



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Da'wat-e-Islami, Hazrat 'Allamah
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tehriri guldastah

Ameer-e-Ahl-e-Sunnat Say **KHUSHBU** Kay Baray Mayn Suwal Jawab

Roman

Piyaray Aaqa ki Pasandeedah khushbu' ayn
Maghrib kay ba'd 'Itr lagana kaysa?
'Itr laga' iye magar takleef nah dijiye
Aap ko 'Attar kiyun kaha jaata hay?



Payshkash:

Islamic Research Centre
Al-Madina-tul-'Ilmiyyah

Composing:

Translation Department (Dawat-e-Islami)

امیرِ اہلِ سنت سے خوشبو کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat Say Khushbu Kay Baray Mayn Suwal Jawab

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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 perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **إِن يَشَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

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

Note: Awwal aakhir aik baar Durood Shareef perh layn.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Yeh Risalah Ameer-e-Ahl-e-Sunnat واحد ہر کتابوں کی say ki`ay
ga`ay suwalaat aur un kay jawabaat par mushtamil hay.

Ameer-e-Ahl-e-Sunnat Say Khushbu Kay Baray

Mayn Suwal Jawab

Du`a-e-Janashen-e-`Ataar:

Ya Allah Pak jo ko`ee 16 safhaat ka risalah “**Ameer-e-Ahl-e-Sunnat Say Khushbu Kay Baray Mayn Suwal Jawab**” parh ya sun lay uskay zahir kay sath sath batin ko bhi mo`attar farma aur usay bay hisab bakhsh day.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Na Parhney Walay Kay Li`ay Halakat

Umm-ul-Mo`mineen Hazrat `Aisha Siddiqah رَضِيَ اللهُ عَنْهَا sehri kay waqt kuch si rahi thin keh achanak so`ee gir ga`ee aur charagh bhi bujh gaya. Itnay mayn Nabi Pak صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tashref lay aa`ay. Chehra-e-anwer ki roshni say saara ghar roshan ho gaya hatta keh so`ee mil ga`ee. Umm-ul-Mu`mineen Hazrat `Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا nay `arz ki: “Ya Rasool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Aap ka chehra-e-Anwer kitna roshan hay.” Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshaad farmaya: “Us shakhs kay li`ay halakat hay jo mujhay Qiyamat kay din na daykh sakay ga.” `Arz ki: “wo kon hay jo Aap ko na daykh

sakay ga.” Farmaya: “wo bukheel hay.” Poucha bukheel kon?”
irshad farmaya: “الَّذِي لَا يُصَلِّيَ عَلَيَّ إِذْ سَبَعَنِي بِأَسْبِيءٍ”, jis nay mayra naam
suna aur mujh par Durood pak na parha.”¹

Sozan-e-gum shudah milti hay tabassum say tayray

Sham ko subh banata hay ujala tayra²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Suwal: Nabi Kareem صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pasandeedah khushbu kon si thi?

Jawab: Mushk ka tazkirah milta hay keh piyaray Aaqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay yeh ista'maal farma'ee hay.(wasa`il-ul-wusool ila shama`il al Rasool, safha 87) agar (Aaj kal) ko'ee yeh khushbu iste'maal karna bhi chahay to shayad asal cheez mushkil say milay kiyun keh ab cemical ki aamzish bohat ziyadah ho chuki hay, asal cheez ka milna dushwar hay. (Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* kay qareeb baythay ho`ay mufti sahib nay farmaya:) Nabi Kareem صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ jo khushbu iste'mal farmatay thay un mayn 'Uod, Mushk, aur za'fran ka zikir maujood hay.³ Neez piyaray Aaqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki seerat mayn yeh bhi milta hay keh Aap ko mushk aur 'Uod pasand thi.⁴

¹ *Al Qaul-ul-Badee', safha 302*

² *Zauq-e-Na'at, safha 16*

³ *Muslim, safha 953, Hadees 5884, wasa`il Al Wusool, safha 87. Abu Da`ood, jild 4, safhah 117, Hadees 4210)*

⁴ *Aal Seerat-ul-Halbiyah, jild 3, safhah 480 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 237)*

Suwal: kiya Alcohol (Alcohol) walay perfume ista'maal kar saktay hayn?

Jawab: Alcohol wala perfume ista'maal karnay kay hawalay say 'ulama' ka ikhtilaf hay. Kuch 'ulama' mana farmatay hayn keh "yeh napak hay aur nahin lagana chahi'ay." Hamaray "Darul Ifta' Ahl-e-Sunnat" ka mu' aqqif yeh hay keh "Alcohol wala perfume pak hay, isay laganay mayn ko'ee haraj nahin hay."¹ Albatta jis cheez mayn 'ulama ka ikhtilaf ho us say bachna behter hota hay.² agar ko'ee alcohol walay perfume say bachta hay to acha hay, us ko bura bhala na kaha ja'ay, yeh taqwah hay.³

Suwal: Kiya larkiyān khushbu laga sakti hayn?

Jawab: Jo larki baligha hay us kay li'ay behter yehi hay keh wo ghar ki char diwari mayn "aysi khushbu laga'ay jis ka rang to zahir ho magar us ki khushbu na phaylay."⁴ Aur agar khushbu phaylti hay magar namehramon tak nahin jati to bhi haraj nahin hay, bahar haal agar baligha ghar mayn bhi khushbu laga'ay to usay is baat ka khayal rakhnay chahi'ay keh wo namehram tak na pohonchnay pa'ay. (Ameer-e-Ahl-e-Sunnat *دَاعَتُ بَرَكَاتُهَا الْعَالِيَةِ* kay qareeb baythay hu'ay mufti sahib nay farmaya:) isi tarah wo bachiyān bhi khushbu laganay mayn ehtiyat karayn keh jo baligh honay kay qareeb hayn. (Ameer-e-Ahl-e-Sunnat *دَاعَتُ بَرَكَاتُهَا الْعَالِيَةِ* nay irshad farmaya:) aysi larkiyān jo buloghat kay qareeb nahin hotin magar unka kafi qad kaat

¹ *Fatawa-e-Ahl-e-Sunnat ghayr Matbu'ah, fatwa number: 1-4683*

² *Fatawa-e-Razawiyah jild 3, safha 251*

³ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 290*

⁴ *Hadees-e-Pak mayn hay: Mardon ki khushbu wo hay jis mayn bu ho aur rang na ho aur 'aurton ki khushbu wo hay jis mayn rang ho, bun a ho. (Abu Dawood, jild 4, safhah 68, Hadees 4048)*

hota hay aur agar yeh khushbu laga kar niklayn to mard unki taraf kashish kha`ayn to inka bhi khushbu laga kar bahir nikalnay say bachna acha hay.¹

Suwal: Maghrib kay ba`d `itr lagana kaysa? Neez kiya 4 say 5 saal ki `umr kay bachon ko `itr laga saktay hayn?

Jawab: Maghrib kay ba`ad `itr lagaya ja sakta hay. Din rat mayn ko`ee aysa waqt nahin jis mayn `itr lagana mana` ho. 4 5 saal ki `umr kay bachon, balk eh 4 5 din kay bachon, yahan tak keh ayk din kay bachay ko bhi `itr laga saktay hayn. Yeh ghalat, ghalat aur ghalat afwah hay keh maghrib kay ba`ad khushbu laganay say ya bachay ko khushbu laganay say jinnaat pakar laytay hayn ya lipat jatay hayn, aysa kuch nahin hay, agar aysa hota to jinnaat khushbu ki sari dukanayn loot laytay. Ma`loom nahin un ko khushbu pasand bhi hay ya nahin? Farishton ko to khushbu pasand hay.² (Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** kay qareeb baythay ho`ay Mufti sahib nay farmaya:) Khalifa` Mufti-e-A`zam Hind (Maulana Ahmed Muqaddam Razawi Noori sahib) ka bayan hay keh Huzoor Mufti-e-A`zam Hind farmatay hayn: buri aur badbu daar cheezon ki wajah say jinnaat chimattay hayn, khushbu waghayrah ki wajah say nahin chimattay. Maghrib kay ba`d kuch dayr kay li`ay `awraton aur bachon ko bahir nikalnay say roknay³ ki ayk

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 16*

² *Haashiyah Al sanadi bi sharah sunan al Nasa`ee lil Suyuti, jild 7, safhah 61, Hadees 3939*

³ *Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: jab raat ka shuro` hissa ho ja`ay ya tum sham pa`o to apnay bachon ko rok lo, kiyun keh us waqt shaytan phayltay hayn. Phir jab raat ki ghari guzar ja`ay to bachon ko chor do aur darwazay band kardo aur Allah ka naam lo, kiyun keh shaytan band daarwazay ko nahin kholta. (Bukhari, jild 2 safhah 399, Hadees 3280) Hakeem –ul-Ummat Hazrat Mufti Ahmed yar khan Na`eemi رَحْمَةُ اللهِ عَلَيْهِ*

wajah yeh bhi hay keh unhayn ya to wo du'a`ayn yaad nahin hotin jo unhayn aysi makhlooq say bachah`ayn, dusra un kay andar paki ka itna ehtimaam nahin hota jiski wajah say jinnaat waghayrah chimmat Janay ka khatra hota hay.¹

Suwal: Ba'z Islami bhai namaz say pehlay dusron ko 'itr lagana shuru' kar daytay hayn, wo 'itr kabhi muwafiq hota hay kabhi nahin hota, ba'az Awqat 'itr ki quality mayn bhi farq hota hay is hawalay say madani phool irshad farma diji`ay.

Jawab: Yeh 'amal masha`ikh kay haan daykha hay, loog laga rahay hotay hayn, is mayn yehi samajh aata hay keh agar 'itr muwafiq na ho to khud hi mana' kar day. Mayn nay Sayyidi Qutb-e-Madinah Maulana Ziyauddin Ahmed Qadiri Madani رَحْمَةُ اللّٰهِ عَلَيْهِ kay yahan daykha hay keh loog 'itr laga rahay hotay hayn. Aap رَحْمَةُ اللّٰهِ عَلَيْهِ ki wafat kay ba'd janasheen-e-Qutb-e-Madinah Hazrat Maulana Hafiz Fazl-ur-Rehman Qadiri Madani رَحْمَةُ اللّٰهِ عَلَيْهِ kay yahan bhi lagatay ho`ay daykha hay jis say yehi ma'loom hota hay keh aksaryat itr lagwati hay to jis ko 'itr muwafiq na ho ya wo na lagwana chahay to apna hath khinch lay.²

Suwal: kiya Allah Pak kay kisi wali kay mazar par achi niyat kay sath khushbu laga saktay hayn?

farmatay hayn: shaytan say murad mozi jinnaat aur mozi insan donan hayn. Sham kay waqt hi bachon ko aghwah karnay walay ziyadah phirtay hay. Mazeed farmatay hayn: ma'loom howa jinnaat-o-shayateen ka asar bachon par ziyadah hota hay is li`ay bachon ko nikalnay say roka gaya hay. (Mirat-ul-Manajih, jild 6, safhah 85)

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 289

² Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 432

Jawab: Mazar par khushbu laganay ka hukm to kahin parha nahin aur na mujhay is mas`alay ka `ilm hay, albatta logon mayn yeh bat ra`ij hay. Mazaraat par `itr waghayrah chiraknay kay naja`ay us `itr ki raqam masalan 100 rupay sahib-e-mazar kay esaal-e-sawab ki niyat say kisi ghareeb ko day dayn gay to ziyadah behtar ho ga, us ghareeb ki dil jo`ee bhi ho gi aur sahib-e-mazar kay li`ay esal-e-sawab ka silsilah bhi ho ja`ay ga. Khud ghaur kiji`ay keh chadar charhanay ya `itr chiraknay say ziyadah fa`idah ho gaya is tarah esal-e-sawab karnay say ziyadah fa`idah hoga. Albatta mazar par chadar charhana ya phool rakhna ja`iz hay. Bahar haal mazar shareef ya uski chahdaron par jo `itr chirka jata hay us say sirf lamhay bhar kay li`ay khushbu ati hay phir pata bhi nahin chalta keh yahan `itr chirka gaya tha kiyun keh chadar kay uper phoolon ka ambaar laga huwa hota hay agar battiyan alag sulag rahi hoti hayn jis say `itr ko khushbu ma`loom nahin ho paati. Phir har `itr itna power full ho keh jis ki khushbu barqaraar rahay zarori nahin balkeh mazaraat par jo `itr bik rahay hotay hayn unki bhi ko`ee khas quality nahin hoti. Agar wo ko`ee khas `itr ho bhi to mazar ki chadar par chiraknay ka mas`ala mujhay ma`loom nahin hay keh aaya is say ta`zaem maqsood hoti hay ya kiya mu`amla hota hay aur is tarah `itr chiraknay say ta`zeem ho sakti hay ya nahin?

‘Itr Chiraknay Mayn Ehtiyat Kiji`ay

Ayk martabah juloos-e-Milad kay moqay` par kisi nay mujh par `itr chirka jo ur kar mayri ankh mayn aagaya, us kay ba`d baqiyah juloos mayn mujh par kiya guzri hogi yeh har samajhdar shakhs samajh sakta hay. Khuda Janay us nay mayri ta`zeem kay li`ay aysa kiya tha ya kuch aur niyat thi, na janay wo kiya sawab lay kar gaya ho ga. Aysay loog “chirhku” hotay

hayn, unki party Sarkar ﷺ kay Roza-e-Anwar ki jali Mubarak kay pas maujood za`ireen par bhi spray kar dayti hay, mayn nay khud in ko aysa kartay daykha hay. In ko is ka bhi khayal nahin hota keh ko`ee wahan sir jhuka`ay aankhayn band ki`ay khara hay ya tasawwur mayn kahin pohnta huwa hay aur is “jhirku party” kay log aakar us par spray kar daytay hayn, wo za`ir kahin pohnta bhi hoga to wapis aaja`ay ga aur yeh log samajhtay hon gay keh shayad hum nay za`ir-e-roza-e-Anwar ko mu`attar kar kay ko`ee bohat bara teer mara hay.

‘Itr Laganay Mayn Dusron Ka Layhaz Kiji`ay

Mayra tajribah hay keh khushbu`ayn ba`z logon ko muwafiq nahin aatin, hazar qism ki khushbu`ayn hoti hayn, ba`az khushbu`ayn ba`az logon kay li`ay ilarji ka ba`is bhi ban jati hayn keh wo khushbu songhtay hi chinkayn marna shuru` kar daytay hayn, jaysay hi wo khushbu un kay sir tak pohonchti hay unka sir bhi dard karna shuru` ho jata hay aur wo baycharay apna sir pakar kar baythay rehtay hayn. Khushbu laganay wala apnay zu`am mayn unko mu`attar karta hay magar wo baycharay aazma`ish mayn ajatay hayn. Isi wajah say hamaray yahan `itr logon kay hath par laganay ka riwaj hay magar phir bhi samnay walay say pouch kar `itr lagaya ja`ay. Chemical wali khushbu bhi hoti hay jo hath par laga`ee ja`ay to khaal par lagay ho`ay bal ura dayti hay. Is kay `ilawah yeh bhi daykha hay keh log masjid ki dari par `itr ki shishi chiraktay hayn jis ki wajah say masjid ki dari par bhi dhaba aata aur us par mail jam jata hay yun `arzi khushbu ki mehek aa`ay bhi to natijatan dari kharab ho jati hay to ye masjid ko fa`idah honay kay baja`ay nuqsan hi huwa.¹

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 19

Suwal: Khushbu kay li`ay gulab ka pani chirakna kaysa hay?

Jawab: Khushbu hasil karnay kay li`ay log gulab ka pani chiraktay hayn, mujhay is say ikhtilaf hay kiyun keh yeh tajribay ki bat hay keh mehfilon mayn gulab ka pani chiraknay walay basa auqaat mun par chiraktay hayn jis say logon ko rahat nahin takleef hoti hay. Wo kam kiya ja`ay jis say kisi musalman ko takleef na ho yahan tak keh agar ayk hazar (1000) afrad ko aap ki khushbu say mazah araha hay aur ayk kehta hay keh mujhay takleef ho rahi hay to usay yeh nahin kaha ja`ay ga keh tum yahan say chalay ja`o kiyun keh sab ko fa`idah hota hay aur sirf tumhayn takleef hoti hay balkeh agar no so ninanway (999) afrad ko faidah pohnchanay mayn ayk ko takleef pohnchti ho to phir us ayk ko takleef say bachanay kay li`ay usi ki ri`ayat karayn gay aur baqyah sab ko us halki phulki rahat say mehroom karna paray ga. Daykhi`ay! Bandah rat din to khushbo`on mayn dubkiyan nahin laga raha hota keh khushbu kay baghayr na reh pa`ay aur ab us ko jo muft ki khushbu aarahi hay usay anay diya ja`ay, bhalay dusray musalman ko us say takleef ho rahi ho. Yad rakhi`ay! Musalman ko takleef pohnchanay kay bhi shar`ee ahkam hayn aur agar kisi ko waqe`ee aziyat pohncha`ee ga`ee ho to iska hukm gumah-e-kabirah tak ja pohnchta hay.

‘Itr Lagatay Ho`ay Apni Tarah Dusron Ka Bhi Khayal Kiji`ay

Ab Bandah Apnay aap ko ‘Itr lagata hay to hath par thori si lagata hay, apnay kapron ka bhi khayal rakhta hay aur agar sufaid kapray hon to yeh bhi daykhta hay keh ‘itr laganay say un par dhaba to nahin par ja`ay ga yahan tak keh dhabbay say bachnay kay li`ay bay rang ‘itr iste`mal karta hay. Jab ‘itr

iste'maal kartay ho'ay apnay li'ay itni ehtiyatayn barti jati hayn to phir 'awam ka khayal kiyun nahin rakha jata? Isi tarah mayn nay kisi ko apnay uper 'itr ki pori shishi chiraktay nahin daykha to phir dusron par kiyun chirki jati hay?¹

Suwal: Jumu'ah aur 'Eidayn kay din masjid mayn ba'az log khushbu ka chirka`o kartay hayn aur jahan say guzartay hayn log unhayn raqam daytay hayn, ko`ee 10 rupay to ko`ee 20 rupay to ko`ee 50 rupay dayta hay is ka shar'ee hukm kiya hay?

Jawab: yeh na`ee baat suni hay keh aysa bhi ho raha hay. bahar hal yeh chirka`o karnay wala raqam lay ya na lay, is tarah sab par khusbu durust nahin hay kiyun keh ho sakta hay kisi ko is say ilarji ho aur wo is say takleef mehsoos karay, phir is tarah chiraknay mayn perfume ka qatra kisi ki aankh mayn chala gaya to wo azma`ish mayn aaja`ay ga. Rahi bat raqam daynay ki to agar ko`ee is kay mutalbay kay baghayr apni khushi say raqam day day to ko`ee haraj nahin aur agar yeh tay hay keh khushbu chiraknay walay ko raqam dayni ho gi na daynay par yeh bura bhala kahay gayeh durust nahin aur ta'an-o-tashni` say bachnay kay li'ay kuch raqam di to yeh rishwat ho gi, is mayn agar-cheh daynay wala to gunahgaar nahin ho ga keh us nay shar say bachnay kay li'ay rishwat di hay laykin laynay wala zaroor gunah gaar ho ga. Yeh chirka`o karnay ka ravaj khatm hona chahi`ay. Yad rakhi`ay! Kisi bhi ijtimaa'-e-zikr-o-na'at ya julooson mayn is tarah khushbu ka chirka`o logon ki takleef ka ba'is hota hay. Ho sakta hay jo aysa kartay hayn wo is ko sawab samajhtay hon. Phir faza mayn chirka`o karna alag hay aur kisi banday par chirak dayna alag, laykin jab faza mayn chirka`o karayn us wakiqt bhi yehi khayal rakhayn keh logon par aakar na giray. Bahar haal behter yehi hay keh is kay

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 22*

‘ilawah bohat saray karnay walay kam hayn wo ki`ay ja`ayn, is mayn waqt za`ay`a na kiya ja`ay. Karnay walay kam karo warna na karnay walay kamon mayn par ja`o gay.¹

Suwal: Aksas Customer (gahak) pochay hayn keh yeh khushbu kitni dayr rehti hay? To yeh kehna kaysa keh “10 ya 20 ghanay rehti hay.”

Jawab: Ba`az log khushbu kay baray mayn yahan tak mubalgha kartay hayn keh “kapray dho lo gay phir bhi khushbu nahin ja`ay gi.” Bahar haal! Agar confirm (yaqeeni) pata ho yeh khushbu itni dayr rehti hay to phir bata dayn. Mayn is field say kafi wabasta raha hun. Dar asal khushbu ki Fix Timing (muqarrar waqt) batana bohat dushwaar hota hay, kiyun keh garmi mayn dhop ki wajah say khushbu jald ur jati hay, jab keh sardi mayn chunk eh dhop mayn tayzi km hoti hay, is li`ay khushbu km urti hay. Agar khushbu ko chulhay par rakh do to ma`lom ho ja`ay ga keh uska nam kiya hay? Kiyun keh khushbu, jalnay say uray gi. ‘aam taur par khushbo`ayn ur jati hayn, kiyun keh un mayn lasting ya`ni thehr`o km hota hay. Albatta ba`az khushbo`ayn aysi hayn jin mayn lasting ziyadah hoti hay, un mayn say ayk “Sandal” bhi hay. Ba`az khushbo`on mayn sandal mila`ee jati hay, takay unki lasting barhay, jaysay gulab mayn lastimg bohat km hoti hay, bohat jald ur jata hay, is li`ay is mayn sandal mila kar kuch dayr rakha jata hay, takay yeh donon ayk dusray ko jazb kar layn, phir iski lasting barh jati hay. Ba`az khushbo`ayn zameen mayn dafna di jati hayn, isi tarah ba`az khushbo`on ko mila kar unka mehlool aur Compound (majmu`a) banaya jata hay aur usay kuch din kay li`ay rakh diya jata hay, tab ja kar wo taiyyar aur iste`mal kay qabil hoti hayn.

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 431*

Ab to taqreban khushbo`ayn cemical say taiyyar hoti hayn, asli khushbo`ayn ab nayab hayn, agar ko`ee kahay gab hi keh “yeh asli khushbu hay” yeh Super Quality (‘umdah may`aar) ki hay “halan keh us khushbu ki ko`ee qeemat nahin hoti aur wo do takay ki khushbu hoti hay. Yeh log bus andhi chalatay hayn. Har shakhs ko Super Quality ka matlab bhi pata nahin hota. Na Janay yeh log aysa kiyun likhtay hyan! Is tarah yeh log apni akhiraat da`o par laga rahay hotay hayn aur is likhay ho`ay ko Qiyamat kay li`ay apnay khilaf gawah bana rahay hotay hayn. Jo Super Quality likhtay hayn wo apnay super mayn ghaur kar layn keh agar wo ghatiya hay to phir Super likhna jhot ho ga, kiyun keh aap nay dhoka daynay kay li`ay Super likha hay. Phir ba`az log apni khushbo`on kay tarah tarah kay nam bhi rakh daytay hayn, aysa nahin karna chahi`ay. Jaysi bhi chez ho, mitti ho ya sona ho, aap bata dayn. Agar pochay keh “kitni dayr khushbu rahay gi?” to aap ko Comfirm (yaqeeni) pata ho ya khud tajribah kiya ho to bata dayn keh “andazan itnay ghantay khushbu rahay gi.” Ba`az auqaat Company badalnay say bhi khushbu ki quality badal jati hay. Aysa bhi hota hay keh aap nay ayk bar ko`ee Compound (majmu`a) banaya, usi formulay say jab aap dobarah Compound bana`ayn gay to kuch na kuch farq par ja`ay ga.¹

Suwal: Aksar log yeh kehtay hayn keh rozay ki halat mayn khushbu nahin laga saktay, is baray mayn rahnuma`ee farma diji`ay.

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 333*

Jawab: Aksar log to yeh bat nahin kehtay, ko`ee k o`ee kehta hay! Bahar hal rozay mayn khusbu laganay mayn ko`ee haraj nahin hay.¹

Suwal: ‘Itr baychnay walay ‘itr cheak karwanay kay li`ay ‘itr ki shishi say ka`ee k a`ee logon kay hathon par ‘itr lagatay hayn to is tarah is mayn say kuch ‘itr kam bhi ho jati hay to kiya is tarah kuch kam wazan wali shishi ko pora wazan bata kar baychna durust hay?

Jawab: Is tarah ka ‘urf to hay keh ‘itr baychnay walay wazan ka keh kar nahin daytay balkeh is tarah baychtay hayn keh yeh botal itnay ki hay laykin wazan ka keh kar bhi ‘itr baychtay hayn maslan pehlay “taulay” kay hisab say ‘itr bikta tha keh adha taula hay magar ab gram kay hisab say bikta ho ga masalan yeh 5 giram ki botal itnay ki hay halan keh is say ayk giram nikal chuki hoti hay, is tarah botlon mayn bhi masa`il hitay hayn keh ba`az botlon kay paynday motay hotay hayn jis ki wajah say un mayn ‘itr km jata hay is li`ay wazan kay baja`ay yeh keh kar ‘itr baychnay mayn ‘aafiyat hay keh yeh shishi itnay ki hay.²

‘Attar Kaysay Bana?

Suwal: Aap ko ‘Attar kiyun kaha jata hay neez Aap nay ‘itr ka kaam kaysay shuru` kiya?³

¹ *Fatawa-e-Amjadiyyah, jild 1, safhah 398 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 384)*

² *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 427*

³ *Is sawal ka dusra hissa Shubah Malfuzaat-e-Ameer Ahl-e-Sunnat ki taraf say qa`im kiya gaya hay jab keh jawab Ameer Ahl-e-Sunnat العالمة بركاتهاو العاليمة ka hi ‘aata farmmodah hay.*

Jawab: Is ki ayk wajah to yeh hay keh mayn pehlay ‘itr baychta tha aur mayn yeh samjha keh shayad ‘itr baychnay walay ko ‘Attar kehtay hayn is li’ay mayn nay apna takhallus ‘Attar rakh liya. Yeh us daur ki baat hay jab Dawat-e-Islami ka wujood bhi nahin tha, ba’ad mayn pata chala keh daysi dawa`ayn baychnay walay pansari ko ‘Attar kaha jata hay. Is kay ‘ilawah mayn nay tazkirat-ul-Awliya` kitab musannif “Shaykh Fareed Uddin ‘Attar” ka naam parha to wo mujhay pasand aagaya is li’ay Allah kay ayk wali ki nisbat say ya Awliya-e-Kiram رَحْمَةُ اللَّهِ kay tazkirah nigar ki nisbat say mayn nay yeh takhallus apna liya. Ab mujhay pata chala hay keh ‘arab dunya mayn ayk bohat bari family hay jis ka (Surname) ‘Attar hay.

(Silsilah dilon ki rahat, 26 Sha’ban-ul-Mu’azzam 1441 bamutabiq 19 april 2020. Ameer-e-Ahl-e-Sunnat ki kahani un hi ki zabani, qist 17)

‘Itr Ka Karobar

‘Itr kay karobar ki tarkeeb yun bani keh jin dinon mayn noor Masjid mayn imamat karta tha to mayn nay Sarkar-e-Ghaus-e-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ ki bargah mayn is salam kay 11 ash’ar ‘arz ki`ay:

Sultan-e-Awliya` ko hamara salam ho

Jilan kay payshwa ko hamara salam ho

Phir kisi tarah 30 rupay jama’ karkay frame mayn laganay walay ayk hazar khobsurat parchay chapwa kar muft taqseem ki`ay aur is par noor masjid ka address bhi likh diya keh yahan say muft hasil karayn. Ayk roz kahin dor say ayk clean shave nau jawan address parh kar mayray pas aya aur mujh say wo parcha manga. Mayn اَلْحَمْدُ لِلَّهِ shuro’ say hi milansaar hun aur mayri ‘adat thi keh ko`ee bhi ajata to us say muhabbat,

milansaari, aur husn-e-ikhlaq say paysh ata tha layhazah mayn nay usay apnay hujray mayn bitha liya. Mayra hujra taqriban ayk charpa`ee jitna chota sa kamra tha jo mujhay masjid ki taraf say mila huwa tha, us waqt yehi kamrah mayri kul ka`inat thi, isi mayn mayri kitabayn rakhi hoti thin aur wahin mayn apnay kapray dho kar rassiyan bandh kar unhayn sokhata tha. jab us nau jawan say mayri baat cheet ho`ee to us nay bataya keh mayri `itr ki wholsale ki dukan hay. Us nay `itr ki ayk bari shishi ka tohfa bhi khush ho kar mujhay paysh kiya jo wo apnay sath laya tha `itr ki dukan ka sun kar mayray munh mayn pani aagaya keh yeh to `itr wala hay aur mujhay waysay bhi `itr laganay ka bohat shauq hay. Jab mayn nay usay bataya keh mujhay `itr ka shauq hay to us nay mujhay apni dukan ka address day diya. Yeh nau jawan maiman thay aur Ghaus Pak say bohat `aqeedat rakhtay thay jab mayn nay unki dukan par pohonch kar `itr kharida to pata chala keh `itr wholsale mayn bohat sasta milta hay kiyun keh mayn rupay 2 rupay mayn choti shishi liya karta tha laykin us nay itnay mayn bohat bari shishi day di thi. Chuna-cheh mayn nay un say wholsale mayn `itr kharida aur khali shishiyon mayn bhar kar baycha. Un dinon mayn “Majmo`ah” bohat shauq say lagata tha. Phir motiyah, gulab, chambeli aur mukhtalif verity kay `itr bhi kharidnay shuru` ki`ay aur ayk bag mayn dal kar phayri laga kar bechnay laga. **اَلْحَمْدُ لِلّٰهِ** mujhay ab bhi `itriyaat ka kuch na kuch tajrubah hay.

(Sisilah: Ameer-e-Ahl-e-Sunnat ki kahani un hi ki zabani, qist 17. Madani muzakirah number 171)

**Ameer-e-Ahl-e-Sunnat say ki`ay ga`ay Suwalaat aur
unkay jawabaat yahan khatm hu`ay.**

Khushbu Ki Sunnatayn Aur Aadaab

Piyaray piyaray islami bha`iyo! Aai`ay! Khushbu ki sunnatyan aur aadaab kay baray mayn chund madani phool sunnay ki sa`adat hasil kartay hayn. Pehlay ayk Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mulahazah kiji`ay: char chezayn Nabiyon ki Sunnat mayn dakhil hayn: Nikah, Miswak, Haya aur Khushbu lagana.¹

- ❖ Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ khushbu ka tohfa rad nahin farmatay.²
- ❖ Namaz-e-Jumu`ah kay li`ay khushbu lagana mustahab hay³
- ❖ Namaz mayn Rab say munajaat hay to us kay li`ay zinat karna, `itr lagana mustahab hay.⁴
- ❖ Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hamayshah `umdah khushbu iste`mal kartay aur usi ki dusray logon ko bhi talqeen farmatay.⁵
- ❖ Na khushgawar bu ya`ni bad bu Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ na pasand farmatay.⁶
- ❖ Mardon ko apnay libas par aysi khushbu iste`mal karni chahi`ay jis ki khushbu phaylay magar rang kay dhabbay waghayrah nazar na aa`ayn.⁷

¹ *Mishkat-ul-Masabih, jild 1, safhah 88, Hadees 382*

² *Sunnatayn aur Adaab, safhah 85*

³ *Bahar-e-shari`at, jild 1, safhah 774, hissa 4 mulakhasan*

⁴ *Neki ki da`wat, safhah 207*

⁵ *Sunnatayn aur Adaab, safhah 83*

⁶ *Sunnatayn aur Adaab, safhah 83*

⁷ *Sunnatayn aur Adaab, safhah 85*

- ❖ ‘Awrton kay li`ay mehek ki mumani`at us sorat mayn hay jab keh wo khusbu ajnabi mardon tak pohinchay, agar wo ghar mayn `itr laga`ayn jis ki khushbu khawind ya oulad, maan baap tak hi pohinchay to haraj nahin.¹
- ❖ Islami behnon ko aysi khushbu nahin lagani chahi`ay jis ki khushbu ur kar ghayr mardon tak pohonch ja`ay.²
- ❖ Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: ‘Aurat jab khushbu laga kar kisi majlis kay pas say guzarti hay to wo aysi aur aysi hay ya`ni zaniya hay.³
- ❖ Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ‘adaat-e-Karima thi keh Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ “Mushk” sir-e-Aqdas kay muqaddas balon aur daarhi Mubarak mayn lagatay.⁴
- ❖ Air freshner kay ista`maal say ijtinab karna chahi`ay.⁵

صَلِّ اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Sunnatayn aur Adaab, safhah 85

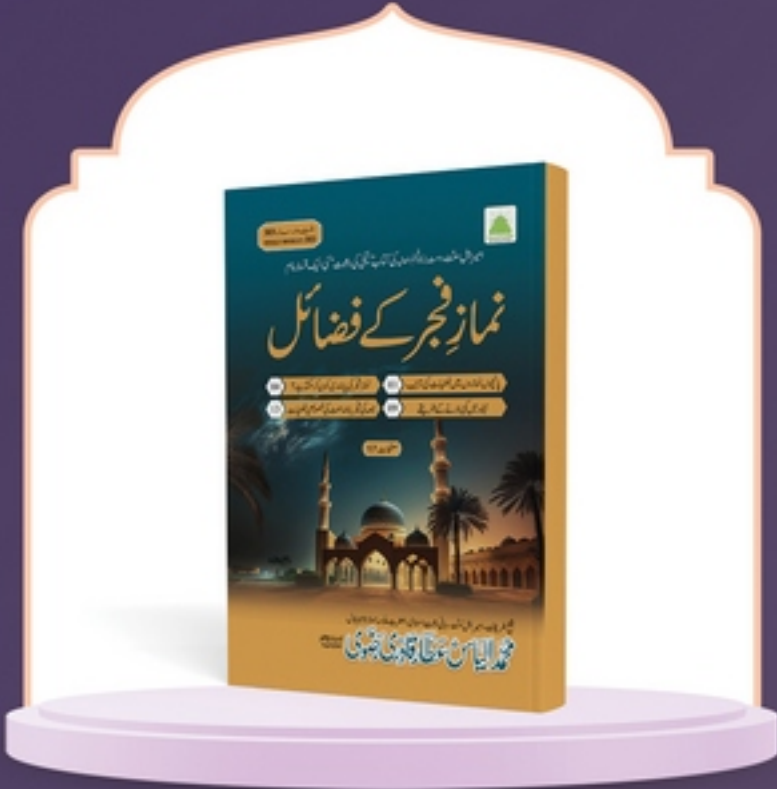
² Sunnatayn aur Adaab, safhah 86

³ Tirmizi, jild 4, safhah 361, Hadees 2795

⁴ Sunnatayn aur Adaab, safhah 83

⁵ Sunnatayn aur Adaab, safhah 84

Aglay Haftay ka Risalah



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