

ظلم کا انجام

ZULM KA ANJAM

Roman-Urdu

Yeh risala Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat, baani-e-Dawat-e-Islami, Hazrat 'Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعية بركاته العالیه nay Urdu zaban mayn tahreer fermaya tha, Majlis-e-Tarajim nay is risalay ko **Roman-Urdu** may compose kiya hay. Agar is risalay may kisi bhi tarah ki kami-bayshi paye to neechay diye gaye 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
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab perhnay ki Du'a

deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ jo kuch perhayn gey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَبَالِ وَالْأَكْرَامِ

Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham per 'ilm-o-hikmat kay derwaazay khhol day aur ham per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

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



Note: Awwal aakhir aik baar Durood Shareef perh layn.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Zulm ka Anjam¹

Shaytan lakh susti dilaye magar aap sawab ki niyyat say yeh risalah mukammal perh lijiye. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Aap ka Seenah hub-e-Ahl-e-Bayt ka Madinah ban jay ga

Motiyon wala Taaj

Al Qaul-ul-Badi' may hay: Hazrat Sayyiduna Shaykh Ahmad bin Mansoor **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** ko bad e wafat kisi nay khuwab may is haal may daykha kay woh Jannati Hullah (Libas) Zayb e tan kiye Motiyon wala Taaj sar par sajaey Shayraz ki jama masjid ki mehrab may kharay hayn, Khuwab daykhnay walay nay pochha **﴿مَا فَعَلَ اللَّهُ بِكَ؟﴾** Ya'ni Allah **عَزَّوَجَلَّ** nay Aap kay sath kiya muamala

¹ Ye bayan Ameer e Ahl e Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** nay tabligh quran o sunnat ki aalamgheer ghayr siyasi tahreek Dawat e Islami kay 3 rozah Sunnataun bharay ijtima'a (2008-1429) may Sahra e Madina Multan may fermaya. Zaruri tarmeemkay sath tahreran hazir ekhidmat hay

farmaya? kaha: Allah ﷺ nay mujhay bakhsh diya, Mayra ikraam farmaya aur Motiyon wala Taaj pehna kar dakhil e Jannat kiya. Pochha: kis sabab say? farmaya: ﷺ Mayn Mahboob e Rabb ul Anaam per kasrat say Durood o Salaam prha karta tha yehi amal kaam Aa gaya (*Al Qaul Ul Badie , pp. 254*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Khofnak Daku

Shaykh Abdullah Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ apnay safar naamay may likhtay hayn: Ayk bar Mayn shehr e Basra say ayk Qarya (Gaon) ki taraf ja raha tha. Dopehr kay waqt yakayak ayk khaufnaak Daku ham par hamla Aawar huwa, Mayray Rafiq (Saathi) ko Shaheed kar daala, hamar Maal o mataa chheen kar mayray dono hath rassi say baandhay, Mujhay zameen par daala aur farar ho gaya. Mayn nay joon toon hath kholay aur chal para magar parayshani kay Aalam may rasta bhool gaya, yahan tak kay raat aa gaye. Aik taraf Aag ki roshani daykh kar Mayn usi samt chal diya, kuch dayr chalnay kay bad Mujhay aik khayma nazar aaya, mayn shiddat e piyaas say nidhhal ho chuka tha, lihaza khaymay kay darwazay par kharay ho kar mayn nay sada lagai: **الْعَطَشُ! الْعَطَشُ!** Yaani Haey piyas! haey piyas! Ittifaq say who khaymah usi khaufnaak daku ka tha! Mayri pukaar sun kar bajaey pani kay nangi talwar liye woh bahar nikla aur chaha kay aik hi waar may mayra kaam tamam kar day , Us ki Biwi Aaray Aai magar woh

Zulm ka Anjam

na mana aur mujhay ghaseetta huwa door jungal may lay Aaya aur mayray seenay par charh gaya mayray gallay par talwar rakh kar mujhay Zabah karnay hi wala tha kay yaka yak jharriyon ki taraf say aik shayr dharta huwa baramad huwa , Shayr ko daykh kar khauf kay maaray Daku door ja gira , Shayr nay jhipat kar usay cheer phharr dala aur jharriyon may ghaib ho gaya . Mayn is ghaybi imdad par Khuda عَزَّوَجَلَّ ka shukr baja laaya.

Sach hay kay Buray kaam ka anjam buray hay

Zalim ko mohlat milti hay

Meethay Meethay Islami Bhaiyo! Daykha aap nay? Zulm ka anjaam kis qadar bhiyanak hay. Hazrat Sayyiduna Shaykh Muhammad bin Ismail Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Sahih Bukhari may naql kertay hayn: Hazrat Sayyiduna Abu Mosa Asharee رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayaat hay, Sarkar e Madina e Munawwarah, Sardar e Makka e Mukarramah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya : Bay shak Allah عَزَّوَجَلَّ zalim ko mohlat dayta hay yahan tak jab is ko nahen chhorta . Yeh farma kar Sarkar e Naamdar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Para 12 Surah e Hood ki Aayat 102 tilawat farmaye:

كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ

وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

Tarjamah Kanz ul Iman: Aeyi hi pakkar hay tayray Rab عَزَّوَجَلَّ ki jab Bastiyon ko pakarta hay un kay zulm par. bay Shak Us ki

pakar Dardnaak karri hay. (Bukhari, jild. 3, pp. 247, Hadees. 4686)

Dehshatgardon, Lutayron, Qatl o Gharat ka bazaar garm karnay walon ko bayan kardah Hikayat say ibrat hasil karni chahiye, unhayn apnay anjaam say bay khabar nahen rehna chahiye kay jab duniya may bhi Qahr ki bijli girti hay to is tarah kay Zalim log Kuttay ki maut maray jatay hayn aur un par do Aanso bahanay wala bhi koi nahen hota aur Aah ! Aakhirat kim Saza kon Bardasht kar sakta hay! Yaqeenan Logon par Zulm karna Gunah , Duniya O Aakhirat ki barbadi ka sabab aur Azab e Jahannam ka bais hay . Allah o Rasool ﷺ ki na farmani bhi hay Aur bandon ki haq talfi bhi. Hazrat Jurjaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ apni kitab At Tareefat may Zulm kay Mana bayan kartay huey likhtay hayn : kisi cheez ko us ki jaga kay ilawa kahen aur rakhna *(At Tareefat lil Jurjani , pp. 102)*

Shari'at may zulm say murad yeh hay kay kisi ka haq marna kisi ko ghayr mahal may Kharch kerna, kisi ko baghayr qusoor kay saza dayna. *(Mirat, jild. 6, pp. 669)*

jis khaufnak Daaku ka abhi aap nay tazkirah sama'at fermaya woh loot mar ki khaatir qatl me na haq bhi kerta tha, dunya hi may us nay zulm ka anjam daykh liya na janay ab us ki qabr may kiya horaha hoga! Nayz qiyamat ka mua'amlah abhi baqi hay aaj bhi daku umoman maal kay lalach may qatl bhi ker daltay hayn. Yaad Rakhiye qatl e na haq intihaye bhiyanak jurm hay.

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Oundhay munh Jahannam may

Hazrat Sayyiduna Muhammad bin Ei'sa Tirmizi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ
Apnay mashhor majmo'ah Hadees "Tirmizi" may Hazraat e
Sayyidayna Abu Sa'eed Khudri o Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُمَا say
naqal kertay hayn: agar tamam Aasman o zameen aik Musalman
ka khoon kernay may shreek ho jaye to Allah عَزَّوَجَلَّ in sabho ko
munh kay bal oundha ker kay Jahannam may dal day ga.

(Tirmizi, jild. 3, pp. 100, Hadees. 1403)

Aag ki bayriyan

Logo ka maal na haq daba laynay walon, dakaytiyan kernay
walon, chitthiyan bhaj ker raqmo ka mutalbah kernay walo ko
khoob ghayr ker layna chahiye kay aaj jo maal e haram ba
aasani galay say neechay utarta huwa mahsoos horaha hay woh
baroz e qiyamat kahin sakht museebat may na daal day. Suno suno!
Hazrat Sayyiduna Faqih Abu Lays Samarqandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Qurra
tul Oyuon may naqal kertay hayn: bay shak pul sirat par aag ki
bayriyan hayn jis nay haram ka aik dirham bhi liya us kay paoon
may aag ki bayriyan dali jaye gi, jis kay sabab isay pul sirat par
guzarna dushwar ho jaye ga, yahan tak kay us dirham ka malik is ki
naykiyaun may say is ka badlah na lay lay agar is kay paas naykiyan
nahin hogi to woh us kay gunahaun ka bojh bhi uthaye ga aur
Jahannam may gir paray ga. *(Qurra tul Oyuon, pp. 392)*

Mufliis Kaun

Hazrat Sayyiduna Muslim bin Hajjaj Qushayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ
Sahih Muslim may naqal kertay hayn: Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

nay istifsar farmaya: kiya tum jantay ho Muflis kaun hay? Sahabah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay arz ki Ya Rasoolallah عَلَيْهِ السَّلَام nay hum may say jis kay paas darahim o saaman na hoon woh muflis hay. Farmaya: Meri Ummat may Muflis woh hay jo qiyamat kay din Namaz, Rozay aur Zakat lay ker aaya aur yun aaya kay isay gali di us par tuhmat lagaye, is ka maal khaya, us ka khoon bahaya, usay mara to us ki naykiyaun may say kuch is mazloom ko day di jaye aur kuch us mazloom ko phir agar is kay zimmay jo Huqooq thay un ki adayegi say pahlay is ki naykiyan khatm ho jaye to in mazloomo ki khatayen lay ker us zalim par daal di jaye phir usay aag may phaynk diya jaye. (*Muslim, pp. 1394, Hadees. 2581*)

Laraz utho!

Aye Namaziyaun! Aye Rozah daro! Aye Hajiyon! Aye poori zakat ada kernay walo! Aye khayrat o hasanat may hissah laynay walo! Aye nayk soorat nazar aanay walay Maal daro! Dar jaao! Laraz utho! Haqeeqat mayt muflis who hay jo namaz, rozah, Haj, Zakat o sadaqat, sakhawatom, falahi kaamo aur bari bari naykiyaun kay ba Wujood qiyamat may khali ka khali rah jaye! Jin ko kabhi gali day ker, kabhi bila ijazat e shar'i daant ker, bay izzati ker kay, zaleel ker kay, maar peet ker kay, aariyatan cheezayn lay ker qasdan wapas na louta ker, qarz daba ker, dil dukha ker naraz ker diya hoga woh us ki sari naykiyan lay jaye gay aur naykiyan khatam ho janay ki soorat may un kay gunahon ka bojh utha ker Waasil e Jahannam ker diya jaye ga.

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Muslim Shareef may hay, Sarkar ﷺ nay fermaya “Tum log Huqooq, haq walo kay sipurd kerdogay hatta kay bay seeng wali bakri say badlah liya jaye ga” (*Muslim, pp. 1394, Hadees. 2582*)

Matlab ye kay agar tum nay dynya mayn logon kay huqooq ada na kiye to la mahalah (Ya’ni har surat mayn) Qiyamat mayn ada karo gay, yahan dunya mayn maal say aur aakhirat mayn a’amaal say, lihaza behtari isi mayn hay kay dunya hi mayn ada kar do warna pachtana paray ga. Miraat Sharh Mishkat mayn hay; janwar agarchay Shar’i ahkam kay mukallaf nahyn hayn magar huqooq ul ibaad janwaron ko bhi ada karnay hon gay. (*Miraat ul Manajeeh, jild. 6, pp.674*) Allah ﷻ ka khauf rakhnay walay Hazaraat huqooq ul ibaad kay ba zaahir ma’moli nazar aanay walay mu’amlaat mayn bhi aysi ihtiyaten kartay hayn kay hayrat mayn daal daytay hayn . chunanchay

Aadha sayb

Hazrat Sayyiduna Ibraheem bin Adham رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay ayk bagh kay andar nahar mayn sayb dekha, uthaya aur kha lia. Khatay to kha lia magar parayshan ho gaye kay ye mayn nay kia kai! Mayn is kay Maalik ki ijaazat kay baghayr kion khaya! Chunachay talashtay huye bagh tak pohcha, bagh ki maalikah ayk khaton then, un say ap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay ma’zirat talab farmai, us nay arz ki: ye bagh mara aur badshah ka mushtarikah hay, mayn apna haq mu’aaf karti hon laykin badshah ka haq mu’aaf karnay ki

majaz nahyn. Badshah Balkh mayn tha lihaza Hazrat Sayyiduna Ibraheem bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay aadha sayb mu'aaf karwanay kay liye Balkh ka safar ikhtiyar kia aur mu'aaf karwa kar hi dam lia. (*Rehlah Ibn e Batotah, jild. 1, pp. 34*)

Khilal ka wabaal

Meethay meethay islami bhayo! is Hikayat mayn baghayr pochay dosron ki chezen harap karjanay walon, sabziyon, aur phalon ki rerhyon say chup chap kuch na kuch utha kar apni tokri mayn daal laynay walon kay liye ibrat hi ibrat hay. ba zaahir ma'moli nazar aanay wali shay agar baghayr ijaazat kay istimaal kar dali aur Qiyamat kay roz pakaray gaye to kia banay ga? chunchay Hazrat Abd ul Wahhab Sha'rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ “Tambeeh ul Mughtarreen” mayn naqal kartay hayn: mashhor Taba'I Buzurg Hazrat Sayyiduna Wahab bin Munabbih رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: ayk Israili shakhs nay apnay pichlay tamam gunahon say taubah ki, sattaar saal tak lagatar is tarah ibadat karta raha kay din mayn rozah rakhta aur raat ko jaag kar ibadat karta, na koi umdah ghiza khata na kisi saye kay nechay aaram karta. Is kay intiqal kay ba'd kisi nay khuwab mayn dekh kar pochay: ﴿مَا فَعَلَ اللهُ بِكَ؟﴾ Ya'ni Allah عَزَّوَجَلَّ nay taray sath kia mu'amlah kia? Jawab dia: Allah عَزَّوَجَلَّ nay mara hisab lia, phir saray gunah bakhsh diye magar ayk lakri jis say mayn nay is kay Maalik ki ijaazat kay baghayr danton ka khilal kar lia tha (aur ye mu'amlah huqooq ul ibaad ka tha) aur wo mu'aaf

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karwana rah gaya tha is ki wajah say mayn ab tak Jannat say rok dia gaya hon. (*Tambeeh ul Mughtarreen, pp. 51*)

Gayhu ka danah tornay ka ukhrawi 'azab

Meethay meethay islami bhayo! zara ghor kejiye! Ayk tinka Jannat mayn dakhilay say mani' (ya'ni rukawat) ho gaya hay! aur ab ma'moli lakri kay khilal ki to baat hi kahan hay. ba'z log dosron kay lakhon balkay karoron rapay harap kar jatay hayn aur dakar tak nahyn laytay. Allah عَزَّوَجَلَّ hidyat inayat farmaye Ameen. Ayk aur ibratnak Hikayat mulahizah farmaye jis mayn sirf ayk gayhu kay danay kay bila ijazat khanay kay nahyn sirf tor dalnay kay ukhrawi nuqsanat ka tazkirah hay. chunachay manqol hay kay ayk shakhs ko ba'd e wafat kisi nay khuwab mayn dekh kar pocha: ﴿مَا فَعَلَ اللَّهُ بِكَ؟﴾ yani Allah عَزَّوَجَلَّ tumharay sath kia muamla kia? Kaha: Allah عَزَّوَجَلَّ nay mujhay bakhsh dia, laykin hisab o Kitab huwa yahan tak kay us din kay baray mayn bhi mujh say poch gach hui jis roz mayn rozay say tha aur apnay ayk dost ki dukan par baytha huwa tha jab iftar ka waqt huwa to mayn nay gayhu ki ayk bori mayn say gayhu ka ayk danah utha lia aur is ko tor kar khana hi chahta tha kay ayk dam mujhay ihsas huwa kay ye danah mara nahyn, chunachay mayn nay usay jahan say uthaya tha foran isi jaga dal dia. Aur is ka bhi hisab lia gaya yahan tak kay us paraye gayhu kay toray janay kay nuqsan kay ba qadar mari naykiyan mujh say lay li gaen. (*Mirqaat ul Mafateeh, jild. 8, pp. 811, Hadees 5083*)

700 ba jama't Namazayn

Meethay meethay Islami bhaiyon! Daykha aap nay! Aik paraya gayhon baghayr ijazat tor dayna bhi nuqsan e qiyamat ka sabab ho sakta hay. Ab sirf gayhon ka danah tornay ya kha janay hi ki kahan baat hay. Aaj kal to kaye log baghayr da'wat kay doosray kay yahan khana hi kha daltay hayn! Halan kay baghayr bulaye kisi ki da'wat may ghus jana shar'an mana hay. Abu Dawood Shareef ki Hadees e Pak may ye bhi hay: “jo baghayr bulaye gaya woh chor ho ker ghusa aur gharat gari ker kay nikla.”

(Abi Dawood, jild. 3, pp. 379, Hadees. 3741)

nayz aaj kal qarz kay naam par logo kay hazaroon balky lakhaun ropay harap ker liye jatay hayn. Abhi to ye sab aasan lag raha hoga laykin qiyamat may bahut mahanga par jaye ga. Aye logo ka qarzah daba laynay walon kaan khol ker suno! Mere Aqa A'la Hazrat ﷺ naql kertay hayn: “jo dunya may kisi kay taqreeban 3 paysay qarz daba layga baroz e qiyamat us kay badlay 700 ba jama'at Namazayn dayni par jaygi.” *(Fatawa Razawiyyah, jild. 25, pp. 69)*

Ji haan jo kisi ka qarzah daba lay woh zalim hay aur sakht nuqsan o khusran may hay. Hazrat Sayyiduna Sulayman Tabrani ﷺ apnay Majmo'ah Hadees “*Tabarani*” may naql kertay hayn Sarkar e Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay fermaya jis ka mafhoom hay: “Zalim ki naykiyan mazloom ko, Mazloom kay gunah zalim ko dilwaye jaye gay” *(Al Mu'jam ul Kabeer, Jild. 4, pp. 148, Hadees. 3969)*

Zulm ka Anjam

Ada e Qarz may bila wajah takheer gunah hay

Qarz ki bat chali hay to ye bhi batata chalon kay Hujja tul Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Keemya e Sa'adat may naql kertay hayn: "Jo shakhs qarz layta hay aur yeh niyyat kerta hay kay Mayn achhi tarah ada kardoon ga to Allah عَزَّوَجَلَّ us ki hifazat kay liye chand farishtay muqarrar ferma dayta hay aur woh du'a kertay hayn kay is ka qarz ada ho jaye." (*Ithaf us Saadat liz Zubaydi, jild. 6, pp. 409*)

aur agar qarz dar qarz ada ker sakta ho to qarz khuwah ki marzi kay baghayr agar aik ghari bhar bhi takheer karay ga to gunah gar hoga aur zalim qarar paye ga. Khuwah rozay ki halat may ho ya so raha ho us kay zimmay gunah likha jata rahayga. (Goya har hal may gunah ka meter chalta rahay ga) aur har soorat may us apr Allah عَزَّوَجَلَّ ki la'nat parti rahay gi. Ye gunah to aysa hay kay neend ki halat may bhi us kay sath rahta hay. Agar apna samaan baych ker qarz ada ker sakta hay tab bhi kerna paray ga, agar aysa nahin karay ga to gunah gar hay. Agar qarz kay badlay aysi cheez day jo qarz khuwah ko na pasan ho tab bhi daynay wala gunah gar hoga aur jab tak usay raazi nahin karay ga us zulm kay jurm say najat nahin paye ga kyun kay us ka ye fa'l kabeerah gunahaun may say hay magar log usay ma'mooli khayal kertay hayn". (*Keemya e Sa'adat, jild. 1, pp. 336*)

Ghayrat Mandi ka taqaza

Meethay meethay Islami bhaiyion jab matlab hota hay to khush mad aur jhootay wa'day ker kay ba'z log qarzah haasil

ker laytay hayn magar afsos sad karoor afsos! Lay laynay kay ba'd ada kernay ka naam nahin laytay. Ghayrat Mandi ka taqaza to yeh hay kay jis say qarz liya hay apnay us mohsin kay ghar jald tar ja kar shukarya kay sath qarz ada ker aatay, magar aaj kal haalat yeh hay kay agar qarz ada kerna bhi hay to qarz khuwah ko khoob dhakkay khila ker rula rula ker us bay charay ki raqam ko tor phor ker ya'ni thori thori ker kay qarz loutaya jata hay. Yaad Rakhiye! Bila wajah qarz khuwah ko dahakkay khilana bhi zulm hay. Aam tor par biyo pariyan ki aadat hoti hay kay raqam gallay may maujood honay kay ba Wujood sham ko lay jana, kal aana waghayrah kah ker bila ijazat e shar'i tarkhatay, tahlatay aur dhakkay khilatay hayn, ye nahin sochtay hum kitna bara wabaal sar lay rahay hayn! Agar sham ko qarz chukana hi hay to abhi subh kay waqt chuka daynay may haraj hi kiya hay!

Naykiyaun kay zariye Maal dar

Meethay meethay Islami bhaiyon! Bando ki haq talfi aakhirat kay liye bahut ziyada nuqsan dah hay, Hazrat Sayyiduna Ahmad bin Harb رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hayn: kaye log naykiyaun ki Kaseer dawlat liye dunya say maal dar rukhsat ho gay magar bando ki haq talfiyon kay ba'is qiyamat kay din apni sari naykiyan kho baytahay gay aur yun ghareeb o nadar ho jaye gay. *(Tanbiyah ul Mugtarren, pp.53)*

Zulm ka Anjam

Hazrat Sayyiduna sheikh Abu Talib Muhammad bin Ali Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Qoot ul Quloob may fermatay hayn: ziyad tar (Apnay nahin balky) dusron kay hi gunah dozakh may dakhilay ka bai's hogay jo (Huqooq ul ibaad talf kernay kay sabab) insan par daal diye jaye gay. Nayz Bay shaumar afraad (Apni naykiyaun kay sabab nahin balky) dusron ki naykiyan haasil ker kay Jannat may dakhil ho jaye gay.

(Qoot ul Quloob, jild. 2, pp. 292)

Zaahir hay dusron ki naykiyan haasil kernay walay wohi hoon gay jin ki dunya may dil aazariyan aur haq talfiyan huyi ho gi. Yun baroz e qiyamat mazloom aur dukhyaray fayday may rahay gay.

Allah عَزَّوَجَلَّ aur Rasool ﷺ ko ei'za daynay wala

Huqooq ul Ibad ka mua'amlah bara nazuk hay magar aah! Aaj kal bay baki ka dawr dorah hay, awam to kuja khuwas kahlanay walay bhi umoman is ki taraf say ghaafil rahtay hayn. Ghussay ka marz aam hay is ki waja say aksar khuwas bhi logo ki dil aazari ker baythtay hayn aur us ki taraf un ki bilkul tawajjuh nahin hoti kay kisi Musalman ki bila wajah shar'i dil aazari gunah o haram aur Jahannam may lay janay wala kaam hay. Mere Aqa A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Fatawa Razawiyyah jild 24 safhah 342 may Tabarani Shareef kay hawalay say naql kertay hayn: Sultan e do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e

ibrat nishan hay: ﴿مَنْ آذَى مُسْلِمًا فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ﴾
(Ya'ni) ji nay (bila wajah shar'i) kisi Musalman eiza di us nay mujhay eiza di aur jis nay Mujhay eiza di us nay Allah ﷺ ko eiza di.” (Al Mu'jam ul Awsat, jild. 2, pp. 387, hadees. 3607) Allah o Rasool ﷺ ko eiza daynay walo kay baray may Allah ﷺ parah 22 Surah Ahzab Ayat 57 may Irshad fermata hay.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ

فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

Tarjamah Kanz ul Iman: bay shak jo eiza daytay hayn Allah ﷺ aur uskay Rasool ko un par Allah ﷺ ki la'nat hay dunya o aakhirat may aur Allah ﷺ nay un kay liye zillat ka azab tayar ker rakha hay.

Dil hila daynay wali kharish

Piyaray piyaray Islami bhaiyon! Agar aap kabhi kisi Musalman ki bila waja shar'i dil aazari ker baythay hayn to aap ka chaahay us say kaysa hi qareebi rishta hay, baray bhai hayn, walid hayn, shauhar hayn, susar hayn ya kitnay hi baray rutbay kay malik hayn, chaahay sadar hayn ya wazeer hayn, ustaz hayn ya peer hayn, ya mua`azzin hayn ya imam o Khateeb hayn jo kuch bhi hayn baghayr sharmaye taubah bhi kijiye aur us banday say

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mua'afi maang ker us ko razi bhi ker liye warnah Jahannam ka holnak azab bardasht nahin ho sakay ga. Suno! Suno! Hazrat e Sayyiduna Yazeed bin Shajarah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hayn: jis tarah samundar kay kanaray hotay hayn isi tarah Jahannam kay bhi kanaray hayn jin may Bukhti ounto jaysay Saanp aur Khachharon jaysay bichchu rahtay hayn. Ahl e Jahannam jab azab may kami kay liye faryad karay gay to hokum hoga kanaron say baahir niklo woh ju hi niklay gay to woh saanp unhayn honton aur chehron say pakar lay gay aur un ki khaal tak utar lay gay woh log wahan say bachnay kay liye aag ki taraf bhagay gay phir un par khujli musallat ker di jaye gi woh is qadar khujaye gay kay un ka gosht post sab jhar jaye ga aur sirf Haddiyan rah jaye gi, pukar paray gi: “Aye fulan! Kiya tujhay takleef horahi hay? Woh kahay ga: Han. To kaha jaye ga ye us eiza ka badlah hay jo tu mu'mino ko diya kerta tha”.

(Attargheeb Wattarheeb, jild. 4, pp. 280, Hadees. 5649)

Jannat may Ghomnay wala

Meethay meethay Islami bhaiyon! Musalman ko eiza dayna Musalman ka kaam nahin balky iska kaam to yeh hay kay Musalman say eiza daynay wali cheez door karay. Sayyiduna Imam Muslim bin Hajjaj Qushayri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Sahih Muslim may naql kertay hayn: Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e ba qareenah hay: Mayn nay aik shakhs ko Jannat may ghoomtay huway daykha kay jidhar chahta hay nikal jata hay kyun kay us

nay is dunya may aik aysay darakht ko rastay say kaat diya tha jo kay logo ko takleef dayta tha. (*Sahih Muslim, pp. 1410, Hadees. 2617*)

Aqa ﷺ ki bay intiha aajzi

Hamaray Piyaray Aqa ﷺ nay apnay Uswah e Hasanah kay zariye hum ghulamon ko Huqooq ul Ibaad ka khayal rakhnay ki jis Haseen andaz may ta'leem di hay us ki aik riqqat angayz jhalak mulahaza farmaiye. Chunanchay Sarkar ﷺ nay wafat e zaahiri kay waqt ijtim'a e a'am may ai'lan farmaya: Agar Mere zimmay kisi ka qarz aata ho, agar Mayn nay ki jan maal aur aabro ko sadmah pohanchaya ho to Meri jan o maal aur aabro haazir hay, "Is dunya may badlah lay lay" tum may say koi ye andayshah na karay kay agar kisi nay Mujh say badlah liya to Mayn naraz ho jaoon ga ye Meri shan nahin, Mujhay ye amar bahut pasand hay kay agar kisi ka haq Mere zimmay hay to woh Mujh say Wusool ker lay ya Mujhay mua'af ker day. Phir farmaya: Aye logo! Jis shakhs par koi haq ho usay chahiye kay woh ada karay aur yeh khayal na karay kay ruswaye hogi is liye kay dunya ki ruswaye aakhirat ki ruswaye say bahut aasan hay, (*Tareekh e Dimashq, jild. 48, pp. 323*)

Mayn nay Tayra Kaan Marora tha

Hazrat e Sayyiduna Usman e Ghani رضى الله تعالى عنه nay apnay aik ghulam say fermaya: Mayn nay aik martabah tayra kaan marora tha is liye tu mujh say is ka badlah lay lay.

(*Ar Riyaz un Nazrah, juz. 3, pp. 45*)

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Musalman ki Ta'reef

Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: (Kamil) Musalman woh hay jis ki zaban aur haath say Musalman ko takleef na pohanchay aur (Kamil) Muhajir woh hay jo is cheez ko chor day jis say Allah عَزَّوَجَلَّ nay man'a farmaya hay. (*Bukhari, jild. 1, pp. 15, Hadees. 10*)

Is Hadees kay tahat Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fermatay hayn kay: “Kamil Musalman woh hay jo lughatan shar'an har tarah Musalman ho aur Mu'min woh hay jo kisi Musalman ki gheebat na karay, gaali, ta'nah, chughli waghayrah na karay, kisi ko na maray na peetay, na us kay khilaf kuch tahreer karay” mazeded farmatay hayn kay “Kamil Muhajir woh Musalman hay jo tark e watan kay sath tark e gunah bhi karay ya gunah chhorna bhi lughatan hijrat hay jo hamayshah jari rahaygi”. (*Mirat ul Manajeeh, jild. 1, pp. 29*)

Musalman ko ghoorna, darana

Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad fermaya: Musalman kay liye jayz nahin kay dusray Musalman ki taraf ankh say istarah isharah karay jis say takleef pohanchay. (*Ithaf us Saadah, jild. 7, pp. 177*)

Aik Maqaam par Irshad farmay: kisi Musalman ko jayz nahin kay woh kisi Musalman ko khauf zadah karay.

(*Sunan e Abu Dawood, jild. 4, safha. 391, Hadees. 15004*)

Meethay meethay Islami bhayion ma'loom huwa kay Musalman dusray Musalman ka muhafiz aur ghum khuwar hota hay, aapas

may larna jhagarna ye Musalman ka shaywah nahin balky is say bahut baray baray nuqsanaat ho jatay hayn jaysa kay Hazrat e Sayyiduna Sheikh Muhammad bin Ismail Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ apnay Majmo'ah Ahadees Al mausoom "Sahih Bukhari" may naql kertay hayn: Hazrat Sayyiduna Ubadah bin Samit رَضِيَ اللَّهُ تَعَالَى عَنْهُ fermatay hayn: Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bahir tashreef laye ta kay hamayn Shab e Qadar bataye kay kis raat may hay, 2 Musalman aapas may jhagar rahay thay, Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad fermaya Mayn is liye aaya tha kay tumhayn Shab e Qadar bataoon magar fulan fulan shakhs jhagar rahay thay is liye iska ta'ayyun utha liya gaya.

(Bukhari, jild, 1, pp. 662, Hadees. 2023)

Hum Shareef kay sath Shareef aur.....

Meethay meethay Islami bhaiyon! Is Hadees e Pak may hamaray liye zabardast dars e ibrat hay kay Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Shab e Qadar ki nishandahi farmanay hi walay thay kay 2 Musalman ka baham larna rukawat ho gaya aur hamayshah hamayshah kay liye Shab e Qadar ko posheedah kar diya gaya. Is say andazah ki jiye kay aapas ka jhagra kis qadar nuqsan dah hay magar aah! Jhagralo mizaj kay logo ko kaun samjhaye? Aaj kal to ba'z Musalman baray fakhar say yeh kahtay sunaye day rahay hayn kay "Miyani dunya may Shareef rah ker guzarah hi nahin, hum to shareefon kay sath Shareef aur bad mua'ashon kay sath bad mua'ash hayn" aur sirf kahnay par bhi

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iktifa thoray hi hay! Basa Awqat to ma'mooli si baat par pahlay zaban darazi, phir dast andazi, phir chaqo bazi balky goliyan tak chal jati hayn. Sad karor afsos! Aaj kay ba'z Musalman ba Wujood Musalman honay kay kabhi Pathan ban kar, kabhi Punjabi kahla kar, kabhi Saraiki ban kar, kabhi Muhajir ho ker, kabhi sindhi aur baloch qawmiyyat ka na'rah laga ker aik dusray ka gala kaat rahay hayn, dukanon aur gariyon ko aag laga rahay hayn, Musalmano! Aap to aik dusray kay muhafiz thay, aap ko kiya ho gaya hay? Hamaray piyaray Aqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e Aalishan to yeh hay kay “ba ham mahabbat o raham o narimi may Mu'mino ki misal aik jism ki tarah hay kay agar aik ‘uzw ko takleef pohanchay to sara jism is takleef ko mahsoos kerta hay”. (*Muslim, pp. 1396, Hadees. 2586*)
Aik shai'r nay kitnay piyaray andaz may samjhaya hay.

*Mubatala e Dard koi 'uzw ho roti hay ankh
Kis qadar hammad saray jism ki hoti hay ankh*

Jo Buraye karay us par bhi zulm na karo

“Tirmizi Shareef” ki riwayaat may hay kay Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Tum log Naqqal na bano kay kaho agar log bhalaye karay gay to hum bhi bhalaye karay gay aur agar log zulm karay gay to hum bhi zulm karay gay, laykin apnay nafs ko qarar do kay log bhalaye karay to tum bhi bhalaye karo aur log buraye karay to tum zulm na karo. (*Tirmizi, jild. 3, pp. 405, Hadees. 2014*)

Paraye Qalam loutanay kay liye safar

Meethay meethay Islami bhaiyon! Daykaha aap nay! Hamaray Aqa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay hamayn Musalmano ki ham dardi kernay kay ta'alluq say kitnay piyaray Madani phool 'inayat farmaye hayn. Hamaray buzurgan e deen رَحْمَةُ اللهِ تَعَالَى dusro kay Huqooq kay mu'amlay may intihaye darjay hassas hotay thay aur adayegi haq kay mu'amlay may hayrat angayz had tak muhtat bhi. Chunanchay Hazrat e Sayyiduna Abdullah bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Mulk e Sham may chand roz kay liye Muqem huway, wahan Ahadees e Mubarakah likhtay rahay. Aik bar un ka qalam toot gaya lihaza A'ariyatan (Waqti taur par) Kisi aur say qalam haasil kiya, wapasi par bhoalay say woh qalam watan sath laytay aaye. Jab yaad aaya to sirf qalam wapas daynay kay liye Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay apnay watan say Mulk e Sham ka safar kiya. (*Tazkirah tul Wa'izeen, pp. 243*)

Baghayr ijazat kisi ki chappal pahanna kaysa

Meethay meethay Islami bhaiyon! Daykha aap nay شَيْخِنَ اللهُ عَزَّوَجَلَّ Hamaray Aslaf رَحْمَةُ اللهِ تَعَالَى paraye cheez kay mua'mlay may Allah عَزَّوَجَلَّ say kis qadar dartay thay! Magar afsoos ab hum is silsilay may bilkul bay khauf hotay jarahay hayn! Yaad Rakhiye! Abhi to dusron ki cheezayn jan bojh ker rakh layna bahut aasan ma'loom hota hay magar qiyamat may sahib e haq ko is ka badlah chukana aur us ko razi karna bahut hi mushkil ho jaye ga lihaza dusron kay aik aik danay aur aik aik tinkay kay baray may ihtiyat kerni chahiye, baghayr ijazat kisi ki koi cheez masalan Chadar,

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toliyah, bartan, charpaye, kursi waghayrah waghayrah har giz isti'mal nahin kerni chahiye haan agar in cheezon kay malik ki taraf say izn e a'am ho to isti'mal kernay may haraj nahin. Masalan kisi kay ghar mahman ban kar gaye to u'momamn is tarah ki cheezon kay isti'mal ki sahib e khanah ki taraf say chhot hoti hay. Aksar daykha jata hay kay masjid may ba'z log baghayr ijazat malik us ki chapplayn pahan ker Istinja khanay chalay jatay hayn. Ba zaahir yeh amal bahut hi ma'mooli lag raha hay magar zara sochiye to sahi! Aap kisi ki chapplayn pahan ker Istinja khanay tashreef lay gaye aur us ka malik baahir janay kay liye apni chappalon ki taraf aaya, ghayb pa kar ye samajh ker kay chori ho gaye bay charah dil masoos ker rah gaya aur nangay paon hi chala gaya. Aap nay agar chay wapas aa kar chappalayn jahan say li thi wahin rakh di magar us ka malik to unhayn zaya' kar chuka. Is ka wabaal kis par? Yaqeenan aap par aur aap hi zalim tahray. Aah! Baroz e qiyamat zalim ki hasrat! Hazrat Sayyiduna Sheikh Abdul Wahhab Sha'rani رحمته الله farmatay hayn: basa Awqat aik hi zulm kay badlay zalim ki tamam naykiyan lay ker bhi mazloom khush na hoga” (*Tanbih ul Mughtarrin, pp. 50*) jabhi to hamaray buzurgan e deen رحمهم الله تعالى ba zaahir ma'mooli nazar aanay wali baaton may bhi ihtiyat fermatay thay. Imam Ghazali رحمته الله تعالى عليه fermatay hayn:

Khushbo soongnay may ihtiyat

Ameer ul Mu'mineen Sayyiduna Umar bin Abdul Azeez رضي الله تعالى عنه kay samnay Musalmano kay liye mushk ka wazan kiya jaraha

tha to unho nay fauran apni naak band kerli ta kay unhayn khushbu na pohanchay jab logo nay yeh baat mahsos ki to aap رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya: khushbu soghna hi to is ka nafa' hay. (chunkay Mere samnay is waqt waafer miqdar may Mushk maujood hay lihaza is ki khushbu bhi Ziyada aa rahi hay aur Mayn itni Ziyada khushbu soongh ker deegar Musalmano kay muqablay may zaid nafa' haasil kerna nahin chahta)

(Ihya ul Uloom, jild. 2, pp. 121)

Allah ki un par rahmat ho aur un kay sadaqay hamari maghfirat ho.

أَمِينِ بِجَاوِ التَّوْبَةِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Charagh bujha diya

Keemya e Sa'adat may hay: aik buzurg raat kay waqt kisi mareez kay sirhanay tashreef farma thay, qaza e Ilahi عَزَّوَجَلَّ say woh beemar faut ho gaya, qurban jaiye in buzurg ki Madani soch par kay unho nay fauran charagh gul ker diya aur farmaya ab is charagh kay tail may wariso ka haq bhi shamil hogaya hay. *(Keemya e Sa'adat, jild. 1, safha. 347)*

Allah ki un par rahmat ho aur un kay sadaqay hamari maghfirat ho.

أَمِينِ بِجَاوِ التَّوْبَةِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zulm ka Anjam

Bagh ya Jahannam ka garha

Allah Allah! Hamaray buzurgan e deen رَحْمَةُ اللَّهِ تَعَالَى kitni a'zeem Madani soch kay malik hotay thay! Hum to aysa soch bhi nahin saktay Awliya e Kiraam har waqt khauf e khuda عَزَّوَجَلَّ say larzan o tarsan raha kertay hayn, har dum maut un kay paysh e nazar rahti, qabr o hashar kay mua'amlaat say kabhi ghaafil nahin hotay. Aah! Qabr ka mua'amlah bay intiha tashweesh nak hay! Haye! Hamara kiya banay ga! Hum to apni qabr ko yaksar bhoolay huway hay. “*Ihya ul Uloom*” may hay: Hazrat e Sayyiduna Sufyan sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hayn: jo shakhs qabr ko aksar yaad kerta hay woh marnay kay ba'd apni qabr ko Jannat kay bagho may say aik bagh paye ga aur jo qabr ko bhula dayga woh apni qabr ko Jahannam kay garho may say aik garha paye ga” (*Ihya ul Uloom, jild. 4, safha. 238*)

*Ghaure naykan bagh hogi khuld ka
Mujrimon ki qabr Dozakh ka garha*

Aadhi khajoor

Yaad Rakhiye! Apnay chhotay chhotay Madani munnay aur Madani munnayon kay bhi huqoq ka khayal rakhna hota hay. Is mua'amlay may bay ihtiyati bai's e halakat aur ihtiyat sabab e dukhool e Jannat hay. Chunanachay Hazrat Sayyiduna Muhammad bin Ismail Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Sahih Bukhari may naql kertay hayn: Umm ul Mu'mineen Hazrat e Sayyidatuna Aaishah Siddiqah

رضي الله تعالى عنها nay fermaya: aik aurat jis kay sath 2 bachhiyan thi, us nay aa ker Mujh say suwal kiya (Ya'ni kuch manga) Mere pas us waqt sirf aik khajoor thi woh Mayn nay us ko day di us nay khajoor kay do tukray ker kay dono ko aik aik tukra day diya. Jab Sayyidatuna Aaishah Siddiqah رضي الله تعالى عنها nay Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ ki khidmat may ye waqi'ah arz kiya to farmaya: "jis ko larkiyani ata huyi aur us nay un kay sath achha sulok kiya to yeh us kay liye Jahannam say aar ban jaye gi.

(Bukhari, jild. 4, pp. 99, Hadees. 5995)

Shahi thappar ka anjam

Ameer ul Mu'mineen Sayyiduna Umar Farooq A'zam رضي الله تعالى عنه Huqooq ul Ibaad kay mua'amlay may kisi ki ria'ayat nahin fermatay thay. Chunanchay Shah e Ghassan naya naya Musalman huwa tha aur us say Sayyiduna Umar Farooq A'zam رضي الله تعالى عنه ko bahut khushi huyi thi kyun kay is kay sabab ab uski ria'aya kay iman lanay ki ummed payda ho gaye thi. Dawran e Tawaf shah e Ghassan kay kapray par kisi ghareeb a'rabi ka paon aa gaya, ghussay may aa ker us nay aysa zor dar tamancha maara kay a'rabi ka daant shaheed ho gaya. Us nay Sayyiduna Umar Farooq A'zam رضي الله تعالى عنه ki Bargah may faryad ki. Shah e Ghassan nay tamancha marnay ka i'tiraf kiya to aap رضي الله تعالى عنه nay us mazloom a'rabi say farmaya kay aap Shah e Ghassan say Qisas ya'ni badlah lay saktay hayn. Yeh sun ker Shah e Ghassan nay bura manatay huway kaha kay aik ma'moli shakhs Mujh jaysay

Zulm ka Anjam

Bashah kay barabar kaysay ho gaya jo us ko Mujh say badla laynay ka haq haasil ho gaya! Aap رَحْمَى اللّٰهُ تَعَالَى عَنْهُ nay farmaya: Islam nay tum dono ko barabar ker diya hay. Shah e Ghassan nay Qisas kay liye aik din ki muhlat li aur raat kay waqt nikal bhaga aur Murtaad ho gaya. (*Khutbat e Muharram, pp. 138*)

Farooq e A'zam ki sadgi

Meethay meethay Islami bhaiyon! Hazrat e Sayyiduna Farooq e A'zam رَحْمَى اللّٰهُ تَعَالَى عَنْهُ nay Shah e Ghassan jaysay badshah ki zarrah barabar bhi ria'yat na farmaye aur us bad naseeb kay islam say phir kar dubarah kufr kay garhay may kood janay say Islam ko koi bhi nuqsan nahin huwa balky agar Sayyiduna Umar Farooq A'zam رَحْمَى اللّٰهُ تَعَالَى عَنْهُ ria'yat ferma daytay to shayad Islam ko nuqsan pohanchta aur logo ka is tarah zahan banta kay Islam kamzoor ko taqat war say معاذ اللّٰه عَزَّوَجَلَّ Haq Nahi dilwa sakta. Ye A'adilanaah Nizaam hi ki barakat thi kay aik roz Sayyiduna Umar Farooq A'zam رَحْمَى اللّٰهُ تَعَالَى عَنْهُ baghayr kisi muhafiz kay bay khauf o khatar garmi kay mausim amy aik darakht kay neechay patthar par apna mubarak sar rakh ker so rahay thay kay Room ka qasid un talash may idhar aa nikla aur unhayn is tarah sota daykh ker hayraan rah gaya kay kiya yeh wohi shakhs hay jis say sari dunya larzah bar andam hay! Phir woh bol utha! Aye Umar Aap 'adal kertay hayn, Huqooq ul Ibaad ka khayal rakhtay hay to aap par pattaharon par bhi neen aa jati hay aur hamaray badshah zulm kertay hayn bando kay

huqooq pamaal kertay hayn lihaza unhay makhmalayn bistaron par bhi neen nahi aati.

Allah ki un par rahmat ho aur un kay sadaqay hamari maghfirat ho.

أَمِينِ بِجَايِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Buray khatimay kay asbab

Zulm ki nahusat bhi to daykhiye “Shah e Ghassan” ka iman hi bar bad ho gay! Hazrat Sayyiduna Abu Bakr Warraq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hayn: Bando par zulm kerna aksar salb e iman ka sabab ban jata hay. Hazrat Sayyiduna Abul Qaasim Hakeem رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say kisi nay poocha: koi gunah aysa bhi hay jo banday ko iman say mahroom ker dayta hay? Fermaya: Barbadi e iman kay 3 asbab hayn

1. Iman ki na’mat par shukr na kerna
2. Iman zaya’ honay ka khauf na rakhna
3. Musalman par zulm kerna (*Tanbih ul Ghafileen, pp. 204*)

Khud ko kisi ka Ghulam kahna kaysa?

Hamaray buzurgan e deen رَحْمَةُ اللَّهِ تَعَالَى nay Huqooq ul ibaad kay mua’amlay may ihtiyat ki aysi misalayn qaim ki hayn kay ‘aql hayraan rah jati hay. Chunan chay Imam A’zam Abu Hanifah رَضِيَ اللَّهُ تَعَالَى عَنْهُ kay mashoor shagird Qazi Hazrat Sayyiduna Imam Abu Yusuf رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay Khalifah Haroon ur Rasheed رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Zulm ka Anjam

kay mu'tamad Ya'ni qabil e ai'etimid wazeer Fazl bin Rabi'e ki gawahi Qabool kernay say inkar ker diya. Khalifah Haroon ur Rasheed nay jabgawahi Qabool na kernay ka sabab daryaft kiya to farmaya: Aik bar Mayn nay khud apnay kaano say suna kay woh Aap say kah raha tha: Mayn aap ka ghulam hoon. Agar woh is qawl may saccha tha to woh Aap kay haq may gawahi daynay kay liye na ahal huwa kyun kay Aqa kay haq may Ghulam ki gawahi Qabool nahin ki ja sakti kay jo shakhs aap kay darbar may bay baki kay sath jhoot bol sakta hay woh Meri 'adalat may jhoot say kab baaz rahay ga.

Kia haal hay?

Meethay meethay islami bhaiyo! Dekha aap nay? Hazrat Sayyiduna Imam Abu Yosuf رحمته الله تعالى عليه kis qadar zaheen thay aur 'adl ho to aysa kay kisi banday kay haq kay ma'aamlay mayn nihayat hi bay baki kay sath khalifah e waqt kay haq man is kay khaas wazeer ki gawahi bhi mustarad kar di. Yahan waqai' ayk nukta qabil e ghaur hay kay basa auqaat khushamdanah tor par ya yonhi bay sochay samjhay apnay aap ko ayk dosray ka khaadim ya ghulam ya sag waghayrah bol dia jata hay magar dil is kay bilkul ulat hota hay, kaash! Dil o zaban yaksan ho jayen. Hamaray aslaaf رحمهم الله تعالى dil aur zaban ki yaksaniyat ka bahut ziyadah khayal rakhtay thay chunachay Imam ul Mu'abbireen Hazrat Sayyiduna Imam Muhammad Ibn e Sreen رحمته الله تعالى عليه nay ayk shakhs say pocha: kia hal hay? Wo bola: "us ka kia haal hoga jis par 500 dirham qarz ho, baal

bachhay dar magar pallay kuch na ho” aap ﷺ ye sun kar ghar tashreef laye aur ayk hazar dirham la kar us ko paysh kartay huye farmaya: 500 dirham say apna qarz ada kar dejiye aur mazeed panch so apnay ghar kharch kay liye qubool farmaye. Is kay ba'd ap ﷺ nay apnay dil mayn 'ahad kia kay aaindah kisi ka haal daryaft nahyn karon ga. Hujja tul Islam Hazrat Sayyiduna Imam Mahammad bin Muhammad Ghazali ﷺ ye 'ahad ap nay is liye kia kay agar ap kisi ka haal pocha aur us nay apni parayshani batai phir agar mayn nay is ki madad na ki to mayn pochnay kay mu'amlay mayn "Munafiq" thahron ga! (*Keemiya e Sa'aadat, jild. 1, pp. 408*)

Munafiq thehron ga ki wazahat

Meethay meethay islami bhaiyo! Dekha aap nay! Aslaaf ﷺ kitnay kharay aur sachhay huwa kartay thay, in ka zehan ye tha kay jab tak samnay walay say haqeeqi ma'non mayn hamdardi ka jazbah na ho us ka haal na pocha jaye aur haal pochnay ki sorat mayn agar wo parayshani bataye to hatta al maqdor us ki imadad ki jaye. Yaad rahay! Imam Ibn e Seeren ﷺ nay madad na karnay ki sorat mayn apnay liye ye jo farmaya kay "munafiq thehron ga" is say yahan munafiq e 'amali muraad hay aur nifaaq e 'amali kufr nahyn.

Mazlom ki imdad karna zarori hay

Jahan zulm karna bandon ki haq talfi hay wahan ba wujood e qudrat mazloom ki madad na karna bhi jurm hay. Chunachay

Zulm ka Anjam

Hazrat Sayyiduna ‘Abdullah bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ kahtay hayn: Rasool Ullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e aalishan hay. Allah عَزَّوَجَلَّ fermata hay:” mujhay Meri ‘izzat o jalal ki qasam mayn jaldi ya dayr mayn zaalim say badlah zaror long a. aur us say bhi badlah lon ga jo ba wujoode e qudrat mazloom ki imdad nahyn karta. *(Targheeb o Tarheeb, jild. 3, pp.145, Hadees 3421)*

Ma’loom huwa jo mazloom ki madad karnay ki qudrat rakhta hay phir bhi nahyn karta wo gunahgar hay. Albatta jo madad par qaadir na ho us par gunah nahyn jaysa kay Hazrat Sharh Bukhari Mufti Muhammad Shareef ul Haq رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: yaad rahay! Musalman ki madad karnay walay kay haal kay i’etibaar say kabhi farz hoti hay kabhi waajib kabhi mustahab”.

(Nushat ul Qaari, jild. 3, pp. 665)

Qabar say shu’lay uth rahay thay

Khaleef e A’ala Hazrat Faqeeh e A’azam Hazrat ‘Allamah Abu Yosuf Muhammad Shareef Kootalwi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ apni kitab “Akhlaq ul Saaliheen” mayn naqal kartay hayn: Abu Maisarah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: ayk qabar say shu’lay uth rahay thay aur mayyit ko ‘azaab ho raha tha, murday nay pocha: mujhay kion martay ho? Firishtah nay kaha kay ayk mazlom nay tujh say faryad ki magar to nay us ki faryad rasi nahyn ki aur ayk din to nay bay wuzu namaz parhi. *(Akhlaq us Saliheen, pp. 57)*

Musalman ka gham

Meethay meethay islami bhaiyo! ye to us shakhs ka haal hay jo mazloom ki madad par qurat honay kay ba wujood us ki madad nahyn karta to khud zaalim ka kia haal ho ga! Ma'loom huwa kay mazloom ki hattal was' madad karni chahiye aur mazlom ki madad karnay mayn bahut ajr o sawab hay. Hamaray Buzurgan e Deen رَحْمَةُ اللَّهِ تَعَالَى ko musalmanon ki takaleef ka kis qadar ihsaas tha is ka andazah “ Keemiya e Sa'aadat” mayn bayan kardah is hikayat say kejiye chunachay ayk martabah logon nay dekha kay Hazrat Sayyiduna Fuzail bin 'Ayaaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ro rahay hayn, jab ronay ki wajah daryaft ki gai to farmaya: mayn un bay Charay musalmanon kay gham mayn ro raha hon jinhon nay mujh par mazaalim kiye hayn kay kal ba roz e Qiyamat jab un say suwal ho ga kay tum nay aysa kion kia? Un ka koi 'uzr na suna jaye ga aur wo zaleel o ruswa hon gay. *(Keemiya e Sa'aadat, jild. 1, pp. 393)*

Chor ka gham

Ayk buzurg ka waqi'ah hay kay un ki raqam kisi nay nikal li thi aur wo rorahay thay logon nay hamdardi ka izhar kia to farmanay lagay: mayn apni raqam kay gham mayn nahyn balkay chor kay gham mayn ro raha hon kay kal Qiyamat mayn bay charah ba tor e mujrim paysh kia jaye ga us waqt us kay paas koi 'uzr na hoga. 'aah! Us waqt us ki kitni ruswai hogi.

Zulm ka Anjam

Chori ka ‘azab

Chori ki baat nikli to chori ka ‘azab bhi arz karta chalon Faqeeh Abu ul Lays Samarqandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ “Qurrart ul ‘Uyon” mayn naqal kartay hayn: jis nay kisi ka thora sa maal bhi churaya wo Qiyamat kay roz us maal ko apni gardan mayn aag kay tauq (Haar) ki shakal mayn latkaye ga. aur jis nay thora sa bhi maal e Haram khaya us kay payt mayn aag sulgai jaye gi aur wo is qadar khaufnak chekhen maray ga kay jitney log apni qabaron mayn say uthhen gay kaanp jayen gay yahan tak kay Khudaye Ahka ul haakimeen عَزَّوَجَلَّ logon kay samnay jo bhi fayslah farmaye. (*Qurrat ul ‘Uyon, pp. 392*)

Gunahon kay mareezon ka ilaj karnay walon kay liye

Madani phool

Meethay meethay islami bhaiyo! baat chali thi musalmanon ka gham khanay ki aur hamaray Buzurgan e Deen رَحْمَةُ اللهِ تَعَالَى musalmanon kay gunahon kay sabab honay walay holnak ‘azab kay mutalliq ghor kar kay un par raham kartay, un kay liye ghamgeen hotay aur un ki islaah kay liye kurhtay thay. Hamayn bhi musalmanon ki hamdardi aur ghamgusari karni chahie, un ki islaah kay liye har dam koshan rahna chahiye aur is mayn hausalah bara rakhna aur hikmat e ‘amali say kaam layna chahiye. Is ziman mayn hamayn doctor kay tareeqay kar say samajhnay ki koshish karni chahiye jaysa kay karwi dawa aur injection waghayrah kay sabab mareez agar doctor say katrata bhi hay tab bhi doctor is say nafrat nahyn balkay piyar

say paysh aata hay isi tarah gunahon ka mareez chahay hamara mazaq uraye, khuwah ham par phabattiyān kasay hamayn bhi himmat nahyn haarni chahiye, agr ham sa'i e pailham kartay rahen gayn aur maydan e 'amal say bhagnay walon ko Dawat e Islami kay Madani Qaafilon mayn safar kay 'aadi bananen mayn kaamyab ho jayen gay to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** gunahon kay mareez zaroor shifayab hotay chalay jaen gay.

Mukhtalif Huqooq sekhay ka tareeqah

Yaad rakhye! Bandon kay huqooq kay mu'amlay mayn walidain ka mu'amlah sar e fehrist hay is ki tafseeli malomaat Makataba tul Madinah ka jari kardah bayan ka audio cassette "Maan Baap Ko Satanah Haram hay" aur shora ki VCD" Maan Baap Kay Huqooq" sama'at farmaye. Isi tarah aulad kay huqooq, miyan bewi kay huqooq, qurabat daron kay huqooq, parosiyon kay huqooq waghayrah jo hayn wo aam bandon kay huqooq say ziyadah ahmiyat rakhtay hayn. ye saray huqooq is mukhtasar say bayan mayn nahyn sekhay ja saktay is kay liye Maktaba tul Madinah kay matbo'aah in 3 rasaail

1. Walidain, Zawjain, aur Asaatizah kay Huqooq
2. Huqooq ul 'Ibaad kaysay mu'aaf hon aur
3. Aulad kay Huqooq

In ka mutala'ah framaye neez Madani Qaafilon mayn Sunnaton bhara safar kartay rahiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Huqooq 'Ibaad kay baray mayn malomaat kay sath sath ihtiyat ka jazbah bhi payda ho ga

Zulm ka Anjam

aur jab ihtiyat Karen gay to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Jannat ka rastah aasan ho jaye ga.

Zaalim kay mukhtalif andaz ki nishandahi

Musalmanon ko satanayn walon, logon kay dil dukhanayn walon, logon kay buray naam rakhnay walon, logon par phabattayan kasnay walon, logon ki naqleen utarany walon, aur logon ka mazaq uranay walon kay liye lamha e fikriyah hay, Suno! Suno! Rab **عَزَّوَجَلَّ** parah 26 sorah Hujurat aayat number 11 mayn irshad fermata hay:

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْبِسُوا أَنفُسَكُمْ
وَلَا تَتَّبِعُوا بِاللَّغَابِ ۖ بئسَ الاسمُ الفسوقُ بعدَ الإيمانِ ۗ وَمَن لَّمْ يَتُبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾**

maray Aaqa A'ala Hazrat, Imam e Ahl e Sunnat, Wali e Ne'mat, 'Azeem ul barakat, 'Azeem ul martabat, Parwana e Sham' e Risalat, Imam e ishq o mahabbat, Mujadid e Deen o Millat, Haami e Sunnat, Maahi e Bid'at, 'Aalim e Sharee'at, Peer e Tareeqat, Aaftab e Wilayat, Baa'is e khayr o barakat, Hazrat e 'Allamah Al Haaj Al Haafiz Al Qaari Shah Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** apnay shuhra e aafaq tarjama e Quran, Kanz ul Imam mayn is ka tarjamah yon kartay hayn:

Tarjama e Kanz ul Iman: aye iman walo! Na mard mardon say hanseen ‘ajab nahyn kay woh un hanshi hasnay walon say behtar hon aur na auraten auraton say, dor nahyn kay wo un hasnay waliyon say behtar hon aur aapas mayn ta’nah na karo aur ayk dosray kay buray naam na rakho. Kia hi bura naam Musalman ho kar Faasiq kahlana aur jo taubah na karen wahi zalim hayn.

Kisi ki hanshi urana gunah hay

Meethay meethay islami bhaiyo! kisi ghurabat ya hasab o nasab ya jismani ‘ayb par hasna gunah hay isi tarah kisi musalman ko bura alqabaat say pukarna bhi gunah hay, kisi ko kutta, gadha, suwar, waghayrah nahyn kah saktay, isi tarah kisi mayn ‘ayb mojoond ho tab bhi usay us ‘ayb kay sath nahyn pukar saktay masalan ay andhay! Abay kanay! O lambay, aray thignay waghayrah, haan zaroratan pehchan karwanay kay liye na beenah waghayrah kah saktay hayn. logon par hasnay, buray alqabaat say pukarnay aur mazaq uranay walon ko Quran e Paak nay “ Faasiq” ka fatwa irshad farmaya hay aur jo taubah na karay usay zaalim qarar dia hay. Logon ka mazaq uranay walo! Kaan khol kar sun lo!

Mazaq uranay ka ‘azab

Jab kisi musalman ka mazaq uranay ko ji chahay to Khudara is riwayat par ghor farma lia Kejiye jis mayn Sarkar e Naamdar, Madinay kay Tajdar, Rasoolon kay Salar, Nabiyon kay Sardar,

Zulm ka Anjam

ShahanShah e Abrar, Sarkar e Wala tabar, ham ghareenon kay ghamgusar, ham bay kason kay madad gar, Saahib e paseena e khushbudar, Shafee' e Roz e Shumar, Janab e Ahmad e Mukhtar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e ibrat nishan hay: Qiyamat kay roz logon ka mazaq uranay walay kay samnay Jannat ka ayk darwazah khola jaye ga aur kaha jaye ga kay Ao! Ao! To wo bahut hi bay chayni aur gham mayn doba huwa us darwazay kay samnay aye ga magar jaysay hi darwazay kay paas pohinchay ga wo darwazah band ho jaye ga. phir Jannat ka ayk dosra darwazah khulay ga aur us ko pukara jaye ga kay Ao! Chunachay ye bay cheni aur ranj o gham mayn doba huwa us darwazay kay paas jaye ga to wo darwazah bhi band ho jaye ga. isi tarah us kay sath mu'amlah hota rahay ga yahan tak kay jab darwazah khulay ga aur pukar paray gi to wo nahyn jaye ga.

(Kitab ul Samt, jild. 7, pp. 183-184, raqam. 287)

Mu'afi mang lejiye

Meethay meethay islami bhaiyo! sab ghabra kar Allah عَزَّوَجَلَّ ki bargah mayn rujoo' kar lejiye, sachhi taubah kar lejiye aur thehriye! Bandon ki haq talfi kay mu'amlay mayn bargah e Ilahi عَزَّوَجَلَّ mayn sirf taubah kaafi nahyn, bandon kay jo jo huqooq pamal kiye hon wo bhi ada karnay ho gay, masalan maali haq hay to us ka maal lotana hoga, dil dukhaya hay to mu'aaf karwanah hoga. Aaj tak jis jis ka mazaq uraya, buray alqabaat say pukara, ta'nah zani aur tanz bazi ki, dil aazar naqlen utaren, dil dukhanay walay andaz mayn aankhen dikhaen, ghora,

daraya, gaali di, gheebat ki aur is ko pata chal gaya. Jhara, mara, zaleel kia, al gharaz kisi tarah bhi bay ijazat e Shari'i eiza ka baais banay un sab say fardan fardan mu'aaf kar wa lejiye, agar kisi fard kay baray mayn ye soch kar baaz rahay kay mu'aafi mangnay say is kay samnay mari " position down" ho jaye gi to Khudara ghor farma lejiye! Qiyamat kay roz agar yahi fard ap ki naykiyan haasil kar kay apnay gunah ap kay sar daal day ga us waqt kia hoga! Khuda ki qasam! Saheeh ma'non mayn ap ki position ki dhachyan to us waqt uren gi aur aah! koi dost baradar ya 'azeez hamdardi karnay wala bhi na milay ga. jaldi kejiye! Jaldi kejiye! Apnay walidain kay qadamon mayn gir kar, apnay 'azeezon kay aagay hath jor kar, apnay ma tahton kay paon pakar kar apnay islami bhaiyon aur doston say gir gira kar, un kay aagay khud ko zaleel kar kay aaj dunya mayn mu'aafi maang kar aakhirat ki 'izzat haasil karnay ki sa'i farma lejiye. Allah ﷺ kay piyaray Habib ﷺ farmatay hayn: ﴿مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ﴾ ya'ni jo Allah ﷺ kay liye 'aajizi karta hay Allah ﷺ us ko bulandi 'ata fermata hay.

(Shu'b ul Iman, jild. 6, pp. 297, Hadees 8229)

Sab ayk dosray say mu'aafi mang lejiye aur sab ayk dosray ko mu'aaf bhi kar dejiye.

Mayn nay mu'aaf kia

jis kay sath log ziyadah munsalik hotay hayn is say bandon ki haq talfiyon kay sudor ka imkan bhi ziyadah hota hay. Mujh

Zulm ka Anjam

Sag e Madinah **عَفَى عَنْهُ** say wabastgan ki ta'dad bhi bahut ziyadah hay, aah! Na janay kitnon ka mujh say dil dukh jata ho ga!! mayn hath jor kar arz karta hon: mari zaat say kisi ki jaan, maal, ya aabro ko nuqsan ponhcha ho wo chahay to badlah lay lay ya mujhay mu'aaf karday, agar kisi ka mujh par qarz aata ho to bay shak wusool kar lay agar layna nahyn chahta to mu'aafi say nawaz day. Jo mara qarz dar hay mayn apni zaati raqmen us ko mu'aaf karta hon. Ay Allah **عَزَّوَجَلَّ**! Maray sabab say kisi musalman ko 'azab na karna. Mayn nay har musalman ko apnay aghlay pichlay huqooq mu'aaf kiye chahay jis nay mari dil aazari ki ya aaindah karay ga, mujhay mara ya aaindah maray ga, mari jaan laynay ki koshish ki ya aaindah karay ga ya kay shaheed kar dalay ga maray huqooq kay ta'alluq say mari taraf say har musalman kay liye aam mu'aafi ka i'elaan karta hay. Ay maray piyaray piyaray Allah **عَزَّوَجَلَّ** ! to mujh 'aajiz o miskeen banday kay aghlay pichlay gunah mu'aaf farma kar mujhay bay hisaab bakhsh day.

Sadqah piyaray ki haya ka kay na lay mujh say hisaab

Bakhsh day bay pochay lajaye ko lajana kia hay

Sab islami bhai jo is waqt Bain al Aqwami 3 Rozah Ijtima' mayn jama' hayn ya Madani channel o Internet kay zaree'ay dunya mayn jahan kahen mujhay sun rahay hayn ya tamam wo islami bhai aur islami behnen jo audio ya video cassette kay zaree'ay mujhay sama'at farma rahay hayn ya tahreeri bayan

parh rahay hayn wo tawajjuh farmayen kay banday ka dunya mayn jo baray say bara haq taswwur kia ja sakta hay samajh lejiye mayn nay ap ka wo haq talf kar dia hay neez is kay ilaawah bhi jitney huqooq talf kiye hon Allah عَزَّوَجَلَّ kay liye mujhay wo sab kay sab huqooq mu'aaf farma dejiye balkay ihsan bala ihsan hoga kay aaindah kay liye payshgi hi mu'aafi say nawaz dejiye. Baraye karam! Dil ki gehrai kay sath ayk bar zaban say kah dejiye ”mayn nay mu'aaf kia” جَزَاكُمُ اللَّهُ خَيْرًا وَأَحْسَنَ الْجَزَاءِ

Raqmen lotani hon gi

Jis par kisi ka qarz aata hay wo chuka day aur agar adaigi mayn takheer ki hay to mu'aafi bhi mangay, jis say rishwat li, jis ki jayb kaati, jis kay yahan chori ki, jis ka maal lota un sab ko un kay amwaal lotanay zarori hayn, ya un say muhlat lay ya mu'aaf kar wa lay aur jo takleef pohnci us ki bhi mu'aafi mangay. Agar wo shakhs faut ho gaya hay to waarison ko day agar koi waaris na ho to utni raqam sadqah karay. Agar logon ka maal dabaya hay magari ye yaad nahyn kay kis kis ka maal na haq lia hay tab bhi utni raqam sadqah karay ya'ni masaakeen ko dayday. Sadqah kar daynay kay ba'd bhi agar ahl e haq nay mutalabah kar dia to us ko dayna paray ga.

Jo yaad nahyn un say kis tarah mu'aaf karwaen?

Jo islami bhai huqooq ul 'ibaad kay mu'aamlay mayn khaufzadah hayn aur ab soch mayn par gaye hayn kay ham nay to na janay

Zulm ka Anjam

kitnon ki haq talfiyan ki hayn aur kitnon hi ka dil dukhaya hay, ab ham kis kis ko kahan kahan talash karen! To ayson ki khidmaton mayn arz hay kay jin jin ki dil aazari waghayrah ki hay un mayn say jitnon say raabitah mumkin hay un say mil kar ya phone par ya tahreeri tor par raabitah kar kay mu'aafi talaafi ki tarkeeb bana lejiye in ko raazi kar lejiye aur ghaaib hayn ya faut ho chukay hayn ya jin kay baray mayn yaad hi nahyn kay wo kon kon hayn to har namaz kay ba'd un kay liye du'ay e maghfirat kejiye, masalan har namaz kay ba'd is tarah kahnay ka ma'mol bana lejiye:” ya Allah **عَزَّوَجَلَّ** mari aur aaj tak mayn nay jin jin musalmanon ki haq talfi ki hay un sab ki maghfirat farma” Allah **عَزَّوَجَلَّ** ki rehmat bahut bari hay, mayos na hon, “niyyat saaf manzil aasan”. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. ap ki nadamat rang laye gi aur meethay meethay Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay sadqay huqooq ul 'ibaad ki mu'aafi kay asbab bhi karam e Khudawandi **عَزَّوَجَلَّ** say ho jayen gay. Chunachay

Allah sulh karwaye ga

Hazrat Sayyiduna Anas **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** farmatay hayn: ayk roz Sakar e Madinah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** tashreef ferma thay ap **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay tabassum farmaya. Hazrat Sayyiduna Umr e Farooq e A'azam nay arz ki : ya Rasool al Allah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ap par maray maan baap qurban! Ap nay kis liye tabassum farmaya: irshad farmaya: maray do ummati Allah **عَزَّوَجَلَّ** ki bargah mayn do zanon gir paren gay, ayk arz karay ga: ya Allah **عَزَّوَجَلَّ**! Is say mara insaaf dila kay is nay mujh par zulm kia tha.

Allah ﷺ mudda'i (ya'ni da'wa karnay walay say farmaye ga: ab ye bay charah (ya'ni jis par da'wa kia gaya hay wo) kia karay is kay paas to koi nayki baaqi nahyn. Mazloom arz karay ga: “maray gunah is kay zimmay dalday”. Itna irshad farma kar Sarwar e kaainat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ro paray, farmaya; wo din bahut 'azeem din hoga kion kay us waqt (ya'ni ba roz Qiyamat) har ayk is baat ka zarorat mand hoga kay us ka bojh halka ho. Allah mazloom (ya'ni Muadda'i) say farmaye ga: dekh taray samnay kia hay? Wo arz karay ga: ay Pawardigar! ﷺ! Mayn apnay samnay sonay kay baray shahr aur baray baray mahallat dekh raha hon jo motiyon say aarastah hayn ye shahr aur umdah mahallat kis Payghambar ya Siddeq ya Shaheed kay liye hayn? Allah ﷺ farmaye ga: ye us kay liye hayn jo un ki qeemat ada karay. Bandah arz karay ga: un ki qeemat kon ada kar sakta hay? Allah ﷺ farmaye ga to ada kar sakta hay. Wo arz karay ga: kis tarah? Allah ﷺ farmaye ga: is tarah kay to apnay bhai kay huqooq mu'aaf kar day. Bandah arz karay ga: ya Allah ﷺ! Mayn nay sab huqooq mu'aaf kiye. Allah ﷺ farmaye ga: apnay bhai ka hath pakar aur donon ikhattay Jannat mayn chalay jao. Phir Sakar e Naamdar, do 'aalam kay Maalik o Mukhtar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Allah ﷺ say daro aur makhloq mayn sulh karao kion kay Allah ﷺ bhi ba roz e Qiyamat musalmanon mayn sulh karaye ga.

(Al Mustadrak, jild. 5, pp. 795, Hadees 8758)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْكَرِيمِ

Zulm ka Anjam

Meethay meethay islami bhaiyo! bayan ko ikhtitam ki taraf latay huye Sunnat ki fazeelat aur chand Sunnaten aur Aadab bayan karnay ki Sa'aadat haasil karta hon. Tajdar e Risaalat, Shahanshah e Nubuwwat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e aalishan hay: jis nay mari Sunnat say mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki wo Jannat mayn maray sath hoga. (*Mishkat ul Masaabeh, jild. 1, pp. 55, Hadees 175*)

*Sunnaten aam karen Deen ka ham kaam karen
nayk ho jayen musalman Madinay walay*

Baat cheet karnay kay 12 Madani phool

1. Muskura kar aur khandah payshani say baat cheet kejiye.
2. Musalmanon ki dil joi ki niyyat say choton kay sath mushfiqanah aur baron kay sath muaddabanah lahja rakhye
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ sawab Kamanay kay sath sath donon kay nazdeek ap mu'azaz hon gay
3. Chilla chilla kar baat karna jaysa kay aajkal bay takallufi mayn aksar dost aapas mayn karatay hayn Sunnat nahin
4. Chaahay ayk din ka bachha ho achhi achhi niyyaton kay sath us say bhi ap janab say guftugo ki 'aadat banaye. Ap kay akhlaq bhi إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ umdah hon gay aur bacha bhi adab sekhay ga
5. Baat cheet kartay waqt parday ki jaga hath lagana, ungliyon kay zaree'ay badan ka mayl churana, dosron kay

samnay baar baar naak ko chona ya naak ya kaan mayn ungli dalna, thoktay rehna achhi baat nahyn, is say dosron ko ghin aati hay

6. Jab tak dosra baat kar raha ho, itminan say sunye. Is ki baat kaat kar apni baat shuro kar dena Sunnat nahin
7. Baat cheet kartay huye balkay kisi bhi haalat mayn qahqaha na lagaye kay Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kabhi qahqaha nahyn lagaya.
8. Ziyadah baaten karnay aur baar baar qahqaha laganay say haybat jati rehti hay.
9. Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e aalishan hay: jab tum kisi banday ko dekho kay usay dunya say bay raghbati hay aur kam bolnay ki ne'mat 'ata ki gai hay to us ki qurbat o suhbat ikhtiyar karo kion kay usay hikmat di jati hay.

(Sunan e Ibn e Majah, jild. 4, pp. 422 Hadees 4101).

10. Farman e Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ “jo chup raha us nay najat pai”. *(Sunan e Tirmizi, jild. 4, pp. 225, Hadees 2509)*

Mirat ul Manajeeh mayn hay: Hujjat ul Islam Hazrat Sayyiduna Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn kay: guftgo ki 4 qismen hayn:

1. Khalis muzir (yani mukammal tor par nuqsan deh)
2. Khalis mufeed

Zulm ka Anjam

3. Muzir (ya'ni nuqsan deh) bhi aur mufeed bhi
4. Na muzir na mufeed.

Khalis muzir say hamayshah parhayz zarori hay, khaalis mufeed kalam(baat)zaroor kejiye, jo kalam muzir bhi ho mufeed bhi us kay bolnay mayn ihtiyat behtar hay kay na bolay aur choti qisam mayn waqt zaa'i karna hay. un kalaamon mayn Imtiyaz karna mushkil ha lihaza khamoshi behtar hay. *(Miraat ul Manaheeh, jild. 6, pp. 464)*

11. Kisi say jab baat cheet ki jaye to is ka koi saheeh Maqsad bhi hona chahiye aur hamayshah mukhatab kay zarf aur is ki nafsiyyaat kay mutabiq baat ki jaye
12. bad zabani aur bay hayai ki baton say har waqt parhayz kejiye, gali galoch say ijtinab kartay rahye aur yaad rakhye kay kisi musalman ko bila ijazat e Shar'i gali dena haram e qata'i ha. *(Razawiyyah, jild. 21, pp. 127)*

Aur bay hayai ki baat karnay walay par Jannat haram hay. Huzoor *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* nay farmay:” us shakhs par Jannat haram hay jo fuhash goi(bay hayai ki baat) say kaam layta hay.

(Kitab ul Sumt, jild. 7, pp. 204, raqam. 325)

Baat cheet karnay ki tafseeli maloomat haasil karnay aur degar saynkaron Sunnten seekhnay kay liye Maktaba tul Madinah ki matbo'ah 120 safahat ki Kitab “Sunnaten aur Aadab” hadyatan haasil kejiye aur parhye. Sunnaton ki tarbiyyat ka ayk behtreen

zaree'ah Dawat e Islami kay Madani qaafilon mayn aashiqan e
Rasool kay sath Sunnaton bhara safar bhi hay.

*Seekhnay Sunnaten qaafilay mayn chalo
lotnay rehmaten Qafilay mayn chalo
hon gi hal mushkilen Qafilay mayn chalo
pao gay barkaten Qafilay mayn chalo*

Aik Chup So Sukh

Yeh Risalah Perh ker Dusray ko day dijiye

Shaadi ghami ki taqriibat, ijtima'at, aa'raas Juloos-e-milad waghira mein Maktaba-tul-Madina kay shai'e kardah rasa'il aur madani phoolon par mushtamil pamphlets taqseem kar kay sawab kamaye, ghahikon ko ba niyyat e sawab tohfe may daynay kay liye apni dukanaun par bhi rasail rakhne ka ma'amul banaiye, akhbar faraushaun ya bachhchon kay zariye apni mahallay kay ghar ghar may mahana kam az kam aik 'adad sunntaun bhara risalah ya Madani phoolon ka pamphlet pohancha kar nayki ki d'awat ki dhoomayn machaiye.