

وڀلنٽائن ڳڙي

# Valentine Day

(Quran-o-Hadees ki roshni may)



**Payshkash:**

Majlis-e-Ifta  
(Dawat-e-Islami)

**Nashir:**

Makataba-tul-Madinah Bab-ul-Madinah Karachi

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

## *Kitab Perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl may di huyi  
Du'a perh lijiye **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** jo kuch perhayn gay yaad rahay ga.  
Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### *Tarjama:*

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

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



### **Note:**

Awwal aakhir aik bar Durood Shareef perh lain.

# Fahrist

## Valentine Day

|  |    |
|--|----|
| Valentine Day.....   | 1  |
| Tamheed:.....  | 1  |
| Valentine day ka pas-e-manzar .....                            | 8  |
| Sharm-o-haya ka dars aur bay hayai ki muzammat.....            | 12 |
| Sharm-o-haya ka dars aur bay hayai ki muzammat.....            | 14 |
| Ganay bajay aur moseeqi ki muzammat.....                       | 17 |
| Quran-o-Hadees ki roshni may .....                             | 17 |
| Al Haasil.....   | 18 |
| Na jayez mahabbat may diye janay walay tahaaf ka hukm .....    | 19 |
| Sharab noshi ki muzammat say mutalliq.....                     | 19 |
| Aayaat-e-Quraniyah aur Ahadees-e-Mubarakah .....               | 19 |
| Zina-o-dawaa'i-e-Zina ki muzammat may.....                     | 21 |
| Maadar pidar aazadi ki nahosat aur bigarrti surat-e-haal ..... | 23 |
| Aap jantay hayn taraqqi yaaftah dunya kisay kahtay hayn? ..... | 25 |

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

## Valentine Day

(Quran-o-Hadees ki roshni may)

Kiya farmatay hayn Ulama-e-Deen-o-Muftiyan-e-Shara' Mateen is masalay kay baray may kay Valentine day jo ab Raaij hota ja raha hay Musalmanon ko isay manana kaysa hay? is din na-mahram larrkay aur larrkiyan aapas may mahabbat kay tahaaif (surkh phool, valentine card waghayrah) ka aapas may tabadalah kertay hayn, mahabbat kay iqrar aur is kay ta'alluq ko bar qarar rakhnay kay wa'day kertay aur qasmayn khatay hayn to kiya aik Musalman ko is tarah kay tahwar manana zayb dayta hay? kiya Islam isay aysay tahwaron ko mananay ki ijazat dayta hay? Agar nahin to musalmanon ko mu'asharah may raaij aysay tahwaron may kiya andaz ikhtiyar kerna chahiye?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Tamheed:** Insaan chunkay fitratan jald baaz aur jiddat pasand hota hay agar apni 'aql say Ahkam-e-Shari'at ko samajh ker is kay dairah may zindagi basar na karay to yeh 2 'aadatayn isay qadam qadam par burai may muhtala kerti rahti hayn aur isay apnay kiye ka ihsas bhi nahin hota burai kay bhanwar may aysa phansa rahta hay kay is

say nikalna is kay liye bay had dushwar ho jata hay phir aik fitri 'aadat chunkay mil jul ker zindagi basar kernay ki bhi is may maujood hay is liye dusron kay sath rahna bhi is kay liye zaruri hay aur dunya may chunkay musalmanon kay ilawah bhi kafir bhi bastay hayn aur barri ta'dad may bastay hayn aur musalmanon may bhi nayk bhi aur na farman bhi dono tarah kay hotau hay is liye mu'asharati zindagi may is ko bigarr kay asbab ziyadah aur sudhar kay kam dastiyab hotay hayn aur musalmanon may bhi nayk bhi aur na-farman bhi donon tarah kay hotay hayn is liye mu'asharti zindagi may is ko bigarr kay asbab ziyadah aur sudhar kay asbab kam dastiyab hotay hayn ahur maujoodah globalization kay is daur may jab media ki barri companiyon kay maqaasid may buraiyan, badkirdariyan, bad akhlaqiyay 'aam kerna shaamil hay aur nafsani lazzaat-o-shahwaat ko dikha dikha kar logon ka sukoon barbaad kerna aur un ki tabee'aton may hayjan barpa kiye rakhna un kay ahdaaf may say hay aur is par bharpoor-o-munazzam tareeqah say burai ki nashr-o-isha'at ka kaam bahut tayzi say ho raha hay jis say kaafiron kay taur tareeqah aur na farmanon ki nit nai na farmaniyan minton, secondon may saari dunya may phayl jati hayn is liye mu'asharah may tabahkun asaraat ziyadah zaahir ho rahay hayn aur ye baatayn kisi say dhaki chhupi nahin hayn.

Phir kharabiyon aur akhlaqi bimariyon may mubtala honay walay ziyadah tar 2 tarah kay log hotay hayn:

2

*Tarah  
Kay Log*

1. Jo maali lihaz say aasodah haal, ta'ayush pasand, karr-o-far, jaah-o-hashamat kay saath rahnay walay hon.
2. Jo 'aql kay lihaz say kamzoor aur ghayr samjhdar waqi ho.

‘Aql kay lihaz say kamzor log is liye akhlaqi buraiyon ka ziyadah shikar hotay hayn kay apnay bhalay buray say **کما حقه** waaqif nahin hotay is kliye un say ‘aql kay lihaza say faaiq tabaqah jab zor-o-shor say apna paygham in may nashar karta hay to is say muta`assir ho jatay hayn, chunkay burai ki dawat daynay walay ziyadah hotay hayn is liye burai ‘awaam may bahut jald wasee’ paymanay par phaylti hay aur bachanay walay agarchay intihai ‘aqlmand Deendar hon chunkay kam hotay hayn is liye burai say bachnay walon ki ta’dad thori hoti hay. Khaleefah-e-A’la Hazrat ‘Allamah Sulayman Ashraf **رحمۃ اللہ تعالیٰ علیہ** apni kitab “النور” may aik maqaam par likhtay hayn:

Ye waaqi’ah aur haqeeqat hay ‘awaam na apni raye rakhtay hayn na in ki koi aawaz hay, mulk may ta’leem yaaftah giroh jab kisi khayal ki tarweej ya hamah geeri chahta hay to woh apni taqreer-o-tahreer say ‘awaam may isi khayal ko payda kar dayta hay wo apnay khayal kay suraton ko is buland aahangi say phonkta hay kay ‘awaam kay khayal isi khayal ka ‘aks aur ‘awaam ki aawaz isi sadaye baazgasht hoti hay. (*Al Noor, pp. 146*)

Jab kay ta’ayush-o-jaah pasand tabaqah hukmaran ho ya na ho in kay kharabiyon, bad akhlaqiyon may muftala honay ki barri wajah dunya talabi aur nafsani lazzaat-o-shahwaat ki aseeri hoti hay jo inhayn rah-e-haq say door kertay kertay bahut door lay jati hay.

Quran-e-Kareem may irshad hota hay:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا

مُنْرَفِينَهَا فَلَفَسَقُوا فِيهَا فَنَحْنُ عَلَيْهِمُ الْقَوْلُ فَدَمَّرْنَا تَدْمِيرًا ﴿١٦﴾

***Tarjama-e-Kanz-ul-Iman: aur ham 'azab kernay walay nahin jab tak Rasool na bhayj layn aur jab ham kisi basti ko halak kerna chahtay hayn is kay khush haalon (ameeron) par Ahkam bhayjtay hayn phir woh is may bay hukmi kartay hayn to is par baat pori ho jati hay to ham isay tabah kar kay barbad kar daytay hayn.***

*(Kanz-ul-Iman, Parah 15, Surah Bani-Israel, Ayah 15 -16)*

Is aayat-e-mubarakah say ma'loom hota hay kay bigar-o-fasad aur na-farmaniyon may mubatala honay ki aik wajah bay had khush haali aur jaah-o-hashmat kay saath hukmarani bhi hoti hay aysay logon kay na-farmaniyon may mubtala ho janay ka khatrah ziyadah rahta hay aur 'aam mushahadah say bhi is ka ba khobi pata chalta hay.

Ab aik taraf to fitri 'aadaton ki ye surat-e-haal hay dusri taraf musalman chunkay 'aam insan nahin hota balkay ba-nisbat kaafiron kay haqeeqi sachchi insaanayat ka taaj is kay sar par hota hay is liye kay Allah ﷺ kay fazl-o-karam say Dolat-e-Iman isay naseeb hoti hay aur musalman honay kay natay is ka Deen-o-Iman isay jiddat pasandi kay saath zaroori had tak qadaamat pasand, jald bazi ki fitri 'aadat kay ba-wujood tahammul pasand aur 'aql say kaam laytay huway hudood-e-shari'at may rahtay huway zindagi guzarnay wala aur logon say mil jul kar rahnay ki na guzeriyat kay saath buraiyon say mujtanib rahnay aur mutaassir na honay ka dars bhi dayta hay.

Zaroori had tak qadaamat pasand is taur par hota hay kay Allah ﷺ kay baray may hamara 'aqeedah ye hay kay wo qadeem hay yani hamayshah say hay aur hamayshah rahay ga aur hamaray Nabi-e-Mukarram Shah-e-Bani Adam ﷺ ko dunya say zaahiri pardah farmaye huway bhi 1400 saal say ziyadah ho chukay un par Rab ka kalam bhi isi mahboob zamanay may naazil

huwa tha aur aap nay apni isi zaahiri hayat-e-tayyibah may is ki tafheem-o-tashreeh apni Ahadees ki surat may Ummat ko 'ata farmai thi to jab ye sab kuch bhi purana hay to musalman ka is ma'na may qadaamat pasand hona zaroori huwa, warnah woh musalman kab rahay ga phir Quran-o-Hadees ki waazih Nusoos aur A`immah-e-Mujtahideen kay ijmaa' say saabit shudah zaroori Ahkamaat baghayr kisi Hiyal-o-Hujjat kay manna aur is par 'amal payra rahna yunhi A`immah-e-Arba'ah may say jo kisi Imam ka muqallid hay is ka apnay Imam kay qaul ko haq tasleem kartay huway is kay mutabiq 'amal karna sacha musalman honay kay liye zaroori hay aur ye sab baatayn aaj ki nahin sadyon pahlay saabit-o-muqarrar ho chuki in may say kisi baat par 'amal may kotahi aur rad-o-inkaar kernay say nobat fisq-o-fujoor say lay kar kuf-o-gumrahi tak pohanchti hay is liye jaded dunya may rahnay wala musalman bhi apnay Iman aur deeni zaroori ahkam kay lihaz say dunya qadaamat pasand hota hay aur aysa hona bhi chahiye ye is ki mazhabi zindagi kay liye rooh ki haysiyat rakhta hay.

Al gharaz Khuday-e-Zul Jalal aur is kay bhayjay huway Nabi-e-Bay Misal صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ jin ka is nay kalimah parrha hay in kay farameen may isay Deeni muhtat zindagi guzarnay ka tareeqah kaar aur is ki hadayn chunkay bayan kar di gai hayn isay shutr-e-bay muhaar ki tarah man maniyon kay liye aazad nahin chhora gaya lihaza musalman aur kaafir kay darmiyan yahi bunyadi farq hota hay kay musalman saahib-e-iman aur Ahkam-e-Shari'at ka paband hota hay kaafir un donon baataun say mahroom aur madar pidar aazad rahta hay.

Magar afsoos ki baat ye hay kay musalmanon may say bahut say kalimah parrhnay walay Deen kay daairah may rahna qabool



kernay kay ba wujood mahool kay bigarr aur kaafiron ki aazadiyon say mutaassir ho kar bay 'amali ka shikar ho jatay hyan, tahwaron kay mu'amlay may khushi mananay aur is kay izhar kay tareeqon ko ikhtiyar kernay may bhi aysay hi musalman ghalati ka shikar ho kar Shari'at ki had phalangtay huway gunahon ka irtikab kar bayhtay hayn, bunyadi wajah wahi fitri kamzoriyon ko islam rukh say na samajhna aur in kamzoriyon say bachnay kay liye islami akhlaq-o-aadab 'aqaid-o-a'amaal say doori ikhtiyar kiye rahna hoti hay.

Is liye jiddat pasandi, jaldbazi, na samjhi, ghayr zaruri mayl jol aur buri suhbat kay asaraat say wo bach nahin patay ya isi tarah khush rahna pasand kertay hayn aur bachna nahin chahtay.

Al gharaz ghayr Muslimon ki taraf say jo bhi cheez aaye in ki duniyawi maadi taraqqiyan daykh daykh kar aysay mar'oob ho jatay hayn kay in ki har cheez achchi लग्नय लग्ति hay, ghayr muslim mumaalik ki stamp daykh kar cheezen khareedtay hayn, inhi kay culture kay Hotels mayn khana khatay, taqreebat may jana pasand kartay, apnay ghar aur pura gharanah, apna mukammal libaas-o-kirdar-o-guftar tak say wo apnay aap ko isi culture ka aik fard qarar daynay ki koshish may lagay rahtay hayn kisi had tak kamyab ho jayen to in ki khushi ki intihaa nahin rahti, yahi wajah hay kay jab koi nai cheez wahan say aati hay agarchay kaysi hi na-paak-o-na-jaaiz kyun na ho culture may shaamil honay ki wajah say is say door ho jana in kay liye dushwar hota hay aur door rahnay ka khayal bhi aaye to foran ye andayshah in kay dil-o-dimagh ko apni girift may lay layta hay kay hamaray status kay log phir kiya kahayn gay? Kiya tumhayn culture kay faishon kay naye tahwar ka nahin pata chalta? Saath saath chalo warnah hamaray saath na chal sako gay, peechay rah jao gay. Is tarah ki baatayn sun kar un ka na samajh dil aur

ziddi ho jata hay aur unhayn Deen kay rastay say na-farmani ki raah ki taraf kheenchta huwa lay jata hay.

Isi bina par Islam dushman quwwatayn, kufr-o-shirk may mubtala qawmayn, musulmanon ki aksariyat kay mizaj-o-nafsiyaat ko bhaanp kar waqtan fa waqtan tajribaata karti rahti hayn kay unhayn pata chalta rahay kitnay feesad mazhabi lihaz say paband rahtay hayn aur paband rahna pasand kartay hayn aur kitnay feesad aysay hayn jinhon nay apnay zameer ka gala ghont diya aur in ki har aik baat par labbaik kahnay kay liye bay qarar baythay hayn, zahni i'tibar say in kay shikanjay may mukammal taur par jakrray huway hayn.

Jab apnay muttee'-o-farma bardar musulmanon kay tolay may izafah daykhtay hayn to inhi mayn say Islam dushmani kay liye Meer Ja'far-o-Meer Saadiq jaysay afrad ko chun chun kar iftiraq-o-intishar aur shukook-o-shubuhaat payda kernay kay liye aur musallamah Ahkamaat-e-Shar'iyah ko bay-ja taweelon kay zaree'ay rad karnay ka hadaf ady kar kaam may laga diya jata hay.

Ye kuch waaqa'i surat-e-haal 'arz ki hay abhi haal hi may kuch aysa tazah tazah nahin huwa balkay Saltanat-e-Islamiyah kay zawal say balkay is say bhi pahlay is qism ki saazishon aur hamaqaton ka **مِنْ حَيْثُ الْقَوْمِ** musulman shikar ho rahay hayn.

Sadr-ul-Shari'ah Mufti Amjad Ali A'zami apni shuhra-e-aafaq kitab Bahar-e-Shari'at may aik maqaam par musulmonon ki isi abtar haalat ki nishandahi kertay huway farmatay hayn:

Musulmanon ki jo abtar haalat hay is ka kahan tak rona roya jaye yeh haalat na hoti to yeh din kyun daykhnay parrtay aur jab in ki quwwat-e-munfa'ilah (asr qabool karnay ki quwwat) itni qawi hay

aur qawwat-e-faailah (dosron par asr andaz honay ki quwwat) zaail ho chuki to ab kiya ummeed ho sakti hay kay ye musalman kabhi taraqqi ka zeenah tay karayn gay ghulam ban kar ab bhi hayn aur jab bhi rahen gay. *والحياء بالله تعالى . (Bahar-e-Shari'at, hissah 9, vol. 2, pp. 451)*

Chad zaroori baatayn tamheedan bayan karnay say maqsood ye hay kay valentine day jaysa bay hudah gunahon bhara din, maadar pidar aazadi kay saath rang ralyon kay saath manana, jo naujawan larrkay aur larkiyon may maqbool hota ja raha hay is kay pas-e-pardah bhi isi qism kay asbab maujood hayn jo opar zikr kiye gaye yani fitri kamzoriyan, jiddat pasandi, jald baazi, nafsani-o-shaytani lazzaat ki aseeri, Deen say dori, na khud paband rahna na apni awlad ki tarbiyyat kar kay Islami akhlaq-o-aadab ka inhayn paband banana, na mili qaumi satah par musalmanon kay hukmaranon ka mua'sharay may khilaf-e-Islam rasm-o-riwaj-o-tahwaron kay khilaf sakht iqdamat uthana yeh woh asbab hayn jin ki wajah say musalmanon may is bay hudah din ka manaya jana bhi shuroo' ho chuka hay balkay hukmaran tabaqah is tarah kay khilaf-e-Islam nazariyyat aur khullam khulla gunahon ki rok tham kay iqdamat karnay ki bajaye isay foroogh daynay aur is qism kay burai phaylanay walon ko tahaffuz aur khul kar kaam karnay ka moqa' daynay may aagay aagay dikhai dayta hay, in may say har sabab is qism ki burai ka khanjar musalmanon kay seenay may paywast kernay may apna zor laga raha hay.

*Valentine's  
Day Ka  
Pas-e Manzar*

**Valentine day ka pas-e-manzar aur is din ko  
mananay ka andaz**

Aamdham barsar-e-matlab kay tahat ab suwal chunkay valentine day kay baray may hay is liye

khusoosan sab say pahlay valentine day ka tareekhi pas-e-manzar aur is din honay waali khurafaat ko bayan kiya jata hay ta kay musalmanon par waazih ho kay is gunahon say bharpur din ki haqeeqat kiya hay chunachay kaha jata hay aik paadri jis ka naam valentine tha teesri sadi Eswi may Romi badshah Claudius Gothicus sani kay zayr-e-hukumat rahta tha, kisi na-farmani ki bina par badshah nay paadri ko jail may daal diya, paadri aur jailor ki larki kay ma bain ishq ho gaya hatta kay larki nay is ishq may apna mazhab chhor kar paadri ka mazhab nasraniyat qabool kar liya, ab larki rozanah aik surkh gulab lay kar paadri say milnay aati thi badshah ko jab in baataun ka ilm huwa to is nay paadri ko phaansi daynay ka hukm saadir kar diya jab paadri ko is baat ka ilm huwa kay badshah nay is ki phaansi ka hukm day diya hay to is nay apnay aakhiri lamahaat apni ma'shooqah kay sath guzarnay ka iradah kiya aur is kay liye aik card is nay apni ma'shooqah kay naam bhayja jis par ye tahreer tha "Mukhlis Valentine ki taraf say" bil aakhir 14 february ko is paadri ko phaansi daydi gai is kay ba'd say har 14 february ko ye mahabbat ka din is paadri kay naam Valentine day kay taur par manaya jata hay.

Jab kay is tahwar ko mananay ka andaz ye hota hay kay naujawan larkon aur larkiyon kay bay pardagi-o-bay-hayai kay saath mayl milap, tohfay tahaaf kay layn dayn say lay kar fahashi-o-'uryani ki har qism ka muzaharah khulay 'aam ya chori chhupay jis ka jitna bas chalta hay 'aam daykha suna ja sakta hay aik report kay mutabiq Pakistan may family planning ki adwiyat 'aam dinon kay muqablay may Valentine day may kai guna ziyadah bikti hayn aur khareednay walon may aksariyyat naujawan larkay aur larkiyon ki hoti hay, gift shops aur phoolon ki dukan par rush may izafah ho

jata hay aur in ashya ko kharednay walay bhi naujawan larkay larkiyan hoti hayn.

Mashraqi aqdar kay haamil mumaalik may khuli chhot na honay ki wajah say naujawan joron ko mahfooz maqam ki talash hoti hay. Isi maqsad kay liye is din hotels ki booking 'aam dinon kay muqablay may barrh jati hay aur booking karanay walay rang ralyan mananay walay naujawan larkay larkiyan hoti hayn.

Sharab ka bay tahashah kaarobar hota hay saahil-e-samundar par bay pardagi aur bay hayai ka aik naya samundar dikhai dayta hay.

Maghrabi mumaalik may jahan ghayr muslim madar pidar aazadi kay sath rahtay hayn aur fahashi-o-'uryani aur jinsi bay rah rawi ko wahan har tarah ki qanoni chhot haasil hay is din ki dhamachokrri say ba'z awqat woh bhi parayshan ho jatay hayn aur is kay khilaf ba'z awqat kahi kahi say dabi dabi sadaye ihtijaj buland hoti rahti hay jaysa kay England may is ki mukhalifat may ihtijaj kiya gaya aur ihtijaj ki bunyadi wajah yeh bataye gai kay is din ki badolat England kay aik primary school may 10 saal ki 39 bachiyon haamilah huyi. Ghaur kejiye yeh to primary school ki 10 saalah bachiyon kay sath saffakiyat ki khabar hay wahan kay naujawanon larkay larkiyan kay na jaaiz ta'alluqaat aur is kay nateejay may haml theharnay aur isqat-e-haml kay waaqi'at ki ta'dad phir kitni ho gi is ka andazah ba khobi lagaya ja sakta hay.

Intihai dukh aur afsoos ki baat yeh hay kay is din ko kaafiron ki tarah bay hayai kay sath mananay walay bahut say musalman bhi Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay 'ata kiye huway paakeezah Ahkamaat ko pas-e-pusht daltay huway khullam khulla gunahon ka irtikab kar kay na sirf yeh kay apnay naama-e-a'amaal ki siyahi may izafah kertay hayn balkay muslim mu'ashray ki paakeezagi ko bhi in bay hodgiyon say na paak-o-aalodah kertay hayn.

Bad nigahi, bay pardagi, fahashi ‘uryani, ajnabi larkay larkiyon ka mayl milap, hansi mazaq, is na jaaiz ta’alluq ko mazboot rakhnay kay liye tahaaf ka tabadalah aur aagay zina aur dawaai zina tak ki nobatayn yeh sab woh baatayn hayn jo is roz-e-‘isyan zor-o-shor say jari rahti hayn ye wo baatayn hayn jin kay na jaaiz-o-haram honay may kisi musalman ko zarrah bhar bhi shubah nahin ho sakta Quran-e-Kareem ki Aayaat-e-bayyinaat aur Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay waazih irshadaat say un umoor ki hurmat-o-muzammat saabit hay.

Magar chunkay is qism kay suwal say maqsood ye hota hay kay musalmanon ko Deeni nuqta-e-nazar say samajhaya jaye aur is din ki khurafaat kay sath is ko mananay ki shana’at-o-burai say inhaynn aagah kar kay dilon may Khauf-e-Khuda aur Sharam-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ payda ki jaye ta kay wo in na paakiyon say taab ho kar apnay afkar-o-kirdar ki islah may mashghool ho kar ba-roz-e-Qiyamat surkhuro hon, lihaza targheeb-o-tarheeb kay liye chand baatayn Deen say mahabbat karnay walay Islami bhaiyon ki khidmat may ‘arz karta hoon, khud bhi parrhayn aur is aham fatway ko jo mazmoon ki shakl may hay ‘aam karayn ta kay ‘aammah-tul-muslimeen kay Deen-o-dunya ka bhala ho.

Ab zara apni paakeezah Shari’at kay Ahkamaat mulahazah kejiye kis tarah bad nigahi, bay hayai, bay pardagi, aur har qism ki fahashi-o-‘uryani ki muzammat Quran-e-Kareem ki Aayaat aur Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay irshadaat may bayan huyi hay tawajjuh kay sath parrhna sunna aur samajhna chunkay musalmanon ko faaidah dayta hay is liye itni himmat zaroor kejiye Aayaat-o-Ahadees ko apnay dil may daakhil honay ka mauqa’ dejiye Allah عَزَّوَجَلَّ nay chaha to taubah ki taufeeq kay sath sath parhayzgari ki daulat aur ittiba’-e-Sunnat ki taufeeq bhi mil jaye gi.

## Sharm-o-haya ka dars aur bay hayai ki muzammat

### Aayaat-e-Quraniyah say

1. Allah عَزَّوَجَلَّ fermata hay:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ  
وَيَحْفَظْنَ فُرُوجَهُنَّ

*Tarjama-e-Kanz-ul-Iman: Musalman mardon ko hukm do apni nigahayn kuch neechi rakhayn aur apni sharmgahon ki hifazat karayn yeh in kay liye bahut suthra hay bay shak Allah عَزَّوَجَلَّ ko un kay kaamon ki khabar hay aur musalman auraton ko hukm do apni nigahayn kuch neechi rakhayn aur apni parsai ki hifazat karayn. (Parah. 18, Surah. Noor, Aayat. 30 to 31)*

Surah-e-Noor ki isi Aayat 31 may yeh bhi irshad huwa kay

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

*Tarjama-e-Kanz-ul-Iman: Aur zameen par paoon zor say na rakhayn kay jana jaye un ka chhupa huwa singar. (Parah. 18, Surah. Noor, Aayat. 31)*

2. Surah Ahzab may irshad huwa:

يٰۤاَيُّهَا النَّبِيُّ لَسْتَنْ كَآحِدٍ مِنَ النِّسَاءِ اِنْ اَتَّقَيْتِنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ  
الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٣﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْاُولَىٰ وَاَقِمْنَ الصَّلٰوةَ وَاَتَيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهُ

*Tarjama-e-Kanz-ul-Iman: Aye Nabi ki bibiyo tum aur auraton ki tarah nahin ho agar Allah say daro to baat may aysi narmi na karo kay dil ka rogi kuch laalach karay. Haan achhi baat kaho aur apnay gharon may thahri raho aur bay pardah na raho jaysay agli jaahiliyat ki bay pardagi. Aur Namaz qaim rakho aur Zakat do aur Allah aur is kay Rasool ka hukm mano. (Parah. 22, Surah. Ahzab, Aayat. 32 ta 33)*

3. Is farman ko bhi mulahazah kijiye:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرَيْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٤﴾

*Tarjama-e-Kanz-ul-Iman: Aye Nabi apni bibiyon aur saahibzadiyon aur musalmanon ki auraton say farma do kay apni chaadaron ka aik hissah apnay munh par daalay rahen ye is say nazdeek tar hay kay in ki pahchan ho to satai na jaen. Aur Allah bakhshnay wala meharban hay.*

4. Is farman ko bhi tawajjuh say parrh lijiye

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٦٥﴾

*Tarjama-e-Kanz-ul-Iman: Aur kisi musalman mard na kisi musalman aurat ko pohanchta hay kay jab Allah-o-Rasool kuch hukm farma dayn to inhayn apnay mu'amlah ka kuch ikhityar rahay aur jo hukm na manay Allah aur is kay Rasool ka wo bay shak sareeh gumrahi bahka.*

*(Parah. 22, Surah. Ahzab, Aayat. 36)*

Mazkoorah Aayat-e-Quraniyah may Allah ﷺ nay mumineen mardon aur auraton ko nigahayn neechi rakhnay, apni sharmgahon ki hifazat karnay ka hukm diya aur pardah ki ahmiyyat kis qadar hay is ka andazah is baat say laga lejiye ka auraton ko jaahiliyyat-e-uola ki bay pardagi say mana' kiya gaya yahan tak kay zaywar ki aawaz bhi ghayr mard na sunay, is ka lihaz rakhnay ka farmaya gaya aur aakhiri Aayat jo zikr ki gai is may Allah ﷺ aur is kay Rasool ﷺ kay fayslay kay ba'd kisi musalman mard-o-aurat kay liye ikhtiyar baaqi nahin rah jata is ka waazih i'elan farma diya gaya to kiya musalmanon ko in Ahkamaat kay aagay sar tasleem-e-



kham nahin karna chahiye laykin afsos kay sath kahna parra hay kay bahut say musalman mard-o-aurat Valentine day may in Ahkamaat ki khullam khulla kaafiron ki taqleed may khilaf warziyan kartay hayn Allah ﷻ 'aql day, day samajh day Ahkam-e-Shari'at ki ittibaa' may zindagi basar karnay ki taufeeq day.

### Sharm-o-haya ka dars aur bay hayai ki muzammat Ahadees-e-mubarakah say

1. Mishkat shareef may hay:

و عن الحسن مرسلًا قال: بلغني أنّ رسول قال: لعن الله الناظر و المنظور  
اليه رواه البيهقي في شعب الايمان

Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say Mursalan marwi hay kahtay hayn mujhay ye khabar pohanchi kay Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay daykhnay walay par aur us par jis ki taraf nazar ki gai Allah ﷻ la'nat fermata hay (yani daykhnay wala jab bila 'uzr qasdan daykhay aur dusra apnay ko bila 'uzr qasdan dikhaye.

*(Mishkat, vol. 1, pp. 574, Hadees 3125)*

2. Sunan-e-Abi Dawood may hay:

و اليدان تزنيان فزناهما البطش والرجلان تزنيان فزناهما المشى و الفم  
يزني فزناه القبل

Aur haath zina kartay hayn aur in ka zina (haram ko) pakarrna hay aur paoon zina kartay hayn aur in ka zina (haram ki taraf) chalna hay aur munh (bhi) zina karta hay aur is ka zina bosah dayna hay.

*(Abu Dawood, vol. 2, pp. 359, Hadess. 2153)*

1. Saheeh Muslim may hay:

عن أبي هريرة قال قال رسول الله صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ صنفان من أهل النار لم أرهما قوم معهم سياط كأذناب البقر يضربون بها الناس ونساء كاسيات عاريات مميلات مائلات رءوسهنَّ كأسنة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها وإن ريحها ليوجد من مسيرة كذا وكذا

Hazrat Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay, farmatay hayn kay Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: dozakhiyon ki 2 jama'atayn aysi hon gi jinhayn Mayn nay (apnay is 'ahd-e-Mubarak may) nahin daykha (yani aayandah payda honay wali hayn, in may) aik wo qawm jin kay sath gaye ki dum ki tarah korray hongay jin say logon ko marayn gay aur (dusri qism) un auraton ki hay jo pahan kar nangi hon gi dosron ko (apni taraf) maail karnay wali aur maail honay wali hon gi, in kay sar bakhti ounton ki aik taraf jhuki hui kohanon ki tarah hon gay wo Jannat may daakhil na hon gi aur na is ki khushbo paen gi halankay is ki khushbu itni itni dor say pai jaye gi. (*Muslim, pp. 1177, Hadees 125*)

2. Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya:

لأن يعطن في رأس احدكم بمخيط من حديد خير له من ان يمس امرأة لا تحل له

Tum may say kisi kay sar may lohay ki suyi ghonp di jaye to yeh us kay liye is say behtar hay kay woh aysi aurat ko chhuway jo us kay liye halaal nahin. (*Mu'jam Kabeer, vol. 20, pp. 211, Hadees 486*)

### 3. Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya:

اياكم و الخلوۃ بالنساء والذى نفسى بيده ما خلا رجل بامرأة الا دخل  
الشیطان بينهما ولان يزحم رجلاً خنزیر متلخ بطین او حماة ای طین  
اسود منتن خیر له من ان يزحم منكبه امرأة لا تحل له

Auraton kay sath tanhai ikhtiyar karnay say bacho! Us Zaat ki qasam jis kay qabza-e-qudrat may mayri jan hay! Koi shakhs kisi aurat kay sath tanhai ikhtiyar nahin karta magar in kay darmiyan shaytan daakhil ho jata hay aur mitti ya siyah badbu dar keecharr may lithrra huwa khinzeer kisi shakhs say takra jaye to ye is kay liye is say behtar hay kay is kay kandhay aysi aurat say takrayen jo is kay liye halaal nahin. (*Zawajir, vol. 2, pp. 6*)

Shaykh-ul-Islam Shahab-ul-Deen Imam Ahmad bin Hajr Makki Shaafa'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ apni kitab "الزواج عن الكبائر" may irshad farmatay hayn, is ka tarjamah hay: Ba'zon nay apnay hath ko kisi aurat kay hath par rakha to in donon kay hath chimat gaye aur log inhayn juda karnay may na kaam ho gaye yahan tak kay ba'z Ulama-e-Kiraam رَحْمَةُ اللهِ تَعَالَى nay in ki rahnumai farmai kay wo 'ahad karayn kay aysi na farmani ka irtikab kabhi nahin karayn gay aur Allah عَزَّوَجَلَّ ki baargah may girgira kar sidq-e-dil say taubah karayn pas unhon nay aysa kiya to Allah عَزَّوَجَلَّ nay inhayn chhutkarah 'ataa farma diya. aur Asaaf-o-Naailah ka qissah mashhor hay kay unhon nay zina kiya to Allah عَزَّوَجَلَّ nay in donon ka chahra maskh kar kay patthar bana diya.

Tum ye daykh kar dhoka na khao kay koi shakhs na farmani ka murtakib honay kay ba wujood abhi tak saheeh-o-saalim hay aur isay jaldi saza nahin milti 'aql mand kay liye munasib nahin kay

woh apnay nafs par ghuroor karay, apnay nafs par ghuroor karnay wala achha nahin agarchay woh salamat rahay kyun kay 'ain mumkin hay kay Allah عَزَّوَجَلَّ tumharay liye saza ko jald muqarrar kar day jab kay dusron kay liye na karay, kyun kay usay is say roknay wala koi nahin kay kabhi bahut shanee'-o-qabeeh cheez kay sath jald saza ho jati hay jaysay dil ka maskh hona, baargah-e-haq may haaziri say doori, hidayat kay ba'd gumrahi aur bargah-e-khudawandi ki taraf mutawajjeh honay kay ba'd i'eraaz karna.

(Zawajir, vol. 1, pp. 445)

## Ganay bajay aur moseeqi ki muzammammat Quran-o-Hadees ki roshni may

Allah عَزَّوَجَلَّ Quran-e-Paak may irshad fermata hay:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ۖ  
يَتَّخِذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿١٠١﴾

*Tarjama-e-Kanz-ul-Iman: Aur kuch log khayl ki baat khareedtay hayn kay Allah ki raah say bahka dayn bay samjhay aur isay hansa bana layn in kay liye zillat ka 'azab hay.*

Is aayat may لَهْوَ الْحَدِيثِ say muta'alliq Mufasssireen ka aik qawl yeh hay kay is say murad gana bajana hay

Bukhari shareef may Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka waazih farman maujood hay:

ليكونن من امتي اقوام يستحلون الحرَّ والحريم والخمر والمعازف

Tarjama: zaroor mayri Ummat may aysay log hon gay jo zina, raysham, sharab aur baajon ko halaal thahraen gay.

(Bukhari, vol. 3, pp. 583, Hadees 5590)

Mashhor Sahabi Hazrat Abdullah bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hayn Ganay bajay ki aawaz dil may is tarah Nifaq payda karti hay jaysay paani nabatat ko ugata hay.

**Al Haasil:** Mazkurah Aayaat-e-karemah aur Ahadees-e-Mubarakah ko baghaur mulahazah karayn kay Haraam ko daykhnay wala aur jo apna jism ghayr ko dikhaye donon par hi Allah عَزَّوَجَلَّ ki la'nat hay aur donon hi Rahmat-e-Ilahi say door hayn phir zina sirf sharmgah ka nahin balkay hath ka zina Haraam ko pakarrna, aankh ka zina Haraam ko daykhna, paon ka zina Haraam ki taraf chalna, munh ka zina Haraam bosah dayna aur Valentine Day may 'umooman yeh saray Haram aur zina ki yeh tamam aqsaam paye jati hayn, Hadees-e-Mubarak may ghayr aurat kay sath tanha khalwat ikhitiyar kernay ki kis qadar sakhti say mumana'at ki gai aur misal say is ki burai bayan farmai kay badbu dar keecharr say lithrra huwa khinzeer kisi shahs say takraye ye ghayr aurat say kandha milanay say behtar hay jab kay is din ko mananay walay in umoor ka irtikab bari bay baaki kay sath kartay hayn aapas may hath may hath dalay bay hayai-o-fahashi ka muzaharah kertay nazar aatay hayn is Valentine Day may na jayez khushi kay zaraa'i apna kar rangrallyan mananay walon kay liye Asaaf-o-Naailah kay 'azab may bari 'ibrat ka saman hay kahin aysa na ho kay is din bay hayai-o-fahashi ka muzaharah karnay ki wajah say kisi 'azab ka shikar ho jayen unhayn darna chahiye aur agar dunya may 'azab naazil na bhi ho tab bhi is gunah-e-'azeem ki aakhirat may jo saza ho gi is say to har Musalman ko darna hi chahiye aur dunya may pakrr-o-girift na honay ki wajah say hergiz bay khauf nahin hona chahiye.

Musalman ki to Quran-e-Kareem may yeh shan bayan huyi hay kay woh Rahman عَزَّوَجَلَّ say bin daykhay dartay hayn lihaza Khuda kay

khauf say laraz kar is ki rahmat kay daman say lipat kar sachchi taubah kar lejiye woh Ghafoor hay Raheem hay taubah kernay walon ki na sirf taubah qabool fermata hay balkay inhayn apna mahboob bana layta hay. Is din filmayn diramay, ganay bajay aur Mukhtalif bay hayai say labrayz show daykhnay walay bhi taubah kar layn kay yeh sab sakht na Jayez-o-Haraam afaal hayn.

### **Na jayez mahabbat may diye janay walay tahaaf ka hukm**

Valentine Day walya din ajnabi mard-o-aurat kay mabain jo na jayez mahabbat ka ta'alluq qaaim hota hay aur aapas may jo tahaaf ka tabadlah hota hay Fuqahaa-e-Kiraam farmatay hayn kay yeh rishwat kay hukm may daakhil hay is liye na Jayez-o-Haraam hay aysay gift layna aur dayna donon hi na jaaiz-o-Haraam hayn agar kisi nay yeh tahaaf liye hayn to is par taubah kay sath sath yeh tahaaf waapas karna bhi laazim hay.

Chunachay Bahr-ur-Raiiq may hay:

‘ما يدفعه المتعاشقان رشوة يجب ردها ولا تملك

‘Aashiq-o-Ma’shooq (na jayez mahabbat may giriftar) aapas may aik dusray ko jo tahaaf daytay hayn woh rishwat hay in ka waapas karna wajib hay aur woh milkiyyat may daakhil nahin hotay.

### **Sharab noshi ki muzammata say mutalliq**

### **Aayaat-e-Quraniyah aur Ahadees-e-Mubarakah**

Quran-e-Paak may Allah عَزَّوَجَلَّ Irshad fermata hay:

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

الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

**Tarjama-e-Kanz-ul-Iman: Aye Iman walo sharab aur juwa aur but aur paansay na paak hi hayn shaytani kaam to in say bachtay rahna kay tum falah pao.** (Parah. 7, Surah. Maaidah, Aayat. 9)

Ahadees-e-Mubarakah may bhi sharab peenay par muta'adad 'azabon ki wa'eeden waarid huyi hayn chand ka tarjamah mulahazah ho:

1. Saheeh Muslim may Jaabir رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: har nashah waali cheez Haraam hay bayshak Allah عَزَّوَجَلَّ nay 'ahad kiya hay kay jo shakhs nashah piye ga usay 'طَيْبَةُ الْحَبَالِ' say pilaye ga. logon nay 'arz ki 'طَيْبَةُ الْحَبَالِ' ki cheez hay? Farmaya kay Jahannamiyon kay paseenah ya un ka 'asaarah (nichorr). (Muslim, pp. 1109, Hadees. 72)
2. Tirmizi nay Abdullah bin Umar aur Nasai-o-Ibn-e-Majah-o-Darmi nay Abdullah bin Amr say رَضِيَ اللهُ تَعَالَى عَنْهُمْ say riwayat ki kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: jo shakhs sharab piye ga us ki 40 roz ki Namaz qabool na ho gi phir agar taubah karay to Allah عَزَّوَجَلَّ us ki taubah qabool farmaye ga phir agar piye to 40 roz ki Namaz qabool na ho gi is kay ba'd taubah karay to qabool hay phir agar piye to 40 roz ki Namaz qabool na ho gi is kay ba'd taubah karay to Allah عَزَّوَجَلَّ qabool farmaye ga phir agar chhoti martabah piye to 40 roz ki Namaz qabool na ho gi ab agar taubah karay to Allah عَزَّوَجَلَّ us ki taubah qabool nahin farmaye ga aur Nahar-e-Khabaal say usay pilaye ga.  
(Tirmizi, vol. 3, pp. 342, Hadees 1869)
3. Darmi nay Abdullah bin Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا say riwayat ki kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: waalidayn ki na-farmani kernay wala aur juwa khaylnay wala aur Ihsan jatanay wala aur sharab ki mudawamat karnay wala Jannat may daakhil ha ho ga. (Mishkat, vol. 2, pp. 330, Hadees 3653)

4. Imam Ahmad nay Abu Umamah رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat ki kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya kay Allah عَزَّوَجَلَّ fermata hay qasam hay mayri izzat ki! Mayra jo bandah sharab ki aik ghont piye ga Mayn us ko utni hi peep pilaon ga aur jo bandah mayray khauf say usay chhorray ga Mayn us ko Hauz-e-Qudus say pilaon ga. (*Musnad Imam Ahmad, vol. 8, pp. 287, Hadees 22281*)

Yaad rahay! Sharab peenay ka jurm saabit honay ki surat may is ki saza ba taur-e-Had 80 korraray hayn jo kay tamam sharaait paye janay ki surat may mujrim ko maray jatay hayn jis ki tafseel kutub-e-fiqh may mulahazah ki ja sakti hay. <sup>1</sup>

### **Zina-o-dawaa'i-e-Zina ki muzammata may Aayaat-e-Quraniyah-o-Ahadees-e-Tayyibah**

Allah عَزَّوَجَلَّ Quran-e-Pak may Irshad fermata hay:

**وَلَا تَقْرُبُوا الرِّبَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾**

**Tarjama-e-Kan- ul-Iman: aur badkari kay paas na jao wo bay hayai hay  
aur bahut hi buri rah.** (*Parah. 15, Surah Bani Israel, Aayat. 32*)

Aik aur maqaam par Irshad-e-Khudawandi hota hay:

**وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٦﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ  
وَيَخْلُدُ فِيهِ مُهَانًا ﴿١٧﴾**

<sup>1</sup> Sharab noshi say mutalliq mazeed ma'loomat haasil karnay kay liye kitab "Bahar e Sharee'at, vol. 2, part. 9 (Matboo'ah Maktaba tul Madinah) ka mutala'ah farmaen.



*Tarjama-e-Kanz-ul-Iman: aur woh jo Allah kay sath kisi dusray ko ma'bood nahin pojtay aur is jaan ko jis ki Allah nay Hurmat rakhi na haq nahin martay aur badkari nahin kartay aur jo yeh kaam karay woh saza paye ga barrhaya jaye ga is par 'azab Qiyamat kay din aur hamayshah is may zillat say rahay ga. (Parah. 19, Surah. Furqan, Aayat. 68)*

Ghayr shadi shudah afrad kay liye Zina ki saza kay baray may Allah  
عَزَّوَجَلَّ Irshad fermata hay:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلَيَشْهَدُ عَذَابُهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

*Tarjama-e-Kanz-ul-Iman: Jo aurat badkar ho aur jo mard to in may har aik ko 100 korray lagao aur tumhayn in par taras na aaye Allah kay Deen may agar tum Iman latay ho Allah aur pichhlay din par aur chahiye kay in ki saza kay waqt Musalmanon ka aik giroh haazir ho.*

*(Parah. 18, Surah. Noor, Aayat. 20)*

Yaad rahay! Jab kay shadi shudah afrad say is jurm-e-qabeeh kay tahaqquq ki surat may jab kay har tarah say yaqeen-o-suboot ho aur zaruri sharaait paye jaye to is ki saza ba Taur-e-Had Rajm (sangars karna) hay jis ki tafseel kutub-e-ahadees-o-fiqh may mulahazah ki ja sakti hay.

Abu Dawood Shareef ki Hadees-e-Mubarakah may hay: Rasoolullah  
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay rishad farmaya:

إذا زنى الرجل خرج منه الايمان كان عليه كالظلة فاذا انقلع رجع اليه الايمان

Jab bandah Zina karta hay to is say Iman nikal jata hay aur is par badal ki tarah rahta hay phir jab wo is harkat ko chhorra hay to is ka Iman laut aata hay. *(Abu Dawood, vol. 4, pp. 293, Hadees 4690)*

Musnad-e-Imam Ahmad bin Hanbal may hay:

ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر اليهم ولا يزكهم ولهم عذاب اليم:  
شيخ زان و ملك كذاب و عائل مستكبر

Ya'ni 3 qism kay log woh hayn jin say Qiyamat kay din Allah ﷻ kalam nahin farmaye ga, na in ki taraf nazar farmaye ga aur na un ko paak karay ga aur in kay liye dardnak 'azab hay. Burrha zani, jhota badshah aur 'ayaal dar takabbur karnay wala.

(Musnad-e-Imam Ahmad, vol. 3, pp. 525, Hadees 10231)

Imam Muhammad bin Ahmad Zahabi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Zina kaar logon ko sharmgahon kay sath Jahannam may latkaya jaye ga aur lohay kay gurzon kay sath mara jaye ga. Jab woh is saza say bachnay kay liye madad talab karay ga to firishtay aawaz dayn gay kay ye aawaz us waqt kahan thi jab to hasnta tha, khush hota aur akartha tha. Na Allah ﷻ ko daykhta aur na is ki haya karta tha. (Kitab-ul-Kabaair, pp. 55 to 56)

Sharab-o-kabab, Zina-o-dawaa'i-e-Zina ki muzammat ka bayan parrh kar zehan nasheen karayn aur khud is tarah ki buraiyon may say kisi burai may muftala hayn to foran taubah kar lijiye aur dusron ko bhi is ki roshni may taubah ki Talqeen kar kay Sunnatun kay mutabiq zindagi guzurnay par aamadah kejiye.

### **Maadar pidar aazadi ki nahosat aur bigarri surat-e-haal**

Piyaray Isalmi bhaiyon! Apnay pakeezah mazhab Islam ki nikhri suthri ta'leemat aap nay mulahazah ki kay Islam aik Musalman ko aur puray muslim mu'ashray ko kis qadar pak-o-saaf aur sharm-o-haya say bharpoor daykhna chahta hay is kay bar'aks maghrabi mu'ashray ka maadar pidar aazad zahniyat ki bina par jo haal ho raha hay aur maadi taraqqiyon aur aasaishon say lutf andoz honay

kay sath sath insaniyyat say haiwaniyyat ki samt barrhnay ka jo safar jaari-o-saari hay aur apnay nuqta-e-‘urooj ko pohanch chuka hay, wo bhi mulahazah ho bad qismati say galoblization kay is daur may hamari Naujawan nasal bhi apni sharm-o-haya ka khud gala ghont rahi hay, na koi samjhnay kay liye tayyar hota hay na koi samjhanay kay liye aur rahi sahi kasar magharibi nazriyyaat ki loriyon may parwan charrhnay walay wahan kay bay hudah culture ko media aur dusray zaraa’i ablaagh kay tawassut say mazeed furoogh day kar pori kar rahay hayn, Deen say dori kay baais nazriyati aur akhlaqi taur par kamzoor-o-naheef musalmanon ki nigahaun may Islami tahzeeb-o-tamaddun, Qurani nazriyyaat aur Nabawi ta’lemaat ko farsudah qarar day kar in kay zahnon may gumrahi kay beej tasalsul kay sath bo rahay hayn, bay hayai par mushtamil dinon aur tahwaron ka riwaaj bhi isi silsilay ki aik karri aur in may say aik mashhor din jis may Naujawan larkay larkiyan mast ho kar khullam khulla Ahkam-e-Shari’at ki khilaf warziyan kartay hayn “Valentine Day” hay.

Maghrabi aazadi jis ki Taqleed may ‘aql say paydal ho ker ba’z Musalman bhaag rahay hayn is ka naqshah aur bhayanak nataaij zikr kar dayna zaroori hay ta kay haqeeqat nigahuan kay samnay aaye aur apnay kiye par aur jin kay peechnay lag kar yeh haal ho raha hay is par afsoos-o-nadamat shayad kisi kay dil may payda ho jaye.

‘Allamah Badr-ul-Qadiri Misbahi مَدَّ ظُلْمَهُ الْعَالِي jo taweel ‘arsay asy Europe kay aik mulk may Deen ki khidmat kay liye masroof kaar hayn wahan kay halaat say achchi tarah waaqif hayn apni kitab “Aadab-e-Zindagi” may likhtay hayn:

## Aap jantay hayn taraqqi yaaftah dunya kisay kahtay hayn?

1. Jahan sharab peena fashion aur Umm-ul-Khabaais ko baqaaye sehhat ki zamanat samjha jaye.
2. Qumar baazi (juwa) a'la society ka fard honay ki sanad ho.
3. Naach, raqs, uchhal kood, dhamachokri shor-o-shar may har Naujawan larki az khud raftah ho.
4. Mazhab, dharam, aur religion jahan taaq-e-nisyan may rakhi huyi farsudah Kitab samjhi jaye.
5. Ta'leem kay naam par jahan schools aur colligon may bay hayai aur bad tameezi ka koi 'amal daykhnay say rah na jaye.
6. Raat gaye dayr ko lauttay huway har apnay Naujawan larka is shab ki man pasand larki ko bhi baghal kar kay lanay may aazad ho.
7. Ya larki club say lauttay huway sath aaye apnay Naujawan dost ka chahak chahak kar ghar walon say ta'aruf karanay may koi baak na mahsoos karay.
8. Jahan sinn-e-shu'oor ko pohanchnay say payshtar hi larrkay aur larrkiyan jinsi ikhtilat kay fitri aur ghayr fitri tareeqah aazma chukayn.
9. Jahan shadi biyah, khandan, haml aur wiladat ko farsodah tareeqah aur bila wajah ki zahmat samjha jaye.
10. Jahan mard har raat auratayn badaltay aur aurat har shab naya boyfriend muntakhab karnay may aazad ho.

*Taraqqi*

*Yaftah*

*Mumalik*

11. Isqaat-e-Hamal aur Awlad-e-Zina ki parwarish kay jumlah intizamaat hukoomat apna zimmah samjhay.
12. Jahan mardon ko mardon kay sath aur auraton ko auraton kay sath ham jinsi ki aazadi hi nahin balkay qanooni Tahaffuz bhi haasil ho.
13. Jahan insani akhlaq ka mi'yar itna gir jaye kay borrhay borrhian awlad say ziyadah kuttay billyon ko farmanbardar samjhnay lagayn.
14. Jahan aysay waaqi'at 'aam hoon kay muta'dad awdal rakhnay kay ba wujood maa ya baap tanha eyrriyan ragarr ragarr kar mar jaye, jab laash say ta'affun uthay to parrausiyon kay zaree'ay awlad ko is ki maut ka ilm ho.

Ye hay taraqqi yaaftah dunya ki aazadi aur taraqqi ka Mukhtasar khakah. (*Aadab-e-Zindagi*)

Ghaur keejiye! Is qisim kay aazad mu'ashray aur is may janam layni wali buraiyon say muslim mu'asharah kyun mahroom hay is fikr may maghribi mufakkireen aur Islam dushman quwwatayn har lamhah masroof rahti hayn aur "Valentine Day" jaysay dinon kay naam par apni in khurafaat say muslim dunya ko bhi roshnas karana chahti hayn aur jatni hayn kay maujoodah halaat may aksar Musalman Deen say aur Deeni ta'leemat say door hayn aur nafs-o-shaytan kay makr-o-farayb may ba aasani mu'tala ho jatay hayn is liye aik aik din ki had tak hi sahi jab hamari tarah jiddat-o-lazzat kay nashah may madshosh ho kar bay hayai-o-bay pardagi aur woh bhi sar-e-'aam karayn gay to phir is lat say peechha chhurrana in kay liye mushkil ho jaye ga aur aahistah aahistah yeh buraiyan in kay mu'ashray may bhi jarr pakarr layn gayn aur deemak ki tarah

isay chat-ti rahen gi chonkay Deeni-o-Rohani pakeezgi say roshnas karanay walay Ulama-e-Haq jo in kay mu'aalij bhi hayn aur rahbar bhi in say to pahlay hi qawm door hay is liye in ka samjhanay ka in par asar to kam hi hota hay in bay hayaiyon kay ba'is in say mazeed door ho kar in ki barakaat say mazeed mahroom ho jaye gi phir is la ilaaj marz ka ilaaj in kay bas may na rahay ga bad qismati say kaafi had tak woh apnay is na paak mansoobay may kaamyab dikhai daytay hayn.

Sharm-o-Haya kay Paykar, Nabiyon kay Sarwar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka kalimah parrhnay walay mayray piyaray Islami bhaiyo! Yaad rakho! Haqeeqi taraqqi in European khurafaat may nahin balkay Islami barakaat may hay.

Maghrabi mu'ashray ki madarpidar aazadi ki ye Jhalkiyan is liye naql ki hayn ta kay jo log yeh kah kar samjhanay walon say jaan chhurra laytay hayn kay "thorra bahut to chalta hay, tahwar hi to hay, aik hi din ki to baat hay, hum kaun say paak-o-saaf hayn" is tarah kay bay baki aur na insafi kay sath jumlay ada karnay walon ki aankhayn khuli aur woh sanjeedagi kay sath sochnay par majboor ho jaye kay Deen say mahabbat aur is kay Ahkam aur Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay diye huway nizam kay mutabiq zindagi guzarnay say mahabbat kernay wala tabaqah in kay bhalay ki baat kar raha hay agar woh aaj hans hans kar gunah karayn gay to kal in ki awlad ya awlad ki awlad in masa'ib aur gunahaun ki nahusat ki bina par dunya may bhi aafat ka shikar ho gi aur aakhirat ki tabahi is par mazeed ho gi.

Piyaray Islami bhaiyon! Aap say itni guzarish aakhir may zaroor karoon ga kay ghayr muslim to hamaray Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki tawheen kay darpay hoon aur aaye din musalmanon kay dilon ko

tawheen aamayz khakon say chhalni karayn aur Musalman jo yeh na'rah lagatay hayn kay Sarkar kay naam par jaan bhi qurban hay aur har bay adab ki bay adabi aur shararat par sarapa ihtijaj hotay hayn aur haqeeqatan aur Iman hamari 'aqeedaton aur mahabbaton kar markaz Nabi-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki zaat-e-Mubarakah hay in ki mubarak purnoor hasti say musalmonon ko jazbati wabastagi hay aur in say woh apnay maa baap awlad balkay apni jaan say bhi ziyadah mahabbat kartay hayn aur is ka hukm Hadees Shareef may musalmonon ko diya bhi gaya hay to jaan say barrh kar 'azeez hasti Allah عَزَّوَجَلَّ kay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shan may adna tawheen bardasht na kar sakna bila shubah in kay Iman ka taqaza hay magar is pahlu par to ghaur kejiye kay aaj kay Musalman bil khusoos hamaray Naujawan tahwaron kay na paak waron ka shikar ho jaye jaysa kay Valentine Day aur is din honay walay gunahaun ki muzammat par Quran-o-Hadees aur 'aql-e-saheeh ki roshni may opar kaafi tafseel bayan ki gaye kay is roz bad nigahi bay pardagi na jaaiz tahaaf ka layn dayn aur sharab-o-kabab, Zina-o-lawatat aur is kay dawaa'i har qism ki buraiyan 'aam hoti hayn aur Musalman bhi is may muhtala hotay ja rahay hayn. Is liye Khudara hosh karayn kay shaytan kay aalah kaaron kay Naqsh-e-qadam par chalna Jahannam ki rah hay lihaza Allah عَزَّوَجَلَّ say dartay huway is kay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say sharm kartay huway is din aur is kay ilawah zindagi bhar bay hayai bay pardagi fisq-o-fujoor say taubah kar lejiye aur aaindah Shari'at kay Ahkamaat ki pabandi, suthra Islami zindagi guzarnay ka pukhtah 'azm kar lejiye.

Allah karay dil may utar jaye mayri baat

وَاللَّهُ تَعَالَى أَعْلَمُ وَرَسُولُهُ أَعْلَمُ عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

کتبہ

ابو الحسن فضیل رضا القادری العطاری عفا عنه الباری