



Samjhanay ka Tariqah

Roman



Composed by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal
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سمجھانے کا طریقہ

Roman-Urdu

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ سَلِيْمٌ
أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝ يُسَوِّ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Kitab perhnay ki Du'a

deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di hui Du'a perh li-jiye لَهُ شَاءَ اللّٰهُ عَزَّ ذَلِكَ jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشِرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (عزَّ ذَلِكَ)! Ham per 'ilm-o-hikmat kay derwaazay khhol day aur ham per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

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



Note: Awwal aakhir aik baar Durood Shareef perh layn.

Fahrist

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Du'a-e-'Attar

Ya Rabb-e-Mustafa! Jo koi Risalah “Samjhanay ka Tariqah” parh ya sun lay usay har kaam Shari’at aur Sunnat kay mutabiq karnay ki sa’adat ‘inayat farma kar bay hisab bakhsh day

أَمِينٌ بِجَاهِ الَّذِي أَمَّا بَعْدُ مَنْ يُؤْمِنُ بِهِ وَسَلَّمَ

Durood shareef ki fazeelat

Farman-e-Aakhiri Nabi ﷺ Baroz Qiyamat logon mayn say Mayray qareeb tar woh hog a jis nay dunya mayn mujh par ziyadah Durood Pak parhay hon gay.

(Tirmizi, jild. 2, Safhah. 27, Hadees 484)

Anmol Daulat

Allah kay Aakhiri Nabi, Muhammad-e-'Arabi ﷺ nay irshad farmaya: Jis shakhs mayn 3 baatayn hon gi woh iman ki halawat (ya’ni mithas) paa lay ga:

1. Sab say barh kar Allah aur Us kay Rasool say mahabbat karta ho,

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2. Allah Kareem hi kay liye kisi say mahabbat karay,
3. Jis tarah aag mayn dalay janay ko bura janta hay usi tarah Kufr ki taraf lautnay ko bura janay.

(*Bukhari, Jild. 1, Safhah. 17, Hadees 16*)

Hazrat Sayyiduna Abu Darda رضي الله عنه farmaya kartay thay:
Allah Pak ki qasam! Jisay apnay buray khatimay ka khauf
nahin hota us ka khatimah bura hota hay.

(*Qoot-ul-Quloob, Jild. 2, Safhah. 228*)

Kash! Hum sab ko Iman ki salamatni ki haqeeqi soch naseeb
ho jaey, Sad karoor kash! Har waqt buray khatimay kay
khauf say dil ghabrata rahay, din mayn baar baar taubah aur
Istighfar ka silsilah rahay. Allah Pak kay Darbar-e-Karam
say Iman ki hifazat ki bheek maangnay ki rat jari rahay. Jis
tarah dunyawi daulat ki hifazat kay mu'amalay mayn
Ghaflat us kay ziya' (ya'ni zaya' honay) ka sabab ban sakti
hay isi tarah balkay is say bhi ziyadah nazuk mu'amalah
Iman ka hay.

Mayray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat Imam
Ahmad Raza Khan رحمه اللہ علیہ ka irshad hay: 'Ulama-e-
Kiraam farmatay hayen: Jis ko salb-e-iman (ya'ni Iman chhin
janay) ka khauf na ho martay waqt us ka Iman salb (ya'ni
zaya') ho janay ka andayshah hay.

(*Malfoozaat-e-A'la Hazrat, Safhah 495*)

Aye 'Aashiqaan-e-Rasool! Daulat ki hifazat ki jitni fikr hoti hay
us say kahin ziyadah Iman ki hifazat ki fikr karna lazim hay

kyun kay Iman anmol daulat hay. Agar ﷺ Khatimah kufr par ho gaya to hamayshah hamayshah kay liye Jahannam mayn rehna paray ga chahay kitni hi namazayn parhin thi, Tahajjud guzar tha, Sadaqah aur khayrat karnay wala tha, agar khatimah Iman par na huwa to phir kuch kaam nahin aaey ga, Hadees Pak mayn hay: ‘يَنْهَا الْكُفَّارُ بِالْخَوَاتِيمِ’ ya’ni a’maal ka daromadar khatimay par hay. (*Bukhari, Jild. 4, Safhah, 274, Hadees 6607*)

Is Hadees Pak kay tahat Shariheen farmatay hayn kay hamayshah ki sa’adat mandi aur bad bakhti ki bunyad maut kay waqt insan kay aakhiri ‘amal par rakhi gaey hay, kyun kay maut kay waqt ‘azab kay frishton ko daykhnay say pehlay bandah Iman lay aaey to Allah us kay kufr aur kufriyyah a’maal ko mita dayta hay isi tarah kisi Musalman ka aakhiri ‘amal kufr par ho to us kay a’maal barbad kar dayta hay. (*‘Umda-tul-Qaari, jild. 15, Safhah. 565 – Sharh Al-Bukhari, Jild. 10, Safhah 306, Mulakhsasan*)

Aye ‘Aashiqan-e-Rasool! Fi zamanah halaat baray nazuk hayn, tarah tarah kay fitnay roz roz saminay aa rahay hayn, buray khatimay ka khauf aur Iman ki hifazat ka jazbah barhanay kay liye achhay mahool aur achhi sohbत ko apnaiye, Ulama-e-Ahl-e-Sunnat bil khusoos A’la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ ki kitabayn parhna apna ma’mool bana lijiye¹.

Khudaya buray khatimay say bachana

¹ Yeh Mazmoon mukhtalif Madani Muzakaron waghayrah ki madad say tayyar kar kay Ameer-e-Ahl-e-Sunnat واعظۃۃ کتابہ العالیۃ ko check karwanay kay ba’d paysh kiya gaya hay.

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Parhon Kalima jab niklay dam Ya Ilahi

(Mahnamat Faizan-e-Madinah, Muharram-ul-Haraam, 1441)

Gaali daynay kay nuqsanaat

Kehtay hay kay aik lohaar ki band dukan mayn aik saanp ghus gaya, us ka jism wahan pari aik aari say takra kar halka sa zakhmi ho gaya, us saanp nay palat kar poori quwwat say aari ko dasa jis kay sabab us ka munh bhi zakhmi ho gaya, us nay ghussay mayn aa kar khud ko aari kay ird gird lapayt liya aur apna dushman samajh kar usay dabanay laga, jis ki wajah say woh khud hi mar gaya. Aye ‘Aashiqan-e-Rasool! Us bay wqoof saanp ki tarah ghuseelay (ya’ni Ghussay walay) afraad bhi bay wuqoofanah andaz apnatay, dusron ko takleef dayaty aur nuqsan pahonchanay ki koshish kartay hayn. Zara zara si baat par gaali par gaali day rahay hotay hayn, kaey log to is qadar galiyon ki daldal may dhansay hotay hayn kay har cheez masalan gadhay, ghoray, bakray waghayrah janwaron ko bhi gaaliyan day rahay hotay hayn, deewar say takra gaey to usay gaali, darwazah na khulay to usay gaali, gaari start na ho to usay gaali, call na lagay to network ko gaali, al-gharaz har cheez hi ko apni gaaliyon ka nishanah bana rahay hotay hayn, baat baat par ghussay ho kar gaaliyan daynay wala shakhs us bay waqoof saanp ki tarah ‘izzat kay hawalay say apni maut aap hi mar jata hay.

Yaad rakhie! Kisi Musalman ko gaali dayna, us ki ‘izzat uchalna gunah ka kaam hay.

1. Allah Pak kay aakhiri Nabi ﷺ nay irshad farmaya: Sood 70 gunahon ka majmu'ah hay aur un mayn sab say kam yeh hay kay koi shakhs apni maa say badkari karay aur sood say barh kar gunah Musalman ki bay 'izzati karna hay. (*Mauso'ah Ibn-e-Abi Dunya, Jild. 7, Safhah 124, Hadees 173*)
2. Gaaliyan daynay wala shakhs agar sayth hay to us kay mulazim, shauhar hay to us ki biwi, ustad hay to us kay shagird us say tang rehtay hayn, agar 'izzat bhi kartay hayn to sirf apnay maqasid kay husool kay liye ya phir us kay shar say bachnay kay liye, aur jis ki 'izzat us kay shar say bachnay kay liye ki jaey Hadees Pak mayn usay bad tareen aadami kaha gaya hay.

(*Daykhiye Bukhari, Jild. 4, Safhah. 134, Hadees 6131*)

3. Gaaliyan daynay wala bahut hi bura shakhs hota hay jaysa kay Hadees Shareef mayn hay kay 'سیبٗ انسیلہ فُسُوقٌ' ya'ni Kisi Musalman say gaali galoch karna Fisq hay.

(*Mishkat-ul-Masabeeh, Jild. 2, Safhah 190, Hadees 4814*)

4. Jhagray kay waqt gaali baknay ki 'aadat ko munafiqat ki nishaniyon mayn say aik nishani kaha gaya hay. (*Daykhiye Bukhari, jild. 1, Safhah. 25, Hadees 34*) Lihaza Gaaliyan baknay wala aik tarah say khud ko Munafiqon ki list mayn shamil karnay ki koshish kar raha hota hay.

Yaad rakhiye! Musalman ko gaali dayna aur us ka dil dukhana Haraam aur Jahannam mayn lay janay wala kaam

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hay, aaj hi sachih taubah karnay kay sath sath har us Musalman say bhi mu'afi maang lijiye jisay gaali di hay ya na haq dil dukhaya hay, ta kay dunya aur aakhirat ki ruswaiyon say bach sakayn. Allah Kareem hamayn apni zuban ka acha isti'mal karnay aur isay gaali galoch say bacha kar rakhnay ki taufeeq 'ata farmae¹.

(*Mahnamat Faizan-e-Madinah, Jumadal Owla, 1442*)

أَمِينٌ بِجَاهِ الَّذِي أَكَمَّ الْأَمْيَنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Apni aulad ko deen sikhaye

Aaj kal aksar Musalman apni aulad ko sirf aur sirf dunyawi ta'leem dilwatay aur isi kay liye khoob koshish kartay huway nazar aata hayn, inhayn mehangay say mehangay Schools may parhatay aur hazaaron rupay ki tution classes ka un kay liye ihtimam kartay hayn. Is kay bar 'aks in ka apni aulad ki Deeni ta'leem aur tarbiyyat kay mu'amalay mayn ghaflat ka yeh 'aalam hota hay kay aksariyyat ko daykh kar bhi Quran Kareem durust parhna nahin aata, yahan tak kay Mayn nay to kaey aysay log bhi daykhay hayn jin kay bachay English to achi bol rahay hotay hayn magar unhayn kalimah durust parhna nahin aata. Yun hi 'aam taur par unhayn 'Aqaid ka 'ilm nahin hota jin par

¹ Yeh mazmoon 13 Zul Qa'da-tul-Haraam 1441 Hijri kay Madani Muzakaray ki madad say tayyar kar kay Ameer-e-Ahl-e-Sunnat دَاشِتَ تَرْكَانِيَّةُ الْعَالَمِيَّةِ say mazeed mashwaray lay kar paysh kiya ja raha hay.

Musalman kay Deen aur Iman aur ukhrawi najat ka daaromadar hay, Dunyawi Ta'leem ki a'la tareen Digriyan haasil karnay kay ba wujood unhayn Namaz, Hajj aur Zakat waghayrah farz 'ibadaat say muta'alliq bonyadi aur zaroori baaton ka koi 'ilm nahin hota, Wuzu aur Ghusl ka sahih tariqah, namaz kay arkan ya Namaz-e-Janazah ki du'aen to shayad hi suna paeyn, 'Umooman Deen na seekhnay aur sirf dunyawi ta'leem haasil karnay wali aulad aaj kal apnay walidayn ko ziyadah satati aur un kay armanon ka gala ghont ti nazar aati hay, apnay boorhay walidayn ko Old House pahonchanay wali aulad bhi 'aam taur par dunyawi ta'leem yaftah hi hoti hay, Deen-e-Islam say ﷺ bayzar aur us kay bonyadi ahkaam par tarah tarah kay ai'tirazaat karnay walay afrad bhi sirf dunyawi 'uloom aur funoon mayn maharat rakhnay walay hi nazar aatay hayn.

Ab tak jitni bhi khudkushiyan huyin hayn ummeed hay un mayn koi aik bhi 'ilm-e-deen ka 'Aalim nahin milay ga aur Allah Pak nay chaha to aaindah bhi aysay Mubarak afRAD kay baray mayn aap aysa nahiin sunayn gay, al-battah ab tak khud kushi karnay walon may aik bari ta'dad dunyawi ta'leem haasil kiye huway afRAD ki saminay aae hay. Hamari dunya aur aakhirat ki bhalai isi mayn hay kay apni aulad ko Deen zaroor sikhaeyn, agar dunyawi ta'leem dilwani bhi hay to zaroori Deeni 'ilm sikhnay kay ba'd achhi achhi niyyaton kay sath aur Shari'at kay bataey huway usoolon par 'amal kartay huway unhayn dunyawi ta'leem dilwaeyn.

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Yaad rakhiye! Qiyamat kay din jis tarah deegar ne'maton kay muta'alliq suwal hogा yun hi aulad bhi aik ne'mat hay is kay muta'alliq bhi ham say suwal hogा. Apni aulad ki durust Islami tarbiyyat kar kay dunya mayn hi is suwal ka jawab tayyar kar lijiye. Hazrat 'Abdullah bin 'Umar رضي الله عنهما nay aik shakhs say farmaya: 'Apnay bachay ki achhi tarbiyyat karo kyun kay tum say tumhari aulad kay baaray mayn poocha jaey ga kay tum nay is ki kaysi tarbiyyat ki aur tum nay isay kiya sikhaya.'

(*Shu'ab-ul-Iman, Jild. 6, Safhah. 400, Hadees 8662*)

Lihaza apni aulad ko woh kuch sikhaiye kay jis say qiyamat kay din aap ko ruswaey ka samina na karna paray. Allah Pak kay aakhiri Nabi ﷺ nay irshad farmaya: 'Kisi baap nay apnay bachay ko aysa 'atiyah nahin diya jo achhay adab say behtar ho.' (*Tirmizi, Jild. 3, Safhah. 383, Hadees 1959*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ farmatay hayn: 'Achhay adab say murad bachay ko deendar, muttaqi, parhayzgar banana hay. Aulad kay liye is say acha 'atyah kiya ho sakta hay kay yeh cheez Deen aur dunya mayn kaam aati hay. Maa baap ko chahiye kay aulad ko sirf maldar bana kar dunya say na jaeyn balkay unhayn deendar bana kar jaeyn jo khud unhayn bhi qabr mayn kaam aaeay kay zindah aulad ki naykiyon ka sawab murdah ko qabr mayn milta hay.'

(*Mirat-ul-Manajeeh, Jild. 6, Safhah 420*)

Allah Kareem achhi achhi niyyaton kay sath hamayn apni aulad ko deen sikhanay ki taufeeq ‘ata farmaey.

(*Mahnamah Faizan-e-Madinah, Zul Hijjat-ul-Haraam, 1441*)

أَمِينٌ بِجَاهِ اللَّهِ الْأَكْبَرِ الْأَمِينُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sulah mayn bhalai hay

Ramazan-ul-Mubarak 1441 Hijri ki 25vi raat Taraweeh ki namaz kay ba’d honay walay Madani Muzakaray mayn aik suwal kiya gaya kay hamaray walid sahib ka hamaray chacha aur deegar chand rishtahdaron say jhagra hay to is soorat mayn hamayn kiya karna chahiye? Kiya hum bhi un rishtahdaron say ta’lluq tor kar rakhayn ya hamayn apnay rishtay kay mutabiq un say bana kar rakhni chahiye?

Sheikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَائِشَتْ بِتْ كَاتِفَهُ الْعَالِيَةِ nay irshad farmaya: Walidayn kay jhagron mayn aulad ko nahin parna chahiye, chacha say bhateeja ko silah-e-rahmi to karni hi hogi, qat’ rahmi haram hay, agar donon bhai aapas mayn naraz hayn aur is wajah say bayta apnay chacha say nahin milta to yeh nahin hona chahiye, larai chahay walid sahib ki apnay bhai say ho ya walidah ki apni behan say, aulad apnay walidayn ki larai ki wajah say silah-e-rahmi karnay say khud ko mahroom na karay, neez bhai behan ko, bhai bhai ko, behan behan ko aapas mayn naraziyan rakhni nahin chahiye balkay himmat kar kay kuch aagay barh kar mail milap kar layna chahiye.

Hikayat

Hamaray baron kay aapas mayn kuch masail huway hon gay jis ki wajah say mayri (ya'ni Ameer-e-Ahl-e-Sunnat دامت بر کاظمہ تعالیٰ ki) Khalah kay haan hum logon ka aana jana band tha aur na hi woh aati thi. Kharadar mayn Shaheed Masjid kay paas Khalah ka ghar tha aur Mayn usi Masjid mayn imamat karta tha.

Allah kay karam say mujhay taufeeq mil gaey aur Mayn himmat kar kay Khalah kay ghar chala gaya (mayra to waysay bhi un say koi jhagra nahin tha), mujhay daykh kar woh log hayran ho gaey aur kehnay lagay: Tum? Mayn nay kaha: Haan! Mayn sulah karnay aaya hon mu'af kar do! Khalu say mila to unhon nay kaha kay tum itnay baray aadami ho gaey ho aur hum say khud milnay aae ho! (yeh un dinon ki baat hay jab Dawat-e-Islami ko banay huway thora 'arsah huwa tha laykin Dawat-e-Islami ki wajah say mayra naam ho gaya tha), yun un say sulah kar kay Mayn ghar aaya aur apni behan waghayrah ko sujha bujha kar kaha kay Mayn raah hamwar kar kay aaya hon lihaza tum log Khalah kay haan chalay jao aur آنچھے woh log bhi un kay haan chalay gaey aur Allah Pak kay karam say Khalah kay han hamaray aanay janay ka silsilah shuru' ho gaya.

Lihaza jin ki bhi aapas may narazgiyan hayn un mayn say koi aik party himmat karay to tarkeeb ban sakti hay, al battah agar purani baatayn yaad dilaeyn gay kay 'tum nay yeh bola tha' 'yun yun kiya tha, Mayn phir bhi chal kar aaya hon' to ho sakta hay woh bolay kay darwazah abhi tak hum nay bhayra (ya'ni band)

nahin (kiya) hay tu nikal ja' tu aaya hi kyun hay? Lihaza jo sulah karnay jaey us kay andar jhukao hona chahiye kyun kay sulah kay darwazay ki chokhar thori neeche hay, agar jhuk kar jaeyn gay to dakhilah mil jaey ga, akartay huway jaeyn gay sir takra jaey ga aur sulah hogi nahin.

Bahar haal jo 'aajizi karay ga, jhukay ga wohi kamiyab ho ga. Allah Pak kay aakihir Nabi ﷺ nay irshad farmaya: 'من تواضع فهو رفيع الله' ya'ni jis nay Allah ki riza kay liye 'aajizi ki Allah Pak usay bulandi 'ata fermata hay. (*Shu'ab-ul-Iman, Jild. 6, Safhah. 276, Hadees 8140*) Lihaza sab ko sulah karni chahiye, is topic kay hawalay say Maktaba-tul-Madinah ka aik bahut piyara risalah hay 'Haathon haath phophi say sulah kar li' is risalay ko parh kar Allah Pak nay chaha to aap ka zehan ban jaey ga kay jhagra nahin sulah honi chahiye. Allah Kareem hamayn aapas mayn sulah kay sath rehnay ki taufeeq 'ata farmaey.

(*Mahnamah faizan-e-Madinah, Muharram-ul-Haraam, 1442*)

أَمِينٌ بِجَاهِ الْئِيمَنِ الْأَكْمَمُونَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Fuzool suwalat kay 'aadiyon kay liye paigham

Mayn bataur 'aadat bila zaroorat kisi say yeh nahin poochta kay tumharay bachay kitnay hayn? Tum kiya kaam kartay hon? Tumhari aamdani kitni hay? Waghayrah. Basa auqat saminay wala is tarah kay suwalat pasand bhin nahin karta, kyun kay agar tankhuwah kam huyi to batatay huway

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sharm aaey gi aur agar bata bhi di to ho sakta hay poochnay wala bol paray kay sirf itni si tankhuwah! Tumhari to itni itni ta'leem aur itna itna tajribah hay waghayrah waghayrah aur agar us ki tankhuwah ziyadah hui to ho sakta hay kay nazar lag janay kay khauf say batatay huway jhikkay (yaqeenan nazar ka lagna haq hay kay Hadeeson say sabit hay).

Ba'z log khuwah makhluwah baytay baytiyon ki ta'dad, un ki 'umron, mangniyon aur shadiyon waghayrha kay muta'alliq fuzool suwalat kar kay dusron ko bore kartay hay agar kisi kay ghair shadi shudah baytay ya bayti ka ma'loom karnay mayn kamyab ho jaey to mazeed poochayn gay: Kiya masalah hay? Is ki shadi ko agarchay chand maheenah guzar chukay hon to yeh poochayn gay kay 'khushkhabri' hay ya nahin? Is tarah ki baton mayn 'auratayn bhi kisi say peechnay nahin rehti. Allah Kareem un ko bhi 'aql-e-saleem 'ata farmaey. Kisi nay bayti ki shadi ki to suwal ho ga: Jaheez kitna diya? Kiya kiya diya aur haan sona (Gold) kitna diya? Kisi kay ghar jaey gay to bin maangay mashwarah daytay huway irshad hogaa: yeh cheez tumhayn yahan kay bajaey wahan rakhni chahiye thi, yun hi darwazon aur khirkhiyon kay baray mayn kahayn gay kay yeh agar yun kar laytay to aur behtar ho jata, ba'z auqat to mayzban ko dil aazar baatayn bhi bol di jati ho gi, masalan: aap kay ghar mayn safai ka khayal rakhnay ki zaroorat hay. Isi tarah Carpet, deewaron aur washroom waghayrah ki khamiyan bhi bayan kartay hon gay. Jo fuzool suwalat say bacha rehta hay, ummeed hay woh tension free rehnay kay sath sath dusron kay dil dukhanay aur

usay jhoot kay gunah mayn phansanay ki aafaton say bhi bacha rahay. Allah Kareem hum sab ko fuzool baton, fuzool suwalon aur deegar fuzool kaamon say bachnay aur dusron ko bachanay ki taufeeq ‘ata farmaey.¹ (*Mahnamat Faizan-e-Madinah, Jumadal Sani, 1440*)

أَمِينٌ بِجَاهِ اللَّهِيِّ الْأَمِينُ صَلَّى اللَّهُ عَلَيْهِ وَالَّهُ وَسَلَّمَ

Samjhanay kay ba’z muassir tareeqay

Hazrat Bibi Umm-e-Darda رضي الله عنها farmati hayn: Jis nay apnay bhai ko chupkay say samjhaya to us nay usay zeenat bakhshi aur jis nay usay ai'laniyah aur logon kay saminay samjhaya to us nay apnay bhai ko ‘aib lagaya. (*Shu’ab-ul-Iman, Jild. 6, Safhad. 112, Hadees 7641*)

Aye ‘Aashiqan-e-Rasool Samjhana bhi aik fun hay, Allah karay yeh hum ko aa jaey, agar shar’i ai’tibar say kisi ko samjhana aap par zaroori ho aur aap us kay ahal bhi hon to baron ko ihtiram say aur choton ko shafqat kay sath samjhain. Jarihanah andaz may ya daant kar agar samjhaeyn gay to ho sakta hay kay saminay wala chup ho jaey laykin dili taur par apni islah karnay kay liye tayyar na ho. Baarha logon ka samjhanay ka andaz rough aur jarihanah hota hay jis ki wajah say saminay wala samajh nahin pata aur ba’z auqat woh bidak jata hay. Bil khusoos Social Media par jis jarahiyyat kay sath log aik dusray

¹ Yeh Mazmoon 24 Ramazan-ul-Mubarak 1441 Hijri kay Madani Muzakaray ki madad say tayyar kar kay Ameer-e-Ahl-e-Sunnat محدث برگانہ الغالیہ ko check karwanay kay ba’d paysh kiya ja raha hay. (Mahnamat kay aakhir mayn yeh ‘ibarat nahin hay)

Samjhanay ka tariqah

ko samjha rahay hotay hayn, is say saminay walay kay andar zid hi payda hoti ho gi, bhalay woh ghalati par ho aur us ka zameer bhi tasleem kar raha ho kay Mayn ghalati par hon magar woh aysay muslih (ya'ni Islah karnay walay) ki baat kabhi qubool nahn karay ga aur sochay ga kay agar apni ghalati qubool karon ga to ho sakta hay saminay wala mujh par mazeed charhai kar day, is liye woh apnay durust honay kay muta'alliq ultay seedhay dalaail qaaim karay ga.

Yaad rakhiye! Hum may say koi bhi 'Shaytan proof' nahn hay, is liye samjhanay ka andaz aysa ho kay jis say saminay walay mayn zid payda na ho aur Shaytan us ki islah ko us ki nazar mayn bay 'izzati bana kar na paysh kar sakay, masalan agar us may koi achhi baat hay ya us ki guftugu mayn koi achhi cheez hay to pehlay is hawalay say javez andaz mayn us ki kuch ta'reef kar li jaey, phir us ki bhool ki taraf isharah kar diya jaey, phir keh diya jaey kay agar mayri ghalat fehmi hay to haath jor kar mu'afi maangta hon, ab to Social Media ka daur hay, WhatsApp kay zari'ay haath jura huwa (ya'ni mu'afi maangnay wala) Sticker bhi bhayj diya jaey, al gharaz aysa andaz har giz na ikhityar kiya jaey kay jis say aglay mayn zid payda ho aur usay ghussah aaeay. Samjhaynay kay liye Hakeemanah, piyar, mahabbat aur narmi wala andaz ho to jisay samjhaya gaya woh sudharnay ki sochta hay aur usay apni islah ka koi na koi pehlu mil bhi jata hay.

Kuch log aysay bhi hotay hayn kay unhayn jis ki islah karni hoti hay us ka number un kay paas nahin hota to phir woh Video ya

audio bana kar ya phir post tayyar kar kay Social Media par is paygham kay sath chhor daytay hayn kay hamaray paas fulan ka number nahin hay lihaza us kay sath jis ka rabbitah ho woh hamara yeh paygham usay pahoncha day, aysa nahin karna chahiye, saminay walay ko lakhon mayn ruswa aur bay ‘izzat kar kay aap bol rahay hayn kay us ko bol do aysa na karay, us nay agar apni islah kar bhi li to lakhon ko kaun batanay jaey ga kay us ki islah ho gaey hay, yeh bhi ho sakta hay kay aap janab ki ghalat fahmi ho, saminay walay kay paas aap ki baat ka jawab bhi ho sakta hay, phir aap par wajib to nahin hay kay lakhon ko us ka paygham pahoncha kar aap kahayn kay sudhar ja! Is tarah kay andaz say saminay walay ki ruswai hoti hay, us kay dil may bughz payda ho sakta hay, agar us nay apni ghalati ki islah kar bhi li tab bhi shayad woh aap say bad zan hi ho.

Apnay say bara agar koi na jaeyz kaam ya kalam kar raha hay aur aap ko pata hay kay yeh baat fulan kitab mayn is tarah likhi hui hay aur aap ko ghalib guman hay kay Mayn samjhaon ga to yeh maan jaey ga to ab samjhana wajib hay, aur andaz is tarah bhi rakha ja sakta hay kay woh kitab khol kar us ko dikha di jaey aur piyar mahabbat kay sath yeh kaha jaey kay zara mujhay samjhainye kay yeh kiya likha hay? Agar woh samajhdar hogा to khud hi samajh jaey ga. Bahar haal ghalati chota bhi batyey aur ho ghalati, to baron ko bhi bara dil rakh kar maan Layna chahiye kay isi mayn dunya aur aakhirat ki bhalai hay. Allah Pak

Samjhanay ka tariqah

hamayn apni aur sari dunya kay logon ki islah karnay ka jazbah
‘ata farmaey.¹ (*Mahnamat Faizan-e-Madinah, June 2021*)

أَمِينٌ بِجَاهِ الْبَيْتِ الْأَكْمَمُونَ اللَّهُ عَلَيْهِ وَالْهُوَ سَلَّمَ

Namaz kay chand zaroori masaail

Hadees Shareef mayn hay: Jo shakhs ruku’ aur sujood mukammal nahin karta Namaz usay kehti hay: ‘Allah Tujhay halak karay jis tarah tu nay mujhay zaya’ kiya, phir us namaz ko puranay kapray ki tarah lapayt kar namazi kay munh par maar diya jata hay.’ (*Shu’ab-ul-Iman, Jild. 3, Safhah. 144, Hadees 3140 Multaqatan*) Neez aik riwayat mayn hay: Bad Tareen chor woh hay jo namaz mayn chori karay. ‘Arz ki gaey: Namaz ka chor kaun hay? Farmaya: Woh jo ruku’ aur sujood mukammal na karay. (*Musnad Ahmad, Jild. 8, Safhah 386, Hadees 22705*) Aaj kal namaz mayn ki Janay wali ‘umoomi ghalatiyon (Common mistakes) mayn say kuch ko madd-e-nazar rakhtay huway chand Madani phool paysh-e-khidmat hayn:

- Ruku’ mayn jhuknay ki kam az kam had yeh hay kay haath barhaey to ghutnon tak pahonch jaey jab kay mukammal ruku’ yeh hay kay peeth seedhi bicha day.

(*Bahar-e-Shari’at, Jild. 3, Safhah 513 Mafhooman*)

¹ Yeh Mazmoon 27 February 2021 ko honay walay Madani Muzakaray ki madad say tayyar kar kay Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ say mazeed mashwaray lay kar paysh kiya ja raha hay.

- Ruku' kay liye jhukna namaz mayn farz hay aur wahan kuch theharna ya'ni itminan say ruku' karna wajib.

(*Miraat-ul-Manajeeh, Jild. 2, Safhah 75*)

- Kisi naram cheez masalan Ghaas, rui, qaleen waghayrah par Sajdah karnay ki soorat mayn payshani aur naak ki haddi ko itna dabana zaroori hay kay dabanay say mазeed na dabay. Agar payshani itni na dici to namaz na ho gi jab kay naak ki haddi itni na dici to namaz Makrooh-e-Tahreemi ho gi aur isay lautana wajib ho ga. (*'Aalamgeeri, Jild. 1, Safhah 70*)
- Sajday mayn paaon ki aik ungli kay payt zameen par lagna farz hay aur har paaon ki aksar ungliyon ka payt zameen par lagna wajib hay. (*Fatawa Razawiyah, Jild. 3, Safhah. 253 Mulakkhasan*)
- Ruku' kay ba'd seedha khara hona aur do sajdon kay darmiyan seedha baythna Wajib hay neez is dauran kam az kam aik baar 'سیحان اللہ' kehnay ki miqdар theharna wajib hay. (*Bahar-e-Shari'at, Jild. 1, Safhah 518 Mulakkhasan – Namaz kay Ahkaam, Safhah 218*)
- Aik rukun mayn teen martabah khujanay say namaz toot jati hay, ya'ni aik baar khuja kar haath hataya phir dusri baar khuja kar hataya ab teesri baar jaysay hi khujaey ga Namaz toot jaey gi aur agar aik baar haath rakh kar chand baar harakat di to aik hi martabah khujana kaha jaey ga.

(*Bahar-e-Shari'at. Jild. 1, Safhah. 614*)

Samjhany ka tariqah

- Imam say pehlay Muqtadi ka ruku' aur sujood waghayrah may chala jana ya us say pehlay sir uthana (Makrooh-e-Tahreemi hay.) (*Bahar-e-Shari'at, Jild. 1, Safhah. 626*)
- Namaz mayn chehra phayr kar idhar udhar daykhna Makrooh-e-Tahreemi hay. Jab kay baghayr chehra phayray bila hajat idhar udhar daykhna Makrooh-e-Tanzeehi hay. (*Bahar-e-Shari'at, Jild. 1, Safhah. 626*) (Namaz kay masaail tafseelan seekhnay kay liye Bahar-e-Shari'at Hissah 3 aur 'Namaz kay ahkam' ka mutala'ah farmaiye.)

(*Mahnamah Faizan-e-Madinah, Sha'ban-ul-Mu'azzam 1439 Hijri*)

Masjid bharo Tahreek Masjid banao Tahreek

Masjidayn aabad karnay ki fazeelat par mushtamil 3 farameen-e-Mustafa ﷺ:

1. Bayshak Allah Pak kay gharon ko aabad karnay walay hi Allah walay hayn. (*Mujam-e-Awsat, Jild. 2, Safhah. 58, Hadees 2502*)
2. Jo Masjid say mahabbat karta hay Allah Pak usay apna mahboob (ya'ni piyara) bana layta hay.

(*Mujam-e-Awsat, Jild. 4, Safhah. 400, Hadees 6383*)

3. Jab koi bandah zikr ya namaz kay liye Masjid ko thikanah bana layta hay to Allah Pak us ki taraf rahmat ki nazar fermata hay, jaysa kay jab koi ghaib aata hay to us kay ghar walay us say khush hotay hayn.

(*Ibn-e-Majah, Jild. 1, Safhah. 438, Hadees 800*)

اَلْحَمْدُ لِلّٰهِ ! ‘Aashiqan-e-Rasool ki Madani Tahreek Dawat-e-Islami nayki ki da’wat ‘aam karnay kay liye Masajid aabad karnay ka bhi ‘azam rakhti hay, isi maqsad kay liye infiradi aur ijtimā’i koshishon kay zari’ay ‘Aashiqan-e-Rasool ko ba-jama’at namaz kay liye Masajid ka rukh karnay ki targheeb di jati hay. Mukhtalif Masajid mayn Fajr ki namaz kay ba’d Madani Halqah aur kisi namaz kay ba’d dars-e-Faizan-e-Sunnat ki tarkeeb hoti hay, is kay ‘ilawah haftahwar Sunnaton bharay ijtimā’at aur mukhtalif mawaqi’ par honay walay tarbiyyati ijtimā’at bhi Masajid mayn hotay hayn, Madani Muzakarah bhi Masjid (ya’ni ‘Alami Madani Markaz Faizan-e-Madinah) mayn hota hay, Sunnaton ki tarbiyyat kay liye dunya bhar mayn safar karnay walay ‘Aashiqan-e-Rasool kay Madani qafilay bhi ‘umooman Masajid hi mayn thehartay hayn, Jo Masjid aabad karnay ka aik behtareen zari’ah hayn. Hamaray Piyaray Aaqa, Makki Madani Mustafa ﷺ nay Masjidayn bananay ki targheeb daytay huway irshad farmaya:

1. Jo Allah Pak kay liye Masjid banaey ga Allah Pak us kay liye Jannat mayn ghar banaey ga. (*Muslim, Safhah. 1218, Hadees 7471*)
2. Masjidayn ta’mir karo aur unhayn mahfooz banao.

(*Musannaf Ibn-e-Abi Shaybah, Jild. 1, Safhah. 344, Hadees 9*)

Meethay Meethay Islami bhaiyo! Dawateislami Jahan ‘Masjid bharo tahreek’ hay wahan ‘Masjid banao Tahreek’ bhi hay, Dawateislami ki ‘Majlis Khuddam-ul-Masajid’ Masjid ki ta’mir, aabadkari aur Masjid kay ‘amlay (Staff) kay

Samjhanay ka tariqah

mushahiron (Salaries) kay intizamat waghayrah kay liye kooshan hay, ﴿لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ﴾ ! 2017 mayn Pakistan mayn 723 Masajid ta'meer ki gaeyn jab kay rawan (ya'ni jari saal) saal 2018 mayn ﴿لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ﴾ 1200 Masjid bananay ka hadaf hay jin mayn say 591 Masajid ka ta'meerati kaam jaari hay jab kay Masajid bananay kay liye 547 plots haasil kiyi ja chukay hayn.

*Kar Masjidayn aabad tayri qabr ho aabad
Firdaus 'ata kar kay Khuda tujh ko karay shad*

Apni aakhirat sunwarnay kay liye aap bhi Masjid ki ta'meer mayn hissah lijiye. Majlis Khuddam-ul-Masajid (Dawateislami) say rabbitah kay liye Mobile Number: 03130143472. WhatsApp: 03463622219. E-mail: masajid@dawateislami.net

(Mahnamah Faizan-e-Madinah, Jumadal Ukhra 1439)

Wuzu khanay kay Madani phool

- Wuzu say pehlay 'بِسْمِ اللَّهِ' parhna sunnat hay.
(Bahar-e-Shari'at, jild. 1, Safhah. 239)
- Aaj kal 'umooman Attach bath banaey jatay hayn, is soorat mayn agar istinja say faraghat kay ba'd bahar niklay baghayr wahinaison par wuzu karna ho to Wuzu ki du'aen waghayrah nahin parh saktay.
- Istinja say faraghat kay ba'd agar Wuzu karna ho to Istinja khanay say bahar nikal aaeyn, Istinja khanay say bahar

nikalnay ki du'a parhayn, ab Wuzu say pehlay ki du'aen parh kar andar dakhil hon aur wuzu farmaeyn.

- W.C ya Commode ko siliding darwazah (siliding door) laga kar alag kar diya jaey, sirf parday waghayrah laganay say kaam nahin chalay ga. Is soorat mayn istinja say faraghat pa kar siliding darwazah band kar kay wuzu kartay huway du'aen waghayrah parh saktay hayn.
- Is kay liye bara Hammam (Wash room) hona zaroori nahin balkay chhotay hammam may bhi siliding darwazah laga kar partition kiya ja sakta hay.
- Mayray ghar ka hammam bhi chhota sa hay laykin is mayn isi andaz mayn partition kar kay tarkeeb banai huiyay, Faizan-e-Madinah kay maktab mayn bhi Wuzu khana banaya huwa hay.
- Afsoos ki baat hay kay ghar mayn dunya jahan ki sahoolatayn (Facilities) muhayya karnay ki koshish ki jati hayn laykin aik toonti ka wuzu khana nahin banaya jata.
(Thori Tabdeeli kay sath) (Mahnamah Faizan-e-Madinah, Jumadal Owla, 1438)

Namazi barhanay kay nuskhay

Gunahon ka saylab zooro par hay, log gunahon kay maqamaat kay qareeb aur 'ilm-e-deen sikhanay walay maqamaat aur Masajid say door hotay chalay ja rahay hayn, pehlay Masjid

kachi (ya'ni matti ki deewaron wali) bhi hoti thi to bhi namazi 'umooman pakkay hotay thay aur ab woh daur aaya kay Masjidayn to cement, sarya aur marble waghayrah say pakki bani hoti hayn laykin namazi kachay dikhai daytay hayn, magar jisay Allah bachaey. Fitnon say bharay is daur mayn bahut saray Musalman to waysay hi Masajid mayn namaz kay liye nahin aatay aur jo aatay hayn unhayn Masajid mayn zarooriyat aur sahooliyaat (Facilities) 'umooman kam ya ghayr ma'yari milti hayn jis ki wajah say nafs aur shaytan ko unhayn Masjid say bhagana aasan ho jata hay. Lihaza Masajid ki khidmat ki sa'adat paanay walay 'Aashiqan-e-Rasool say guzarish hay kay Maula Kareem aap ki kawishon ko qubool farmaey, Namaziyon ko mazeed aasaniyan faraham kijiye, ﴿أَنْ هَذَا لِلّٰهِ﴾ namazi barhayn gay aur ba jama'at namaz kay paband banyan gay, yun aap kay liye Sawab-e-jariyah mayn izafah ho jaey ga. Namazi barhanay kay liye 'Aashiqan-e-Rasool kay Dar-ul-Ifta say shar'i rahnumai laynay kay ba'd hi in nuskhon par 'amal kiya jaey.

- Dunya ka mausim 'ajeeb-o-ghareeb karwatayn lay raha hay jisay Global warming kaha ja raha hay, jysi garmi ab par rahi hay pehlay nahin hoti thi, lihaza jin kay yahan mumkin ho woh apni Masjid may 'A.C' lagwa layn.
- Thanday mausim mayn farsh par aysi moti dari ya qadray patla carpet bichhaeyn jis par Sajday mayn payshani ba aasani jam sakay.
- Wuzu Khanay kay null waghayrah ko durust rakhayn, haath dhonay kay liye sabun waghayrah ka bhi ihtimam rakhiye.

- Wuzu khanay mayn kharay kay bajaey ‘Meetha paani’ ho.
- Masajid kay istinja Khanon (toilets) ko banawat aur safai kay ‘Tibar say behtar karwa liya jaey aur jahan namaziyon ki aamad-o-raft ziyadah ho wahan ‘istinja khanon ki safai’ kay liye khaas taur par kisi shakhs ko muqarrar kiya jaey jo logon ka rush khatm ho Janay kay ba’d safai suthrau karta rahay.
- Kaey log W.C kay zari’ay Istinja nahin kar patay balkay unhayn Commode ki hajat hoti hay, lihaza zaroorat kay mutabiq har Masjid mayn kam az kam aik kushadah aur baray size ka commode hona chahiye, is ka soorakh bhi pichhl side par ho, aur darwazay kay bahar is ki nishani bhi lagi ho, taala laganay kay bajaey usay khula rakhiye.
- Suna hay kay bahar mumalik mayn ‘Masajid kay baahar namaziyon kay baytnay kay liye aik makhsoos jagah’ bani hoti aur Kursiyan (Chairs) rakhi hoti hayn, jahan ‘umooman bari ‘umr kay namazi hazraat (jin kay liye baar baar ghar jana aur aana mushkil hota hay, woh) ‘asr aur maghrib kay ba’d baythay agli namaz ka intizar kartay hayn, balkay kahin to ‘Fridge’ ka bhi intizam hota hay, is mayn namaziyon kay liye paani waghayrah rakha hota hay, yeh achha andaz hay jahan mumkin ho kisi ‘Aashiq-e-Rasool Mufti sahib say ijazat lay kar usay bhi apnaya ja sakta hay magar is kay liye alag say chandah kiya jaey.
- Ba’z Masajid mayn Shar’i taur par ma’zoor namaziyon kay liye kursiyan ka ihtimam hota hay laykin kaey log un

kursiyon par bayth nahin paatay, ba'z auqat kursi ki sakhti baythnay walay ko kaafi parayshan karti hay, jis say bil khusoos bari 'umr kay namazi aazmaish ka shikar hotay hayn, lihaza sasti aur ghayr ma'yari kursiyon kay bajaey 'achhay gadday wali kursiyan' rakhi jaeyn.

- Jahan jahan Dawateislami kay haftahwar Sunnaton bharay ijtim'aat hotay hayn wahan kuch ziyadah ta'dad mayn 'aaram deh kursiyan' rakhi jaeyn, magar jo neeche bayth sakta ho usay neechay hi baythna chahiye.
- Gaaon deehaton waghayrah mayn jahan jahan Dawateislami kay qafilay safar kartay hayn agar wahan wash room ya wuzu khanay ka munasib bandobast na ho to mumkinah soorat mayn qafilay walay Islami bhai aapas mayn raqam mila kar yeh kaam karwa layn, is say wahan kay namaziyon kay sath sath aaindah qafilay walon kay liye bhi aasani ho jaey gi. (Mashwarah: Jab bhi wuzu khana banana ho to isay behtar andaz mayn bananay kay liye Maktaba-tul-Madinah kay risalay 'Wuzu ka tariqah' kay back title par is ka naqshah daykh lijiye).
- Yaad rakhiye! Sahooliyaat daynay kay zari'ay agar koi namazi banta hay to yeh ghatay ka soda nahin balkay aakhirat mayn nafa' hi nafa' hay.
- Islami behnon kay jahan jahan ijtim'aat aur rihaihi course hotay hayn wahan bhi hasb-e-mauqa' mushawaraton

(Counselling) kay sath ‘mazkoorah sahooliyat’ muhayya ki jaeyn. Allah Karay kay hamara bacha bacha Allah Pak ka naam laynay wala ban jaey, hamari masjidayn aabad ho jaeyn, Musalman namazi ban jaeyn aur Sunnaton par ‘amal ko apna ma’mool bana layn¹.

أَمِينٌ بِجَاهِ اللَّهِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note

Muftiyaan-e-Ahl-e-Sunnat say rahnumai liye baghayr Masajid mayn kisi qism ki tor phor ya izafi kharch na kiya jaey. Dawateislami kay tahat chalnay walay Dar-ul-Ifta Ahl-e-Sunnat say Shar'i rahnumai kay liye is number par rabitah kijiye: 03117864100 (Subh 10:00 ta Sham 4:00, Chutti: Jumu'a-tul-Mubarak) (*Mahnamat Faizan-e-Madinah, Rabi-ul-Sani, 1441*)

Mu’takifeen waghayrah kay liye Masjid kay aadab say muta’alliq Madani Phool

- Masjid ko har tarah ki badbu say bachaiye.
- Masjid mayn kisi qism ka kora (ya’ni kachra) waghayrah har giz na phaynkiye balkay ho sakay to Masjid mayn nazar aanay

¹ Yeh Mazmoon 8 Muharram-ul-Haraam 1441 Hijri kay Madani Muzakaray say tayyar kar kay Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ ki check karwanay kay ba’d paysh kiya ja raha hay.

walay tinkay aur baalon kay guchhay waghayrah utha kar dalnay
kay liye apni jaib may aik shopper (chota lifafah) rakh lijiye.

- Farman-e-Mustafa : ﷺ: Jo Masjid say aziyyat ki cheez nikalay Allah Pak Jannat mayn us kay liye aik ghar banaey ga. (*Ibn-e-Majah, Jild. 1, Safhah. 419, Hadees 757*)
- Apne paseenay aur munh ki raal waghayrah ki aalodagi say Masjid kay farsh, dari, ya carpet ko bachanay kay liye mu'takif sirf apni zaati chadar ya chatai par soey.
- Wuzu khana Fanaey Masjid mayn honay ki soorat mayn tail kanghi wahin kijiye aur jo baal waghayrah jharay unhayn utha lijiye.
- Khana fanae Masjid mayn woh bhi dastarkhuwan waghayrah bicha kar us par khaiye, namaz ki dari par har giz na khaiye.
- I'tikaf kay dauran Masjid kay andar zarooratan dunyawi baat karnay ki ijazat hay, laykin is mayn bhi zaroori hay kay kisi namazi ya sonay walay ko tashweesh na ho, bila zaroorat dunyawi baat cheet ki ijazat nahin.
- Farman-e-Mustafa : ﷺ: Logon par aik zamanah aysa aaey ga kay Masjid mayn dunya ki baatayn hon gi, tum un kay sath mat baytho kay Allah Pak ko aysay logon ki koi hajat nahin.' (*Shu'ab-ul-Iman, Jild. 3, Safhah. 86, Hadees 2962*)
- Masjid mayn pur sukoon, khamoosh aur sanjeedah rahiye, na khud hansiye na dusron ko hansaiye, haan zarooratan muskurany may haraj nahin.

- Masjid ki deewar, farsh, chatai ya dari kay opar ya neechay thooknay, naak sinaknay, naak ya kaan say mayl nikal kar laganay waghayrah say bachiye.
- A'za-e-wuzu say wuzu kay paani kay qatray Masjid kay farsh par girana na jaeyz aur gunah hay.
- Masjid mayn dorna ya zor say qadam rakhna jis say aawaz payda ho mana' hay.
- Masjid mayn chheenk, khansi, Dakar aur jamahi waghayrah ki aawaz ko jitna ho sakay zabit kijiye.
- Masjid kay farsh par koi bhi cheez masalan: topi, chadar, lakri, chhatri, pankha waghayrah aahistah say rakhiye, phaynknay say guraiz kijiye.
- Qiblay ki taraf paaon phaylana to har jagah mana' hay, Masjid may kisi taraf na phaylaey kay darbar-e-Ilahi kay aadab kay khilaf hay.
- Bhook say kam khanay ki 'aadat banaiye kay dat kar khanay say basa auqat munh say badbu aanay ka maraz ho jata hay aur munh say badby aa rahi ho to Masjid ka dakhilah haraam hota hay.
- Kachi mooli, kachi piyaz, kacha lehsun aur har woh cheez jis ki bu na pasand ho khanay say bachiye.

Samjhanay ka tariqah

- Farman-e-Mustafa ﷺ: Jis nay Piyaz, lehsun ya gindna (Lehsun say milti jultti aik tarkari) khaey woh hamari Masjid kay qareeb har giz na aaey.

(*Abu Dawood, Jild. 3, Safhah. 506, Hadees 3827*)

- Mobile Phone ka isti'mal sirf aur sirf zarooratan kijiye.
- Ghayr mu'takif bil 'umoom jab kay mu'takif bil-khusoos Social media kay isti'mal say parhayz karay.
- Masjid mayn na samajh bachon ko mat laiye.

*Karam az paey Mustafa Mayray Rab ho
Mujhay Masjidon ka muyassar adab ho*

(*Makhooz az: Faizan-e-Ramazan, Safhah. 228 ta 250*) (*Mahnamat Faizan-e-Madinah, Ramazan-ul-Mubarak 1439*)

الحمد لله رب العالمين وشكراً وعذراً نحن نحيطكم بالخبر من المنهج الراجح بشر الله وحده 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 ijtimai' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saari raat shirkat farmalye. ♦ 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 karni hay" ای خاتمۃ علیہ مصلحت 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.
ان شاء الله تعالى



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