

KHALIFATULLAHMEHDI.INFO

RAMAZAN UL-MUBARAK

ROMAN ENGLISH MEIN

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PESH LAFZ

Assalamu'alaikum Musaddiqeen o Musaddiqat,

Ye Kitabcha "RAMAZAN UL-MUBARAK" khaas kar Badhti umr ke bacho.n ki shadeed zaroorat ko malhooz rakh kar banaya gaya hai, jis mein jahan tak mumkin ho urdu ke mushkil alfaz istemal nahin kiye gaye hain, aur jahan kaheen zarurat ho alfaz ke ma'nay brackets de kar likh diye gaye hain (chahe English mein hi kyun na ho), jis ka ain maqsad kisi tarah zyada se zyada Qare'een is se mustafed ho saken. Sarparasto.n se guzarish hai ke apne bacho.n ko ye zarur parh kar sunaye.n.

Is risalay mein kaheen koyi kotahi nazar aaye ya koi baat likhne se rah gayi ho toh is kam-ilm ki islah is mail ke zariye kar sakte hain

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Faqt. Kamtareen Bhai,

Syed Yaqoob Shafi Mehdi.

BUDHE CHAND KA KHITAB

Tamam Ummat-e Muslema aur Bil-khusoos Pyare bachon ko mera Salam. Main Chand hun Allah Ta'ala ki aik adna makhlooq [small creation of Allah]. Mujh haqeer ko Allah ne ye sharf bakhsha hai ke mere Jalwe se Ramazan Ka Mubarak Mahina shuru ho aur mere hi jalwe par Khatm bhi ho. Main na jaane kitne hi daur dekh chuka hun. Allah ka aik ehsan ye bhi hai ke Us ne mujhe Adam Alaihis-salam se le kar aaj tak ke tamam insano.n ko bhi dekhne ka sharf bakhsha hai.

Mujhe ye kahte hue bada afsos hota hai ke aaj ka daur tamam pichle barso.n mein sab se kharab chal raha hai. Aaj-kal mujhe dekhne ke liye log be-qarar nahin hote. Be-qarari toh dur ki baat hai log aaj kal waqt milne par bhi mujh se milna nahin chahte, mujhe dekhna tak gawara nahin karte. Pata nahin ye meri bad-bakhti hai ke aap ki bad-naseebi. Aik aur baat meri samajh mein nahin aati ke logon ki zaban par main pahle se zyada chada hua hun. Mera charcha pahle se zyada duniya mein hua karta hai. Mujhe is se bilkul khushi nahin hoti kyun ke mera naam aksar wahiyaat gaano.n mein liya jata hai, meri ijazat ke baghair mujhe behuda filmo.n mein bhi dikhaya jata hai. Mujh se wo kaam nahin liya jata jise aap ko Allah ne hukm diya hai.

Allah Ta'ala ne aap ko Ashraf ul-makhlooqat (Supreme creation) bana kar bheja hai. Tamam Makhlooq mein sirf aap aur Ajinnah (jinn Ki jama/plural) hi Aql (Intelligence), irada (intention) aur ikhtiyar (power of choice) istemal kar sakte hain. Aur Ajinnah ke muqable aap ko zyada zaheni salahiyat ata ki gayi hai. Laikin aj kal log is ka bahot ghalat istemal kar rahe hain. Hona toh ye chahiye tha ke insan is aql se Allah ke hairat angez nizam-e zindagi aur maut par ghour karta, kalam-e paak ko samajhta aur is par amal karta..laikin main dekhta hun ke aaj-kal bache Mausiqi (Music), Naach-Gaane, cartoons, aur games waghairah jaise wahiyat shauqo.n par apna waqt barbaad kar rahe hain. Dawah toh Musalman hone ka karte laikin Amaal bikul ghair Muslim ke apnate hain. Shaitan ke hukm ke waare nyare hote hain.. Mujhe badi hairat hoti hai ke ye aakhar kya chakkar hai? Fajr ke waqt toh aap araam se sote hain aur agar azaa.n ki awaaz se kabhi neend mein khalal aa jaay toh fauri kambal lapet kar karwat badal lete hain (Goya awaaz ko dabane ki koshish kar rahe ho.n) Aur jab kabhi school mein function ho toh us din fajr se jag kar khushi khushi tayar hone mein masroof ho jate hain. Allah ka shukr hai humari biradari aisi nahin hai. Bhai suraj ho ya bhai Sitara ya kahkasha.n (Galaxy) ka koi bhi saathi, hum sab Allah ke hukm par sar jhukate thay aur kabhi na farmani ki himmat nahin karte thay. Jab se hume paida kiya gaya tab se Allah ne hame jis mahwar (Orbits) par ghoomne ka hukm diya hai hum usay chorh kar idhar udhar toh kya aik inch bhi rasta nahin chorhte thay. Aik Martaba Mushrikeen-e Makkah (Makkah ke kafiro.n) ke kahne par Aqa-e Konain Hazrat Muhammed Mustafa SWS ne mujhe do tukde ho jane ka hukm diya tha, main bila choo.n chara (without hesitation) aap ke hukm par fauran qurban ho gaya, Phir fauri Allah ta'ala ne mujhe apni asli halat

par laa diya tha. Laikin bacho, Aap ka darja Allah Ta'ala ne toh itna buland kiya hai, aap toh hum se bahot behtar makhloq ho phir aap kis tarah Allah aur Rasool (SWS) ki is qadar na-farmani kar sakte ho.. **Ta'jjub hota hai...bahot Ta'jjub...!!**

Maah-e Ramazan mein Allah Ta'ala ne Qur'an nazil farmaya. Laikin kayi bache Maah-e Ramazan mein tilawat toh kar lete hain laikin sirf kuch waqt ke liye, Un ki koshish ye hoti hai ke kisi tarah Ramazan mein aik Qur'an ka daur takmeel kar liya jaay. Dil mein Khusu o Khuzo bhi nahin hota. Kuch bache toh itna bhi nahin karte, Wo toh Ramazan mein bhi TV nahin chorhte. Bache toh bache hain bade bhi apne serials aur TV par behuda All India singing / dancing competition tak nahin chorhte. Namaz ke waqt bhi TV band karna gawarah nahin karte. Nihayat bad-tameezi se kayi bache aur un ke bade aram se baithe dekhte rahte hain. TV ki dhunn mein azaan ki awaaz tak sunai nahin deti, balke kuch bache toh azaan sun kar bhi parwah nahin karte. Koyi sirf TV ki awaz mute karta hai laikin zahen aur nigahen TV se nahin hatata. Nach gana itna azeed hai ke poochiye mat. Meri Khush bakht nigaho.n ne As'haab-e Rasool SWS (companions of the Prophet SAS) aur As'haab-e Hazrat Mehdi maud A.S (companions of the Mahdi AS) ka amal bhi dekha hai ke Ramazan mein wo kis tarah Ibadat mein aik dusre par sabqat (race to win) le jaya karte the. Jab bhi fursat mile Tilawat-e Kalam-e paak aur Zikrullah mein mahu raha karte the. Naach gano.n ki baat se us daur ka aik waqaya yaad aa raha hai suniye. Mujhe achi tarah yaad hai Hazrat RasoolAllah SWS ke daur-e mubarek (at the golden period of the Prophet SAS) mein aik munafiq hua karta tha (Munafiq yani jo zaban se toh Musalman hota hai laikin dil se islam ka dushman) jis ka naam Nazar bin haris tha. Ye bahot hi chalak aadmi tha. Us ki muhim (mission) ye tha ke wo kisi tarah Hazrat RasoolAllah SWS ke paas logon ko jane se roke, Namaz se dur kare aur tilawat se bezar kare. Wo Iran se logon ko Qisse, kahaniyo.n ki kitaben la la kar baant'ta aur deen se unki tawajjah hatata tha. Yehi nahin balke us ne aik Mutriba (nachne wali aurat) bhi muqarrar ki thi. Jis ka kaam din raat nachna aur gana tha. jab log masjid ke liye rawana hote toh wo unhe.n rok kar kahta.. zara idhar bhi kuch tawajjah dijiye. Dekhiye kitni zabardast raqqasa (dancer) ka main ne intezam kiya hai. Bhole bhale Musalman us ki chakkar mein aa jate aur kuch der dil bahla lete. Hote hote wo sada-lo (innocent) Musalamano.n ko poori tarah nach gane mein mulhawwis kar deta aur Allah se dur kar deta. Aaj main dekhta hun ke Nazar Bin Haris ki tijarat (Business) kis qadar duniya mein taraqqi kar gayi hai. Aaj kal bekar qisse kahaniyon ki kitabo.n ki jaga wahiyat Film fare magazines, Fashion world ke behuda kitaben aa gayee.n hain. Nazar Bin Haris ne Mohalle mein aik Mutriba ka intezam kiya tha laikin aaj har ghar mein aisi saikdo.n (Hundreds of) heroines ka nach (kya bache, kya bade) sabhi dekh rahe hain. **SHARM NAAM KI CHEEZ HI NAHIN RAHI. SAARA KHANDAN MIL BAITH KAR PICTURE DEKHNE KA EHEMAM KARTA HAI. KISI KI TABIYAT MEIN YA AANKH MEIN SHARM NAHIN DIKHTI KE YE KHAYAL KARE KE IS TARAH KA SCENE HUM SAB KIS TARAH DEKH SAKTE HAIN...?????? (HONA TOH YE CHAHIYE KE AKELE MEIN BHI ISSE PARHEZ KIYA JAAY) BALKE AISE WAHIYAT AMAAL (NA-**

MAHRAMON KI DOSTIYAAN AUR BAD-FELIYAAN) DEKH KAR KHUSH HOTE HAIN AUR BHAI, BAHEN, MAAN BAAP SAB APAS MEIN IS KI TAYEED AUR TAREEF MEIN KOI KASAR NAHIN CHORTHE... SAB YEHI SOCHTE HAIN KE "ITNA TOH CHALTA HII HAI...." AUR IS ITNE MEIN HAR DIN ZARRAH ZARRAH IZAFI BHI HO RAHA HAI JO YE GHAUR NAHIN KARTE... Darood toh Huzoor pur noor SWS par bhejte hain aur tareef behuda Actor, Actress, Mausiqar (Musicians), Nachodan (Choreographers) ki karte hain. Main sochne par majboor ho jata hun ke kahin ye bhi (na'oozubillah) munafiq toh nahin ho gaye hain (Jo zaban se toh Allah aur us ke Rasool (SWS) se Muhabbat ka dam bharte hain aur amaal poore shaitani karte hain). Aik martaba Huzur SWS ko main ne kahte suna ke

"La yu'minu ahadakum hatta akoona ahabba ilahi min waalidihi, wa waladihi, wannasi ajmaeen".

Tarjuma: Tum mein se hargiz koi momin nahin ho sakta jab tak ke tumhare maa-baap ki muhabbat , tumhare aulaad ki muhabbat aur saari duniya ki muhabbat par meri muhabbat na bhari ho jaay".

Yahan sochne wali baat ye hai ke aap agar itni shadeed Huzur SWS se Muhabbat ka dawa karte hain toh kya us Muhabbat ke taqaze (demands) bhi poore karte hain? Kya aap school ke kisi best friend se ye tawaqqah (expect) karte hain ke wo aap ki baat nahin manega? Ya, Kya aap us ki koi baat taalna gawarah karenge? Nahin na... Ab aap ye sochiye ke aap apne Aqa SWS se sab se badh kar Muhabbat ka dawa kar rahe hain toh aap un ki batayi hui baat par kitne amal pariah hain? Ye aik mizaan (Guideline) hai aap ke liye faisla karne ka ke aap RasoolAllah SWS ke kitne bade aashiq hain.. Apne amaal (deeds) ko parakhne se aap ko is ka jawab zaroor mil jayega..

Allah se dua hai ke aap ka ye Ramazan pichle sare Ramzani se behtreen guzre. Ameen Summa Ameen.

Allah hafiz o naser.

Faqt,

Aap ka kamzor aur Budha chand..

RAMAZAN UL-MUBARAK

Pyare Bacho,

Sab se pahle toh aap Mubarakbad qubool kijiye ke Allah Ta'ala ne hame phir se aik baar Ramzan ka chand dikhlaya. Tamam saal ke maheeno.n mein Ramazan Sab se Afzal maheena hai. Is ki waja aapko agay agay InshaAllah milte rahegi.

Pyare Rasool SWS farmate hain **“Agar banday ko maloom hota ke Ramazan kya cheez hai toh meri Ummat tamanna karti ke tamam saal Ramazan hi ho...”**SubhanAllah.

Aik aur hadees mein jo Hazrat Sahl Ibn-e saad RZ Se Marwi (narrated by) hai farmaya RasoolAllah SWS ne ke **“Jannat Mein aath (8) darwaze hain, un mein aik darwaze ka naam “Rayyan” hai, us darwaaze se wahi jayenge jo rozay rakhte hain. (Bukhari)**

Ramazan Allah ki bahot badi ne'mat hai, is mein har ache kaam ki jaza (sawab / return) sattaar guna (70 times) badh jata hai. Is Maheene ki khusoosiyat mein aik khaas baat ye bhi hai ke is Maheene mein Qur'an-e shareef nazil hua Jaisa ke Qur'an-e Majeed mein hi farmaya gaya ke **“Shahrul Ramazanal lazeeh unzila fihil Qur'an” (Surah: 2 Ayat: 185)** yani Ramzan ka wo Mahina jis mein Qur'an utara gaya.

Wazahat: Yahan aap ko ye khayal aa sakta hai ke Qur'an toh wahi ke zariye ahista ahista utara gaya tha (poore 23 saal ke period mein) toh phir ye kahna ke Qur'an Ramazan mein utara gaya hai ke kya ma'nay hain? Is ka jawab ye hai ke yahan us Qur'an ki baat ki ja rahi hai jise Allah ne Loh-e mahfooz se (yani saatwe.n asman se) sama-e duniya (yani Duniya ke asmaan yani pahle asmaan) par utara tha.

Allah Ta'ala ne Qur'an majeed mein is Maah ki fazeelat ka bayan aur Qur'an-e paak ka bayan aik sath kuch is tarah farmaya hai ki aik dusre ki fazeelat aik se badh kar aik nazar aati hai. Allah Ta'ala ne Farmaya **“Ramazan hi wo mahina hai jis mein Qur'an nazil kiya gaya jo logon ki hidayat aur rahnumai ke liye hai (Surah-Baqara , Ayat-185)”**. Is ko alag alag andaz se samjha aur socha ja sakta hai. Qur'an jaisi hidayat ki badi kitab nazil farmane ke liye Ramazan ka intekhab ya Ramazan jaise mubarak mahine mein Qur'an ka nuzul. Bahar haal ye dono hamare liye Allah ke behtareen in'am hain. Qur'an ki fazilat ka bayan farmate hue Allah ke Rasool SWS ne farmaya : **“sab se ache woh log hai jo khud Qur'an ki talim hasil kare aur dusron ko bhi uski talim de”**.

Hadees: Hz RasoolAllah SWS ne farmaya ke **“Tum apne gharon ko qabrastan na banao, “Beshak shaitan ka saya wahan nahin hota Jis ghar mein Surah Baqarah ki tilawat hoti ho.(Sahih Muslim) (Hadees ke nisf awwal (first part) se maloom hota hai ke ghar qabrastan ki tarah tab banta hai jab ghar mein lbadat o riyazat na hoYani murdo.n ki tarah apne gharon mein mat parhe raho balke Namaz,**

Zikrullah, aur Qur'an-e paak ki tilawat se apne gharon ko roushan rakha karo). Choo.n ke is Mubarak Mahine mein har neki ki jaza dusre maheeno ki ba-nisbat 70 guna [70 times] zyada hoti hai, hame is mauqay ka faida utha'te hue is mahine mein zyada se zyada tilawat-e Qur'an aur Zikrullah se faiz utha'te rahna chahiye.

Rozay: Is Mahine mein Rozay rakhna Allah ne farz kiya hai Jaisa ke farmaya Allah Ta'ala ne **“Ya Ayyuhal'lazeena aamanu kutiba alaikumus siyaamu kama kutiba alal lazeena min qablikum”** (Surah: 2, Ayat: 183) Yani Ay Eman walo tum par rozay farz kiye gaye hain jaisa ke pichle logoun par farz kiye gaye the” (Is se maloom hota hai ke Rozay pichle paighambaro.n ke daur mein bhi farz the laikin is ki surat aur din (yani conditions & days) hamare rozao.n se alag the.

Ramazan mubarak hadees ki roshni mein.

Hadees: Farmaya RasoolAllah SWS ne “Jis kisi ne is mein (Maah-e Ramazan mein) Allah ki raza ki khatir bhala kaam kiya toh wo aam dino ke muqabil (Compared to the normal days out of Ramazan) aik farz ke barabar sawab kamaya. Aur jo koi is Mubarak Maah mein aik farz amal ada karega (Jaise Namaz, ZikrUllah..) toh goya us ne aam dino.n ke muqabil 70 guna zyada sawab kamaya (Kitab-e Hadees, Sahih Ibn-e Khuzaymah Hadees No. 1887)

Hadees: RasoolAllah SWS ne farmaya ke “Jab Ramazan ki pahli raat aati hai toh asmano aur jannat ke darwaze khol diye jate hain aur aakhri raat tak band nahin hote, jo koi banda is Maah-e Mubarak ki kisi bhi raat mein Namaz parhta hai toh Allah is ke har sajde ke sabab 1700 nekiyaan likhta hai aur is ke liye jannat mein surkh yaqoot (red-diamonds) ke ghar banata hai jis mein sattar hazar darwaze honge aur har darwaze ke dono patt sone ke honge. Pas, jo koi maah-e Ramazan ka pahla roza rakhta hai toh Allah izz o jal Maheene ke aakhri din tak iske gunah muaf farmata hai. Har wo din jis mein ye roza rakhega is har roze ke badle mein isay aik hazar sone ke darwazo.n wala mahel jannat mein ata hoga”.

Laikin Bacho. Ye yaad rahe ke hamari ankh sone ke mahel tak muqayyid (limited) nahi honi chahiye hame us sonay ke Khubsurat mahel ke malik par nazar honi chahiye aur sochna chahiye ke itne khubsurat o la-qeemat Mahelo.n ka banane wala kitna Khubsurat hoga.SubhanAllah, yehi hamari taleem hai, yahi humara mazhab hai aur yahi hamari manzil hai.

Maah-e Ramazan mein shaitan qaid kar diya jata hai jaisa ke Hadees-e RasoolAllah SWS hai **“Maah-e Ramazan mein Jannat ke saare darwaze khol diye jate hain aur Dozaq ke darwaze bandh kar diye jate hain aur shaitan zanjeero.n mein qaid kar diya jata hai” (Sahih Bukhari)** Ye is liye ke momino.n ki ibadato.n mein shaitan ka khalal na ho, aur chain se ibadato.n mein Musalman apna waqt bita sake.n Magar afsos..!! Ke aaj aksar Musalman itni azeem ne'mat paa kar bhi kitne heelay bahano.n se roze qaza kar dete

hain. Aaj yahan dard hai, aaj wahan dard hai, Aaj kaam dhoop mein karna hai, Aaj school mein mushkil test hai, Balke kuch Musalman bhai toh sar-e aam khane peene ko bhi aib nahin samajhte. Main aap ko aik hadees kyon na bata dun ke jis ko parh kar hamare andar Ramzan ki azmat o ehteram aur zyada badh jay?. **Hazrat Abu baker RZ se riwayat hai ke Huzur SWS ne farmaya ke jis ne Ramazan ka aik roza bhi baghair koi majburi ke qaza kiya toh umr bhar ka roza bhi is ki qaza nahin ban sakta, agarche ke wo baad mein qaza roza rakh le. (Bukhari Shareef).**

Is hadees se maloom hota hai ke jo fazeelat Ramazan mein roza rakhne ki thi us ka badal kisi cheez se poora nahin hota, Haan agar majburi ki halat hai toh wo aur baat hai. Is maheene mein Aik raat aisi bhi hai jo aik hazar Maheene se bhi zyada raato.n ke barabar hai, jise hum Lailatul qadr ya Shab-e-Qadr ke naam se yaad karte hain, jo ke Ramazan ki sattaishwe.n (27th) raat hai jis ki fazeelat ke baare mein aap ko aagay batlaya jayega. Is maheene mein taraweeh ka bhi ehtemaam kiya jata hai jis ki tafseel bhi aagay ayegi. Ab hum Sahri, Roza, Iftar aur in ko anjam dene ke tareeqay aur is ke tootne aur na tootne ke masayel par baat karenge..

ROZA KIN KIN PAR FARZ HAI:

1. Musalaman hona
2. Balegh hona (yani taqreeban 10th standard walon ki umr)
3. Aaqel hona (Matlab deewano par farz nahin)
4. Tandrust hona (beemari mein muaf hai laikin qaza zaruri hai)
5. Muqeem hona (Muqeem yani kisi jaga aapka 15 din se zyada ka qiyam ho, jaisa ke aap ka ghar, agar aap safar mein hain toh roza muaf hai laikin qaza zaruri hai).
6. Paak rahna.

KYA NA-BALEGH KO ROZA RAKHWANA CHAHIYE?: _Tamam Ahl-e sunnat ul-jam'at is baat par muttafiq (agree) hain ke jab Bacha 7 saal ka ho jaay toh maa.n Baap ka farz hai ke usay rozay aur namaz ki talqeen (Yani namaz o Rozay ki pabandi ki ahmiyat aur encouragement) karni chahiye, aur jab 10 baras ka ho jaay toh ab sakhti karna lazim hai. **(Agar maa.n baap ya sarparast ne apne laad o pyar mein bacho.n par sakhti na ki toh bache par bura asar parh sakta hai aur ye beja pyar o Muhabbat Allah O Rasool SWS ki Muhabbat par bhari parh sakti hai jo ke Gunaah-e azeem hai).** Laikin sakhti se murad zabardasti roza rakhwana nahin hai balke mausam ka lehaz, school ki mashakkhat (heavy-work load), aur bache ki zaheri jismani taqat wagairah malhooz (ka lehaz) rakhna chahiye. Rozay toh balegh hone par hi farz hote hain jis ke tark karne se gunah hota hai.

SAHRI: Lafz Sahri saher se aaya hai saher yaani alas-subah, Fajr se pahle ka waqt. Sahri karna Sunnat hai (Sunnat usay kahte hain jis kaam ko RasoolAllah SWS ne kiya ho aur hame bhi amal karne ka hukm diya ho).

HADEES: Hazrath Abdullah Bin Haris RZ se riwayat hai ke main RasoolAllah SWS ki khidmat mein aisay waqt hazir hua ke Aap (SWS) Sahri farma rahe the, Aap SWS ne farmaya ke Sahri barkat ki cheez hai jo Allah Ta'ala ne hum ko ata farmayi hai, is ko mat chorhna. Ek aur jaga Huzoor SWS ne farmaya "Sahri kha kar roza rakhne ke liye quwwat hasil karo aur din ke waqt araam kar ke raat ki ibadat ke liye quwwat hasil karo" (Ibn-e Maja).

Ek aur baat batlata chaloon ke Sahri ke itne fazayel hone ke bawajud Sahri karna farz nahin hai, agar kisi waja se Sahri nahin kar sake toh roza rakh sakte hain, yeh bhi Allah ka aik fazl hai.

Huzur SWS ne ye bhi farmaya ke **Sahri mein takheer karo aur Iftar mein jaldi**. Is ka hargiz ye matlab nahin nikalna chahiye ke subah fajr ke baad bhi khate rahen aur sham mein maghrib se pahle roza khol len, yahan is ka ye matlab hai ke intehai waqt (dead line) tak khate rahe.n aur maghrib ke sath hi roza khol kar Maghrib ada Karen.

Rozay ki Niyyat: Rozay ki niyyat aane wale subah ke rozay ke liye raat mein kabhi bhi kar sakte hain aur agar nahin kiye toh Sahri ke baad bhi subah 10-11 baje tak kar sakte hain. Masnoon alafaz niyyat ke yeh hain. **Rozay ki Niyyat: Nawaitu'an asoume ghadan farzam'min shahri Ramazanil mubarak lillahi Ta'ala fa'taqabbal minni wa tammim bil khair, bi fazlika wa bikarmika ya akramul akrameen wa bi rahmatika ya arhamur'rahimeen .**

Asar se le kar Maghrib tak zikrullah mein mahoo rahen phir Azaan ke sath hi Roza khol lena chahiye. Pyare Rasool SWS ki sunnat hai ke roza khajur se khola jaay, agar khajur nahin ho toh namak se khol len, ya kisi bhi khane peene ki cheez se khol sakte hain. **Iftar ki Niyyat: Allahumma laka sumtu wa bika aamantu wa alaika tawakaltu wa ala rizqika aftartu".**

Ab hum Roza tootne aur na tootne ke masayel par kuch nazar daalenge.

ROZA TOOTNE AUR NA TOOTNE KE MASAYEL:

Sawal: Kisi ne dil mein niyyat ki ke main Roza todhta hun, toh kya roza toot jayega?

Jawab: Ji Nahin, faqt niyyat karne se roza nahin toot'ta. Ye us waqt tak na tootega jab tak ke Roza tootne wala koi kaam sarzad na ho jaay.

Sawal: Roza kin kin wujoohat (reasons) ki bina par toot'ta hai?

Jawab: Bunyadi taur se roza teen cheezo.n se toot'ta hai

1. Jab tak ke aap ke jism ke kisi bhi hisse se koi cheez raast (direct) aapke mayde (stomach) tak na pahunch jaay apka roza nahin toot'ta.
2. Qay karna (Vomiting)
3. Dusri aur cheeze.n jo badou.n ke liye jaan'na zaruri hai.

Ab hum bari bari se har aik wajah ki tafseel dekhenge.

Roza tootne ka pahla sabab: Jism ke manafiz ke zariye kisi cheez ka pait tak jana

Manafiz ka Matlab: *Manafiz jama hai (plural hai) manfaz ki jis ke laghwi (dictionarical) ma'nay kisi cheez ke paar chale jana hai. Insani jism mein baaz maqamaat aise hote hain ke jin ke zariye koi shay (cheez) bahar se jism ke andar jaati hui manfaz yani may'de (stomach) tak pahunch sakti hai, in maqamaat ko shara'i lehaz se manfaz kahte hain masalan naak, muh, aur zarurat ki jaga. Jadeed science se maloom ho chuka hai ke dimagh kaan ke suraakh aur halaq ke beech manfaz nahin, chuna.nche agar tel (oil) ya dawa kaano mein daalen ya kisi tarah dimagh mein pahunch gayi toh isse roza na jayega, ba-shartye ke kaan ka pardah na phata ho. Jab ke ankhon aur halaq ke darmiyan manfaz hai, lehaza ankhon mein dawa daalna roza tootne ka sabab banega. LAIKIN AKSAR LOG IS KA ULTA SAMAJHTE HAIN JO KE GALAT KHAYAL HAI.*

Manafiz ke zariye pahuch jaane ke ba'as neechे diye gaye asbaab (reasons) se roza toot jayega.

Khane peene se

Sawal: kisi ne bhool se khaya piya toh roza rahega?

Jawab: Khane peene se usi waqt roza jayega jab ke rozadaar ko yaad rahe ke wo roza hai warna nahin jayega. RasoolAllah SWS ne farmaya ke *"jis rozadaar ne bhool kar khaya ya piya usay chahiye ke wo roza poora kare ke yeh usay Allah ne khilaya ya pilaya hai (Bukhari aur Muslim.) (Ye Ahadees ki Mash'hur kitabe.n hain).*

Sawal: kisi ko rozay ki halath mein khate peete dekha toh yaad dilana zaruri hai ya nahin?

Jawab: Aisi surat mein rozay-dar ki halat par nazar ki jayegi, agar wo kamzor hai aur kuch kha lega toh roza poora kar lega, jab ke yaad dilane ki surat mein kamzori itni ho jayegi ke roza poora karna hi dushwar hoga toh yaad na dilana behtar hai aur agar is ka ulta ho *(yani rozadar kafi tawana (energetic) dikh raha ho toh yaad dilana wajib hai)* (Durr-e Mukhtar).

Sawal: Agar roza ki halat mein koi cheez chakhi toh roza raha ya gaya?

Jawab: Agar chakhne ka ye matlab hai ke koi cheez halaq se neechे utaar lena toh is surat mein roza toot jayega, laikin agar kisi cheez ko sirf zaban se zayeqa mahsoos kar ke muh se bahar nikal den, halaq mein is ka zarrah bhi na jane diya roza nahin tootega. Ab agar ye chakhna zaruri tha toh jayez hai warna roza makrooh hoga (Alamgeer).

Sawal: (Ab ye sawal aap ke zahen mein aa raha hoga ke) chakhne ke liye kya uzr (excuse) ho sakta hai (yani chakhna itna kya zaruri ho sakta hai?).

Jawab: Agar kisi bahen ka shawhar bad-mizaj (Short tempered) hai, usay khane mein namak mirch zyada-kam ho jaay toh jhagda karega, ya aape se bahar ho jayega, ya koi aisi cheez khareedi ke jis ko na chakhne se nuqsan hoga toh chakhna jayez hai. (Alamgeer).

Huqqa, cigar beedi ya cigarette peene se.....

Sawal: Agar koi sirf muh mein dhuwan le kar bahar nikal de halaq mein na le toh kya roza jayega?

Jawab: Phir bhi roza tootne ka hukm diya jayega kyun ki ye sirf is ka khayal hai ke dhuwan halaq mein nahin ja raha hai dhuwe.n ki qaleel miqdar (small quantity) bila hiss (baghair mahsoos hue ke) halaq tak pahunch hi jati hai

Sawal: baaz awqat ghar mein ya masjid mein agarbatti laga di jati hai, ya chalti bus ya gadi ka dhuwa.n halaq mein chala jata hai. In ke dhuwe.n ka kya hukm hai?

Jawab: Agar roza rahna yaad ho aur phir jaan bujh kar agarbatti ke qareeb ya koi bhi dhuwe.n ke qareeb ho kar sans li jaay toh roza toot jayega warna nahin.

Paan ya tambaku khane se....?

Sawal: Agar koi paan ya tambaku (Tobacco) khay aur peek thukta rahe toh kya hukm hai?

Jawab: Roza toot jayega kyun ke unke bareek ajza (tiny particles) zarur halaq tak pahunch jate hain (kitab Fatawa rizwi)

Sawal: Baaz awqaat sahri khane ke baad kulli ki mohlat nahin milti ke waqt khatm ho jata hai, is surat mein agar koi daanto.n mein phasi hui koi cheez nikal liya toh....?

Jawab: Agar muh mein phasi hui cheez chane ke dane ke barabar ya usse badi thi toh toot jayega warna nahin (Durr-e Mukhtar). (Yahan chane ki sab se choti shakl ka tasawwur karna chahiye)

Sawal: Agar miswak karne ki bina par khoon wagairah nikal kar halaq mein chala gaya toh?

Jawab: Agar khoon ka zayeqa halaq mein mahsoos hua toh roza gaya warna nahin.

Sawal: Kya injection ya drip chadhane se roza toot jayega?

Jawab: Choo.n ke injection ya drip se dawa manafiz mein dakhil nahin hoti balke shiriyano (veins) ke zariye andar pahunchti hai, lehaza isse roza nahin jayega. Laikin aksar ulema deegar nazariyoun ki bina par roza tootne ka hukm farmate hain. **LEHAZA IS MAS'ALE PAR EHTIYAT KARNA ZARURI HAI.**

Zaati khayal: Mere khayal se ehtiyat balke mumaniyat hai wo is liye ke Rozay ka ain maqsad ye hai ke banda Allah Ta'ala ki khatir Bhook o pyas ki shiddat bardasht kare. Dusri waja ye hai ke Jise Allah ne farigh ul-baal rakha hai (Yani Maal o Zar bakhsha hai) wo Miskeen o Fuqarao.n ki mashaqqat ka ehsas dil mein paida kare. Warna Roza aur Ghair roza-daar mein farq baqi nahin rahta. (wallau aalam). Aik aur baat qabil-e ghaur hai ke Insan drip lagwa kar toh hafto.n baghair khay piye bhi rah sakta hai.

Sawal: wazu karte waqt kulli karte ya naak mein Pani chadhane ke dauran agar bila qasad (baghair niyyat ke) pani halaq mein chala jaay toh kya hukm hai?

Jawab: Is surat mein roza jayega (Durr-e mukhtar). Jab aap ko roza rahna yaad tha toh aap par ehtiyaat wajib tha. Haan agar yaad na ho toh nahin jayega.

HADEES: Rasool SWS farmate hain ke Jab wazu kiya karo toh naak mein khoob pani chadao laikin jab roza ho toh ehtiyaat karo.

Sawal: agar rangeen dhage ke muh mein liye jane ki bina par thuk rangeen ho gaya aur phir is rangeen thuk ko nigal gaya toh...?

Jawab: Roza gaya..

Sawal: Koi roya aur is ke ansu muh mein chale gaye aur wo inhe thuk ke sath nigal gaya toh....?

Jawab: Agar aik do qatre hain toh na gaya aur agar itne zyada the ke poore muh mein namkeeni mahsus hui to roza gaya.

Sawal: Baaz log kahte hain ke apna thuk ya balgham nigal jane se roza toot jata hai, kya ye durust hai?

Jawab: ji nahin chahe kitni hi miqdar mein kyun na ho roza na jayega, haan kafi sara thuk jama kar ke nigalna makrooh hai. (Durr-e Mukhtar).

Qay karna (vomiting)

Sawal: Kya qay se roza toot jata hai? *(Is jawab ko ek se zyada martaba parhiye)*

Jawab: Is mein pahle do cheeze.n dekhi jati hain (1). Bila ehtiyar (without control) qay hui hai ya (2). Jaan bujh kar koi aisa fayl kiya hai jis se ulti hui masalan halaq mein ungli wagairah kar ke nikalna. Pahli surat mein roza na jayega chahe ulti thodi ho ya bahot. Dusri surat mein phir dekhenge ke (1). Qay muh bhar ke hai ya (2) Muh bhar se kam hai. Dusri surat mein roza na jayega. Pahli surat mein yani muh bhar qay hone par dekhenge ke (1). Qay karte waqt roza yaad tha ya (2). Nahin yaad tha. Pahli surat mein roza gaya aur dusri surat mein nahin.

Chote se jumle mein oopar ki saari baat ye kah sakte hain ke **ROZA SIRF US WAQT JAYEGA JAB (MUH BHAR) QAY JAAN BUJH KAR KI GAYI HO AUR ROZA BHI YAAD HO.**

Sawal: Tel (oil) ya khushbu ya surma lagane se roza jayega ya nahin?

Jawab: In mein se kisi cheez se roza nahin jayega. (Alamgeer).

Sawal: upar aap ne zikr kiya tha ke ankhon aur halaq ke beech mein manfaz hai, lehaza surma lagane se roza toot jana chahiye.

Jawab: Qayas (hamari aql-e naqis ka faisla) toh yahi chahta hai ke is se roza toot jayega. Laikin choon ke hadees paak mein is ki sarahatan (explicit) ijazat di gayi hai is liye is se roza na jayega.

Hadees: *Hazrat Anas RZ se riwayat hai ke aik shakhs Rasool SWS ke paas aya aur poocha ke "Ya RasoolAllah SWS meri ankhon mein taklif rahti hai, kya main halath-e roza mein ahkhon mein surma lagaou.n? " Rasool SWS ne farmaya "Haan" (Tirmizi).*

Sawal: Kya gheebat, chughli, jhoot wagairah se roza jata hai?

Jawab: **JI NAHIN, LAIKIN IS SE ROZAY KI NOORANIYAT KHATM HO JATI HAI.**

Sawal: Kya rozay ke dauran nahana baal ya nakhoon wagairah kaat sakte hain?

Jawab: haan, is ki koi mumaniyat (manayi) sabit nahin hai, balke Hadees ki kitab Tirmizi mein ye aaya hai ke pichna (ustara / blade) lagane se bhi roza nahin toot'ta.

Isi tarah khushbu lagana, baloun mein tel daalna, surma lagana, aur halat-e rozay mein nahana bhi rozay ko nahin todhta. (Kitab Faramaan-e Rasool Mollafa Janab Abdurrahman sahab).

RAMAZAN KE ROZAY KA KAFFARA (YANI USKA JURMANA / PENALTY)

Sawal: Ramazan ka roza qasadan (jaan bujh ke) ya be-ehiyati se todh diya jaay toh uska kya kuffara hai?

Jawab: Hadees ki kitab Bukahri aur Muslim mein kuffare ki adaai ki tafseel aayi hai jis ka ijmaal (brief explanation) ye hai.

Kaffara: Pahla kAffara hadees mein aaya hai ke aik ghulam azaad kiya jaay (Ab hamare yahan ghulamon ka daur nahin raha) Agar iski isteta'at (affordable) nahin hai ya koi aur majburi hai toh dusra kuffara Musalsil saathh (60) rozay rakhna hai, agar is ki bhi isteta'at nahin hai (matlab rozaydar bahot kamzor hai ya beemar hai ke ye amal karna usse na-mumkin ho toh teesra hukm saathh (60) faqeroon ko do waqt khana khilana hai. Ramazan se hatt ke dusre rozay todhne par koi kuffara nahin hai. Wo is liye

ke Ramazan aik bahot hi ehteram wala maheena hai aur is ke qanoon ki be-hurmati (violation) karna sakht gunah hai.

FITRAH KA BAYAN

FITRAH EID UL-FITR RAMAZAN KI EID KE SADQE KO KAHTE HAIN

RasoolAllah SWS ne farmaya **“Banday ka roza asmaan o zameen ke beech mein ruka rahta hai jab tak ke wo sadqa-e Fitr adaa na kar de”**.

FITRAH DENE KA WAQT: Eid ke din subah shuru hote hi sadqa-e fitr wajib ho jata hai, lehaza jo shakhs Eid ki subah hone se pahle inteqal kar jaay toh is par sadqa wajib na hua.

Subah hone ke baad agar ghar mein baccha paida hua toh is par sadqa nahin laikin ussay pahle paida hua toh us par wajib hai. (Na-Balegho.n ke fitre ka Haq sarparasto.n par wajib hai)

FITRAH: Jaisa ke ooper kaha gaya hai ke “Fitrah” aik qism ka sadqa hai. Fitrah ki adai har aurat o mard par Farz hai, iski miqdar har shakhs par aik saah yani sawa do sair gehoo.n ya iski qimat hai, Agar Eid ke roz Fitrah na ada kar sake toh is ke baad jab mauqa mile ada karna chahiye. Dene mein takheer (der) karne se hargiz koi apne zimme se saqit (faregh/free) nahin hota.

Malik par Ghulam (Naukar) ka sadqa-e Fitr Wajib hai (yani ye maalik ki zimmedari hai). (Az-Nurul-hadaya). Bachho.n ka fitra in ke maa.n baap par in ke zamana-e Baloogh (yani zimmedar hone) tak aur ladkiyoun ka fitra unke Nikah tak wajib hai. Qur’an mein aaya hai ke Faqr o faqa karne walon par bhi Fitra nahin hai balke aisay Allah ke bande hi hamare fitre ke haqdaar hain jaisa ke Qur’an mein Allah farmata hai ke **“sivay is ke nahin ke khairat faqeeron aur mohtajon ke wastay hai”** ke lehaaz se Zakat, Ushr, Sadqa-e Fitr wagairah faqeeron aur miskleeno.n hi ka haq hai, isi liye hamare giroh-e Mubaraka mein yeh amal hai ke har qism ki khairat Murshido.n aur in ke sath rahne wale fuqrao.n aur deegar masakeen ko di jati hai.

Wazahat: **Bacho, Baaz Hazraat ka kahna hai ke Sadqaat ke haq-daar Ahl-e bait nahin hain, lehaza unki khidmat karne ka koi aur tareeqa hame ekhtiyar karna chahiye. Bahar haal ye mazmoon (topic) aap ke liye nahin hai, jo bade karte hain usi ki aap ita’at (follow) Kiya karen.**

Ahl-e bait yani Jo RasoolAllah SWS ki Aal se ho.

ZAKAT KA BAYAN

Zakat Islam ke panch sutoono (5 pillars of Islam) mein se aik ahem sutoon hai. Is ke farz hone ke bawajud isay ada na karne par deen mukammil nahin hota aur banda bahot bade gunah-e azeem ka haqdaar ban jata hai. Hazrat Abu Bakr Siddiq RZ nay (Jo k badey narm dil (soft and kind hearted) insaan thay), zakat na dene walo.n par jihad ka elaan apni khilafat (hukumat) mein kardiya tha. Is say andaza lagaya ja sakta hai ke zakat ke na ada karnay say ek Musalman Islam say kharij (bahar) hojata hai

ZAKAT: Zakat ka lafz “Tazkiya” se aaya hai, Tazkiya ka matlab hai paaki yani Musalman tab tak paak nahin hota jab tak ke wo apne maal ka hissa Allah ke naam par na nikal de. Allah Ta’ala ne Qur’an-e shareef mein kaha hai ke “Khuz min amwalihim sadaqatan tutah’hiruhum” (Surah: 9, Ayat: 103) Yani “(Ay Muhammad SWS) In ke maalo.n se aap zakat lijiye taa ke aap in ko paak Karen aur in ka tazkiya Karen aur in ko dua dijiye”. (Surah Tawba parah No. 11 Ayat No. 103).

Bachoo..! Aap ne ghaur kiya ke Jo admi zakat ada karta hai wo na sirf paak ho jata hai balke usay RasoolAllah SWS ki dua bhi lagti hai, aur zaher hai jo is mein kotaahi karta hai (Nahi deta hai ya kam deta hai ya dil pe patthar rakh kar ada karta hai) wo na sirf na-paak kahlata hai balke RasoolAllah SWS ki azeem dua o shifa’at (shifa’at yani Allah ke paas recommendation) se bhi mahroom ho jata hai. Aur jo Sone chandi se Muhabbat kar ke usay jama kar-kar ke rakhta hai dar asl wo apne liye khud dozak ka eendhan (fuel) duniya mein jama kar le ja raha hai. Misal ke taur par ye Ayat dekho.. jis ka tarjuma likh deta hun ke “Aur jo log chaandi aur sone ka zaqeerah karte rahte hain aur Allah ki raah mein isay kharch nahin karte toh aisay logon ko dardnaak azaab ki KHUSH KHABRI de do jis din (wo jama kiya hua sona aur chandi) dozaq ki aag mein tapaya jayega phir isse in bakheelon (kanjooso.n) ki peshaniyaan aur in ke baazu aur in ki peethe.n daaghi jayengi (aur kaha jayega) **yeh hai jo tum ne apne liye jama kiya tha toh tum apne jama karda zaqeeray ka maza chakhho.** (Surah Tawba parah No.10. Ayath 34-35). **(Allahumma ajirna minan’naar..ameen ya Rabbul alameen).**

Toh dekha aapne? jo log sona chandi aur paisa baghair zakat nikale (utha utha kar rakhte hain aur) mar jate hain, unka kya hashr hota hai. Isi liye hame daulat se Muhabbat haram hai kyun ke ye aisi cheez hai ke jab aati hai toh sath mein kanjoosi bhi laati hai. Jis ke paas Maal hi na ho toh usay poori emandari se zakat nikalne wale ka sawab mil jata hai. Yani jis ke paas daulat hi naho toh wo muft mein zakat nikale baghair momin-e kamil ban sakta hai.(Is ki misal aisi hi hai ke aap apne school ke 6 subjects mein se aik subject bina attend kiye hi 100% score kar liye ho.n ☺).toh bataao ke Is duniya mein maal-daar ache hue ya ghareeb?

Ab aaiye hum dekhte hain ke zakat kin kin par farz hai.

ZAKAT KI FARZIYAT: Har Aqel, Balegh, (18 saal ke aas paas ya zyada) Azad, Saheb-e nisab par har saal apne maal ki zakat ki adai farz hai. Saheb-e Nisab wo hai jo kam se kam 8.5 tolay (kuch fiqhi kitabo.n mein 7.5 tolay bhi zikr hua hai) ya ussay zyada ka malik aik saal tak rahe, ya is ke barabar raqm ya zameen ya kisi aur cheez ka malik rahe. Zakat ki miqdaar Naqd raqam ka chaleswaan hissa hai (yani 2.5%), matlab agar aap ke paas 200 rupiye ho toh 5 rupiye aur sona 20 tolay ho toh Nisf (adha) tola aur chandi 200 dirham ho toh 5 dirham yani 1 tola 5 masha. Gaay bhains aur bakray 40 hon toh aik bakra aur jo zira'at (cultivation/crop) barsat ke pani se ho toh is ke anaj se daswaan hissa (10%) den, agar hath se pani bandhte hon toh beeswan hissa (5%) den (Apni zira'at se pahle ghar mein istemal karne ka anaaj nikal le.n choo.n ke is par zakat nahin hai), rahne ka ghar aur khangee asbab (private things) wagairah jo apne tasarruf (istemal) mein ho toh is mein zakat nahin hai. Zakat kisi bhi maheene mein ada kar sakte hain laikin agar Ramzaan mein Karen toh is ka sawab 70 gunah zyada hota hai isi liye aam taur se Zakat Ramazan mein hi nikali jati hai.

ZAKAT KI MIQDAR: Yun toh zakat ki miqdaar (unit) 2.5% hai laikin hame yeh nahin bhulna chahiye ke ye miqdar kam se kam hai aur ye nahin samjhna chahiye ke isse zyada nahin dena chahiye balke ye toh zakat ka sab se adna paimana (minimum unit) hai. Is mauqay par aik waqaya aap ko sonata chalon.

Hz Abdul Qader Jeelani RA apne zamane ke qalandar the. Aap ke daur mein aik nau muslim aap ke paas aaya aur pucha ke main zakat dena chah raha hun, mujhe paise se muhabbat toh hai laikin mujhe dozaq ke azaab se bahot dar lagta hai, Aap batayiye ke zakat ki kya miqdar hai. Hz Abdul Qader Jeelani RA ne farmaya "Tu kis ki zakat ki baat kar raha hai MERI YA TERI?" Us shakhs ne kaha ke kya zakat ki bhi qisme.n hain? farmaya "Haan, teri zakat ye hai ke 100 dirham mein dhaai dirham Ghareebo.n ko dede aur 97.5 dirham tu rakh le. Aur meri zakat ye hai ke 97.5 dirham mohtajo.n ko de dun aur 2.5 dirham apne liye rakhoon, agar is ke baad koi hajatmand (zarurat-mand) aa jaay toh wo dhaai dirham bhi de dun, us ke baad bhi koi nehayat mohtaj dikhe toh kisi se udhar maang kar usay dun". Yeh hai asl momin ki zakat. Isi liye Imamuna AS ne farmaya ke "Momin zaqeerah na kunad" yani Momin zaqeerah (jama) nahin karta. Hz Mehdi Maud AS ne zaqeerah karne ko na-pasand farmaya jo ke ain sunnat-e RasoolAllah SWS hai. Ek dafa daire mein sawiyat ke taur se koi Allah ka banda mithaai le kar aaya. (Sawiyat Arabi lafz "sawaa" se aya hai jis ka matlab "Equity" hai jaisa ke urdu mein "Masaawi" bhi kaha jata hai ye sab alfaz ka masdar (port of issue) "sawaaun" hai). Imamuna Mehdi AS ne sab mein sawiyat kar di, aur apna hissa zaanu (thigh) par rakh liya, Phir kisi aur shakhs ne us ke fauran baad koi khane ki cheez le aay, Sab mein sawiyath phir se kar di gayi, laikin Imamuna AS ne apne hisse ki sawiyat lene se qabl, pahle ka hissa dusre fuqra ko de diya aur phir ye hissa qubul kiya aur tab ye kaha ke

“Momin zaqeerah na kunad”. Yani Momin zaqeerah nahin karta. SubhanAllah, Is amal par hame koi hairat nahin kyun ke Hz Mahdi Ma’ood AS hi aisi wahed hasti hain jo ke Tabae taam-e RasoolAllah SWS hain. Baqi Auliya-Allah, Qalandar o Faqeer ki haisiyat Tabae aam ki hai.

Taaba-e aam = General follower

Taaba-e taam = Total [cent percent] Follower

Aaj hame dekho ke apne hisse ke maal se dhaai feesad (percentage) nikalne ke liye aksar musalmaan pacchees taraf se tedhe hote hain aur hama (different) aqsam k zakat calculators istemal karte hain k kahin 2.5% say ziyadah na chale jaye. Toh hum kis muh se Khuda se muhabbat ka dawa kar sakte hain aur kis aankh se Deedar-e Ilahi ki talab paida kar sakte hain. Jo maal aata hai Shaitan usay hamari nazaron mein chota aur jo maal jata hai usko bahot bada kar ke hame dhoka deta hai taa ke hum usay utha-utha kar aur chupa-chupa kar rakhen. Aik dost ne dusre se pucha ke “Bhai mere paas taqreeban 10 lakh rupiye hain, main kitni zakat nikaloon? Dusre dost ne kaha har saal is mein se 25 hazar nikalna hoga, Us ne kaha “AMMA (damn) ...! pacchees hazaaaar... !! Durse ne jawab diya “AMMMA 10 LAKHHHH..!!” ☺ Aap ne dekha, Shaitan mardood ki chaal... ache khaase zakat ki niyyat karne wale shareef logon ko kis tarah maal ko bada kar ke dikhata hai.

Heera aur Moti (pearls and diamonds) par zakat nahin hoti chahe kitne hi qeemti kyun na ho. Toh kuch kam-zarf log apna sona bech kar heeray aur moti qareed kar zakat se bachne ki tarkeeb nikalte hain, ya kuch log Ramazan aane se pahle apni property biwi bachon mein divide kar dete hain jo ke Allah ke sath chaal chalne ke barabar hai. (Lahawla wala quwwata illa billah). Laikin ye bhool gaye ke Allah nay aisay logon k liye kya Hukm farmaya hai: **“Makaruhu makarullahu, wallahu khairul maakireen”**. (Surah: 3, Ayat: 54)). **yani Kuch chaale.n unho.n ne chali aur kuch Allah ne, aur yaqeenan Allah hi behter mansuba (plan) karne wala hai.** Aur niyyat toh Allah janta hai chahe tum zaaher karo ya na karo.

Zakat ke Mohtaj kaun kaun hain?:

Qur’an mein zakat ke Mustaheq (zakat lene ke qabil) aath (8) qism ke log bataye gaye hai. Yahan par aap ke liye bas tarjuma likh diya jata hai Allah Ta’ala farmate hain **“(Tarjuma) Bila shuba sadqaat (bhalai wale tamam Kharche) toh bas**

1. **Fuqara,**
2. **Masakeen, aur**
3. **kaarkuno.n ke liye aur**
4. **in ke liye hain jin ke dilo.n mein (Islam se) ulfat paida karna hai, aur**
5. **gardano.n ko chhurhane, aur**
6. **qarzadaro.n aur**

7. *lillah Fillah (jihad wagairah) Nez,*
 8. *musafiro.n ke liye hai (dusre koi aur maqsad ke liye nahin).*

Ye Allah ki taraf se farz kiye hue hain aur Allah jaan'ne wala (aur) hikmat wala hai.” (Al-Qur’an. Surah Tawba Ayat-60, Parah-10).

Tawzeeh (Ayat ka Elaboration): Ooper ki ayat mein Zakat ke haqdaar aathh (8) aadmi bayan kiye gaye hain **1. Fuqara 2. Masakeen**

Faqeer aur Miskeen mein farq : Faqeer wo hai jis ke paas 7.5 ya 8.5 tole sone ke daam se bhi kam paise ho.n aur uska roz ka guzara badi mushkil se hota ho. Miskeen usay kahte hain jis ke paas tan dhankne ko bhi barabar kapde na ho.n aur dusre din ka bhi uske paas ration pani na ho.

3. Kaarkun Yani jo Hakim ki taraf se ya Murshid ki taraf se zakat ki usooli aur taqseem karne ke liye rakhe jate hain (unki mehnat ka muawezah zakat ke collection se de dena chahiye)

4. Mo'llifatul-quloob Yani Un logoun ko bhi zakat ke maal se tohfatan dena jayez hai jo ghair muslim ho.n magar Islam ki taraf unka jhukao hai aur unki dil-joyi (khush karne ya himmat afzaai) karne ke liye zakat ke maal se de sakte hain

5. Ghulam ko azaad karane mein ya kisi ki gardan chhurhane mein (Ghulamo.n ka daur toh nahin raha magar kisi ki gardan chhurhane se murad is zamanay mein ye hai k kisi maqrooz (qarza liya hua admi) ka qarza pura ya kuch hissa ada kar dena ta ke usay qarz dar.on say chutkara dilaya jaye ya phir ye hai ke koi museebat mein phans gaya ho aur usko agar jurmana de kar azaad karwa sakte hain toh aise logoun par bhi zakat jayez hai misal ke taur pe kisi ko jail se chhurhana hai wagairah.

6. Lillah fillah jihad karne walon ko yani Jo Allah ki Khatir jung karne ke liye nikle ho.n unke saaz o saman ke liye aur hathyaar (weapons) ke liye ya unki ghair maujudgi mein unke biwi bachhon ke kharche ke liye zakat de sakte hain.

7. Qarzdaar Yani aise log jo sahab-e nisab hain jin ke pas 7.5 ya 8.5 tole sone se zyada maal hai laikin qarz itna hai ke agar qarz utara jaay toh faqeero.n ke zumray (group) mein aa jaate hain.

8. Musafir ke liye yani jo safar mein ho aur uska maal khatm ho gaya ho, (**Laikin Peer O Murshid Hz Roshan Myan RA ki tafseer Tabiyyinul Qur'an mein likha hai ke aise logoun ko zakat ki raqm ba-taur udhaar dena chahiye).**

AIK AAM GHALAT FAHMI:

Kuch log Madarse mein, ya Masajid ki tameer ya haziro.n ki deewar ya marmmat (repairs) ke liye Ya Kisi ki shadi karwane mein ya borewell ya coolers raste mein fit karwane ke liye zakat ke paise kharch karte hain jo ke ghalat baat hai aise falahi kaam (social welfares) ke liye hame

hamari asli raqm mein se istemaal karna chahiye.

Namaz-e Taraweeh

Taraweeh ka Matlab: Taraweeh lafz “Tarweeh” ki jama [plural] hai jis ka matlab thairna hai isi liye hum har dukanay ke baad thodi der thair kar Imamuna Mehdi AS ki batlayi gayi duwaye.n parhate hain Hazrat RasoolAllah SWS ne baa-jama’at teen shab (3 night only) taraweeh ki Imamati ki hain, Us zamanay mein jab ke taraweeh parhne ka hukm jari hua tab Musalman bahot hi khush aur masroor (excited) hue, har dusri shab ki jama’at pahli shab ki jama’at se bahot zyada hoti thi. Choo.n ke Hz RasoolAllah SWS ko apni ummat se behadh muhabbat hai aur is khauf se ke kaheen in ke josh o masarrat ke nazar karte Allah Ta’ala isay farz na kar den Sirf teen taraweeh ke baad logoun se kaha ke aagay agar chahen toh apne gharoun mein Taraweeh ada kar len.

Hazrat Rasool Allah SWS Rahamatul-lil Alameen hain Aap (SWS) ki Rahmat ki sifat ne ye bhi gumaan kiya ke Agar Taraweeh farz ho jaay toh aane wale zamanay ke logon mein itna emani jazba na hoga aur is bina se un par gunah mein izafa ho jane ka dar la-haq ho jayega..SubhanAllah aap ne dekha ke Huzur SWS hamare liye kis qadar bareek been rahte the. Laikin hame jahan tak mumkin ho Murshid se ijazat le kar teen se zyada taraweeh ada karna chahiye.

TAFSEEL

Maah ramazan ki pahli raat mein Isha ke waqt wazu kar ke do rakat tahiyatul wazu char rakat sunnat char rakat farz do rakat (choti) sunnat ada karne ke baad , taraweeh ke das dukanay parh kar witr ki namaz parhna chahiye, agar do ya teen ya is se zyada musalli hon toh namaz-e Isha, taraweeh aur witr jama’at se ada karna chahiye, taraweeh ke paanch dukanoun mein “Surah Feel (Alam Tara) se Surah Naas (Qul awzu birabbin Naas)” tak parhiye baqia paanch dukanoun mein bhi “Surah Feel se Surah Naas” tak parhiye, ***(Ye tareeqa zaruri nahin hai Aap agar chahen koi bhi zam-e surah tilawat kar sakte hain. Aur agar aap kabhi aage chal kar Imamati Karen toh khayal rahe ke Namaz parhate waqt na sirf apni taqat ka balke jam’at mein shamil hone wale zaeef logon ka bhi khayal rakhen, aisa na ho ke wo zyada der thairne ki mashaqqat na bator sake.n).***

Taraweeh ke har do rakat ke baad dua aur tasbihaat darmiyani awaz se parhiye.

Taraweeh ki niyyat: “Nawayetu’an usalli lillahi Ta’ala rakataine salatit-taraweeh sunnat RasoolAllahi Ta’ala lqtedaito bi hazal Imam (Imam k liye “Ana Imamu ma-a jamati liman hazirah wa-liman yahzur) Mutawajjahan Ila juhatil Kabate shareefte Allahu Akbar” kahe.

Tarjuma : Main ne niyyat ki hai ke Allah Ta’ala ke liye do rakat namaz-e taraweeh ada karoon jo RasoolAllah S.W.S ki sunnat hai lqteda se Imam ki ya (Imam ho kar hazireen 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 niyyat ke alfaz mein "Sunnat RasoolAllah kahiye aur chowthi shab ki taraweeh se daswein shab ki taraweeh tak ya akhir maah tak niyyat ke alfaz mein "Sunnat RasoolAllah" ke ewaz "Mutabiyatul Mahdi al-maoud kahiye (Chiragh-e Deen-e Mehdi, Az-harzul-musallin wagairah).. Jaisa ke ooper bata diya gaya hai ke Hz.Mahdi moud Alaihis-salatu-was-salam ne bhi sirf teen shab namaz-e taraweeh sunnat RasoolAllah (S.W.S) farmayi, aur is se zyada parhne ki ijazat lene waloun ko baaz ko dasween shab tak aur baaz ko poore maah (Agarche Musaddiq Hafiz-e-Qur'an maujud ho aur imamat kar raha ho) tak taraweeh ki ijazat ata ki, isi liye chowthi shab se daswein shab tak ya akhir Maah tak "Mutabiatul-Mahdi Al-maud" kahna lazim hoga.

Pahle dukanay ke baad

YA KAREEMAL MAROOF YA QADEEMAL IHSAAN AHSIN ILAINA BI IHSAANIKAL QADEEM WA BI FAZLIKAL AZEEM YA KAREEM YA RAHEEM YA ALLAHU YA ALLAHU YA ALLAH..(AIK MARTABA)

Tarjuma : Ay mash'hur 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.

Dusre Dukanay ke baad

KALIMA-E SHAHADAT: ASH'HADU'ALLAILAHA ILLALLAHU WAHDAHU LA SHAREEKA LAHU WA ASH'HADU'ANNA MUHAMMADAN ABDUHU WA RASOOLUHU. ANNAL MEHDI AL-MA'OOD QAD JA O MAZAH (TEEN MARTABA)

IS KE BAAD YE DUA PARHIYE : ALLAHUMAA INNA NASALUKAL JANNATA WA RUYETA WA NA'OOUZU BIKA MINAN'NAAR, YA KHALIQAL JANNATI WAN'NAAR BI RAHMATIKA, YA AZEEZ, YA GHAFFAR, YA KAREEM YA SATTAR YA RAHEEM YA BAAR, ALLAHUMMA AJIRNA MINAN'NAAR YA MUJEER, YA MUJEER, YA MUJEER. ALLAHUMMA INNAKA AFOO'UN KAREEMUN TU HIBBUL AFF, FA AFOO'ANNA BI KARMIKA YA AKRAMUL-AKRAMEEN WA BI RAHMATIKA YA ARHAMUR'RAHIMEEN. (AIK MARTABA)

PHIR YEH DUA PARHIYE: YA KAREEMAL MAROOF YA QADEEMUL IHSAAN AHSIN ILAINA BI IHSAANIKAL QADEEM WA BI FAZLIKAL AZEEM YA KAREEM YA RAHEEM YA ALLAHU YA ALLAHU YA ALLAH.(AIK MARTABA)

Tarjuma Kalima-e shahadat: Gawahi deta hun main ke nahin hai koi mabood sivay Allah ke wo aik hai uska koi shareek nahin aur gawahi deta hun main ke Muhammed (S.W.S) Us ke bande aur Rasool hain. Beshak Mehdi-e Ma'ood Alaihis salam aaye aur gaye.

Tarjuma Dua: Ay Allah hum mangte hain tujh se jannat aur tera deedar aur panah mangte hain teri aag se, Ay paida karne wale jannat aur dozak ke, teri rahmat ke

waseelay se ay badi izzat wale, ay bade baqshne wale, ay karam karne wale, ay aib poshi karne wale, ay bade meherban ay bade ehsan karne wale. Ay Allah, bacha hum ko dozakh se, ay panah dene wale, ay panah dene wale ay panah dene wale. Ay Allah tu beshak bada dar-guzar karne wala hai gunahon se aur bada karam farmane wala hai tu dost rakhta hai baqshish ko, pas baqsh de hamare gunah apne karam se ay zyada karam farmane wale karimaou.N se aur apni rahmat se ay zyada meherban bade se bade meherbanou.N se.

Teersre Duganay ke baad

YEH DUA AIK MARTABA PARHIYE : YA KAREEMAL MAROOF YA QADEEMAL IHSAAN AHSIN ILAINA BI IHSAANIKAL QADEEM WA BI FAZLIKAL AZEEM YA KAREEM YA RAHEEM YA ALLAHU YA ALLAHU YA ALLAH..

Tarjuma : Ay mash'hur 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.

Chawthe Duganay ke baad

DARUD: ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALE MUHAMMADIW WA BARIK WA SALLIM. WA SALLI ALAA JAMI'IL AMBIYAA'IL MURSALEEN WAL MALAAIKATIL MUQARRABEEN, WA ALAA IBADILLAHIS'SALIHEEN, WA BI KULLI MALAK. BI RAHMATIKA YA ARHAMAR'RAHIMEEN (TEEN MARTABA).

Iske baad "Allahumma Inna nasalauka... (Akheer tak)" aik baar aur "ya-karimal-maruf.... (Akheer tak)"aik baar parhiye.

Tarjuma Darud : Ay Allah rahmat-e khaas nazil farma Muhammed S.W.S par aur Aap ki aal par aur barkat o salam nazil farma aur rahmat-e khaas nazil farma tamam Nabiyoun aur paighambaron 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

Panchwein Duganay ke baad "Ya karimal-marooF" akheer tak aik baar parhiye..

Chatay Duganay ke baad

SUWWAM KALIMA: SUBHANALLAHI WAL HAMDU LILLAHI WA LAA'ILAHA ILLALLAHU WALLAHU AKBAR WALA HAULA WALA QUWWATA ILLA BILLAHIL ALIYYIL AZEEM (TEEN MARTABA)

Iske baad "Allahumma Inna nasalauka... (Akheer tak)" aik baar aur "ya-karimal-maruf.... (Akheer tak)"aik baar parhiye.

Tarjuma Suwwam kalima: 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.

Saatwe.N Duganay ke baad “Ya karimal-marooof” akheer tak aik baar parhiye..

Aathwei.N duganay ke baad

SUBHANALLI WA BI HAMDIDI, SUBHANALLAHIL ALIYYIL AZEEM WA BI HAMDIDI ASTAGHFIRULLAHA RABBI MIN KULLI ZAMBIW WA KHATEE'ATIW WA TOOBU ILAIH. (IS DUA KO ASTAGHFAR-E SAGHEER BHI KAHTA HAIN)(TEEN MARTABA)

Iske baad “Allahumma Inna nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parhiye.

Tarjuma Astaghfar-e sagheer : Paak hai Allah aur iski hamd wajib hai, paak hai Allah buzurg o bartar aur isi ki hamd wajib hai, muafi mangta hun main apne Rab se har gunah aur khata ki aur rujoo karta hun Allah ki taraf (yeh teen baar parhiye)

Nawwe.N Duganay ke baad “Ya karimal-marooof”akheer tak aik baar parhiye..

Daswe.N Duganay ke baad

ASTAGHFIRULLAHA ASTAGHFIRUL'LAHAL'LAZEE LAA ILAHA ILLA HUWAL HAYYUL QAYYUM, GHAFARUZ ZUNOUB, SATTARUL UYOUB, ALLAMUL GHUYOUB, KASHHAFUL KUROOB, YA MUQALLIBUL QULOUB WAL ABSAARI WA TOOBU ILAIH (ISAY ASTAGHFAR-E KABEER BHI KAHTA HAIN) (TEEN MARTABA))

Iske baad “Allahumma Inna nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parhiye.

Tarjuma Astaghfar-e kabeer : Maghfirat chahta hun main Allah se, maghfirat chahta hun Allah se jis ke siva koi mabood nahin, woh zinda hai jo hamesha rahne wala hai bada baqshnay wala gunahon ka aur bada aib poshi karne wala, aib ki baato.n ka khoob jaan'ne wala aur bada hatanay wala taklifon ka, Ay pherne wale dilon ke aur nigahon ke aur main tauba karta hun isi ki taraf.

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

SUBHANA ZIL MULKI WAL MALKOOT, SUBHANA ZIL IZZATI WAL AZMATI WAL HAIBATI WAL QUDRATI WAL KIBRIYAAI WAL JABROOT, SUBHANAL MALIKIL HAYYIL LAZEE LA YANAMU WALA YAMOOTU ABDAN ABADA ZUL JILALI WAL IKRAM, SUBBUHUN QUDDUSUN, RABBANA WA RABBUL MALAAIKATI WAR'ROOH (TEEN MARTABA)) Iske

baad “Allahumma Inna nasalauka... (Akheer tak)” aik baar aur “ya-karimal-maruf.... (Akheer tak)”aik baar parhiye.

Tarjuma: Paak hai zamino.n asmano.n aur alam-e arwaah ki badeshahat wala, paak hai ghalba buzurgi dabdaba-e Qudrat be-niyazi aur aalam-e azmat o jalal wala paak 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 paak hai aur bhot paakeezgi mein bartar hai jo hamara aur sab farishto.n aur rooh ka Rab hai.

LAILATUL-QADR

Lailatul-qadr ka Matlab Arabi mein “Lail” kahte hain Raat ko aur “Qadr” ka matlab hai “izzat / buzurgi” aur aik aur Matlab qadr ka “Tangee” (Congestion)” bhi hai. Har lehaz se ye dono Matlab is raat ki akkasi (is ko reflect) karte hain. Ahmiyat toh is raat ki itni hai ke jis ka Bayan lafzon mein mushkil hai aur “Tangee” is liye sahi hai ke Ahadees mein aya hai ke Jab sattaishwe.n (27th) raat shuru hoti hai toh Zameen par itne farishtay aa jate hain ke zameen tang parh jati hai aur Jab Alas-subah (Fajr) ki azaan hoti hai toh farishtay asmaan ki taraf wapas hote hain aur phir asmaan tang parh jata hai.. SubhanAllah.. Ahl-ullah (buzurgaan-e Deen) ka kahna hai ke isi ba’as hum ghaur karte hain ke Fajr ke baad suraj ki roshni kuch der ke liye madham parh jati hai kyun ke Asmaan ki taraf Farishto.n ki wapasi ba’yek waqt amal mein aati hai. **(Allah hame hamare Buzurgo.n ki Khaak-e pa bhi naseeb farma de toh hum bhi aise hairat-angez nazaro.n ka mushaheda (observation) kar sakte hain.) Ameen**

IS RAAT KI KHUSOOSIYAT: Is Raat ki Khusoosiyat bayan karne ke liye Allah Ta’ala ne poora aik surah Nazil farmaya Jis ka naam “Surah tul-Qadr” hai (Inna anzalna ka surah), Is ke alawa bhi Qur’an mein aur jaga Allah Ta’ala ne is raat ko “Lailatim-Mubarekatin” (Surah: 43, Ayat: 3) ke naam se bhi zikr farmaya hai.

Surah Dukkhan (surah 43) ki ayaat se hame pata chalta hai ke is raat mein Allah Ta’ala aane wale saal tak ki taqdeer farishto.n ko ataa farmata hai, ke fulaan ki ainda baras ke darmiyan taraqqi hogi, fulaan ko maut ayegi, fulaan pass ho jayega, fulaan fail ho jayega, garz ke agle saal tak har ghadee pesh aane wale aap ke waqayaat Allah Loh-e mahfooz se farishto.n ko saunp dete hain taa ke wo Allah ke diye hue dastawez (Allocation book) ke mutabeq duniya apne farayez anjam de.n. Hame chahiye ke is raat Allah se khoob dua maange.n ke ho sakta hai Allah farishton ko dene se pahle kisi ki buri qismat ko achi qismat mein tabdeel farma kar dede. Is liye ke wo Qadir-e mutlaq hai (yani complete authority wala).

NB: saatwe.n asmaan par jo Allah ka ilm hota hai usay Loh-e mahfooz kahte hain.

SURAT’UL QADR AUR IS KA TARJUMA:

Inna Anzalnahu fi Lailatil qadr.

(Allah Ta’ala farmate hain) Yaqeenan hum ne isay [yani Qur’an-e Majeed ko] Lailatul Qadr mein utara hai.

Wa maa adraka ma lailatul qadr.

Tum kya jante ho ke lailatul qadr kya hai?. (Phir Allah Ta’ala hi khud farmate hain).

Lailatul Qadri khairum min alfi shahar.

Lailatul Qadr aik hazar Maheeno.n se bhi Afzal hai.

Tanazzalul malaaiqatu war'roohu fiha bi izni Rabbihim min kulli amr.

Is mein [yani is raat mein] har kaam ke anjam dene ko Allah Ta'ala ke hukm se Farishtay aur rooh (zameen par) utarte hain.

Wazahat: Ahadees mein aaya hai ke Farishtay har wo jaga aap ko gher kar baith jate hain jis jaga aap zikr ka ehtemam karte hain, aur kiraman katebeen (aap ke kaandhon ke dono farishtay) toh har pal aap ke ache bure amaal likhte rahte hain, aur Allah bhi wahan maujood hota hai jahan Banda Allah ko yaad karta hai. jaisa ke Allah ne farmaya "fazkurooni azkurkum" yani Tum mujhe yad karo, main tumhe yaad karunga. Phir aaj ki raat mein aur aam raat mein kya farq hua? Bacho mukhtasar jawab ye hai ke jitna farq aik Tea-party mein aur aik Aali shaan shadi ki Mehfil mein hota hai ye bhi bilkul isi tarah hai.

Salaamun. Hiya hatta matla'yil Fajr. .

Ye raat sarasar salamati ki hai Fajr ke tuloo hone tak.

Tafseel: Ahadees mein aaya hai ke Bani Israeel mein (Musa A.S ke daur mein) aik Buzurg the jo Aik hazar maheene is tarah parhezgaari ki Zindagi basar kiye the ke Wo rozana subah se sham tak dushmanaan-e Deen se Jihad karte aur Raat se subah tak Yaad-e Ilahi mein mashghul rahte. Sahaba Kiram RaziAllahu anhum ko bahot ta'jjub hua aur afsos bhi hua ke kaash..! Hum bhi itni lambi lambi umre.n paate taa ke Allah ki kasrat ke sath ibadat karte aur Allah ko razi kar sakte. Pas.. Jibrayeel AS aaye (Ooper ki surat mein jo "Tanazzalul malaaiqati war-**ROOHU**" ka lafz aya hai wahan Rooh se murad Jibrayeel Ameen AS hain) aur Huzur SWS se arz kiya ke Allah ne aap ki ummat ke liye aik behtareen tohfa bheja hai aur phir ye surah parh kar sunaya. Yani is raat mein kaamil Emandari se ibadat karna Bani Isaraeel ke us Aabed Buzurg se bhi zyada sawab kamanae ke barbar hai jo hazar Maheene (Yani 83 saal say kuch ziyada) subah o sham Jihad aur Yaad-e Ilahi mein laga diye. Aap ne ghaur kiya bacho ke Allah ka hum par kitna bada fazl hai ke Huzoor SWS se Allah ko itni Muhabbat hai ke unse wabasta har cheez par Allah Meherbaan hai.

SHAB-E QADR KA TA'AYYUN (YANI MAKHSOOS KARNA KE 27TH KI RAAT HI SHAB-E QADR HAI):

Yun toh isharatan (hints) aur sarahatan (saaf alfaz se) hame bahot si baatein ahadees se milti hain ke sattaishwee.n shab hi Lailatul qadr hai. Laikin ahadees mein is raat ko talaashne ka hukm bhi milta hai. Aur Qur'an mein is ki koi sarhat se ta'yyun (fix) nahin hai. yehi waja hai ke Ummat-e Muslemah mein is raat ke ta'yyun ko le kar bahot ekhtelaf hai. Har koi apni apni fikr se alag alag raat sabit karne ki koshish karta hai koi kahta hai ke Ramzan ki ekkees (21st) ko Lailatul qadr hai koi kahta hai 23 koi 25 aur koi 27 ya 29 aur baaz toh sare Ramzan mein isay talashne ko sahi maante hain. Aur baaz

toh isse bhi aagay badh kar kahte hain ke yeh saal ki koyi bhi taakh raat ho sakti hai. (Taakh raat yani odd nights Eg. 1,3,5,7, & so on...) Qabl az Imamuna Mehdi AS (Imamuna A.S se pahle) ke Buzurgaan-e Deen ke aqwaal mein bhi bahot tazaad (ekhtelaf) hai.

HUM KAISE MAAN LEN KE LAILATUL QADR SATTASWEE.N RAAT HI KO HAI?:

Imamuna Mehdi AS ne is baat ki basharat (khush-khabri) di ke ye raat Ramazan ki sattaees 27th tareekh ki hai. Aap (AS) ka saaf hukm jab hamare paas hai to is hukm ke khilaf jo bhi baat samne aaye hum usay radd karte hain (reject karte hain) kyun ke Mehdi maood AS wahi baat kahte hain jo Rasool SWS ke muafeq (manzur) ho. Imamuna AS ke hukm ki tayeed mein ba-taur tamseel [misaal] aik hadees darj ki jati hai

AIK HADEES KA IJMAAL (BRIEF EXPLANATION): *Tarjuma: Hz. Muawiya Bin Sufiyan Rz se riwayat hai ke Huzur SWS ne Ramazan ki sattaeswi.n shab hi Shab-e qadr hone ki ittela di hai (kitab hadees Sunan Abu Dawood).*

AIK AUR HADEES KA IJMAAL: Hz Abu zar Ghaffari RZ se riwayat hai ke RasoolAllah SWS ne Ramazan ki teyeeswi.n (23rd) raat ko adhi raat tak Namaz parhaye, aur phir chowbees [24] ko nahin parhaye, phir pachhees [25] ko parhaye, chabbees [26] ko nahin aur phir sattaeswi.n Shab ko ghar ke sab aurto.n bachon aur jama'at- kaseer ke sath adhi raat se bhi zyada lbadat ka ehtemam farmaya yahan tak ke hame sahar ke faut ho jane ka [yani fajr ka waqt aa jane ka] dar ho gaya. Aur phir akheer ramazan tak koi jama'at ka ehtemam nahin farmaya". Isse ye baat ka ishara milta hai ke Ramazan ki satteeswi.n shab hi Shab-e qadr hai. Aur jaisa ke main ne kaha ke hame jab Hamare pyare Imamuna AS ne ye kah diya ke Huzur SWS ki raza isi shab hi ki taraf hai toh yehi shab-e qadr aur yaqeenan yehi hai. Yahan ye mauqa nahin ke Neeche ka mazmoon bhi mukhtasar andaz mein bayan karoon laikin mujhe aap ki tishnagi (ilm hasil karne ki pyas) ka andaza hai isi liye kuch is par roshni daalna bhi zaruri hai ke...

KYA SYED MUHAMMED JAUNPURI HI MEHDI MAOOD (AS) HAIN?

Ji haan, Syed Muhammed Jaunpuri hi Mehdi maood AS hain. Hum ne Syed Muhammed Jaunpuri Mehdi AS mein wahi nishaniyaan paayi.n jo RasoolAllah SWS ne hame ba-taur nishani batlayee.n ke agar mere in bataye hue nishaniyo.n mein jo koi hasti poori utregi toh samjho wahi Mehdi Maood hain, aur yeh bhi farmaya ke "Tum ko un par Eman lana lazim hai aur un ke hath par baiyat karna lazim hai chahe kitni bhi tum ko mushkile.n utha kar unki khidmat mein jana parhe, agar barf ka pahad ho aur us par se rengte hue bhi jana parhe toh jao kyun ke wo Mehdi khalifatullah (Allah ka Khalifa) hai."

[kitab-e hadees Ibn-e maja] Is hadees ki sehat par (yani sahi hone ke ta'llauq se) sab muhaddiseen ka ittefaq hai. (hadees collect karne wale Buzurgo.n ko Muhaddiseen kahte hain). Jin Logon ko Allah ne ankhen bakhshi.n un logo.n ne Mehdi AS ko dekha aur Aql-e Emani se samjha aur RasoolAllah SWS ke hukm par sar jhuka kar un ke hukm ke mutabeq Mehdi Al-maood AS ke hath par baiyath ki. Usi hath ka silsila nasl

dar nasl aaj tak chalte aa raha hai aur InshaAllah qiyamat tak chalta rahega. Hazrat RasoolAllah SWS ne Hz Mehdi Maood AS ki shabahat, (complexes), Nasab-e mubareka (lineage) se le kar tamam ausaaf-e hameedah (respectable characters) tak ahadees-e shareefa mein bayan kar diye hain. In ahadees ki tadaad (quantity) 300 se bhi zyada hai aur har sahi hadees Hz. Syed Muhammed jaunpuri Mehdi-e ma'ood Alaihis salam par poori sadeq (sachi) aati hai. **IS KE BAWAJOOD AGAR KOI YE KAHE KE MEHDI-E MA'OOD AANE WALE HAIN TOH UN SE HAMARI KOI BAHES NAHIN HAI.**

Qabil-e Mubarakbad hai Qaum-e Mehdavia ke Allah ne hame is qaum mein paida hone ka sharf bakhsha. Hum Ba-fazl-e Khuda Hazrat Syed Muhammed Jaunpuri Imamuna Mehdi maood Alaihis-salam ko hi Ma'ood-e barhaq maante hain. **[Ma'ood-e barhaq yani wo sachi hasti jis ke aane ka wada RasoolAllah SWS ne kiya hai. Lafz "ma'ood" Arabi hai jis ke ma'nay Urdu mein "wa'da ki hui hasti" ke nikalte hain]**, Aap ko masoom anil-khata (yani galatiyoun se paak), aur Aap (AS) ki kahi hui har baat ko bila choo.n chara tasleem [accept] karte hain Jaisa ke ooper kah diya gaya hai ke is zimn (silisile) mein aur mazeed ahadees ke sath tafseel o taveel likhne ka ye Mahel (mauqa) nahin hai, InshaAllah phir kabhi is par bilkul sahel (easy) tareeqay se lakin thos dalayel (solid proofs) ke sath baat kareng...InshaAllah

KHUSH NASEEBI YA BAD-NASEEBI: Hum bade naseeb wale hain ke hame Allah ne Ummat-e Muhammedia mein paida farmaya, aur us par khoobi ye ke Mehdi Maud AS ki tasdeeq se musharraf [honored] farmaya. Hum Allah ke ehsanon ka jaeza nahin le sakte ke Allah Ta'ala ne hame kis tarah bakhshish ke aik se aala aik bahane muyassar farmate hain, jin mein Lailatul-qadr aik azeem tareen bakhshish ka bahana aur ne'mat hai. Imamuna Mehdi Alaihissalam ki tasdeeq karne ke in'aam mein Allah ne hame is raat ko talashne ki mehnat se bhi bacha liya. Aap dekhte aur Sunte honge ke log tashweesh mein [doubtful] rahte hain ke kaunsi raat aakhir Shab-e qadr hogi, har taakh raaton mein nawaafil par nawafeel ada karte hain, phir bhi Ramazan ke akheer mein aik khalish rahti hai ke pata nahin konsi raat shab-e qadr thi, aur pata nahin us raat main oongh mein tha ya neend mein, Khusho khuzo qayam bhi tha ya nahin wagairah wagairah. Laikin qurban jaiye hamare Pyare Imamuna Mehdi AS ke, ke Aap (A.S) ne Ba-hukm-e Khuda aur ba-mansha-e Rasool-e Khuda SWS Ramazan ki sattaishwe.n raat ko poore yaqeen ke sath ibadat karne ka hukm farmaya. **Aur ek raaz ki baat aap ko batlaa na dun ke 500 rakat guman o shak ke muqabil 2 rakat poore yaqeen o dil ki gahraai se adaa karna kaheen zyada behter hai aur Allah ke nazdeek kaheen zyada maqbool [accepted] hai.** Laikin waai Afsooooo..!! Hum dekha karte hain ke log is raat ko bhi Laho La'aab [khel kood / picnic] ki tarah manate hain. Kayi aise hain jo iftar ko iftar nahin balke zindagi ka aakhri khana samajh kar khate rahte hain aur fitri taur se [naturally] itna zyada khane ki waja se aql sust ho jati hai aur neend ka ghalba gher leta hai. Bas kisi tarah 9-10 baje tak bekar ki batoun mein ya bazaro.n mein waqt guzara, phir aao dekha na tao dhadaam se bistar par gol ho jate hain. Ain 1 baje uth kar naha dho kar naye

kapde pahen kar Murshid ke paas bhagte hain, aur jate jate jama'at shuru bhi ho jati hai, phir kisi tarah 2 rakat ada kar ke saher kar lete hain. Ladkiyo.n ka toh poochye mat. Sham hote hi waledain ko tang karna shuru ho jata hai. Mujhe choodya.n dila do, Mujhe mehendi laga do, Mujhe ye dress pasand nahin, Mujhe fulaan chahiye mujhe fulan pasand nahin hai, aur adhi se zyada raat sajne sawarne mein kaat dete hain aur phir apne Bhaiyo.n ki tarah unki bhi aik hi khwahesh hoti hai ke jaldi jaldi apne Murshid ke paas jaye.n aur bas kisi tarah do rakat ada kar len. ZARA SOCHIYE Hum Jab koi Ramazan-special offer parhte ya sunte hain toh hame bechaini shuru ho jati hai aur har mumkin koshish kar ke us offer se bahot pahle (chahe lambi-lambi qataaro.n [line] mein hi kyun na thairna parhe) hasil kar lete hain, Khaas Ramazan ki aakhri raato.n mein toh bazaro.n mein til dharne jaga nahin rahti. **Aur yeh baat bhool jate hain ke zindagi ka sab se bada offer jis ka har lamha aik hazar lamho.n se bhi afzal hai hath se nikala ja raha hai.** yeh toh aik do misaalen hain, isse bhi zyada aur bhi kayi time pass ke bahane hamare aksar gharo.n mein paaye jate hain, jise yahan likhna zaruri nahin hai... **TOH BACHO BATAO YE HAMARI KHUSH NASEEBI HAI YA BAD-NASEEBI ..?**

Wazahat: Yahan lafz "Hum" kahna aap ki taraf ishara nahin hai, aap toh bahot pyare aur aur farma bardaar bache hain. Ye baat samjhane ka aik tareeqa hai ke jo koi is ke muafeq paaye tawba kar le.

HAME KIS TARAH IS RAAT KA EHTEMAAM KARNA CHAHIYE: Sab se pahle toh hame ye yaad rakhna chahiye ke ye raat saal mein aik baar aati hai aur jaisa ke ooper bataya gaya hai ke is raat mein ibadat karne ka Ajr hamari saari zindagi ki ibadato.n se bhi zyada badh kar hai. **MAGHRIB SHURU HOTE HI HAME KISI BHI DUNIYAWI CHEEZ KE LIYE GHAR SE BAHAR NAHIN NIKALNA CHAHIYE.** Har zaruri intezam pahle se hi nibta kar is raat ka khair maqdam [welcome] karna chahiye, jaisa kisi sache dost ya mehman ke aane ki khabar paa kar hum har shay [cheez] ka intezam peshtar [advance] kar lete hain, taa ke jab wo aaye toh us se khoob raaz o niyaz Karen.

IS RAAT KA PAIGHAM: Yeh mehman (raat) bhi aik badi ajeeb khush-khabri le kar aata hai, jis mein is ka paigham ye hota hai ke "Ay musalmano. Aaj ki raat asmaan se anginat farishtay aur khaas kar Hz. Jibrayeel AS bhi aap ke mehman banne wale hain. Ahadees mein aaya hai (jis ka mafhoom yani theme likh di jati hai) ke **RasoolAllah SWS ne farmaya ke is raat Farishto.n ke sardar Hz Jibrayeel AS khaas momino.n se musafaha (hand-shaking) farmane ki khatir Noorani mehfilo.n mein tashreef latay hain .[yani momino.n se hath milane wale hain]. Sahaba RZ ne poocha ke Ya RasoolAllah SWS hame kaise pata chale ke Jibrayeel AS ne hum se musafaha farmaya. RasoolAllah SWS ne farmaya ke dauran-e Ibadat Allah ke zikr mein Jab banda Mustagaraq [dooba] hota hai aur achanak uske badan ke rongte khade ho jate hain toh samjho ke Hz Jibrayeel AS ne tum se abhi abhi musafaha farmaya hai".**

Ye raat aap ko ye bhi takeed karti hai ke Allah Ta'ala aap ke muh se apna zikr sunna chahta hai aur aap par rahmato.n ki barish karna chahta hai. Khabardar. apne

mehmanon ka isteqbal (welcome ceremony) usi shaan se ho jis shaan ka wo haq rakhte hain.” **BACHO..ZARA SOCHO AGAR AAP KE KISI SACHE DOST NE AAP KE GHAR AANE KA WADA KIYA AUR AAP JAAN BUJH KAR US US WAQT GHAR SE GHAIB RAHE AUR AKHEER WAQT APNE PYARE DOST KO UJLAT MEIN [JALDI JALDI] MIL KAR WIDA KAR DIYA TOH YE AMAL KAISA RAHEGA..? AUR PHIR YE MEHMAN TOH AISI HASTIYAAN HAIN KE JIN KE SAYE SE BHI HAMARI DUNIYA NOORANI HO JATI HAI. TOH AO HUM AZM KAREN KE HUM IS RAAT HATTAL IMKAN (JAHAN TAK MUMKIN HO) ALLAH KO MANAYE.N AUR APNI MAGHFERAT TALAB KAREN.**

TATREEB-E AMAL (YANI IS RAAT KO GUZARNE KA TAREEQA)

Iftar aur Maghrib se faregh ho jane ke baad thoda sa araam kar lena chahiye. Phir uth kar sirf bhok ki shiddat mitane ke liye (just to suppress your hunger) kuch kha lena chahiye, aisi ghiza jisse ghunoodgi (yani neend / Khumaar) aati ho ehtiyat karna chahiye (yani masale-daar paakwan, Shadeed meetha, ya koi bhi dish jo haazme par baar karti ho, In short . just avoid the heavy meals both in quantity and quality). Phir wazu bana kar tahiyatul wazu dugana ada Karen, aur sajde mein jaa kar Allah se dua Karen, jo dil mein aaye Karen aur dil se kare.n. Phir Musalle par araam se qibla roo (qible ke taraf) ho kar baith jaye.n aur zikrullah Karen.

AIK AHEM BAAT: Ahadees mein aaya hai ke Jab aap zikr mein hote hain toh Allah ke farishtay aap ko gher lete hain aur aap ki madd-arrai (tareef) karte hain. Aik aur hadees-e qudsi mein aaya Jahan Allah ta’ala farmate hain “Agar mera zikr karna mere bande ko mujh se dua maangne se rokta hai toh main usay MAANGNE WALE SE ZYADA DETA HUN” SubhanAllah... laikin ye tab hota hai jab aap ke sath aapka sharaarti dil bhi zikr mein rahe.

RUKAWAT AUR DIL KI GHAIR HAAZRI (YANI AAP KAHEEN AUR DIL KAHEEN):

Bacho.. Aap ki zikr ki ye majlis ibtedai (shuruwati) hai lehaza yaqeenan aap ko zikr mein baith’te hi shaitani waswase gher lete hain, dhyan kaheen se kaheen nikal jata hai aur maze ki baat ye hai ke aksar awqaat aap ko is ka pata hi nahin chalta, aap baithe toh Musalle par hote hain laikin aapka dil uth kar kabhi school ki galiyo.n mein bhataкта hai, toh kabhi ghar ki pyari billi se khelte rahta hai, toh kabhi computer ke table par sawar ho kar maze se games khelta hai, Ya kuch nahin toh kam se kam aap ke kaan mein sargoshiyan kar ke (chupke-chupke kaan mein kuch kar) aap ko Musalle se uth kar bistar par chalne ki zid karta hai. Bahar haal aap bilkul himmat se kaam lena aur zikr jaari rakhna. Jab bande ki taraf se koshish shuru hoti hai **TAB JAA KAR ALLAH KI MADAD USAY MILTI HAI. AUR AHISTA AHISTA ZIKR KE ALFAZ AAP KI ADAT BAN JATE HAIN, AUR AAP KI AADAT JAB TARAQQI KAR JATI HAI TOH FITRAT HO JATI HAI, AUR JAB ZIKRULLAH AAP KI FITRAT BAN JATI HAI TOH AAP KE KHOON MEIN SHAMIL HO**

JATI HAI AB BHALE AAP MUSALLE PAR NA HO.N AAP KA DIL MUSALLE AUR QIBLE KO CHORHNE TAYAAR NAHIN HOTA, AUR AISE HI BANDO.N KO ALLAH KA DEEDAR BHI NASEEB HOTA HAI..ALLAH AAP KO APNE DEEDAR SE MUSAHRRAF FARMAAYE..INSHA'ALLAH AMEEN YA RABBUL ALAMEEN.

Jab tak mumkin ho zikr mein baithe rahen phir uth kar naha dho kar aap ko araam kar lena chahiye taa ke (jaisa ke aap se pahle bhi kah chuka hun) aapke chote se mizaj par neend ki waja se muzeer asar na parhe.

WAZAHAT: Aap bachon ke liye naha kar aram karna behter hai ke, kam-umr bachon ko aksar nahane ke fauri baad neend ka asar tari hota hai.

Kuch der aram ke baad uth kar naye kapde pahen kar khushbu laga kar wazu bana kar jab tak Duganay-e Lailatul-qadr ke liye rawana hone ka waqt na aa jaay zikr mein mahoo ho jana chahiye. Phir masjid mei jaa kar namaz-e Isha ba-jama'at ada Karen aur phir witr se pahle Dugana-e lailatul qadr Murshid ki Imamat mein ada Karen .

DUGANAY KI NIYYAT: Nawaytu'an usalli Lillahi Ta'ala rikatayne salaatil'Lailatul qadri Farzullahi Ta'ala Mutabia'tun Mehdi Al-maood Eqtedaitu bihaazal Imam Mutawajjan ilaa jahatil ka'batay shareefatay Allahu Akbar.

WAZAHAT: Agar kisi waja se akele namaz ada karna parh jaay toh bajaay " Eqtedaitu bihaazal Imam" ke "Eqtedaitu bihaazal Qur'an" kahen.

TARJUMA : Main ne niyyath ki hai ke ada karun do rikat namaz-e lailatul-qadr ke jo farz hain Allah Ta'ala ke hukm se Mehdi maood (AS) ki itteba mein, eqteda se is Imam ki (ya akele hon toh "Qur'an" ki) mutawajja ho kar kaba shareef ki taraf "ALLAHU AKBAR".

Duganay Lailatul-qadr ki pahli rikat mein Surah Fatiha ke sath Surah Waz-zuha, aur dusri rikat mein Surah Fatiha ke sath Surat ul-Qadr (Inna anzalna) ki tilawat ki jati hai, Aap ko surah fatiha parhna hai aur us ke baad ka surah (jise zam-e surah kahte hain) sirf sunna chahiye Dugana ada karne ke baad waise hi baithe hue mundarja zail [neeche likhe gaye] duaen parhiye.

DUA:

1. Allahumma ahiyina miskeenaw wa amitna miskeena wahshurna yaumal qiyamati fi zumratul masakeen, bi fazlika wa karmika yaa Akramal akrameen wa bi rahmatika yaa arhamar'rahemeen.
2. Allahumma sagghir'ad-duniya bi a'ayunina wa azzim jalalika fee quloobina wa waqqifna li marzaatika wa sabbitna alaa deenika, wa ta'atika, wa Muhabbatika, wa shauqika, wa isqika, Bi fazlika wa karmika ya akramal akrameen wa bi rahmatika yaa arhamar'rahemeen.

3. Allahumma Areenal haqqa haqqan war zuqna itteba'ahoo wa areenal baatilan baatila warzuqna ijtenabahu, Bi fazlika wa karmika ya akramal akrameen wa bi rahmatika yaa arhamar'rahemeen.

IN DUAUW.N KE BAAD HAZB-E ZAIL SAAT AYAT-E MUNAJAT PARHIYE

1. Rabbana La'tu aakhizna in'naseena au akhtana,
2. Rabbana wala Tahmil alaina isran kama hamaltahu alal'lazeena min qablina,
3. Rabbana wala tuhammilna malaa taqata'lana beeh. Wa afoo'anna, waghfirlana, warhamna anta maulana fansurna alal qaumil kafireen.
4. Rabbana innana samee'ana munadiyay'yunadi lil Imaani an aaminu bi Rabbikum Fa'amanna.
5. Rabbana faghfirlana zunoobana wa kaffir'anna sayyiaatina wa tawaffana ma'al abraar. Innaka la tukhliful Mi'aad.
6. Rabbana a'atina fid'duniya hasanataw-wafil aakhirati hasanataw-waqeena azaban'naar.
7. Rabbana La'tuzigh quloobana ba'ada iz hadaitana wa hablana milladunka Rahma. Innaka antal wahhaab, Innaka antal wahhaab, Innaka antal wahhaab.

Is ke baad Allahu'AKbar kah kar sajde main jaiye aur yeh duaen parhiye.

SAJDE MEIN PARHNE KI DUA.

Allahumma sajadat laka sawaadi wa aamana bika fuaadi wa aqarra bika lisaani haa ana zaalika-aznabtu zamban azeema, Wa mayy yaghfiruz'zunooba ILLA RABBIYALL AZEEM, ILLA RABBIYAL AZEEM, ILLA RABBIYAL AZEEM. ILAAHI kafani min'nayeemud'Duniya Muhabbatika wa shaauqika, wa zikrika wa kafaani min, Nayeemul aakhirati, liqaa'uka wa razaa-ika, Bi fazlika, wakarmika ya Akaramal Akrameen wa bi rahmatika yaa arhamar'rahemeen

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 farmane wale aur teri rahamat se, ay sab se badh kar raham farmane wale.

DUSRI DUA KA TARJUMA : Ya Allah haqeer karde duniya ko hamari nazron mein aur bada de teri buzurgi hamare dilon 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 sab se badh kar raham farmane wale.

TEESRI DUA KA TARJUMA : Ya Allah dikhla hum ko haq ko haq kar ke (Haq yani sach ya sachi baat) aur is ki pairwi rozi farma (yani haq ko follow karne ki tawfeeq ata farma) aur dikhla hum ko batil ko batil (Jhoot ya jhooti baat) kar ke aur is se parhez ata

farma, tere fazl o karam se ay sab se badh kar karam farmane wale aur teri rahmat se, sab se badh kar raham farmane wale.

TARJUMA AYAAT-E MUNAJAAT : Ay Rab hamare, Agar hum se bhool chook ho jaay toh hame mat paakad, Ay Rab hamare na uthwa hum se wo bojh jis ki hum ko taqat nahin aur darguzar [muaf] kar hum ko, aur baqsh de hum ko aur raham farma hum par tu hi hamara malik hai pas madad kar hamari aur ghalba de hum ko kafiro.n ki qaum par. Ay Rab hamare be-shak (tu ne kaha) Eman laao apne Rab par aur hum Eman laye, ay hamare Rab pas tu hamare gunah baqsh de aur utaar 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 hum se apne Rasoolo.n ke zariye aur ruswa na kar hum ko qayamat ke din tahqeeq (Beshak) tu khilaf nahin karta apna wada, Ay hamare parwardigar de hum ko duniya mein bhalai aur akhhirat mein bhalai aur bacha hum ko dozakh ke azaab se, Ay hamare parwardigar na pher hamare dilo.n 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 KI DUA KA 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 ne'mato.n mein teri muhabbat aur tera shouq aur tera zikr, aur kafi hai mere liye akhirat ki ne'mato.n mein se tera deedar aur teri qushnudi tere fazl o karam se, Ay sab se badh kar karam karne wale aur teri rahmat k tufail say Ay Mehrbanou say ziyada mehrbani karnay wale”.

Yeh dono duaen dugana-e tahiyatal wazu aur dugana-e Shab-e qadar ke sajda-e dua mein Hz. Mahdi moud A.S ne parhi hain. (yeh riwayat panj fazaal mein hai).

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-hirzul-musallin Bacho in duao.n ko zarur yaad karna chahiye aur matlab bhi yaad rakhna chahiye. Beshak ye Aaliyat ki duae.n hain jise Pyare Imamuna Hazrat Mehdi Maood Alaihis'salam ne hame sikhlaaye hain..

EK NAZAR: Kuch barso.n pahle ka waqaya hai, main Haram shareef mein tawaf kar raha tha, aur dauran-e tawaf mera ye mamool hua karta hai ke inhi duwao.n (Ooper ki duae.n aur Taraweeh ki duao.n) ko darmiyani awaaz se parha karta hun. Jab aik din isi tarah tawaf kar raha tha toh meri la-ilmu se aik arabi (Saudi) ne mera ta'aqqub kiya (peeche peeche follow kar raha tha). Jab hajr-e aswad par mera chakkar khatm hua aur agla chakkar shuru hone ko tha, tab usne salam kiya aur kaha ke “Wallah (Qasam se) ye bahot hi afzal duae.n hain”. Main ne kaha ke hamare khandan mein ye duae.n bacha

bacha parhta hai, toh “MashaAllah” kah kar hath milaya aur agay badh gaya. Bacho.. Aap ne dekha ke aik saudi jis ki umr arabi parhte parhte guzar gayi, Is tarah ki zabardast dua shayed usne Qur’an ke alawa kaheen nahin parhi ya suni hogi jo josh-e masarrat se mubarakbad de kar chala gaya..

WAZAHAT: Usoolan dauran-e tawaf jahan tak mumkin ho aik dusre se baat nahin ki jati hai, laikin shayed us se raha na gaya aur agli chakkar par bheed mein bichad jane ke dar se us ne silsila-e kalam shuru kar hi diya.

**IS KE BAAD SAHRI KAR KE AGAR BADHO.N KI IJAZAT HO TOH ROZA RAKHEN
WARNA NAHIN.**

EID UL-FITR

RAMAZAN KI EID KO EID UL-FITR KAHNA HI SAHI TAREEQAH HAI.

EID UL-FITR KE MA'NAY: "Eid" ke laghwi ma'nay [dictionarically] "Nihayat Khushi" ke hain, aur "FITR" ka lafz "FITRA" se aaya hai. *jis tarah ek chlorine ki tablet tees litre pani se kachra hata kar pani ko paak kar deti hai Theek usi tarah 30 rozo.n mein pesh aane wali kotahiyaan o ghaflat (lackings and ignorance during fast) ko dhai ser gehoo.n [2.5kg wheat] "FITRA" ki shakl mein hamare rozay se na-paaki dur kar deti hai* AUR hame Allah se umeed hoti hai ke Allah hamare rozo.n ko khud hum hi se paak karwa kar [plain words mein polish karwa kar] qubool farmate hain, isi Khushi ke ba'as [waja se] is din ko hum "EID UL-FITR" ke naam se yaad karte hain.

HADEES: *Hazrat Abdullah Ibn-e Abbas RZ se riwayat hai ke RasoolAllah SWS ne Ba-Hukm-e Khuda Sadqa-e Fitr is liye muqarrar farmaya taa ke laghu o behuda kalam se [yani bakwas aur bekaar baato.n se] Rozay ki taharat ho jaay [yani roza mein jo na-paaki dakhil ho gayi thi wo saaf ho jaay] aur dusri taraf zarurat-mando.n ke liye khuraak [ghiza] ho jaay. (Abu Dawood).*

AIK AUR HADEES: *Is hadees ko bhi Hz Abdullah Bin Abbas RZ ne riwayat kiya hai ke "Jab Eid ul-Fitr ki Mubarak raat tashreef laati hai [yani jab Shawal ka pahla chaand nazar aata hai] toh usay "LAILATUL-JAYEZAH" yani in'aam ki raat se yaad kiya jata hai. Aur jab Eid ki subah hoti hai toh Allah apne masoom farishto.n ko tamam shahro.n mein bhejta hai, chuna.n che wo sab masoom farishtay zameen par tashreef laa kar galiyo.n aur raaho.n ke kinare kinare par khade ho jate hain aur is tarah nida dete [awaaz lagate] hain. "Ay Ummat-e Muhammed (SWS) is Rabb-e kareem ki baar-gaah ki taraf chalo jo bahot hi zyada ata karne wala aur bade se bada gunah muaf karne wala hai". Phir is ke baad Allah Ta'ala apne bando.n se yun mukhatib hota hai. "Ay mere bando.! Meri Izzat o jalal ki qasam, Maango kya maangte ho. Aaj ke roz is ijtemah mein [yani Eid ki namaz mein] apni aakherat ke baare mein jo kuch sawal karoge wo poora karoonga, aur jo kuch duniya ke baare mein maangooge is par tumhari bhalaai ki taraf nazar karoonga. Meri izzat ki qasam. Main tumhe ruswa [zaleel] nahin karunga. (Aaj) tum ne mujhe raazi kar liya aur main bhi tum se raazi ho gaya.(Faizaan-e Sunnat).*

WAZAHAT: Ye basharat [khush-khabri] sirf un rozadaaron ke liye hai jinho.n ne sirf Allah ko manane ki khatir roza rakha tha na ke majbur ho kar [ke kya museebat de diya Allah ta'ala ne soch kar] ya kisi ko dikhlaane ke liye ya rozay ka ehtraam na kar ke roza rakha tha un ke liye. Allah kare aap ke sab rozay Allah ki khidmat mein Allah ko razi karne ka bahana ban jaye.n ameen.

Pyare Bacho, Jab Eid ka chand nazar aa jaay toh Eid ki khushi manane ka Haq har rozadaar ko aur har bache ko hai. Toh aaiye ab hum dekhte hain ke Eid ki khushi kis tarah manayi jaay.

Hamare aslaaf (Buzurgaan-e Deen) ki Eid: Bacho, hamare Buzurgaan-e Deen jo Saheb-e Deedar, sache Taarek Ud-Duniya the, jin ki zindagi Faqr o faqay mein guzri hai kabhi apne nafs ko [Yani Nafs-e ammara ko] is baat ki ijazat nahin di ke sar chadh kar bole, chahe wo Eid ho, Shadi ho ya koyi aur Khushi ka mauqa. **HAMARI QAUMI KUTUB [MAHDAVIA LITERATURE] MEIN KAHEEN IS BAAT KI MISAL NAHIN MILTI KE FULAAN DAIRE MEIN EID KE DIN RESHMI LIBAS KA EHTEMEM KIYA GAYA, YA SAJNE SAWARNE MEIN APNA WAQT BARBAD KIYA GAYA YA KISI QISM KA ISRAAF KIYA GAYA (ISRAAF YANI FUZOOL KHARCHI), WO CHAHE ZAR [PAISE] KA ISRAAF HO YA PHIR WAQT KA.** Eid ke din Har ek ko ye fikr hoti thi ke kaheen koyi yateem ya miskeen bacha Eid ki khushi se mahroom toh nahin ke us ke chehre par khushi bikhra saken aur dar asl aise Khuda ke mastano ki jo Eid hoti thi WO DUSRO.N KO khush karne mein hi hoti thi, (Eid, jaisa ke is ka matlab hi “**NIHAYAT KHUSHI**” hai) na ke khud khush ho jaaye.n aur kisi **MISKEEN O YATEEM KA KHAYAL LANA TOH KAJA [DUR KI BAAT] APNE PADHOS MEIN BHI YE DEKHNE KA KHAYAL NAHIN AATA KE KAHEEN UN KE GHAR MEIN KISI WAJA SE GHAM TOH NAHIN??. HAME IS BAAT TAK KA LEHAZ NAHIN RAHTA KE EID KA MATLAB KHUSH HONA ZAROOR HAI PAR KHUD MAST HONA [AAPE MEIN NAHIN RAHNA] HARGIZ NAHIN.**

Wazahat: Nafs-e ammara yani wo nafs [nafs yani khwahesh] jo burai ki taraf dawat deta hai

SAHABA-E RASOOL (SWS) KI EID: Har sahabi-e Rasool o Mehdi Alahikumassalam ki zindagi hamare liye beh-treen misaal hai, aur unka har amal hamare liye aik Uswa (Role-Model) hai. Laikin yahan sirf ek do misale.n likh di jati hain jo ke aap ke liye kafi hai.

Eid ke aik mauqay par log Hazrat Umar Farooq RZ ke ghar pahunche toh maloom hua ke Ameer ul-Momineen Hz Umar RZ darwaza bandh kar ke ro rahe hain, logo.n ne ta'jjub se poocha ke “Aaj toh Eid ka din hai yani khushi ka din toh Ay hamare Ameer is mauqay par rona kaisa?”. Aap [Rz] ne apne aansu pochte hue arz kiya “Haza Yaum ul-Eid wa haza yaum ul-waeed” Yani yeh eid ka din bhi hai aur waeed ka din bhi hai [waeed ka din yani Saza dene ki dhamki ka din]. Aaj jis ke namaz O Rozay qubul ho gaye beshak us ke liye Eid hai laikin aaj jis ke Namaz O Rozay mardood kar ke us ke muh par maar diye gaye hain us ke liye waeed hi toh hai, aur main toh is khauf se ro raha hun ke maloom nahin mere rozay maqbul hue hain ya mardood.

“**Mardood**” ka lafz “**radd**” se aya hai aur radd ke ma'nay **rejection / thukraane** ke hote hain.

Bachoo.. Aap ne ghour kiya ke yeh Farooq-e azam [RZ] hain jinhe Hazrat RasoolAllah SWS ne apni zindagi mein jannati hone ki basharat [khush-khabri] di hai. Phir bhi khasheeyat [khauf] ka ye haal hai ke ye soch kar aansu baha rahe hain ke maloom nahin ke Ramazan bhar ki meri ibadate.n qubul bhi hui.n ya nahin. Ab hamare rozo.n

par bhi zara palat kar dekho aur socho ke kya hum sivay Allah ke fazl ke Rozo.n ki qubuliyat ke haqdar ban sakte hain?. Bilkul nahin. Isi liye hame Allah se umeed ke sath sath Khasheeyat bhi rakhna zaruri hai ke WO Ghaffar hai toh Qahhaar bhi hai (Ghaffar = muaf karne wala, Qahhaar = Azaab dene wala). Astaghfiruhhali Rabbi min kulli zambiw-wa toobu ilaih.. **ISI LIYE HUZUR SWS NE FARMAYA KE “AL-EMANU BAYNA KHAUF O RAJAH” YANI EMAN ALLAH SE KHAUF AUR UMEED KE DARMIYAN KA NAAM HAI..**

AIK SAWAL: *Aap ke zahren mein ye khayal aa sakta hai ke jab RasoolAllah SWS ne Hz Umer Farooq RZ ko zindagi mein hi jannati hone ki basharat de di thi toh phir Allah se khasheeyat kyun kar baqi rahi, is ka jawab ye hai ke Huzur SWS ilm-ul-asraar ka dariya hone ke sabab roohani tabeeb bhi hain aur isi bina par aap ne Hz Farooq-e azam ki roohani kaifiyat jaan kar inhe qatai jannati hone ki basharat di ke Yeh shakhs [Hz Umer RZ] ki rooh Allah se aisi judi hui hai ke sivay Allah ki farma bardari ke kuch nahin kar sakti.*

WAZAHAT: ILM UL-ASRAR = Chhupa hua ilm jo Allah ki ijazat se Huzur SWS par roshan hota hai. ROOHANI TABEEB = yani doctor of the souls (Plain English)

AIK AUR WAQAYA *Hz Umar Farooq RZ ke paas Eid ke aik din pahle unki Pyari Pyari nahni bachiyaan hazir hui.n aur kahne lagi ke “Abbu, kal Eid hai aur hamare paas kal pahenne ko koyi naye kapde nahin hain, hum kal kya pahenge?” Ameer Ul-momineen RZ ne kaha “Bete jo tum kapde pahne hue hain usay aaj dho kar saaf kar lena aur kal pahen lena”. (Lakin bache toh bache hote hain zid karne lage aur kaha) “Nahin Abbu kal hum jab bahar jayenge toh hamari saheliyaan kya kahengi ke Ameerul momineen ki bachiyon ho kar purane kapde pahene ho?” Aap [RZ] ne arz kiya “Bete Eid ke din naye kapde pahenna zaruri nahin hai, yeh toh ibadat aur shukriya ada karne ka din hai” Laikin masoom bachon ko ye maloom nahin tha ke un ke Abbu ke paas sivay faqr o faqay ke kuch nahin tha, kahne lage “Nahin, nahin Abbu, hame naye kapde laa do” Baap ka dil pighal gaya aur Aap [RZ] ne apne khazin [treasurer] ko bulaya aur poocha ke hamare hissay ke kuch paise hain ke jis e hum koi mamooli naye kapdo.n ka intezam hamari pariyo.n ke liye kar sake.n?. khazin ne nafi [Nahin] mein gardan hila di. Toh aap ro parhe aur bachoyo.n ko gale se laga kar kaha “Meri pyari bachiyon, Allah aur us ke Rasool ki raza par [yani unki razamandi par] apni khushi qurbaan kar do, koyi shakhs Allah ka Mehboob tab tak nahin ban sakta jab tak ke wo kuch qurbani na de de”., MashaAlla,. SubhanAllah, Allahu akbar*

Bacho, Hazrat Umar Farooq RZ tamam ummat-e muslemah ke sardar the, agar chahte toh apne khazane se itna le sakte the ke apne bachiyon ke liye heeray moti se jadhe hue reshmi libas qareed sakte the, lakin aap ke dil mein ye khayal tak nahin aaya ke sarkari khazane se awaam ke paise istemaal Karen, Aaj aap dekhte hain ke hamare leaders awaam ke paise se apne paito.n mein kis tarah aag bhar rahe hain, aur is ka khayal tak nahin karte ke mulk mein kitne bache bhok se bilakh rahe hain aur kitne

masoom bache unki nazr-e inayat ke umeedwaar hain. Khair, ye main is liye kah raha hun ke kal aap bhi kisi position ke malik ban jayen toh aap ki nazar sirf **HZ UMER RZ JAISE LEADERS KI ZINDAGI PAR HONI CHAHIYE Inshallah...AMEEN**

In waqayat se hame itna toh pata chalta hai ke Eid ka matlab sirf Lazeez (delicious) khane khana, bhari naye naye kapde pahenna nahin hai, Kayi log toh Ramazan mein bahot kam rozay rakhte hain aur phir chaand dekhne ke liye aise beqraar ho jate hain ke jaise chaand ke nazar aate hi unhen jannat mil jayegi, kapde silwaane ka kaam toh rozay ke pahle hafte se hi shuru ho jata hai, aur Iftar aur saher ka matlab un ki nazar mein sirf lazeez khana kha lena aur rozay ka matlab din bhar bhooke.n marna hota hai. Agar roza rakhte bhi hain toh na ibadat karte hai na riyazat, na tilawat karte hain na saqaawat balke jhoot, fuhash baate.n, gheebat jaise haram cheezo.n se bhi parhez nahin karte. Aise hi bad-bakhto.n ke hisse mein Hazrat Imamuna Mehdi Alaihis-salam ne farmaya ke **“Mujhe un logon par hairat hoti hai jo gyarah (11) maheene toh haram se parhez NAHIN karte, (jaise jhoot, gheebat, fuhash baate.n chughli wagairah) aur aik maheena halal se parhez karte hain” yani rozay ke naam par bhooke rah kar roti, gosht, murgh o daal jaisi halal cheezo.n se parhez kar lete hain**). Aap ne ghour kiya ke Imamuna AS ka ishara kya hai wo yehi hai ke hame haram cheezo.n se hamesha parhez karna chahiye aur aik maheena Allah ki rah mein poori azmat o ehtraam ke sath roza rakh kar khana peena tark karna chahiye tab kaheen aap Allah ki rahmat ke KUCH umeedwaar ban sakte hain.

HUM-SAYO.N YANI PADHOSIYO.N KA KHAYAL: Bacho, Aaj hum ahed karenege ke Aam taur se har waqt aur Khaas taur se Eid ke din hamare hamsayo.n se zarur milne jayenge. Unki baaz purs karenege (Yani mizaj o halat wagairah poochenge). Hazrat RasoolAllah SWS ne padhosi ke huqooq (yani neighbour's rights) ko itni ahmiyat o takeed se bayan kiya hai ke sahaba (RizwanuAllah Alaihuma) ka kahna hai ke **“Rasoolallah SWS ne padhosi ke huqooq ki itni takeed ki ke hame shak hone lag gaya ke kaheen padhosi ko bhi meraas (jayedaad) ka hisse-daar na bana de.n”** Aur ahadees se hame padhosiyo.n ki hadh apne jawanib ke [yani har janib] saat-saat [7 on each side] ghar ki hai. Yaad rakho ke insan ko sirf paise ki kami hi Eid ki khushiyaan manane se nahin rokti, Agarche aap ke padhosi maal-daar honge, lakin ho sakta hai unhen kisi baat se itni takleef ho ke Eid manana mushkil ho raha ho, jaise kisi azeez ki maut, Ghar mein kisi ki beemari, Talaaq, Imtehan mein na-kami, gharz kuch bhi dukh ho sakta hai, agar aap Eid ke mauqay par un ke dukh baant lenge toh socho Allah Ta'ala aap se kitne Khush honge...Bada afsos hota hai jab kabhi hamare bhaiyo.n se ye sunne mein aata hai **(bil-khusoos jo Saudi ya America wagairah mein rahte hain)** ke **“Bhai, hum seedhe sade log hain, hum ko kisi se kuch lena hai na dena hai, hum bhale hamara kaam bhala, hum ko ye tak nahin maloom ke padhos mein kaun rahta hai aur un ke ghar mein kya chal raha hai”** Pyare bacho... Kya Hazrat RasoolAllah SWS aur Hzarat Mehdi Ma'ood AS se zyada bhi koi shakhs seedha-sada aur masoom hua

hai? Toh phir yeh log kis ko ideal bana kar aisi jahelana baat kahte hain? Haan yaqeenan aap ko haq nahin hai ke padhosi ke raaz ko janne ki koshish karen jise wo chupana chah raha ho, ya uske ghar mein ba-taur tafteesh [spying] khufiya taur se [chup-chup kar] kuch jaanne ki koshish ki jaay, balke aisa karna gunaah-e azeem hai, laikin unke dukh dard aur afat o museebat mein unki madad na karna ya kam se kam unse pyar bhare do bol bhi NAHIN kahna bhi gunaah-e azeem hai. Mujhe yaqeen hai ke is Eid par BHI aap apne padhosiyo.n ke ghar zarur jayenge.

Aik aur baat bhi sun lijiye ke agar aap ke padhosi se sharr [khatray] ka andesha ho ya usko aap ka aana jana na-gawaar [na-pasandeedah] maloom hota ho toh aap ko ehtiyat karna chahiye.

Aaiye ab hum dekhte hain ke Eid ke mustahebaat kya kya hain.

EID KE ASL MUSTAHEBAAT (MUSTAHEBAAT YANI PASANDEEDAH A'MAAL):

Hajamat banwana, Nakhun tarashna, Ghusl (bath) karna, ache kapde pahenna (Agar naye na ho.n toh saaf kapde pahenna), Khushbu lagana, Fajr ki namaz ba-jama'at ada karna, Eid ki namaz ke liye (agar ho sake toh) paidal jana chahiye, Eid ke liye aik raaste se jana aur dusre raaste se wapas aana chahiye, Namaz ke liye jate hue aahista aahista takbeer kahna chahiye . Takbeer yeh hai 'Allahu akbar, Allahu akbar, Allahu akbar, Laa ilaha illallahu Allahu akbar, Allahu akbar wa lillahil hamd". Padhosiyo.n se aur azeemo.n se milna wagairah.

JO SHARAYET [conditions] NAMAZ-E JUMAH KE LIYE HAIN WAHI SHARAYET EID KI NAMAZ KE LIYE HAIN, AGAR AAP KE BADE EID KI NAMAZ KE LIYE JAYEN TOH AAP BHI JAYIYE AUR AGAR GHAR MEIN HI 2 RAKAT SHUKRANA PARH LE.N TOH AAP BHI SHUKRANA ADA KAR LIJIYE.

KHATM SHUD

KHAAS GUZARISH:

NACHEEZ KE WALID-E MARHOOM FAQEER HZ SYED FAZAL-E MEHDI URF MEHBOOB MYAN QIBLA KE LIYE DUA-E MAGHFIRAT AUR AAP KE HAQ MEIN HAR LAMHA BARAAN-E DEEDAR-E ILAAHI KI KHAAS TAUR SE GUZARISH HAI.

Faqt,

Ehsan-mand o Kamtareen bhai,

Syed Yaqoob Shafi Mehdi.