

Pesh lafz

Yeh kitab Chiragh-e Deen-Mehdi ko angrezi se bane urdu alfaz me (jis ko aam taur se Roman English kaha jata hai) naql ki gayi hai jis ka asl maqsad un Musaddiqeen O Musaddiqaat ko jo urdu tahreer se na-waqif hain aur angrezi se bhi zyada ta'arruf nahin rakhte hain unke istifaday ke liye sahoolat faraham karna hai.

Chand zaruri baatei.N

1. Is kitab mein jahan kaheen urdu ke mushkil alfaz aaye hain wahan brackets de kar aam fahem urdu mein likhne ki koshish ki gayi hai, aur jahan kahin ek satar [sentence] mein ek se badhkar mushkil alfaz aaye hain wahan us satar ko uske maaney mutassar kiye baghair aam urdu mein likha gaya hai.
2. Jahan "Noon-e gunna" aur "Noon" mein tameez ki zarurat ZYADA mahsoos ki gayi wahan lafz ke khatm honey par ".N" likha gaya hai maslan "Jahaa.N, Kahaa.N, Nematei.N wagairah..", (Jaisa ke oopar kaha gaya hai ke is ka asl maqsad aam logaun ko sahoolat faraham karna hai).
3. Quraani Aayat, Ahadees-e-Shareefa aur Naqool-e-Mubareka ke matan ko joo.N ka too.N naql kar diya gaya hai kyun ke is se parhene walaun ko talaffuz ki adaigi mein sahu (galati) hone ke imkanaat hain, lekin uska tarjuma Roman English mein kiya gaya hai.

Qare'een se khaas Gurazish

Agar qare'een (parhne waloun) ko is tarz-e-tahreer (Yani Roman English) mein is kitab ka ada karna pasand aaya ho toh Meherbani farma kar is banda-e-aasi ke walid-e-Majid Marhoom ke haq mein Dua-e Maghferat aur Deedar-e-Ilahi ki khaas guzarish.

Mamnoon o mashkoor,

Kamtareen Bhai,

Az : hazrat Al-haj Mufassir-e Quran Maulana Maulwi Syed Khuda-baksh Rushdi RA. (Tabah-awwal 1385 H.)

Iltemas (Guzarish).

Musaddiqaan-e- Hazrat Imamuna Meeran Syed Muhammed jaunpuri Mehdi-e-maud Khalifatullah Khatim-e-Vilayat-e-Mohammedi Muradullah S.A.S par wazeh ho ke daarul-isha-at kutub Sulf Us Saleheen Jamee'at-e-Mahdavia ke sabiq sarparast is raqim al-huruf ke Walid-e- majid Peer O Murshid Maulana Miyan Syed Dillawar urf Gorey Miyan Sahab RH ne baaz bradaraan-e-Deeni ki khwahesh par taqreeban 40 saal qabl Ek Namaz ka risala mausoom ba "Salatul-Muqallideen" Hz. Miyan Syed Zainul-Abedeem RH nabeera Hz. Mujtahed-e groh RH ki mollifa kitab Harz-al-Musallin ki aik fasl ka tarjuma kar ke mai-hawwashi mufeeda (zaruri batein nishan kar ke) taleef farmaya tha, Jo do dafa panch panch sau (yani 1000) ki tadaad mein baaz mukhayyir (sakhee) as'haab ke ehtemam se shaye hua. Is ke nuskhe khatm hone ke baad isi risaley mein aur chand fawaed wo hawwashi (zaruri batei.N) ka izafa kar ke is ko muayyid (tayeed karne wala / madadgar) musaddiqeen ke naam se 1350 Hijri mein shaye farmaya is ke bhi nuskhey ek arsey tak taqseem hote rahe aur inke ekhtetaam ke baad yeh risala jo Chiragh-e-Deen Mahdi (A.S) ke naam se mausoom hai mutadud (kayi/mukhtalif) kitab kutub-e-fuqha wo aqa'ed ke eqtebasaat (chhant kar /chun kar) se taleef (kayi kitabau.N se mazmoon chun kar ek topic banana) farmaya 1376 Hijri mein ek hazar ki tadad mein is daarul-isha-at se shaaye kiya gaya aur ma'wuneen Daarul-isha-at (Daarul-Isha-t ke madadgar) aur deegar Mehdavi bhaiyaun mein is ke nuskhe is saal-e-haal tak taqseem huwe, chunkey zaruri maloomat-e-fiqhi shari-at O tareeqat par yeh risala mushtamil hai aur mukhtasar aur Jamey hone ki wajha se parhne wale is se ba-asani mustafid ho rahe hain, is faqeer ne is ke mazameen ko aam fahem karne ki koshish ke saath is mein mazeed chand zaruri eqtebasat ka izafa kiya hai jin ka mutaalla qare-een (parhne waloun ke liye) faide se khali na hoga.

Yeh zaher hai ke hamare yahan ehkam-e-Ibadaat wo muamlaat-e-shariyah par amal jo Hz. Imamuna Mehdi Maud A.S aur apke Sahaba RaziAllah Ta-ala anhum ki itteba aur taqleed par mabni hai. Is mein Aimmah-e-Mujtahideen RH mein se kisi ek ke mazhab ke saath muqayyad hone ki surat nahin hai, Albatta aksar O beshtar Aqa'ed O Amaal mein Imam-e-

Azam Abu Hanifa RH ke aqwal ki mutabeqat payi jati hai, aur baaz Aqa'ed O Amaal Imam-e-Shafai RH ki muafeqat mein hain aur Baaze Amaal Deegar Mujtahideen RH ke aqwal se bhi mutabeqat rakhte hain aur jo koi masla darpesh ho is mein mujtahedeen RH ke aqwal O Fatawa mein se jis kisi ka qaul azeemat O aliyat par mabni maloom ho usi ka ekhtiyar malhuz raha hai aur zyada tar istembaat-e-ahkaam (koi masle ka Nateeja nikalna) mein kutub-e-Fuqha Ulema-e-Mutaqaddimeen ke mufeed matlab sabit hoti hain. Aur mutakhhireen ki kitabein bhi jin mein mutaqaddimeen ki taqleed malhuz hai aur ifraat O tafreet se gurez kiya gaya hai, lehaza chand zaruri eqtebasaat in hi kutub O rasael se is mukhtasar risale mein liye gaye hain ta ke is ki ifadiyat mein izafa ho.

Faqt

Raqim-al-huroof,

Faqeer Syed Khuda bakash Rushdi Mehdavi.

Bismillahir-Rahma-nir-Raheem

Chiragh-e-Deen-e-Mehdi

Islam

Allah ta-ala Quran-e-Hakeem mein farmata hai " **إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ** "

Tarjuma: Beshak deen (deen-e-barhaq) Allah ke paas Islam hai. Islam ke maney loghath (dictionary) mein khuda ke hukm par gardan rakhne ke hain. Pas khuda-e-Ta'ala ko khaliq O mabood wo ahad (sirf aik) maan kar is ke khaleefoun ke sunay hue ahkam ko qubool karna aur baja lana hi khuda-e-ta'ala ki ibadat o bandagi ka sahi rasta hai, jis ko Allah ta-ala ne deen-e-Islam farmaya hai Nez Allah ta-ala farmata hai,

أَقَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ بِالإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ، فَوَيْلٌ لِلْقَسِيَةِ قُلُوبُهُمْ مَنْ ذَكَرَ اللَّهَ ، أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

Tarjuma: Bhala wo shaqs jiska seena khol diya Allah ne Islam ke liye toh wo apne parwardigaar ki taraf se noor-e-marifath par hai (kaheen saqt dil iske barabar ho sakte hain.?), (Parah 23 rukuh 12 ayath.22). Pas azaab ki shiddath un ke liye hai jin ke dil saqt hain Allah ke zikr se wo groh ghafil aur sang dil khuli gumrahi mein hain. Is ayath-e-sharifa ke ta'alluq se Tafseer-e-qadri mein likha hai Aa.N Hazrath S.W.S se riwayath hai ke seena kushada aur dil khula honay ki nishani phirna hai. Daarul-khulud (hamesha ke ghar) ki taraf yani akhirath ki taraf mutawajja hona aur pahelu tahi karna hai Daarul-ghuroor (dhoke ke ghar se) yani duniya se parhez karna hai (Tafseer Qadri, Jild-2 Matbu'a) Nez Allah ta-ala farmata hai,

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلَامِ ح

Tarjuma: Jis ko Allah Chahta hai ke Hidayth kare toh khol deta hai uska seena Islam ke liye. (Parah-8 rukuh No.2). Imam Gazali Rh keemiya-e-sa'adat mein tehreer farmatey hain, Is Ayath-e-sharifa ke mutalleq se Sahaba Rz ne poocha Ya RasoolAllah S.A.S Seena kis tarha khola jata hai toh Aa.N Hazrath S.A.S ne farmaya ke aik noor dil mein paida hota hai jis se seena kushada hota hai, phir Sahaba Rz ne poocha is ki alamath kya hai toh Aa.N Hazrath S.A.S ne farmaya Dil duniya se thanda ho jata hai (Duniya ki raghbat dil se zayel ho jati hai) aur akhirath par raghib ho jata hai (keemiya-e-matbua Mutabbah Musalmani page.No 529).

Hazrath Imamuna Mehdi Al-Maoud Khalifatullah Hamsar-e-RasoolAllah S.A.S ne Allah ta-ala ke hukm se Tark-e-duniya aur talab-e-deedar-e-Khuda ki aam dawat jo farmayi Islam hi ki dawat farmayi Imam A.S ki dawat ko maan-ne waloun ke seenou ko Allah Ta-ala ne Islam ke liye khol diya toh wo apne parwardigar ki taraf se Noor-e-Maarifath par hue Yani wo duniya se mooh modh kar Allah Ta-ala ki taraf mutawajjah hone wale Musalman hue, lehaza Akhirath se mooh phair kar Duniya aur Ahl-e-Duniya ki taraf mutawajja hone wale Islam se itne hi dur hain Jis qadar ke asman se zameen dur hai. Hazrath Allama Miyan

Sheikh Mustafa Gujrati Rh ne tahreer farmaya hai ke Is Zaat-e-Ambiya Sifaat (Imamuna Mehdi -e-Maoud A.S) ka faiz is qadar hua ke shumaar me nahin Aa sakta. Kayi sau balke kayee hazar Ashkhaas bad-kaar O luteray jahel aur talebaan-e-Duniya sirf is Badr-e-muneer O Roshan Zameer ki mulaqat se darja-e-kamal ko pahunche aur akhlaaq-e-pasandeeda Masalan Tarke Duniya, Talab-e-Deedar-e-Khuda, Zikr-e-Dawam, Tajreed Tamaam Makhlooq se alahedgi namaz Roza, Narm dili O haya, Sidq O sifah, amanath O wafa diyanath O siyanath Haq goyi, Haq joyi, Tasleem O tafweez, tawakkal sabr O qinaath, Shuja-at O Eisaar, Faqr O Ikhlaas, Apne Nafs ki islaah, marabta-e-muraqaba, Mashahed-e-Makashfa, Faqay ki bardasht Allah ke siwa har ek talluq se nataa todh lena, Buland himmati, Mahez zaat-e-khuda ki talab, Auqat ki ria'yath, Siyasi kamoun se be-talluqi, Allah se khauf aur Allah hi se Ummid, insaf, Ehsan wagaira jaise naik amaal is hadh tak hasil kiye ke in sab ka zikr karna mushkil hai aur yeh khaslate.N motebar rawiyoun se mutawatir sunne aur groh-e-Mehdi A.S mein ba-zaher dekhne se bhi maloom hui.N (Jawaharul-Tasdeeq matbooa page no. 55 New edition) Nez bandagi Miyan Hz Shah Qasim Mujtahid-e-groh Rh ne tahreer farmaya hai ke

حقیقت دین اسلام کہ طلب دیدار خدا است برایشان شریعت گشت

Tarjuma: Deen-e Islam ki haqeeqat jo khuda ke Deedar ki talab hai in par yaani Mahdaviyoun par Shari-at hogi. (Meezanul-Aqaid page: 21). Nez Hz Mujtahid-e-groh Rh ne farmaya hai ke,

بندگی میاں عبدالمجید غفرموند کہ ہر چہ حضرت میراں فرمودند کہ شریعت ہماں است (ہایتہ التقلید مطبوعہ)

Tarjuma: Hz bandagi miyan Abdul Majeed Rz ne farmaya Ke Hz Mahdi A.S ne jo kuch farmaya shari-at wahi hai Yani ahkam-e-mutalleqa ba-vilayath-e-muhammadi S.A.S jo tareeqat ke ahkam hain unke usool o faraez unki farziyath o wujoob ke zaher ho jane se ba-manzila-e-shari-at hi ke hain. Jiske usool ya arkaan aur deegar faraez o wajibaat ka inkar kufr aur na-farmani ka hukm rakhta hai, Hz bandagi miyan Wali Rh (Mollif Insaf Nama) ne tahreer farmaya hai. Hz Mehdi A.S ne farmaya hai ke main Allah ki kitab ko pesh kiya hun aur makhluq ko tawheed aur ibadat ki taraf bulata hun, aur tahreer farmaya hai. Naql hai Hz Mehdi maoud A.S ne farmaya hai ke Khuda-e-Ta-la ne is bande ko Mahdi karke bheja hai is rastay ki taraf dawat ke liye jo Haq ta-ala ne khaas kar Nabi ko hukm kya hai.

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ قَفِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Tarjuma: Kah do ay Muhammed (S.A.S) ye meri raah hai bulata hun makhluq ko khaleq ki taraf beenai par, main aur mere qayam maqam (Mehdi). (PARAH-13, Surah Yusuf Ayath No. 108). Aur Hadees -e-shareef hai Nabi S.A.S ne Hz. Mahdi-e-Moud A.S ke haq mein farmaya

المهدى منى يقفوا ثرى ولا يخطى

Tarjuma: Mehdi (A.S) mujh se hai mere qadam ba qadam chalega aur koyi qata nahin karega. Aur Hz Mehdi A.S ne farmaya hai ke Banda Rasool (S.A.S) ke qadam ba qadam hai (Insaf Nama Chapter 12).

Yeh baat yaad rahe ke ahkam jo bandoun ki zindagi se talluq rakhte hain wo ahkam-e-shari'at hain, aur jo ahkam bandoun ki roohani zindagi se talluq rakhte hain wo ahkam-e-tareeqat hain, Shari-at ke ahkam ka mukammil bayan aur shari-at ki takmeel Hz Muhammed Mustafa khatimul-Ambia Sallallahu alaihi wa sallam ki sifat-e-zaheri Nabu-at se talluq rakhti thi, pas apke wastay se deen-e-Islam shari-at ke aitbaar se mukammil hua, aur ahkam-e-tareeqat ka izhar O bayan Aa.N Hazrath (S.A.S) ki sifat-e-batini Vilayath ke izhar se talluq rakhta tha, Chu.N ke Aa.N Hz S.A.S khatem-e-Nabu-at aur takmeel-e-Shari-at par Allah ki janib se mamoor the, agle ambiya ke manind Aa.N Hz S.A.S ki sifat-e-Vilayath bhi chupi rahi, isi liye is ke izhar se talluq rakhne wale jo ahkam-e-Tareeqat the wo bhi chupe rahe, aur usool aur deegar faraez-e-Tareeqat ki farziyath zaher nahin hui thi, balke ummat ke khaas log hi in ahkam se agaahi patay rahe aur inki pabandi farmate rahe jo Auliya-Allah aur Sulha-e-Ummat hue, jin mein bahot saare Muhaqqaqeen Sufiya-e-kiraam mashoor o maroof hue hain jin ka ittefaq is par tha ke Vilayath-e-Muhammedi ke khatim Imam Mahdi maoud Khalifatullah A.S hongey jo Vilayath-e-Muhammedi ke izhar ke liye Allah ki janib se mamoor ho kar ahkam-e-mutaalleqa ba-vilayath-e-Muhammedi ko nafiz karenge. Chunanche kitabul-Maqsadul-Aqsa mein Sheikh Sad-Uddin Hamawi Rh ka yeh qaul hai.

جو ہر اول را کہ حقیقت ذات مصطفیٰ است دو طرفہ مظہر باید مظہر یکہ ختم نبوتش بدو شود
و مظہر یکہ ختم و لائیتش برو شود این مظہر کہ است کہ اورا مہدی گوئند و صاحب فرمان و
صاحب زمان نامند و بواسطہ سلطان سلطین اولیا و اوصیاء است فیض ہمہ انبیاء و اولیاء جز فیض ہست

Tarjuma : Johar Awwal ke liye jo zaat-e-Mustafa ki haqeeqat hai do taraf mazhar chahiye, Aik wo mazhar jis par Nabu-at-e-Mustafa (S.AS) khatm ho (aur wo khud Aa.N Hz. (S.A.S) hi hain) aur doosra wo mazhar jis par apki vilayath khatm ho aur yeh (doosra) mazhar woh hai jisko Mehdi A.S kahte hain sahab-e-farman aur sahib-e-zamaa.N se yaad karte hain aur jo Salateen-e-Auliya o Asfiya ka sultan hai aur tamam Ambiya o Auliya ka faiz iske faiz ka hissa hai. Aise hi bayanath Hz Mehdi A.S ke baray mein Sheik Akber Hz Mohiuddin Ibn-e-Arabi R.h ke fatuhaat-e-Makkiya aur Fusus-al hikam mein hain. Nez kitab insane-e-kamil wagairah mein aise aqwal ba-kasrath milte hain jin ka khulasa yeh hai ke tamam kainath ko paida karne se pahle Allah Ta-la ka maqsood apne arif-e-kamil Muhammed Mustafa S.A.S ko paida karna tha. Chunache hadees-e-qudsi mein aya hai.

لَوْلَاكَ لَمَا خَلَقْتَ الْاَفْلَاكَ

Tajuma: Ay Muhammed (S.A.S) agar tum na hote (Tumhara wujood maqsood na hota) toh main in asmanoun (Is sari kainath) ko na paida karta aur Aa.N Hz S.A.S ki paidaish se murad apki vilayath ki shaan ka izhar tha, pas Allah Ta-ala ne Aa.N Hz. S.A.S ke baad Hz. Imamuna Meeran Syed Muhammed Jaunpuri Mehdi maoud A.S ko apna khalifa aur Aa.N Hz. S.A.S ka hum naam wo humsar bana kar mab-oos farmaya. Pas Hz. Mehdi A.S ke wastay se Vilayath-e-Muhammedi S.A.S yaani chashm-e-sar se deedar-e-khuda ki shan ka izhaar hua. Aur is se mutaalleqa ahkam jo ahkam-e-tareeqat the nafiz hue aur usool o faraez-e-tareeqat ki farziyath Quran hi se Aa.N Hz. Ke bayan se jo Allah ta-ala ki murad ka bayan tha zaher hui. Chunache Hz. Imamuna A.S ka farman hai.

Tarjuma: Haq ta-ala ne jo mujhe bheja hai maqsoos is liye ke wo ahkam aur bayan jo vilayath-e-Muhammedi se talluq hain mehdi A.S ke wastay se zaher ho (ummul-aqa'ed jo aqeeda sharifa se jaani jati hai). Pas Aa.N Hz. Ka laqab Muradullah isi maanay mein hai ke Aa.N Hz. S.A.S waris-e-vilayath-e-khaas Muhammedi aur sar ta pa Vilayath-e-Muhammedi ka mazhar hue aur apki zaat se Deen-e-Islam Tareeqat ke aitbar se poora hua. Isi ki taraf ishara in hadeesoun mein hai.

قال عليه السلام يقوم بالدين
في آخر الزمان كما قمت به في الزمان اخرجه الحافظ ابو نعيم الاصفهاني
في صفة المهدي وعن علي قال قلت يا رسول الله اماننا المهدي ام من غير
نافقال رسول الله صلعم بل منا يختم الله به الدين كما فتحه، بنا اخرج
هدا الحديث جماعة من الحفاظ في كتبهم منهم ابوالقاسم الطبراني و ابو
نعيم الاصفهاني وغيرهم (سراج الابرار)

Tarjuma: Nabi Karim S.A.S ne farmaya (Mehdi A.S) Deen ko aakhir zamanay mein qayam karenge jaisa ke qayam kya main ne is ko awwal zamanay mein, Bayan kiya is hadees ko hafiz Abu Nayeem Asfahani ne Mehdi A.S ki sifath mein. Aur Hz. Ali RZ se riwayat hai farmaya main ne RasoolAllah S.A.S se poocha kya Mehdi A.S hum se hongey ya hamare gair se toh RasoolAllah S.A.S ne faymaya ke Mehdi A.S hamare gair se nahee hongey balke hum se hongey, Allah ta-ala isse Deen (ke asrar ke izhar) ko khatm karega jaisa ke is ka aghaaz hum se kiya hai. Bayan kiya is hadees ko Hafezaun ki aik jamat ne apni kitabaun me jin mein Abul-Qasim Tibrani, Abu nayeem Asfahani wagaira shamil hain.

Hz. Bandagi miyan Shah Burhan Rh ne tahreer farmaya hai, naql hai ke jis tarha RasoolAllah S.A.S ki rahlat ke waqt yeh ayath nazil hui ke,

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا

Tarjuma: (*) Aaj main ne tumhare liye tumhara deen kamil kar diya aur tum par apni nematein poori kar dei.N aur tumhare liye Islam ko Deen ki haisiyath se pasand kar liya. (Parah 6, Surah maida Ayath No. 3) (wafa-at ke taqreeban 3 maheenay pahle yeh ayath nazil hui, yani is ayath ke baad bhi wahi-e-matloo (Quran ki wahi) ka silsila jari raha) aur

Aa.n Hz. S.A.S ne As'haab (RZ) ke haq mein yeh ayath tilawat ki. Usi tarha is Imam-e-tahqeeq (Mehdi-e-Moud A.S) ne apne tamam ashaab (RizwanAllah Alaihum) ke haq mein _ jin mein Mard, Aurtein, Muhajireen, muqarrabeen manzoor o mubasshir thay is tarha famaya ke ay As'haab tumhare haq mein Haq Ta-la ka farman hota hai, Tarjuma : Aaj main ne tumhare liye tumhara deen kamil kar diya aur tum par apni nematein (Apna Deedar) poori kar dei.N aur tumhare liye Islam ko Deen ki haisiyath se pasand kar liya. (Parah 6,

(*). Oupar likhi hui ayath aur is hadees "Deen ko mujh se shuru kiya hai aur Mehdi A.S par khatm karega" mein yeh jodh hai ke Deen-e-islam Shari-at ke aitbar se RasoolAllah S.A.S ki zaat se kamil ho kar tareeqat ke asrar ke izhar ki surat mein shuru hua, is izhar ki takmeel Hz. Mehdi A.S se ho kar Deen-e-tareeqat ki surat mein kamil hona Hz. Mehdi A.S ki zaat se wabasta tha, pas Aa.N Hz. Mehdi moud A.S ki besat ho kar Deen-e-Islam tareeqat ki surat mein kamil hua (Rushdi).

Surah maida Ayath No. 3), Phir Imam A.S ne farmaya ke Hz. RasoolAllah S.A.S ne apne as'haab ke haq mein ayath-e-mazkur se khitab kiya tha farman-e-Khuda hota hai ke Ay Syed muhammed (S.A.S) tu bhi apne As'haab (RZ) ke haq mein is ayath se khitab kar, nez Imam A.S ne farmaya ke hum Ambiya ke groh hain, na hum kisi ke (Zaheri sarmaya) ke waris hotay hain aur na kisi ko (Zaheri sarmaya ka) waris karte hain (Shawahed-ul-Vilayath baab-28).

Hz. RasoolAllah S.A.S ne daur Nabu-at mein 5 Usool-e-Deen bayan farmay.

1. Kalima-e-Tayyiba LA-ILAHA-ILLALLAH, MUHAMMADUR-RASOOLUL-ALLAH.
2. Namaz
3. Zakat
4. Ramzan ke Rozay
5. Haj.

In mein kalima-e-Tayyiba asal aiteqadi hai, aur asal usool-e-aiteqadi daur-e-nabu-at Hz. Muhammed RasoolAllah S.A.S ko Afzalul-Ambiya janna hai, baqi 4 arkaan-e-Shari-at hain, aur raahe Khuda mein hijrat o jihad, Ijmaa-e-sadeqeen ke sath rahna, Taqwa o Tawakkal Al-Allah wagaira in arkaan ke lawazim ki haisiyath se Fara'ez-e-Shari-at hain.

Hz. Mehdi Moud A.S khaleefatullah Khatim-e-Vilayath-e Muhammedi (S.A.S) Muradullah S.A.S ne daur izhar-e-Vilayath-e-Muhammedi (S.A.S) mein 6 Usool-e-Deen bayan farmay

1. Tark-e Duniya
2. Uzlath Az-Khalq
3. Zikr-e-Dawam
4. Talab-e-Deedar-e-Khuda
5. Tawakkal tamam Bar-Zaat-e-Khuda
6. Munkir-e-Mahdi A.S ko kafir jaanna

In mein 5 arkaan-e-tareeqat hain, aur chati (6th) asl Hz. Mehdi A.S ke munkir ko kafir jaanna asal aiteqadi hai. Aur asl usool-e aiteqadi daur-e-izhar-e-vilayath Hz. Mehdi Moud A.S

ko Hz. Muhammed RasoolaAllah S.A.S ke barabar jaanna hai, in paanchoun arkaan ke sath hijrath az-khanma (taman ghar baar), Sohbat-e-Saadeqeen, kaar-e-Deen O Dairay ke liye Ijma, Zikr-e-Khuda mein Ba-waqt-e-shab bedaari mein apni naubat par hazri, Daira-e-talebaan-e-Khuda mein Rizq hasil fi sabeelillah mein Sawiyath, har Rizq-e-Jadeed jo Khuda de is ke ushr ki pabandi se adaai. in arkaan ke lawazim ki haisiyath se faraez-e-tareeqat hain, aur tark-e-alaaeq-e-Dunyawi, Tark-e-Tadbeer-e-rozi, tark-e-meraas-e-Dunyawi, faraez-e-tareeqat aur Iqrar-e- Tark-e-Duniya wo talab-e-Deedar-e-Khuda ke sharayath hain. Pas Tark-e-Duniya aur talab-e-Deedar-e-khuda ka Iqrar Baghair apni sukunath ke ghar se hijrat karne (Asbab zaher ho jane ke baad), aur Murshid-e-Saadiq ki Sohbat mein rahne ya aur kisi jaa-e-sukunath ki raza hasil karne ke sabit nahin hota, aur baghair Duniyawi talluqaat ko munqata karne ke yani kisi ki naukri ya naukri ke muaweza mein husn-e-khidmat ke silay mein wazeefa khwari ya mansabdari ya maqtadari waghaira zaraay rozi se dast bardaar hone aur Duniya daaroun ke daftar se apna naam kharij karne aur ba-surat mazduri Aaj kuch kal kuch karke pay dar pay teen din ya aik din poora tadbeer rozi mein mashghool hone se baaz (paisa jama) rahne ke Tark-e-Duniya aur Talab-e-Deedar-e-Khuda ka iqrar (*) sahi sabit nahin hota, In ahkam ka maakhaz (subut) yeh Nuqool-e-Sharifa hain. Hz. Bandagi Miyan Syed khundmir Siddiqu-e- Vilayath Rz ne Risala-e-Ummul Aqa'ed jo Aqeeda Shafreefa ke naam se maroof hai mein likha hai Nez (Hz. Mehdi A.S ne) hukm diya hai ke har aik mard o zan par khuda ke deedar ke talab farz hai jab tak ke sar ki ankh se ya dil ki ankh se ya Khwab mein Khuda ko na dekhe momin (momin-e-kamil) na hoga, magar taleb-e-Sadiq jo apne dil ka rukh gair haq se pher liya hai aur apne dil ka rukh Khuda ki taraf laya hua hai aur hamesha Khuda ke sath mashghool hai aur Duniya O Khalq se uzlath (alahedagi) ekhtiyar kiya hai aur apne se bahar aane ki himmath karta hai aise shaqs par bhi Hz. Mehdi A.S ne Eman ka hukm farmaya hai (Tarjuma naql Aqeeda Shareefa matbua). Nez Naql Shareef hai ke Hz. Meera.N A.S ne farmaya

حضرت میراں علیہ السلام فرمودند ہر کہ سے روز کارِ غیر کند بغیر طلبِ خدائے آنکس طالبِ دنیا است
(حاشیہ انصافنامہ مطبوعہ ص ۱۳۷)

Tarjuma: Jo shaqs Khuda ki talab ko chorh kar maghair talab-e-Khuda kisi kaam mein teen din Mashghool hua wo talab-e-Duniya hai, Nez naql-e-Shareef hai Hz. Meera.N A.S ne farmaya ke,

حضرت میراں علیہ السلام فرمودند ہر کہ چے درچے سے روز تدبیر روزی کند طالبِ دنیا باشد

Tarjuma: Jo Koyi (Tark-e-Duniya aur talab-e-Deedar-e Khuda ka iqrar karne ke baad bhi) pay dar pay (continue) teen din rozi ki tadbeer kare taaleb-e-Duniya hoga (Risala-e-meezanul-Aqa'ed Bandagi Miyan Hz. Syed Qasim Mujtahid-e-Groh Rh Matbua 29), aur tark-e-meraas-e-Dunyawi (Duniya ki property) jo vilayath ke daur mein tark-e-Duniya ke liye shart hai. is ke maanay yeh hain ke kisi rishtadaar Duniya daar chahe wo Baap ho Bhai ho ya Beta wagaira is ke wirasat ka dawedar na ho aur iske hissa daroun mein khud ko

shamil na kare na kisi Duniya daar ko apne matruka ka (property ka) mukhtar banay, agar kisi rishtadaar ki wirasat baghair kisi dawa-e-talab ke taarik-e-Duniya ko milti hai toh Raah-e-Khuda le kar Raah Khuda mein kharch kar de aur bila waja shara-i logoun se mail milap Duniya daroun ke sath khud rahna ya inko apne sath rakhna Uzlat az Khalq aur parhez az ma siva Allah (Allah ke siva) ke khilaaf hai. Aisi guftagu mein jis mein Deen ka faida na ho waqt ka sarf karna sawal ka jawab dene ke sivaay be-zarurat kisi se mukhatib hona sivaay bayan-e-Quran karne ya sunne ke Duniya daaroun ke jalsoun jashnoun mein shirkat

(*). Qaum-e-Mehdavia mein taarekeen aur kasebeen ki istelah (understood) hai, Taarekeen se murad Taarekeen-e-Duniya aur kasebaan se murad Tark-e-Duniya ka irada rakhte huve kasab o tadbeer-e-ma-ash karte rahne wale log hain, jo koi in mein se tark-e-Duniya aur Talab-e-Deedar-e-Khuda ka iqrar kya uske liye alammata-e-taaleb-e-sadiq se jo aqeeda shareefa mein mazkur hue hain muttasif (sifat rakhne wala) hona lazmi hai warna iska Iqar-e-Tark-e-Duniya aur talab-e-Deedar-e-Khuda sahi sabit na hoga, phir is iqrar ki tajdeed marne se qabl halath-e-hosh o hawas mein lazim hogi. Agar koi Murshid apne kisi mureed ko baad Iqraar-e-Tark-e-Duniya bhi kasab rozi karne ya wazeefa-e-hukumat lene ki ijazat de to wo khud deen se be bahra aur is qaul ka misdaq hoga ao khuweshtan gum ast kra rahbari kunad (Rushdi).

lahu o lu'ab (khel kood) aur deegar mojibaat-e-ghafalath az Khuda ki janib mailan Zikr-e-Dawaam ke khilaf hai, aur in umoor ka tark hi Tark-e-Khudi hai, aur baghair dawat o talab ya bila koi deeni waja ke apni khwahesh se kisi Duniya daar ke ghar jana haram hai. Ba-surat-e-dawat o talab jana rukhsati amal hai aur na jana azeemat, aur kisi Duniya daar ko koi farmaesh karna ya zarrah barabar bhi kisi Duniyawi cheez ka kisi se khwahish hona aur baghair Naam-e-Khuda (Allah Diya kahne tak) se dene ke kisi se kuch naqd o jins lena, Iqar-e-Talab-e-Deedar-e-Khuda ke khilaf hai. Jaidaad o mamluka ka kiraya lena kisi se kisi qism ki nafay ki ummid rakhna, phal-daar darakhtoun ya gaay bakri wagaira ka in se nafa hasil karne ki ummid se rakhna, ya baghair hath khali rahne ya qarzdaar rahne ke raah-e-Khuda ki fatooh lena ya fatooh ke intezar mein rahna ya fatooh ke liye kisi ke kahne par kisi jaga taharna, ya raah-e-Khuda ki fatooh ba-surat-e ta-ayyun (fixed amount) lena, Tawakkal Al-Allah ke khilaf hai aur yahi ta-ayyun jis ko layeen kaha gaya hai. Iska lena rukhsati aur na lena azeemati amal hai, aur jo umoor-e-iqar-e-talab-e-Khuda aur tawakkal ke khilaf hain. Inka tark hi tark-e-ekhtiyaari hai aur yahi tasleem o tafweez (submission) hai. Agar raah-e-Khuda mein koi fatooh aye aur khud ko is ki hajath na ho toh dusre mustaheqoun ko dene ke liye kah de ya khud kisi mustaheq ko dene ki niyyath se le toh lena jaez hai, agar apne maal mein izafe ke liye le toh aisa lena haram hai, agar koi jaedaad mauqufa apni nigrani mein ho toh iske aamdani ka masraf (kharch) Deeni zaruriyath hi hote hain aur mutawalli ya nigran kaar ba halat-e-izteraar apni zaat aur apne mutalleqeen par ba-qadr-e-hajath (sirf zarurat ki hadh tak) sarf kar sakta hai, jo ahl-e-irshad sahib-e-Daira ho jiski sohbat mein kayi Muhajireen ho.N Deen o Daire ke zaruri umoor mein inko ijma ka hukm dena, Rizq-e-hasil ko in mein sawiyath karna, Raat ke waqt zikr-e-khuda me in ke darmiyaan naubat qayam karna, bari bari se shab bedari ka hukm dena, aur khud bhi apni naubat par hazir rahna, yeh teeno umoor bhi har Sahib-e-Daira ke haq mein faraez-e-tareeqat hain, Nez Saheb-e-Daira hi ke liye wajibaat-e-shari-at se yeh

hai ke Namaz-e-Tahajjud parha kare aur apne mutabe-in mein jo iski pabandi ka shauq rakhta ho ussko ijazat de aur Hz. Mehdi Maud A.S ke hukm se Bibi Elhadadi Rz ke faiz ki yaadgaar mein bahra-e-aam ki taqseem se Hz. Mehdi A.S aur Bibi Elhadadi Rz aur sahaba kiram Rz se apne murshid tak Buzrugon ke silsilay ka bahra-e-aam karna har Sahib-e-Daira aur Ahl-e-Irshad ke liye wajibat-e-tareeqat se hai, pas har Daire ke fuqra par bahra-e-aam ki shirkat wajib hai aur kasebeen ke liye Bahra-e-aam ki shirkat ba-as-e-sa'adat hai, agar ittela na honay se ya aur kisi uzr se shirkat na ho.N toh koi harj nahin, Nez Hukm-e-Zakat ke elawa Hukm-e-Infaq fi sabeelillah jo maal-daroun ke siwa'e miskeenoun ke haq mein bhi sabit hai iski tameel bila tayyun miqdar Ahd-e-nabu-at mein farz thi Ahd-e-izhar-e-vilayath mein Ba-tayyun-e-miqdar har rizq-e-jadeed ke ushr ki adai Hz. Mehdi-e-Moud A.S ke hukm se har Mehdavi par farz hai chahe wo tarek-e-Duniya ho ya kaseb Nez Hz. Mehdi-e-Moud A.S hi par shab-e-qadr min janib Allah zaher ki gayi aur is shab mein do rakat namaz aadhi raat guzar jane ke baad Isha ki farz aur sunnat ke baad ba-Niyyath "Farzullahi Ta'ala Mutabiatil Mahdi Al-Maud" ada karna sab Mehdaviyoun par farz hua hai, aur is Duganay ki adai aslan Mehdi Moud A.S par aur Tab-an sab Mehdavioun par farz hone ki waja se is ki imamat Hz. Mehdi Moud A.S ke silsile ke Ahl-e-Irshad ya Ahl-e-Irsahd se ijazat yafta kisi shaqs ke sivay dusre ko jaez nahin hai. Iske na hone ki surat mein farz Isha ba-jamat ada karne aur do rakat sunnat ada karne ke baad fardan fardan hi is duganay ki adai farz hai. Nez baaz umoor jo Ahl-e-Fazal hastiyoun ke amal ki yaadagar mein hain az qism sha-aa-er-E deendaar Ahl-e-vilayath hain, Masalan bahra aam Ganj-e-Shohda Rz ke roz kabaddi aur mayyath ki peshani par phool lagana aur eisal-e-sawab ba-roo-e-mayyath ba tayyun-e-ayyam jo ulema-e-sulf Rh se sabit hai ba-farman Hz. Mehdi Moud A.S mustahab hua hai, is ke sivay jis kisi baat ka sunnat o mustahib hona sabit nahin hai ya wo sha'aa-er-e-deen mein dakhil honay ki waja na "كل بدعة ضلالة" ke hukm main dakhil hai, aur Hz.Mehdi Moud A.S ka farman-e-Mubarak yeh hai ke

ماگر کے رسم و عادت و بدعت کند اور ابھرہ اینجانی نرسد (انصافنامہ باب ۲۰)

Tarjuma: Agar koyi shaqs rasm o adat o biddat ekhtiyar kare usko yahan ka bahra nahin pahunchega, upar jo kuch ahkaam mazkur hue hain Aqeeda Shareefa, Insaf nama, Hashiya Insaf nama, Shifa-ul-Momineen, Mizaanul-Aqaed, Risala-e-faraez o Zaad an-naji se liye gaye hain وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ط

Baiyyath ki Haqeeqat tarbiyath o talqeen o ilaqay ki tareef aur Groh-e-Mehdavia mein iska tareeqa.

Allah Ta'ala fermata hai, **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ** Tarjuma: Ay Eman walo ! Hukm mano Allah ka aur Hukm mano Rasool S.A.S (Allah ke Khalifa) ka aur unka jo tum mein sahebaan-e-hukumat ho.N. (Surah Nisa parah-5 Ayath-59). Is hukm-e-qurani se Allah aur khalifatullah aur sahebaan-e-amr ki ita-at farz hai aur is ita-at ka iqrar wajib hai, yahi iqrar baiyyat kahlata hai, pas hakim adil ki ita-at ka iqrar baiyyath-e-shari-at hai, aur Peshwayaan-e-Deen jaise Murshideen-e-Sadiqeen ki ita-at ka iqrar baiyyath-e-tareeqat hai. Pahli baar baiyyath O tareeqat ko tarbiyath O talqeen kaha jata hai aur iske baad har baiyyath ilaqa kahlata hai, tarbiyath o talqeen hona sinn-e-shaoor yane kam az kam 10 saal ki umr mein jaez hai, aur sinn-e-buloogh yani 15 saal ke baad wajib hai. Aur tarbiyath o talqeen ka tareeqa ye hai ke jisko tarbiyath hona ho ladka ya mard ho toh murshid ke ru- ba-ru baith kar aur na-mahram aurat ho toh pardah mein baith kar ya chehre par ghoongat rakh kar Eman-e-mufassil mai sharah char kalme **أَمَنْتُ بِاللَّهِ** parhe Eman laya main Allah ta-ala par, Allah ta-ala aik hai, be-misl aur aibou.N se paak hai koi iska shareek nahi **وَمَلَأْتَهُ** Aur Eman laya main Allah ta-la ke farishtoun par, farishtay be-shumar hain, in mein se char farishtay Allah ta-ala ke muqarrib hain Jibraeel A.S, Mikaeel A.S, izraeel A.S, aur israfe **كُتِبَ** Aur Eman laya main Allah ta-la ki kitaboun par, Allah ta-la ki nazil ki hui kitabein char hain, Taurait Hz. Musa A.S par nazil hui, Zaboor Hz. Dawood A.S par nazil hui, Injeel Hz. Esa A.S par nazil hui, Quran (Quran-e-Majid) Hz. Mohammed Mustafa S.A.S par nazil hui **وَرَسُولِهِ** aur eman laya main Allah ta-ala ke Rasooloun (Khalifaoun*) **وَالْيَوْمِ الْآخِرِ** ta-la ke Rasool Khalife aik lakh chaubees hazaar kam o besh hain. **وَالْقَدْرَ خَيْرِهِ وَشَرَّهُ مِنَ اللَّهِ تَعَالَى** ith par, Qayamath ka ana barhaq hai, aur Eman laya main

وَأَلْبَعَثُ بَعْدَ الْمَوْتِ حَقًّا

taqdeer par, Neke aur badi taqdeer hi se hai yani neke aur badi ka khaleq Allah ta-ala hai lekin Allah Ta-ala neke se razi hai aur badi se razi nahin, aur Allah Ta-ala ka murdoun ko zinda karna aur sab se hisab kitab lena haq hai.

(*) Hz. Bandagi Miyan Shah Qasim Mujtahide groh Rh ne Allah Ta-ala ke Khalifoun ke 5 qismein bayan farmay hain (1) Aam Ambiya o Khulfa-e-Allah, jo 1,2400 ke kam o besh hain (2) 313 Mursil Khalifay, (3) In mein 28 Afzal khalifay jin ka zikr Quran-e-Shareef mein aya hai (4) 7 Ulul-azm Khalifay, jo Adam, Nooh, Ibrahim, Musa, Esa, Muhammed aur Mahdi Alaihum-Assalamko, 7 Ulul-azm Khalifoun me do Khalifoun yani Muhammed S.A.S aur Mehdi A.S ko Allah Ta-ala ne khusoosan bargazeeda kiya hai, (Az-Maktub Hz. Mujtahede groh Rh). Nez Hz. Myan Hz. Syed Zainul-Abedeem Rh Nabirah Hz. Mujtahede Groh Rh ne tahreer farmaya hai ke 7 ulul-azm Khalifoun mein 6 yani Adam, Nooh, Ibrahim, Musa, Esa, Muhammed Alaihum-Assalm Saheb-e-kalima hain, aur inka kalima farz hai, aur satoun ulul-azm khalifoun mein ba-shumool Meeran Syed Muhammed jaunpuri Imam Mehdi moud Akhiruz-zama.N Kahlifatur-Rahma.N Khatimul Vilayath-e-Muhammedi Saheb-e-tasdeeq hain, aur inki Tasdeeq farz hai (Az-Harz-al Muslimeen). Nez Hz. Shah Raju Qattal Rh ne tahreer farmaya hai ke, "Mehdi biya-yad be shake wada chu dada Mustafa Tasdeeq-e-ao farz ast badan inkaar-e-ao bashed kufrr" (Tuhfatul Nisah Qalimi Qadeem)

AWWAL KALIMA TAYYAB : لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Tarjuma: nahin koi mabood saivay Allah ke, Muhammed (S.A.S) Allah ke Rasool hain.

DUWWAM KALIMA SHAHADAT : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Tarjuma: Gawahi deta hun main ke nahin koi mabood sivay Allah ke wo aik hai uska koi shareek nahin aur gawahi deta hun main ke Muhammed (S.A.S) uske bande aur Rasool hain.

SUWWAM KALIMA TAMJEED : سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Tarjuma: Paak hai Allah aur sab tareef Allah hi ke liye hai aur sivay Allah ke koi mabood nahin aur Allah hi sab se bada hai aur nahin hai taqat aur nahin hai quwwat magar Allah Ta-ala ke liye jo buland aur buzurg hai.

CHAHARUM KALIMA TAWHEED : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

يُخْبِي وَيُكْمِئُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Tarjuma: Gawahi deta hun main ke nahin hai koi mabood sivay Allah ke wo aik hai. us ka koi shareek nahin, usi ka mulk hai aur sab tareef isi ke liye hai, wahi jilata hai aur wahi marta hai aur wo zinda hai hamesha ke liye la-mout hai, Saheb-e-Jalal aur Saheb-e-Azmat hai, har aik bhalai usi ke hath hai aur wo har cheez par qudrat rakhta hai.

Phir saat (7) ulul-azm Khulfa-e-Allah Alaihum-Assalam ke wastay se Eman aur falah-e-Aqebat ki Dua Makhfi taur par Karen.

إِلَهِي بِحُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ أَدَمُ صَفِيُّ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ
إِلَهِي بِحُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ نُوحٌ نَجِيُّ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ
إِلَهِي بِحُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ خَلِيلُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ
إِلَهِي بِحُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ
إِلَهِي بِحُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ
إِلَهِي بِحُرْمَةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ
إِلَهِي بِحُرْمَةِ مِيرَانَسِيدٍ مُحَمَّدٍ مَهْدِيٍّ مَوْعُودٍ مَرَادِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ

(دعاء ایمان و نجات عاقبت)

Ilahi Bi-Hurmati la-ilaha illallah Adam Safiullah Salwatullahi-Alaih

Ilahi Bi-Hurmati la-ilaha illallah Nooh Naji-Ullah Salwatullahi-Alaih

Ilahi Bi-Hurmati la-ilaha illallah Ibrahim Khalilullah Salwatullahi-Alaih

Ilahi Bi-Hurmati la-ilaha illallah Musa kalimullah Salwatullahi-Alaih

Ilahi Bi-Hurmati la-ilaha illallah Esa Roohullah Salwatullahi-Alaih

Ilahi Bi-Hurmati la-ilaha illallah Muhammed rasoolullah Salwatullahi-Alaih

Ilahi Bi-Hurmati Meera.N Syed Muhammed Mahdi Maoud Muradulah Salwatullahi-Alaih.

Phir Hz. Mahdi moud A.S ki tasdeeq ka iqrar in alfaz main Karen..

مهدی موعود آمد و گذشت ، مقبل مومن است و منکر کافر است

Tarjuma: Mahdi-e-Moud A.S aaye aur gaye, jo qubul kiya wo momin jo inkar kiya wo kafir.

Phir Zikr-e khafi

Murshid se hasil Karen, Sans

lete waqt

kahen aur sans chorhte waqt

kahen, aur Murshid

ka mushaheda yaad rakhen, aur tarbiyath ka silsila Murshid se maloom Karlen, Is Faqeer raqemal-huroof ka silsila-e-tarbiyath yeh hai, main tarbiyath Myan Syed Mohd Asadullah ka Myan Syed Mohd Asadullah, Tarbiyath Myan Syed khuda Baqsh Rushdi Rh ke Myan Syed khuda Baqsh Rushdi Rh, Tarbiyath Myan Syed Dilawar Rh ke Myan Syed Dilawar Rh, Tarbiyath Myan Syed Ibrahim Rh ke Myan Syed Ibrahim Rh, Tarbiyath Myan Syed Yahya Rh ke Myan Syed Yahya Rh, Tarbiyath Myan Syed Ahmed Rh ke Myan Syed Ahmed Rh, Tarbiyath Myan Syed Ishaque Rh ke Myan Syed Ishaque Rh, Tarbiyath Myan Syed Yaqoob Tawakkali Rh ke Myan Syed Yaqoob Tawakkali Rh, Tarbiyath Myan Syed Ishaque Rh ke Myan Syed Ishaque Rh, Tarbiyath Myan Syed Abdul-Qader Rh ke Myan Syed Abdul-Qader Rh, Tarbiyath Bandagi Myan Syed Shah Mohd Rh ke Bandagi Myan Syed Shah Mohd Rh

Tarbiyath Bandagi Myan Syed Khundmir (barah bani Israeel) Rh ke Bandagi Myan Syed Khundmir (barah bani Israeel) Rh, Tarbiyath Bandagi Myan Syed Mahmud Urf Syedanji Khatimul-Murshideen RZ ke Bandagi Myan Syed Mahmud Urf Syedanji Khatimul-Murshideen RZ, Tarbiyath Hz. Bandagi Myan Bhai Muhajir RZ ke Bandagi Myan Bhai Muhajir RZ, Tarbiyath Bandagi Meeran Hz. Syed Mohammed Mahdi-e-Moud A.S ke Bandagi Meeran Hz. Syed Mohammed-e-Mahdi moud A.S Khalifa-e-Khuda ke Amrullah Muradullah Amanna wo Saddaqa.

Ilaqay ki Tareef

Tarbiyath o talqeen shuda shaqs ka apne Murshid ki wafa-at ke baad Murshid ke jaanashen ya kisi aur Ahl-e-irshad se Deeni talluq aur apni wabastagi ka iqrar baiyyath-e-sanial hai jis ko ilaqa kahte hain, baghair tarbiayth o ilaqa ke rahna shaitan ke sath rahna hai, Hz. Mahdi-e-Moud A.S ka farman hai - مرد باش با خدا باش یا پے مرد باش با شیطان مباش (حاشیہ شریف)۔

Tarjuma: Mard rah khuda ke sath rah, ya mard ba-khuda ke sath rah, Shaitan ke sath mat rah..

Namaz

Allah ta-ala farmata hai "اقم الصلوة ان الصلوة عن تنهى عن الفحشاء والمنكر".

Tarjuma: Qayam rakho namaz ko, Beshak namaz rokhti hai be-hayai ke kaam se aur buri baat se. Hz. Rasoolallah S.A.S ne farmaya (جامع صغیر سیوطی) الصلوة عمود الدين

Tarjuma: Namaz Deen ka sutoon hai, pas jis ne namaz ko qayam kiya us ne Deen ko qayam kiya, jis ne Namaz chorh di us ne Deen ki imarat ko dhaya, Nez Aa.N Hz. S.A.S ne farmaya hai ke Kufr aur Islam ke darmiyan ka farq Namaz hai (Khulasa Hadees Sahih Muslim). Hz. Mehdi Moud A.S ne farmaya ke Ilm labudi (lazimi) chahiye ta ke namaz Roza aur maanind in (isi tarah ke) ke af-aal Rasoolallah S.A.S ke Deen mein durust hon. (Insaf Nama).

Taharat

Namaz ke liye taharat yani jism kapde aur jaga ki paki shart hai, najasat yani galazat se paki ka zariya paak pani ya paak mitti hai, pas najasat ke aqsam, paak pani ki tareef, phir wazu, ghusl aur tayammum ke mojjiibat aur unke adaab bayan kiye jate hain.

Najasat ki qismein

Najasat ki 2 qismein hain

1. Najasat-e-galeeza
2. Najasat-e-Khafeefa

Najasat-e Galeeza: Jaise admi ka Peshab, Pakhana, Mani, Mazi, Peep, Lahu, Qai, aur Haram Janwaroun ka gu, Murg wo bath (batakh) ka panchal (galazat). Hukm is najasat ka yeh hai ke agar aik daram (1 rupiye ke sikke) se barkar lage is ko dhona farz hai, baghair dhone ke namaz jaez nahin.

Najasat-e-Khafeefa: Jaise ghoday ka aur halal janwaroun ka peshab aur haram parindoun ka panchal. Hukm is najasat ka yeh hai ke Pau kapde ya pau azu (jism ka hissa jaise hath, paun wagairah) se zyada lage toh iska dhona farz hai (Maal abd minhu), Janwaraan-e-Khangee (domestic animals) jaise Billi, Chuha, Newla, Siplak aur haram parinday ka gosht yani, kawwa, Cheel Shikra koocha gard Murgh (bahar phirne wale murgiyaan), aur najis khane wali Gaay, Bhains ka jhota makrooh hai. (Dar Mukhtar, Nurul-Hadaya), Suwwar, kutte aur chowpaay (char paun wale) darindoun ka jhoota najis hai (Ghaitul-autar). Jin janwaroun ka gosht halal hai chahe wo chowpaaye hon ya parinday un ka jhoota paak hai, sivay koocha gard murghi ya gaay ya bhains jo najis khate hain (Nurul-hadaya, Alamgeeri). Jin ka jhoota paak hai unka paseena bhi paak hai, aur jinka jhoota na-paak hai unka paseena bhi na-paak hai (Nurul-hadaya). Admi mard ho ya aurat, kafir ho ya musalman, paak ho ke na-paak iska jhoota aur paseena paak hai (Dar mukhtar).

Murdar posth (khaal) ki paaki

Murdar posth dabagath se paak ho jata hai, dabaghat is ko kahte hain jisko rang de.N, ya dhoop mein sukha de.N aur mitti se saaf Karen, dabaghat ke baad is ko pani lage toh wo najis nahin hota, aur posth suwwar ka ba sabab uske najisul-ain hone ke kisi tarah se paak nahin hota (Tohfatul-momineen).

Pani ki paaki ke ahkam

Nadi nala ya chashme ka bahta hua pani najasat is mein girne se ya iske najasat par se guzarne se na-paak nahin hota, thoda pani jo tahra hua ho thodi si najasat girne se bhi na-paak hota hai agar pani is qadar hai ke do hath se pani uthay toh zamin khul na jaay, aise pani ka rang, bu maza jab tak baqi rahe paak hai, agar teen ausaaf (characters) mein se do bahaal rahen aur aik badal jaay tab bhi paak hai, agar aik bahal rahe aur do badal jaen toh na paak hai, aur pani woh dah-dar-dah (10 X 10 gaz) houz ya baowli ka paak hai, yani chowdai lambai das-das gaz shara-i hai, (Mala bar-mana wagairah), bade houz mein jahan najasat parhi ho wo jaga bil ijama na-paak hai, is jaga se ba-qadr aik chote houz ke hat kar wazu ya gusl Karen (Alamgiri).

Kuwwei.N ki safai ke ahkam

Chuha ya is ke barabar koi janwar kuwwei.N mein gir kar mar jay toh 20 dol (*) aur agar kabutar ya is ke barabar koi parinda ho 40 dol khincha chahiye, (Tohfatul-momineen). Bakri ya ount ki do mengniyaa.N, ya Murag ya cheel wagairah ka panchal gir jaay toh pani na-paak nahin hota. (gait-ul-autar). Bakri ya is ke barabar koi janwar gir jaay ya koi

chota ya badha janwar gir kar phool jaay ya reza reza ho jaay toh tamam pani khinchna chahiye, agar kuwwa.N jharredaar hai aur tamam pani khincha na jaa sake toh 200 dol khinche.N (tohfatul-momineen). Agar janwar girne ka waqt maloom na ho aur is kuwwei.N ke pani se wazu ya gusl karte rahen aur namaz parhte rahen toh jab is se agaah ho toh dekhna chahiye ke phoola hai ya nahin agar phool gaya ho ya tukde ho gaya ho toh teen raat-din ki namazen dohrae.N aur nahin phoola hai toh aik raat-din ki namazen, aur jin cheezoun ko wo pani pahuncha ho woh paak Karen (Noorul-Hidaya).

Ahkam-e-Tareeqa Istenja

Peshab ya pakhanay ko barhana sar na jaay, koi kagaz ya angothi wagaira jis par Allah ka naam likha ho ya aur koi mutabarrik naqsh ho sath na rakhe aur baitul-qala (Toilet) mein dakhil hotay waqt yeh dua parhe **اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَاثَةِ**

Tarjuma: Ya Allah Mangta hun main teri panah napaaki se aur na-paak cheezoun se. Pakhanay (Toilet) mein jate waqt baaya.N pair (left leg) pahle dakhil kare aur nikalte waqt pahle daaya.N pair (right leg) bahar nikale aur yeh dua kahe "Al-hamdulillahillazi dafa-anni al-azaa wo afaa ani"

Tarjuma : Tamam tareef Allah ke liye jis ne meri takleef dur ki aur mujhe salamati ataa farmai. (Tohfatul-momineen wo Gaithul-autar) peshab pakhanay se faregh hone ke baad pani se sharmgaah paak karne ko istanjah kahte hain aur dhelay (eint ya mitti ka tukda) se najasat dur karne aur chand qadam tahalkar peshab khusk karne ko Istebrah kahte hain (Tohfatul-momineen). Dhelay taaq adad mein lena (odd numbers like 3,5,7) mustaheb hai, aur kam se kam teen hon, Agar aik se bhi safai ho jaay toh sunnat ada ho jayegi (Alamgeer). Sirf pani se istenja kiya jaay toh jaez hai lekin dheloun ka istemal sunnat hai aur mustaheb hai, aur mustaheb hai ke dheloun ke baad pani se taharat ki jaay (Dar-Mukhtar wagairah).

(*) aik dol ka pani 3 ser (litre) ke barabar hota hai.

Ghusl farz honay ke asbab

1. Ehtelam isko kahte hain ke jamaa ka khwab dekhe aur kapde par mani ka dhabba rahe.
2. Halath-e-bedari mein mani ka shahwat ke sath nikalna, yeh halath-e-hadas (napaaki) bhi mojib-e-ghusl hai.
3. Janabat is ko kahte hain ke halath-e-bedaari mein jimaa waqai ho, qwaah inzal ho ya na ho, mard aur aurat dono par ghusl farz hai.
4. Jab aurat haiz se faregh ho. (Haiz isko kahte hain jo aurtoun ko har maheene main khoon jari hota hai, iski kam muddat teen din aur kaseer muddat das din hain, teen din se kam ya das din se zyada khoon jari raha toh wo haiz nahin balke marz-e-istehaza hai).
5. Jab khoon-e-nifas khatm ho. (nifas is ko kahte hain jo aurtoun ko zajgi me khoon jari rahta hai, iski kam muddat ko hadh nahin, aik do roz mein bhi band hua toh

aurat paak ho jati hai, aksar muddat 40 din hai, is se zyada ho toh woh bhi istehaza hai). Jis ko ghusl ki hajath ho ba-surat-e-ehetlam ya hadas wo janabath toh is ko 5 cheezein maanay hain (mana hain).

1. Namaz
2. Baitullah ka tawaf
3. Masjid mein jana
4. Quran ko be-ghilaf choona
5. Tilawat-e-quran zabani parhna.

Haiz O nifas wali aurat ko 7 cheezein ma' nay hain.

1. Namaz
2. Roza
3. Baitullah ka tawaf
4. Masjid mein jana
5. Quran ko be-ghilaf choon
6. Tilawat-e quran zabani parhna
7. Mujama-at

Istehaza mein aurat ko namaz muaf nahin balke har namaz ko taza wazu kare, Jab aurat haiz o nifas se paak ho, rozoun ki qaza is par wajib hai namaz ki nahin (Tohfatul Momineen Ma-alabd minhu).

Ghusl ki niyyath

نَوَيْتُ أَنْ أَعْتَسِلَ رَفَعًا لِلْحَدَثِ وَإِسْتِبَاحَةً لِلصَّلَاةِ Tarjuma: Main ne niyyath ki hai ghusl ki adaai ki napaaki dur karne aur namaz ko apne par jaez karne ke liye.

Yeh niyyath is surat mein hai jab ke khalis hadas ki halath ho yani, Halath-e bedari mein mani shahwat ke sath kharijh hui ho, Agar Ehtelam, janabath, ya haiz ya nifas ka ghusl ho toh yeh niyyath parhen.

نَوَيْتُ أَنْ أَعْتَسِلَ مِنَ الْإِخْتِلَامِ يَا مِنَ الْجَنَابَةِ يَا مِنَ الْحَيْضِ يَا مِنَ النَّفَاسِ رَفَعًا لِلْحَدَثِ وَإِسْتِبَاحَةً لِلصَّلَاةِ

Aur Duwwam kalima shahadat ke sath وَإِنَّ الْمَهْدِي الْمَوْعُودَ قَدْ جَاءَ وَمَضَى bhi parhte hue teen dafa seedhe mondhay par se aur teen dafa daaei.N mondhay par se aur teen baar sar par se pani bahae.N (Harz al-musallin).

Ghusl ke faraez

1. Gargara karna
2. Naak dhona
3. Tamam jism dhona (Nurul-Hidaya Ghayatul-autar)

Ghusl ki Sunnatei.N

1. Dono hath dhona
2. Jism se najasat dur karna
3. Wazu karna
4. Teen baar jism par pani bahana
5. Niyath karna

Ghusl se faraegh hone ke baad mukarrar (dobara) wazu karna durust nahin, is liye ke Aa.N Hz. S.A.S ne farmaya hai ke **أَمِنْ تَوَضُّأً بَعْدَ الْغُسْلِ فَلَيْسَ مِنَّا** Tarjuma : Jo wazu kiya ghusl se faregh hone ke baad wo hum se nahin (Harz al-musallin). Ghusl mein jab wazu shuru karen toh sirf paun dhona baqi rakh kar tamam jism par se teen bar pani bahane ke baad is maqam se alaheda ho kar dono paun dhoe.N, Ahadees-e-sihaah se yahi sabit hai. Hz. Ayesha Siddiqua RZ farmati hain ke Rasool-e-Khuda S.A.S nahane ke baad wazu nahin karte the kyun ke pahla hi wazu kafi hota tha. Abu dawood, Tirmizi, Nisai, Ibn maja ne is hadees ki riwayath ki hai. (Mishquat Shreef mutarjim matbua).

Tayammun ke ahkam

Tayammum wazu aur ghusl dono ka qayam maqam hai (dono ka badal hai), Jab pani par qudrat na ho, yani aik kos dur ho. (Kos ka shara.i faasla 4 hazar qadam ount ke hain, har qadam do hath ka hai), Ya pani nazdeek ho lekin darinday ya chor ya dushman ka khauf ho ya kuwwei.N se pani lene ke liye dol-rassi na ho, ya pani musaferat mein (safir mein) itna ho jo apne ya apne sathi ke peenay ke liye kafi ho aur wazu mein kharachnay se pyasa rah jane ka qawi andesha ho, ya pani bahot giraan (mahengi) qimat se bikta ho, ya pani se bimari badh jane ya mar jane ka khauf ho, in suratoun mein tayammum jaez hai. Is ke faraez yeh hain.

1. Niyath karna
2. Paak mitti par dono hath maar kar tamam chehre par malna
3. Dursi dafa dono hath paak mitti par maar kar dono hathoun ko kohniyoun tak malna (Tohfatul Momineen, Nurul-hidaya).

Mitti par aur un cheezoun par jo zameen ki jins se hon jaise pathar, balogchi waigara aur is gard jo kapde ya anaaj par jama hoti ho Tayammum jaez hai aur kolsa par aur un cheezoun par jo jalane se kolsa hoon jaez nahi.N. Jin cheezoun se Wazu Toot jata hai un se Tayammum bhi Toot jata hai aur pani jab mil jaye Tayammum Toot jata hai. (Nurul-hidaya).

Tayammum ki Niyath

نَوَيْتُ أَنْ أَتَيِّمَ لِلَّهِ تَعَالَى رَفْعًا لِلْحَدَثِ وَإِسْتِبَاحَةً لِلصَّلَاةِ

Tarjuma : main ne niyath ki tayammum ki Allah ke wastay na-paki ko dur karne aur namaz ko apne par jaez karne ke liye.

Bukhari Mutarjim Hissa-1) Nez Hz. Anas Bin malik Rz se marwi hai ke kaha inhoun ne, dekha main ne RasoolAllah S.A.S ko wazu karte the aur ap ke sar par qatarya ki pagdi thi, pas laaye apna hath pagdi ke neeche aur masaah kiya aapne sar ke agle hisse ka aur nahin hataya pagdi ko (sar se) (Az Abu Dawood matbua masr), baad khatm wazu yeh dua parho, “
 , “ Tarjuma: ya Allah jis tarha tu ne mujhe pani se paak kiya, usi tarha mujhe gunahoun se paak kar (Az harz al-musallin), is dua ke baad agar waqt mile toh Ayath-ul-kursi aur Sura Qadr (Inna anzalna) parhna mustahib hai. Ayath-ul-kursi yeh hai,

تَاخُذُهُ، سِنَّةٌ وَلَا نَوْمٌ ۖ لَهُ، مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ مَنْ ذَا الَّذِي يَشْفَعُ
 عِنْدَهُ، إِلَّا بِإِذْنِهِ ۖ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
 إِلَّا بِمَا شَاءَ ۖ وَسِعَ كُرْسِيُّهُ، السَّمَوَاتِ وَالْأَرْضِ ۖ وَلَا يَئُودُهُ، حِفْظُهُمَا وَهُوَ الْعَلِيُّ
 الْعَظِيمُ

Tarjuma: Allah wo zaat hai ke nahin koi mabood is ke siwa wo hamesha zinda hai (aur) sab ka thamne wala hai is ko nahin aati ounge aur na neend isi ka hai jo kuch asmanoun mein hai aur jo kuch zameen mein hai, aisa koun hai jo sifarish kare is ki janab main baghair is ki ijazat ke wo janta hai jo kuch khalq ke ru-ba-ru hai aur jo kuch unke peeche hai wo nahin ehata kar sakte is ki maloomat mien kisi cheez ka magar jitna wo chahe ghere hue hai is ki kursi tamam asmanoun aur zameen ko aur nahin giraan guzarti hai isko inki hifazat aur wo aali shan azmath wala hai (Surah baqarah ayath 255).

Wazu ke waqt duniyawi baat karna makrooh hai aur matloobal-momineen main haram likha hai (Harzal-musallin)

Aa.N Hz. S.A.S ne farmaya jo koi mere wazu ki tarah wazu kar ke do rakath namaz parhe aur in mein dil mein kuch batein na kare (Dil mein duniyawi khayalath na lay) toh is ke tamam gunah muaf ho jayengey (Mishquat shareef mutarjim).

Wazu ko todhne wali cheezein

Bol (peshab), Buraz (pakhana), reeh (hawa) ka kharij hona, muh bhar ke qay, Ya peep ya lahu badan ke kisi hisse se nikalna, tayka laga kar sona, behosh ho jana, Deewana hona, namaz mein qahqaha maar kar hansna, Wadi ya mazi nikalna, Mard/aurat barhangi mein (bina kapda beech mein aaye ke aik dusre se hath lagana) aik dusre ko choona aur azoo mein inteshar hona (Tohfa tul-momineen).

Azaan ke kalimaat

اللَّهُ أَكْبَرُ (چار بار) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (دو بار) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 (دو بار) حَيَّ عَلَى الصَّلَاةِ (دو بار) حَيَّ عَلَى الْفَلَاحِ (دو بار) اللَّهُ أَكْبَرُ (دو بار) لَا إِلَهَ
 إِلَّا اللَّهُ (ایک بار) فجر کی نماز کی اذان میں حَيَّ عَلَى الْفَلَاحِ کے بعد الصَّلَاةُ حَيَّرَ مِنَ النَّوْمِ
 (دو بار)

Allahu akbar (4 baar), Ash-hadu al-la-ilaha-illallah (2 baar), Ash-haduanna-muhammadar-rasoolullah (2 baar), Hayya-alas-salah (2 baar), Hayya alal-falah (2 baar), Allahu akbar (2 baar), La-ilaha-illallah (1 baar), Fajar ki azaan mein Hayya-alal-falah ke baad “Assalatu khairum-minan-naum” (2 baar).

Azaan sunte waqt kahne ke alfaz

Bar waqt azaan ke har kalima ke tamam honay par iske jawab mein wahi kalima kahe jo mozzan ne kaha, magar “Hayya-alas-salaah” ke jawab mein “lahaula wala quwwata illa billah” aur “Hayya-alal-falah ke jawab mein pehli dafa “MashaAllahu kan” aur dusri dafa mein “Malam yashao lam yakun” kahe, aur Assalatu-khairum-minan-naum ke jawab mein “Saddaqa barad-ta” (yani tu sadiq aur neku kaar hai kahe (az gaitul-autar)), aur azaan shuru honay ke sath hi yeh kahe “labbaik dawatakal-haqqi jalla jalaluhu, wa amma nawaluhu (yani, Hazir hun main qubul karne ko teri dawat jo haq hai, buland o bartar hai Allah ki shan, aur aam iski baqshish (Harzal-musallin).

Tahiyyatul-wazu

Tarteeb aur ehtiyath ke sath wazu karo, aur wazu ki tari khushk hone se pahle baghair koi cheez khane peene aur duniyawi baat cheet karne ke Tahiyyatul wazu ke 2 rakat Hz. Mehdi-e-Moud Khalifatullah hamsar-e-Rasoolullah S.A.S ki mutabe-at se ada karo, wazu se faregh hote hi musalle par pahle seedha qadam rakho aur yeh ayath parho.

اِنِّى وَجَّهْتُ وَجْهِيَ لِذِى فِطْرِ السَّمٰوٰتِ وَالْاَرْضِ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ Main ne mutawajja kiya apne chehre ko is zaat ki taraf jis ne paida kiya asmanoun aur zameenoun ko), Iske baad Dugana-e-Tahiyyatul wazu ada karo.

Tahiyyatul wazu Dugana ki Niyyath

نَوَيْتُ اَنْ اُصَلِّىَ لِلّٰهِ تَعَالٰى رَكَعَتَيْنِ صَلٰوةً تَحِيَّةَ الْوُضُوءِ شُكْرًا لِلّٰهِ تَعَالٰى مُتَابِعَةً الْمَهْدِيَّ الْمَوْعُودَ مُتَوَجِّهًا اِلَى جِهَةِ الْكَعْبَةِ الشَّرِيْفَةِ

Tarjuma : main ne niyyath ki hai ke ada karun 2 rakat wazu ke shukriya ke Allah ka shukriya baja lanay mehdi moud A.S ki itteba se Kaba shareef ki taraf mutawajja ho kar.

Qiblay ki muqabil khade ho kar niyyath-e-mazkur karte hi qible ki taraf rukh kar ke takbeer-e-awwal Allahu Akbar kaho aur sath hi dono hath batakhe ke paun ki tarah utha'o is tarah ke dono angothay dono lolkiyoun ko lage.N aur dono hatheliyaan qible ki taraf rahen, hathoun ki ungliyaan adat ke muafiq khuli rahen. Allahu Akbar ke kisi huruf ko madd kheenche kar mat kaho aur kashti ki doyi ki tarah dono hath la kar naaf ke neechे sharmgaah se oupar rakho, is tarah ke daye.N hath ki hatheli baye.N hath ke pahunchne se aagay rahe, hath bandhte hi sana parho

سُبْحٰنَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اِسْمُكَ وَتَعَالٰى جَدَّتْ وَلَا اِلٰهَ غَيْرُكَ ط

Tarjuma : Ay Allah teri zaat paak hai aur tu har tarah ki tareef ke qabil hai tera naam barkat wala hai, teri shaan buland hai aur tere sivay koi mabood nahin. Sana ke baaad ta-awwuz yaani **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** parho.....Tarjuma : Main panah mangta hun Allah ki shaitan mardood ke shar se. Is ke baad Tasmiya **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

ke baad surah fatiha parho**الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝**

Tarjuma: Sab tareef Allah ke liye hai jo tamam jahanoun ka paalne wala, bada meherban, nehayath raham wala, malik roz-e-jaza ka hai, (Ay parwardigar) hum teri hi ibadat karte hain aur tujh hi se madad chahte hain, dikha hum ko seedha rasta inka jin par tu ne inaan kiya, na inka jin par tera gazab nazil hua aur na gumrahoun ka. Surah fatiha parh ke ameen kahne ke sath hi yeh ayath parho.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ مِنْهُمْ وَمَنْ يَغْفِرِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ إِنَّ اللَّهَ عَلِيمٌ بِذُنُوبِ عِبَادِهِ لَعَلَّكُمْ تَتَّقُونَ

Tarjuma: (*) Aur jo log kar baith-te hain badkari, ya bura karbaithen apne haq main toh yaad Karen Allah ko aur muafi chahen apne gunahoun ki aur kaun hai jo gunahoun ko muaf kare sivay Allah ke aur israr na Karen is gunah par jo karbaithte jaan bujh kar. (Surah Aal-Imran Ayath-135). Qirat ke dauran (yani rakat mein sureh parhte waqt) dono qadmoun ke darmiyaan 4 ungliyoun ka fasla rakho aur dono paaun par wazan barabar rakho aur tamam azaa ko harkat se mahfooz rakho, qirat se faregh hote hi Allahu Akbar kahte hue rukuh karo, is tarah ke Allah ke alif ke sath rukuh shuru karo aur peeth seedhi hote tak Akbar tamam karo, aur rukuh ki halat mein nazar qadmoun par ya qadmoun ke darmiyaan rakho aur dono hathoun ki hatheliyoun se ghutnoun ko mazboot pakdo, ungliyoun ko kushada rakho (phaila ke rakho) aur peeth sar aur sureen (hips) barabar rakho, is tarah ke agar pani ka pyala peeth par rakha jaay toh mutaharrik (hilta) na ho aur

(*) . Hz. Mehdi moud A.S ne Tahiyatal wazu ki pahli rakat mein **رَبِّ الْعَالَمِينَ إِذَا فَعَلُوا** "ri rakat mein " parha hai (Az **زَمُرٌ يُعْمَلُ مِنْهُ** سورة Az. Ali RZ farmate hain, Mujh se Hz. Abu Bakr Rz. ne aik hadees bayan ki aur bahot sach bayan ki, Wo kahte hain, main ne Nabi S.A.S se suna aap farmate the "jo shaqs gunah karta hai aur phir uth kar wazu karta hai aur namaz parh kar Allah ta-ala se apne gunahoun ki baqshish chahta hai toh Allah ta-ala iske gunah zarur muaf kar deta hai "Phir aap ne yeh ayath parhi parhi Tirmizi aur Ibn-e-maja **وَأَمَّا إِذَا مَا كَانَ عَلَى الرُّسُلِ إِذْ كُنْتُمْ قَائِلِينَ** riwayat ki hai (Az Mishkaat-e-shareef mutarjim).

rukuh mein teen martaba yeh tasbeeh parho **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (paak hai mera Rab jo badi buzurgi wala hai), iske baad **سَمِعَ اللَّهُ مِنْ حَمْدِهِ (1*)** (suna Allah ne apni tareef ko tareef karne wale se) kahte hue yani "hey" (urdu ka lafz) bolne ke sath, yani ke "hamidah" ke lafz ko lamba kheenche bina sar utha kar aise khade raho ke peeche se aanay wale yeh samjhen ke namaz parhne wala khada hua hai is ko "quma" kahte hain, Quma ki adaigee mein hargiz kotahi mat karo, qiyam ke waqt se sajde mein jane tak libas / pajamay ko hath se oupar mat kheencho (2*) kyun ke yeh makrooh hai balke namaz ki halath mein yeh cheez se namaz toot jati hai. Rukuh se faregh hote hi Allahu Akbar kahte hue, sajde

mein is tarteeb se jao, yani pahle dono ghutne, phir dono hath phir naak aur peshani zameen par rakho, sirf naak peshani par iktefa karna makrooh-e-tahreemi (haram ke qareeb) hai lehaza naak aur peshani zameen par yaksaan tikay rahen, dono pairoun ki ungliyaan qiblay ki taraf zameen par qayam rahen aur har do bazu pahlu se juda aur zameen se oupar rakho, dono hathoun ke angothay dono kanoun ke muqabil rakho aur yeh tasbeeh teen baar parho. (paak hai mera Rab jo aala martabe wala hai) sajde main nazar parrah beeni par rakho, kahte hue seedhe baitho, jis tarah at-tahiyath parhte waqt baith-te hain, is baithak ko jalsa kahte hain, qauma jalsa ka waqfa aik tasbeeh ke muwafiq rahe, is se kam meqdar mein tawakkuf karne se (thairne se) sunnat tark hoti hai, bazoun ne tark-e-wajib bhi kaha hai, phir tarteeb mazkur ke muafiq dusre sajde mein jao aur ankhon ko khuli hui rakho, is ke baad Allahu Akbar kahte hue bar aks sabeq hath raan par rakh kar khade ho jao, yani awwal peshani phir naak phir hath phir ghutne uthao, aurtein 10 cheezou mein mard se mukhalif hain wo yeh hain.

1. Aurat ko chahiye ke wo takbeer-e-tahreema ke waqt hath mondhoun tak uthay
2. Hath seenay par bandhe
3. Rukuh mein hath ki ungliyoun ko zanoun (raan) tak le jaye.N
4. Ungliyoun ko khuli hui na rakhen
5. Sajde mein peet ko raan ke muttasil (barabar) rakhen
6. Baghal ko pahlu se mili hui rakhen
7. Tamam azaa (body parts) simti hui rahe
8. Paun ki ungliyaan khadi hui na rakhen

(1*). 'SameeAllah' alaheda aur 'liman hamida' alaheda kaho 'Huleman' mat kaho.

(2*). Hz. Ibn-e-Abbas Rz se marwi hai ke Rasool-e-khuda ne farmaya mujhe 7 haddiyoun pe sajda karne ka hukm diya gaya hai peshani ke bal, aur aap ne hath se apni naak, dono hathoun, ghutnoun, dono paroun ki ungliyoun ki taraf ishara farmaya aur yeh irshad kiya ke hame hukm diya gaya hai ke kapdoun aur baloun ko na samete.N (Az tahreer al-bukhari mutarjim hissa awwal page No. 189). Hz. Bandagi myan Shah Nizam Rz. ne farmaya hai ke, jab musalli ne bandha hua hath khola toh aik feyl (harkath) hua, phir kaam kiya toh dusra feyl hua, aur phir hath bandh liya toh teesra feyl hua, musalli ki namaz tabah hui. Yeh masla Hz. Mehdi moud A.S ke huzur mein pesh hua toh aapne farmaya ke Myan Nizam ne jo kuch kaha hai haq hai aur durust hai. (Az panj fazaal wo harzal-momineen). Is se zaher hai ke namaz mein khujana apni namaz ko tabah karna hai.

-
9. Qayde ke waqt dono pair seedhi janib se bahar kar de
 10. Jahriya (jo namaz awaz ke sath parhte hain) yani (fajar, maghrib aur isha) mein bhi qirat ahista parhen

Yahan tak aik rakath poori hui. Dusri rakath ke liye tasmiya ke sath surah fatiha parho, aur aameen ke sath yeh ayath parho.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمِ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝

Tarjuma : Aur jo koi gunah kare ya apne nafs par zulm kare phir Allah se muafi mangay toh payga Allah ko baqshne wala meherban. (Surah Nisa-110). Is ke baad tareeq-e-mazkur ke muafeq dusri rakath ke rukuh o sujood se fareg ho kar do zano baye.N paun ke panje par baitho, yani seedha paun ka panja seedha khada rakho, aur baye.N paun ka pahja bicha do, dono hath dono ranoun par rakho is tarah ke ungliyaan qiblay ke muqabil aur ranoun ke kinare ke barabar rahen aur qayde ki halath mein nazar gowd ya seene par rakho aur tash-had parho.....

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّيِّبٰتُ اَسْلَامٌ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةٌ اَللّٰهِ وَ

بَرَكَاتُهُ اَسْلَامٌ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

Tarjuma: Sab tasbeehath wo hamd ke tohfe Allah hi ke liye hain aur namazein aur pakizah amaal bhi, salam ho tujh par ay Nabi (S.A.S), aur khaas rahmat Allah ki aur iski barkate.N, salam ho hum par aur Allah ke sab naik bandoun par, gawahi deta hun main ke nahin hai koi mabood sivay Allah ke aur gawahi deta hun main ke Muhammed (S.A.S) is ke bande aur is ke Rasool hain. Is ke baad yeh darood parho.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى

اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَ

عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Tarjuma: "Ay Allah darood (apni khaas rahmath) nazil farma Muhammed (S.A.S) par, aur Muhammed (S.A.S) ki aal par jaisi tune rahmat-e-khaas nazil ki Ibrahim (A.S) par aur Ibrahim (A.S) ki aal par, Beshak tu tareef kiya gaya aur buzurg hai. Ay Allah barkat nazil farma tu Muhammed (S.A.S) par aur Muhammed (S.A.S) ki aal par, jaisi tune barkat nazil farmai Ibrahim(A.S) par aur Ibrahim (A.S) ki aal par, Beshak tu tareef kiya gaya buzurg hai". Yeh darood parhne ke liya Aa.N Hz. S.A.S ne irshad farmaya (Yeh Riwayath Sahih Bukari mein hai), Is darud ke baad yeh dua-e-masura parhna sunnat hai,.....

اَللّٰهُمَّ اِنِّى

ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاعْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمِنِيْ اِنَّكَ اَنْتَ الْعَفُوْرُ الرَّحِيْمُ ط

Tarjuma: "Ay Allah main ne apni zaat par behad zulm kiya, gunahoun ka baqshne wala tere sivay koi nahin hai, phir muje maghferat ataa farma aur mujh par raham farma tu hi bada baqshne wala aur meherbaan hai". Yeh dua parhne ki hidayath jo Aa.N Hz (S.A.S) ne farmayi is ki riwayath Sahih Bukari aur Sahih muslim mein aayi hai, Is dua ke baad Maa-baap aur apni aulad ke haq mein (agar mahdavi hon toh) is tarah dua karna mustahib hai,.....

وَلَاوَلٰدِيْ وَلِجَمِيْعِ الْمُوْمِنِيْنَ وَالْمُوْمِنٰتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ ۝ رَبَّنَا اَتِنَا فِى الدُّنْيَا حَسَنَةً وَفِى الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ط سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلٰمٌ عَلٰى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ

Tarjuma: "Ay Allah mere gunah muaf kar aur mere waledain ke aur meri aulad ke aur tamam momin mard aur aurtaoun ke aur tamam musalman mardoun aur aurtoun ke jo in mein se zinda hain aur mar gaye hain, in sab ke gunah muaf farma, Ay hamare Rab bhalai ataa kar hum ko duniya aur akhirat mein aur bacha hum ko dozak ke azab se, Paak hai

tera Rab sahib-e-izzat in batoun se jo mushrikeen bayan karte hain aur salam ho paighambaroun par, Aur sab tareef Allah ke liye hai jo parwadigar hai sare jahan ka". Is ke baad dono taraf malaika (farishtoun) ki niyyath se salam phero aur salam pherte waqt nazar mondhoun par rakho, Is ke baad "Allahu Akbar" kah kar (dua ke liye) sajde mein jao. Hatheliyoun (1*) ko seedhe kar ke hargiz mat rakho, kyun key yeh baat tarteeb-e-namaz ke khilaf hai, Sajde mein yeh duaen parho ,.....

كَرِمَكَ يَا أَكْرَمُ الْأَكْرَمِينَ

Tarjuma: "Ay Allah mere jism ne tujhe sajda kiya, mere dil ne tujh par eman laya hai, Aur meri zaban ne tera iqrar kiya hai, Ab main is halath mein hun ke mujh se bahot bada gunah sadir hua hai, Aur bade se bada gunah baqshne wala sivay buzurg rab ke koi nahin, sivay buzurg rab ke koi nahin. (Dusri dua ka tarjuma yeh hai). Ay Allah kafi hai mere liye duniya ki nematoun mien teri muhabbat aur tera shouq aur tera zikr, aur kafi hai mere liye akhirat ki nematoun mein se tera deedar aur teri qushnudi tere fazl o karam se, Ay sab se badh kar karam karne wale". Yeh dono duaen dugana-e-tahiyyatal wazu aur dugana-e-Shab-e-qadar ke sajda-e-dua mein Hz. Mehdi-e-Moud A.S ne parhi hain. (yeh riwayat panj fazaal mein hai). Yahan tahiyyatul wazu ke do rakat ki adaigee ka bayan khatm hua. (2*) Dugana-e-tahiyyatul wazu ki adaigi ke baad ba-waqt-e-fajar namaz-e-fajar ki sunnat ki niyyath kar ke marqoomas-sadar ke muafeq (oupar diye gaye tareeqay ke hisab se) ruku aur

(1*) Hz. Ibn-e-Umar RZ farmatay the ke jo koi sajde mein apni peshani zameen par rakhe toh chahiye ke isi jaga dono hath bhi rakhe jahan peshani rakhi ho, phir jab sar uthay toh hath bhi uthaay kyun ke dono hath bhi sajda karte hain, jaise chehra sajda karta hai (Az mishquat-e-shareef mutarjim). Is se zaher hai ke sajde mein hatheliyoun ko seedhi rakhna tarteeb-e-namaz ke khilaf hai, aur khilaf-e-sunnat o taqleed hai. (2*) Myan Syed Zainul-abedeen Rh ne farmaya hai ke "Baad-aa (Baad Tahiyyatul-wazu) Isteda shuda niyyath namaz-e-sunnat-e-fajar kunad (az harzal-muslimeen)". Is se sabit hai ke jamhoor-e-Mehdavia tahiyyatul-wazu ka dugana ada karne ke baad hi fajar ki namaz ada ki hai, yeh amal Hz. Mehdi moud A.S ki ittebah par mabni hai, Is liye ke Aa.N Hz. S.A.S ka namaz-e-fajar se pahle Tahiyyathul-wazu dugana ada karna mutebar riwayat se sabit hai. (mulaheza ho, moulood mullefa Shah Abdurrahman Rz). Agar kaha jaay ke fuqha-e-ehfaq mein bataya gaya hai ke fajar ke waqt sivay sunnat-e-fajar ke nafil parhna makrooh hai, albatta qaza jaez hai (Ma'al abd minhu), is ka jawab yeh hai ke Imam nawawi Rh sharah Muslim ne "kana iza tuloo al-fajr la-yusalli al-rakatain khafeefain (RasoolAllah S.A.S fajar ke tuloo hone ke baad sirf wo khafeef rakatei.N ada farmate the) ki hadees ke mutleq bayan kiya hai ke "wa-laisa li hazal hadees daleel zaher alaa makrooha" (az Sharah Muslim). yani (aur nahin hai is hadees mein daleel-e-zaher (feyl ki) karahat par).

sujood wagairah arkan-e-namaz ba-tarteeb ada karo aur pahli rakat mein Surah Fatiha ke baad Surah kafiroon, aur dusri rakat mein Surah Fatiha ke baad sura Eqlaas (qul huwallahu Ahad) parhna afzal balke sunnat hai, agar dusri ayath ya surah parha jay toh bhi durust hai.

Adaab-e jama'at-e namaz

(1) Mutabeq Hukm-e-Haq ta'ala Tarjuma: Aur rukuh karo rukuh karne waloun ke sath. Do ya do se zyada namazein parhne waloun ke sath rukuh ki halath mein milne se poori namaz milti hai, sajde ki halath mein mile toh wo rakath nahin milti aur is ki adai apne zimme rahti hai, jab Imam salam phere toh seedhe janib uske sath salam mein sharik rahen, jab baye.N janib salam phere toh khud baghair salam phere ke uth khade hon aur namaz poori Karen.

(2) Jamat mein sharik hone ke waqt agar pahli saf mein jaga na mile toh khud pahli saf ke peeche seedhi janib se dusri saf ka aghaaz Karen, pahli saf ke peeche darmiyaan mein ya baye.N janib se khade hona makrooh hai.

(3) Agar do shaqs namaz parh rahe hon toh teesra aane wala Imam ke baye.N janib khada ho phir koi aaye toh wo Imam ke seedhe janib shareek ho, Uske baad jo aay wo Imam ke Baye.N janib shareek hao, isi tarteeb se pahli saf ko poori kar ke dusri saf ki shirkat seedhi janib se shuru karen, Yahi amal ijmaai hai jo ahadees-e-sahiyyah ki dalalat se bhi sabit hai

(4) Ba-waqt namaz jab ke waqt mein kafi mohlat ho, naye aane wale ko jo taharat ko gaya ho ya wazu kar raha ho farz se pahle Dugana Tahiyatul wazu ya Dugana aur sunnat-e-muakkada ki adai ka mauqa de.N ke is bare mein nabi kareem S.A.S ka yeh Irshad hai

من انتظر صلاة فهو في صلاة حتى يصليها

Tarjuma : "Jo namaz ke intezaar mein ho wo namaz hi mein hai yahan tak ke is ko parh le (musnad Imam Ahmed Rh)". Albatta farz ka waqt faut hone ka andesha ho toh bila takheer farz ki adai ke liye khada hona lazim hota hai.

(5) jamat me sab ke akhir mein aane wala jab Dugana Tahiyatul wazu parh kar salam pherne ke liye baith jaay tab hi farz ke liye aqamat kahna wajib ya sunnat ki adaigi ke liye sab ka aik sath uthna mustahib hai.

(6) Pachoun waqt ki namazoun mein se kisi bhi namaz ke waqt agar tanha koi namaz parh raha ho toh yeh samajh kar ke wo farz parh raha hai iski iqtada durust nahin hai, kyun ke hukm-e-haq ta'ala jamat ki shirkat ke liye hai, shaqs wahed ki shirkat ke liye nahin, jab tak yeh na maloom ho ke wo sunnat parh raha hai ya farz, iski iqtada hi sahi nahin hoti, ya toh uske salam pherne tak intezaar Karen aur farz na parha ho to is ke sath khud bhi parhen ya jamat milne ka mauqa na ho toh apni namaz aap alaheda parh len (Murshidi).

Fajar ki sunnat

نُؤِيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ الْفَجْرِ سُنَّةَ رَسُولِ اللَّهِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma : “main ne niyyath ki ke Allah ta-la ke liye fajar ki namaz ke do rakat ada karun jo RasoolAllah (S.A.S) ki sunnat hai, kaba shareef ki taraf mutawajja ho kar”.

Fajar ke farz ki Niyyath

نُؤِيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ الْفَجْرِ فَرَضَ اللَّهُ تَعَالَى فَرَضَ هَذَا الْوَقْتِ إِقْتِدَابًا بِالْقُرْآنِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: “Main ne niyyath ki hai ke Allah ta’ala ke liye fajar ki namaz ke do rakat ada karun jo Allah ta’ala ke hukm se is waqt farz hain. (Quran ki iqtada se kabatullah ki taraf mutawajja ho kar), Agar akela ho toh niyyath-e mazkur mein “Iqtedito bihazal Quran” kahe, aur jahriya namaz mein bhi ahista parhe, aur agar muqtadi ho toh bajay “Iqtedito bihazal Quran” kehne ke Iqtedito bihazal Imam” kahe, aur Imam ke muttasil (barabar) takbeer (1*) kahe, Yani jab Imam Akbar ke “ray” (urdu ka huruf) ke paas pahunche toh muqtadi Allahu-Akbar kah kar shareek ho jay, Muqtadi ko chahiye ke jahriya namaz ki pahli rakat mein Imam ki qirat sunta rahe, Jab Imam “وَلَا الضَّالِّينَ” kahe toh muqtadi bhi ahista se ameen kah kar ta’wuz o tasmiya ke sath (2*) surah fatiha parhe, dusri rakat mein Imam ki qirat khatm hone ke baad tasmiya ke sath surah Fatiha parhe, aur rukuh o sujood mein Imam se hargiz sabqat na le (Imam se pahle rukuh aur sajde mein na jaay), kyun ke is ke mutalleq saqt waeed (3*) aayi hai, jab Imam سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ kahe toh رُبَّنَا لَكَ الْحَمْدُ (Ay hamare Rab tere hi liye hai sab tareef) kahe, agar akela ho toh سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ is ke sath رُبَّنَا لَكَ الْحَمْدُ mila kar kahe agar Imam ho toh niyyath-e-mazkura mein فَرَضَ هَذَا الْوَقْتِ ke baad

أَنَا إِمَامٌ مَعَ الْجَمَاعَةِ لِمَنْ حَضَرَ وَلِمَنْ يَحْضُرُ مُتَوَجِّهًا

kahe aur takbeer-e-awwal aur baqi takbiraat-e-inteqalat bhi awaz se ada kare, seedhe aur baye.N janib salam bhi awaz se phere lekin baye.N janib salam kisi qadar ahista (4*) kahna sunnat hai, aur seedhe baye.N janib muqtadiyoun aur farishtoun ki mutlaq niyyath kare aur baad khatm-e-namaz Khatimul-Ambiya Mohammed RasulAllah S.A.S aur khatimul-Awliya Syed Mehdi moud muradullah Khalifatullah Hamsar-e Mohammed RasulAllah alaiهما As-salam par darood (5*) bhejo yani عَلِيٍّ وَعَلَى آلِ مُحَمَّدَيْنِ وَبَارِكْ وَسَلِّمْ kaho aur Aftab nikalne tak musalle par do zaanu khuda ki yaad mein baitho (H.musallin).

(1*) Imam ke muttasil takbeer kahne ki badi fazilat hai, Chunanche Aa.N Hz. S.A.S ne farmaya hai : Tarjuma : Imam ke sath ki pahli takbeer duniya ki sab nematoun se behtar hai (Az harzal-musallin).

(2*) Hz. Mehdi moud A.S ne Imam Azam Rh ke qaul ke adam jawaz (unke qaul ke khilaf) fateha par irshad farmaya ke bajuz fatiha parhne ke muqtadi ki namaz durust nahin ya yeh farmaya ke jaez nahin (Az-Harzal-musallin). Aur jahriya namaz mein sura fatiha Imam ke peeche parhne ki kaifiyath is hadees shareef mein hai, Hz. Abu hurairah RZ se marwi hai kaha inhoun-ne farmaya Hz. RasoolAllah S.A.S ne ke “jis ne namaz parhi aur na parha us me ummul-quran (surah fatiha) toh is ki namaz naqis hai poori nahin”. Pas Abu hurairah RZ se kaha gaya ke hum log toh Imam ke peeche rahte hain (phir kis tara parhen?), Inhoun-ne kaha is ko apne jee mein parh lo, yeh hadees Mishquat Shareef mein ba hawala-e-Sahih Muslim mazkur hai, is se

zahr hai ke Imam ke peeche muqtadi par surah fatiha parhna wajib hai.....(baqiya silsila agle safha par)

Jab zohar ka waqt ho jay toh wazu kar ke pahle tahiyatul-wazu ke do rakat ada karo, phir char rakat sunnat phir char rakat farz phir do rakat sunnat parho. Farz ke char rakat (6*) pahli do rakat mein surah fatiha aur us ke sath jo koi surah yaad ho (7*) parho, baqia do rakat mein faqt surah fatiha parho, Isi tarah chahar gani sunnat ki pahli do rakat mein surah fatiha ke sath surah zam karo (yani surah fatiha ke fauran baad dusra surah parhna), baqia do rakat mein sirf surah fatiha parho, se gani chahar gani namaz ke qaiday-e-awwal mein sirf atthiyyath parh kar uth jao, qaiday-e-akhir mein attahiyyath darud aur dua-e-masurah parh kar namaz poori karo, baad khatm-e-namaz khatimain alaihissalam par darud bhejo.

Zohar ke char rakat sunnat ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةَ الظُّهْرِ سُنَّةَ رَسُولِ اللَّهِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: Main ne niyyath ki hai Allah ta-ala ke liye char rakat zohar ki namaz ke ada karun jo RasoolaAllah (S.A.S) ki sunnat hain mutawajjah ho kar kaba shareef ki taraf.

Zohar ke char rakat farz ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةَ الظُّهْرِ فَرِضَ اللَّهِ تَعَالَى فَرِضَ هَذَا الْوَقْتِ (مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ)

Tarjuma: Main ne niyyath ki hai ke hai Allah ke liye char rakat zohar ki namaz ke ada karun jo Allah ta-la ke hukm se is waqt farz hain () mutawajjah ho kar kaba shareef ki taraf....(9*)&(10*).

(ba-silsila guzishta safha) pas sirriya namazoun mein rakat ki ibteda mein aur jahriya namazoun mein Imam ki qirat surah fatiha ke baad muqtadi surah fatiha apne ji mein parhe ahistagi se baghair awaz ke parhe yehi qaul Imam shafai ka hai aur isi ko Hz. Mehdi A.S ne sahih farmaya hai.....

عن أبي هريرة أنه قال قال النبي نرفع زامه أو يخفضه، قبل الإمام فإثمنا نصيبه، بيد ان شيطان (3*)

(Az moatta, Imam Malik). Tarjuma : Hz. Abu hurairah RZ se marwi hai ke jo shaqs apna sar Imam se pahle uthaay ya jhukay toh sivay iske nahin ke is ke sar ke agle hisse ke baloun ko shaitan pakda hua rahta hai, intehta, muqtadi ko chahiye ke imam rukuh mein jane ke baad rukuh mein jaay, aur Imam sajde mein jane ke baad sajde mein jaay, imam se pahle muqtadi rukuh aur sajde mein jana haram hai jana haram hai. (4*)

Tarjuma: سلام پہلی طرف کے سلام سے اہستہ کاهن.

(5*). Allah ta-ala farmata hai, يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Tarjuma: Ay logo jo Iman laye ho durud bhejo is par (Muhammed S.A.S) par aur salam bhejo salam kah kar”.

(6*) Baad khatm-e-namaz jo darud parhte hain is ka tarjuma : “Ay parwardigar darud nazil farma ma har do Mohammed (S.A.S) Mohammed Rasu-lullah S.A.S aur Mohammed Mehdi muradullah S.A.S par aur dono ki aal par aur barkat ata farma aur salam nazil farma.

(7*) Allah ta-la farmata hai

وَأَنْ تَكُنْ رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُورًا الْجَهْرُ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْأَصْحَابِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ط

Tarjuma: “Yaad karo apne Rab ko dil mein zari aur khouf ke sath ahistagi se (ba-zikr-e-khafi) subah o sham aur ghafiloun mien se mat ho (surah araaf-205)”. Hz. Mehdi maoud A.S ne suba ke waqt ko sultan-ul-nahar

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُضْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ط

beshak woh dost nahin rakhta hadh se tajawuz karne waloun ko (Surah araf-55)”. Isi ayat ke tahat tafseer-e qasari mein zikr kiya gaya hai ke Allah ta-ala ne logoun ko dua ke adaab sikhay hain kyun ke Allah farmata hai ke pukaro apne Rab ko ajizi se aur poshida aur yeh dua ke adaab hain, Ay biradar insaf se nazar kar ke Hz. Mahdi maud A.S ke log ba-moujib hukm-e ayat-e kalam-e Rabbani o taleem-e adaab-e subhani ajizi aur poshida tareeqe se dua karte hain aur apne parwardigar se raaz kahte hain, pas mukhalifeen kis tarah kahte hain ke mahdavi dua nahin karte.?.

(jawahar-at-tasdeeq matbua). Nez Allama Ibn-al-qayyum ne kitab Huda-An-Nabawi mein likha hai ke namaz ke baad qiblay ki taraf mutawajjah ho kar dua karna Nabi S.W.S ki sunnat nahin hai aur na is baab mein koi hadees-e sahih ya hasan Aa.N Hz. S.A.S se marwi hai (Az risala-e Dua mollif Allama Shamsi RA).

Wazeh ho ke asar ki namaz ke baad phir wazu karne ka ittefaq ho toh Tahiyatul-wazu dugane ke do rakat ada karna sahih nahin hai, is liye ke asar ki namaz ke baad maghrib ki namaz ke sivay dusri namaz ada karna mana hai, chunanche Hz. Abu Hurairah Rz. se marwi hai ke Hz. Rasoolallah S.A.S ne mana farmaya hai namaz parhne se asar ki namaz ke baad se ghurub-e-aftab tak (Az-moatta Imam Malik Rh). Pas aftab ghurub hone ke baad maghrib ke farz ke teen rakat aur sunnat ke do rakat parho aur Khatemain Alaihumassalam par darud bhejo.

Maghrib ki teen rakat farz ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكَعَاتٍ صَلَاةَ الْمَغْرِبِ فَرَضَ اللَّهُ تَعَالَى فَرَضَ هَذَا الْوَقْتِ (مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ)

Tarjuma: “Main ne niyyath ki hai ke Allah ta’la ke liye teen rakat maghrib ki namaz ke ada karun jo Allah ta-ala ke hukm se is waqt farz hai () mutawajjah ho kar kaba shareef ki taraf.

Maghrib ki do rakat sunnat ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْ صَلَاةِ الْمَغْرِبِ سُنَّةَ رَسُولِ اللَّهِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: “main ne niyyath ki hai ko Allah ta’la ke liye do rakat maghrib ki namaz ke ada karun jo RasoolAllah S.A.S ki sunnat hain mutawajjah ho kar kaba shareef ki taraf”.

Isha ke waqt baad dugana tahiyatul-wazu char rakat farz do rakat sunnat aur teen rakat witr ke parho, witr ki pahli rakat mein surah fatiha ke baad ‘Suratul-qadr yani Inna anzalna’parho aur dusri rakat mein sura fatiha ke baad ‘surah-kafiroon yani Qul ya ayyuhal-kafiroon’ aur teesri rakat mein surah fatiha ke baad ‘surah-Ikhlal yani Qul-huwallau-Ahad’ phir surah-Ikhlal khatm karte hi “Allahu-Akbar” kah kar phir rakat bandho, sath hi Dua-e-Qunoot parh kar Allahu-Akbar kah kar rukuh mein jao aur tarteeb-e-mazkur ke muafeq namaz poori karo, namaz khatm hote hi Khatemain-Alaihumassalam par darud-e mazkur bhejo.

Isha ki char rakat farz ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةِ الْعِشَاءِ فَرَضَ اللَّهُ تَعَالَى فَرَضَ هَذَا الْوَقْتِ (مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ)

Tarjuma: “Main ne niyyath ki hai ke Allah ta’la ke liye char rakat isha ki namaz ada karun

jo Allah ta'la ke hukm se is waqt farz hain () mutawajjah ho kar kaba shareef ki taraf.

Isha ki do rakat sunnat ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ الْعِشَاءِ سُنَّةَ رَسُولِ اللَّهِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: "Main ne niyyath ki hai Allah ta'la ke liye do rakat isha ki namaz ke ada karun jo RasoolAllah S.A.S ki sunnat hai mutawajjah ho kar kaba shareef ki taraf.

Teen rakat witr wajib ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكَعَاتِ صَلَاةِ الْوَيْتْرِ الْوَاجِبِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: "main ne niyyat ki hai ke Allah ta'la ke liye witr ki namaz ke teen rakat ada karun jo wajib hain mutawajjah ho kar kaba shareef ki taraf.

Wazeh ho ke witr ki namaz tamam namazoun pe qul hai, Is ke baad koi namaz nahin lehaza witr ke baad har qism ki namaz jo sahib-e-rukuh o sujud hai agar parhe toh chahiye ke phir witr parhe (harzal-musallin).

Namaz-e-witr wajib aur is ki teesri rakat mein surah fatiha ke baad "surah ikhlas" parh kar Allahu-Akbar kah kar phir rakat bandna aur Dua-e-qunoot parhna wajib hai, Dua qunoot yeh hai.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ
وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ
يَفْجُرُكَ ط اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَوَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى
وَنَخْفَى وَنَرْجُوا وَرَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ
بِالْكَفَارِ مُلْحِقٌ ط

Tarjuma: " Ay Allah hum madad mangte hain tujh se aur baqshish chahte hain tujh se, aur iman latay hain tujh par aur bharosa karte hain tujh par aur hum teri sana karte hain behtareen aur hum tere shukar guzari karte hain aur na-shukri nahin karte aur hum alaheda hote hain aur chorhte hain is ko jo na-farmani kare hain teri, Ay Allah hum khaas teri hi ibadat karte hain aur tere hi wastay namaz parhte hain aur tujh hi ko sajda karte hain, aur teri taraf hi daudte hain aur tere huzur hi khade hote hain aur hum ummid rakhte hain teri rahmat ki aur darte hain tere azab se beshak tera azab kaferoun ko pahunchne wala hai.

Namaz ke faraez

Namaz mein 13 farz hain.

1. Jism ka paak karna
2. Libas paak karna

3. Jaay (Jagay) paak karna
4. Satr karna, yani mard ke liye Naaf ke neeche se ghutnou ke niche tak kapda bandhna aur aurat ke liye muh hatheliyoun aur qadmoun ke sivay sara badan chupana farz hai, baandi bhi hukm mein mard ke hai magar is par bhi pait peeth aur seena chupana farz hai
5. Namaz ki niyyath karna
6. Waqt-e-namaz pahchanna
7. Qibla pahchanna aur qible ki taraf muh kar ke khade hona
8. Takbeer-e-oula yani AllahuAkbar kahna
9. Qiyam yani khade hona
10. Qirat yani quran ki ayath parhna. (Ayath badi ho ya choti qirat ki tareef yeh hai ke parhne wala huruf ko sahih taur par parhe aur is tarha parhe ke khud sune)
11. Rukuh karna
12. Sujood yani har rakat mein do sajde karna
13. Qaida akhira yani akhir mein baithna. In faraez mein se aik bhi tark ho jaay toh namaz na hogi. (Harzul-musallin o muftahtas-salah).

Namaz ke wajibaat

Namaz mein 12 wajibaat hain,

1. Surah Fatiha parhna
2. Zam-e-surah yani surah Fatiha ke khatm hote hi ameen kah kar dusra surah bila takheer milana masalan..... (از حرز المصلين) وَلَا الضَّالِّينَ آمِينَ قُلْ أَغُوذُ بِرَبِّ الْفَلَقِ
3. Pahli do rakat mein qirat ka ta'yyun karna
4. Tadeel arkan yani rukuh o sujud ahistagi se ada karna
5. Qaida awwal
6. Qaida awwal o duwwam mein at-tahiyath parhna
7. Assalamualaikum kahna (lafz "Assalamuallaikum" kahna wajib hai aur "Assalamualaikum wa rahmatullah" dono taraf kahna sunnat hai)
8. Qunoot yani dua-e-qunoot witr ki teesri rakat mein parhna
9. Takbeerat-e-Eidain (Eidul-fitr aur Eiduz-zuha)
10. Jaher yani Fajr Maghrib aur Isha mein Imam awaz se parhna
11. Sirr yani zohar aur asar mein ahista parhna
12. Riyayat-e-tarteeb yani awwal qiyam baad rukuh baad sujud karna. In wajibaat mein se agar koi wajib tark ho jaay ya kisi wajib ki takrar (dohrana) ho jaay ya kisi wajib ki adai mein "Subhan rabbi al-Aala" ki miqdar sahan (Galati se) der ho jaay toh in suratoun mein sajda sahu lazim aata hai yani qaida-e-akhir mein sirf at-tahiyath parh kar sirf seedhe janib salam pher kar do sajde kiye jayen, phir at-tahiyath durood o dua-e-masoorah parh kar har do janib salam phera jaay toh namaz sahi hogi warna nahin, masalan surah Fatiha parhna bhool jaay ya kisi surah ke parhne mein galati ho aur muqtadi ke luqma dene se ya khud apni yaad se qirat

poori kare toh sajda sahu karne se namaz sahi hogi, ya char rakat wali namaz mein do rakat ke baad tash'had parhte waqt at-tahiyath parhna bhool jaay ya at-tahiyath se zyada parhe ya qaida-e-oula bhool kar uthne ka irada kare toh agar sath hi khayal aa jaay toh baith jaay aur agar khada ho gaya ho toh baqi do rakat parh kar sajda-e-sahu kare warna namaz sahih na hogi aur lauta kar parhna wajib hoga, agar namaz lauta kar na parhe toh gunah gaar hoga (Az-harzul-musallin o tahfatul- momineen).

Namaz ki sunnatein

Namaz mein 12 sunnatein hain

1. Rafah-e-yaddain yani takbeer-e-awwal ke waqt dono hath uthana
2. Wazah-e-yaddain yani dono hath naf ke neeche yani sharmgah se oopar bandhna
3. Sana yani "Subhanaka Allahumma wabihamdika wo tabarakasmuka wo ta'la jadduka la-ilaha gairuka" parhna
4. Ta'wwuz yani "Aoozu billahi minash-shaitanir-rajeem" parhna
5. "Bismilla hir-rahmanir-raheem" parhna
6. Takbeer-e-inteqali yani rukuh sujood wagaira mein Allahu Akbar kahna
7. Tasbeehat-e-rukuh sujood yani rukuh mein teen baar "Subhana rabbil azeem" aur sajde mein teen baar "Subhana rabbil Aala" kahna
8. "SameeAllah liman hamidah" kahna
9. Qumah aur jalsa mein tawaqquf karna (quma mein tawaqquf yeh hai ke rukuh karne ke baad seedha khada ho phir sajde mein jaay aur jalse mein tawaqquf yeh hai ke aik sajda karne ke baad seedha baithe phir doosra sajda kare
10. Darood parhna At-tahiyath ke baad
11. Dua-e-masoora parhna darood ke baad
12. Ameen kahna Surah Fateha khatm hone par (Az harzul-musallin o muftahatus-salah).

Namaz-e Taraweeh

Maah ramazan ki pahli raat mein Isha ke waqt wazu kar ke do rakat tahiyatul wazu char rakat sunnat char rakat farz do rakat sunnat ada kar ke, taraweeh ke das dunganay parh kar witr ki namaz parho, agar do ya teen ya is se zyada musalli hon toh namaz-e-Isha taraweeh aur witr jamat se ada karo, taraweeh ke paanch dunganoun mein "Surah Feel se Surah Naas" tak parho baqia paanch dunganoun mein bhi "Surah Feel se Surah Naas" tak parho, taraweeh ke har do rakat ke baad dua aur tasbihaat awaz se parho.

Taraweeh ki niyyat

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْ صَلَاةِ التَّرَاوِيحِ سُنَّةَ رَسُولِ اللَّهِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Agar munfarid (akela) ho toh niyyath mein sunnat RasoolAllah ke baad “Iqtedito bihazal quran” kahe aur agar muqtadi ho toh “Iqtedito bi hazal Imam kahe” aur agar Imam ho toh “Ana Imamu ma-al jamati liman hazarah wa-liman yahzur” kahe. Tarjuma : Main ne niyyath ki hai ke Allah ta’la ke liye do rakat namaz-e-taraweeh ada karoon jo RasoolAllah S.A.S ki sunnat hai (Iqtedita se quran ki) ya (Iqtedita se Imam ki) ya (Imam ho kar hazireen ka aur aane waloun ka) mutawajjah ho kar kaba shareef ki taraf.

Maah-e-Ramzan ki pahli shab ki taraweeh se teesri shab ki taraweeh tak niyyath ke alfaz mein “Sunnat RasoolAllah kahe aur chowthi shab ki taraweeh se daswein shab ki taraweeh tak ya akhir maah tak niyyath ke alfaz mein “Sunnat RasoolAllah” ke ewaz “Mutabiyatul Mehdi-al-maoud kahe (Az-harzul-musallin wagairah).. Is liye ke Hz.Mahdi moud Alaihis-salatu-was-salam ne bhi sirf teen shab namaz-e-taraweeh sunanat RasoolAllah (S.A.S) farmayi, aur isse zyada parhne ki ijazat lene waloun ko baaz ko dasween shab tak aur baaz ko poore maah tak taraweeh ki ijazat ata ki, isi liye chowthi shab se daswein shab tak ya akhir Maah tak “Mutabiatul-Mehdi Al-maud” kahna lazim hua hai, Nez makhfi na rahe ke is namaz mein do duganaoun ke baad jo kuch der tak baith kar aram liya jata hai aur duaen parhi jati hain isi ko tarwiha kahte hain, isi ke manay ke lehaz se yeh namaz namaz-e-taraweeh kahlati hai.

Pahle duaganay ke baad

يَا كَرِيمَ الْمَعْرُوفِ يَا قَدِيمَ الْإِحْسَانِ أَحْسِنُ إِلَيْنَا بِإِحْسَانِكَ الْقَدِيمِ وَبِمُضَلَّتِ الْعَظِيمِ يَا كَرِيمُ يَا رَحِيمُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Tarjuma: Ay mashhur karam karne wale, Ay qadeem ehsan karne wale, tere qadeem ehsan aur bade fazal ke sath hum pe ehsan kar ya kareem ya Raheem ya Allahu ya Allahu ya Allah. (Yeh aik baar parho).

Dusre Duganay ke baad

Tarjuma Darud: Ay Allah rahmat-e-khaas nazil farma Muhammed S.A.S par aur apki aal par aur barkat o salam nazil farma aur rahmat-e-khaas nazil farma tamam Nabiyoun aur paighambaroun par aur tamam malaika-e-muqarrabin aur bandagaan-e-saleheen par aur har farishtay par apni rahmat se ay sab se badh kar rahem karne wale (yeh teen baar parho). Iske baad “Allahumma Inni nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parho.

Panchwein Duganay ke baad “Ya karimal-marooF” akheer tak aik baar parho..

Chatay Duganay ke baad

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. (تین بار) اَللّٰهُمَّ اِنَّا نَسْتَلِكُ الْجَنَّةَ اَخْرَجْتَ اِيك بَار اَوْ رِيَا كَرِيْمَ الْمَعْرُوْفِ اَخْرَجْتَ اِيك بَار پْرَهْمُو۔

Tarjuma kalima-e-Tamjeed (suwwam kalima jo pahle aa chuka hai teen baar parho) Iske baad “Allahumma Inni nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parho.

Saatwei.N Duganay ke baad “Ya karimal-marooF” akheer tak aik baar parho..

Aathwei.N duganay ke baad

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَبِحَمْدِهِ اَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَخَطِيئَةٍ وَاَتُوْبُ اِلَيْهِ. (تین بار پْرَهْمُو) اَللّٰهُمَّ اِنَّا نَسْتَلِكُ الْجَنَّةَ اَخْرَجْتَ اِيك بَار اَوْ رِيَا كَرِيْمَ الْمَعْرُوْفِ اَخْرَجْتَ اِيك بَار پْرَهْمُو

Tarjuma Astaghfar sagheer: Pak hai Allah aur iski hamd wajib hai, pak hai Allah buzug o bartar aur isi ki hamd wajib hai, muafi mangta hun main apne Rab se har gunah aur khata ki aur rujooh karta hun Allah ki taraf (yeh teen baar parho) Iske baad “Allahumma Inni nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parho.

Nawwei.N Duganay ke baad “Ya karimal-marooF” akheer tak aik baar parho..

Daswei.N Duganay ke baad

اَسْتَغْفِرُ وَاللَّهِ اَسْتَغْفِرُ وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ غَفَّارُ الذُّنُوبِ، سَتَّارُ الْغُيُوبِ عَلَّامُ الْغُيُوبِ، كَشَّافُ الْكُرُوبِ يَا مُقَلِّبُ الْقُلُوبِ وَالْأَبْصَارِ وَاَتُوْبُ اِلَيْهِ (تین بار) اَللّٰهُمَّ اِنَّا نَسْتَلِكُ الْجَنَّةَ اَخْرَجْتَ اِيك بَار اَوْ رِيَا كَرِيْمَ الْمَعْرُوْفِ اَخْرَجْتَ اِيك بَار پْرَهْمُو

Tarjuma Astaghfar kabeer: Maghfirat chahta hun main Allah se, maghferat chahta hun Allah se jis ke siva koi mabud nahin, woh zinda hai jo hamesha rahne wala hai bada baqshnay wala gunahoun ka aur bada aib poshi karne wala, aib ki batoun ka khoob jaanne wala aur bada hatanay wala taklifoun ka, Ay pherne wale diloun ke aur nigahoun ke aur main tauba karta hun isi ki taraf. (yeh teen baar parho) Iske baad “Allahumma Inni nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parho.

Taraweeh ke das duganay ada karne ke baad witr parh kar yeh tasbeeh parho

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعِظْمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ وَالْجَبْرُوتِ ، سُبْحَانَ الْمَلِكِ الْحَيِّ
الَّذِي لَا يَنَامُ وَلَا يَمُوتُ أَبَدًا أَبَدًا جَلَالٍ وَالْإِكْرَامِ سُبُّوحِ
قُدُّوسٍ رَبَّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ . (تین بار) اَللّٰهُمَّ اِنَّا نَسْتَلِكَ
الْجَنَّةَ اَخْرَجْنَا اِيكَ يَا اُورِيَا كَرِيْمًا الْمَعْرُوْفَ اَخْرَجْنَا اِيكَ يَا اَرْحَمَ الرَّحْمٰنِ (از حرز
اصليين)

Tarjuma: Pak hai zaminou.N asmanou.N aur alam-e-arwaah ki badeshahat wala, pak hai galba buzurgi dabdaba-e-Qudrat be-niyazi aur aalam-e-azmat o jalal wala pak hai, wo badshah jo hamesha zinda rahne wala hai, na is ko neend hai aur na maut hamesha hamesha ke liye, sahib-e-jalal aur sahib-e-nawazish hai bahot pak hai aur bhot pakizgi mein bartar hai jo hamara aur sab farishtoun aur rooh ka Rab hai. (yeh teen baar parho) Iske baad “Allahumma Inni nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)” aik baar parho.

Dugana-e Lailatul-qadr

Ramzan ki 27th (sattaiswi.N) raat mein aik baje azan de kar do ya dhai baje tahiyatul-wazu ke do rakat Isha ki sunnat ke char rakat, Farz ke char rakat sunnat ke do rakat ada Karne ke baad mundarja zail niyath kar ke do rakat Namaz-e-Shab-e-Qadr ada karo.

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْنِ صَلَاةَ لَيْلَةِ الْقَدْرِ فَرَضَ اللَّهُ تَعَالَى مُنَا بَعَةَ الْمَهْدِيِّ الْمُؤَعُّودِ (مُنَوَّجًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ)

Tarjuma: Main ne niyath ki hai ke ada karun do rakat namaz-e-lailatul-qadr ke jo farz hain Allah ta’la ke hukm se Mehdi-e-Maud (A.S) ki itteba mein (iqteda se is Imam ki) ya (Imam ho kar hazireen ka aur aane waloun ka) mutawajja ho kar kaba shareef ki taraf

Duganay Lailatul-qadr ki pahli rakat mein Surah Fatiha ke sath Surah Waz-zuha, aur dusri rakat mein Surah Fatiha ke sath Surah Qadr (Inna anzalna) parho, Dugana ada karne ke baad waise hi baithe hue mundarja zail duaen.N parho.

اَللّٰهُمَّ اَحْيِنَا مَسْكِيْنَا وَاَمِتْنَا مَسْكِيْنَا وَاَحْشُرْنَا يَوْمَ الْقِيَمَةِ فِيْ زُمْرَةِ
الْمَسَاكِيْنِ بِفَضْلِكَ وَكَرَمِكَ يَا اَكْرَمَ الْاَكْرَمِيْنَ وَبِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ط
اَللّٰهُمَّ صَغِرِ الدُّنْيَا بِاَعْيُنِنَا وَعَظِمِ جَلَالِكَ فِيْ قُلُوْبِنَا وَوَفِّقْنَا لِمَرْضَاتِكَ وَتَبَتَّنَا
عَلَى دِيْنِيْكَ وَطَاعَتِكَ وَمُحِبَّتِكَ وَشَوْقِكَ وَعِشْقِكَ بِفَضْلِكَ وَكَرَمِكَ يَا اَكْرَمَ
الْاَكْرَمِيْنَ وَبِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ط
اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَاَرْزُقْنَا اِتِّبَاعَهُ وَاَرِنَا الْبَاطِلَ باطِلًا وَاَرْزُقْنَا اِجْتِنَابَهُ
بِفَضْلِكَ وَكَرَمِكَ يَا اَكْرَمَ الْاَكْرَمِيْنَ وَبِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ط

In Duauw.N ke baad hazb-e-zail saat ayat-e-munajat parho

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا
وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝
رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝ رَبَّنَا إِنَّا أَلْفَيْنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ
لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ ، إِنَّكَ أَنْتَ الْوَهَّابُ ، إِنَّكَ أَنْتَ الْوَهَّابُ ،

Is ke baad AllahuAKbar kah kar sajde main jao aur duaen parho. Sajde mein se dua kar ke faregh hone ke baad AllahuAKbar kah kar sar uthao, aur is ke baad namaz-e-Witr ba-jamat ada karo (Az-harzul-musallin).

Pahli dua ka tarjuma: Ya Allah hum ko miskeen jila aur miskeen maar aur hamara hashr qayamath ke din miskinoun ke zumare mein farma, tere fazl o karm se ay sab se badh kar karam farmanay wale aur teri rahamat se, ay sab se badh kar raham farmane wale.

Dusri dua ka tarjuma: Ya Allah haqeer karde duniya ko hamari nazroun mein aur bada de teri buzurgi hamare diloun mein aur tawfeeq ata farma hum ko teri khusnudi mein rahne ki aur sabit qadam rakh hum ko tere deen par teri farmabardari aur teri muhabbat aur tere shouq aur tere ishq par tere fazl o karam se ay sab se badh kar karam farmane wale aur teri rahmat se ay sab se badh kar raham farmane wale.

Teesri dua ka tarjuma: Ya Allah dikhla hum ko haq ko haq kar ke aur is ki pairwi rozi farma and dikhla hum ko batil ko batil kar ke aur is se parhez rozi farma tere fazl o karam se ay sab se badh kar karam farmane wale aur teri rahmat se ay sab se badh kar raham farmane wale.

Tarjuma Ayaat-e-munajaat: Ay Rab hamare, na pakad hum ko agar bhoolei.N ya chookei.N, Ay Rab hamare na uthwa hum se wo bojh jis ki hum ko taqat nahin aur darguzar kar hum se aur baqsh de hum ko aur raham farma hum par tu hi hamara malik hai pas madad kar hamari aur galba de hum ko kafiroun ki qaum par. Ay Rab hamare be-shak Eman lao apne Rab par aur hum Eman laye, ay hamare Rab pas tu hamare gunah baqsh de aur utar de hamari buraiyaan hamare sar se aur maut de hum ko nek logoun ke sath, Ay hamare parwardigar aur de hum ko jo kuch tu ne wada farmaya hai humse apne Rasooloun ke zariye aur ruswa na kar hum ko qayamat ke din tahqeeq tu khilaf nahin karta apna wada, Ay hamare parwardigar de hum ko duniya mein bhalai aur akhhirat

mein bhalai aur bacha hum ko dozak ke azab se, Ay hamare parwardigar na pher hamare diloun ko (Raah-e-raast se) jab ke hum ko hidayat de chuka aur ata farma hum ko apne paas se rahmat, Beshak tu hi sab se bada baqshne wala hai, Beshak tu hi sab se bada baqshne wala hai, Beshak tu hi sab se bada baqshne wala hai. (Sajde mein parhne ki dua ka tarjuma Dugana-e-Tahiyyatul-wazu ke bayan mein aa chukka hai).

Wazeh ho ke Raat mein Zikr-Khuda mein mashghul rahne ke liye naubat badalte waqt tasbeeh mutarraf kahna Taleban-e-Khuda Muhajireen-e-Daira par wajibat-e-Tareeqat se hai, aur Dugana-e-Shab-e-Qadr ke baad aur aise hi har ek deeni ijtema ke ekhtetam par tasbeeh kahna sab Mahdaviyoun par wajib hai aur har roz aur baad-Isha kahna mustaheb hai aur woh tasbeeh jo Allah ki wahdaniyat Muhammed RasoolAllah (S.A.S) ki Nabuwat wo Risalat Quran aur Imam Mehdi Al-maud Muradullah Khalifatullah A.S ki Imammat ka elan yeh hai..

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
اللَّهُمَّ إِنَّا نَسْتَعِينُكَ بِمَنْزِلَةِ مُحَمَّدٍ
وَالْقُرْآنِ وَالْمَهْدِيِّ إِمَامِنَا

Jamat par salam pherna Ahl-Irshad ki khususiyat se aur wajibat-e Tareeqat se hai.

Namaz-e-Tahajjud

Mutabeq hukm-e-Haq ta-la وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ Tarjuma: Aur raat ke kuch hisse mein tahajjud parh, yeh tere liye zyada hai, Namaz-e-Tahajjud ki adai Hz. Nabi kareem S.A.S par wajib hui aur Aa.N Hz. Ki ijazat se sahaba Rz. ne yeh namaz ba-niyyath “Mutabiatun-Nabi” ada ki, Ph نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ التَّهَجُّدِ مُتَابِعَةً الْمَهْدِيِّ الْمُؤَعَّدِ فَمَتَّوَجَّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ e-Khuda se wajib hui aur ap ki ijazat se apke sahaba Rz. ne ba-niyyath “Mutabeatul-Mehdi Al-maud” yeh namaz ada ki, Isi liye is namaz ki adaegi ke liye ijazat ka husul shart hua hai aur kisi mahdavi ke liye baghair apne murshid yani Hz. Mehdi Al-maud ke silsilay ke kisi ahl-e-Irshad se ijazat pane ke is namaz ki adai jaez nahin hai, is ki niyyath yeh hai.

Tarjuma: Main ne niyyath ki hai ke ada karun Allah ta’la ke liye do rakat namaz-e-Tahajjud mutabe-at se Mehdi Al-maud ki mutawajjah ho kar kaba shareef ki taraf.

Is namaz ka waqt nisf shab ke baad se namaz-e-fajr ka waqt shuru hone se qabl tak hai, Is ke panch Dugana mein jo taraweeh ke duganaoun ki tarah baad adai-e-Dugana Tahiyatul wazu ada kiye jate hain. Tahajjud ada karne wale ko baad tahajjud namaz-e-witr ka eadaa (dohrana) bhi wajib hai, aur jo duaen taraweeh ke duganoun ke baad aur

duaganay shab-e-qadr ke baad parhi jati hain, In ke alawa baad namaz-e-tahajjud yeh dua bhi parhi jati hai.

الطَّيِّبَةُ وَأَتَّصِدِيقُ ط

Tarjuma: Ay parwardigar ata kar hum ko tasdeeq Mehdi (A.S) jaisa ke iska haq hai, Ay parwardigar jila hum ko Mehdi (A.S) ke deen par aur maar hum ko groh-e-Mehdi (A.S) mein aur hashr kar hamara Groh-e-Mahdi (A.S) mein waseelay se kalima Tayyiba aur tasdeeq ke. (Az-Irshaduz-zakereen).

Namaz-e-Juma wo Eidain ka bayan

Haz. Rasoolallah S.A.S ne 40 saal ki umr shareef mein nabuat ka dawa Makkah mauzzama mein farmaya, is ke baad 13 saal Makka mein rahe. Dawa-e-Nabuat ke baad Meraj hone tak ap char namazein jo sabeqa shari'at mein farz thi ba-niyyath farz aur ma-siva in ke nawafil ada farmate rahe aur dawa-e-nabuat ke das saal teen maah baad rajjab ki sattaishwei.N (27th) shab ek-shamba ya do-shamba mein Aa.N. Hazrath S.A.S ko meraj hui aur panch namazoun ki farziyat ka ta-ayyun shab-e-meraj hi mein hua, is waqt namaz-e-Juma farz nahin hui thi. Meraj ke taqreeban teen saal baad jab Aa.N. Hazrath S.A.S hukm-e-Khuda se makka se hijrat farma kar madina tashreef le gaye aur musalmanoun ke liye kafiroun par galbake asaar paida ho gaye, is waqt Aa.N Hazrath S.A.S hukm-e-Khuda se namaz-e-Juma farz hone ka izhar farma kar is ko ada farmane lage phir is ki adai ke bare mein Surah-Juma Madina mein nazil hua pas isi se namaz-e-juma ke liye Sultanat-e-Islami ka wujood shart hona sabit hai, is haqeeqat ka izhar muallif kitab Salah masoodi ne apni kitab mein is tarah kiya hai.,

در ابتدا صحابہؓ اندک بودند سلطنت سلطان الانبیاؑ ظاہر ہوئی نماز آدینہ شروع ہوئی چون صحابہؓ بسیار شدند سلطنت ظاہر شد نماز آدینہ شروع شد (صلوٰۃ مسعودی جلد دوم مطبوعہ صفحہ ۱۸۰)

Tarjuma: Yani Ibtada mein jab sahaba Rz. thodi jamat mein the aur Sultanul-Ambiya S.A.S ki sultanat zaher nahin thi namaz-e-Juma farz nahin hui thi Jab Sahab Rz. bahot ho gaye aur sultanat zaher hui namaz-e-juma farz hui aur kifaya mein likha hai,

وَقَالَ الْحَسَنُ بْنُ أَبِي الْحَسَنِ الْبَصْرِيُّ أَرْبَعٌ إِلَى سُلْطَانٍ فَذَكَرَ مِنْهَا الْجُمُعَةَ وَقَالَ حَبِيبُ بْنُ ثَابِتٍ لَا تَكُونُ الْجُمُعَةُ إِلَّا بِأَمِيرٍ وَهُوَ

قَوْلُ الْوَزَاعِيِّ وَقَالَ ابْنُ الْمُنْذِرِ مَضَى السُّنَّةُ الَّذِي يَقِيمُ الْجُمُعَةَ السُّلْطَانُ أَوْ مَنْ بِهَا أَمْرٌ فَإِذَا لَمْ يَكُنْ ذَلِكَ صَلَّوْا الظُّهْرَ

Tarjuma: Kaha Hasan basari Rh ne Char cheezein badashah ki taraf hain, phir zikr kya in hi mein Namaz-e-Juma ka aur kaha hai Habeeb Bin Abi sabit Rh ne Namaz-e-Juma bajuz Ameer yani hakim ke maujood hone ke jaez nahin hai aur wahi qaul Auzai ka hai aur kaha hai Ibn-e-Manzar ne sunnat is par jari hui hai ke juma ko badashah qayam kare ya is ka nayab warna namaz-e-zohar parhei.N intahi..

Haz. Mehdi maud A.S ne bhi Namaz-e-Juma wo Eidain aise hi shahroun mein qayam ki surat ada farmai hai jahan Islami Sultanat payi gayi, aur kisi jaga na Hz. Mehdi maud A.S ne Namaz-e-Juma wo Eidain parhi, na apke as'haab Rz. ne jin ki pairwi ta qayamat mahdaviy

un par farz hai, pas namaz-e-Juma ki adai sahih hone ki asal shart Sultanat-e-Islami hai, Baqi aur sharaet jaisa ke Misr (shaher), Jama-Masjid, Khutba sab is ke furu-aat (extra conditions) hain, aur sab sharaet sehat-e-ada aur farziyath ayaat-e-Qurani aur ahadees-e-sahiyah se isharatan aur ibaratan dono wajhoun se sabit hain, chunacche farman-e-Haq ta-ala hai,

Tarjuma: “jab azan di jaay namaz ke liye Juma ke din toh daudo Allah ke zikr ki taraf aur chorho khareed o faroqt”. Mufasssireen ne is ayat ki taraf yeh bayan kiya hai ke har azan ka yeh hukm nahin hai aur yeh ayat mutlaq nahin hai balke muqayyad hai yani hukm ki tarah

أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ (daudo Allah ke zikr (Namaz) ki taraf ka hukm sab ke liye aam nahin hai, Dusri namazoun ki tarah namaz-e-juma sab par yaksaan farz nahin balke chand sharaet ke sath mashroot hai, is ajmal ki tafseel yeh hai ke yeh shart namaz-e-juma hi ke liye hai, ke jab is ki azan di jaay toh is ko sun kar namaz ke liye jaye.n isi se yeh sabit hota hai ke dusre dino aur dusri namazoun mein jaisa ke har Muhalle main aur har Masjid mein namaz ke liye jane aur azan na di gayi ho toh azan dene aur namaz parhne ka haq har Musalman rakhta hai, aisa haq Juma ki namaz ke liye azan ka har masjid mein har shaqs ko nahin hai kyun ke namaz-e-Juma khutba wali namaz hai is ki azan har masjid mein nahin ho sakti balke jo masjid Juma ke liye naam zad ho jahan khateeb muqarrar ho wahi uski azan dene dilane ka majaz hota hai aur kisi masjid ko jama-masjid qarar dena aur khud khutba kahna ya khateeb ko muqarrar karna hakim-e-waqt ya iske nayab hi ka kaam hai har shaqs is ka ekhtiyar nahin rakhta, pas is shart ki takmeel ke sath jahan juma ki namaz ke liye azan di jaye, toh is azan ko sunne waloun par is namaz ke liye sayee farz hai, is maqam se dur daraz muqam par rahne waloun par sayee farz nahin chunanche Burhan-e-sharah mawahib Ar-Rahman mein baab salat ul juma mein likha hai.....

Tarjuma: Qayam karna juma ka (Juma ka parhna) jungaloun mein bilijma jaez nahin hai aur sayee yani daudna sehatmandoun ka hi kaam hai lehaza yeh namaz tandrustaun par hi farz hai, bimaroun par nahin aur jo farz bimaroun par nahin hai wo musaferoun par bhi nahin hai jaisa ke roza, waisa hi Namaz-e-juma bhi muqemoun par farz hai, musaferoun par nahin aur daudna bimaroun ke alawa andhoun ko aur langdaun ke liye mumkin nahin, pas in par namaz-e-juma farz nahin hai, aur khareed o faroqt chorh kar daudna mardaun ka kaam hai aurtaun ka nahin aur azaad o mukhtar ka kaam hai ghulam wo majbur ka nahin, pas Namaz-e-Juma aurtaun aur ghulamaun par bhi farz nahin hai aur yeh sab sharaet namaz-e-Juma ke ahadees-e-sahiyah mein bhi mazkooor hain, Chunanchey Hz. Jaber bin Abdullah Rz. se riwayat hai ke farmaya Hz. RasoolAllah S.A.S ne “jano tum ko Allah ta'la ne tum par Juma farz kiya hai mere is muqam mein aur mere is din mein aur mere is maheenay mein aur mere is saal mein qayamat tak, pas jo shaqs is ko tark karega meri zindagi mein ya mere baad Imam (haakim) adil ya jaber maujood honay ke bawjood is ko asaan jaan kar ya is ka inkar kar ke to na de Allah is ko dil jamaee aur na de, barkat is ke kaam mein khabardar raho, nahin Namaz is ki aur na Zakat is ki aur na Haj is ka aur na

Roza is ka intahi (tarjuma hadees Ibn-majah makhoos az fatahul-mubeen fi kashf-e-makayed ghairul-muqallideen 368 matbua daarul-ilm o Amal firangi mahal). Nez Hz. Ali Rz. se riwayat hai ke farmaya inhoun ne ke -(Masnad Ibn Abi shaiba). Tarjuma: Nahin Juma aur na tashreeq aur na namaz-e-Eidain magar Misr jama ya bade shaher mein, Nez hadees shareef hai,

Tarjuma: Farmaya Nabi kreem S.A.S ne juma haq wajib hai har musalman par jo jama't mein ho sivaay char ke, ke wo ghulam aurat ladka aur bimar hain, yeh zaher hai ke awwal-uz-zikr hadees mein hakim-e-waqt ka wujood shart hona mazkoor ho jane ke baad is hadees me aur hadees-e-sabiq mein jo Hz. Ali Rz. se marwi hai mazeed sharaet-e-Juma ki tawzeeh hui hai wujood-e-hakim shart hone ki nafi nahin jaisa ke agar kaha jaay ke har Namaz ke liye is ki adai is ke waqt par shart hai toh isse yeh lazim nahin aata ke sivaay barwaqt ada karne ke aur koi shart Namaz ki adai ki nahin hai, halaan-ke jism ki paki, kapdaun ki paki, jaga ki paki aur wazu wagairah kayi sharaet hain, aisa hi Namaz-e-Juma wo Eidaian ke bare mein mazkura balaa ayaat o hadees-e-sahiyah se aksar aimma-e-mujtahedein khusoosan Imam-e-Azam Abu hanifa Rh, Imam Abu Yusuf Rh aur Imam Muhammed Baqar Rh wa ghair jin ka zikr oopar guzra hai Hasb-e-Zail 12 sharaet bayan kiye hain, jin mein se 6 is Namaz ki adai sahih hone ke hain aur 6 iski farziyath ke hain, chunanche muallif tohfatul-momineen ne likha hai juma ki Namaz farz hone ke liye 6 shartein hain, muqem ho, tandrast ho, azad ho, balegh ho, mard ho, ankh aur paun salamat ho, Nez likha hai ke Namaz-e-Juma sahih hone ke bhi 6 sharaet hain shaher ho ya sarhad-e-shaher, badeshah momin (Musalman) rahe ya, is ka nayab, waqt-e-zohar, khutba agay Namaz ke parhna, azan aam, jama't yehi shartein Namaz-e-Eidain ki hain (tohfatul-momineen), yeh sab sharaet ulema-e-ehnaf ki badi choti sab motebar kitabaun mein mazkur hain, chunanche Noorul-hidaya tarjuma shareh-e-waqaya, Mala Badmana, muftahtus-salah, tohfatul-momineen dar zaruriyat-e-deen-e-mateen, kitab Islami taleem matbua azad barqi press Delhi aur risal deeniyat hissa haftum martaba committe deeniyat ahl-e-sunnatul-jamat Muslim University Aligarh matbua 1348H. Mein bhi sharaet-e-mazkura yeh tamamha mundarj hain.

Jin ulema ne mazkur-e-sadar hadees Hz. Abdulla Ibn-e-Jaber RZ. ke sehat mein shuba kar ke shart-e-sultan ko ahmiyat nahin di thi, az roo-e-Farman o Amal Hz. Mehdi maud A.S hadees-e-mazkur ki sehat sabit ho kar in ka shuba galat sabit hua aur sultan-e Islam ka wujood shart-e-sehat ada-e-Namaz-e-Juma hona qatai aur yaqeeni ho gaya, pas ba-hukm-e-Quran aur ba-mutaqaza-e-ahadees wo nuqool-e-sahiyah wahi sharaet Namaz-e-Juma o Eidain ke motebar hain jo oopar mazkur hue, in sharaet ki gair maujudgi mein na Namaz-e-Juma ki adai sahi hai na kisi par farz hai aur na Namaz-e-Eidain kisi par wajib hai, lekin ba-wajood in sharaet ke fuqdan ke baaze mutakhireen ne ba-roz-e-Juma adai char rakat farz zohar ba-jamat aur baad adai do rakat sunnat zohar do rakat Namaz-e-Juma ba-surat-e-nafil Ba-jamat ba-Niyyat-e-tazeem Sha-aar-e-Islam parhna rawa rakha hai aur Namaz-e-Eidain bhi isi niyyath se in ke paas ba-jamat rawa hai wassalam alaa manit-taba-al-Huda.

Namaz-e-Qasr ke ahkam aur is ki Niyath

Tees (30) kos ke fasle par jane ke liye apne shaher ya gaun se bahar ho toh sirf farz namaz mein chahiye ke bajaay char rakat farz ke do rakat farz ada kare aur jahan ja raha ho wahan ja kar pandrah (15) din rahne ki jo niyyath kar le toh wo muqem ho jata hai, is ke liye qasr ka hukm baqi nahin rahta. Agar aj kal nikalne ke irade mein kayee maheene bhi guzaar de toh wo musafir hi rahta hai aur qasr ka hukm iske liye qayam rahta hai. Agar musafir muqem ki iqtada kare toh poori namaz ada kare, aur agar muqem musafir ki iqtada kare toh musafir qasr kare aur muqem apni namaz poori ada kare, aur musafir ke liye mustahib hai ke woh muqem muqhtadiyoun ko agah kar de ke woh apni namaz poori kar len (Az-Harzul-musallin). Agar sawari se utar kar namaz ada karna mumkin na ho toh jis sawari par ho jis tarah mumkin ho namaz ada kare, baith kar rukuh wo sujud ke zariye ya mahez ishare se, baher haal waqt farz ka hua aur wazu na ho aur na kiya ja sakta ho toh tayammum kar ke farz waqt ada kare aur amadan farz ko qaza na hone de, jis par namaz mein qasr lazim hua aur namaz qasr na kare aur poori parhle toh namaz ho jati hai lekin azeemat o aaliyat ijazat-e-Ilahi ki tameel mein qasr karne hi mein hai (rushdi).

Qasr ka hukm sirf teen namazaun zohar asar aur isha mein hai, pas niyyath ke alfaz ye hain..
أَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ الظُّهْرِ قَصْرًا فَرَضَ اللَّهُ تَعَالَى فَرَضَ هَذَا الْوَقْتِ (مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ)
Tarjuma : main ne niyyath ki hai ke ada karun do rakat namaz-e-zohar qasr farzullah ta-ala ke liye jo is waqt farz hai () mutawajjah ho kar kaba shareef ki taraf, Namaz-e-asr aur isha ki niyyath mein “Salatuz-zohar ke bajay, salatul-Asr aur salatul-Isha kahen.

Qaza ki niyyath aur is ke ahkam

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ الْفَجْرِ فَرَضَ اللَّهُ تَعَالَى قِضَاءً عَلَيَّ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: “Main ne niyyath ki hai ke ada karun Allah ta’la ke liye do rakat namaz-e-fajr Allah ta’la ke farz ki qaza ke jo mere zimme hai mutawajjah ho kar kaba shareef ki taraf”. Yeh niyyath namaz-e-qaza-e-fajr ki hai, agar namaz-e-zohar ki qaza ho toh “rakatainis-salatil-fajr” ki jaga “Arba rakaatis-salatil-zohar” kahe, isi tarah Asr aur Isha ki namaz qaza ho toh “Arba rakaatis-salatil-Asr aur Arba rakaatis-salatil-Isha kahe, Maghrib ki namaz qaza ho toh “Salasa rakaatis-salatil-Maghrib farzillahi ta’la qaza ala kahe, Witr ki namaz ki qaza mein”salasa rakaatis-salatil-witr wajibul-qaza ala kahe. Fajr ki namaz jis roz qaza ho, usi roz sawa paher tak ada ki jaay toh sunnat ki qaza bhi parhni chahiye, sawa paher guzarne ke baad fajr ki sunnat ki qaza ka hukm nahin hai aur dusri namazaun ki sunnat ki qaza ka hukm bhi nahin hai (Az harzul-musallin wo risala-e-zauq o shouq namaz).

Baad namaz-e-Fajr tuloo-e-aftab tak ya asar aur maghrib ke darmiyan ya din ke dopaher ke waqt koi namaz-e-Dugana Tahiyatul-wazu ya qaza farz o wajib rawa nahin hai. In awqat ke sivay deegar awqat mein farz waqti ki adai ke baad qaza parhna chahiye jaisa ke koi shaqs maah-e-ramzan mein kisi roza ko qaza kare toh dusre roz is pe roza ada farz hota hai na ke qaza aur jo rozay farz ke qaza hue hon inki adai baad guzarne ramzan ke is par

wajib hota hai, albatta jo shaqas namaz mein sahab-e-tarteeb ho yani jis ke zimme sirf panch namazaun ya is se bhi kam ki qaza ho wo awwal in namazaun ki qaza parhe baad is ke baad farz waqti ada kare.

Jo namazein tamam umr mein qaza hui hain aur in ki tadaad yaad nahin hai teen saal bila kam o besh waqtan fa waqtan ada ki jaayen in ko umr qaza kahte hain, in mein har namaz ki niyyath is namaz ke naam ke sath is tarah Karen.

Namaz-e Umr qaza ki niyyath

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتِي صَلَاةَ الْفَجْرِ فَرَضَ اللَّهُ تَعَالَى قَضَاءً عَلَيَّ لِتَكْفِيرَاتِ التَّقْصِيرَاتِ عَنْ ذِمَّتِي مَا فَاتَ مِنِّي فِي جَمِيعِ عُقْرِي مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: “Main niyyath karta hun Allah ta’la ke liye do rakat namaz-e-fajr ke, Allah ke farz ke jo mujh se qaza hue muafi ke liye mere qusooraun ki jo mere zimme hain meri tamam umr mein faraez ke mujh se faut hone se mutawajjah ho kar kaba shareef ki taraf”. Nez wazeh ho ke Shab-e-Meraj aur Shab-e-Barat mein koi namaz sunnat RasoolAllah S.A.S hona sabit nahin hai na is ki ijazat Hz. Mehdi Maud A.S ne di hai, chunancheey Risala Al-B a-as ala inkarul-Bida wal hawadis mein likha hai.....

قد ثبت أن هاتين الصلاتين اعني صلاتي رجب وشعبان صلاتا بدعة قد كذب فيهما علي رسول الله صلى الله عليه وسلم

(Risala Al-Ba-as ala inkarul-Bida matbua masr 29). Tarjuma: “Yani sabit ho chuka hai ke woh dono namazein yani Rajab (ki sattaishwei.N shab) mein aur Shaban (ki pandrawei.N shab) mein jo muqarrar kar liye gayen hain bid’at hain. (In ka sunnat-e-RasoolAllah S.A.S hona sabit nahin)”. Aur in ke bare mein jo hadeesein zikr ki jati hain woh RasoolAllah S.A.S ki hadeesein nahin hain balke Aa.N Hz. S.A.S par iqrar kiya gaya hai intahi. Pas in dono rataun ki fazeelat ke lehaz se agar in mein jagte rahen toh namaz-e-Isha ke baad witr baqi rakh kar jis qadar ho sake namaz-e-qaza-e-umri parh len phir zikr-e-khafi mein mashghool rahen ya kuch waqt tilawat-e-Quran-e-majid mein guzaren, is ke sivay koi nafil namaz ya deegar koi wird o wazeefa parhna rawa nahin hai aur Shab-e-Qadr mein toh farz waqti Isha ki adai bhi Baad nisf shab ke hoti hai, pas is shab mein namaz maghrib ke baad jab kabhi wazu Karen toh sivay Dugana-e-tahiyatul-wazu ke koi namaz umr qaza bhi nahin parhi ja sakti kyun ke farz waqti ki ada se pahle kisi namaz-e-qaza shuda ka parhna bhi rawa nahin hai aur Hz. Mehdi A.S ne paas anfas ke sath zikr-e-khafi ka ba-hukm-e-khuda 8 paher farz hona bayan farma kar hasb-e-farman-e-Haq ta-ala “wala zikrullahi Akbar” sivay mukkada sunnataun ke aur baaz maqsoos nawafil jaise Taraweeh zayed-az- say roz (3 din) wagaira ke deegar nafil namazaun se mana farmaya hai. Is ke bawajood agar khud ko Mehdavi kahne wala paas anfaas ke sath zikr-e-khafi mein muqable mein apne ekhtiyari nawafil wo wazaef wo aurad mein mashghuliyath ko tarjeeh de toh woh Mehdavi mukhalif-e-bayan-e-Hz. Mehdi A.S hai, jis ke haq mein aqeeda shareefa mein yeh yeh hukm hai ke Hz. Mehdi Maud A.S ne farmaya ke har hukm jo main bayan karta hun khuda ki taraf se aur khuda ke hukm se bayan karta hun jo koi in ahkam se ek hurf ka munkir ho

woh khuda ke paas pakda jayega. (Az Risala-e-Aqeeda shareefa). Pas Shab-e-Qadr men namaz-e-Maghrib ke baad farz Isha aur Dugana farz Shab-e-Qadr ki adai tak jitni dafa bhi wazu Karen Dugana-e-Tahiyatul-wazu ada Karen aur tilawat-e Quran-e-Majid ya zaruri deeni baat cheet ke sivay tamam waqt khamushi ki halath mein khade baithe lete Allah ki yaad mein guzaren (rushdi).

Sajda-e-tilawat ki niyyath

Sajde ki ayath parhi ya suni jaay toh sajda tilawat wajib hai is ki niyyath yeh hai

نَوَيْتُ أَنْ أَسْجُدَ سَجْدَةَ التَّلَاوَةِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ ط

Tarjuma: Main niyyath karta hun ke sajda tilawat-e-Quran ada karun mutawajjah ho kar kaba shareef ki taraf

Sajda tilawat mein parhne ki dua

سَجَدْتُ بِالْقُرْآنِ أَمْسُتُ بِالرَّحْمَنِ اغْفِرْ عَبْدَكَ يَا رَحْمَنُ يَا رَحْمَنُ -

Tarjuma: Sajda kiya main ne Quran ke hukm par aur Eman laya main ne Rahman par baqsh de apne bande ko ay Rahman, Ay Rahman, Ay Rahman.

Namaz-e-Janaza ki aqamat

Teen baar yeh dua parhe.N بِهِذِهِ الْمَيِّتَةِ صَلَاةُ الصَّلَاةِ الصَّلَاةُ الصَّلَاةُ بِهَذَا الْمَيِّتِ الصَّلَاةُ agar aurat ho toh

Namaz-e-Janaza ki niyyath

نَوَيْتُ أَنْ أُؤَدِّيَ لِلَّهِ تَعَالَى أَرْبَعَ تَكْبِيرَاتٍ صَلَاةَ الْجَنَائِزَةِ الثَّنَاءُ لِلَّهِ تَعَالَى وَالِدَعَاءُ لِهَذَا الْمَيِّتِ (عورت هو تو ليهذه الميئة) مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ

Tarjuma: Main ne niyyath ki hai ke ada karun Allah ta-ala ke liye char takbeerat-e-namaz-e-janaza sana Allah ke liye aur dua is mayyet ke liye mutawajjah ho kar Kaba Shareef ki taraf.

Agar Imam ho toh, وَالِدَعَاءُ لِهَذَا الْمَيِّتِ كَيْ بَعْدَ أَنَا إِمَامٌ مَعَ الْجَمَاعَةِ لِمَنْ حَضَرَ وَلِمَنْ يَحْضُرُ kahe aur agar muqtadi ho toh, "Iqtedito bihazal Imam" kahe, Namaz-e-Janaza ki niyyath kar ke Qiblay ki taraf rukh kiye hue "ALLAHU AKBAR" kah kar sana parho.

Sana ke baad takbeer-e-Awwal

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ ط

Tarjuma: "Ay Allah teri zaat paak hai aur tu har tarah ki tareef ke qabil hai, tera naam barkat wala hai, teri shaan buland aur badi hai. Teri tareef aur tere sivay koi nahin". Sana parhne ke bad Allahu Akbar kahte hue asman ki taraf dekho phir darud parho.

Darud baad takbeer-e-Duwwam

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ كَمَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَرَحَّمْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

Tarjuma: “Ay Allah rahmat-e-khaas nazil farma Muhammed S.A.S par aur Aal-e Muhammed S.A.S par aur barkat aur salam nazil farma jaisa ke rahmat-e-khaas aur salam nazil farmaya tu ne, aur barkat utari tu ne aur raham farmaya tu ne pay dar pay Ibrahim (A.S) aur aal-e Ibrahim (A.S) par, Beshak tu hi tareef aur buzurgi wala hai”. Yeh durud parhne ke baad bhi Allahu Akbar kahte hue asman ki taraf dekho, Is ke baad balegh mard o aurat ke liye yeh dua parho.

Dua baad takbeer-e-Suwam

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامَ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Tarjuma: Ay Allah baqsh de hamare har zinda ko aur hamre har murda ko aur hamare har hazir aur har gha'eb ko aur hamare har chote aur bade, aur hamare har mard aur aurat ko, Ay Allah jise tu zinda rakhe hum mein se tu zinda rakh isko Islam par aur jise tu maut de hum mein se toh is ko Eman par maut de apni rahmat se ay sab se badh kar rahem farmane wale , (agar mayyet na-balegh ho toh bajaay is dua ke yeh dua parhen).

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا آخِرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا مُشَفَّعًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Agar Mayyet na-balegh bacchii ho toh “ اجْعَلْهُ ” kahne ke “ اجْعَلْهَا ” kahen. Tarjuma: “Ay Allah kar de is (masoom) ko hamare liye rahat ka zariya, kar de is ko hamare liye akhirat ki behtari ka ajr o zaqeer aur bana de is ko hamare liye sifarish karne wala aur sifarish qubul kiya hua apni rahmat se ay sab se badh kar rahem farmane wale”. Yeh dua khatm hone ke baad takbeer-e-chaharrum Allahu Akbar kahte hue asman ki taraf dekho phir dono taraf farishtaun aur muqtadiyoun ki niyath se salam phero (Harz ul-musallin).

Mayyet ke kafan ka bayan

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفْنَهُ رَوَاهُ مُسْلِمٌ ط

Tarjuma: Hz. Jaber Rz. se riwayat hai kaha ke farmaya RasoolAllah S.A.S ne jab kafan de tum mein se koi apne bhai ko toh chahiye ke accha de kafan is ko. (Riwayat-e-Muslim)

Mardana kafan

Kora seen 9 gaz is mein teen lungiyaan, har lungi sadhe char hath ki baqi mein teen rumal, dhoya seen ya chahelwari 16 gaz is mein mowt 5 hath ki, baqi mein pajama aur neeche

oupar ki chadarein mukammil teen gaz is mein kurta aur dastaar oupar udhanay ke liye shaal wagaira hasb-e-maqdoor len mayyet bacche ki ho toh hasb-e zarurat kapde mein kami ki jaay.

Zanana kafan

Kora seen 11 gaz is mein teen lungiyaan panch-panch hath ki baqi mein teen rumal, dhoya seen ya chahelwari 16 gaz is mein mowt panch hath ki baqi mein azar aur neeche oupar ki chadare.N suhagan ke liye surq mal-mal ya madra, bewaa ke liye safaid mukammil 11 gaz is mein seena band kurta damani oupar udhanay ke liye hasb-e-maqdoor shaal wagaira len.

Deegar zaruri ashiya yeh hain: Do ghaday ya matkiyaan mai sahnak, do badnay boriya ya haseer, abeer kam az kam adha pau, surma do ratti, atr kam az kam adha tola, phool k kaliyan dastar, aur sar ke liye is ke sivay phool fatiha ke liye hasb-e-maqdoor rooyi gala, hasb-e-zarurat sooyi taaga, mowt aur chadare.N seenay ke liye, lakdiyaan pani garam karne ke liye hasb-e-zarurat, aur mayyet aurat ho toh 6 ghumdiyaan yani bans ki chadiyan palang ke tool o arz ke barabar, aur in ko bandhne sutli ba-qadr-e-zarurat len, shakkar ba-waqt-e-wapasi taqseem ke liye hasb-e-dastoor len. Mayyet mard sahib-e-zauja ho toh dhoya seen ya chahelwari ek chadar ke barabar, aur mal-mal aik dupatte ke muafiq zyada len, aur bajay aik haseer ya boriye ke do haser ya do boriye len, jin mein se aik mai chadar wo dupatte ki mayyet ki bewa ko diya jaay.

Mayyet ko nehlanay ka tareeqa

Mayyet ko nehlanay wale pani dene wale pani dalnay wale teeno ashqas wazu aur tahiyat al Wazu se faregh ho kar hasb-e-tarteeb zail amal Karen, awwal takhtay ko pani se pak Kar ke mayyet ko palang se ahista takhtay par utaro aur lungi naaf se takhnay tak (agar aurat ho toh sar se pair tak) udha kar kapde ahista nikalo, is ke baad saat (7) dhelay le kar char dhelaun se mayyet ki seedhi taraf se sureen ki najasat baye.N hath se pak karo isi tarah baye.N janib teen dhelaun se najasat pak karo. Agar dhelaun se najasat pak na ho toh kapde ke tukdaun se pak karo aur baye.N hath ko pani aur mitti se dho kar rumal bandho aur mayyet ke jism aur lungi ko garm pani se tar kar ke pahle seedhi raan ke upar aur har do bazu aur raan ke neeche ke hisse ko ghutnay tak dho, aur is ke baad baye.N raan ke oupar aur har do bazu aur raan ke neeche ke hisse ko ghutnay tak dho, is ke baad sharmgaah ko dho, is ke baad sureen dho kar baye.N hath ka rumal khol kar hath dho kar seedhe hath ko rumal bandho aur mayyet ki lungi badal kar pahle poore sar aur muh ko dho, muh dhote waqt is tarah dho ke pani muh mein na jaay (Mard ki dadhi aur aurat ke sar ke baal acchi tarah dhona chahiye) is ke baad seedhe taraf upar thoodi ke neeche se seedha hath baghal aur seenay se sharm-gaah se oupar tak dho, is ke baad neeche garden aur peeth se dhoparh ke neeche tak dho, is ke baad baye.N taraf aur thoodi ke neeche se bayaan hath baghal aur seenay se sharmgaah se upar tak dho, is ke baad neeche gardan

aur peeth se dhoparh ke neeche tak dho, is ke baad seedhi raan se takhnay tak yani raan aur pindle ke upar aur har do bazu dho, is ke baad raan ke neeche se aydee tak dho, isi tarah baye.N raan aur pindli ke oopar aur har do bazu phir raan aur pindle ke neeche aydee tak is ke baad seedha paun pahle oopar baad neeche dho, isi tarah baya.N paun dho, Makhfi ne rahe ke nehlatay waqt sar se pair tak har azu teen baar ahistagi se is tarah dho ke mayyet ke jism ka mail nikal jaay aur nehlatay waqt shuru se akhir tak duwwam kalima shahadat aur “Innal Mahdi-Al maud qad jaa wo maza”ahista ahista parhte jao, paun dhonay ke baad seedhe hath ka rumal khol kar hath dho kar mayyet ki seedhi taraf baitho aur hasb-e-tarteeb wazu karaao, is ke baad mayyet ki baye.N janib qibla ru khade ho kar yeh parho

لِغُسْلِ الْمَيِّتِ تَطْهِيرًا مِنْ أَرْبَابِ الطَّرِيقَةِ مِنْ خُرُوجِ الدُّنْيَا وَمِنْ أَشْغَالِ الدُّنْيَا وَمِنْ أَعْمَالِ الدُّنْيَا وَقَرَارِ الدُّنْيَا قَرُبًا إِلَى اللَّهِ تَعَالَى اِغْفِرْ عَبْدَكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ وَإِنَّ الْمَهْدِيَّ الْمَوْعُودَ قَدْ جَاءَ مَضَى

Tarjuma: “yeh ghusl mayyet ka ho arbab-e-tareeqat ke dastur ke mutabiq paki ke liye duniya se khuruj, duniya ke ishte’al o amaal se khuruj aur duniya se farar aur Allah ke taqarrub ke liye apne banday ko baqsh de, Ya Allah, Ya Allah, Ya Allah. Main gawahi deta hun ke nahin hai koi mabood sivay Allah ke wo aik hai uska koi shareek nahin aur gawahi deta hun main ke Muhammed S.A.S iske banday aur is ke Rasool hain, aur tahqeeq Imam akhir-uz-zama.N Mehdi Maud Khalifatur-Rahma.N A.S aaye aur gaye”. Yeh parhte hue pahle seedhe mondhe se paun ke neeche tak teen baar pani dalo, phir niyyath ke alfaz parhte hue sar se panjaun tak teen baar pani dalo aur phir parhte hue baye.N mondhe se panje tak teen baar pani dalo.

Wazeh ho ke ghusl-e-mayyet ki niyyath jo oopar mazkur hui hai wo balegh mard aur aurat ke liye hai, bacchaun aur bacchiyaun ko ghusl dete waqt Duwwam kalima shahadat aur **لِغُسْلِ الْمَيِّتِ تَطْهِيرًا مِنْ أَرْبَابِ الطَّرِيقَةِ مِنْ خُرُوجِ الدُّنْيَا وَمِنْ أَشْغَالِ الدُّنْيَا وَمِنْ أَعْمَالِ الدُّنْيَا وَقَرَارِ الدُّنْيَا قَرُبًا إِلَى اللَّهِ تَعَالَى اِغْفِرْ عَبْدَكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ وَإِنَّ الْمَهْدِيَّ الْمَوْعُودَ قَدْ جَاءَ مَضَى** Parhte hue hasb-e-tarte bala ghusl do, ghusl dene ke baad teesri khushk lungi udha kar tar lungi nikal do, teesre rumal se mayyet ke kaan, ankh dadhi wagairah saaf karo, mayyet ke seedhe taraf palang rakho is par boriya Ya haseer phir chadar aur munth bichao, pairhan ke oopar ka hissa chun kar sarhanay rakho aur neeche ka hissa mayyet ke sureen tak bichao, is kapde ke akhir wast mein ruyi rako aur mayyet ko palang par lete waqt aik shaqs ehtiyatan baye.N hath mein ruyi le kar sureen ke paas rakhe aur pajama takhnay ke upar rahe aur hath pairhan ke upar rahen (Baye.N hath par seedha hath rahe). Mard ke hath naaf par aur aurat ke hath seenay par rahen, mard ko pagdi seedhi taraf se bandho aur pagdi mein seedhe kaan se bayen kaan tak peshani par kaliyan lagao, aurat ko dahini sar par lapet-te-waqt kaliyan lagao aur surma pahle seedhi ankh mein phir bayen ankh mein lagao, muh dadhi aur pairhan ko atr lagao aur seedhi aur bayen baghal mein aur seenay par abeer aur atr dalo seenay par phool rakho aur mowth pahle seedhe taraf se phir bayen taraf se modo aur is tarah milao ke

mowth ka seedha janib bayen janib ke upar rahe aur sar paun aur kamar ko bandho aur chadar udha do aur aurat ke liye ghumdiyaan bandho (Az-harzul-musallin).

Hazeeray mein mayyet ke palang ko baye.n janib rakh ke mayyet ko qabar mein utarein agar jagah na ho toh seedhe janib se utarein aur mayyet ko qabar mein utarte waqt yeh ayath parhein. **تُخْرَجُ الْحَيِّ مِنَ الْمَيِّتِ وَتُخْرَجُ الْمَيِّتِ مِنَ الْحَيِّ وَتَرُزُّقُ مِنَ تَشَاءُ بِغَيْرِ حِسَابٍ ط** Mayyet aurat ho toh jo mahram ho muh dekhe aur mayyet ka muh qibluy ki taraf kar de, mayyet mard ho toh sar aur paun ka band khula rakhen aurat ho toh sirf sar ka band khula rakhen aur musht-e-khaak den, yani seedhe hath mein ek mutthi matti le kar **مِنْهَا خَلَقْتُمْ** parh kar mayyet ke seenay par dalen, dusri baar matti le kar **وَفِيهَا نُعِيدُكُمْ** parh kar dalen, aur teesri baar matti le kar **فِيهَا نُخْرِجُكُمْ تَارَةً أُخْرَى** kah kar matti dale, is ke baad sar ki taraf se ghilaf karen yani matti kunday mein le kar mayyet ke seedhe janib se bayen janib dalte jayen, gilaf poora honayke baad qibluy ki taraf rukh kar ke dono hatho.N mein matti le kar yeh ayath-e-shareefa **يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ط فَاذْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي ه** Parhte hue qabar ke seedhe taraf phir beech mein phir bayen taraf matti se mohar Karen, is ke baad qabar par seenay ke muqam par phool daal kar fatiha ba-roo-e falaan kah kar surah Fatiha aik baar, surah Ekhlaas (Qul-huwAllahu-ahad) teen baar aur yeh Darud aik baar parhen **اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ وَصَلِّ عَلَىٰ جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ** وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ وَعَلَىٰ كُلِّ مَلِكٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط (از حرز المصلين)

Tarjuma is Darud-e-shareef ka namaz-e-taraweeh ke bayan mein likha gaya hai, is ke baad hazeeray ki akhri hadh mein ja kar jameah fatiha is tarah parhen. "Fatiha ba-roo-e pak Hazrath (sahib-e-Hazeerah ka naam len jamea-ul-Momineen o Mominaat, wal Musaddiqeen o Musaddiquat kah kar surah Fatiha aik baar, Surah Ekhlaas teen baar, Darud-e mazkooor aik baar parhen, baad dafan mayyet sharbat ya shakar Murshid ke hukm se taqseem Karen.

Mayyet ko saunpnay ka tareeqa

Mayyet ko ghusl de kar kafan pahna kar namaz parhne ke baad sanduq main chadar bicha kar us par gala, us par zerah safed, us par sandal ka boora, us par abeer, us par phir

gala bicha kar, us par kafoor daal kar us par mayyet rakhi jaay. Muh dekhne ke baad khud musht-e-khak de kar kapde mein bandh karke seenay par rakh den, is ke baad gala phaila kar us par kafoor, us par zerah safed, us par sandal ka boora, us par abeer, us par gala de kar chadar udha den, us par khud mai hazereen ke musht-e-khak de kar aik potli bandh kar seenay par rakh den, is ke baad sanduq ko saunpne ki jaga par utar kar do gawah muqarrar kar ke is tarah kahe ke main do gawah ke samne zameen mein gyarah maah ya nau maah ke wade se zameen aur asman ke paida karne wale malik ko saunpta hun, teen baar kah kar sanduq band karwa diya jaay phir qabar banne ke baad mohar kar ke Fatiha parhi jaay (Harzul-musallin).

Agar kisi jaga saunpnay ka samaan gala, zerah abeer wagairah jo oopar mazkur hai faraham na ho sake toh mayyet ko kafan pahna kar baans ke pitaray mein neem ya seetaphal ka patta bicha kar is par mayyet ko rakh den, phir aur bhi patta de kar musht-e khaak de kar pitaray ko band kar ke ba-tareeq-e-mazkur saunp den.

Masturaat (Aurataun) ka qabrau.N ki ziyarat ke liye jana mana hai

H. Abu Hurairah Rz. se riwayat hai ke Rasool-e-Khuda S.A.S ne qabrau.N ki ziyarat par jane wali aurtaun par lanat farmate the. Yeh riwayat Imam Ahmed aur Tirmizi aur Ibn-e Maja se naqal ki hai (Az Mishquat-e-Shareef mutarjim hissa awwal safha No. 416 matbua karzan steam press Dehli).

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَزْ جَامِعِ الصَّغِيرِ جُلْدِ دُومِ مَطْبُوعِ مِصْرَ مَوْلَانِ حَافِظِ سَيُوطِي)

Tarjuma: H. Ibn-e-Abbas Rz. se marwi hai ke RasoolAllah S.A.S ne farmaya Allah ta-ala ki lanat hai qabraun ki ziyarat karne wali aurtaun par, aur H. Myan Syed Zainul-Abedeem Rh nez H. Bandagi Myan H. Syed Qasim Mujtahed-e-groh Rh ne tahreer farmaya hai ke is groh bargazeeda mein H. Khatimul-Awliya Meeran H. Syed Muhammed Mehdi al-maud alaihi-al Afzal-us-salatu wassalam wa akmalul-tahiyat ke zamanay se hamare zamane tak aurtaun ko yani H. Syed Muhammed Mehdi Maud A.S ki bibiyaaun, sahaba aur tabayeen, wa taba tabayeen RizwanAllah alaihum ajmayeen ki bibiyaun ko bawajood ziyarat-e-quboor mein sawab-e-buzurg honay ke ziyarat-e-quboor ki ijazat na hui. Bade.N waja hamare buzurgaun ne bhi aurtaun ko ziyarat-e-quboor ke liye qabrastan jane ki ijzat nahin di. Isi tarah tamam Murshidaan-e-Ahl-e-dakan ne bhi aurtaun ko yeh ijazat nahin di, pas ijma wo ittefaq se yeh baat paa-e-tahqeeq ko pahunchi hai ke aurtaun ko ziyarat o fatiha ke liye qabrastan ko jane ki ijazat nahin hai. (Harzul-musallin).

Ta'am Eisaal-e sawab mayyet par fatiha parhna mana hai

H. Shah Maqsus-uz-zama Rh ke khalifa Myan Abur-Rasheed Sajawandi Rh ne tahreer farmaya ke "Mayyet ke liye Eisaal-e-sawab ke mauqay par khanay par fatiha parhna mana hai" (Raunaq-ul-muttaqeen).

Maulif kitab Ilmul-fiqa ne likha hai ke khana ya sheerni wagairah aagay rakh kar Quran majeed ki suratei.N parhte hain aur is ko aik zaruri amal khayal karte hain, hala.N-ke yeh aik sakht biddat hai, khana agar khilaya jaay toh is ka sawab alaheda mayyet ko pahunchega, Quran-e-Majid ki suratei.N parh kar baqshi jayen toh is ka sawab alaheda pahunchega in dono mein aik dusre par mauqqaf samajhna nehayat johal hai (jahalat hai). (Az, Ilmul-fiqa jild duwwam matbua karzan steam press safha 237-238). Nez Maulwi Ashraf Ali sahib hanafi thanwi ne Eisaal-e sawab ka tareeqa yeh likh hai ke

خداے تعالیٰ تو ایش بروح فلاں بزرگ برساند (از فتاویٰ اشرفیہ حصہ اول) Tarjuma: Khuda-E Ta-la is ka sawab fulaan buzurg ki rooh ko pahunchay.

Eisal-e sawab ke liye ayyam ka ta'yyun na-jaez nahin, chunancheey Hadees Shareef mein hai jis ka tarjuma yeh hai, "Laya hai Ibn-e-manzar aur ibn-e-Marduiya ne Anas Rz ki riwayat se ke uhad mein *کنند و چینیں بستم و چہلم و ششماہی نیز می کنند و نہ ماہی نمی کنند* aate the RasoolAllah S.A.S har saal aur salam bhejte the qabraun par

shaheedaun ki.....ila akhirihi..". Is hadees se salana ta-ayyun sabit hai lehaza Rabi-l wagairah ka ta-ayyun muafiq-e-sunnat hua, aisi halath mein ta-ayyun ka inkar mahez laghu (bekar) hai (Az Fatawa, Niyaz o Fawateh matbua). Aur jaisa ke Eisal-e-sawab ke khanay par fatiha parhna bidat hai, waisa hi ayyam-e-Eisal-e-sawab Dahum, Bastum, Chahlum wagairah ke sath lafz-e-Fatiha kahna aur likhna bhi na-durust aur groh-mehdavia ke amal daramad ke khilaf hai,

Chunanchay Hz. Myan Syed Zainul-Abedeem Rh ne tahreer farmaya hai ke . . .

بروز دہم کہ آنرا سونہ نامند البتہ بقدر میسر طعام می
وبعد تمام شدن سال روزیکہ آنکس فوت شدہ است بقدر میسر کم یا زیادہ طعام نمط دہم و چہلم چہیر و چہ فقیر و خادم ہمہ ہا کنند (از حرز المصلین)

Tarjuma: "Daswe.N roz zarur hasb-e-maqdur khana pakate hain, is ko daswaan kahte hain, aisa hi beeswaan chaleeswaan ya chay (6) mahi bhi karte hain aur nau mahi nahin karte aur saal poora hone ke baad mutawaffi ki wafa-at ke roz hasb-e-maqdur kam ya zyada khana dahum, bastum, chahlum ke khanay ke muafiq kiya peer o faqeer o khadim sabhi karte hain." Hz Mausooof Rh ne dahum, bastum, chahlum likha hai, fatiha dahum ya fatiha bastum wagairah nahin likha. Pas aisa kahna ya likhna durust nahin aur ba ta'yyun-e-ayyam eisaal-e-sawab ke alawa mutawaffi ke qaza namazuan rozaun ki niyyath se saathi yani sath (60) miskeenaun ke aik waqt ki khuraak ki miqdar 60 rupiye (*) aur aik Quran Majid ka nusqa ya is ka hadiya hasb-e-miqdar aur aik sadqa-e-fitr ki miqdar gyahu.N Haj ke irade ke subut mein aik kapda ba-qadr-e-ehram le kar is kapde mein gayhu.N aur akhair aamadani ka ushr ya is ki niyyath se kuch rupiye paise isi kapde ke pallu mein bandh kar raah-e-khuda mein murshid ko dete hain, Nez mutawaffi ke raah-e-khuda mein Hijrat ke toshay ki niyyat se chahlum ke mauqay par kuch saaz o saman khana maywa bhi murshid ko bheja jata hai jisko chahlum ki ghadi kahte hain, yeh sab umoor Allah Ta-ala ke farman *يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانًا فِي سَبِيلِ اللَّهِ* yani "un ko zael karti hain" ke tahet zee-isteta-at logaun ke liye ba'as-e-ajr hain, aur Allah ka yeh wada hai (ta Tarju *طَائِفَةُ الْمُحْسِنِينَ* طَائِفَةُ الْمُحْسِنِينَ طَائِفَةُ الْمُحْسِنِينَ) "ta Tarju *طَائِفَةُ الْمُحْسِنِينَ* طَائِفَةُ الْمُحْسِنِينَ طَائِفَةُ الْمُحْسِنِينَ" hin karta neki karne walaun ke ajr ko", Pas fuqra o masakeen bhi apne hasb-e-maqdoor jo kuch Karen is ke liye is ka ajr hai.

(*) Fi zamana saathi ki raqam 60 rupiye na kafi hain, lehaza girani ko madd-e-nazar rakhte hue paiso ka ta-ayun Karen.

Nazr o Niyaz aur Eisal-e-Sawab ki niyyat ke alfaz

BISMILLAHIR-RAHMANIR-RAHEEM, Nazr-e Allah Niyaz-e RasoolAllah (S.A.S) wo Niyaz-e Imam mehdi Al-maud (A.S) Muradullah wo jameah Hazraat khulfatullah salwatullah alaihim ajmaeen wo azwaaj o zurriyaat mahdi Alaihum As-salam o sahaba, nabuwat RZ (Shohda-E Nabuwat o Sahaba-E-Vilayath, wo Shohda-e-Vilayath (Rz) wo jameah Hazraat Awliya Allah RahemhumAllah o Ajmaeen aur fulaan Buzurg ki niyaz ya fulaan ki Rooh ko sawab pahunchey), Agar is qadar na kahan toh BISMILLAHIR-RAHMANIR-RAHEEM, Nazr-e Allah Niyaz-e-RasoolAllah (S.A.S) wo Niyaz-e-Imam Mehdi Al-Maud (A.S) aur fulaan ki Niyaz aur fulaan ki Rooh ko sawab pahunchey kahna kafi hai aur yeh niyyath pani ko oodh dete waqt karna munasib hai, ood dene ke liye agar mard admi maujood na ho toh Mastoorat (aurtei.N) taharat ke sath ood de sakte hain, aur pani ko ood dena baher-aam Niyaz aur Eisal-E-sawab ke mauqay par Hz. Mehdi Maud A.S ke farman wo ijazat se sabit aur mustahibaat-e-Tareeqat se hai.

Tilawat-e Quran-e Majid ka sawab mutawaffi ko baqshnay ke alfaz

اللَّهُمَّ تَقَبَّلْ مِنِّي قِرَاتِي الْقُرْآنَ الْعَظِيمَ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ ط وَأَوْصِلْ ثَوَابَ هَذَا الْخْتِمِ إِلَى رُوحِ فُلَانٍ بِطُفَيْلِ الْخَاتَمِينَ وَجَمِيعِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ وَجَمِيعِ عِبَادِكَ الصَّالِحِينَ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Tarjuma

Ay parwardigaar meri Tilawat-e-Quran-e-azeem ko qubool farma apne fazl o karam se ay sab se badh kar karam farmanay wale aur is Khatm-e-Quran ka sawab (falaan) ki Rooh ko pahuncha, Hz. Khatemain aur sab Ambiya Alaihum As-salam ke tufail se aur tere sab bandagaan-e-saleheen aur Malaika-e-Muqarrabeen ke tufail se apni Rahmat se ay sab se badh kar rahem farmanay wale.

Zakat ka Bayan

Har Aqel, Balegh, Azad, Saheb-e-nisab par har saal apne maal ki zakat ki adai farz hai. Saheb-e-Nisab woh hai jo kam se kam 50 rupiye (*) ka malik aik saal tak rahe, Zakat ki miqdaar Naqd raqam ka chaleeswaan hissa hai (2.5%), yani 200 rupiye ho toh 5 rupiye aur sona 20 misqaal ho toh Nisf misqaal yani sawa do masha aur chandi 200 dirham ho toh 5 dirham yani 1 tola 5 masha. Gaay bhains aur bakray 30 ya 40 hon toh aik bakra aur jo ziraat barsat ke pani se ho toh is ke anaj se daswaan hissa den, agar hath se pani bandhte hon toh beeswan hissa den, rahne ka ghar aur khangee asbab wagairah jo apne tasarruf mein ho is mein zakat nahin hai (Az. Tohfatul-momineen wo Gaitul autar wo Nurul-hidaya).

(*) Yani sadhe aat (8.5) tolay sonay ka Malik

Ushr ka bayan

وَأَتُوا زَكَاةً

Jis tarah farman-e-Khuda “ “ Ada karo tum (Apne maal se zakat) aur is ke manind deegar ayaath se maaldaraun par har saal zakat ki adai farz hai, isi tarah farman-e-khuda (hai ke)

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Tarjuma: “Aur kharch kiya karo Allah ki raah mein aur apne aap ko apne hathaun tabahi mein mat dalo aur neki karo, Beshak Allah dost rakhta hai neki karne walaun ko”, aur is ke manind deegar Ayaath se Khuda ki raah mein kharch karna maaldaraun ke sivay Faqeeraun aur Miskeenaun par bhi farz hai aur woh miqdar Ushr hai Jis ko Hz. Mehdi Maud A.S Khalifartullah ne bayan farmaya hai, pas har nayi amadani aur har naye risq-hasil ka ushr kama haqqa yani poora daswaan hissa Khuda ki raah mein dena maaldaraun, Faqeeraun aur Miskeenaun sab par farz hai. Chunanche naql hai ke Hz Mehdi Maud A.S ne farmaya “Jo kuch rizq Khuda tum ko de, thoda ho ya bahot is ka ushr (Raah-e-Khuda mein) do (Az-hashiya Shareef). Farmaan-e-Khuda “

“ “ Yani **يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَظَعُوا لَهَا فِي الْآثَامِ** ke liye is ka das gunah hai” ke ba-mojjib jo shaqs apni har nayi amadani ka ushr kama-haqqa yani daswaan hissa poora raah-e-Khuda mein de is ke baaqi maal ka mahaseba is ke zimme baqi nahin rahta aur jo Ushr se kam de is ke zimme mahaseba baqi rahta hai. Chunanche Nabi kareem S.A.S ne farmaya
”لِحَالِهَا حَسَابٌ وَلِحَرَامِهَا عَذَابٌ وَطَيِّبُهَا بِلَا حَسَابٍ“

Tarjuma: Duniya ke Rizq-e-halal ke liye mahaseba hai aur is ke Rizq-e-haram ke liye azab hai aur is ke Rizq-e-Tayyab ke liye mahaseba nahin hai (Az-Naqliyaat-e-Myan Abdur-Rashid).

Fitray ka bayan

Sadqa Eidul-fitr ki adai har aurat o mard par Farz hai, iski miqdar aik saah yani sawa do sair gehoo.N ya iski qimat hai, Agar Eid ke roz Fitra na ada kar sake toh is ke baad jab mauqa mile ada karna chahiye. Dene mein takheer karne se hargiz apne zimme se saqit nahin hota aur Malik par Ghulam ka sadqa Fitr-e Wajib hai (Az-Nurul-hadaya). Das saal se zayed umar ke ladkaun ko fitra in ke maan baap par in ke zamana-e-Baloogh tak aur ladkiyoun ka fitra unki kadqudai (Nikah) tak wajib hai. Farman-e-Khuda Yani “Sivay is ke **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ** nahin ke khairaat Faqeeraun aur mohtajaun ke wasatay hai” ke ba-mojjib Zakat Ushr Sadqa Fitra wagairah faqeeraun aur miskleenau.N hi ka haq hai, isi liye groh-e-Mubarak mein yeh amal daramad hai ke har qism ki khairat Murshidaun aur in ke sath rahne wale faqeeraun aur deegar masakeen ko di jati hai, jo Ahl-e-bait se ho aur halath-e-izterar mein na ho is par wajib hai ke kisi ka sadqa-e-zakat maloom honay par na le aur deegar masakeen ko dene ki hidayath kare (Rushdi).

Rozay ka bayan

Ramzan ke rozay Farz hain. Rozay ke char arkan hain, Niyayath karna, Khanay, Peenay aur Jamah se dur rahna, Rozay ki Niyayath raat se dopaher din ke agay tak durust hai, agar koyi rozadaar qasdan khay ya piye ya jamah kare toh is par qaza aur kuffara lazim hai, kuffara yeh hai ke aik ghulam ko azad kare agar yeh taqat na ho toh 60 rozay pai dar pai (continuous) rakhe. In panch dinaun ko chorh kar jin mein roza haram hai yani Eidain ke do din aur tashreeq ke teen din aur aurat ho toh haiz o nifas ke ayyam bhi chorh de, is ke sivay agar aik roza bhi darmiyan mein chootay toh phir naye siray se 60 rozay rakhe, agar yeh bhi taqat na ho toh phir 60 faqeeraun ko khana khilaay, hamela aur doodh pilanay wali aurat ko jab apne ya apne bacche ki jaan ka khauf rahe ya beemar ko beemari badh jane ka andesha ho toh is ka iftar karna (yani roza chorhna) durust hai, aur musafir ko ekhtiyaar hai ki khwah wo rozay rakhe ya iftar kare, phir jab yeh charaun ka uzr dafa ho toh qaza Kare aur haiz o nifas wali aurat bhi paak honay ke baad jitney rozay qaza hue hon ada kare, aur agar koi nihayat budhappay ke sabab se roza na rakh saka ho toh har aik rozay ke badle mein aik miskeen ko sadqa-e-Fitr ki miqdar fidya de aur phir taqat aanay par qaza rozay rakhe. (Az-Tohfatul-momineen wa khulasatul-fuqha).

Roza rakhne ki Niyayath

نَوَيْتُ أَنْ أَصُومَ عَدَا مِنْ شَهْرِ رَمَضَانَ فَرَضَ اللَّهُ تَعَالَى عَلَيَّ اللَّهُمَّ فَتَقَبَّلْ مِنِّي وَتَمِّمْ بِالْخَيْرِ وَالْعَافِيَةِ

Tarjuma: Main ne niyayath ki hai ke kal ka din roza rakhun maah-e-Ramzan ka jo mujh pe farz hai, ya Allah tu qubul farma mera roza aur khair o aafiyat ke sath is ko poora kar.

Roza kholnay ki Niyayath

Tarjuma: Ilahi main ne tere liye roza rakha, tujh par Eman laya aur tujh hi par bharosa kiya aur tere hi diye hue rizq se iftar karta hun.

Haj ka Bayan

Haj tamam umr mein aik baar farz hai, Is ke farz honay ke 9 sharaaet hain. 1) Musalman ho, 2) Azad ho, 3) Aqel o Balegh ho, 4) Tandrust ho, 5) Ankh wala ho, 6) Tosha aur sawari ka kharch rakhta ho, 7) Ta wapasi Ahl o Ayal ke nufqay (khanay peenay) ka intezam kar sakta ho, 8) Rastay mein amn ho, 9) Aurat ho toh is ka rafeeq mahram ho.

Haj ke farez 3 hain: 1) Ahram bandhna, 2) Arfat mein taharna, 3) Baitullah ka tawaf yani tawaf-e-ziyarat karna.

Haj ke wajibaat 5 hain: 1) Muzdalifah mein taharna, 2) Safa aur marwa ke darmiyaan daudna, 3) Jumraat (shaitan) ko kankar marna, 4) Sar ke baal katarwana ya mundwana, 5) tawaf-ul wida karna.

Aur in 8 umoor ke siva baaqi sunnat ya mustahib hain, aur Haj ke maheenay shawwal, Zee-qadah, aur Zil-Hajjah ke 10 din hain, aur in ke qabl ehram bandhna makrooh hai. (Az-Nurul hidaya wa Tohfatul-Momineen).

Ayyam-e-tashreeq ka bayan

Maah Zil-Hijjah ke nawwei.N (9th) tareekh se terwei.N (13th) tareekh tak ayyam-e-tashreeq kahlate hain, in ayyam mein nawwei.N tareekh ki subah ki Namaz se terwei.N ki Asr tak farz Namaz ke baad mundarja zail takbeer teen baar parhna wajib hai.

Takbeer Ayyam-e Tashreeq

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ -

Ahkam-e-Qurbani

Ahkam-e-Qurbani: Har mard o zan saheb-e-nisab par Eid uz-zuha yani Zul-Hijjah ki daswei.N tareekh ki subha se barwi.N tareekh ki shaam tak bakra/bakri, mendha/mendhi, dumba koyi aik janwar aik shaqs ki taraf se qurbani karna wajib hai, agar kisi ne qurbani tark ki aur ayyam is ke guzar gaye, agar khareed chuka ho toh zinda is ko sadqa kare warna iski qeemat sadqa kare yani khuda ki raah mein de.

Taqseem gosht Qurbani: Qurbani ke gosht ke teen hisse Karen, aik hissa raah-e-khuda mein den aik hissa qarabat-daraun/dostaun mein kharch Karen aur aik hissa apne ahl o ayaal ke kharch mein laayen. Qurbani ke janwar ki khaal ko qasa'ee ki ujrath mein dena durust nahin, Is khaal ko is ki qeemat ko Lillah de ya is se apni koi zarurat ki cheez mushk wagairah banay (Noorul-Hidaya wa Dar-Mukhtar).

Eid Uz-Zuha ki qurbani ki niyyath: Agar qurbani dene wala khud zubah kare toh

اللَّهُمَّ هَذَا فِدَائِي لِحُمَةِ بَلْحَمِي دَمِهِ، بِدَمِي وَعَظْمُهُ بِعَظْمِي اللَّهُمَّ هَذَا مِنْكَ وَلَكَ فَتَقَبَّلْ مِنِّي
كَمَا تَقَبَّلْتَ مِنْ إِبْرَاهِيمَ خَلِيلِكَ وَأَسْمِعِلْ ذَبِيحَكَ فَسُبْحَانَ اللَّهِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Tarjmuma: Ay Allah yeh mera fidya hai Iska gosht mere gosht ke ewaz mein, iska khoon mere khoon ke ewaz mein, Iski haddiyaan meri haddiyaun ke ewaz mein hain, Ay Allah yeh qurbani tere hi taraf se aur tere hi liye hai, pas tu qubul farma mujh se jaisa ke tune qubul farmaya apne Khaleel Ibrahim A.S se aur apne zabeeh Ismail A.S se, paak hai Allah BISMILLAHI ALLAHU AKBAR.

Agar dusra shaqs zubah kare toh yun kahe **اللَّهُمَّ هَذَا فِدَاءُ بُلَّانٍ لِحُمَةِ بَلْحِمَةِ دَمِهِ، بِدَمِهِ**
وَعَظْمُهُ بَعْظَمِهِ اللَّهُمَّ هَذَا مِنْكَ وَلَكَ فَتَقَبَّلْ مِنْهُ كَمَا تَقَبَّلْتَ مِنْ إِبْرَاهِيمَ خَلِيلِكَ وَإِسْمَاعِيلَ ذِي نَجَاتِكَ فَسُبْحَانَ اللَّهِ
بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Tarjuma: Ay Allah yeh fidya hai fulaan ka, iska gosht is ke gosht ke ewaz mein, Iska khoon iske khoon ke ewaz mein, is ki haddiyan is ki haddiayun ke ewaz mein, Ay Allah yeh qurbani tere hi taraf se aur tere hi liye hai, pas tu is ke qubool farma, jaisa ke tunay is ko qubool farmaya apne khaleel Ibrahim A.S se aur apne Zabeeh Ismail A.S se, paak hai Allah ALLAHU AKBAR. Jab kabhi koi halal janwar murgi wagairah zubah karna ho toh yeh alfaz kahe "SUBHANALLAHI BISMILLAHI ALLAHU AKBAR". (Az- Harzul-musallin).

Aqeeqah ka bayan

Jo baccha ya bacchi paida ho, is ki viladat ke saatwe.n roz (7th day) is ke sar ke baal nikalne aur is ke janib se khuda ki raah mein qurbani dene ko Aqeeqah kahte hain, baccha paida honay ke saatwe.N din se is ke jawan hone se pahle tak is ka aqeeqah Maan-Baap ke zimme hai aur sunnat-e-Mokkadah hai, agar woh sahib-e-maqdoor ho kar bhi na Karen toh gunahgar honge warna nahin. Baher surat jis ka Aqeeqah na hua ho aik baar Aqeeqay ki niyyath se qurbani is ke Sunnat-e-Mokkadah hai, nau maulood baccha ya bacchi ke Aqeeqah ka dastoor yeh hai ke tawallud ke saatwe.N roz ya kisi taaq muddat mein jis waqt ho sake is ke sar ke balaun ko mundwa kar ladka ho toh is ke Aqeeqay mein do bakray aur ladki ho toh aik bakra zubah Karen aur ladka ya ladki ke sar ke balaun ke ham-wazan chandi ya sona Khuda ki raah mein khairaat Karen aur Aqeeqay ka gosht sab ka sab Lillah taqseem kar dena afzal hai. Aur qurbani ke gosht ke muafiq is ka kharch karna bhi jaez hai (Tayyibi sharah Mishquat wagairah).

Zubah Aqeeqah ki niyyath

Agar zubah karne wala khud ladke ka baap ho toh is tarah niyyat kare.. **اللَّهُمَّ إِنِّي نَوَيْتُ أَنْ أَدْبَحَ**
عَقِيْقَةَ ابْنِي فَلَنْ دَمُهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ وَعَظْمُهَا بِعَظْمِهِ وَجِلْدُهَا بِجِلْدِهِ وَشَعْرُهَا بِشَعْرِهَا اللَّهُمَّ اجْعَلْهَا فِدَاءً
لِابْنِي مِنَ النَّارِ فَسُبْحَانَ اللَّهِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ط

Tarjuma: Ay Allah main ne niyyath ki hai ke zubah karun Aqeeqah apne bete fulaan ka is ka khoon us ke khoon ke badle mein, is ka gosht us ke gosht ke badle mein, is ki haddiyaan uski haddiyaun ke badlle mein, is ki jild uski jild ke badle mein, aur is ke baal uske baal ke badle mein hain. Ay Allah bana de is ko fidiya mere bete ka azaab-e-dozak se, Pas paak hai Allah Bismillahi Allahu Akbar.

Agar ladki ka Aqeeqah ho aur zubah karne wala khud ladki ka baap ho toh yun kahe..

اللَّهُمَّ إِنِّي نَوَيْتُ أَنْ أَدْبِحَ عَقِيْقَةَ بِنْتِي فَلَانَ دَمَهَا بِدَمِهَا وَلَحْمَهَا بِلَحْمِهَا وَعَظْمُهَا بِعَظْمِهَا وَجِلْدُهَا بِجِلْدِهَا
وَشَعْرُهَا بِشَعْرِهَا اللَّهُمَّ اجْعَلْهَا فِدَاءً لِبِنْتِي مِنَ النَّارِ فَسُبْحَانَ اللَّهِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ط

Tarjuma: Ay Allah main ne niyyath ki hai ke zubah karun Aqeeqah apni beti fulaan ka is ka khoon us ke khoon ke badle mein, is ka gosht us ke gosht ke badle mein, is ki haddiyaan uski haddiyaun ke badlle mein, is ki jild uski jild ke badle mein, aur is ke baal uske baal ke badle mein hain. Ay Allah bana de is ko fidiya mere beti ka azaab-e-dozak se, Pas paak hai Allah Bismillahi Allahu Akbar.

Aqeeqah zubah karne wala baap na ho koi dusra shaqs ho toh عَقِيْقَةُ ابْنِي فَلَانَ كِي جِگَه عَقِيْقَهه فَلَانَ

Kahe aur فِدَاءً لِابْنِي مِنَ النَّارِ كِي جِگَه فِدَاءً مِنَ النَّارِ he..

Ahkam-e-Nikah

Mard aur aurat dono ke liye Nikah Sunnat-e-Mokkadah hai aur shahwat ka ghalba aur khauf-zina ki halat mein wajib hai (kanzul-daqaeeq). Nikah ki teen shartein hain, EjaabO Qubool aur do gawah, agar ladki na-balegha ho toh baghair wali ke maujood hone ke Nikah jaez nahin..(Ghaitul-autar).

Ejaab O qubool mein aik ka kahna dusra sunna shart hai yani aurat ka kahna mard aur mard ka kahna aurat ka sunna zaruri hai, agar yeh baat na ho sake toh wakeel ka sunna bhi kafi hai, wakeel mokkil ki jaay par hai, aurat ki khamooshi bhi iski qubooliyat ki daleel hai, lekin chahiye ke jo wakil aurat ko sunata hai har do gawah sun len. Yeh bhi shart hai ke har do gawah aaqel o balegh musalman aur azad rahen (Tohfatul-momineen).

Nikah baghair zikr-e-Meher ke bhi durust hai, agar meher ka zikr ba-waqt-e-Nikah na kiya jaay toh meher misl yani zauja ki bahen ya phoopi wagaira ki meher ki miqdar ki adai lazim hoti hai, aur meher ki adai farz hai aur isko aurat ka ba-khushi muaf karna bhi jaez hai, iski miqdar kam se kam das dirham hai, is se kam jaez nahin, is se zyada jahan tak mard ki taqat ho jaez hai, taqat se zyada jaez nahin (Nurul-hidaya wagairah).

H. Mehdi Maud A.S ke zamanay se H. Mehdi A.S ke farman se Aan. H. Sallam ki aulad ke liye 11 uqiye aur H. Bandage Myan Syed khundmir R. ke irshad se bandage Myan ki aulad ke liye 10 Uqiye aur deegar shurfa-e-shyouq wo afagana ke qarardad se in ki aulad ke liye nau uqiye meher ki miqdar muqarrar hai, hasb-e-miqdar uqiye zar-e-surq ke bandhe.N, ya seem-e-khalis key ya isi munasibat se 11 sau rupiye ya 10 sau rupiye ya 9 sau rupiye meher muqarrar Karen jo is ki bhi isteta-at na rakhte hon hasb-e-razamandi tarfain meher bandhe.N.

Khutba-e-Nikah Az-Alam Billah Myan Abdul Malik Sajawandi Rz.

Khalifa Hz. Shah Dilawar Rz.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hamd Ba-kamal wa sana-e-be-misal Ba-hazrath-e-zuljilal ke sana owst "ALLAHU JAMEELUN WA YUHIBBUL JAMAL TA-ALAT AALAU WA TAQADDAST ASMATUHU" dar zikr mohammed zaat-e-khadeem wa madaeesh taqaddus sifaatul-mustadeem nau uroosaan-e-tababe ba gulzar za'e chu.N anadil faseeh wa salasil maleeh bar taqt-e-zifaat dar jalwa balisaan haal ei.N maqal mee sarayandBa-sharaaet-e-aijab wa qubool ba-qaul Rasool-e-سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضَ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ Maqbool Sallallahu alaihi wa aalihi wa ashaabihi wa-sallam ke farmunad.. النِّكَاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي Ba-Huzur shurfa-e kiram ahli-e-ikram par syyida mee ayad ke hukm o wakalat mortuara sabit asth (teen baar wakeel se pooche.N wakeel jawab mein kahe "Aarey sabit asth" phir wakeel ko mukhatib kar ke kahen). Nafs musammaat-e-fulaan ra ba fulaan Ibn-e-fulaan ba-badalmehar na uqiya zar-e-surkh khalis ke nisf aa.N chahar o neem uqiya ba-shad ba-sharaet-ha ke mazkur andd shash-maah dar haal aqamat wa yak saal ba-halat-e-safar agar zaat myan mazkur ba-zaat-e-musammaat mazkura na-rasad ekhtiyaar-e-musammaat mazkurah ba-dast ao ba-shad ba-dee.N shart wa ba-dee.N mehar ba-zani karda dadee (teen baar wakil se yeh iqrar le.N aur wakil jawab mein kahe Aarey karda dadam, phir nausha ko mukhatib karke yeh kahen). Ay ke tu harri wa aaqeli wa baleghi dar majlis musalmanaan hazir aamad nafs musammaat fulaan bint fulaan ra ba-badal mehar na uqiye zar-e-surkh khalis ke nisf aa.N chahar wa neem uqiya ba-shad ba-sharaet-ha ke mazkur and-shash maah dar haal aqamat wa yak saal ba-halat-e-safar agar zaat tu ba-zaat-e musammaat mazkurah na-rasad, pas ekhtiyaar au ba-dast au ba-shad bade.N shart wa bade.N mehar ba-zani khawasti wa qubul kardi (Nausha jawab mein kahe "Aarey khwastamash wa qubool kardamash (is ke baad yeh kahen) Sharaet einast shart awwal wo qatikazan mehar talab kunad agar maujood bashad had warna wada karda ada namayad ya muaf kunad baher haal razamand kunad shart duwwam az naan wo nufqa mohtaj na darad, suwwam az raftan ba-khana-e-madar o pidar manay nashood wo shart chaharum dar दौरا-e-deen dar Mehdaviyaan ba-manad Allah ta-la Mubarak kunaad.

Khutba-e-Nikah Az Bandagi Meeran Syed Qasim Mujtahed giroh Rh

Ba-hukm-e Qurani wa tanzeel-e Ayaat-e Aasmani كَمَا قَالَ اللَّهُ تَعَالَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنْسَى وَتِلْكَ وَرُبِعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاجِدَةٌ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النِّكَاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي وَلَا يَنْعَقِدُ عُقْدَةَ النِّكَاحِ إِلَّا بَحْضَرَةِ الشَّاهِدِينَ الْعَاقِلِينَ الْمُسْلِمِينَ

(Yeh kah kar teen baar wakeel se pooche.N ke hukm o wakalat martura sabat ast ?, yani Hukm o wakalat tumhare liye sabit hai ?. Wakeel jawab mein kahe Aarey sabit ast, yani haan sabit hai phir wakeel se mukhatib ho kar kahen.

Ba-badal maher muballig (ya zardah) uqiya zar surkh khalis ba wazan maka har sahaAllah ta-ala anil aafat wal baliyyat ke nisf aa.N panj o neem uqiya bashad nafs-e-musammaat fulaan binte-fulaan naraba fulaan Ibn fulaan ba-chahar shart sharai ba-zani karda-dadi (teen bar wakil se yeh sawal Karen aur wakil jawab mein kahe Aarey karda dadam, yani haan main ne yeh aqd kar diya, phir nausha se mukhatib ho kar kahen), Ay ke tu harri wo aaqeli wo baleghi dar majlis Ahl-e-Islam hazir amadi Ba-badal meher muballig ya zardah uqiya zar-e-surkh khalis ba-wazan maka har sahaAllah ta-ala anil aafat o baliyyat ke nisf aa.N panj o neem uqiya bashad nafs-e-musammaat fulaan binte fulaan ra ba chahar shart sharai ba-zani khawasti wa qubul kardi ? (nausha jawab mein kahe : Aarey khwastamash wa qubul kardamash, yani haan main is ka khwastgaar hua aur is ko qubool kiya. Teen baar nausha se yeh iqrar le kar sharaet is tarah bayan Karen.

Shart-e-Awwal: Aa.N ke zan ra az naan o nufqa yani az kharch la badba kasay unwan mohtaj na darad wazan ra dar satar darad wo ba hech o jaa az janib khud iaza na rasanad.

Shart Duwwam: Aa.N ke dar muddat shash maah dar hazar wa yak saal dar safar agar zaat tu ba musammaat mazkura na rasad, pas ekhtiyar au ba-dast au ba-shad.

Shart Suwwam: Aa.N ke har gaah zan meher talab kunad bila uzr had had agar maujood na bashad wada kunad wa bar sandiya muaf kunad baher haal razamand ba-kunad.

Shart Chaharum: Aa.N ke dar दौरا-e-Deen ba mando az raftan ba-khana-e-waledain zan ra mane na shud. Yeh sharaet ya in ka tarjuma baad khutba nausha ko sunaye.N aur us ke baad Allah Ta-ala Mubarak kunaad yani Allah Ta-ala Mubarak kare kah den ke yahi dua sab duaoun se behtar aur jameh dua hai.

Sharaet ka Urdu tarjuma

Pahli Shart: Yeh hai ke zauja ko naan nuqfa yani zaruri kharch ki adai mein koi kotahi na kare, zauja ko pardah mein rakhe aur apni janib se koi takleef na pahunchay.

Dusri Shart: Yeh hai ke halath-e-qayam mein chay (6) maheenay ki muddat mein ya halath-e-safar mein aik saal ki muddat mein zauja se apna zaati ta-alluq ho jana chahiye warna is ko yeh ekhtiyar hoga ke chahe toh nikah mein rahe ya nikah ko fasq kar de.

Teesri Shart: Yeh hai ke jis waqt zauja meher talab kare be-uzr ada kar de agar maujood na ho toh wada kar ke ada kare ya muaf karay, baher haal razamand kare.

Chowthi Shart: Yeh hai ke दौरا-e-Deen mein rahe aur zauja ko is ke waledain ke ghar jane se mana na kare.

Ahkaam-e-Raza-at

Raza ya raza-at ki tareef yeh hai ke koi baccha ya bacchi apni maa.N ya is ke siva kisi aur aurat ka doodh apni sheer khwargi ki muddat mein yani do ya dhaai saal ki muddat ke andar pee le, khwah chati ko muh laga kar piye ya chamcha wagairah se pilaya jaay, thoda ho ya bahot is se raza-at-e-haqeeqi sabit hoti hai aur isi ke haq mein farman-e-RasoolAllah S.A.S hai..

يَحْرَمُ مِنَ الرَّضَاعِ مَا يُحْرَمُ مِنَ النَّسَبِ. Haram hota hai raza se jo haram hota hai nasab se". Yeh hadees bukhari aur Muslim dono ne bayan ki hai. Pas aisa rishta doodh ka jis ladki ya ladkay ke darmiyan sabit ho manind nisabi bhai bahen ke aik dusre par haram hain. In ka nikah qata-an jaez nahin aur agar do dhai saal se zyada umr mein dudh peena sabit ho toh is se bhi raza-at hukmi sabit hoti hai jis se jawaz-e-nazar sabit hota hai, is surat mein nikah ki ijazat wo rukhsat toh hai lekin is se ehteraz oula aur mabni bar azeemat hai aur dar bahiya mein hai

وَيَجُوزُ إِرْضَاعُ الْكَبِيرِ وَلَوْ كَانَ ذَا الْحَيَّةِ لِتَجْوِيزِ النَّظَرِ Tarjuma: Aur jaez hai dudh pilana badi umr wale ko agar che dadhi rakhta ho wasta jawaz nazar ke (Dar bahiya matbua 34). Pas is se zaher hai ke badi umr mein dudh ka rishta manay nikah nahin lekin jawaz nazar ki hadh tak raza-at mein dakhil hai.

Ahkam-e-Talaq, Zihar, wo Eila wo Mafqud.

Talaq teen qism par hai, Talaq-e-Rajae is ko kahte hain sareeh lafz Talaq aik baar ya do baar kahe is mein niyyat shart nahin, Is ka hukm yeh hai ke iddat ke andar rujoo kare, phir nikah ki hajat nahin agar iddat ke andar rujoo na kare toh Talaq-e-Bayeen ho jayegi, phir taza nikah zaruri hoga aur jo alfaz ke Talaq ke liye mauzoo nahin faqt judai par dalalat karte hain, Jaise "tujhe main ne chorh diya, ya mere ghar se chali ja aur aisa hi koi lafz aik ya do talaq ki niyyat se kaha toh biwi ke liye talaq bayeen waqai hogi aur teen talaq ki niyyat se kaha toh teen talaq waqai hongey aur baandi ke liye do talaq waqai hote hain jo teen talaq ki jagah par hain.

Talaq Mughalleza: Wo hai ke talaq ke alfaz sareeha se ho ya alfaz kinaya se talaq ki niyyath se teen talaq kahe is ka hukm yeh hai ke jab tak wo aurat dusre ke nikah mein na aawe aur wo baad wati ke talaq de aur iddat ke ayyam guzar jayen tab tak iska pahle shauhar se nikah durust nahin, agar kisi ne apni aurat ko kaha "tujh ko talaq ho, talaq ho, talaq ho", aik talaq bayen waqai hogi aur aisa hi kaha tujhe talaq hai aik aur aik aur aik toh aik hi talaq bayen waqai hogi aur aqel o balegh nasha ya gusse ki halath mein ya kisi ke daraney se talaq de toh sahi hai, ladke aur deewaney ki talaq sahi nahin (Tohfatul-Momineen).

KHUL'A: Is ko kahte hain ke aurat apne mard ko kuch maal de kar talaq le, Masalan Mard aur Aurat mein mukhalifat aa jaay aur harj ka sabab ho toh Khul'a jaez hai, harj nahin toh makrooh hai. Zyadati qawind ki taraf se hai toh badla khul'a ka lena makrooh-e-tahreemi hai aur zyadati aurat ki taraf se hai toh jitna is ko diya hai is se zyada lena makrooh hai. Chunanche Hadees-e-RasoolAllah SAS ne "Farmaya na lewe mard us aurat se jis se Khul'a kare zyada is se ke diya hai is ko" aur riwayat kiya is ko Ibn-e-Maja ne aur Hadees mein hai ke Khul'a aik Talaq-e-bayen hai. (Noorul-Hidaya wa tohfatul-Momineen).

ZIHAAR: is ko kahte hain ke mard apni aurat ko in aurtoun ke azaa ke sath tashbiyaah de jo is par haram (yani Mahram) hain, jaise kaha tu mujh par haram hai jaise maan ki peeth ya sar ya pait ya raan, aisi tashbiyaah dene se aurat is par haram ho jayegi. Is ka Kuffara roze ke Kuffare ke manind hai, jab Kuffara de Hurmat uth jayegi Kuffara dene se pahle wati (sohbat) kiya toh tauba o astaghfaar lazim hai. (Tohfatul-Momineen)

EILA: Is ko kahte hain ke mard qasam khaay ke apni aurat se char maheenay tak nazdeeki na karoonga, Muddat-e-Eila ki Bibi ke waastay chaar maheenay hain aur baandi ke liye do maah hain. Muddat-e-Eila se kam Qasam khayga toh Eila sabit na hoga, Muddat-e-Eila mein wati kiya toh Khanis hua yani qasam ko todha toh qasam ka kuffara lazim hai, wo yeh hai ke aik bardah (Ghulam) azad kare, Ya das miskeenaou.n ko khana khilaay, ya kapda pahnaay itna ke asar badan dhanke, agar yeh kuch na ho sake toh pay-dar-pay teen rozay rakhe, aur agar aisa kaha ke char maah tak tujh se nazdeeki karun toh mujh par Haj ya Roza Ya sadqa ya azad karna Ghulam ka lazim hai toh is ko ada kare is ko jaza (jizya??) kahte hain aur agar is muddat mein is se wati na kiya toh Talaq bayan ho jayegi (Tohfatul-Momineen)

MAFQOOD: Is Mard ko kahte hain jo gum hua aur uski maut o hayat maloom na hui ho, toh jab tak nau (9) baras na guzre.N is ki aurat par tafreeq (alahedagi) ka hukm rawa nahin. Nau baras ke baad is ki maut ka hukm kar sakte hain (yani uska maut mein shumar kar sakte hain) aur is ka maal warisou.N par taqseem karna jaez hota hai, Magar jo waris hukm ke aagay (yani nau baras se pahle) mar gaya woh mahroom hoga, Imam Shafa'i Rh ke mazhab mein char baras ke baad tafreeq durusrt hai (Nurul-Hidaya wo Tohfatul-Momineen)

Ahkam-e-Iddat

Iddat is intezar ka naam hai jo aurat ko baad talaq ya shauhar ki maut ke lazim hai, Iddat baad shauhar ki maut ke ya talaq ya fasq-e-Nikah ke fauran shuru ho jati hai, Hurrah ka shauhar mar jaay toh Iddat is ki char mahiney das din hai, jis hurrah aurat ko baad khilwat talaq di jaay (Khwah raja'i ho ya bayeen) ya fasq nikah ho, agar is ko haiz ata ho toh teen haiz aur agar haiz na ata ho toh teen maheeney tak Iddat wajib hogi, lekin haiz mein talaq di jaay toh wo haiz mahsub (hisab mein) na hoga, aur hamela aurat ki Iddat waza-E-hamal tak hai (Gaitul-autar wagairah).

Ahmiyat-e-Tark-e-Duniya qabl az gar-gara-E-marg

H. Shah khundmir Rz. ne Aqeeda shareefa mein tahreer farmaya hai ke H. Imam Mehdi Maud khalifatullah A.S ne Tark-e-Hayat-e-Duniya ke mutalleq yeh farman-e-Khuda pesh farmaya

وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلْيُحْيِيَنَّهٗ حَيٰوَةً طَيِّبَةً وَلْيُجْزِيَنَّهٗمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Tarjuma : Jo shaqs Amal-e-saleh (Nek amal) karega Mard ho ya aurat is haal mein ke woh momin ho hum jilayengey is ko pakiza zindagi aur in ko (Akhirat mein bhi) in ke behtareen a'maal ka zarur sila dengey. H. Mehdi Maud A.S ne hukm-e-Khuda se farmaya amal saleh yani nek amal jis se hayat-e-Tayyiba rozi hoti hai, Tark-e-hayat-e-Duniya hai Nez Aa.N H. Sallallahu alaihi wa Sallam ka farman hai agar koi shaqs hamari sachai ko maloom karna chahe toh kalam-e-khuda aur Rasool S.A.S ki itteba ko hamare ahwaal wo amaal mein dhoonde aur samajh le (Aqeeda Shareefa) Mukhalifaan-E-Hz. Mehdi A.S ka yeh eteraz ke Mahdiviyoun ka Tark-e-Duniya karna Itteba-E-Rasool (S.A.S) ke khilaf hai sarasar galat hai, Chunanchey tafseer-E-Qadri mein likha hai

قَوْلُهُ تَعَالَىٰ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

Tarjuma: "Allah Ta-ala ka qaul hai phir jo koi ummid rakhe Khuda ke Deedar ki toh chahiye ke kare amal-e-Saleh". Tafseer Bahr-e-Mawaj (Mollif H. Allama Qazi Shahabuddin Rh) mein likha hai ke amal-e-saleh Paighambar sallam ki mutabe'at aur sunnat par chalna hai, Zaher mein toh Tark-e-Duniya karna Faqeer ki Ikhtiyaar karna hamesha ibadat mein masroof o mashghul rahna hai aur batin mein khalq se tootna Haq se milna yani gair Khuda ko dekhne se himmat ki ankh band kar lena aur Hz Maula ke Deed ke sivay na kholna (Tafseer-e-Qadri Jild Duwwam matbua Nawal Kishore safha 109). H. Myan Syed Meeranji Rh Khalifa H. Shah Nusrat Maqsoos-uz-zama.N Rh ne risala-e-faraez mein 20 faraez-e-eteqadi aur 10 faraez-e-amali tahreer farmaye hain. Faraez-e-amali mein pahla farz Tark-e-Duniya aur nawwa.N (9th) farz gargara lagne se pahle halat-e-hayath mein tauba karna hai (Risala-e-Faraez matbua safah 9). Chunanchey H. RasoolAllah S.A.S ne farmaya

هَافِز سَواءِ مَنْ تَابَ إِلَى اللَّهِ قَبْلَ أَنْ يَغْرُقَ قَلْبَهُ مِنْهُ (A)

matbua misr safah 151). Tarjuma: "Jo shaqs Allah ki taraf ruju hua yani tauba kiya gargara lagne se pahle toh Allah ta'la is ki tauba ko qubul farmata hai". Tafseer-e-Ainul Ma'ni mein likha hai ke jo tauba karne wala maut se dam bhar pahle bhi tauba karta hai toh malaika-

e-tahseen wo afreen ke taur par kahte hain ke tu (Khuda ki taraf) kya jaldi aya tu ne kya khoob ujlat ki aur isi qaul ka maweed hai wo jo farmaya Rasool-e-maqbool S.A.S ne beshak Allah qubul fermata hai tauba bande ki jab tak ke gargara na lage (Tafseer-e-Qadri jild awwal safah 55 matbua Nawal kishore). Lehaza har mahdavi ko halat-e-sehat wo quwwat mein Tark-e-Duniya na kiya ho, mard ho ya aurat is ka farz hai ke akhirat ki bhalai ke liye garagara lagne se pahle tauba aur Tark-e-Duniya kare aur is tarah kahe ke main tauba karta hun gunah-e-kabira aur gunah-e-saghira se aur Tark-e-Duniya karta hun Allah ke wastay Teen baar iqrar kare aur aurat ho toh main tauba karti hun aur Tark-e-Duniya karti hun Allah ke wastay teen baar kahe aur Zikr-e-Khuda yani "LA ILAHA HUN NAHIN, ILLALLAH TU HAI, " kahne mein mashgool rahe aur paas wale bhi yahi zikr karte rahen. Yehi zikr asbat-e-Zaat-e-Haq aur nafi wujood-e-Gair Haq hai Jis ko Imam Mehdi Maud khalifatullah hamsar-e-RasoolAllah S.A.S ne 8 paher farz farmaya hai aur waqt-e-akhir kalima "LA ILAHA ILLALLAH" ke bare mein yeh hadees shareef hai Hz. Abu Sayeed Rz. aur Hz. Abu Hurairah Rz. dono farmate hain ke RasoolAllah S.A.S ne farmaya "Tum apne murdaun ko (yani jo log marne ke qareeb hon in ko "LA ILAHA ILLALLAH" ki talqeen karo. Yeh hadees Muslim ne riwayat ki hai (Az-Mishquat-e-shareef hissa awwal mutarjim matbua karzan steam press Delhi), Mutarjim talqeen par hashiya likha hai ke talqeen kiya karo yani in ke paas baithe hue khud "LA ILAHA ILLALLAH" parha karo ta ke tumhe dekh kar wo bhi parhne lage.N aur is ka khatema "LA ILAHA ILLALLAH" par ho jaay, Nez Tark-e-Duniya ke sharaet Talab-e-Deedar-e-Khuda ke iqrar ke sath hasbe zail hain (1) Rozi hasil karne ke zaraaye tark karna (2) Tadbeer ko tark karna (3) Watan o meraas ko tark karna (4) Khanma se hijrat karna (5) Sadiqaun ki sohbat ikhtiyar karna. Sadiq is ko kahte hain jis ka maqsad Khuda ho aur aqeeda durust rakhta ho, is ka silsila (Az roo-e-aqaaed o amaal) Hz. Mehdi A.S tak mustaqeem ho (Risala-e-faraez wo zaadun-naji matbua).

BAYAN-E-HUDDOOD-E-KASAB

Naql hai ke Hz Mehdi A.S se kisi ne poocha ke kasab karna kaisa hai, Aa.n Hz. SAS ne farmaya pahle momin hona chahiye, phir poocha ke koi momin ho kar kasab kare toh is ke liye kya hukm hai, Hz Mehdi A.S ne farmaya ke pahli hadh yeh hai ke khuda par bharosa kare, kasab par nazar na kare, dusri hadh yeh hai ke panch waqt namaz ba-jama'at ada kare, Teersi hadh yeh hai ke hamesha Allah ka zikr kare, Chouthi hadh yeh hai ke hirs na kare (thodi giza aur satr-e-aurat ki miqdar kapde par iktefa kare), panchwin hadh yeh hai ke poora ushr khuda ki raah mein de, chati hadh yeh hai ke taleban-e-Khuda ki sohbat mein rahe, Satwei.n hadh yeh hai ke hamesha apni zaat par malamat kare, Aathwei.n hadh yeh hai ke har do waqt ki hifazat kare (Yani Fajr ki namaz se tuloo-e-aftab tak aur asr ki namaz se Isha tak koyi duniyawii kaam na kare, Nawwei.N hadh yeh hai ke azaan ke baad kaam karna jaez nahin agar kare to wo kasab haram hai, Daswei.n hadh yeh hai ke jhoot na kahe. Jo kuch quran mein aya hai is par amal kare aur tamam mamnoo'at se parhez kare

Agar kasab karne wala hudood-e-mazkura ko pesh-e-nazar rakhe toh khuda-e-Ta'la is se Tark-e-Duniya karaega, aur apna deedar is ko ata farmayega warna is ka momin hona muhaal hai (Az-Hashiya shareef Mutarjim Matbua safu 44).

HADH-E-HISAR FUQRA AHL-ULLAH

Fuqra-E-groh (Ahl-ullah) ke hisaar (dairay) ki tareef ye hai ke is ke rahne wale apne jaan o tan ko Khuda-E-ta'la ke hukm par nisar kar den aur makhlooq se kisi qism ki ehtiyaj na rakhen, apni zatou.N ko Khuda-E-Ta'la ki raah mein muqayyad Karen jaisa ke farmaya Allah Tá'la ne "Khairat in Faqeerou.N ke liye hai jo Khuda ki raah mein muqayyed ho chuke hain, yani jinhoun ne apni zatou.N ko qaid kar diya hai gairullah ki taraf maayel honay se Allah ke muraqebay ki majlis mein, Allah ke ho kar Allah ko dekhte hain, Allah ki murad mein Allah ke faislay se razi hain, Allah ki bheji hui balaau.N par sabr karte hain, Apni zatou.N ke sath mujaheda mein (jihad mein) is hisab o kitab mein masroof rahte hain ke nafs ke muafiq ya mukhatib kis qadr amal hua, Roz-E-meesaq ke ahd o paima ko ta dam-E-marg nahin todhte, yani khairat in logoaun ka haq hai jin ki tareef Allah ne yun ki hai ke wo gairullah ki taraf apne nufoos (apni khwaheshat) ko mutawajjah karne se ruke hue hain, kinayatan o isharatan bhi gairullah ki taraf mutawajjah nahin hotay. (Az-Zaadun-Naji, Mutarjim Matbua).

Deen-e-Khuda ki Faqeeru ko torhney wali barah (12) cheezein

Murshideen-e-pesheen ka is amar par ittefaq hai ke azroo-e-ahkam Quran O Rasool S.A.S O Mehdi A.S hasbe zail barah (12) umoor nawaqis-e-faqeeru hain, Yani Hukm-e-sohbat ko zaael aur haq-e-Irshad ko saqet kar dete hain.

(1) Zina, (2) Sood khwari, (3) Juua, (4) Khoon-e-na-haq, (5) Kisi shareef mard ya aurat par bohtan, (6) Ta'yyun ekhtiyar karna, (7) Rishwat dena ya lena, (8) Jadu karna ya karwana khwah kisi ki jaan lene ke liye ho ya dil phiraney ke liye, (9) Chori karna, (10) Teen roz pai dar pai mazduri karna, (11) Duniya daraun se sawal karna, (12) Nasha awar cheez istemal karna. (Az-Tazkaratul-Murshideen wagairah).

Ijamaa Groh Mehdavia ki tareef aur is ke sharaaet

Qaum-e-Mahdavia ya Groh-e-mahdavia ka itlaq haqeeqatan Taba'een-e Hz. Mehdi A.S Tarekaan-e-Duniya O Talebaan-e-Khuda par hota hai aur majazan Hz. Mehdi A.S ke dawah ko qubul karne wale sab Mahdaviyaun par ba etbaar-e-aadaad O shumar sab Mehdavi qaum Mehdi A.S aur groh-e-Mahdi A.S ke hukm mein dakhil hain lekin umoor-e-Deeni mein bahes o raai ke mauqey par groh ya qaum ke haqeeqi maaney motebar hote hain aur kasebeen bahes O raai mein shirkat ke majaan nahin hote, Balke jis amar par har ahl-e-irshad ka ijma O ittefaq ho isi ke sath muttfaq hona sab kasebeen ko lazim hota hai aur

Tarekaan-e-Duniya jo Ahl-e-Irshad hon in ke liye lafz Hz. O bandagi aur in ke sivay tamam Tarekaan-e-Duniya O Talebaan-e-Khuda ke liye lafz myan O biradar dairey mein raaej wo mustamil raha hai aur beroon-e-daira rahne wale Mehdavi kasebeen har Tarek-e-Duniya ko Hazrat ya Myan kahte aaye hain aur Ahd-e-Vilayath mein Tark-e-Duniya O Talab-e-Deedar-e-Khuda ka zaban se iqrar honay ke joht (sabab) se Tarek-e-Duniya hi apne naam ke sath Faqeer likhne aur khud ko faqeer kahne ka majaz hua hai, Pas har Tarek-e-Duniya apne ap ko ya apne taleb ko faqeer kah sakta hai. Is ke sivay koi kisi ko faqeer kahne ya likhne ka majaz nahin, mahez Tarekeen-e Duniya aur kasebeen mein imtiaz ke liye bajay Mashaeqeen O Murshideen ke lafz Fuqra tabqa awam mein raej hai, Lekin ba-yek deegar mukhatibat mein mustamil nahin (istemal nahin hota). Yehi haal khadim ya khadima ka hai ke kahne wala apne aap ko Kisi peer ka khadim kah sakta hai lekin koi peer apne kisi mureed ko Deeni biradar ke sivay apna khadim kahne ka majaz nahin aur jab kabhi ijmah ka mauqa aaye toh ijmah Murshideen-e-groh aur inke fuqra ka hota hai jin mein aalim bhi hote hain aur ummi bhi, pas is ijmah ko faqt ijmah-e-fuqra-e-groh-e-Mehdavia kahna sahih nahin balke Ijmah-e-Murshideen O Fuqra-e-goroh-e-Mehdavia ya Ijmah-e-Mashaeqeen O Fuqra-e-giroh-e-Mehdavia kahna lazim hai aur is ke in-eqaad ke sharaaet hasbe zail hain.

(1) Ijmah ko Ijmah-e-Murshideen O fuqra-e-groh-e-Mehdavia ya Ijmah-e-Mashaeqeen O Fuqra-e-giroh-e-Mehdavia se mausoom kiya jaay, (2) Ahl-e-Irshad ya Ahl-e-Bait Tarek-e-Duniya ko lafz Hz. Ya Myan se aur Deegar Tarekeen ko lafz biradar se mukhatib kiya jaay, (3) Jo log Tark-e-Duniya ka iqrar kiye hon ta waqtiya wazeefa khidmat-e-sabeqa se dast bardar na hon aur apna naam Duniya daraun ke daftar se na nikalwaein in ko rukn-e-Ijmah na banaya jaay, (4) Kisi qaumi ya mazhabi muqaddma ke tasfiyey ya kisi mas'la-e-mazhabi mein kisi aalim wo mauwi ka jawab maariz (dauran) bahes mein aaye toh is ki tasdeeq O tawseeq ya tardeed O tarmeem aur qaul faisal ke husool ke liye ya azroo-e-sharah shareef kisi qarardaad par sab ka muttfaiq hona lazim ho toh is par ittefaq ke liye ijmah munaqqid hua kare. Jahan kahin ijmah ki zarurat waqay ho umoor mazkoor-e-bala (ooper likhe hue usool) ka lehaz is rukn ijmah ko jo daayi-e-ijmah ho lazim hai, bagair in shara'et ki panbandi ke ijmah durust nahin aur ijmah-e-groh Hz. Mehdi A.S ko ta qayamat baqa wo dawam hai (hamesha rahne wala hai), Chunanche farman-e Hz. Mehdi A.S hai ke Tarjuma : Hz. Mehdi A.S aur (Taberaan-e-Mehdi A.S) Mehdavi qayamat tak qayam
مهدی ومهدویاں تا تمام قیامت باشند
rahengey.

وَاللّٰهُ الْهَادِي اِلَى الصَّوَابِ مِنْهُ الْمَبْدُ وَالِيهِ الْمَآبُ .

Bayan alqaab O aadaab takhatub mujmalan (aadaab ka mukhtasar bayan)

Meyaar buzurgi wo azmat hukm-e-Haq ta'la se deen dari aur parhezgari hai, Chunanche Allah ta-ala farmata hai **أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى** Tarjuma: "Beshak tum mein buzurg tar Allah ke paas wahi hai jo tum mein sab se zyada parhezgar hai". Is farman ke ba-mojjib buzurgaun ki tazeem O tawqeer farz hai, Nez farman-e-Haq ta-ala hai **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ**

Tarjuma: "Sivay is ke nahin ke sab momin apas mein bhai bhai hain". Is farman ke mutabiq mominou.N ko ba yek deegar sulook biradari wajib hai. Nez Hz. RasoolAllah S.A.S ne farmaya **لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقِرَّ كَبِيرَنَا**

"Woh shaqs hum se nahin hai jo apne chotou.N ke sath shafaqqat se pesh na aaye aur apne badou.N ki tazeem na kare". Pas azroo-e-Deen jin ki tazeem farz hai wo baap, ustad, murshid aur deegar Buzurgaan-e-Deen O Khandan hain. Murshid ke liye tazeemi alfaz Hazrath, Qibla, Peer O Murshid, Khudawand, Khundkar, Myan wagairah hain. Baap ke liye Hazrath, Qibla O kaba wagairah. Deegar akabereen ke liye Mozzami, Mohtarami, Mukarrami aur ustad ke liye Aaqai, Moulai, Mohsin O Murabbi wagairah aur kalimat-e-Duaiyah damat barakatuhu, Madd-zillahu, zaad-altafa, wagairaha hasb-e-mouqa O mahal in madarij mein mustamil hotey hain, aur jahan azroo-e-Deen ya ba-lehaz-e-umr wo mansab biradari barabari ka darja hai. Biradar-e-Aziz, janab wagairah aik dusre ko likha aur kaha jata hai aur kalimat-e-duaiyah zaad-e-inayatah, Daam-e-mod-ta wagairah hama mustamil hotey hain aur apne chotoun ko unke darjey ke muafiq Barkhurdar, Noor-e-chashm, Aziz-az jaa.N, Aziz-ul-qadr wagairah alfaz mai kalimat-e-duaiyah Tool-umrahu, Zaad-e-qudra, Daam-e-iqbaluhu, O sallamAllah ta'la wagairah marqoom hotey hain, aur akhiruz-zikr dono kalimey apne manawi haisiyat se badou.N chotou.N sab ke liye mustamil hotey hain. Hz. RasoolAllah S.A.S ka farman hai **أَدَبُ الدِّينِ كُلُّهُ أَدَبٌ** a-paa adab (Nek chalni) hai". Aur Hz. Mehdi Moud A.S ka farman hai ke **ہر کہ بے ادب دیانت و بے شرم باشد ہرگز بخدائے تعالیٰ نرسد (حاشیہ)**

Tarjuma: Jo shaqs, be-adab, be-diyanat aur be-sharm ho hargiz Khuda ko nahin pahunchega.

Tareef Alim-e-Deen O Mujtahed O Muhaqqiq aur taqsees-e-Laqaab Allama

(Alim-e Deen, Mujtahed O muhaqqiq (researcher) aur "Allama" ke title ke haqdar)

Alim-e-Deen wahi hai jis ko tafaqqah fid-deen hasil ho yani Quran O Ahadees-e-RasoolAllah S.A.S aur Nuqool Imam Mehdi Maud A.S ko ba-khoobi samajh sakta ho aur samjha sakta ho, ba-muqtaza-e-Ayat-e-karima (Ayat-e-karima ke taqazey ke tahet)

أَقَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلِيٌّ نُورٌ مِنْ رَبِّهِ

Sharah-e-sadr ki sifat se muttasif ho jo safa-e-batin (dil ki safai) aur koshish-e-zikr-e-Khuda ke baghair mahez kahin se koi sanad-e-ilmi fazil O kamil hasil karne se nahin naseeb hoti aur wahi alim jo shrah-e-sadr ki sifat pa kar Khuda ki taraf se Noor-e-Hidayat par ho aur

Deen ke peechida masael ko hal kar sake Mujtahed kahlata hai, aur jo ijtehad qiwwat ke sath deen ke haqaeq wo ma'arif O asrar O daqaeq se khud agah ho kar dusraun ko bhi agah kare aur amalan zoht O taqwa mein kamil ho mujtahed ke alawa wo muhaqqiq ka darja pata hai aur is ka qadam sulf o saleheen ke taqleed ke dairey se zarrah barabar nahin hat-ta aur apni tahqeeq aur apni ijtehad qiwwat par mutlaqan is ki nazar nahin hoti. Chunanchey bandagi Myan Hz. Shah Qasim Mujtahed-e-groh Rh ne tahreer farmaya hai ke "Dar kitab masqad-ul-aqsa awarda kamal khulasa admi dar anast ke dawa muhaqqiqi khud az sar-ba-nehd wo pa az-had taqleed beroona na-had (Mahiyatul-taqleed safah No. 49).

Admi ka Khulasa-e-kamal yeh hai muhaqqiqi ke daway ko apne sar se nikal de aur taqleed ki hadh se qadam bahar na rakhe aur Allama ka laqab aise hi alim ke liye zeba hai, Jo Arabi farsi urdu teeno zabaan-e fazla mein tamam uloom-e-deeniya aur aliya par poori tarah hawi ho aur tasneef o taleef mein mumtaaz muqam rakhta ho aur aise ulema sadiyoun mein madood-e chand hua karte hain jin ka uloo martabat khud in ke kalam se sabit hota hai. Bar-Khilaf is ke do-char kitabei.N arabi aur farsi ki parh kar koi shaqs khud ko allama samjhne laga toh yeh is ki bul-hawasi hai ba-qaul Sheik Saadi Rh ke.

Ne muhaqqiq bood na danishmand Char paya baro kitabey chand.

Ahkam-e-Salam O Qadambosi akaber

Ahl-e-Islam ke liye jo salam masnoon hai wo "As-salamu-alaikum" aur is ka jawab "Walekum-as-salam" hai aur is ke alawa Buzurgaun ki Qadambosi ya dast-bosi ya in ke qadam ko choona aik qusoosi amal hai, jis ke jawaz ka subut ahadees-e-sahiyah se bhi milta hai aur sulf saleheen ki maal se bhi.

Hukumat-e-zaheri ke sath Khilafat-e-Rasheda ke ekhtetam ke baad se Duniyadaar hukkam ke muqabley mein Deeni peshwaou.N ki azmat ke izhar mein aam taur par Deeni peshwaou.N ki Qadam-bosi ka amal riwaj paya jin ki roohaniyat hi Deen-e-Islam ki Aqta-e-Aalam mein tableegh ka asal sabab hui Jin ke khatim Hz. Mehdi Maud Imam Akhiruz-zama.N Khalifatur-Rahman A.S hue. Aa.N Hazrat S.A.S ne bhi amal-e-Qadam-bosi se kisi ko mana nahin farmaya albatto Sajda-e-Tazeemi se mana farmaya jis ka bazaun ne rawa rakha tha. Pas "Assalamualaikum" kahne wale ka jawab bhi "Walekum Assalam" hai Qadambosi Arz ya Aadab Arz ya Tasleem o Bandagi kehne wale ka jawab bhi Alaikum Assalam hi hai ya hasb-e-mauqa O mahal is ke alfaz lauta diye ja sakte hain, Aur jaisa ke baaz Mujtahedeen ke paas farsi ya Urdu Tarjuma Quran ki qir'at se Namaz jaez hai waisa hi salam bhi ajami alfaz mein jaez honay mein koi kalam nahin, kyun ke Quran majeed mein salam ko lafz "Assalamualaikum" ke sath muqayyid [limit] nahin kaha gaya balke

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنِ مِنْهَا أَوْ رُدُّهَا

[Tarjuma: Aur jab tum ko koi kalima-Tahiyyat [Dua ya tazeem ka kalima] kaha jaay toh tum bhi isse acah ya waisa hi kalmia Tahiyyat kehdo] kaha gaya hai..

Bola chala muaf karana

Allah ta-ala farmata hai **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** Yani “Ba-juz is ke nahin ke sab momin apas mein bhai bhai hain”, Is Ayat-e-kareema ki dalalat is amar par hai ke har musalman dusre musalman ko khwah woh uska haqeeqi bhai ho ya allati ho ya akhyafi ya razai ya mahez deeni biradari rakhta ho nisban haqeeqi bhai ke barbar qabil-e-izzat o lehaz samjhe (Tafseer-e-rushdi).

Ahyanan aik dusre se ranjish ya kasheedgi ki surat pesh aaye toh ranjish ka sabab jis ki taraf se paida hua ho, is ko lazim hai ke is sabab ko dur kare, apne qaul o fail ya bole chale ki muafi ka is shaqs se talib ho jo is se azurda khatir ho gaya ho ya jis ka dil iski bad-sulooki se toot gaya ho, warna sabab nafrat ko baqi rakhte hue koyi kisi se bola chala muaf nahin karwa sakta aur apne zimme jo muakheza ho is se bari nahin ho sakta.

Groh-e-Mahdavia ka yeh khaas tareeqa hai ke Muharram ki daswei.N tareekh ki subah subah namaz-e-Fajr ke baad aik dusre se mil kar apna bola chala muaf karwaya karte hain jis ki waja se dilaun ki kuduratei.N aur ranjishei.N dur ho kar apas mein aik dusre se sab ka saaf dil rahna lazmi ho jata hai.

Riwayat mashoor se sabit hai ke Hz. Imam Hussein Rz. jab das (10) Muharram ko maidan-e-karbala mein zalimaun ko jahannum raseed karne ke liye tashreef le jane lage toh sab apne sathiyaun aur ahl o ayal se Aa.N Hazrath Rz. ne apna bola chala muaf karwa liya tha, Kyun ke apko wapap lautne se badh kar apni shahadat ka yaqeen tha. Pas Hazrat Imam Hussein Rz. ki shahadat ke baad se is shahadat-e-uzma ki yaad-gaar mein Ahl-e-bait ke sab gharanau.N mein har saal daswei.N Moharram ko Bola chala muaf karane ka amal raej ho gaya tha. Phir agey chal kar bahot se gharanau.N mein matruk bhi ho gaya tha. Lekin Hazrat Meeran Mehdi Maud A.S ne ba-hukm-e-Khuda barqarar rakha aur baaz ahadees se yeh amar zaher hai ke qayamat Ashoorah yani Moharam ki daswei.N tareekh hi ko hogi, kya maloom ke ab jo yaum-e-ashoorah aane wala hai mumkin ho wahi qayamat ka din ho, pas Ahl-e-Eman is waqt rahe.N bhi toh in ka apas mein aik dusre se saaf dil ho kar rahna behtar hai (Quwwatul-Eman).

Bahra-e-Aam

Bahra-e-aam: Bahra-e-aam khususiyaat-e-Mehdavia se hai dar asl yeh lafz “Bahra” faiz-e-Vilayath muqayyida Muhammadia (SAS) bara-e-khaas O aam hai awwal O akhir ke do lafz le kar is ko bahra-e-aam kar diya gaya hai, baaz Buzurgaun ne is ko “baar aam” bhi likha hai, kisi buzurg ke bahra-e-aam se murad yeh hai ke in ki wafa-at ke din se aik din pahle in ke faiz ki yaadgaar mein koyi ba-asani muyassar hone wali gizzaa in ke moteqideen mureedein O hazireen mein in ke darjaun ke mutabiq alas-sawiyah taqseem ki jaay.

Masalan Tarek-ud-duniya Ahl-e-irshad ko char musht, Taleb-e-Khuda ko teen musht, kasebaun, aurataun aur bachaun ko do-do musht ya isi andaze ke muafeq pokhta ya khaam (solid ya semi-solid) jo bhi gizaa taqseem shudni ho taqseem karte hain. Is amal ki ibteda Hasb-e-hukm Hz. Mehdi Maud A.S groh-e-Mubarak mein Hz. Bibi Alhadadi Rz. ke bahra-e-aam hi se hui hai.

Jab tak ki dairau.N ki zindagi thi har buzurg ke bahra-e-aam ke mauqey par pani aur lakdi ki farahami ke liye Murshid-e-dairah apne talebaun ko sath le kar dairey ke bahar kisi qareebi jagah par jahan pani bhi mil sakta tha aur lakdi bhi faraham ho sakti thi in dono cheezaun ko le jate the toh in ko dekh kar ya pahle hi se Bahra-e-aam ki ittela pa kar dairah ke bahar rahne wale Mehdavi bhi jo kasebeen wo muafeqeen kahlate the pani aur lakdi ki farahami ke liye Murshid-e-dairah aur fuqrah-e-dairah ke ijmah mein shareek ho jate the, aur is shirkat ko apne liye ba-as-e sa-adat jaante the, yahan tak ke in ke dost ahabab bhi jo Mehdaviyou.N mein na hone ke bawajood Hz. mehdi A.S ki azmat O Vilayath ke qaael aur ap ke baad ke buzurgaun ko bhi fazl O kamal aqaed ke sath Naan-rezah le kar ankhaun.N ko laga kar khate the, aisi misalei.N zamana-e-haal tak bhi dekhne mein aayi hain balke Qayamat tak dekhne mein aayengey, is seedhe saade amal ke sivay hamare yahan na kisi buzurg ke Urs ke mauqey par sandal chiragau.N ka ehtemam hai na kisi aur qism ki dhoom dham.

ومن العظيم شعائر الله فطى من Baaz logaun ka eteraaz hai ke maujooda daur mein lakdi ya pani kahin se ja kar lane ki kya zarurat hai, gow agle zamanay mein is ki zarurat rahi ho. Lekin zarurat baqi rahne ya na rahne ka yahan sawal hi nahin hai, yahan baqa tareeqa sulf saleheen aur is ki deeni ifadiyat ko dekhna hai ke aala maqsad ki takmeel mein bagair kisi kharch ke yeh sahulat sab ko shirkat ki sa-adat hasil hoti hai. Dekho Bibi Hajirah Rz. aik zarurat ke tahet Safa O Marwa ke darmiyaan daudhi thi.N , Ya Hz. Ibrahim Ya Hz. Ismail Alaihumas-salam ne Shaitan ke bahkaney par is ko kankariyaan maari thi.N, Ab woh dono zaruratein mutlaq rafaah ho chuki hain. Phir Hajiyau.N se poochiye ke wo yeh dono fel kyun anjam dete hain?. Waja yehi hai ke Khasaan-e-Haq ke jo af-aal Sha-ar Allah mein shumar paney ke hote hain in ki yaadgar ko dilaun ki taqwiyaat aur rooh ki baalidgi ke liye baqi rakhna hi parhta hai, jin ke baare mein yeh ayat-e kareema nazil hui hai Tarjuma: "Aur jo tazeem kare Allah ki nishaniyaun ki toh yeh dilaun ki parhezgari se hai". Yehi sha-aer Allah Sha-ar-e-qaum ban ke shinaqt-e-qaum ka zairya ban jate hain.

Tasmiyah khwani

Tasmiyah khwani sunnat-e-Hz. Syed Muhammed jaunpuri Imam Mehdi maud Khalifatullah, Khatimul-Auliya A.S hai, Chunanchez Hz. Maulana Mansur khan sahab Rh. likhte hain ke jab Mehdi A.S ki maktab nashini ka waqt aya char saal char mahiney char din guzre toh Hz. Mehdi A.S ke walid Buzurgwar ne ziyafat ki tayyari shuru ki. Hz. Sheikh Daniyal Rh se kaha ke aaj Syed Muhammed A.S ki tasmiyah khwani hai aap aa kar inki zaban-e-Mubarak se Bismillah parhaiye, Sheik Daniyal Rh ki tasmiyah khwani mein

Meeran Syed Abdullah Rh ke ghar aaye, Hazrat A.S ko aik chowki par bitha kar atraf sab hazereen-e-jamat khade the, Isi jamat mein Khwaja Khizar A.S bhi the, lekin Hz. Mehdi A.S ke sivay kisi ne inko nahin pahchana, Aap (A.S) inko pahchan kar tazeem ke liye jab uth khade hue sab hazereen-e-jamat ne aur khud Sheikh Daniyal Rh ne bahot ta'jjub kiya ke is khurd saal Mahboob (A.S) ne kis ki tazeem ki is waqt sheikh Daniyal ne muraqeba kiya aur muraqabey se sar utha kar Aap (A.S) ne dekha ke Khizar A.S bhi is jamat mein khade hain. Phir Sheikh Rh ne bhi uth kar Khizar A.S ki tazeem ki Hz. Mehdi A.S ko chowki par bitha kar aap neche baithe the, jab Bismillah parhaney ka waqt aaya toh Sheikh (RA) ne Khizar A.S ki janib dekha aur kaha ke aap ke hote hue main kaise parha sakta hu, Khizar A.S ne farmaya ke Ay myan Sheikh Daniyal (Rh) tum Bismillah parhao Khuda-e Ta'la ne mujhe yeh hukm de kar bhej hai ke aaj mera mahboob Bismillah kahta hai tu ja aur ameen kah, is bina par Sheikh (Rh) hi ne Aa.N hazrat A.S ko Bismillah parhaya aur Khizar A.S ne ameen kaha (Mulaheza ho Jannatul-Vilayath safah 8-9)..mazkur bala waqiyaat ki roshni mein groh-e-Mahdavia mein isi liye Surah Fatiha hi parhate hain aur parhane wale Murshid bacche se Surah Fatiha ke baad Aameen kahalwate hain, aur tamam Mehdavi hazraat qayamat qayam honay tak isi Sunnat-e-Mehdi Maud A.S ki taqleed par paband rahna chahiye aur lafz "Aameen" Surah Fatiha ke baad hi kaha jata hai. Lehaza Hz. Khizar A.S ke Aameen kahne se sabit hai ke tasmiyah khwani mein sirf aur sirf Surah Fatiha hi parha jata hai, is ke sath hi Quran Shareef ki taleem shuru karwa dena chahiye.

Tammam (ekhtetaam)

Raqem Faqeer haqeer Syed Khuda-baksh rushdi Mehdavi

Ibn Hz. Maulana Myan Syed Dilawar urf Hz. Gorey Myan Sahab Rh. Sabeq sarparast Daarul-Isha-at kutub Sulf Us Saleheen Jami'at-e Mehdavia Hind waqay Dairah Zamistanpur Musheerabad, Hyderabad.

Kalimat-e-Khamsa..

اول کلمہ طیب: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
دوم کلمہ شہادت: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ، وَرَسُولُهُ
سوم کلمہ تمجید: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط
چہارم کلمہ توحید: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ

الْخَيْرِ وَهُوَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ
بِحَمْدِكَ يَا كَرِيمُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ
لَمَّا لَا أَعْلَمُ بِهِ وَتُبْتُ عَنْهُ فَأَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ وَإِنَّ الْمَهْدِيَّ الْمَوْعُودَ قَدْ جَاءَ وَمَضَى

Note: Tarjuma ke liye dekiye safah No. 12.
