



Ameer-e-Ahl-e-Sunnat **امامت برحقائهم العارفين** ki kitaab "Nayki ki Da'wat" ki aik qist ma' tarneem-o-izafah banaam

Loh-e-Mahfooz

kay baray mayn dilchasp ma'lumaat

Roman



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

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Loh-e-Mahfooz Kay Baray Mayn Dilchasp Ma'lumat

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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 **اِنْ شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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 mazmoon “Nayki ki Da’wat” kay Safhah 376 ta 395 say liya
gaya hay.

Loh-e-Mahfooz Kay Baray Mayn Dilchasp Ma’lumat

Du’a-e-‘Attar:

Ya Rab Al-Mustafa! Jo koe 25 safhaat ka risalah “Loh-e-Mahfooz kay baray mayn dilchasp ma’lumat” parh ya sun lay usay ‘ilm-o-‘amal ki daulat say nawaz aur usay walidayn-o-khandan samayt bay hisaab bakhsh day.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Shareef ki fazeelat

Farman-e-Aakhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: jisay koe mushkil paysh aa`ay usay mujh par kasrat say durood parhna chahiye kiyun keh mujh par durood parhna musibatun aur bala`on ko taalnay wala hay. (Al-Qaul-ul-Badi’, Safhah 414,)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Piyaray piyaray Islami bhaiyon! Hosh sambhalnay kay ba’d taqreeban her musalman loh-e-mahfooz ka naam sun leta hay lekin sab ko loh-e-mahfooz kay baray mayn ma’lumat bhi hon ye zaruri nahin, Aaiye! Ma’lom kartay hain keh loh-e-mahfooz kiya hay. Loh-e-Mahfooz ka tazkirah kartay huway Allah Pak

Para 30 **Surah Burooj** ayat number 21 aur 22 mayn irshad farmata hay:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

*Tarjama-e-Kanz-ul-Iman: Balkeh woh kamal sharaf wala
Quran hay loh-e-mahfooz mayn.*

Hazrat 'Allamah Muhammad Bin Ahmed Ansari Qurtuba رَحْمَةُ اللهِ عَلَيْهِ Tafseer Qurtuba jild 10 safha 210 per in aayaat kay taht likhtay hain: Ya'ni Quran-e-Kareem Aik Loh mayn likha gaya hay jo shayateen ki pohanch say door, Allah عَزَّوَجَلَّ kay pas mahfooz hay. 'Ulama-e-Kiraam رَحْمَةُ اللهِ عَلَيْهِ likhtay hain: Loh-e-Mahfooz mayn makhlooq ki tamam iqsam aur un kay muta'lliq tamam umoor maslan mout, rizq, 'aamaal aur is kay nata'ij aur in per nafiz honay walay faisilon ka bayan hay. *(Tafseer-e-Qurtuba, jild 10, safha 210)*

Loh-e-Mahfooz kahan hay?

Hazrat Muqatil رَحْمَةُ اللهِ عَلَيْهِ nay farmaya: Loh-e-Mahfooz 'arsh ki da'in (ya'ni seedhi) janib hay. *(Tafseer Qurtuba, jild 10, safha 210)*

Loh-e-Mahfooz Sufaid Moti say bani hay

Hazrat Ibn Abbas رَضِيَ اللهُ عَنْهُمَا say riwayat hay kay Allah Pak kay Mahboob صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: Loh-e-Mahfooz *Sufaid Moti* say bani hay, Us ka qalam noor aur kitabat (ya'ni likha'ee) bhi noor hay. *(Hilyat-ul-Auliya, jild 4, safha 338, raqm 5767, Makhuzan)*

Sab say pehlay Loh-e-mahfooz mayn kiya likha gaya?

Hazrat Ibn Abbas رَضِيَ اللهُ عَنْهُمَا nay farmaya: Allah Pak nay sab say pehli chez loh-e-mahfooz mayn ye likhi keh Mayn Allah hon

meray siwa koi 'ibadat ka mustahiq nahin! Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) meray Rasool hain. Jis nay meray faisilay ko tasleem ker liya aur meri nazil hui musibat per sabr kiya aur meri na'maton ka shukr ada kiya to Mayn nay us ko Siddique likha aur us ko Siddiqueen kay sath uthaon ga aur jis nay meray faisilay ko tasleem nahin kiya aur meri nazil ki hui musibat per sabr nahin kiya aur meri na'maton ka shukr ada nahin kiya woh meray siwa jisay chahay apna ma'bood bana lay. *(Tafseer Qurtuba, jild 10, safha 210)*

Tum nafs kay pechay lag ga`ay ho

Hajjaj Bin Yusuf nay Harzat Muhammad Bin Hanafiyyah رَضِيَ اللهُ عَنْهُ ko dhamki aamayz maktoob bheja to Aap رَحِمَهُ اللهُ عَلَيْهِ nay jawab mayn likha: Mujh tak ye riwayat pohanchi hay keh Allah Pak her roz loh-e-Mahfooz mayn 360 martaba nazar farmata hay, woh 'izzat aur zillat deta hay, tangi aur farakhi (ya'ni kushadgi) farmata hay aur woh jo chahay karta hay, shayad in nazron mayn say aik nazar nay tumhen tumharay nafs kay sath aysa mashghol ker diya hay keh tum is say faraghat hi nahin patay. *(Tafseer Qurtuba, jild 10, safha 210)*

Qiyamat tak honay wali her baat loh-e-mahfooz mayn likhi hui hay

Hazrat Ibn-e-'Abbas رَضِيَ اللهُ عَنْهُمَا nay farmaya: Allah nay Loh-e-Mahfooz ko paida farmaya, us ki lamba`ee 100 saal ki masafat (fasila-doori) thi phir us nay makhloq ko paida karnay say pehlay qalam ko farmaya to meri makhloq kay baray mayn mera 'ilm likh day pas us nay qiyamat tak honay wala sab kuch likh diya. *(Al-Azmat-la-bi Al-Sheikh, safha 86, Raqm 223)*

”كَرَّ إِلَهُ إِلَّا اللَّهُ“ ki gawahi denay wala Dakhil-e-Jannat hoga

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ say riwayat hay keh Allah Pak kay Mahboob صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: “Bay shak Allah Pak nay Loh-e-Mahfooz mayn likha: “إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا” bila shuba Mayn Allah hon aur meray siwa koi ma'bood nahin Mayn nay 310 say kuch za'id (qismon ki) makhloq paida farma'ee un mayn say jis makhloq nay ye bhi shahadat di “كَرَّ إِلَهُ إِلَّا اللَّهُ” woh jannat mayn dakhil hogi” (Tafseer Dar Mansoor, jild 8, safha 472)

Jannat ka haqdar kon?

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ nay farmaya: “Loh-e-Mahfooz per likha hay Allah Pak kay siwa koi ma'bood nahin, is ka deen Islam hay aur Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) us kay khas banday aur Rasool hain. Jo is per Iman laya aur us ka wa'da sach kiya aur us kay Rasoolon ki ittiba'ee (ya'ni peravi) ki to Allah Pak usay jannat mayn dakhil farma'ay ga”. (Tafseer Baghawi, jild 4, safha 441)

'Ajab nahin keh likha loh ka nazar aa'ay

Jo naqsh-e-pa ka lagaon ghubaar ankhon mayn

(Saaman-e-Bakhshish, Safhah 147)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Beta payda honay ki basharat

Hazrat Shah Waliullah Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain keh meray walid Majid Hazrat Shah Abdur Raheem رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain: Mayn aik baar Hazrat Khuwaja Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ kay mazar-e-munawwar ki ziyarat kay liye gaya. Un ki Roh-e-Mubarak zahir hui aur farmaya: “Tumharay yahan farzand paida hoga us ka naam

Qutbuddeen Ahmed rakhna” chunkeh zoja burhapay ko pohanch ga`ee thi is liye Mayn nay khayal kiya shayad is irshad say murad betay ka beta ya`ni pota hoga. Hazrat Sayyiduna Khuwajah Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللّٰهِ عَلَيْهِ meray is dili khayal per furan Muttala ho ga`ay aur farmaya: “Meri ya muraad nahin hay balkay woh farzand tumhari sulub (ya`ni peth) say hoga” Shah Waliullah Sahib رَحْمَةُ اللّٰهِ عَلَيْهِ mazeed farmatay hain: Walid Majid رَحْمَةُ اللّٰهِ عَلَيْهِ nay aik muddat kay ba`ad dosri khaton say `aqad (ya`ni nikkah) farmaya to yeh Katib-ul-huroof faqeer Waliullah paida huwa. Shuru mayn ye waq`ia yaad na raha to “Waliullah” naam rakh diya aur kuch `arsay ba`ad yaad aaya to dosra naam (Hazrat Khuwajah Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللّٰهِ عَلَيْهِ kay farman kay mutabiq) Qutbuddeen Ahmed rakha. (*Anfas-ul-Aarifeen, safha 79*) Allah Pak ki un per rahmat ho aur un kay sadaqay hamari bay hisaab maghfirat ho.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Pehlay Khayal per kiyun na niklay?

Allah Pak ki `ata say Hazrat Sheikh Junaid Baghdadi رَحْمَةُ اللّٰهِ عَلَيْهِ bhi dilon kay haal jaan letay thay chuna cheh Harzat Khair-u-Nasaaj رَحْمَةُ اللّٰهِ عَلَيْهِ farmatay hain: Mayn apnay ghar mayn tha keh dil mayn khayal aaya keh Hazrat Sheikh Junaid Baghdadi رَحْمَةُ اللّٰهِ عَلَيْهِ darwazay per tashreef la`ay hain magar mayn nay tawajjah hata di magar phir dubara phir sah barah (ya`ni teesri bar) yehi khayal aaya, nikla to waqa`ee Aap رَحْمَةُ اللّٰهِ عَلَيْهِ darwazay per thay, mujh say farmaya: Pehla khayal per kiyun na niklay! (*Risalat Qushayriyyah, safha 274*)

سُبْحَانَ اللَّهِ! Dekha Aap nay! Hazrat Sheikh Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ nay ghayb ki khabar irshad farma di keh “pehli bar khayal aatay hi kiyun na niklay!” jab Awliya kay ‘ilm-e-ghayb ka yeh haal hay to Piyaray piyaray Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay ‘ilm-e-ghayb ka kiya maqaam hoga! Hazrat Imam Buseeri رَحْمَةُ اللَّهِ عَلَيْهِ apnay mashhoor zamana “Qaseeda Burdah Shareef” mayn ‘arz kartay hain:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَّهَآ
وَمِنْ عُلُومِكَ عِلْمَ اللّٰوْحِ وَالْقَمَرِ

(Ya’ni Ya Rasoolallah! Dunya-o-Akhirat donon Huzoor kay jod-o-bakhshish mayn say aik hissah hay aur loh-o-qalam ka ‘ilm (jis mayn tamam وَمَا يَكُونُ ya’ni jo huwa aur hoga sab likha hay) Aap kay ‘uloom ka aik hissa hain) Meray Aaqa A’la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ Bargah-e-Risalat mayn arz guzar hain:

*Khuda nay kiya Tujh ko aagah sab say
Do Alam mayn jo kuch khafi-o-jali hay
Karon arz kiya tujh say ay ‘alam-e-sar
Kay tujh per meri halat-e-dil khuli hay*

Sharah-e-Kalaam-e-Raza: Meray Aaqa A’la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ in ash’ar mayn farmatay hain: (i) Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Donon jahanon mayn jo kuch khafi-o-jali (ya’ni chhupa aur zahir) hay us say Allah Pak nay Aap ko aagah ker diya hay. (ii) Ay ‘Alam-us-sir (ya’ni Ay chhupay huway halaat jannay walay!) Aap say arz karon Aap per to meray dil ki sari halat zahir hay.

*Gar dab-e-bila mayn phans kay koi taiba ki taraf jab takta hay
Sultan-e-Madina Khud aa ker bigri ko banaya kartay hain*

صَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Wafaat kay ba'd bhi Nayki ki Da'wat

Sulayman Umri رَحْمَةُ اللهِ عَلَيْهِ kahtay hain kay Mayn nay Hazrat Abu Ja'far Qari رَحْمَةُ اللهِ عَلَيْهِ ko ba'ad wafaat khuwab mayn dekha, farma rahay thay: Meray bhayyon ko mera salaam puhncha dena aur kah dena keh Meray Rab Pak nay mujh ko *Maqaame-Shuhda* 'ata farmaya hay aur apni taraf say rizq 'inayat kiya hay aur Abu Hazim ko meri taraf say Salaam kayh dena aur kehna keh hosh kar aur samajhdari say kaam lay kiyun keh Allah Pak aur us kay firishtay teri raat ki majlison ko dekhtay hain. (*Kitab-ul-Manamaat ma' Mosu'a-tul-Imam Ibn Abi Dunya, jild 3, safha 153, Raqm 321*)

Aik Hazaar rak'at namaz say afzal

Piyaray piyaray Islami bhayyon! Is hikayat say ma'lom huwa keh Hazrat Abu Ja'far Qaari رَحْمَةُ اللهِ عَلَيْهِ ko apni wafaat kay ba'd "*Abu Hazim*" ki suhbaton ki bhi ma'lomat theen aur bi-zahir aysa lagta hay keh "*Abu Hazim*" raat buri suhbaton mayn bethay hon gay is liye salaam aur payaam kay zari'ay buri bethakon say khabardar kartay huway unhen "*Neki ki Da'wat*" pesh ki. Buri suhbat say hum sabhi ko bachna chahiye keh is say acha khasa naik insaan bhi bighar jaata hay. Hamesha naik bandon aur 'Aashiqan-e-Rasool ki suhbat ikhtiyaar karni chahiye. Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ Kimiya'-e-Sa'adat mayn farmatay hain: Aysay insaan ko talash karay jis ki suhbat aur baaton say dunya ki raghbat kam aur aakhirat ki taraf tabi'at ma'il ho jis aadami ki baaton mayn aysi taseer na ho us ki suhbat ko "*Elmi Majlis*" nahin kaha ja'ay ga, manqool hay: 'Elmi Majlis mayn hazir hona aik hazaar rak'at nawafil parhnay say ziyadah afzal hay. (*Kimiya'-e-Sa'adat, safha 161*) Hazrat Maulana Roam رَحْمَةُ اللهِ عَلَيْهِ Masnawi Shareef mayn farmatay hain:

*Yak zamana suhbat ba-Awliya
Bahtar az sad salah ta'at-e-bay riya*

*(Thori si dair ki Auliya ki suhbat so saala bay riya ya'ni khalis
'ibadat say behtar hay)*

Chuhay aur Mendak ki dosti

'Arif billah Hazrat Maulana Roam رَحْمَةُ اللهِ عَلَيْهِ buri suhbat kay nuqsan samjhatay huway farmatay hain: Itafaqan aik nadi kay kinaray per aik chuhay ki mendak say mulaqaat ho ga'ee aur donon mayn dosti ho ga'ee, chuhay nay kaha kay kabhi milnay ko dil chahay to aap pani ki gehra'ee mayn hotay hain jahan awaaz bhi nahin pohanch sakti to phir Aap ko itla' kis tarah ho? Aakhir tay yeh paaya keh aik taga (dhaga) chuhay kay pa'on mayn aur is ka dosra sira mendak kay pa'on mayn baandh diya ja'ay. Waqt-e-zarurat itla' ki tarkeeb ho ja'ay gi, chuna chay aysa hi kiya gaya. Aik din achanak kawway nay chuhay per jhapata mara aur us ko munh mayn lay kar urra to mandak bhi dhagay mayn bandha honay kay sabab is kay sath khencha khencha hawa mayn chala ja raha tha, mandak nay kaha kay ye chuhay jesay na jins (ya'ni nala'iq) say dosti ki saza hay. Ma'lom huwa, na jinson (nala'iqon) aur buri suhbaton kay sabab bohat afaat pohanchti hain.

*Ay fughan az yar na jins ay fughan
Hum nashen naik juvaid ay mahman*

(Faryad hay! Na jins (ya'ni nala'q) dost say faryad hay. Ay doston! Naik sathi talash karo). *(Masnavi, Daftar Shasham, 266, 267, 285, Bitaghayyur)*

'Aashiqan-e-Rasool ki suhbaton mayn bethon kay un ki

mahabbat aur suhbat say Khuf-e-Khuda عَزَّوَجَلَّ aur Ishq-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hasil hota hay. Hadees-e-Qudsi hay:

وَجَبَّتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَادِلِينَ فِيَّ

Allah Pak irshad farmata hay: Jo log meri wajah say aapas mayn mahabbat rakhtay hain aur meri wajah say aik dosray kay paas bethtay hain aur aapas mayn miltay jultay hain aur maal kharch kartay hain un say meri mahabbat wajib ho ga`ee.

(Mota Imam Malik, jild 2, safha 439, Hadees 1868)

Hadees-e-Pak bayan karnay walay mubaligh ki hikayat

Hazrat Abdan Bin Muhammad Marwazi رَحِمَهُ اللهُ عَلَيْهِ fatmatay hain: Mayn nay Hafiz Ya'qoob Bin Safyan رَحِمَهُ اللهُ عَلَيْهِ ko khuwab mayn dekha to pocha: مَا فَعَلَ اللهُ بِكَ? Ya'ni Allah Pak nay Aap kay sath kiya mua'mila farmaya? Jawab diya: Allah Pak nay meri maghfirat kar di aur farmaya keh tum jis tarah duniya mayn Hadees bayan kartay thay, asmaan per bhi bayan karo, chuna chay mayn nay chothay asmaan per Hadees-e-Pak bayan ki aur firishton nay us (Hadees shareef) ko sunahri qalmon say likha, Hazrat Sayyiduna Jibra'eel عَلَيْهِ السَّلَام bhi likhnay walon mayn shamil thay. *(Sharh-us-Sudoor, safha 293)*

Walid marhoom sabz libaas mayn malboos muskura rahay thay

Piyaray piyaray Islami bhaiyon! Daykha Aap nay 'Ulama-e-Deen aur Hadeeson kay mubaligheen ka kitna buland rutba hay! Ba'd wafaat maghfirat ki bisharat bhi 'inayat hui aur chothay asmaan per firishton kay darmiyan **Hadees-e-Pak** bayan karnay ki sa'adat bhi mili, aur firishton nay ba-shamool Sardar-e-Malaika Sayyiduna Jibrael-e-Ameen عَلَيْهِ السَّلَام us

Hadees-e-Mubarak ko sunehri qalmon say tahreer farmaya. Aakhirat mayn Jannat ki talab rakhnay walon! Aap bhi Dawat-e-Islami kay sunnaton bharay ijtim'at aur sunnaton ki tarbiyat kay Madani qafilon mayn 'Aashaqan-e-Rasool kay hamrah sunnaton bharay safar kay zari'ey 'elm-e-deen ka khazana ikatha kijiye aur Madani In'amaat per 'amal, sunnaton bharay bayanaat aur rozana Faizan-e-Sunnat say kam az kam do dars day ker *Jannat-ul-Firdous* kay husool ki sa'ie peham (ya'ni musalsal koshish) jari rakhiye. Aap ki targheeb-o-tahrees kay liye aik Madani bahar gosh guzar ki jati hay Chuna-chay Nishtar basti (Bab-ul-Madina Karachi) kay aik Islami bhay jo kuch bayan kiya woh Bit-tasarruf arz karta hon: Mayn nay apnay walid marhoom ko khuwab mayn intaha'ie kamzori ki halat mayn barahna kisi kay saharay per chalta huwa dekha. Mujhay tashvish hui. Mayn nay *Esaal-e-Sawab* ki niyyat say her mah teen din kay Madani qafilay mayn safar ki niyyat ker li aur safar shuru bhi ker diya. Teesray mah Madani qafilay say wapsi kay ba'ad jab ghar per soya to mayn nay khuwab mayn ye dilakash manzar dekha kay walid marhoom sabz sabz libaas zaib tan kiye bethay muskira rahay hain aur un per barish ki halki phulki phuwar baras rahi hay.

اَلْحَمْدُ لِلّٰهِ Madani Qafilay mayn safar ki ahmiyyat mujh per khub ujaray hui aur ab pakki niyyat hay kay اِنْ شَاءَ اللّٰهُ her mah teen din kay liye 'Aashiqaan-e-Rasool kay sah safar jari rakhon ga.

Mango aa ker du'a qafilay mayn chalo

Pa'o gay mudd'a qafilay mayn chalo

Khub hoga sawab aur talay ga 'azaab

Ho ga fazil-e-Khuda qafilay mayn chalo

*Foutgi ho gaie gum gaya hay koi
Mangnay ko du'a qafilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Kiya khuwab say yaqeeni 'elm hasil ho jata hay?

Piyaray piyaray Islami bhaiyon! Achay khuwab bay shak achay hotay hain. Yaad rakhiye! Nabi ka khuwab wahi per mushtamil hota hay jab keh ghair nabi kay khuwab ki ye hasiyyat nahin aur us ka khuwab hujjat ya'ni daleel nahin hota. Maslan Aap nay khuwab mayn bargah-e-risalat say ye bisharat suni hay kay "**Aap janati hain**" Is say qata'ie jannati hona muraad nahin liya jaey ga kiyun kay mua'mila khuwab ka hay. Bay shak Allah Pak kay piyaray Habeeb صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko jis nay khuwab dekha us nay haq dekha kay shaytan Aap صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Surat-e-Mubaraka mayn nahin aa sakta. Jo baat irshad farma'ie woh bhi haq haq aur haq kay siwa kuch nahin. Ta hum khuwab mayn chuna kay hawaas muzmahil (ya'ni kamzor) hotay hain is liye yaqeen kay sath ye nahin kaha ja sakta kay jo kuch farmaya gaya woh khuwab dekhnay walay nay haraf ba haraf durust suna, sunay aur samajhnay mayn ghalat fahmi ka her imkaan mujood hay, lihaza khuwab mayn diye huway hukum per 'amal karnay say pehlay hukum-e-shari'at ko dekhna hoga. Agar khuwab wali baat Shari'at say nahin takrati to bay shak us per 'amal kiya ja sakta hay ta hum khuwab mayn milay huway hukum per 'amal shar'an wajib nahin aur agar woh baat hi khilaf-e-shar'e hay to 'amal nahin kiya jaey ga. Is baat ko is misaal say samjhiye jis mayn

Khuwab mayn sharaab noshi ka hukm diya ya mana' farmaya?

Meray Aqa A'la Hazrat, Imam Ahl-e-Sunnat, Wali-e-Na'mat

'Azeem-ul-Barkat, 'Azeem-ul-Martabat, Parwana-e-Sham-e-Risalat, Mujaddid-e-Deen-o-Milat, Hami-e-Sunnat, Mahi-e-Bid'at, 'Alam-e-Shari'at, Peer Tareeqat, Bais Khair-o-Barkat, Hazrat 'Allamah Maulana Al-Haaj Al-Hafiz Al-Qari Shah Imam Ahmed Raza رَحْمَةُ اللهِ عَلَيْهِ khan farmatay hain, aik shakhs nay khuwab dekha kay Janab-e-Risalat Ma'ab صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (مَعَاذَ اللهِ) usay sharab noshi ka hukum day rahay hain. Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ ki khidmat mayn mua'mila pesh kiya gaya. Aap رَحْمَةُ اللهِ عَلَيْهِ nay irshad farmaya: "Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay tujhay sharab peenay say roka hay, teray sunay mayn ulta aaya" Aur ye bhi yad rakha jaey kay is mua'milay mayn fasiq-o-mutaqqi barabar hain, Chuna-chay na to mutaqqi ka khuwab mayn kisi hukum ka sunna, is hukum kay saheeh honay ki daleel hay aur na hi fasiq ka bayan yaqeeni tor per jhota (Fatawa-e-Razawiyah, jild 5, safha 100)

Meray Tum khuwab mayn aao meray ghar roshini hogi

Meri qismat jaga jao 'inayat ye bari hogi

(Wasa'il-e-Bakhshish, safha 278)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Jab aik naujawan ko Wuzu ghalat kartay dekha

Aik buzrug Baghdad Shareef kay kisi 'ilaqay say guzar rahay thay, unhon nay aik nujawan ko dekha jo achay tareeqay say wuzu na ker raha tha to baray piyar bharay andaz mayn us say farmaya: "Ay Naujawan! Wuzu theek say kijiye, Allah Pak dunya-o-aakhirat mayn aap per ihsaan farma'ay" yeh farma ker woh tashreef lay ga'ay. Woh naujawan un buzrug ki *Nayki ki Da'wat* denay kay Piyaray piyaray andaz say bay had mutasir huwa aur wuzu kay ba'd un buzrug ki khidmat mayn

hazir ho ker nasihat ka talib huwa, unhon nay (*Nayki ki Da'wat* detay huway) teen Madani phool irshad farma`ay:

1. Jaan lijiye! Jis Rab-e-Kainat **عَزَّوَجَلَّ** ki ma`rifat pali (ya`ni Allah Ta`ala ko pehchan liya) woh nijat pa gaya
2. Jis nay apnay deen kay mua`milay mayn khuf kiya (Ya`ni Allah Ta`ala say dara) woh tabahi say bach gaya
3. Jis nay dunya mayn zuhud (ya`ni bay rughbati ko) ikhtiyar kiya woh Allah **عَزَّوَجَلَّ** ki taraf say jab kal ya`ni baroz-e-mahshar is ka sawab dekhay ga to us ki ankhen thandi hon gi (phir farmaya) kia kuch mazeed na bata'on?

Arz ki: Zarur irshad ho. Farmaya: Jis mayn teen khubiyan jam`a ho gaen us ka emaan mukamil ho gaya:

1. Jo *Neki ki Da'wat* day aur khud bhi us per `amal karay
2. Jo burae say mana karay aur khud bhi us say baz rahay aur
3. Jo Hudood-e-Ilahi ki hifazat karay (ya`ni shar`ie ihkamaat baja laey aur shar`ie mamno`aat say khud ko bachaey) Phir farmaya: Kia kuch aur bhi bata'on? Arz ki, Kiyun nahin, zarur irshad farmaiye. Farmaya: Dunya say bay rughbat aur akhirat ka shoq rakhnay walay ho jaiye aur apnay her kaam mayn Rab-ul-Anaam Pak say sach ka mua`mila kijiye najat panay walon kay sath najat pa jaen gay. Ye farma ker woh tahsreef lay ga`ay. Us naujawan nay un buzurg kay muta`lliq ma`lomat ki to usay bataya gaya: Ye Hazrat Imam Shaafi`i **رَحْمَةُ اللهِ عَلَيْهِ** thay. (*Ihya-ul-'Uloom, jild 1, safha 45, Bitaghayyur*) Allah Pak ki un per rahmat ho aur un sadaqay hamari bay hisaab maghfirat ho.

امِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bay-ja tanqeed ki baja`ay Islah karnay walay banayn

Piyaray piyaray Islami bhaiyon! Daykha Aap nay karoron shafi'on kay payshva Hazrat Sayyiduna Muhammad Bin Idrees, Al-Ma'roof "Imam Shaafi'i" رَحْمَةُ اللهِ عَلَيْهِ nay kitni Mahabbat-o-Shafqat kay sath infiradi koshish farma'ie aur achay tareeqay say wuzu na karnay walay nujawan kay wuzu ki islaah bhi ki aur usay *Nayki ki Da'wat* bhi di, kash! Hum bhi yehi andaz ikhtiyar karnay mayn kamiyab ho ja`ayn, hamayn bhi ye tufeeq naseeb ho jaey kay jab kisi kay wuzu mayn ghaltiyan aur namaz mayn kotahiyan dekhen, jhoot, ghebat-o-chughli kay gunahon mayn kisi ko mubtila paen to pechay say us per bay ja tanqeed aur us ki bura'ie ker kay khud ghebat ki gehri kha'ie mayn chalang laganay kay bajaey us ko gunahon ki daldal say nikalnay ki sa'ie karen, nihat narmi aur piyar say us ko samjhanay aur sawab-e-akhirat kay khazanay samaitnay walay banen. Hum khuloos-e-niyyat kay sath kisi ko samjhaen gay to **إِنْ شَاءَ اللهُ** us ka zarur faida hoga aur faida kiyun na ho kay samjhanay say faida puhchnay ka khud Rab-ul-Anaam apnay sachay kalaam mayn I'laam farma chukka (ya'ni khabarshad farma chukka hay) chuna-chay Dawat-e-Islami kay ish'ati idaray Maktaba-tul-Madina kay matbu'a tarjamay walay pakiza Quran, "*Kanz-ul-Emaan mai Khazaen-ul-Irfan*" safha 964 per Para 27 Surat-uz-Zariyaat aayat number 55 mayn hay:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

Aur samjhaao kay samjhana musalmanon ko faida deta hay.

Jisay Neki ki Da'wat don, sunay dil say karam Ya Rab!

Zaban mayn day asar ker day, 'ata zor-e-qalam Ya Rab

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Wuzu ka Tareeqa (Hanafi)

Piyaray piyaray Islami bhaiyon! Mazkorah hikayat mayn Hazrat Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ kay naujawan kay wuzu ki islah farmanay ka tazkirah hay, jab us dour mayn bhi log wuzu mayn ghalatiyan ker jatay thay to aaj ka dour to us say bhi nazuk tar hay balkeh is baat ka mushahida hay kay musulmanon ki tarah aksiriyyat durust tareeqay per wuzu karna nahin jantay lihaza aaiye! Hum bhi *wuzu ka tareeqa* sekhtay hain. Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 496 safhaat per mushtamil kitaab, "*Namaz kay Ahkam*" safha 7 ta 13 per hay: Ka'abbatullah Shareef ki taraf munh ker kay unchi jaga bethna mustahib hay, wuzu kay liye niyyat karna sunnat hay, niyyat na ho tab bhi wuzu ho ja'ay ga magar sawab nahin milay ga. Niyyat dil kay iraday ko kehtay hain, dil mayn niyyat hotay huway zaban say kah lena bhi afzal hay lihaza zaban say is tarah niyyat kijiye kay Mayn hukum-e-Ilahi baja lanay aur paki hasil karnay kay liye wuzu kar raha hon. Bismillah kah lijiye kay ye bhi sunnat hay balkay بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ kah lijiye kay jab tak ba-wuzu rahen gay firishtay naikiyan likhtay rahen gay. (*Majma'-u-Zawaid, jild 1, safha 513, Hadees 1112*)

Ab donon hath teen teen bar puhnchon tak dhoiye, (nal band ker kay) donon hathon ki ungliyon ka khilal bhi kijiye. Kam az kam teen teen bar da'en ba'en upper nechay kay danton mayn miswak kijiye aur her bar miswak dho lijiye. Hujja-tul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ farmatay hain: "Miswak kartay waqt namaz mayn Quran Majeed ki qira'at aur Zikrullah kay liye munh pak karnay ki niyyat karni chahiye" (*Ihya-ul-'Uloom, jild 1, safha 182*) Ab sedhay hath kay teen chullo pani say (her bar nal band ker kay) is tarah teen kuliyan kijiye

kay her bar munh kay her purzay per (halaq kay kinaray tak) pani bah jaey, agar roza na ho to ghar gharah bhi ker lijiye. Phir sedhay hi hath kay teen chullo (ab her bar adha chullo pani kafi hay) say (her bar nal band ker kay)teen bar naak mayn naram ghoshit tak pani charhaiye aur agar roza na ho to naak ki jar tak pani puhnchaiye, Ab (nal band ker kay) ultay hath say naak saaf ker lijiye aur chhoti ungili naak kay sorakhon mayn daliye. Teen bar sara chehra is tarah dhoiye kay jahan say adatan sar kay baal ugna shuru hotay hain wahan say lay ker thori (thuddi) kay nechay tak aur aik kaan ki lo say dosray kaan ki lo tak her jaga pani bah jaey. Agar darhi hay aur ihram bandtay huway nahin hain to (nal band ker kay) is tarah khilaal kijiye kay ungliyon ko galay ki taraf say dakhil kar kay samnay ki taraf nikaliye. Phir pehlay sedha hath ungliyon kay siray say dhona shuru ker kay kuhniyon samait teen bar dhoiye. Isi tarah phir ulta hath dho lijiye. Donon hath aadhay baazon tak dhona mustahib hay, aksar log chullo mayn pani lay ker puhchnay say teen bar chor detay hain kay kuhni tak behta chala jata hay is tarah karnay say kuhni aur kala'ie ki karwaton per pani na puhchnay ka andesha hay lihaza bayan kardah tareeqay per hath dhoiye. Ab chullo bhar ker kuhni tak Pani bahany ki hajat nahin balkay (baghair ijazat saheeha esa karna) israaf hay. Ab (nal band ker kay) sar ka masah is tarah kijiye kay donon angothon aur kalmen ki ungliyon ko chhor ker donon hath ki teen teen ungliyon kay siray aik dosray say mila lijiye aur peshani kay baal ya khaal per rakh ker khenchtay huway guddi tak is tarah lay jaiye kay hathailyan sar say juda rahen, phir guddi say hathailyan khenchtay huway peshani tak lay aeen, kalmen ki ungliyan aur angothay say kaanon ki bahiri satah ka masah kijiye aur chhungiliyan (ya'ni chhoti ungliyan) kaanon kay surakhon mayn dakhil kijiye aur ungliyon ki pushit say garden kay pechlay hissay ka masah kijiye. Ba'az log

galay aur dhulay huway hathon ki kuhniyon aur kalaiyon ka masah kartay hain ye sunnay nahin hay. (*Fatawa-e-Razaviyyah Mukharija, jild 4, safha 621*) per masah ka aik aur tareeqa ye bhi tahreer hay: Is mayn bil-khusos Islami behnon kay liye ziyadah saholat bhi hay chuna-chay likha hay: “Masah sar mayn adaey sunnat ko ye bhi kafi hay kay ungliyan sar kay aglay hissay per rakhay aur hathaliyan sar ki karwaton per aur hath jama ker guddi tak khenchta lay jaey”) **Sar ka masah karnay say qabal tonti achi tarah band karnay ki aadat bana lijiye** bila wajah nal khula chhor dena ya adhora band karna kay pani tipak ker zay'ae hota rahay israaf-o-gunah hay. Pehlay sedha phir ulta pa'on her bar ungliyon say shuru kar kay takhnon kay upper tak balkay mustahib hay kay adhi pindli tak teen teen bar dho lijiye. Donon pa'on ki ungliyon ka khilal karna sunnat hay. (Khilal kay duran nal band rakhiye) is ka mustahib tareeqa ye hay kay ultay hath ki chhungiliyan say sedhay pa'on ki chhungiliyon ka khilal shuru ker kay angothay per khatam kijiye aur ultay hi hath ki chhungiliyon say ultay pa'on kay angothay say shuru ker kay chhungiliyon per khatam ker lijiye. (*'Ama Kutub*) Hujjat-ul-Islam Hazrat Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ farmatay hain: Her 'uzu dhotay waqt ye umeed karta rahay kay meray is 'uzu kay gunah nakal rahay hain. (*Ihya-ul-'Uloom, jild 1, safha 183, Mukhlasan*)

Wuzu kay bachay huway Pani mayn 70 Bemaariyon say shifa

Lotay waghera say wuzu karnay kay ba'ad bacha huwa pani kharay ho ker peena sunnat bhi hay aur shifa bhi chuna-chay Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ “*Fatawa-e-Razaviyyah*” Mukharajah jild 4 safha 575 ta 576 per farmatay hain: Baqiya

Wuzu (ya'ni wuzu kay bachay huway pani) kay liye shar'an 'azmat-o-ihтираam hay aur Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say sabit hay kay Huzoor nay wuzu farma ker baqiya Aab (ya'ni bachay huway pani) ko kharay ho ker nosh farmaya aur aik Hadees mayn riwayat kiya gaya kay is ka peena 70 maraz say shifa hay. (*Al-Firdous, jild 2, safha 362, Hadees 3617*) To woh in umoor mayn aab-e-zam zam say mushbahat rakhta hay isay (ya'ni wuzu kay bachay huway) pani say istinja munasib nahin. "Tanveer" kay 'adab-e-wuzu mayn hay: "Wuzu kay ba'd wuzu ka pasmandah (ya'ni bacha huwa pani) qibla rukh kharay ho ker piye" (*Tanveer-ul-Absaar, jild 1, safha 275*) 'Allamah Abdul Ghani Na Bulusi رَحْمَةُ اللهِ عَلَيْهِ farmatay hain: Mayn nay tajirba kiya hay kay jab mayn bemaar hota hon to wuzu kay baqiya pani say shifa hasil ho jati hay. Nabi-e-Sadiq صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay is saheeh tibb-e-nabvi mayn paey janay walay irshad girami per I'timad kartay huway mayn nay ye tareeqa ikhtiyar kiya hay. (*Rad-ul-Muhtar, jild 1, safha 277*) وَاللَّهُ سُبْحَانُكَ وَتَعَالَى أَعْلَمُ بِالصَّوَابِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Jannat kay aathon darwazay khul jatay hain

Hadees-e-Pak mayn hay: Jis nay achi tarah wuzu kiya aur phir aasmaan ki taraf nigah utha'ie aur kalma shahadat parha us kay liye jannat kay aathon darwazay khool diye jatay hain jis say chahay andar dakhil ho. (*Sunan-e-Darmi, jild 1, safha 196, Hadees 716*)

Nazar kabhi kamzoor na ho

Jo wuzu kay ba'ad asmaan ki taraf dekh ker Surah Qadar parh liya karay إِنَّ شَاءَ اللهُ us ko nazar kabhi kamzoor na hogi. (*Masae-e-Quran, safha 291*)

Wuzu kay ba'd teen bar Surah Qadar parhnay kay fazael

Hadees-e-Mubarak mayn hay: Jo wuzu kay ba'ad aik martaba *Surah Qadar* parhay to woh siddiqueen mayn say hay aur jo do martaba parhay to shuhda mayn shumar kiya jaey aur jo teen martaba parhay ga to Allah **عَزَّوَجَلَّ** medan-e-mahshar mayn usay apnay anbiyah kay sath rakhay ga. (*Jam'-ul-Jawami'e lil Siyuti, jild 7, safha 251, Hadees 22817*)

Wuzu kay ba'ad parhnay ki du'a (Awwal akhir durood shareef)

Jo wuzu karnay kay ba'ad ye kalmaat parhay:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Tarjuma: Ay Allah to pak hay aur Teray liye hi tamam khubiyen hain, mayn gawahi deta hon kay teray siwa koi ma'bood nahin, mayn Tujh say bakhshish chahta hon aur Teri bargah mayn touba karta hon.

To is per muhur laga ker arsh kay nechay rakh diya jaey ga aur qiyamat kay din is parhnay walay ko day diya jaey ga. (*Shu'ab-ul-Emaan, jild 3, safha 21, raqam 2754*)

Wuzu kay ba'ad ye du'a bhi parh lijiye (Awwal akhir durood shareef)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Tarjuma: Ay Allah **عَزَّوَجَلَّ**! Mujhay kasrat say touba karnay walon mayn bana day aur mujhay pakizah rahnay walon mayn shamil ker day. (*Sunan Tirmizi, jild 1, safha 121, Hadees 55*)

40 Madani phoolon ka Razavi guldasta

Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ kay wuzu waghera kay muta'lliq 'inayat kardah mutafariq (ya'ni juda juda) rang barangay khushnuma 40 Madani phoolon ka Razavi guldasta qabool farmaiye. Aap ki ma'lomaat ko إِنَّ شَاءَ اللّٰهُ Madinay kay 12 chand lag jaen gay. Ye tamam Madani phool Fatawa-e-Razaviyyah Mukharrajah (jild 4) kay akhir mayn diye huway "*Fawaid-o-Jaleela*" safha 613 ta 746 say liye gaey hain.

1. Wuzu mayn ankhen zor say na band karay magar wuzu ho jaey ga. (*safha 613*)
2. Agar lab (ya'ni hont) khub zor say band ker kay wuzu kiya aur kulli na ki to wuzu na hoga. (*Aaidan, safha 614*)
3. Wuzu ka pani roz-e-qiyamat nekiyon kay pallay mayn rakha jaey ga. (*Aaidan*) (Magar yad rahay! Zarurat say ziyadah pani girana israaf hay)
4. Miswak mujood ho to ungli say dant manjina adaiy sunnat-o-husool-e-sawab kay liye kafi nahin, han miswak na ho to ungli ya khar khara (ya'ni khurdar) kapra adaiy sunnat ker day ga aur auraton kay liye miswak mujood ho jab bhi missi kafi hay. (*safha 615*)
5. Anghoti dheeli ho to wuzu mayn usay phira ker pani dalna sunnat hay aur tang ho kay bay junbish diye pani na puhinchay to farz. Yehi hukum bali (ya'ni kaan ka zewar) waghera ka hay (*safha 616*)
6. A'aza ka mal mal ker dhona wuzu aur ghusul donon mayn sunnat hay (*Aaidan*)

7. A'aza wuzu dhonay mayn had-e-shar'ie say itni khafeef tahreer (ya'ni her taraf say ma'moli sa) barhana jis say had-e-shar'ie tak isti'aab (ya'ni mukamil honay) mayn shuba na rahay wajib hay *(Aaidan)*
8. Wuzu mayn kulli ya naak mayn pani dalnay ka tark makrooh hay aur is ki aadat dalay to gunahgar hoga. Ye mas'ala woh log khub yad rakhen jo kulliyani esi nahin kartay kay halaq tah her chez ko dhoen aur woh kay pani jin ki naak ko (faqat) chu jata hay sungh ker upper nahin charhatay ye sab log gunahgar hain aur ghusul mayn esa na ho to siray say na ghusul ho ga na namaz *(Aaidan)*
9. Wuzu mayn her 'azu ka pura teen bar dhona sunnat-e-muakadah hay, tark ki aadat say gunahgar hoga. *(Makhozar Aaidan)*
10. Wuzu mayn jaldi na chahay balkay darang (ya'ni itminan)-o-ihtiyat kay sath karay. A'waam mayn jo mashhor hay kay "Wuzu jawanon kasa, namaz borhon ki si" ye wuzu kay baray mayn ghalat hay. *(Aaidan)*
11. Munh dhonay mayn na gaalon per dalay na naak per na zor say peshani per, ye sab a'faal Juhhal (ya'ni jahilon) kay hain balkay ba aahistagi balaey peshani (ya'ni peshani kay upper) say dalay kay thori say nechay tak behta aaey *(Aaidan, safha 618)*
12. Wuzu mayn munh say girta huwa pani maslan kala'ie per liya aur (kala'ie per) baha liya (ya'ni munh dhonay mayn munh say girnay walay pani say hath ki kala'ie nahin dho saktay kay) is say wuzu na hoga aur ghusul mayn (mua'mila juda hay) Maslan sar ka pani pa'on tak jahan jahan guzray ga pak karta jaey ga wahan naey pani ki zarurat nahin *(Aaidan)*

13. Admi wuzu karnay betha phir kisi man'e (ya'ni rukawat) kay sabab tamam (ya'ni mukammal) na ker saka to jitnay af'aal kiye un per sawab paey ga agar chay wuzu na huwa (*Aaidan*)
14. Jis nay khud hi qasad (ya'ni iradah) kiya kay adha wuzu karay ga woh in af'aal per sawab na paey ga, Yunhi jo wuzu karnay betha aur bila 'uzur naqis (ya'ni adhora) chhor diya woh bhi jitnay af'aal baja laya un per mustahaq sawab na hona chahiye (*Aaidan*)
15. Agar chay sar per menh (ya'ni barish) ki bunden itni giren kay charum (ya'ni chotha'ie) sar bheg gaya masah ho gaya agar chay us shakhs nay hath lagaya na qasad (ya'ni na niyyat-o-iradah) kiya (*Aaidan, safha 619*)
16. Aous (ya'ni shabnam) mayn sar barahna (ya'ni nangay sar) bethna aur us say charum sar kay qadar bheeg gaya masah ho gaya (*Aaidan*)
17. Itnay garam ya itnay sard pani say wuzu makrooh hay ko badan per achi tarah na dala jaey, takmeel-e-sunnat na karnay day, aur agar koi farz pura karnay say man'a (ya'ni rukawat) huwa to wuzu hi na hoga (*Aaidan, safha 620*)
18. Pani bekaar sirf (ya'ni kharch) karna ya phenk dena Haraam hay. (*Aaidan, safha 621*) (Apnay ya dosray kay penay kay ba'ad glass ya jug bacha huwa Pani khumakhuwah phenk denay walay toubah karen aur aiendah is say bachen)
19. Naaf say zard pani bah ker niklay wuzu jata rahay ga (*Aaidan, safha 622*)
20. Khun ya peep ankh mayn baha magar ankh say bahar na gaya to wuzu na jaey ga usay kapray say punch ker pani mayn daal den to (pani) na-pak na hoga (*Aaidan, safha 624*)

21. Zakham per patti bandhi hay us mayn khun waghera lag gaya agar is qabil tha kay bandish na hoti to bah jata to wuzu gaya warna nahin, na patti na-pak (*Aaidan*)
22. Qatra utar aaya ya khun waghera zakar (ya'ni 'uzu tanasul) kay andar baha jab tak us kay sorakh say bahar na aae wuzu na jaey ga aur peshab ka sirf sorakh kay munh per chamka (wuzu tornay kay liye) kafi hay (*Aaidan*)
23. Na baligh na kabhi bay wuzu ho na junub (ya'ni bay ghusula). Unhen (ya'ni na balighan ko) wuzu-o-ghusul ka hukum aadat dalnay aur adaab sekhanay kay liye hay warna kisi hadas (ya'ni wuzu tornay walay a'maal) say un ka wuzu nahin jata na jim'a say un per ghusul farz ho (*Aaidan, safha 633*)
24. Ba-wuzu nay maa baap kay kapray ya un kay khanay kay liye phal ya masjid ka farsh sawab kay liye dhoya pani musta'mil na hoga agar chay ye a'faal qurbat (ya'ni Riza-e-Ilahi) kay hain (*Aaidan, safha 636*)
25. Na-baligh ka pak hath ya badan ka koi juz agar chay bay wuzu ho pani mayn dalnay say qabil-e-wuzu rahay ga (*Aaidan, safha 637*)
26. Badan suthra rakhna, mail door karna, shar'e mayn matloob hay kay islam ki bina (ya'ni bunyad) suthra'ie (ya'ni pakizgi-o-safa'ie) per hay. Is niyyat say ba wuzu nay badan dhoya to qurbat (ya'ni kar-e-sawab) bay shak hay magar Pani musta'mal na huwa. (*Aaidan*)
27. Musta'mal pani pak hay us say kapray dho saktay hain magar is say wuzu nahin ho sakta aur is ka peena ya is say aata gundhina Makrooh-e-(Tanzih) hay. (*Aaidan, safha 637*)

28. Paraya pani bay ijazat lay gaya agar chay zabardasti ya chura ker is say wuzu ho jaey magar Haraam hay. Al-bata kisi kay mumlok (ya'ni milkiyat kay) kuwen say us ki mamana'it per bhi pani bhar liya is ka ista'mal jaiz hay (*Aaidan, safha 650*)
29. Jis pani mayn maa'ey musta'mal ki dhaar puhnchi ya wazih qatray giray is say wuzu na karna behtar (*Aaidan*)
30. Jaray mayn wuzu karnay say sardi bohat ma'lom hogi is ki takleef hogi magar kisi maraz ka andesha nahin to tayamum ki ijazat nahin (*Aaidan, safha 662*)
31. Shaytan kay thook aur phonk say namaz mayn qatray aur reeh ka shuba ho jata hay, hukum hay kay jab tak esa yaqeen na ho jis per qasam kha sakay is (waswasay) per lihat na karay, shaytan kahay kay tera wuzu jata raha to dil mayn jawab day lay kay khabees to jhota hay aur apni namaz mayn mashghol rahay. (*Aaidan, safha 697*)
32. Masjid ko her ghin ki chez say bachana wajib hay agar chay pak ho jesay lu'ab-e-dahan (munh ki raal, thook, balgham) aab-e-beni (maslan renth ya naak say nazlay ka behinay wala pani) aab-e-wuzu. (*Aaidan, safha 706*)
33. **Tanbeeha:** Ba'az log kay wuzu kay ba'ad apnay munh aur hathon say pani punch ker masjid mayn hath jhartay hain (ye) mahaz Haraam aur na-jaiz hay (*Aaidan*)
34. Pani mayn peshaab karna matlaqan makrooh hay agar chay darya mayn ho (*Aaidan, safha 725*)
35. Jahan koi najasat pari ho tilawat makrooh hay. (*Aaidan, safha 727*)
36. Pani zay'a karna Haraam hay. (*Aaidan, safha 728*)
37. Maal zay'a karna Haraam hay (*Aaidan, safha 728*)

38. Zam zam shareef say gusul-o-wuzu bila kirahat jaiz hay (aur peshaab waghera ker kay) dhalay (say khushk ker lenay) kay ba'ad (Aab-e-zam zam) istinja makrooh aur najasat dhona (maslan peshaab kay ba'ad tissue paper waghera sukhaey baghair) gunah. *(Aaidan, safha 742)*
39. (woh) israaf kay (jo) na-jaiz-o-gunah hay (woh) sarf (in) do suraton mayn hota hay, aik ye hay kay kisi gunah mayn sarf (ya'ni kharch)-o-ista'mal karen, dosray bekar mahaz maal zay'e karen. *(Aaidan, safha 743)*
40. Ghusul-e-mayyit sikhany kay liye murday ko nahlaya aur usay ghusul denay ki niyyat na ki woh bhi pak ho gaya aur zindon per say bhi farz utar gaya kay fa'il bil-qasad kafi hay, han bay niyyat sawab na milay ga. *(Aaidan, safha 707)*

Deen ki baaten rahon sunta sunata ya Khuda

Aur rahon is per 'amal karta karata Ya Khuda

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Wuzu kay zaruri ahkaam jannay kay liye “*Namaz kay Ahkaam*” mayn shamil 63 safhaat per mushtamil risala *Wuzu ka Tareeqa (Hanafi)* ka zuroor mutali'a farmaiye.

Next week Booklet



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