



# Bad Shuguni

13



Presented by  
**Majlis Al-Madina-tul-'Ilmiyyah**

Translated by  
**Majlis-e-Tarajim (Dawat-e-Islami)** [www.dawat-eislami.net](http://www.dawat-eislami.net)

لَيْسَ مِنَّا مَنْ تَطَهَّرَ وَلَا تُطَهَّرَ لَهُ

Ya'ni jis nay bad shuguni li aur jis kay liye bad shuguni li gaie  
who hum mayn say nahin.

(*Al-Mu'jam-ul-Kabeer, vol. 18, pp. 162, Hadees 355*)

# Bad Shuguni

**Payshkash:**

Majlis Al-Madinah-tul-'Ilmiyyah  
(Shu'ba Islahi Kutub)

**Nashir:**

Makataba-tul-Madina Bab-ul-Madina Karachi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

## *Kitab Perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui  
 Du'a perh li-jiye jo kuch perhain gay yaad rahay ga.  
 Du'a yeh hay:

آللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ

### Terjama:

Ay Allah (عَزَّوَجَلَّ)! Hum per 'ilm-o-hikmat kay darwazay khol day aur  
 hum per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi walay!

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



### Note:

Awwal aakhir aik bar Durood Shareef perh lain.

# Fahrist

## *Bad Shuguni*

Kitaab Parhnay ki 11 Niyyatayn.....	viii
Qiyamat ka Noor.....	1
Manhoos kaun? .....	1
Kiya koi shakhs manhoos ho sakta hay? .....	3
Gunahon ka majmu'a.....	4
Shugoon ki Qismayn .....	5
Achhay buray shugoon ki misalayn.....	5
Shaytani Kaam.....	6
Bad Shuguni haraam aur nayk faal layna mustahab hay .....	6
Aham Tareen Wazahat.....	6
Nazuk Tareen Mu'amila .....	8
Shirk may aaludah ho gaya .....	8
Bad shuguni ki mukhtalif shaklayn .....	9
Bad shuguni kay nuqsanaat .....	11
Woh hum may say nahin.....	12
Buland darjon tak nahin puhnch sakta.....	12
Bad Shuguni kay bhayanak nata'ij .....	12
Aasman per say kaghaz ka purzah gira .....	14
Bad Shuguni layna Ghayr muslimon ka Tareeqah hay.....	16
Fir'auniyon ka Hazrat Musa ﷺ Say bad shuguni layna..	16
Qaum-e-Samood nay Hazrat Salih ﷺ say bad shuguni li	17

Mubaligheen ko manhoos kahnay walay bad bakht log .....	17
Yahood-o-Munafiqueen nay aamad-e-Mustafa say bad shuguni li	20
Huzoor Pur Noor ﷺ ki aamad say Yasrab Madinah bana....	21
Bura'ie ki nisbat apni taraf karni chahiye .....	22
Mushrikeen Bad Shuguni liya kartay thay .....	23
Ye tumharay zehin ka waham hay.....	24
Parinday bhi taqdeer kay mutabiq hi urrtay hayn.....	24
Bad faali ki kuch haqeeqat nahin hay .....	24
Kiya ghar badalnay say barakat khatam ho jati hay?.....	26
Bad Shuguni layna mayra waham tha .....	26
Teeron say faal na nikalon .....	27
Pansay dalna (Ya'ni teer Phaynk ker faal nikalna) gunah hay	28
Qurani faal nikalna na-jaiz hay .....	29
Ayk Ibrat angayz Hikayat .....	29
Unhon nay kabhi faal ka teer nahin phaynka .....	30
Faal kay teer kaysay hotay thay?.....	30
Faal kholnay kay baray mayn A'la Hazrat ka Fatwah .....	31
Faal ki ujrat laynay ka hukum .....	32
Istikharah sikhataj thay .....	32
Istikharah karnay wala nuqsan mayn nahin rahay ga.....	33
Istikharah chhornay ka nuqsan.....	33
Istikharah kin kaamon kay baray may hogा? .....	33
Us kaam ka mukammal iradah na kiya ho .....	34
Istikharah kay mukhtalif tareeqay .....	35
Namaz-e-Istikharah ka Tareeqah .....	35
Namaz-e-Istikharah may kaun si suratayn parhayn?.....	36
Isharah kaysay milay ga? .....	37
7 Martabah istikharah karna behtar hay .....	37

Agar Isharah na ho to? .....	38
Sirf Du'a kay zari'ey bhi istikhara kiya ja sakta hay .....	38
Istikhara ki mukhtasar Du'ayn.....	38
Agar Istikharay kay ba'd bhi nuqsan uthana paray to?.....	39
Darya-e-Nile kay naam khat.....	40
Afsoos naak surat haal.....	41
Mah-e-Safar ko manhoos janna.....	41
'Arbon may mah-e-safar ko manhoos samjha jata tha .....	42
Safar kuch nahin .....	43
Koi Din manhoos nahin hota.....	44
Safar-ul-Muzaffar ka aakhiri budh manana .....	45
Safar kay mahinay may paysh huway chand tareekhi waqi'aat	45
Chhenk say bad shuguni layna.....	46
Shawwal may shadi na karna.....	47
Makhsus tareekho may shadi na karnay kay baray may suwal	48
Sitaron kay achhay buray asaraat per yaqeen rakhna kaysa? ..	48
Kuch M'umin rahay kuch Kafir ho gaey.....	49
Jis sitaray ko jahan chahay pohancha day.....	50
Najumiyon kay Dhakoslay.....	51
Bad shuguni ki tardeed.....	52
Najumi ho hath dikhana .....	53
Kahinon ki ba'z baatayn durust honay ki wajah .....	53
Najumi kay pas janay walon kay liye sabaq aamoz hikayat....	54
Sarjari kay zariey hathon ki lakeer badalnay walay nadaan ....	54
Ghar may papita ka darakht laganay ko manhoos samajhna .	54
8. Larkiyon ki musalsal paydaish ko manhoos samajhna.....	55
Baytioyn ki parwarish kay fazail .....	56
Madani Aqa ﷺ Ki baytiyon per shafqat .....	58

Makaan may naey bachay ki wiladat ko manhoos janna.....	59
Gahan say jurray huway tawahhumat.....	60
Gahan kisi ki maut aur zindagi ki wajah say nahin lagta.....	62
Hamayn kiya karna chahiye?.....	63
11. Aurat ghar aur ghoray ko manhoos janna.....	63
Hazrat Ayesha Siddiqah ﷺ Ka mua'qqaf.....	64
Fatawa-e-Razawiyyah kay ayk suwaal jawaab .....	65
12. Mayyit ko Ghusl daynay kay ba'd ghara tor dayna .....	65
Na janay kis manhoos ki shakal daykhi thi?.....	66
Kiya kisi ko nazar lag sakti hay? .....	68
Huzoor ﷺ ko nazar laganay ki koshish nakaam rahi .....	69
Nazar Haq hay .....	71
Khayton ko nazar lagnay say bachanay ka Nuskha .....	72
Nazar-e-Bad ount ko dayg may utar dayti hayn .....	73
Jald nazar lag jati hay .....	73
Mooay mubarak ki barakat say nazar walay ko shifa mil jati..	75
Doodh ko bhi nazar lag sakti hay.....	76
Bila hisab Jannat may dakhilah .....	77
Bad Shuguni say kyun kar bacha jaye .....	78
Islami 'Aqaid ki ma'lumaat hasil kijiye .....	79
Wohi hota hay jo Manzoor-e-Khuda hota hay .....	79
Riziq aur museebaton ko likh diya gaya hay .....	80
Nuqsan nahin pohancha saktay .....	81
Tawakkul behtireen 'ilaaj hay .....	82
Kaam say na rukiye .....	82
Bad Shuguni Batini beemari hay.....	83
Bura Shugoon tumhayn wapas na karay.....	83
Safar say na rukay.....	83

Bad Shuguni par amal na karo .....	84
Kaam na karnay ka bhi ikhtiyar hay.....	84
Gunahaun kay sabab bhi museebat aati hay.....	85
Haathon haath saza.....	86
Mukhtalif Wazaifaif ka ma'mool bana lijiye.....	86
Nashay ki A'adat chhut gaye .....	88
Nayk faal ya accha shugoon layna .....	89
Accha Ma'loom hota .....	90
Ab Tumhara Kaam Aasan Hogaya.....	90
Achha shugoon liya .....	91
Achhay naam walay say kaam liya.....	91
Parindo aur janwaron say nayk faal nahin lay saktay .....	91
Is may khayr aur shar ki kiya baat hay? .....	92
Na gawari ka izhar kiya .....	92
In ka aana Faal-e-Hasan tha .....	93
Achhay aur buray shugon may farq .....	94
Khulasa Kitab .....	94

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

## Kitaab Parhnay ki 11 Niyyatayn

Farman-e-Mustufa نَبِيُّ الْمُؤْمِنِينَ حَيْرُ مِنْ عَمَلِهِ : صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Ya’ni “Musalman ki niyyat us kay ‘amal say behtar hay.” (*Al-Mu’jam-ul-Kabeer lit-Tabrani, jild 6 safha 581, Hadees 2495*)

### Do Madani Phool:

- ❖ Baghair achhi niyyat kay kisi bhi ‘Amal-e-Khayr ka Sawab nahin milta.
- ❖ Jitni achi niyyaten ziyadah, utna sawab bhi ziyadah.

(1) Har baar Hamd (2) Salat (3) Aur Ta’awwuz o (4) Tasmiyah say aaghaz karoon ga ( isi safhah par oper di hui 2 Arabi ‘ibarat perh laynay say charoon niyyataun par ‘amal ho jaye ga) (5) Hatta-ul-Imkaan is ka ba-wuzu aur (6) Qibla ro mutali’ a karon ga (7) Qurani aayaat aur (8) Ahadees-e-Mubarakah ki Ziyarat karoon ga (9) jahan jahan Allah ka naam pak aaye ga wahan **عَزَّوَجَلَّ** aur (10) jahan jahan Sarkar ka naam pak aaye wahan perhoon ga (11) kitabat waghayrah may shari’ ghalati mili to naashireen ko tahreeri taur par muttala’ karoon ga (Musannif ya naashireen waghayrah ko kitabon ki aghlaat sirf zabani batana khaas mufeed nahin hota)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

## Bad Shuguni



### Qiyamat ka Noor

Shafi'-e-Roz-e-Shumar, Janib-e-Ahmad Mukhtar, irshad noor bar hay: حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَبِسْمِهِ رَحْمٰنٌ رَّحِيمٌ ”رَّبَّنَا مَجَالِسُكُمْ بِالصَّلٰوةِ عَلٰى قَانْ صَلَاتَكُمْ عَلٰى نُورٍ لَّكُمْ يَوْمَ الْقِيَمةِ“ Ya’ni tum apni majlison ko Mujh per Durood Shareef parh ker aarastah karo kiyun kay tumhara Mujh per Durood Shareef parhna ba-roz-e-qiyamat tumharay liye noor hoga.

(Al-Jami'-us-Sagheer, pp. 280, Hadees 4580)

صَلَوٰةً عَلٰى الْحَبِيبِ صَلَوٰةً عَلٰى مُحَمَّدٍ

### Manhoos kaun?

Ayk Badshah apnay wazeeron mushiron kay sath darbar may mujood tha kay kalay rang kay ayk aankh walay aadmi ko badshah kay samnay paysh kiya gaya, logon ko shikayat thi kay ye aysa manhoos hay kay jo subh sawayray is ki shakal daykh layta hay usay zaroor koi na koi nuqsan uthana parta hay lihazah isay Mulk say nikal diya jaey. Thori dayr sochnay kay ba’d Badshah nay kaha: Koi fayslah karnay say pehlay Mayn khud tajribah karoon ga aur kal subh sab say pehlay is ki surat daykhon ga phir koi dosra kaam karonga. Aglay

din Jab Badshah baydar huwa aur khawabgah ka darwazah khola to wohi ayk aankh wala aadami samnay khara tha. Badshah is ko daykh ker wapas palat aaya aur darbar may janay kay liye tayyar honay laga. Libaas tabdeel karnay kay ba'd junhi Badshah nay jotay may apna pa'aon dala us may mujood zahrilay bichhu nay dang maar diya. Badshah ki chekhayn buland hui to khidmat gar bhagam bhag us kay pas puhnchay. Zahar kay asar say Badshah ka surkh-o-sufayd chehra neela par chukka tha, Mahal may shor mach gaya kay "Badshah salamat ko bichhu nay kaat liya".

Chand lamhon may wazeer-e-khas bhi pohanch gaye, hathon hath Shahi tabeeb ko talab ker liya gaya jis nay bari maharat say badshah ka 'ilaaj shuru ker diya. Jaysay taysay ker kay Badshah ki jaan to bach gaie laykin isay kaie roz bistar-e-'alatal per guzarna paray. Jab Tabi'at zara sanbhili aur Badshah darbar may betha to ayk aankh walay aadmi ko dubarah paysh kiya gaya ta kay usay saza sunaie jaey kiyun kay shikayat karnay walon ka kahna tha kay ab is kay "Manhoos" honay ka tajribah khud badshah salamat ker chukay hayn. Woh shakhs ro ro ker raham ki faryad karnay laga kay mujhay mayray watan say na nilaka jaey. Ye daykh ker ayk wazeer ko us per raham aa gaya, Us nay Badshah say bolnay ki ijazat li aur kahnay laga: Badshah salamat! Aap nay subuh subuh is ki surat daykhi to Aap ko bichhu nay kat liya is liye ye manhoos thehra laykin mu'af kijiye ga kay is nay bhi subuh sawayray Aap ka chehra daykha tha jis kay ba'd say ye ab tak qayd may tha aur ab shayad isay mulk badri (Ya'ni mulk chhornay) ki saza suna di jaey to zara thanday dil say ghor kijiye ga kay Manhoos kon? Ye shakhs ya Aap? Ye sun ker badshah la-jawab ho gaya aur ayk ankh walay kalay aadmi ko na sirf

aazaad ker diya balkay i'laan kerwa diya kay aaindah kisi nay is ko manhoos kaha to isay sakht saza di jaey gi.

### Kiya koi shakhs manhoos ho sakta hay?

Meethay Meethay Islami Bhaiyon! Kisi shakhs, jagah, cheez ya waqt ko manhoos jannay ka Islam may koi tasawwur nahin ye mahaz wahmi khayalat hotay hayn. Mayray Aqa, A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan رحمه اللہ تعالیٰ علیہ say isi no'iyyat ka suwaal kiya gaya kay ayk shakhs kay muta'lliq mashhor hay agar subh ko is ki manhoos surat daykh li jaey ya kahin kaam ko jatay huway ye samnay aa jaey to zoroor kuch na kuch diqqat aur parayshani uthani paray gi aur chahay kaysa hi yaqeeni tor per kaam ho janay ka wusooq (I'timaad-o-bharosa) ho laykin un ka khayal hay kay kuch na kuch zaroor rukawat aur parayshani hogi.

Chuna-chay un logon ko in kay khayal kay munasib har baar tajribah hota rahta hay aur woh log barabar is amr (ya'ni baat) ka khayal rakhtay hayn kay agar kahin jatay huway us say samna ho jaey to apnay makaan per wapas aa jatay hayn aur thori dayr ba'd ye ma'loom ker kay keh woh manhoos samnay to nahin hay! Apnay kaam kay liye jatay hayn. Ab suwaal ye hay kay un logon ka ye 'aheedah aur tarz-e-'amal kaysa hay? Koi qabahat-e-Shari'ah to nahin? A'la Hazrat رحمه اللہ تعالیٰ علیہ Nay jawab diya: Shara' mutahhar may is ki kuch asl nahin, logon ka waham samnay aata hay. Shari'at may hokum hay: إذَا Ya'ni jab koi shugoon-e-bad guman may aaey to is per 'amal na karo. (*Fatah-ul-Bari*, vol. 11, pp. 181, *Tahat-al-Hadees* 5754)

Woh tareeqah mahaz hinduwana hay musalmanon ko aysi jaga chahiye kay "اللَّهُمَّ لَا طَيْبَ إِلَّا طَيْبُكَ وَلَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ غَيْرُكَ" (Ay Allah! Nahin hay koi bura'ie magar tayri taraf say aur nahin hay koi bhala'ie magar

tayri taraf say aur tayray siwa koi ma'bood nahin) (*Musannif ibn Abi Shaybah, vol. 7, pp. 142, Hadees. 1*) parh lay aur apnay Rabb ﷺ per bharosa ker kay apnay kaam ko chala jaey, hergiz na rukay, na wapas aaey. (Fataawa-e-Razawiyyah. Vol. 29, 641)

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

### Gunahon ka majmu'a

Kisi shakhs ko manhoos qaraar daynay may us ki sakht dil aazaari hay aur is say tuhmat dharnay ka gunah bhi hota hay aur ye donon Jahannam may lay janay walay kaam hayn. Mazkurah gunahon ki muzammat per mushtamil 2 riwayaat mulahizah kijiye aur khauf-e-Khuda say larziye, chuna-chay ◇ Shahanshah-e-Nubuwat, Tajdaar-e-Risalat ﷺ Nay farmaya: Jo kisi musalman ki bura'ie bayan karay jo us may nahin paye jati to is ko Allah ﷺ us waqt tak dozakhion kay keecharr, peep aur khoon may rakhay ga jab tak kay woh apni kahi huyi baat say na nikal aaey, (*Abu Dawood, vol. 3, pp. 427, Hadees 3597*) ◇ Sultan-e-Do Jahan ﷺ Ka farman-e-'ibrat nishan hay: Allah (Ya'ni) "مَنْ أَذَى مُسْلِمًا فَقَدَ أَذَا نَفْسَهُ وَمَنْ أَذَى نَفْسًا فَقَدَ أَذَا اللَّهَ" (Al-Mu'jam-ul-Awsat, vol. 2, pp. 387, Hadees 3607) Allah ﷺ aur Rasool ﷺ Ko iza di. Ko iza daynay walon kay baray may Allah ﷺ parah 22 Surah Al-Ahzaab ki aayat 57 mayn Irshad fermata hay:

إِنَّ الَّذِينَ يُرِيدُونَ اللَّهَ وَرَسُولَهُ لَعْنُهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعْدَّ لَهُمْ عَذَابًا أَمْهِنًا

*Tarjuma-e-Kanz-ul-Iman:* Bayshak jo iza daytay hayn Allah aur us kay Rasool ko un per Allah ki la'nat hay dunya-o-aakhirat may aur Allah nay un kay liye zillat ka 'azaab tayyar ker rakha hay.

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

## Shugoon ki Qismayn

Shugoon ka ma'na hay faal layna ya'ni kisi chez, shakhs, 'amal, aawaaz ya waqt ko apnay haq may achha ya bura samjhna, Is ki bunyadi tor per do qismayn hayn: (1) Bura shugoon layna (2) Achha shugoon layna. 'Allamah Muhammad Bin Ahmad Ansari Qurtubi رحمه اللہ علیہ Tafseer-e-Qurtubi may naql kartay hayn: Achha shugoon ye hay kay jis kaam ka iradah kiya ho us kay baray may kalaam sun ker daleel pakarna, ye us waqt hay jab kalaam achha ho, agar bura ho to bad-shuguni hay. Shari'at nay is baat ka hokum diya hay kay insaan achha shugoon lay ker khush ho aur apna kaam khushi khushi paey takmeel tak puhanchaey aur jab bura kalaam sunay to us ki taraf tawajjah na karay aur na hi is kay sabab apnay kaam say rukay. (*Al-Jami' li-Ahkaam-ul-Quran lil Qurtubi*, vol. 8, juz 16, pp. 132)

## Achhay buray shugoon ki misalayn

Achhay shugoon ki misaal ye hay kay hum kisi kaam ko ja rahay hon, kisi nay pukara: "Ya Rasheed (Ya'ni Ay hidayat yafta)", "Ya Sa'eed (Ya'ni Ay sa'adat mand)", "Ay nayk bakht" hum nay khayal kiya kay achha naam suna hay. ان شَاءَ اللَّهُ عَزَّ وَجَلَّ kaamyabi hogi ya kisi buzurg ki ziyarat ho gaie isay apnay haq may achha samjha kay ab mujhay apnay maqsad may kaamyabi milay gi jab kay bad shuguni ki misaal ye hay kay ayk shakhs safar kay iraday say ghar say nikla laykin rastay may kali billi rastah kaat ker guzar gaie, ab us shakhs nay yeh yaqeen ker liya kay is ki nuhusat ki wajah say mujhay safar may zaroor koi nuqsan uthana paray ga aur safar karnay say ruk gaya to samajh lijiye kay woh shakhs bad-shuguni may mubtala ho gaya hay. Hamaray mua'ashray may jahalat ki wajah say rawaaj panay wali kharabiyon may ayk bad shuguni bhi hay, jis ko bad faali bhi kaha jata hay jab kay 'arabi may is ko ظَابِرٌ، ظَبِيرٌ kaha jata hay, 'Arab log Ta'ir (ya'ni parinday) ko ura ker is

say faal laytay thay, parinday kay da'ayn taraf urrnay say achhi faal laytay aur ba'ayn taraf urrnay aur kawwon ki ka'ayn ka'ayn karnay say bad shuguni (buri faal) laytay, is kay ba'd mutlaqan bad shuguni kay liye طيّر، طاير aur طيّر، طاير ka lafz isti'maal honay laga. (*Tafseer-e-Kabeer, vol. 5, pp. 344*) Arab log parindon kay naamon, aawazon, rangoon aur un kay urrnay ki simton say faal liya kartay thay chuna-chay 'Ukaab (Ayk taqatwar shikari parindah) say musibat, kawway say safar aur hud hud (ayk khubsurat parindah) say hidayat ki faal laytay isi tarah agar parinday da'ayn janib urrtay to achha shugoon aur ba'ayn janib urrtay to bad shuguni liya kartay thay.

(*Bariqat Mahmoodiyah Sharah Tareeqah Muhammadiyyah. Vol. 2, pp. 378*)

صَلُّوا عَلَى الْحَبِيبِ

### Shaytani Kaam

Rasool-e-Akram, Noor-e-Mujassam صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay irshad farmaya: "Ya'ni achha ya bura shugoon laynay kay liye parindah urrana bad shuguni layna aur tarq (Ya'ni kankar phaynk ker ya rayt may lakeer keench ker faal nikalna) shaytani kaamon may say hay. (*Abu Dawood, vol. 4, pp. 22, Hadees 3907*)

### Bad Shuguni haraam aur nayk faal layna mustahab hay

Hazrat Sayyiduna Imam Muhammad Aafandi Roomi Barkali رحمَةُ اللَّهِ تَعَالَى عَلَيْهِ At-Tareeqa-tul-Muhammadiyyah may likhtay hayn: Bad shuguni layna haraam aur nayk faal ya achha shugoon layna mustahib hay.

(*At-Tareeqa-tul-Muhammadiyyah, vol. 2, pp. 17 - 24*)

### Aham Tareen Wazahat

Na chahtay huway bhi ba'az auqaat insaan kay dil may buray shugoon ka khayal aa hi jata hay is liye kisi shakhs kay dil may bad-shuguni ka khayal aatay hi usay gunahgar qaraar nahin diya jaey ga kiyun kay

mahaz dil may bura khayal aa janay ki bina per saza ka haqdar thehranay ka matlab kisi insan per us ki taqat say zaid bojh dalna hay aur ye baat shar'i taqazay kay khilaf hay. Allah ﷺ irshad farmata hay:

لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Tarjama-e-Kanz-ul-Iman: Allah kisi jan per bojh nahin dalta magar us ki taqat bhar.* (Parah 3, Al-Baqarah, Aayah 286)

Hazrat 'Allama Mulla Jewan رحمۃ اللہ علیہ is aayat kay tahat tafseeraat-e-Ahmadiyyah may likhtay hayn: Ya'ni Allah Ta'ala her jandar ko is baat ka mukallaf (ya'ni zimah dar) banata hay jo is ki wus'at-o-qudrat may ho. (At-Tafseerat-ul-Ahmadiyyah, pp. 189)

Chuna-chay Agar kisi nay bad-shuguni ka khayal dil may aatay hi isay jhatak diya to is per kuch ilzaam nahin laykin agar us nay bad-shuguni ki taseer ka i'tiqaad rakha aur isi i'tiqaad ki bina per us kaam say ruk gaya to gunahgar hoga. Masalan kisi cheez ko manhoos samajh ker safar ya karobar karnay say ye soch ker ruk gaya kay ab mujhay nuqsaan hi hoga to ab gunahgar hoga. Shaykh-ul-Islam Shahab-u-ddin Imam Ahmad Bin Hajar Makki Haytami Shafa'i رحمۃ اللہ علیہ Apni Kitab Az-Zawajir 'Aniq-Tiraaf-il-Kaba'ir may bad-shuguni kay baray may do Hadeesayn naql karnay kay ba'd likhtay hayn: Pehli aur dosri Hadees-e-Pak kay zahiri ma'na ki wajah say bad-faali ko gunah-e-kabeerah shumar kiya jata hay aur munasib bhi yehi hay kay ye hokum us shakhs kay baray may ho jo bad-faali ki taseer ka i'tiqaad rakhta ho jab kay aysay logon kay Islam (Ya'ni musalman honay na honay) may kalaam hay. (Az-Zawajir 'Aniq-tiraaf-il-Kaba'ir, vol. 1, pp. 326)

*Karayn na tang khayalaat-e-bad kabhi, ker day*

*Shu'or-o-Fikr ko pakeezgi 'ata Ya Rab*

صلی اللہ تعالیٰ علیٰ مُحَمَّدٍ

صلوٰ علٰى الْحَبِيبِ

## Nazuk Tareen Mu'amila

Rasool-e-Bay Misaal, Bibi Aminah kay Lal nay حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ irshad farmaya: “أَطْبَرَةُ شَرْكٍ أَطْبَرَةٌ شَرْكٌ ثَلَاثَةٌ وَمَا مِنَ الْأَنْوَارِ إِلَّا وَلِسْكَنَ اللَّهُ يُدْهِبُهُ بِالشَّوْكِ” Ya’ni Bad-faali layna shirk hay, bad-faali layna shirk hay, ye 3 martabah farmaya, (Phir irshad farmaya:) Hum may say her shakhs ko aysa khayal aa jata hay magar Allah عَزَّوجَلَ Tawakkul kay zariey usay door farma dayta hay. (*Abu Dawood, vol. 4, pp. 23, Hadees 3910*)

Hazrat Sayyiduna ‘Allamah Mulla Ali Qaari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is hadees ki tashreeh may likhtay hayn: Bad-shuguni laynay ko shirk qaraar diya gaya hay kiyun kay zamana jahiliyyat may logon ka i’tiqad tha kay bad shuguni kay taqazay per ‘amal karnay say in ko nafa’ hasil hota hay ya in say zarar aur parayshani door hoti hay aur jab unhon nay is kay taqazay per ‘amal kiya to goya unhon nay Allah عَزَّوجَلَ Kay sath shirk kiya aur isay shirk-e-khafi kaha jata hay (jo kay gunah hay) aur agar kisi shakhs nay ye ‘aqeedah rakha kay faidah dilanay aur musibat may mutbala karnay wali Allah Ta’ala kay siwa aur koi zaat hay jo ayk mustaqil taqat hay to is nay shirk-e-jali ka irtikaab kiya hay (jo kay kuffur hay). (*Mirqat-ul-Mafateeh, vol. 8, pp. 349, Tahat-al-Hadees 4584*)

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

## Shirk may aaludah ho gaya

Sarkar-e-‘Aali Waqar, Madinay kay Tajdar nay حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmaya: “مَنْ رَدَدَهُ أَطْبَرَهُ عَنْ شَجَنِي فَقَدْ قَارَفَ الشَّيْرَكَ” Ya’ni jo shakhs bad shuguni ki wajah say kisi cheez say ruk jaey woh shirk may aaludah ho gaya.<sup>1</sup>

(*Majma’-uz-Zawaaid, vol. 5, pp. 180, Hadees 8415*)

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

---

<sup>1</sup> Shirk kahnay ki wajah say upper guzar chukki.

## Bad shuguni ki mukhtalif shaklayn

Bad Shuguni layna ‘aalami beemari hay, mukhtalif mumalik may rahnay walay mukhtalif log mukhtalif cheezon say aysi aysi bad shuguniyan laytay hay kay insan sun ker hayran rah jata hay. Chuna-chay ◇ Kabhi andhay, langray, ayk aankh walay aur ma’zoor logon say to kabhi kisi khas parinday ya janwar ko daykh ker ya is ki aawaaz ko sun ker bad shuguni ka shikar ho jatay hayn. ◇ Kabhi kisi waqt ya din ya mahinay say bad faali laytay hayn. ◇ Koi kaam karnay ka iradah kiya aur kisi nay Tareeqah kar may naqs ki nishandahi ker di ya us kaam say ruk janay ka kaha to us say bad shuguni laytay hayn kay ab tum nay tang arra di hay to ye kaam nahin ho sakay ga. ◇ Kabhi Ambulance ki aawaaz say to kabhi fire brigade ki aawaaz say bad shuguni may mutala hotay hayn. ◇ Kabhi Akhbaraat may shaya’ honay walay sitaron kay khayl say apni zindagi ko ghamgheen-o-ranjidah ker laytay hayn. ◇ Kabhi Mahmaan ki rukhsati kay ba’d ghar may jharo daynay ko manhoos khayal kartay hayn. ◇ Kabhi juta utartay waqt jutay per juta aanay say bad shuguni laytay hayn. ◇ Kisi ka kata huwa nakhun paaon kay neechay aa jaey to aapas may dushmani ho janay ki bad shuguni laytay hayn. ◇ Seedhi aankh pharkay to yaqeen ker laytay hayn kay koi musibat aaey gi. ◇ ‘Eid jumu’ah kay din ho jaey to isay hukumat-e-waqt per bhari samajhtay hayn. ◇ Kabhi billi kay ronay ko manhoos samajhtay hayn to kabhi raat kay waqt kuttay kay ronay ko ◇ Murgha din kay waqt azaan day to bad faali may mutala ho jatay hayn yahan tak kay usay zabah ker daltay hayn. ◇ Pehla gahak sauda liye baghayr chala jaey to dukandar is say bad shuguni layta hay ◇ Naie nawayli dulhan kay ghar aanay per khandan ka koi shakhs faut ho jaey ya kisi aurat ki sirf baytiyan hi paydah hoon to us per manhoos honay ka label lag jata hay. ◇

Hamilah aurat ko mayyit kay qareeb nahin aanay daytay kay bachay per bura asar paray ga. ♦ Jawani may baywah ho janay wali aurat ko manhoos jantay hayn, nez ye samajhtay hayn kay ♦ Khali qaynchi chalanay say ghar may lara'ie hoti hay. ♦ Kisi ka kangha isti'mal karnay say dono may jhagra hota hay. ♦ Khali bartanon ya chamach aapas may takranay say ghar may laraiae jhagra ho jata hay. ♦ Jab badalon may bijli karak rahi ho aur sab say bara bacha (palutha, pehlutha) bahar niklay to bijli us per gir jaey gi. ♦ Bachay kay dant ultay niklayn to nanhiyal (Ya'ni mammon wagherah) per bhari hotay hayn. ♦ Doodh petay bachay kay baalon may kanghi ki jaey to is kay dant teerhay nikaltay hayn. ♦ Chhota bacha kisi ki tang kay neechay say guzar jaey to us ka qad chhota rah jata hay. ♦ Bachha soya huwa ho is kay opper say koi phalang ker guzar jaey to bachay ka qad chhota rah jata hay. ♦ Maghrib kay ba'd darwazay may nahin baythna chahiye kiyun kay bala'ayn guzar rahi hoti hayn. ♦ Zalzalay kay waqt bhaghtay huway jo zameen per gir gaya woh gonga ho jaey ga. ♦ Raat ko aainah daykhnay say chehray per jhuriyan parti hayn. ♦ Ungliyan chatkhanay say nuhusat aati hay.<sup>1</sup> ♦ Suraj gahan kay waqt hamilah aurat chhuri say koi cheez na katay kay bacha paydah hogta to is ka hath ya pa'aon kata ya cheera huwa hogta. ♦ Nu mulood (Ya'ni buhut chhotay bachay) kay kapray dho ker nichoray nahin jatay kay is say bachay kay jisim may dard hogta. ♦ Kabhi Numbers say bad faali laytay hayn (Bil-

<sup>1</sup> Ungiliyan chatkhanay kay 3 ahkaam: (*Alif*) Namaz kay dauran makrooh-e-tahreemi hay aur tawabi'-e-namaz may masalan Namaz kay liye jatay huway, namaz ka intizar kartay huway bhi ungiliyan chatkhana Makrooh hay. (*Bahar-e-Shari'at, vol. 1, pp. 625*) (*Ba*) Kharij-e-Namaz may (Tawabi'-e-namaz may bhi na ho) baghagr hajat kay ungiliyan chatkhana Makrooh-e-tanzeehi hay. (*Jeem*) Kharij-e-Namaz may kisi hajat kay sabab masalan ungiliyon ko aaraam daynay kay liye ungiliyan chatkhana mubah (Ya'ni bila karahat jaiz) hay. (*Rudd-ul-Muhtar, vol. 2, pp. 493-494*)

khusus Europi mumalik kay rahnay walay), Isi liye in ki bari bari ‘imaraton may 13 number wali manzil nahin hoti (barhween manzil kay ba’d wali manzil ko chodhween manzil qaraar day laytay hayn), Isi tarah in kay Hospitals may 13 number wala bistar ya kamraah bhi nahin paya jata kiyun kay woh is number ko manhoos samajhtay hayn. ◆ Raat kay waqt kanghi choti karnay ya nakhun katnay say nuhusat aati hay. ◆ Ghar ki chhat ya deewar per ullo bethnay say nuhusat aati hay. (Jab kay maghribi mumalik may ullo ko ba-barakat samjha jata hay) ◆ Maghrib ki azaan kay waqt tamaam lights roshan ker dayni chahiye warna bala‘ayn utarti hayn. Mazkurah bala bad shuguniyon kay ilawah bhi mukhtalif mu’ashiron, qaumon, biradariyon may mukhtalif bad shuguniyan pa‘ie jati hayn.

صَلُّوا عَلَى الْحَبِيبِ  
صلوا على الحبيب

### Bad shuguni kay nuqsanaat

Meethay meethay Islami Bhaiyon! Bad shuguni insaan kay liye deeni-o-dunyawi dono I’tibaar say bahut ziyada khatarnaak hay. Ye insan ko waswason ki daldal may utar dayti hay chuna-chay woh her chhoti bari chez say darnay lagta hay yahan tak kay woh apni parcha’ie (Ya’ni sa`ey) say bhi khauf khata hay. Woh is waham may mubtala ho jata hay kay duniya ki saari bad bakhti aur bad naseebi usi kay gird jama’ ho chuki hay aur dosray log pur sukoon zindagi guzaar rahay hayn. Aysa shakhs apnay piyaron ko bhi wahmi nigah say daykhta hay jis say dilo may kadurat (Ya’ni dushmani) payda hoti hay. Bad shuguni ki baatini beemari may mubtala insaan zahni-o-qalbi tor per maflooj (ya’ni nakarah) ho ker rah jata hay aur koi kaam dheng say nahin ker sakta. Imam Abul Hasan Ali Bin Muhammad Mawardi رحمه اللہ تعالیٰ علیہ likhtay hayn.

“إِغْنَمْ أَهُّ لَيْسَ شَئْ أَضَرَ بِالرَّأْيِ وَلَا أَفْسَدَ لِلتَّدْبِيرِ مِنْ إِعْتِقَادِ الظَّيْرَةِ” Jan lo! Bad shuguni say ziyadah fikr ko nuqsan puhnchanay wali aur tadbeer ko bigarnay wali koi shay nahin hay. (*Adab-u-Dunya wa-Deen*, pp. 274)

Kaseer Ahadees-e-Mubarakah may bhi bad shuguni kay nuqsanaat say khabardar kiya gaya hay chuna-chay

## 1. Woh hum may say nahin

Huzoor-e-Pak, Sahib-e-Lulaak حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبِهِ وَسَلَّمَ Nay bad faali laynay walon say apni bayzari ka izhaar in alfaaz may farmaya: “لَيْسَ مِنَّا مَنْ ” تَظَاهِرَ وَلَا تُظَاهِرَ لَهُ Ya’ni jis nay bad shuguni li aur jis kay liye bad shuguni li gae woh hum may say nahin (Ya’ni hamaray tareeqay per nahin hay.) (*AL-Mu’jam-ul-Kabeer*, vol. 18, pp. 162, *Hadees* 355, *Fayz-ul-Qadeer*, vol. 3, pp. 288, *Tahat-al-Hadees* 3206)

## 2. Buland darjon tak nahin puhnch sakta

Shah-e-Bani Adam, Rasool-e-Muhtasham حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبِهِ وَسَلَّمَ ka farman-e-‘aalishan hay:

“ئَلَّا ثُمَّ مَنْ كُنَّ فِيهِ لَمْ يَتَلَّ الْتَّرَجِاتِ الْأَعْلَى مَنْ تَكَهَّنَ أَوْ اسْتَقْسَمَ أَوْ رَدَّهُ مِنْ سَقِّرِهِ طَيْرَةً”

Ya’ni teen cheezayn jis shakhs may hoon woh buland Darajaat tak nahin pohanch sakta: (1) Jo apni atkal say ghayb ki khabar day (Ya’ni aaindah ki baat bataey) ya (2) Faal kay teeron say apni qismat ma’loom karay ya (3) Bad shuguni kay sabab apnay safar say ruk jaey.

(*Tareekh Ibn ‘Asakir*, vol. 18, pp. 98)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Bad Shuguni kay bhayanak nata’ij

❖ Bad shuguni ka shikar honay walon ka Allah عَزَّوجَلَ per i’timad aur tawakkul kamzoor ho jata hay. ❖ Allah عَزَّوجَلَ kay baray may bad

gumani paydah hoti hay. ◆ Taqdeer per iman kamzoor honay lagta hay. ◆ Shaytani waswason ka darwazah khulta hay. ◆ Bad faali say aadami kay andar tawahhum parasti, buzdili, dar aur khauf, past himmati aur tang dili paydah hojati hay. ◆ Na kami ki bahut si wujuhaat ho sakti hayn masalan kaam karnay ka Tareeqah durust na hona, ghalat waqt aur ghalat jagah per kaam karna aur na tajribah kari laykin bad shuguni ka ‘aadi shakhs apni nakaami ka sabab nuhusat ko qaraar daynay ki wajah say apni Islah say mahroom rah jata hay. ◆ Bad shuguni ki wajah say agar rishtay natay toray jaye to aapas ki na-chaqiyan janam layti hayn. ◆ Jo log apnay opper bad faali ka darwazah khol laytay hayn unhayn her cheez manhoos nazar aanay lagti hay, kisi kaam kay liye ghar say niklay aur kaali bili nay rasta kaat liya to ye zehin bana laytay hayn kay ab hamara kaam nahin hoga aur wapas ghar aa gaey, ayk shakhs subh sawayray apni dukan kholnay jata hay rasta mayn koi hadisah paysh aaya to samajh layta hay kay aaj din mayray liye manhoos hay lihazah aaj mujhay nuqsan hoga yun un ka nizaam-e-zindagi darham barham ho ker rah jata hay. ◆ Kisi kay ghar per ullo ki aawaaz sun li to I’laan ker diya kay is ghar ka koi fard marnay wala hay ya khadan may jhagra honay wala hay. Jis kay natijay may is ghar walon kay liye musibat khari ho jati hay. ◆ Naya mulazim agar karobari deal na ker paey aur order hath say nikal jaey to factory Malik isay manhoos qaraar day ker nokri say nikal dayta hay. ◆ Naie dulhan kay hathon agar koi chez gir ker toot phot jaey to us ko manhoos samjha jata hay aur baat baat per us ki dil azaari ki jati hay.

صَلُّوا عَلَى الْحَبِيبِ  
صلوا على الحبيب

Meethay meethay Islami bhaiyon! Bad shuguni aur tarah tarah kay zahiri-o-baatini gunahon say bachnay ka jazbah panay kay liye Tableegh-e-Quran-o-Sunnat ki ‘alamghir Ghayr siyasi tahreek,

Dawat-e-Islami ka Madani mahool kisi na'mat-e-'Uzma say kam nahin, is say her dam wabasta rahiye. ﷺ Is say munsalik honay walon ki zindagiyon may hayrat angayz tabdiliyan balkay Madani inqilaab barpa ho jata hay. Is ziman may ayk Madani bhar mulahizah ho, chuna-chay

### Aasman per say kaghaz ka purzah gira

Qasbah colony (Bab-ul-Madinah Karachi) kay ayk Islami bhai kay bayan ka khulasa hay: Hamaray khandan may larkiyan kafi thi, chacha jaan kay yahan 7 larkiyan to baray bhai jaan kay yahan 9 larkiyan! Mayri shadi hui to mayray yahan bhi larki ki wiladat hui. Sab ko tashwesh si honay lagi aur aaj kal kay ayk aam zehan kay mutabiq sab ko waham sa honay laga kay kisi nay jadu ker kay awlaad-e-narinah ka silsila band kerwa diya hay! Mayn nay niyyat ki kay mayray yahan larka paydah huwa to **30 din kay Madani qafilay** may safar karoон ga. Mayri Madani munni ki ammi nay ayk bar khuwab daykha kay aasman say koi kaghaz ka purzah un kay qareeb aa ker gira, utha ker daykha to is per likha tha. Bilal. ﷺ 30 din kay Madani qafilay ki barakat say mayray yahan Madani munnay ki aamad ho gaye! Na sirf ayk balkay aagay chal ker yakay ba'd degaray do Madani munnay mazeed paydah huway. Allah ﷺ ka karam daykhiye! 30 Din kay Madani Qafilay ki barakat sirf mujh tak mahdood na rahi, Hamaray khadan may jo bhi awlaad-e-narina say mahroom tha sab kay yahan khushiyon ki baharayn lutatay huway Madani munnay taullud (Ya'ni paydah) huway. Ye bayan daytay waqt ﷺ Mayn 'ilaqaie Madani Qafilah zimmah dar ki haysiyat say Madani qafilon ki baharayn lutanay ki koshishayn ker raha hoon.

*Aa kay tum ba-adab, daykh lo fazl-e-Rabb  
 Madani munnay milayn, Qafilay mayn chalo  
 Khoti qismat khari, gaud hogi hari  
 Munna munni milayn, Qafilayn mayn chalo*

Meethay meethay Islami Bhaiyon! Daykha Aap nay! Madani Qafilay ki barakat say kis tarah man ki muraadayn bar aati hayn! Ummeedon ki sokhi khaytiyan hari ho jati hayn, dilon ki paz murdah (Ya'ni murjhaie huyi) kaliyan khil uthti hayn aur khanuman barbadon ki khushiyan laut aati hayn. Magar ye zehan may rahay kay zaruri nahin her ayk ki dili muraad lazmi hi poori ho, baraha aysa hota hay kay bandah jo talab karta hay woh us kay haq may behtar nahin hota aur us ka suwaal pura nahin kiya jata. Us ki munh mangi muraad na milna hi us kay liye in'aam hota hay. Masalan Yehi kay woh aulaad-e-narina mangta hay magar us ko Madani munniyon say nawaza jata hay aur yehi us kay haq may behtar bhi hota hay. Chuna-chay parah 2 Surah Al-Baqarah ki aayat number 216 may Rabb-ul-'Ibbad ﷺ ka irshad-e-haqiqat bunyad hay:

عَسَىٰ أَن تُكَرِّهُوا شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ  
 وَعَسَىٰ أَن تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*Tarjama-e-Kanz-ul-Iman: Qareeb hay kay koi baat tumhayn buri lagay aur woh tumharay haq may behtar ho aur qareeb hay kay koi baat tumhayn pasand aaey aur woh tumharay haq may buri ho aur Allah janta hay aur tum nahin jantay.*

*(Parah. 2, Surah Al-Baqarah, Ayah 216) (Faizan-e-Sunnat, Bab Faizan-e-Ramazan, vol. 1, pp. 1061)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Bad Shuguni layna Ghayr muslimon ka Tareeqah hay

Kisi shakhs ya chez ko manhoos qaraar dayna musalmanon ka shaywah nahin ye to Ghayr muslimon ka purana Tareeqah hay. Is qisim kay 4 waqi'aat mulahiza hon:

### 1. Fir'auniyon ka Hazrat Musa عَلَيْهِ السَّلَامُ Say bad shuguni layna

Parah 9 Surah-tul-A'raaf ki aayat number 131 may hay:

فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا نَاهِدُهُ وَإِنْ تُصِبُّهُمْ سَيِّئَةٌ يَظْبِرُوْا بِمُوسَى وَمَنْ  
مَّعَهُ ۝ أَلَا إِنَّا طَيِّبُوهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۱۳۱

*Tarjuma-e-Kanz-ul-Iman: To jab unhayn bhala'ie milti kahtay ye hamaray liye hay aur jab bura'ie pohanchti to Musa aur us kay sath walon say bad shuguni laytay, sun lo un kay naseebah ki shammat to Allah kay yahan hay laykin in may aksar ko khabar nahin.* (Parah 9, Surah Al-A'raaf, Ayah 131)

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Is aayat kay tahat likhtay hayn: Jab fir'auniyon per koi museebat (Qahat saali wagherah) aati thi to Hazrat Musa علیہ تَعَالٰی اَنْدَادُ وَالسَّلَامُ aur un kay sathi mu'mineen say bad shuguni laytay thay, kahtay thay kay jab say ye log hamaray mulk may zahir huway hayn tab say hum per musibatay bala'yn aanay lagi. (Mufti sahib mazeed likhtay hayn:) Insan musibaton, aafaton may phans ker taubah ker layta hay magar woh log aysay sarkash thay kay in sab say in ki aankhayn na khuli balkay in ka kufr-o-sarkashi aur ziyada ho gaie kay jab kabhi hum un ko aaraam daytay hayn, arzaani, cheezon ki farawani wagherah to woh kahtay kay ye aaraam-o-rahat hamari apni cheezayn hayn, hum is kay mustahaq hayn nez ye aaram hamari apni koshishon say hayn. (Tafseeri Na'eemi, vol.9, pp.117)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

**2. Qaum-e-Samood nay Hazrat Salih** ﷺ say bad shuguni li Hazrat Sayyiduna Salih ﷺ ko Qaum-e-Samood ki taraf mab'oos kiya gaya kay unhayn ayk Rab ﷺ ki ibadat ki taraf bula'yn. Jab Aap ﷺ nay unhayn is ki Dawat paysh ki to ayk gurooh Aap per iman lay aaya Jab kay dosra gurooh apnay kufr per qaim raha aur Hazrat Sayyiduna Salih ﷺ ko challenge daynay laga kay aye Salih! Jis 'azaab ka tum wa'dah daytay ho is ko laao agar Rasoolon may say ho! Jawaban Aap ﷺ in ko samjhatay: Tum 'aafiyat ki jagah musibat-o-'azaab kiyun mangtay ho, 'azaab nazil honay say pehlay kufr say taubah ker kay Iman la ker Allah ﷺ say bakhshish kiyun nahin mangtay shayad tum per raham ho aur dunya may 'azaab na kiya jaey magar qaum nay takzeeb ki is kay ba'is baarish ruk gaye qahat ho gaya, log bhookay marnay lagay. Is ko unho nay Hazrat Sayyiduna Salih ﷺ ki tashreef aawari ki taraf nisbat kiya aur Aap ki aamad ko bad shuguni samjha aur bolay: Hum nay bura shugoon liya tum say aur tumharay sathiyon say. Hazrat Sayyiduna Salih ﷺ nay farmaya: Tumhari bad shuguni Allah kay pas hay balkay tum log fitnay may paray ho ya'ni aazmaish may dalay gaey ya apnay deen kay ba'is 'azaab may mutbala ho. (*Makhuz az Surah Al-Naml, parah 19, Ayat 45, pp. 706*)

صلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 3. Mubaligheen ko manhoos kahnay walay bad bakht log

Hazrat Sayyiduna E'sa ﷺ nay apnay hawariyon Sadiq-o-Sadooq ko Antakiyah bhayja ta kay wahan kay logon ko jo but parast thay Deen-e-Haq ki dawat dayn. Jab ye dono shahar kay qareeb pohanchay to unho nay ayk burhay shakhs ko daykha kay bakriyan chara raha hay. Us shakhs ka naam Habeeb Najjar tha us nay in ka haal daryaft kiya, in dono nay kaha kay hum Hazrat

Sayyiduna E'sa ﷺ kay bhejay huway hayn. Tumhayn Deen-e-Haq ki dawat daynay aaey hayn kay but parasti chhor ker Khuda parasti ikhtiyar karo. Habeeb Najjar nay nishani daryaft ki unho nay kaha kay nishani ye hay hum beemaron ko achha kartay hayn, andhon ko bina kartay hayn, Baras walay ka marz door ker daytay hayn.

Habeeb Najjar ka ayk bayta do saal say beemar tha. Unho nay is per hath phayra woh tandrust ho gaya, Habeeb Iman laey aur is waqi'ey ki khabar mashhor ho gaye yahan tak kay Kaseer logon nay un kay hathon apnay amraaz say shifa pa'ie. Ye khabar puhanchnay per Badhshah nay unhayn bulaya ker kaha: Kiya hamaray ma'budon kay siwa koi aur ma'bood hay? un donon nay kaha: "Han! Wohi jis nay tujhay aur tayray ma'boodon ko paydah kiya" phir log un kay dar per huway aur inhayn mara aur ye donon qayd ker liye gaey phir Hazrat Sayyiduna Isa ﷺ nay Hazrat Sham'on رضي الله تعالى عنه ko bheja woh ajnabi ban ker shahar may dakhil huway aur Badshah kay musahibeen-o-muqarribeen say rasm-o-rah paydah ker kay Badshah tak pohanchay aur us per apna asar paydah ker liya. Jab daykha kay Badshah in say khoob manoos ho gaya hay to ayk roz Badshah say zikr kiya kay do jo aadmi qayd kiye gaey hayn kiya un ki baat suni gaye thi? Woh kiya kahtay thay? Badshah nay kaha kay nahin Jab unhon nay na'ey deen ka naam liya to fauran hi mujhay gussa aa gaya. Hazrat Sham'oon رضي الله تعالى عنه nay kaha kay agar Badshah ki ra'ey ho to unhayn bulaya jaey, daykhayn un kay pas kiya hay? Chuna-chay donon bulaey gaey, Hazrat Sham'oom رضي الله تعالى عنه nay is say daryaft kiya tumhayn kis nay bheja hay? Unhon nay kaha: us Allah nay jis nay her chez ko paydah kiya aur her jandar ko rozi di aur jis ka koi shareek nahin, Hazrat Sham'oon رضي الله تعالى عنه nay kaha: Is ki mukhtasir sifat bayan karo.

Unhon nay kaha: Woh jo chahta hay karta hay, jo chahta hay hukum dayta hay. Hazrat Sham'oon ﷺ nay kaha: Tumhari nishani kiya hay? Unhon nay kaha: "Jo Badshah chahay" To Badshah nay ayk andhay larkay ko bulaya, unhon nay du'a ki woh furan beena (Ya'ni daykhnay wala) ho gaya. Hazrat Sham'oon ﷺ nay Badshah say kaha kay ab munasib ye hay kay To apnay ma'budon say kah kay woh bhi aysa hi ker kay dikhayn takay tayri aur un ki izzat zaahir ho.

Badshah nay Hazrat Sham'oon ﷺ say kaha kay tum say kuch chhupanay ki baat nahin hay, Hamara ma'bood na daykhay, na sunay, na kuch bigar sakay, na bana sakay phir Badshah nay in donon hawariyon say kaha kay agar tumharay ma'bood ko Murday kay zindah ker daynay ki qudrat ho to hum is per iman lay aayn. Unhon nay kaha: Hamara ma'bood her shay per qadir hay, Badshah nay ayk kisan kay larkay ko mangaya jis ko maray huway sath din ho gaey thay aur jism kharab ho chuka tha, bu phayl rahi thi, in ki du'a say Allah عَزَّوَجَلَّ nay is ko zindah kiya aur woh uth khara huwa aur kahnay laga kay Mayn Mushrik mara tha mujh ko Jahannam kay saat wadiyon may dakhil kiya gaya, Mayn tumhayn aagah karta hon kay jis deen per tum ho buhut nuqsan dah hay, Iman lao aur kahnay laga kay aasman kay darwazay khulay aur ayk Haseen jawan mujhay nazar aaya jo in 3 shakhson ki sufarish karta hay.

Badshah nay kaha: Kon 3? Is nay kaha: Ayk Sham'oon aur do ye (qaydi). (Ye sun ker) Badshah ko bara ta'jjab huwa. Jab Hazrat Sham'oon ﷺ nay daykha kay in ki baat badshah may asar ker gaie to unhon nay Badshah ko nasihat ki woh Iman laya aur is ki qaum kay kuch log iman laey aur kuch nahin laey balkay kahnay lagay: Hum tumhayn manhoos samajhtay hayn jab say tum aaey ho

barish hi nahin hui, bayshak tum agar apnay deen ki tableegh say baz na aaey to zaroor hum tumhayn sangsar karayn gayn aur bayshak hamaray hathon tum per dukh ki maar paray gi. Unhon nay farmaya: Tumhari nuhusat (Ya'ni tumhara kufr) to tumharay sath hay, kiya is per bidaktay ho kay tum samjhaey gaey aur tumhayn Islam ki dawat di gaie. Balkay tum had say barhnay walay log ho zalaal-o-tughyan may aur yehi bari nuhusat hay. (*Surah Yaseen, Tafseer-e-Khzain, pp. 816*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

**Yahood-o-Munafiqeen nay aamad-e-Mustafa say bad shuguni li Surah An-Nisa aayat 78 may hay:**

وَإِنْ تُصِبْهُمْ حَسَنَةً يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةً  
يَقُولُوا هَذِهِ مِنْ عِنْدِكُمْ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَنِيلٌ هُوَ لَأَعْلَمُ بِالْقَوْمِ لَا يَكُادُونَ

يَفْقَهُونَ حَدِيثًا

**Tarjuma-e-Kanz-ul-Iman:** Aur unhayn koi bhalaie puhnchay to kahayn yeh Allah ki taraf say hay aur unhayn koi buraye pohanchay to kahayn ye Huzoor ki taraf say aaie tum farma do sab Allah ki taraf say hay to in logo ko kiya huwa koi baat samajhtay ma'loom hi nahin hotay.

(Parah 5, Surah An-Nisa, Ayah 78)

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Is ayat kay tahat likhtay hayn: Jab Huzoor Sayyid-e-'Aalam حصل اللہ تعالیٰ علیہ وآلہ وسلم Hijrat farma ker Madinah-e-Pak may ronaq afrooz huway aur yahood-e-Madinah ko Dawat-e-Islam di to aksar yahood nay sarkashi kartay huway Huzoor حصل اللہ تعالیٰ علیہ وآلہ وسلم ki mukhalifat per kamar bandh li aur in may say ba'z log taqiyyah ker kay (Ya'ni Apnay kufr ko chhupatay huway) kalimah parh ker

Musalmano may ghus aaey aur tarah tarah say musalmanon ko nuqsan pohanchanay lagay jis ki saza may kabhi wahan waqt per barish na hoti kabhi phal kam hotay jaysay kay guzishtah ummaton ka haal hota raha hay to mardood yahudi aur munafiqeen bolay kay ﷺ in sahib (Muhammad Rasoolullah ﷺ) kay qadam aanay say hamaray han ki khayr-o-barakat kam ho gaie, ye sab musibatayn in ki aamad say hui, in ki tardeed may ye Aayat-e-Kareemah nazil hui. (Mufti Sahib mazeed likhtay hayn:) Ab bhi ba'z kuffar musalmanon ko manhoos kahtay hayn balkay ba'z jahil musalman namazi perhazgar muttaqi musalman ko manhoos aur in kay nayk a'maal ko nuhusat kahtay sunay gaey, ye sab inhi shayateen ka tarakah (ya'ni chhori hui cheez) hay. (*Tafseer-e-Na'eemi, vol. 5, pp. 240*)

### **Huzoor Pur Noor ﷺ ki aamad say Yasrab Madinah bana**

Mufti Sahib likhtay hayn: Is zamana-e-pak may sidiqqen to kahtay thay: Huzoor ﷺ ki tashreef aawiri say hamara Yasrab Madinah Shareef ban gaya, yahan ki khaak shifa, yahan ki aab-o-hawa 'ilaaj ho gaey magar munafiqeen-o-yahoo ya'ni zindiqeen kahtay thay kay Huzoor ﷺ kay qadam say Madinah ki barkatayn urr gaie, ... A'la Hazrat ﷺ nay kiya khub farmaya hay:

*Koi Jan bas kay mahak rahi kisi dil may us say khatak rahi!*

*Nahin is kay jalway may yak rahi kahin phool hay kahin khar hay*

Hum nay arz kiya hay:

*Taybah ki zeenat un hi kay dam say hay*

*Ka'abah ki ronaq un kay qadam say!!*

*Ka'bah hi kiya hay saray jahan may*

*Dhoom hay in ki kon-o-makaan may!*

Ya'ni Huzoor ﷺ kay dam qadam say Madinah kay bashinday aapas may shayr-o-shakar ho gaey, Huzoor ﷺ kay dam say Madinah tamaam dunya ka malja-o-mawa ban gaya, Huzoor ﷺ ki wajah say Madinah ki sadha tareekhayn likhi gaie aur ye tareekhi maqaam ho gaya, Huzoor ﷺ ki wajah say Madinah ki ta'reef may hazaraha qaseeday likhay gaey, kisi shahr ko ye izzat na mili, huzoor ﷺ ki wajah say Madinah ki taraf tamaam makhlooq khenchnay lagi, Huzoor ﷺ kay qadam say Madinah ko Madinah Munawwarah kaha janay laga ye sab baharayn in kay dam qadam ki hayn. (*Tafseer-e-Na'eemi*, vol. 5, pp. 243)

*Ker kay hijrat yahan aa gaey Mustafa  
 Roshini aaj ghar ghar madinay may hay  
 Jantay ho Madinah hay kiyun dil pasand  
 Donon 'aalam ka dilbar Madinay may hay  
 Noor ki daykho barsaat hay chaar su  
 Kiya Saman kayf aawar Madinay may hay  
 Hay Madinay ka rutba bara khuld say  
 Kiyun kay mahboob-e-Dawar Madinay may hay  
 Sabz Gumbad ka Attar manzar to daykh  
 Kis qadr kayfaawar Madinay may hay<sup>1</sup>*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Bura'ie ki nisbat apni taraf karni chahiye

Surah An-Nisa aayat 78 may irshad hota hay:

ۖ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَإِنَّ اللَّهَ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمَنْ نَفِسَكَ

---

<sup>1</sup> Mukammal kalaam parhnay liye Wasaail-e-Bakhshish (Matbo'ah Maktabah tul Madinah ka safhah number 150 mulahazah kijiye

*Tarjama-e-Kanz-ul-Iman:* Ay sunnay walay tujhay jo bhala'ie pohanchay woh Allah ki taraf say hay aur jo bura'ie pohanchay woh tayri apni taraf say hay. (Parah 5, Surah An-Nisa, Ayah 79)

Sadr-ul-Afazil Hazrat 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi ﷺ is aayat kay tahat likhtay hayn: Kay Tu nay aysay gunahon ka irtikaab kiya kay to is ka mustahaq huwa.

**Mas'alah:** Yahan bura'ie ki nisbat banday ki taraf majaz hay aur opper jo mazkoor huwa woh haqeeqat thi. Ba'az mufassiren nay farmaya kay Badi ki nisbat banday ki taraf bar-sabeel adab hay, khulasa ye kay bandah jab faa'il-e-haqeeqi ki taraf nazar karay to her chez ko usi ki taraf say janay aur jab asbaab per nazar karay to bura'iyon ko apni shamat-e-nafs kay sabab say samjhay. (Khazain-ul-Irfan, pp. 177)

صلُوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Mushrikeen Bad Shuguni liya kartay thay

Hafiz Shahab-u-din Ahmad Bin Ali Bin Hajar 'Asqalani Shafa'i رضي الله عنه Likhtay hayn: Zamana-e-Jahiliyyat may mushrikeen parindon per I'timaad kartay thay, jab un may say koi shakhs kisi kaam kay liye nikalta to woh parinday ki taraf daykhta agar woh parindah da'ayn taraf urrta to woh is say nayk shugoon layta aur apnay kaam per rawanah ho jata aur agar woh parindah ba'ayn janib urrta to woh is say bad shuguni layta aur laut aata, ba'z auqaat woh kisi muhim per rawana honay say pehlay khud parinday ko urratay thay, phir jis janib woh urrta tha is per I'timaad ker kay us kay mutabiq muhim per rawana hotay ya ruk jatay. Jab shari'at aa gaie to in ko is Tareeqah say rok diya. (Fatah-ul-Baari, vol. 11, pp. 180)

صلُوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Ye tumharay zehin ka waham hay

Hazrat Sayyiduna Mu'awiyah Bin Hakam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ bayan kartay hayn: Mayn nay Bargah-e-Risalat may arz ki: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Hum zamana-e-jahiliyat may kuch kaam kartay thay (Aap hamayn in ka hokum bata'iye?) Hum kahinon kay pas jaya kartay thay, Sarkar-e-Aali waqaar, Madinay kay Tajdar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Nay irshad farmaya: Kahinon kay pas mat jao, Mayn nay puchha: Hum (Parindon waghayrah say) shugoon bhi laytay thay? Irshad farmaya: Ye ayk chez (Ya'ni khayal) hay jisay tum may say koi apnay dil may pata hay laykin ye tumhayn (tumhari hajat wagherah say) na rok day.

*(Muslim, pp. 1223, Hadees 537)*

صلوا على الحبيب      صَلُّوا عَلَى الْحَبِيبِ

## Parinday bhi taqdeer kay mutabiq hi urrtay hayn

Hazrat Sayyiduna Abu Burdah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ bayan kartay hayn: Mayn Hazrat Sayyidatuna 'Aayesha Siddiqah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ki khidmat may haazir huwa aur arz ki: Mujhay koi aysi Hadees bayan kijiye jo Aap nay Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Say khud suni ho? Umm-ul-Mu'mineen صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay jawab diya: Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Nay irshad farmaya: Parinday taqdeer kay mutabiq urrtay hayn<sup>1</sup> aur Nabi-e-Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ achhi faal ko pasand farmatay thay.

*(Musnad Imam Ahmad, vol. 9, pp. 450, Hadees 25036)*

صلوا على الحبيب      صَلُّوا عَلَى الْحَبِيبِ

## Bad faali ki kuch haqeeqat nahin hay

Bukhari Shareef may Hazrat Sayyiduna Abu Hurayrah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ say marwi hay kay Sultan-e-Madinah, Sultan-e-Ba-Qareenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Nay

<sup>1</sup> Is liye un kay da'ayn ba'ayn urrnay may koi taseer nahin hay. (*Ar-Tayseer Bi-Sharah Jami'-us-Sagheer*, vol. 2, pp. 123)

farmaya: ‘Adwa nahin (Ya’ni maraz lagna aur muta’di hona nahin) hay aur na bad faali hay aur na hammah hay, na safar aur majzoom say bhago, jaysay shayr say bhagtay ho. (*Bukhari, vol. 4, pp. 24, Hadees 5707*)

Sharih Bukhari Mufti Muhammad Shareef-ul-Haq Amjadi حَمْدُ اللّٰهِ تَعَالٰى عَلٰيْهِ نَبَّٰغٰرٰدٰهٰ وَسَلَّمَ nay is Hadees ki jo sharah farmaie hay is say haasil honay walay chand Madani phool paysh karta hoon: ◆ Ahl-e-Jahiliyyat ka i’tiqad tha kay ba’z beemariyan aysi hayn jo dosray ko lag jati hayn, jaysay juzam, kharish, ta’oon wagherah, is ki Huzoor-e-Aqdas حَمْدُ اللّٰهِ تَعَالٰى عَلٰيْهِ نَبَّٰغٰرٰدٰهٰ وَسَلَّمَ nay nafi farma’ie. Ayk A’rabi haazir huway, unho nay arz ki kay hamaray ount saaf suthray achhay hotay hayn, us may ayk kharish zadah ount aata hay aur sab ko kharish zadah bana dayta hay, Huzoor حَمْدُ اللّٰهِ تَعَالٰى عَلٰيْهِ نَبَّٰغٰرٰدٰهٰ وَسَلَّمَ nay farmaya kis nay pehlay ko kharish zadah banaya? Unhon nay arz ki: Allah nay, farmaya: Isi tarah sab ko Allah nay kharish zadah banaya. ◆ ‘Arab ki ‘aadat thi kay jab safar kay liye nikaltay to agar koi parindah dahinay taraf say urrta to is ko Mubarak jantay aur agar ba’ayn taraf urrta to is ko bura shugoon jantay, is qisim kay aur bhi tuwahhamat phaylay huway thay aur aaj hamaray bhi mu’ashiray mayn phaylay huway hayn. Huzoor-e-Aqdas حَمْدُ اللّٰهِ تَعَالٰى عَلٰيْهِ نَبَّٰغٰرٰدٰهٰ وَسَلَّمَ Nay in tamam tawahhumat ko dafa’ (Ya’ni door) farmaya ◆ “Hammah” ayk chiriyा ka naam hay, ayk qaul hay kay ye ullo hay, Ahl-e-Jahiliyyat ka I’tiqad tha kay ye chiriyā jab kisi ghar per bhethti hay to is ghar may koi musibat nazil hoti hay. Aaj bhi jahilon may ye mashhor hay kay ullo jis ghar may bolay ya jis ghar ki chhat per bolay is ghar may koi musibat nazil hogi. Ayk Qaul ye hay kay ahl-e-jahiliyyat ka I’tiqad tha kay murdah ki haddiyan “hammah” ho ker urrti hayn, Ayk qaul ye hay kay is ka I’tiqad ye tha kay jis maqtool ka qisaas (Ya’ni badla) na liya jaey woh “Hammah” ho jata hay, aur woh kahta rahta hay

mujhay pilao mujhay pilao, jab is ka qasaas lay liya jata hay to woh urr jata hay. In sab tawahhumaat ka Huzoor-e-Aqdas ﷺ nay rad farmaya kay ye sab kuch nahin hay. (*Nuzhat-ul-Qaari*, vol. 5, pp. 502)

صلوا على الحبيب صَلُّوا عَلَى الْحَبِيبِ

### Kiya ghar badalnay say barakat khatam ho jati hay?

Manqool hay kay ayk shakhs Nabi-e-Kareem ﷺ Ki khidmat may hazir huwa aur arz ki: Ya Rasoolallah ﷺ hum ayk makaan may rahtay thay, us may hamaray ahl-o-'ayaal kaseer aur maal kasrat say tha phir hum nay makaan badla chuna-chay hamaray maal aur ahl-o-'ayaal kam ho gaey. Aap ﷺ nay farmaya: Chhoro! Aysa kahna buri baat hay. (*Aadaab-u-Deen-wa-Dunya*, pp. 276)

صلوا على الحبيب صَلُّوا عَلَى الْحَبِيبِ

### Bad Shuguni layna mayra waham tha

Tafseer Ruh-ul-Bayan may hay kay ayk shakhs ka bayan hay kay ayk martaba Mayn itna tang dast ho gaya kay bhook mitanay kay liye mitti khani pari magar phir bhi bhook satati rahi. Mayn nay socha kash! Koi aysa shakhs mil jaey jo mujhay khana khila day, chuna-chay Mayn aysay shakhs ki talash may Iran kay shahr Ahwaaz ki taraf rawana huwa halankay wahan mayra koi waqif na tha. Jab mayn darya kay kinaray pohancha to wahan koi kashti mujood nahin thi, Mayn nay isay bad faali per mahmool kiya. Phir mujhay ayk kashti nazar aaie magar us may soorakh tha, ye dosri bad faali hui. Mayn nay kashti kay malla ka naam pochha to is nay "Diyozadah" bataya (Jisay 'Arabi may shaytan kaha jata hay) Ye teesri bad faali thi. Bahar haal Mayn is kashti per suwaar ho gaya, Jab darya kay dosray kinaray per pohancha to Mayn nay aawaaz

lagiae: "Ay Bojh uthanay walay mazdoor! Mayra samaan lay chalo, is waqt mayray pas ayk purana lihaaf aur kuch zaruri samaan tha. Jis mazdoor nay mujhay jawab diya woh ayk aankh wala (Ya'ni kana) tha, Mayn nay kaha: Ye chothi bad faali hay. Mayray jee may aaye kay yahan say wapas laut janay may hi 'aafiyat hay laykin phir apni hajat ko yaad ker kay wapsi ka iradah tarak ker diya. Jab Mayn sara'ey (Musafir khanay) pohancha aur abhi ye soch raha tha kay kiya karoon kay itnay may kisi nay darwazah khatkhataya. Mayn nay pochha: Kaun? To jawab mila kay Mayn Aap say hi milna chahta hoon. Mayn nay pochha: Kiya tum jantay ho kay Mayn kaun hoon? us nay kaha: Han. Mayn nay dil may kaha: "Ya to ye dushman hay ya phir Badshah ka qasid!" Mayn nay kuch dayr sochnay kay ba'd darwazah khol diya. us shakhs nay kaha: Mujhay fulan shakhs nay Aap kay pas bheja hay aur ye payghaam diya hay kay agar chay mayray Aap say ikhtilafaat hayn laykin akhlaqi huqooq ki adaigi zaruri hay, Mayn nay Aap kay halaat sunay hayn is liye mujh per lazim hay kay Aap ki zaruriyat ki kafalat karoon. Agar Aap ayk ya do mah tak hamaray yahan qiyam karayn to Aap ki zindagi bhar ki kafalat ki tarkeeb ho jaey gi aur agar Aap yahan say jana chahtay hayn to ye 30 dinaar hayn inhayn apni zaruriyat per kharch ker lijiye aur tashreef lay jaiye hum aap ki majboori samajhtay hayn. Is shakhs ka bayan hay kay is say pehlay Mayn kabhi 30 dinaar ka Malik nahin huwa tha nez mujh per ye baat bhi zahir ho gaie kay bad shuguni ki koi haqeeqat nahin. (*Ruh-ul-Bayan, vol. 1, pp. 304*)

صَلُّوا عَلَى الْحَبِيبِ  
صلوا على الحبيب

### Teeron say faal na nikalon

Parah 5 Surah Ma'idah ki aayat 90 may irshad hota hay:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلٍ

الشَّيْطَنُ فَاجْتَنَبُوهُ تَعَلَّكُمْ تُفْلِعُونَ ﴿٤٣﴾

*Tarjama-e-Kanz-ul-Iman: Ay Iman walo! Sharab aur juwa aur but aur teeron say faal nikalna ye sab na-paki hayn, shaytan kay kaamon say hayn, in say bacho takay falah pao. (Parah 7, Surah Al-Ma'idah, Ayah 90)*

صلوا على الحبيب صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

**Pansay dalna (Ya'ni teer Phaynk ker faal nikalna) gunah hay**

Parah 6, Surah Al-Maidah ki aayat 3 may irshad hota hay:

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذِكْرُمْ فُسُقٌ

*Tarjama-e-Kanz-ul-Iman: Aur pansay daal ker banta karna ye gunah ka kaam hay. (Parah 6, Surah Al-Maidah, pp. Ayah 3)*

Sadr-ul-Afazil Hazrat 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رحمۃ اللہ تعالیٰ علیہ likhtay hayn: Zamana-e-Jahiliyyat kay logon ko jab safar ya jang ya Tijarat ya nikah waghera kaam dar paysh hotay to woh 3 teeron say pansay daltay aur jo nikalta is kay mutabiq 'amal kartay aur is ko hokum-e-Ilahi jantay, in sab ki mumana'at farmaie gaie. (*Khazain-ul-Irfan*, pp. 207) Bariqah Mahmudiyyah sharah Tareeqah Muhammadiyyah may hay: 3 teeron may say ayk per likha hota: آمرنی ری (Ya'ni mujhay mayray Rabb nay hokum diya)" dosray per: (Ya'ni mujhay mayray Rab nay roka)' aur teesray teer per kuch na likha hota, agar pehla teer nikalta to woh kaam ker liya kartay, agar dosra nikalta to is kaam say ruk jatay aur agar teesra nikalta to dobarah pansay daltay. In Teeron aur is tarah ki dosri cheezon ka isti'mal jaiz nahin.

(*Bariqah Mahmoodiyyah Sharah Tareeqah Muhammadiyyah*, vol. 2, pp. 385)

## **Qurani faal nikalna na-jaiz hay**

Ba'z log Quran Majeed ka koi bhi safha khol ker sab say Pehli aayat kay tarjumay say apnay kaam kay baray may khud sakhtah mafhoom akhaz ker kay faal nikaltay hayn, is tarah faal nikalna na-jaiz hay. Hadiqah Nadiyah may hayn: Qurani faal, faal-e-daniyal aur is tarah ki degar faal jo fi-zamanah nikalayn jati hayn nayk faal may nahin aati balkay in ka bhi wohi hokum hay jo panson kay teeron ka hay lihazah ye na-jaiz hayn. (*Hadiqah Nadiyah Sharah Tareeqah Muhammadiyyah, vol. 2, pp. 26*) Jab kay Bariqah Mahmoodiyah may hay: Quran-e-Pak say bad shuguni layna makrooh-e-tahreemi hay.

(*Bariqah Mahmoodiyah Sharah Tareeqah Muhammadiyyah, vol. 2, pp. 386*)

## **Ayk Ibrat angayz Hikayat**

Ayk din Waleed Bin Yazeed Bin Abdul Malik nay Quran-e-Pak say faal nikali to jaysay hi Quran-e-Pak khola to ye aayat-e-mubaraka nikli:

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

*Tarjama-e-Kanz-ul-Iman: Aur unhon nay faysila manga aur her sarkash-o-hat dharam na-muraad huwa. (Parah 13, Surah Ibrahim, Ayah 15)*

To Waleed Bin Yazeed nay Quran-r-Pak ko (Mu'azallah ﷺ) shaheed ker diya aur sha'ir parha:

فَهَا أَنَا ذَاكَ جَبَّارٌ عَنِيدٌ	أَتَوَعَدْ كُلَّ جَبَّارٍ عَنِيدٍ
فَقُلْ يَا رَبِّ حَرَقَنِي الْوَلِيدُ	إِذَا مَا جِئْتَ رَبَّكَ يَوْمَ حَشْرَ

Tarjuma: Kiya to her sarkash-o-hat dharam ko dhamki dayta hay (Mu'azallah ﷺ), Han! Mayn hoon woh sarkash-o-hat dharam, jab tu qayamat kay din apnay Rab kay pas hazir ho to kah dayna mujhay Waleed nay shaheed kiya tha.

Is sanihay kay thoray hi dino ba'd kisi nay Waleed ko bay dardi say qatal ker diya, is kay sar ko pehlay is kay mahal phir shahr ki deewaron per latka diya gaya. (*Adaab-ud-Dunya-wa-deen, pp. 276*)

صَلُّوا عَلَى الْخَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Unhon nay kabhi faal ka teer nahin phaynka

Hazrat Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayaat hay kay Rasool-e-Akram, Noor-e-Mujassam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay jab Baytullah may tasweerayn daykhayn to dakhil na huway yahan tak kay unhayn Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kay hokum say mita diya gaya, Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Hazrat Sayyiduna Ibrahim aur Hazrat Sayyiduna Isma'el عَلَيْهِمَا السَّلَامُ ki tasweerayn ko daykha kay in kay hathon may faal kay teer thay, Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ Nay farmaya: Allah in عَزَّوجَلَ logon (Ya'ni tasweer bananay walon ko) halak karay, Ba-khuda in dono buzurgon nay kabhi in teeron kay zari'ey qismat ma'loom nahin ki.

(Bukhari, vol. 2, pp. 421, Hadees 3352)

### Faal kay teer kaysay hotay thay?

Sharih-e-Bukhari Mufti Muhammad Shareef-ul-Haq Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is Hadees kay tahat likhtay hayn: Mushrikeen nay faal kay 7 teer bana liye thay ayk per likha tha “تَعْمَمْ (han)” dosray per “لاَ (nahin)” teesray per “مِنْ غَيْرِ هُنْمَنْ (in may say)” chothay per “مِنْهُمْ (in kay 'ilawah may say)” panchwen per “مُلْصَقْ (wabastah honay wala)” chhatay per “الْعَثْلَ (Diyyat)<sup>1</sup>” saatwen per “فَضْلُ الْعَثْلَ (Baqiyah Diyyat).” Ye Teer Ka'abay kay khadim kay paas rahtay thay. Mushrikeen jab kahin janay ya biyah karnay ka iradah kartay ya unhayn aur bhi koi

<sup>1</sup> Diyyat us maal ko kahtay hayn jo nafs (jan) kay badlay may lazim hota hay. (*Bahar-e-Shari'at, vol. 3, pp. 830*)

zarurat hoti to Khadim pansa phaykta agar “نعم (han)” nikalta to woh kaam kartay agar “لا (nahin)” nikalta to nahin kartay aur agar kisi kay nasab may shak hota to in 3 teeron ka pansa phayktay jin per “مُلْصَقٌ” “منْ غَيْرِ هُنَّ” “مِنْهُمْ” (Un mayn say) nikalta to kahtay is ka nasab durust hay aur agar “منْ غَيْرِ هُنَّ” (in kay ilawah may say) nikalta to kahtay ye is qaum ka nahin is ka haleef hay aur agar “مُلْصَقٌ (Wabasta honay wala)” nikalta to kahtay kay is ka is qaum say na nisbat hay na is ka haleef hay aur agar koi jurum karta aur is may ikhtilaf hota kay is ki diyyat (maali tawaan) kis per hay to baqiyah dono teer say kaam laytay, ayk fareeq ko muta'yyan ker kay pansa daltay agar is kay naam per “العقل (diyyat)” wala teer aa jata to us per diyyat lazim ker daytay aur dosray fareeq ko bari (ya'ni azaad) aur agar in say diyyat ki puri raqam wusool na hoti aur ikhtilaf hota kay kaun ada karay? To phir “فضل العقل (baqiyah diyyat)” wala teer phaynktay jis kay naam per girta woh ada karta. Is ki tafseel may aur bhi aqwaal hayn Mayn nay ta'aruf kay liye ye ayk zikr ker diya hay. Ye to tawahhum thi balkay nasab aur diyyat kay mu'amilay may zulm, is liye Islam nay isay sakhti say mana' farma diya hay, Irshad hay: ﴿وَأَنَّ تَكْفِيرُهُمْ بِالْأَذْكُرِ﴾ (Parah 6, Surah Al-Maidah, Ayah 3) Tum per Haraam kiya gaya hay panson say qismat ka haal ma'lom karna.

(Nuzhat-ul-Qaari, vol. 3, pp. 105)

### Faal kholtay kay baray mayn A'la Hazrat ka Fatwah

Mayray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan رحمه اللہ تعالیٰ علیہ Say aysay shakhs kay baray may suwaal kiya gaya kay jo shakhs faal kholta ho, logon ko kahta ho: tumhara kaam ho jaey ga ya na hogा, ye kaam tumharay wasitay achha ho ga ya bura hogा, is may nafa'

hoga ya nuqsan? To A'la Hazrat ﷺ Nay jawab diya: (1) Agar ye ahkaam qata'-o-yaqeen kay sath lagata ho jab to woh musalman hi nahin, is ki tasdeeq karnay walay ko sahih Hadees may farmaya: Ya'ni is nay is cheez kay sath kufur kiya jo Muhammad ﷺ per utari gaie<sup>1</sup> aur (2) Agar yaqeen nahin karta jab bhi 'aam tor per jo faal daykhna ra'iij hay ma'siyyat (Ya'ni gunah) say khali nahin. (*Fataawa-e-Razawiyyah*, vol. 23, pp. 100)

### Faal ki ujrat laynay ka hukum

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ tafseer-e-Na'eemi may likhtay hay: Faal kholna ya faal kholnay per ujrat layna ya dayna sab haraam hay.

(*Noor-ul-Irfan*, Parah 7, Surah Al-Maidah, Ayah 90)

صَلُّوا عَلَى الْحَبِيبِ

### Istikharah sikhatay thay

Sarkar-e-'Aali Waqaar, Madinay kay Tajdaar رحمۃ اللہ علیہ وآلہ وسلم nay logon ko faal ki jagah istikharah ki ta'leem di hay, chuna-chay Hazrat Sayyiduna Jabir Bin Abdullah رحمۃ اللہ علیہ عنہما say riwayat hay kay Rasool-e-Akram, Noor-e-Mujassam رحمۃ اللہ علیہ وآلہ وسلم hum ko tamaam umoor may istikharah ta'leem farmatay jaysay Quran ki surat ta'leem farmatay thay. (*Bukhari*, vol. 1, pp. 393, *Hazdees* 1162)

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Is Hadees-e-Pak kay tahat likhtay hayn: Istikharah kay ma'na hayn khayr mangna ya kisi say bhalaie ka Mashwarah karna, chunkay is du'a-o-namaz may bandah Allah عزوجل Say goya

<sup>1</sup> Tirmizi, vol. 1, pp. 185, Hadees 135

Mashwarah karta hay kay fulan kaam karoон ya na karoон isi liye isay istikharah kahtay hayn. (*Mirat-ul-Manajeeh, vol. 2, pp. 301*)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Istikharah karnay wala nuqsan mayn nahin rahay ga

Huzoor-e-Pak, Sahib-e-Lulaak صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-‘aalishan hay: Ya’ni jo istikharah karay woh nuqsan may na rahay ga, jo mushawarat say kaam karay woh pashayman na hoga aur jis nay miyana rawi ikhtiyar ki woh muhtaj na hoga. (*Majma’-uz-Zawa’id, vol. 2, pp. 566, Hadees 3670*)

### Istikharah chhornay ka nuqsan

Sarkar-e-Madinah-e-Munawwarah, Sardar-e-Makkah Mukarramah من شَقَاوَةِ ابْنِ آدَمَ تَرَكَهُ اسْتَخَارَةُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: Ya’ni Banday ki bad bakhti may say hay kay woh Allah Ta’ala say istikharah karna chhor day. (*Tirmizi, vol. 4, pp. 60, Hadees 2158*)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Istikharah kin kaamon kay baray may hoga?

Sirf In kaamon kay baray may istikharah ho sakta hay jo her musalman ki raey per chhoray gaey hayn. Maslan tijarat ya mulazimat may say kis ka intikhab kiya jaey? Safar kay liye kaun sa din kaun sa zari'a munasib rahay ga? Makaan-o-Dukaan ki khareedari mufeed ho gi ya nahin? Kaun say ‘ilaqay may rihaih munasib hogi? Shadi kahan ki jaey? Waghera waghera. Jin kaamon kay baray may shari'at nay wazih ahkaam bayan ker diye hay in mayn istikharah nahin hota jaysay panj waqta farz namazayn, maaldar honay ki surat may zakat ki adaigi Ramazan-ul-Mubarak kay rozay waghera kay baray may istikharah nahin kiya jaey ga kay

Mayn namaz parhoon ya na parhoon? Zakaat ada karoон ya na karoон? Isi tarah jhoot bolna ya kisi ki haq talafi karna waghera jin kaamon say shari'at nay mana' kiya hay woh karoон ya na karoон? Balkay tamaam kaamoon may shari'at ki hidayaat per 'amal karna zaroori hay nez istikharah kay liye ye bhi shart hay kay woh kaam jaiz ho na jaiz karobar waghera kay liye istikharah nahin kiya jaey ga. Hakeem-ul-Ummat Maulana Mufti Ahmad Yar Khan Na'eemi رحمه اللہ تعالیٰ علیہ istikharah say muta'lliq Hadees-e-Pak ki sharah bayan kartay huway irshad farmatay hayn: Ba-shart ye kay woh kaam na haraam ho, na farz-o-wajib aur na-roz marah ka 'aadi kaam, Lihazah namaz parhnay, Hajj karnay ya khana khanay, pani peenay per istikharah nahin. (*Mirat-ul-Manajeeh*, vol. 2, pp. 301)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

### Us kaam ka mukammal iradah na kiya ho

Istikharah kay aadaab may say ye bhi hay kay istikharah aysay kaam kay muta'lliq kiya jaey jis kay karnay kay baray may tabi'at ka kisi maylaan na ho kiyun kay agar kisi ayk taraf raghbati paydah ho chuki hogi to phir istikharah ki madad say sahih surat-e-haal ka wazih hona bahut Mushkil ho jaey ga. (*Fatafat-ul-Baari*, vol. 12, pp. 155)

Sadr-ush-Shari'ah, Badr-ut-Tareeqah Hazrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رحمه اللہ تعالیٰ علیہ Bahar-e-Shari'at jild 1, safha 683 per likhtay hayn: Istikharah ka waqt us waqt tak hay kay ayk taraf ra' ey puri jam na chuki ho. (*Bahar-e-Shari'at*, vol. 1, pp. 683)

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Ahmad Yar Khan رحمه اللہ تعالیٰ علیہ Likhtay hayn: Ye bhi zaroori hay kay us kaam ka pura iradah na kiya ho sirf khayal ho, jaysay koi karobar, shadi biyah, makaan ki ta'meer waghera ka ma'mooli iradah ho aur taraddud ho kay na ma'loom is may bhalaie hogi ya nahin to istikhara karay.

*(Mirat-ul-Manajeeh*, vol. 2, pp. 301)

Istikharah ka matlab talab-e-khayr (Ya'ni bhala'ie ko talab karna) hay chuna-chay istikharah ker laynay kay ba'd us per 'amal karna behtar hay, han kisi sabab say 'amal na kiya to gunahgar nahin hoga.

صَلُّوا عَلَى الْحَبِيبِ  
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Istikharah kay mukhtalif tareeqay

Istikharah chunkay Rabb ﷺ say khayr mangnay ya kisi say bhala'ie ka Mashwarah karnay ko kahtay hayn, Is liye mukhtalif du'aon kay zari'ey Rabb Ta'ala say istikharah kiya jata hay, Jis may say ayk du'a namaz kay ba'd mangi jati hay isi wajah say is namaz ko namaz-e-istikharah kaha jata hay.

### Namaz-e-Istikharah ka Tareeqah

Jab koi kisi amr ka qasad karay to do rak'at nafl parhay phir kahay:

اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ  
 الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ  
 إِنِّي كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ حَيْرَتِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ  
 عَاجِلٌ أَمْرِي وَأَجِلُهُ فَاقْدِرُهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارَكْنِي فِيهِ وَإِنِّي كُنْتَ تَعْلَمُ أَنَّ  
 هَذَا الْأَمْرَ شَرُّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلٌ أَمْرِي وَأَجِلُهُ  
 فَاقْسِرْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ  
 كَانَ ثُمَّ رَضِّنِي بِهِ

(Aye Allah Mayn tayray 'ilm kay sath tujh say khayr talab karta (karti) hoon aur tayri qudrat kay zari'ey say talab-e-qudrat karta (karti) hoon aur tujh say tayra fazl-e-'azeem mangta (mangti)

hoon kiyun kay Tu qudrat rakhta hay aur Mayn qudrat nahin rakhta (rakhti) Tu sab kuch janta hay aur Mayn nahin janta (janti) aur Tu tamaam poshidah baaton ko khoob janta hay, Aye Allah (عَذَّوْجَلَ) agar tayray ‘ilm may ye amr (jis ka Mayn qasad-o-iradah rakhta (rakhti) hoon) Mayray Deen-o-Iman aur mayri zindagi aur Mayray anjaam kar may dunya-o-aakhirat may mayray liye behtar hay to is ko mayray liye muqadar ker day aur mayray liye aasaan ker day phir is may mayray wasitay barakat ker day. Ay Allah (عَذَّوْجَلَ) Agar tayray ‘iln may ye kaam mayray liye bura hay mayray Deen-o-Iman mayri zindagi aur mayray anjaamkar dunya-o-aakhirat may To is ko mujh aur mujh ko is say phayr day aur jahan kahin behtiri ho mayray liye muqadar ker phir is say mujhay razi ker day.)

(*Bukhari, vol. 1, pp. 393, Hadees 1162, Radd-ul-Muhtar, vol. 2, pp. 569*)

‘Allamah Ibn Abideen Shami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn Hadees may waarid is du'a may هَذَا الْأَمْرُ ki jagah chahay to hajat ka naam lay ya us kay ba'ad. (*Radd-ul-Muhtar, vol. 2, pp. 570*)

Ya'ni agar arabi janta hay to is jagah apni hajat ka tazkirah karay ya'ni هَذَا السَّفَرُ يَا هَذَا ki jagah apnay kaam ka naam lay, maslan هَذَا الْأَمْرُ هَذَا الْتَّكَاجُ يَا هَذَوِ التِّجَارَةِ يَا هَذَا الْبَيْعُ kahay, aur agar arabi nahin janta to هَذَا الْأَمْرُ هَذَا الْتَّكَاجُ يَا هَذَوِ التِّجَارَةِ يَا هَذَا الْبَيْعُ Hi kah ker dil may apnay us kaam kay baray may sochay aur dhiyan day jis kay liye istikharah ker raha hay.

### Namaz-e-Istikharah may kaun si suratayn parhayn?

Mustahab ye hay kay us du'a kay Awwal Aakhir اَللّٰهُمَّ aur Durood Shareef parhay aur pehli rak'at may قُلْ يٰيٰهَا الْكَافِرُونَ Aur Dosri may قُلْ هُوَ اللّٰهُ Parhay aur ba'z mashaikh farmatay hayn kay pehli may:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُ الْخِيرَةُ سُبْعَنَ اللَّهِ وَتَعْلَى عَمَّا  
يُشْرِكُونَ ﴿٦٩﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُ صُدُورُهُمْ وَمَا يُعْلِمُونَ ﴿٧٠﴾

(Parah 20, Surah Al-Qasas, Ayah 68-69)

Aur Dosri may

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ  
أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

(Parah 22, Surah Al-Ahzaab, Ayah 36) parhay. (Radd-ul-Muhtar, vol. 2, pp. 570)

صلوا على الحبيب صلوا على الحبيب

### Isharah kaysay milay ga?

Ba'az Mashaikh-e-Kiraam ﷺ say manqool hay kay du'a-e-mazkurah parh ker ba-taharat Qibla ru so rahay agar khuwab may sufaydi ya sabzi daykhay to woh kaam behtar hay aur siyahi ya surkhi daykhay to bura hay is say bachay. (Radd-ul-Muhtar, vol. 2, pp. 570)

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Nay bhi is mas'alay ki tafseel irshad farma'ie hay: Ba'az Sufiya farmatay hayn kay agar sotay waqt do rak'atayn parh ker ye du'a parhay phir ba-wuzu qibla ru ho jaey to agar khuwab may sabzi ya sufaydi jari pani ya roshini daykhay to kamiyabi ki 'alamat hay aur agar siyahi ya gadla pani ya andhayra daykhay to na-kaami aur na-muraadi ki 'alamat hay 7 roz ye 'amal karay, ایضاً اللہ عزوجل is duran khuwab may isharah ho jaey ga. (Mirat-ul-Manajeeh, vol. 2, pp. 302)

### 7 Martabah istikharah karna behtar hay

Behtar ye hay kay 7 baar istikharah karay kay ayk Hadees may hay: "Aye Anas! Jab Tu kisi kaam ka qasd karay to Apnay Rabb عزوجل Say

is may 7 baar istikharah ker phir nazar ker tayray dil may kiya guzra kay bayshak usi may khayr hay.” (*Radd-ul-Muhtar*, vol. 2, pp. 570)

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

### **Agar Isharah na ho to?**

Istikharah karnay kay ba'd agar khuwab may koi isharah na ho to apnay dil ki taraf dhiyan karna chahiye, agar dil may koi pukhta iradah jam jaey ya kisi kaam kay karnay ya na karnay kay baray may az khud rujhan badal jaey isi ko istikharah ka natijah samajhna chahiye aur tabi'at kay ghalib rujhan per 'amal karna chahiye.

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

### **Sirf Du'a kay zari'ey bhi istikharah kiya ja sakta hay**

'Allamah Ibn Abideen Shaami رحمۃ اللہ علیہ Fatawa-e-Shami may likhtay hayn: Ya'ni aur agar kisi per namaz-e-Istikharah parhna dushwar ho jaey to woh du'a kay zariey istikharah ker lay. (*Radd-ul-Muhtar*, vol. 2, pp. 570)

### **Istikhara ki mukhtasar Du'ayn**

Mashhor Muhaddis 'Allamah Mulla Ali Qaari رحمۃ اللہ علیہ "Mirqaat-ul-Mafateeh" may likhtay hayn: Jisay kaam may jaldi ho to woh sirf ye keh lay: (أَللَّهُمَّ خِرْبِي وَاخْتَرْنِي وَاجْعَلْ لِي الْخَيْرَةً) Ay Allah عَزَّوَجَلَ! Mayra kaam behtar ker day aur mayray liye (Do kaamon may say behtar ko) ikhtiyar farma ker (us may) mayray liye behtiri rakh day) ya ye kahay: (أَللَّهُمَّ خِرْبِي وَاخْتَرْنِي وَلَا تَكِلْنِي إِلَى اخْتِيَارِي) Aye Allah عَزَّوَجَلَ! Mayra Kaam behtar ker day aur mayray liye (do kaamon may say behtar ko) ikhtiyar farma aur mujhay mayri pasand kay hawalay na farma)

(*Mirqat-ul-Mafateeh*, vol. 3, pp. 406)

Buzurgan-e-Deen ﷺ say istikhara karnay kay aur bhi kaie tareeqay aur wazaif manqool hayn maslan tasbeeh kay zari'ey istikharah karna jo qaleel waqt may mukammal ho jata hay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Agar Istikharay kay ba'd bhi nuqsan uthana paray to?

Ba'az auqaat insaan Allah ﷺ say istikharah karta hay kay jis kaam may mayray liye behtari ho woh ho jaey to Allah ﷺ us kay liye woh kaam 'ata karta hay jo is kay haq may behtar hota hay laykin zahiri I'tibaar say woh kaam us shakhs ki samajh may nahin aata to us kay jee may aata hay kay Mayn nay to Allah ﷺ say ye chaha tha kay mujhay woh kaam milay jo mayray liye behtar ho laykin jo kaam mila woh to mujhay achha nazar nahin aa raha hay, is may mayray liye takleef aur parayshani hay, laykin kuch 'arsay ba'd jab anjaam samnay aata hay tab us ko pata chalta hay kay haqeeqat may Allah ﷺ nay us kay liye jo faysila kiya tha wohi is kay haq may behtar tha. Hazrat Sayyiduna Makhool Azdi رضي الله تعالى عنه bayan kartay hayn: Mayn nay Hazrat Sayyiduna Abdullah Bin Umar رضي الله تعالى عنهما Ko farmatay suna kay aadami Allah ﷺ Say istikharah karta hay phir Allah ﷺ us kay liye koi kaam pasand fermata hay to woh aadami apnay Rab say naraaz ho jata hay laykin jab woh aadmi us kay anjaam may nazar karta hay to pata chalta hay kay yehi is kay liye behtar hay. (*Kitab-u-Zuhd, pp. 32, Hadees 128*)

Is ki misaal yun samjhayn bukhar may tapnay wala bacha maa baap kay samnay machal raha hay kay fulan chez kha'aon ga aur maa baap jantay hayn kay is waqt ye cheez khana bachay kay liye nuqsan dah aur muhlik hay, chuna-chay maa baap bachay ko woh cheez nahin daytay balkay karwi dawa'ie khilatay hayn, ab bacha

apni nadani ki wajah say ye samajhta hay kay mayray maa baap nay mujh per zulm kiya, Mayn jo cheez mang raha tha woh mujhay nahin di aur is kay badlay may mujhay karwi karwi dawa'ie khila rahay hayn, ab woh bacha is dawa ko apnay haq may khayr nahin samajh raha hay, Laykin bara honay kay ba'd jab usay 'aql-o-sha'oor ki na'mat milay gi to us ko samajh aaey gi kay Mayn to apnay liye maut mang raha tha aur mayray maa baap mayray liye zindagi aur sihat ka rastah talash ker rahay thay. Hamara Rab ﷺ to apnay bandon per maa baap say kahin ziyadah maharban hay, is liye Allah ﷺ Ayk musalman ko wohi shay 'ata fermata hay jo anjaam kay I'tibaar say us kay haq may behtar hoti hay. Ba'z auqaat is ka behtar hona dunya may pata chal jata hay aur ba'z ka aakhirat may ma'loom hoga.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Darya-e-Nile kay naam khat

Darya-e-Nile her saal khushk ho jaya karta tha, jis say jahalat ki bunyad per log ye bad shuguni laytay kay darya ko jan ki talab hay chuna-chay woh ayk kunwari larki ko Umdah libaas aur nafees zaywar say saja ker darya-e-Nile may daal daytay jis kay ba'd darya jari ho jaya karta tha. Jab Misar fatah huwa to ayk roz Ahl-e-Misar nay Hazrat Sayyiduna Amr Bin 'Aas رضي الله تعالى عنه say arz ki: Aye Ameer! Hamaray Darya-e-Nile ki ayk rasam hay jab tak is ko ada na kiya jaey darya jari nahin rahta. Unhon nay istifsaar farmaya: kiya? Kaha: Hum ayk kunwari larki ko us kay waldayn say lay ker Umdah libaas zaywar say saja ker darya-e-Nile may daltay hayn. Hazrat Sayyiduna Amr Bin 'Aas رضي الله تعالى عنه nay farmaya: Islam may hergiz aysa nahin ho sakta aur Islam purani waahiyat rasmon ko mitata hay. Chuna-chay woh rasam mauqoof rakhi (Ya'ni rok di) gaie aur darya ki rawani kam hoti gayan tak kay logon nay

wahan say chalay janay ka qasad (Ya'ni iradah) kiya, ye daykh ker Hazrat Sayyiduna Amr Bin 'Aas رضي الله تعالى عنه nay Ameer-ul-Mu'mineen Khalifa-e-Saani Hazrat Sayyiduna Umar Bin Khattab رضي الله تعالى عنه ki khidmat may tamaam waqi'a likh bheja. Aap رضي الله تعالى عنه nay jawab may tahreer farmaya: Tum nay theek kiya, Bayshak Islam aysi rasmon ko mitata hay. Mayray is khat may ayk ruq'a hay is ko Darya-e-Nile may daal dayna. Hazrat Sayyiduna Amar Bin 'Aas رضي الله تعالى عنه Kay pas Jab Ameer-ul-Mu'mineen ka khat pohancha aur unhon nay woh ruq'ah us khat may say nikala to us may likha tha: "Ay Darya-e-Nile!" Agar Tu khud jari hay to na jari ho aur Allah Ta'ala nay jari farmaya hay to Mayn Wahid-o-Qahhar عز وجل Say arz karta hoon kay tujhay jari farma day." Hazrat Sayyiduna Amr Bin 'Aas رضي الله تعالى عنه Nay ye ruq'a Darya-e-Nile may dala ayk raat may 16 gaz pani barh gaya aur ye rasam bilkul mauqoof (Ya'ni Khatam) ho gaie. (*Al-Azmat Li-ab-i-Shaykh Asbahani, pp. 318, Hadees. 940*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Afsoos naak surat haal

Meethay meethay Islami Bhaiyon! Jis tarah Ahl-e-Misar may Darya-e-Nile ko jari rakhnay kay liye ghalat I'tiqaad per mabni rasam bad jari rhi isi tarah daur-e-hazir may bhi bahut say ghalat salat I'tiqadaat, tawahhumat aur na-jaiz rusumaat zor pakarti ja rahi hayn jis ka ta'lluq bad shuguni say bhi hota hay, in may say chand cheezon ki nishandahi ki koshish karta hoon:

### 1. Mah-e-Safar ko manhoos janna

Nuhusat kay wahmi tasawuraat kay shikar log Mah-e-Safar ko museebaton aur aafaton kay utarnay ka mahinah samajhtay hayn Khususan is ki ibtada'ie 13 tareekhayn jinhayn "Teerah tayzi" kaha

jata hay bahut manhoos tasawwur ki jati hay. Wahmi logon ka ye zehin bana hota hay kay safar kay mahinay may naya karobar shuru' nahin karna chahiye nuqsan ka khatrah hay, Safar karnay say bachna chahiye accident ka andaysha hay, Shadiyan na karayn, bachiyon ki rukhsati na karayn ghar barbaad honay ka imkaan hay, aysay log bara karobari layn dayn nahin kartay, ghar say bahar aamد-o-raft may kami ker daytay hayn, is guman kay sath kay aafaat nazil ho rahi hayn apnay ghar kay ayk ayk bartan ko aur samaan ko khoob jhartay hayn, isi tarah agar kisi kay ghar may is mah may mayyit ho jaey to usay manhoos samajhtay hayn aur agar is gharanay may apnay larkay ya larki ki nisbat tay hui to is ko tor daytay hayn. Teera tayzi kay 'unwaan say sufayd chanay (kabuli chanay) ki niyaz bhi di jati hay. Niyaz Fatiha karna Mustahab-o-bا'is-e-sawaab hay aur her tarah kay rizq-e-halaal per her mah ki her tareekh ko di ja sakti hay laykin ye samajhna kay agar teera tayzi ki Fatihah na di aur sufayd chanay paka ker taqseem na kiyе to ghar kay kamanay walay afraad ka rozgar mutasir hoga, ye bay bunyad khayalat hayn.

### **'Arbon may mah-e-safar ko manhoos samjha jata tha**

Daur-e-Jahaliyyat (Ya'ni Islam say pehlay) may bhi Mah-e-Safar kay baray may log isi qisim kay wahmi khayalat rakha kartay thay kay is mahinay may musibatayn aur aafatayn bahut hoti hayn, chuna-chay woh log mah-e-safar kay aanay ko manhoos khayal kiya kartay thay. (*'Umdat-ul-Qaari, vol. 7, pp. 110*)

'Arab log hurmat ki wajah say 4 mah, Rajab, Zul-Qa'dah, Zul-Hijjah aur Muharram may jang-o-jadal aur loot maar say baaz rahtay aur intizaar kartay kay ye pabandiyen khatam hon to woh

niklayn aur loot maar karayn lihazah safar shuru' hotay hi woh loot maar, rahzani aur jang-o-jadal kay iraday say jab gharon say nikaltay to un kay ghar khali rah jatay, isi wajah say kaha jata hay: "مَكَانٌ مَحْيَا" (Makaan khali ho gaya)" Jab 'arabon nay daykha kay is mahinay may log qatal hotay hayn aur ghar barbad ya khali ho jatay hayn to unhon nay is say ye shugoon liya kay ye mahinah hamaray liye manhoos hay aur gharon ki barbadi aur weerani ki asal wajah per ghaur nahin kiya, na apnay 'amal ki kharabi ka ihsaas kiya aur na hi laraie jhagray aur jang-o-jidaal say khud ko baz rakha balkay is mahinay ko hi manhoos thehra diya.

### Safar kuch nahin

Hamaray Madani Aqa نَعَلَ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Safar-ul-Muzaffar kay baray may wahmi khayalat ko batil qaraar daytay huway farmaya: لَا صَفَرٌ  
Safar kuch nahin. (*Bukhari, vol. 4, pp. 24, Hadees 5707*) Muhaqqiq 'Alal Itlaaq Hazrat 'Allamah Maulana Shah Abdul Haq Muhaddis Dihlvi is Hadees ki sharah may likhtay hayn: 'Awam isay (Ya'ni Safar kay mahinay ko) bala'on, hadison aur aafaton kay nazil honay ka waqt qaraar daytay hayn, ye 'aqeelah batil hay is ki koi haqeeqat nahin hay. (*Ashi'at-ul-Lam'aat, vol. 3, pp. 664*)

Sadr-us-Shari'ah, Badr-ut-Tareeqah Hazrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رحمۃ اللہ علیہ likhtay hayn: Mah-e-Safar ko log manhoos jantay hayn is may shadi biyah nahin kartay larkiyon ko rukhsat nahin kartay aur abhi is qisim kay kaam karnay say perhaz kartay hayn aur safar karnay say gurayz kartay hayn, khususan Mah-e-Safar ki ibtadaie 13 tareekhayn bahut ziyadah nahas (Ya'ni nuhusat wali) maani jaati hayn aur in ko teerah tayzi kahtay hayn ye sab jahalat ki baatayn hay. Hadees may farmaya

kay “safar koi cheez nahin” Ya’ni logon ka isay manhoos samajhna ghalat hay. Is tarah Zul-Qa’dah kay mahinay ko bhi bahut log burajantay hayn aur is ko khali ka mahinah kahtay hayn ye bhi ghalat hay aur her mah may 3-13-23-8-18-28 (Tareekh) ko manhoos jantay haynye bhi laghv (Ya’ni Baykar) baat hay. (*Bahar-e-Shari’at*, vol. 3, pp. 659)

### Koi Din manhoos nahin hota

‘Allamah Sayyid Muhammad Bin Umar Bin Abdul Aziz Shaami رحمه اللہ تعالیٰ علیہ likhtay hayn: ‘Allamah Hamid Aafandi رحمه اللہ تعالیٰ علیہ say suwaal kiya gaya: Kiya Ba’z din manhoos ya Mubarak hotay hayn jo safar aur degar kaam ki salahiyat nahin rakhtay? To unhon nay jawab diya kay jo shakhs ye suwaal karay kay kiya ba’z din manhoos hotay hayn is kay jawaab say I’raaz kiya jaey aur us kay fa’il ko jahalatkaha jaey aur us ki mazmat bayan ki jaey, aysa samajhna yahoood ka Tareeqah hay, Musalmano ka shaywah nahin hay, Jo Allah Ta’ala per tawakkul kartay hayn. (*Tanqeeh-ul-Fataawa lil-Hamidiyyah*, vol. 2, pp. 367)

Meethay meethay Islami Bhaiyon! Koi waqt barakat wala aur ‘azmat-o-fazilat wala to ho sakta hay jaysay Mah-e-Ramazan, Rabi-ul-Awwal, Jumu’ah-tul-Mubarak waghera magar koi mahinah ya din manhoos nahin ho sakta. Tafseer Rooh-ul-Bayan may hay; Safar waghera kisi mahinay ya makhsus waqt ko manhoos samajhna durust nahin, Tamam auqaat Allah عز وجل Kay banaey huway hayn aur in may insaanon kay a’maal waqi’ hotay hayn. Jis waqt may bandah-e-mu’min Allah عز وجل ki ita’at-o-bandagi may mashghol ho woh waqt Mubarak hay aur jis waqt may Allah عز وجل ki na-farmani karay woh waqt us kay liye manhoos hay. Dar haqeeqat asul nuhusat to gunahon may hay.

(*Tafseer Ruh-ul-Bayan*, vol. 3, pp. 428)

Mah-e-Safar bhi degar mahinon ki tarah ayk mahinah hay jis tarah dosray mahinay may Rabb عز وجل Kay fazl-o-karam ki barishayn hoti

hayn is may bhi ho sakti hayn. Isay to Safar-ul-Muzaffar kaha jata hay Ya'ni kamyabi ka mahinah, ye kiyun ker manhoos ho sakta hay? Ab agar koi shakhs is mahinay may ahkaam-e-shara' ka paband raha, naykiyan karta aur gunahon say bachta raha to ye mahinah yaqeenan us kay liye Mubarak hay aur agar kisi bad kirdar nay ye mahinah bhi gunahon may guzara, jaiz na-jaiz aur Haraam Halaal ka khayal na rakha to us ki barbadi kay liye gunahon ki nuhusat hi kafi hay. Ab mah-e-safar ho ya kisi bhi mahinay ka second, minute, ya ghanta! Agar usay koi musibat pohanchti hay to ye us ki shammat-e-a'maal ka natijah hay.

صلوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 2. Safar-ul-Muzaffar ka aakhiri budh manana

Sadr-ul-Shari'ah, Badr-u-Tareeqah Hazrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رحمۃ اللہ علیہ Likhtay hay: Mah-e-Safar ka Aakhir chahar shunba (Budh) Hindustan may buhut manaya jata hay, log apnay karobar band ker daytay hayn, sayr-o-tafreeh-o-shikar ko jatay hayn, puriyan pakti hayn aur nahatay dhotay khushiyan manatay hayn aur kahtay ye hayn kay Huzoor-e-Aqdas صلی اللہ علیہ وآلہ وسلم nay is roz Ghusl-e-sihat farmaya tha aur beraun-e-Madinah Tayyibah sayr kay liye tashreef lay gaey thay. Ye sab baatayn bay asal hayn balkay in dinon may Huzoor-e-Akram صلی اللہ علیہ وآلہ وسلم ka marz siddat kay sath tha, woh batayn khilaf-e-waqi' hayn. Aur ba'z log ye kahtay hayn kay is roz bala'ayn aati hayn aur tarah tarah ki baatayn bayan ki jati hayn sab bay sabot hayn. (*Bahar-e-Shari'at*, vol. 3, pp. 659)

## Safar kay mahinay may paysh huway chand tareekhi waqi'aat

❖ Safar-ul-Muzaffar pehli Hijri may Hazrat Sayyiduna Ali-ul-Murtaza رضی اللہ عنہ aur khatoon-e-Jannat Hazrat Sayyidatuna Fatimah Zahrah رضی اللہ عنہا ki shadi khana aabadi huyi. (*Al-Kamil fi-Tareekh*, vol. 2, pp. 12) ❖ Safar-

ul-Muzaffar 7 Hijri may musalmanon ko fatah-e-Khaybar naseeb hui. (*Al-Bidayah Wal-Nihayah*, vol. 3, pp. 392) ◆ Sayfullah Hazrat Sayyiduna Khalid Bin Waleed, Hazrat Sayyiduna Amr Bin ‘Aas aur Hazrat Sayyiduna Usman Bin Talha Abdari رضي الله تعالى عنهما nay Safar-ul-Muzaffar 8 Hijri may Bargah-e-Risalat may hazir ho ker Islam qabool kiya. (*Al-Kamil Fi-Tareekh*, vol. 2, pp. 109) ◆ Mada'in (Jis may Kisra ka mahal tha) ki fatah Safar-ul-Muzaffar 16 hijri hi kay mahinay may hui. (*Al-Kamil Fi-Tareekh*, vol. 2, pp. 357)

*Kiya Ab bhi Aap Safar ko manhoos janayn gey? Yaqeenan nahin*

صلوا على الحبيب ﷺ

### 3. Chhenk say bad shuguni layna

Ba’az log chhenk ko bad shuguni samajhtay hayn agar kisi kaam kay liye jatay waqt khud ya kisi aur ko chhenk aa gaie to log ye bad faali laytay hayn kay ye kaam nahin hoga, ye bahut bari jahalat aur bay ‘aqali ki daleel hay. A’la Hazrat, Mujaddid-e-Deen-o-Millat, Shah Imam Ahmad Raza Khan رحمه الله تعالى عليه nay farmaya: Chhenk achhi chez hay, isay bad shuguni janna mushrikeen-e-Hind ka na-pak ‘aqaedah hay. Hadees<sup>1</sup> may to ye irsahd farmaya: لَعْظَةٌ وَاحِدَةٌ عِنْدَ حَدِيثِ أَحَبِّ إِلَيْهِ مِنْ شَاهِيدِ عَدْلٍ baat kay waqt chhenk ‘aadil gawah<sup>2</sup> hay Ya’ni<sup>3</sup> jo kuch bayan kiya jata ho jis ka sidq-o-kizb (Ya’ni Sachha aur jhota hona) ma’loom nahin aur us waqt kisi ko chhenk aaey to woh is baat kay sidq (Ya’ni Sacha

<sup>1</sup> Ye Hazrat Umar Farooq رضي الله تعالى عنه ka qawl hay

<sup>2</sup> Allamah Abdul Mustafa A’zami رحمه الله تعالى عليه likhtay hayn kay ab ghaur karo kay jab cheenk ko Rasolallah صلى الله تعالى عليه وسلم nay “Shahid-e-Adl” (A’adil gawah) ka laqab diya to phir bhala cheenk manhoos aur bad shuguni ka saman kaysay ban sakti hay? Is liye logo ko is aqaedah say taubah karni chahiye kay chhenk manhoos aur bad faali ki cheez hay. Khuda wand-e-kareem Musalmano ko ittiba’ sunnat aur pabandi-e-shari’at ki tawfeeq bakhshay. Aameen (*Jannati Zaywar*, pp. 431)

<sup>3</sup> Nawadir-ul-Usool, vol. 2, pp. 774, Hadees. 1064

honay) per daleel hay<sup>1</sup>. Aur ye bhi aaya hay kay du'a kay waqt chhenk aana daleel-e-qabool hay<sup>2</sup>. Gharz chhenk mahboob chez hay magar woh kay namaz may aaey Hadees may isay shaytan ki taraf say shumar farmaya hay<sup>3</sup>. (*Malfuzaat, pp. 319, 322*)

صلوا على الحبيب ﷺ

#### 4. Shawwal may shadi na karna

Shari'at nay kisi mahinay ya mausim may nikah karnay say mana' nahin kiya laykin kuch nadan makhsus mahinon ya dinon may shadi karnay ko manhoos samajhtay hayn, in ko ye waham hota hay in dinon may jo shadiyan hoti hayn in say miyan biwi kay ta'lluqat achhay nahin bantay aur in may woh ulfat-o-mahabbat paydah nahin ho pati jo khushgawar Gharaylu zindagi kay liye zaroori hay. Ba'z 'ilaqon may Shawwal-ul-Mukarram ko bhi inhi mahinon may say shumar kiya jata hay. Zaman-e-jahiliyat may bhi log Shawwal kay mahinay may shadi biyah ko manhoos fa'il samajhtay thay. Is ki wajah ye bata'e jati hay kay kisi zamanay may Shawwal kay mahinay may ta'aon waqi' huwa jis may bahut si dulhnayn halak ho ga'iyn, is kay sabab log Shawwal may shadi ko manhoos samajhnay lagay jab kay Shari'at-e-Mutaharah nay is tasawwur ko ghalat qaraar diya hay. Umm-ul-Mu'mineen Hazrat Sayyidatuna Ayesha Siddiqah رضي الله تعالى عنها farmati hayn: Sarkar-e-Madinah, Rahat-e-Qalb-o-Seena حفظ الله تعالى علیہ ولیہ وساتھ نے nay Shawwal kay mahinay may mujh say nikah farmaya aur isi mahinay may mayri rukhsati hui aur Aap kay nazdeek mujh say ziyadah kisi biwi ka martabah nahin tha. (*Tafseer Rooh-ul-Bayan, vol. 3, pp. 428*)

<sup>1</sup> Kanz-ul-Ummal, vol. 9, pp. 69, Hadees. 25533

<sup>2</sup> Al-Mu'jam-ul-Kabeer, vol. 22, pp. 336, Hadees. 843

<sup>3</sup> Tirmizi, Vol. 4, pp. 344, Hadees. 2757

**Makhsus tareekhon may shadi na karnay kay baray may suwal jawab**

Mayray Aqa A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan say ﷺ say suwal huwa: Aksar log 3-13 ya 23 - 8 - 18 -18- 28 waghera tawareekh aur panj shunbah, aur yak shunbah aur chahar shunbah (Ya'ni juma'raat, itwaar aur budh) waghera ayaam ko shadi waghera nahin kartay. I'tiqad ye hay kay sakht nuqsan puhnchay ga in ka kiya hukum (hay)? A'la Hazrat ﷺ Nay jawab diya: Ye sab batil-o-bay asal hay. ﴿وَاللَّهُ تَعَالَى أَعْلَم﴾ (Fataawa-e-Razawiyyah, vol. 23, pp. 272)

### 5. Sitaron kay achhay buray asaraat per yaqeen rakhna kaysa?

Khud ko parha likha samajhnay walon ki bahut bari ta'dad sitaron kay asaraat ki is qadr qa'il hoti hay kay shadi aur karobar jaysay aham faysilay bhi sitaron ki naql-o-harkat kay mutabiq karti hay, aysay log sitarah shanasi ka da'wa karnay walon ka aasaan shikar hotay hayn jo in ko bay waqoof bana ker bari bari raqmayn batoray rahtay hayn. Baraha aysa hota hay kay larka larki ka rishta tay ho chuka hota hay. Zaroori chhan been bhi ho chuki hoti hay laykin ayk fareeq ye keh ker rishtay say inkaar ker dayta hay kay hum nay pata kerwaya kay larkay aur larki ka sitarah aapas may nahin milta lihazah ye shadi nahin ho sakti. Mayray Aqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan say ﷺ say suwal kiya gaya kay kawakib falaki (Ya'ni aasamani sitaron) kay asarat-e-sa'ad-o-nahas (Ya'ni achhay aur manhoos asaraat) per 'aqeedat (Ya'ni bharosa) rakhna kaysay hay? A'la Hazrat ﷺ Nay jawab diya: Musalman mutee' (Ita'at guzar musalman) per koi chez nahas (Ya'ni Manhoos) nahin aur kafiron kay liye kuch sa'ad (Ya'ni Achha) nahin, aur Musalman 'aasi (Ya'ni na-farmani karnay walay musalman) kay liye

us ka Islam Sa'ad (Ya'ni nayk bakhti) hay. Ta'at (Ya'ni 'ibadat) ba-shart-e-qabool Sa'ad (Ya'ni nayk bakhti) hay. Ma'siyat (Ya'ni Gunah gari) bajaey khud nahas (Ya'ni manhoos) hay agar rahmat-o-Shafa'at is ki nuhusat say bacha layn balkay nuhusat ko sa'adat ker dayn, ﴿فَأُولَئِكَ يُبَيِّنُونَ لِلَّهِ سَيِّئَاتُهُمْ حَسَنَاتِهِ﴾ (Parah 19, Surah Al-Furqan, Ayah 70) (*Tarjuma-e-Kanz-ul-Iman: To ayson ki bura'ie ko Allah bhala'ie say badal day ga.*) Balkay kabhi gunah yun sa'adat ho jata hay kay bandah is per khaa`if-o-tarsan-o-ta'ib-o-koshan rahta hay, woh dhul gaya aur bahut si Hasanaat (Ya'ni naykiyan) mil ga'ey. Baqi kawakib may koi sa'adat-o-nuhusat nahin agar in ko khud mu'assir (Ya'ni asar karnay wala) janay shirk hay aur in say madad maangay to Haraam hay, warna in ki ri'ayat zaroor khilaf-e-tawakkul hay. (*Fataawa-e-Razawiyyah, vol. 21, pp. 223*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Kuch M'umin rahay kuch Kafir ho gaey

Hazrat Sayyiduna Zayd Bin Khalid Juhni ﷺ bayan kartay hayn: Rasoolullah ﷺ nay hamayn Hudaybiya kay Maqaam per barish kay ba'd Subh ki namaz parhaie, jab Aap namaz say farigh huway to logon ki janib rukh-e-anwar kiya aur irshad farmaya: Kiya Tum jantay ho tumharay Rabb ﷺ nay kiya farmaya? Logon nay 'arz ki: Allah aur Us ka Rasool khoob jantay hayn. Irshad farmaya: Allah ﷺ nay farmaya kay mayray bandon nay subh ki to kuch mumin huway aur kuch kafir, jis nay kaha: Hum per Allah ﷺ kay fazal aur us ki rahmat say barish hui to woh mujh per Iman rakhnay wala hay aur sitaron ka inkaar karnay wala hay aur jin logon nay kaha: Hum per fulan fulan sitaray kay sabab barish hui, كافرٌ يَنْ مُؤْمِنٌ بِالْكَوَاكِبِ Ya'ni woh mayray munkir aur sitaron kay mannay walay huway. (*Bukhari, vol. 1, pp. 295, Hadees 846*)

Sharih-e-Bukhari Mufti Muhammad Shareef-ul-Haq Amjadi سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ is Hadees kay tahat likhtay hayn: Agar ye I'tiqad ho kay sitaray hi barish barsatay hayn to ye I'tiqad kufr hay aur ye I'tiqad ho kay barish يَاذْنَ اللَّهِ (Ya'ni Allah Ta'ala ki ijazat say) barasti hay. Mukhtalif sitaron ka tulu'-o-ghuroob is ki 'alamat hay to is may koi haraj nahin. Is liye ye kahna kay fulan nichhattar ki wajah say barish hui mamnu' hay aur ye kahna kay fulan nichhttar (sitaron ki manzil) may barish hui jaiz hay. كَافِرٌ بِنِ مُؤْمِنٍ بِالْكُوَّاکِبَ ki tashreeh may mufti sahib likhtay hayn:) Yahan kufr aur Iman kay lughwi ma'na muraad hay ya'ni mayra munkir (Ya'ni inkaar karnay wala) aur nichhattar (Ya'ni sitaron ki manzil) ka mannay wala hay. (*Nuzhat-ul-Qaari*, vol. 2, pp. 495-496)

صَلُّوا عَلَى الْحَبِيبِ  
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Jis sitaray ko jahan chahay pohancha day

Ayk din Maulana Husayn Mayrthi سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ Kay walid sahib (Jo 'ilm nujoom may bari maharat rakhtay thay) A'la Hazrat, Imam Ahl-e-Sunnat, Mujjaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ kay pas aaey to Aap سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ nay un say daryaft farmaya: Farma'ye! Barish ka kiya andazah hay kab tak hogi? Unhon nay sitaron ki waza' say zaicha banaya aur bataya: Is mahinay may pani nahin hay aaindah mah may hoga. Ye keh ker woh zaicha A'la Hazrat ki taraf barha diya. A'la Hazrat سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ nay daykh ker farmaya: Allah Ta'ala ko sab qudrat hay chahay to aaj barish ho. Unhon nay kaha: Ye kaysay ho sakta hay? App sitaron ki waza' ko nahin daykhtay. A'la Hazrat سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ nay farmaya: Mayn sab daykh raha hoon aur is kay sath sath sitaron kay wazi' (banana walay) aur us ki qudrat ko bhi daykh raha hoon. Phir is Mushkil mas'alay ko A'la Hazrat سُلْطَانُ الْمُحَمَّدِ شَرِيفُ الْبُخَارِيِّ nay aasaan tareeqay per samjha

diya. Woh is tarah kay samnay ghari lagi hui thi, A'la Hazrat ﷺ nay un say puchha: Waqt kiya huwa hay? Bolay: sawa giyarah bajay hayn: A'la Hazrat ﷺ Farmaya: Bara bajnay may kitni dayr hay? Shah Sahib Bolay: Theek pona ghanta (Ya'ni 45 minute). A'la Hazrat ﷺ uthay aur bari sui ko ghuma diya furan tantan bara bajnay lagay. Ab A'la Hazrat nay farmaya: Aap nay to kaha tha theek pun ghanta hay 12 bajnay may. Shah Sahib bolay: Aap nay is ki sui khiska di warna apni raftar say pun ghatay hi kay ba'd bara bajtay. A'la Hazrat ﷺ nay farmaya: Isi tarah Allah Rabb-ul-Izzat Qadir-e-Mutlaq hay kay jis sitaray ko jis waqt jahan chahay pohancha day, Woh chahay to ayk mahina kiya, ayk hafta kiya, ayk din kiya, abhi barish honay lagay. Itna zaban Mubarak say nikalna tha kay Charon taraf say ghanghor (Gehri) ghata aa gaie aur pani barasnay laga. (*Tajliyat-e-Imam Ahmad Raza*, pp. 116)

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

### Najumiyon kay Dhakoslay

Sadr-us-Shari'ah, Badr-u-Tareeqah Hazrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami ﷺ Farmatay hayn: Qamar dar 'aqrab<sup>1</sup> ya'ni chand jab buruj-e-'aqrab may hota hay to safar karnay ko bura jantay hayn aur najumi isay manhoos batatay hayn aur jab buruj Asad may hota hay to kapray qata' karanay (Ya'ni katwanay) aur silwanay ko bura jantay hayn. Aysi baton ko hergiz na mana jaey, Ye baatayn khilaaf-e-Shara' aur najumiyon kay Dhakoslay hayn. Najoom ki is qisim ki baatayn jin may sitaron ki tasiraat bataie jati

<sup>1</sup> Hazrat Allamah Sayyid Naee'm ud Din Muradabadi *Tarjamah Kanz ul Iman: Bari barakat wala hay woh jisnay aasman may burj banaye.* (Parah. 19, Surah Furqan, Ayat. 61) kay tahat Tafseer Khazain ul Irfan safhah 678 par likhtay hayn: Hazrat Ibn Abbas رضي الله عنه nay farmaya kay burooj say kawakib-e-saba'h sayyarah kay manazil murad hyan jin ki ta'dad 12 hayn. 1. Hamal 2. Sawr 3. Jawza 4. Sartaan 5. Aasad 6. Sunbalah 7. Meezan 8. A'qraab 9. Qaws 10. Jadei 11. Dalw 12. Hoot

hayn kay fulan sitarah tulu' karay ga to fulan baat hogi, ye bhi khilaf-e-Shara' hay. Is tarah nichhattaron ka hisab kay fulan nichhattar (Ya'ni sitaron ki manzil) say barish hogi ye bhi ghalat hay Hadees may is per sakhti say inkaar farmaya. (*Bahar-e-Shari'at*, vol. 3, pp. 659)

صلوا على الحبيب ﷺ

### Bad shuguni ki tardeed

Dawat-e-Islami kay ish'ati idaray Maktaba-tul-Madinah ki matbu'a 590 safhaat per mushtamil Kitab "Hazrat Sayyiduna Umer Bin Abdul Aziz ki 425 Hikayaat" kay safhay 90 per hay: Ameer-ul-Mu'mineen Hazrat Sayyiduna Umar Bin Abdul Aziz رضي الله عنه kay ghulam Muzahim ka bayan hay: Jab Hum Madinah Tayyibah say niklay to Mayn nay daykha kay chand "Dabaran" may hay, Mayn nay un say ye kahna to munasib na samjha balkay ye kaha: Zara chand ki taraf nazar farma'iye, kitna khoobsurat lagta hay! Aap رضي الله عنه nay daykha to chand dabaran may tha, farmaya shayad tum mujhay ye batana chahtay ho kay chand dabaran<sup>1</sup> may hay, Muzahim! Hum chand suraj kay sath nahin, balkay Allah عز وجل wahid-o-qahhar kay hokum-o-mashiyyat kay sath nikaltay hayn. (*Seerat-e-Ibn Abdul Hakam*, pp. 27)

Allah عز وجل Ki un per rahmat ho aur un kay sadqay hamari bay hisab maghfirat ho.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صلوا على الحبيب ﷺ

<sup>1</sup> Dabaran chand ki aik manzil ka naam hay, is waqt chand surayya aur jawzaa kay darmiyan hota hay. Arab may najomiyon ka ye waham raajij tha kay ye saa't manhoos hoti hay, Muzahim ka isharah ghaliban isi taraf tha.

## 6. Najumi ho hath dikhana

Buhut say log kahinon, najumiyon, professiron aur ramal-o-jafar kay jhotay da'waydar kay haan ja ker qismat ka haal ma'loom kartay hayn, apna hath dikhatay hayn, faalnamay nikalwatay hayn, phir is kay mutabiq aaindah zindagi ka la`iha 'amal banatay hayn. Is taraz-e-'amal may nuqsan hi nuqsan hay. Chuna-chay Imam Ahl-e-Sunnat Maulana Ahmad Raza Khan بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ تَعَالٰى عَلٰيْهِ سَلَّمَ farmatay hayn: Kahinon aur jutishiyon say hath dikha ker taqdeer ka bhala bura daryaft karna agar ba-tor-e-I'tiqad ho ya'ni jo ye bata`yn haq hay to kufr-e-khalis hay. Isi ko Hadees may farmaya: فَقَدْ كَفَرَ بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ Ya'ni us nay Muhammad صَلَوَةُ اللّٰهِ وَبَرَّهُ وَسَلَّمَ per nazil honay wali shay ka inkaar kiya<sup>1</sup> aur ba-tor I'tiqad-o-tayaqqun (Ya'ni yaqeen rakhnay kay) na ho magar mayl-o-raghbat kay sath ho to gunah-e-Kabeerah hay, Isi ko Hadees may farmaya: لَمْ يَقْبِلِ اللّٰهُ لَهُ صَلَوةً أَرْبَعَتْ صَبَاحًا Allah Ta'ala 40 din tak us ki namaz qabool na farmaey ga, aur agar bator hazl-o-istihza (Ya'ni hansi mazaq kay tor per) ho to 'abas (Ya'ni baykar)-o-makrooh-o-hamaqat hay, han! Agar Ba-qasad-e-Ta'jeez (Ya'ni usay 'aajiz karnay kay liye) ho to harj nahin. (*Fatawa-e-Razawiyyah*, vol. 21, pp. 155)

## Kahinon ki ba'z baatayn durust honay ki wajah

Hazrat Ayesah Siddiqah بِحَقِّ اللّٰهِ تَعَالٰى عَنْهَا Bayan karti hay kay kuch logon nay Rasool-e-Akram صَلَوَةُ اللّٰهِ تَعَالٰى عَلٰيْهِ وَبَرَّهُ وَسَلَّمَ say kahinon (Ya'ni in ki baatayn qabil-e-I'timaad honay ya na honay) kay baray may pucha to Aap صَلَوَةُ اللّٰهِ تَعَالٰى عَلٰيْهِ وَبَرَّهُ وَسَلَّمَ nay irshad farmaya: In ki baton ki koi haqeeqat nahin hay. Logon nay 'arz ki: Ya Rasoolallah صَلَوَةُ اللّٰهِ تَعَالٰى عَلٰيْهِ وَبَرَّهُ وَسَلَّمَ! Jo khabar woh daytay hayn ba'z auqaat woh sach nikalti hayn: Irshad farmaya: Woh Kalimah jin say suna huwa hota hay jisay jinni uchak layti hay aur apnay doston (kahin) kay kaan may is tarah daal dayti hay jis tarah ayk murghi dosri murghiyon kay kaan may aawaaz pohanchati hay,

<sup>1</sup> (Tirmizi, vol. 1, pp. 185, Hadees 135)

Phir kahin is kalimay may 100 say ziyadah jhooti baatayn mila daytay hayn. (*Muslim, pp. 1224, Hadees 2228*)

### Najumi kay pas janay walon kay liye sabaq aamoz hikayat

‘Il-e-najumi say ta’lluq rakhnay walay ayk shakhs ka bayan hay kay ayk roz mayray pas do miyan bivi aaey. Donon may jhagra chal raha tha. Mayn nay donon ka hath daykha to ‘ilm-e-najoom kay mutabiq talaaq ki lakeer wazih aur yaqeeni thi. Mayn nay un say kaha kay Aap donon jo marzi aaey ker guzrayn, Aap dono may talaaq nahin ho sakti. Do saal ba’d jab in say mulaqaat hui to woh bari khush-o-khuram zindagi guzaar rahay thay. Puchha to kahnay lagay: Jab aap nay hamayn bataya kay talaaq kisi surat nahin ho sakti to hum nay socha kay jab talaaq nahin honi to kiyun na mil jul ker zindagi guzari jaey, is din kay ba’d say hamari gharaylu zindagi khushiyon say bhar gaie.

### Sarjari kay zariey hathon ki lakeer badalnay walay nadaan

Is jaded daur may bhi bahut say log hathon ki lakeeron per andha I’tiqaad rakhtay hayn. Aysa hi ayk hayrat angayz muzahirah Japan may daykhnay may aaya jahan logon ko hathon ki lakeeron per itna yaqeen hay kay unhon nay apni qismat ki lakeeron ko badalnay kay liye hathayliyon ki sarjari karana shuru’ karwa di hay. Dilchasp baat ye hay kay mard to is sarjari kay zariey apnay hathon per lambi daulat ki lines banwatay hayn jab kay khawateen ki khuwahish shadi ki bari lakeer hoti hay. (*Jang News, Online, 17 July 2013*)

صَلُّوا عَلَى الْحَبِيبِ  
صلوا على الحبيب

### 7. Ghar may papita ka darakht laganay ko manhoos samajhna

A’la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ say “Kathiyawar” kay

'ilaqay say kuch is tarah ka suwaal huwa kay yahan 'aam tor per tamaam shahar mutafiq hay kay darakht papita jis ko Arand kharpuzah kahtay hayn, Makan maskunah (Ya'ni Rihaishi makaan) may lagana manhoos hay aur mana' hay chunkay yahan ye ba-kasrat aur nihayat lazeez hayn lihazah iltimaas hay kay is baray may ahkaam-e-Shar'i say khabardar kijiye? Imam-e-Ahl-e-Sunnat, A'la Hazrat صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nay jawab diya: Shari'at may is ki koi asal nahin, Shara' nay na isay manhoos thehraya na Mubarak, hanjisay 'aam log nahas samajh rahay hayn us say bachna munasib hay kay agar hasb-e-taqdeer isay koi aafat pohanchay in ka batil 'aheedah aur mustahkam hoga kay daykho ye kaam kiya tha is ka ye natijah huwa aur mumkin kay shaytan us kay dil may bhi waswasa dalay. (*Fataawa-e-Razawiyyah*, vol. 23, pp. 266)

## 8. Larkyon ki musalsal paydaish ko manhoos samajhnna

Bayta paydah ho ya bayti, Insan ko Allah Ta'ala ka shukr baja lana chahiye kay bayta Allah عَزَّوَجَلَّ ki na'mat aur bayti rahmat hay aur donon hi maa baap kay piyar aur shafqat kay mustahiq hayn. 'Umoman daykha gaya hay kay 'aziz-o-aqraba ki taraf say jis khushi ka izhar larkay ki wiladat per hota hay, muhallay bhar may mithaiyan banti jati hayn, Mubarak salamat ka shor mach jata hay larki ki wiladat per is ka daswan hissa bhi nahin hota. Dunyavi tor per larkyon say walidayn aur khandan ko ba-zaahir koi faidah haasil nahin hota balkay in ki shadi kay kaseer akhrajaat ka baar baap kay kandhon per aan parta hay shayad isi liye ba'z nadaan baytiyon ki wiladat honay per naak charhatay (Ya'ni na-pasandidigi ka izhar kartay) hayn aur bachi ki ami ko tarah tarah kay ta'nay diye jatay hayn, talaaq ki dhamkiyan di jati hayn balkay opper talay baytiyan honay ki surat may is dhamki ko 'amali ta'beer bhi day di jati hay. Is per ye zulm bhi hota hay kay baytiyon ko hi manhoos

qaraar day diya jata hay, is waham ki bhi shar'an koi hasiyat nahin, A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Shah Imam Ahmad Raza Khan ﷺ say suwal huwa: Kiya farmatay hayn 'ulamaey deen is mas'alay may kay zayd kay teesri larki hui, us din say zayd nihayat parayshan hay. Aksar log kahtay hayn teesri larki achhi nahin hoti teesra larka naseeb war aur achha hota hay. Zayd nay ayk Sahib say daryaft kiya unhon nay farmaya ye sab baatayn ahl-e-hunood aur auraton ki bina'ie hui hayn agar tum ko waham ho sadaqaat ker do, ayk gaey ya 7 bakriyan qurbani ker do aur tausha Shahanshah-e-Baghdad ﷺ ker do, Haq Ta'ala Batasadduq-e-Sarkar-e-Ghausiyyat ﷺ Her tarah ki bala-o-nuhusat say mahfooz rakhay ga. Imam Ahl-e-Sunnat, A'la Hazrat ﷺ nay jawab diya: Ye mahaz baatil aur zananay auhaam aur hinduwanah khayalat-e-shaytaniyah hayn in ki payrawi haraam hay. Tasadduq aur tausha-e-Sarkar-e-Abad Qaraar ﷺ buhut achhi cheez hay magar is niyyat say kay is ki nuhusat dafa' ho jaiz nahin kay is may is ki nuhusat maan layna huwa aur ye shaytan ka dala huwa waham tasleem ker layna huwa, ﷺ (A'la Hazrat ﷺ kuch sator kay ba'd likhtay hayn:) Ye tausha kay unhon nay bataya hay nihayat mufeed cheez hay aur hajatayn barlanay (Ya'ni puri karnay) kay liye mujarrab (Ya'ni Tajurba shudah) (*Fataawa-e-Razawiyyah*, vol. 29, pp. 644-646)

صَلُّوا عَلَى الْحَبِيبِ  
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Baytioyn ki parwarish kay fazail

Baytioyon ki paydaish per dil chhota karnay walay Islami Bhaiyon ko chahiye kay darj zeel farameen-e-Mustafa ko bar bar parhayn. Jin may bayti ki parwarish per mukhtalif bisharaton say nawazah gaya

hay. Chuna-chay Huzoor-e-Pak, Sahib-e-Lulaak, Siyah-e-Aflaaq ﷺ . اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ . nay farmaya:

1. Jab kisi kay han larki paydah hoti hay to Allah ﷺ is kay ghar firshton ko bhejta hay jo aa ker kahtay hayn: “Ay ghar walon! Tum per salamati ho” Phir firshtay us bachhi ko apnay paron kay saey may lay laytay hayn aur us kay sar per hath phayrtay huway kahtay hayn kay ye ayk naatawan-o-kamzoor jaan hay jo ayk naatawan say paydah hui hay, jo shakhs is naatwan jaan ki parwarish ki zimmah dari lay ga to qiyamat tak madad-e-Khuda (ﷺ) uskay shamil-e-haal rahay gi. (*Majma'-uz-Zawaaid, vol. 8, pp. 285, Hadees 13484*)
2. “Baytiyon ko bura mat kaho, Mayn bhi baytiyon wala hoon. Bayshak baytiyan to bahut muhabbat karnay waliyan, ghamgusar aur bahut ziyyadah maharban hoti hayn”  
*(Musnad-ul-Firdaus, vol. 2, pp. 415, Hadees 7556)*
3. “Jis kay haan bayti paydah ho aur woh iza na day aur na hi bura janay aur na baytay ko bayti per fazilat day to Allah ﷺ us shakhs ko jannat may daakhil farmaey ga.”  
*(Al-Mustadrak Lil-Hakim, vol. 5, pp. 248, Hadees 7428)*
4. “Jis ki 3 baytiyan hoon, woh in ka khayal rakhay, in ko achhi rihaih day, in ki kafalat karay to us kay liye jannat Wajib ho jati hay.” ‘Arz ki gaie: “Aur do hon tu?” Farmaya: “Aur do hon tab bhi”. ‘arz ki gaie: “Agar ayk ho to?” farmaya: “agar ayk ho to bhi” (*Al-Mu'jam-ul-Awsat, vol. 4, pp. 347, Hadees 6199*)
5. “Jis shakhs per baytiyon ki parwarish ka baar par jaey aur woh un kay sath husn-e-sulook karay to ye baytiyan us kay liye jahannum say rok ban jayn gi.” (*Muslim, pp. 1414, Hadees 2629*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Madani Aqa ﷺ Ki baytiyon per shafqat

1. Hazrat Sayyidatuna Fatimah رضي الله تعالى عنها Jab apnay walid buzurgwar, Madinay kay Tajdaar ﷺ ki khidmat-e-Aqdas may hazir hoti to Aap ﷺ kharay ho jatay, un ki taraf mutawajjah ho jatay, phir un ka hath apnay hath may lay laytay, usay bosa daytay phir un ko apnay baythnay ki jagah per bithatay. Isi Tarah Jab Aap ﷺ kay haan tashreef lay jatay to woh Aap ﷺ ko daykh ker khari ho jatiyn, Aap ka hath apnay hath may lay layti phir in ko choomti aur Aap ﷺ Ko apni jagah per bithati. (*Abu Dawood, vol. 4, pp. 454, Hadees 5217*)
2. Hazrat Sayyidatuna Zaynab رضي الله تعالى عنها Huzoor ﷺ ki sab say bari shahzadi hayn jo I'laan-e-nubuwwat say das saal qabl Makkah Mukarramah may paydah hui. Jang-e-Badr kay ba'd Huzoor-e-Pur Noor, Shafi-e-Yaum-un-Nushor ﷺ nay in ko Makkah say Madinah bula liya. Jab ye hijrat kay iraday say ount per suwaar ho ker Makkah say bahar nikli to kafiron nay un ka rastah rok liya. Ayk zalim nay nayzah maar ker un ko ount say zameen per gira diya jis ki wajah say un ka hamal saqit ho gaya. Nabi-e-Kareem, Rauf-ur-Raheem ﷺ ko is waqi'ey say bahut sadmeh huwa chuna-chay Aap nay in kay fazail may irshad farmaya: هى أَفْضُلُ بَنَانٍ أُصِيبَتْ فِي Ya'ni ye mayri baytiyon may is i'tibar say fazilat wali hay kay mayri taraf hijrat karnay may itni bari musibat uthaie. Jab 8 hijri may Hazrat Sayyidatuna Zaynab رضي الله تعالى عنها ka intiqal ho gaya to Namaz-e-Janazah parha ker khud apnay Mubarak hathon say qabr may utara. (*Sharah-ul-'Alamah, vol. 4, pp. 318*)

3. Hazrat Sayyidatuna Ayesah Siddiqah بِحَمْدِ اللَّهِ تَعَالَى عَنْهَا Farmati hayn kay najashi Badshah nay Rasool-e-Akram, Noor-e-Mujassam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may kuch zaywaraat bator-e-tuhfa bhejay jin may ayk habshi naganay wali anguthi bhi thi. Nabi-e-Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay is anguthi ko chhari ya angasht-e-mubarakah say mas kiya (Ya'ni chhuwa) aur apni nawasi Ummah ko bulaya jo Shahzadi-e-Rasool Hazrat Sayyidatuna Zaynab بِحَمْدِ اللَّهِ تَعَالَى عَنْهَا ki bayti thi aur farmaya: “Ay chhoti bachi! Isay tum pehan lo” (*Abu Dawood, vol. 4, pp. 125, Hadees 4235*)
4. Hazrat Sayyiduna Abu Qatadah بِحَمْدِ اللَّهِ تَعَالَى عَنْهُ riwayat kartay hayn kay Allah عَزَّوَجَلَّ kay Mahboob, Dana-e-Ghuyoob صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hamaray paas tashreef laey to Aap (Apni nawasi) Ummah Bint Abul ‘Aas بِحَمْدِ اللَّهِ تَعَالَى عَنْهَا Ko apnay kandhay per uthaey huway thay. Phir Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Namaz parhanay lagay to ruku' may jatay waqt unhayn utar daytay aur jab kharay hotay to inhayn utha laytay. (*Bukhari, vol. 4, pp. 100, Hadees 5996*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 9. Makaan may naey bachay ki wiladat ko manhoos janna

Ba'z log rahnay kay puranay makaan may naey bachay ki wiladat ko manhoos jantay hayn, Is tarah ka ayk suwal (Farsi zaban may) A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-millat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki khidmat may kiya gaya kay “Ulama-e-Deen aur muftiyan sharah mateen is rasam kay baray may kiya farmatay hayn kay Bangal may ye rawaj hay kay nulood ki wiladat kay liye us ki wiladat say qabl alag kamrah ta'meer kiya jata hay aur pehlay say ta'meer shudah makaan jahan woh rihaih pazeer hotay hayn is may naey bachay ki wiladat

manhoos khayal ki jati hay. Kiya in ka ye aqdaam Shar'an jaiz hay ya nahin?" aur Hazrat Sayyiduna Rasoolullah ﷺ kay 'ahd Mubarak may aysay hota tha ya nahin? (ta) Imam Ahl-e-Sunnat, A'la Hazrat ﷺ Nay jawab diya: Ye qabeeh (Ya'ni buri) rasam us pak zamanay may bilkul na thi balkay us kay ba'd bhi arsa daraaz tak balkay ab tak 'aam Islami Mumalik may is ka naam-o-nishan tak nahin paya jata, Ye Hinduwana aur mushrikana rasoom kay mushaba balkay in say bhi badtar hay kiyun kay Hindu bhi aysa nahin kartay agar ye 'amal bad faali aur gumrahi kay khayal say na ho tab bhi ba-wajah israaf ma'yoob hay Jab kay Allah Ta'ala ka irshad hay: وَلَا تُنْهِرُ فُؤُلَّةً (Parah 8, Surah Al-An'aam, Ayah 141) (Tarjuma-e-Kanz-ul-Iman: Aur bayja na kharcho bayshak bay ja kharachnay walay usay pasand nahin) Ye iqdaam muta'did wujood ki bina per faiday aur bhalaie say khali hay aur tabzeer kay zumray may aata hay. Jab kay Allah Ta'aala ka farman hay kay اَنَّ الْمُتَبَدِّلَيْنَ كَانُوا لِأَخْوَانَ الشَّيْطَنِ (Parah 15, Surah Bani Israel, Ayah 27) (Tarjuma-e-Kanz-ul-Iman: Bayshak uranay walay shaytanon kay bhai hayn) Is waham ki bonyad shaytani hay mazeed ye kay is may bad faali-o-bad shuguni wali gumrahi bhi shamil hay. Sayyid-e-'Aalam nay irshad farmaya Buri faal nikalna aur is per karband hona mushrikeen ka Tareeqah aur dastor hay.

(Fatawa-e-Razawiyyah, vol. 23, pp. 264-266)

صَلُّوا عَلَى الْحَسِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 10. Gahan say jurray huway tawahhumat

Suraj aur chand gahan kay baray may log ifraat-o-tafreet ka shikar nazar aatay hayn. Kahin to suraj gahan ka (Makhsus sheshon kay zariey) nazarah karnay kay liye partiyan mun'qid ki jati hayn aur kahin gahan kay baray may mukhtalif tasawuraat-o-tawahhumat

paey jatay hayn. Masalan ◆ Gahan us waqt lagta hay jab suraj ko balayn aur khauf naak janwar nigal laytay hayn, ayk website say li gaie ma'lumaat kay mutabiq jab bhi chand ko gahan lagta hay to qadeem Cheen kay log ikathay mil kay puri quwwat say shor machatay, in ka 'aqeedah tha kay chand ko ayk bahut bara azdaha kha raha hay. Hamarah ye shoor chand ko bachanay ki kamiyab koshish hay. Chand gahan apnay waqt per khatam ho jata laykin ye log apni kamiyabi samajh ker is ka jashan manatay aur agli da'fa pehlay say ziyadah shor machaya kartay. ◆ Gahan kay waqt hamila khawateen ko kamray kay andar rahnay aur sabzi wagherah na kaatnay ki hidayat ki jati hay ta kay in kay bachay kisi paydaishi naqs kay baghayr paydah hoon. ◆ Gahan kay waqt hamila khawateen ko silaie karhaie say bhi mana' kiya jata hay kiyun kay ye khayal kiya jata hay kay is say bachay kay jism per ghalat asar parr sakta hay. Ayk Maghrabi mulk may rahnay wali dunyawi ta'leem yafta khatoon suraj gahan say chand roz pehlay sakht parayshan thi kiyun kay is kay haan pehlay bachay ki wiladat honay wali thi aur is say mahaz chand roz pehlay suraj gahan kay bachay per mumkinah asraat ka khauf usay tashwesh may mubtala kiye huway tha. us nay apni doctor ko mahaz ye puchhnay kay liye phone kiya kay aaya bachay ko gahan kay muzir asaraat say bachanay kay liye is ki qabl az waqt wiladat mumkin hay? Doctor nay usay dilasa daytay huway samjhaya kay usay parayshan honay ki zarurat nahin hay aur gahan kay asaraat ki haqeeqat tawahhumat say ziyadah nahin hay. ◆ Logo ka ayk ghalat khayal ye bhi hay kay jab suraj ya chand ko gahan lagta hay to hamila gaey, bhayns, bakri aur degar janwaron kay galay say rasi ya zanjeer khol dayni chahiye ta kay un per bura asar na paray. ◆ Ba'az 'ilaqon may gahan kay waqt za'eef-ul-I'tiqad afraad khud ko kamron may band ker laytay hayn takay baqol in

kay woh gahan kay waqt kharij honay wali nuqsan dah lahron say bach sakayn ◇ Ba'z mua'ashiron may jis din gahan lagta hay aksar log khana pakay say gurayz kartay hayn kiyun kay un ka khayal hay kay gahan kay waqt khatarnak jaraseem paydah hotay hayn ◇ Kaie mashriqi mulkon may 'ilm-e-nujoom kay mahireen suraj gahan say munsalik payshan goyan kartay hayn jin may kisi tabahi ya nuqsan ki nishan dahi ki jati hay, maslan chori, aghwa, qatl-o-gharat, khudkashiyan aur tashadud kay waqi'at bil-khusus khawateen ki amwaat may izafah, la-qanuniyat aur bay insaafi kay waqi'at kasrat say honay ki payshan goi ki jati hay. Al-gharz mashriq-o-maghrib, taraqi pazeer aur taraqi yafta dunya may her jagah suraj aur chand gahan kay insaan per muzir asaraat kay hawalay say khadshat paey jatay hayn.

### **Gahan kisi ki maut aur zindagi ki wajah say nahin lagta**

'Arab mu'ashiray may bhi suraj aur chand gahan kay muta'lliq 'aam khayal tha kay ye kisi baray waqi'a maslan kisi ki wafaat ya paydaish per wuqu' pazeer hotay hayn. Jab dunya kay naqshay per Islam ki inqilabi Dawat ubhri to Allah عَزَّوجَلَ Kay piyaray Habeeb, Habeeb-e-Labeeb, Tabeebon kay Tabeeb حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمَ nay in tawahhumat ko khatam kiya. Jis din Aap حَلَّ اللَّهُ تَعَالَى عَنْهُ intiqaal ker gaey usi din suraj may gahan laga. Ba'z logon nay khayal kiya kay ye Hazrat Ibrahim حَبْرُ اللَّهُ تَعَالَى عَنْهُ kay gham may waqi' huwa hay, chuna-chay Huzoor-e-Akram حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمَ Nay logon ko suraj gihan ki namaz parhnay kay ba'd khutba daytay huway irshad farmaya: Suraj aur chand Allah عَزَّوجَلَ ki nishaniyon may say 2 nishaniyan hayn, inhayn gahan kisi ki maut aur zindagi ki wajah say nahin lagta. Pas Tum isay daykho to Allah عَزَّوجَلَ ko pukaro, is ki bara'e bayan karo, namaz parho aur sadaqah do.

(Bukhari, vol. 1, pp. 357-363, Hadees 1044-1060)

**Madani Phool:** Suraj Gahan ki namaz Sunnat-e-Mu'akaddah hay aur chand gahan ki mustahib. Suraj gahan ki namaz jama'at say parhni mustahib hay aur tanha tanha bhi ho sakti hay aur jama'at say parhi jaey to khutba kay siwa tamaam shara'it jumu'ah is kay liye shart hayn wohi shakhs is ki jama'at qaim ker sakta hay jo jumu'ah ki ker sakta hay, woh na ho to tanha tanha parhayn, ghar may ya masjid may. (*Bahar-e-Shari'at, vol. 1, pp. 787*)

### Hamayn kiya karna chahiye?

Jab Suraj ya chand gahan lagay to musalmano ko chahiye kay woh is nazaray say mahfooz honay (Doctors ka kahna hay kay garhan kay waqt suraj ko barah-e-rast dakhnay say ankh ki bina'ie bhi ja sakti hay.) aur tawahhumat ka shikar honay kay bajaey Bargah-e-Ilahi may haziri dayn aur girdhaa ker apnay gunahon ki mu'afi talab karayn, us yaum-e-qiyamat ko yad karayn jab suraj aur chand bay noor ho jayn gay aur sitaray tor diye jayn gey aur pahar lapayt diye jayn gey.

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى اللَّهِ تَعَالَى عَلَى مُحَمَّدٍ

### 11. Aurat ghar aur ghoray ko manhoos janna

Ba'az log aurat, ghar aur ghoray ko manhoos samajhtay hayn aur daleel kay tor per ye Hadees-e-Pak paysh kartay hayn kay Rasool-e-Nazeer, Siraj-e-Muneer, Mahboob-e-Rabb-e-Qadeer ﷺ nay irshad farmaya: Nuhusat aurat may, ghar may aur ghoray may hay. (*Bukhari, vol. 3, pp. 430, Hadees 5093*)

Agar Is Hadees-e-Pak ki tashreeh parh aur samajh li jaey to umeed hay kay aysay log apnay mu'qif say ruju' ker layn gey. Chuna-chay Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ is Hadees-e-Pak kay tahat likhtay hayn: Is Hadees

kay buhut ma'na kiye gaey ayk ye kay agar kisi chez ki nuhusat hoti to in 3 may hoti, dosri ye kay aurat ki nuhusat ye hay kay aulaad na janay aur khawand ki na-farman ho, makaan ki nuhusat ye hay kay tang ho wahan azaan ki aawaaz na aaey aur is kay parosi kharab hon, ghoray ki nuhusat ye hay kay Malik ko suwari na day, sarkash ho, baharhal yahan شوئ say muraad bad faal (Bad shuguni) nahin kay is ki wajah say riziq qhat jaey ya aadmi mar jaey kay Islam mayn bad faali mamnu' hay. Lihazah ye Hadees لَا طَبِرَةَ ki hadees kay khilaf nahin. Khayal rahay kay ba'z banday aur ba'z cheezayn Mubarak to hoti hayn in say ghar may maal may umar may ziyadatiyan ho jati hayn. Jaysay (Hazrat) Isa ﷺ farmatay hayn: وَجَعَلْنَاهُ مُبَرَّكًا (Tarjuma-e-Kanz-ul-Iman: Aur Us nay mujhay Mubarak kiya)

(Parah 16, Surah Maryam, Ayah 31)

Magar koi chez is kay muqabil ma'na may manhoos nahin, han! Kafir, kufur, zamana-e-'azaab manhoos hay, Rab Ta'ala fermata hay: تَيْوَنَخِي (Tarjuma-e-Kanz-ul-Iman: Aysay din may jis ki nuhusat (in per hamysha kay liye rahi).

(Parah 27, Surah Al-Qamar, Ayah 19)) (Mirat-ul-Manajeeh, vol. 5, pp. 6)

### Hazrat Ayesha Siddiqah رضي الله تعالى عنها Ka mua'qqaf

A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa-e-Razawiyyah may likhtay hayn: Jab Umm-ul-Mu'mineen (رضي الله تعالى عنها) ko Hazrat Abu Hurayrah رضي الله تعالى عنها ki ye hadees pohanchi kay Huzoor صلی الله تعالیٰ علیہ وسَلَّمَ nay irshad farmaya kay aurat, ghar aur ghoray may nuhusat hay to Aap bahut ziyadah ghazabnaak huwayn aur farmaya: us Khuda Buzurg-o-bartar ki qasam! Jis nay Muhammad Kareem صلی الله تعالیٰ علیہ وسَلَّمَ Per Muqaddas Quran Nazil farmaya kay

Huzoor-e-Pak (صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) is tarah nahin irshad farmaya balkay yun irshad farmaya kay daur-e-Jahiliyat walay in chezon say nuhusat aur bad shuguni laytay thay. (Imam Tahtawi Wa-Ibn Jareer nay Ba-Wasita Qatadah Ba-wasta Abu Hasaan isay riwayat kiya hay nez hakim aur bayhaqi nay isay riwayat kiya hay.) (Ta)

(*Sharah Ma'anī Asār lil-Tahtawi*, vol. 4, pp. 134) (*Fatawa-e-Razawiyyah*, vol. 24, pp. 246)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### **Fatawa-e-Razawiyyah kay ayk suwaal jawaab**

A'la Hazrat, Imam Ahl-e-Sunnat, Mujjadid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan (رحمۃ اللہ علیہ) say suwaal kiya gaya: Kiya farmatay hayn 'Ulama-e-Deen is mas'alay may kay ye jo mashhor hay kay ghar aur ghoray aur aurat manhoos hotay hay is ki kiya asal hay? A'la Hazrat (رحمۃ اللہ علیہ) nay Jawab diya: Ye sab mahaz batil-o-mardood khayalat hindu'on kay hayn: Shari'at-e-Mutaharah may in ki koi asal nahin, shar'an ghar ki nuhusat ye hay kay tang ho, hamsa'ey buray hoon, ghoray ki nahusat ye hay kay sharer ho, bad lagham, bad rikaab ho, aurat ki nuhusat ye kay bad zaban ho, bad rawaya ho, baqi woh khayal kay aurat kay pehray say ye huwa, fulan kay pehray say ye, ye sab batil aur kafiron kay khayal hayn. (وَاللَّهُ تَعَالَى أَعْلَمُ) (*Fatawa-e-Razawiyyah*, vol. 21, pp. 220)

### **12. Mayyit ko Ghusl daynay kay ba'd ghara tor dayna**

Mayray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan (رحمۃ اللہ علیہ) Say suwal kiya gaya kay gharry, badhnay (ya'ni Lootay) mayyit ko Ghusl daynay kay ba'd phhor dalna jaiz hay ya nahin? A'la Hazrat (رحمۃ اللہ علیہ) nay jawab diya: Gunah hay bila-wajah tadyee'-e-maal (ya'ni maal ko zaya karna) hay kay agar woh na-pak bhi ho ja'yn tahum pak ker layna mumkin. Huzoor Sayyid-e-'Aalam (صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) farmatay

hayn: إنَّ اللَّهَ كَرِيْهٌ لَكُمْ ثَلَاثًا Allah Ta'ala 3 baatayn tumharay liye na-pasand rakhta hay: Fuzool bak bak aur suwal ki kasrat aur maal ki iza'at (Ya'ni maal ko zaya karna). رَوَاهُ (السَّيِّدُ حَمَادٌ وَغَيْرُهُمَا) (Ya'ni isay Bukhari-o-muslim aur degar nay riwayat kiya)

Aur agar ye khayal kiya jaey kay is say murday ko nihlaya hay to in may nuhusat aa gaie to ye khayal auhaam-e-Kuffar-e-Hind (Ya'ni Hind kay Ghayr muslimon kay wahmon) say bahut milta hay. وَاللَّهُ تَعَالَى أَعْلَمُ

(Fataawa-e-Razawiyah, vol. 9, pp. 98)

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

### Na janay kis manhoos ki shakal daykhi thi?

Bad Shuguni ki 'aadat-e-bad may mubtala shakhs ko jab kisi kaam may nuqsan hota hay ya kisi maqsad may nakami hoti hay to woh ye jumla kahta hay: Aaj subh sawayray na janay kis manhoos ki shakal daykhi thi? Halankay Insaan subh sawayray bistar per aankh khulnay kay ba'd sab say pehlay apnay hi ghar kay kisi fard ki shakal daykhta hay, to kiya ghar ka koi aadami is qadar manhoos ho sakta hay kay sirf us ki shakal daykh laynay say sara din nuhusat may guzarta hay?

Kisi ko manhoos kahnay per ba'z auqaat sharmindigi ka bhi samna karna parta hay, ayk sabaq aamoz hikayat say is baat ko samajhnay ki koshish kijiye, chuna-chay ayk badshah aur us kay sathi shikar ki gharz say jungle ki janib chalay ja rahay thay. Subh kay sannatay may ghoron ki taapayn saaf suna'ie day rahi thi jinhayn suntay hi aksar rahigeer rastay say hat jatay thay kiyun kay Badshah salamat ka shikar per jatay huway kisi ka rasta may aana pasand nahi kartay thay. Badshah aur is kay sathiyon ki suwari barray tumturaaq (Ya'ni Shan-o-Shaukat) say guzar rahi thi, jun hi badshah shahar kay

faseel (Char dewaari) kay qareeb pohancha us ki nigah samnay aatay huway ayk ankh walay shakhs per pari jo rastay say hatnay kay bajaey bari bay niyazi say chala aa raha tha. usay samnay aata huwa daykh ker badshah gussay say cheekha: ‘Uff! Ye to intaha’ie bad shugooni hay. Kiya is bad bakht kanay (Ya’ni Ayk aankh walay) shakhs ko ‘ilm nahin tha kay jab Badshah ki suwari guzar rahi ho to rasta chhor diya jata hay, laykin is manhoos yak chasham nay to hamara rasta kaat ker intaha’ie nuhusat ka sabot diya hay” Badshah sipahiyan ki janib murra aur ghussay say cheekha: “Hum hokum daytay hayn kay is ayk aankh walay shakhs ko in sutunon say bandh diya jaey aur hamaray lautnay tak ye shakhs yehin bandha rahay ga. Hum wapsi per is ki saza tajweez karayn gey” Sipahiyan nay furan hokum ki ta’meel ki aur is shakhs ko sutunon say bandh diya gaya. Badshah aur is kay sathi gard urratay jungle ki janib rawana ho gaey. Badshah kay khadhat kay bar’aks is roz badshah ka shikar bara kamiyab raha. Badshah nay apni pasand kay janwaro aur parindon ka shikar kiya. Badshah bahut khush tha kiyun kay aaj us ka ayk nishana bhi nahin choka balkay jis janwar per nigah rakhi usay haasil ker liya. Wazeer nay janwar aur parindon ko gintay huway kaha: “Wah! Aaj to Aap ka shikar bahut khoob raha, Kiya nigah thi aur kiya nishana!” Isi tarah tamaam sathi bhi badshah ki ta’reef may masroof thay. Jab sham dhalay Badshah shahr kay qareeb pohancha to us shakhs ko rasiyon may jakra huwa paya. Badshah ki suwari kay sath sath janwaron aur parindon say bhara chhakra bhi chala aa raha tha jisay daykh ker Badshah aur is kay sathi khushi say pholay na sama rahay thay. Bhara huwa chhakra daykh ker woh shakhs zordar aawaaz may badshah say mukhatib huwa: Kahiye Badshah salamat! Hum dono may say kaun manhoos hay, Mayn ya Aap? Ye suntay hi Badshah kay sipahi us shakhs kay

sar per talwaar taan ker kharay ho gaey laykin badshah nay unhayn hath kay isharay say rok diya. Woh shakhs bila-khauf phir mukhatib huwa: Kahiye Badshah Salamat! Hum may kaun manhoos hay “Mayn ya Aap?” Mayn nay Aap ko daykha to Mayn rasiyon may bandh ker chilchilati dhoop may din bhar jalta raha jab kay mujhay daykhnay per Aap ko aaj khoob shikar hath aaya. Ye sun ker Badshah nadim huwa aur us shakhs ko furan aazaad ker diya aur buhut say in'aam-o-ikraam say bhi nawaza.

### Kiya kisi ko nazar lag sakti hay?

Meethay meethay Islami Bhaiyon! Insaani jism aur degar ashiya ko nazar lagna, is say bachnay ki tadbeer karna, is ka ‘ilaaj karna shar'an sabit hay laykin yad rahay kisi ki nazar lagna aur chez hay aur kisi ko manhoos samajhnna aur chez. Hazrat Sayyiduna Ya'qob علی تَبَّعَتْ وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ kay 10 baytay bahut khubsurat aur buhut ba-kamaal thay, Misr kay 4 darwazay thay, jab 10 baytay Misr rawana honay lagay to Aap علی تَبَّعَتْ وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ko ye khadsha huwa kay agar 10 kay 10 ayk darwazay say dakhil huway to in per daykhnay walon ki nazar lag jaey gi. Is liye irshad farmaya:

يَبْنَىٰ لَا تَخْلُو أَمْنٌ بِأَبٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ

*Tarjuma-e-Kanz-ul-Iman: Ay mayray Bayto ayk darwazay say na dakhil hona juda juda darwazon say jana. (Parah 13, Surah Al-Yusuf, Ayah 67)*

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Is aayat kay tahat likhtay hayn: Is say ma'loom huwa kay nazar haq hay aur is may asar hay, ye bhi ma'loom huwa kay nazar-e-bad say bachnay ki tadbeer karna sunnat-e-Payghambar hay. (Noor-ul-Irfan, pp. 387) Sadr-ul-Afazil, Hazrat 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رحمۃ اللہ علیہ is aayat kay tahat

likhtay hayn: Ta kay nazar-e-bad say mahfooz raho. Bukhari-o-muslim ki hadees may hay kay nazar haq hay. Pehli martabah Hazrat Ya'qoob عَلَى تَبِيعِنَا وَعَلَيْهِ الْحَمْدُ وَالسَّلَامُ nay ye nahin farmaya tha is liye kay us waqt tak koi ye na janta tha kay ye sab bhai aur ayk baap ki aulaad hayn laykin ab chunkay jaan chukay thay is liye nazar ho janay ka ihtimaal tha, is wasitay Aap nay 'alehdah 'alehdah ho ker dakhil honay ka hokum diya. Is say ma'lom huwa kay aafaton aur museebaton say dafa' ki tadbeer aur munasib ihtiyatayn Ambiya (علَيْهِمُ الْحَمْدُ وَالسَّلَامُ) ka Tareeqah hayn aur is kay sath hi Aap nay amr (Ya'ni mu'amila) Allah ko tafweez ker diya kay bawujood ihtiyaton kay tawakkul-o-I'timad Allah per hay apni tadbeer per bharosa nahin.

*(Khazain-ul-Irfan, pp. 654)*

Allah عَزَّوَجَلَّ Ki un per rahmat ho aur un kay sadaqay hamari bay hisaab maghfirat ho.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْمُحَمَّدِ

**Rahmat-e-'Aalam** رَحْمَةُ الْعَالَمِ ko nazar laganay ki koshish nakaam rahi Parah 29, Surah Al-Qalam Aayat 51 may hay:

وَإِنْ يَكُونُ الَّذِينَ كَفَرُوا إِلَيْرُ لِقَوْنَكَ بِأَبْصَارِهِمْ لَتَسَمَّعُوا إِلَذْكُرُ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

*Tarjuma-e-Kanz-ul-Iman:* Aur Zaroor kafir to aysay ma'lom hotay hayn kay goya apni bad nazar laga ker tumhayn gira dayn gey jab Quran suntay hayn aur kahtay hayn ye zaroor aql say door hayn. *(Parah 29, Surah Al-Qalam, Ayah 51)*

Sadr-ul-Afazil Hazrat 'Allamah Sayyid Muhammad Na'emuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is ayat kay tahat likhtay hayn: Manqool hay kay arab may ba'z log nazar laganay may shuhra-e-Aafaaq thay aur

in ki ye halat thi kay da'wa ker ker kay nazar lagatay thay aur jis cheez ko unhon nay guzand (ya'ni nuqsan) pohanchanay kay iraday say daykha, daykhtay hi halak ho gaie, aysay bahut waqi'at in kay tajrubay may aa chukay thay. Kuffar nay un say kaha kay Rasool-e-Kareem ﷺ ko nazar lagayn to in logon nay Huzoor ﷺ Ko bari tez nigahon say daykha aur kaha kay hum nay ab tak na aysa aadami daykha na aysi daleelayn daykhayn aur in ka kisi chez ko daykh ker hayrat karna hi sitam hota tha laykin in ki ye tamaam jidojahad bhi misl in kay aur maka'id (Ya'ni Buri chalon) kay jo raat din woh kartay rahtay thay bay kar gaie aur Allah Ta'ala nay apnay Nabi ﷺ ko in kay shar say mahfooz rakha aur ye aayat nazil hui. (Hazrat) Hasan رضي الله عنه nay farmaya: Jis ko nazar lagay us per ye aayat parh ker dam ker di jaey. (*Khazain-ul-Irfan, pp. 1048*)

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Farmatay hayn: 'Arab may ba'z log nazar-e-bad laganay may mashhor thay agar woh bhokay ho ker kisi ko tayz nigah say daykh ker kahtay kay "Aysa hum nay aaj tak na daykha, kiya hi achha hay!" To woh aadami ya janwar furan halak ho jata. Kuffar-e-Makkah bahut lalach day ker inhayn laey, ye hasb-e-'aadat 3 din bhokay rahay phir Huzoor ﷺ ki khidmat may haazir huway jab kay Aap ﷺ Tilawat-e-Quran farma rahay thay unho nay baar baar yehi kaha magar Allah Ta'ala nay Huzoor ﷺ ko in ki nazar-e-bad say mahfooz rakha, is per aayat aaie.

Ma'loom huwa kay bad niyyati say Huzoor ﷺ ka chehra-e-Anwar daykha kufur hay, I'tiqad say rukh-e-anwar ki ziyrat sahabi bana dayti hay, Yehi haal Quran Shareef ka hay, bad niyyati say is ka parhna kufur hay, nayk niyyati say 'ibadat. Is say 2

mas’alay ma’loom huway ayk ye kay nazar-e-bad haq hay, dosray ye kay Rasoolullah ﷺ Rab kay aysay mahboob hayn kay Rabb unhayn nazar-e-bad say bachata hay kiyun kay kuffar nay in logon say nazar-e-bad lagany ko kaha tha jin ki buri nazar logon ko halak ker dayti thi, Allah (عَزَّوَجَلَّ) nay apnay Habeeb (صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) ko un kay shar say mahfooz rakha. Ye aayat nazar-e-bad say bachnay kay liye akseer (ya’ni mufeed) hay. (*Noor-ul-Irfan, pp. 971*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

### Nazar Haq hay

Sarkar ﷺ nay Irshad farmaya: nazar haq hay, agar koi cheez taqdeer say barh skti to us par nazar barh jati aur jab tum dhulwaye jaye to dho do. (*Muslim, vol. 2, pp. 1202, Hadees. 2188*)

Hazrat Mufti Ahmad Yar Khan Na’eemi رحمۃ اللہ تعالیٰ علیہ nay is Hadees Pak kay tahat jo wazahat farmaye hay, us say haasil honay walay Madani phool paysh-e-khidmat hayn:

- ≈ Nazr-e-Bad ka asar bar haq hay is say mnzoor (ya’ni jisay nazar lagi us) ko nuqsan pohanch jata hay
- ≈ Nazar ka asar is qadar sakht hay kay agar koi cheez taqdeer ka muqablah kar sakti to nazar-e-bad kar layti kay taqdeer may aaram likha ho magar yeh takleef pohancha dayti magar chunkay koi cheez taqdeer ka muqablah nahin kar sakti is liye ye nazar-e-bad bhi taqdeer nahin palat sakti
- ≈ Agar kisi ko nazar lagi hui ho, usko tum par shubah ho kay tumhari nazar usay lagi hay aur woh nazar utarnay kay liye tumharay haath paoon dhulwa ker apnay par chhenta marna chaahay to tum bura na maano balky fauran apnay yeh a’aza

dho kar usay day do, nazar lag jana a'ib nahin **nazar to maa ki bhi lag jati hay.**

- ≈ Is hadees say ma'loom huwa kay 'awam may mashhor totkay agar khilaf-e-shara' na hoon to un ka band karna zaruri nahin, daykho nazar walay kay haath paoon dho ke manzoor (jisko nazar lagi ho) ko chhenta marna Arab may murawwaj (Ya'ni is ka riwaaj) tha Huzoor ﷺ nay is ko baaqi rakha.
- ≈ Hamaray haan thori si aatay ki bhhos 3 surkh mirchi manzoor (jis ko nazar lagi ho) par 7 bar ghuma kar sar say paoon tak phir aag may daal daytay hayn agar nazar hoti hay to bhas nahin uthti aur Rab Ta'aala shifa dayta hay
- ≈ Jaysay dawaoon may naql ki zaroorat nahin tajribah kaafi hay aysay hi du'aon aur aysay totko may naql zaroori nahin khilaf-e-shara' na hoon to durust hayn agar chay masoor du'een Afzal hayn
- ≈ Hazrat Usman-e-Ghani رضي الله تعالى عنه nay aik khoobsurat tandrust bacha daykha to farmaya is ki thori may soiyahi laga do ta kay nazar na lagay
- ≈ Hazrat Hishaam ibn Arwah حمزة الله تعالى عليه jab koi Pasandeedah cheez daykhtay to farmatay: مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
- ≈ Ulama farmatay hayn kay ba'z nazron may zahreela pan hota hay jo asar karta hay. (*Mirqat*) (*Mirat-ul-Manajeeh*, vol. 6, pp. 223)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

**Khayton wagahayrah ko nazar lagnay say bachanay ka Nuskha**  
 Allamah Ibn-e-Aabideen Shaami رحمۃ اللہ تعالیٰ علیہ likhtay hayn: is baat may koi haraj nahin hay kay khayti ya kharbooz aur tarbooz may nazar-e-bad say bachao kay liye Haddiyan latkaye jaye kyun kay

nazar-e-bad maal, aadami, aur janwar sab ko lag jati hay aur is ka asar alamaat say zaahir ho jata hay to daykhnay wala jab khayti ki janib daykhay ga to us ki nigah pahlay haddiyon par paray gi kyun kay woh khayt say buland hoti hayn is kay bad khayti par paray gi to yun us ki nazar ka zahar wahin zaya' ho jaye ga aur khayt ko nuqsan nahin pohanchay ga, Hadees Pak may hay kay aik sahabiyah ﷺ ki Bargah may haazir ho ker 'arz guzar huiy kay hum kisan log hayn aur hamayn apnay khayton par nazar-e-bad ka andayshah rahta hay, aap ﷺ nay khayti may Haddiyan rakhnay ka hokum Irshad farmaya.

(Sunan-ul-Kubra lil Bayhaqi, vol. 6, pp. 228, Hadees. 11753) (Radd-ul-Muhtar, vol. 9, pp. 601)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Nazar-e-Bad ount ko dayg may utar dayti hayn

Hazrat Sayyiduna Jabir رضي الله تعالى عنه say riwayaat hay kay Sarkar ﷺ nay Irshad farmaya: bay shak nazar mard ko qabr may aur ount ko dayg may daakhil ker dayti hay.

(Jam'-ul-Jawami', vol. 5, pp. 204, Hadees. 14558)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Jald nazar lag jati hay

Hazrat Sayyidatuna Asma bint U'mays رضي الله تعالى عنها nay Huzoor ki Bargah may arz ki Ya Rasoolallah ﷺ Awlad-e-Ja'far ko jald nazar lag jaya kerti hay, Kiya Mayn unhayn jhar phoonk karaon? Farmaya haan kyun kay agar koi cheez taqdeer say sabqat

lay janay wali hoti to nazr-e-bad sabaqat lay jati. (*Tirmizi*, vol. 4, pp. 13, *Hadees*. 2066)

Mufti Ahmad Yar Khan Na'eemi رحمۃ اللہ علیہ is Hadees pak kay tahat wazahat farmatay hayn:

- ❖ Kyun kay ye bachhay zaahiri baatini khobiyon walay hayn is liye log inhayn ta'ajjub ki nazar say daykhtay hayn aur yeh bachhay nazar ki waja say beemar ho jataj hayn, nazar ka asar zahar say Ziyada tayz aur sakht hota hay is liye jaldi farmanा bilkul durust hay
- ❖ Ghaliban inhon (Aap رحمۃ اللہ علیہ) nay Huzoor صلی اللہ علیہ وآلہ وسلم say hi nazar ka dum seekha hoga, is ki ijazat chah rahi hayn jo 'ata ho gaye.
- ❖ Nazar-e-Bad bari mua`assir hoti hay agar kisi cheez say taqdeer palat jati to nazar say palat jati
- ❖ Khayal rahay kay ghussah ki nazar manzoor may dar payda ker dayti hay mahabbat ki nazar khushi isi tarah ta'ajjub ki nazar beemari payda ker sakti hay.
- ❖ Rab Ta'aala jis cheez may chaahay khaas taaseer payda ferma day woh Qadir-e-Mutlaq hay
- ❖ Phir jaysay buri nazar burा asar payda kerti hay yun hi Saaliheen maqbooleen ki rahmat ki nazar manzoor may tabdeeli payda ker dayti hay, nazr-e-bad beemariyan payda kerti hay to nazar-e-khoob beemariyan door kerti hay. Shaytan nay Bargah-e-Ilahi may 'arz kiya: آنحضرن Mujhay muhlat day, agar kahta: آنظرنال Mujhay nazar-e-rahmat say daykhlay to us ka bayra paar ho jata. (*Mirqat*)

- ❖ **Hikayat:** Aik shakhs nay kaha kay Mayn nay baray baro ko daykha kisi may kuch nahin hay. Dusray nay kaha: magar kisi nay tujhay na daykha, agar koi nazar wal tujhay daykh layta to tayra yeh haal na hota. Al gharz nazar bari cheez hay, koi nazar khaana kharab ker dayti hay koi nazar kharab ko aabad ker dayti hay

*Nazar ki joolaniyan na poocho nazar haqeeqat may woh nazr hay*

*Uthay to bijli panah maangnay giray to khana kharab ker day*

*(Mirat-ul-Manajeeh, vol. 6, pp. 241)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Mooay mubarak ki barakat say nazar walay ko shifa mil jati

Hazrat Sayyiduna Usman bin Abdullah bin Mawhab رضي الله تعالى عنه say riwayat hay kay Mere ghar walon nay mujhay piyalah day ker Umm-ul-Mu'mineen Hazrat Sayyidatuna Umm-e-Salamah رضي الله تعالى عنها kay paas bhayja, jab kisi aadami ko nazar ya koi shay lag jati to us kay paas lagan bhayjtay thay. Aap صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّدَ nay Huzoor رضي الله تعالى عنها ka mooay mubarak chandi ki kuppi (dibbi) may rakha huwa tha. Mayn nay kuppi may jhanka to chand surkh baal daykhay (*Bukhari, vol. 4, pp. 76, Hadees. 5896*) Mufti Ahmad Yar Khan Na'eemi رحمه الله تعالى عليه nay is Hadees kay tahat jo wazahat farmaye hay, us say haasil honay walay Madani phool paysh-e-khidmat hayn

- ❖ Ya'ni Ahl-e-Madinah ko jab koi beemari ya nazr-e-bad ya koi aur takleef hoti to woh kisi aysay bartan may jis may kapray dhoye jatay thay paani Bhayj daytay
- ❖ Ghaliban aap رضي الله تعالى عنها woh baal Shareef ma'a us kuppi kay paani may ghol dayti thi, log woh pani peetay aur shifa patay.
- ❖ Baal ki ye surkhi Khizab ki na thi balky woh baal khushboon may rakhay gaye thay yeh rang usi khushbu ka tha

Is Hadees say chand faiday haasil huway: aik yeh kay Hazraat Sahabah Kiraam Huzoor ﷺ kay baal Shareef barakat kay liye apnay gharon may rakhtay thay dusray ye kay is baal Shareef ka bahut hi adab o Ihtiram kertay thay kay is kay liye khaas kuppi ya poongi banatay us may khushbu basatay thay kyun kay ye rangat khushbu ki thi na kay khizab ki. Tesray yeh kay Sahabah kiraam Huzoor ﷺ kay baal Shareef ko daafi'e-e-bala, bai's shifa samajhtay thay kay unhayn paani may ghusul day ker shifa kay liye peetay thay, kyun na ho kay jab (Hazrat Sayyiduna) Yusuf ﷺ ki Qamees dafi'e-e-bala ho sakti hay jaysa kay Quran-e-Kareem ferma raha hay: **إذْبَّوْالِيْ قَبِيْصِيْنِيْ**<sup>1</sup> To Huzoor ﷺ kay baal Shareef badarja olaa dafi'e-e-bala ho saktag hayn. Chothay ye kay Sahabah kiraam Huzoor ﷺ kay baal Shareef ki Ziyarat kernay jataj thay jaysa kay riwayat say ma'loom huwa. (*Mirat-ul-Manajeeh*, vol. 6, pp. 248)

*Hum siyah kaaron pay ya rab tapish-e-mahshar may  
Sayah afgan hoon teray piyaray kay piyaray gayso*

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

أَمِينٌ بِحِجَّا وَالثَّيِّ الْأَمِينُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّوْا عَلَى الْحَبِيبِ      صَلَّوْا عَلَى الْمُحَمَّدِ

### Doodh ko bhi nazar lag sakti hay

Hazrat Sayyiduna Abu Humayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ Nai'ee (Aik Maqaam ka naam) say doodh bhara bartan Sarkar ﷺ ki khidmat

<sup>1</sup> Parah 13 surah yusuf ki aayat number 93 may hay: **إِذْبَّوْا بِقَبِيْصِيْنِيْ بِذَا فَأَلْفُوْهُ عَلَى وَجْهِ أَبِي يَتَّابِ بَحِسَّيْنِيْ**: Tarjama kanz-ul-iman Mayra kurtah lay jao isay mere baap kay munh par daalo un ki ankhayn khul jaye gi

may laaye. Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Irshad farmaya: tum nay isay dhak kyun nahin liya agarchay is par lakri khari kar dayatay.

(*Bukhari, Vol. 3, pp. 586, Hadees. 5605*)

Hazrat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is Hadees pak kay tahat likhtay hayn: woh hazrat khulay bartan may doodh laye thay is ppar Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay yeh farmaya ya'ni doodh dhak kar lana chahiye tha, agar dhakna na tha to uskay opper lakri hi khari ker laytay. Hmaray haan awam may mashhor hay kay doodh aur dahi ko nazar-e-bad bahut jaldi lagti hay, is par lakri khari ker layni chahiye. Is ki asal ye hadees ho sakti hay, khayal rahay dukano par doodh dahi khula rakha hota hay woh is hokum may daakhil nahin, kahin lay ker jaaon to dhak lo. (*Mirat-ul-Manajeeh, vol.6, pp. 88*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Bila hisab Jannat may dakhilah

Hazrat Sayyiduna Abdullah bin Mas'ood رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ say marvi hay kay Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ka farman hay: Mayn nay Hajj kay mausim may tamam ummato ko daykha, pas Mayn nay apni Ummat ko daykha kay unho nay Maydano aur pahaaron ko ghayr rakha hay, Mujhay un ki kasrat aur andaz nay ta'aajub may daal diya, Mujh say poocha gaya: kiya aap is bata par raazi hay? Mayn nay kaha: Mayn raazi hoon. Kaha gaya: in kay sath mazeed 70 hazaar hayn jo kisi hisab kay baghayr Jannat may daakhil ho gay,

woh jo jhaar phoonk nahin kar watay<sup>1</sup> daagh nahin lagwatay bad faali nahin laytay aur apnay Rab ﷺ par bharosa kartay hayn. Hazrat Sayyiduna Ukashah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ kharay ho gaye aur arz ki: Ya Rasoolallah ﷺ ki Bargah may du'a kijiye kay Mujhay bhi un may kar day. Chunanchay Nabi ﷺ nay Du'a mangi: Aye Allah ﷺ isay bhi un logo may say kerday” dusray Sahabi nay kharay ho ker arz ki: mere liye bhi du'a kijiye kay Allah ﷺ Mujhay bhi un may say kar day to Aap ﷺ nay Irshad farmaya: Ukashah tum par sabqat lay gaye.

(Al Ihsan bi tarreeb Sahih Ibn Habban, vol. 7, pp. 628, Hadees. 6052)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Bad Shuguni say kyun kar bacha jaye

Bad shuguni aik halakat khayz batini beemari hay is liye is ka ilaj bahut zaruri hay, agar aap say kabhi bad shuguni par amal ka gunah sar zad huwa ho to sab say pahlay us say taubah kijiye, is kay ba'd

<sup>1</sup> Is Hadees may us dum ki nafi hay jo log zamana-e-Jahilyat may karwatay thay (jis may shirkiyah alfaaz hotay thay) laykin jis dum may Kitab-ul-Allah kay alfaaz hoon to aysa dum jayz hay kiyun kay Huzoor ﷺ nay bhi aysa dum kiya hay aur karannay ka hokum diya hay aur ye dum Tawakkul kay manaafi nahin hay. (*Umdah-tul-Qari*, vol. 14, pp. 690) Hazrat Sayyiduna Anas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ say riwayat hay kay Sarkar مَنْ نَزَّلَ الْكِتَابَ عَلَيْهِ وَاللَّهُ أَعْلَمُ nay nazar-e-bad, dank aur phhoray phunsyon ki soorat may dum karwanay ki ijazat di. (*Muslim*, pp. 1206, *Hadees*. 2196) Hazrat Allamah Sheikh Abdul Haq Muhaddis Dihilvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ ‘Ashi’at ul Lama’at (Farsi) Jild 3 safha 645 par is hadees pak kay tahat likhtay hayn: Yaad rahay kay tamam beemarion aur takelefon may dum karana jayz hay, sirf in 3 kay sath makhsoos nahin khaas taur par in kay zikr ki waja yeh hay kay doosri beemarion ki nisbat in 3 may dum Ziyada munasib aur mufeed hay. (*‘Ashi’at ul Lama’at*, vol. 3, pp. 645) Mere Aqa A’la Hazrat فتاوىً إفريقية Fatawa Africa safha 168 par farmatay hayn: jaiz ta’weez kay Quran kareem ya asmaa-e-ilahiyyah ya deegar Azkaar o da’waat say ho us may aslan harj nahin balky Mustahab hay. Sarkar مَنْ اسْتَطَاعَ مِنْهُ انْتَقَعَ آكَانْ يَنْقَعَ آكَانْ قَلَّيْنَقَهْ nay farmaya (*Muslim*, pp. 1208, *Hadees*. 2199) poanhchaye.

darj zayl nuskhon par amal kijiye is beemari par qabo pana bay had aasan ho jayega.  
اَن شَاءَ اللّٰهُ عَزَّ وَجَلَّ

صَلُوْعَلِّ الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

### (1) Islami ‘Aqaid ki ma’lumaat hasil kijiye

‘Ilm say wahshat dor hoti hay, Islami ‘aqaid ki zaroori ma’lumaat rakhna her musalman per lazim hay. Agar taqdeer per in ma’non per iman rakha jaey kay her bhalaie, buraie Allah عَزَّ وَجَلَّ Nay apnay ‘ilm-e-azali kay muwafiq muqadar farma di hay, jaysa honay wala tha aur jo jaysa karnay wala tha, apnay ilm say jana aur wohi likh liya.<sup>1</sup> (*Bahar-e-Shari’at, vol. 1, pp. 11*) Tu Bad Shuguni dil may jaga hi nahin bana sakay gi kiyun kay jab bhi insaan ko koi nuqsan puhanchay ga tu wo ye zehin bana lay ga kay ye mayri taqdeer may likha tha na kay kisi chez ki nuhusat ki wajah say aysa huwa hay.

Parah 27 Surah Al-Hadeed ki aayat 57 may irshad hota hay:

مَا آَصَابَ مِنْ مُصِيَّبَةٍ فِي الْأَرْضِ وَلَاٰ فِي أَنفُسِكُمْ لَاٰ فِي كِتَابٍ مِنْ قَبْلِ أَنْ  
بَرَأَاهَا إِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيرٌ ﴿٢٧﴾

*Tarjuma-e-Kanz-ul-Iman: Nahin puhnchi koi musibat zameen may aur na tumhari janon may magar woh ayk Kitab may hay qabl is kay kay hum isay paydah karayn, Bayshak ye Allah ko aasaan hay.*

صَلُوْعَلِّ الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

### Wohi hota hay jo Manzoor-e-Khuda hota hay

Meethay Meethay Islami Bhaiyon! Apna zehin bana lijiye kay wohi hota hay jo manzoor-e-Khuda hota hay, Kaali billi kay rastah

<sup>1</sup> ‘Aqaid kay baray may mazeed tafseelat kay liye Bahar-e-Shari’at jild Awwal (matbu’a Maktaba-tul-Madinah) kay hissa Awwal ka mutali'a kijiye.

katnay ya ghar ki chhat per ullo kay bolnay say hamayn kuch nuqsan nahin pohanchay ga, kitnay hi log aysay hotay hayn jin kay samnay say kaali billi nahin guzarti phir bhi unhayn koi na koi nuqsan uthana parta hay, Lihaza kaali billi may koi nuhusat nahin hay, Surah Taubah may Allah ﷺ Musalmano say irshad fermata hay kay yun kaha karayn:

لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلَيْتَهُ مَنْتُونَ ﴿٤٦﴾

*Tarjuma-e-Kanz-ul-Iman: Hamayn hergiz na pohanchay gi magar woh baat jo Allah Ta'ala nay hamaray liye likh di, woh hamara Maula hay aur musalmanon ko Allah hi per bharosa karna chahiye.*

*(Parah 10, Surah At-Taubah, Ayah 51)*

Imam Fakhrudin Raazi رحمۃ اللہ علیہ Tafseer-e-Kabeer may farmatay hayn: Is Aayat-e-Mubarakah ka ma'na ye hay kay hamayn koi khayr-o-shar, khauf aur umeed, shiddat-o-sakhti nahin pohanchay gi magar wohi kay jo hamara muqaddar hay aur Allah ﷺ Kay pas Lauh-o-Mahfooz per likhi hui hay. (*Al-Tafseerat-ul-Kabeer, vol. 6, pp. 66*)

### Riziq aur museebaton ko likh diya gaya hay

Hazrat Sayyiduna Abdullah Bin Mas'ood رضی اللہ عنہ say marwi hay kay Sarkar-e-Madinah, Sultan-e-Ba-Qareenah حلی اللہ تعالیٰ علیہ وآلہ وسلم nay irshad farmaya: Allah ﷺ nay her ayk jan ko paydah farmaya hay aur is ki zindagi. Rizq aur musibaton ko likh diya hay. (*Tirmizi, vol. 4, pp. 57, Hadees 2150*)

Lihazah Ayk Musalman honay ki haysiyat say hamara is baat per yaqeen-e-kamil hona chahiye kay ranj ho ya khushi! Aaraam ho ya takleef! Allah Ta'ala ki taraf say hay aur jo mushkilat, musibatayn, tangiyan aur beemariyan hamaray naseeb may nahin likhi gaye woh hamayn nahin pohanch sakti.

## Nuqsan nahin pohancha saktay

Sarkar-e-Madinah ﷺ nay Hazrat Sayyiduna Abdullah Ibn Abbas رضي الله تعالى عنهما say farmaya: Yaqeen rakho kay agar puri ummat is per mutaffiq ho jaey kay tum ko nafa' puhnchey to woh tum ko kuch nafa' nahin puhncha sakti magar is chez ka jo Allah nay tumharay liye likh di aur agar is per mutaffiq ho jayn kay tumhayn kuch nuqsan puhncha dayn tu hergiz nuqsan nahin puhncha saktay magar is chez say jo Allah nay likhi. (*Tirmizi, vol. 4, pp. 231, Hadees 2524*)

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمه الله تعالى عليه nay is Hadees-e-Pak kay tahat jo wazahat farmaie hay, is say haasil honay walay Madani Phool paysh-e-khidmat hayn:

- ❖ Ya'ni saari dunya mil ker tum ko nafa' nahin puhncha sakti agar kuch puhnchaey gi tu wohi jo tumharay muqaddar may likha hay. Is say ma'loom huwa kay Allah Ta'ala ka likha huwa nafa' dunya puhncha sakti hay. Tabeeb ki dawa shifa day sakti hay, saanp ka zahar jaan lay sakti hay magar ye Allah Ta'ala ka tay shudah is ki taraf say (hay), Hazrat Yusuf عليه السلام Ki qamees nay deedah-e-Ya'qobi (Ya'ni Hazrat Sayyiduna Ya'qoob عليه السلام ki ankhon) ko shifa bakhshi, Hazrat Isa عليه السلام murday zindah, beemar achhay kartay thay magar Allah kay Izn (Ya'ni ijazat) say. ❖ Likhnay say muraad Lauh-e-Mahfooz may likhna hay agarchay woh tahreer qalam nay ki magar chunkay Allah kay hokum say ki thi is liye kaha gaya kay Allah nay likha matlab zahir hay kay agar sara jahan mil ker tumhayn koi nuqsan day to woh bhi tay shudah programme kay tahat hogi kay Lauh-e-Mahfooz may yun hi likha ja chuka tha. ❖ Khayal rahay kay tadbeer bhi taqdeer may aa chuki hay lihazah tadbeer say ghafil na raho magar is per I'timad na karo nazar Allah ki qudrat-o-rahmat per rakho. (*Mirat-ul-Manajeeh, vol. 7, pp. 117*)

## (2) Tawakkul behtireen 'ilaaj hay

Allah Tabarak-wa-Ta'ala per I'timad karna aur kaamoon ko us kay supard ker dayna tawakkul kahlata hay lihazah jab bhi koi bad shuguni dil may khatkay to Rab Ta'ala per tawakkul kijiye. ان شاء الله عَزَّ وَجَلَّ Bad Shuguni ka khayal dil say jata rahay ga. Rasool-e-Nazeer, Siraj-e-Muneer صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay irshad farmaya: Bad faali layna shirk hay, Bad faali layna shirk hay, ye baat 3 bar irshad farma'ie (phir farmaya) aur her shakh kay dil may is ka khayal bhi aata hay magar Allah عَزَّ وَجَلَّ Tawakkul kay zari'ey isay dor farma dayta hay.

*(Abu Daw'ood, vol. 4, pp. 23, Hadees 3910)*

Hafiz Abul Qasim Asfahani رحمهُ اللَّهُ تَعَالَى عَلَيْهِ Irshad farmatay hayn: Is Hadees-e-Pak ka matlab ye hay kay mayri ummat kay her shakhs kay dil may in may say kuch na kuch khayal aata hay magar Allah عَزَّ وَجَلَّ her us shakhs kay dil say ye khayal nikal dayta hay jo Allah عَزَّ وَجَلَّ per tawakkul karta hay aur is bad faali per qaim nahin rahta.

*(Az-Zawajir 'An-iqtiraf-ul-Kabair, vol. 1, pp. 325)*

Sharih-e-Bukhari Allamah Isma'il bin Muhammad A'jloni رحمهُ اللَّهُ تَعَالَى عَلَيْهِ Allamah Manavi رحمهُ اللَّهُ تَعَالَى عَلَيْهِ kay hawalay say likhtay hayn kay jis ka ye yaqeen hota hay kay Allah عَزَّ وَجَلَّ kay izn kay baghayr koi cheez kisi cheez may asar nahin karti, us par kisi bad shuguni ka koi asar nahin hota. *(Kashf-ul-Khifa, vol. 1, pp. 11)*

## Kaam say na rukiye

Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya Mayri Ummat may 3 cheezayn laazmi rahay gi.

1. Bad faali
2. Hasad

### 3. Bad gumani

Aik Sahabi ﷺ nay ‘arz ki Ya Rasoolallah ﷺ jis shakhs may ye 3 khaslatayn hoon woh in ka kis tarah tadaruk karay? Irshad farmaya: jab tum Hasad karo to Allah ﷺ say Istighfar karo aur jab tum koi bad gumani karo to us par jamay na raho aur jab tum bad faali nikalo to us kaam ko karlo.

(*Al-Mu’jam-ul-Kabeer, vol. 3, pp. 228, Hadees 3227*)

### Bad Shuguni Batini beemari hay

Allamah Muhammad Abdul Rauf Manavi رحمۃ اللہ علیہ faiz-ul-Qadeer may likhtay hay: Is Hadees pak may is baat ki taraf isharah hay kay ye teeno khaslatayn Amraaz-e-Qalb may say hayn jin ka ilaj zaruri hay jo kay Hadees may bayan kar diya gaya hay.

(*Faiz-ul-Qadeer, Vol. 3, pp. 401, Hadees. 3465*)

### Bura Shugoon tumhayn wapas na karay

Hazrat Sayyiduna ‘Urwah bin ‘Aamir رحمۃ اللہ علیہ kahtay hayn kay Rasoolallah ﷺ kay samnay bad shugiuni ka zikr huwa Aap ﷺ nay farmaya: Faal achhi cheez hay aur bura shugoon kisi muslim ko wapas na karay.

(*Abu Dawood, vol. 4, pp. 25, Hadees. 3919*)

Sahib-e-Bahar-e-Shari’at Mufti Amjad Ali A’zami رحمۃ اللہ علیہ likhtay hayn: ya’ni kahi ja raha tha aur bura shugoon huwa to wapas na aaye, chala jaye. (*Bahar-e-Shari’at, vol. 3, pp. 504*)

### Safar say na rukay

Ameer ul Mu’mineen Maula Mushkil Kusha Hazrat Sayyiduna ‘Ali Murtaza رحمۃ اللہ علیہ nay jab kharjiyon say jang kay liye safar ka iradah kia to ayk Najomi (fortune-teller) rukawat bana aur kahnay

laga; aye Ameer-ul-Mu'mineen ap tashreef na lay jaye, Hazrat Sayyiduna 'Ali رضي الله تعالى عنه nay wajah poochi to us nay kaha: is waqt chand 'aqrab (aasman kay burjon may say ayk burj) mayn hay. agar aap is waqt tashreef lay gaye to ap ko shikast ho jaye gi. Ye sun kar Hazrat Sayyiduna 'Ali رضي الله تعالى عنه nay jawab diya: Nabi e Kareem صلى الله تعالى عليه وسلم aur Siddiq o Umar رضي الله تعالى عنهما Najomiyon par i'tiqad nahin rakhtay thay, Mayn Allah عزوجل par bharosah kartay huye aur tumhari baat ko jhota sabit karnay kay liye zaroor safar karoon ga. phir ap رضي الله تعالى عنه is safar par rawanah ho gaye, Allah nay ap رضي الله تعالى عنه ko Rasoolallah صلى الله تعالى عليه وسلم ki hayat e zahiri kay ba'd sab say Ziyada barakat is safar may ata farmai hatta kay tamam dushman maray gaye aur Ameer ul Mu'mineen Hazrat Sayyiduna 'Ali رضي الله تعالى عنه fatah kay sath khushi khushi wapis tashreef laaye. (*Ghiza-ul-Albab, jild. 1, pp. 191*)

Allah عزوجل ki un par rahmat ho aur un kay sadaqay hamari bay hisab maghfirat ho

أَمِينٌ بِجَاهِ الْبَشِّرِ الْأَمِينِ صلى الله تعالى عليه وسلم

صَلُّوا عَلَى الْحَبِيبِ

### Bad Shuguni par amal na karo

A'la Hazrat رحمه الله تعالى عليه likhtay hayn: Shari'at may hokum hay إِذَا تَطَيَّرْتُمْ ya'ni jab koi shugoon-e-bad guman may aaye to us par amal na karo. (*Fath-ul-Bari, vol. 11, pp. 181*) (*fatawa Razawiyyah, vol. 29, pp. 641*)

### Kaam na karnay ka bhi ikhtiyar hay

Kisi cheez ka manhoos hona mashhor ho to us kaam ko na karnay ka bhi ikhtiyar hay laykin bad shuguni par ai'tiqad har ghiz na rakha jaye, A'la Hazrat رحمه الله تعالى عليه likhtay hayn: Jisay 'Aam log nahas

samajh rahay hayn us say bachna munasib hay kay agar Hasb-e-Taqdeer usay koi aafat pohanchay un ka baatil a'qeedah aur mustahkam hoga daykho ye kaam kiya tha is ka ye natijah huwa aur mumkin kay shaytan us kay dil may bhi waswasah daal day

*(Fatawa Razawiyyah, vol. 23, pp. 267)*

### **Gunahaun kay sabab bhi museebat aati hay**

Museebat aanay par dil ko Allah ﷺ say daranay, sabr o istiqamat panay aur ghalat qadam uthanay say khud ko bachanay kay liye taubah o istighfar kartay huway ye zehan bhi banaye kay hum par jo museebat naazil huiy hay us ka sabab hamaray apnay hi kartoot hayn na kay kisi ki nuhusat ki wajah say aysa huwa hay, parah 25 Surah Shura ki 31vi aayat may Rab ka irshad hay:

وَمَا آَصَابَكُمْ مِّنْ مُّصِيَّبَةٍ فِيمَا كَسَبْتُ أَيْدِيهِكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٦﴾

*Tarjama Kanz ul Iman: Aur tumhayn jo museebat pohanchi wohh us kay sabab say hay jo tumharay haatho nay kamaya aur bahut kuch to mua'f farma dayta hay.*

Allamah Naee'm ud Deen Muradabadi رحمۃ اللہ علیہ is aayat kay tahat likhtay hayn: Ye khitab Mu'mineen mukallifeen say hay jin say gunah sarzad hotay hayn, murad ye kay dunya may jo takleefayn aur museebatayn Mu'mineen ko pohanchti hayn aksar in ka sabab un kay gunah hotay hayn in takleefon ko Allah ﷺ un kay gunahaun ka kaffarah kar dayta hay aur kabhi Mu'min ki takleef us kay rafa' darajaat (Darajaat ki bulandi) kay liye hoti hay.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Haathon haath saza

Kabhi aysa bhi hota hay kay hum par aanay wali museebat hamaray gunahon ki saza hoti hay, chunanchay Sarkar حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَاللَّهُ وَسَلَّمَ nay farmaya إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعِنْدِهِ خَيْرًا عَجَّلَ لَهُ عَفْوَتِهِ دُنْيَا Ya'ni Allah عَزَّ وَجَلَّ jab kisi banday say bhalaye ka iradah karta hay to us kay gunah ki saza fori taur par usay (dunya hi may) day dayta hay

*(Musnad-e-Imam Ahmad bin Hanbal, vol. 5, pp. 630, Hadees 16806)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Mukhtalif Wazaaif ka ma'mool bana lijiye

A'la Hazrat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ likhtay hayn: is qism (Ya'ni bad shuguni waghayrah) kay khatray waswasay jab kabhi payda hoon un kay wasitay Quran-e-Kareem o Hadees Shareef say chand Mukhtasar o bay shumar naafi' (Faidah daynay wali) dua'aye likhta hoon unhayn aik aik baar khuwah zaaid (Aik say Ziyada) aap aur aap kay ghar may parh lay. Agar dil pukhta ho jaye aur woh waham jata rahay behtar warnah jab woh waswasah payda ho aik aik dafa' parh lijiye aur yaqeen kijiye kay Allah عَزَّ وَجَلَّ wa Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَاللَّهُ وَسَلَّمَ wa'day sachhay hayn aur shaytan maloo'n ka darana jhoota. Chand baar may بِعِنْدِهِ تَعَالَى (Allah ki madad say) woh waham bilkul khatam ho jaye ga aur aslan kabhi kisi tarah say is say koi nuqsan nahin pohanchay ga. Woh Du'aeyn yeh hayn

كَمَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

- ❖ (Hamayn na pohanchay magar jo hamaray liye Allah nay likh di woh hamara maula, aur Allah hi par bharosa karna laazim)

*(Parah. 10, Surah Taubah, Aayat. 51)*

- ❖ ﴿ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾ (Allah hamayn kaafi hay aur kiya accha bananay wala) (*parah. 4, Surah Al-Imran, Aayat. 173*)

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَنَوْنَ وَلَا فُؤَادُ إِلَّا بِكَ.

- ❖ (Ilahi! Achhi Baatayn koi nahin laata tayray siwa aur buri Baatayn koi door nahin karta tayray siwa aur koi zoor o taqat nahin magar tayri taraf say) (*Musannif ibn Abi Shaybah, vol. 7, pp. 87, Hadees. 201*)

اللَّهُمَّ لَا طَيْرٌ لَا طَيْرُكَ، وَلَا خَيْرٌ لَا خَيْرُكَ، وَلَا إِلَهٌ غَيْرُكَ.

- ❖ (Ilahi! Tayari faal faal hay aur tayri hi khayr khayr aur taray siwa koi ma'bood nahin)

(*Musannaf ibn Abi Shaybah, vol. 7, pp. 142, Hadees 1*) (*Fatawa Razawiyyah, vol. 29, pp. 645*)

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْحَبِيبِ

الحمد لله عزوجل nayki ki da'wat ka Madani kaam jaari rakhnay kay liye tableegh-e-quran o sunnat ki Aalamgeer ghayr siyasi tahreek Dawateislami Sunnataun bharay ijtim'aat, Madani qafilon, 'alaqaye dawrah baraye nayki ki da'wat, madani tarbiyyati course, farz 'uloom course, madani channel aur dars-e-fayzan-e-sunnat waghayrah kay zariye' khoob sar garam-e-'amal hay, aap bhi dawateislami kay madani mahool say wabastah ho jaye is ki barakat say اَنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ a'ala ikhlaqi awsaaf ghayr mahsoos taur par aap kay kirdar ka hissah bantay chalay jaye gay. Har islami bhai ko chahiye kay woh apnay shahar may honay walay dawateislami kay haftah war sunnataun bharay ijtim'a' may shirkat karay aur sunnataun ki tabiyyat kay madani qafilon may 'aashiqan e rasool kay hamraah

sunnataun bhara safar karay. In madani qafilon may safar ki barakat say ﴿لَنْ شَأْتَ اللَّهُ عَزَّوَجَلَ﴾ apnay saabiqah tarz-e-zindagi par ghaur o fikar ka mawqa' milay ga aur dil a'aqibat ki bahtari kay liye bay chayn ho jaye ga jis kay nateejay may gunahaun ki kasrat par nadamat hogi aur taubah ki sa'adat milay gi. Aashiqan-e-Rasool kay hamraah madani qafilon may musalsal safar karnay kay nateejay may fuhush kalmi aur fuzool goi ki jagah lab par durood e pak ka wird hoga aur zaban tilawat-e-quran aur zikr o naat ka 'aadi ban jaye gi, ghussay ki jagah narmi, bay sabari ki jagah sabr o tahammul, takabbur ki jaga aa'jizi aur ihtiram-e-muslim ka jazba milay ga. Dunyavi maal o dawlat kay lalach say peeche chhotay ga aur naykiyon ki hirs milay gi, al gharz baar baar raah-e-khuda may safar karnay wali zindagi may Madani inqilab barpa hoga ﴿لَنْ شَأْتَ اللَّهُ عَزَّوَجَلَ﴾ Aap ki targheeb kay liye aashiqan e rasool ki suhbat ki barakat say bhari hui aik madani bahar aap kay gosh guzar karta hoon. Chuna-chay

### Nashay ki A'adat chhut gaye

Attar Aabad (Jacobabad, Baab ul Islam Sindh) kay alaqay Thul say ta'alluq rakhnay walay Islami bhai ka bayan kuch yun hay: pahlay Mayn ghalat a'qaaid ka haamil aur akhlaqi buraiyon ki daldal may dhansa huwa tha, rozanah raat ko 8 say 12 bajay tak bhang, charas aur sharab wagayrah ka nasha kiya karta tha phir bad mast ho kar ghar pohanchta aur bistar par bay sudh ho ker so rahta Mayri maa mayri haalaat daykh kar roti rahti aur mujhay samjhati laykin mujh par zara bhi asar na hota phir ghaliban 2010 may hamaray alaqay may saylaab aaya to hum nay aik mahfooz maqaam par panah li. Wahan Mayn shadeed beemar ho gaya hatta kay mujhay khoon ki ultiyan aanay lagi. Mayri khush naseebi kay isi dawraan Mayri

mulaqaat aik dawateislami walay say ho gaye jis nay mujh par infiradi koshish ki aur Mayn nay apni zindagi may pahli bar Madani qafilay may Sukkur ki taraf safar kiya. Mujhay bad ‘aqeedgi aur nashay ki buri aadat say tawbah ki tawfeeq mili phir raahayn khulti chali gaye. Madani kaam kartay kartay mujhay ilm-e-deen kay husool ka shauq huwa aur Mayn nay Larkanah Farooq nagar may Jamia tul Madinah may dakhilah lay liya, kuch arsay ba’d bab-ul-Madinah Karachi mutaqil hogaya. Ta dum-e-bayan Jamia tul Madinah Faizan-e-Mushtaq Bab-ul-Madinah Karachi may Darja Saniyah ka Talib-e-ilm hoon.

*Acchi niyyat ka phal pao gay bay badal  
 Sab karo niyyatayn qaafilay may chalo  
 Door beemariyan aur naadariyan  
 Hoon talay mushkilay qaafilay may chalo*

صَلُّوا عَلَى الْحَبِيبِ      صَلُّوا عَلَى الْمُحَمَّدِ

### Nayk faal ya accha shugoon layna

Nayk faal ya accha shugoon layna bad shuguni ki zidd hay ya’ni kisi cheez ko apnay liye ba’is khayr o barakat samajhna aur ye Mustahab hay, masalan buzurgan-e-deen ki Ziyarat hona, budh kay din naya sabaq shuru’ karna peer aur juma’rat ko safar shuru’ karna. Hamaray makki Madani Aqa ﷺ ko nayk faal layna pasand tha chuna-chay Irshad farmaya: bad faali koi cheez nahin aur faal achhi cheez hay. Logo nay arz ki faal kiya cheez hay? Farmaya: “Achha kalimah jo kisi say sunay” (*Bukhari, vol. 4, pp. 36, Hadees. 5754*)

Sahib-e-Bahar e Shari’at is Hadees kay tahat likhtay hayn ya’ni kahi jatay waqt ya kisi kaam ka iradah kartay waqt kisi ki zaban say agar accha kalimah nikal gay, ye faal hasan hay. (*Bahar-e-Shari’at, vol. 3, pp. 503*)

## Accha Ma'loom hota

Hazrat Anas رضي الله تعالى عنه say riwayaat hay kay Sarkar حصل الله تعالى عليه والله وسلام say jab kisi kam kay liye nikaltay to yeh baat Huzoor حصل الله تعالى عليه والله وسلام ko pasand thi kay Ya Rashid (Aye Hidayat yaaftah) Ya Najeeh (Aye Kaamyab) sunay. (*Tirmizi, Vol. 3, pp. 228, Hadees. 1622*)

Sahib-e-Bahar-e-Shari'at is Hadees kay tahat likhtay hayn Ya'ni us waqt agar koi shakhs in Naamo kay sath pukarta ye Huzoor حصل الله تعالى عليه والله وسلام ko achha ma'loom hota kay yeh kaamyabi aur falah ki faal nayk hay. (*Bahar-e-Shari'at, vol. 3, pp. 503*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Ab Tumhara Kaam Aasan Hogaya

Ab sulah Hudaybyah<sup>1</sup> kay mauqa' par jab Mushrikeen nay Musalmano say sulah karnay kay liye Suhail bin 'Amr (Jo us waqt tak Iman nahin Laaye thay) ko bhayja in ko daykh kar Aap حصل الله تعالى عليه والله وسلام nay (Nayk faal laytay huway) sahabah say farmaya: (قد سهلَ لكم منْ أمرِكم Ab Tumhara kaam aasan ho gaya. (*Bukhari, Vol. 2, pp. 226, Hadees. 2731-2732*)

Sharih-e-Bukhari Allamah Shahab-ud-Deen Ahmd bin Muhammad Qastalni رحمه الله تعالى apni kitab Irshad-us-Saari may likhtay hay ya'ni ye nayk faal thi aur nabi pak حصل الله تعالى عليه والله وسلام nayk faal ko pasand kertay thay (*Irshad-us-Sari, vol. 6, pp. 229*) Allamah Ibn Jawzi رحمه الله تعالى is Farman-e-Rasool kay tahat likhtay hayn: Ye farmaan achhay naam say achha shugoon laynay kay mustahab honay par daleel hay. (*Kashf-ul-Mushkil, vol. 1, Hadees. 1070*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

---

<sup>1</sup> Sulah Hudaybyah ka tafseeli Ahwaal perhnay kay liye Seerat-e-Mustafa (Matbo'ah Maktaba tul Madinah) safha 346 ta 364 ka muta'lah kijiye

## Achha shugoon liya

Rasoolallah ﷺ Bad shuguni nahin laytay thay laykin aap nayk faal laytay, Hazrat Sayyiduna Buraydah رضى الله عنه qabilah Banu sahm kay 70 suwaron kay sath haazir-e-khidmat huway to aap nay daryaft farmaya: tum kaun ho? Unho nay kaha Buraydah, tab Rasoolallah ﷺ nay Hazrat Abu Bakr رضى الله عنه ki taraf murr kar farmaya (بَرَدَ آمُرْنَاوْ صَلَحْ) Hamara Mu'amalah thanda aur achha hogaya phir farmaya tum kin logo may say ho? Unho nay kaha Aslam say, Aap ﷺ nay Hazrat Abu Bakr رضى الله عنه say farmaya سَلَّمْنَا Hum salamati say rahay gay, phir farmaya tum kis qabeelay say ho? Unho nay kaha Banu Sahm say, Aap ﷺ nay farmaya: خَرَجَ سَهْمَنَا hamara hissah nikal aaya

(*Al-Isti'aab fi ma'rifat il Ashaab*, vol. 1, pp. 263)

صَلُّوا عَلَى الْخَيْبَرِ      صَلُّوا عَلَى مُحَمَّدٍ

## Achhay naam walay say kaam liya

Sarkar nay aik din aik ountri mangwaye aur farmaya: isay kaun dohay (Doodh nikalay) ga aik shakhs nay arz ki Mayn. Daryaft farmaya: tumhara naam kiya hay? Us nay kaha Murrah (Karwa) farmaya tum bayth jao aik aur shakhs khara huwa naam poocha to us nay apna naam Jamarah (Angarah) bataya usay bhi baytnay ka Irshad farmaya. Ab Hazrat Sayyiduna Ya'eesh Ghaffari رضي الله عنه kharay huway aur daryaft kernay par apna naam ya'eesh (Zindagi guzarnay wala) bataya to Irshad huwa: Tum ountri ko dawhoo (uska doodh nikalo) (*Al-Mu'jam-ul-Kabeer*, vol. 22, pp. 277, *Hadees. 710*)

## Parindo aur janwaron say nayk faal nahin lay saktay

Nayk faal sirf kisi achhi baat, nayk shakhs ki Ziyarat ya ba-barakat ayyam masalan ayaam-e-eid, peer Shareef waghayrah say lay saktay

hayn parinday aur janwaron say jis tarah bura shugon layna mana' hay isi tarah nayk faal laynay ki bhi ijazat nahin hay. Tafseer-e-Kabeer may hay: Ahl-e-Arab kay nazdeek faal aur bad shuguni ka mua'amlah aik tha, Sarkar ﷺ nay faal ko bar qarar rakha aur bad shuguni ko baatil qarar diya. Imam Muhammad Raazi رحمۃ اللہ علیہ farmatay hayn: faal aur bad shuguni may farq ka bayan zaroori hay, is silsilay may bahtar baat yeh hay kay insaani rooh darindo aur parindon ki roohon say Ziyada qawi aur saaf hoti hay lihaza insan ki zaban par jari honay walay kalimay say istidlaal karna (faal layna) mumkin hay laykin parindo kay urrnay ya darindo ki kisi harakat say kisi baat par istidlaal karna (Acha ya bura shugun layna mumkin nahin kyun kay un ki roohayn kamzoor hoti hayn. (*Tafeer-e-Kabeer*, vol. 5, pp. 344)

### **Is may khayr aur shar ki kiya baat hay?**

Hazrat Sayyiduna 'Ikramah رضی اللہ تعالیٰ عنہ kahtay hayn: aik din hum log Hazrat ibn Abbas رضی اللہ تعالیٰ عنہما kay paas baythay thay. Hamaray paas say aik parindah chahchahata huwa guzra majlis kay haazireen may say kisi nay kaha: khayr hi hogi. Aap رضی اللہ تعالیٰ عنہما nay fauran us ki Islah farmaye aur kaha na khayr hogi na shar hoga. (Ya'ni aik parindah chahchahatay huway urr raha hay to is may khayr aur shar ki kiya baat hay?). (*Faiz-ul-Qadeer*, vol. 5, pp. 294, *That-al-Hadees*. 7101)

### **Na gawari ka izhar kiya**

Imam Tawoos رحمۃ اللہ تعالیٰ علیہ aik shakhs kay hamraah safar may thay us nay kawway ki aawaz suni to kaha: khayr hogi ye suntay hi aap nay na gawari say farmaya: (اُئی خَيْرٌ عِنْدَ هَذَا اُو شَرٌ لِّأَصْحَابِيِّ) is may khayr ya shar ki konsi baat hay! Mayaray sath mat jaao.

(*Musannif Abdul Razzaq*, vol. 10, pp. 24, *Raqam*. 19682)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## In ka aana Faal-e-Hasan tha

A'la Hazrat ﷺ apnay dusray safar-e-madinah kay Ahwaal bayan kertay huway farmatay hayn ab kamran (Jaga ka naam) may 9 din ho chukay. Kal jahaaz par jana hay. Daf'atan (Achank) Raat ko Mayray sab sathiyon ko pait ka dard o ishaal (loose motion) 'aariz huwa mayray dard to na tha magar 5 baar ijabat (Raf'a hajat) ko mujhay jana huwa din charh gaya aur Doctor kay aanay ka waqt huwa, baahir Turkish mard aur andar Auraton ko Turkiyah aurat rozanah aakar daykha kartay. Mayray bhai nannhay miyan (Allamah Muhammad Raza Khan رحمۃ اللہ علیہ) ko andayshah huwa aur iradah kiya kay apni haalaton ko doctor say kahdo. Mujh say daryaft kiya Mayn nay kaha Agar Beemar samajh kar rok liye gaye aur hajj ka waqt qareeb hay معاذ اللہ وقت par na pohanch sakay to kaysa khasarah (Nuqsan) hoga. Kaha: ab doctors aatay hoga agar unhayn ittila' huiy to hamara na kahna poshedgi may na tahray ga? Mayn nay kaha zara tahro! Mayn apnay hakeem sy kah loon Makan say baahir jungle may aaya aur Hadees ki Du'ayen parhi aur Huzoor Ghaus A'zam رحمۃ اللہ علیہ say madad talab ki kay dafa'atan samnay say Hazrat Sayyid Shah Ghulam Jeelani sahib Sajjadah nasheen Sarkar bansah Shareef kay awlaad amjaad Huzoor Sayyiduna Ghaus A'zam رحمۃ اللہ علیہ say thay aur Mumbai say hamara un ka sath ho gaya tha samnay say tashreef laye un ki tashreef aawari faal-e-hasan thi Mayn nay un say bhi du'a ko kaha unho nay bhi du'a farmaye. Mujhay makaan say baahir aaye shayd 10 minutes huway hogay ab jo makan may ja kar daykha الْحَمْدُ لِلّٰهِ عَزَّ وَجَلَّ sab ko aysa tandrust paya kay goya maraz hi na tha dard waghyrah kaysa is ka zu'af bhi na raha. Sab dhaye 3 meel piyadah (paydal) chal kar samundar kay kanaray pohanchay.

(Malfoozaat-e-A'la Hazrat, pp. 182)

Allah ﷺ ki un par rahmat ho aur unkay sadaqay hamaray bay hisab maghfirat ho

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

### Achhay aur buray shugon may farq

badshugoni aur achhay shugon may bonyadi farq ye hay kay badshugoni layna Shar'an mamnoo' aur achha shugon layna Mustahab hay, is kay 'ilawah

- ❖ Achha shugon layna hamaray Madani Sarkar ﷺ ka tareeqah hay jab badshugoni ghayr muslimon ka shaywah hay.
- ❖ Achha shugon laynay say Allah ﷺ kay raham o karam say achhai aur bhalai ki umeed hoti hay jab badshugoni say naumeedi payda hoti hay.
- ❖ Nayk faal say dil ko itminan aur khushi haasil hoti hay jo har kaam ki jad o jihad aur talmeel kay liye zarori hay jabkay badshugoni say bila wajah ranj o taraddud payda hota hay
- ❖ Nayk faali insan ko kamyabi, harakat aur taraqqi ki taraf lay jati hay jabkay bad shugoni say mayosi, susti aur kahili payda hoti hay jo tanazzuli ki taraf lay jati hay.

### Khulasa Kitab

- ❖ Kisi shakhs, jaga, chez, maheenah, saal, waqt, ya tareekh ko manhos jannay ka islam may koi tasawwur nahin yeh mahaz wahmi khayalat hotay hayn

- ❖ Shugun kay ma'na hay faal layna ya'ni kisi cheez, shakhs amal awaz ya waqt ko apnay haq may accha ya bura samjhna agar accha samjhay to accha shugun ya nayk faal hay aur agar bura samjha to bad shuguni hay
- ❖ badshugoni layna shaytani kaam aur achha shugon layna Mustahab hay
- ❖ bad shuguni par gunah us waqt hogा jab us kay taqazay par amal kar liya aur agar is khayal ko koi ahamiyat na di to koi ilzam nahin
- ❖ bad shuguni layna aalami beemari hay, mukhtalif mumalik may rahnay walay mukhtalif log mukhtalif cheezo say bad shuguniya laytay hayn
- ❖ bad shuguni insan kay liye deeni o dunyavi dono ai'tibar say khatar nak hay
- ❖ bad shuguni say iman bhi zaya' ho sakta hay
- ❖ bad shuguni layna musalmano ko zayb nahin dayta balky ghayer muslimo ka purana tareeqah hay
- ❖ dawr-e-haazir may bahut say ghlat salat i'etiqadaat tawahhumaat aur na jaiz rusoomaat zor pakarti ja rahi hayn jin ka ta'alluq bad shuguni say bhi hota hay maslan maah-e-safar ko manhoos janna chhenk ko manhoos janna sitaron kay asraat par yaqeen rakhna musalasal baytion ki paydaish ko manhoos smajhna, ghar may papeeta ka darakht laganay ko manhoos samajhna, shawwal ya makhsoos taarekho may shadi ko manhoos janna, aurat ghar aur ghoray ko manhoos samjhna waghayrah
- ❖ istikhara karna jaiz o mustahsan hay
- ❖ nazar lagna aik haqeeqat hay is say inkaar nahin kiya ja sakta

- ❖ Islami aqaaid ki maloomat haasil kar kay, Allah ﷺ par saccha tawakkul kar kay, bad shuguni kay taqazay par amal na kar kay aur mukhtalif wazaif kay zariya bad shuguni ka ilaj kiya ja sakta hay.

Tafseelat kay liye Kitab ka mukammal  
mutala'h kijiye

### Zahid Kaun

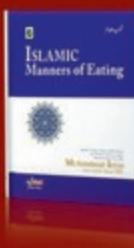
Ameer-ul-Mu'mineen Hazrat Ali رضی اللہ تعالیٰ عنہ nay farmaya Agar koi shakhs tamam rooye zameen ka maal haasil karay aur us ka iradh Khuda ki riza ka husool ho to woh **Zahid** hay aur agar sara maal chor day laykin Khuda ki riza maqsood na ho to woh **Zahid** nahin

*Ihya Uloom ud Deen, Vol. 3, pp. 325*

## 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 Ijtim'a 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 zimmadar ko jama' karwanay ka ma'mool bana lijiye

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



www.dawateislami.net



MC 1236

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan.

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.dawateislami.net](http://www.dawateislami.net) | E-mail: [translation@dawateislami.net](mailto:translation@dawateislami.net)