

جانوروں کے بارے میں دلچسپ سوال جواب

JANWARON KAY BARAY MAYN DILCHASP SUWAL JAWAB

Translation Department (Dawat-e-Islami) nay is ko Roman-Urdu main compose kiya hay. Agar is mayn koi kami-bayshi paeyn to Translation Department ko aagah kar kay Sawab kay haqdar baniye.

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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 Parhnay ki Du'a

Az: Sheikh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami, Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ)

Deeni Kitab ya Islami Sabaq Parhnay say Pehlay Zail mein Di hui Du'a Parh Lijiye إِنَّ شَاءَ اللَّهُ jo Kuch Parhayn gay yaad rahay ga. Du'a yeh hay

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjamah:

Aye Allah عَزَّوَجَلَّ hum par 'ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay 'azamat aur buzrugy walay!

(Al-Mustatraf, Jild. 1, Safhah. 40)

Note: Awwal akhir aik aik bar durood-e-pak parh lain.

Fehrist

JANWARON KAY BARAY MAYN DILCHASP SUWAL JAWAB.... 1

Du'a-e-'Attar	1
Durood Shareef ki fazeelat	1
Shaykh Usman Heeri رَحْمَةُ اللهِ عَلَيْهِ aur zakhmi gadha (Hikayat)	2
Janwar ki madad karnay par ajar	3
Kiya bakriyan paalna sunnat hay?	4
Janwar baych kar meelad ka langar karna kaysa?	4
Kiya bholna bhi Allah ki ne'mat hay?	5
Kiya Haraam janwar ka naam layney say 40 din tak namaz qubool nahin hoti?	6
Pinjron mayn tautay paalna kaysa?	7
Ga'ay ka bachah payda hotay hi baych dena kaysa?	8
Jan ka sadqah kis cheez se diya ja'ay?	9
Janwaron par zulm karna qiyamat kay din sakht aazmaish ka ba'is ban sakta hay!	10
Kabutar aur billi ki dosti	13
Deen khay khuahi ka naam hay	13
Dusron ka khayal rakhiye	15
Khaal phula layne wali machli khana kaysa?	16
Janwaron ki aapas mayn dostiyan	18
Allah Pak ka zikr karnay wala janwar	18
Kutton ki larai karwana kaysa?	19
Qurbani ki khalayn jama' karnay walay kay li'ay 22 Niyyatayn aur Ihtiyatayn	19
Do Madani Phool	20

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Yeh risalah Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ say kiye
ga`ay suwalat aur un kay jawabaat par mushtamil hay.

JANWARON KAY BARAY MAYN DILCHASP SUWAL JAWAB

Du`a-e-`Attar

Ya Rabb-al-Mustafa! Jo koi 24 safhaat ka risalah ‘Janwaron kay baray mayn dilchasp suwal jawab’ parh ya sun lay, usay janwaron par raham karnay wala dil ‘ata farma aur usay bay hisab bakhsh de.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Shareef ki fazeelat

Kisi Buzurg ney aik shakhs ko intiqal kay ba`d khuab mayn dekh kar pucha: مَا فَعَلَ اللَّهُ بِكَ؟ ya`ni Allah Pak ney aap kay sath kiya mu`amlaah farmaya? Kaha: Allah Pak ney mujhay bakhsh diya. Pucha: kis sabab say? Bola mayn aik Muhaddis Sahib (Ya`ni hadees shareef ka ‘ilm jannay walay) kay yahan Hadees-

e-Pak likha karta tha, unhon ney Noor kay Paykar, Tamam Nabiyon kay Sarwar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood parha tou mayn ney buland aawaz say Durood-e-Pak parha neez Hazireen ney suna tou unhon ney bhi Durood-e-Pak parha tou Allah Pak ney is ki barakat say hum sab ko bakhsh diya hay. (*Al-Qaul-ul-Badi', safhah 254*)

*A'maal nah daykhay yeh dekha
Mahboob kay koochay ka hay gada
Maula ney mujhay yun bakhsh diya
شَبَّخَنَ اللهُ شَبَّخَنَ اللهُ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Shaykh Usman Heeri رَحْمَةُ اللهِ عَلَيْهِ aur zakhmi gadha (Hikayat)

Hazrat Shaykh Usman Heeri رَحْمَةُ اللهِ عَلَيْهِ aik khatay peetay aur maldar gharanay say ta'alluq rakhtay thay, aik martabah aap apni raishmi chadar oorh kar madarasay ja rahay thay, halankeh raishmi chadar mard isti'mal nahin kar sakta, laykin yeh aap ki taubah say pehlay ka waqi'ah hay. (Rastay mayn) aap ko aik gadha nazar aaya jis ki peeth zakhmi thi aur kawway us zakhm par chonchayn maar rahay thay, aap ko bara raham aaya aur apni raishmi chadar utar kar gadhay ki peeth kay zakhmi hissay par bicha di, yun gadhay ko kawwon say najat

mil gai, us gadhay ney in ki taraf dekha aur ghaliban du'a di, agarcheh woh du'a sunnay mayn nahin aai, laykin us say Hazrat Shaykh Usman Heeri رَحْمَةُ اللهِ عَلَيْهِ ki taqdeer badal gai aur aap bahut baray buzurg ban kar Allah kay nayk bandon mayn shumar honay lagay. *(Tazkirah Awliya, jild 2, safhah 47, Makhuzan)*

Janwar ki madad karnay par ajar

Suwal: Kiya janwar ki madad karnay par ajar milta hay?

Jawab: Jee Han! Hadees-e-Pak mayn tazkirah hay keh 'Aik bahut hi gunahgar shakhs tha, woh ku`ayn kay pas say guzra, us ney daykha keh aik kutta geeli mitti chaat raha hay, us ki bahir nikli hoi zaban dekh kar us shakhs ko andazah huwa keh yeh kutta bahut piyasa hay, us ney apna moza utara, mozay mayn pani bhar kar pani nikala aur us kuttay ko pila diya. Allah Kareem ko us ki yeh nayki pasand aa gai aur us ki bakhshish ho gai. *(Derived from Bukhari, vol. 4, p. 103, Hadees 6009)*

Janwaron par raham karna aur un ki madad karna baray sawab ka kaam hay. Ba'az bachay billi ko chat say gira dete hayn, maartay hayn aur dum say utha kar phaynk dete hayn. Unhayn samjhana chahiye kiun keh woh na samjhi mayn aisa kartay hayn. Janwar chahay billi ho ya kutta ho, Allah Pak ki makhlooq hay, usay bilawajah eiza nahin deni chahiye, kiunkeh yeh gunah hay. Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ ney likha hay keh 'Mazloom janwar aur mazloom kafir ki bad du'a bhi qubool hay.' *(Mirat-ul-Manajih, jild. 3, safhah 300)*

Islam ney zulm ka radd kiya hay, Islam mayn zulm hay hi nahin. Hamayn piyar mahabbat dayni hay aur zulm say bachna hay. Janwaron par raham khatay hu`ay unhayn khana pilana chahiye kiun-keh Hadees-e-Pak mayn hay keh ‘har tar jigār wali jaan mayn ajar hay.’ (*Bukhari, vol. 4, p. 103, Hadees 6009, Multaqatan*) Hum Janwar kay sath ihsan-o-bhalai karayn gey tou sawab milay ga.

Kiya bakriyan paalna sunnat hay?

Suwal: Kiya bakriyan paalna sunnat hay? (Facebook kay zari’ay suwal)

Jawab: Jee Han! Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat mayn bakriyan hazir rehti theen, balkeh makhsus doodh pilanay wali bakriyan bhi theen. (*Umda-tul-Qaari, jild 15, Taht-al-Hadees 6459, summarised*) Aik riwayat hay keh ghar mayn bakri ka hona muhtaji kay 70 darwazay band kar deta hay. (*Firdaus-ul-Akhbar, jild 2, safhah 12, Hadees 3471*) Ya’ni ghar mayn bakri rakhna itna mufeed hay. Ghar say murad (Bedroom) (ya’ni sonay ka kamrah) tou ho nahin sakta, is say murad ghar ki woh munasib jagah hay jahan bakri rakhi ja sakti ho.

Janwar baych kar meelad ka langar karna kaysa?

Suwal: Agar kisi ney meelad kay langar kay liye janwar pala ho tou kiya woh us janwar ko baych kar aadhi raqm is saal aur baqiyyah aadhi raqm aglay saal meelad kay langar mayn kharch kar sakta hay? (*Muhammd Imran ‘Attari, Landhi, Karachi*)

Jawab: Agar isi saal janwar qurban karnay ki niyyat ki thi tou isi saal kar layna chahiye. Laykin chunkeh aisa karna us par wajib nahin huwa tha. (*Fatawa Razawiyyah, jild 13, saffah 589, makhuzan*) is liye agar janwar baych kar aadhi aadhi raqm say bhi meelad ka langar hay tab bhi sahih hay. Agar bilfarz iradah badal de aur langar hi nah karay tab bhi gunahgar nahin hay, laykin jab niyyat ki hay tou is say peechnay nahin hatna chahiye.

Kiya bholna bhi Allah ki ne'mat hay?

Suwal: Bhool Allah ki ne'mat hay' aisa kehna kaysa?

Jawab: Bahut si surtayn aisi hayn jin mayn bhool jana ne'mat hay, jaysay kisi ney hamaray sath bad sulooki ki aur hum bhool ga'ay tou yeh ne'mat hoi, kiun-keh agar bad sulooki yad reh jati tou us say khaar khatay rehtay, us ki bura' iyan kartay rehtay aur us say intiqam layne ki toh mayn rehtay keh jab moqa' milay ga, nahin choron ga. Ba'az auqaat bacho ko dant dapat kartay hu'ay nah janay kiya kiya bol dete hayn aur bachay bhool jatay hayn, yeh bholna bhi ne'mat hay, warnah agar bacha nah bhulay aur woh bhi khar bazi karay tou maa baap ko pura kar de. Janwar ka hafzah bhi bahut kamzor hota hay, jab bakra bandha huwa tha tou bakray ko danda mara tha, agar woh yad rakhay aur bhoolay nahin tou jab yeh khula ga aur danday ka badla seeng say lay ga tou kaysa lagay ga!! Aisi bhi surtayn hayn jin mayn bandah bhool jata hay tou faidah hota hay. Tirmizi Shareef mayn Hadees-e-Pak maujood hay keh

‘Hazrat Aadam عَلَيْهِ السَّلَامُ bhool kar darakht say kha ga`ay, lihaza in ki aulad bholnay lagi’ (Tirmizi, jild 5, safhah 53, Hadees 3087) Is Hadees-e-Mubarakah ki sharh Mirat-ul-Manajih mayn kuch is tarah hay: ‘ya`ni Aadam عَلَيْهِ السَّلَامُ say darakht ki ta`ieen mayn ijtihadi khata hoi aur woh samjhay keh Rab ney khas is darakht kay phal say mana` farmaya hay aur mayn dusray darakht say phal kha raha hoon, halankeh mumana`at jins-e-darakht say thi, ya woh samjhay keh mujhay khanay say mana` nahin kiya gaya, balkeh qareeb janay say mana` kiya hay. Wahi khata aur nisan aaj tak insanon mayn chali aa rahi hay.’

(Mirat-ul-Manajih, jild 1, safhah 117-119)

Kiya Haraam janwar ka naam layney say 40 din tak namaz qubool nahin hoti?

Suwal: Kiya Haraam janwar ka naam layne say 40 din tak namaz qubool nahin hoti? (Social Media kay zari`ay suwal)

Jawab: Haraam Janwar tou kutta aur billi bhi hayn, laykin aik makhsus janwar hay jis kay muta`llyq logo mayn afwah phayli hoi hay aur shayad isi wajah say sa`il ney bhi is haraam janwar ka naam nahin liya, halankeh is janwar ka naam Quran-e-Kareem mayn bhi aaya hay aur woh haraam janwar ‘Khinzeer’ hay. (is moqe`a par Mufti Hassaan Sahib ney yeh Ayat-e-Mubarkah Tilawat farmai:)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُمَّ الْخِنْزِيرِ

Tarjumah Kanz-ul-Iman: Us ney yehi tum par Haraam kiye hayn murdar aur khoon aur suwar ka gosht

(Ameer Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ney farmaya:) ‘Awam mayn bahut sari ghalat fehmiyan pai jati hayn. Khinzeer ka lafz kehney say nah wuzu toot-ta hay aur nah hi gunah milta hay.

Pinjron mayn tautay paalna kaysa?

Suwal: Parindon ko nafli sadaqay ki niyyat say daanah waghayrah dala ja`ay tou kiya nafli sadaqay ka sawab milay ga? Neez agar kisi ney pinjray mayn shoqiyah tautay palay hoon, laykin un ka khayal rakhta ho tou kiya usay tautay qaid rakhnay ka gunah milay ga?

Jawab: Parindon ko daanah khilana sawab ka kaam hay. Agar kisi ney tauton ko qayd rakha hay, laykin un ko baar baar daanah pani deta hay aur koi takleef nahin deta tou yeh band rakhna ja`iz hay, magar is mayn banday ko yeh sochna chahiye keh agar koi mujhay band kar de tou kaysa lagay ga? Hamayn tou chota mota makan kafi hota hay, laykin parindon kay liye bahut bari fiza chahiye. Jaysay choti machliyan showpeice kay tor par log rakhtay hayn tou mujhay bara reham aata hay, kiun keh paani kanch mayn hota hay jis ki wajah say ho sakta hay keh ba`az auqat tayrtay hu`ay machliyan takrati hon aur zakhmi ho jati hoon. Yeh samajhti hon gi keh rastah hay aur takra jati hon gi. Mayn na-ja`iz nahin keh raha, laykin samajh yehi aata hay keh aisay shoq nah palay ja`ayn jin say kisi

janwar ko hamari wajah say pareeshani ka samna ho. Ba'az auqat log bara acha kam kartay hayn keh churiyan waghayrah khareed kar aazad kartay hayn, yeh acha kaam hay.

Ga`ay ka bachah payda hotay hi baych dena kaysa?

Suwal: Mayra (Farming) ka chota sa kaam hay. Jab ga`ay bachah deti hay tou kai (Farmer) Hazraat usay (Sale) kar dete hayn, halankeh abhi us bachay ney apni maan ka pehla doodh bhi nahin piya hota. Aisa karna kaysa hay? *(Ali Ahmed - Faisalabad, Punjab Pakistan)*

Jawab: 'Aam tor par chota bachah jo nar ho woh (Sale) is liye kar diya jata hay keh woh bara ho kar nah doodh de ga aur nah hi bachay de ga. Yeh baychna ja`iz hay. Albattah ba'az log aisay janwar par raham khatay hayn, yehi wajah hay keh aisay janwar kay baychnay say thori bahut tanfeer ki surat banti hay. Laykin aisay logon ki bhi aik ta'dad hay jo isi tarah kay janwar ka gosht khana pasand karti hay, kiun keh us ka gosht halwan (narm) aur bilkul mala`im hota hay. Mujrimanah zehan kay ba'az hotel chalanay walay log aisay janwar ki chanpayn bana kar bakray ki jagah usay chala dete hayn, kiun keh chanp jab bhoon li ja`ay tou pata chalta keh bakray ki hay ya chotay bachay ki hay, yeh tou sara sar dhoka hay. Qurbani mayn agar janwar kay payt say bachah zindah nikal aa`ay tou usay bhi zabah kiya ja`ay ga aur agar murdah niklay tou phaynk diya ja`ay ga. *(Bahar-e-Shari'at, jild 3, safhah 348, hissah 15)* jis janwar say

murdah bachah nikla us ka gosht pak hoga aur khana bhi ja`iz hoga.

Jan ka sadqah kis cheez se diya ja`ay?

Suwal: Suwal Sadqah kis tarah kiya ja`ay jis say beemari door ho ja`ay?

Jawab: A`la Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ ney likha hay keh jan ka sadaqah janwar jaysay bakra ya murghi waghayrah zibh kar kay dena behtar hay. Chunacheh Fatawa Razawiyyah mayn hay: ‘Sheerini (Ya`ni meethi cheez) ya khana fuqara ko khila`ayn tou sadaqah hay aur aqarib ko (Ya`ni rishtadaron ko khilayn) tou sila-e-reham (ya`ni rishtadaron say acha bartao hay) aur ahabab ko (Ya`ni doston ko khila`ayn) tou ziyafat (ya`ni Da`wat hay). Aur yeh teenon batayn (ya`ni sadaqah, Sila-e-Reham aur ziyafat) mojob-e-nuzool-e-rahmat (ya`ni Rahmat nazil honay)-o-dafa`-e-bala-o-museebat (ya`ni bala`ayn aur museebatayn door honay ka sabab) hayn. (Mazeed farmatay hayn:) yehi haal bakri zabah kar kay khilanay ka hay. Magar tajurbah say sabit huwa hay keh jan ka sadaqah dena ziyadah nafa` rakhta hay (ya`ni bakri zabah kar kay khila`ayn tou ziyadah faidah hota hay aur bala`ayn tayzi say jati hayn). (*Fatawa Razawiyyah, jild 24, safhah 185-186, Multaqaatan*) Albattah yeh zaruri nahin keh khud mareez zabah karay, balkeh jisay janwar diya us say bhi kaha ja sakta hay keh woh janwar ko zabah kar day.

Janwaron par zulm karna qiyamat kay din sakht aazmaish ka ba'is ban sakta hay!

Suwal: Ba'az log janwaron par bay-intiha zulm kar rahay hotay hayn, un kay hawalay say kuch irshad farma di jiye.

Jawab: Jee han! Ba'az log janwaron par bay ja sakhti kartay un ko martay aur jhaartay rehtay hayn jaysay ghoragaari ya gadha gaari chalanay walay un mazloom janwaron ko bila wajah chabuk martay rehtay hayn aur ba charay gadhay par tou bahut zulm kartay hayn us ki raan kay qareeb walay hissay ko zakhmi kar dete hayn aur teen dabbay ka munh chipta kar kay us ki nok gadhay kay zakhm par lagatay hayn kabhi zor say martay hayn aur woh be-charah takleef aur aziyat ki wajah say uchalta aur bhagta hay. Isi tarah gadha gariyon ki race kay moqe' par bhi bahut zulm kiya jata hay. Neez mayn ney joiya bazar mayn dekha hay gadha gari par itna bojh dete hayn keh bay charah gadha ooper ho kar latak jata hay agar yeh manzar koi narm dil wala aadmi dekh lay tou us ki aankho mayn aansu aaja' ayn.

Aik martabah Qaari Muslehuddin Rizwi Sahib رَحْمَةُ اللهِ عَلَيْهِ apnay bayan mayn farma rahay thay keh mayn ney dekha keh aik gadhagari mayn bahut sara maal lada huwa tha jis wajah say bay charah gadha ooper latak gaya tha yeh dekh kar mayri aankhon mayn aansu aa ga'ay thay. Qaari Sahib رَحْمَةُ اللهِ عَلَيْهِ bahut nurm dil aadmi thay aur aisay log jab is tarah kay manazir dekhtay hayn tou gham say ro partay hayn. Laykin

afsos hay un saffakon par jo lamhah lamhah un bay zaban-o-bay charay janwaron par zulm kar rahay hotay hayn unhayn bilkul bhi reham nahin aata. Yeh log yaad rakhayn! Qiyamat ka din hoga aur yeh janwar hoon gey jo aap kay kiye ga`ay zulm ka badlah lay gey, yeh qiyamat kay din bahut mehnga paray ga. ‘Aafiyat isi mayn hay keh aa`indah kisi bhi jandar par zulm karnay say khud ko bacha kar rakhayn chahay gadha ho, ghora ho, insan ho ya choti si chiyunti ho kisi par bhi zulm nahin karna aur ab tak jo kiya hay us say taubah kar li jiyे. Agar aap ka gadha ya ghora apni gari tayz nahin chala pa raha tou us ko marnay kay baja`ay qiyamat kay us manzar ko paysh-e-nazar rakhiye keh qiyamat walay din pul-e-sirat par chalna hoga jis par qadam rakhna bhi dushwar hoga laykin phir bhi banday ko majburan qadam rakhna hi paray ga, log kat kat kar jahannum mayn gir rahay hon gey us din aap ko pul-e-siraat lazmi ‘uboor karna hoga us din aap kis qadr bay bus hon gey, jab yeh tasawwur aap kay paysh-e-nazar hoga tou umeed hay aap apni suwari ki majburi ya kamzori ko samajh layn gey.

*Ya Ilahi jab chalon tareek Rah-e-Pul Sirat
Aaftab Haashimi Noor-ul-Huda ka sath ho
Ya Ilahi jab sar-e-shamsheer par chalna paray
رَبِّ سَلِّمْ kehmay walay ghamzadah ka sath ho*

(Hadaiq-e-Bakhshish, safhah 133)

Yad rakhiye! Zulm qiyamat walay din ka andhayra hay, qiyamat walay din mazloom ka hath hoga aur zalim ka gareeban, qiyamat walay din mazloom zalim say apnay zulm ka badlah zarur lay ga, qiyamat walay din mazloom kamiyaab hoga aur zalim na kaam ho ja`ay ga, qiyamat walay din phoon phaan, aslihah ki taqat, body building, martial art ya baray baray ta`alluqat kisi ko bhi kaam nahin aa`ayn gey. Samajhdar wahi hay jo apnay kiye par nadim ho aur jin jin logon ka dil dhukhaya hay ya kisi bhi tarah tang kiya hay un say mu`afi mang kar razi kar lay warnah aakhirat mayn yeh mu`amlah bara mehnga par ja`ay ga ya`ni apni naykiyan deni parayn gi chahay hajj ho namazayn parhi hon khayrat ki ho yeh sab mazloom lay ja`ayn gey aur agar naykiyan nah ho`een ya bant bant kar khatam ho ga`een aur ab dene kay liye kuch bhi nahin bacha tou mazloomon kay gunah apnay sar lena parayn gey! Ya`ni bil-farz zalim ney dunya mayn naykyaan ki bhi hon gi tou yeh qiyamat walay din hath khali kiye hoga aur jahannum mayn daal diya ja1`ay ga. Khud ko zulm karnay say mahfooz rakhiye keh yeh bahut bari bala hay hatta keh is ki wajah say iman zai`ah ho janay ka bhi khatrah hotah hay chunacheh ‘Al-Haawi lil Fatawa’ jild 2 safhah number 138 par hay: Hazrat-e-Imam-e-A`zam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn keh ‘Buray khatmay ka sab say bara sabab zulm hay.’ Allah Kareem hum sab ko zulm say mahfooz farma`ay.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kabutar aur billi ki dosti

Suwal: Aap dekh rahay ahyn keh billi soi hoi hay aur kabutar is ko tang kar raha hay, kiya janwar bhi dusray janwaron ko tang kartay ahyn? (video dikha kar suwal kiya gaya)

Jawab: Is video mayn billi kabutar ko nurmi say pakar rahi hay aur isay kisi qism ka nuqsan nahin puhancha rahi, is ko apnay panjon say dabocha bhi hay tou itnay aaram say keh kabutar ko koi nakhun nah lagay aur kisi qism ki takleef nah ho, is kay liye billi ney apni ungliyan mor li hayn, aur kabutar ko bhi ma'loom hay keh yeh tou mujh say kafi ziyadah taqatwar magar hoslay wali hay isi liye kabutar bahut aaram say is kay pas hay. Is say kaafi kuch seekhnay ko mila masalan

- ❖ Kisi bhi sotay hu`ay ko tang nahin karna chahiye keh woh is say pareeshan hota hay.
- ❖ Agar koi sotay hu`ay ko tang karay tou sonay wala taqatwar honay kay bawujood dar guzar say kaam le.
- ❖ Yeh bhi dars mila keh agar hum ko koi tang karay ya gaali de, jhaar jhapat karay aur hum bhi is ko isi tarah chaar kar bhaga`ayn tou hum us janwar say bhi buray hu`ay. Insaanon ko samajhna chahiye keh choti choti batayn hoti rehti hayn dar guzar karna chahiye.

Deen khay khuahi ka naam hay

Suwal: Hum ney suna hay keh agar koi seeng wali bakri kisi bay-seeng wali bakri ko maray gi tou qiyamat kay din usay us ka badlah diya ja`ay ga. Tou agar koi janwar kisi dusray janwar kay sath bhalai karta hay jaysa keh is video mayn dikhaya gaya hay tou kiya is ka koi ajar diya ja`ay ga? (video dikha kar kiya gaya suwal)

Jawab: Bakri tou bakri hay, agar koi chiyunti par zulm karay gi tou us say bhi badlah liya ja`ay ga. *(Derived from Musnad Imam Ahmed, jild 3, safhah 289, Hadees 8764)* albattah agar koi janwar dusray janwar kay sath bhalai karta hay tou us ko is ka ajar milnay kay baray mayn koi riwayat parhna mujhay yad nahin hay. Jo video dikhai gai hay woh Allah ki Qudrat ka karishmah hay keh aik batak apnay munh kay zari`ay machliyon ko danay khila rahi hay, halankeh batak machliyon ko khati hay aur pani par tayrti bhi hay. Is say hum insanon ko yeh dars milta hay keh aaj hum aik dusray kay munh say niwalah cheen rahay hayn, chori, dakayti aur qatl-o-gharat gari kar rahay hayn jabkeh aik bay zaban janwar dusray janwar par itni shafqat kar raha hay keh apnay munh say us kay munh mayn danay daal raha hay. Is i`tibar say insan aik janwar say bhi gaya guzra ho gaya. Hamayn Allah Pak ki na farmaniyon say bachna chahiye aur aik dusray kay sath humdardi karni chahiye. Hadees-e-Pak mayn hamayn khayr khuahi ya`ni dusray ki bhalai chanay ka dars diya gaya hay. *‘الذَّيْنُ النَّاصِحَةُ’* ya`ni Deen khayrkhuahi ka naam hay. *(Muslim, safhah 51, Hadees 196)*

Dusron ka khayal rakhiye

Suwal: Huzoor! Yeh dekhiye! Aik murgha, murghi ka dihan kar raha hay, laykin insan dusray insan ka khayal nahin karta, log mar rahay hayn, zara logon ko samjhaiye! (aik manzar dikhaya gaya jis mayn aik murgha barish kay dauran murghi kay ooper apna par phayla kar usay barish say bachanay ki apni si koshish kar raha tha aur yeh suwal kiya gaya.)

Jawab: Kiya baat hay! Yeh waqi'i anokha manzar hay, is say hamayn yeh seekhnay ko milta hay keh jab janwar aik dusray kay sath humdardi kartay hayn tou hum insnon ko tou aik dusray kay sth ziyadah humdardi karni chahiye. Laykin afsos! Insanon ki aik ta'dad aisa nahin karti. Khud mahfooz hayn tou bus sab theek hay. 'Hazrat-e-Sari Saqti رَحْمَةُ اللّٰهِ عَلَيْهِ ki bazar mayn dukan thi, aik daf'ah us bazar mayn aag lag gai, pura bazar jal gaya, laykin aap رَحْمَةُ اللّٰهِ عَلَيْهِ ki dukan bach gai. Jab aap ko is baat ki khabar di bai tou bay sakhtah aap kay munh say nikla: 'الْحَمْدُ لِلّٰهِ' magar forun hi apnay nafs ko malamat kartay hu`ay irshad farmaya: 'faqat apna maal bach janay par mayn ney kaysay 'الْحَمْدُ لِلّٰهِ' keh diya!' chunacheh aap ney tijarat ko khayrabad keh diya aur 'الْحَمْدُ لِلّٰهِ' kehney par taubah ki khatir 'umar bhar kay liye dukan chor di.' (Ihya-ul-'Uloom, vol. 5, p. 71)

Kiya shan hay hamaray buzurgon ki! Yeh tha un ka zehan keh khud nuqsan say bach kar khush nahin hona, balkeh dusron kay nuqsan ka bhi khayal rakhna hay. Saylab aaya huwa hay, dusron ka maal doob raha hay aur hum apnay saman kay sath

bach kar nikal ja`ayn, nahin! Aisa nahin karna! Agar koi virus aya huwa hay aur mayn us virus say bach gaya hoon tou mujhay virus kay shikar logon say humdardi aur khayrkuahi karni hay. Aisa nahin hay keh koi musalman dusray ki ghum khuari nahin kar raha. **الحمد لله** aik ta`dad hay jo gham khuari kar rahi hay. Allah Kareem hum ko bhi gham khuari karnay walon mayn shamil farma`ay.

Khaal phula layne wali machli khana kaysa?

Suwal: Jo machli apni khal phula layti hay kiya usay khana Halaal hay? (Machli ki video dikha kar suwal kiya gaya jis mayn aik aadmi machli pakar kar us ko khuja raha hay jis say machli ki khaal pholti ja rahi hay.)

Jawab: Yeh machli hi hay aur jab machli hay tou is ka khana bhi Halaal hay. Hosakta hay jab is par koi dushman hamlah hota ho tou yeh is tarah phool kar khud ko bachati ho ta keh woh is ko apna munh mayn na lay sakay. Is video mayn aik shakhs us ko hath say ragar raha hay jis say shayad machli par ghabrahat tari ho rahi hay aur us ney khud ko phula liya hay, agar waqi`i machli ko ghabrahat ho rahi hay aur woh takleef mahsoos kar rahi hay tou aisa karnay ki shar`an ijazat nahin hay, yeh shakhs taubah karay. Yaad rakhiye! Kisi bhi janwar balkeh kisi keeray ko bhi bilawajah takleef dena ja`iz nahin hay. *(Durr-e-Mukhtar Ma` Rad-ul-Muhtar, jild 9, safhah 663)*

Chotay bachay keeray makoron ko kuchal rahay hotay hayn ya billi ko us ki poonch say uthatay hayn aur ghuma kar phaynk dete hayn unhayn aisa nahin karna chahiye, baron ko chahiye keh woh bacho ko aisa nah karnay dayn. Jo janwar eiza nahin dete unhayn bilawajah nahin marna chahiye aur jo janwar eiza dete hayn unhayn marnay ki ijazat hay jaysay machar waghayrah. Albattah unhayn bhi marayn tou aasan say aasan maut maray taa keh kam say kam takleef ho, kuchal kuchal kar ya thori thori takleef de kar marnay ki ijazat nahin hay.

Hazrat Imam Ibn-e-Hajar haythami رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: insan ney na haq kisi jo pa`ay ko mara ya usay bhoka piyasa rakha ya us say taqat say ziyadah kaam liya tou qiyamat kay din us say isi ki misl badlah liya ja`ay ga jo us ney janwar par zulm kiya ya usay bhoka rakha. Is par darj zayl Hadees-e-Pak dalalat karti hay. Chunacheh Rahmat-e-`Aalam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ney jahannam mayn aik `aurat ko is haal mayn daykha keh woh latki hoi hay aur aik billi us kay chehray aur seenay ko noch rahi hay aur usay waysay hi `azab de rahi hay jaysay us (`aurat) ney duniya mayn qayd karkay aur bhoka rakh kar usay takleef di thi. (Bukhari, jild 2, safhah 99, Hadees 2364, mafhuman) is riwayat ka hukum tamam janwaron kay haq mayn `aam hay. (Az-Zawajir, jild 2, safhah 174) aur Bahar-e-Shari`at jild 3 safhah 660 par hay: janwar par zulm karna zimmi kafir par (ab duniya mayn sab kafir harbi hayn) zulm karnay say ziyadah burah ay aur zimmi par zulm karna muslim par zulm karnay say bhi

bura hay kiun keh janwar ka koi mu`ayyin-o-madadgar Allah Pak kay siwa nahin us ghareeb ko is zulm say kon bachay!

Janwaron ki aapas mayn dostiyan

Suwal: Janwar agar janwar par zulm karay tou baroz-e-qiyamat us say zulm ka badlah liya ja`ay ga, bhayns kay ooper `aam tor par suwari nahin ki jati jaysa keh video mayn dekha ja raha hay keh bakri bhayns kay ooper charh kar pattay kha rahi hay tou kiya bakri ka is tarah bhayns kay ooper charhna zulm hay aur us ka badlah liya ja`ay ga? (video dikha kar suwal kiya gaya)

Jawab: Is video mayn bhyns jis tarah sar jhuka`ay aur kamar seedhi kiye khari hay usay daykh kar yeh nahin lagta keh si par zulm ho raha hay balkeh yun lagta hay keh bhyns ney bakri kay sath ta`awwun kiya hay keh mayri kamar par charh kar darakht say pattay kha lo. Agar is par zulm ho raha hota tou yeh uchal kood karti aur bakri ka bhyns say kiya muqablah hoga woh tou bahut jandar hoti hay. Ba`az auqat janwaron ki aapas mayn dostiyan ho jati hayn jis ki hamayn samajh nahin parti aur woh yun aik dusray kay sath ta`awun bhi kartay hayn.

Allah Pak ka zikr karnay wala janwar

Suwal: Suna hay mayndak kay zari`ay fir`auniyon ko `azab diya gaya tou kiya is say pehlay mayndak ru`ay zameen par maujood nahin thay? (SMS kay zari`ay suwal)

Jawab: Jab fir'auniyon ko 'azab diya gaya tha tou mayndak ho ga`ay thay hatta keh khanay peenay aur baythnay ki jagahon par bhi mayndak aa jatay thay jis ki wajah say yeh log tang aa ga`ay thay (*Hashiya-tul-Saawi, part 9, Surah Al-A'raaf, Taht-al-Ayah 133, Al-juz 2, jild 1, safhah 703, mafhuman*) Hazrat-e-Anas رَضِيَ اللهُ عَنْهُ say riwayat hay keh mayndakon ko qatl mat karo kiun keh jab yeh us aag kay pas say guzray jis mayn Hazrat Ibraheem Khaleelullah عَلَيْهِ السَّلَامُ ko dala gaya tha tou inhon ney apnay munh mayn paani bhar kar us peh chirka tha. (*Tafseer Ruh-ul-Bayan, part 19, Surah An-Namal, Taht al-Ayah 16, jild 6, safhah 330*) Mayndak kay baray mayn yeh bhi hay keh yeh kasrat say zikr karta hay is ko mat maro. (*Mu'jam Awsat , jild 3, safhah 12, Hadees 3716*) Barish ka paani jama' hota hay tou mayndak khud ba khud payda ho jatay hayn isi liye aik kahawat bhi hay 'barsati mayndak' yad rahay! Mayndak khana haraam hay. (*Dur-e-Mukhtar ma' Rad-dul-Muhtar, jild 9, safhah 508*)

Kutton ki larai karwana kaysa?

Suwal: Kutton ki larai karwana kaysa hay?

Jawab: Kuttay larana na-ja`iz hay (*Mirat-ul-Manajih, jild 5, safhah 659*) jo log kuttay laratay hayn woh is say taubah karayn.

Qurbani ki khalayn jama' karnay walay kay li`ay 22

Niyyatayn aur Ihtiyatayn

Do Farmeen-e-Mustufa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Janwaron Kay Baray Mayn Dilchasp Suwal Jawab

1. ‘Musalman ki niyyat us kay ‘amal say behtar hay.’ *(Mu’jam Kabeer, jild 6, safhah 185, Hadees 5942)*
2. ‘Achi niyyat banday ko jannat mayn dakhil kar deti hay.’ *(Musnad-ul-Firdaus, jild 4, safhah 305, Hadees 6895)*

Do Madani Phool

1. Beghayr achi niyyat kay kisi bhi ‘amal-e-khayr ka sawab nahin milta
2. Jitni achi niyyatayn ziyadah, utna sawab bhi ziyadah.

-
1. Riza-e-Ilahi kay liye achi achi niyyatayn karta hoon
 2. Har hal mayn shari’at-o-sunnat ka daman thamay rahoon ga
 3. Qurbani ki khalo kay liye bhag daur kay zari’ay Dawat-e-Islami kay sath ta’awun karon ga
 4. Koi lakh bad sulooki karay magar izhar-e-ghussa aur
 5. Bad Akhlaqi say parhayz kar kay Dawat-e-Islami ki namoos-o-‘izzat ki hifazat karon ga
 6. Qurbani ki khalon kay sabab lakh masrufiyat hoi bila ‘uzr shar’i kisi bhi namaz ki jama’at tou kiya takbeer-e-oola bhi tark nahin karon ga

7. Pak libas ma' 'imamah shareef aur tohband shopper waghayrah mayn daal kar namazon kay liye sath rakhon ga (Hasb-e-Zarurat bastay waghayrah par bhi rakh saktay hayn. Is ki khas takeed hay, kiun keh zabah kay waqt nikla huwa khoon najasat-e-ghaleezah aur peeshab ki tarah napak hay aur khalayn jama' karnay walay ka apnay kapray pak rakhna intihai dushwar hay. *Bahar-e-Shari'at* jild awwal safhah 389 par hay: 'najasat-e-ghaleezah ka hukum yeh hay keh agar kapray ya badan mayn aik dirham say ziyadah lag ja' ay tou us ka pak karna farz hay, bay pak kiye namaz parh li tou hogi hi nahin aur qasdan parhi tou gunah bhi huwa aur agar ba niyyat-e-isikhfaf (ya'ni is hukum-e-shari'at ko halka jan kar) hay tou kufr huwa aur agar dirham kay barabar hay tou pak karna wajib hay keh bay pak kiye namaz parhi tou makruh-e-tahreemi hoi ya'ni namaz ka 'iadah wajib huwa aur qasdan parhi tou gunahgar bhi huwa aur agar dirham say kam hay tou pak karna sunnat hay keh bay pak kiye namaz ho gai magar khilaf-e-sunnat hoi aur is ka i'adah behtar hay')
8. Masjid, ghar, maktab aur madarasay waghayrah ki daryon, chataiyon, carpet aur deegar cheezayn khon aaludah honay say bachaon ga (Wuzu khanay kay geelay farsh ya pa'idan waghayrah par bhi khoon aalood paon samayt janay say bachnay aur wuzu kartay huway khoob ihtiyat karnay ki zarurat hay warnah najasat ki aaloodgi aur napak pani kay

cheenton say apnay sath dusron ko bhi na pak kar dalnay ka ihtimal rahay ga)

9. Khoon aalood badbudar kapron samayt masjid mayn nahin jao ga (Badbu nah bhi aati ho tab bhi na-pak badan ya kapra ya cheez masjid mayn lay jana mana' hay. Zakhm, phoray, kapray, 'imamay, chadar, badan ya hath munh waghayrah say badbu aati ho tou tab bhi masjid kay andar dakhil hona haraam hay. Faizan-e-Sunnat jild awwal safhah neechay 1217 par hay: Masjid ko (bad)bu say bachana wajib hay wa lihaza masjid mayn matti ka tayl jalana haraam, masjid mayn diya salai (ya'ni machis ki teeli) sulgana haraam, hatta keh Hadees mayn irshad huwa: masjid mayn kacha gosht lay jana ja`iz nahin. (*Ibn-e-Majah, jild 1, safhah 413, Hadees 748*) halankeh kachay gosht ki (bad)bu bahut khafeef (ya'ni halki) hay)
10. Qalam, raseed book, pad, glass, cha`ay kay piyalay waghayrah pak cheezon ko na pak khoon nahin lagnay doon ga (*Fatawa Razawiyyah Mukharrajah, jild 4, safhah 585* par hay 'pak cheez ko (bila ijazat-e-shar'i) na pak karna Haraam hay')
11. Jo doosray idaray ko khal dene ka wa'dah kar chuka ho ga us ko bad 'ahdi ka mashwarah nahin doon ga (Aasan tareeqah yeh hay keh achi achi niyyaton kay sath aap sara hi saal mutawajjoh rahay aur khud hi pahal kar kay khal book karwa kar rakhay)

12. Apni tay shuda khaal agar kisi sunni idaray ka aadmi laynay nahin puhancha, ya
13. Ghalati say mayray paas aagai tou ba-niyyat-e-sawab udhar de aa`on ga
14. Jo khaal de ga ho saka tou us ko Maktaba-tul-Madiah ka koi risalah ya pamphlet tohfatan paysh karon ga
15. Neez us ko ‘Shukriya, جَزَاكَ اللهُ kahon ga (Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ. Ya’ni jis ney logon ka shukriyah ada nah kiya us ney Allah Pak ka bhi shukar ada nah kiya. (Tirmizi, jild 3, safhah 384, Hadees 1962)
16. Khaal dene walay par infiradi koshish kar kay us ko sunnaton bharay ijtima’ aur
17. Madani qafilon mayn safar waghayrah ki ragghbat dila`on ga
18. Ba’d mayn bhi us say rabtah rakh kar khaal dene kay ihsan kay badlay mayn usay deeni mahol mayn lanay ki koshish karon ga agar
19. Woh madani mahol mayn huwa tou usay madani qafilay ka musfir ya
20. Nayk a`maal ka ‘amil banao ga ya

21. Koi nah koi mazeed koshish karon ga. (Zimmaydaran ko chahiye keh ba'd mayn waqt nikal kar khaal dene walon ka shukriyah ada karnay zarur ja`ayn neez un sab muhsineen ko `ilaqai satah par ya jis tarah munasib huwa ikhatta kar kay mukhtasran neki ki da`wat aur langar-e-rasail waghayrah taqseem farmayn. Rasail ki Dawat-e-Islami kay chanday say nahin juda ganah tarkeeb karni hogi)
22. Door-o-nazdeek jahan say bhi khaal uthanay (ya bastah ya koi sa kaam sambhalnay) ka zimmaydaar islami bhail hukm farma`ayn gey, bila-radd-o-kad ita`at karo ga. (yeh niyyatayn bahut kam hayn, `ilm-e-niyyat say aashna mazeed bahut sari niyyatayn nikal sakta hay).