

شیطان کے بعض ہتھیار



Shaytan

kay Ba'z Hathyar

(Roman)



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

MUHAMMAD ILYAS
Attar Qadiri Razavi



Dawat-e-Islami

شیطان کے بعض ہتھیار

SHAYTAN KAY BA'Z HATHYAR

Roman-Urdu

Yeh risala Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani-e-Dawat-e-Islami, Hazrat 'Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعیۃ تہذیبیہ nay Urdu zaban mein tehreer fermaya 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.

Majlis-e-Tarajim (Dawat-e-Islami)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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 *اِنَّ بِنَاءَ اللّٰهِ 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 derwaazay khol day
aur ham per Apni rahmat naazil ferma! Aey 'azmat aur buzurgi
waalay!

(*Al-Mustatraf, jild. 1, safha 40*)

Note: Awwal aakhir aik bar Durood Shareef perh layn.

Qiyaamat kay roz hasrat

Ferman-e-Mustafa *صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*: Sab say ziyada hasrat Qiyaamat
kay din us ko ho gi jisay dunya mein 'ilm haasil kernay ka moqa' mila
mager us nay haasil na kiya aur us shakhs ko ho gi jis nay 'ilm haasil
kiya aur doosron nay to us say sun ker nafa' uthaya laykin us nay na
uthaya (ya'ni is 'ilm per 'amal na kiya).

(*Tarikh-e-Dimishq-li-Ibn-e-'Asaakir, vol. 51, pp. 138; Dar-ul-Fikr,*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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SHAYTAN KAY BA'Z HATHYAR (Aik Ma'lumati Maktoob)

100 Hajaten puri hon gi

Sultan-e-Do jahan, Madinay kay Sultan, Rahmat-e-Aalamiyan, Sarwar-e-Zeeshan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka ferman-e-Jannat nishan hay: “Jo mujh per jumu'a kay din aur raat 100 mertaba durood shareef perhay Allah Ta'ala us ki 100 hajaten puri fermae ga, 70 aakhirat ki aur 30 dunya ki aur Allah Ta'ala aik firishta muqarrar ferma day ga jo is Durood-e-pak ko meri qabar mein yun pohnachae ga jesay tumhen tahaef pesh kiye jatay hain, bila shuba mera i'lm meray wisaal kay ba'd wesa hi hoga jesa meri hayyat mein hay. (Jam' e-ul-Jawam' e-lil-Suyuti, jild 7, saffha 199, Hadees 22355)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethay meethay Islami bhaiyon! Aik dukh-yaray Islami bhai ki mail, maqamat, Islami bhaiyon aur khud mail bhejnay walay Islami bhai ka hazaf ker kay chand achi achi niyyaton kay sath ma'a bagayyur chand **Madani Phool** hazir hain. Pehlay Tasarruf shuda mail parh lijiye.

Mujhay Dawat-e-Islami kay Madani Mahol mein taqreeban 21 saal ho gae hain, un 21 saalon mein **Madani Markaz** ki taraf say di gayi mukhtalif zimaydariyon ko nibhanay ka moq'a milta raha hay, is waqt berun-e-mulk aik kabina kay khadim ki hesiyyat say Madani

Shaytan apnay khilaf likha huwa ye risala parhnay say lakh rokay magar ap is ko mukammal parh ker is kay war ko nakam bana dijiye.

kaam karnay ki sa'adat hasil hay. Un 21 saalon mein bohut nashayb aur faraz dekhay lekin Madani Mahol mein istiqamat rahi. "Kisi dor mein ghareeb Islami bhai ka bohut khayal kiya jata tha, agar is kay sath koi masla ho jata to us ki dil joyi ki jati thi lekin ab Dawat-e-Islami kay zimaydaran ki shafqaten "Sirf ameer logon" kay liye hain!" Is baat ka aehsaas us waqt huwa jab teen maah pehlay Pakistan jana huwa, aik ghareeb Islami bhai (Dawat-e-Islami kay zimaydar) ki walidah fout ho gayi thi lihaza us kay ghar fatiha khuwani kay liye haziri hui. Doran-e-guftugu us nay bataya kay aik *Rukun-e-Shura* hamaray shahar tashreef lae lekin meray ghar fatiha khuwani kay liye nahin aey, aik rukun-e-Shura nay ramzan ka pura maah yahan guzara lekin woh bhi fatiha khuwani kay liye na aey. Aik aur ghareeb Islami bhai ki walida ka intiqaal huwa, unhon nay bhi isi tarah kay khayalat ka izhaar kiya. Us waqt mein nay sun li aur samjha kay shayad ye Islami bhai durust nahin farma rahay lekin is baat ka aehsas mujhay us waqt huwa jab 9 *Muharam* 1434 hijri mutabiq yakum *December* 2012 baroz hafta meri walidah ka intiqaal huwa, emergency mein Pakistan jana parra. Aik hafta ruka us kay ba'd wapsi hui. 187 mulkon mein Madani kaam karnay wali Dawat-e-Islami mein say sirf panch (5) Islami bhayon nay phone ker kay ta'ziyyat ki. Aik *Rukun-e-Shura* kay maktab ki taraf say 41 Quran Pak kay **Esaal-e-Sawab** ki tarkeeb ki gayi. Aik aur *Rukun-e-Shura* nay phone kiya magar sirf tasalli di, **Esaal-e-Sawab** kuch nahin. Fatiha khuwani kay liye aik zimaydar tashreef laey unhon nay **Esaal-e-Sawab** bhejnay ka kaha lekin mein un kay **Esaal-e-Sawab** ka intizar hi kerta raha, un ko aur nigran-e-shahar ko haftay kay din khatam-e-pak ki dawat bhi di lekin... kiun kay ghareeb aadmi hun.

Dawat-e-Islami ki taraf say **Esaal-e-Sawab** 46 Quran-e-Pak, infiradi koshish say... 313 Quran-e-Pak taqreeban, us kay I'lawa Durood-e-Pak lakhon ki ta'daad mein, kalma pak lakhon ki ta'daad mein, **Surah Yaseen shareef, Surah Mulk, Surah Rahman** aur bohut

kuch... Bohot say Islami bhai jo darhi walay nahin unhon nay bhi lakhon ki ta'daad mein Durood-e-pak Esaal-e-Sawab kiya.

Us kay ber a'ks (Muqam k naam hazaf kiya hay) Aik ameer aadmi ki zoja bimar thi us ki timardari kay liye Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* say phone karwaya gaya aur us ko Madani khabron mein bhi dikhaya gaya, ye meri walidah (ki wafat) say shayad teen din b'ad ka waqi'a hay. Pichlay saal (Muqam k naam hazaf kiya hay) aik ameer Islami bhai ka beta fout ho gaya, Rukun-e-Shura nay apna jadwal mansukh kiya aur us kay janazay mein shirkat ki tarkeeb ki. Ameer-e-Ahl-e-Sunnat aur Nigran-e-Shurah say phone bhi karwaey gaey, un kay khatam shareef per Rukun-e-Shura nay bayan bhi kiya. Berun-e-Mulk mein aik ghair Muslim kay pas kaam kerta hun us nay teen da'fa phone kiya aur ta'ziyyat ki. Meray pas jo log ta'ziyyat kay liye aey un mein **Councillor General of Pakistan** aur us ka amla aik siyasi jama'at ka maqami sadar, press aur wahan kay maqami Ulama aur bohoh say chahnay walay. Kash! Is mushkil waqt mein meri tahreek kay Islami bhai mujhay hosila detay aur apnay rishtay daron aur Ahl-e-Maahalla kay samnay mera bhi barham reh jata, Bahar-hal ye aehsaas huwa kay **"Agar mein Ameer hota to aesa na hota"**.

Dunya-tay jo kaam na aaway okhay sokhay wailay

Is bay faiz sanghi kolon behtar yar akelay

وَالسَّلَام

Sag-e-Madina ka aehsas... Kahin mujh say koi

Naraz na ho jaey...

Islami Bhaiyon ki khidmaton mein targheeban arz hay kay mail parh ker Sag-e-Madina *عَفَى عَنْهُ* ko mazi mein mukhtalif janazon mein neez ta'ziyyaton aur I'yadaton kay liye jana yad aa raha hay. *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ* Shayad hi koi Dawat-e-Islami wala aesa ho ga jis nay mujh say ziyadah a'yadaten ki, janazay parhay aur tadfeen mein hissa liya ho,

mujhay dar lagta tha kay kahin mayyaton ki ta'ziyyaton aur mareezon ki a'yadaton kay liye gharon aur hospitals mein janay kay ta'lluq say meri sustiyon aur kotahiyon kay sabab kahin koi mujh say naraz ho ker sunnaton bharay Madani Mahol say dur na ja paray! Meray Khayal mein agar kisi kay "Sukh" mein hissa na bhi liya jae to aadmi itna naraz nahin hota jitna "Dukh" ya'ni bimari, pareshani aur wafat kay mu'amilat mein hamdardi na karnay walay say naraz hota hay! Is zimen mein Madani Mahol hi ki aik hikayat pesh kerta hun, chuna-chay

..... Tou Mein Dawat-e-Islami walon say dur ho gaya

Aik ghareeb Islami bhai ka qissa ziyadah purana nahin, unhon nay (Sag-e-Madina غَفَى عَنْهُ) Jo kuch bataya woh apnay alfaz mein arz kerta hun: "Main barson say Madani Mahol say wabasta tha, apni bisaat bhar Dawat-e-Islami ka kuch na kuch Madani kaam bhi ker liya kerta tha. Mein bemaar huwa, marz nay tol pakra hatta kay sahib-e-firash ho gaya aur 6 maah tak bistar-e-alalat per para raha, **Sadd Karror Afsos!** Bemari kay us mukammal doraniye mein hamaray shaher kay kisi "Meethay meethay Islami bhai" ka mujh dukhyaray kay ghareeb khanay per tashreef la ker a'yadat kerna to kuja, kisi nay phone bhi na kiya, balkay yaqeen maniye dil joi kay liye S.M.S karnay tak ki kisi nay zehmat gawara na farmayi. Bina baren Dawat-e-Islami walon say aik dam mera dil toot gaya aur mein us say dur ho gaya, han aik nayk dil banda jo amalan Dawat-e-Islami mein nahin hay us nay mujh per kamaal daraja shafqat ka muzahira kiya, hatta-kay woh mujhay doctors kay pas bhi lay jata raha, meray dil mein us ki mahabbat rasikh ho gayi aur mein us kay qareeb ter ho gaya.

Allah ta'ala Jannat kay do (2) Jorray pehnaye ga

Ma'loom huwa kisi dukh-yaray Islami bhai ki dil joi na karnay say us kay Madani Mahol say dur ja parnay ka andesha hota hay agar chay dur nahin hona chahiye kay ye apnay hi pa'on per kulhara marnay

kay mutaradif hay magar shetaan wasvasay daal ker us ki aakhirat tabah karnay ki koshish tez-tar ker deta hay lihaza is tarah kayi dur ho jatay hain, phir aesay mein jo koi un per hath rakh day usi kay ho jatay hongay aur kiya ba'eed is tarah kayi bay a'mal to kuch bad a'qeedah bhi ban jatay hon! Bahar hal musibat zadah ki ta'ziyyat mein hikmat hi hikmat hay aur ye sawab-e-akhirat ka kaam hay. Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ jo kisi ghamzadah shakhs say ta'ziyyat karay ga Allah عَزَّوَجَلَّ usay taqwa ka libaas pehnae ga aur roohon kay darmiyan is ki rooh per rahmat farmae ga aur jo kisi musibat zadah say ta'ziyyat karay ga Allah عَزَّوَجَلَّ usay jannat kay joron mein say do aesay joray pehnae ga jin ki qeemat (Sari) dunya bhi nahin ho sakti. *(Al-Mau'jam-ul-Ausat, jild 6, safha 429, Hadees 9292)*

Ta'ziyyat kisay kehtay hain?

Ta'ziyyat ki ma'na hain: Musibat zadah aadmi ko saber ki talqeen kerna. "Ta'ziyyat masnoon (ya'ni sunnat) hay". *(Bahar-e-Shari'at, jild 1, safha 852)*

Rutha huwa maan gaya

Basa auqaat gham khuwari aur ta'ziyyat kay dunya mein bhi samaraat dekhay jatay hain. Chuna-chay ye un dinon ki baat hay jin dinon Noor Masjid kaghazi bazaar Bab-ul-Madina Karachi mein meri imamat thi, aik Islami bhai pehlay meray qareeb thay phir kuch dur dur rehnay lagay thay, magar mujhay andazah na tha. Aik din fajar kay b'ad mujhay un kay walid sahib ki wafat ki khabar mili, mein foran un kay ghar pohnta, abhi gusul-e-mayyit bhi na huwa tha, du'a fatiha ki aur lot aaya, namaz-e-janaza mein shareek ho ker qabrastan sath gaya aur tadfeen mein bhi pesh pesh raha. Us kay fawaed tasawwur say bhi barh ker huway, chuna-chay us Islami bhai nay khud hi inkishaf kiya kay mujhay Aap kay baray mein kisi nay warghalaya tha, us ki baaton mein aa ker mein Aap say dur ho gaya aur itna dur kay aap ko aata dekh ker chup jata tha lekin meray

piyaray walid sahib ki wafat per Aap kay hamdardana andaz nay mera dil badal diya, jis aadmi nay mujhay Aap say bad-dil kiya tha woh meray walid marhoom kay janazay tak mein nahin aaya. Is waq'ay ko tadam-e-tahreer koi 35 saal ka arsa guzar chuka hoga, woh Islami bhai aaj bhi bohohot mahabbot kartay hain, nihayat ba asar hain, tanzimi tor per kaam bhi aatay hain, dhari sajaee hui hay, khud meray peer bhai hain magar un kay baal bachay neez degar bhai aur khandan kay mazeed afraad attari hain, chotay bhai ka Madani huliya hay aur Dawat-e-Islami kay zimaydar hain barray bhai bhi ba-imama hain.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dawat-e-Islami mein bhaari aksariyyat Ghareebon ki hay

Agar chay kisi Sahib-e-Sarwat ya Hamil-e-Mansab aur manzilat shakhsiyat ki a'yadat ya us kay sath ta'ziyyat kerna koi khilaf-e-shari'at a'mal nahin, achi achi niyyaton kay sath sunnat kay mutabiq un ki a'yadat aur ta'ziyyat bhi yaqeenan baesay sawab-e-aakhirat hay. Magar ye na ho kay sirf maldaaron, afsiron aur dunyavi shakhsiyaton ki gham-khuwariyan hoti rahin aur be-charay ghareeb intizar hi kartay rahen. Sach pucho to Dawat-e-Islami pehlay ghareebon aur nadaron ki hay b'ad mein maldaaron ki, Dawat-e-Islami kay Madani kaam dunya bhar mein phelanay walon mein ghuraba hi saf-e-awal mein hain, Waqf-e-Madina ho ker Dawat-e-Islami kay liye apni jawaniyan lutanay walay kon hain? Musalsal 12 maah aur 25 maah sunnaton ki tarbiyyat kay *Madani Qafilay* kay musafir bannay walay kon hain? Dawat-e-Islami kay zayr-e-intizam chalnay wali sadha masjid kay imam aur muazzin kon hain? **Jami'at-ul-Madina** aur **Madrassa-tul-Madinah** kay hazaron Mudarriseen aur mukhtalif aham zimay dariyon per faez nigran kon hain? Yaqeen maniye! Ghalib nahin balkay aghlab ta'daad un mein maldaaron ki nahin, ghareebon ya mutawasit-ul-haal Islami bhaiyon ki hay. مَا شَاءَ اللهُ عَزَّوَجَلَّ Ye

A'shiqan-e-Rasool sunnaton ki pabandiyon kay sath sath Madani kaamon ki bhi khub khub dhoomayn machatay hain, Puray **Ramzan-ul-Mubarak** ka ae'tikaaf ho ya haftawar ijtima'at ya *Madani Qafilon* ka safar un mein bhaari aksariyat un hi "**Fuqara-e-Madina**" ki hoti hay.

Be-shak Maldaaron ka bhi Deen mein hissa hay

Main ye nahin kehta kay maaldar aur barri shakhsiyaat ka deen kay kaamon mein koi hissa hi nahin, be-shak in ka bhi zarur hissa hay **مَا شَاءَ اللَّهُ** in mein say bhi hamaray pas mubaligheen aur zimaydaran hain magar nisbatan ki ta'daad nihayat kam hay. Sarmaya daron aur dunyavi shakhsiyyat mein waqt ki qurbani denay walay aqqal-e-qaleel hotay hain, in hazraat ki aksariyyat sirf zakat aur a'ttiyat denay per iktifa karti hay. Be-shak ahl-e-sarwat mein bhi nayki ki dawat ki dhoomen machayi jaen, **مَا شَاءَ اللَّهُ** ye hazraat masjidon aur madarasay banwatay hain aur un ma'non mein in say bhi deen-e-Islam ki ronaqayn hain, in per bhi infiradi koshish jari rakhi jaen ta kay in mein namaziyon ki ta'daad mein izafa ho aur ye bhi sunnat ki tarbiyat kay *Madani Qafilon* kay musafir banen. Magar us ka matlab her giz ye nahin kay ghareeb Islami bhai bhula diye jaen aur bay charay ap ki janib say honay wali infiradi koshish aur us kay zariye milnay wali **Neki ki Da'wat**, ayadat aur ta'ziyyat aur **Esaal-e-Sawab** ki majlis mein aap ki shirkat kay liye tarastay rahen aur aap un Ahl-e-sarwat kay yahan mayyit ho janay ki surat mein un kay gharon per ur ur ker pohnchtay hon, un say intihayi kha-shi'ana balkay khusha-madana lehjay mein baat cheet kartay hon inki khusnudi panay kay liye un kay fout shudgaan kay bliye **Esaal-e-Sawab** ka ambaar lagatay hon, Dawat-e-Islami kay aham zimaydaran say un ki ta'ziyyat kay liye phone kar watay hon, phir kar-kardigi bhi wusool kartay hon kay aaya fulan "**Party**" ya shakhsiyat ko aap nay phone kiya ya nahin? U'meed kerta hon meri ye baaten Ahl-e-sarwat ki bhi samajh mein aati hon gi! Ye

hazraat bhi ghor farmaen kay agar in ki kothi kay chokidar kay walid sahib fout ho jaeyn to in ka tarz-e-a'mal kiya hota hay aur waqif kaaron mein say kisi siyasi ya samaaji leader ya sarmayadar kay walid ka intiqal ho jae to phir kiya andaz hota hay! Dunyavi shakhsiyat kay janazay mein aur ghareeb aadmi agar chay nayk namazi ho us kay janazay mein awami haziri ka farq kon nahin janta! Bahar hal! Aesa nahin hona chahiye, maldaaron ko bhi chahiye kay apnay mulazimon aur chokidaron waghera kay sath sath khub khub gham-khuwari bhara bartao farmaen.

Ghurbat kay fazael

Ghareeb aur ameer donun hi teen Farameen-e-Mustafa ﷺ mulahiza farmaen: (i) mein nay jannat mein mulahiza farmaya to Ahl-e-jannat mein fuqar'a ko ziyadah dekha. (*Musnad Imam Ahmed Bin Hanbal, jild 2, safha 582, Hadees 6622*) (ii) Fuqar'a, maldaaron say 500 baras pehlay jannat mein jaen gay. (*Tirmizi, jild 4, safha 157, Hadees 2358*) (iii) Jo shakhs achi tarah namaz parhta ho, us kay a'yyaal (ya'ni ghar walay) ziyadah aur maal kam ho aur woh shakhs musalmaanon ki gheebat na kerta ho mein aur woh jannat mein in do (ungliyon) ki tarah hon gay. (Ya'ni Aap nay angisht-e-shahadat aur beech ki ungli mila ker dikehaya). (*Jam'a-ul-Jawami'e-lil-suyuti, jild 7, safha 149, Hadees 21835*)

“Ijtim'a-e-Zikr-o-Na'at” barae Esaal-e-Sawab

Dawat-e-Islami kay tamam zimaydaron ki khidmaton mein Madani iltija hay kay aap kay yahan kisi Islami bhai ko maraz ya musibat (maslan bacha bimar hona, nokri chottna, chori ya dakayti hona, scooter ya mobile phone chin jana, haadisa pesh aana, karobar mein nuqsan ho jana, I'maarat gir jana, A'ag lag jana, kisi ki wafat ho jana waghera koi sa bhi sadma) pohunchay, Sawab ki niyyat say us dukh-yaray ki dil joi ker kay Sawab-e-Azeem kay haqdar baniye kay

Farman-e-Mustafa ﷺ hay: “Be-shak Allah Ta’ala ki bargah mein faraez kay b’ad sab say ziyadah pasandidah amal ye hay kay musalman ko khush karay”. (*Al-Mu’jam-ul-Kabeer, jild 11, safha 59, Hadees 11079*) Intiqal ho janay per ho sakay to foran mayyit kay ghar waghera per haziri dijiye, mumkina surat mein Ghusul-e-Mayyit, Namaz-e-Janaza balkay tadfeen mein bhi hissa lijiye. Maldaaron aur dunyavi namdaron ki dil joi karnay walon ki umuman achi khasi ta’daad hoti hay, magar be-charay ghareebon ka Pursan-e-Haal kon? Be-shak achi achi niyyaton kay sath aap ahl-e-sarwat ki ta’ziyyat farmaiye magar ghareebon ko bhi nazar andaz mat kijiye, in “Shakhsiyyat” kay sath sath bilkhusoos aap kay jis ma-tahat ghareeb Islami bhay kay yahan mayyit ho jae, usay rishtay daron waghera ko jam’a karnay ki targeeb dila ker us kay makaan per ziyadah say ziyadah 92 minutes ka “ijtm’a zikr-o-naat” rakhiye, agar sab tak awaz pohnchti ho to phir bila haajat “Sound System” laganay kay mua’milay mein khuda say dariye, hasb-e-hesiyyat langer-e-rasael ka zarur zehen dijiye, magar ta’am ka aehtimaam her giz na honay dijiye, (mas-ala: teejay ka khana aghniyan kay liye jaez nahin sirf ghuraba-o-masakeen khaen, teen din kay b’ad mayyit kay khanay say aghniyan (ya’ni jo faqeer na hon un) ko bachna chahiye) jo waqt teh ho jae us ki pabandi kijiye, “B’ad namaz-e-Isha hoga” kehney kay bajae gharri kay mutabiq waqt teh kijiye maslan raat 9 bajay ka teh huwa hay to logon ka intizar kiye baghair theek waqt per tilawat say aagaz ker dijiye , phir naat shareef (dorania 25 minute), sunnaton bhara bayan (dorania 40 minute) aur akhir mein zikrullah (dorania 5 minute), rikkat angez du’a (dorania 12 minute) aur Sallat-o-Salaam (teen asha’ar) ma’a ikhtitami du’a (dorania 3 minute). I’laeqay kay tamam zimaydaran, mubaligheen, mumkina Surat mein markazi **Majlis-e-Shura** kay arakeen aur digar Islami bhayon ki shirkat yaqeeni banaiye aur koshish ker kay **Esaal-e-Sawab** kay liye wahan hathon hath Madani Qafilay safar karwaiye.

Sag-e-Madina عُفِيَ عَنْهُ ki janib say ki gayi jawabi mail

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Sag-e-Madina Muhammad Ilyas Attar Qadiri
Razavi دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ ki janib say muballighay Dawat-e-Islami meray
meethay meethay Madani betay Attari سَلَّمَ النَّبَارِي ki khidmat
mein,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

A'nkhen ro ro kay sujanay walay

Janay walay nahin aanay walay

(Hadaeq-e-Bakhshish Shareef)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nigran-e-Shura Abu Hamid Imran Attari سَلَّمَ النَّبَارِي nay mujhay aap ki
mail forward ki, Jis mein Aap ki Ammi jaan ki wafat-e-hasrat ayaat
ka tazkirah tha, sabar-o-himmat aur hosilay say kaam lijiye aur sab
ghar walon ko bhi yahi talqeen farmaiye. Allah Tabarak-wa-Ta'ala
marhuma ko ghareeq-e-rahmat karay, be-hisaab bakhshay, Ap ko
aur tamam lawahiqeen ko sabar-e-jameel per ajr-e-jazeel marhamat
farmaey.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aah! Mujh gunahgaron kay sardar kay pas naykiyan kahan! Gunahon
kay ambar hay, Kash! Gunahon ka bakhshnay wala Rab-e-Gaffar جَلَّ جَلَالُهُ
mujh papi aur badkar ko mu'afi ki bheek say nawaz ker mahaz apni
rahmat say meri khataon kay pulanday per attaon ki barishen farma
day aur meray gunah naykiyon say badal day. Zahay naseeb! Aesa
hi ho, Allah عَزَّوَجَلَّ ki rahmat kay bharosay mein apnay pas mujood
tamam naykiyon ka rahmat Ilahi kay mutabiq milnay wala sawab
bargah-e-Risalat Maab صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mein nazar ker kay Aap ki
Walidah marhuma ko Esaal-e-Sawab kerta hon.

Tahreer ba'z auqaat apnay muharrir kay mizaj ki akkas hoti hay

Umuman aadmi ko apni ta'reef achi hi lagti hay aur ghalati batanay wala aik aankh nahin bhata aison hi ki tarjumani kartay huway kisi nay kaha hay:

Nasiha! Mat ker nasihat dil mera ghabrae hay

Us ko dushman janta hun jo mujhay samjhae hay

Du'a go hun kay Allah Rab-ul-Izzat ba tufayl-e-tajdar risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hamari be-hisab maghfirat karay aur nasihat qabool karnay wala qalb I'nayat farmae.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Meethay Meethay Madani Betay: Aap ki mail mein mujh per “**Shaytan kay Ba'z Hathyaron ka Inkishaf**” huwa hay. Khuda-e-Gaffar عَزَّوَجَلَّ hamen shetan kay her war say mahfooz farmae. آمِينَ. Baraey meharbani Sayyiduna Farooq A'azam رَضِيَ اللهُ تَعَالَى عَنْهُ ka ye irhsad-e-girami hay: “Mujhay woh shakhs mahboob (ya'ni piyara) hay jo meray uyyub say mujhay agaah karay” (*Al-tabaqat-ul-Kubra-la-bin-sa'ad, jild 3, safha 222*) Pesh-e-nazar rakhtay huway meray Madani Phoolon per thanday dil say ghor fermatay chalay jaiye. Dekhiye! Mujh say naraz na ho jana, Meray Aaqa A'ala Hazrat Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ kay is anmol qoul ka wasita jis mein irshad farmaya gaya hay: “Insaaf pasand tou us kay mamnoon (ya'ni shukur guzar) hotay hain jo unhen sawab (ya'ni durusti) ki rah batae” (Malfuzat-e-A'la Hazrat (4 Hissa) safha 220 Maktaba-tul-Bab-ul-Madina Karachi) hazaar bar pa'on pakar ker aur lakhon maziraton kay sath arz hay: Tahreer basa auqaat apnay muharrir (yani likhnay walay) li qalbi kayfiyaat ki akkaas hoti hay nmail parrh ker islah ki zarurat mahsoos hui lihaza kuch Madani Phool hazir-e-khidmat kerta hun agar meray ye mahsusaat ghalat hon to dast-e-basta mua'fi ki khairat ka khuwastgaar hun.

Khud ko “Aham Shakhsiyat” samajhna bhoor hay

Jab insan apnay aap ko “Aham” na samjhay to usay kisi kay “Na Puchnay” ka gham nahin pohnchta. Meray bholay bhaalay Madani betay: Jin ko pucha nahin jata basa auqaat un ki bhi apni shaanayn huwa kerti hain. Kash kay hum bhi aesay hotay jesa kay Hazrat Sayyiduna Hasan رضي الله تعالى عنه say marvi hay kay Ameer-ul-Mumineen Hazrat Sayyiduna Ali-ul-Murtaza Shayr-e-Khuda كلمة الله تعالى وجهه الكريم nay irshad farmaya: “Allah عَزَّوَجَلَّ kay gumnaam bandon kay liye khush khabri hay! Woh banday jo khud to logon ko jantay hain lekin log unhen nahin pehchantay Allah عَزَّوَجَلَّ nay (Jannat per muqarrar firishtay Hazrat Sayyiduna) Rizwan ko un ki pehchan kara di hay yehi log hidayat kay roshan chiragh hain aur Allah عَزَّوَجَلَّ nay tamam tareek fitnay un per zahir ferma diye hain. Allah عَزَّوَجَلَّ unhen apni rahmat (say jannat) mein dakhil fermae ga. Ye shohrat chahtay hain na zulm kartay hain aur na hi riyakari mein parrtay hain”. (*“Allah Walon ki Baaten” jild 1, safha 162, Hiyat-ul-Auliya, jild 1, safha 118*)

Deen ki khidmat kay sabab I'zzat ki talab

Meray meethay meethay Madani betay: Kisi shakhs ka apnay liye ye zehin bana lena kay mein nay chunkay deen ki khidmat ki (Ya Ahkaam-e-Shari'at kay a'en mutabiq Dawat-e-Islami ka Madani kaam kiya hay) is liye mujhay fulan fulan mura'at milni hi chahiye, meri hesiyyat tasleem ki jae, meri hosila afzaee honi chahiye (halan-kay ye aik tarah say apni ta'reef ka mutaliba hay kay hosila afzayi umuman ta'reef ker kay hoti hay) meri dil joi bhi hoti rahay, mujh per musibat aae to mujhay bashamool shakhsiyaat kaseer afraad dilasa den (kay mein nay deen kay barray barray kaam jo kiye hain!) **Yad Rahiye!** Deen ki khidmat a'ala darajay ki I'badat hay aur I'badat per dunya walon say aewaz aur badla talab karnay ki ijazat nahin, jesay apni deeni khidmat ka aehsas huwa aur is bina per us ka nafs wah wah aur Izzat waghera ki talab mahsoos karay usay “Riyakari ki Ta'reef” per nazar ker leni chahiye. Chuna-chay Dawat-e-

Islami kay isha'ati idaray Makataba-tul-Madina ki matbu'a 616 safhaat per mushtamil kitaab, "Neki ki Da'wat" safha 66 per hay: Riya ki ta'reef ye hay: "Allah ﷺ ki riza kay I'lawa kisi aur iraday say I'badat kerna" goya I'badat say ye gharz ho kay log us ki I'badat per aagah hon takay woh un logon say maal batoray ya log us ki ta'reef karen ya usay nayk aadmi samjhen ya usay I'zzat waghera dayn. (Al-Zawajir A'iniqtiraaf-ul-Kabair, jild 1, safha 86)

Riyakari ka Dard nak a'zaab

Farman-e-Mustafa ﷺ hay: "Be-shak jahanum mein aik waadi hay jis say jahanum rozana 400 martaba panah mangta hay, Allah ﷺ nay ye waadi Ummat-e-Muhammadiya عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ kay un riyakaron kay liye tayar ki hay jo Quran Pak kay hafiz, Ghairullah kay liye sadqa karnay walay, Allah ﷺ kay ghar kay Haji aur Rah-e-Khuda ﷺ mein nikalnay walay hon gay". (Al-Mua'jam-ul-Kabeer, jild 12, safha 136, Hadees 12803)

*Bacha lay riya say bacha Ya Ilahi
Tu ikhlaas ker day a'tta Ya Ilahi*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Tafseeli ma'lumat kay liye Maktaba-tul-Madina ki matbu'a 166 safhaat per mushtamil kitaab "Riyakari" ka mutali'a farmaiye)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Khud-Pasandi ki Tabah Kaariyan

Khud Pasandi ki ta'reef

Meethay meethay Madani betay: Basa auqaat aadmi nayk kaam to kerta hay magar us per shetan ka hathiyar kargir ho chukka hota hay aur woh isay apna zaati karnama samajh bethta hay usay ye

aehsas nahin rehta kay Allah **عَزَّوَجَلَّ** ki di hui tofeeq hi say mein ye ker raha hun. Sabhi kay liye zaruri hay kay woh shetan kay is hathyar u'jub ya'ni "**Khud Pasandi**" ki ta'reef aur is ki tabah kaariyon per nazar rakhen. Khud pasandi ki ta'reef ye hay: Apnay kamal (maslan ilm ya amal ya maal) ko apni taraf nisbat kerna aur is baat ka khof na hona kay ye chhin jae ga. Goya khud pasand shakhs na'mat ko mun'im haqeeqi (ya'ni Allah **عَزَّوَجَلَّ**) ki taraf mansoob kerna hi bhool jata hay. (Ya'ni mili hui na'mat maslan sehat ya hussun-o-Jamaal ya dolat ya zehniyat ya khushi-ul-hani ya mansab waghera ko apna karnama samajh bethna aur ye bhool jana kay sab Rab-ul-I'zzat hi ki I'nayat hay). (*Ihya-ul-Uloom, jild 3, safha 454*)

Khud Pasandi ki aham wazahat

Hujjat-ul-Islami Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali **عليه السلام** likhtay hain: Jo shakhs ilm aur amal aur maal kay zari'ay apnay nafs mein kamal janta ho us ki "2 haalaten" hain: un mein say aik ye hay kay usay us kamal kay zawal ka khof ho ya'ni is baat ka darr ho kay us mein koi tabdeeli aa jae gi ya bilkul hi salb aur khatam ho jae ga to aesa aadmi "**Khud Pasand**" nahin hota. Dosri halat ye hay kay woh us kay zawal (ya'ni kam ya khatam honay) ka khof nahin rakhta ho balkay woh is baat per khush aur mutma'een hota hay kay Allah Ta'ala nay mujhay ye ne'mat a'tta farmayi hay is mein mera apna kamal nahin, ye bhi "**Khud Pasandi**" nahin hay aur is kay liye aik teesri haalat bhi hay aur woh ye hay kay is kamal kay zawaal (yani kam ya khatam) ka khof nahin hota bal-kay woh is per masroor o mutmaeen hota hay aur is ki mussarat ka baes ye hota hay kay ye kamal, ne'mat aur bhalayi aur sar bulandi hay, woh is liye khush nahin hota hay ye Allah Ta'ala ki I'nayat aur ne'mat hay balkay us (Ya'ni khud pasand banday) ki khushi ki wajah ye hoti hay kay woh isay apna wasf (ya'ni khubi) aur khud apna hi kamal samajhta hay woh isay Allah Ta'ala ki a'tta aur I'nayat tasawwur nahin kerta. (*Ihya-ul-Uloom, jild 3, safha 454*)

Main to khoob deen ki khidmat kerta hun!

Ba'z auqaat insan bazahir achay a'amaal kerta hay lekin woh is kay apnay haq mein achay nahin hotay kiun kay shetan ka hathiyar us per chal janay kay sabab woh us per itrata hay kay mein bohota nayk kaam kerta hun, khub deen ki khidmat kerta hun, mein nay ye bhi kiya aur woh bhi kiya, woh ye bhool jata hay kay mujhay is ki tofeeq meray perwardigar عَزَّوَجَلَّ nay a'tta farmayi hay, aesay itrana walon ko dar jana chahiye kay Parah 16 **Surah Kahf** aayat number 104 mein Rab-ul-I'baad ka irshad-e-I'brat bunyad hay:

وَهُمْ يَحْسُبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

Aur woh is khayal mein hain kay ham acha kaam ker rahay hain.

[Terjama-e-Kanz-ul-Iman] (Parah 16, Surah Kahf, Ayat 104)

Is aayat karima kay tahat Mufassir-e-Shaheer, hakeem-ul-Ummat, Hazrat Ahmed Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْمَعَانِ fermatay hain: Is say ma'loom huwa kay badkaar say ziyadah bad naseeb woh nayk kaar hay jo mehnat utha ker naykiyan karay magar us ki koi nayki us kay kaam na aaway, woh dhokay mein rahay kay mein nayk kaar hun. Khuda ki panah. (Noor-ul-Irfan, safha 485)

Main nay ye kiya! mein nay woh kiya!

Apnay a'amaal ko "kuch" samajhna aur us per itrana aur apnay munh miyan mithu banna kay "mein nay ye kiya! woh kiya!" ye buri sifat hain Allah Ta'ala Para 27 **Surah Najam** aayat number 32 mein irshad farmata hay:

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

Woh tumhen khub janta hay tumhen matti say payda kiya aur jab tum apni maaon kay pait mein hamal thay tou aap apni janon ko suthra na batao, woh khub janta hay jo parhezgar hain.

[*Terjama-e-Kanz-ul-Iman*] (Parah 27, Surah Najm, Ayat 32)

Is Aayat-e-Kareema kay tahat Mufassir-e-Shaheer, hakeem-ul-ummat, Hazrat Mufti Ahmed Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْخَيْرَانِ fermatay hain: Ye Aayat un logon kay muta'liq nazil hui jo apni naykiyon per fakher kartay thay aur fakhiriya kehtay thay kay hamari namazen aesi hain! Hamaray rozay aesay hain! Hum aesay! Us (ya'ni Allah عَزَّوَجَلَّ Ta'ala) hi ka jaanna kafi hay tum apnay taqwa taharat ka logon mein kiun ae'laan kartay ho! Lutf to jab hay kay banda kahay: "Main gunahgar hun" Rab (رَحْمَى اللَّهِ تَعَالَى عَنْهُ) kahay: Ye parhezgar hay! Jesay Abu Bakr Siddique (رَحْمَى اللَّهِ تَعَالَى عَنْهُ). (*Noor-ul-Irfan, safha 841-842*)

Is Aayat-e-Kareema kay tahat Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي fermatay hain: Hazrat Sayyiduna Ibn Jurayj رَحْمَى اللَّهِ تَعَالَى عَنْهُ fermatay hain: is ka mana'a ye hay kay jab tum acha a'mal karo to ye na kaho: "Main nay Amal kiya". (*Ihya-ul-Uloom, jild 3, safha 452*)

Khud Pasandi ki mazammammat per Buzrugan-e-Deen kay

5 Farameen

1. Umm-ul-Mumineen Hazrat Sayyidatuna Ayesha Siddiqa رَحْمَى اللَّهِ تَعَالَى عَنْهَا say pucha gaya kay aadmi gunahgar kab hota hay? Farmaya: Jab usay ye guman ho kay mein nayk-o-kaar ya'ni nayk aadmi hun. (*Ihya-ul-Uloom, jild 3, safha 452*)
2. Mashhoor Tabi'ee Hazrat Sayyiduna Zaid Bin Aslam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ fermatay hain: Apnay aap ko nayk-o-kaar mat qarar do kiun kay ye khud pasandi hay. (*ibid*)

3. Hazrat Sayyiduna Mutarrif رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fermatay hain: mein raat bhar I'badat karun aur subah khud pasandi mein parroon ya'ni ye samjhun kay mein to bara nayk aadmi hun is say behtar yehi hay kay raat soya rahun aur subuh raat ki I'badat say mahrumi per afsoos karun. (*ibid*)
4. Hazrat Sayyiduna Bishar Bin Mansoor عَلَيْهِ رَحْمَةُ اللهِ الْعَلِيُّ un logon mein say thay jin ko dekh ker Allah Ta'ala aur aakhirat ka ghar yad aata hay, kiun kay woh I'badat ki pabandi kartay thay. Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay aik din namaz parhi, aik shakhs kay peechnay kharra dekh raha tha. Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay salam phayra to (Khof-e-Khuda say maghloob ho ker khud pasandi kay bachnay kay liye bator aajizi) fermaya: Jo kuch mujh say dekha hay us say tumhen ta'jub nahin hona chahiye kiun kay shetan la'een nay firishton kay hamrah aik taveel arsa Allah Rab-ul-I'zzat عَزَّوَجَلَّ ki I'badat ki phir us ka jo anjaam huwa woh wazeh aur zaahir hay. (*ibid. safha 453*)
5. Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhamad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي fermatay hain: Nayk kaamon ki tofeeq Allah Ta'ala ki ne'maton mein say aik ne'mat aur us kay a'ttiyyaat mein say aik a'ttiyah (ya'ni bakhshish) hay lekin khud pasandi hi ki wajah say nadan insan apni zaat ki ta'reef kerta aur pakeezgi zahir kerta hay aur jab woh apni raey, a'mal aur aqal per itrata hay to faeda hasil karnay, mashvirah lenay aur puchnay say baz rahta hay aur yun apnay aap ko aur apni raey per ae'timad kerta hay. (Kay mein bhi to samajh bujh rakhta hun, kiya zarurat hay kay dusron say mashwara lun!) (*ibid, safha 822*) Aagay chal kay mazeed fermatay hain: A'bid ko apni I'badat per, A'lim ko apnay ilm per, khubsurat ko apni khubsurati aur hussun-o-jamaal per aur maaldar ko apni maaldari per itranaay ka koi haq nahin pohnchta kiun kay sab kuch Allah Ta'ala kay fazal-o-karam say hay. (*ibid, safha 836*) Ya'ni zihaanat, ilaaj karnay ki salahiyat, khush-ilhani-o-khush bayani waghera ki ne'mat waghera jis ko jo

kuch mila us mein banday ka apna koi kamal hi nahin jo diya jitna diya sab Allah Ta'ala nay hi diya hay.

Khud Pasandi ka I'laaj

Hujjat-ul-Islam Harzat Sayyiduna Imam Abu Hamid Muhammad Bin Muhamad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِيَّ fermatay hain: Sahaba-e-Karaam عَلَيْهِمُ الرِّضْوَانُ (Muttaqi aur parhezgar aur Siddq-o-Ikhlaas kay paykar honay kay bawajood khuda kay darr kay sabab) tammana kiya kartay thay kay kash! Woh matti, tinkay aur parinday hotay (ta kay buray khatimay aur a'zaab-e-qabar aur aakhirat say be-khof hotay) to jab sahaba ki ye kayfiyat thi to koi sahib-e-baseerat (ya'ni samajhdaar shakhs) kis tarah apnay a'mal per itra sakta ya naz ker sakta hay aur kis tarah apnay nafs kay mua'milay mein be-khof reh sakta hay! To ye (ya'ni sahaba-e-Karaam عَلَيْهِمُ الرِّضْوَانُ ka khof aur un ki a'jizi zehin mein rakhna) khud pasandi ka e'laaj hay aur is say is ka ma'adah bilkul jarr say ukharr jata hay aur jab ye (ya'ni Sahaba-e-Karaam عَلَيْهِمُ الرِّضْوَانُ kay darnay ka andaz) dil per ghalib aata hay to salb-e-ne'mat (ya'ni ne'mat chin janay) ka khof isay itranay (aur khud ko "kuch" samajhnay say) bachata hay balkay jab woh kafiron aur fasiqon ko dekhta hay kay kisi ghalati kay baghair hi jab un (ya'ni kafiron) ko emaan say mahroom rehna parra aur un (ya'ni fasiqon) ko itta'at aur farman bardari say hath dhona parra to woh (Ya'ni Sahaba-e-Karaam ka khof yad rakhnay wala shakhs) apnay haq mein dartay huway ye baat samajh leta hay kay Rab-e-Kaenaat عَزَّوَجَلَّ ki zaat be-niyaz hay woh chahay to kisi ko kisi jurum kay baghair hi mahroom ker day aur jisay chahay kisi kay waseelay kay baghair hi a'tta ker day. Khuda-e-be-niyaz عَزَّوَجَلَّ apni di hui ne'mat bhi wapas lay sakta hay. Kitnay hi momin (مَعَادَ اللَّهِ) murtad ho gae jab kay bay shummar parhezgar aur Itta'at guzar fasiq ho gae aur un ka khatima acha na huwa. Is tarah ki soch say khud pasandi khatam ho jati hay.

(*ibid, safha 458*)

*Hub-e-Ja aur Khud pasandi mita day a'daten
Ya Ilahi! Bagh-e-jannat ki a'ta ker rahaten*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ikhlaas

Piyaray Madani betay! Yad Rakhiye! Ye bhi shetan ka aik bohot bara aur bura hathiyar hay kay aadmi ko is khush fehmi mein mubtila ker day kay mein bohot acha insan hun aur mein nay Islam ki bohot khidmat ki hay. Shaytan kay is war ko nakaam banatay huway bus ye hi zehin bana lijiye kay apnay tor per mein nay ab tak koi deen ka kaam kiya hay na hi achay a'maal, mein kuch bhi nahin, mein sab say bura hon. Neez Allah عَزَّوَجَلَّ ki di hui tofeeq say agar koi nayki ka moqa naseeb ho bhi jae to usay zewar-e-ikhlaas say muzayyan kijiye. Allah Ta'ala Bawaseela Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aap ko aur Aap kay sadqay mujh gunahgaron kay sardar ko apna mukhlis bandah banae. Ameen Ferman-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Jo bandah 40 din khalis Allah Ta'ala kay liye a'mal karay Allah Ta'ala hikmat kay chashmay us kay dil ki zaban per zaahir ker deta hay. (*Al-Targheeb-Watahreeb, jild 1, safha 24, Hadees 13*)

Ikhlaas ki 5 ta'rifaat

1. Sirf Allah ki riza kay liye a'mal kerna aur makhlooq ki khushnudi ya apni kisi nafsaani khuwahish ko is mein shamil na honay dena.
2. Hazrat Allama Abdul Ghani Nabulusi Hanfi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي likhtay hain: Ikhlas is cheez ka naam hay kay banda a'mal say sirf Allah عَزَّوَجَلَّ ka qurb hasil karnay ka iradah karay, kisi qisim ka dunyavi naf'a maqsood na ho. (*Al-Hadiqat-u-Nadiyyat jild 2 safha 642*)

3. Hazrat Sayyiduna Huzaifa Mar'ashi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ fermatay hain: Ikhlaas is chez ka naam hay kay zahir-o-batin (akelay aur dusron ki mojudgi may) banday ka a'mal baraber hon. *(Al-Majmu'e-li-Navavi, jild 1, safha 17)*
4. Hazrat Sayyiduna Muhasibi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ fermatay hain: "Ikhlas ye hay kay jo Rab ka mua'mila ho us mein say makhloq ko nikal day". *(Ihya-ul-Uloom, jild 5, safha 110)*
5. Hazrat Sayyiduna Sahal Bin Abdullah Tustari عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ fermatay hain: Ikhlas ye hay kay khalwat-o-jalwat (ya'ni tanhayi aur dusron ki mojudgi) mein banday ki harkaat-o-saknaat sirf Allah عَزَّوَجَلَّ kay liye hon, Is mein nafs, khuwahish ya dunya ka koi dakhla na ho. *(Al-Majmu'e-ul-li-Navavi, jild 1, safha 17)*

Ikhlas kay ma'na "Riza-e-Ilahi kay liye a'mal kerna"

Ikhlas I'badat ki rooh hay, Sadr-us-Shari'a, Badr-u-Tareeqa Hazrat Allama Maulana Mufti Amjad Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ fermatay hain: "Ibadat koi bhi ho us mein ikhlas nihayat zaruri cheez hay ya'ni mahaz rizee Ilahi kay liye a'mal kerna zaruri hay. Dikhaway kay tor per a'mal kerna bil-ijm'a Haraam hay, balkay Hadees mein riya ko Shirk-e-Asghar farmaya. Ikhlas hi woh cheez hay kay is per sawab murattab hota hay, ho sakta hay kay a'mal saheeh na ho magar jab ikhlas kay sath kiya gaya ho to us per sawab murattab ho maslan la-ilmu mein kisi nay najjas (ya'ni na-pak) pani say wuzu kiya aur namaz parh li agar chay ye namaz saheeh na hui kay sehat (ya'ni durust honay) ki shart taharat (paki) thi woh nahin payi gayi magar us nay sidq-e-niyyat (ya'ni sachi niyyat) aur ikhlas kay sath parhi hay to sawab ka tarattub hay ya'ni is namaz per Sawab pae ga magar jab kay ba'd mein ma'loom ho gaya kay na-pak pani say wuzu kiya tha to (namaz na hui aur) woh mutaliba jo is kay zimay hay saqit na hoga, woh ba-dastoor qaem rahay ga is ko ada kerna hoga". *(Bahar-e-Sahri'at, jild 3, safha 636)*

Ikhlas ye hay kay “Apnay A’mal ki Ta’reef” na-pasand ho

Jin ka zehen ye hota hay kay hum nay bohota sara ilm-e-deen hasil kiya, ta’leem i’lm-e-deen kay imtihan mein dusron say mumtaaz aaye, itna itna Islam ka kaam kiya, kitaben tasneef keen, fulan fulan achay a’maal kiye, Dawat-e-Islami kay sunnaton ki tarbiyat kay *Madani Qafilon* mein itna itna a’rsa safar kiya, hamari ta’reef-o-hosila afzayi honi chahiye, hamhen tohfa-o-in’aam diya jana chahiye, woh shetan ka hathiyar nakaam banatay huway is hikayat say dars-e-I’brat hasil karen chuna-chay Hazrat Sayyiduna I’sa Roohullah عَلَىٰ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ say hawariyon nay arz ki: Kis ka a’mal khalis hay? Fermaya: Us ka jo Allah عَزَّوَجَلَّ ki riza kay liye a’mal karta hay aur usay ye baat pasand nahin hoti kay is (a’mal) per us ki koi ta’reef karay! *(Ihya-ul-Uloom, jild 5, safha 110)*

“Ikhlaas” kay muta’liq Buzurgan-e-Deen kay 5 farameen

1. Hazrat Sayyiduna Yaqoob Makfoof رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hain: Mukhlis woh hay jo apni nekiyan is tarah chupae jis tarah apnay gunah chupata hay. *(Ihya-ul-Uloom, jild 5, safha 105)*
2. Hazrat Sayyiduna Saree Saqati عَلَيْهِ رَحْمَةُ اللَّهِ الْعَوَى fermatay hain: Agar tum ikhlas kay sath alehdigi mein do raq’aten parho to ye baat tumharay liye 70 ya 700 Ahadees u’mdah asnaad kay sath likhna say behtar hay. *(ibid, safha 106)*

Ferman-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Aadmi ka aesi jaga nafal namaz parhna jahan log usay na dekhtay hon, logon kay samnay ada ki janay wali 25 namazon kay barabar hay. *(Jam’a-ul-Jawam’ie, jild 5, safha 83, Hadees 13620)*

3. Aik buzrug ka qoul hay: Aik sa’at ka ikhlas hamesha ki nijat ka baes hay lekin ikhlas bohota kam paya jata hay. *(Ihya-ul-Uloom, jild 5, safha 106)*

4. Hazrat Sayyiduna Khawaas رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fermatay hain: Jo shakhs riyasat (ya'ni iqtidar aur dusron per bartari) ka piyala peeta hay woh bandagi kay ikhlas say nikal jata hay. (*ibid, safha 110*)
5. Hazrat Sayyiduna Fuzail رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay feramaya: Logon ki wajah say a'mal chorna riya hay aur makhloq ko dikhanay kay liye a'mal kerna shirk-(Asghar) hay. (*ibid, safha. 110*)

Teen a'ttaen teen mahrumiyan

Ba'z Buzrugon nay farmaya: Allah Ta'ala jab kisi banday ko napasand kerta hay to usay teen baaten a'tta kerta hay aur teen baton say rok deta hay. (i) Usay Saliheen (ya'ni nayk bandon) ki sohbat to a'tta kerta hay magar woh banda un ki koi baat qabool nahin kerta (ii) Usay achay a'amaal ki tofeeq to deta hay lekin usay ikhlaas say nahin nawazta (iii) Usay hikmat to I'nayat fermata hay lekin usay us mein sadaqat say mahroom rakhta hay. (*ibid, safha 106*)

30 Baras ki namazen qaza keen

Aik Buzurg رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fermatay hain: mein nay 30 baras ki namazen qaza keen, wajah is ki ye hui kay mein hamesha her namaz pehli saff mein ba-jama'at ada kerta raha. 30 baras kay ba'd kisi majburi kay sabab ta-kheer ho gayi aur mujhay dusri saf mein jaga mili, is say mujhay sharmandigi mahsoos hui kay aaj log kiya kahen gay! Ye khayal aanay kay sabab mein jaan gaya kay jab log mujhay pehli saff mein dekhtay thay to is say mujhay khushi hoti thi aur ye baat meray dil ki rahat ka baes thi.(warna mujhay sharmandigi hoti hi kiun, kay aaj log kiya kahen gay! To goya 30 baras say mein logon ko dikhanay kay liye pehli saf mein namaz parhta raha hon!) (*Ihya-ul-Uloom, jild 5, safha 108, bitasarruf*)

Hikayat: Na sawab mila na a'zaab

Aik taveel riwayat mein hay kay aik buzrug nay wafat kay ba'd kisi kay khuwab mein fermaya: mein nay aik sadaqa logon kay samnay diya to un ka meri taraf dekhna mujhay pasand aaya to mein nay intiqal kay b'ad dekha kay na to mujhay sawab mila aur na hi is per a'zaab huwa. Hazrat Sayyiduna Sufyan Sauri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي ko jab ye waqi'a bataya gaya to fermaya: “**Ye un ka acha maal hay kay a'zaab na huwa ye to a'en aehsaan hay**”. (*Ihya-ul-Uloom, jild 5, safha 105*)

Mubaligh per shetan ka war

Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي fermatay hain: (ba'z wa'izeen-o-mubaligheen) is baat per khush hotay hain kay log un ki baat tawajjah say suntay aur qabool kartay hain aur aesa wa'iz (ya mubaligh) da'wa kerta hay kay meri khushi kay baes ye hay kay Allah Ta'ala nay deen ki himayat meray liye aasan ker di. Agar is (Wa'ez ya mubaligh) ka koi ham-asar us say acha wa'iz (-o-bayan) kerta ho aur log is say hat ker us ki taraf mutawajjah hojaen to baat usay buri lagti hay aur woh ghamgeen ho jata hay, agar (us kay andar ikhlas hota aur) is kay wa'iz (-o-bayan) ka baes deen hota (aur us kay pesh-e-nazar sirf Allah عَزَّوَجَلَّ ki riza hoti tab) to woh Allah Ta'ala ka shuker ada kerta hay kay Allah Ta'ala nay ye kaam dusray kay supard ker diya aesay moqay per shetan is say kahta hay: Tu is liye ghamgeen nahin kay log tujhay chor ker dusron ki taraf chalay gae balkay teray gham ka sabab ye hay kay tujh say sawab chala gaya kiun kay agar woh log teri baat say nasihat hasil kartay to tujhay sawab milta aur tera sawab kay chalay janay per ghamgeen hona acha hay aur is becharay (muqarrar ya mubaligh) ko ma'loom nahin kay tableegh ka kaam apnay say afzal ko sonpna ziyadah sawab ka baes hay aur khud tanha tableegh karnay kay muqabilay mein is surat mein sawab ziyadah hoga. (*Ihya-ul-Uloom, jild 5, safha 109, Mukhalasan*)

A'lim ki do Rak'aten jahil ki saal bhar ki I'badat say afzal

Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِيّ fermatay hain: Dil ki khot, shetan ka maker-o-firayb aur nafs ki khabasat nihayat poshidah hoti hay, Isi liye kaha gaya hay: “A'lim ki do Raka'ten jahil ki aik saal ki I'badat say afzal hain” aur is say woh A'lim muraad hay jo a'amaal ki bareek-o-daqqeq a'faat ki basirat (pehchan) rakhta ho ta-kay in a'afaat say apnay a'amaal ko saaf ker sakay kiun kay jahil ki nazar zahiri I'badat per hoti hay aur isi say woh dhoka kha jata hay. (*ibid, safha 112*)

Hikayat: 60 saal ka'bay ka khadim

Hazrat Sayyiduna Abdul A'ziz Bin Abi Rawwad عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَاد nay fermaya: mein is gher (Ka'bbatullah shareef) ka 60 saal mujavir (ya'ni khadim) raha aur mein nay 60 haj kiye (phir inkisaran fermanay lagay) lekin mein nay Allah Ta'ala kay liye job hi a'mal kiya us mein jab apnay nafs ka muhasiba kiya (ya'ni jab in a'maal ki janch partal ki, ikhlaas tatola to is qadar kam nikla kay) Shaytan ka hissa Allah Ta'ala kay hissay say ziyadah paya! Kash! Mera hisaab baraber ho agar (a'khirat may) naf'a na ho to nuqsan bhi na ho. (*ibid, safha 115*). Ikhlas ki kami, khud-pasandi, riya waghera shetan ka hissa hain jab kay a'mal mein mukamil ikhlaas hona Allah Ta'ala ka hissa hay.

Bad-gumani bhari ibarat ki nishandahi

Piyare Madani Betay! Shaytan ka hathiyar pehchan-nay ki koshish kartay huway aap apni mail kay in jumlon per ghor farmaiye: “Ab Dawat-e-Islami kay zimay daran ki safqaten sirf ameer logon kay liye hain”... “Agar mein ameer hota to aesa na hota” neez maktoob kay aakhir mein diya huwa she'yr bhi be-mahal honay ki wajah say apnay Islami bhayon per bhi nazar bharpoor tanz aur un ki toheen-

o-tohqeer per mushtamil hay. Aap ki mail mein ba'z zimay daraan kay ta'lluq say ye bhi gilay shikvay kiye gae hain kay "Ta'ziyyat nahin ki, ya fulan nay ta'ziyyat ka phone kiya to esaal sawab nahin kiya, fulan fulan ko majlis **Esaal-e-Sawab** ki dawat di magar nahin aae... kiun kay ghareeb hun" waghera. Is tarah ki shikayat un musalmanon ki I'zzat uchalnay wali aur unhen degrade karnay wali hain. Sath mein mazed ye alfaz "Kiun kay mein **ghareeb aadmi hun**" mein bad-gumani ka wazeh ishara mojud hay kiun kay is ka saaf matlab yehi nikalta hay kay mein maaldar hota to meray yahan zarur aatay. Neez mail mein yahan ba'z kay naam nahin magar isharon ki tarkeeb hay jis say kayi zimay daran ko un Islami bhaiyon ki pehchan ho sakti hay.

Bad-gumani ki tabah kaariyan

Mail mein ye izhar nahin kiya gaya kay ye shikayat is liye ki gayi hain kay fulan fulan ki islah ki jae balkay sirf "**Bharraas**" nikali gayi hay jin ka bad-gumaniyon per mabni hona zahir hay. Shaytan ka bohot bara aur bura hathiyar hay, ye bad-gumani khandanon ko ujaar deti hay aur basa aukaat deeni khidmaat mein rakhna andaz ho ker aik dusray kay khilaf "lobing" per ubharti, gheebaton, chughliyon aur tohmaton, dil aazariyon waghera gunahon ka saylab lati, dunya ka sukoon barbad karnay kay sath sath aakhirat ki barbadi kay asbaab banati aur yun shetan ki murad lati hay. Shaytan kay is khofnak hathiyar "**Badgumani**" ki tabahkariyon kay muta'liq kuch ma'ruzaat pesh-e-khidmat hain: Para 26 **Surah Hujurat** Aayat number 12 mein Rab-e-Kaenat عَزَّوَجَلَّ ka Irshad-e-pak hay:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Aey Emaan walon!

Bohot gumanon say bacho be-shak koi guman gunah ho jata hay.

[Terjama-e-Kanz-ul-Iman] (Parah 26, Surah Hujrat, Aayat 12)

Hazrat Allama Abdullah Bin Umer Sherazi Bayizavi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ kasrat-e-guman say muma-ni'at ki hikmat bayan kartay huway “Tafseer Bayizavi” mein likhtay hain: “Ta-kay musalman her guman kay baray mein Mohtaata ho jae aur ghor-o-fikr karay kay ye guman kis qabeel (ya'ni qisim) say hay” (aaya acha ya bura?) (*Tafseer bayizavi, jild 5, safha 218*)

Is Aayat-e-kareema mein ba'z gumanon ko gunah qarar denay ki wajah bayan kartay huway Imam Fakhruddin Raazi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ likhtay hain: Kiun kay kisi shakhs ka kaam (ba'z auqaat) dekhnay mein bura lagta hay magar haqiqat mein aesa nahin hota, mumkin hay kay karnay wala isay bhoor ker ker raha ho ya dekhnay wala hi khud ghalati per ho. (*Tafseer-e-Kabeer, jild 10, safha 110*)

Bad-gumani haraam hay

Do Faramen-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: (i) Bad-gumani say bacho, be-shak badgumani bad tareen jhoot hay (*Bukhari, jild 3, safha 446, Hadees 5143*) (ii) Musalman ka khoon, maal aur is say bad-gumani (dusray musalman per) Haraam hay. (*Shu'ab-ul-Emaan, jild 5, safha 297, Hadees 6706*)

Bad-gumani ki ta'reef

Bad-gumani say murad ye hay kay “bila daleel dusray ko buray honay ka dil say ae'tiqad-e-jazim (ya'ni yaqeen) kerna” (*Makhuz-az-Fazi-ul-Qadeer, jild 3, safha 122, Tahat-ul-Hadees 2901, waghera*)

Bad-gumani say bugz aur hasad jesay baatni amraaz bhi peda hotay hain. Allah عَزَّوَجَلَّ kay mahboob, Dana-e-Ghuyoob صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka ferman-e-aaleeshan hay: حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ “Ya'ni acha guman achi I'badat say hay” (*Abu Dawood, jild 4, safha 387, Hadees 4993*)

*Khudaya A'tta ker day rahmat ka pani
Rahay qalb ujla dhulay bad-gumani*

Bad-gumani kiun Haraam hay

Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhhamd Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِيَّ fermatay hain: “Bad-gumani kay haraam honay ki wajah ye hay kay dil kay bhedon ko sirf Allah Ta’ala janta hay, Lihaza tumharay liye kisi kay baray mein bura guman rakhna us waqt tak jaez nahin jab tak tum us ki burayi is tarah zahir na dekho kay is mein taveel (ya’ni bacho ki daleel) ki gunjaesh na rahay, pas us waqt tumhen la muhaala (ya’ni na chaar) us cheez ka yaqeen rakhna paray ga jisay tum nay jana aur dekha aur agar tum nay us ki burayi ko na apni aankhon say dekha aur na hi kaanon say suna magar phir bhi tumharay dil mein is kay baray mein bura guman peda ho to samajh jao kay ye baat tumharay dil mein shetan nay dali hay, is waqt tumhen chahiye kay dil mein aanay walay is guman ko jhutlado kiun kay ye (bad-gumani) sab say bara fisq hay.”

Mazeed likhtay hain: “Yahan tak kay agar kisi shakhs kay munh say sharaab ki bu aa rahi ho to us ko shara’ee had lagana jaez nahin kiun kay ho sakta hay kay us nay sharaab ka ghount bhartay hi kulli ker di ho ya kisi nay usay zabardasti sharaab pila di ho, jab ye sab aehtimalaat (ya’ni shubuhaat) mojoood hain to (saboot-e-shara’ee kay baghair) mahaz qalbi khayalat ki bina per tasdeeq ker dena aur is musalman kay baaray mein (sharabi honay ki) bad-gumani kerna jaez nahin hay”. (*Ihya-ul-Uloom, jild 3, safha 186*)

Bad-gumani bohot barri aur buri a’afat hay, ye insan ko jahannum mein pohncha sakti hay, is kay baaray mein zaruri ahkaam aur is ka elaj janna “Farz” hay.

Badgumani kay mukhtasaran 7 E'laaj

1. Musalman ki khubiyon per nazar rakhay

Musalmanon ki khamiyon ki tattol kay bajae un ki khubiyon per nazar rakhiye, jo un kay muta'liq husn-e-zan rakhta hay us kay dil mein rahaton ka basayra aur jis per shetan ka hathiyar kaam ker jae aur woh bad-gumani ki buri a'adat mein mubtila ho jae, us kay dil mein wah-shaton ka dayra hota hay.

2. Bad-gumani ho to Tawajjoh hata dijiye

Jab bhi kisi musalman kay baaray mein dil mein bura guman aaey to isay jhattak dijiye aur is kay a'mal per acha guman qaem karnay ki koshish fermaiye. Maslan kisi Islami bhai ko na'at ya bayan suntay huway rota dekh ker aap kay dil mein is kay muta'liq riya-kaari ki bad-gumani peda ho to foran is kay ikhlaas say ronay kay baaray mein husn-e-zan qaem ker lijiye. Hazrat Sayyiduna Mak-hool Dimashqi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي fermatay hain: "Jab tum kisi ko rota dekho to khud bhi ro aur usay riyakar na samjho, mein nay aik dafa kisi shakhs kay baaray mein ye khayal kiya to mein aik saal tak ronay say mahroom raha." (*Tanbeeh-ul-Mughtareen, safha 107*)

*Khuda! Bad-gumani ki a'adat mitta day
Mujhay Husn-e-Zan ka to a'adhi bana day*

3. Khud nayk baniye takay dusray bhi nayk nazar aaen

Apni islah ki koshish jari rakhiye kiun kay jo khud nayk ho woh dusron kay baaray mein bhi nayk guman (ya'ni achay khayalat) rakhta hay. Jab kay jo khud bura ho usay dusray bhi buray hi dikhayi detay hain. Arabi maqoola hay: **إِذَا سَاءَ فِعْلُ الْمَرْءِ سَاءَتْ ظُنُونُهُ** ya'ni jab

kisi kay kaam buray ho jaen to us kay guman (ya'ni khayalat) bhi buray ho jatay hain. (*Faiz-ul-Qadeer, jild 3, safha 157*)

Imam Ahl-e-Sunnat Mujaddid-e-Deen-o-Millat Maulana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ fermatay hain: “Khabees guman khabees dil hi say nikalta hay”. (*Fatawa-e-Razaviya, jild 22, safha 400*)

*Mera tan saffa ho mera man saffa ho
Khuda! Husn-e-zan ka khazana a'tta ho*

4. Buri sohbat buray gumaan peda kerti hay

Buri sohbat say bachtay huway nayk sohbat ikhtiyar kijiye, jahan dusri barkaten milengi to wahin Bad-gumani say bachnay mein bhi madad hasil hogi. Hazrat Sayyiduna Bishar Bin Haris رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hain صُحْبَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ Ya'ni buron ki sohbat achon say badgumani peda karti hay. (*Risala Kuseriya, safha 327*)

*Buri sohbaton say bacha Ya Ilahi
Tu naykon ka sangi bana Ya Ilahi*

5. Kisi say bad-gumani ho to A'zaab-e-Ilahi say khud ko daraiye

Jab bhi dil mein musulman kay baaray mein bad-gumani peda ho to bad-gumani kay anjaam aur a'zaab-e-ilahi say daraiye. Parah 15 Surah Bani Israeel ki Aayat number 36 mein Allah Ta'ala ka ferman-e-Ibrat nishan hay:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ

عَنْهُ مَسْئُولًا ﴿٣٦﴾

Aur is baat kay pechay na per jis ka tujhay
'ilm nahin be-shak kaan aur aankh aur dil in sab say suwal hona hay.

[*Terjama-e-Kanz-ul-Iman*] (Parah 15, Surah Bani Israeel, Ayat 36)

Meethay meethay Madani betay! Kisi kay baaray mein bad-gumani peda ho to apnay aap ko is tarah daraiye kay bara a'zaab to dur raha meri haalat to ye hay kay jahannum ka sab say halka a'zaab bhi bardasht nahin ker sakunga. Aah! halka a'zaab bhi is qadar holnak hay! Bukhari shareef mein Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay, Rasool-e-Akram, Noor-e-Mujassam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka ferman-e-ibrat nishan hay: “Dozakhiyon mein sab say halka a'zaab jis ko hoga usay aag kay jootay pehnae jaen gey jin say us ka dimagh kholnay lagay ga.” (Bukhari, jild 4, safha 262, Hadees 6561)

Jahannam say mujh ko bacha ya Ilahi

Mujhay nayk banda bana ya Ilahi

6. Kisi kay baaray mein bad-gumani peda ho to apnay liye du'a kijiye

Jab bhi kisi kay baaray mein “**Bad-Gumani**” honay lagay to apnay piyaray Allah عَزَّوَجَلَّ ki bargah mein yun du'a mangiye: Ya Rab-e-Mustafa عَزَّوَجَلَّ! Tera ye kamzoor banda dunya aur aakhirat ki tabahi say bachnay kay liye is bad-gumani say apnay dil ko bachana chahta hay. Ya Allah عَزَّوَجَلَّ! Mujhay shetan kay khatarnak hathiyar “**Bad-Gumani**” say bacha lay. Meray Piyare Piyare Allah عَزَّوَجَلَّ! Mujhay apnay khof say ma'moor dil, ronay wali aankh aur larzanay wala badan a'tta farma.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

7. Jis kay liye bad-gumani ho us kay liye du'a-e-khair kijiye

Jab bhi kisi Islami bhai kay liye bad-gumani aaey to is kay liye dua-e-khair kijiye aur us ki I'zzat-o-ikraam mein izafa ker dijiye, Hujjat-ul-Islam, Hazrat Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي fermatay hain:

“Jab tumharay dil mein kisi musalman kay baaray mein bad-gumani aae to tumhen chahiye kay is ki ri-ayat (ya'ni izzat-o-ao baghat waghera) mein izafa ker do aur is kay liye dua-e-khair ker do, kiun kay ye cheez shetan ko gussa dilati hay aur usay (ya'ni shetan) ko tum say dur bhagati hay, yun shetan dubara tumharay dil mein bura guman daltay huway daray ga kay kahin tum phir apnay bhai ki ri-ayat aur is kay liye dua-e-khair mein mashgool na ho jao”. (*Ihya-ul-Uloom, jild 3, safha 178*) (Bad-gumani say muta'liq ziyadah tar mawad Maktaba-tul-Maidna kay matbu'a rislay, “Bad-gumani” (56 safhaat) say liya gaya hay, ye risala mukamal parhna nihayat mufeed.)

*Mujhay gheebat, chughli, bad-gumani
Ki a'afaat say tu Bacha Ya Illahi
(Wasael Bakhshish, safha 80)*

Jo likhnay mein khatta kha jata hay woh bolnay mein na-janay kiya kiya keh jata hoga!

U'muman aadmi bohot soch soch ker chithi waghera likhta, likh ker is ki nok palak sanwarta aur kaat chhant kerta hay takay apni koi ghalat tahreer kisi kay hath mein na chali jae to ab itni aehtiyaton kay bawajood bhi jis per shetan ka hathiyar chal jata ho aur woh ghayr mohtaata ya gunahon bharay alfaaz likh dalta ho khuda janay jab woh bolnay per aata hoga tou us ki zaban say kiya kiya nikal jata hoga!

Bad-gumani kay baray may A'la Hazrat ka Fatwa

Bad-gumani kay muta'liq “Fatawa-e-Razaviya” say mukhtasir kardah sawal-o-jawab mulahiza farmaiye:

Suwal: Zaid kehta hay aaj kal u'muman fakhr-o-taffakhur aur apni wah wah karwanay kay liye dawaten di jati hay lihaza woh ya'ni (zaid) kisi dawat mein nahin jata.

Jawab: Qabool-e-dawat sunnat hay.... Aur ab kay aik musalman per bila daleel ye guman kiya kay is ki niyyat riya-o-taffakhur-o-namoori hay to ye haraam-e-qata'ee huwa. Ghair mu'ayyan per hukum kisi mu'ayyan musalman kay liye samajh lena bad-gumani hay jab tak is kay qaraen-e-wazeh na ho aur bad-gumani haraam hay. *(Mulakhas az Fatawa-e-Razaviya, jild 21, safha 672-673)*

Namaz-e-Janaza aur Esal-e-Sawab kay baaray mein

Narazgi say bachanay walay Madani Phool

Ye masael zehen nasheen farma lijiye: (i) Musalman ki namaz-e-janaza farz-e-kifaya hay. Jin jin ko I'ttla mili un mein say ba'zon nay ada ker li tab bhi farz ada ho chukka to ab jo nahin aae woh gunahgar nahin hain, un na anay walon kay baray mein bad-gumaniyan zarur gunah hay, un ki mukhalifat ki her giz ijazat nahin. (ii) Ta'ziyyat masnoon hay, Esaal-e-Sawab ya is ki majlis mein shirkat mustahab hay. I'ttla honay kay bawajood agar kisi nay ta'ziyyat ya majlis mein shirkat na ki to shar'an gunahgar na huwa, is per tohmat rakh li, gheebat-o-bad-gumani karnay aur usay bura bhala kehney wala zarur gunahgar aur a'zaab-e-naar ka haqdar hay. Haq to ye hay kay bilfarz majlis mein shirkat na kerna gunah hay tab bhi musalman ka pardah rakhnay ka hukum hay, ab jab kay gunah hi nahin to phir us per zaban-e-t'an kholna kahan ki nayki hay! **Yad Rakhiye!** Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: "Her Musalman ki I'zzat, maal aur jaan dusray (musalman) per haraam hay". *(Tirmizi jild 3 safha 372 Hadees 1934)*

Dil Joi na karnay kay do Nuqsanat

Han murawwat ka takaza ye hi hay kay agar jannay walon mein say kisi ko koi musibat aae to ikhlaqi tor per us kay yahan jana chahiye. Dukhyaron ki dil joi say khud mahroom mein do nuqsanat numayan hain: (i) Khud apnay sawab say mahroomi (ii) Us dukhi Islami bhai kay dil mein waswasay aanay aur us kay Madani Mahol say dur ho janay ka andesha hay.

Shaksiyaat say ta'luqat kay muta'liq Aham wazahatayn

Masajid ya madaris ya Madani Markaz Faizan-e-Madina ki ta'miraat neez degar Madani kaamon kay liye a'ttiyaat kay husool ki hirs mein kisi sarmaya-dar say chotay zimaydar ka baray zimaydar ki phone per baat ya mulaqat karwana yaqeenan kar-e-sawabay aakhirat hay aur husn-e-niyyat kay bina per is mein zarur istahqaaq-e-jannat hay, is tarah ki nayki kay a'zeem Madani kaam per tanqeed ya gila shikwa her giz saheeh nahin. Aesa karnay walay zimay daron per maldaaron ki chaaplusi aur khusha'mad ki bad-gumani haraam aur jahannam mein lay janay wala kaam hay, balkay koi be-sabab bhi maldaaron say ta'luqat rakhay to haraj nahin jab kay koi man'a shar'ee na ho. Han dunyadar aur be-maqсад dosti mein bhalayi ki umeed kam aur nuqsan ka pehlu ghalib hay, Khususan ullama, sulaha aur mubaligheen waghera ko aehtiyat ansab takay log bad-gumaniyon kay gunahon mein na parrayn.

Kia shaksiyaat ka ta'ziyyat kerna aakhirat kay liye baes-e-Sa'adat hay?*

Khub ma'zirat kay sath arz hay, aap ki mail kay mutabiq aap janab ki ammi jaan ki ta'ziyyat kay liye bhi to “**Barri Barri Shakhsiyaat**” ka wurood huwa tha! Zahir hay aesa baghair ta'luqaat kay nahin huwa kerta basa aukaat barri shakhsiyaat kay zariay ta'ziyyat ki “sa'adat” panay kay liye bhi sifarishon aur tarkibon ki zarurat parrti hay! Han Madani shakhsiyat ya'ni ullama-o-sulaha ki tashreef aawari be-shak sa'adat-e-daren ka sabab hay. Aesi dunyavi afsar ki afsari say fout shudgan kay pas-mandigaan ki wah wah to ho sakti hay magar jo dunya say ja chukkay un ko aakhirat ka kiya faeda pohnch sakta hay! Basab-e-mansab aeson ki aamad ki khuwaish aur aen to khushi phir phool phool ker dusron say tazkirah kerna kay apnay yahan to fulan fulan afsaron leader bhi ta'ziyyat kay liye aaya! Yaqeen maaniay is andaz mein hub-e-jah (ya'ni izzat aur shohrat say

mahabbat) ka andesha ba shiddat-e-mojood! Bahar hal! Duniyavi shakhsiyat say murassim rakhnay walay un per phone say baat karnay karwanay walay ki un ki apni niyyat un kay sath hum dilon per hukum laganay walay kon hotay hain! Hamen un kay baray mein acha sochna chahiye, Musalman kay a'faal kay baray mein husn-e-zan rakhna zaruri hay, A'ala Hazrat Imam-e-Ahl-e-Sunnat Mujaddid-e-Deen-o-Millat Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن fermatay hain: “Musalman ka fe'yl hatt-al-imkaan mahmal-e-hassan per mahmool (ya'ni acha guman) kerna wajib hay aur “Bad-Gumani” riya say kuch kam haraam nahin”. (*Fatava-e-Razaviya, jild 5, safha 324*)

A'ala Harzat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ aik muqaam per fermatay hain: Musلمان ka hal hatt-ul-imkaan salah (ya'ni bhalayi) per hamal kerna (ya'ni acha guman) kerna wajib hay. (*ibid, jild 19, safha 691*)

Wa'da ker kay na-aanay walon kay baray mein Husn-e-Zan

Agar wa'da ker kay bhi koi majlis-e-Esaal-e-Sawab mein na aae to is per husn-e-zan hi rakha jae kay bhool gaya hoga koi majburi aa pari hogi waghera agar wa'da karnay aur yad honay kay bawajood bhi na aaya tab bhi bad-gumani ko rah nahin, kiun kay wa'da khilafi ki ta'reef ye hay kay wa'da kertay waqt ki niyyat ye ho kay jo keh raha hun woh nahin karun ga, lihaza agar ba'd mein irada badal gaya tab bhi wa'da khilafi nahin ma'loom huwa kay wa'da kay bawajood majlis mein shirkat na karnay kay ta'luq husn-e-zan ka pehlo mojoob hay.

Apna Qoul nibhana chahiye

Albata “Han” karnay walay ko her mumkin surat mein apna qoul nibhana chahiye takay log bad-zan na hon aur bad-gumaniyon,

tohmaton, aeb-dariyon aur ghebaton kay darwazay na kholen. Khususan mout mayyit kay mua'milay mein sabhi Islami bhaiyon ko janazon mein shirkat aur ta'ziyyat ker kay neez **Esaal-e-Sawab** ki majlison mein haaziri day ker apna sawab khara ker lena chahiye, isi tarah gunahon kay darwazay band hotay aur mohabbaton kay rishtay mazboot hotay hain. A'ala Hazrat Imam Ahl-e-Sunnat Mujaddid-e-deen-o-millat Maulana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن Fatawa-e-Razaviya shareef jild 8 safha 98 ta 99 per naqal kartay hain: Hadees shareef mein hay: "Emaan billah kay ba'd sab say barri aqalmandi logon kay sath mahabbat kerna". (*Shu'ab-ul-Emaan, jild 6, safha 255, Hadees Shareef 8061*) Dusri Hadees-e-saheeh mein hay: Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fermatay hain: **بَشِّرُوا وَلَا تُتَفَرَّوْا** ya'ni mahabbat phelao nafrat na phelao. (*Bukhari, jild 1, safha 32, Hadees 69*)

Khabardar! Be-ja wazahat kahin Gunahon mein na dal day

Meethay meethay Madani betay! Shaytan kay hathiyar say khabardar! Aesay moqay per ye mardood aadmi ko khoob uksata, naseeh (ya'ni naseehat karnay walay) ki mukhalifat per ubharta aur dil kay andar waswasay dalta hay kay jhoot moot yun aur yun bolday kay maslan meri niyyat ye nahin thi, mera maqsad woh nahin tha meri muraad to ye thi waghera, mazeed ye bhi waswasa dalta hay kay agar aesa nahin karay ga to dekh teri be-I'zzati ho jaey gi! Afsoos! Shaytan ki chaal kay sabab ba'z auqaat apni ghalati honay kay bawajood ghalat salat wazahaten shuru ho jati hain. Han zameer ki a'waaz per durust wazahat ki ja sakti hay balkay kabhi to aesa kerna sakht zaruri hota hay.

Kar lay Touba Rab ki Rahmat hay barri

Piyaray Madani betay! Mujh say hergiz khafa na hona dekhiye na! elaj kay liye mareez ko talakh dawa'on aur injections k I'lawa

zaruratan a'mal-e-jarahat (operation) say bhi guzar na parta hay, chunkay is mein mareez ka apna bhala hota hay lihaza woh naraz honay kay bajaey doctor ko khatir raqam ada karnay kay sath sath us ka shukur guzar bhi hota hay. mein nay jur-at ker kay shetan kay ba'z hathiyar aap per aashkar ker kay ba'z "Amraaz" ki nishandahi ker kay elaaq kay chand Madani Phool pesh kiye hain, umeed hay aap kay sath sath jin degar Islami bhaiyon tak bhi ye Madani Phool pohunchayn gey. Un kay liye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** dunya-o-aakhirat kay liye mufeed balkay mufeed tareen sabit hon gay. Bahar hal mein nay aap ki mail kay ta'luq apni motti samajh kay muta'biq jo kuch arz kiya agar aap ka zameer qabool kerta hay aur apnay andar nidamat patay hain to apni mail ki jin jin ibaraat mein gunah paen un say toubha kijiye aur jin jin Islami bhaiyon ki dil aazari ka khatka paen is zimen mein toubha kay sath sath un say mua'fi ki tarkeeb bhi farmaen kay isi mein dunya-o-aakhirat ki bhalayi hay.

*Hay falah-o-kamrani narmi-o-a'saani mein
Her bana kaam bighar jata hay nadani mein
Doob sakti hi nahin mojon ki taghyani mein
Jis ki kashti ho Muhammad ﷺ ki nighbani mein*

Her Dawat-e-Islami wala mera piyara hay

Allah **عَزَّوَجَلَّ** ki rahmat aur Mustafa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki nigah-e-I'nyat say Dawat-e-Islami ka bagh khoob phal phool raha hay, jis tarah baap ko apna her bacha aur maali ko apnay bagh ka her phal azeed hota hay isi tarah her Dawat-e-Islami wala mujhay piyara hay khuwah woh Madani kaam ziyadah kerta ho ya kam, albatta kamau puttara sabhi ko ziyadah meetha lagta hay magar nikammi aulaad ko bhi baap zaya nahin kiya kerta. Mein her Dawat-e-Islami walay aur wali kay haq mein du'aen mangta hun, ye sabhi meray Madani bagh kay phal phool aur kalliyani hay, inheen say Bagh-e-Attar mein "Madani bahaar" hay. Allah Ta'ala madinay kay sada bahaar

phoolon kay sadqay meray phoolon ko sada muskurata rakhay. Ya Allah! In kay sath sath in ki naslayn bhi Dawat-e-Islami kay **Madani Mahol** say wabasta reh ker dunya aur aakhirat ki bhalaiyan samayt-ti rahen. Aur ye sab kay sab be-sabab bakhshay jaen, ye Du'aen mujh gunahgar kay haq mein bhi qabool hon.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani kaam karnay walay mujhay ziyadah azeez hain

Dawat-e-Islami kay sargarm-e-amal (active) zimaydaran aur mubaligheen meray “**Kamau Puttar**” hain, ye mujhay ziyada a'zeez hain in ki mukhalifat say meray dil o azziyat pohnchti hain. mein jab bhi kisi halqay, I'laqay, shaher ya mulk kay Islami bhaiyon ki ap say shukar ranjiyon ka suntan hun tou dukhi ho jata hon kay ye acha khasa Madani kaam kartay kartay nadani per kahan utar aae! Kahin aesa na ho in ki ghayr mohtat harkaton say shetan faeda utha lay aur unhen nekiyon aur sunnaton bharay Madani Mahol say dur ker day aur deen kay Madani kaamon ko bhi nuqsan pohnch jaey! Lihaza meray tamam Madani beton aur Madani betiyon say dast-basta Madani Iltija hay kay dil bara rakha karen aur aapas mein iftiraq-o-intishar ki faza qaem na honay diya karen, agar tanzeeman koi na khushgawar mua'mila der pesh ho to tanzimi tarkeeb (jo kay Madani kaam karnay walon ko ma'loom hoti hay) kay mutabiq is ka hal talash kijiye. Hergiz ye na ho kay a'arzi hamdardiyan hasil karnay kay liye chand Islami bhaiyon ko bata ker aap “lobing” ki surat khari ker den aur phir aap ki hi bay aehtiyati kay baes ghebaton chughliyon bad-gumaniyon aur fitnon ka silsila chal niklay aur khuda na-khawasta aap ki aur dusron ki aakhirat dao per lag jaey.

Fitnay phelanay ki Wa'eedayn

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 504 safhaat per mushtamil kitaab, “**Gheebat ki Tabah-Kariyan**”

safha 455 ta 456 per hay: Jo bad naseeb log musalmanon mein buray charchay jagatay aur fitnay uthatay hain un ko dar jana chahiye kay parah 18 **Surah Noor** aayat number 19 mein Allah عَزَّوَجَلَّ ka farman-e-ibrat nishan hay:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ ط

Woh log jo chahtay hain kay musalmanon may bura charcha phelay un kay liye dard nak a'zaab hay dunya aur aakhirat mein.

[Terjama-e-Kanz-ul-Iman] (Parah 18, Surah Noor, Ayat 19)

Ba'z log bohot hi jhagralu tabiyat kay maalik hotay hain, khuwama-kha ghebatayn kartay, chughliyan khatay, tanqeedayn kartay, baal ki khaal utartay, baat baat per fasadaat barpa kartay aur musalmanon kay liye aiza'e ka bais bantay rahtay hain, aesay logon ko dar jana chahiye kay para 30 **Surah Buruj** ki 10 aayat-e-mubarika mein Rab-ul-I'baad عَزَّوَجَلَّ ka irshad-e-ibrat bunyad hay:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ
وَلَهُمْ عَذَابٌ الْحَرِيقِ ط

Be-shak jinhon nay eiza di musalman mard aur musalman aurton ko phir touba na ki un kay liye jahannam ka a'zaab hay aur un kay liye aag ka a'zaab.

[Terjama-e-Kanz-ul-Iman] (Parah 30, Surah Buruj, Ayat 10)

Fitnay jaganay walon per La'nat

Hadees-e-Pak mein hay: "Fitna soya huwa hota hay us per Allah ki la'nat jo us ko baydar karay" (Al-Jam'e-ul-Sagheer-lil-Suyuti, safha 370, Hadees 5975)

*Agar mezan pay peshi ho gayi to haey! Barbadi!!
Gunahon kay siwa kiya meray naamay mein bhala niklay
Karam say us gharri Sarkar pardah Aap rakh leyna
Sar-e-Hashar meray a'ebon ka jis dam tazkirah niklay
(Wasael Bakhshish, safha 261)*

Apnay tanzimi zimay daraan ki Ita'at jari rakhtay huway Madani Ina'amat per a'mal aur **Madani Qafilon** mein pabandi say safar kartay rehney kay sath sath hasb-e-haal Madani kaamon ki khoob dhoomayn machatay rahiye, Allah Ta'ala hum sab ka hami-o-nasir ho.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sunnaten a'am karen deen ka ham kaam karen
Nayk ho jaen musalman Madinay walay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اسْتَغْفِرِ اللَّهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Teh daar mehndi laganay say Wuzu-o-Ghusul nahin hota

(Dar-ul-Ifta Ahl-e-Sunnat kay ghair matbu'a fatway ki talkhees)

Jirm daar ya'ni teh wali mehndi, nail polish aur Stickers walay make up kay lagay honay ki haalat mein wuzu aur ghusul nahin hota, is liye kay mazkurah teenon cheezen pani kay jild tak pohchnay say man'ey (ya'ni rukawat) hain, aur un cheezon ka lagana kisi shara'ee zarurat ya haajat kay liye bhi nahin. Qaedah ye hay kay jo cheezen pani ko jisim tak pohchnay say man'ey (ya'ni rukawat) hon un kay jisim per chipkay honay ki haalat mein wuzu aur ghusul nahin hota, kiun kay wuzu mein sir kay I'lawa baqi teenon azaa-e-wuzu per aur ghusul

mein puray jism kay her her baal aur her her rongtay per pani beh jana farz hay.

Hazrat Allama Ibn Humaam عليه رَحْمَةُ اللهِ السَّلَام fermatay hain: Agar is (ya'ni wuzu karnay walay) kay nakhun kay upper khushk matti ya us kay misl koi aur cheez chipak gayi ya dhonay wali jaga per sui ki nok kay baraber reh gayi to jaez nahin hay ya'ni wuzu nahin hoga. *(Fat'h-ul-Qadeer, jild 1, safha 13, Quetta)* Muheet mein zikr kiya gaya hay kay agar kisi aadmi kay jism per machli ki jild ya chabayi hui rotti lagi hay aur khushk ho chukka hay is haalat mein us nay gusul ya wuzu kiya aur pani us kay nechay jisim tak nahin pohuncha to gusul aur wuzu nahin hoga, aur isi tarah naak ki khushk reenth ka hukum hay, is liye kay gusul mein puray badan ko dhona wajib hay aur ye ashya apni sakhti ki wajah say pani kay jism tak pohchnay say man'ey (ya'ni rukawat) hain. *(Fatawa-e-A'lamgeer, jild 1, safha 5; Ghaniya, safha 49, Sohail Academy Markaz-ul-Auliya, Lahore)*

Fatawa Aalamgeeri mein hay: Agar wuzu wali kisi jaga per sui ki nok kay baraber koi cheez baqi ho ya nakhun kay upper khushk ya tar mitti chipak jaey to jaez nahin ya'ni wuzu aur gusul nahin hoga. Isi mein hay: Khizaab jab jirm daar ho aur khushk ho jaey to wuzu aur ghusul ki tamamiiyyat say man'ey (ya'ni mukammal honay mein rukawat) hay. Ya'ni us ki wajah say wuzu aur ghusul taam (ya'ni mukammal) nahin hoga. *(A'lamgeeri, jild 1, safha 4, Dar-ul-Fikr-e-Berit)* Isi mein aik aur maqam per hay: “Agar Aurat nay apnay sar per koi khushbu is tarah lagayi kay is ki wajah say baalon ki jaron tak pani nahin pohuncha to is per us khushbu ko zaa'il kerna wajib hay ta-kay pani baalon ki jarron tak pohnch jaey.” (ibid safha 13) Sadr-u-Shari'a, Badr-ut-Tareeqa Hazrat A'lama Maulana Mufti Amjad Ali A'azmi عليه رَحْمَةُ اللهِ القَوِي fermatay hain: “Machli ka sinna azaey wuzu per chipka reh gaya wuzu na hoga kay pani us kay nichay na bahay ga” *(Bahar-e-Shari'at, jild 1, hissa 2, safha 292, Maktaba-tul-Madina, Karachi)* Aur jahan tak is baat ka ta'luq hay kay Fuqaha-e-Karaam عليه السَّلَام nay mehndi

kay jirm (ya'ni teh) kay ba-wajud wuzu ho janay ki tasreeh ki hay to us ka jawab ye hay kay un Hazraat ka ye hukum us ma'muli say jirm (ya'ni teh) kay baray mein hay jo mehndi laganay kay ba'd achi tarah dhonay kay ba'd bhi laga reh jata hay jis ki dekh bhaal haraj hay jesay aatta gundhnay kay ba'd ma'muli sa aatta nakhun waghera per laga reh jata hay, ye nahin kay puray hath pa'on per plastic ki tarah mehndi ka jirm (ya'ni teh) charrha layn, baazu'on per bhi aesi hi mehndi ka acha khasa hissa jamalen, pura chehra stickers walay make up say chupalen aur phir bhi wuzu-o-gusul hota rahay! aesi ijazat hergiz hergiz kisi faqeeh nay nahin di. Bahar haal mazkurah surat mein wuzu nahin hota aur jab wuzu na huwa to namaz bhi na hui, lihaza mazi mein agar kisi nay is tarah panj-gana namazen parhi ho to us kay liye zaruri hay kay yad ker kay aur agar yad na ho to zan-neghalib kay mutabiq hisaab laga ker farzon aur vitr ki qaza parhay.

Qiyaamat kay roz hasrat

Ferman-e-Mustafa ﷺ: Sab say ziyada hasrat Qiyaamat kay din us ko ho gi jisay dunya mayn 'ilm haasil kernay ka moqa' mila mager us nay haasil na kiya aur us shakhs ko ho gi jis nay 'ilm haasil kiya aur doosron nay to us say sun ker nafa' uthaya laykin us nay na uthaya (ya'ni is 'ilm per 'amal na kiya).

(Tarikh-e-Dimishq li-Ibn 'Asaakir, vol. 51, pp. 138; Dar-ul-Fikr, Beirut)

Fehrist

Kitab Perhnay ki Du'a.....	ii
Shaytan kay Ba'z Hathiyar.....	1
100 Hajaten puri ho gi.....	1
Sag-e-Madina ka aehsas... Kahin mujh say koi Naraz na ho jaey... ..	3
..... Tou mein Dawat-e-Islami walon say dur ho gaya	4
Allah ta'ala Jannat kay do (2) Jorray pehnaye ga.....	4
Ta'ziyyat kisay kahtay hain?	5
Rutha huwa maan gaya	5
Dawat-e-Islami mein bhaari aksariyyat Ghareebon ki hay	6
Be-shak Maldaaron ka bhi Deen mein hissa hay.....	7
Ghurbat kay fazael	8
“Ijtim'a-e-Zikr-o-Na'at” barae Esaal-e-Sawab	8
Sag-e-Madina عُنَى غَنَى ki janib say ki gayi jawabi mail.....	10
Tahreer ba'z auqaat apnay muharrir kay mizaj ki akkas hoti hay	11
Khud ko “Aham Shakhsiyat” samajhna bhool hay.....	12
Deen ki khidmat kay sabab I'zzat ki talab.....	12
Riyakari ka Dard nak a'zaab	13
Khud-Pasandi ki Tabah Kaariyan.....	13
Khud Pasandi ki ta'reef.....	13
Khud Pasandi ki aham wazahat.....	14
Mein to khoob deen ki khidmat kerta hun!.....	15
Mein nay ye kiya! mein nay woh kiya!	15
Khud Pasandi ki mazammat per Buzurgan-e-Deen kay 5 Faramen	16
Khud Pasandi ka I'laaj	18
Ikhlalas	19
Ikhlalas ki 5 ta'rifaat	19

Ikhlas kay ma'na "Riza-e-Ilahi kay liye a'mal kerna"	20
Ikhlas ye hay kay "Apnay A'mal ki Ta'reef" na-pasand ho.....	21

"Ikhlās" kay muta'liq Buzurgan-e-Deen kay

5 farameen 21

Teen a'ttaen teen mahrumiyan.....	22
30 Baras ki namazen qaza keen	22
Hikayat: Na sawab mila na a'zaab	23
Mubaligh per shetan ka war.....	23
A'lim ki do Rak'aten jahil ki saal bhar ki I'badat say afzal	24
Hikayat: 60 saal ka'bay ka khadim	24
Bad-gumani bhari ibarat ki nishandahi.....	24
Bad-gumani ki tabah kaariyan.....	25
Bad-gumani haraam hay	26
Bad-gumani ki ta'reef.....	26
Bad-gumani kiun Haraam hay	27

Badgumani kay mukhtasaran 7 E'laaj..... 28

1. Musalman ki khubiyon per nazar rakhay	28
2. Bad-gumani ho to Tawajjoh hata dijiye	28
3. Khud nayk baniye takay dusray bhi nayk nazar aaen.....	28
4. Buri sohbat buray gumaan peda kerti hay	29
5. Kisi say bad-gumani ho to A'zaab-e-Ilahi say khud ko daraiye..	29
6. Kisi kay baaray mein bad-gumani peda ho to apnay liye du'a kijiye	30
7. Jis kay liye bad-gumani ho us kay liye du'a-e-khair kijiye.....	30
Jo likhnay mein khatta kha jata hay woh bolnay mein na-janay kiya kiya keh jata hoga!.....	31
Bad-gumani kay baray may A'la Hazrat ka Fatwa.....	31

Namaz-e-Janaza aur Esal-e-Sawab kay baaray mein Narazgi say	
bachanay walay Madani Phool	32
Dil Joi na karnay kay do Nuqsanat.....	32
Shaksiyaat say ta'luqat kay muta'liq Aham wazahatayn.....	33
Kia shaksiyaat ka ta'ziyyat kerna aakhirat kay liye	
baes-e-sa'adat hay?	33
Wa'da ker kay na-aanay walon kay baray mein Husn-e-Zan.....	34
Apna Qoul nibhana chahiye.....	34
Khabardar! Be-ja wazahat kahin Gunahon mein na dal day	35
Kar lay Touba Rab ki Rahmat hay barri	35
Her Dawat-e-Islami wala mera piyara hay.....	36
Madani kaam karnay walay mujhay ziyadah azeez hain.....	37
Fitnay phelanay ki Wa'eedayn	37
Fitnay jaganay walon per La'nat	38
Teh daar mehndi laganay say Wuzu-o-Ghusul nahin hota	39
Makiz-o-Marajih	45

Makiz-o-Marjih

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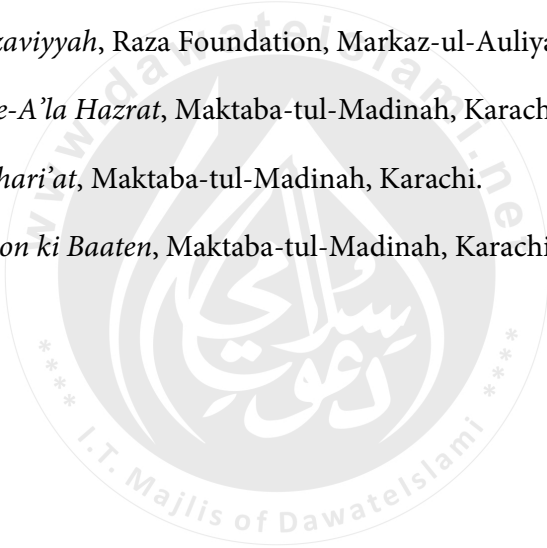
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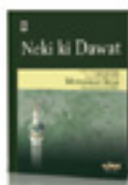
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Sunnat ki Baharain

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 Tabligh-e-Quran-o-Sunnat ki 'alameer ghayr siyasi tehreek Dawat-e-Islami kay mahkay mahkay Madani Mahaul main bakasrat Sunnatain 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, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 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.' بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 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. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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