ki kitabayn perhnay ka ‘aadi to nahin. Aysi soorat may bachay ko samjhanay may dayr na ki jaey aur usay apnay aslaf ki Hikayaat aur saheeh-ul-‘aqeedah ‘ulama ki kitabayn perhnay ki targheeb dilaey jaey. Ba’z maaen ya daadiyan bachon ko sotay waqt khaufnak kahaniyan sunati hayn. Jis ki ‘barakat’ say bachay ko darawnay khuwab aana shuru’ ho jatay hayn. Aysi maaon ko chahiye kay bachon ko buzurgon ki islahi Hikayaat sunaeyn.

Muhaddis-e-A’zam Pakistan Hazrat Maulana Sardar Ahmad Qadiri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ko bachpan hi say apnay buzurgon say walihanah ‘aqqedat thi chunan-chay aap school ki ta’leem kay dauran bhi apnay ustaz say ‘arz kiya kartay thay: ‘Master ji hamayn buzurgon ki Baatayn sunaiye aur Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki hayat-e-tayyibah par zaroor roshni dala kijiye.’

(*Hayat-e-Muhaddis-e-A’zam*, pp. 32)

Masalah

‘Ajeeb-o-Ghareeb qissay kahaniyan Tafreeh kay taur par sunna jaeyz hay jab kay un ka jhota hona yaqeeni na ho balkay jo yaqeenan jhoot hon aur bataur zarb-ul-misl ya Naseehat kay taur par sunaey jatay hon un ka sunna bhi jaeyz hay.

(*Durr-e-Mukhtar*, vol. 9, pp. 667)

Aulad jawan ho jaey to jald shadi kar dijiye

Aulad kay jawan ho janay par walidayn ki zimmahdari hay kay un ki nayk aur salih khandan may shadi kar dayn. Hazrat Sayyiduna Ibn-e-‘Umar رَبِّ الْكَوَافِرِ عَنْهُمَا say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Apnay bayton aur baytiyon ka nikah karo, baytiyon ko sonay aur chandi say aarastah karo aur

unhayn 'umda libas pehnao aur maal kay zari'ay un par Ihsan karo ta kay un may raghbati jaey. (Ya'ni un kay liye nikah kay paygham aaeyn.) (*Kanz-ul-'Ummal*, vol. 16, pp. 191, *Hadees* 45424)

Aulad kay jawan honay par bila wajah nikah may takheer na ki jaey. Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Huzoor ﷺ nay Irshad farmaya: 'Jis kay haan larkay ki wiladat ho usay chahiye kay us ka achha naam rakhay aur usay aadab sikhaey, jab woh baligh ho jaey to us ki shadi kar day, agar baligh honay kay ba'd nikah na kiya aur larka mutbala-e-gunah huwa to is ka gunah walid kay sar ho ga.

(*Shu'ab-ul-Iman*, vol. 6, pp. 401, *Hadees* 8666)

Hazrat Sayyiduna Ibn-e-'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Huzoor ﷺ nay Irshad farmaya: 'jab tumhayn kufw mil jaey to tum apni bachiyon ka nikah un say kar do aur bachiyon kay mu'amalay may taal matool (ya'ni aaj kal) mat karo.' (*Kanz-ul-'Ummal*, vol. 16, pp. 135, *Hadees* 44686)

(Madinah: Kufw ka ma'na yeh hay kay mard 'aurat say nasab waghayrah may itna kam na ho kay is say nikah 'aurat kay Awliya kay liye ba'is-e-nang-o-'aar ho. Kafa`at sirf mard ki janib say mu'tabar hay 'aurat agarchay kam darajah ki ho is ka I'tibar nahin. Kafa`at may 6 cheezon ka I'tibar hay nasab, Islam, payshah, hurriyyat, diyanat, maal.

(*Fatawa Hindiyyah*, vol. 1, pp. 290, 291 – *Fatawa Razawiyyah*, vol. 11, pp 131))

Nabi-e-Akram ﷺ ka yeh farman-e-'aalishan apni aulad kay nikha may Kotahi baratnay walon kay liye taziyahan-e-'ibrat hay.

Rishtah kartay waqt inhi cheezon ko madd-e-nazar Rakhiye jo Kitab kay shuru' may di gaey hayn aur munasib ghaur-o-fikr kay ba'd aulad ka rishtah tay kijiye. Huzoor ﷺ nay farmaya: 'Nikah karna 'aurat ko Kaneez banana hay, lihaza ghaur kar layna chahiye kay woh apni Bayti ko kahan biyah raha hay.' (*Sunan-e-Kubra*, vol. 7, pp. 133)

Huzoor ﷺ nay farmaya: 'Jis nay apni Bayti ka nikah kisi fasiq say kiya us nay qata' rahmi ki.' (*Al-Kaamil*, vol. 3, pp. 165)

Talash-e-Rishtah

Hazrat Sayyiduna Shaykh Kirmani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ shahi khandan say ta'alluq rakhtay thay, laykin aap nay zuhd-o-taqwa ikhtiyar farmaya huwa tha aur Dunyawi mashaghil say bahut door ho chukay thay. Aap ki aik sahibzadi thi jo bahut Haseen-o-jameel aur nayk-o-parhayzgar thi. Aik din us sahibzadi kay liye badshah Kirman nay nikah ka paygham bhayja. Aap yeh pasand na farmatay thay kay malikah ban kar mayri Bayti duniya ki taraf maail ho. Is liye aap nay kehla bhayja kay mujhay jawab kay liye 3 rooz ki mohlat dayn.

Is dauran aap Masjid Masjid ghoom kar kisi Salih insan ko talash karnay lagay. Dauran-e-Talash aik larkay par aap ki nigah pari jis kay chehray par 'ibadat-o-parhayzgari ka noor chamak raha tha. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay us say poocha: 'Tumhari shadi ho chuki hay?' us nay nafi may jawab diya. Phir poocha: 'Kiya aysi larki say nikah karna chahtay ho jo Quran Majeed prhti hay, namaz-o-rozah ki paband hay, khubsorat pakbaz aur nayk hay.' Us nay kaha: 'Mayn to aik ghareeb shakhs hoon bhala mujh say in sifaat ki haamil larki ka rishtah kaun karay ga?' Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay farmaya: 'Mayn karta hoon, yeh darahim lo aur aik dirham ki roti, aik dirham ka salan aur aik dirham ki khushbu khareed laao.'

Naujawan woh cheezayn lay aaya. Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay apni sahibzadi ka nikah us paarsa Naujawan kay sath kar diya. Sahibzadi jab rukhsat ho kar shauhar kay gahr aaey to us nay daykha kay ghar may pani ki aik surahi kay siwa kuch nahin hay aur us surahi par aik roti rakhi hui daykhi. Poocha: 'Yeh roti kaysi hay?' Shauhar nay jawab diya: 'Yeh kal ki baasi roti hay, Mayn nay iftar kay liye rakh li thi.' Yeh sun kar kehnay lagi

kay mujhay mayray ghar chhor aaiye. Naujawan nay kaha: 'Mujhay to pehlay andayshah tha kay Shaykh Kirmani ki dukhtar mujh jaysay Ghareeb insan kay ghar nahin ruk sakti.' Larki nay palat kar kaha: 'Mayn aap kay muflisi kay ba's nahin laut rahi hon balkay is liye kay mujhay aap ka Tawakkul kamzoor nazar aa raha hay, isi liye mujhay apnay walid par hayrat hay kay unhon nay aap ko pakeezah khaslat, 'afeef aur salih kaysay kaha jab kay Aap ka Allah ﷺ par bharosay ka yeh haal hay kay roti bacha kar rakhtay hayn.'

Yeh Baatayn sun kar Naujawan bahut muta`assir huwa aur nadamat ka izhar kiya. Larki nay phir kaha: 'Mayn aysay ghar may nahin ruk sakti jahan aik waqt ki khorak jama' kar kay rakhi ho ab yahan Mayn rahoон gi ya roti...' yeh sun kar Naujawan fauran baahir nikla aur roti khayrat kar di.

(Rauz-ur-Riyaheen, pp. 192)

Is Hikayat say woh walidayn dars-e-'Ibrat haasil karayn kay jab un kay saminay kisi nayk-o-parhayzgar Islami bhai ka rishtah paysh kiya jaey to sirf is wajah say inkar kar daytay hayn kay woh ba-reesh aur sunnaton ka 'aamil hay jab kay is kay bar 'aks aysay Naujawan kay rishtay ko tarjeeh daynay may khushi mahsoos kartay hayn jo apnay buray a'maal say Allah ﷺ ko naraz kar kay Jahannam may janay ka samaan kar raha ho aur jis ki suhbat un ki Bayti ko bhi Khauf-e-Khuda ﷺ say bay Niyaz aur Us ki 'ibadat say ghaafil kar day gi.

Aik Maa ki Naseehat

Hazrat Asma bint Kharijah Fazari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْها nay apni Bayti ko nikah kartay waqt farmaya: 'Bayti tu aik ghonslay may thi, ab yahan say nikal kar aysi jagah (ya'ni shauhar kay gahr) ja rahi hay, jisay tu khoob nahin pehchanti, aik aysay sathi (ya'ni shauhar) kay paas ja rahi hay jis say manoos nahin... us kay liye zameen ban ja, woh tayray liye aasman ho ga,..... us kay liye

bichhona ban ja woh tumharay liye ba'is-e-taqwiyyat sutoon ho ga,..... us kay liye Kaneez ban ja woh tayra ghulam ho ga, us kay kisi mu'amalay may chimat na ja kay woh tumhayn paray hata day,..... us say door na ho warnah woh tujhay bhula day ga,..... agar woh tujh say qareeb ho to tu us say mazeed qareeb ho ja aur agar woh tujh say hatay to tu us say door ho ja..... us kay naak, kaan aur aankh (ya'ni har tarah kay raaz) ki hifazat kar kay woh tujh say sirf tayri khushbu soonghay (ya'ni raaz ki hifazat aur wafadaari paey). woh tujh say sirf achhi baat hi sunay aur sirf achha kaam hi daykhay.' (*Mukashafa-tul-Quloob*, pp. 293)

Mazkurah Naseehaton say woh maaen Naseehatayn haasil karayn jo bachiyon kay ghar ko Jannat bananay kay Mashwaray daynay ki bajeay shauhar, nandon aur saas par hukumat karnay kay Tareeqay sikhati hayn. Phir jab Bayti un qeemati mashwaron par 'amal karnay ki koshish karti hay to fitnah-o-fasaad bapa ho jata hay aur donon gharanay us ki lapayt may aa jatay hayn.

Allah ﷺ hamayn apni aulad ki Madani tarbiyyat karnay ki taufeeq marhamat farmaey aur is Kitab ko hamaray liye zakheerah-e-aakhirat banaey.

اُمِّيْنِ بِجَاهِ النَّبِيِّ الْأَكْمَيْنِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

الحمد لله رب العالمين، والشادوا وعشادوا نعم رب العالمين، اللهم قد قاتلنا بالله من أهل الكفاح الربيبة، رب العالمين، رب العالمين

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtima' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiqn-e-Rasool kay sath har maah 3 din safar aur ♦ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karmi hay" اے حبائلہ عالم! Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.

برکات اللہ علیہ



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com