



غفلت

Ghaflat (Roman)



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
Baniye Dawat-e-Islami,
Hazrat Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

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Dawat-e-Islami

غَفَلَت

GHAFLAT

Roman-Urdu

Yeh risala Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani-ye-Dawat-e-Islami, Hazrat 'Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** nay Urdu zaban mein tehreer farmaya tha, Majlis-e-Tarajim nay is risalay ko **Roman-Urdu** mein compose kiya hay. Ager is risalay mein kisi bhi tarah ki kami-bayshi paen to neechay diye gae postal ya e-mail address per Majlis-e-Tarajim ko aagah ker kay Sawab kay haqdar banye.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di huyi Du'a perh li-jiye **إِن شَاءَ اللّٰهُ عَزَّوَجَلَّ** jo kuch perhen gey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Tarjama:

Aey Allah (**عَزَّوَجَلَّ**)! Ham per 'ilm-o-hikmat kay derwazay khol day aur ham per Apni rahmat naazil farma! Aey 'azmat aur buzurgi walay!

(Al-Mustatraf, vol.1, pp. 40)



Note: Awwal aakhir aik bar Durood Shareef parh layn.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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GHAFLAT*

Shaytan laakh susti dilaye mager aap yeh Risala mukammal parh
li-jiye, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, aap ka dil seenay mein jhoom uthay ga.

Durood shareef ki fazeelat

Sarkaar-e-Madina, Rahat-e-Qalb-o-Seena, Sahib-e-Muattar Pasina
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-aafiyat nishan hay” Aey logon! Be-shak
baroz-e-qiyamat us ki dehshaton aur hisaab kitab say jald nijat panay
wala shakhs woh ho ga jis nay tum mein say mujh per dunya kay ander
ba-kasrat Durood shareef parhay hon gey. (*Firdous-ul-Akhbar, vol. 5, pp. 375,*
Hadis 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sonay ki eint

Manqool hay: Aik nek shakhs ko kahin say sonay (Gold) ki eint hath
lag gayi. Woh dolat ki mahabbat mein mast ho ker raat bher tarah tarah
kay mansubay banata raha kay ab to mein boht achay achay khanay
khaun ga, behataren libaas silwaun ga aur boht saray khuddaam apnaun
ga, Al-gharz maaldar ban janay kay sabab woh rahaton aur asaeshon

* Ye Bayan Ameer-e-Ahl-e-Sunnat *داعية بركة محمد وآله العالیه* nay tableegh-e-Quran aur Sunnat ka aalamgeer gayr siyasi tehreek
Dawat-e-Islami kay Ahmed Abad (al-hind) mein honay wakay 3 roza sunnaton bharay Ijtima' (30-12-1997/30 Rajab
1418 A.H) fermaya tha. Termeem-o-Izafay kay sath tehreeran hazir-e-khidmat hay.

kay taswuraat mein gum ho ker us raat Rab-e-Akber ﷺ say yaksar ghafil ho gaya. Subah isi dhan ki dhun mein magan makan say nikla, Ittifaqan qabristan kay qareeb say us ka guzar huwa, kiya dekhta hay kay aek shakhs eintayn banany kay liye aek qabar per matti goondh raha hay, ye manzar daykh ker yak-dam us ki aankhon say ghaflat ka pardah hatt gaya aur is tasawwur say us ki aankhon say aansu jari ho gae kay shayad mernay kay ba'ad meri qabar ki matti say bhi log eintayn banaen gey, Aah! Meray a'alishan makanaat aur umdah malbusaat dharray kay dharray reh jaen gey lehaza sonay ki eint say dil lagana to zindagi ko sara-sar **ghaflat** mein gawana hay, han ager mujhay dil lagana hi hay to mujhay apnay piyare piyare Allah ﷺ say lagana chahiye. Chunan-chay us nay sonay ki eint tark ki aur zohd-o-qana'at ikhtiyar ki.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ghaflat kay Asbab

Meethay meethay Islami bhaiyo! Waqa'i dunya ki kasrat ki surat mein milnay wali ne'mat mein sara-sar **ghaflat** ka andesha hay, jo dunyavi ne'mat say dil lagata hay woh **ghaflat** ka shikar ho ker reh jata hay, **ghaflat** phir **ghaflat** hay, **ghaflat** banday ko Rab-ul-Izzat ﷺ say dur ker deyti hay. Achi tijarat bhi ne'mat hay, dolat bhi ne'mat hay, aalishan makan bhi ne'mat hay, umdah suwari bhi ne'mat hay, Maan Baap kay liye aulad bhi ne'mat hay kisi bhi dunyavi ne'mat mein zarurat say zeyaada mashghuliyat ba'es-e-ghaflat hay. Chunan-chay parah 28 Surah-e-Munafiqoon ki ayat 9 mein irshad hota hay:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ

وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾

“Aey imaan walon! Tumharay maal na tumhari aulad koi cheez tumhen Allah ﷺ kay zikr say ghafil na karay aur jo aesa karay to woh hi log nuqsan mein hain.”

[Tarjama-e-Kanz-ul-Iman] (Parah 28, Surah-e-Munafiqoon, Ayat 9)

Is ayat-e-muqaddisa say un logon ko dars-e-ibrat hasil karna chahiye kay jin ko neki ki dawat pesh ki jati hay aur namaz kay liye bulaya jata hay to keh diya kartay hain: “Janab! Ham to apnay rizq ki fiker mein lagay rehtay hain, rozi kamana aur baal bachon ki khidmat kerna bhi to ibadat hay hamen jab is say fursat milay gi to aap kay sath Masjid mein bhi chalayn gey. Yaqinan aesi batayn **ghaflat** hi kerwati hay.

Murday ki cheekh-o-pukar be-kaar hay

Sirf aur sirf dunya ki firawani ki dhun mein magan rehnay walon, husool-e-maal ki khatir dunya kay mukhtalif mumalik mein bhataktay phirnay walon mager Masjid ki hazri say katranay walon, apnay makanat ki decoration per pani ki tarah paisa bahanay walon, mager Rah-e-Khuda **عَزَّوَجَلَّ** mein kharch karnay say ji chhuranay walon, dolat mein izafay kay liye mukhtalif gur apnanay walon mager nekion mein barakat kay muamlay mein be-niyaz rehnay walon ko khuwab-e-ghaflat say bedaar ho ker jhatt-patt toubah ker layni chahiye. Kahin aeysa na ho kay mout achanak aa ker roshniyon say jagmagatay kamray mein foam kay aramdeh gadday (mattress) say muza-iyen khubsurat palang say utha ker kee-ray makoron say ubherti hui khofnak andheri qabr mein sula day aur woh chilatay reh jaen kay Ya Allah **عَزَّوَجَلَّ**! Mujhay dubara dunya mein bhayj day ta-kay wahan ja ker mein teri ibadat karun.

Moula **عَزَّوَجَلَّ**! dubarah dunya mein pohnta day mein wada kerta hun apna sara maal teri rah mein luta dunga... panchon namazen Masjid kay ander pehli saff mein takbeer-e-oula kay sath ada karun ga, tahajjud bhi kabhi nahi chorrun ga bal-kay Masjid hi mein parra rahun ga.... daarhi to daarhi zulfayn bhi barha loon ga... sir per her waqt imama shareef ka taj sajae rakhun ga... Ya Allah **عَزَّوَجَلَّ**! Mujhay wapas bhayj day... aik bar phir mohlat de-day dunya say fashion ka khatima ker kay her taraf sunnaton ka percham lehra dunga... Perwerdigar **عَزَّوَجَلَّ**! Sirf aur sirf aik bar mohlat atta ferma day ta-kay mein khoob nekian ker loon... raat din gunahon mein mashghool rehnay walay ghaflat shayaron ki mout kay baad cheekh-o-pukar yaqeenan la-hasil rahay gi.

Quran-e-Pak pehlay hi say mutanab-beh (yani khaberdar) ker chukka hay chuna-cheh, Parah 28 Surah-e-Munafiqoon ki ayat 10 aur 11 mein irshad hota hay.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ لَّفَاصَّدَقَ وَ أَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

“Aur hamaray diye mein say kuch hamari raah mein kharch karo qabal is kay kay tum mein kisi ko mout aey phir kehne lagay, aey mery Rab tu nay mujhay thori muddat tak kiun mohlat na di kay mein sadaqah dayta aur nekon mein hota aur hargiz Allah (عَزَّوَجَلَّ) kisi jan ko mohlat na day ga. Jab us ka wa’da aa jae aur Allah (عَزَّوَجَلَّ) ko tumharay kamon ki khabar hay.

[Tarjama-e-Kanz-ul-Iman] (Parah 28, Surah-e-Munafiqoon, Ayat 10-11)

*Dila ghafil na ho yak dam, ye dunya chhor jana hay
Bagichay chhor ker khali zameen andar samona hay
Tera nazuk badan bhai jo letay sayj phulon per
Ye ho ga aek din be-jaan isay keeron¹ nay khana hay
Tu apni mout ko mat bhul ker saman chalnay ka
Zameen ki khak per sona hay einton ka sirhana² hay
Na beyl³ ho sakay bhai na beyta baap-tay-maa⁴ e⁴
Tu kiun phirta hay sodayi⁵ amal nay kam ana hay
Kahan hay zor-e-namroodi kahan hay takht-e-fir’oni
Gae sab chor ye fani agar nadan dana hay
Azeza yad ker jis din kay izrael aawen gey*

¹ Keeron

² Takky

³ Madadgaar

⁴ Maan

⁵ Pagal

*Na jae koi teray sang akela tu nay jana hay
 Jahan kay shugal⁶ mein shaghil⁷ Khuda kay zikr say ghafil
 Karay dawa kay ye duniya mera da'em⁸ thikana hay
 Ghulam ik dam na ker ghaflat hayyati⁹ per na ho ghurra¹⁰
 Khuda ki yaad ker her dam kay jis nay kam aana hay*

Anokhi nadamat

“Mukashifa-tul-Quloob” mein hay: Hazrat-e-Sayyiduna Sheikh Abu Ali Daqqaq عَلَيْهِ رَحْمَةُ اللهِ الرَّازِي sakht bemaar thay, mein iyaadat kay liye hazir huwa, irdgird mu'taqideen ka hujoom tha, woh buzurg عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى ro rahay thay, mein nay arz ki: **Aey Shaykh!** Kiya dunya choutnay per ro rahay hain? **Farmaya:** Nahi bal-kay namazen qaza honay per ro raha hun. Mein nay arz ki huzur! Aap ki namazayn kiun ker qaza ho gaen? **Farmaya:** Mein nay jab bhi sajda kiya to **ghaflat** kay sath aur jab sajday say sir uthaya to **ghaflat** kay sath aur ab **ghaflat** hi mein mout say ham-aagosh ho raha hun, phir aah-e-sard dil-e-pur dard say khaynch ker char (4) arabi asha'ar parhay jin ka tarjama ye hay:

1. Main nay apnay hashr, qiyamat kay din aur qabr mein apnay rukhsar kay parra honay kay baray mein ghour kiya.
2. Itni izat-o-riff'at kay ba'ad mein akela parra hunga aur apnay jurm kay bina per Rahan (yani girvi) hunga aur khaak hi mera takya hogi.
3. Main nay apnay hisab ki tawalat aur nama-e-a'amal diye janay kay waqt ki ruswayi kay baaray mein bhi socha.

⁶ Kaam

⁷ Mashgool

⁸ Hamesha

⁹ Zindagi

¹⁰ Magroor

4. Mager aey mujhay peyda kernay walay aur mujhay paalnay walay! Mujhay tujh say rahmat ki umeed hay tu hi meri khataon ko bakhsh-nay wala hay. (*Mukashafa-tul-Quloob*, pp. 22)

Rota huwa Dakhil-e-Jahannam hoga

Meethay meethay Islami bhayio! Is hikayat mein kis qadar ibrat hay. Zara in Allah walon ko dekhiye jin ka her lamhah Yad-e-Ilahi عَزَّوَجَلَّ mein basar hota hay magar phir bhi inkisari ka a'alam ye hay kay apni ibadaat-o-riyazaat ko kisi khatir mein nahin latay aur Allah عَزَّوَجَلَّ ki be-niyazi aur us ki Khufiyah tadbeer say dartay huwe giryah-o-zaari kartay hain.

Un ghaflet kay maron per sad karorr afsos kay nayki kay noon ka nukta tak jin kay pallay nahin, ikhlas ka dur dur tak nam-o-nishan nahin magar haal ye hay kay apni ibadaton kay buland bang da'way kartay nahin thaktay! Allah عَزَّوَجَلَّ kay nayk banday gunahon say mahfooz honay kay bawa-jood Khof-e-Khuda عَزَّوَجَلَّ say thar-tharatay kap-kapatay aur tap-tap aansu giratay hain. Mager ghaflet shiyar bandon ka haal ye hay kay be-dharak ma'siyat ka silsilah chalatay, apnay gunahon ka aam aelaan sunatay aur phir is per zor zor say qah-qahay lagatay zara nahin lajatay, kaan khol ker suniye! Hazrat-e-Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا fermatay hain: "Jo hans hans ker gunah karay ga woh rota huwa jahannam mein dakhil hoga." (*Mukashafa-tul-Quloob*, pp. 275)

Agar! Emaan barbad ho gaya to...

Hans hans ker jhoot bolnay walon, hans hans ker wada khilafi kernay walon, hans hans ker milawat wala maal bachanay walon, hans hans ker filmain, dramay dekhnay walon aur gaanay baajay sunnay walon, hans hans ker Musalmanon ko satanay aur bila ijazat-e-shara'i un ki dil aazariyan karnay walo kay liye Lamha-e-Fikriya hay, agar Allah عَزَّوَجَلَّ naraz ho gaya aur us kay piyare Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ruth gae aur ghaflet kay sabab deedah dilayri kay sath hans hans ker gunahon ka

irtikab karnay kay ba'es emaan barbaad ho gaya aur jahannam muqaddar ban gaya to kiya banay ga! Zara dil kay karon say Khuda-e-Rahman عَزَّوَجَلَّ ka farman-e-Ibrat nishan suniye! Chuna-cheh parah 10 Surah-e-Touba ki ayat 82 mein irshad hota hay:

فَلْيَضْحَكُوا قَلِيلًا وَنَبِكُوا كَثِيرًا

To inhen chahiye kay thora hansen aur boht roen.

[Tarjama-e-Kanz-ul-Iman] (Parah 10, Surah-e-Toubah, Ayat 32)

Mout kay teen (3) Qasid

Manqool hay: Hazrat-e-Sayyiduna Yaqoob عَلَيْهِ السَّلَامُ Aur Hazrat-e-Sayyiduna izraeel Malak-ul-Mout عَلَيْهِ السَّلَامُ mein dosti thi. Aik bar jab Hazrat-e-Sayyiduna izraeel Malak-ul-Mout عَلَيْهِ السَّلَامُ aae to Hazrat-e-Sayyiduna Yaqoob عَلَيْهِ السَّلَامُ nay istifsar fermaya kay aap mulaqat kay liye tashreef lae hain ya meri rooh qabz karnay kay liye? **Kaha:** Mulaqat kay liye fermaya: Mujhay wafaat denay say qabl meray pas apnay qasid bheyj deyna. **Malak-ul-Mout** عَلَيْهِ السَّلَامُ nay kaha: Mein aap ki taraf **do (2) ya teen (3) qasid** bheyj dunga. Chunan-cheh jab rooh qabz kernay kay liye **Malak-ul-Mout** عَلَيْهِ السَّلَامُ aae to Aap عَلَيْهِ السَّلَامُ nay irshad farmaya: Aap nay meri wafaat say qabl **do (2) qasid** bheyj nay thay woh kiya huwe. Hazrat-e-Sayyiduna Izraeel Malak-ul-Mout عَلَيْهِ السَّلَامُ nay kaha:

Siah yani kalay balon kay ba'ad sufayd baal, jismani taqat kay ba'ad kamzori aur seedhi kamar kay ba'ad kamar ka jhukao, Aey Yeqoob عَلَيْهِ السَّلَامُ! Mout say pehlay insaan ki taraf meray qasid hi to hain.

(Mukashafa-tul-Quloob, pp. 21)

Aik arabi sha'er kay in do (2) ash'ar mein kis qadar ibrat hay:

وَجَاءَ رَسُولُ الْمَوْتِ وَالْقَلْبُ غَافِلٌ
مَضَى الدَّهْرُ وَالْأَيَّامُ وَالذَّنْبُ حَاصِلٌ
وَعَيْشُكَ فِي الدُّنْيَا مُحَالٌ وَبَاطِلٌ
نَعِيمُكَ فِي الدُّنْيَا غُرُورٌ وَحَسْرَةٌ

Tarjama ash'ar: (i) Waqt aur din guzar gae magar gunah baqi hain, mout ka farishta aa pohuncha aur dil ghafil hain. (ii) Tujhay dunya mein milnay wali ne'matayn dhoka aur teray liye ba'es-e-hasrat hain, aur dunya mein da-imi yani hamesha baqi rehney wali raahatain panay ka tasawwur khaam khayali (yani ghalat fehmi) hay. (*Aeden, pp. 22*)

Bemari bhi mout ka qasid hay

Meethay meethay Islami bhaiyo! Maloom huwa kay mout kay aanay say **Malak-ul-Mout** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ apnay qasid bhejtay hain. Bayan kerda teen (3) qasideen kay ilawa bhi Ahadees-e-Mubarakah mein mazeed qasideen ka tazkira milta hay. Chuna-cheh marz, kanon aur aankhon ka taghayur (yani pehlay nazar achi hona phir kamzor perr jana aur sunnay ki taqat ki durusti kay ba'ad behra pan ki amad) bhi mout kay qasid hain. Ham mein say boht say log aesay hon gey jin kay pas **Malak-ul-Mout** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ kay qasid tashreef la chukay hon gey magar kiya kahiye is ghafilat ka! Agar siyah baalon kay ba'ad sufayd baal honay lagtay hain halan-kay yeh mout ka qasid hay magar banda apnay dil ko dharas denay kay liye kerta hay kay yeh to nazlay say baal sufayd ho gae hain! Isi tarah beemari jo kay mout ka numayan qasid hay magar is mein bhi sarasar ghafilat berti jati hay halan-kay "bemari" hi kay sabab rozana be-shumar afraad mout ka shikaar hotay hain! Mareez ko to boht ziyada mout yaad aani chahiye kay kiya maloom jo bemari maamuli lag rahi hay wohi mohlik surat ikhtiyar ker kay aan ki aan mein fana kay ghaat utaar day phir apnay roen dhoen, dushman khushiyan manaen aur marnay wala mout say **Ghafil Mareez** mannon matti talay andheri qabr mein ja paray! Aah! ab marnay wala hoga aur us kay achay buray aa'maal.

Jahannam kay darwazay per naam

Aey aj kay janabon aur kal kay marhumon! Yad rakhiye! Jo gunahon per arrha raha woh rasta bhool gaya, ghafleton aur be-a'maliyon ki tareekhion mein bhattak gaya aur Khuda-o-Mustafa ﷺ ki naraz-giyon ki surat mein qabr-o-aakirat kay aazabon mein phans ker reh gaya, ab pachtanay aur sir pachar-nay say kuch hath nahin aey ga, ab bhi moqa hay jald ter apnay gunahon say sachi touba ker kay namazon, Ramzan-ul-Mubarak kay rozon aur sunnaton bhari zindagi guzarnay ka ehad ker li-jiye. Suniye! Suniye! Sarkar-e-Madina, Rahat-o-Qalb-o-Sina ﷺ ka ferman-e-ibrat nishan hay: Jo koi aek namaz bhi qasdan tark ker day ga, us ka nam jahannam kay us darwazay per likh diya jae ga jis say wo jahannam mein dakhil hoga. (*Hilya-tul-Auliya, vol. 7, pp. 299, Hadis 10590*)

Isi tarah aek aur hadees-e-pak mein irshad-e-ibrat bunyad hay: Jo mah-e-ramzan ka aek roza bhi bila uzar-e-shar'i-o-marz qaza ker deta hay to zamanay bher kay rozay us ki qaza nahin ho saktay agar-cheh ba'ad mein rakh bhi lay. (*Tirmizi, vol. 2, pp. 175, Hadis 723*)

Aankhon mein aag

Auraton ko tarrnay walon, amradon kay sath bad-nigahi karnay walon, filmen dramay dekhnay walon, ganay bajay aur gheebaten sunnay walon ko chahiye jhat touba karen warna yaqeenan azab saha na jae ga, Manqool hay: Jo koi apni aankhon ko nazar-e-haram say pur karay ga qiyamat kay roz us ki aankhon mein aag bhar di jae gi. (*Mukashafa-tul-Quloob, pp. 10*)

Aag ki Salaee

Hazrat-e-Allama Abul Faraj Abdur Rahman bin Jozi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي naql fermatay hain: Aurat kay mahasin (yani husn-o-jamal) ko dekhna iblees kay zeher mein bujhay huway teeron mein say aek teer hay, jis nay na-mahram say ankh ki hifazat na ki us ki ankh mein baroz-e-qiyamat aag ki salayi pheri jae gi. (*Bahar-ud-dumo', pp. 171*)

Aankhon aur kanon mein keel

Hazrat Sayyiduna Imam Hafiz Abbul Qasim suleman tabarani قاسم بن سُلَيْمَانَ التُّورَانِي naql fermatey hain: Meray meethay meethay Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay aek manzar yeh bhi dekha kay kuch logon ki aankhon aur kanon mein keel thukay huway hain. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat mein arz ki gayi: yani ye wo log hain jo wo dekhtay hain jo inhain nahin dekhna chahiye woh suntay hain jo inhain nahin sunna chahiye. (*Al Mu'jam-ul-Kabeer-lil-Tabarani, vol. 8, pp. 156, Hadis 7666*)

Yani haraam dekhnay aur sun-nay walon ki ankhon aur kanon mein keel thukay huway hain. Khabardaar! Shaytan kay dhokay mein aa ker T.V per khabrayn bhi na dekha karain kay khabron ka be-parda auraton say pak hona dushwar hota hay. Yad rakhiye! Mard aurt ko dekhay ya aurat mard ko ba-shahwat dekhay ye donu kaam haram hain aur her **فَالْعِيَادُ وَاللَّهُ تَعَالَى**

Aankhon mein Pighla huwa Seesah

Manqool hay: Jo shakhs shahwat say kisi ajnabiyyah kay husn-o-jamal ko dekhay ga qiyamat kay din uski aankhon mein seesah pighla ker dala jae ga.” (*Hidayah, vol. 2, pp. 368*)

Yaqeenan Bhabi bhi ajnabiyyah hay. Jo daywar-o-jayth apni bhabi ko qasdan dekhtay rahay hon, be-takalluf banay rahay hon, mazaq maskari kertay rahay hon, woh Allah عَزَّوَجَلَّ kay azab say der ker foran say peshtar sachi toubah ker len. Bhabi ager daywar ko chota bhai jayth ko barra bhai keh day is say be-pardagi aur be-takallufi jaez nahin ho jati aur daywar bhabi bad-nigahi, apasi be-takallufi aur hansa mazaq waghayra gunahon kay daldal mein mazeed dhanstay chalay jatay hain.

Yaad Rakhiye! Jaith aur daywar-o-bhabi ka apas mein bila zarurat aur be-takallufi say guftugo karna bhi musalsal khatray ki ghanti bajata rehta hay! Bhalai isi mein hay kay na aek dusray ko dekhain aur na hi aapas mein bila zarurat aur be-takalfi say bat cheat karen.

*Dekhna hay to Madina dekhye
Qasr-e-Shahi ka nazara kuch nahi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Daywar, jayth aur bhabhi waghera khabardar rahen kay hadees shareef mein irshad huwa: “الْعَيْنَانِ تَزِينَانِ” yani ankhen zinaa kerti hain. (*Musnad Imam Ahmed, vol. 3, pp. 305, Hadis 8852*)

Bahar hal agar aik ghar mein rehtay huway aurat kay liye qareebi na-mehram rishta daron say parda dushwar ho to chehra kholnay ki to ijazat hay magar kapray hargiz aesay bareek na hon jin say badan ya sir kay baal waghera chamken ya aesay chust na hon kay badan kay a’aza jism ki heyat (yani surat-o-golayi) aur seenay ka ubhaar waghera zahir ho.

Aatish paraston jesi Surat

Meethay meethay Islami Bhaiyo! Daarhi mundana ya aek mutthi say ghatana donu kaam haraam hain. Sayyiduna Imam Muslim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ naql kertay hain, Allah عَزَّ وَجَلَّ kay Mahboob, dana-e-ghuyyub صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka ferman-e-Ibrat nishan hay: “Moochain khoob pst karo aur darhion ko mu’afi do (yani berhnay dou) aur Majoosion (yani aatish paraston) jesi surat mat banao.” (*Muslim, pp. 154, Hadis 260*) is ferman-e-wala shan mein Musalman ki ghayrat ko lalkara hay. Kesi ajeeb-o-ghareeb baat hay kay da’wa Mahabbat-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka-karay aur shakal-o-surat dushmanan-e-Mustafa jesi banae.

Sarkaar ka aashiq bhi kiya daarhi mundata hay?

Kiun ishq ka chehray say izhar nahin hota?

Kon kis say perдах karay?

Perday mein reh ker Mujhay sunnay wali Islami behno! Tum bhi suno! be-perdagi haraam hay, ghair mardon ko ba-shehwat dekhna haram

hay aur fe'l-e-haraam jahannam mein lay janay wala kaam hay. Chacha zaad, taya zaad, phopphi zaad, khala zaad, maamu zaad, chachi zaad, tayi, mumani in sab say perda hay, bhabhi aur daywar-o-jayth ka perda hay, Sali aur behnoyi ka perdah hay hatta kay na mehram peer aur mureedni ka bhi perda hay. Mureedni apnay peer sahab ka hath nahi choom sakti, sir kay balon per murshid say hath nahi phirwa sakti, larki jab no (9) baras ki ho us ko pardah shuru karwaiye aur larka jab barah (12) baras ka ho jae usay auraton say bachaiye.

Na-jaez Fashion kernay walon ka anjaam

Sarkar-e-Madina, Rahat-e-Qalb-o-seena صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad fermaya: (Me'raj ki rat) mein nay kuch mardon ko dekha jin ki khalen aag ki qenchiyon say kaati ja rahi theen, mein nay kaha: ye kon hain? Jibraeel-e-Ameen عَلَيْهِ السَّلَامُ nay bataya: ye log najaez ashिया say zeenat hasil kertay thy. aur mein nay aek badbudar garha dekha jis mein shor-o-ghogha barpa tha, mein nay kaha: ye kon hain? To bataya ye woh auraten hain jo najaez ashिया say zeenat hasil kerti theen. (*Tarikh-e-Baghdad, vol. 1, pp. 415*)

Yad Rakhiye! Nail polish ki teh nakhunon per jam jati hay lehaza aesi haalat mein wazu karnay say na wazu hota hay na hi nahanay say ghusal uterta hay, Jab wazu-o-ghusl na ho to namaz bhi nahin hoti, Islami behno ki khidmat mein mera **Madani Mashwara** hay kay Madani burqa aurha karen, neez aesay dastanon aur jurabon ka aehtimam farmaen jin mein say hath paun ki rangat na jhalakti ho, ghayr mardon kay agay apni hatheliyan aur paun kay panjay bhi hargiz zahir na kiya karen.

Qaza umri ker li-jiye

Agar Khuda-na-Khwasta namaz rozay reh gae hain to inka hisab laga ker Qaza umri ferma li-jiye, aur takhir ki toubah bhi ker li-jiye, namaz ki qaza umri ka asan tariqa maloom kernay kay liye Dawat-e-Islami kay isha'ati idaray Maktaba-tul-madinah ki matbu'a kitab, "Namaz kay

ahkam” hadiyatan hasil ker li-jiye. Is mein wazu, ghusl, namaz aur qaza umri waghera kay woh aham tareen ahkam bayan kiye gae hain kay parh ker shayad aap bhool uthen, Afsos! Ab tak wuzu-o-ghusl aur namaz ki durust adaegi say mahrumi hi rahi hay!

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

Ab tamam Islami bhai dil kay pakkay azam kay sath hath lehra ker **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** kay falak shigaf naron kay zariye apnay Madani jazbat ka izhar ki-jiye, Niyyat ki-jiye, ab meri koi namaz qaza nahin ho gi. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Ramzan-ul-Mubarak ka koi roza qaza nahin ho ga. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Filmen dramay nahin dekhun ga. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Gaanay baajay nahin sunun ga. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Daarhi nahin mundaun ga. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aek mutthi say nahin ghataun ga. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

Dawat-e-Islami ki madani bahar

Aap sab Dawat-e-Islami kay Madani mahol say wabasta ho jaiye, Aashiqan-e-Rasool kay Madani qafilon mein ba niyyat-e-sawab sunnaton ki terbiyat kay liye safer aur rozana fikr-e-madina kay zariye Madani in’amaat ka risala pur ker kay her Madani mah kay ibtidayi das (10) din kay ander ander apnay yahan kay zimay dar ko jama kerwanay ka mamool bana li-jiye, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** donu jahano mein bayrra paar ho jae ga. Aaiye! Aap ki targheeb-o-tehrees kay liye aek Madani bahar suntay hain: **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aap ka dil bhi jazbat-e-taasur say seenay kay ander jhoom uthay ga aur **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** seena bagh-e-madina ban jae ga.

Muhammad ehsaan attari ka lasha

Bab-ul-Madina Karachi kay alaqay Gulbahar kay aek modern nojawan ba’nam Muhammad Ehsaan Attari Dawat-e-Islami kay Madani mahol say wabasta huway aur Sag-e-Madina **عَنْهُ** kay zariye Sarkar-e-Baghdad Huzur-e-Ghous-e-Pak **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** kay mureed ban gae. Sarkar-e-Ghous-e-A’zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** kay mureed to kiya huway in ki zindagi mein inqilab barpa ho gaya.

In ka rukh aek Muthi daarhi kay zariye Madani chehra ban gaya aur sir mustaqil tor per sabz sabz Imamah kay taj say ser sabz-o-shadab ho gaya. Unho nay Dawat-e-Islami kay **Madarasa-tul-Madina (Balighan)** mein Quran-e-Pak naazira khatam ker liya aur logon kay pas khud ja ja ker neki ki dawat ki dhoomen machanay aur infiradi koshish fermanay lagay. Aik din achanak unhen galay mein dard mehsus huwa, ilaaj bhi kerwaya magar **“Dard barhta gaya joon joon dawa ki”** kay misdaq galay kay maraz nay boht ziada shiddat ikhtiyar ker li yahan tak kay qareeb-ul-mout ho gae. Isi haalat mein unhon nay sag-e-madnia **عَنْهُ** ka Madani wasiyyat nama jo kay Maktaba-tul-Madina say hadyatan milta hay usay samnay rakh ker apna **“Wasiyyat Nama”** tayar karwa ker Dawat-e-Islami kay alaqayi zimadar kay hawalay ker diya aur phir sada kay liye ankhen moond leen.

Ba waqat-e-wafat un ki umer taqreeban 35 saal hogi, unhen **“Gulbahar”** kay qabristan mein supurd-e-khak ker diya gaya hasb-e-wasiyyat un ki qabar kay pas kam-o-besh barah ghantay (12 Hours) tak Islami Bhaiyon nay: **“Ijtima’e zikr-o-na’at”** jari rakha. Wafat kay taqreeban saarhay teen saal ba’d baroz mangal (Tuesday), 6 Jamadi-ul-Aakhira 1418 A.H (07-10-1997) ka waqi’a hay kay aek aur Islami bhai Muhammad Usman Attari ka janaza usi qabristan mein laya gaya, kuch Islami bhai marhoom Muhammad Ehsaan Attari **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** ki qabar per faatiha kay liye aae to ye manzer dekh ker unki ankhen phatti ki phatti reh gayin kay qabar ki aek janib boht barra shigaf ho gaya hay aur taqreeban saarhay teen saal qabal wafat panay walay marhoom Muhammad Ehsaan Attari **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** sir per sabz sabz Imama shareef ka taj sajae khushbu-daar kafan aurhay mazay say letay huway hain.

Aanan faanan ye khaber her taraf pheyl gayi aur rat gae tak log Muhammad Ehsaan Attari **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** kay kafan mein liptay huway tar-o-taza laashay ki ziyarat kertay rahay. Tableegh-e-Quran-o-Sunnat ki aalamgheer tehrik, Dawat-e-Islami kay baray mein ghalat fehmiyon ka shikar rehney walay ba’z afrad bhi **Dawat-e-Islami** walon per

Allah ﷻ kay is Azeem fazal-o-karam ka khuli ankhon say mushahida ker kay tehseen-o-aafreen pukar uthay aur Dawat-e-Islami kay muhib ban gae.

*Jo apni zindagi mein sunnaten un ki sajayay hain
Khuda-o-Mustafa apna unhen piyara banatay hain*

Shaheed-e-Dawat-e-Islami

Meethay Meethay Islami Bhaiyo! Ye koi naya waqi'a nahin shayad aap ko yad hoga kay 25 Rajab-ul-Murajjab 1416 A.H ko markaz-ul-auliya **Lahore** mein sunnaton kay adna khadim Sag-e-Madinah عَفِيَّ عَنْهُ ki jan lenay kay natijay mein **Dawat-e-Islami kay do (2) muballigheen Haji Auhad Raza Attari aur Muhammad Sajjad Attari** رَحْمَةُمَاللهِ الْبَارِي رَحْمَتُهُM shaheed huway thay. Taqreeban aath (8) mah kay ba'ad Markaz-ul-Auliya mein honay wali shadeed barishon kay natijay mein Shaheed-e-Dawat-e-Islami Haji Auhad Raza Attari رَحْمَةُمَاللهِ تَعَالَى عَلَيْهِ ki Qabr munhadim ho gayi thi, jab majburan qabar kushayi ki gayi to unki laash bilkul taro-taza baramad hui aur kayi logon ki haazri mein Shaheed-e-Dawat-e-Islami ko dusri qabar mein muntaqil kiya gaya tha. Akhir mein meri tamam Islami bhaiyon aur Islami behnon say Madani iltija hay kay Dawat-e-Islami kay sunnaton bharay Madani Mahol say her dam wabasta rahiye. Dawat-e-Islami mein koi member-ship nahin hay, aap apnay yahan honay walay **“Dawat-e-Islami”** kay hafta war sunnaton bharay ijtimaa mein pabandi say shirkat aur sunnaton ki tarbiyyat kay Madani Qafilon mein Aashiqan-e-Rasool kay sath safer fermaya karen, sabhi ko chahiye kay apnay apnay sho'bay mein khoob sunnaton kay Madani phool lutaen aur Neki ki Da'wat ki dhomen machaen.

Meethay meethay Islami Bhaiyon! Bayan ko ikhtitam ki taraf latay huway Sunnat ki fazeelat aur chand Sunnaten aur Aadaab bayan kernay ki sa'adat hasil kerta hun. Tajdar-e-Risalat, Shahansha-e-Nabuwwat, Mustafa Jan-e-Rahmat, Sham'e Bazm-e-Hidayat, Noshae Bazm-e-Jannat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka ferman-e-jannat nishan hay: Jis nay meri sunnat say

mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki woh Jannat mein meray sath ho ga. (*Ibn-e-Asakir, vol. 9, pp. 343*)

*Seena teri sunnat ka Madina banay Aaqa
Jannat mein parosi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Aqeeqay kay 25 Madani Phool

- ❖ Ferman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ “larka apnay aqeeqay mein girvi hay satwen (7) din us ki taraf say janwar zabah kiya jae aur uska nam rakha jae aur sir munda jae”. (*Tirmizi, vol. 3, pp. 177, Hadis 1527*) Girvi honay ka matlab ye hay kay us say pura nafa hasil na ho ga jab tak aqeeqa na kiya jae aur ba’z (muhaddiseen) nay kaha bachay ki salamati aur us ki nashur-numa (phalna phulna) aur us mein achay ausaf (yani umda khubiyen) hona aqeeqay kay sath wabasta hain. (*Bahar-e-Shari’at, vol. 3, pp. 354*)
- ❖ Bachay kay peda honay kay shukriya mein jo janwar zabah kiya jata hay us ko aqeeqa kehtay hain. (*Bahar-e-Shari’at, vol. 3, pp. 355*)
- ❖ Jab bacha peda ho to mustahab ye hay kay us kay kaan mein azan-o-aqamat kahi jae. Azaan kehney say إِنَّ هَذَا لِلَّهِ عَزَّوَجَلَّ balaen dur ho jaen gi.
- ❖ Behtar ye hay kay dahney (yani seedhay) kaan mein chaar martaba azaan aur bayen (yani ultay) mein teen martaba iqamat kahi jae.
- ❖ Boht logon mein ye rawaj hay kay lerka peda hota hay to azaan kahi jati hay aur larki peda hoti hay to nahi kehtay. Ye na chahiye bal-kay lerki peda ho jab bhi azaan-o-iqamat kahi jae.
- ❖ Saatwen (7) din us ka naam rakha jae aur us ka sir munda jae aur sir mundhney kay waqt aqeeqa kiya jae aur baalon ko wazan ker

kay utni chaandi ya sona (gold) sadaqa kiya jae. (*Bahar-e-Shari'at*, vol. 3, pp. 355)

- ❖ Larkay kay aqeeqay mein do (2) bakray aur larki mein aek bakri zabah ki jae yani larkay mein nar (male) janwer aur larki mein madah (female) munasib hay. Aur larkay kay aqeeqay mein bakriyan aur larki mein bakra kiya jab bhi haraj nahin. (*Aeden*, pp. 357)
- ❖ (Betay kay liye do (2) ki) istita'at (yani taqat) na ho to aek bhi kafi hay. (*Fatawa-e-Razawiyyah*, vol. 20, pp. 586)
- ❖ Qurbani kay oont waghera mein aqeeqay ki shirkat ho sakti hay.
- ❖ Aqeeqa farz ya wajib nahin hay sirf sunnat-e-mustahabah hay, (ager gunjayish ho to zaroor kerna chahiye, na keray to gunah nahin albat'ta aqeeqay kay sawab say mehrumi hay) ghareeb admi ko hargiz jaez nahin kay soodi qerza lay ker aqeeqah keray. (*Islami Zindagi*, pp. 27)
- ❖ Bacha ager saatwen (7) din say pehlay hi mer gaya to us ka aqeeqa na kernay say koi asar us ki shifa'at waghera per nahin kay wo waqt-e-aqeeqa anay say pehlay hi guzer gaya. Han jis bachay nay aqeeqay ka waqt paya yani saat (7) din ka ho gaya aur bila uzer bawasf istita'at (yani taqat honay kay bawajud) us ka aqeeqa na kiya us kay liye ye aya hay kay woh apnay maan baap ki shifa'at na kernay pae ga. (*Fatawa-e-Razawiyyah*, vol. 20, pp. 596)
- ❖ Aqeeqa wiladat kay satwen (7) roz sunnat hay aur yehi afzal hay, werna chodhwayn (14), werna ikkiswayn (21) din. (*Aeden*, pp. 586)
- ❖ Aur ager satwen (7) din na ker sakayn to jab chahen ker saktay hain, sunnat ada ho jae gi. (*Bahar-e-Shari'at*, vol. 3, pp. 356)
- ❖ Jis ka aqeeqa na huwa ho woh jawani, burhapay mein bhi apna aqeeqa ker sakta hay. (*Fatawa-e-Razawiyyah*, vol. 20, pp. 588) jesa kay Rasoolullah ﷺ nay aelan-e-nabuwat kay ba'ad khud apna aqeeqa kiya. (*Musannaf Abd-ur-Razzaq*, vol. 4, pp. 254, hadis 2174)

- ❖ Ba'az (Ullama-e-Karam) nay ye kaha kay satwen (7) ya chodhwen (14) ya ikeeswen (21) din yani saat (7) din ka lihaz rakha jae ye behtar hay aur yaad na rahay to ye karay kay jis din bacha peda huwa us din ko yad rakhen. Us say aek din pehlay wala din jab aae to woh satwan (7) ho ga, maslan jumu'a ko peda huwa to zindagi ki her jume'rat uska satwan din hay. (*Bahar-e-Shari'at, vol. 3, pp. 356*) ager wiladat ka din yad na ho to jab chahen ker li-jiyee.
- ❖ Bachay ka sir mundnay kay ba'ad sir per zaafran pees ker laga dena behter hay. (*Aeden, pp. 357*)
- ❖ Behter ye hay kay aqeeqey kay janwer ki haddi na torri jae balkay haddiyon per say gosht utaar liya jae ye bachay ki salamati ki nek fa'al hay aur haddi torr ker gosht banaya jae is mein bhi harj nahin. Gosht ko jis tarah chahen pakka saktay hain mager meetha pakaya jae to bachay kay ikhlaq achay honay ki fa'al hay. (*Aeden*)

Meetha gosht bananay kay do (2) tareeqay:

- i. Aik kilo gosht, aadha kilo meetha dahi, saat danay choti ilayichi, 50 gram badam, hasb-e-zarurat ghee ya tayl sab ko mila ker paka li-jiyee, paknay kay ba'ad zarurat kay mutabiq chaashni daaliye. Zeenat (yani khubsurati) kay liye gaajer kay bareek reshay bana ker neez kishmish waghera bhi dalay ja saktay hain.
 - ii. Aik kilo gosht mein aadha kilo chukander daal ker hasb-e-maamul paka li-jiyee.
- ❖ Awaam mein ye boht mashhoor hay kay aqeeqay ka gosht bachay kay maa, baap aur dada dadi, nana nani na khaen ye mehez galat hay iska koi sabut nahin.
 - ❖ Us ki khaal ka wohi hukum hay jo qurbani ki khaal ka hay kay apnay sarf mein lae ya masakeen ko day ya kisi aur nek kaam masjid ya madarsay mein sarf karay. (*Aeden*) Aqeeqay ka janwer un hi sharaet kay sath hona chahiye jesa qurbani kay liye hota

hay. Us ka gosht fukara aur azeez-o-aqarib, dost-o-ahbab ko kacha takseem ker diya jae ya paka ker diya jae ya un ko bator-e-ziyafat ya dawat khilaya jae ye sab suraten jaez hain. (*Bahar-e-Shari'at, vol. 3 pp. 357*)

- ❖ (Aqeeqay ka gosht) cheel, kawwon ko khilana koi ma'na nahin rakhta, ye (yani cheel, kawway) fasiq hain. (*Fatawa Razawiyyah, vol. 20 pp. 590*)
- ❖ Aqeeqa shukr-e-wiladat hay lihaza mernay kay baad Aqeeqa nahin ho sakta.
- ❖ Larkay kay aqeeqay mein Baap zabah keray, Du'a yun perhay.

اللَّهُمَّ هَذِهِ عَقِيقَةُ ابْنِي فَلَانَ دَمُهَا بِدَمِيهِ وَلَحْمُهَا بِلَحْمِيهِ وَعَظْمُهَا بِعَظْمِيهِ وَجِلْدُهَا بِجِلْدِيهِ وَشَعْرُهَا بِشَعْرِيهِ ط اللَّهُمَّ اجْعَلْهَا فِدَاءً لِابْنِي مِنَ النَّارِ ط بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Tarjama: Aey Allah عَزَّوَجَلَّ! Ye meray fulan betay ka aqeeqa hay is ka khoon us kay khoon, is ka gosht us kay gosht is ki haddi us ki haddi, is ka chamrra us ka chamrray aur is kay baal us kay baal kay badlay mein hain, Aey Allah عَزَّوَجَلَّ! Is ko meray betay kay liye jahannam ki aag say fidya banaday. Allah عَزَّوَجَلَّ kay naam say, Allah عَزَّوَجَلَّ sab say barra hay.

Fulan ki jaga betay ka jo naam rakhta ho lay beti ho to donu jaga ابْنِي ki jaga ابْنِي aur panchon jaga “هَا” (Ha) ki jaga “هِ” (Hi) kahay aur dusra shakhs zabah keray to donu jaga ابْنِي فَلَانَ ya ابْنِي فَلَانَ ki jaga ابْنِي فَلَانَ ya فَلَانَ ابْنِي فَلَانَ kahay. Bachay ki us kay baap aur larki ki us ki maa ki taraf nisbat karay. (*Mulakhas az Fatawa Razawiyyah, vol. 20, pp. 585*)

- ❖ Agar dua yad na ho to baghayr dua parhay dil mein ye khayal ker kay fulan larkay ya fulan larki ka aqeeqa hay, Bismillahi Allah-o-Akber perh ker zabah ker day Aqeeqa ho jae ga, Aqeeqay kay liye du'a perhna zaruri nahin. (*Jannati Zewar, pp. 323*)

- ❖ Aaj kal umuman aqeeqay kay liye dawat ka aehtimam ker kay azeez-o-aqarib ko bulaya jata hay jo kay acha ‘amal hay aur shirkat kernay walay bachay kay liye tohfay latay hain ye bhi umdah kaam hay. Albatta yahan kuch tafseel hay: Agar mehman kuch tohfa na lae to ba’az auqat mezban ya us kay ghar walay mehman ki burayi kernay kay gunahon mein parhtay hain, to jahan yaqini tor per ya zan-ne-ghalib say aesi surat-e-hal ho wahan mehman ko chahiye kay bagayr majboori kay na jae, zaruratan jae aur tohfa lay jae to harj nahin, albatta mezban nay is niyyat say liya kay ager mehman tohfa na lata to ye yani mezban is (mehmaan) ki buraiyan kerta ya bator-e-khas niyyat to nahin mager is (mezban) ka aesa bura ma’mul hay to jahan isay (yani mezbaan ko) ghalib guman ho kay lanay wala isi tor per yani (mezban kay) shar say bachnay kay liye laya hay to ab lenay wala mezban gunahgar aur azab-e-naar ka haqdar hay aur ye tohfa is kay haq mein rishwat hay. Han agar burayi bayan kernay ki niyyat na ho aur na is ka aesa bura ma’mul ho to tohfa qabool kernay mein harj nahin.

Hazaron Sunnaten seekhnay kay liye Maktabat-ul-Madinah ki matbu’a do (2) kutub (1) 312 safhat per mushtamil kitab “Bahar-e-Shari’at” hissa 16 aur (2) 120 safhat ki kitab “Sunnaten aur Adaab” hadyatan hasil ki-jiye aur parhiye. Sunnaton ki tarbiyat ka aik behtreen zari’a Dawat-e-Islami kay Madani Qafilon mein Aashiqan-e-Rasool kay sath sunnaton bhara safer bhi hay.

Lootnay rahmaten Qafilay mein chalo
Seekhney sunnaten Qafilay mein chalo
Hongi hal mushkilen Qaflay mein chalo
Khatm hon shamaten Qafilay mein chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnat ki Baharain

الحمد لله عارم
Tabligh-e-Quran-o-Sunnat ki 'alameer ghayr siyasi tehreek Dawat-e-Islami kay mahkay mahkay Madani Mahaul main bakasrat Sunnatay seekhi aur sikhae jati hain, har Juma'rat Maghrib ki Namaz kay baad aap kay shaher main honay walay Dawat-e-Islami kay haftawar Sunnaton-bharay Ijtima' main riza-e-Ilahi kay liye achi achi niyyaton kay sath sari raat guzarnay ki Madani Iltija hay. 'Aashiqan-e-Rasool kay Madani Qafilaun main ba-niyyat-e-Sawab Sunnaton ki tarbiyyat kay liye safar aur rozana Fikr-e-Madina kay zari'ay Madani In'amat ka risala pur kar kay har Madani Maah kay ibtidae dus din kay ander ander apnay yahan kay zimmah-dar ko jama' karwanay ka mamool bana liji'ay, ﷺ is ki barakat say paband-e-Sunnat bannay, gunahaun say nafrat karnay aur Iman ki hifazat kay li'ay kurnay ka zihn banay ga.

Har Islami Bhai apna ye zihn bana'ay kay, 'Mujhay apni aur sari dunya kay logon ki islah ki koshish karni hay.' ﷺ Apni islah kay li'ay 'Madani In'amat' par amal aur sari dunya kay logon ki islah ki koshish kay li'ay 'Madani Qafilaun' main safar karna hay. ﷺ

