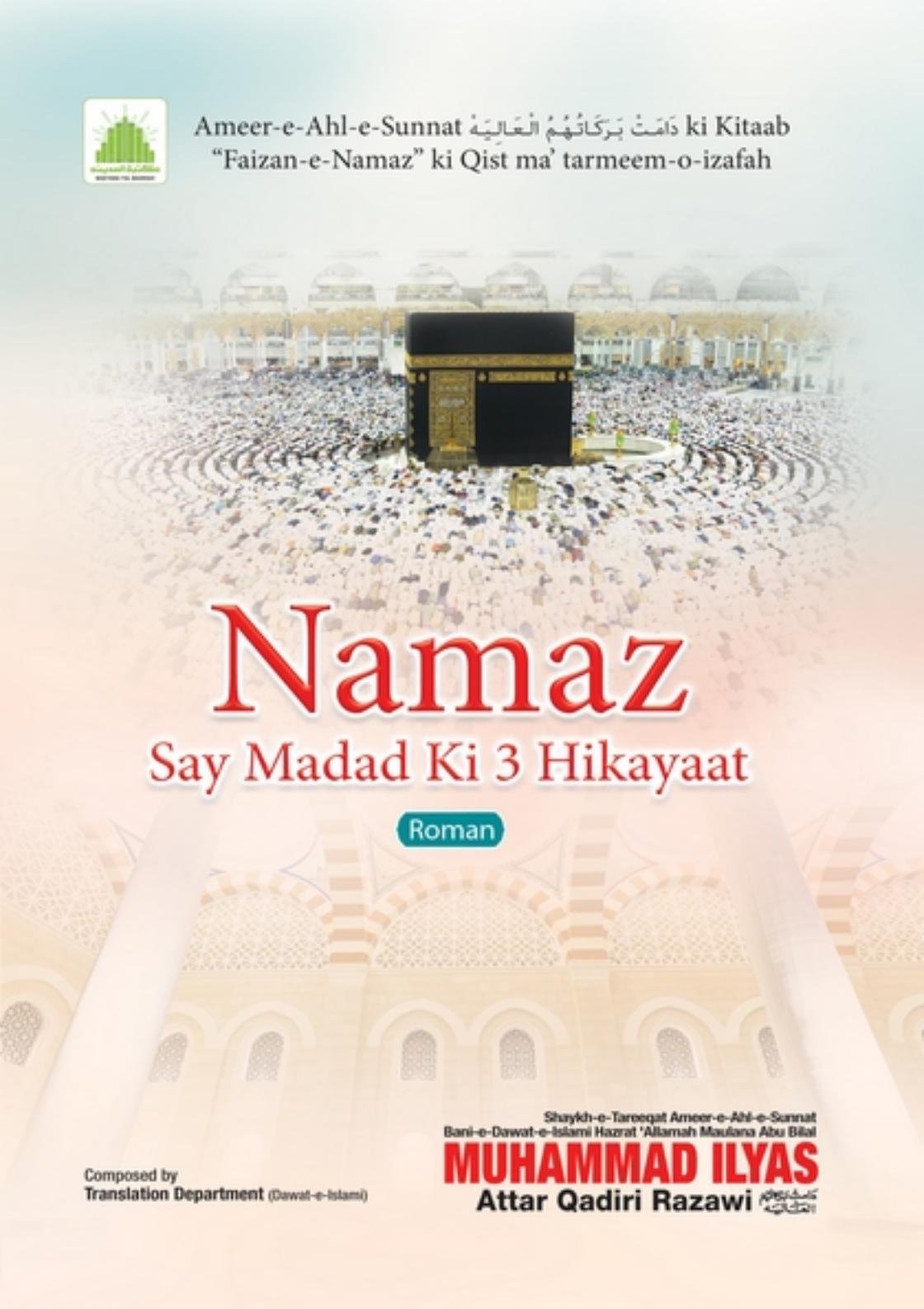




ameer-e-ahl-e-sunnat دامت برکاتہم العالیہ ki Kitaab
“Faizan-e-Namaz” ki Qist ma’ tarmeem-o-izafah



Namaz

Say Madad Ki 3 Hikayaat

Roman

Composed by
Translation Department (Dawat-e-Islami)

Shaykh-e-Taroeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi 

نماز سے مدد کی تین حکایات

Namaz Say Madad Ki 3 Hikayaat

Namaz Say Madad Ki 3 Hikayaat

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ سَلِيْمٌ
أَشَاءَ اللّٰهُ أَنْ يَخُوْذِي بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يُسَوِّي اللّٰهُ الرَّحِيمُ الرَّجِيمُ

Kitab perhnay ki Du'a

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

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَالْجَلَالِ وَالْاِكْرَامِ

Tarjama:

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

(Al-Mustatraf, jild. 1, safhah. 40)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

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أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۝ يَسِّرْ اللّٰهُ الرَّحْمَنُ الرَّحِيمُ ۝

Yeh Mazmoon “Faizan-e-Namaz” Safhah 23 ta 38 say liya
gaya hay.

Namaz Say Madad Ki 3 Hikayaat

Durood Shareef ki Fazilat

Farmaan-e-Aakhiri Nabi ﷺ: “Mujh par durood shareef parh kar apni majalis ko aaraastah karo keh tumhaara durood-e-Pak parhna barooz-e-Qayamat tumhaaray liye noor ho ga.”

(Sunan Nasa'ee, safhah 220, Hadees: 1281)

Museebat may namaz say madad chaahnay ki 3 hikayaat

1. Baytay ko police nay chhor diya (Hikayat)

Hazrat Sayyiduna Abul Hasan Sari Saqati رحمۃ اللہ علیہ ki khidmat-e-ba-barakat may aap ki parausan nay haazir ho kar ‘arz ki: Aye Abul Hasan! Raat mayray baytay ko sipahi pakar kar lay gaey hayn shayad woh usay takleef pahonchaey, barah-e-karam! Mayray baytay ki sifarish farma dijiye ya kisi ko mayray sath Bhaj diye. Parausan ki fariyad sun kar aap kharay ho kar khushu’-o-khuzu’ kay sath namaz may mashghool ho gaey. Jab kaafi dayr ho gaey to us ‘aurat nay kaha: Aye Abul Hasan! Jaldi kijiye! Kahi aysa na ho kay Hakim mayray baytay ko qayd may daal day! Aap namaz may mashghool rahay, phir salam phayrnay kay ba’d farmaya: ‘Aye Allah Pak ki bandi!

Mayn tayra mu'amalah hi to hal kar raha hon.' Abhi yeh guftugu ho rahi thi kay us parausan ki khadimah aaey aur kehnay lagi: Bibi ji! Ghar chaliye! Aap ka bayta ghar aa gaya hay. Yeh sun kar woh parausan bahut khush hui aur aap ko du'aeyn dayti hui wahan say rukhsat ho gaey. (*'Uyoon-ul-Hikayaat (Urdu)*, vol. 1, pp. 266) Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadqay hamari bay hisab maghfirat ho.

أَمِينُ بِحَاجَةِ الْبَيْتِ الْأَكْمَمِينُ سَلَّمَ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Qaydiyo! Chaho bara`at, tum parho dil say namaz

Door ho jaey gi aafat, tum parho dil say namaz

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلَّوَا عَلَى الْحَبِيبِ

2. Mosladhar barish huiy...kaysay? (Hikayat)

Khadim-e-Nabi Hazrat Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ kay baghban (ya'ni maali) nay aik baar haazir ho kar shaded qah saali (ya'ni baarishayn na honay) ki shikayat ki. Aap nay wuzu kiya aur namaz parhi phir farmaya: Aye Baghban! Aasman ki taraf daykh! Kiya tujhay kuch nazar aa raha hay? Us nay 'arz ki: Huzoor! Mujhay to aasman may kuch bhi nazar nahin aa raha! Aap nay dubarah namaz parh kar yehi suwal farmaya aur baghban nay wohi jawab diya. Phir teesri ya chothi baar namaz parh kar wohi suwal kiya to baghban nay jawab diya: Aik parinday kay par kay barabar badal ka tukra nazar aa raha hay. Aap namaz-o-du'a may barabar mashghool rahay yahan tak kay aasman may har taraf abr (ya'ni badal) chha gaya aur mosla dhaar barish huiy. Hazrat Sayyiduna Anas bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay baghban ko hukm diya: Ghoray par suwar ho kar daykho kay barish kahan tak pahonchi hay? Us nay Charon taraf ghora dora kar daykha aur aa kar kaha kay yeh barish

‘Musayyireen’ aur ‘Ghazban’ kay mahallon say aagay nahin barhi. (*Karamaat-e-Sahabah*, pp. 195) (*Tabqat-e-Ibn-e-Sa’d*, vol. 7, pp. 15) Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadqay hamari bay hisab maghfirat ho-

اَمِينٌ بِحَاجَةِ الْبَيِّنِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abr-e-Rahmat jhoom kar barsay ga ho jaey gi door

Qaht saali ki museebat tum parho dil say namaz

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

3. Chashmah jaari ho gaya (Hikayat)

Hazrat Sayyiduna ‘Uqbah bin Naafi’ Fihri رَضِيَ اللَّهُ عَنْهُ ka Lashkar Africa kay jihadon may aik baar kisi aysay maqaam par pahonch gaya jahan paani ka door door tak naam-o-nishan nahin tha, aur Islami Lashkar shiddat-e-piyas say bay taab ho gaya. Hazrat Sayyiduna ‘Uqbah bin Naafi’ Fihri رَضِيَ اللَّهُ عَنْهُ nay do rak’at namaz parh kar du’a kay liye haath utha diye, abhi du’a khatm bhi nahin hui thi kay aap ka ghora apnay sum (ya’ni paaon) say zameen kuraydnay laga. Aap nay uth kar daykha to mitti hat chuki thi aur aik patthar nazar aa raha tha! Aap nay jaysay hi patthar hataya aik dam us kay neechay say paani ka chashmah ubalnay laga aur is qadar paani nikla kay sara Lashkar sayrab ho gaya, tamam janwaron nay bhi khoob paani piya aur lashkariyon nay apni apni mashkon may paani bhar liya, phir us chashmay ko behta chhor kar Lashkar aagay rawanah ho gaya. (*Al-Kaamil fit Taareekh*, vol. 3, pp. 451) Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadqay hamari bay hisab maghfirat ho

اَمِينٌ بِحَاجَةِ الْبَيِّنِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Qat'ah-e-Bay aab ho, bay chayn ho bay taab ho
Piyas ki door ho shiddat, tum parho dil say namaz*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Hamayn namaz say rahat pahonchao!

Aye ‘Aashiqan-e-Namaz! Jab koi museebat aa jaey ya bala naazil ho ya koi nazuk mu’amalah darpaysh ho to fauran namaz ka sahara lay layna chahiye, hamaray Piyaray Aaqa ﷺ aham mu’aamalah paysh aanay par namaz may mashghool ho jatay thay kyun kay namaz tamam azkaar-o-du’eon ki jami’ (ya’ni poora karnay wali) hay, is ki barakat say ranj-o-gham say rahat milti hay, yehi wajah hay kay Huzoor ﷺ Hazrat Sayyiduna Bilal رَضِيَ اللَّهُ تَعَالَى عَنْهُ say farmatay: ‘Aye Bilal! Hamayn namaz say rahat pahonchao (*Mujam-e-Kabeer, vol. 6, pp. 277, Hadees 6215*).’ (Ya’ni aye Bilal! Azaan do ta kay hum namaz may mashghool hon aur hamayn rahat milay). Hazrat Sayyiduna ‘Abdullah bin Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn: Jab tum aasman say koi (gargarahat waghayrah ki darawni) aawaz suno to namaz ki taraf mmutawajjeh ho jao (*Sharh-ul-Bukhari, vol. 3, pp. 26*). **Mabsoot** may hay: Jab tareeki (ya’ni andhayra) chha jaey ya shaded hawaeyn chalnay lagay to us waqt namaz parhna behtar hay, Hazrat Sayyiduna ‘Abdullah bin ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ kay baray may manqool hay kay Basra may **zalzalah** aaya to aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay namaz parhi. (*Mirqat-ul-Mafateeh, vol. 3, pp. 598*)

2 Rak’at namaz Mustahab honay kay ba’z mawaqi’

Hazrat ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Tayz aandhi aaeay ya din may sakht tareeki (ya’ni andhyra) chha jaey ya raat may

khaufnak roshni ho ya lagatar kasrat say Meenah (ya'ni barish barsay) ya ba-kasrat owlay (Hail) parayn ya aasman surkh ho jaey ya bijliyan girayn ya ba-kasrat taaray tootay ya Ta'oon waghayrah waba phaylay ya zalzalay aaeyn ya dushman ka khauf ho ya aur koi dahshatnak amar (ya'ni khaufnak mu'amalah) paya jaey in sab kay liye do rak'at namaz Mustahab hay.

(*'Aalamgeeri*, vol. 1, pp. 153) (*Bahar-e-Shari'at*, vol. 1, pp. 788)

Tahreer kay dauran jab zalzalah aaya! (Hikayat)

Imam Fakhruddin Raazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Aaj subh Pehli Muharram-ul-Haraam 602 Hijri ko Mayn is Kitab (ya'ni Tafseer-e-Kabeer) kay awraq (pages) likh raha tha kay achanak zalzalay kay jhatkay aaey aur zordar aawaz aaey! Mayn nay logon ko daykha kay woh cheekh cheekh kar aur giringira kar du'aen maang rahay thay. Phir jab zameen pur-sukoon ho gaey, khushgawar hawa chalnay lagi aur halaat ma'mool par aa gaey to log phir apni harakaton ki taraf laut gaey aur isi tarah fuzool aur bayhoodah kaamon may mashghool ho gaey aur bhol gaey kay abhi woh thori dayr pehlay cheekh-o-pukar kar rahay thay, Allah Pak kay naam ki duhaey day rahay thay aur Us say giringira kar du'aen kar rahay thay.

(*Tafseer-e-Kabeer*, vol. 7, pp. 223)

Bandah museebat may Rab ko pukarta aur.....

Parah 23 Surah Zumur Ayat number 8 may Irshad hota hay:

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَ إِلَيْهِ مُنِيبًا إِلَيْهِ تُشَدِّدُ إِذَا خَوَلَهُ نِعْصَةً مِنْهُ

تَسِيَّ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلٍ

Tarjamah-e-Kanz-ul-Iman: aur jab aadami ko koi takleef pahonchti hay apnay Rab ko pukarta hay usi tarafjhuka huwa, phir jab Allah nay usay apnay paas say koi na'mat di to bhool jata hay jis liye pehlay pukara tha.

Neez parah 11 Surah Yunus ki aayat number 12 may Irshad hota hay:

وَإِذَا مَسَّ الْإِنْسَانَ الظُّرُورُ عَانَتْ بَعْثَيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَتَّا
كَشَفْتَاهُنْدُهُ ضُرَّةً مَرَّكَانْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ

Tarjamah-e-Kanz-ul-Iman: Aur jab aadami ko takleef pahonchti hay Hamayn pukarta hay laytay aur baythay aur kharay, phir jab Hum us ki takleef door kar daytay hayn chal dayta hay goya kabhi kisi takleef kay pahonchnay par Hamayn pukara hi na tha.

Sadr-ul-Afazil Hazrat ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رحمۃ اللہ علیہ is aayat kay taht likhtay hayn: Maqsad yeh hay kay insan bala kay waqt bahut hi bay sabra hay aur rahat kay waqt nihayat na-shukra, jab takleef pahonchti hay to kharay, laytay, baythay har haal may du'a karta hay jab Allah عزوجل takleef door kar day to shukr baja nahin laata aur apni haalat-e-sabiqah (ya’ni pichhli haalat) ki taraf laut jata hay, yeh haal ghaafil ka hay, mu’min-e-aaqil (ya’ni ‘aql mand Musalman) ka haal us kay khilaf hay, woh museebat-o-bala par sabr karta hay, rahat-o-aasaish may shukr karta hay, takleef-o-rahat kay jumlah ahwal (ya’ni tamam haalaton) may Allah Pak kay Huzoor tazarru'-o-zaari (ya’ni rota girgirata) aur du’a karta hay aur aik maqaam is say bhi a’la hay jo Mu’minon may bhi makhsoos bandon ko haasil hay kay jab koi museebat-o-bala aati hay us par sabr kartay hayn,

Qaza-e-Ilahi par dil say raazi rehtay hayn aur jamee' Ahwaal par (ya'ni tamam haalaton may) shukr kartay hayn.

(Khazaain-ul-'Irfan, pp. 393)

Wuzu-o-Namaz beemariyon say bachatay hayn

Piyaray piyaray Islami bhaiyo! Namaz may jis tarah museebaton ka 'ilaj hay. Isi tarah Is may beemariyon ka bhi 'ilaj hay, khud tabeebon ko I'tiraf hay kay wuzo karnay wala shakhs dimaghi amraaz may bahut kam mutala hota hay, namazi junoon (ya'ni pagal pan) aur tilli (Spleen) ki beemariyon say aksar mahfooz rehta hay, namaz perhnay kay liye din may kaey baar wuzu karnay say a'za dhultay rehtay hayn aur namazi kapray bhi pak saaf rakhta hay, is liye gandagiyon aur na-pakiyon say hifazat rehti hay aur zaahir hay kay gandagi bahut si beemariyon ki jar hay.

Namaz may shifa hay

Hazrat Sayyiduna Abu Hurayrah رضي الله عنه bayan kartay hayn kay aik baar Mayn namaz parh kar Huzoor صلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay paas bayth gaya, Aap صلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Kiya tujhay payt may dard hay? Mayn nay 'arz ki: Ji haan. Farmaya: فَمُنْعَلٌ بِقَالٍ فِي الصَّكْوَةِ شَفَاءٌ Ya'ni 'Utho aur namaz parho kyun kay Namaz may shifa hay.'

(Ibn-e-Majah, vol. 4, pp. 98, Hadees 3458)

Bay 'adad amraaz say mahfooz rakhay gi tumhayn

Haq say dilwaye gi sehhat, tum parho dil say namaz

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْخَيْبَرِ

**Namaz say milnay wali jismani-o-roohaani beemariyon
say shifa waghayrah kay muta'alliq 21 Madani phool**

(Ibtidaey 6 Madani phool ‘Ibn-e-Majah hashiyah Sindhi’ jild 4 safhah 98 say aur baqiyah ‘Fayz-ul-Qadeer’ jild 4 safhah 689 say paysh kiyeh gaey hayn)

1. Namaz dil, ma’dah aur aanton waghayrah kay maraz may shifa dayti hay.
2. Namaz dard-o-gham ka ihsas bhula dayti ya kam kar dayti hay.
3. Namaz may behtareen warzish hay kay us kay Qiym may, ruku’ aur sajday waghayrah karnay say badan kay aksar jor (Joints) harakat kartay hayn.
4. Nazlah zukam kay mareez kay liye taweel (ya’ni lamba) sajdah nihayat mufeed hay
5. Sajday say band nak khulti hay.
6. Aanton may jama’ honay walay ghayr zaroori mawad ko harakat day kar nikalnay may sajdah kaafi madadgar sabit hota hay.
7. Namaz say zehan saaf hota aur ghussay ki aag bujh jati hay.
8. Namaz rizq laati.
9. Sehat ki hifazat karti.
10. Aziyyat (ya’ni takleef) door karti.
11. Beemari bhagati.
12. Dil ki quwwat barhati.

13. Farhat (ya'ni khushi) ka saman banti.
14. Susti door karti.
15. Sharh-e-Sadar karti ya'ni seenah kholti.
16. Rooh ko ghiza faraham karti.
17. Dil Munawwar (ya'ni roshan) karti.
18. Chehraham chamkati.
19. Barakat laati.
20. Khuda say qareeb pahonchati aur
21. Shaytan ko door bhagati hay. (Yeh fawaaid usi soorat may haasil ho saktay hayn jab namaz itminan say durust Tareeqay par ada ki jaey.)

Door hon beemariyan bay kariyan na-kamiyan

Dil may dakhil ho masarrat, tum parho dil say namaz

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Kis Nabi nay kaun si namaz ada farmaey

Ba'z Ambiya-e-Kiraam عَلَيْهِ السَّلَامُ nay Mukhtalif auqat ki namazayn juda juda mauqa' par ada farmaeyn. Allah Pak nay apnay in Mahbobaan-e-Bargah ki in Haseen adaaon ko hum Ghulaman-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ par farz kar diya. Chunanchay A'ala Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ nay chand riwayaat bayaan karnay kay ba'd jis riwayat ko behter qaraar diya us say mutabiq namaz-e-Fajr Hazrat Aadam, Namaz-e-Zuhar Hazrat-e-Dawood, Namaz-e-Asr Hazrat Sulaiman. Namaz-e-Maghrib Hazrat-e-Ya'qoob aur Namaz-e-

'Isha Hazrat-e-Younus عَلَيْهِ السَّلَام nay sab say pehlay ada fama`ee.

(Fatawa Razawiyyah, jild 5, safhah 43 ta 73 Mulakhsan)

Subh honay ka shukranah

Fatawa Shaami mayn hay: Hazrat Aadam عَلَيْهِ السَّلَام nay subh honay kay shukriyah mayn do raka'atayn sab say pehlay ada kin to yeh namaaz-e-fajr ho ga`ee. (Radd-ul-Muktaar, jild 2, safhah 16) Allah عَزَّوَجَلَّ ki rehmat say Jannat mayn ujala hi ujaala, noor hi noor hay. Jab Hazrat Aadam عَلَيْهِ السَّلَام nay apnay mubarak qadamon say zameen ko nawaza to shab daykhi aur phir subh a`ee to khush ho ga`ay aur shukraanay mayn namaaz-e-Fajr ada ki.

Paanchon Namazayn Ummat-e-Mustafa ko di ga`een

Mufti Ahmed yaar Khan مُحَمَّدُ اللَّهُ عَلَيْهِ farmatay hayn: Aur ummaton ko namaz-e-panj ganah (yani paanch waqt ki namazain) nahin milin yeh is ummat ki khasusiyat hay (yani ummat-e-Mustafa ko mili hayn). haan yeh namazain alehdah alehdah Ambiya-e karaam عَلَيْهِ السَّلَام nay ada kin.

Shaan-e-Habeeb-ul-Rehman. Safhah 125

Namaz aur mataheton ka khayaal rakho

Umm-ul-Mu'mineen Hazrat Umm-e-Salmah رَبِيعُ اللَّهِ عَنْهَا bayan farmaati hayn keh Nabi kareem حَلَّ اللَّهُ عَلَيْهِ وَالْمَلَائِكَةَ apnay marz-e-visaal (yani jis bimaari mayn zahiri wafaat shareef hu`ee us) mayn farmaatay thay: "namaz ko pabandi say ada kartay raho aur apnay ghulamon ka khayaal rakho."

(Ibn-e-Majah, jild 2, safhah 282, Hadees: 1625)

Mustafa Jaan-e Rehmat ﷺ ki aakhiri wasiyat

Hazrat Allamah Moulana Mufti Ahmed yaar Khan is حنفیۃ اللہ تعالیٰ علیہ hadees pak kay tehat farmatay hayn: yani namaz ki pabandi-o-hifazat karo martay dam tak nah chorro. Maloom huwa keh namaz bara hi ahaym fareeza hay keh huzoor ﷺ nay khasusiyat say is ki wasiyat farmai, Sa'adat mand aulaad baap ki wasiyat sakhti say poori karti hay. Sa'adat mand ummati woh hai jo Huzoor ﷺ ki is wasiyat par sakhti say pabandi karay, Allah Pak toufeeq day.

(*Mirat-ul-Manajih. Jild 5, safhah 166 Mukhtasra*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Namaz Jannat ki chaabi hay

Hazrat Sayyiduna Jabir رضی اللہ تعالیٰ عنہ bayan kartay hayn kay Allah kay Piayaray Habeeb ﷺ nay Irshad farmaya: Jannat ki chabi namaz hay aur namaz ki chabi wuzu.

(*Tirmizi, vol. 1, pp. 85, Hadees 4*)

Jannat kay darajaat ki chabi

Hazrat Mufti Ahmad Yar Khan is Hadees Pak kay taht likhtay hayn: Ya'ni Jannat kay darajaat (Ranks) ki chabi namaz hay lihaza yeh Hadees is kay khilaf nahin kay Jannat ki chabi Kalimah-e-Tayyibah hay kay (is say murad) wahan nafs-e-jannat (ya'ni khud Jannat hi) ki chabi murad hay. Agarchay Namaz ki sharaait bahut hayn, waqt, qiblay ko munh hona waghayrah, laykin Taharat bahut aham hay is liye isay namaz ki chabi farmaya gaya. (*Mirat-ul-Manajeeh, vol. 1, pp. 240*) Hazrat Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlivi رحمۃ اللہ تعالیٰ علیہ farmatay hayn: 'Jis tarah darwazah chabi kay bighayr nahin

khul sakta, isi tarah Jannat ka darwazah bhi namaz kay bighayr na khulay ga, is liye namaz ko ‘Iman’ kay lafz say ta’beer kiya gaya hay.’

(Ashi’at-ul-Lama’aat, (Urdu) vol. 1, pp. 542)

Chabi kay dandanay

Tabi’ee buzurg Hazrat Sayyiduna Wahb bin Munabbeh say poocha gaya: Kiya ﷺ Jannat ki chabi nahin? Irshad farmaya: Kyun nahin! Laykin har chabi kay dandanay (Teeth) hotay hayn, agar tum dandanay wali chabi laey to tala khul jaega warnah nahin khulay ga. (*Bukhari*, vol. 1, pp. 419) Sahabi Ibn-e-Sahabi Hazrat Sayyiduna ‘Abdullah Bin ‘Abbas رضي الله عنهما say jab (Tabi’ee buzurg) Hazrat Sayyiduna Wahb bin Munabbeh رضي الله عنهما ki yeh baat zikr ki gaey to aap nay Irshad farmaya: Wahb nay sach kaha, kiya Mayn tumhayn in dandanon kay baaray ma na bataon kay woh kiya hayn? Phir aap nay Namaz, Zakat aur Ahkam-e-Islam bayan farmaey. (*Ar-Rauz-ul-Anaf*, vol. 4, pp. 391) ‘Umda-tul-Qari’ may hay: Is (ya’ni Jannat ki) chabi kay dandanay faraaiz-o-wajibaat ka ada karna aur gunahon say bachna hay.

(‘Umda-tul-Qari, vol. 6, pp. 4 Mulakkhasan)

Har Musalman Jannati hay

Aye ‘Aashiqan-e-Rasool! Agar kisi nay faraaiz-o-wajibaat may Kotahi (ya’ni kami) ki aur gunahon say na bacha magar Iman kay sath is duniya say rukhsat honay may kamiyab ho gaya to woh Jannat may zaroor dakhil ho ga. Allah chaahay to apni rahmat say bay hisab hi Jannat may dakhil farma day aur agar معاذ الله gunahon kay sabab ‘azab farmaey to bil-aakhir Jannat ‘inayat farma day ga. Magar hum Jahannam say panah

maangtay hayn, Khuda ki qasam! Aik lamhay ka karoorwan hissah bhi koi Jahannam ka ‘azab bardasht nahin kar sakta.

Kahi ka aah! Gunahon nay ab nahin chhora

‘Azab-e-Naar say ‘Attar ko bacha Ya Rab

(*Wasaail-e-Bakhshish (Murammam)*, pp. 77)

صلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Wuzu may ki janay wali ba’z ghalatiyan

Neez Hadees-e-Pak kay hissay ‘Namaz ki Chabi wuzu hay’ say wuzu ki ahamiyyat ka andazah lagaya ja sakta hay. Wuzu tawajjoh say karna chahiye ta kay is ka koi farz balkay Sunnat bhi na reh jaey. Daykhiye na! Agar koi sirf 250 grams doodh bhi garam karnay kay liye choolhay par rakhta hay to chokanna rehta hay, kyun kay woh janta hay kay agar Mayn nay ghaflat ki to doodh ubal kar zaya’ ho sakta hay. Ma’mooli say nuqsan say bachnay kay liye to insan barabar dhiyan rakhta hay magar afsos! Aaj kal jald baazi aur ghaflat kay sabab, aksar log wuzu ki sunnaton ka koi khayal nahin rakhtay balkay ba’z auqat to faraaiz ki bhi parwah nahin kartay! Misal kay taur par Kulli may munh kay tamam andaroni hisson aur daanton ki sab khirkiyon waghayrah may paani pahonch jaey aur naak may paani charhanay may narm baansay (ya’ni narm haddi) tak pahaoch jaey. Wuzu may is tarah kulli karna aur naak may paani charhana sunnat-e-mu’akkadah aur ghusl may farz hay laykin aksar logon ko daykha gaya hay kay kulli may jaldi jaldi 3 baar pich pich kar laytay hayn ya naak ki nok par 3 martabah paani laga laytay hayn. Wuzu may aik aadh baar aysa karna bura aur is ki ‘aadat banana gunah hay. Aur agr ghusl may aysa kiya to ghusl huwa hi nahin. Yun hi donon haath kuhniyon tak is tarah dhonay chahiye kay paani ki dhaar kuhni tak barabar

behti chali jaey laykin aik ta'dad aysi bhi hay jo chullo may paani lay kar pahaonchay (ya'ni kalaey) say teenon baar chhor dayti hay, is tarah dhonay say kuhni balkay kalaey ki karwaton par paani na behnay ka imkan rehta hay, yun hi yeh lihaz bhi zaroori hay kay aik rongta bhi (ya'ni woh chhotay chhotay narm baal jo insan kay badan par hotay hayn woh bhi) khushk na rahay, agar paani kisi baal ki jar ko tar karta huwa bah gaya aur balaey (ya'ni baal ka upari) hissah khushk reh gaya to wuzu na ho ga. Ghaur kijiye wuzu ki bay ihtiyatiyan kitnay baray ukhrawi nuqsan ka ba's banti hayn. Wuzu ki zaroori ma'lomaat kay liye Maktaba-tul-Madinah ki Kitab 'Namaz kay ahkam' may shamil Risalah 'Wuzu ka tareeqah' zaroor parhiye.

Agar aik Islami bhai bhi Koshish karay to...

Piyaray piyaray Islami bhaiyo! Wuzu, ghusl-o-namaz ka durust tareeqah seekhnay aur dunya-o-aakhirat ki bahut saari bhalaiyan samaytnay kay liye Dawat-e-Islami kay Madani mahool say har dam wabastah rahiye. Aap ki targheeb kay liye aik 'Madani Bahaar' paysh ki jati hay: Dera Ismail Khan may Muqeem Islami bhai nay apni zindagi ka aik bahut bara hissah 'ilm-e-deen say doori ki wajah say gunahon may guzar diya. Aik din qareebi gaaon kay rihaishi aik **Muballigh-e-Dawat-e-Islami** un kay gaaon may tashreef laey unhon nay ba'd 'Asr 'alaqaey dora kiya, Namaz-e-Maghrib kay b'ad sunnaton bhara bayan kiya aur bayan kay aakhir may unhon nay **haftahwar sunnaton bharay ijtimा** may shirkat ki targheeb bhi dilaeay. Us Islami bhai nay ijtimā' may shirkat ki niyyat to kar li laykin Dawat-e-Islami ka Madani markaz gaaon say kaafi door honay ki wajah say ijtimā' may shareek na ho sakay. Aglay haftay wohi Islami bhai phir tashreef laey, 'alaqaey dora kiya aur ba'd-e-maghrib sunnaton bhara bayan kiya isi tarah aik maah guzar

gaya laykin woh ijtimā' may shirkat na kar sakay. Teesri baar wohi Islami bhai Madani Qafilay kay hamrah gaaon may tashreef laey aur Infiradi Koshish kay zaree'ay un samayt 3, 4 islami bhaiyon ko ijtimā' kay liye tayyar kar liya. Is martabah woh haftahwar sunnaton bharay ijtimā' may pahonchnay may kamyab ho gaey. Sunnaton bharay bayan kay ba'd zikr-o-du'a ki, dauran-e-du'a giryah-o-zaari kay riqqat angayz manazir daykh kar unhayn bhi rona aa gaya. Ijtimā' ki barakaat haatho haath zaahir huyin aur unhon nay yeh 'azm-e-musammam kar liya kay ﴿إِنَّ شَاءَ اللَّهُ عَزَّوَجَّعَ﴾ Mayn Madani Qafilay may zaroor safar karoон ga. aglay haftahwar sunnaton bharay ijtimā' may woh akaylay hi pahonch gaey aur ijtimā' kay aglay hi roz Madani Qafilay kay Musafir ban gaey. ﴿إِنَّ حَنْدَلَلَهُ عَزَّوَجَّعَ﴾ Madani Qafilay may safar karnay ki barakat say un ki namaz, wuzu, ghusl may paey janay wali ghalatiyan door huyin aur unhon nay kaey du'aen bhi seekh li. Unhon nay gunahon say taubah kar kay apnay aap ko Madani rang may rang liya. Jab Madani Qafilay say ghar paltay to sar par '**imamay ka taaj**' jagmaga raha tha yeh sab daykh kar log hayraan thay kay us kay andar yeh tabdeeli kaysay aa gaey? Kuch dino kay ba'd unhon nay himmat kar kay Masjid may '**Faizan-e-Sunnat**' ka dars bhi shuru' kar diya, dars-e-faizan-e-sunnat ki barakat say mazeed 3 islami bhaiyon nay 'imamah Shareef ka taaj saja liya, is kay ba'd woh tamam ba-qā'idgi say haftahwar sunnaton ijtimā' may shirkat karnay lagay aur raftah raftah un kay gaaon may bhi Madani kaamon ki Madani bahaar aa gaey.

*Aao Madani Qafilay may hum karayn mil kar safar
Sunnatayn seekhayn gay us may ﴿إِنَّ شَاءَ اللَّهُ عَزَّوَجَّعَ﴾ sar basar*

(Wasaail-e-Bakhshish (Murammam), pp. 635)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلَّوَا عَلَى الْحَبِيبِ

Namaz noor hay

Hazrat Sayyiduna Abu Maalik Ash'ari رضي الله تعالى عنه say riwayat hay kay Huzoor صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: الصَّلَاةُ نُورٌ ya'ni Namaz noor hay.

(Muslim, pp. 140, Hadees 223)

Namaz kay “Noor” honay ka matlab

Hazrat Sayyiduna Imam Abu Zakariyya Yahya Bin Sharaf Nawavi رحمه الله عليه namaz kay noor honay ki wazahat kartay huway likhtay hayn:

- ❖ Is ka ma'na yeh hay kay jis tarah noor kay zari'ay roshni haasil ki jati hay isi tarah namaz bhi gunahon say baaz rakhti (ya'ni rokti) hay aur bay hayai aur buri baaton say rok kar sahibh raah dikhati hay.
- ❖ Aik qawl kay mutabiq is ka ma'na hay: Namaz ka ajr-o-sawab baroz-e-qiyamat namazi kay liye noor ho ga.
- ❖ Aik qawl hay: Is ka matlab yeh hay kay baroz-e-qiyamat namazi kay chehray par namaz noor ban kar zaahir ho gi neez duniya may bhi namazi kay chehray par ronaq ho gi.

(Sharah Muslim, vol. 2, pp. 101 Mulakkhasan)

Sajday ka nishan pul Siraat par torch ka kaam day ga

Hazrat Mufti Ahmad yar Khan رحمه الله تعالى is Hadees-e-Pak kay taht likhtay hayn: Ya'ni namaz Musalman kay dil ki, chehray ki, qabr ki, qiyamat ki roshni hay. Pul Siraat par sajday ka nishan battery (Torch) ka kaam day ga. Rab fermata hay:

نُورُهُمْ يَسْعَى بَيْنَ آيَيْهِمْ

Tarjamahe-e-Kanz-ul-Iman: Un ka noor dorta ho ga un kay aagay.

(Parah 28, Surah Tahreem, Ayah. 8)

(Mirat-ul-Manajeeh, vol. 1, pp. 232)

Parhtay raho namaz to chehray pay noor hay

Parhta nahin namaz woh Jannat say door hay

صلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Namaz Deen ka sutoon hay

Huzoor ﷺ nay Irshad farmaya: Namaz Deen ka sutoon hay jis nay isay qaaim rakha Deen ko qaaim rakha aur jis nay isay chhor diya us nay Deen ko dha (ya'ni gira) diya.

(*Munya-tul-Musalli*, pp. 13)

Chamaktay chehray

Manqool hay kay jab qiyamat qaaim ho gi to namaziyon ko gurooh dar gurooh (ya'ni groups ki soorat may) Jannat ki taraf janay ka hukm ho ga, jab **pehla** gurooh (group) Jannat may dakhilay kay liye laya jaey ga to un kay chehray **sitaron** ki tarah chamaktay damaktay hon gay, firshtay un ka istiqbal karayn gay aur un say poochayn gay: Tum kaun ho? Woh kahayn gay: Hum Ummat-e-Muhammadiyah ﷺ kay namazi hayn, phir poocha jaey ga: Tumharay a'maal (amazon) ka kiya haal tha? Woh kahayn gay: Hum azaan suntay hi wuzu kay liye kharay ho jatay thay aur duniya ki koi cheez hamayn is say rok nahin sakti thi. Firishtay kahayn gay: Tum isi kay mustahiq ho (kay tumhayn Jannat may dakhil kiya jaey). Phir

dusra gurooh Jannat may dakhilay kay liye laya jaey ga jin ka husn-o-jamal (ya'ni khubsorati) pehlay gurooh say ziyadah ho ga, un kay chehray **chand** ki tarah chamaktay hon gay, firishtay un say poochhayn gay: tum kaun ho? Woh kahayn gay: Hum namaz perhnay walay thay Phir poochhayn gay: Tumharay namazon ka kiya haal tha? Woh kahayn gay: Hum namaz kay waqt say pehlay hi namaz kay liye wuzu kar laytay thay (Aur jab azaan suntay thay fauran Masjid may haazir ho jatay thay). Firishtay kahayn gay: Tum isi kay mustahiq ho. Phir **teesra** gurooh Jannat may dakhilay kay liye laya jaey ga jin ka maqaam-o-martabah aur husn-o-jamaal (ya'ni khubsorati) pehlay guroohon say kahi ziyadah ho ga, un kay chehray aaftab (ya'ni sooraj) ki tarah roshan hon gay, firishtay un say poochayn gay: Tum itnay khoobsorat aur itnay a'la maqaam walay kaun ho? Woh kahayn gay: Hum hamayshah namaz parha kartay thay. Firishtay poochayn gay: Tumhari namazon ka kiya haal tha? Woh kahayn gay: Hum azaan honay say pehlay hi Masjid may maujood hotay thay aur azzan Masjid may hi suntay thay, firishtay kahayn gay: Tum isi kay mustahiq ho.

(Qoot-ul-Quloob, vol. 2, pp. 168)

Aik roz Mu'mino! Tumhayn marna zaroor hay

Parhtay raho Namaz to chehray pay noor hay

صلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Jannaton kay darwazay khul jatay hayn

اَللّٰهُ اَكْبَرُ! Namaz kitni piyari 'ibadat hay kay shuru' kartay hi jannaton kay darwazay khul jatay hayn, chunan-chay Hazrat Sayyiduna Abu Umamah رَضِيَ اللّٰهُ عَنْهُ say riwayat hay

kay Huzoor ﷺ ka farman hay: ‘Bandah jab namaz kay liye khara hota hay us kay liye jannaton kay darwazay khol diye jatay hayn, aur us kay aur Parwardigar kay darmiyan hijabaat (ya’ni parday) hata diye jatay hayn. Aur Hoor-e-Ayn (ya’ni bari bari aankhon wali hoorayn) us ka istiqbal karti hayn jab tak na naak sinkay na khankaray.’

(*Mujam-e-Kabeer*, vol. 8, pp. 250, *Hadees 7980*)

Koi firishtah ruku’ may hay koi sajday may

Hazrat Sayyiduna Abu Sa’eed رضي الله عنه say marwi hay kay Huzoor ﷺ nay Irshad farmaya: Allah Pak nay koi aysi cheez farz na ki jo **Tauheed-o-Namaz** say behtar ho. Agar is say behtar koi cheez hoti to Woh zaroor firishton par farz karta. In (ya’ni firishton) may koi ruku’ may hay koi sajday may. (*Al-Firdaus bi Masoor-il-Khitab*, vol. 1, pp. 165, *Hadees 610*)

‘Arsh walay firishtay Musalmanon ki bakhshish maangtay rehtay hayn

Manqool hay kay Jab Allah عزوجل nay 7 aasman payda farmaey to inhayn firishton say bhar diya, woh namaz parh kar ‘ibadat kartay hayn aur aik ghari bhi tasahul (ya’ni ghaflat) nahin kartay. Allah عزوجل nay har aasman walon kay liye ‘ibadat ki aik khaas qism muqarrar farma di. Chunanchay ba’z aasman walon par yeh ‘ibadat muqarrar huiy kay woh Soor phoonknay tak paaon par kharay rahayn. Aik aasman walay ruku’ may jhukay huway hayn, aik aasman walay sajday may hayn, aik aasman walon kay par Allah Pak kay jalal kay saminay giray huway hayn, ‘Iliyyin (ya’ni saatwayn aasman) walay aur ‘arsh walay ‘arsh-e-ilahi kay gird tawaf kar rahay hayn aur Allah Pak

ki Hamd-o-Tasbeeh keh (ya’ni ta’reef-o-paaki bayan kar) rahay hayn, aur zameen walon kay liye du’a-e-bakhshish maang rahay hayn. Musalmanon ki fazeelat ki khaatir in sab ‘ibadaton ko aik namaz may jama’ kar diya jata hay ta kay inhayn (ya’ni Musalmanon ko) har aasman walon ko ‘ibadat may hissah mil jaey.

(*Mukashafa-tul-Quloob*, pp. 222)

(*Mukashafa-tul-Quloob (Urdu)*, pp. 451 *Mulakkhasan*)

صلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Aik lakh firishtay

Hazrat Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ naql kartay hayn: jab bandah namaz parhta hay to us say firishton ki 10 safayn ta’ajjub karti hayn jin may har aik saf 10 hazaar ki hoti hay. Aur Allah Pak us banday par un 1 lakh firishton kay saminay fakhr karta hay.

(*Ihya-ul-‘Uloom*, vol. 1, pp. 231)(*Ihya-ul-‘Uloom (Urdu)*, vol. 1, pp. 526)

Firishton kay ta’ajjub karnay ki wajah

Hazrat Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ yeh riwayat bayan karnay kay ba’d farmatay hayn: Is ki wajah yeh hay kay banday ki namaz may Qiyam-o-Qu’ood aur ruku’-o-sujood jama’ hotay hayn jab kay Allah عَزَّوَجَلَ nay in 4 arkaan ko 40 hazaar firishton may taqseem kiya hay. Qiyam karnay walay firishtay qiyamat tak ruku’ nahin karayn gay. Sajdah karnay walay ta qiyamat is say sar nahin uthaeyn gay. Isi tarah ruku’ aur qa’dah karnay walon ka haal hay kyun kay Allah Pak nay

firishton ko jo qurb (ya'ni apni nazdeeki ka sharf) aur rutbah 'ata farmaya hay (us kay mutabiq) un par hamayshah aik hi haalat par rehna laazim hay us may kami bayshi (ya'ni kam ya ziyadah) nahin ho sakti. Allah Pak nay un kay muta'alliq khabar daytay huway Parah 23 surah Saffat Ayat 164 may Irshad farmaya:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ

Tarjamah-e-Kanz-ul-Iman: Aur firishtay kehtay hayn hum may har aik ka aik maqaam ma'loom hay.

'Tafseer-e-Siraat-ul-Jinaan' Jild 8 Safhah 357 ta 358 par bayan kardah aayat-e-kareemah kay hissay ﴿مَا مَنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ﴾ (ya'ni hum may har aik kay liye) kay taht hay: (Is ki aik) Tafseer yeh hay kay Hazrat Jibreel ﷺ nay Huzoor ﷺ ki Bargah may 'arz ki: Ya Rasoolallah ﷺ! 'Hum firishton kay gurohon may say har aik kay liye aik jagah muqarrar hay jis may woh apnay Rab ki 'ibadat karta hay.' Hazrat 'Abdullah Bin 'Abbas رضي الله عنهما nay farmaya kay aasmanon may balisht bhar bhi jagah aysi nahin hay jis may koi firishtah namaz na parhta ho ya tasbeeh na karta ho.

(*Rooh-ul-Bayan, vol. 7, pp. 494 ta 495 – Khaazin, vol. 4, pp. 28*)

Namaz Noor Hay

Hazrat Abu Malik Ash'ari رَضِيَ اللَّهُ عَنْهُ say riwayat hay keh Allah Pak kay piyaray Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nay farmaaya: Yani اَعْلَمَةً نُورٌ Namaz Noor hay. (*Muslim, safhah 140, Hadees: 223*)