



# MADANI

## KAMON KI TAQSEEM

(Roman)

ShaykShaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,  
bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal

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# Madani Kamon Ki Taqseem



Peshkash

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Kitab Parhne ki Dua

Az: Sheikh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Baniye Dawat-e-Islami, Hazrat-e-Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دامت بركاتهم العالیه)

Dini Kitab ya Islami Sabak Parhne se Pehle Zail mein Di hoi  
Dua Parh Lijiye **لِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** jo Kuch Parhengay yaad rahega.  
Dua yeh hai

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjuma:

Aye Allah **عَزَّوَجَلَّ** hum par Ilm-o-hikmat ke darwaze khol de aur hum par apni rehmat naazil farma! Aye azmat aur buzurgi wale!

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

**Note:** Recite Şalât-‘Alan-Nabī once before and after the Du‘ā.

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## Madani Kamon ki Taqseem

### Durood Sharif Ki Fazilat

Allah ﷺ kay Mehboob dana-e-ghiyoub Munazah Ayin-il-Ayoub صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman poor Noor ha: Mujh par Durood Sharif parh kar apni majlas Arasta karo ka tumhara Durood Pak pharna baroze qaymat tumharay lea noor hoga.

*(Fardoos-ul-Akhbar, Raqm-ul-Hadis 3148, Vol. 417, P.3)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Kaam ki Mubarak Taqseem

Allah ﷺ kisi safar mein Sahaba kiraam عَلَيْهِمُ الرِّضْوَانُ nay bakri zibah kerney ka irada kiya aur kaam takseem kerliya. Kisi nay apney zimey zibah ka kaam liya tu kisi nay khaal udhairne ka, naiz Koi pakane ka zima daar hogya. Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya, lakriyaan jama kerna mere zima hai. Sahab Kiraam

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arz guzaar hoye, Aaqa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Yeh bhi hum he kerlein gey. Farmaya, yeh tu mein bhi janta hoon ke ap hazraat ba khusi kerlein ge. Magar mujhy yeh pasand nahi ke ap logo mein numaya rahoon aur Allah **عَزَّوَجَلَّ** bhi is ko pasand nahe fermata. (*Ithaaf usadatul mutaqaen Vol. 8, P. 210*)

Methay methay Islami Bha'io! Dekha Ap ney piyare Aaqa Madani Mustafa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** aur Ap **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ke jaanisaar Sahaba-e-Kiraam **عَلَيْهِمُ الرِّضْوَان** nay kitnay piyare andaaz mein kam takseem kerliya ke jahan bhar le log aisi misaal pesh nahe kerskte aur yeh sub Madani Aaqa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki mustaqil tabiyyat ban gya tha. Hijraat ka safar ho yah haaj ka moqa'a, ghazwaat-o-saraya hoon yah Dawat-e-Islam aam kerney ke liye rah-e-khuda **عَزَّوَجَلَّ** safar kerney wale madani qafile, woh hamesha apnay umoor bahasb-e-silhyat apas mein takseem farmaliya kerte aur har aik islam ki pur khuloos-o-be laus khidmat ke liye khud ko pesh ker kea pi zimadaari baehsan wujuh sur anjaam dene ki bahrpoor sa'e kerta.

Piyare Aaqa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** bhi ajzi ikhtiyaar farmatey hoye apne gulaamo ki hosla afzai ke liye amali taur per in umoor mein shirkat farmaliya kertey jaisa ke Hadees-e-Bala mein bhi mazkoo hai. Is tarah rehti dunya tak ke liye humein kaisa umdah lai-'amal ataa farma diya giya ke hata ul imkaan har kaam takseem kari ke zariye kiya jaye. Jo jis kaam ki silahyat-o-liaqat rakhta ho is mein khidmat sur anjaam de aur yehi tariqa kaar fitri nizaam se ziyada qareeb hai. Maslan jismani niza maheyne insaan he ko le lijye ke allah ta'llah ki hikmat ba ligah

aur qudraat e qamla se insaani jism mein baik waqt nizaam-e-inhzaan, nizaam-e-tanaffus, nizaam-e-ehsaab, aur nizaam-e-ikhraaj wagiara ke teht buahd se takhribi-o-tameeri mu'amulaat hote rehte hain in mein se har nizaam makhsus ahzaa ki makhsus karkardigaun per mushtamil taqseem kar ka aik la jawab namona hai.

## Shehad Ki Tayyari Aur Takseem Kari

Mil Jul ker taqseem kari (Distribution) ke zariye kaam kerne ki aik behtareen missal shayhad ki tayyari ke silsile mein makhiyon ki tak-o-do hai. Kaseer fawaid ka hamil shayhad humarey liye Allah **عَزَّوَجَلَّ** ki buhad bari na'emati hai. Magar is ki tayyari aik behad mehnat talab, sabar azma aur mushkil mua'mla hai. Ma'lomaat ke mutabik takreeban nisf kilogram shayhad tayyar kernay ke liye shayhad ki makhiyaun ko baaz auqaat majmoyi taur per teen lakh miles ka safartey kerna hota hai. Aik makhi ki umer chand maah se ziyada nahei hoti lehza agar aik makhi chahe ke woh tamha aik pound shayhad tayyar kerle tu zindagi bhar ki koshishaun ke bawujood bhi woh aisa nahe kersakti lekan jab buhad sari makhiyaun mil jul ker apni apni zimadaari nibhatay hoye yeh kaam kerti hain tu kam waqt mein aik bari miqdaar mein shayhad tayyar hojata hai.

## Langra Aur Andha

Is tarah taqseem kari (Distribution) mein aik dosrey ki silahyaataun se mustafeed honay ke liye bhi behtreen mawaq'ay naseeb hotey jaisa ke hikayat mashur hai ke aik 'imarat mein aag



lag gye. Log apni apni janein bacha ker wahan se nikalne lage.is ‘imarat mein do ma’zur afraad bhi they jin mein se aik langra aur dosra andha tha. Dono nay apni kamzariaun se mafhamat kerte hoye janein bachaney ke liye bari anokhi tarkeeb sey kaam liya chunache andhay nay langray ko apne kandhe par sawar kerliya aur langra andhey ki rahnumai kerney laga.yun woh dono he aag se bach nikalney mein kamyab hogye.

## **Aag Bujh Gye**

Dosri taraf aag bujhany wale ‘amley ka aik fard pani ki supply ka Valve (ya’ni pipe) sanbhalay hoye hai, aik serhi per charah ker pani ka chirkao ker raha hai aur aik mazeed pani liye is taraf barhta chala jar aha hai. Is tarah taqseem kar ki madad se ijtimaa’I koshish ke zariye aik khatarnaak aag per qabu pa kar buhad qimti amwaal bacha liye gye. Yunhi zindagi ke kisi bhi shobe (Department) mein dih lijye, hukumati mehkaun (Government Departments) se le kar private aidaraun (private institutes) tak jahan bhi takseem kaar paya jayega us ke fawaid numaya hownge.

## **Dawat-e-Islami ko Taqseem Kar ki Zaroorat**

Algarz koi bhi aidaraun karkhana (factory) ya tanzeem ho, jahan bhi bari t’adad mein log kaam kertey hain wahan taqseem-e-kaar ki zaroorat hai. Lehaza humari chaheti tehreek ‘Dawat-e-Islami’ (jiska madani pegaam ta dam-e-tehreeer dunya ke 60 mumalik mein punch chukka hai) ko bhi taqseem

kaar ki zaroorat hai. Taqseem kaar ke zariye hum Dawate-e-Islami ke tamam madani kaam ehsan , sehal aur munazzam andaaz mein ker kersktey hain, kam waqt mein matloba nataij hasil ker ke apna kaam taiz tar kertey hoye ziyada se ziyada ‘elakaun mein islam ka yeh madani pegaam aam kersktey hain,kaseer ta’adad mein naye islami bhai tarbiyat –o-tajurba hasil ker ke zima daraan ke nam-ul-badl ban sktey hain naiz ehkaamat ki bar waqt tarseel aur kar kardegi leney ki mazboot tarkeeb bhi taqseem-e-kaar ki marhoon-e-minnat hai.

## Taqseem-e-kaar ki Behteen Tasweer

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Dawat-e-Islami ke sunnataun ki tarbiyat ke liye Rah-e-Khuda mein safar kerney wale madani qafile taqseem kar aur n’am ul badal ki tayari ki behteen tasweer pesh kerte hain maslan Subah ka Madani Mashwara he le liye jis mein Ameer-e-Qafilah Shurka Qafila mein dabal barah ghantaun ke kaam taqseem ker detey hain ke kaun kis waqt dars ya bayan kere ga, kaun kis namaz ke baad ae’laan kere ga, aur khaney aur masjid waghaira ki khair khuwai kaun kere ga. Is se fawaid hathaun hath samney aney lagte hain aur madani qafile mein safar ki barkat se jo dars sena nahe jantey woh mu’alam ban jatey aur a’elaan kerney ke qabil hojatey hain aur pehle se yeh silhyat rakhney wale mubalig ban jatey hain. Jo kisi se baat kerney ki liaquat-o- himmat nahe rakhtey naiki ki dawat dene wale aur infiradi koshish kerne wale ban jatey hain. Isi tarah ‘elakayi daura baray naiki ki dawat bhi ‘ala darjay ki takseem

ka mushtamil hota hai. Jis ki barkataun se bhi har samjhdaar ba sha'ur Islami Bhai khoob agha hai.

## Nafs-e-Jah Pasand

In tamam masalaun aur fawaid se taqseem ki ehmiyat samjh jane ke ba wajud hoskta hai ke ja pasand Nafs-e-Bad is mein rukawat baney kyun ke Nafs-infiradiyat ki khwasish ka khugar hai jaisa ke Sayyid una Imam Mohammad Ghazali عليه السلام farmatey hain ke har insaan (ka nafs) bittabe' kamala mein munfarid honey ko pasand kerta hai is infradiyat ki khatir woh apney martab o manzilat ke ehteqaad ke sath logo ke dil musakhar karney aur apni shurat qaim rakhney ki koshish kerta hai jaise 'Hub-eJa' ka naam liya diya gya hai. Magar kaam takseem kerney mein Nafs ke liye mushkil yeh hai ke kisi shaksiyat ki infiradiyat qaim nahe rehti. Yehi waja hai ke jis shaks ka munfarid honay ka mazaj bun jata hai woh takseem kari ke 'amaal per pura nahe utarta, agar bazahir woh takseem ka andaaz ikhtiyaar ker bhe le jab bhi apni shaksiyat ko numaya rakhta hai. is is baat ka khof rehta hai ke kahein koi dosri shaksiyat upar akar meri infiradiyat-o-shohrat aur martaba o manzilat khatam na kerde.

Phir woh apni is jhoti infiradiyat o shohrat aur martaba o manzilat qaim rakhney ki howas mein zulm per utar ata apni bartari sabit kerney aur mateht Islami Bha'io ko kam tar aur niche dekhaney ke liye nat naye andaaz ikhtiyaar kerta, tarah tarah ki chalein chalta aur is koshish mein deeni nuqsan ki

bhi perwa nahe kerta. Aisa Islami bha'I chata hai ke log aur zimadaaran sirf usey he janey pehchanay, is ki he tareef karein aur un ki nazar mein isi ki ehmiyaat o waga't qaim ho. Is ke mateht jo umda kaam karey unhey bhe apni taraf mansub kerleta hai is ke is manfi rawiye say is ke sath madani kaam kerne wale Islami Bahio ke hosle past hojatey, beetamadi ka mahol paida hota, dilaun mein bugz o keena raah pata, mukhalifaun ka bazaar garam hota aur bannazmi ka shikaar ho kar barsaun ki koshish se parwaan charhney wala madani kaam dinaun mein barbad hojta hai.

## Hirs-e-Jah-o-Maal ki Tabahi

Sadiq-o-musdook Rasool-e-Maqbool ﷺ ka farman-e-sadiq shaan hai. 'Do bhoockey bhairiyeh jo bakrrion ke kisi rewarr chorrey jayein is rewarr mein itni tabahi nahe machatey jitni Aadami ki martabay o maal ki hirs is ka deen tabah kerdeti hai.' (*Al-Jamia-ul-Saghir Vol. 483, Hadis 7908*)

Aik Hadees Shareef mein hai 'Maal o martabay ki mohaabt dil mein is tarah munafiqat paida kerdeti hai jis tarah pani sabza ugata hai.' (*Ihya-ul-uloom Vol. 3, P. 293*)

Kash! ke Allah Ta'lah humein apni raza o khusnudi ka harees, ikhlaas, 'ajzi aur isteqlamat ka pekar bana kar martabay o maal ki hirs o mohaabat, dunya ki jhoti 'izzat ki wuqa'at aur khwaish e tareef o shohrat humary dilon se nikaal de ke in buri sifaato mein humarey quloob ki kharabi aur akhirat ki barbadi hai. Jaisa ke

## Shohrat ki Halakat Khezi

Hazrat Sayyiduna Bishar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatey hain: ‘Jo shaks yeh baat pasand kerta hai ke logo mein mashur ho woh akirat ki halwat nahe pa sakta. (Ihya-ul-uloom Vol. 3, P. 293)

Isi tarah shohrat ki is khwaish-e-bad mein deen o emaan ki tabahi aur do jahan ki zillat o ruswai ka bhi shaded andesha hai. Chunachy Hazrat-e-bishar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatey hain ke ‘mein kis aise shaks ko nahe janta jo shohrat chahta ho aur is ka deen tabah aur woh khud zaleel o ruswa na hoa ho.’ (Ezan)

Hazrat Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ see marvi hai ke Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya ‘adami ki burai ke liye yehi kafi hai ke loog us ke deen ya dunya ke hawale se is ki taraf unglion se ishara karein magar jis ko Allah عَزَّوَجَلَّ mehfuз rakhe, be shak Allah عَزَّوَجَلَّ tumhari suraaton ki taraf nazar nahe fermata bulkay tumharay quloob o’amaal mulahiza faramata hai.’ (Ezaan P. 292)

Methay Methay Islami Bha’io in ravayaat se pata chala ke shohrat ke husool ke khwaish o koshish se ihtraaz he mein ‘afiyat hai kyun ke is ke shar se bachna be had dushwaar hai magar jis ko Allah عَزَّوَجَلَّ mehfuз farmaye. Aur hum kamzoro ke liye tu gumnamai o ‘adam-e-shohrat Allah ta’lah ki taraf se nai’mat hai.

## Gumnami Na’yamat hai

Hazrat Sayyiduna Fuzail Bin ‘Ayyaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatey hain ke mujhy yeh baat punchi hai ke Allah ta’lah nay apnay banday

par jo ina'amat farmaye hain un mein se baaz ke baray mein farmaye ga, kiya mein nay tum per ina'am na kiya? Mein nay tumein chupaye na rakha? Kiya mein nay tumhara zikr poshida na rakha? (*Ezan P. 294*)

Shohrat ke nuqsanaat aur gumnami ke fazail ki wajah se humarey Asalaaf رَحْمَةُ اللَّهِ تَعَالَى gumnami ko shohrat par tarjeeh diya kertay aur shohrat o marataba panay se khofzada rehte they. Hazarat Sayyiduna Imam Mohammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى Ihya ul uloom mei nakal farmatey hain ke aik baar Hazarat Sayyiduna hoshab رَحْمَةُ اللَّهِ تَعَالَى ro rahey they aur farmatey they ke afsoos mera naam Jamia' Masjid tak punch giya. (*Ihya-ul-Uloom P. 293*)

Hazrat-e-Sayyiduna Ibrahim bin Adham عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى farmatey hain 'Dunaya mein sirf aik din meri ankhein thandi hoyein, woh is tarah ke aik raat mein nay sham ke kisi gao'aon ki masjaid mein guzari aur mere pait mein takhleef thi, mozaan nay mujhy paow se pakar ker ghaseeta aur masjid se nikaal diya. (*Ezaan P. 294*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Ikhlās ke pekaaar humarey buzrgan-e-Deen رَحْمَةُ اللَّهِ تَعَالَى ki hub-e-Jah martaba se khali, ajzi o inkisaari wali kaisi madani soch hoa kerti thi ke 'ala maratab pr faiz honay ke bawaujd logo ki janib se qadar nashanasi par bhi khus aur takhleef o garzand par bhi raza mad rehte. Magar Ah! Humari qalbi badhali ka yeh alamhai ke dunaya mein makaam aur martaba paney ke hares o khwaishmand, apni izaat afzai he mein khush o khursand aur logo ki janib se pazerayi ki huamein mehboob pasand hai. Aye Kaash! Humein bhi buzrgan-e Deen

رَحْمَةُ اللَّهِ الْعَمِيمِ ki ajzi o ikhlaas par aisi mubarak soch naseeb hojaye ke isi mein humrey liye dono jahan ki bhalyi hai. Hazarat-e-Sayyiduna Fuzail Bin Ayaaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatey hain agar tujh se ho sakey ke tu mashoor na, ho, tu aisa ker. Is mein kuch Harj nahe ke tu mashoor na hoa aur us mein bhi kuch harj nahe ke teri tareef na ki jaye aur is mein bhi koi harj ki baat nah eke tu logon ke nazdek mazmoom (ya'ni mazamat kiya janey wala) ho jab ke tu allah t'alah ke nazdeek mehmood ho.

**Waswasa:** yahan yeh waswasa paia ho sakta hai ke humarey yehi islaaf رَحْمَةُ اللَّهِ تَعَالَى jo shohrat ki mazamat farma rahe hain, in ki apni shohrat ke tu har taraf dankey baj rahe hain.

**'Elaaj Waswasa:** Sayyid un Imam Mohammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى is waswase ka 'elaaj kerte hoye farmatey hain ke Talb-e-mazmum hai aur agar Allah عَزَّوَجَلَّ apney kisi bandey ko deen pehelanay ke liye bagair talb o takaluf ke shohrat ataa farma de yeh mazmum nahe. (*Ezaan P. 294*)

## Passenger Train ka Musafir

Infraidi shaksiyat baney walay ko yeh samajh chayeh ke is ki misaal is shaks ki si hai jo kisi (passenger train) mein aik musafir ki hisiyat se sawaaar hota aur safar ikhtiyaar kerta hai. Agar woh kisi station par utar jata hai tu train ruki ahe rehti bulkay agye barhti chali jati hai. Yeh haqiqat hai ke koi musaffir kaisa he ba silahyat kyun na ho is ke utar kar chale janey se train ke safar per koi asar nahe perta bulkey train musalsal chalti rehti

hai. Agar kuch musaffir utartey hain tu dosraun charh jate hain. Kuch isi andaaz se ‘Dawat-e-Islami’ (Soy’e-e-Madina) apna safar jari rakhe hoye hai. Is ki train se mushwbihat is baat ka ehssaas dilate hai ke koi fard iska juzola yanfuk nahe kw iske janey se dawat-e-islami salamt na rahe. Bulkey ‘Dawat-e-Islami’ salamat na rahe. Bulkay ‘Dawat-e-Islami’ ki gari inshallah salamat rawi se chalti rahe gi agar koi chalti gari se chalank lagata hai tu apna nuqsan kerta hai na ke gari ka.

Lehaza har aik is Haqiqat par nazar rakhtey hoye apney ap ko mdani kamaun mein masroof rakh ker apni nijaat ka amaan karey aur yeh baat bhi apne zehanmain mehfuZ kerle ke aj jo kaam woh ker raha hai is ke ‘elawa koi aur bhi kerskta. Lehaza apni infiradi shaksiyat banaey ki dhun ki waja se takseem kar ke ‘amal ko durust taur per nafiz na kerney wala apney rawaiye mein tabdili paida karey aur is baat ko tasleem karey ke ‘Dawat-e-Islami’ mehZ is ki muhtaj nahe bulkey is ke janey ke baad aise kaye islami bha’i hain jo is ka na’emul badal bun ker is se behtar karkardei paish kerskthey hain.

Hub-e-Jah ke shikaar aisey Islami Bha’i ko chyeH ke Allah Ta’lah ki khufya tadbeer se darey aur is se Allah Ta’lah ki panah pangey ke is Rab-e-Be Niaz **عَزَّوَجَلَّ** ko is baat ki parwa he kab hai ke koi khas shaks is ke deen ka kaam karey. woh parwadegaar gani o samad **عَزَّوَجَلَّ** apney bandonmai se jis sey chata hai apney deen ki khidmat le leta hai. Woh Islami bhai is baat ka bhi khof rakhey ke agar is ki Hub-e-Jah aur bartabey ki khwaish ki waja se koi deeni nuqsan hogyatu is muntaqim



haqiqi عَزَّوَجَلَّ ki pakaar bari shaded hai. Quran-e-Pak Tanbeeh Fermata Hai.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ط

**Tarjuma Kanz-ul-Emaan: Beshak tere Rab ki girft buhad sakht hai.**

*(Surah-tul- Burooj Para 30, Ayat 12)*

Lehaza akhirat ki izzat o sir bulandi ki khatir dunya mein bartari ki khwaish tarak kar ke takabbur-o-barai aur deni nizaam mein fisaad se bache aur Allah ta'lah ka yeh Farman pesh-e-nazar rakhey.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ط

**Tarjuma Kanz-ul-Emaan: Yeh Akhirat ka ghar hum un kay liye kartay hain jo zameen mayn takabbur nahi chahte or na fasad.**

*(Al- Qasas Para 20, Ayat 83)*

Is liye har Islami bha'i ajzi ikhtiyaar karey aur apni 'Dawat-e-Islami' ka mukhlis muballig bun ker 'Apni aur sari Dunya ke logo ki islaah ki koshish kare aur ikhlaas ka takaza yeh hai ke takseem kaar ke zariye ma teht islami bhai'o ko agye latey hoye madani kaam mein izafay aur behtari ka saba baney.

## **Ikhlaas ki Pehchan ka aik Tariqa**

Kisi kaam mein mukhlis honey ki misaal humarey ulma-e-kiraam yun dete hain ke aik shaks kisi konein mein gire hoye

admi ko nikalnay ki koshish ker raha ho aur is ka maqsood is ki jaan bachana ho. Itney mein aik aur shaks aye aur kisi tarkeeb se is admi ko konein se nikaal ker is ki jaan bacha le. Ab pehla shaks agar is par dil mein khushi mehsus karey tu samjh le ke woh is konein mein girey hoye ki jaan bachane mein mukhlis tha kyun ke yeh maqsud tu hasil hogya khoa kisi dosrey ke zariye he sahi aur agar is ka dil is per na khus ho ke dosrey nay kyun nikala mujhy nikalna that u samjh le ke woh is giret hoye ki jaan bachaney mein muklis na tha bulkay apney number banane aur apni wah wah kerwane ka khwasih mand tha.

Lehaza har mubalig mukhlisana kirdaar ada karey aur yeh zehn banaye ke is ka maqsood kufr o zalalat aur jahalat o ma'asiyat ke konwaun mein girey hoye be shumaar logo ko in konwaun se nikalna aur unhein Emaan o salehiyat ke minbaraun betha kar qabar o jahannum ki aag se bachana hai. Ab yeh maqsad khoa is ki apni zaat ki waja ki waja se hasil ho ya takseem-e-kaar ki barkat se kisi aur mubalig ke zariye, bahsurat is mdani maqsad ke husul par nazar ho apni wah wah aur number banana ki koshish hargiz na ho. Is baat ko mazeed is misaal se samjha ja sakta hai ke aik mubalig ko Bain al Akwami sunnataun bharey ijtim'a mein bayan karnay ka moqa' a diya gya. Is ko anay mein ta kheer hogye lehaza nigraan majlis nay dosrey mubalig se bayan karwaliya. Pehla mubalig gaur karey ke is ko khushi ho rahi hai ya gam khushi ki halat ikhlaas aur ghum ki kifiyat apni wah wah kerwanay ki khwaish par daal hai. Isi tarah mudat puri honay par ya kisi bhi sabab say aik ki jagah dosray Islami

Bha'I ko nigraani yah Zimadari de di jayetu ab woh apni qalbi kifiyaat par guar karey agar dil hasad aur bugz o takabur ka shikaar hai tu jaan le ke ikhlaas na tha yehi misaal kitaab likhnewale ki hai agar is ke naam ke bajaye likhi gye kitaab par dosrey ka naam ka shaye hojaye aur woh ghum mehsus karey tu samjh jayein ke kitaab likhney mein ikhlaas na tha yaad rahe zimadaari phoolon ki saij nahe bulkay Ka har daar rah hai.dunaya mein hukook ki adayegi aur akhiraat mein pur sish intehai nazuk muamla hai.

### **Nigraano ke lye dus fikar angaiz Farameen-e-Musatafa** ﷺ

1. Tum sab nigraan ho aur tum mein se har aik se is ke ma teht afraad ke baray mein pucha jaye ga. *(Majma'a uz zavaaid Vol 5, P. 207)*
2. Jo nigraan apnay ma-tehtaun se khayanat karey woh jahanum mein jaye ga. *(Masnd Imam Ahmed bin Hanbal Vol. 5, P. 25)*
3. Jis shaks ko Allah Tallah nay kisi ra'aya ka nigraan banaya phir us nay un ki khair khaoi ka khayal na rakha tu Allah Ta'lah us par Jannat ko haram kare ga. *(Saheeh Bukhari Vol. 2, P. 1058)*
4. Insaaf karney wale qazi par qiyamat ke din aik sa'at aisi aye gi ke woh tamana karega ke kash! Woh admiyion ke darmiyaan aik khujoor ke baray mein bhi faisla na kerta. *(Mujm'a alzawaid Vol. 4, P. 192)*

5. Jo shks dus Admio par bhi nigraan ho qiyamat ke din is tarah laya jaye gak us ka hath us ki gardun se bandha hoa hoga. Ab ya tu is ka 'adal ise churaye ga ya is ka zulm ise azaab mein mubtila kare ga. (*Al-sunan al-kabira Vol. 3, P. 129*)
6. **(Du'aye Mustafa** صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Aye Allah! Jo shaks is ummat ke kisi muamlay ka nigraan hai pas woh in se narmi bartey tut u bhi is se narmi farma aur un par sakhti karey tut u bhi us par sakhti farma. (*Kanzul ummal Vol. 2, P.80*)
7. Allah ta'lah nay jis Adami ko musalmano ke umoor mein mein se kisi mamlay ka nigraan banaya phir us nay un musalmano ki hajat, majburi aur gurbat ko nazar andaaz kiya tu qiyamat ke din Allah ta'lah us ki hajat, majburi aur be basi ko nazar andaaz farma dega. (*Al-targheeb wal tarheeb, Al-Hadis 42, Vol. 3, P. 124*)  
  
Ah! Ah Ah! Jo matehtaun ki hajataun ko iradatun pura nahe kerta Allah ta'lah is ki hajatein puri nahe kare ga.
8. Jo shaks rehm nahe kerta, us par rehm nahe kiya jata. Allah ta'lah us par rehm nahe kerta jo logo par rehm nahe kerta. (*Mashkawat ul masabeeh, Bab us Shafa'-o-rehma`ala-halk, Vol. 3, P. 65*)
9. Be shak tum unkareeb hukumrani ki khwahish karo gey lekan qiyamat ke din woh pehsmani ka bais hogi. Allah ki qasam! Mein is amar (ya'ni hukumrani) par kisi aise shaks ko mukarar nahe kerta jo us ka sawal karey ya is ki hirs rakhta ho. (*Saheeh bukhari Vol. 2, P. 1058*)

(Jo wuzaraat, uhda aur nigraani wagaira ke liye bhaag daur kerta aur uhda se ma'azuli ki suraat mein fisaad kerta hai us ke elite 'ibrat he 'ibrat hai)

10. Insaaf karney waley nor ke minbaron par hongay yeh woh log hain jo apnay faisalon, ghar walon aur jin ke nigraan bantey hain un ke barey mein adal se kaam letey hain.  
*(Sunan Nisai Vol. 2, P. 302)*

## Kamyab Mubalig

Yakenan woh mubalig kamyab hai jo onth ki si at'at o saadgi, zameen jaisi wasa'at o ajzi, pahaar ki tarah istekamat o sabit qadmi aur asmaan ki rifa'at ki misil buland nazri rakhtey hoye apney liye har mumkin tariqey se kaseer sarmaya akhirat jama' karnay ki fikar mein rehta hai. Is ki yehi madani soch rehti hai ke is ke nama'ye 'amaal mein naikion ke andaraaj ka bais banein.

Is ke liye is ke pass behtreen zariya is ke na'maul badal hain jin ki tayari ke liye woh apnay mateht islami bhai'o mein madani kaamon ki taqseem kari ke sath sath un ki aisi tarbiyat bhi kerta rehta hai ke woh na sirf in zimae darion ke qabil hojayein bulkay mazeed zimedaarion ki silahyat bhi hasil kerlein. Is tarah woh apney liye sawaab e jaria ke aik na khatma honay wale silsile ki bina dalta chala jata hai. Aye Kash ke humara har mubalig yeh akal mandana soch apna le aur apna na'mul badal tayaar kerney ki koshish mein lag ker madani kaam mein taraqi ka baiz bun ker apna bhala karay.

## Deemak Nahe Shehad ki Makhi Jaisa Banein

Baaz nadaan loog mansab par is andaaz se chupak jatey hain jaise lakri se deemak chupakt hai aur khud nahe hatt-ti bulkey is qadar nuqsaaan ka bais bun ker goya apney liye jahannum ki aag ka samaan ker guzarta hai. Humein Islami bhai'o ki woh qasam darkaar hai jo deemak ki tarah kisi mansab se chupaknay waki na ho bulkey shayhad ki makhi ki tarah ho jo apnay mission per rawana hoti, haduf per punchti, isey hasil kerti aur chattey tak puncha deti hai. Yeh makhi phoolon per chupak kar nahe beth jati bulkey is se matlooba ras hasil karkay loot ati aur chatey tak puncha deti hai. Shehad ki makhi yeh ba-maqsad masrufiyat humarey liye behtreen misaal hai ke hum bhi zimaydarion aur 'uhdaon ke ho kern a reh jayein bulkey matlooba madani fawaid hasil ker ke apnay 'uhdaon ka ikhtiyaar madani markaz ke hawale kerdein aur in zimmadarion per deegar ahel islami bhai'o ko mukarar honay dein bulkey kisi hikmat ke peshe nazar markaz khud agar humein kisi uhday se 'alaidah honay ka ishara de tu badgumani paley bagiar ,bila chun chira hukm ki ta'meel kaer ke phir se aik 'aam Islami Bha'io ke Taur par madani kaam mein sahrekk hojayein.

## Farasat-e-Ameer-e-Ahle Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

عَزَّوَجَلَّ اللَّهُ أَلْحَمْدُ لِلَّهِ humarey methay methay Sheikh-e-Tariqaat, Ameer-e-Ahle Sunnat, Bani Dawat-e-Islami, Hazrat Allama Maulana Abu Bilal Mohammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ nay madani kaam apnay gird rakhnay ke bajaye takseem

farmaya. Ibtidaan hafatawaari ijtima' mein khud bayan farmatey magar aj ap nay hazaron muballigeen tayyar ker ke 'Dawat-e-Islami ko 'ata farma diye jo hazron muqamaat par bayan farmatey hain. Naiz 'Dawat-e-Islami ke roshan mustaqbil ke pesh nazar aisi he basirat afrooz, aqbat khaiz aur dur andesh soch ke teht majlis o kabinaat ke qiyaam ka yeh pur hikmat-o-khush anjaam nizaam bidwaam nafiz kerwaya markazi Majlis Shora qaim kar ke Dawat-e-Islami ke tamam umoor is tafez kerdiye is tarah marakzi majlis shora ko bilkhusus aur tamam 'Dawat-e-Islami' walon ko bilumum yeh madani zehn 'ata farmaya hai ke majlis ke zariye madani kaa taqseem ker k n'a mul badal tayaar kerein aur mushwarati nizaam ke zarie Islami Bha'io ki umdah Araa aur qabil-e-qadar mahwarey hasil ker ik madani kaam mazed agye barhein.

Is nizaam ki mazed pa'edari behtar se behtar karkardegi aur khudrai o ijara dari ke mukamil khatmay ke liye har nigraan majis, kabina aur mushawarat ki muddat bhi muqara kerdi gyi hai takay koi nigraan o zimedaar khud ko is uhday ka **جُرْلًا يَنْفَكُ** samjh ker khud gharzi o man marzi kerta ho ijtemai mufadaat ko thais na puncha bethay aur mukhlis o ahle Islami bhai'o ka istehsaal ker inhein khidmat-e-Islam se mehroom na ker sakey. Taqseem kar-o-n'amul badal ki tayari ke silsile mein kuch madani phool pesh khidmat hain. Agar hum nay yeh madani phool apney dilon ke madani guladastey mein saja liye tu **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** humarey liye buhad sehil o asaan hojayega.

1. Apna yeh pukhta zehan bana lijiye aur apnay dil ke ghoshey ghosey mein yeh baat samo lijiye ke 'Dawat-e-Islami mei hai' is ka faida mera faida aur is ka nuqsan mera nuqsan hai.
2. Yeh baat bhi zehn mein betha lein ke jo kaam mein ker raha hoon woh meri jagah na sirf koi aur kerskta hai bulkay behtaar andaa mein ker skta hai .Allah ta'lah be niyyaz hai kisi ka muhtaaj nahe woh jis se chahey apney deen ka kaam le le. Haan, yeh is ka karam hai ke Dawat-e-Islami ke zariye woh mujhy Islam ki khidmat 'ata farma raha hai.
3. Madani kaam mein kisi mumkinah ta'atul masaln ap ki madiney shareef hazri, gharilon majburi, afat-e-naghani ya dunya se he rukhsati waghaira ke pesh nazar Dawat-e-Islami ke madani kaam ko mutassir honay se bachanay ke liye na'm ul badal ke taur par aisey islami bhai tyaar rakhiye jo foran ap ki zimmadari sanbhal sakein. Hazrat-e-Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام nay koh-e-toor par tashreef le janey se pehle Hazrat Sayyiduna Haroon عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام ko apna naib mukarar farmaya chunachy Quran Pak mein ha:

وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ

سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

Tarjuma Kanz ul Emaan: Aur Musa nay apnay bhai Haroon se kaha, meri quom par mere naib rehna aur islah kerna aur fasadiyon ki raah ko dakhil na dena. (Ala'araaf Parah 9, Ayat 142)



4. Hat ul imkaan har ehm kaam apney nigraan aur ma teht Islami Bha'io ko etemaad mein le kar in ke mashwarey se karein.

Methay methay Islami Bha'io! hum nay aia zehan banaliya tu is ki barkat se jahan humara ma teht Islami Bha'io se adam tawajjhi aur hausla shikni par mibni rawaya misbat rawaya mein badal jayega wahan kisi Islami Bha'i ke upar anay ki waja se apni shaksiyat ki ehmiyaat majroh honay ka khauf bhi khatam hojayega bulkay hum khud achay suljahy hoye, Madani qafilon mein safar aur madani ina'amat par 'amal kerney wale, naik seerat aur taqwa o parhaiz gari wale ba silhayat islami bhai agye layein gey, Unhein madani kaam ka moka' deingey aur un ki hosla afzai kerein ge aur is ka lazmi natija yeh hoga ke humari Dawat-e-Islami 'urooj ki bulandiyoon par urhnay lagi gi aurhum sawab-e-Jaria ka azeem zakhira payeinge naiz is sorat mein na sirf humarey liye mazeed madani kaam karnay aur agye barhanay ki rahein khushada, humwaar hongy bulkay madani kaam agye barhana bhi asaan bhi asan hojayega kyun ke humarey pass har waqt n'am ul badal ki aik fauj tayyar hogi aur waise bhi tajarbey hai ke na'e anay wale na'e jazbay aur waley se kaam kartey hain. Aur baaz tu aisey nadir kaam ker guzartey hain ke akkalein dang reh jati hain. Lehaza Mateht Islami Bha'io ki tarbiyat o tayyari buhad zarori hai.

Woh Islami Bhai jin par Dawat-e-Islami ke ehm kamaun ki zimadaiyaan hain unhein khususi taur par is taraf deni chayeh

kyun ke in ke zimaye Madani mashwarey, Bayanat aur in ki tayari pesh karnay aur deggar bushra o mua'sharati takazaun waghira ke dheron mu'amlaat hotay hain. Agar woh yeh khyal karein ke yeh sarey kaam woh akele bakhobi kerlein get u shayid is ko khush fehmi ke diyaray se bahir nikal kar kaam taqseem karnay hongey aur apnay baad bhi yeh saray kaam jari o sari rakhnay ke liye apnay na'mul badal banana hongay.

## Madani Mashwara Taqseem Kaar Aur N'amul Badal ki Khoobsurat Tadbeer

Allah ta'lah nay humein apnay kaam baham mashwarey se sar anjaam deney ki targeeb irshaad farmatey hoye musalmano ke mashwaray se kaam kernay ko pasandegi ke taur par zikr farmaya aur jis surah maien in ke mashwaray ka fai mazlkoor hoa hai is ka naam he Surah Shora rakha gya chunachey Parah 25 Surah Shora ki Ayat number 38 mein irshaad farmaya gya:

وَأْمُرُهُمْ سُورَىٰ بَيْنَهُمْ

**Tarjuma Kanzul Emaan: Aur in ka kaam in ke apas ke mashwaray se hai. (Shora Parah 25, Ayat 38)**

Mashwara karnay ki ehmiyat is baat se wazegh hoti hai ke Allah صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay apnay mehboob kareem rauf raheem سے irshaad farmaya:

## وَشَاوِرْهُمْ فِي الْأَمْرِ

**Tarjuma Kanzul Emaan: Aur kaamaun mein un se mashwara lo.**

*(Al-Imran Parah 4, Ayat 159)*

Is ayat ki tafseer mein Khazayn ul Irfaan mai hai ke is mein in ki daldari bhi hai aur izaat afzai bhi aur yeh faida bhi ke mashwara sunnat hojaye ga aur ayenda ummat is se nafa'uthati rahe gi. Hazrat Sayyid una Hasan Basri aur Duhaak رَحْمَةُ اللَّهِ تَعَالَى se marvi hai ke Allah Ta'lah nay Nabi Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko apnay ashaab se mashwara karnay ka hukm is waja se nahe diya ke Allah عَزَّ وَجَلَّ aur is ke piyare Habib صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko un ke mahwara ki hajjat hai bulkay is liye ke unhein mashwaray ki fazilat ka 'ilm de aur ap ke baa dap ki ummat mashwara karnay mein ap ki iktidaa aur iteba' karey. *(Tafseer-e-Qurtabi, Aljaz rul Rabae' P. 192)*

'Alama Alosi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay Imam Ibn-e-'Adi aur Imam Behki رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمَا ke hawalay se yeh hadees nakal ki hai ke jab yeh ayat nazil hoyi tu Aaqa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshaad farmaya Beshak Allah عَزَّ وَجَلَّ nay mashwaray ko meri ummat ke lye rehmat banadiya hai. *(Rooh-ul-Emani Vol 4, P. 107)*

### **Mashawara kay Fwaida**

Hazrat-e-Ibn Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا bayan kertey hain ke Aaqa عَلَيْهِ السَّلَام nay irshaad farmaya jo shaks kisi kaam ka iradah karay aur is mein kisi musulman shaks se mushwara karey Allah ta'lah ise durust kaam ki hadiyat de deta hai. *(Tafseer darmansur Vol. 7, P. 358)*

Hazrat Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka farman hai ‘Koi quom jab bhi apas mein mashwara kerti hai allah ta’lah usey un ki afzal raye ki taraf hadayat de deta hai. (Al Jama’ LIL-EHKAAM Al Quran, Aljaz Ur Raba’ P. 193)

Nabi Pak صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki wafaat-e-zahiri ke baad qabila banu sakeef (Jo akhir-ul-Islam Qaba’il se tha) nay irtadad ka irada kiya aur Hazrat Usman Bin Abil Aas رَضِيَ اللهُ تَعَالَى عَنْهُ se mashwara kiya jo in mein laik e it’at, samjhdaar shaksiyat thay. Ap رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya ‘Arab walon mein sab se akhir mein Isalam qabool kar ke sab se pehle murtad honay waley na bano.’ Allah Ta’lah nay Ap ke is mashwaray say unhein nafa’ diya (Aur woh Islam par sabit qadam rahe). (Aluqad-ul-Fareed Vol. 1, P. 66)

Hazrat Anus bin Malik رَضِيَ اللهُ تَعَالَى عَنْهُ bayan kertey hain ke Aqaye Madian صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshaad farmaya Jis nay istekhara kiya woh na muraad nahe hoga aur jis nay mashwara kiya woh nadim nahe hoga aur jis nay miyanaravi ki woh kangaal nahe hoga. (Almu’jib ul ausaat ul Tibrani, Rakm-ul-Hadees 6627, Vol. 5, P. 77)

## Mashwara Karnay Wala Durusti Pata Hai

Kaha jata hai ke jisey chezein di gyein is se chaar chezein nahe roki jatein.

1. Jise sukaar karnay ki tofiq mili is se mazeed ‘ata mana’ nahe ki jati.
2. Jise tauba ki taufeeq di gye is se qabooliyat nahe roki jati.

3. Jis nay istekharah kiya is se khair nahe roki jati.
4. Jis nay mashwara kiya is se suwab o durusti nahe roki jati.  
*(Al-mustatruf Vol. 3, P. 248)*

## **Khudray'e Akal Ki Dushman**

Kisi da'na se pucha gya kaunsi cheez 'akal ke liye ziyada mufeed aur kausni ziyada muzzar hai. Kaha, 'Akal ke liye ziyada mufeed teen chezien hain.

1. 'Ulma Kiraam se mashwara kerna.
2. 'Umoor ka tajurba hona.
3. Kaam mein tehrao suljaho hona Aur ziyada muzzar bhi teen cheizein hain.
  1. Khudray'e.
  2. Na tajurbakari.
  3. Jald bazi *(Aluqad ul fareed Vol. 1, P. 26)*

## **Pasand ka Mu'amlaa**

Manqul hai ke jab admi Allah ta'lah se istekhara, doston se mashwara aur apni akal se khoob guar o khoz karnay ke baad koi amar sar anjaam deta hai tu Allah ta'lah us ka mu'amalaa uski pasand ke mutabiq kerdeta hai. *(Al-Mustatruf Vol. 3, P. 248)*

## Farman-e-‘Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Humarey Aaqa ‘Alahazrat, Mujadid o deen o Millat, Imam Ahle Sunnat Shah Ahmed Raza Khan رَحْمَةُ الرَّحْمَنِ عَلَيْهِ farmatey hain, ‘ummat ke liye faida mashwara yeh hai ke talahaq-e-izaar o afkaar (ya’ni nazriyaat ke bahum milnay) se barha woh baat zahir hoti hai ke sahab-e-raye ki nazar mein na thi.”  
(*Fatwah Razavia Jadid, Vol. 18, P. 491*)

Methay Methay Islami Bhai’o! Deeni o dunyavi umoor mein mashwaray ki bari ehmiyat o zarorat aur nafa’ andozi o barkat hai. Aik shaks ki raye is kachey dhage ki missal hai jis se koi wazni cheez nahe utahi ja skti magar jab mashwarey ke zariye chund araa mil gyein tu is mazboot rassi ki tarah hogyein jis se bhari chezein bhi bandh kar uthai ja sakti hain. Chunachey shaks e wahid ki ray’e ke muqablay mein mashwaray ke zariye intekhaab karda raye dusrusti o suvaab tak punchnay mein zida kargar rehti hai aur agar bilfarz woh (muntakib ray’e) maqsood o matloob tak nab hi punchaye aur natijye mein durusti nab hi hasil ho tub hi mashwara karnay wala sharmindagi o nadamat aur ta’na zani o malamt se mehfuluz o mamun rehta hai kyun ke mua’mlaa sab ki raye se tay paya tha. Yahan aik arabi ka quole buhad wakaye hota hai ke koi madagaar mashwaray se barh kar qawi nahe kyun ke mashwaray ke baad koi sar anjaam deney wale mumido mu’awan hokar nuqsaan pura karne mein sa’ae hoty hain wagarna bagair mashwarey ke kisi kaam ki anjaam dahi se nakaami ki surat mein be yari o madadgari khujlat o sharmindigi aur jag hinsai ka samna ho skta hai.

## Nek bakht Kaun?

Hazra Sehil Bin Sa'ad Saa'di رَضِيَ اللهُ تَعَالَى عَنْهُ nay Aaqa-e-Kainaat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ se rawayat ki hai jo banda mashwara le woh kabhi bad bakht nahe hota aur jo banda khud ray'e aur dosron ke mashwarey se mustagni (ya'ni beparwa) ho woh kabhi naik bakht nahe hota. (*Al Jama' lil-ehkaam Al Quran, Aljaz ur Raba' P. 192*)

إِنَّ اللَّيِّبَ إِذَا تَفَرَّقَ أَمْرُهُ فَتَقَّ الْأُمُورَ مُنَاطِرًا وَمُشَاوِرًا  
وَأَخُو الْجَهَالَةِ يَسْتَبِدُّ بِرَأْيِهِ فَتَرَاهُ يَعْتَسِفُ الْأُمُورَ مَخَاطِرًا

1. Aqal mand ka muamla jab mutafarriq ho (kar ulajh) jata hay to woh ghaur-o-fikr aur mashwara kartay huway us ki jehaton ko yaqinan waazeh kar leat hay.
2. Aur jahil-o-na tajarba-kar apni raaye ko tarjeeh deta hay. Tu dekhta hay kay woh khatray may parhte huway apnay kaam baghayr sochay samjhay kar guzarta hay.

## Khud-Raayi ka Nuqsan

Kaha jata hay: Jis nay apni raey ko barha jana behak gaya. (*Al-jamia al ahkam al quran P. 192*)

Hazrat-e-Sayyiduna Ali Murtaza كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ farmatey hain 'Jis nay apni rat'e ko kafi jana woh khatray mein par giya.'  
(*Al-Mustatruf Vol. 3, P. 245*)

Methay Methay Islami Bhai'o! Is se khudray'e (ya'ni apni ray'e ko bara janey wala) ibrat hasil karey aur 'ajzi ikhtiyaar kartey hoye mashware ko watera banaye ke yehi Aka صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka mubarik khalk aur pakeeza sunnat hai.

## Mashwarah karna Sunnat hai

Humarey Madani Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bawujud yeh ke mashwaray se mushgna thay Sahaba Kiraam عَلَيْهِمُ الرِّضْوَانُ se mashwara kar ke un ki hosla afzai farmatey aur un ke munasib mashwarey bakhushi qabool farmaletay jis ki roshan misalein ghazva-e-khandq ma Hazrat Suleman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ ki ray par Khandaq khood kar aur Ghazva-e-Ahd ma medan-e-jung karna wagra ha.

Madni Aqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki 'ajzi w anksari ki khusboon say mehкта aur mashwaray ki barekatain lataata aik waqia mehlaza ho jo Ghazva-e-Badar ke mokay par pesh aya. Chunachey

## Jangi Tadbir aur Mashwara

Ghazvah-e-Badar mein Madani Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay wadiye badar ke pehle kunwein par punch kar wahan qiyaam farmayatu Hazrat Khubab Bin Manzar رَضِيَ اللهُ تَعَالَى عَنْهُ nay istefsaar kiya, Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ yahan qiyaam karnay ke barey mein Allah ta'lah nay ap ko hukm farmaya hai aur hum is se agye ya pechey nahe jaskte ya mehز jangi chaal aur harb nukta nazar se is muqaam ka intekaab farmaya hai? Aaqa-e-



Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshaad farmaya, yeh mehz jangi tadbeer ke lehaz se meri raye hai. Hazrat Khubab رَضِيَ اللهُ تَعَالَى عَنْهُ arzu gazaar hoye, Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ phir (mere khayal mein) yeh jagah qiyaam ke liye behtar nahi, bulkay munasib khayaal farmein tu agye tashreef le chaliye ke tamam kunwein humarey pechay reh jayein aur aik kunwein humarey pechay reh jayein aur aik kunwaein ke sewa tamam kunwein paat dijiye. Aur is aik kuwein par hoz bana ker (Pani Jama' kerlijiye). Phir hum jehaad karengi aur pani piye ge jab ke dushman na pi sakein ge. Piyare Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Hazrat Khubab رَضِيَ اللهُ تَعَالَى عَنْهُ ki ray'e buhad pasand farmai aur isi per 'amal farmaliya. (*Daalil un Nabuwa ul behqi Vol. 3, P. 35*)

Methay methay Islami Bha'io! Humarey piyare Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sahaba Karaam عَلَيْهِمُ الرِّضْوَانُ ke mashwaron aur aara ki khoob qadar dani-o-shafqaat, narmi o rehmat aur munasib mashwara qabool farmanay wali mubarak khaslat ki dharas se dil khol kar apni raye ka izhaar karliya kertey chunachey Hazrat-e-Khubab عَلَيْهِمُ الرِّضْوَانُ nay bhi apnay Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke is khalq-e hasan ki barkatein lottey hoye apni raye bargah-e- Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mein pesh kardi jise Sarkar-e-Do 'Alam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay qabul farma kar apne gulaam Hazrat-e-Khubab رَضِيَ اللهُ تَعَالَى عَنْهُ ko itna bara aizaz 'ata farmaya ke apni intkhaab farmoda jagah tarak kar ke in ke raye par 'amaal farmaliya.

Methay Methay Islami Bha'io! Humaray muaziz o mukarim Islaaf Kiraam عَلَيْهِمُ الرِّضْوَانُ bhi apni tamam tar suvaab andeshi

umdaah fikri ke bawujud Rasool-e Karim ﷺ ki itabah mein apnay ma teht ashaab se mashwara farmaya kertey.

## Sayyiduna Siddiq-e-Akbar ﷺ kay Mashwarey

Hazrat-e-Qasim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki ravayaat mein hai ke jab Sayyid una abu bakr siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko koi aisa aamar dapesh hota jis mein ahle fikh wuray ke mashwarey ki zaroorat hoti tu Ap Hazrat Umer, Hazrat Usman, Hazarat Ali, Hazrat Abdulrehman Bin Auf, Hazrat ma'az bin jabal, Hazarat Abi Bin Ka'ab, Hazrat zaid bin sabit aur muhajereen o insaar ka chand aur Hazarat عَلَيْهِمُ الرِّضْوَانُ ko bulatey (aur un se mashwara farmatey.

## Sayyiduna Farooq-e-Azam ﷺ kay Mashwray

Imam Zuhri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatey hain ke Hazrat Sayyiduna Umer Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ ki Mubarak jawan-o-'ulmah se bhari hoti thi basa auqat in se mushwara kertey tu farmatey 'tum mein se kisi ko is ki kam umeri mashwara dene se na rokey kyun ke 'ilm kamdaar kam ya ziyada umer par nahe bulkay Allah ta'lah jesy chahe 'ilm se nawaz deta hai. *(Musannif Abdur Razaak Vol. 10, P. 363)*

## Khalifa Ka Chinao' Bhi Mashawarat Say

Imam-o-khalifa ka takarur kis qadar ehm masaala tha magar Sayyiduna Farooq-e-Azam رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay is bhi Shora ki savaab ded par chur diya. *(Tarikh ul khulfah P.135)*

Methay Methay Islami Bahi'o! Hazrat-e-Sayyiduna Farooq-e-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ woh masaib-ur-ray'e shaksiyat hain ke jin ki ra'ye ki muwafqat mein Quran-e-Pak ki kamo besh 20 Ayat e-Kareema nazil hoyein. (*Tarikh ul khulfah P.122*)

magar ap رَضِيَ اللهُ تَعَالَى عَنْهُ ki shaan tawaze' ka yeh 'alim hai ke phir bhi apnay ashaab se mashwaray talab farmaya kertey aur is ki targeeb irshaad farmaya kerte aur yehi tariqa baad ke waliyaan-e-khilafat-o-khiyaremat ka raha.

## Mashwaray ki Sunnat Apnay'e

Magar afsos aik hum hain ke humein koi mansub ya zimmadari mil jati hai tu kisi ma teht se mashwara kerna tu kuja agar koi mateht azkhud humein mashwara dene ki jasarat ker bethay tu us ko badtehzeem, beadam, ghustaakh aur zabaan daraaz jantay aur apnay uhday ke guroor aur bad khalk o hosla shikn rawiye ke future se is ke dil ka sheesha chikna chur ker daltey hain. Kash hum Ajzi apna ker apnay Aqae Khush Khisaal, Sahib-e-Shereen Muqaal صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mashwara karnay wali sunnat par 'amaal pera hoon aur wusa'at-e-qalbi se apnay ma tehat Islami Bha'io ki ray'e leney ka khalk apnein aur un ki munasib ray'e qabool bhi karein.

## Kisi ki Ray'e Hakeer Na Janiy'e

Urd sher bin babak ka quole hai 'Hakeer adami ki taraf se dig ye durust ray'e ko hakeer na jaan kyun ke 'moti' is ke nikalnay wale gota khur ki hakarat ki waja se kam qeemat nahe jana jata.' (*Al-musttraf Vol. 3, P. 244*)

Methay methay Islami Bha'io! hum bhi Madani Mashwaro ke yeh qeemti moti chunna shuru' karein gay tu **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Mohabbat o ulfat, lehaaz o murawwat, maharat o silhyaat, khair khuwai o himayat, takseem kaar ki wus'at, dawami ijtimaa'yat aur rifa't o shokat ki chamak damage se jagmagati aisi pur nor larri tayyar hogi jo 'uroos-e-Dawat-e-Islami ke sir-e-'Urooj per muziyyan Taj-e-Izzat se mu'alak sehre mein khoob saje jachey gi.

## **Ameer-e-Ahle Sunnat** **دامت برکاتہم العالیة** **Ki Kiya Baat Hai**

Sheikh Tariqat, Ameer-e-Ahle-Sunnat **دامت برکاتہم العالیة** nay mashwaray ka faizan 'aam aur khudra'ye ka andaaz tamam kerte hoye na sirf khud 'amali tuar per mashware ki Sunnat ko zinda kiya aur shafqat o narmi, hosla afzai, yaksaan tawajuhi aur ehteraam-e-muslim se bhar pur madani masahawarat ravi o 'adam tawajuhi se yaksar Paak hai Bulkay markazi Majlis-e-Shora ko is silsile mein wazeh ehkaamat 'ataa farma diya hai jise Ap **دامت برکاتہم العالیة** ke Mubarak andaaz mein dhalnay ki koshish jari hai.

## **Ameer-e-Ahle Sunnat** **دامت برکاتہم العالیة** **kay Madani**

### **Mashwaray ka Andaaz**

Ameer-e-Ahle-Sunnat **دامت برکاتہم العالیة** ka Madani Mashwara Madani Aaqa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ke farman pur basharaat **يَسْرُوا وَلَا تَعْسِرُوا وَابْتَسِرُوا وَلَا تَنْتَقِرُوا** 'yani aasani paida kero aur tangi na do aur khushkabri do aur mutanafir na kero (*Saheeh Al- Bukhari Vol. 1, P. 16*)' ki 'aamali tasweerhoa kerta hai. Chunachy dekha

gya hai ke ap **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** ki mushawar yusir o basharat ki sahilato se mamlo, tanfeer o tanker se mubbara, sarwar aamaiz sanjhida Mahul mein hoti hai. Ap ki shafqat ki thapak aur ap ke mizaaj ka rifq shurrkaa madani mashwara ko itna hosla de deta hai ke bawujud r'uab wilayat ke koi bhi Islami Bha'I apnay mashwaray ki pesh guazari mein jhik jhak mehsus nahe kerta. Koi kaisa he khafeef o Na munasib bulkay ehmakana mashwara he de bethay Ap **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is ko intehai tahammul o wusa'at zarfi se suntay aur phir baray pur shafqat o hakeemana andaaz mein is mashware kamzurion par roshni daal kar is tarah iska na munasib hona wazeh kardete hain ke mashwara dene wale ki hosla shikni bhi nahe hoti aur woh apni galat ray'ese ruju' bhi kerleta hai.

Is se in islami bhai'o ko zaror dars hasil karna chyeh jo apnay mashwao mein galat andaaz se dosro ki baat kaat kertey aur kisi ke na munasib mashware par tanz o tazheek se kaam letay hain ke is se jahan shurka madani mashwara ki hosla shikni hoti hai wahan woh khud bhi mukhlis musheero ki wafa dariyon se hath dho bethay hain bulkay apnay khilaaf Islami bhai'o ka aik halka bana lete hain.yakinan yeh humara hikmat-e-'amali se mehroom tang zarf kirdaar he hai ke jis ki waja se hum chund islami bhai'o ke zimaydaar hokar bhi inhein apna banana mei na kaam hain aur Ameer-e-Ahle Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** ki narimi o shafqat, hakeemana emarat aur umda mushawarat ka asar hai ke Ap **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** lakho islami bha'io ke dilo ki dharkan aur rooh ki rahat baney hoye hain. Lehaza hum bhi

agar kamyabi chahtey hain tu humein Ameer-e-ahle sunnat **دَاعَتْ بِرَكَائِهِمُ الْعَالِيَةِ** ka hilm o hikmat bhara andaaz ikhtiyaar karna hoga, apne ma teht Islami bhai'o ki izzat-e-nafs ka khayaal rakh kar inhein seney se lagana hoga ,in se mashwara karnay ko ihmiyat de kar inhein ehshaas-e-mehrumi ka shikaar honay se mehfuз rakhna hoga aur agar bilfarz in ke mashwary par 'amal ki suraat mein nuksaan zahir zahir ho tu bhi un ke sath husn-e-suluk kartey hoey inhein malamat o tu bekh karnay se bacna hoga.

## **Tu Nay Aisa Kaha tha**

Kisi dana ka qoule hai jab tera dost tujhy mashwara de aur is ka anjaaam acha na ho tu is baat per usey malamat o 'etaab na ker aur is tarah bhi na keh, tu nay aisa kaha tha, teri waja se aisa hoa hai, agar tu na hota tu aisa na hota kyun ke yeh sab zajar o malamat he hai (aur is se tera dost sharminda hoga aur ayenda tu is ki bhala'i se mehrum hojaye ga). *(Al-musttraf Vol. 3, P. 247)*

## **Mashwara Qurbat ka Bais Hai**

Mashwara karna aisa Mubarak fa'il hai ke is se woh shaks jis se mashwara kiya jaye apni qadar o qeemat aur takreem o ehmiyaat mehsus kar ke masroor hoga aur is ki mashawara leney wale se wabastagi o qurbat barhay gi. Bulkay agar naraz Islami Bha'i se mashwara kiya jaye tu yeh mashwara karna is ka buguz o keena ka fur aur narazgi dur kar ke dil mein lutf o mohabbat ka noor paida karega. Jaisa ke baaz mufaserren nay ayat.

## وَشَاوَرَهُمْ فِي الْأَمْرِ

**Kay teht is taraf ishra farmaya hai** (*Al jamae' ul ehkaam al Quran, Al jaza Ar rabae' P.192*)

Aur agar naraz Islami Bha'ikoi mashwara talab karey ru use bhi achay andaaaz mein behtar mashwara zaroor dena chayeh. Aik mufakir ka quole hai 'jabs tujh se tera koi dushman mashwara karey tu use 'umda mashwara de kyun ke mashwara karnay se is kit ere sath dushmani mohabbat mein badal jaye gi. (*Almustatrif Vol. 3, P.247*)

### Sa'ib Ur Ray'e ki Faukiyat

Aisi pukhta fikr, waseehun nazar, zutajurba aur sa'ib ur ray'e shaksiyat jis ki durusi o savab aglaab o aksar ho agar bagair mashwaray ke bhi koi amar farma de tu is mei koi harj nah eke aisi shaksiyaat he ki aara se tu qumein banti aur falah pati hain. Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki wafaat e zahiri ke baad Hazrat Sayyiduna Osama bin Zaid رَضِيَ اللهُ تَعَالَى عَنْهُ ke qafalay ki rawangi ke silsile mein hazrat e Sayyiduna Abu bakar Siddiq رَضِيَ اللهُ تَعَالَى عَنْهُ nay deegar Sahaba كِرَامِ الرِّضْوَانِ ke mashwaro se qata-e-nazar kartey hoye apni wusa'at-e-zehni aur balig nazri se is rawana karnay ki ray'e par he sibt ikhtiyaar farmaya, jis ke baad mein kaseer fawaid zahir hoye. (*Mulakhsan Ar riyaz un nasra, al jaza ul awwal P. 98*) 'Aatbi kehtey hain ke quom-e-Abas ke aik shaks se kisi nay pucha, tumhari quom mein durust ray'e wale kitnay ziyada hain? Us nay jawab diya hum hazaar

adami hain aur hum mein aik he shaks Hazim o tajurba kaar hai. Hum sab (apnay kaamo mein) is se mashwara kar ke chaltey hain tu goya hum sab ke sab tajurba kar o durust ray'e wale hain. *(Ai' uqad ul fareed P. 67)*

## Mashwara Deney Wala Kaisa Ho?

Mashwara ke Bab mein yeh baat intehai ehm hai ke mashwara deney wala kasia hai kyun ke masher ka bhi kisi kaam mein buhad ehmkirdaar hota hai. Chunachay Mufti Ahmed Yaar Khan Naimi *رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ* nakal farmatey hain ke kisi nay Ameer ul Momineen Maula Muskil Kusha *كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ* se istifsaar kiya ke khulfaye salsah ke zamanay mein fatuhaat Islami ziyada hoyein aur ap ke zamanay mein khana jangi ziyada rahi is ka sabab kiya hai? Irshaad farmaya, inhein mahswara deney wale hum thay aur humein mashwara deney wale tum ho. Lehaza zarori hai ke mashwara deney wala apnay ap ko un ausaaf se mutasif karey jis se is ki ray'e khaam se taam hojaye aur woh mashwara deney mein mufeed kirdaar ada kar sakey. Chunachey Mashwara deney wala ma'umlay ki nau'yat se saheeh taur per agha, adaab-e-mashwara se wakif, tehzeeb o shaistagi ka pekar, khuloos o lalhiyat ka hamil, guar o ghz ka 'adi suljha hoa, sanjhida fikar Islami Bha'i hona chayeh. Mashwara deney ke adaab mein manqule hai 'mashwara deney wala m'uamla ki barikiyo ka saheeh 'ilm rakhnay wala, muhazab o shaista ray'e wala ho kyun ke buhad se 'ilm wale durust ray'e ki m'arfat nahe rakhtey aur kayi aise hain jo m'amoli baat mein behs karney mein bhi durusti par nahe hotey.' *(Ezaan P. 246)*



## Musheer 'Ajazi-o-Ikhlaas Wala Ho

Musheer (ya'ni mashwara dene wale) ke lye zaruri hai ke woh 'ajzi o ikhlaas wala ho. Is ka maqsad apni ray'e ki bartari sabit kerna nahe bulkay m'uamlay ki behtri hona chayeh. Lehaza agar zimmadar is ki ray'e ke elawa kisi aur baat mein behtri samjhtay hoye isi ikhtiyaaar karey tu is ke dil mein kuch bhi ranj paida nahe hona chayeh, bulkay is apna yehi zehn banaye rakhna chayeh ke mera mashwaranakis hai agar kaam mein ajaye tu mere liye sawab hai aur agar kisi aur ray'e par 'amaal ho tu Allah Ta'lah is mein he behtri farmade. Lehaza jab bhi mashwara dein wusa'at-e-qalbi ke sath dein.

وَاصْبِرْ لِحُكْمِ الْعَالِيَةِ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Ameer-e-Ahle-Sunnat nay humein yeh zehn diya hai ke jab bhi mashwara de yeh keh ker dein ke 'yeh mera nakis mashwara hai.' Jab hum khud apnay mashwaray ko wakai nakis jaein get u qabul na honay par ranj nahe hoga aur nafs o shaitaan bhi koi warna ker sakein gey aur agar qabole na honay per narazi izhaar ker bethay tu s ka matlab yeh hoa ke humara zaban se apne mashware ko nakis kehna 'ajzi nahi riya kari tha. Is liye mashwara dene wale ko pehle he se apna zehan bana lena chayeh ke mera mashwara nakis hai aur ho skta hai ke yeh na mana jaye. Wagarna mashwara mustard honay ki Surat mein shaytaan apna kaam ker dikhata aur 'izaat-e- nafs-o-ana ka masala banwa kar apas mein ikhtelaaf paida kerwadeta hai. Naiz masheara deney wala yeh baat bhi zehn mein rakhay ke mahswara leney wale ko shar'un yeh haq hasil hai ke woh is ki ray'e se itefaq na karey.

## Mashwara Ya Hukm?

Hazarat-e-Barirah رَضِيَ اللهُ تَعَالَى عَنْهَا bandi thein. Is ke Aaqay nay un ka nikah Hazrat-e-Mugeez رَضِيَ اللهُ تَعَالَى عَنْهُ se kerwa diya aur kuch ‘arsay ke baad inhein azaad kerdiya. Azaad honay ke baad Hazrat Barirah رَضِيَ اللهُ تَعَالَى عَنْهَا ko yeh haq hasil hogya ke woh chahein tu apnay shohar ke ath rahein ya ‘alidhgi ikhtiyaar farmalein. Chunachay Hazrat Barirah رَضِيَ اللهُ تَعَالَى عَنْهُ apni zojah se buhad mohabbat farmatey thay aur ‘alidhgi na chatey they. Saheeh Bukhari main hai ke Nabi kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay (Hazrat Barirah رَضِيَ اللهُ تَعَالَى عَنْهَا se) farmaya, behtar hai ke tum is se ruju’ kerlo. Woh ‘arz guzar hoyein, Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Kiya ap mujhy yeh hukm detey hain? Farmaya, mein sifarish kerta hoon. ‘Arz ki mujhy is (ruju’) ki hajat nahe. *(Saheeh Bukhari Vol. 3, P.489, Hadis 5283)*

Methay Methay Islami Bha’io! Aaqaye do ‘Alim صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ajzi ke qurbaan! Kis qadar piyara dars ‘ata farmaya ke koi kaisa he zaheen o fateen aur kitni he ehm shaksiyat ho agar koi is ka mashwara qabool na karey tu is se ranjeeda khatir ho kar is par ghazab naak na hojaye aur is mashwara na maan nay wale ke baray mein dil mein buguz na rakh le bulkay is taraf tawajah rakhe ke jise mein mashwara de raha hoon us par lazim kab hai ke woh mere mashware par ‘amal bhi karey aur aik mateht ke liye tu nigraan o zimedaar ke barey mein is se barh ker adaab qabil-e-lihaaz hain.

## Musheer Ameen aur Raazdaar ho

Musheer ke liye amanat daar aur Sahab-e-Raaz hona bhi buhad zarori hai. Hadees Sahreef mein hai ke aik martaba nabiyaun ke Sarwar, Rasoolo ke Afsar Mehbub-e-Rab-e-dawar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ qiadi taqseem farma rahe they Jab do gulaam (ya'ni qaidi) baqi reh gye tu aik Ansari Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ (Husol-e-gulaam ki garz se) Hazir hoeye. Rasool-e-Mukhtaar, baizan-e-parwadegaar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshaad farmaya: 'in donu mein se jo chahu kerlo' in Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ nay arz ki, Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bulkay ap intekhaab farma dei. Piyare Aaqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay du martaba apna aik dast-e-aqdu dosrey mubarik hath par martey hoeye farmaya: 'الْمُسْتَشَارِأَمِينُ، الْمُسْتَشَارِأَمِينُ' 'ya'ni jis se mashwara liya jaye woh amen hai, jis se mashwara liya hjaye woh amen hai.

(Is irshaad ke baad farmaya) le, (in donu ghulamo main se) yeh le le, kyun ke mein nae usey namaz parhtey dekha hai. (*Musanif Abdur Razzak Vol. 10, P. 362*)

Sayyiduna Imam Bukhari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatey hain ke Sarkar-e-Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke ba'ad Khulfaa o ayema mubah kaamo mein Ameen logo aur 'ulmaa se mashwara kiya kertey they. (*Al-Jama'-ul-Ehkaam ul Quran, Al-Jaz-ur-Raba' P. 193*)

Sayyiduna Sufyaan Sauri عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatey hain, 'Mutaqi imanatdar aur khauf-e-Khuda عَزَّوَجَلَّ rakhnay wale shaks se mashwara kerna chayeh.' (*Ezan*)

Baaz ‘ulma farmatey hain, ‘Kisi tajurba kaar shaks se mashwara lena chayeh kyunke woh tum ko aisi ray’e dega jo ise tu giraan dastyaab hoyi magar tujhy muft mein mil jayegi. (*Ezan*)

Lehaza mashwara is ke ihl se karna zarori hai bemaari mein police aur ‘imaraat ki ta’meer mein tabeeb se mashwara nahe liya jaye ga. Isi tarah kah gaya hai ke mundarjah zail se mashwara na kiya jaye.

1. Jahil
2. Dushman
3. Riyakaari
4. Buzdil
5. Bukheel
6. Khuashaat

Ka pero Kyunke raye den mein jahil gumrah kare ga, dushman halakat chahey ga, riyakaar logo ki khusnudi ko pesh-e-nazar rakhey ga, buzdil kam himmati ka muzhira karega, bukheel ki ray’e hirs-e-maal se khali na hogi aur khwahishaat ki perwi karnay wala apni khwahishaat ka gulaam hota hai is ki ray’e is ki khwahish ke tabye hogi. (*Al-Mustatraf P. 248*)

Lalchi aur khushamdi se bhi mashwara nahe kerna chayeh key ke yeh hamesha faida sochey ga aur ijtimaa’I mufadaat se kuch garz na rakhe ga. Lehza mashwara deney wale ko chayeh ke mazkura sifaat-e-mazmuma se khud ko bachaye. Aur apnay undar aisi ‘ala sifaat aur aisi kurhan aur ikhlaas paida kare ke is ke mashware madani kaamon mein ziyada se ziyada behtri laney

ke liye mufeed o sood mand sabit ho skein. Lehaza tamam nigraan Islami bha'io ko chayeh ke markazi Majlis Shora ki taraf se 'ata kerda 'Madani Mashwara ke 19 Madani Phool' ke mutabik apney mashwarey karein aur bahmi mashawarat he se mu'amalat ko tey karein takey masheaun ki barkat se taqseem kari ke sath sath n'am-ul badal Islami Bhai bhi milna Shuru'

## Zimmahdaraan ke liye 19 Madani Phool

Markazi Majlis Shora, Mulki Intezaami Kabina, Har Sath Ki Majlis Mashwarat, Divisional Aur Tehseel aur Elakayi Nigraan Sahibaan (Zimmahdar Islami Behnein bhi zaroratan tarmeem kar ke) 'madani mashwara mein tilawat-o-naat ke baad har baar perh ker sun dein Kash! Yeh madani phool har zimmahdaar ke kaano mei har do (2) harein jatey rahein. Maqula hai: مَا تَكْرُرُ تَقَرَّرَ ya 'ni jo baat baar baar dohray'e jati hai woh dil ko qarar pakar leti hai.

1. Maslak 'Ala Hazrat Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ par mazbooti se qaim rahein, AhleSunnat ka Adab karein.
2. 'Tum se tumharey ma teht ke barey mein pucha jaye ga.
3. Apka mansab kark dekhana nahe, faqat koshish kiye jana hai. Kambyabi dene wali zaat Rab-e-Kaynaat ki hai.
4. Har tanzeemi kaam ke aghaz mein (dil he mein sahi) dua ki adat banein, nazar 'asbab' par nahe khaliq-e-asbab par rakhein.
5. Ghambeer masala aa parey tu Salat ul Asraar ya Khatam Ghosia waghira ka ehtemam farmein, girr gira kar dua mangein.

6. Aison ko dhondtey rahein jo pehle atey they magar ab nahe atey. HAfte mein kam az kam aik becharey hoye islami bhai ko dobara madani mahol se zaroor wabasta karein. (yahan woh muraad nahe jin par tanzeemi pabandi lagi ho).
7. Milansari 'Infradi Koshish' ki rooh hai.
8. Intehai narmi ke sath ghar mein bhi Madani Mahule banein, agar ap ki suni jati hai tu dewar jeth aur bhabi ke pardey ko yakini banein. Ghar ki be ehtiyatian bahar anay se Dawat-e-Islami ko bhi nuqsaan punchta hai.
9. Yeh shikayat 'aam hain ke 'Islami bha'i aata'at o tawan nahe kertey, alag group banaliya hai' waghira. Is ki bunyadi wajah aksar zimaydaar ki be ihtiyatiyab bhi hoti hain maslan jo 'zimadaar' ghusela batoni, aik ya chundse gehri dosti rakhnay wal, rothay ho'on ko manaane ke bajaye un ki kaat karnay wala, tu takkar, abbey tabay aur bazari lehje wala aur narmi se mehroom hoga tu is ke elkaqe mein shikayat khatam honay ke bajaye barhti chali jayein gi.
10. Ma'moli be ihtiyati bhi kabhi kabhi buhad barey nuqsaan ka bais banti hai. Agar ap wakai madani madani kaam kerna chatey hain tu jab tak Shariyaat hukm na de hargiz kisi sunni ko apna mukhlif na banein.
11. Ap ki aik aik harkat ko log bagaur dekhtey hon ge lehaza koi aisa kaam na karein ke dawat-e-islami per ungli uthay.

12. Aik taraf ki sun kar koi ray'e qaim na karein, na he faisla sunaein, fariqain ki alag alag sunein aur 'ufow o darguzar ke faza'il bayan kar ke narmi par amada karein phir doni ko ikhata bitha ker sulah kerwa dein.
13. Zabaan ki be ehtiyati madani mahol ke liye galban sab se ziyada nuqsan deh hai. Lehaza dant dapat aur maskhra pan ke liye khud par pabandi lagein, gufrugu ke isharay sekh lein aur zarooratan is tarah ki takseem kerlein maslan waldain se naiz phone par zabaan se baat karoga. Jo chuta bhai mahol mein hai is se aur falan falan islami bhai se hat ul imkaan isharay se aur likh ka rkaam chalaunga ga inshallah ahista ahista ap sanjidja aur kam go hojayein ge. Phir dekhiye madani mahol mein husn-e-ikhlaak ke kaise madani phool khiltey hain. Is ke liye mahinay kam az kam aik baar risalah qufle madina ijtimai ya infiradi taur per parhna **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** mufeed rahe ga.
14. Har mahenay Madani Qafile mei safar aur madani in'amaat ka harm ah form jama kerwanay mein zime daaran kotahiker ke Islami Bha'io ki tanqeed ya hosla shikni aur dawat-e- Islami ki taraqi mein rukawat ka bais na banein.
15. Galti kernay wale ki bara raast Islaah karein aur masa'il ka tanzeemi tarkeeb se haal nikalein. Jan tak sharan wajib na hojaye us waqt tak kisi ki galti ko dosrey ke agaye bayan kar ke Bad gumaniyon , geebataun, chugliyon aur aik dosre ke uyoob uchalnay ka bazaar garam ker ke apni akhirat aur Dawat-e-Islami ke madani mahol ke nuqsan ka sabab na banein.

16. Jo chunda jis mad ya'ni unwaan ke teht liya is se kharch kerna wajib hai maslan Masjid ke naam par liya ho chunda madarsha aur deegar naik kamo per kharch kerdiya tu tawan (ya'ni jitna kharch kiya woh pille se) ada kerna parrega. Lehaza jis se chunda lein is se kahin, 'Yeh rakam humein har naik kaam mein kharch kernay ki ijazat de dije.' Mustahiq ko zakaat o fitah ka malik banan shart hai. Bila hela Shara'i masjid ya madduraseen ki tankhua aur deegar naik kamun mein iste'maal nahe kersktey.
17. Jis Islami Bhai se zakaat o fitra ka heela kiya is ko malik banadena zaroroi hai. Woh bhi 'atyah detey waqt kuli ikhtya raat de agar maslan is nay dete waqt kaha, 'yeh rakam Faizan-e-madainah ki ta'ameer mein lagein' tu ab kisi aur kaam mein kharch kerin get u gunah gaar hongay.
18. Masjid, madarrrsah ya kisi bhi samjhi aidara ki stationary, phone aur bijli waghira ka bila ijazat e shar'ai zati istemaal nahe karsaktey. Haan 'urf ke mutabik jo bati roshan hau us se istifada ker saktey hain.
19. Khuddam masjid o madarrrsah zarorat se zaid bati, phanka na chalein aur waqt pura hote he foran bund kerdein. Bila ijazat shar'ai zati iste'maal nahe ker sktey. Han 'urf ke mutabik jo bati roshan hai us se istifadah kersktey hain. Akhir mein apni niyyat ki islah ke sath teen baar yeh parein aur sarey dhorein. 'mujhy apni aur saray dunya ke logo ki islah ki koshish kerni hai' إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.



Apni islah ki koshish ke liye madani ina'amaat par 'amal aur sari dunya ke logo ki islah ki koshish ke liye madani qafilon mein safar kerna hai. In duno kaamo ka 'adi baney ke liye mujhy apni zaat per yeh 7 madani phool nafiz kerney hain

1. Har namaz ba jamaa't Masjid mein ada kerni hai aur us ke liye kam az kam aik ko dawat de kar sath masjid mein le jana hai.
2. Rozana kam az kamdo ghantey madani kaamo mein surf kerne hain.
3. Hafte mein kam az kam aik din 'Ilakai dor a baraye naiki ki dawa't mein awwal ta akhir shirkat kerni hai.
4. Hafatawaar Ijtimaa' mein pabandi ke sath shuru' se khatam tak hazri deni hai.
5. Rozana madani ina'amat ka form pur kerna aur har maah zimmadaar ko jama karwana hai.
6. Zindagi mein yak musht Barah 12 maah, har barah maah mein 30 din aur umer bhar har maah 3 din ke liye madani qafilon mei safar kerna hai.
7. Infiradi koshish ke zariye Islami Bha'io ko Madani mahol mein lana hai. Mein bhi in asoolo per 'amal ki niyyat kerta hoon aur ap bhi niyyat farma lein zor se keheye **إِنْ هَآءِ اللّٰهُ عَزَّوَجَلَّ**.

## Madani Mashwaray ko Mossar Bananay wale Madani

### Phool

Madani Mashwaray se Qabl Mundarja Zeil 'Umoor ko Pesh-e-Nazar Rakhye.

1. Saabkah madani mashwaray ke nuqaat ka mutalaa' kijye aur is baat ka yakeen ker lijye jo madani kaam ap ke supurt kiye gye they woh anjaam pa chukey hain.
2. Saabkah madani mashwaray ke jin nukaat ki tafseel darkaar ho use agle madani mashwaray se qabl he apnay nigraan se hasil kerlijye ta kay ayenda Madani mashwara mufeed sabit hoskaein aur jin 'umoor par sawalaat qaim hoty hoon unhein bhi pehle he tehreer kerlijye.
3. Is baat per bhi gor farmalijye ke ayenda madani mashwarey mein kin kin 'umoor per kis tarah ghuftugu kerni hai.
4. Madani Mashware se peshtar ya foran ba'ad koi ehm kaam pehle se tey na kijye.
5. Madani mashwaray ke doraan kisi ehm phone ya ma'male ki waja se tawajah muntashir honay se bachnay ke liye pehle se kisi n'am ul badal ka intezaam farmalijye.
6. Madani mashwaray mein punchany ka agar durust waqt agar 10:00 baje hai tu Ap pury Dus baje he na punchchiye bulkay hosaky yu pucheez pucheez minute werna kam az kam punch dus minute qabl tashreef layie tak Ap apna

izteraab dur ker sakein aur khud ko madani mashwaray ke mahol mein dhal sakein.

7. Ayenda madani mashwarey ke li liye Ap ke nukaat mukamil tayyar hoon, aur is ma'amlay mein ap ka zehn apna muakafuf samjhany ke liye bilkul saaf ho aur daw'at e Islami ke Ijtimaa'i fawa'id par ap ki nazar ho.
8. Madani mashwaray ke doraan yeh baat zehn nasheen rakhyie ke mera mashwarr ya tajweez nakis hai aur mumkin hai ke rad hojaye. Naiz aisi suraat mein har giz "ana" ka ma'sla na baney dijiye, albata apana maukuf is qadar mudlil aur thos andaaaz mein magar naram ghuftugu ke ath pesh kijiye ke logo ke dil manay par majbur hojayein.
9. Apnay nukaat ke silsilay mein zarori koif ma' muta'laqa lawazmaat lazmi sath rakhiye.
10. Agar kisi waja se gair hazri ho tu is ki peshgi itla'a farma dijiye aur agar nigraan ki ijazat ho tu mutabdil ko mukamil tayari ke sath bhej dijiye

## **Madani Masharay ke doraan Mundarja zail umoor ko Mad-e-Nazar Rakhiye**

1. Nukaat aur deegar guftugu ko tehreer kernay ke liye zarori stationary jaise Dairy, Qalm waghiraah sath rakhiye.
2. Apnay nukaaat wazah andaaaz aur mukhtasir ghuftugu mein pesh kijiye, lambi chori behs se ijтинаab kijiye.

3. Agar ap koi ray'edena chahein ya koi baat zehan mein ho aur is ka izhaar kerna chahein tu munasib waqt per kerdijye magar is mein saaf goyi aur diyanat dari ko peshe nazar rakhiye aur shurka ki dik azari se khud ko bacha ker rakhye.
4. Khud tey shuda nukaat par he ghuftugu kijye aur tama shurka ko bhi is ka paband kijye. **حَلَطٌ مَبِيحٌ** (ya'ni muzu' se hat ker gair muta'liqa ghuftugu) se madani mashwaray ko bachye rakhiye.
5. Agar koi baat ap ki samjh mein na aye tu us ki wazahat zaroor hasil kijye kis surat mein bhi ibhaam baki na rehne dijye.
6. Yaad rakhiye! Madani mashwaray Ijtima'a'i nukaat, Dawat-e-Islami ki taraqi, ehm umoor par faislo aur masail ke behtar haalke liye kiye jatye hain. Lehaza jismani hazri ke sath sath zehni lehaz se bhi mukami taur per hazir rahein taka yap apni silahyato ko bharpur istema'al ker sakein.
7. Surka madani mashwara ke hifz maratib aur izat-e-nafs ka khayal rakhtay hoye sab ke khiyalaat-o-araa sunney ka hosla rakhiye aur inhein shamil-e-ghuftugu kijye. Is se shurka ke hosle bhartey aur e'tamaad bhaal rehta hai.
8. Un mu'amlaat se khud ko bachyeh jis se madani mashwaro mein ikhtelaaf aur naza'e kifiyaat paida ho maslan Tanz o tazheek waghira. Naiz mazaak mashkhari, miyaar se giri hoyi missalo, khekhao, aur hath par hath marnay waghira se bhi mujtaib rehiye.

9. Jo madani kaam ap ko ayneda ke liye diye ja rahe hain unhein wazahat ke sath apnay pass tehreer farmalijye.

### Madani Mashwaray ke ba'ad yeh Batein Pesh-e-Nazar Rakhiye

1. Tey kiye hoye nukaat ka bagaur jaiza lijye.
2. Jo madani kaam Ap ke supurd hain unhein behtar andaaz mein sar anjaam deney ke liye un ke baray mein gaur o tafakur kijye.
3. Jin Islami Bha'io tak faisle aur deegar nukaat punchaaney hain un tak foraan puncha dejiye.
4. Woh batein kisi ke agey bayan na kijye jin ke baray mein abhi faisla mehful hai yah jinhein kisi aur ko batanay se roka gya hai ke yeh nukaat ap ke pass markaz ki imanahain. Hazrat sayyiduna Ali Murtaza كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ farmatey hain.

لَا تُفْقِسْ سِرَّكَ إِلَّا إِلَيْكَ فَإِنَّ لِكُلِّ نَصِيحٍ نَصِيحًا

Tarjuma: Apna raaz apnay elwa kisi par zahir na ker kyun ke har raaz daar hota hai. (Tarikh-ul-khulfa P. 184)

5. Jo baat itefak ray'e se tey hogye ab is mua'mlay mein lab kushai se khud ko bacha ker rakhiye werna apka waqaar majrooh ho skta hai.

6. Tey shuda muamlaat ke baray mein aisa andaaz bhi ikhtiyaar na kijye jo ijtimaa'I faisle ke tassur ko khatam kar ke rakh de, Agar kisi faisle par nazar sani ki zaroorat mehsus farmein tu ise ayenda madani mashwaray ke nukaat mein le liye.
7. Itefaaq ray'e se kiye gye faisalon ke ba'ad in par 'amal dar aamad apki zimaydaari hai. Agar ap ki ikhtelaaf ray'e durust bhi hi tab bhi ijtemaai faislo ki apni barkat aur afadiyat hoti hai. Lehaza kabhi bhi 'inaniyyat' aur 'zatiyaat' ko bech mein lanay ki koshish mat kijye.

## **Nigraan ya jis nay Madani Mashwara talab kiya us ki Zimmaydari**

1. Madani mashwarey mein jin mua'amlaat aur nukaat per guftugu honi hai in ke barey mein mukamil malomaat hasil kijye.
2. Is baat ko yaakini banaye ke shurka Madani mashwara ko mukara tarikh, din, waqt aur mukaam ki malomaat naiz agar zarori ho tu nukaat ki farhami ho chuki hai.
3. Madani mashwaray ka waqt par agaaz ker dijie.
4. Madani mashwara 'aam fehmi zabaan mei kijye.
5. Shurka ko guftugu mein shareekh rakhyeh.
6. Hikmat o shafqat se nazm o zabt aur mahol ki sanjidigi ko yakini banye.

7. Durust faisalo tak punchanay keliye rahein nikalye.
8. Aamirna andaaz se ijtenaab kijye au rasa andaaz ikhtiyaar farmaye ke shurka islami bha'io mein 'etemaad paida ho aur ajnabiyaat o khauf ki kifiyat jati rahey. Is se takhleeqi zehn khul kar samnay ayein ge.
9. Ap apna indiya qabl az waqt bayan ker ke shayed shurka ki ray'e se mehroom hojayein lehaza awwalan sab ko apna muakuf khul kar bayan kernay dejiye hoskta hai koi Islami Bha'i itni piyari ray'e de de kea p apna indiya badalnay par majbur ho jayein. Agar ap nay pehle he apna zehn de diya tu phir achi ray'e qabool kernay mein bhi 'ana' ka samna ho skta hai.
10. Jo nuqaat likh liye gye hain in ko aik nazar dekh lije aur agar koi zarori baat likhne se reh gye ho tu likhwa lije.
11. Tey shuda nukaat par 'amal dar amad ko yakeeni baniye Allah ta'lah humein apni aur sari dunya ke logo ki koshish karnay ki tofikh 'ata farmaye.

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

## Sunnat ki Baharain

الحمد لله عظيم Tabligh-e-Quran-o-Sunnat ki 'alamgeer 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, ان شاء الله عظيم 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.' ان شاء الله عظيم 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. ان شاء الله عظيم



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