

Karbala Ka Pas e Manzar

**Haftawar Sunnaton Bhara
Bayan**

(For Islamic Sister)

Muharram - 1439

Muballighah bayan karnay say pahlay kam as kam ten bar parh lay

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Karbala ka pas e manzar

Durood shareef ki fazeelat

Hazrat Sayyiduna Shaikh Husain bin Ahmad Kawwaz
رحمۃ اللہ تعالیٰ علیہ farmatay hayn: mayn nay Allah عزوجل say Du'a ki
kay (ya Allah عزوجل) mayn khuwab mayn Abu Saalih
muazzin ko dekhnay chahta hon: chunachay mari Du'a
maqbool hui aur) mayn nay khuwab mayn inhen achhi
halat mayn dekh kar pocha: ay Abu Saalih! mujhay apnay
yahan kay haalaat ki khabar dejiye! Farmaya: ay Abu ul
Husain! Agar Sakar e Madinah, Qarar e qalb o seenah
صلی اللہ تعالیٰ علیہ وآلہ وسلم ki zaat e giraami par durood paak ki kasrat
na ki hoti to mayn halak ho gaya hota.

(Sa'adat ul Darain, pp.136)

Meethi meethi Islami behno! Husool-e-Sawab ki khaatir
bayan sunnay say pehlay achchi achchi niyyatayn ker lay.

Farmaan e Mustafa ﷺ: ”صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهِ وَسَلَّمَ: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ“
Musalman ki niyyat us kay ‘amal say behtar hayn.

(Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Do Madani Phool

- ❖ Baghayr achhi niyyat kay kisi bhi amal khayr ka sawab nahi milta.
- ❖ Jitni achhi niyyatayn Ziyada, utna sawab bhi Ziyada.

Bayan sunnay ki niyyaten

Nigahayn neechi kiye khoob kaan laga ker bayan suno gi.
❖ Tayk laga ker bethnay kay bajay ‘ilm e Deen ki ta’zeem ki khaatir jahan tak ho saka do zaano betho gi. ❖ Dhakka waghera laga to sabr karoon gi. ❖ Jhiraknay ulajhnay say bachon gi. ❖ Zaroratan simat Sarak kar doori Islami behno kay liye jaga kushada kroon gi. ❖ تَوْبُوا إِلَىٰ، اذْكُرُوا اللّٰهَ، صَلُّوا عَلَى الْحَبِيب ﷺ, waghera sun ker sawab Kamanay aur sada laganay walay ki dil joy kay liye past awaaz say jawab don gi. ❖ Ijtimā’ kay bad khud aagay berh ker salam-o-musafahah aur Infiradi Koshish karon gi. Dauran-e- bayan mobile kay ghayr zaroori istimal say bachon gi, Na bayan Record karo gi aur Na hi kisi aur qism ki aawaz (kay iski ijazat nahi) ❖ Jo kuch sunogi usay sun kay samajh kay us par ‘amal kernay kay ba’d Mein doosroo tak

pohancha kay nayki ki da'wat 'aam kernay ki Sa'adat haasil karoon gi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethi meethi islami behno! Aaj ham karabala kay pas e manzar kay muta'alliq sunay gi kay Karbala ka pas e manzar kia tha Karbala ka ye dardnak waaqi'a kion paysh aya? Nawasay e Rasool Hazrat Sayyiduna Imam 'Aali maqam, Imam Husain رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko Madinah munawwarah kion chor kar jana para? Wo kon si wujuhaat then kay jin ki bina par Imam 'Aali maqam رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay apna gharanah apnay nana jaan kay Deen par qurban kar diya? Aye! Sab say pahlay ye sunti hayn kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Imam Husain رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki wilaadat kay ba'ad ap رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki shahadat kay baray mayn Ghayb ki khabar daytay huye kia irshad farmaya tha. **Chunachay**

Mari Ummat Husain ko qatal karay gi

Nabi e Kareem, Rauof ul Raheem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki chachi Hazrat Sayyidatuna Umm ul Fazl bint e Haaris رَضِيَ اللَّهُ تَعَالَى عَنْهَا ayk din Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki bargah mayn haazir ho kar arz guzar huin: Ya Rasool al Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mayn nay aaj ayk parayshan khuwab dekha hay. Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay daryaft farmaya: to arz ki: wo bahut hi shadeed hay. to

Nabi e Kareem ﷺ nay farmaya wo khuwab kia hay? to arz ki: mayn nay dekha kay ap kay Jasad e Athar say ayk tukra kata gaya aur usay mari god mayn rakha gaya. Irshad farmaya tum nay bahut achha khuwab dekha, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** Fatimah kay beta hoga aur wo tumhari god mayn dia jaye ga. aysa hi huwa kay Hazrat Imam Husain رَضِيَ اللَّهُ تَعَالَى عَنْهُ payda huye aur mari god mayn diye gaye. Hazrat Sayyidatuna Umma ul Fazl رَضِيَ اللَّهُ تَعَالَى عَنْهَا farmati hayn: mayn nay ayk din Huzoor ﷺ ki khidmat e aqdas mayn haazir ho kar Hazrat e Imam Husain رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko ap ﷺ ki god mayn diya, kia dekhti hon kay chashman e mubarak say aanson jari hayn. Mayn nay arz ki: Ya Rasool al Allah ﷺ maray maan baap ap par qurban hon! Ayasa kia huwa? Farmaya: Jibreel maray paas aay aur unhon nay mujhay ye khabar di kay mari Ummat maray is Farzand ko qatal karay gi. Mayn nay kaha: kia is ko? Farmaya: haan aur maray paas is kay Maqtal(shaheed honay ki jaga) ki surkh matti bhi laye.

(Tareekh e Madinah, dimishq, jild. 14, pp. 196)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Meethi meethi islami behno! Ap nay suna kay Hazrat Imam e ‘Aali maqam رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki wilaadat kay ba’ad ap رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki shahadat ki khabar mil chuki thi aur ye Ghayb ki khabar daytay huye Nabi e Akram ﷺ nay Hazrat Ummu ul Fazl رَضِيَ اللَّهُ تَعَالَى عَنْهَا ko kai saal pahlay hi bata

dia tha kay mari Ummat maray farzand ko qatal karay gi. Is riwayat ko sun kar ho sakta hay kay shaytan kisi kay dil mayn ye waswasah payda karay kay Ghayb ka ‘Ilm to sirf Allah ﷺ hi ko hay to ap ﷺ nay Imam Husain رضي الله تعالى عنه ki shahadat ki khabar kasay di? to is shaytani waswasay ki kaat yon ki ja sakti hay kay is mayn koi shak nahyn kay Allah ﷺ hi عالم الغيب والشهادة hay, is ka ‘Ilm e Ghayb zaati hay aur hamaysha hamaysha say hay jab kay Abiya e Kiraam عليهم السلام aur Auliya e ‘Izaam رحمهم الله تعالى ka ‘Ilm e Ghayb ‘atai bhi hay aur hamaysha hamaysh say bhi nahyn. Inhen jab say Allah ﷺ nay bataya tab say hay aur jitna batahya utna hay, Allah ﷺ kay bataye baghayr ayk zarra ka bhi ‘Ilm nahyn. ‘Ilm e Ghayb e Mustafa ﷺ kay baray mayn parah 30 sorah ut Takweer aayat number 24 mayn irshad hota hay.

وَمَا هُوَ عَلَى الْغَيْبِ بِقَنِينٍ

Tarjam e Kanz ul Iman:

Ye Nabi Ghayb batay mayn bakheel nahyn.

(Para. 30, Takweer, Aayat. 24)

‘Allamah Ismaeel Haqqi رحمه الله تعالى Mufasssireen ka qaul naqal farmatay hayn kay Allah ﷺ apnay makhsoos Rasoolon عليهم السلام ko ‘Ilm e Ghayb e khas say nawazta hay. Aur Auliya e Kiraam رحمهم الله تعالى ko jo ‘Ilm e Ghayb hota hay wo Abiya e

Kiraam عَلَيْهِمُ السَّلَام hi kay wasalay say hota hay. (Roh ul Bayan, 29, Jinn, Aayat. 26-27) Sadr ul Afaazil Maulana Sayyid Muhammad Na'eem ul Deen Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay: (Allah عَزَّوَجَلَّ) in Barguzeedah Rasoolon عَلَيْهِمُ السَّلَام ko Ghayb ka 'Ilm deta hay aur Sayyid e Ambiya, Habeeb e Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Rasoolon mayn sab say Afzal o A'ala hayn, bakasrat Aayaat o Ahaadees say saabit hay kay Allah عَزَّوَجَلَّ nay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko Ghayb kay uloom 'ata farmaye aur Ghayb kay uloom ap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka mu'jizah hayn.

A'ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ “Hadaaiq e Bakhshish” shareef mayn kia khoob farmatay hayn:

*Aur koi Ghayb kia tum say nihan ho bhala
Jab na khuda hi chupa tum pay karon durood*

Sharah kalam e Raza:

Ya Rasool al Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ap ki shan kay kia kahnay! Shab e Mi'raj 'ain jagti halat mayn ap nay apnay mubarak sar ki aankhon say apnay paak Parwardigar عَزَّوَجَلَّ ka deedar kia, to yon Allah عَزَّوَجَلَّ jo kay Ghayb ul Ghayb hay wo bhi apnay fazl o karam say ap par zaahir o aashkar ho gaya to ab koi aur Ghayb ap say kis tarah nihan ya'ni chupa rah sakta hay. Ap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par karon bar durood o salaam ka nuzool ho.

(Sharh Hadaaiq e Bakhshish, pp.944)

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْب

Meethi meethi islami behno ! Imam e Husain رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Karbala mayn shaheed ho jayen gay ye baat Nabi e Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay waselay say Khaton e Jannat Hazrat Fatimah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا bhi janti then aur Maulay e Kainaat Hazrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ ko bhi is baat ka ‘ilm tha laykin qurban jaon Khaton e Jannat رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا kay qadmon ki khak par jinhon nay apnay is nonihal ko zameen e Karbala mayn khon bahanay kay liye apna khon e jigar(doodh) pilaya, qurban jaon ‘Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ kay buland hoslay par kay jinhon nay apnay is jigar kay tukray ko Khak e Karbala mayn lautnay aur dam tornay kay liye seenah say laga kar pala.

اَللّٰهُ اَكْبَرُ! waaqa'i us waqt ka tasawwur bhi dil larza deta hay kay jab Imam e ‘Aali maqam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ ki wilaadat ki musarrat kay saath saath shahadat ki paysh goi hoi gi, Sayyid e ‘Aalam صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay mubarak aankhon say ashkon kay moti barsadiye hon gay, is khabar nay Sahabah Kiraam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ kay dil hila diye hon gay, is dard ki lazzat to koi Maula ‘Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ kay dil say pochay, bahar haal ye sab jantay huye kay ayk waqt aysa aana hay kay jab ye Chaheta, Nazon ka pala, bhoka piyasa, baya baan mayn bay rahmi kay saath shaheed ho raha hoga, na ‘Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ saath hon gay na Hasan رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ hon gay, teeron ki baarish say ye nori jism lahuluhaan ho raha hoga aur khaymay walon ki bay kasi apni aankhon say dekh raha hoga aur rah e Khuda عَزَّوَجَلَّ mayn mardanah war apni jaan

nisaar karay gay aur Karbala ki zameen Mustafa ﷺ kay phool say rangeen hogi.

Meethi meethi islami behno! Sab ko pata tha kay Karbala kay taptay sahraa mayn Imam e ‘Aali maqam apnay rufaqa kay saath zaalimon kay hathon jaam e shahadat nosh farmayen gay magar (aysay moqe’ par) Mustafa Kareem ﷺ Du’a kay liye hath nahyn uthatay, bargah e Ilaahi عَزَّوَجَلَّ mayn Imam e Husain kay amn o salaamat aur is haadisa e haaila say mafooz rahnay aur dushmanon kay barba’ad honay ki du’a nahyn farmatay, na to ‘Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ arz kartay hayn kay ya Rasool al Allah ﷺ is khabar nay to dil o jigar parah parah kar diye, ap ﷺ kay qurban! Bargah e Haqq mayn apnay is farzand kay liye du’a farmaye. Aur na hi khaton e Jannat رَضِيَ اللَّهُ تَعَالَى عَنْهَا nay iltija kartayn hayn kay ay Sulatan e darain! Ap ﷺ kay fayz say to ‘Aalam sayraab hota hay ap ﷺ ki du’a mustajab (maqbool) hoti hay. Maray is ladlay kay liye du’a farma dijiye, aur na hi Ahl e Bayt na Azwaj e Mutahharat na Sahabah Kiraam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ kisi nay bhi kuch na kaha, sab khabar e shahadat suntay hayn, shohra e aam ho jata hay magar bargah e Risalat mayn kisi taraf say du’a ki darkhuwast paysh nahyn hoti.(dar asal) baat ye hay kay maqam e imtihan mayn saabit qadmi darkar hoti hay, aysay moqe’ par jaan say daraygh jaanbaz mardon ka shaywah nahyn, ikhlas say jaan nisari (in ki) ‘ain tamanna hoti hay.(is moqe’ par) du’aen ki gain magar ye kay ye farzand maqam e safa o wafa mayn saadiq o saabit ho. Tofeeq e Ilaahi عَزَّوَجَلَّ

mussaa'id (madad gar) rahay, masaaib o aalam ka hujoom is kay qadam ko paychay na hata sakay.

(Sawanih Karbala, pp.108)

Meethi meethi islami behno! Nabi e Kareem ﷺ aur degar Ahl e Bayt e Athar o Sahabah Kiraam رضى الله تعالى عنهم aur Imam e Husain ka ye 'amal aur andaz hamayn chand baton ka dars deta hay kay

- ❖ Allah عزوجل kay bandon ko har waqt Allah عزوجل ki riza mayn raazi rahna chahiye is kay hukm kay aagay koi chon charan nahyn karni chahiye.
- ❖ Deen kay naam par aani wali tamam museebaton aur parayshaniyon ko khushi khushi qabol kar lena aur un par saabit qadam rahna chahiye.
- ❖ Apni aulad ki aysi tarbiyat karni kay haq aur sachhai kay maydan mayn kabhi bhi un kay qadam na dagmagayen aur haq bolnay aur haq par 'amal karnay mayn in kay hoslay buland hon.
- ❖ Deen ka har kaam ikhlas kay saath kia jaye kion kay baghayr ikhlas kay saath kiye janay walay kaam par log to wah wah kar den gay laykin Rab عزوجل ki taraf say koi ajar nahyn milay ga.

Meethi meethi islami behno! Agar ham in madani phoolon par 'amal karlayn to yaqeenan jahan hamaray aur hamari aulad

kay kirdar mayn ayk bay misal nikhar aye ga wahren hamaray mu'aasharay say bhi kafi khrabiyan dor ho jayen gi aur hamara mu'aasharah ayk misali mu'asharah ban jaye ga.

Karbala ka pas e manzar

Meethi meethi islami behno! Nabi e Rahmat, Shafe'e e Ummat ﷺ kay zaahiri wisaal kay ba'ad Hazrat Sayyiduna Siddiq e Akbar رضى الله تعالى عنه mansab e khilafat par sarfraz huye kion kay Huzoor ﷺ kay ba'ad khilafat Siddiq e Akbar رضى الله تعالى عنه kay liye hi th, in kay ba'ad Hazrat Sayyiduna Umar رضى الله تعالى عنه ka dor e khilafat aya, phir Hazrat Sayyiduna Usman e Ghani رضى الله تعالى عنه ka dor e khilafat aya, in kay ba'ad Maula 'Ali رضى الله تعالى عنه ka dor aya phir jab ap رضى الله تعالى عنه ki shahadat ho gai to Kofah mayn 40 chalis hazar musalmanon nay Imam Hasan رضى الله تعالى عنه kay dast e mubarak par maut ki bay'at kar kay Imam رضى الله تعالى عنه ko Ameer ul Mumineen muntakhab kia laykin ap رضى الله تعالى عنه nay taqreeban 6 maah kay ba'ad Hazrat Sayyiduna Ameer e Mu'aawiyah رضى الله تعالى عنه kay hath par bay'at farma kar khilafat un kay supurd farma di aur khod ibadat o riyazat mayn mashghol hogaye.

(Karamat e Sahabah, pp.242)

Hazrat Sayyiduna Ameer e Mu'aawiyah رضى الله تعالى عنه ka ayk beta tha Yazeed, jo ap رضى الله تعالى عنه ki wafat kay ba'ad takht e saltanat

par baytha aur us kay ba'ad kia huwa ye sunnay say pahlay Yazeed ka mukhtasar ta'aaruf sunti hayn kay Yazeed kon tha, is kay kartot kia thay?

Yazeed paleed ka mukhtasar ta'aaruf

Yazeed bad naseeb 25 hijri mayn dimishq mayn payda huwa. Nihayat mota, bad numa, bahut ziyada balon wala, bad akhlaq, bad mizaj, faasiq, faajir, sharabi, badkar, zaalim, bay adab, ghustakh tha. Is ki shararatayn aur bayhodgiyan aysi then kay jin say badmu'aashon ko bhi sharam aye. Jin say shar'an nikah haram hay, Yazeed, in say nikah ko riwaaj denay wala, sod aur degar haram kamon ko i'elaniyah karnay wala tha.

(Sawanih Karbal, pp.112)

Hazrat Sayyiduna Ameer e Mu'aawiya رضى الله تعالى عنه ki wafat kay ba'ad Yazeed paleed takht e saltanat par baytha aur is nay apni bay'at lanay kay liye atraaf o mamaalik saltanat mayn maktoob rawanah kiye, Madinah taybah ka 'aamil jab Yazeed ki bay'at lanay kay liye Hazrat Sayyiduna Imam Husain رضى الله تعالى عنه ki khidmat mayn haazir huwa to ap nay is kay fisq o zulm ki bina par is ko na ahl qarar dia aur is ki bay'at karnay say inkar kar dia isi tarah Hazrat Sayyiduna Zubayr رضى الله تعالى عنه nay bhi Yazeed ki bay'at nahyn ki.

(Tareekh ul Khulafa, pp. 164)

Imam e Husain nay Yazeed ki bay'at kion na ki

Meethi meethi islami behno! Hazrat Sayyiduna Imam e Husain رضي الله تعالى عنه nay Yazeed ki bay'at say kion inkar kia? Is ki kia wajah thi? Is baray mayn suntay hayn.

Hazrat Sayyiduna Imam e Husain رضي الله تعالى عنه jantay thay kay bay'at ka inkar Yazeed kay ishti'aal ka baai's hoga aur nabkar(nikamma) jaan ka dushman aur khon ka piyasa ho jaye ga laykin Imam e Husain رضي الله تعالى عنه kay diyanat o taqway nay ijazat na di kay apni jaan ki khaatir na ahl kay haath par bay'at kar layn aur musalmanon ki tabahi aur Shar'a o Ahkam ki bay hurmati aur Deen ki madarrat(nuqsan) ki parwah na karayn aur ye Imam jasay jaleel ul shan Farzand e Rasool say kis tarah mumkin tha? Agar ap رضي الله تعالى عنه is waqt Yazeed ki bay'at kar laytay to Yazeed ap ki bahut qadar o manzilat karta aur ap ki aafiyat o rahat mayn koi farq na aata balkay bahut si dolat e dunya ap kay pas jam'a ho jati laykin islam ka nizam darham barham ho jata aur Deen mayn aysa fasad barpa ho jata jis ka daur karna ba'ad mayn na mumkin hota. Yazeed ki har badkari kay jawaz kay liye Imam ki bay'at ki sanad hoti aur sharee'at e islamiya o millat e hanfiya ka naqshah mit jata.

(Sawanih Karbala, pp. 114)

Madinah kion chora

Meethi meethi islami behno! Yazeediyon ka ye mansobah tha kay sab say pahlay Hazrat Sayyiduna Imam Husain aur Hazrat Sayyiduna Ibn e Zubayr رضي الله تعالى عنهم say bay'at ki

darkhuwast ki jaye kay agar in Hazaraat nay bay'at kar li to phir kisi ko koi i'etiraaz nahyn ho ga aur tamam Ahl e Madinah in ki payrwi mayn Yazeed ki bay'at karayn gay. Laykin jab in hazaraat nay bay'at say inkar kar dia to Yazeediyon ka mansobah khak mayn mil gaya aur in mayn isi waqt say dushmani ki aag gharak uthhi phir zaroorat kay paysh e nazar in Hazaraat ko Madinah taybah chorna para ye waqi'ah 4 sha'ban ka hay. *(Sawanih Karbala, pp.115)*

Hazrat Imam Husain ki Madinah say rawangi

Meethi meethi islami behno! Madinay say Imam e Husain رحمى الله تعالى عنه ki rawangi ka din bara hi alamnak tha. Pori dunya kay musulman to watan chor kar, a'aizza o ahbab ko chor kar Madinah taybah haazir honay ki tamanna kartay hayn, darbar e Risalat ki haaziri ka shoq dushwar guzar rastay aur takleefayn bardasht karnay kay liye tayyar rahtay hayn aur Nawasay e Rasool jawar e Rasool say safar karnay par majboor hayn. yaqeenan ye tasawwur dil ko pash pash kar dayta hay. Aye Rauza e Athar say judai ki mukhtasar kayfiyat sunti hayn.

Rauz e athar say dardnak judai

Meethi meethi islami behno! Hazrat Sayyiduna Imam Husain رحمى الله تعالى عنه nay char sha'ban ki ye raat apnay Jadd e Kareem صلی الله تعالی علیہ والہ وسلم kay Rauz e munawwarah mayn guzari kay chaltay waqt to apnay Jadd e Kareem صلی الله تعالی علیہ والہ وسلم ki muqaddas god say lipat layn phir Khuda عَزَّوَجَلَّ janay zindagi mayn aysa

waqt milay ya na milay. Imam Husain رَضِيَ اللهُ تَعَالَى عَنْهُ wahan aaram farmatay hayn, us raat ap رَضِيَ اللهُ تَعَالَى عَنْهُ nay dekha kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ khuwab mayn tashreef laye hayn aur ap ko kalajay say laga kar farmatay hayn: Husain! Wo waqt qareeb ata ja raha hay kay tum piyasay shaheed kiye jao aur jannat mayn shaheedon kay baray darjay par faaiz pao.” Ye dekh kar aankh khul gai, uthay aur rauz e muqaddas kay samnay rukhsat honay ko haazir huye.

(Aaina e Qiyamat, pp.26)

Meethi meethi ilsami behno! Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay rauz e anwar par Imam Husain رَضِيَ اللهُ تَعَالَى عَنْهُ ki duniyawi zindagi ki ye aakhiri haaziri thi, salaah o salaam arz karnay kay ba’ad ap رَضِيَ اللهُ تَعَالَى عَنْهُ sar jhuka kar kharay ho gaye hayn, gham e firaq kalajay mayn chutkiyan lay raha tha, aankhon say lagatar aanson jari hayn, bay qarariyon nay mahshar barpa kar rakha hay, do qadam jatay hayn aur phir palat kar aa jatay hayn. is haal mayn shoq ki tamanna hay kay umar bhar na jayen, magar majburiyon ka taqaza hay dam bhar na thahrnay payen. Sha’ban ki chothi raat kay ten pahar guzar chukay hayn aur sonay walay so rahay hayn, tamam shahar mayn sanata hay, na kisi kay bolnay walay ki aawaz kaan tak pohanchti hay, na kisi chalnay walay ki halchal sunai deti hay, shahar bhar kay darawazay band hayn, haan Khandan e Nubuwwat kay makanon mayn log jag rahay hayn aur saman e safar durust kia ja raha hay, zarorat ki chezen baahir nikali gai hayn, sawariyan darwazon par tayar khari hayn, parday ka intizaam ho chuka

hay, idhar Imam رضى الله تعالى عنه kay batay, bhai, bhatejay, ghar walay suwar ho rahay hayn idhar Imam رضى الله تعالى عنه Masjid Nabawi say baahir tashreef latay hi ye qafilah rawanah ho gaya hay.

(Aaina e Qiyamaat, pp. 26)

Abd ul Allah bin Mutee' say mulaaqaat

Rastay mayn Hazrat ‘Abd Ullah bin Mutee’ say mulaaqaat hui, unhon nay arz ki: “kahan ka qasd farma lia” fil haal Makkah ka. “arz ki” kofay ka ‘azm na kejiye ga wo bara bay dhanga shahar hay, wahan ap رضى الله تعالى عنه kay waalid maajid رضى الله تعالى عنه shaheed huye, ap رضى الله تعالى عنه kay bhai say dagha kia gaya, ap رضى الله تعالى عنه makkay kay siwa kahayn ka iradah na farmaye, agar ap رضى الله تعالى عنه shaheed ho jayen gay to Khuda عَزَّوَجَلَّ ki qasam! Hamara thikana na rahay ga, ham sab ghulam banaliye jayen gay. Bilaakhir ap رضى الله تعالى عنه Makkah pohanch kar 7wen Zil Hijjah tak amn o amaan kay saath qayaam farma rahay. (Al Kamil fi Tareekh, jild. 3, pp. 381)

1. **Meethi meethi islami behno!** ap nay suna kay Imam Husain رضى الله تعالى عنه nay Deen e meteen ki sar bulandi aur Deen ko bachanay kay liye jaan say piyara Madinah bhi chora, itni mushaqqatayn bhi bardasht ken, safar ki sa’uobatayn bhi jhaylen. Imam ‘Aali maqam رضى الله تعالى عنه kay is ‘amal say hamayn ye dars milta hay kay jab koi parayshani ya museebat aan paray to sabar ka daman nahayn chorna chahiye . **Yadrakhye!** Rabb ul anaam

kay har kaam mayn hazar hikmatayn hayn posheedah hoti hayn jo hamari ‘aql mayn nahyn aati. Allah ﷻ museebatayn naazil farma kar apnay bandon ko aazmata bhi hay aur jab wo sabar kartay hayn to un kay gunahon ko mitata aur darajat buland farmata hay. Lihaza ham par jo bhi museebatayn aati hayn hamaray hi bhalay aur bahtari kay liye aati hayn garchay hamayn is ki wajah ma’loom nahyn hoti. **Aye!** Is baray mayn 3 Ahaadees mubarakah sunye aur ‘amal ka jazbah baydar kejiye.

1. Irshad farmaya: Allah ﷻ jis kay saath bhalai ka iraadah farmata hay usay museebat mayn muhtala farma dayta hay. *(Bhukhari, jild.4, Hadees 5645)*
2. Irshad farmaya: Momin kay mu’aamlay par ta’ajjub hay kay is ka sara mu’aamla bhalai par mushtamil hay aur ye sirf isi Momin kay liye hay jisay khush`haali haasil hoti hay to shukr karta hay kion kay is kay haq mayn yahi bahtar hay aur agar tangdasti pohanchti hay to sabar karta hay to ye bhi is kay haq mayn bahtar hay. *(Muslim, pp.1222, Hadees 7500)*
3. Irhsad farmaya:jab banday ka Allah ﷻ kay haan koi martabah muqarar ho aur is martabay tak kisi ‘amal say na pohanch sakay to Allah ﷻ usay jism, maal ya

aulaad ki azmaaish mayn muftala farmata hay phir
 usay in takaaleef par sabar ki tofeeq ata farmata hay
 yahan tak kay wo Allah ﷻ kay haan apnay muqarar
 darjay tak pohanch jata hay. (Abu Daood, jild. 3, pp. 246,
 Hadees 3090)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Kofiyon kay jhotay wa'day aur Imam Muslim ki shahaadat

Meethi meethi ilsami behno! jab kofay walon ko ye ma'loom
 huwa kay Yazeed paleed takht pay bayth chuka hay aur Imam
 Husain رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ say bay'at talab kar raha hay aur Imam 'Aali
 maqam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Madinah chor kar Makkay tashreef lay gaye
 hayn to ye sab Sulayman bin Sarad Khiza'i kay makan par
 jama' huye, aur baham mashwarah kar kay ayk khat likha kay
 ap رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ hamaray paas tashreef layen aur hamayn Yazeed
 kay zulm say bachayen, unhon nay taqreeban dayrh so(150)
 khutot likhay jab Imam Husain رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ kay paas ye dayrh
 so(150) khutot jama' ho gaye to ap رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ nay tahreer
 farmaya kay” mayn apnay mu'tamad chachazad bhai Muslim
 bin 'Aqeel ko bhayjta hon, agar ye tumhara mu'aamlah thek
 dekh kar ittlaa' dayngay to ham jald tashreef layen gay.”
 Hazrat Muslim bin 'Aqeel رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Kofah mayn pohchay,
 udhar kofiyon nay Imam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ kay haath par bay'at karnay
 aur ap رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ ki madad daynay ka wa'dah ki, balkay atharah

hazar(18000) dakhil e bay'at bhi hogaye. Dosri taraf Yazeed paleed ko kofiyon nay ye khabar do kay “ Husain nay Muslim رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko bhayja hay. Aur Kofah kay haakim Nu'man bin Basheer in kay saath narmi ka bartao kar rahay hayn. Kofah kay bhala manzoor hay to apni tarah ka koi zabardast zaalim haakim bhayjo. Is nay Abd ul Allah bin Ziyad ko Kofay ka haakim bana kar rawanah kia aur kaha kay”Muslim رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko shaheed karay ya Kofah say nikal day.” Jab ye Ibn e Ziyad kofay pohnta to Imam kay saath 18000 ki jamaa't pai,(is nay makkari say kaam laytay huye)ameeron ko dhamkana shuro kia, kisi ko dhamki di, kisi ko laalach say tora. Yahan tak kay thori dayr mayn Imam Muslim رَضِيَ اللَّهُ تَعَالَى عَنْهُ kay paas sirf 30 aadmi rah gaye, ap رَضِيَ اللَّهُ تَعَالَى عَنْهُ ye daykh kar masjid say baahir niklay kay kahayn panah layn. Jab darwazah say bahir aye to ayk fard bhi ap kay saath na tha. إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ bilaakhir ap nay ayk ghar mayn panah li. Jab Ibn e Ziyad nay ye khabar pa kar foj bhayji to Imam Muslim رَضِيَ اللَّهُ تَعَالَى عَنْهُ talwar lay kar uthay aur un sab ko makan say baahir nikal dia, kuch dayr ba'ad phir jama' ho kar aye Shar e Khuda رَضِيَ اللَّهُ تَعَالَى عَنْهُ kay bhatijay phir uthay aur aan ki aan mayn un shareeron ko parayshan kar dia, kai baar aysa hi huwa jab un sab ka akylay mard e Khuda par kuch asar na chala to majboor ho kar chaton par charh gaye aur pathar aur aag phankay lagay. Shar e mazloom ka tan zaalimon kay pathron say lahuluaan ho gaya, magar phir ap hamla kartay huye tashreef laye aur rastay mayn kharay huye yazeediyon par 'azaab ban kar totay. Jab unhon nay daykha kay ayk akyla shakhs kisi kay qabu nahyn aata to Ibn 'Ash'as nay makkari say

kaam laytay huye kaha kay “ ap kay liye amaan hay na ap ko qatal kia jaye ga na koi ghustakhi ki jaye gi” Muslim mazloom رَضِيَ اللهُ تَعَالَى عَنْهُ thak kar diwar say peeth laga kar bayth gaye, khachhar suwari kay liye haazir huwa, is par suwar kiye gaye, ayk nay talwar Huzoor رَضِيَ اللهُ تَعَالَى عَنْهُ kay haath say lay li, ap nay farmaya: ye pahla makar hay. Ibn e ‘Ash’as nay kaha: kuch kauf na kejiye” farmaya: wo amaan kidhar gai. Phir ronay lagay. Ayk shakhs nay kaha tum jaysa bahadur aur roye!.”farmaya: Apnay liye nahyn ro raha hon, mayn to Imam e Husain aur aal e Husain رَضِيَ اللهُ تَعَالَى عَنْهُ kay liye ro raha hon kay wo tumharay itminaan dilanay ki waja say aa raha hayn aur inhayn tumharay makr o fareeb ka pata nahyn.”jab Hazrat Imam Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ ko Ibn e Ziyad kay paas laya gaya to Ibn e ‘Ash’as kahnay laga: kay mayn unhayn amaan day chuka hon, to wo mardood bola to kon hota hay inhayn amaan daynay wala tujhay to inhayn lanay kay liye bhayja tha amaan daynay kay liye nahyn. To Ibn e ‘Ash’as chup ho gaya aur Imam Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ is shiddat e mahnat aur zakhmon ki kasrat mayn piyasay thay thanday pani ka ayk ghara dekha, to farmaya:” mujhay is mayn say pila do.” Ibn e Umar Bahili bola:” dakhtay ho kaysa thanda hay, tum is mayn say ayk bond na chakhnay pao gay, yahan tak kay (معاذ الله) jahannam ka garam pani pio.” Imam Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya:” o sang dil! Bad zaban! Jahannam kay pani aur aag ka to to mustahiq hay” phir Umarah bin ‘Uqbah ko taras aya, thanda pani manga kar paysh kia, Imam رَضِيَ اللهُ تَعَالَى عَنْهُ nay pena chaha, piyala khon say bhar gaya, 3 baar aysa hi huwa, phir farmaya:” Khuda عَزَّوَجَلَّ ko

hi manzoor nahyn. “Ibn e Ziyad bad nihad kay samnay gaye, aur usay salaam na kia wo bharak gaya aur kahnay laga: tum zaroor qatal kiye jao gay. To Imam Muslim رحمى الله تعالى عنه nay farmaya: to mujhay wasiyyat kar laynay day is nay ijaazat di. to Imam Muslim maloom رحمى الله تعالى عنه nay Amar bin Sa’ad say farmaya: to mara rishtay dar hay mujhay tujh say akaylay mayn baat karni hay. is sangdil nay kaha mayn sun`na nahyn chahta. Ibn e Ziyad nay kaha sun lay kay ye taray chacha ki aulad hay.’ to wo maan gaya phir Imam Muslim isay alag lay gaye aur farmaya: Kofah mayn mayn nay saat so dirham qarz liye hayn, wo ada kar dena, aur maray qatal kay ba’ad mara janazah Ibn e Ziyad say lay kar dafan karwa dena aur Imam Husain رحمى الله تعالى عنه kay paas kisi ko bhayj kar man’a karwa dena. Ibn e Sa’ad nay munafaqat kartay huye sab batayn Ibn e Ziyad ko bata den to Ibn e Ziyad bola:” kabhi khayanat karnay walay ko bhi amaanat supurd ki jati hay” ya’ni unhon nay tumhayn baat ko posheda rakhnay ka kaha aur tum nay zaahir kar di, apnay maal ka tojhay ikhtiyar hay jo chahay kar bhalay un ka qarzah ada kar na kar ye tayra mu’aamlah hay aur haan Imam Husain رحمى الله تعالى عنه agar hamara iradah nahyn karayn gay, to ham bhi unhayn kuch nahyn kahayn gay aur agar unhon nay kuch kia to phir baaz ham bhi nahyn ayen gay, raha Muslim رحمى الله تعالى عنه kay janazay wali baat to is mayn ham tari sifaarish sun`nay walay nahyn, phir ayk zaalim jallaad ko hukm dia wo ap ko ayk taraf lay gaya Imam Muslim رحمى الله تعالى عنه barabar tasbeeh o istighfaar mayn mashghool thay yahan tak ap رحمى الله تعالى عنه ko shaheed kar

dia gaya aur ap ka sar مبارک Yazeed kay paas bhayj dia gaya. (Al Kaamil, jild. 3, pp.395)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Meethi meethi ilsami behno! dekha ap nay kay Hazrat Sayyiduna Imam Muslim رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ nay apni jaan jaysi mataa' e 'azeez to Allah عَزَّوَجَلَّ ki qurban kardi laykin baatil kay aagay apna sar nahyn jhukaya, goya in Allah عَزَّوَجَلَّ walon ka ye shewah tha kay sar kat`ta hay to kat jaye laykin baatil kay aagay jhuknay na paye. Un ka ye 'amal hamayn ye sabaq deta hay kay haq ki rah mayn apna sab kuch bhi lutana paray to luta dia jaye laykin haq ka saath na chora jaye aur dat kar baatil ka muqaabalah kia jaye dunya mayn is ka silah agarchay kucha na milay laykin aysay logon ki yaqeenan aakhirat sanwar jati hay aur yahi sab say bari ni'mat hay kay aakhirat bahtar ho jaye aur bilkhusoos un dinon mayn to apnay gunahon say sachchi tobah kar kay apni pori zindagi Karbala walon ki seerat par 'amal kartay huye guzarni chahiye in ki qurbani kay waaqi'aat par kar aur in ka zikr kar kay apnay Iman ko tazah karna chahiye aur khud ko Allah عَزَّوَجَلَّ ki rahmaton ka mustahiq banana chahiye.

Meethi meethi islami behno! hamayn chahiye kay is mahaynay mayn bilkhusoos **10 Muharram ul Haram** kay din khob khob nayk a'amaal kar kay Shuhaday e

Karbala ko esaal e sawab karayn. Shaikh ul Hadees Hazrat e ‘Allamah ‘Abd ul Mustafa A’azami رَحْمَةُ اللَّهِ تَعَالَى is baray mayn rahnumai kartay huye farmatay hayn: **Muharram** ki 10wen tareekh jis ka naam” Roz e ‘Aashora hay. Dunya mayn ye bara hi ‘azamat o barakat wala din hay. **9wen aur 10wen Muharram** donon hi ka rozah rakhna chahiye aur agar na ho sakay to ‘Aashora (10wen Muharram) hi kay din rozah rakhay. Is rozah ka sawab bahut hi bara hay. ‘Aashora kay din 10 chezon ko Ulamaa nay mustahab likha hay. 1 rozah rakhna 2 sadqah karna 3 namaz e nafl parhna 4 1000 hazar baar Sorah Ikhlās parhna 5 Ulama ki ziyarat 6 yateem kay sar par haath phayrna 7 apnay ahl o ‘ayaal kay rizq mayn wus’at karna 8 ghushl karna 9 surma lagana 10 nakhun tarashna. Aur ba’ad kitabon mayn likha hay kay in 10 kay ilawah 3 chezen aur bhi mustahab hayn. 1 mareezon ki bemaar pursi karna 2 dushmanon say milap karna 3 du’a e ‘Aashor parhna. ‘Ashraye e Muharram bilkhusoos **10wen Muharram ‘Aashora** kay din mahfil mun’aqid karna aur saheeh riwayaton kay sath Shuhaday e Karbala رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ kay fazaail o waaqi’aat e Karbala bayan karna jaaiz aur baa’is e sawab hay. Aur Hadees shareef mayn hay kay jin mahaafil mayn Saaliheen ka zikr ho, wahan rahmat nazil hoti hay. Phir chunkay un waaqi’aat mayn sabar o tahammul aur tasleem o riza aur pabandi e

Sharee'at ka bay misaal 'amali namoonah bhi hay. Is liye Karbala kay waaqi'aat ko baar baar bayan karnay say musalmanon ko Deen par istiqamat haasil hogi jo Islaam ka 'Itr aur Iman ki roh hay magar haan is ka khayal rahay kay in mahfilon mayn Sahabah Kiraam رضي الله تعالى عنهم ka bhi zikr ho jana chahiye.

Muharram kay 10 dinon tak khusosan 'Aashora kay din sharbat pila kar, khana khila kar, sherni par ya khichra paka kar Shuhaday e Karbala ki faatila dilana aur in ki Rohon ko sawab pohchana ye sab jaaiz aur sawab kay kaam hayn. aur un sab chezon ka sawab yaqeeqan Shuhaday e Karbala ki rohon ko pohanchta hay.

(Jannati Zaywar, pp.159)

Kitaab islami zindagi ka ta'aaruf

Meethi meethi islami behno! apni zindagi Quran o Sunnat kay mutaabiq guzarnay kay liye Dawat e Islami kay Madani mahool say har dam waabastah rahiye aur Maktabah ul Madinah ki kitaab "Islami zindagi" ka mutaal'ah kejiye. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ is kitaab mayn gharaylo, khandani, mu'aasharti aur ma'aashi lihaaz say islami rahnumai kay roshan pahlo baray hi khobsorat aur intihai aasan andaaz mayn bayan karnay kay saath saath shaadi biyah, bachon ki paydaish aur parwarish, 'Aqeeqah o Khatnah aur

islami maheenon bilkhusos **Muharram ul Haram** mayn honay walo fuzool aur jahalat bhari rasmon ki nishandahi aur un say bachanay kay tareeqay bayan kiye gaye hayn. lihaza aaj hi is kitaab ko Maktaba tul Madinah kay bastay say hadyatan talab farma kar khud bhi is ka mutaal'ah kejiye aur dosri islami behno ko bhi is ki tarsheeb dilaye. Neez is kitaab ko Dawat e Islami ki web (www.dawateislami.net) say read ya'ni parha bhi ja sakta hay, download aur print out bhi kia ja sakta hay.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

Bayan ka khulasah

Meethi meethi islami behno! aaj ham nay Karbala kay pas e manzar kay muta'alliq suna, yaqeenan karbala ka sirf pas e manzar hi hamyn bahut kuch sikhata hay.

- Karbala ka pas e manzar hamayn mushkil mayn bhi Deen ki madad karnay ka dars deta hay.
- Karbala ka pas e manzar hamyn hamayshah haq ka saath denay ka sabaq deta hay.
- Karbala ka pas e manzar hamayn Ahl e Bayt ki bay misaal qurbaniyon ki yaad dilata hay.
- Karbala ka pas e manzar hamayn museebaton aur parayshaniyon mayn sabar o shukr ka daman thamnay ki targheeb deta hay.

- Karbala ka pas e manzar hamaray dilon mayn Deen kay naam par apna tan, man, dhan sab kuch qurban kar danay ka jazbah paydah karta hay.
- Karbala ka pas e manzar Allah walon ki yaad dilata hay.

Allah hamayn khak e khak e Karbala kay sadqay rah haq ka musaafir banaye aur Ahl e Bayt aur Sahabah Kiraam رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ki muhabbat say hamaray dilon ko munawwar farmyae.

أَمِينَ بِجَاوِ التَّسْبِيحِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Meethi meethi ilsami behno! bayan ko ikhtitaam ki taraf latay huye Sunnat ki fazeelat, chand Sunnatayn aur aadab bayan karnay ki sa'adat haasil karti hon.

Chhenkinay ki Sunnatayn aur Adaab

Meethi meethi Islami Behnon! Aaiye! Bani-e-Dawat-e-Islami, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ kay risalay “101 Madani Phool” say chhenkinay ki sunnatayn aur adaab suntay hayn.

Do farameen-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mulahizah hon: () Allah عَزَّوَجَلَّ ko chhenk pasand hay aur jamahi na-pasand. (Bukhari, vol. 4, pp. 163, Hadees 6226) () Jab kisi ko chhenk aaey

woh اَلْحَمْدُ لِلّٰہ kahay to firishtay kahtay hayn: ﴿رَبُّ الْعَالَمِينَ﴾ Aur agar woh ﴿رَبُّ الْعَالَمِينَ﴾ Kahta hay to firishtay kahtay hayn: Allah عَزَّوَجَلَّ tujh per raham farmaey. (Mu'jam-ul-Kabeer, vol. 11, pp. 358, Hadees 12284) () Chhenk kay waqt sar jhukaey, munh chhupaey aur aawaaz aahista nikalaey, chhenk ki aawaaz buland karna hamaqat hay. (Radd-ul-Muhtar, vol. 9, pp. 684) () Chhenk aanay per ﴿اَلْحَمْدُ لِلّٰہ﴾ Kahna chahiye (Khaza'in-ul-Irfan, safha 3 per tahtawi kay hawalay say chhenk aanay per hamd-e-Ilahi ko sunnat-e-Mu'akadah likha hay) Behtar ye hay kay ﴿اَلْحَمْدُ لِلّٰہ عَلَى كُلِّ﴾ ﴿يَزَحَمَك﴾ kahay. () Sunay walay per Wajib hay kay furan ﴿اَلْحَمْدُ لِلّٰہ﴾ (Ya'ni Allah عَزَّوَجَلَّ tujh per raham farmaey) kahay aur itni aawaaz say kahay kay chhenknay wala khud sun lay. (Bahar-e-Shari'at, hissa 16, safha 119) () Jawaab sun ker chhenknay wala kahay: ﴿يَغْفِرُ اللّٰهُ لَنَا وَ لَكُمْ﴾ (Ya'ni Allah عَزَّوَجَلَّ hamari aur tumhari maghfirat farmaey) ya ye kahay: ﴿يَهْدِيْكُمْ اللّٰهُ وَيُصْلِحْ﴾ ﴿بِالْكُم﴾ (Ya'ni Allah عَزَّوَجَلَّ Tumhayn hidayat day aur tumharay haal durust karay) (Fatawa-e-Hindiyyah, vol. 5, pp. 326) () Jo koi chhenk aanay per ﴿اَلْحَمْدُ لِلّٰہ عَلَى كُلِّ حَالٍ﴾ Kahay aur apni zaban saaray danton per phayr liya karay to اِنْ شَاءَ اللّٰہ Daanton ki beemari say mahfooz rahay ga. (Miraat-ul-

Manajeeth, vol. 4, pp. 396) Hazrat Sayyiduna Maula-e-Kai'naat, Ali-ul-Murtaza رضى الله تعالى عنه farmatay hayn: Jo koi chhenk aanay per ﴿الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ﴾ Kahay to woh darrh aur kaan kay dard mayn kabhi mubtila nahin hoga. (*Mirqaat-ul-Mafateeh, vol. 8, pp. 499, Tahat-ul-Hadees 4739*) () Chhenknay walay ko chahiye kay zor say hamd kahay takay koi sunay aur jawaab day. (*Radd-ul-Muhtar, vol. 9, 684*) () Chhenk ka jawaab ayk martaba Wajib hay, dosri bar chhenk aaey aur woh ﴿يُزَحِّكُكَ اللَّهُ﴾ Kahay to dobarah jawab Wajib nahin balkay mustahib hay. (*Fatawa-e-Hindiyyah, vol. 5, pp. 326*) () Jawaab is surat mayn Wajib hoga jab chhenknay wala ﴿الْحَمْدُ لِلَّهِ﴾ kahay aur hamd na karay to jawab nahin. (*Bahar-e-Shari'at, hissa 16, pp. 120*) () Khutbay kay waqt kisi ko chhenk aaie to sunnay wala is ko jawab na day. (*Fatawa Qaziyan, vol. 2, pp. 377*) () Kaie Islami behnay mujood hon tu ba'az hazireen nay jawab day diya to sab ki taraf say jawab hoga magar behtar yehi hay kay saaray jawab dayn (*Radd-ul-Muhtar, vol. 9, pp. 684*) () Deewar kay peechhay kisi ko chhenk aaie aur is nay ﴿الْحَمْدُ لِلَّهِ﴾ kaha to sunnay wala is ka jawaab day. (*Radd-ul-Muhtar, vol. 9, pp. 684*) () Namaz mayn chhenk aaey to sukoot karay (Ya'ni khamosh rahay) aur kah liya to bhi namaz mayn haraj nahin aur agar is waqt hamd na ki to farigh ho ker kahay. (*Fatawa-e-Hindiyyah, vol. 1, pp. 98*) () Aap namaz parh rahay hayn aur kisi ko chhenk aaie aur Aap nay jawaab ki

niyyat say ﴿الْحَمْدُ لِلَّهِ﴾ Kah liya to Aap ki namaz toot jaey gi. (Fatawa-e-Hindiyyah, vol. 1, pp. 98) () Kafir ko chhenk aaie aur is nay ﴿الْحَمْدُ لِلَّهِ﴾ kaha to jawab mayn ﴿يَهْدِيكَ اللَّهُ﴾ (Ya'ni Allah عَزَّوَجَلَّ tujhay hidayat karay) kaha jaey. (Radd-ul-Muhtar, vol. 9, pp. 684)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Tarah Tarah ki hazaron sunnatayn seekhnay kay liye Maktaba-tul-Madinah ki matbu'a 2 kutub "Bahar-e-Shari'at" hissa 16 (312 safhaat) 120 safhaat per mushtamil kitab "Sunnatayn aur Adaab" risala "163 Madani Phool" aur "101 Madani Phool" hadiyatan kijiye aur baghor is ka mutali'a farmaiye.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ