



Mayyit kay Ghusl-o-kafan ka Tareeqah

Roman



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MAYYIT KAY GHUSL-O- KAFAN KA TAREEQAH

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

Kitab Parhnay ki Du'a

Az: Sheikh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami, Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ)

Deeni Kitab ya Islami Sabaq Parhnay say Pehlay Zail mein Di hui Du'a Parh Lijiye اِنْ شَاءَ اللّٰهُ jo Kuch Parhayn gay yaad rahay ga. Du'a yeh hay

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Tarjamah:

Aye Allah عَزَّوَجَلَّ hum par 'ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay 'azamat aur buzrug walay!

(Al-Mustatraf, Jild. 1, Safhah. 40)

Note: Awwal akhir aik aik bar durood-e-pak parh lain.

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MAYYIT KAY GHUSL~O~ KAFAN KA TAREEQAH

Durood Shareef ki fazilat

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ Bayanat-e-‘Attariyah (hissah awwal) safha 62 par Durood-e-Pak ki fazilat bayan kartay huway Al-Qawl-ul-Badi’ kay hawalay say naql farmatay hayn:

Rukh-e-Pur anwaar par khushi kay aasaar

Hazrat Sayyiduna Sahal Bin Sa’d رَضِيَ اللّٰهُ عَنْهُ say riwayat hay kay aik roz Sarkar-e-Namadar ham bay-kason kay madad gar صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bahar tashreef layey, is mauqa’ par Hazrat Sayyiduna Abu Talhah رَضِيَ اللّٰهُ عَنْهُ nay aagay barh kar ‘arz ki: ‘Ya Rasoolallah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mayray Maa Baap aap pay qurban hon aaj chehra Mubarak par khushi kay aasar ma’loom ho rahay hayn’. Aap صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: ‘Bayshak abhi

Jibraeel-e-Ameen عَلَيْهِ السَّلَام mayray paas aye they aur unhon nay kaha: ‘aey Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ jis nay aap صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par aik baar Durood-e-Pak parha Allah عَزَّوَجَلَّ us kay nama-e-a’maal may 10 naykiyan sabat farmaye ga aur 10 gunah mita day ga aur 10 darajat barha day ga.’ (Al-Qawl-ul-Badi’, pp. 107)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Tajheez-o-Takfeen say kiya murad hay?¹

Tajheez kay lughwi ma’na hayn: Saaman-e-Zaroorat muhayya karna aarasta karna aur takfeen kay ma’na hayn: Kafan dayna. Marnay kay ba’d insan ko jo libaas pehnaya jata hay usay kafan kehtay hayn aur tajheez-o-takfeen say murad hay maut say laykar dafan tak mayyit kay liye jin umoor ki haajat hoti hay woh tamam umoor baja lana. Is may mayyit ka ghisl, kafan, Namaz-e-Janazah, qabar ki khudai sub shamil hayn.

Shar’i Hukm

Musalman ki Tajheez-o-Takfeen farz-e-Kifayah hay.

Farz-e-Kifayah

Farz-e-Kifayah woh hay jis ka karna har aik par zaroroi nahin

¹ Is risalay ka tamam mawad Maktaba-tul-Madinah ki kitab ‘Tajheez-o-Takfeen ka tareeqah’ say liye gaya hay. Al-Madina-tul-Ilmiyyah

hay balkay jin jin ko pata chala un may say kuch logon nay kar liya to sub ki taraf say ada ho gaya aur agar un may say jin ko ittila' huyi kisi aik nay bhi na kiya to sub gunahgaar hon gay. *(Waqar-ul-Fatawa, jild.2, pp. 57 Mulakhasan)*

Piyaray piyaray islami bhaiyo! Tajheez-o-Takfeen may shirkat sa'adat aur ba'is-e-ajr-o-sawab hay, Hadees-e-Mubarakah may is ki zabardast fazilat aaye hay. Chunan-chay

Tajheez-o-Takfeen ki zabardast fazilat

Ameer-ul-Mu'mineen Hazrat Maula-e-Kainat Sayyiduna Ali-ul-Murtaza رَضِيَ اللّٰهُ عَنْهُ say riwayat hay kay Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya kay jo kisi mayyit ko nehlaye, kafan pehnaey, khushbu lagaye, janaza uthaey namaz parhaye aur jo naqis baat nazar aaey usay chupaye woh gunahon say aysay hi pak ho jata hay jaysay paydaish kay din tha. *(Ibn-e-Majah, jild. 2, Hadees 1462)*

سُخِّنَ اللّٰهُ kaysi piyari fazilat hay. Tajheez-o-Takfeen karnay walon kay to goya waaray hi niyaray ho jatay hayn lihaza jab kisi Musalman kay intiqal ki khabar milay aur mumkin ho to achi achi niyyatayn kar kay us ki tajheez-o-takfeen may zaroor shamil hon.

Mayyit nehlanay ki fazilat

Hazrat Sayyiduna Jabir رَضِيَ اللّٰهُ عَنْهُ say riwayat hay kay Tajdar-e-Risalat, Shehensha-e-Nabuwwat صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay farmaya: jis

nay kisi mayyit ko ghushl diya woh apnay gunahon say aisa pak-o-saaf hojayey ga jaysa is din tha jis din is ki maa nay usay jana tha *(Mu'jam Awsat li Tabrani, Bab-ul-Ha` jild. 6, safha. 429, Hadees 9292)*

Ab ghushl-e-mayyit ka tareeqah bayan kiya jayey ga laykin pehlay kuch niyyatayn kar liyyey

Ghushl-e-mayyit ki niyyateyn

- ❖ Raza-e-Ilahi panay aur sawab-e-aakhirat kamanay kay liye mayyit ko ghushl don ga
- ❖ Farz-e-Kifaya ada karon ga
- ❖ Hatta Al-maqdoor ba-wazu rahon ga
- ❖ Zarooratan ghushl say qabal mu'awaneen ko ghushl ka tareeqah aur sunnateyn bataonga
- ❖ Mayyit ki sattar poshi ka khasoosi khayal rakhon ga
- ❖ A'za hilatay waqt narmi aur aahistagi say harkat don ga
- ❖ Pani kay israf say bachonga
- ❖ Murday ki bay-basi daykh kar 'ibrat hasil karnay ki koshish karon ga
- ❖ Masla dar paysh howa to Dar-ul-Iftah Ahl-e-Sunnat say Shar'i rehnumayi hasil karonga

- ❖ Khuda na khasta mayyit ka chehrah siyah hogaya ya koi aur taghayyur howa to behkum shara' isay chupaonga aur mu'awaneen ko bhi chupanaya ki targeeb don ga
- ❖ Acchi 'alamat zahir hoe maslan khusboo aana, chehray par muskurhat pehlna wagherah to dosron ko bhi bataonga

Ghusl-e-Mayyit ka tareeqah

Agar battiyan ya loban jala kar 3 ya 5 ya 7 bar ghusl kay takhtay ko dhoni deyn ye'ni itni bar takhtay kay gird phara'ayn, takhtay par mayyit ko is tarah letayen jesay qabar may letatay hayn, naaf say ghytnon samayt kapray say chup deyn, (aaj kal ghusl key doran safaid kapray urhatay hayn aur is par pani lagnay say mayyit kay 70 ki be pardagi hoti hay lihaza katthai ya gehray rang ka itna mota kapra ho key pani parnay say 70 na chamkay, kapray ki 2 they kar leyn ziyadah behtar) parday ki tamam tar ihtiyat aur narimi say mayyit ka libas utar leyn. An nehlanay wala apnay hath par kapra lapait kar pehlay dono taraf istinja karwayey (ye'ni pani say dhoeay) phir namaz jesa wado karwayeyn ye'ni mun phie kohniyon samayt dono hath 3 3 bar dholayen, phir sir ka masah kareyn, phir 3 bar dono paon dhulayen, mayyit ka wadoo may pehlay gatto tak hath dhona, kulli karna aur nak may pani dalna nahin hay, albatta kapray ya roi ki phorayri bheego kar danton, masorhon, honton aur nathnon par pher deyn. Phir sir ya darhi kay bal hon to dhoeyn, sabon ya shampoo iste'mal kar

sakhtay hayn. Ab bayeyn (ye'ni ulti) karwat par leta kar bairi kay patto ka josh diya howa (jo ab neem garam reh gaya ho) aur ye na ho to khalis neem garam pani sir say paon tak bahayen key takhtay tak pohanch jaye phir seedhi karwat leta kar isi tarah kareyn phir take laga kar bethayeyn aur narmi kay sath peechay ko pait kay neechlay hissay par hath pehrayn aur kuch niklay to hath dho dalayn. Dobarah wadoo aur ghushl ki hajat nahin phir aakhir may sir say paon tak ka for ka pani bahayen phir kisi pak kapray say badan aahista say ponch deyn. Aik martaba saray badan par Pani bahana farz hay aur 3 martaba sunnat ghushl-e-mayyit may bay tahasha pani na bahayen aakhirat may aik aik qatray ka hisab hay ye yad rakhayn.¹ (*Madani wasiyat nama, p. 12 makhozan*)

Islami Behn kay Ghushl-e-Mayyit ka tariqah

Ghushl wo kafan kay liye in cheezon ka intizam farmaleyn

(1) Ghushl ka takhta (2) Agar batti (3) Machis (4) 2 moti chadray (kathai ho to behtar hay) (5) Roi (6) Baray romal ki tarah kay 2 kapron kay piece (istijah wagherah kay liye) (7) 2 baltian (8) 2 mug (9) Sabon (10) Beri kay pattay (11) 2 toliye (12) Kafan ka begair sila howa baray 'arz ka kapra (13) Qainchi (14) Soi dhagah (15) Kafoor (16) Khushbon

1 Pani kay israf aur maye musta'mal kay baray may eham ma'loomat kay liye Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ka rislah 'wado ka tariqah' mula khatah farmayye

Agar battiyan ya loban jala kar 3 ya 5 ya 7 bar ghushl kay takhtay ko dhoni deyn ye'ni itni bar takhtay kay gird pehrayen, takhtay par mayyit ko is tarah letayen jesay qabar may letatay hayn, seenay say ghotnon samayt kapray say chupa deyn (aaj kal ghushl key doran safaid kapray urhatay hayn aur is par pani lagnay say mayyit kay 70 ki be pardagi hoti hay lihaza katthai ya gehray rang ka itna mota kapra ho key pani parnay say 70 na chamkay, kapray ki 2 they kar leyn ziyadah behtar) parday ki tamam tar ihtiyat aur narimi say mayyit ka libas utarayn. Isi tarah kil, bunday ya koi zewar bhi narimi say utar leyn, ab nehlanay wali apnay hath par kapra lapayt kar pehlay dono taraf istinjah karwaye karwayey (ye'ni pani say dhoey) phir namaz jesa wado karwayeyn ye'ni mun phie kohniyon samayt dono hath 3 3 bar dholayen, phir sir ka masah kareyn, phir 3 bar dono paon dhulayen, mayyit ka wadoo may pehlay gatto tak hath dhona, kulli karna aur nak may pani dalna nahin hay, albatta kapray ya roi ki phorayri bheego kar danton, masorhon, honton aur nathnon par pher deyn.sabon ya shampoo dono iste'mal kar sakhtay hayn.(likin in kay ziyadah isti'mal say balon may iljhaon paida na hota hay lihaza bairi kay patton ka josh diya huwa pani kafi hay) ab bayeyn (ye'ni ulti) karwat par leta kar bairi kay patto ka josh diya howa (jo ab neem garam reh gaya ho) aur ye na ho to khalis neem garam pani sir say paon tak bahayen key takhtay tak pohanch jaye phir seedhi karwat leta kar isi tarah kareyn phir take laga kar bethayeyn aur narimi kay sath peechnay ko pait kay neechlay hissay par hath pehrayn aur kuch niklay to hath dho dalayn.

Dobarah wadoo aur ghushl ki hajat nahin phir aakhir may sir say paon tak ka for ka pani bahayen phir kisi pak kapray say badan aahista say ponch deyn. Ghushl-e-mayyit pe bay tahasha pani na bahayen aakhirat may aik aik qatray ka hisab hay ye yad rakhey. *(Madani wasiyat namah. safha. 12 makhosan)*

Ghushl-e-Mayyit kay madani phool

- ❖ Maayit kay ghushl aur dafan may jaldi chahyye kay hadees may is ki takid aai hay. *(Johrat nerat, Kitab Al-Salat. Bab-ul-Janaiz safha. 131)* Mufasssir Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: hatta Al-imkan dafan may jaldi ki jaye, bila zaroorat daer lagana sakht na-jaiz hay kay is may mayyit kay pholnay phatnay aur is ki be hormati ka andaysha hay. *(Mirat-ul-Manajih, Janazon ki Kitab, jild. 2, safha. 447)*
- ❖ Aik matabah saray badan par pani bahana farz hay aur 3 martabah Sunnnat jahan ghushl deyn mustaheeb ye hay kay pardah akr leyn kay siwa nehlanay walon aur madadgaron kay dosra na dekhay, nehlatay waqt khuwah is tarah letayey jeysay qabar may rakh rakhtay hayn ya qiblah ki taraf paon kar kay ya jo asan ho karayn. *(‘Aalamgeeri, Kitab-ul-Salat, jild. 1, safha. 158)*

Nehlanay walay kay liye Madani phool

- ❖ Nehlanay wala ba taharat ho. Agar junobi shaks (jis par

ghusl farz ho chukka ho) nay ghusl diya to karahat hay magar ghusl hojaye ga. (*'Aalamgeeri, Kitab-ul-Salat, jild. 1, safha. 159*)

- ❖ Agar Ba-Wuzu nay nehlaay to karahat nahin. (*'Aalamgeeri, Kitab-ul-Salat, jild. 1, safha. 159*)
- ❖ Behtar yeh hay kay nehlanay wala mayyit ka sab say ziyadah qareebi risteydar ho, woh na ho ya nehлана na janta ho to koi aur shaks jo amanat dar aur parhezgar ho. (*'Aalamgeeri, Kitab-ul-Salat, jild. 1, safha. 159*)
- ❖ Nehlanay walay kay pas khusbo sulgana mustahib hay kay agar mayyit kay badan say bo aye to isay pata na chalay warna ghbraye ga, naez usay chahye kay ba-qadar zaroorat a'zaye mayyit ki taraf nazar karay bila zaroorat kisi a'zoo ki taraf na dekhay kay mumkin hay uski badan may koi 'aeb ho jisay wo chupata tha. (*johart-un-Nayyirah, Kitab-ul-Salat, Bab-ul-Janaaiz, safha.131*)
- ❖ Mard ko mard nehlaye aur 'aurat ko 'aurat, mayyit chota larka hay to usay 'aurat bhi nehla sakhti hay aur choti larki ko mard bhi, chotay say ye murad kay Hadd-e-Shehwat lo na pohncha hon. (*'Aalamgeeri, Kitab-ul-Salat, jild. 1, safha. 160*)

Ghusl-e-Mayyit kay ba'd ghassal (ghusl denay walay) ko ghusl karna mustahib hay. (*Dar-ul-Iftah Ahl-e-Sunnat*)

Kafan pehnanay ki fazilat

Meethay meethay islami bhaiyo! Mayyit ko kafan pehnanay

kar sawab hay aur kai ahadees mubarikah may kafan pehnanay walay key liye jannati hullon aur nafees reshmi libason ki basharat di gai hay

Jannati Libas

Hazarat Sayyiduna Abu Umamah رضي الله عنه say riwayat hay key noor key peekar, tamam nabiyon key sarwar صلى الله عليه وآله وسلم nay farmay: jis nay kisi mayyit ko kafnaya (ye'ni kafan pehnaya) to Allah عز وجل usay sundus ka libas (Jannat ka intihai nafees reshmi libas) pehnay ga. *(Mu'jim Kabeer li Tabrani, jild. 8 safha. 281, Hadees 8078)*

Bacchon ko konsa kafan diya jaye

Jo na-baligh had shehwat ko pohanch gaya wo baligh key hukm may hay ye'ni baligh ko kafan may jitney kapray diye jatay hayn usay bhi diye jayen aur us say chotay larkay ko 1 kapra aur choti larki ko 2 kapray (lifafah aur izar) dey sakhtay hayn aur larkay ko bhi 2 kapray (lifafah aur izar) diye jayen to acha hai aur behtar ye hay key dono ko pora kafan deyn agar chey 1 din ka baccha ho. *(Darr-ul-Mukhtar ma' Rad-ul-Mukhtar, Kitab Al-Salat, Bab Salat-ul-Janazah, jild. 3, safha. 117)*

Kafan ki tafseel

1. **Lifafah:** Ye'ni chadar-e-mayyit key qad say itni bari ho key donon taraf say bandh sakheyn.

2. **Izar:** (Ye'ni tehband) choti (ye'nii sir key seeray) say qadam tak ye'ni lifafay say itna chota jo bandish key liye zaid tha.
3. **Qameez:** (Ye'ni kafni) garden say ghutno key neechey tak aur ye agay aur peechay dono taraf barabar ho is may chak aur aastineyn na ho. Mard ki kafni kandhon par cheereyn aur 'aurat key liye seenay ki taraf.
4. **Seena band:** Pistan say naaf tak aur behtar ye hay key ran tak ho.
5. **Orhni:** 3 hath honi chahyye ye'ni derh gaz.

(Madani Wasihat namah, p. 11 wo Bahar-e-Shari'at, Part, 4, jild. 1, saffha. 818)

'Amoman tayyar kafan khareed liya jata hay us ka mayyit ka qad key mutabiq masnoon size ka honazaroori nahin, ye bhi hosakhta hay key itna ziyadah ho key israf may dakhil hojaye, lihaza ihtiyat isi may hay key than may say hasb-e-zaroorat kapra kata jaye. (Madani Wasiyat namah, saffha. 11, hashiyah 1)

Kafan pehnanay ki niyyateyn

- ❖ Raza-e-Ilahai panay aur sawab-e-aakhrat kamanay key liye mayyit ko kafan pehnaon ga.
- ❖ Farz-e-Kifayah ada karon ga.
- ❖ Zarooratan talqeen say qabal mua'waneen ko kafan pehnanay ka tareeqah aur sunnateyn bataon ga.
- ❖ Takhta-e-Ghusl say kafan par rakhtay howay intihai ihtiyat aur narmi barton ga aur is waqt 70 poshi ka kahs tor par khayal rakhon ga.

- ❖ Mayyit ki payshani par aangushtey shahadat say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ likhon ga.
- ❖ Isi tarah seenay par اَللّٰهُمَّ اِنَّا اَللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِہٖ وَسَلَّم likhon ga.
- ❖ 'Itar ya khusbon lagaon ga.
- ❖ Aab-e-Madinah aur Aab-e-Zamzam mayyissir honay ki soorat may kafan par cahrkon ga.
- ❖ Qabar may janib-e-qiblah taq numa bana kar Shijra-e-Shareef, ehad namah wagherah is may rakhon ga.

Mard ko kafan pehnanay ka tareeqah

Kafan ko 3 ya 5 ya 7 bar dhoni dey deyn. Phir isi tarah beechahyen key pehlay lifafah ye'ni bari chadar us par tehband aur us kay oper kafni rakheyn. Ab mayyit ko is par letayen aur kafni pehnanyen, ab darhi par (na ho to thori par) aur tamam jism par khusbon maleyn, wo a'za jin par sajda kiya jata hay ye'ni nak, payshani, hathon, ghutnon aur qadmon par kafoor lagayen. Phir tehband olti janib say phir seedhi janib say lapeteyn. Ab aakhir may lifafah bhi isi tarah pehlay olti janib say phir seedhi janib say lapateyn takey seedha oper rahay. Sir aur paon ki taraf bandh deyn. (Madani Wasiyat namah, safha. 13)

'Aurat ko kafan pehnanay ka tareeqah

Kafan ko 3 ya 5 ya 7 bar dhoni dey deyn. Phir isi tarah

beechahyen key pehlay lifafah ye'ni bari chadar us par tehbant aur us kay oper kafni rakheyn. Ab mayyit ko is par letayen aur kafni pehnanyen ab us kay balon ko 2 hissay kar key kafni key oper seenay par dal deyn aur orhni ko adhi peeth key neechay beecha kar sir par lakar moun par niqab ki tarah daol deyn key seenay par rahay. Is ka tawil adhi pusht say neechay tak aur 'arz aik kan ki lo say dosray kan ki lo tak ho. Ba'az log orhni is tarah orhatay hayn jis tarha 'aurateyn zidagi maysir par orhti hayn ye Khilaf-e-Sunnat hay. Ab tamam jism par khusbon maleyn, wo a'za jin par sajda kiya jata hay ye'ni nak, payshani, hathon, ghutnon aur qadmon par kafoor lagayen (70 key muqam ko na to dekh sakhtay hayn, na bila hail cho sakhtay hayn). Phir tehbant olti janib say phir seedhi janib say lapateyn. Ab aakhir may lifafah bhi isi tarah pehlay olti janib say phir seedhi janib say lapateyn takey seedha oper rahay. Sir aur paon ki taraf bandh deyn. Phir aakhir may seena band pistan kay oper walay hissay say ran tak lakar kisi dori say bandheyn. (aajkal 'aurateyn key kafan may lifafah hi aakhir may rakkha jata hay to agar kafni key ba'd seenah band rakha jaye to kabhi koi muzaiqah nahin magar Afzal hay key seena band sub say aakhir may ho) (*Madani Wasiyat namah, saffa. 13*)

Kafan kaysa hona chahyye

- ❖ Kafan acha hona chahyye ye'ni mard 'eideyn wo jum'm'ah key liye jesay kapray pehnta tha aur 'aurat jesay kapray pehan kar mayikay jatay thi us qeemat ka hona chahyye.

Hadees may hay, murdo ko acha kafan do key wo bahum mulaqat kartay aur acchay kafan say tafakhur kartay ye'ni khuch hotay hayn. *(Darr-ul-Mukhtar ma' Rad-ul-Mukhtar, Kitab Al-Salat, Bab Salat-ul-Janazah: Fi Al-Kafan, jild.3, safha. 112)*

- ❖ Safayd kafan behtar hay key Nabi Akram ﷺ nay farmaya: apnay murday safayd kapron may kafnao. *(Tirmizi, Kitab Al-Janaiz, jild. 2, safha. 301, Hadees 996)*
- ❖ Puranay kapray ka bhi kafan ho sakhta hay, magar purana ho to dhula howa ho key kafan suthra hona marghob. *(Johara-tu-Neerah, Kitab-ul-Salat, Bab-ul-Janaiz, safha. 135)*
- ❖ Kafan agar Aab-e-Zamzam ya Aab-e-Madinah balkay dono say tar kiya howa ho to sa'dat hay. *(Madani Wasiyat Namah, safha. 4)*

Mutaffiriq Madani Phool

- ❖ Mayyit kay dono hath karwaton may rakheyn, seenah par na rakheyn key ye kuffar ka tariqah hay. *(Darr-ul-Mukhtar ma' Rad-ul-Mukhtar, Kitab Al-Salat, Bab Salat-ul-Janazah, jild. 3, safha. 105)* ba'z jagah naaf key neechay is tarah rakhtay hayn jesay namaz key qiyam may, ye bhi na kareyn. *(Bahar-e-shari'at, Part, 4, jild. 1, safha. 816)*
- ❖ Mayyit nay agar kuch maal chora to kafan usi kay maal say hona चाहیئے. *(Dar-ul-Mukhtar ma' Rad-ul-Mukhtar, Kitab Al-Salat, Bab Salat-ul-Janazah: Fi Al-Kafan, jild. 3, safha. 114)*

- ❖ Kisi nay wasiyat ki key kafan may usay 2 kapray diye jayen to ye wasiyat jari na ki jaye, 3 kapray diyer jayen aur agar ye wasiyat ki key 1000 rupey ka kafn diya jaye to ye bhi nafiz na hogi mutwasit darjah ka diya jaye. (*Darr-ul-Mukhtar ma' Rad-ul-Mukhtar, Kitab Al-Salat, Bab Salat-ul-Janazah: Fi Al-Kafan, jild. 3, safha. 112*)
- ❖ 'Ulmah wo mushaikh ko ba 'imamah dafan kiya ja sakhta hay, 'am logon ki mayyit ko ma' 'imamah dafnana mana' hay. (*Dar-ul-Mukhtar ma' Rad-ul-Mukhtar, Kitab Al-Salat, Bab Salat-ul-Janazah, fi Al-Kafan, jild. 3, p. 112 multaqaan*)
- ❖ Ba'd-e-Ghusl mayyit, kafan may chehra chupanay say qabal, pehlay payshani par anghusht-e-shahadat say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ likhye. (*Madani wasiyat namah, safha. 4*)
- ❖ Isi tarah seenay par لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (*Madani wasiyat namah, safha. 5*)
- ❖ Dil ki jagah par Ya Rasool Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (*Madani wasiyat namah, safha. 5*)
- ❖ Naaf aur seenay key darmiyani hissah kafan par: Ya Ghoos-e-'Azam Dastagheer رَحِمَى اللَّهِ عَنْهُ, ya Imam Abu Haifah رَحِمَى اللَّهِ عَنْهُ, ya Imam Ahmad Raza رَحِمَى اللَّهِ عَنْهُ, ya Shaykh Ziya Ud-deen رَحِمَى اللَّهِ عَنْهُ, shahdat ki ungli say likheyn (*Madani wasiyat namah, safha. 5*) apnay peer sahib ka nam bhi likh sakhtay hyan jesay Ya-'Attar.
- ❖ Nayz naaf kay oper say lekar sir tak tamam hissah kafan par ('ilawah pusht key) 'Madinah Madinah' likha jaye. Yad rahey! Ye sub kuch roshnai say nahin sirf angasht shahdat

say likhna hay aur koi sayyed sahib ya ‘alim-e-deen likheyn to sa’dat hay.

- ❖ Donon aankhon par Madina-tul-Munawwarah رَاَوْهَا اللَّهُ شَرَفًا وَتَعْظِيمًا ki khajor ki ghutliyan rakh di jayen. (Madani Wasiyat namah, safha. 5)
- ❖ Agar kisi Islami behan key makhsos ayam hon ya hamlah ho tw wao mayyit ko dekh sakhti hay is may koi harj nahin. (Darul Iftah Ahl-e-Sunnat)

Kafan key kapray ko silai machine (ya hath) say silai laga sakhtay hayn. (Darul Iftah Ahl-e-Sunnat)

Du’ay-e-Attar

Ya Rabbal Mustafa! Shu’bah kafan dafan say mut’allic jo mayray Madani baytay aur Madani baytiyyan aik maheenay mayn kam az kam 12 ghusl-e-mayyit daynay ki sa’adat hasil karayn inhayn barween walay Mahboob-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki shafa’at naseeb farma, jab tak jee’ayn naykiyan kartay rahayn, sunnaton par ‘amal kartay rahayn ‘Ishq-e-Rasool mayn apna waqt Guzarayn. Ya Allah Pak! Bar bar Hajj naseeb ho, bar bar meetha Madinah dikha, إِلَهَ الْعَالَمِينَ! Buray khatimay say bacha, Ya Allah Pak! Jannat-ul-Firdaus mayn apnay piyaray Habeeb صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka paroos naseeb farma.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tajheez-o-takfeen say muta'liq suwal jawab

(Az Dar-ul-Ifta Ahl-e-Sunnat)

Suwal: Agar mayyit kay jisam mayn kisi haadisay ki wajah say soorakh hon tou in per taankay lagwana kaysa?

Jawab: Foutgi kay ba'ad taankay lagwanay ki ijazat nahi kay is mayn mayyit ko bila wajah takleef pohanchana hay, han soorakhon kay upper royi wagayrah rakh di jaye jaysa kay naak-o-kaan wagayrah kay soorakhon mayn rakhnay ka hokum hay.

Suwal: Agar hospital say mayyit is haal mayn aayi kay pattiyan bandhi hon tou patti khol kar pani bahana hoga?

Jawab: Ba'az pattiyan jisam kay sath is tarah chipki hoti hayn kay inko utaarayn gayn tou jisam ya baal khinchnay say mayyit ko takleef hogi lihaza aysi patti agar neem garam pani daal kar asani say utaarna mumkin ho tou utaar dayn warna rehnay dayn aur kuch pattiyan jisam per chipki nahi hoti. Aysi pattiyan mayyit ko bagayr takleef pohanchaye utaar di jayen.

Suwal: Postmortem wali mayyit kay seenay say naaf tak silaayi per plastic sheet lagi hoti hay usay hatana lazmi hay?

Jawab: Ye plastic sheet 'aam taur per jisam kay sath chipki hoti hay jis ko utaarna mayyit kay liye takleef ka ba'is hay lihaza aysi sheet bhi agar neem garam pani daalnay say ba-asani utar sakti ho tou utaar dayn warna rehnay dayn.

Suwal: Mayyit kay agar khoon nikal raha hay tou ziyada pattiyan kar saktay hayn ya plastic packing ki ijazat hay?

Jawab: Plastic packing ki bajaaye pattiyan ki jaye.

Suwal: Mayyit ko istanja karwanay kay liye plastic wagayrah kay dastanay iste'maal kar saktay hayn?

Jawab: Kar saktay hayn.

Suwal: Agar ghushal kay ba'ad mayyit ka mounh khula rehta ho tou kiya sar say thori tak patti bandh saktay hayn?

Jawab: bandh saktay hayn.

Suwal: Agar jalnay ya doobnay wagayrah say mayyit ka jisam itna gal chuka ho kay hath laganay say khaal kay udharnay ya gosht kay juda honay ka yaqeen ho tou kiya is soorat mayn bhi isay ghushal diya jayega?

Jawab: Agar mayyit ka jisam gal chuka ho kay hath laganay say khaal udhraygi ya gosht juda hoga tou usay bhi ghushal dayngay aur ghushal daynay ka tareeqa ye he hay kay is per hath phayray pani baha diya jaye.

Suwal: Sugar kay mareez kay zakham per keeray jo andar tak ja rahay hotay hayn kiya inko saaf karna zaroori hay?

Jawab: Mayyit ko takleef pohanchaye baghayr jahan tak mumkin ho saaf kardiye jayen.

Suwal: Agar janazah takheer say hota ho tou ghusal kab dayna chahiye inteqal kay foran ba'ad ya namaz-e-janazah say thora pehlay?

Jawab: Inteqal kay foran ba'ad.

Suwal: Qabar ki deewaron per ungli kay ishaaray say likhna kaysa hay?

Jawab: Likh saktay hayn.

Suwal: Agar tadfeen kay dauraan azan-e-maghrib hojaye ya deegar namazon ki jama'at ka waqt hojaye tou tadfeen ki jaye ya jama'at say namaz parhi jaye?

Jawab: Jitnay afraad ki tadfeen mayn hajat hay utnay ruk kar tadfeen karayn baqiya jama'at kay sath namaz ada karayn.

Suwal: Mayyit kay paun per ziyada mayl kuchayl ho tou saaf karna zaroori hay ya pani bahana kafi hay?

Jawab: Ghusal ka farz ada honay kay liye pani bahana kafi hay albatta mayl kuchayl utaarnay kay liye sabun ka iste'maal karna jaayiz hay.

Suwal: Masjid say janazay ka e'laan karna kaysa hay?

Jawab: Jaayiz hay.

Suwal: Humaray han jab koi fout hojata hay tou namaz-e-janazah kay ba'ad haylah kiya jata hay jis ka tareeqah ye hay

kay Imam Sahib Namaz-e-Janazah kay ba'ad muqtadiyon kay sath daayirah bana kar kharay hojatat hayn aur Quran-e-Kareem lay kar is kay neechay kuch rupay rakh kar 1 dosray ki milk kartay hayn aur jab imam sahib kay pas dubarah pohanchtay hayn tou imam sahib du'a kartay hayn 1 dosray ko milk karnay ka 'amal chand martaba kartay hayn aur har martaba imam sahib du'a kartay hayn kiya ye haylah karna durust hay ya nahi? Aur is tarah kay haylah ki wajah say mayyit ko koi faida hoga bhi ya nahi? Halankay mayyit ki namazon aur rozon ka koi hisab nahi kiya jata. Wazahat farma dayn?

Jawab: Haylah isteqaat ka ye tareeqah mukammal durust nahi hay albatta is mayn jo raqam fuqara ko di ja rahi hay is kay mutabiq mayyit kay rozon aur namazon ka fidiya hojayega, haylah isteqaat ka durust tareeqah ye hay kay mayyit ki saari zindagi ki fout shudah namazon aur rozon ka hisab kar liya jaye phir agar mayyit nay wasiyat ki hay tou is kay kul maal ki tihaayi mayn say aur agar wasiyat na ki ho tou apnay pas say kuch maal day kar ya qarz lay kar fidiya diya jaye aur agar maal kam ho aur fidiya ziyadah ho tou laut phayr ka tareeqa karliya jaye ye bhi jaayiz hay fuqahay-e-kiram nay is kay jawaaz ki tasreeh farmayi hay albatta is mayn is baat ka khayal rakha jaye kay daayiray mayn kharay honay walay log shari' faqeer he hon koi ghani is mayn khara na ho, agar koi ghani khara ho tou is kay pas pohanchnay wali raqam ki miqdaar mayn fidiya ada nahi hoga. Har shari' faqeer is raqam per qabza karnay kay

ba'ad apni taraf say mayyit kay namaz rozon kay fidiya ki niyyat say dosray ko dayta jaye, isi tarah laut phayr kartay rahayn yahan tak kay mayyit ki tamam fout shuda namazon aur rozon ka fidiya hojaye. Raqam kay sath agar Quran-e-Pak bhi hay tou Quran-e-Majeed kay badlay mayn sirf itna he fidiya ada hoga jitni Quran pak ki qeemat hay ye samajh Layna Quran-e-Pak say saara fidiya ada hojayega ya bay asal hay.

Suwal: Bum waghayrah phatnay ki wajah say ba'az awqaat laashayn bikhar jati hayn aur in kay jisam kay tukray tukray hojatay hayn in kay baaray mayn kiya hokum hay?

Jawab: Kisi musalman ka adhay say ziyadah dharr mila tou ghushal-o-kafan dayngay aur janazah ki namaz parhayn gay aur namaz kay ba'ad wo baqi tukra bhi mila tou is per dubarah namaz na parhayn gay aur adha dharr mila tou agar is mayn sar bhi hay jab bhi ye he hukom hay aur agar sar na ho ya taul mayn sar say paun tak dehna ya baaya'n 1 janib ka hissa mila tou in donon soorton mayn na ghushal hay na kafan na namaz balkay 1 kapray mayn lapayt kar dafan kardayn. *(Durr-e-Mukhtar, jild. 3, safha. 107)*

Suwal: Mayyit ko bilkul barhana kar kay ghushal dayna shar'an jaayiz hay ya nahin?

Jawab: Na-jaayiz hay balkay ta'zeem musalman zindah murdon dono halation mayn yaksa'n hay.

Suwal: Mayyit kay rishtah daar dosray mulk mayn hon tou

kiya in kay intezar mayn dafan karnay mayn takheer ki ja sakti hay?

Jawab: Hadees-e-Pak mayn hay kay jab tum mayn say koi mar jaye tou is ko rok kay na rakho aur isko qabar ki taraf jaldi lay jao. (*Mishkaat, jild. 2, safha. 325, Hadees 1717*) Jin rishtah daaron kay anay mayn bohat ziyadah waqt lagay ga tou wahan un kay inrtezar mayn mayyit ko dafan karnay mayn takheer ki har giz ijazat nahi.

Suwal: Qabar ko pukhta karna kaysa hay?

Jawab: Qabar upper say pukhta karna jaayiz hay magar behtar ye hay kay upper say bhi pukhta na ki jaye jab kay andar say pukhta karna bila zaroorat mamu'-o-makrooh hay, yad rahay haqeeqatan qabar zameen ka wo hissa hay jis say mayyit mutasil (ya'ni mili huwi) hoti hay is kay ird gird koi jahat pukhta karna bila zaroorat mamnu'-o-makrooh hay albatta zarooratan andar ka hissa bhi pukhta karnay ki ijazat hay.

Suwal: Ba'az 'elaqay aysay hayn kay jab wahan qabar khodi jati hay tou pani ki satah buland honay ki wajah say thora bohat pani ajata hay, itna pani hota hay kay mayyit ki pusht geeli ho sakti hay. Kiya in 'elaqon mayn zameen kay upper he 4 deewari bana kar mayyit ko dafan kiya ja sakta hay?

Jawab: Mayyit ko zameen per rakh kar is kay ird gird 4 deewari qayim kar dayna shar'an jaayiz nahi hattul imkaan mayyit ko zameen kay andar dafan karna farz-e-kifaya hay. Lihaza

baqa'da qabar khodi jaye aur mayyit ko lakri ya lohay wagayrah kay taboot mayn band kar kay qabar kay andar rakh diya jaye.

Suwal: 'Aam qabaron per naam wali takhtiyan laganay ka kiya hokum hay?

Jawab: Qabar ki pehchan kay liye naam ki takhti lagana jaayiz hay magar in per Quran-e-Kareem ki ayaat-o-asmaay-e-muqaddasah na likhay jayen kay 'aam taur per qabristanon mayn unki bay adabi hoti hay.

Suwal: Humaray 'elaqay mayn ye riwaaj hay kay jab koi fout hojaye tou ba'ad dafan kuch dinon tak iski qabar per phool rakhtay hay nisi tarah shab-e-bara'at aur 'eid kay moqa' per bhi qabaron per phool aur unki pattiyan rakhi jati hayn kiya qabaron per phool rakhna jaayiz hay aur iska koi faida hay ya nahi?

Jawab: Qabar per phool rakhna jaayiz-o-mustahab hay jab tak bhool tar rahayn gay mayyit ko rahat milti hay, ye baat Hadees-e-Mubarikah say saabit hay.

Chunancha Hazrat Ibn-e-'Abbas رَضِيَ اللَّهُ عَنْهُمَا fermatay hayn: Nabi Pak صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Makkah ya Madinah kay baaghon mayn say kisi bagh mayn guzray tou 2 admiyon ki awaz suni kay in per qabar mayn 'azab ho raha hay Nabi Pak صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay in donon per 'azab ho raha hay aur kisi bari baat per 'azab nahi ho raha jis say bachna mushkil ho phir

farmaya in mayn 1 admi tou apnay pishab say nahi bachta tha aur dosra chughal khori karta tha phir khajoor ki 1 tar shaakh mangwayi is kay 2 tukray kiye aur har qabar per 1 tukra rakha Sahaba رَضِيَ اللَّهُ عَنْهُمْ nay ‘arz ki: Ya Rasoolallah! صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aysa kis liye kiya? Farmaya taa kay jab tak ye donon shakhayn khush na hon in donon kay ‘azab mayn takhfeef (kami) hoti rahay. *(Bukhari, jild. 1, safha. 95, Hadees 216)*

Mirqaat mayn hay kay logon mayn jo murawwaj hay kay khushboodaar phool aur khajoor ki shakh qabar per rakhtay hayn wo is hadees ki ro say sunnat hay. *(Mirqaat-ul-Mafatih, jild. 2, safha. 53)*

Suwal: Agar ‘aurat ki mayyit ho tou isko kafan mayn shalwar pehnana durust hay ya nahin?

Jawab: ‘Aurat kay sunnat kafan mayn 5 kapray hayn. Lifafa, araaz, qamees, orhni aur seenah band, ‘aurat ko kafan mayn shalwar pehnana sunnat nahi hay aur iski koi hajat bhi nahi hay.

Suwal: Mayyit kay ghar walay din door say jo rishtah daar aaye hotay hayn in kay liye khanay aur raat kay rehmay ka intezam karna shar’an kaysa hay agar khanay ka ehtemam na kiya jaye tou aksar ga’on mayn hotel waghayrah bhi nahi hota jahan say mehmaan khud khareed kar kha layn na he khud koi bandobast kar saktay hon tou aysi soorat mayn kiya karna chahiye?

Jawab: Rishtah daar ya parrosiyon ka ahl-e-mayyit kay liye pehlay roz itna khana bhayjna kay jisay wo 2 waqt kha sakayn sunnat hay balkay israar kar kay unhayn khilana chahiye. Isi tarah door say anay walon mayn jo ahl-e-mayyit hay wo bhi ye khana kha sakta hay. In kay ‘elawa deegar jo mayla jhamayla laga kar parray rehtay hayn in kay liye ahl-e-mayyit ka khanay peenay kay ehtemam mayn mashghool hona dawat mayyit he kay zamray mayn dakhil rasam bad hay. Agar ahl-e-Mayyit mayn say koi apni jayb khas say karay tab bhi mana’ hay aur maal matrooka say karay tab bhi balkay tarka mayn agar na baligh bhi hon in kay hisson mayn say ki tou sakht ashad haram hay. *(Fatawa Razawiyyah, jild. 9, safha. 666)*

Suwal: Agar wo shakhs kisi duniyawi khusoomat (ya’ni jhagray) ki wajah say naraz hon, isi dauraan in mayn say kisi 1 ka inteqal hojaye tou duniyawi khusoomat ki wajah say zindah shakhs kay liye marnay walay ki namaz-e-janazah parhnay per kiya hokum hoga?

Jawab: Jo bila ‘uzr shari’ 3 din say ziyadah musalman bhai say naraz rehta hay wo fasiq hay. Hadees-e-Mubarka mayn 1 musalman kay dosray musalman per jo huqooq bayan kiye gaye hayn in mayn say iski namaz-e-janazah parhna bhi hay lihaza jo apnay musalman bhai ki namaz-e-janazah mayn shareek ho sakta hay isko bila ‘uzr tark na karay aur duniyawi khusoomat ki wajah say musalman bhai ki namaz-e-janazah ko tark karna tou har giz na chahiye.

Suwal: Ghushal daynay kay dauraan mayyit kay mounh mayn naqli bateesi, sonay ka daant, naqli ankh ya lense waghayrah nazar kay hotay hayn inka kiya hokum hay?

Jawab: Is mayn qa'da ye hay kay is tarah ki masnuee' ashya agar ba-asani juda kar saktay hayn kay mayyit ko takleef na pohanchay tou ab juda karnay ki ijazat hay aur agar mayyit ko takleef hogi tou nahi.

Suwal: Ba'az awqaat jab nayi qabar khodi jati hay tou haddiyan nikal ati hayn aysi soorat mayn kiya kiya jaye?

Jawab: Kisi jagah mayyit ka dafan hona ma'loom ho agarcha saalon guzar jayen is jagah ko khod kar dosray murday ki tadfeen karna na-jaayiz-o-haram hay aur ma'loom na tha aur khudaayi kay dauraan haddiyan nikli tou unhayn dubarah dafan karday aur kisi dosri jagah nayi qabar khodi jaye.

Suwal: Kabhi aysa hota hay kay barish ki wajah say qabar mayn shagaaf parr jata hay tou log jhaank kar daykhtay hayn aysa karna kaysa?

Jawab: Yahan ghor karna chahiye kay jab murday ko qabar maybn band kar kay Allah Tabarak Wa Ta'ala kay supurd kardiya jata hay tou ab 'alam-e-barzakh ka silsila shuru' hojata hay aur ab ye Allah Tabarak Wa Ta'ala aur murday kay darmiyaan kay raaz hotay hayn lihaza kisi ko bhi in per muttali' honay ki koshish karnay ya qabar mayn jhaanknay ki ijazat nahin.

Suwal: Jo chota bacha zindah payda ho kar fout hojaye aur iska naam nahin rakha gaya tou kiya ba'ad mayn iska naam rakhna zaroori hay ya nahin is kay baaray mayn Irshad farma dayn?

Jawab: Jo baccha zindah payda ho kar fout hogaya iska janazah bhi hoga kafan dafan bhi hoga aur iska naam bhi rakha jayega, isi tarah jo baccha zindah payda nahin huwa tou uska bhi naam rakha jayega agar us waqt jaldi ya sadmay ki wajah say naam rakhna bhool gaye aur dafan kardiya tou ba'ad mayn bhi iska naam rakh saktay hayn.

Suwal: Kiya ghusl-e-mayyit mayn istenja kay liye thayli iste'maal ki ja sakti hay?

Jawab: 'Umoomi taur per ghusl-e-mayyit mayn istenja kay liye iste'maal kiya Janay wala kapra thayli numa hota hay jisay hath per charha kar iste'maal kar saktay hayn.

Suwal: Ba'az 'elaqon mayn aj kal aksar-o-bayshtar qabaron kay andar cement kay banay huway block lagaye jatay hayn aur upper say band karnay kay liye bhi cement ki bani huwi slab lagayi jati hay, tou kiya is tarah dafan karna saheeh hay?

Jawab: Cement choonkay aag say banta hay lihaza cement kay block ya aag say bani huwi eentayn qabar kay andar na lagayi jayen aur agar qabar ki mitti girnay ka andaysha hay tou wo eentayn ya block laganay kay ba'ad in per mitti ka layp kardiya jaye isi tarah cement kay slaybon kay androoni hissah per bhi mitti layp di jaye taa kay mayyit kay har taraf mitti he mitti ho, agar kisi nay yun na bhi kiya tou gunah gaar nahin.

Suwal: Kiya Makrooh waqt mayn bhi namaz-e-janazah parh saktay hayn?

Jawab: Agar makrooh waqt mayn he janazah laaya gaya tou is soorat mayn namaz-e-janazah ki adayegi makrooh waqt mayn bi ho sakti hay aur agar janazah pehlay say tayyar hay aur makrooh waqt dakhil hogaya tou ab makrooh waqt mayn janazah parhnay ki ijazat nahi.

Suwal: Jab mayyit ko ghusal day diya gaya ho aur kafan abhi nahin pehnaya gaya ho, ab rishtay daaron mayn say koi khuwahish karay kay mayn bhi ghusal mayn shamil hojaun tou kiya wo ghusal mayn shamil ho sakta hay is kay baaray mayn Irshad farmayen?

Jawab: Mayyit kay ghusal kay waqt nayk afraad shamil hon aur jitney afraad ki hajat hay sirf wo he hazraat mayyit kay pas rahayn aur jab ghusal day diya gaya tou ab kisi ko shareek honay ki (ya pani bahanay ki) ijazat nahin.

Suwal: Agar kisi mayyit kay satar ki jagah per zakham ho tou kiya is satar kay maqam ko daykhnay ki ijazat hay taa kay ehtiyaat say ghusal day sakayn?

Jawab: Ghusal daynay kay liye aysay zakham ko daykhnay ki ijazat nahin, han pani daalnay mayn ehtiyaat karayn aur hath waghayrah na phayran.

Suwal: Jab qabar per azan di jati hay tou logon ko kaha jata

hay kay ap chalay jayen. Ab yahan thayrnay ki kisi ko ijazat nahin hay. Is hawalay say rehnumayi karayn kay shari' ai'tbaar say is tarah karna kaysa hay?

Jawab: Qabar per azan daynay say Maqsood shaytan ko door karna hay aur riwayaton mayn hay kay jab dafan kar kay log 40 adam door chalay jatay hayn tou ab munkar nakeer ka ana hota hay. Is liya baqiyah afraad ko Janay ka keh diya jata hay kay jab wo chalay jayen tou azan di jaye lekin agar koi wahan khara rahay aur us waqt azan di jaye tou is mayn shar'an koi qabahat nahin.

Suwal: Ba'az islami bhai dafan say pehnay qabar mayn utar kar Surah-e-Mulk ki tilawat kartay hayn ye karna kaysa hay?

Jawab: Qabar mayn utar kar murday ki asani kay liye Quran-e-Pak ki tilawat kartay hayn tou ye jaayiz hay is mayn haraj nahin, albatta is baat ka khayal rakhayn kay agar tadfeen kay liye mayyit agayi ho tou us waqt mayyit ko rok kar aur phir utar kar tilawat karnay ki bajaaye mayyit kay anay say pehlay he tilawat karlayn.

Suwal: Basa awqaat ziyadah barish aur pani jama honay ki wajah say ba'az qabrayn 1 taraf jhuk jati hayn balkay kai qabaron kay girnay ka andaysha bhi hota hay unhayn dubarah saheeh karnay kay baaray mayn madani phool Irshad farma dayn?

Jawab: Is soorat mayn qabar kholnay ki ijazat nahin hay balkay bahir say he qabar ko kisi bhi tareeqay say durust karnay ki

koshish ki jaye. Aysay he slayb gir gayi ho tou is soorat mayn 1 kapra waghayrah upper daal kar kisi nayk salih muttaqi shakhs ko kahayn kay wo qabar mayn jhaankay baghayr sirf hath daal kar slayb durust karday phir dosri slayb fori taur per dhak di jaye. Is dauraan qabar mayn jhaankna jaayiz nahin hay.

Suwal: ‘Aurton ka qabrutan mayn faatiha kay liye jana kaysa hay?

Jawab: ‘Aurton ko qabrutan jana mana’ hay, balkay mazaraat ki hazri bhi mana’ hay, sirf aur sirf Nabi-e-Pak Sahib-e-Laulaak ﷺ kay Roza-e-Mubarak per ‘aurton ko hazri ki ijazat hay, (balkay sunnat-e-moakkidah qareeb ba-wajib hay) is kay ‘elawa kisi bhi mazar ya qabrutan mayn fatiha kay liye ‘aurton ko jana mana’ hay, ijazat nahin hay, ghar say he fatiha parh kar iska esaal-e-sawab kardayn.

Suwal: Ba’az awaqaat mayyit ko majboori kay tahat amanat kay taur per dafan kardiya jata hay tou iska kiya hokum hay?

Jawab: Amanatan dafan karna kay ba’ad mayn kisi aur jagah muntaqil kar dayn gay, islam mayn iski ijazat nahi hay, jahan dafan kardiya wahan rehna dayn yahan say nikal kar kisi aur jagah muntaqil karna ye haram hay.

Majlis Kafan dafan ka ta’aruf

‘Aashiq-e-Rasool ki deeni tahreek Dawat-e-Islami 79 say za’id shu’bah jaat qa’im kar kay nayki ki da’wat aur ihya’ye sunnat

mayn masroof ‘amal hay. Inhi mayn aik shu’bah kafan dafan bhi hay jo sunnat-o-shari’at kay mutabiq ‘Aashiqan-e-Rasool ki Tajheez-o-Takfeen aur lawahiqeen ki ghamgusari kar kay sawab Kamanay mayn koshan hay aur sath hi sath ‘Aashiqan-e-Rasool (Islami bhaiyon aur islami behnon) ko Tajheez-o-Takfeen ka tareeqah sikhana mayn masroof-e-‘amal hay. Chunan-Cheh Tajheez-o-Takfeen mayn hisa layni ki targheeb aur Tajheez-o-Takfeen sikhana kay liye shu’bah kafan dafan ki taraf say mulk-o-bayroon-e-mulk mayn video ijtimaa’at ka in’aqad kiya jata hay jis mayn ‘Aashiqan-e-Rasool ko maut say lay kar Tadfeen tak kay dar-paysh masa’il kay baray mayn agahi faraham ki jati hay. Kafan Dafan ‘amli ijtimaa’at mun’aqid kiye jatay hayn aur ‘amli toor par Ghusl-e-mayyit aur kafan katnay aur pehnanay ka Tareeqah sikhaya jata hay ‘ilawah azeen kafan dafan riha’ ishi course aur online kafan dafan short course ka bhi silsala hay. **اَلْحَمْدُ لِلّٰهِ**! Islami behnon mayn bhi Tajheez-o-Takfeen ka shu’bah qa’im hay aur Islami behnon ki Tajheez-o-Takfeen, ghamgusari aur Tajheez-o-Takfeen seekhnay seekhanay ka silsala jaari hay) isi tarah kutbah faroosh, kafan faroosh, phool faroosh, phool market aur gorkanon kay darmiyan bhi Madani halqay lagaye jatay hayn aur inhayn bhi in kay mu’amilaat sunnat-o-shari’at kay mutabiq sar anjam daynay ka zehn diya jata hay. Mazeed aasani kay liye aik mobile Application bhi banayi gayi hay jis ka naam ‘Muslim’s funeral App’ hay jis mayn Animated videos kay zari’ay Mukhtalif ‘anwanaat kay taht marhalah war Tajheez-o-Takfeen ka Tareeqah dikhaya gaya hay. Mazeed ma’lumaat aur

rabtay kay liye is shu'bay ki website 'tajheezotakfeen.dawateislami.net' ko vist kiya ja sakta hay. **اَلْحَقُّ لِلّٰهِ** shu'bah kafan dafan kay taht teejay, satwayn, chaleeswayn aur barsi kay mauq'oon par isal-e-sawab ijtim'aat ka bhi ihtimaam kiya jata hay. In tamam umoor ko behsan khobi sar-anjam daynay kay liye Dawat-e-Islami ki Tanzeemi taqseem kay taht Mukhtalif satah (shora, mulki, zoon, kabeenah, davion aur 'ilaqah satah) par zimahdaron ka taqarar kiya gaya hay jo bahimi mushawirat say in kamon ko behtar say behtar andaz mayn sar-anjam daynay ki sa'i kartay hayn. Allah Pak Dawat-e-Islami kay shu'bah kafan dafan aur daygar tamam shu'bah jaat ko khoob taraqqiyyan 'ata farmaye. Ameen

Mayyit kay baal-o-nakhun katna

Mayyit ki daarhi ya sar kay baal mayn kangha karna ya nakhun tarashna ya kisi jagah kay baal mondna ya katarna ya ukharna, na-ja'iz-o-makroh-o-tahreemi hay balkeh hukm yeh hay keh jis halat par hay usi halat mayn dafan kar dayn, haan agar nakhun tota ho to lay saktay hayn aur agar nakhun ya baal trash liye to kafan mayn rakh dayn. (*Rad-ul-Muhtar, jild 104, safha 104*)

Khunsa kay Ghusl-e-Mayyit aur kafan ka tareeqah

Khunsa mushkil (ya'ni jis mayn mard-o-aurat donon ki 'ilamat hoon aur yeh sabat nah ho keh mard hay ay aurat) ko aurat ki

tarah panch kapray diye ja`ayn magar kasm ya za`fran ka ranga huwa aur rayshmi kafan usay na-ja`iz hay. (*Fatawa Razwiyyah, jild 1, safha 161*)

Masta`mal pani ka aham maslah

Agar bay-wuzu shakhs ka hath ya ungli ka paora ya nakhun ya badan ka koyi tukra jo wuzu mayn dhoya jata ho jaan bojh kar ya bhool kar dah dar (10*10) say kam pani (maslan pani say bhari hoyi balti ya lotay waghayrah) mayn perh jaye to pani musta`mal (ya`ni ista`mal shudah) ho gaya aur ab wuzu aur Ghusl kay like na raha. Isi tarah jis par Ghusl farz ho is kay jism ka koyi bay dhula huwa hissa pani say chu jaye to woh pani wuzu aur Ghusl kay kaam ka na raha. Haan agar dhula hath ya dhulay huway badan ka koyi hissa perh jaye to koyi harj nahin. (*Bahar-e-Shari`at, jild 1, safha 333*) (musta`mal pani aur wuzu-o-ghusl kay Tafseeli ahkam seekhnay kay liye *Bahar-e-Shari`at* hissa 2 ka mutali`ah farma`ye)

Musta`mal pani ko do-barah kaam ka bananay kay do Tareeqay

1. Pani mayn bay dhula hath perh gaya ya kisi tarah musta`mal ho gaya aur chahayn kay yeh kaam ka ho jaye to jitna musta`mal pani hay is say ziyadah maqdar mayn acha pani is mayn mila lijiye, sab kaam ka ho jaye ga nayz

2. Aik Tareeqah yeh bhi hay keh is mayn aik taraf say pani dalayn keh dosri taraf say beh jaye yeh sab kaam ka ho jaye ga.

‘Awam mayn payi janay wali chand ghaltiyyan

- ❖ Mayyit kay nakhun, baal katna
- ❖ Mayyit kay pehnay huway kapray phaynk dayna
- ❖ Ghushl-e-Mayyit say pehlay takhtay ko baghayr zaroorat dhona
- ❖ Jis jagah Ghushl diya wahan 40 din tak roshni karna
- ❖ Jo Ghushl ka takhtay lay kar aye wohi wapis lay kar jaye warnah koyi museebat puhinchay gi
- ❖ Murday kay kafan mayn dhoti laazimi qarar dayna
- ❖ Qabr par agar battiyyan tor kar phaynk dayna
- ❖ Ghushl-e-Mayyit ka saban dobarah isti'mal mayn lana na ja`iz samjhna
- ❖ Mayyit kay kapray qabrastan mayn chhorna is wajah say keh kahen Murday ki ruh hamayn nah pakar lay
- ❖ Mayyit kay Ghushl kay pani ka gatar mayn chalay janay ko na-ja`iz khayal karna

- ❖ Bari umar ki Khatoon ko is kay shohar kay janazay kay sath 40 qadam chalana yeh soch kar keh is tarah karnay say ‘iddat khatam ho jaye gi
- ❖ Bachah foot ho tau qabrastan say bahir dafan karna laazimi samjhna.

Makhuzu-o-Maraji’

Kutab	Musannifeen	Matbo’aat
Bukhari	Imam Abu Abdullah Muhammad Bin Isma’eel Bukhari matofi Hijri	Dar-ul-Kutab Al-‘Ilmiyyah bayrot
Ibn-e-Majah	Imam Abu Abdullah Muhammad Bin Yazeed Ibn-e-Majah matofi	Dar-ul-Ma’rifah bayrot
Tirmizi	Imam Abu Eisa Muhammad Bin Eisa Tirmizi matofi	Dar-ul-Ma’rifah bayrot
Mu’jam Kabeer	Imam Abu Al-Qasam Sulayman Bin Ahmad Tabrani, mtofi	Dar-ul-Ihya At-Tras Al-Arbi bayrot
Mu’jam Awsat	Imam Abu Al-Qasam Sulayman Bin Ahmad	Dar-ul-Ihya At-Tras Al-Arbi

	Tabrani, matofi	bayrot
Mishkat-ul-Masabih	‘Allamah Wali-ud-Deen tabreezi, matofi	Dar-ul-Kutab Al-‘Ilmiyyah bayrot
Miqat-ul-Mafatih	‘Allamah Mulla Ali Bin Sultan Qari, matofi	Dar-ul-Fikr bayroot
Mirat-ul-Manajih	Hakeem-ul-Ummmat Mufti Ahmad Yar Khan Na’eemi, matofi	Ziya-ul-Quran pabli kayshez
Al-Qaul-ul-Badi’	Imam Ahmad Abd-ur-Rahman Sakhawi Shafi’ee, matofi	Dar-ul-Kitab Al-Arbi bayroot
Jauhira Nayhira	Abu Bakr Bin Ali Hadad, matofi	Karachi
Dur-e-Mukhtar	Muhammad Bin Ali Al-Ma’roof be ‘Ala-ud-Deen Haskafi, matoofi	Dar-ul-Ma’rifah bayrot
Rad-ul-Muhtar	Muhammad Ameen Ibn-e-‘Abideen Shafi’I matofi	Dar-ul-Ma’rifah bayrot
Fatawa Hindiyyah	Maulana Shaykh Nizam, matofi	Dar-ul-Fikr bayrot
Fatawa	‘Ala Hazrat Imam	Raza foundation

Razawiyyah	Ahmad Raza Khan matofi	Lahore
Bahar-e-Shari'at	Mufti Muhammad Amjad Ali A'zami matofi	Maktaba-tul-Madinah
Waqar-ul-Fatawa	Maulana Mufti Muhammad Waqar-ud-Deen matofi	Bazm Waqar-ud-Deen Karachi
Madani Wasiyyat Namah	Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee	Maktaba-tul-Madiyah

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtimaa' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiq-e-Rasool kay sath har maah 3 din safar aur ♦ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" **اِنَّ خَشْيَةَ اللّٰهِ عَمَلٌ** Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.

اِنَّ خَشْيَةَ اللّٰهِ عَمَلٌ



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