



باحیانو جوان (Roman)

Ba Haya Naujawan



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

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

MUHAMMAD ILYAS
Attar Qadiri Razavi



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BA HAYA NAUJAWAN

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 دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ 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.

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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 *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* jo kuch perhayn gey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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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Shaytan lakh susti dilaye magar aap sawab ki niyyat say yeh risalah mukammal perh lijiye.

Shafa'at ki bisharat

Hazrat Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay meethay meethay Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: jo shakhs subh o sham mujh par 10 10 baar durood shareef parhay ga ba-roz e Qiyamat mayri shafa'at usay milay gi.

(Targheeb o Tarheeb, jild. 1, pp. 261, Hadees 29)

Basra may ayk buzurg رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ “Miski” kay naam say mash`hor thay “Mushk” ko Arabi may “Misk” kahtay hayn. lihaza Miski kay ma`na huye “Mushkbar” yani mushk ki

¹ ye bayan Ameer e Ahl e Sunnat امامك بزمك الحمد العالمية nay tableegh e Quran o Sunnat ki Aalamgeer Ghayr siyasi Tahreek Dawat e Islami kay 3 rozah Sunnaton bharay Ijtima' (Yakum Muharram ul Haram 1425 Hijri Baab ul Madinah Karachi) may farmaya. Zarori tarmeem kay sath tahreeran haazir e khidmat hay. Payshkash Majlis e Maktabat ul Madinah

khushbu may basa huwa. Wo buzurg رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ har waqt mushkbar o khushbudar raha kartay thay. Yahan tak kay jis rastay say guzartay wo rastah bhi mahak utha! Jab dakhil e Masjid hotay to un ki khushbu say logon ko ma'loom ho jata kay Hazrat Miski رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ tashreef lay aaye hayn. kisi nay arz ki, Huzoor! Aap ko khushbo par kaseer raqam kharch karni parti ho gi? Farmaya: may nay kabhi khushbu khareedi, na lagai. Mayra waaqi'a bara 'ajeeb o ghareeb hay.

May Baghdad e Mu'alla kay ayk khushaal gharanay may payda huwa. Jis tarah Umara apni aulad ko ta'leem o tarbiyat dilwatay mayri bhi isi tarah ta'leem hui. May bahut khobsorat aur ba-haya tha. Maray waalid saahib say kisi nay kaha: isay bazar may bithau takay ye logon say ghul mil jaye aur is ki haya kuch kam ho. Chunachay mujhay ayk Bazzaz (yani kapra baychnay walay) ki dukan par bitha dia gaya. Ayk roz ayk burhya nay kuch qeemati kapray nikalwaye, phir Bazzaz (yani kapray baychnay walay) say kaha: mayray sath kisi ko bhayj do takay jo pasand hon inhen laynay kay ba'd qeemat aur baqiyah kapray wapas laye. Bazzaz nay mujhay is kay sath bayjh dia. burhya mujhay ayk 'azeem ul Shan mahal may lay gai aur aarastah kamray may bhayj dia. kia daykhta hon kay ayk zaywaraat say aarastah khush libas jawan larki takht par bichhay huye munaqqash qaaleen par baythi hay, takht o farsh sab kay sab zirren hayn aur is qadar nafees kay aysay may nay kabhi nahyn daykhay thay. Mujhay daykhtay hi us larki par

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shaytan ghaalib aaya aur wo ayk dam mayri taraf lapki aur chhayrkhani kartay huye “munh kala” karwanay kay darpay hui. May nay ghabra kar kaha: Allah عَزَّوَجَلَّ say dar! Magar us par shaytan pori tarah musallat tha. Jab may nay us ki zid daykhi to gunah say bachnay ki ayk tajweez soch li aur us say kaha: istinja khanay jana hay. Us nay aawaz di to 4ron taraf say londiyan aa gaen, us nay kaha: apnay aaqa ko bayt ul khala may lay jao. May jab wahan gaya to bhagnay ki koi rah nazar nahyn aai, mujhay is aurat kay sath munh kala kartay huye apnay Rab عَزَّوَجَلَّ say haya aa rahi thi aur mujh par ‘azab e Jahannam kay khauf kay ghalbah tha. Chunachay ayk hi rastah nazar aaya aur wo ye kay mayn nay istinja khanay ki najasat say apnay hath munh waghayrah saan liye aur khob aankhen nikal kar us kaneez ko daraya jo bahar romal aur pani liye khari thi, mayn jab diwanon ki tarah chaykhta huwa us ki taraf lapka to wo dar kar bhagi aur us nay pagal, pagal ka shor macha dia. sab londiyan ikhatti ho gaen aur unhon nay mil kar mujhay ayk taat may lapayta aur utha kar ayk baagh may dal dia. mayn nay jab yaqeen kar lia kay sab ja chuki hayn to uth kar apnay kapray aur badan ko dho kar paak kar lia aur apnay ghar chala gaya magar kisi ko ye baat nahyn batai. Usi raat may nay khuwab may daykha kay koi kah raha hay: tum ko Hazrat Sayyiduna Yosuf عَلَيْهِ السَّلَام say kia hi khob munasabat hay aur kahta hay kay kia tum mujhay jantay ho? Mayn nay kaha nahyn. To unhon nay kaha: mayn Jibraeel عَلَيْهِ السَّلَام hon. Is kay ba’d unhon nay maray munh aur jism par apna hath phayr dia.

usi waqt say maray jism say mushk ki behtareen khushbu anay lagi. Ye Hazrat Sayyiduna Jibraeel عَلَيْهِ السَّلَام kay dast e mubarak ki khushbu hay. (*Raud ur Riyaheen, pp. 334*)

Haya kisay kahtay hayn?

Meethay meethay islami bhayo! aap nay daykha! Ba-haya nojawan, Allah عَزَّوَجَلَّ ki khashiyat aur gunahon say nafrat ki barakat say ma'siyat say apni hifazat may kamyab ho gaya. Ma'loom huwa kay gunahon say bachnay may haya bahut ho muassir hay. Haya kay ma'na hayn “Ayb lagaye janay kay khauf say jhaympna. Is say murad wo wasf hay jo cheezon say rok day jo Allah عَزَّوَجَلَّ aur makhloq kay darmiyan na-pasandedah hay. Logon say sharma kar kisi kaam say ruk jana jo un kay nazdeek achha na ho. Makhloq say haya kahlata hay. Ye bhi achhi baat hay kay 'aam logon say haya karna dunyawi buraiyon say bachaye ga aur ulama o sulaha say haya karna Deeni buraiyon say baaz rakhay ga. magar haya kay achha honay kay liye zarori hay kay makhloq say sharmanay may Khaliq عَزَّوَجَلَّ ki na-farmani na hoti ho aur na kisi kay huqooq ki adagi may wo haya rukawat ban rahi ho. Allah عَزَّوَجَلَّ say haya ye hay kay us ki haybat o jalal aur is ka khauf dil may bithaye aur har us kaam say bachay jis say us ki narazi ka andayshah ho. Hazrat Sayyiduna Shahab ul Deen Suharwardi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hay: isi qabeel(qisam) say Hazrat Sayyiduna Israfeel عَزَّوَجَلَّ ki haya hay jaysa kay waarid huwa kay wo Allah عَزَّوَجَلَّ

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say haya ki wajah say apnay paron say khud ko chupaye huye hayn. (*Mirqaat ul Mafaateeh, jild. 8, pp. 802*)

Sab say bara ba-haya ummati

Hazrat Sayyiduna Usman e Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ ki haya bhi isi qisam say hay, jaysa kay aap رَضِيَ اللهُ تَعَالَى عَنْهُ ka farman hay: may band kamray may ghusl karta hon to Allah عَزَّوَجَلَّ say haya ki wajah say simat jata hon. (Aidan) “Ibn e Asaakir” nay Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat kia kay Aaqay e do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: haya Iman say hay aur Usman رَضِيَ اللهُ تَعَالَى عَنْهُ mayri ummat may sab say barh kar haya karnay walay hayn. (*Jaami' Sagheer lil Suyoti, pp. 235, Hadees 3869*)

*Ya Ilahi! Day hamayn bhi dolat e sharm o haya
Hazrat e Usaman Ghani ba-haya kay wastay*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Haya ki 2 qismen: Faqeeh Abu ul Lays Samarqandi رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn: haya ki 2 qismen hayn.

- ❖ Logon kay mu'amlah may haya.
- ❖ Allah عَزَّوَجَلَّ kay mu'amlay may haya. Logon kay mu'amlay may haya karnay ka matlab ye hay kay to apni nazar ko haram kardah ashya say bacha aur Allah عَزَّوَجَلَّ kay mu'amlay may haya karnay say murad ye hay kay to us ki ne'mat ko pahchan aur us ki na-farmani karnay say haya kar.

(Tambeeh ulGhafileen, pp. 258)

Fitri aur shar'i haya

Fitri o shar'i i'tibar say bhi taqseem ki gai hay. fitri haya wo hay jisay Allah ﷻ nay har jaan may payda farmaya hay aur ye paydaishi tor par har shakhs may hoti hay aur shar'i haya ye hay kay bandah Allah ﷻ ki ne'maton aur apni kotahiyon par ghor kar kay naadim o sharmindah ho aur is sharmindagi aur Allah ﷻ kay khauf ki bina par aayandah gunahon say bachnay aur naykiyan karnay ki koshish karay. Ulama farmatay hay kay” haya ayk aysa khuluq hay jo buray kaam chhornay par ubharay aur haq dar kay haq may kami karnay say rokay. (*Mirqat ul Mafaateeh, jild. 8, pp. 800, Hadees 5070*)

Haya may tamam islami ahkaam posheedah hayn

Haya kay baray may ye bhi kaha gaya hay kay ye ayk aysa khuluq hay jis par Islam ka madar hay aur is ki tojeeh (yani wajah) ye hay kay insan kay a'faal do tarah kay hayn

- 1) Jin say haya karta hay
- 2) Jin say haya nahyn karta.

Pahli qisam haram o makrooh ko shaamil hay aur un ka tark mashroo' (yani muwafiq e Shar'a) hay. dosri qisam wajib, mustahab aur mubah ko shaamil hay, un may say pahlay do ka karna mashroo' aur teesray ka karna jaaiz hay. yon ye Hadees e mubarakah “jab to haya na karay to jo चाहay kar”. Un panchon ahkaam ko shaamil hay. (*Mirqat ul Mafaateeh, jild. 8, pp. 802 Hadees 5071*)

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Haya kay ahkam

Haya kabhi farz o wajib hoti hay jaysay kisi haram o na-jaaiz kaam say haya karna kabhi mustahab jaysay makrooh e tanzeehi say bachnay may haya, aur kabhi mubah (yani karna na karna yaksan) jaysay kisi mubah e shari'i kay karnay say haya. (*Nuzhat ul Qari, jild. 1, pp. 334*)

Haya ka mahool say ta'lluq

Meethay meethay islami bhayo! haya ki nasho o numa may mahool aur tarbiyat ka bahut 'amal dakhil hay. hayadar mahool muyassar aanay ki sorat may haya ko khob nikhar milta hay jab kay bay-haya logon ki suhbat qalb o nigah ki pakeezgi salb kar kay bay-sharam kar dayti hay aur bandah bay-shumar ghayr akhlaqi aur na-jaaiz kaamon may muhtala ho jata hay is liye kay haya hi to thi jo buraiyon aur gunahon say rokti thi. jab haya hi na rahi to ab burai say kon rokay? Bahut say log aysay hotay hayn jo bad-naami kay khauf say sharma kar buraiyan nahyn kartay magar jinhen nayk naami o bad-naami ki parwah nahyn hoti aysay bay-haya log har gunah kar guztay, akhlaqiyaat ki hudood tor kar bad akhlaqi kay maydan may utar aatay aur insaniyat say giray huye kaam karnay may bhi nang o 'aar mahsoos nahyn kartay.

Khulq e Islam

Islam may haya ko bahut ahamiyat di gai hay. chunachay Hadees shareef may hay: bay-shak har Deen ka ayk khulq hay aur Islam ka khulq haya hay. (*Sunan e Ibn e Majah, jild. 4, pp. 460, Hadees 4181*)

Yani har ummat ki koi na koi khaas khaslat hoti hay jo deegar khaslaton par ghaalib hoti hay aur Islam ki wo khaslat haya hay. is liye haya ayk aysa khulq hay jo akhlaqi achhaiyon ki takmeel, Iman ki mazbooti ka baais aur is ki ‘almaat may say hay. chunachay

Iman ki ‘alamat

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Iman kay 70 say zaaid shu’bay (‘almaat) hayn aur haya Iman ka ayk shu’bah hay. *(Saheeh, Muslim, pp. 39, Hadees 35)*

Haya Iman say hay

Ayk aur Hadees shareef may hay: Haya Iman say hay.

(Sunan e Abi Ya’la jild. 2, pp. 291, Hadees 7463)

Yani jis tarah Iman, momin ko kufr kay irtikab say rokta hay isi tarah haya ba-haya ko na-farmaniyan say bachati hay. yon majazan isay “Iman say” farmaya gaya. Jis ki mazeed wazahat o taieed Hazrat Sayyiduna Ibn e Umar رَضِيَ اللهُ تَعَالَى عَنْهُ ki is riwayat say hoti hay: bay-shak haya aur Iman donon aapas may milay huye hayn to jab ayk uth jaye to dosra bhi utha liya jata hay.

(Mustadrak lil Haakim, jild. 1, pp. 176, Hadees 66)

Kasrat e haya say mana’ mat karo

Hazrat Sayyiduna Ibn e Umar رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay kay Sarkar e Naamdard صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay ayk Ansari ko mulahazah farmaya

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jo apnay bhai ko sharm o haya kay muta'lliq naseehat kar rahay thay. (yani kasrat e haya say mana' kar rahay thay) to farmaya: isay chhor do, bay-shak haya Iman say hay.

(Sunan e Ibn e Abi Dawood jild. 4, pp. 331, Hadees 4795)

Meethay meethay islami bhayo! Ma'loom huwa haya jitni ziyadah ho utni hi achhi hay. Jo haya kamzori aur ihsas e kamtari ki waja say na ho balkay khauf e Khuda ﷺ kay sabab ho is may yaqeenan bhalai hi bhalail hay. Chunachay

Haya khayr hi khayri hay

Hazrat Sayyiduna 'Imran bin Husain رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay kay Allah ﷺ kay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: haya sirf khayr (yani bhalai) hi lati hay. *(Muslim, pp. 40, Hadees 37)*

Waswasah: yahan ye waswasah aa sakta hay kay ba'z auqaat haya insan ko haq baat kahnay, shari'i hukm daryaft karnay, nayki ki dawat daynay, aur infiradi koshish karnay, waghayrah, madani kaamon say rok kar usay bhalai say mahroom kar dayti hay to phir ye sirf bhalai to na lai!

'Ilaj e waswasah: jawab ye hay kay Hadees e Paak may haya kay shar'i ma'na (jo is risalay kay safha 7 par guzray) murad hayn aur haya shar'i kabhi bhi naykiyon say na rokay gi balkay un par mazed ubharay gi. Abu Dawood shareef may hay: haya sab ki sab khayr (yani bhalai) hay.

(Sunan Abi Dawood, jild. 4, pp. 331, Hadees 3796)

Dolha larkiyon kay jhurmat may

Afsoos! Sad karoor afsoos! Jawan larki ab char diwari say nikal kar makhloot ta'leem ki nahosat may gariftar,(boyfriend) kay chakkar may phans gai, isay jab tak chadar aur char-diwari may rahnay ki sa'adat haasil thi wo sharmeeli thi aur ab bhi jo chadar aur char-diwari may ho gi wo **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** ba-haya hi ho gi. Afsoos! Halaat bilkul badal chukay hayn, ab to aksar kanwari larkiyan shadiyon may khob nachten aur mahndi o maauon ki rasmon waghayrah may bay-bakanah bay-hayai kay muzaharay karti hayn, ba'z qomon may ye bhi rawaj hay kay dolha nikah kay ba'd rukhsati say qabl na-mahramaat kay jin say pardah zarori hay un jawan larkiyon kay jhurmat may jata hay aur wo dolha kay sath khancha tani o hansa mazaq karti hayn ye sarasar na-jaaiz o haram aur Jahannam may lay janay wala kaam hay. Al garaz aaj ki fashionable o bay-pardah larkiyan a'faal o aqwaal har lihaz say chadar e haya ko taar taar kar rahi hay.

Ghayrat rukhsat ho gai

Shar'i masalah hay kay "agar nikah ka wakeel kanwari larki say ba-waqt e nikah ijazat lay aur wo (sharma kar) khamosh rahay to ye izn mana jaye ga. (*Durr e Mukhtar, jild. 4, pp. 156*) ma'loom huwa kay pahlay dor ki larkiyan aysa karti hon gi jabhi to hamaray Fuqaha e Kiram **رَحْمَةُ اللَّهِ تَعَالَى** nay ye masalah tahreer farmaya. Magar ab to larkiyan apnay munh say "shadi shadi"

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kahten balkay na-mahramon kay samnay bhi shadi kay tazkiray kartay huye nahyn sharmaten. Aap khud hi bataiye kay wo Munna ya Munni jo maan baap kay pahlo may bayth kar TV aur VCR waghayrah par filmen diramay, raqs o sarwad kay haya-soz manazir aur mardon aur auraton kay ganday ganday nakhray daykhen gay kia un may sharm o haya payda ho gi? Kia in kay baray may ye ummeed ki ja sakti hay kay wo baray ho kar mu'ashray kay ba-haya o ba-kirdar afrad banen gay!

Nazuk sheeshiyan

Maray Aaqa A'ala Hazrat Imam e Ahl e Sunnat Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ farmatay hayn: larkiyon ko Sora e Yosuf ki tafseer mat parhao balkay inhen Sorah Noor ki tafseer parhao kay Sora Yosuf may ayk niswani (yani aurat kay) makr ka zikr hay kay naazuk sheeshiyan zara si thays say toot jaen gi.

(Fatawa Razawiyyah jild. 24, pp. 455)

Larki ko pahlay hi say sambhaliye

Sora Yosuf ki tafseer tak parhnay ki jin ko mumana'at ha sad karoor afsos aaj kal wahi larkiyan romani novel, ghayr akhlaqi afsanay aur ishqiyah o fisqiyah mazameen khob parhti hayn aur ba'z to likhti bhi hon gi, bay-hodah ghazlen aur ganay sunti aur gati hayn. TV, VCR waghayrah par filmen diramay aur na janay kia kia daykhti hayn (aur jin ki haya bilkul rukhsat ho wo) un may kaam bhi karti hayn. filmen dirmaay

ishqiyah manazir say pur hotay hayn. maan baap apni aulad ko pahlay say nahyn sambhaltay aur phir jab koi larki apni marzi say kisi kay sath “mansoob” ho jati hay to ab maan baap sar pakar kar rotay hayn. jo baap larki ko college bhayjtay hayn, filmen diramay daykhnay say nahyn roktay ghaliban in ki ye dunyawari saza hoti hay, shayad baazi hath say nikal chuki ab us ki khuwahish may aap ka rukawat dalna khud kushi ya qatl o gharat gari ki nobat bhi la sakta hay!

Maulana saahib! Mujrim kon?

Mujhay Makka mukarramah may kisi nay ayk khanuma barbad larki ka khat parhnay ko dia jis may mazmon kuch is tarah tha: hamaray ghar may T.V pahlay hi say mojud tha. Hamaray Abbu kay hath may kuch paysay gaye to dish intena bhi utha laye. Ab ham mulki filmon kay ilawah ghayr mulki filmen bhi daykhnay lagay. Mayri school ki sahayli nay mujhay ayk din kaha:fulan channal lagao to sex appeal manazir kay mazay lotnay ko milen gay. Ayk baar jab may ghar may akayli thi to wo channal online kar dia”jinsiyaat” kay mukhtalif manazir daykh kar may jinsi khuwahish kay sabab aapay say bahar ho gai, bay-taab ho kar foran ghar say bahar nikli, ittifaq say ayk car qareeb say guzar rahi thi jisay ayk nojawan chala raha tha, car may koi aur na tha, may nay us say lift mangi, is nay mujhay bitha lia, yahan tak may nay us kay sath “kala munh” kar lia mayri bakarat (yani kanwara pan) zaail ho gai,

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maray mathay par kalak ka teeka lag gaya, may barbad ho gai, maulana saahib! Bataye mujrim kon? May ya mayray Abbu kay jinhon nay ghar may pahlay T.V la kar basaya aur phir Dishinteena bhi lagaya.

Dil kay phapholay jal uthhay seenay kay dagh say

Is ghar ko aag lag gai ghar kay charagh say

Jannat say mahroom

Jo log ba-wujood e qudrat apni auraton aur maharim ko bay-pardagi say mana' na karen wo dayyos hayn, Rahmat e Aalam ﷺ ka farman e ibrat nishan hay,

ثَلَاثَةٌ قَدْ حَرَّمَ اللَّهُ عَلَيْهِمُ الْجَنَّةَ مُدْرِينَ الْخَمْرِ وَالْعَاقُ الدَّيُّوْتُ

Yani 3 shakhs hayn jin par Allah ﷺ nay Jannat haram farma di hay ayk to wo shakhs jo hamayshah sharab piye, dosra wo shakhs jo apnay maan baap ki na-farmani karay, aur teesra wo dayyos (yani bay-haya) kay jo apnay ghar walon may bay-ghayrti kay kaamon ko bar-qarar rakhay.

Dayyos kisay kahtay hayn?

Mufasssir e Shaheer Hakeem ul Ummat Hazrat Mufti Ahmad Yaar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is Hadees e Paak kay alfaz “ wo dayyos (yani bay-haya) kay jo apnay gahr walon may bay-ghayrti kay kaamon ko barqarar rakhay” kay tahat farmatay hayn: ba'z shariheen nay farmaya kay yahan حَيْثُ say murad zina aur asbab

e zina hayn yani jo apni biwi bachhon kay zina ya bay-hayai, bay-pardagi, ajnabi mardon say ikhtilat, bazon may zeenat say phirna, bay-hayai kay ganay naach waghayrah daykh kar ba-wujood e qudrat kay na rokay wo bay-haya dayyos hay. *(Mirat, jild. 5, pp. 337)* ma'loom huwa kay ba-wujood e qudrat apni zauja, maan, behnon, aur jawan baytiyon waghayrah ko galyon, bazon, shopping centaron, makhlot tafreeh gahon may bay-pardah ghomnay phirnay, ajnabi parosiyon, namahram rishtay daron, ghayr mahram mulazimon, chokidaron, driveron say bay takallufi aur bay pardagi say mana' na karnay walay sakht ahmaq, bay-haya, dayyos, Jannat say mahroom aur Jahannam kay haqdar hayn. mayray Aaqa A'ala Hazrat, Imam e Ahl e Sunnat Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ farmatay hayn. dayyos sakht akhbas, faasiq(hay) aur faasiq e mu'lin kay peechay Namaz Makrooh e Tahreemi, isay imam bana halal nahyn aur is kay peechay Namaz parhni gunah aur parhi to phayrna wajib. *(Fatawa Razawiyyah, jild. 6, pp. 583)*

Agar mard apni haysiyat kay mana' karta hay aur wo nahyn manten to is sorat may is par koi ilzam aur na wo dayyos.

Aurton ki islah ka tareeqah

Hatta al imkan bay-pardagi waghayrah kay mu'amlay may aurton ko ruka jaye, magar hikmat e amali kay sath, kahen aysa na ho kay aap apni zaujah ya maan ya behnon par is tarah ki sakhti kar bethen jis say ghar ka amn hi tah o bala ho kar rah

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jaye. Zaroratan maray bayan ki cassten sunaye jin may pardah ka zikr hay. Maktabat ul Madinah ki matboo'ah Bahar e Sharee'at hissah 16 safha 80 ta 92 “daykhnay aur chhonay” ka bayan parhna ya parh kar sunana bhi intihai mufeed hay. In kay liye dilsozi kay sath dua bhi farmatay rahiye. Khud ko aur ahl e khanah ko gunah say bachanay ki kurhan payda kejiye aur koshish bhi jari rakhen.

Parah 28 Sorah Tahreem ki 6ti aayat kareemah may irshad Khudawandi hay.

يَا أَيُّهَا الَّذِينَ آمَنُوا افْتُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Tarjama kanz ul Iman: aye Iman walo apni janon aur apnay ghar walon ko us aag say bachao jis ka endhan aadmi aur patthar hayn. (Parah 28, Sorah Tahreem, Aayat. 6)

Rahmat e Aalam ﷺ ka farman e mu'azzam hay:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Yani tum sab apnay muta'lliqeen kay sardar o haakim ho aur haakim say roz e Qiyamat is ki ra'iyat kay baray may pocha jaye ga. is Hadees e Paak kay tahat Sharih Bukhari Hazrat Mufti Muhammad Shareef ul Haq Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: murad ye hay kay jo kisi ki nighbani may ho. Is tarah awam sultan aur haakim kay, aulad maan baap kay, talamizah asaatzah kay, mureedeen payr kay ra'ya huye. Yonhi jo maal

zaujha ya aulad ya nokar ki sapurdagi may ho. Is ki nigedasht un par wajib hay. Ye yaad rahay “nigehbani may ye bhi daakhil hay kay ri’aya gunah may muhtala na ho. (*Nuzhat ul Qari, jild. 2, pp. 530*)

Shadi may nach rang

Samajh may nahyn aata kay is bigray huye mu’ashray ka rukh Allah ﷺ aur is kay Rasool ﷺ ki ita’at ki taraf kaysay phayra jaye aur is ko Jahannam ki taraf doray chalay janay say rok kar kis tarah Jannat ki samt lay jaya jaye! Aah! Aah! Aah! Aah! Aysa daur aa chuka hay goya har ayk dosray say aagay barh kar Ma’az Allah Jahannam may girna chahta hay, jaysa kay shadiyon may daykha jata hay kay kisi kay paas agar raqam kam hay to sirf filmi ganon ki recording par guzara karta hay, aur jis kay paas raqam kuch ziyadah hay to wo shadi ki bay-hayai say bharpor taqareeb ki movie bhi banwata hay aur is say bhi ziyadah raqam wala function ka bhi ihtimam karta hay jis may mard o aurat moseeqi ki dhunon aur dholak kay shor may bay dhangay pan say nachtay, gatay hayn tamashai khob odham machatay, bay-hodah fiqray kastay, mazeed is par hanstay, qahqahay lagatay aur zor zor say taliyan aur seetiyen bajatay hayn. is qisam ki harkaton say yani ma’loom hota hay kay goya sharam o haya ka ‘unsar bilkul khatm ho chuka, niji mu’amlaat hon ya ijtima’i taqreebaat, mahallah ho ya bazar har jagah sharm o haya ka qatl e ‘aam aur bay-hayai ki dhom dham hay, jis ko daykho barh charh kar bay-hayai ka shaydai nazar aa raha hay.

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Gharaylo bay-hayaiyan

Zara ghor farmaye! Agar aap kay ghar kay bahari darwazay par koi jawan larki aur larka aapas may na-shaistah harkaten kar rahay hon to shayad aap shor macha den kay ye kia bay-hayai kar rahay ho balkay inhen marnay ko dor paren! Is may koi shak nahyn kay yahan aap ka ghussah haya ki wajah hay. Laykin jab aap nay ghar may T.V on ki jis may ayk raqqas aur raqqasah (Dancers) naach rahay hayn, ayk dosray ko isharay kar rahay hayn, cho rahay hayn, tab aap ki haya kahan so jati hay? Khuda عَزَّوَجَلَّ kay liye sochiye! Kia ye bay-hayai ka manzar nahyn hay? Ye aap ki kaysi ulti mantiq hay ghar kay bahar ho raha tha to aap nay isay bay-hayai qarar day kar ihtijaj kia aur yaqeenan wahi kaam ghar kay andar aap ki baho baytiyon ki mojudgi may T.V kay pardah speaker par ho raha hay to goya bay-hayai na raha! Tauba! Tauba ! aap kay samnay larka aur larki hathon may hath dalay naach rahay hayn aur aap hayn kay aankhen phar kar mazay say daykhay ja rahay hayn! aur is ki dad day rahay hayn! aakhir is tarah Khuda عَزَّوَجَلَّ kay qahr o ghazab ko kab tak ubhartay rahen gay?

Kar lay taubah Rab ki rahmat hay bari

Qabar may warna saza ho gi kari

Zaraai' iblagh

Afsoos! Zaraai' iblagh (media) masalan Redio, Tv kay mukhtalif channals aur muta'dad rasaail aur akhbaraat bay-hayai ko faroogh

daynay may masroof hayn. jis ki bina par hamara mu'asharah say fahhashi, uryani o bay-hayai ki aag ki lapayt may aata ja raha hay jis kay sabab khas kar nai nasl akhlaqi bay rah rawi o shadeed bad 'amali ka shikar hoti ja rahi hay. Filmen diramay, ganay bajay, bayhodah funtion rawaj pa rahay hayn. aksar ghar cenima ghar aur aksar majalis naqqar khanay ka saman paysh kar rahi hayn aur baat sirf yahren tak mahdod nahyn rahi balkay ab to Iman kay bhi lalay paray hayn kay shaytan kay Imaa par kuffar e badatwar nay ganon may kufriyah kalimaat kay aysay aysay zahr ghol diye hayn jinhen dilchaspi say sunna aur gungunana kufr hay.

Kufriyah ganon ki ma'lumat aur un say tauba o tajdeed e Iman ka tareeqah jannay kay liye maray Sunnaton bharay bayan ba-naam ganon kay 35 kufriyah ash'ar ka cassette Maktabat ul Madinah say haasil kar kay sama'at farmaye ye bayan risalah ki sorat may bhi aa chuka hay sirf 4 rupay hadyatan day kar Maktabat ul Madina say haasil kar kay is ka mutala'ah farmaye. Balkay ziyadah ta'dad may haasil kar kay taqseem kar kay sawab kamaye.

Rasoolon ﷺ ki 4 Sunnaten

Nabiyon kay Sarwar Rasoolon kay Afsar ﷺ nay farmaya: 4 cheezen Rasoolon ﷺ ki Sunnaton may say hayn:

- 1) Itr lagana.

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- 2) Nikah karna
- 3) Miswak karna'
- 4) Aur haya karna.

(Musnad e Imam Ahmad, jild. 9, pp. 147, Hadees 23641)

Bay-haya nayk nahyn kahla sakta!

Meethay meethay islami bhayo! yaqeenan har Rasool, har Nabi aur har Wali ba-haya hi hota hay. Allah عَزَّوَجَلَّ kay maqbool banday kay baray may bay-hayai ka tasawwur bhi nahyn kia ja sakta aur jo bay-haya hay wo nayk bandah kahlanay ka haq dar nahyn. Chacha, taya, khala, mamon aur phophi ki larkiyon, chachi, tai, mumani, apni bhabhi, na-mahram parosiyon aur deegar na-mahram auraton ko jo qasdan daykhay, in say bay-takalluf banay, filmen diramay daykhay, ganay bajay sunay, fuhash kalamai ya galam galoch karay wo bay-haya hi nahyn, bay-haya logon ka bhi sardar hay. Agar chay wo haafiz, qaari, qaaim ul layl o saaim ul dahar yani raat bhar ibadat karnay wala aur sara saal rozah rakhnay wala ho. Is kay a'amaal apni jagah par magar un kay sath bay-hayai kay kamon kay irtikab nay is ki sifat e haya aur nayk honay ki khaslat ko salb kar lia. Aur aaj kal is kay nazaray bhi 'aam hayn. achhay khasay mazhabi hulye may nazar aanay walay bay shummar afrad marz may muftala hayn. yani chahray par darhi, sar par zulfen aur imamah shareef, Sunnat kay mutabiq libas balkay ba'z to achhay khasay Deen kay muballigh honay kay ba-wujood, haya

kay mu'amlay may sarasar mahroom hotay hayn. daywar o bhabhi kay parday kay mu'amlay may qat'an la parwahi barat kar Jahannam kay haqdar thahrtay hayn aysay nayk numa afrad ko koi dard bhara dil rakhnay wala samjhaye bhi to ayk kaan say sun kar dosray kaan say nikal daytay hayn. jab in ki bay-takalluf doston kay sath gap shap ki mandiyen lagten aur mahfilen jamti hayn. to un may bila shubah shadiyon aur akhlaq say giri hui shahwat afza baton ki bhar mar hoti hay, tayri shadi, mayri shadi, fulan ki shadi waghayrah in ghayr muqaddas mahfilon kay 'aam mozo'at hotay hayn aur phir isharon kinayon may aysi baten kar kay lutf uthaya jata hay kay koi ba-haya ho to sharm say pani pani ho jaye.

Nafli ibadat say afzal amal

Meethay meethay islami bhayo! in logon ki kitni bari bad naseebi o mahroomi hay kay nafli ibadaten o riyazaten karen, faraaiz kay ilawah nafli Namazen parhen, nafli rozay rakhen magar ganon bajon, filmon dirmon, ghayr aurton ko taknay jhanknay aur amradon yani bay-reesh khobsorat larkon par buri nazar dalnay jaysay bay-hayai kay kaamon say baaz na aen. Yaad rakhye! Hazaron saal ki nafli namazon, karoron, arbon rupyon ki nafli khayraaton, bahut saray nafli Hajj aur Umray ki sa'adaton kay bajaye sirf ayk gunah sagheerah say apnay ko bacha layna afzal hay. Kion kay karoron nafli kaamon kay tark par bhi Qiyamat may 'azab ki koi wa'eed

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nahyn jab kay gunah e sagheerah say bachna wajib aur is kay irtikab par ba-roz Qiyamat muaakhazah aur saza ka istihqaq hay.

Sab Say Bura

Buri suhbat aur ganday mahool kay dil dadah b'az nadan log **عَزَّوَجَلَّ** ghar ki posheedah Baatayn nayz azdawaji khufyah mu'aamlaat bhi apnay bay haya doston kay samnay bayan kar daaltay hayn! Aik Hadees pak suniye aur 'ibrat say sar dhunye. Hazrat Sayyiduna Abu Sa'eed Khudri **رَضِيَ اللهُ تَعَالَى عَنْهُ** say riwayat hay Kay Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay Irshad farmaya: Bay shak Allah **عَزَّوَجَلَّ** kay nazdeek baroz qiyamat martabay kay I'tibar say sab say bura shakhs woh hay jo apni biwi kay paas aaye aur biwi us kay paas aaye phir woh apni biwi kay raaz ko logo may zaahir kar day. (*Sahih Muslim, pp. 753, Hadees. 1437*)

Haya kernay ka Haq: Hazrat Sayyiduna Abdullah bin Mas'ood **رَضِيَ اللهُ تَعَالَى عَنْهُ** say marwi hay kay Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay Sahabah Kiraam **عَلَيْهِمُ الرِّضْوَان** say farmaya: Allah **عَزَّوَجَلَّ** say haya karo jaysay Haya kernay ka haq hay. Sayyiduna Abdullah bin Mas'ood **رَضِيَ اللهُ تَعَالَى عَنْهُ** farmatay hayn Hum nay 'arz kiya: Hum Allah **عَزَّوَجَلَّ** say haya kertay hayn aur sab khoobiyen Allah **عَزَّوَجَلَّ** kay liye hayn. Irshad farmaya: ye nahin, balky Allah **عَزَّوَجَلَّ** say **كَمَا حَقُّهُ** Haya kernay ka ma'na ye hayn kay sar aur sar may jitnay a'aza hayn un ki aur payt ki aur payt jin jin a'aza ko ghayray hayn un ki hifazat karay aur maut aur marnay kay ba'd galnay aur sarrnay ko yaad karay. Aur aakhirat ko chahnay wala

dunya ki zayb o zeenat chor dayta hay to jis nay aysa kiya us nay Allah ﷺ say sharmanay ka haq ada ker diya.

(Musnad Imam Ahmad, vol. 2, pp. 33, Hadees. 3671)

Meethay meethay Islami bhaion hamayan apnay jism kay tamam a'aza ko haya ka 'aadi banana aur gunahaun say bachana chahiye. A'aaza ko gunahaun say bachanay kay zimn may kuch Madani phool 'arz karta hoon:

Sar ki haya

Sar ko buraiyon say bachana yeh hay kay buray khayalat, gandi soch aur kisi Musalman kay baray may bad gumani waghayrah say ihtiraz kiya jaye aur sar kay a'aaza jaysay hont, zaban, kaan aur ankhaun waghayrah kay zari'ye bhi gunah na kiye jaye.

Zaban ki Haya

Zaban ko buraiyon sa bachatay huway bad zabani aur bay hayai ki baaton say har waqt parhayz karni chahiye, aur yaad Rakhiye apnay bhai ko gali dayna gunah hay aur bay hayae ki Baatayn kernay walay bad naseeb par Jannat haram hay. Chunanachay

Jannat Haram hay: Huzoor ﷺ ka farman hay: Us shakhs par Jannat haram hay jo fuhush goye say kaam layta hay. *(Jamni'e Sagheer, pp. 221, Hadees. 3648)*

Jahannami bhi bayzar: Manqool hay: 4 tarah kay jahannami kay jo kholtay paani aur aag kay darmiyan bhagtay phirtay

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wayl o suboor (Halakat) maangtay hongay un may say aik woh shakhs kay us kay munh say peep aur khoon behtay hoon gay. Jahannami kahayn gay: Is bad bakht ko kiya huwa hamari takleef may izafah kiye dayta hay? Kaha jaye ga: ye bad bakht khabees aur buri baat ki taraf mutawajjah ho ker is say lazzat uthata tha jaysa kay jimaa' ki baaton say.

(Ithaf-us-Sadaat liz-Zabeedi, vol. 9, pp. 187)

Sayyiduna Shu'ayb bin Abi Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi, farmatay hayn: Jo bay hayaye ki baaton say lazzat uthaye baroz qiyamat us kay munh say peep aur khoon jaari hoon gay. *(Ayzan, pp. 188)*

Kuttay ki shakal may

Meethay meethay Islami bahion! Shahwat ki taskeen ki khaatir tayri shadi, mayri shadi kahtay huway bay sharmi ki Baatayn kernay walay diramon kay shaiqeen, V.C.R par fuhush filmayn daykhnay walay, cenima gharon may janay walay, filmi Gaanay gungunanay walay bayan kardah Hadees pak say dars-e-'ibrat haasil karayn. Yaad Rakhiye! Hazrat Sayyiduna Ibrahim bin Maysarah رَضِيَ اللهُ تَعَالَى عَلَيْهِ farmatay hayn kay: Fuhush kalami kernay wala qiyamat kay din kuttay ki shakl may aaye ga.

(Ithaf-us-Sadaat liz-Zabeedi, vol. 9, pp. 190)

Mufasssir-e-Shaheer Hazrat Mufti Ahmad Yar Khan رَضِيَ اللهُ تَعَالَى عَلَيْهِ farmatay hayn: Khayal rahay kay tamam insan qabron say ba shakl inasani uthayn gay phir mahshar may pohanch ker ba'z ki sooratayn maskh ho jaye gi. *(Mirat, vol. 5, pp. 660)*

Meethay meethay Islami bhaion insan aksar Awqat mua'azzizeen kay samanay bay hayaye ki Baatayn kertay huway sharmata hay laykin afsos sad karoor afsos ulti seedhi Baatayn kertay waqt yeh ahsas nahin rahta kay mu'azzaz tareen Rab ﷺ sab kuch sun raha hay. Chunanchay

Allah ﷻ tamam bataayn sunta hay

Hazrat Bishr Haafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nihayat kam guftgo kertay aur apnay doston ko farmatay: tum ghaur karo kay apnay a'amaal naamo may kiya likhwa rahay ho! Yeh tumharay Rab ﷻ kay samnay parha jaye ga, to jo shakhs sharamnak Guftgo karta hay us par afsos hay, agar apnay dost ko kuch likhway huway kabhi us may buray alfaaz likhwao to yeh tumhari haya ki kami kay wajah say hay. To apnay Rab ﷻ kay sath aysa mua'amlah kitna bura hoga (ya'ni jab Naamah a'amal may bay hayaye ki baatyan hoon) (*Tanbih-ul-Mughtarrin, pp. 228*)

Iman kay 2 shu'bay: Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay:

الْحَيَاءُ وَالْعِيْ شُغْبَتَانِ مِنَ الْإِيْمَانِ وَالْبِدَاءُ وَالنَّبِيَّانُ شُغْبَتَانِ مِنَ الرَّفَاقِ

(*Tirmizi, vol. 3, pp. 414, Hadees. 2034*)

Tarjamah: Haya Aur kam goye Iman kay 2 shu'bay hay aur fuhush bakna aur Ziyada Baatayn kerna Nifaq kay 2 shu'bay hay

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is Hadees pak kay is hissay Ziyada bolna ki sharah may farmatay hayn: ya'ni har baat bay

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dharrak munh say nikal dayna Munafiq ki pehchan hay. Ziyada bolnay wala gunah bhi Ziyada kerta hay ya'ni 80% gunah zaban say hotay hayn. (*Mirat-ul-Manajeeh, vol. 6, pp. 435*)

Meethay meethay Islami bhaion pahlay ki auratayn to is qadar haya dar hoti thi kay apnay shauhar ka naam laytay huway jihjhakti thi aur munnay kay abbu waghayrah kahti thi. Magar ab to bila takalluf Mayray miyan, mayray shauhar aur mayray Husband kahti hayn aur mard bhi Mayray bachhon ki ammi waghayrah kahnay kay bajaye Mayri biwi, Mayri wife aur mayri ghar wali kahtay hayn, apnay bachon kay mamu ka ta'aruf karwanay ka kaafi shauq daykha gaya hay. Agarchay woh cousin ho tab bhi bila zarurat sirf saala kah ker ta'aruf karwaye gay. Galiban Hazz-e-Nafs kay liye aysa kiya jata hoga. Koshishh farmaye kay muhazzab alfaz zaban par aaye, haan, zarooratan biwi ya shauhar waghayrah ka rishtah batanay may haraj bhi nahin.

Ankhaun ki Haya

Meethay meethay Islami bhaion sar kay a'aza may ankhayn bhi shamil hayn. In ko bhi bad nigahi aur jin cheezon ki taraf nazar kerna shar'an na jayez hay, un say bachana ashad zaroori o taqazay-e-haya hay. Hazrat Sayyiduna Salman Farsi رضي الله تعالى عنه nay farmaya: Mayn maro phir zindah hoon, phir maroon phir zindah hoon, phir maroon phir zindah hoon tab bhi mayray nazdeek ye is say behtar hay kay Mayn kisi kay sharamgah ko daykho ya koi mayray sitr ko daykhay. (*Tanbiyah-ul-Ghafileen, pp. 258*)

Faasiq kaun: Kisi dana say poocha gaya kay Faasiq kaun hay? Farmaya: Fasiq woh hay jo apni nazar logon kay darwazao aur un kay pardon ki jaghon say na bachaye. *(Ayzan)*

Mal'oon hay

Hazrat Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say riwayat hay kay Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Irshad hay Allah عَزَّوَجَلَّ ki la'nat ho daykhnay walay par aur us par jis ki taraf daykha jaye.

(Shu'ab-ul-Iman, vol. 6, pp. 162, Hadees. 7788)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is Hadees Pak kay tahat farmatay hayn: Matlab ye hay kay jo mard ajnabi 'aurat ko qasdan bila zaroorat daykhay us par bhi la'nat hay aur jo aurat qasdan bila zaroorat ajnabi mard ko apna aap dikhaye us par bhi la'nat gharz yeh kay is may 3 qaydayn lagani paray gi ajnabi aurat ko daykhna, bila zaroorat daykhna, qasdan daykhna. *(Mirat, vol. 5, pp. 24)*

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Apni Raan mat kholo aur kisi ki raan na daykho khuwah woh zindah ho ya murdah.

(Sunan Abu Dawood, vol. 3, pp. 263, Hadees. 3140)

Nayker pehan ker khaylnay walay, jahan ghutnay aur raanay khuhuli rakh ker warzish ki jati hay aysay body building club may janay walay, raanay khol ker kushti aur kabaddi waghayrah khayl khaylnay walay, swimming pool aur sahil-e-samundar par (nayker, chaddii, neem uryan libas pehan ker)

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nahanay walay aur un ki bay sitri ko daykhnay walay is riwayaat say khoob ibrat haasil karay aur fauran taubah kar kay in bay pardagiyon aur bad nigahiyon say baaz aa jaye, swimming pool, sahil-e-samundar aur nahar par nbahnay may paajamay par mootay kapray ka Tahband ya koi sa rangeen mota kapra naaf say lay ker ghutno samayt badan par lipta huwa ho to bay sitri say bachat ho sakti hay.

Parday ka ihtimam

Hazrat Sayyiduna Ya'la رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayaat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay aik shakhs ko maydan may bay pardah nahatay daykha to aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mimbar par tashreef farma huway Allah ki Hamd o sana kay ba'd farmaya: Bay shak Allah عَزَّوَجَلَّ haya aur parday ko pasand fermata hay to jab tum may say koi Ghusl karay to usay pardah laazim hay.

(Sunan Abi Dawood, vol. 4, pp. 56, Hadees. 4012)

Hammam 'Aam

Hazrat Sayyiduna Hasan Basri رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya Hammam may dakhil hona durust nahin magar do chadaron kay sath aik chadar sitr chhupanay kay liye aur aik chadar ankhaun kay liye ya'ni apni ankh ko logo kay sitron say bachaye. *(Tanbih-ul-Ghafilien, pp. 258)*

Meethay meethay Islami bhaion us dor may baray baray Hammam huwa kertay thay jin may ujrath day ker aik hi waqt

may bila Imtiyaz mazhab kaye log ikhattha nahaya kartay thay, isi wajah say ghaliban ye kahawat mashhor huyi, aik Hammam may sab nangay. Isi liye Hasan Basri رَضِيَ اللهُ تَعَالَى عَنْهُ nay Musalmano ko takeed farmaye kay jab Hammam may jaye to kisi ka sitr na daykhay na apna sitr (Parday ki jagah) dikhaye.

Bad nigahi say hafizah kamzoor hota hay

Allamah Abdul Ghani Nabulusi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Al-Kashf-wal-Bayan kay safhah 27 ta 32 par hafizah kamzoor kernay walay asbaab tahreer farmaye hayn un may ye bhi hay kay apna aur ghayr ka sitr daykhnay say tang dasti aati aur hafizah kamzoor hota hay.

Meethay meethay Islami bhaion jab apni sharam gaho ko daykhnay say bhi hafizah kamzoor aur tang dasti ka wabaal aata hay to phir bad nigahi kernay aur filmayn daykhnay kay dunyavi aur ukhravi nuqsanaat ka to poochhna hi kiya!

Qaza-e-Hajat kay waqt ki aik sunnat

Hazrat Sayyiduna Anas Bin Malik رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay: Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Jab qaza-e-hajat ka iradah farmatay to us waqt tak mubarak kapra ooper na uthatay jab tak kay zameen say qareeb na ho jatay. (Tirmizi, vol. 1, pp. 92, Hadees. 14) Al gharz har kaam may haya ka ihtimam kerna hay

Zaani Ankh: Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayaat hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya Ankhaun ka zina bad nigahi hay. (Bukhari, vol. 4, pp. 169, Hadees. 6243)

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Ankhaun may aag bhar di jaye gi

Meethay meethay Islami bhaion Khuda ki qasam! Bad nigahi ka azab bardasht nahin hoga manqool hay: Jo shakhs apni aankh ko haram say pur kerta hay Allah ﷻ ba roz qiyamat us ki aankh may Jahannam ki aag bhar day ga. (*Mukashafa-tul-Quloob*, pp. 10)

Aag ki silaye

Aurat ki khobiya masalan ubhar waghayrah ko daykhna Iblees kay teero may say aik zahreela teer hay. Jis nay na Mahram say aankh ki hifazat na ki ba roz qiyamat us ki aankh may Jahannam ki silaye phayri jaye gi. (*Bahr-ul-Dumoo'*, pp. 171)

Jahannam ka samaan

Afsos sad karorr afsos aik taraf galiyon bazaaron aur taqreebo may mardo aur auraton ka ikhtilat, bad nigahyan aur bay takallufiyan hayn to dusri taraf ghar ghar may aik tarah say Cinema ghar khul gaya hay Musalmano ki aksariyyat T.V waghayrah kay zari'ye bad nigahi may muftala hay. Yaad Rakhiye T.V par sirf khabrayn daykhnay walay ka bhi bad nigahi say bachna sakht dushwar hay kyun kay aksar aurat hi khabrayn sunati hay phir tarah tarah ki auraton ki tasaveer bhi dikhaye jati hogi. Aye kash! Hum sab ko ankhaun ka qufl-e-madinah naseeb ho jata. Kash! Kash! Hum sab haya say nigahayn jhukanay walay ban jatay.

Parah 18 surah Noor Aayat 30 aur 31 may Irshad Ilahi hay:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ
إِنَّ اللَّهَ حَبِيرٌ بِمَا يَصْنَعُونَ ﴿٥٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

A'la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ apnay Shuhrah Aafaq Tarjama Kanz-ul-Iman may is ka tarjama kuch yun farmatay hayn:

***Tarjama Kanz-ul-Iman:** Musalman mardon ko hokum do apni nigahayn kuch neechi rakhayn aur apni sharam gahon ki hifazat karayn ye un kay liye bahut suthra hay, bay shak Allah عَزَّوَجَلَّ ko un kay kaamon ki khabar hay aur Musalman auraton ko hokum do apni nigahayn kuch neechi rakhayn aur apni parsaye ki hifazat karayn aur apna banao na dikhaye magar jitna khud hi zaahir hay*

Gandi zahnaiyyat kay asbaab

Meethay meethay Islami bhaion Huzoor صَلَّى اللّٰهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ sharm-o-haya kay ba'is aksar neechi nigahayn rakha kertay thay aur aah hum may say taqreeban har koi bay dharrak nigahayn uthaye Charon taraf daykhta hay aur is baat ki kuch parwah nahin kerta kay nigah na Mahram aurat par parr rahi hay ya amrad par. Is ki aik wajah ye bhi ho sakti hay kay hamaray mua'ashray ka aksar hissah haya say mahroom hay

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taqreeban har ghar may T.V par filmo daramon kay ba'is bay pardagi aur bay hayae ka mahool hay. Duniyawi rasaail, digest aur novels parh parh ker, akhbaraat may dunya bhar ki gandi gandi khabrayn aur mukharrib akhlaq mazameen ka mutal'ah ker ker kay aur sarrkon par ja baja lagay huway sign board aur akhbaraat ki bay hayaye say bhar poor tasaveer daykh ker zahniyyat kharab say kharab tar hoti ja rahi hay shayad inhayn wujoahaat ki bina par ab maamo zaad, khalah zaad, chacha zaad, phoophi zaad, chachi, Taaye mumani nayz parausanon say parday ka zahan nahin raha. Gharon may dewar bhabhi ka mua'amlah bhi bilkul bay takallufanah hay, dewar bhabhi kay parday ka ab Tasawwur hi kahan hay? Halankay Hadees may is kay baray may bahut sakht hokum hay. Chunanchay

Dewar Maut hay: Hazrat Sayyiduna Uqbah bin Aamir رضي الله تعالى عنه say marwi hay kay Huzoor صلى الله تعالى عليه وآله وسلم nay farmaya: Auraton kay paas aanay say bacho to aik Ansari nay arz kiya: dewar kay baray may aap kiya farmatay hayn? Farmaya: Dewar maut hay. *(Tirmizi, vol. 2, pp. 391, Hadees. 1164)*

Na Mahramaat say katraye

Ma'loom huwa dewar o jeeth aur bhabhi may parday ka aam logo kay muqablay may Ziyada sakht hokum hay, agar aapas may hansnay bolnay aur bay pardagi ka Silsilah rakhnay say jahan bad nigahi waghayrah ka gunah hota rahay ga wahan

baray gunah ka khatrah bhi barhta chala jaye ga. Balky kabhi kabhi ho bhi jata hay! Aah Aah! Agar dewar bay charah Madani mahool wala ho aur bhabhi say katraye, sharmaye to is ka mazaq uratay hayn, dewar ko chahiye kay lakh mazaq uray magar parwah na karay, pardah ki Tarkeeb jari rakhay warnah aakhirat ki nadamat bahut bhari parr jaye gi. Khud ko is tarah daraye kay agar Mayn nay bhabhi kay sath bad nigahi ki aur مَعَاذَ اللَّهِ عَزَّوَجَلَّ baroz qiyamat aankh may aag bhar di gaye to Mayra kiya banay ga. Al battah aap ki ghar may suni nahin jaati to ghar chhorr ker bhagnay ki bhi zaroorat nahin, larr jhagar ker ghar may tension bhi mat khara kijye, aap khud ankhaun par qufl-e-madinah laga lijiye, apni nigahon ki hifazat ki jiye. Ghar may bhabhi hay ya chacha zaad behnayn waghayrah ya chachi, taaye ya mumani aur jin jin say shari'at nay paday ka hukm diya hay aysi na Mahram auratayn aati hay to aap un kay samnay mat jaye kabhi aamna samna ho to nigahayn na uthayen un kay jism ko to kiya un kay kapron ko bhi na daykhiye, agar kabhi baat kernay ki nobat aajaye to is tarah ankhayn neechi Rakhiye kay un kay Wujood par nazar hi na paray. Bay shak aap ka mazaq urrta rahay, dunya may agar aap is tarah mazlomiyyat ki zindagi guzaray gay to aakhirat may إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ surkhuroye paaye gay. Jab is tarah ki rishtah dar auraon ki taraf daykhnay ko ji Chahayn to apnay aap ko us azab say daraye jaysa kay Sahib-e-Hidayah Shareef nay naql kiya hay: **jo kisi ajnabiyyah kay mahasin** masalan husn o

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jamal waghayrah **ko shahwat say daykhay ga us ki ankhaun may seesah pighla ker dala jaye ga.** (*Al Hidayah, pp. 368*)

Kaano ki Haya

Meethay meethay Islami bhaion! Kaano kay mua'amlay may bhi haya ikhtiyar farmaye, moseeqi, Gaanay bajay, gheebat chughli, fuhush o bay hoodah guftgu aur kisi kay aaib har giz har giz na sunye.

Na jayz sunnay kay Mukhtalif azab

Manqool hay: Un aawazo par jin ka sunna haram hay jo kaan lagaye ga, qiyamat kay din us kay kaano may pighla huwa seesah bhara jaye ga. (*Muqaddamah Kaff-ur-Ria'a*) Aik Hadees pak may hay: Jo chori chhupay logo ki baatan sunta hay halan kay woh us kay sunnay ko na pasand kertay hayn to ba roz qiyamat us kay kaano may pighla huwa seesah undayla jaye ga. (*Bukhari, vol. 4, pp. 422*) Tabarani may aik Taweel Hadees may ye bhi hay: Phir Mayn nay kuch aysay log daykhay jin ki ankhayn aur kaan keelon say thukay huway thay daryaft kernay par bataya gaya: woh log hay jo woh daykhtay hay jo unhayn nahin daykhna chahiye aur woh suntay hayn jo unhayn nahin sunna chahiye.

(*Tabarani, vol. 8, pp. 155, Hadees. 7666*)

Libaas Haya: Meethay Meeyhay Islami bhaion hamayan taqwa ikhtiyar kertay huway batini taur par bhi khud ko pak rakhna

hay aur sitr posh libaas pehan ker zaahiri taur par bhi bay hayae say baaz rahna hay. Allah عَزَّوَجَلَّ parah 8 Surah A'raf aayat 28 may Irshad fermata hay:

يَبِينِي أَدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا ط وَ لِبَاسُ

التَّقْوَى ذَلِكْ خَيْرٌ ط ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٨﴾

Tarjama Kanz-ul-Iman: Aye Aadam ki awlaad bay shak hum nay tumhari taraf aik libaas woh utara kay tuhari sharam ki cheezayn chhupaye aur aik woh kay tumhari aariash ho aur parhayz gari ka libaas woh sab say bhala, ye Allah (عَزَّوَجَلَّ) ki nishaniyon may say hay kay kahin woh naseehat maanay. (Libas taqwa say murad Iman, Haya, Nayk aadatayn aur nayk a'amaal hayn)

Afsoos kay ab libaas Taqwa ka baatini libaas bhi parah parah huwa aur zaahiri libaas bhi sunnat kay mutabiq na raha dil o nigah ki qabay-e-sharam o haya bhi taar taar huyi to libas sitr bhi bay haye kay rakhno say mahfooz na rah saka. Sitr posh, muhazzab aur khush waz'a libas ki jagah uli seedhi tarash kharash kay bay dhangay malboosaat nay lay li. Pahannay may sardi garmi ki koi khaas munasabat, na sunnat o haya dari ka lihaz. Bas libas-e-tang may ba mushkil band hayn.

Parday may pardah kay Mukhtalif Tareeqay

Meethay meethay Islami bhaion hamayn chahiye kay muhazzab andaz par baythayn. Ba'z log Awwal to kapray chust pahantay

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hayn, phir dono ghutnay kharay ker kay unhayn daaye baaye phayla daytay hayn is tarah **مَعَاذَ اللَّهِ** bahut ganda manzar hota hay. Aysay haya soz mauq'a par maujood ba haya log Aazmaish may parr jatay hayn. Madani Mashwarah yeh hay aur ye Madani ina'aamat may say aik Madani inaa'am bhi kay jab bhi soye ya baythayn to parday may pardah kar liya karayn. Chunanchay jo Sunnataun bhara libaas pahantay hayn un ki khidmat may bhi 'arz hay kay baythnay say qabl kharay kharay chadar kay dono siray pakar kar naaf say lay ker qadmon tak phayla day ab bayth jaye aur chadar ka kuch hissah qadmon talay daba day. Jab uthna chaahay to isi tarah dono hathaun say chadar thaamay huway kharay ho. Agar chadar na ho to uthtay baythtay waqt kurtay ka damanachhi tarah hayla liya karayn warnah uthnay aur baythnay kay dawraan aksar sakht ganda manzar hota hay aik Tareeqah ye bhi hay kay kharay kharay kurtay ka daman durust ker kay dono haath ghutno par rakh ker ibtida'an do zaano baythye aur uthtay waqt bhi do zaano ho ker uthye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** uthtay baythtay waqt bay pardagi nahin hogi. Ooper oorhi huyi chadar agar sotay may utar jati ho ya jo alat palat hotay rahtay ho un ki khidmat may Madani Mashwarah hay kay paajamah kay ooper tah band pahan lay ya koi chadar lapayt lay aur ooper say bhi aik chadar oorh liya karay behtar yeh hay kay tah band ki aik taraf beech may is tarah silaye ker layn kay dono kono may sirf paaon daakhil kernay kay shigaf baaqi rah jaye. Sotay waqt us

Tahband ko pehan lijiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** itminaan bakhsh parday may pardah hoga.

Tanhaye may Haya: Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki khidmat may arz kiya gaya kay hum apni sharam gahoon ki kahan tak hifazat karay? Irshad farmaya: Zawjah aur Kaneez kay siwa kisi par zaahir na honay do. ‘Arz kiya gaya agar tanhaye may ho to? Farmaya: Allah **عَزَّوَجَلَّ** ka Ziyada haq hay kay us say haya ki jaye.

(Abu Dawood, vol. 4, pp. 57, Hadees. 4017)

Hadees pak may Kaneez ka bhi tazkirah hay ye us daur kay ‘itibar say hay is daur may ghulam o Kaneez naayab hayn

Kalimah Kufr: Fuqaha-e-Kiraam farmatay hayn kisi say kaha gaya Allah **عَزَّوَجَلَّ** say haya ker us nay kaha: Mayn nahi kerta aysa kahna kufr hay. *(Fatawa Tatar khaniyah, vol. 5, pp. 470)*

Meethay meethay Islami bhaion akelay may bhi bila zaroorat nangay honay ya sitr khula rakhnay waghayrah say bachay. Jo log ghar may aysay paajamay par jis say parday kay a’aza ka ubhar nahin chhupta sirf banyan pahantayn hayn un ko sharam aani chahiye kay chaltay phirtay waqt aksar ganda manzar hota hay, un ko chahiye kay banyan par kurta bhi pahnay rahay ya banyan kay dono pahlo may hasb zarurat Qamees ki tarah chaak bana ker aagay aur peechey munasib miqdar may kapray ka aik aik tukra silaye karwa lay is tarah banyan may qameez ka andaaz aajaye ga aur ab banyan pahan

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ker chalnay phirnay may **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** parday may pardah ho jaye ga. Har Musalman ka ye aqeedah hay kay Allah **عَزَّوَجَلَّ** daykh raha hay is sachhay aqeeday kay ba Wujood bay hayae ki harakat par hayrat baalaye hayrat hay.

Jo chaho karo

Huzoor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka farman hay: jab tujhay Haya nahi to tu jo chaahay kar. (*Sahih Ibn Habbaan, vol. 2, pp. 3, Hadees. 606*)

Ye farman daratay huway aur khauf dilatay huway hay kay jo chaahay karo jaysa karo gay waysa bharo gay bura karo gay to us ki saza paao gay.

Kisi buzurg nay apnay baytay ko Naseehat farmaye kay jab gunah kartay huway tujhay aasman o zameen may say kisi say sharm o haya na aaye to apnay aap ko chopayon may shumar ker.

Hazrat Sayyiduna Usman Ghani **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** ka farman: Haya ki intiha yeh hay kay apnay aap say bhi haya karay.

Ba Haya Ba adab hay

Meethay meethay Islami Bhaion Haya aur adab ka aapas may ta'alluq gahra hay. Ba haya hamayshah ba adab bhi hota hay, aik zamanah tha kay har Musalman aik dusray ki izzat o Hurmat ka paasdar, husn-e-akhlaq ka aayenah daar, ba adab o ba haya daar aur Sunnat-e-Sarkar **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki chalti phirti yaad gar huwa kerta. Farzand o dukhtar apnay maadar o

pidar say aur shagird o Mureed apnay ustad o peer say aankh milana kuja paysh ro honay say lajatay, dam-e-guftgu aankhayn jhukatay, aawaz dabatay aur jo hokum hota baja laataay. ‘Adam maujodgi may bhi adab malhooz khaatir rakhtay aur baro ko naam say nahin alqaab say yaad kertay. Al gharz har aan o har gaam martabah o Maqaam ka lihaaz o paas aur baray chhotay ki tameez bar qarar rakhtay magar afsos kay ab hum may say taqreeban har mard o zan dukhtar o farzand in Madani usoolon say na balad, akhlaq o aadab say na aashna, qawaneen shari’at say na waaqif, bay zimam o lagam, khangi aur mu’asharati nizam ki tabahi o barbadi may aik dusray say barh charrh ker bay hayaye aur bad akhlaqi ka muzaharah kar raha hay.

Bayta baap say ankhaun may ankhayn nahin garayban may haath daal ker baat ker raha hay. Bayti maa ka haath agar chay nahin batatati magar maa par zaroor hatah uthati hay. Chhotay hay kay kahleq nahin baray hay kay shafeeq nahin aur dost hay kay waqi’atan Rafeeq nahin bayta Raheem nahin to baap Haleem nahin. Bayti tursh ro to maan talkh go hay. Shagird haya dar nahin to ustad nayk kirdar nahin. ‘Ilm deen say mahroomi aur Madani maahol say doori ki bina par walidayn awlaad ki Islami tarbiyyat kar rahay hayn na bachhay maa baap ki khidmat kar rahay hayn al gharz hamari bay adabiyen aur bad lihaziyan hayn kay jinhon nay hamaray gharaylo aur mua’asharati zindagi ko tah o baala kar kay talkh o tursh kar

Ba Haya Naujawan

diya hay jab kay hamaray aslaaf Sunnataun bhari zindagi guzarnay kay ba'is khush khayal o khush haal thay. Aaiye mulahazah farmaye kay hamaray aslaaf kay haya o adab ka kiya 'aalam huwa karta tha.

Haya say sar uthanay ki himmat na huyi

Aik buzurg رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay aik martabah Hazrat Sayyiduna Ba Yazeed Bustami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say farmaya: Ba Yazeed taaq say fulaan Kitab lay aaye. Arz ki Huzoor! Woh taaq kaha hay? Buzurg رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay muta'ajjib ho ker farmaya: Aik 'arsah say yahan aa jarahay hayn magar aap nay taaq nahin daykhal! Hazrat Sayyiduna Ba Yazeed Bustami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay baray adab say 'arz ki 'Aali jah Mujhay aap kay Huzoor kabhi sar uthanay ki himmat hi nahin huyi lihaza Mayn nay woh taaq nahin daykha. (*Tazkira-tul-Awliya, vol. 1, pp. 130*)

Allah عَزَّوَجَلَّ ki un par rahmat ho aur unkay sadaqay hamari bay hisab maghfirat ho

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Buzurgo ki Bargah may haziri ka andaz

Meethay meethay Islami bhaion jis may jitni Ziyada haya hoti hay us may adab bhi utna hi Ziyada hota hay. Hazrat Sayyiduna Ba Yazeed Bustami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ jo kay apnay waqt kay bahut baray Wali thay Fayz haasil kernay kay liye aik buzurg رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki khidmat may aik 'arsay tak haziri daytay

rahay magar jab bhi hazir huway nigahayn neechi kiye sar jhukaye baythay rahtay thay, isi waja say inhayn ye bhi ma'loom na tha kay kamray may taaq kahan hay! Aur hum log agar kisi buzurg kay aastanay par jaye to Charon taraf nazrayn ghuma ker wahan kay aik aik koonay ka jab tak mua'ayenah na kar layn chayn na paye. Is Hikayat say hamayn bhi buzurgon ki khidmat may ba adab haziri ka andaz ma'loom ho gaya.

Ba Adab Ba naseeb, Bay adab Bay naseeb

Ankhayn phhoti huyi hoti to behtar tha

Hamaray aslaaf kisi kay ghar may idhar udhar daykhnay ko pasand nahin farmatay thay chunanchay Ibn Abi Huza'yl ka bayan hay kay Hazrat Sayyiduna Abdullah Ibn Umar رضي الله تعالى عنه apnay aik masahib kay sath kisi shakhs kay ghar tashreef lay gaye jab us kay ghar may daakhil huway to un ka masahib idhar udhar daykhnay laga to aap رضي الله تعالى عنه nay farmaya: Agar tayri aankhayn phhoti huyi hoti to tayray liye behtar hota.

(Al Adab-ul-Mufrad, pp. 378, Hadees. 1305)

Woh konsa darakht hay?

Aik mauqa' par Huzoor صلى الله تعالى عليه وآله وسلم nay farmaya Mu'min ki misaal us darakht ki si hay jis kay pattay nahin girtay batao woh kaunsa darakht hay? Hazireen Mukhtalif darakhton kay naam 'arz kernay lagay. Hazrat Abdullah bin Umar رضي الله تعالى عنه bahut zaheen thay, farmatay hayn kay Mayray zehan may aa

Ba Haya Naujawan

gaya kay khajoor ka darkht hay laykin adaban Mayn nay batanay say Haya mahsoos ki phir haazireen nay arz ki Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aap hi Irshad farma dijiye to Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay woh khajoor ka darakht hay. (Muslim, pp. 1510, Hadees. 2811) ye hay haya o adab ki a'ala tareen misaal! Jab bhi kisi buzurg ki khidmat may haziri ho to zehan yehi hona chahiye kay apni sunaye chalay janay kay bajaye un kay irshadaat sunay gay.

Meethay meethay Islami bhaiyon Ba Haya, Musalman bannay kay liye har maah kam az kam 3 din kay liye Madani qafilo may safar ko apna ma'mool bana liye aur is par istiqamat paanay kay liye fikr-e-madinah kertay huway rozanah Madani Inaa'amaat ka Risalah pur ker kay har Madani maah ki 10 tareekh tak apnay zimmah dar ko jama' karwa dijiye.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ

Nayk Namazi Bannay Kay Liye

Har jumeraat ba'd namaz-e-magrib ap kay yahan honay walay **Dawat-e-Islami** kay hafta-waar sunnato'n bharay Ijtima' mayn rizay-e-Elaahi kay liye achi achi niyato'n kay sath saari rat shirkat farmaiye ♦Sunnato'n ki Tarbiyat kay liye **Madani Qafilay** mayn A'shiqan-e-Rasool kay sath har mah 3-din safar aur ♦Rozana "**Fikr-e-Madinah**" kay zariy'e **Madani In'amat** ka risala pur kar kay Madani mah ki pehli taarikh ko apnay yahan kay zimmdaar ko jama' karwanay ka ma'mool bana lijiye

Mayra Madani Maqsad: "Mujhay apni aur saari duniya kay logon ki islaah ki koshish karni hay." (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) Apni islaah kay liye "**Madani In'amat**" per a'mal aur saari duniya kay logon'n ki islaah ki koshish kay liye "**Madani Qafilo'n** mayn safar karna hay." (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)



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