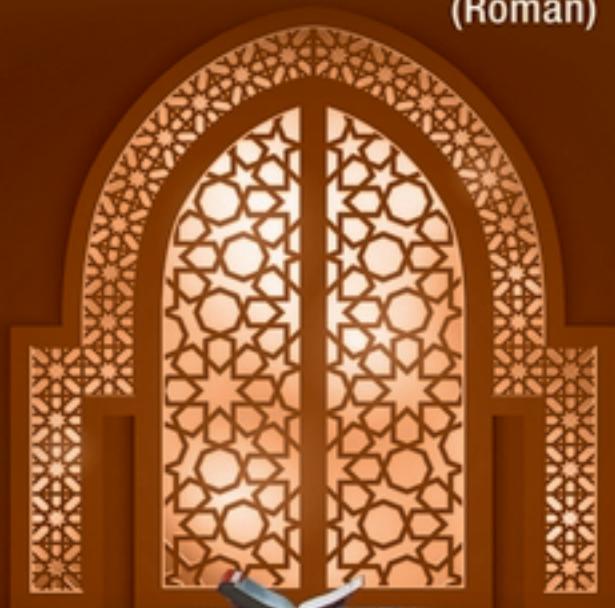




# Gunahon say Paak-o-Saaf

(Roman)



Composed by  
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Shaykh-e-Tarooqat Ameer-e-Ahl-e-Sunnat  
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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# Gunahon say Paak-o-Saaf

Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-  
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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Kitab Perhney ki Du'a

Deeni kitab ya Islami sabaq perhney say pehlay zayl mein di huyi Du'a perh li-jiye **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** jo kuch perhain gay yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjamah

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

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

#### Note:

Awwal aakhir aik bar Durood Shareef perh lain

## Fehrist

Nau-maulood ki tarah gunahon say paak-o-saaf.....	4
Goya umar bhar ka Rauzah rakha .....	4
Saal bhar Rauzay rakhay.....	4
Shash Eid kay Rauzay kab rakhay jaen?.....	5
Zul-Hijjat-ul-Haram kay ibtidai 10 din kay fazail .....	5
Zul-Hijjat-ul-Haram kay fazail kay muta'alliq 4 farameen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .....	6
Ayyam-e-Beez kay Rauzay.....	7
Ayyam-e-Beez kay Rauzay kay muta'lliq 3 riwayaat .....	7
Ayyam-e-Beez kay Rauzon kay baray mayn 5 Farameen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .....	8
Marnay ki Du'a mangtay thay.....	9
Peer Shareer aur Juma'rat kay muta'lliq 5 riwayaat.....	11
Budh aur Juma'rat kay Rauzon kay 3 fazail .....	12
Budh, Juma'rat aur Jumu'ah kay Rauzon kay fazail par mushtamil 3 Farameen-e-Mustafa .....	13
Jumu'ah kay Rauzay kay muta'lliq 4 Farameen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .....	14
Tanha Jumu'ah ka Rauzah rakhnay ki mumana'at par 3 Farameen-e- Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .....	16
Rauza-e-Jumu'ah kay muta'lliq aik fatwa.....	17
Haftah aur Atwar kay Rauzay.....	18
Rauza-e-Nafl kay 13 Madani Phool .....	19
Hamayshah Rauzah rakhna.....	22
Sharh-e-Hadees.....	22

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Gunahon say Paak-o-Saaf

### Nau-maulood ki tarah gunahon say paak-o-saaf

Jis nay Ramazan kay Rauzay rakhay phir chhay din Shawwal mayn rakhay to gunahon say aysay nigal gaya jaysay aaj hi maa kay payt say payda huwa hay. (*Majma'-uz-Zawaid, vol. 3, pp. 425, Hadees 5102*)

### Goya umar bhar ka Rauzah rakha

Jis nay Ramazan kay Rauzay rakhay phir in kay ba'd chhay din Shawwal mayn rakhay, to aysa hay jasay dahr ka (yani umar bhar kay liye) Rauzah rakha. (*Muslim, pp. 592, Hadees 1164*)

### Saal bhar Rauzay rakhay

Jis nay Eid-ul-Fitr kay ba'd (Shawwal mayn) chhay Rauzay rakh liye to us nay poray saal kay Rauzay rakhay kay jo aik nayki laye ga usay 10 milen gi. To Maah-e-Ramazan ka Rauzah das maheenay kay barabar hay aur in chhay dinon kay badlay mayn

do maheenay to poray saal kay Rauzay ho gaye. (*Sunan-ul-Kubra, vol. 2, pp. 162, Hadees 286*)

### **Shash Eid kay Rauzay kab rakhay jaen?**

Meethay meethay islami bhaiyo! Sadr-ul-Sharee'ah Hazrat 'Allamah Mualana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ Bahar-e-Sharee'at kay haashiye mayn farmatay hayn: behtar ye hay kay ye Rauzay mutafarriq (yani juda juda) rakhay jaen aur Eid kay ba'd lagatar chhay din kay mayn aik sath rakh liye, jab bhi haraj nahin. (*Durr-e-Mukhtar, vol. 3, p. 485*)

Khaleel-e-Millat Hazrat Maulana Khaleel Khan Qadiri Barakati رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: ye Rauzay Eid kay Ba'd lagatar rakhay jaen tab bhi muzaiqah nahin aur behtar ye hay kay mutafarriq (yani juda juda) rakhay jaen yani (jaysay ) har haftay mayn do Rauzay aur Eid-ul-Fitr kay dosray raуз rakh lay aur poray maah mayn rakhay to aur bhi munasib ma'loom hota hay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Zul-Hijjat-ul-Haram kay ibtidai 10 din kay fazail**

Fatawa Razawiyah jild 10 safhah 649 par hay: Saum (yani Rauzah) waghayrah a'maal-e-saalihah (yani nayk a'maal) kay

liye ba'd-e-Ramazan-ul-Mubarak sab dinon say afzal Ashrah Zil-Hijjah hay.

### Zul-Hijjat-ul-Haram kay fazail kay muta'alliq 4 faramdeen-e-Mustafa ﷺ

- ❖ “In 10 dinon say ziyadah kisi din ka nayk ‘amal Allah ﷺ ko mahboob nahin.” Sahaba-e-Kiram رضى الله عنهم nay arz ki: ya Rasoolallah ﷺ aur na Rah-e-Khuda mayn Jihad?” “farmaya: “aur na Rah-e-Khuda ﷺ mayn Jihad, magar wo kay apnay jaan-o-maal lay kar niklay phir in mayn say kuch waapas na laye.” (yani sirf wo Mujahid afzal ho ga jo jaan-o-maal qurban karnay mayn kaamyab ho gaya) (*Bukhari, vol. 1, pp. 333, Hadees 969*)
- ❖ “Allah ﷺ ko Ashra-e-Zul-Hijjah say ziyadah kisi din mayn apni ibadat kia jana pasandeedah nahin, is kay har din ka Rauzah aik saal kay Rauzon aur har shab ka qiyam Shab-e-Qadar kay barabar hay.”
- ❖ “Mujhay Allah ﷺ par guman hay kay ‘Arafah” (yani 9 Zul-Hijjat-ul-Haram) ka Rauzah aik saal qabl aur aik saal ba'd kay gunah mita daytay hay. (*Muslim, pp. 590, Hadees 1162*)
- ❖ “Arafah (yani Zul-Hijjat-ul-Haram) ka Rauzah hazar Rauzon kay barabar hay. (*Shu'ab-ul-Iman, vol. 3, pp. 357, Hadees 3764*)

(magar ‘Arafaat mayn Haaji ko ‘Arafay ka Rauzah Makrooh hay,) Hazrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ farmatay hayn: Sarwar-e-Kainaat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay ‘Arafay kay din (9 Zul-Hijjat-il-Haram kay raуз Haaji ko) ‘Arafaat mayn Rauzah rakhnay say mana’ farmaya. *(Ibn-e-Khuzaymah, vol. 3, pp. 292, Hadees 2101)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Ayyam-e-Beez kay Rauzay

Har Madani Maah (yani Sin-e-Hijri kay maheenay) mayn kam az kam 3 Rauzay har islami bhai aur islami behan ko rakh hi laynay chahiye. Is kay bay-shumar dunyawii aur ukhrawii fawaid hayn. Behtar ye hay kay ye Rauzay “Ayyam-e-beez” yani chaand ki 13, 14 aur 15 tareekh ko rakhay jaen.

### Ayyam-e-Beez kay Rauzay kay muta’lliq 3 riwayaat

1. Umm-ul-Mumineen Hazrat Sayyidatuna Hafsah رَضِيَ اللهُ عَنْهَا say riwayat hay, Allah عَزَّوَجَلَّ kay Piyaray Habeeb صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ chaar cheezen nahin chhortay thay, ‘Aashurah ka Rauzah aur ‘Ashra-e-Zul-Hijjah kay Rauzay aur har maheenay mayn 3 din kay Rauzay aur fajr) kay farz (say pahlay 2 rak’aten (yani 2 Sunnaten). *(Nasai, pp. 395, Hadees 2413)*

Hadees-e-Paak kay is hissay “Ashra-e-Zul-Hijjah kay ibtidai nau dinon kay Rauzay hayn, warnah 10 Zul-Hijjah ko Rauzah rakhna Haram hay.” (*Mirat-ul-Manajih, vol. 3, pp. 195*)

2. Harzat Ibn-e-Abbas رضي الله عنه say riwayat hay kay Tabeebon kay Tabeeb, Allah kay Habeeb صلى الله عليه واله وسلم Ayyam-e-Beez mayn bighayr Rauzah kay na hotay na safar mayn na hazar (yani qiyam) mayn. (*Nasai, pp. 386, Hadees 2342*)
3. Umm-ul-Mumineen Hazrat Sayyidatuna ‘Aishah رضي الله عنها riwayat farmati hayn: “Ambiya kay Sartaj, Sahib-e-Me’raj صلى الله عليه واله وسلم aik maheenay mayn Haftah, Atwar aur Peer ka jabkay dosray maah Mangal, Budh aur Juma’rat ka Rauzah rakha kartay.” (*Tirmizi, vol. 2, pp. 186, Hadees 746*)

### Ayyam-e-Beez kay Rauzon kay baray mayn 5 Farameen-e-Mustafa صلى الله عليه واله وسلم

1. “Jis tarah tum mayn say kisi kay paas larai mayn bachao kay liye dhaal hoti hay isi tarah Rauzah Jahannam say tumhari dhaal hay aur har maah 3 din kay Rauzay rakhna behtareen Rauzay hayn. (*Ibn-e-Khuzaymah, vol. 3, pp. 301, Hadees 2125*)
2. Har maheenay mayn 3 din kay Rauzay aysay hayn jasay dahr (yani hamayshah) kay Rauzay.” (*Bukhari, vol. 1, pp. 249, Hadees 1975*)

3. Ramazan kay Rauzay aur har maheenay 3 din kay Rauzay seenay ki kharabi (yani jasay nifaq) dor kartay hayn. *(Musnad-e-Imam Ahmad, vol. 9, pp. 36, Hadees 23132)*
4. Jis say ho sakay har maheenay mayn 3 Rauzay rakhay kay har Rauzah 10 gunah mitata aur gunah say aysa paak kar dayta hay jasay paani kapray ko. *(Mu'jam-e-Kabeer, vol. 25, pp. 35, Hadees 60)*
5. Jab maheenay mayn 3 Rauzay rakhnay hon to 13, 14 aur 15 ko rakho. *(Nasai pp. 396, Hadees 2417)*

### Marnay ki Du'a mangtay thay

Meethay meethay islami bhaiyo! Ayyam-e-Beez kay Rauzon, naykiyon aur Sunnaton ka zehn bananay kay liye Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Ghayr-Siyasi Tahreek, "Dawat-e-Islami" ka Madani Mahool apna lejiye, sirf dor dor say dakhnay say baat nahin banay gi, Sunnaton ki tarbiyat kay Madani Qafilon mayn 'aashiqan-e-Rasool kay sath Sunnaton bhara safar kejiye, Ramazan-ul-Mubarak ka ijtimai'ie'tikaf bhi farma lejiye, **ارْتَفَاءَ اللَّهِ** wo qalbi sukoon muyassar aaye ga kay aap hayran rah jaen gay. Dawat-e-Islami kay Madani Mahool mayn aa kar kasay kasay bigray huye log rah-e-raast par aa jatay hayn is ki aik jhalak mulahazah farmaiye, chunachay Tahseel Thul (Baab-ul-Islam Sind Pakistan) kay aik naujawan intihai fasadi aur shareer thay, larai jhagra in ka pasandeedah mashghalah tha, in ki shar-angayziyon say sara mahallah tang tha aur ghar walay

to is qadar bayzar thay kay in kay marnay ki Du'a mangtay thay. Khush qismati say kuch islami bhayon nay infiradi koshish kartay huye inhen Ramazan-ul-Mubarak kay ijtimai ietikaf ki dawat paysh ki inhon nay murawwat mayn haan kar di aur Ramazan-ul-Mubarak (1420 Hijri, 1999 Eswi) mayn Mayman Masjid 'Attarabad kay andar 'aashiqan-e-Rasool kay sath mu'takif ho gaye. Daruan ietikaf inhen Wuzu, ghusl, Namaz ka tareeqah neez huqooq-ullah aur huqooq-ul-ibad aur ihtiram-e-muslim kay ahkam seekhnay ko milay, Sunnaton bharay pursauz bayanon aur riqqat angayz Du'aon nay inhen hila kar rakh dia! Ba-sad nadamat unhon nay saabiqah gunahon say taubah ki, naykiyan karnay ki dil mayn umang payda hui. **اَلْحَمْدُ لِلّٰهِ** unhon nay 'ishq-e-Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki nishani darhi shareef saja li, sar ko sabz imamah shareef kay taaj say sar sabz kia aur larai jhagron ki jagah nayki ki dawat kay shaydai ban gaye.

*Ao aa kar guanhon say taubah karo*

*Madani Mahool mayn kar lo tum ietikaf*

*Rahmat-e-haq say daman tum aa kar bharo*

*Madani Mahool mayn kar lo tum ietikaf*

*(Wasail-e-Bakhshish, pp. 640)*

**صَلَّى اللهُ عَلَى مُحَمَّدٍ**

**صَلُّوا عَلَى الْحَبِيبِ**

## Peer Shareer aur Juma'rat kay muta'lliq 5 riwayaat

1. Hazrat Sayyiduna Abu Hurayrah رضي الله عنه say marwi hay, Rasoolullah صلى الله عليه وآله وسلم farmatay hayn: Peer aur Juma'rat ko a'maal paysh hotay hayn to mayn pasand karta hon kay mayra amal us waqt paysh ho kay mayn Rauzah-dar hon. *(Tirmizi, vol. 2, pp. 188)*
2. Allah عز وجل kay Mahboob صلى الله عليه وآله وسلم Peer Shareef aur Juma'rat ko Rauzay rakha kartay thay, is kay baray mayn arz ki gai to farmaya: in donon dinon mayn Allah عز وجل har musalman ki maghfirat farmata hay magar wo 2 shakhs jinhon nay baham (yani aapas mayn) judai kar li hay in ki nisbat Malaikah say farmata hay inhen chhor do yahan tak kay sulh kar len. *(Ibn-e-Majah, vol. 2, pp. 344, Hadees 174)*

Mufassir-e-Shahaeer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمته الله عليه is Hadees kay taht Mirat-ul-Manajih jild 3 safhah 196 par farmatay hayn: **مبعض الله!** Ye donon din bari 'azamat aur barakat walay hayn kion na hon kay inhen 'azamat walon say nisbat hay, "Juma'rat" to Jumu'ah ka parosi hay aur Hazrat-e-Aaminah Khatoon kay haamilah honay ka din hay, aur "Peer" Huzoor-e-Anwar صلى الله عليه وآله وسلم say Peer Shareef kay Rauzay ka sabab daryaft kia gaya to farmaya: Isi mayn mayri wiladat hui, isi mayn mujh par Wahi naazil hui.

3. Umm-ul-Mumineen Hazrat-e-Aaishah رضي الله عنها riwayat farmati hayn: Nabiyon kay Sartaj, Sahib-e-Me'raj صلى الله عليه وآله

ﷺ Peer aur Juma'rat kay Rauzay ka khaas khayal rakhtay thay. (Tirmizi, vol. 2, pp. 186, Hadees 745)

4. Hazrat Sayyiduna Abu Qatadah رضي الله عنه farmatay hayn, Sarkar-e-Namdar, Madinay kay Tajdar صلى الله عليه وآله وسلم say Peer Shareef kay Rauzay ka sabab daryaft kia gaya to farmaya: isi mayn mayri wiladat hui, isi mayn mujh par Wahi naazil hui. (Muslim, pp. 591, Hadees 198)
5. Hazrat Sayyiduna Usamah Bin Zayd رضي الله عنه kay ghulam رضي الله عنه say marwi hay: farmatay hayn kay Sayyiduna Usamah Bin Zayd رضي الله عنه safar mayn bhi Peer aur Juma'rat ka Rauzah tark nahin farmatay thay. Mayn nay in ki bargah mayn arz ki: kia wajah hay kay aap رضي الله عنه is bari umar mayn bhi Peer aur Juma'rat ka Rauzah rakhtay hayn? Farmaya: Rasoolullah صلى الله عليه وآله وسلم Peer aur Juma'rat ka Rauzah rakha kartay thay. Mayn nay arz ki: ya Rasoolallah صلى الله عليه وآله وسلم! Kia wajah hay kay aap صلى الله عليه وآله وسلم Peer aur Juma'rat ka Rauzah rakhtay hayn? To irshad farmaya: logon kay a'maal Peer aur Juma'rat ko paysh kiye jatay hayn. (Shu'ab-ul-Iman, vol. 3, pp. 392, Hadees 3859)

### **Budh aur Juma'rat kay Rauzon kay 3 fazail**

1. Hazrat Sayyiduna Ibn-e-Abbas رضي الله عنه say riwayat hay Allah kay Piyaray Habeeb صلى الله عليه وآله وسلم ka farman-e-bisharat Nishan hay: jo Budh aur Juma'rat kay Rauzay rakhay us kay

liye Jahannam say aazadi likh di jaati hay. (*Abu Ya'la vol. 5, pp. 115, Hadees 561*)

2. Hazrat Sayyiduna Muslim Bin ‘Ubaydullah Qarashi رَضِيَ اللهُ عَنْهُ apnay Walid-e-Mukarram رَضِيَ اللهُ عَنْهُ say riwayat kartay hayn kay unhon nay bargah-e-risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mayn ya to khud arz ki ya kisi aur nay daryaft kia: ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ may hamayshah Rauzah rakhon? Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ khamosh rahay, phir dosri martabah arz ki, phir khamoshi ikhtiyar farmai. Teesri baar pochney par istifsar farmaya kay Rauzay kay muta’lliq kis nay suwal kia? Arz ki, may nay ya Nabiyallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! To jawaban Irshad farmaya: bayshak tujh par taray ghar walon ka haq hay to Ramazan aur is say muttasil maheenay (Shawwal) aur har Budh aur Juma’rat kay Rauzay rakh kay agar to aysa karay ga to goya to nay hamayshah kay Rauzay rakhay. (*Shu’ab-ul-Iman, vol. 3, pp. 395, Hadees 3868*)

3. Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Jisnay Ramazan, Shawwal, Budh aur Juma’rat ka Rauzah rakha to wo daakhil-e-Jannat ho ga.” (*Sunan-ul-Kubra, vol. 2, pp. 147, Hadees 2778*)

## **Budh, Juma’rat aur Jumu’ah kay Rauzon kay fazail par mushtamil 3 Farameen-e-Mustafa**

1. Jis nay Budh, Juma’rat-o-Jumu’ah ka Rauzah rakha Allah عَزَّوَجَلَّ us kay liye Jannat mayn aik makan banaye ga jis ka

bahar ka hissah andar say dikhai day ga aur andar ka bahar say. (*Mu'jam-ul-Awsat, vol. 1, pp. 87, Hadees 253*)

2. Jis nay Budh, Juma'rat-o-Jumu'ah ka Rauzah rakha Allah ﷺ us kay liye Jannat mayn moti aur yaqoot-o-zabarjad ka mahal banaye ga aur us kay liye Dauzakh say bara'at (yani aazadi) likh di jaye gi. (*Shu'ab-ul-Iman, vol. 3, pp. 397, Hadees 3873*)
3. Jis nay Budh, Juma'rat-o-Jumu'ah ka Rauzah rakha phir Jumu'ah ko thora ya ziyadah tasadduq (yani khayrat) karay to jo gunah kiye hayn bakhsh diye jaen gay aur aysa ho jaye ga jaywsay us din kay apni maa kay payt say payda huwa tha. (*Aidan, Hadees 3872*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Jumu'ah kay Rauzay kay muta'lliq 4 Farameen-e-

### Mustafa ﷺ

1. "Jis nay Jumu'ah ka Rauzah rakha to Allah ﷺ usay Aakhirat kay 10 dinon barabar ajr 'ata farmaye ga aur wo Ayyam (apni miqdar mayn) Ayyam-e-Dunya ki tarah nahin hayn." (*Shu'ab-ul-Iman, vol. 3, pp. 393, Hadees 3862*)

Fatawa Razawiyyah jild 10 safhah 653 par hay: Rauza-e-Jumu'ah yani jab is kay sath panj Shambah ya Shambah (yani

Juma'rat ya Haftay ka Rauzah) bhi shamil ho marwi huwa kay 10 hazar baras kay Rauzay kay barabar hay.

2. "Jis nay Jumu'ah ada kia aur is din ka Rauzah rakha aur mareez ki iyadat ki aur janazay kay sath gaya aur nikah mayn haazir huwa to us kay liye Jannat wajib ho gai." (*Mu'jam-e-Kabeer, vol. 8, pp. 97, Hadees 7484*)
3. "jis nay Rauzay ki haalat mayn Yaum-e-Jumu'ah ki subh ki aur mareez ki iyadat ki aur janazay kay sath gaya aur sadaqah kia to us nay apnay liye Jannat wajib kar li." (*Shu'ab-ul-Iman, vol. 3, pp. 393, Haddes 3864*)
4. Jis nay ba-rauz Jumu'ah Rauzah rakha ur mareez ki iyadat ki aur miskeen ko khana khilaya aur janazay kay hamrah chala to usay 40 saal kay gunah laahiq na hon gay. (*Aidan, pp. 394, Hadees 3865*)

Hadees-e-Paak kay is hissay "usay 40 saal kay gunah laahiq na hon gay" say murad ya to usay nayki hi ki taufeeq milay gi ya gunah saadir huye to aysi taubah ki taufeeq mil jaye gi jo is kay gunahon ko mita day gi.

Hazrat Sayyiduna Abdullah Bin Mas'ood رضي الله عنه farmatay hayn: Sarkar-e-Madinah صلى الله عليه وآله وسلم bahut kam Jumu'ah ka Rauzah tark farmatay thay. (*Aidan*)

Meethay meethay islami bhaiyo! Jis tarah ‘Aashura kay Rauzay kay pahlay ya ba’d mayn aik Rauzah rakhna hay isi tarah Jumu’ah mayn bhi karna hay, kion kay khusoosiyat kay sath tanha Jumu’ah (is masalay ka khulasah aagay aa raha hay) ya sirf Haftay ka Rauzah rakhna Makrooh-e-Tanzeehi hay (yani napasandedah) hay. Haan agar kisi makhsos tareekh ko Jumu’ah ya Haftah aa gaya to tanha Jumu’ah ya Haftay ka Rauzah rakhnay mayn karahiyat nahin. Masalan 15 Sha’ban-ul-Mu’azzam, 27 Rajab-ul-Murajjab waghayrah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Tanha Jumu’ah ka Rauzah rakhnay ki mumana’at par 3

#### Faremeen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Jumu’ah ko deegar raaton mayn shab-baydari kay liye khaas na karo aur na hi Yaum-e-Jumu’ah ko deegar Rauzay kay sath khaas karo magar ye kay tum aysay Rauzay mayn ho jo tumhen rakhna ho. (*Muslim, pp. 576, Hadees 1144*)

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ Mirat-ul-Manajih jild 3 safhah 187 par “Shab-Jumu’ah ko deegar raaton mayn shab-baydari kay liye khaas na karo.” Kay taht farmatay hayn: yani Jumu’ah ki raat mayn ibadat karna mana’ nahin, balkay aur raaton mayn bilkul ibadat na karna munasib nahin kay ye ghaflat ki daleel hay chonkay Jumu’ah ki raat hi ziyadah

‘azamat waali hay, andayshah tha kay log is ko nafli ibadaton say khaas kar len gay is liye isi raat ka naam lia gaya.

2. Tum mayn say koi hargiz Jumu’ah ka Rauzah na rakhay magar ye kay is kay pahlay ya ba’d mayn aik din mila lay.

*(Bukhari, vol. 1, pp. 253, Hadees 1985)*

3. Jumu’ah ka din tumharay liye Eid hay is din Rauzah mat rakho magar ye kay is say pahlay ya ba’d mayn bhi Rauzah

rakho. *(At-Targheeb wat Tarheeb, vol. 2, pp. 81, Hadees 1985)*

Ahdees-e-Mubarakah say ma’loom huwa kay tanha Jumu’ah ka Rauzah na rakhna chahiye magar ye mumana’at sirf usi sorat mayn hay jabkay khusoosiyat kay sath Jumu’ah hi ka Rauzah rakha jaye agar khusoosiyat na ho masalan Jumu’ah kay Rauz chutti thi is say faaidah uthatay huye Rauzah rakh lia to karahiyat nahin.

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمته الله عليه Mirat-ul-Manajih jild 3 safhah 187 par farmatay hayn: masalan koi shakhs har giyarwen ya barwen tareekh ko Rauzah rakhnay ka ‘aadi ho aur ittifaq say is din Jumu’ah aa jaye to rakh lay, ab khilaf-e-aula bhi nahin.

### **Rauza-e-Jumu’ah kay muta’lliq aik fatwa**

Is zimn mayn Fatawa Razawiyyah (Mukharrajah) jild 10 safhah 559 say ma’loomati suwal jawab mulahazah hon:

**Suwal:** kia farmatay hayn Ulama-e-Deen is masalay mayn kay Jumu'ah ka Rauza-e-Nafl rakhna kaysa hay? aik shakhs nay Jumu'ah ka Rauzah rakha dosray nay us say kaha Jumu'ah Eid-ul-Mumineen hay, Rauzah rakhna is din mayn makrooh hay aur ba-israr ba'd dopahr kay Rauzah turwa dia aur kitab "Sirr-ul-Quloob" mayn Makrooh hona likha hay dikhla dia. Aysi sorat mayn Rauzah tornay walay kay zimmay kaffarah hay ya nahin? Aur turwanay walay ko koi ilzam hay ya nahin?

**Jawab:** Jumu'ah ka Rauzah khaas is niyyat say (rakhna) kay aaj Jumu'ah hay is ka Rauzah Bit-Takhsees (yani khusoosiyat say rakhna) chahiye, Makrooh hay, magar na wo karahiyat kay torna laazim huwa, aur agar khaas ba-niyyat takhsees na thi to aslan karahiyat nahin, us dosray shakhsh ko agar niyyat-e-Makrooh par ittilaa' na thi jab to ietiraaz hi siray say hamaqat huwa aur Rauzah tor dayna Shar' par sakht jur'at aur agar ittilaa' bhi hui jab bhi masalah bata dayna kaafi tha na kay Rauzah turwana aur wo bhi ba'd dopahr kay, jis ka ikhtiyar Nafl Rauzay mayn walidain kay siwa kisi ko nahin, tornay wala aur turwanay wala donon gunahgar huye, tornay walay par qaza laazim hay kaffarah aslan (yani bilkul) nahin. وَاللّٰهُ اَعْلَمُ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### Haftah aur Atwar kay Rauzay

Hazrat Sayyidatuna Umm-e-Salmah رَضِيَ اللهُ عَنْهَا say marwi hay kay Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Haftay aur Atwar ka Rauzah Rakha

kartay aur farmatay: ye donon (yani Haftah aur Atwar) mushrikeen ki Eid kay din hayn aur mayn chahta hon kay in ki mukhalafat karon.” *(Ibn-e-Khuzaymah, vol. 3, pp. 318, Hadees 2167)*

Tanha Haftay ka Rauzah rakhna mana’ hay. Chunachay Hazrat Sayyiduna Abdullah Bin Busr رضي الله عنه apni behan رضي الله عنها say riwayat kartay hayn kay Rasoolullah صلى الله عليه وآله وسلم nay irshad farmaya: Haftay kay din ka Rauzah Farz Rauzon kay ilawah mat rakho.” Hazrat Sayyiduna Abu Esa Tirmizi رحمته الله عليه farmatay hayn kay ye Hadees Hasan hay aur yahan mumana’ at say murad kisi shakhs ka Haftay kay Rauzay ko khaas kar layna hay kay Yahi is din ki ta’zeem kartay hayn. *(Tirmizi, vol. 2, pp. 186, Hadees 744)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Rauza-e-Nafl kay 13 Madani Phool

- ❖ Maa baap agar baytay ko Nalf Rauzay say is liye mana’ karen kay bimari ka andayshah hay to walidain ki ita’at karay. *(Radd-ul-Muhtar, vol. 3, pp. 478)*
- ❖ Shohar ki ijazat kay bighayr biwi Nafl Rauzah nahin rakh sakti. *(Durr-e-Mukhtar, vol. 3, pp. 477)*
- ❖ Nafl Rauzah qasdan shuroo’ karnay say pora karna wajib ho jata hay agar toray ga to qaza wajib ho gi. *(Aidan)*

- ❖ NafL Rauzah Jan-bojh kar nahin tora balkay bila ikhtiyar toot gaya masalan aurat ko Rauzay kay daruan hayz aa gaya to Rauzah tot gaya magar qaza wajib hay. *(Aidan 474)*
- ❖ NafL Rauzah bila ‘uzr torna, na-jaaiz hay. Mehman kay sath agar mayzban na khaye ga to usay yani mehman ko nagawar guzray ga. Ya mehman agar khana na khaye to mayzban ko azziyat ho gi to NafL Rauzah tornay kay liye ye ‘uzr hay ba-shartay ye kay bharosah ho kay is ki qaza rakh lay ga aur ye bhi shart hay kay Zahwa-e-Kubra say pahlay toray ba’d ko nahin. *(Durr-e-Mukhtar, vol. 3, pp. 475)*
- ❖ Walidain ki na-raazi kay sabab ‘asr say pahlay tak NafL Rauzah tor sakta hay ba’d-e-‘Asr nahin. *(Aidan, pp. 477)*
- ❖ Agar kisi islami bhai nay dawat ki to Zahwa-e-Kubra say qabl NafL Rauzah tor sakta hay magar qaza wajib hay. *(Durr-e-Mukhtar, vol. 3, pp. 477)*
- ❖ Is tarah niyyat ki kay “kahen dawat hui to Rauzah nahin aur na hui to hay” ye niyyat saheeh nahin, bahar-haal Rauzah dar nahin. *(Aalamgeeri, vol. 1, pp. 195)*
- ❖ Mulazim ya mazdoor agar NafL Rauzah Rakhen to kaam pora nahin kar saktay to “Musta’jir” (yani jis nay mulazmat ya mazdoori par rakha) ki ijazat zaroori hay. Aur agar kaam

pora kar saktay hayn to ijazat ki zaroorat nahin. (*Durr-e-Mukhtar, vol. 3, pp. 478*)

- ❖ Taalib-e-ilm-e-Deen agar Nafl Rauzah rakhta hay to kamzoori hoti, neend charhti aur susti kay sabab talb-e-ilm-e-Deen mayn rukawat khari hoti hay to afzal ye Nafl Rauzah na rakhay.
- ❖ Hazrat Sayyiduna Dawood عَلَيْهِ السَّلَام aik din chor kar aik din Rauzah rakhtay thay. Is tarah Rauzay rakhna “Saum-e-Dawoodi” kahlata hay aur hamaray liye ye afzal hay. Jaysa kay Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: afzal Rauzah maray bhai Dawood (عَلَيْهِ السَّلَام) ka Rauzah hay kay wo aik din Rauzah rakhtay aur aik din na rakhtay aur dushman kay muqablay say firar na hotay thay. (*Durr-e-Mukhtar, vol. 3, pp. 391*)
- ❖ Hazrat Sayyiduna Sulaiman عَلَيْهِ السَّلَام 3 din maheenay kay shuroo mayn, 3 din wast (yani beech) mayn aur 3 din aakhir mayn Rauzah rakha kartay thay aur is tarah maheenay kay awail, awasit aur awakhir mayn Rauzah-dar rahtay thay. (*Ibn-e-Asakir, vol. 24, Hadees 48*)
- ❖ Saum-e-Dahr (yani hamayshah Rauzay rakhna siwa in paanch dinon yani Shawwal ki yakum aur Zil-Hijjah ki daswen ta teerwen kay jin mayn Rauzah rakhna Haram hay) mayn makrooh-e-Tanzeehi hay. (*Durr-e-Mukhtar, vol. 3, pp. 391*)

## Hamayshah Rauzah rakhna

Hamayshah ka Rauzon say mumana'at par “Bhukhari Shareef” ki ye Hadees bhi is aur is ka mafhoom bhi Ulama nay taweel kay sath bayan farmaya hay. Chunachay Farman-e-Mustafa ﷺ لَا صَائِمٌ مِنْ صَائِمِ الدَّهْرِ: *والله ومعلمه*. Yani jo hamayshah Rauzah rakhay is nay Rauzay rakhay hi nahin. *(Bukhari, vol. 1, pp. 651, Hadees 9179)*

## Sharh-e-Hadees

Sharih-e-Bukhari Hazrat Allamah Mufti Muhammad Shareef-ul-Haq Amjadi *رحمته الله عليه* is Hadees-e-Paak kay taht likhtay hayn: agar is khabar ko “نَهَى” kay ma'na mayn maanen (yani agar is Hadees ka ye ma'na len kay hamayshah Rauzay rakhna mana' hay aur jo rakhay isay koi sawab nahin milay ga) to (is sorat mayn Hadees ka) ye Irshad logon kay liye hay jinhen musalsal Rauzah rakhnay ki wajah say is ka zann-e-ghalib ho kay itnay kamzoor ho jaen ga kay jo huqooq in par wajib hayn un ko ada nahin kar paen gay khuwah wo huqooq Deeni hon ya duniyawi, masalan Namaz, Jihad, bachon ki parwarish kay liye kamai, aur (pahli sorat say hat kar dosri sorat ye banti hay) agar musalsal Rauzah rakhnay ki wajah say (agar) in (Rauzah-daron) ka zann-e-ghalib ho kay huqooq-e-wajibah to pori taur par ada kar len gay in kay liye karahiyat bhi nahin. Ba'z Sahaba-e-Kiram jaysay Abu Talhah Ansari aur Hamzah Bin Amr Aslami *رضي الله عنهم* Saum-e-Dahr (yani hamayshah Rauzah) rakhtay thay aur Huzoor-e-Aqdas ﷺ nay inhen mana' nahin farmaya, isi tarah bahut say taabi'een aur Awliya-e-Kiram say bhi Saum-

e-Dahr (yani Hamayshah Rauzah) rakhna manqool hay. (*Ashi'at-ul-Lama'at*, pp. 100) (*Nuzhat-ul-Qari*, vol. 3, pp. 386)

Ya Rab-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Hamen zindagi, sehhat aur fursat ko ghaneemat jantay huye khoob khoob Nafl Rauzay rakhnay ki taufeeq Inayat farma, inhen qabool bhi kar, hamen bay-hisab bakhsh day aur hamaray Meethay Meethay Mahboob صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki saari Ummat ki maghfirat farma.

أَمِينٍ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 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'ashiq-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 Maqсад "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** 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.

**إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**



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