



بدگمانی (Roman)

Bad-Gumani

Presented by
Majlis Al-Madina-tul-'Ilmiyyah

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

Bad-Gumani

Roman-Urdu

Yeh risala Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat, baani-e-Dawat-e-Islami, Hazrat ‘Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi **رحمۃ اللہ علیہ** nay Urdu zaban mayn tahreer fermaya tha, Majlis-e-Tarajim nay is risalay ko **Roman-Urdu** may compose kiya hay. Agar is risalay may kisi bhi tarah ki kami-bayshi payen to neechay diye gaye postal ya e-mail address per Majlis-e-Tarajim ko aagah ker kay Sawab kay haqdar banye.

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

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perrhnay say pehlay zeel mayn di hui
Du'a perrh lejiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ jo kuch perhayn gay yaad rahay ga.
Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

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

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



Note: Awwal o aakhir aik baar Durood Shareef perrh layn.

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Risalay ko parrhnay ki 13 niyyaten

Meethay meethay Islami bhaiyo! Husool-e-Sawab ki khaatir bayan sunnay say pehlay achhi achhi niyyatayn ker lejiye.

Farman-e-Mustafa ﷺ

”نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ“

Musalman ki niyyat us kay amal say behtar hay.

Do Madani phool

❖ Bighayr achchi niyyat kay kisi bhi amal e khayr ka sawab nahi milta.

❖ Jitni achchi niyyatayn Ziyada, utna sawab bhi Ziyada.

1. Har baar Hamd o
2. Salat aur
3. Ta'awwuz o
4. Tasmiyah say aaghaz karon ga. (isi safhah par opar di hui 2 Arabi ibaraat parrh laynay say charon niyyaton par amal ho jaye ga).
5. Riza e Ilahi عَزَّوَجَلَّ kay liye is kitab ka awwal ta aakhir mutala'ah karon ga.
6. Hatta al was' is ka ba-Wuzu aur
7. Qiblah ro mutala'ah karon ga.

8. Qurani Aayat aur
9. Ahadees e mubarakah ki ziyarat karon ga
10. Jahan jahan “Allah” ka naam e paak aaye ga wahan عَزَّوَجَلَّ aur
11. Jahan jahan “Sarkar” ka ism e mubarak aaye ga wahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ parrhon ga.
12. (apnay zaati nuskhay par) “yaad-dasht” waalay safhah par zaroori nikaat likhon ga.
13. Kitabat waghayrah mayn Shar’i ghalati mili to naashireen ko tahreeri taur par muttale’ karon ga (Musannif ya naashireen waghayrah ko kitabon ki aghlaat sirf zabani batana khaas mufeed nahin hota).

Pahlay isay parrh lejiye

Meethay meethay Islami bhaiyo! Is faani dunya mayn “umr e ‘azeer kay chaar din” guzarnay kay ba’d hamen andhayri qabr mayn utar dia jaye ga jis ki wahshat-aamayz tanhaiyon mayn na janay kitna ‘arsah hamara qiyam ho ga. phir jab Mahshar kay maydan mayn ham apnay Khaliq o Maalik عَزَّوَجَلَّ ki bargah mayn safar e zeest (yani zindagi ka safar) kay ahwaal sunanay kay liye haazir hon gay to hamen apna har har amal apnay naama e amaal mayn likha huwa dikhai day ga jaysa kay Quran e ‘Azeem mayn irshad hota hay:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۖ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا

يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

Tarjam e Kanz ul Iman: us din log apnay Rab ki taraf phiren gay kai rah ho kar takay apna kia dikhaye jaaen to jo aik zarrah bhar bhalai karay isay daykhay ga aur jo aik zarrah bhar burai karay isay daykhay ga. (Parah 30, Sorah. Zilzal, Aayah. 6 to 8)

Is kay ba'd bargah e Rab ul Anaam عَزَّوَجَلَّ say parwana e bakhshish jaari ho ga ya (مَعَادَ اللَّهِ عَزَّوَجَلَّ) dukhool e Jahannam ka hukm milay ga. (نَسْأَلُ اللَّهَ الْعَافِيَةَ) yani ham 'aafiyat ka suwal kartay hayn.)

Gar to naraz huwa mayri halakat ho gi!

Haaye! Mayn naar e Jahannam mayn jalon ga ya Rab (عَزَّوَجَلَّ)

'afw kar aur sada kar kay liye raazi ho ja

Gar karam kar day to Jannat mayn rahon ga ya Rab (عَزَّوَجَلَّ)

(Armaghan e Madinah as Ameer e Ahl e Sunnat دامعتر كالميو العالفيه)

Dil say bhi hisab lia jaye ga

Meethay meethay Islami bhaiyo! Gunah ya nayki kay irtikab mayn jism kay zaahiri a'zaa masalan hath, paon, aankh, waghayrah ka kirdar to sab par waazih hay magar is taraf umooman hamari tawajjuh nahin hoti kay seenay mayn dharrkan waala dil bhi hamaray naama e a'maal mayn naykiyon ya gunahon kay izafay mayn in kay sath barabar ka shareek hay. Chunachay jab Maydan e Mahshar mayn aankh kaan waghayrah say hisab lia jaye ga to ye dil bhi in kay sath shareek ho ga. Quran e Paak mayn irshad hota hay:

إِنَّ السَّاعَةَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٦٦﴾

Tarjama e Kanz ul Iman: bay-shak kaan aur aankh aur dil in sab say suwal hona hay.

(Parah, 15, Sorah. Bani Israeel, Aayah. 36)

Is Aayat kay tahat ‘Allamah Muhammad bin Ahmad Ansari Qurtabi رَحْمَةُ اللهِ تَعَالَى Tafseer e Qurtabi mayn likhtay hayn kay “yani in mayn say har aik say is kay istimaal kay baray mayn suwal ho ga, chunachay dil say pochha jaye ga kay is kay zaree’ay kia socha gaya aur phir kia ietiqaad rakha gaya jab kay aankh aur kaan say pochha jaye ga tumharay zaree’ay kia daykha aur kia suna gaya. *(Jaami’ li Ahkam il Quran, Aayah. 36, vol. 5, pp. 188)*

Jab kay ‘Allamah Sayyid Mahmood Aalosi Baghdadi رَحْمَةُ اللهِ تَعَالَى Tafseer e Rooh ul Ma’ani mayn isi Aayat kay tahat likhtay hayn kay “ye Aayat is baat par daleel hay kay aadami kay dil kay af’aal par bhi is ki pakarr ho gi masalan gunah ka pukhtah iradah kar layna.... Ya.... dil ka mukhtalif bimariyon masalan keenah, hasad, aur khud pasandi waghayrah mayn muftala ho jana, haan Ulama nay is baat ki sarahat farmai kay dil mayn kisi gunah kay baray mayn mahaz sochnay par pakarr na ho gi jab kay is kay karnay ka pukhtah iradah na rakhta ho.

(Rooh ul Ma’ani, vol. 15, pp. 97)

Dil ko qalb kion kahtay hayn?

Dil ko Arabi zaban mayn qalb (yani badalnay waala) kahtay hayn aur isay qalb kahnay ki wajah ye hay kay ye mukhtalif auqaat mayn mahmood o mazmoom (yani pasandeedah o na-pasandeedah) donon qism ki kayfiyaat say do chaar hota hay.

(Mirqaat ul Mafateeh, vol. 1, pp. 304)

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Is haqeeqat ko farman e Nabawi ﷺ mayn yon bayan kia gaya hay: “dil ki misal us par ki si hay jo maydani zameen mayn ho jisay hawaen zaahir baatin ulten palten.”

(Musnad e Imam Ahmad bin Hanbal, vol. 7, pp. 178, Hadees 19778)

Meethay meethay Islami bhaiyo! Waaqi’ agar ham apnay dil par ghaur karen to ye nateejah samnay aaye ga kay kabhi is par raham ghaalib hota hay aur kabhi sakhti isay jakarr layti hay, kabhi samundar e sakhawat thathen marta hay to kabhi bukhl (yani kanjosi) ka tofaan apni halakat khayzyan dikhata hay, kabhi ‘aajizi ka aysa paykar kay kuttay ko bhi haqeer na janay aur kabhi aysa mutakabbir kay barron barron ko khaatir na laye, kabhi to aysa mukhlis kay apna nayk ‘amal zaahir honay par parayshan ho jaye aur kabhi aysi halat kay ta’reef na honay par malaal mahsoos karay, kabhi aysa saabir kay barri say barri museebat par uf tak na karay aur kabhi aysi bay-sabri kay zara si takleef par wa`wayla macha day, kabhi to apnay Rab عزوجل ka aysa khauf kay gunah karnay kay tasawwur hi say ghabraye aur kabhi aysi ghaflat kay barray barray gunah karnay kay ba’d bhi aasar e nadamat dikhai na den, kabhi to ‘ishq e Rasool (ﷺ) ka asya jazbah kay zaban e haal say pukar uthay:

Mayray to aap hi sab kuch hayn Rahamat e ‘Aalam

Mayn ji raha hon zamanay mayn aap hi kay liye

Aur kabhi to dunya ki mahabbat ka aysa ghalabah kay isi ko apna sab kuch samajh baythay, kabhi to musalmanon ki khayr khuwahi ka aysa jazbah kay khud nuqsan utha kar bhi dosron ka bhala karay aur kabhi aysa khud gharaz kay apnay faaiday kay liye musalman bhai ko nuqsan pohnchanay say bhi daraygh na

karay, kabhi to aysa istighnaa (yani bay-niyazi) kay jaye ‘izzat par ba-wujood e israar na baythay aur kabhi hubb e jaah (yani ‘izzat ki khuwahish) kay numaya jagah na milnay par munh phulaye balkay is mahfil say hi rukhsat ho jaye, kabhi to aysi qana’at kay hajat say zaaid maal milay bhi to laynay par tayyaar na ho aur kabhi aysi laalach kay kaseer maal honay kay ba-wujood maal barrhanay ki koshish mayn laga rahay, kabhi to aysi haya kay tanhai mayn bhi khilaf e haya kaam na karay aur kabhi aysi bay-baaki kay logon kay samnay bhi bay-hayai kay kaam karnay say na sharmaye, **وعلى هذا القياس**.

Tashweesh-naak tabdeeli

Meethay meethay Islami bhaiyo! Dil mayn honay waali ye tabdeeliyan intihai tashweesh-naak hayn lihaza hamen is ki taraf say hargiz kotahi nahin baratni chahiye. Is kay liye hamen awwalan bargah e Ilahi **عَزَّوَجَلَّ** mayn qalb e saleem (yani achi baaton ka asar qubool karnay waalay dil) ka suwal karna chahiye. Hamaray Meethay Meethay Aqa **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** jin kay qalb e athar say jaari honay waalay rohani chashmon say saara ‘aalam sayrab ho raha hay, wo bhi Allah **عَزَّوَجَلَّ** say is tarah dua kia kartay:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yani aye dilon ko phayrnay waalay! Mayray dil ko apnay Deen par qaaam rakh.

(Musnad e Imam Ahmad bin Hanbal, vol. 4, pp. 225, Hadees 12108)

Meethay meethay Islami bhaiyo! Bargah e Khudawandi mayn dua kay sath sath islaah e qalb kay liye amali koshish karna bhi bahut zaroori hay. Is kay liye hamen sab say pahlay apnay dil ka

muhasabah karna chahiye kay fi il waqt hamaray dil par jin sifaat ka ghalabah hay in mayn kitni sifaat e hasanah (yani achhi sifaat masalan sakhawat, ikhlaas, raham waghayrah) aur kitni sayyiah (yani buri sifaat masalan hasad, takabbur, bughz, bad-gumani waghayrah) phir nateeja samnay aanay par achhi sifaat ki baqa kay liye kamar bastah aur buri sifaat say chhutkaray ki koshish shuroo' kar den.

Zayr e nazar risalay "Bad-Gumani" mayn dil ko 'aariz honay waali aik sifat bad-gumani kay baray mayn ma'lomaat faraham karnay ki koshish ki gai hay masalan guman kisay kahtay hayn! is ki kitni aqsaam hayn? bad-gumani kab jaaiz aur kab na-jaaiz? Is par Shar'i hukm kab lagay ga? waghayrah neez is ki halakat khayzyon kay bayan kay ba'd ilaaj kay tareeqay bhi darj kar diye gaye hayn. is risalay ko murattab karnay kay liye Quran e Majeed is ki 8 Tafaseer, 10 kutub e Ahadees, in ki 5 shuruhaat, Fatawa Amjadiyah, Razawiyah, Faizan e Sunnat (jild awwal) aur 12 deegar kutub say mawad lia gaya hay, ilawah azen Tableegh e Quran o Sunnat ki 'Aalamgeer Ghayr siyasi Tahreek Dawat e Islami ki markazi majlis e Shura kay nigran مد ظله العالی kay cassette "bad-gumani" say bhi bharpor istifaadah kia gaya hay (ye cassette bayan Maktaba tul Madinah ki kisi bhi shaakh say hadyatan haasil kia ja sakta hay). Is risalay mayn taqreeban 5 Aayaat e Quraniyah, 20 Hadees e Mubarakah aur 11 hikayaat shaamil hayn. ummeed e waasiq hay kay islaah e qalb kay silsilay mayn ye risalah bahut mufeed saabit ho ga, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

A'ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى Fatawa Razawiyah jild 23 safhah 624 ta 626 par likhtay hayn: Muharramaat e Baatinyah (baatini mamno'at masalan) takabbur o riya o 'ujub

(yani ghuroor) o hasad waghayrah un kay mu’alajaat (yani ilaaj) ka ilm bhi har musalman par aham faraaiz say hay.” Is risalay ko na sirf khud parrhye balkay dosray islami bhaiyon ko is kay mutala’ay ki targheeb day kar sawab e jaariyah kay mustahiq banye. Allah ﷺ say dua hay kay hamen “apni aur saari dunya kay logon ki islaah ki koshish” karnay kay liye Madani in’amaat par amal karnay aur Madani qaafilon ka musafir bantay rahnay ki taufeeq ‘ataa farmaye aur Dawat e Islami ki tamam majaalis ba-shamool Majlis e Al Madinah tul Ilmiah ko din giyarwen raat baarwen taraqqi ataa farmaye.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shu’abah Islahi kutub (Majlis al Madina tul Ilmiah)

Teen Faramdeen-e-Mustafa ﷺ

3 Faramdeen-e-Mustafa ﷺ mulahaza hon: (i) Mayn nay tum ko ziyarat-e-quboor say mana’ kiya tha, ab tum qabron ki ziyarat karo kay woh dunya mayn bay-raghbati ka sabab hay aur aakhirat ki yad dilati hay. (*Ibn-e-Maaja, jild 2, safha 252, Hadis 1571*) (ii) Jab koi shakhs aysi qabr per guzray jisay dunya mayn janta tha aur us per salaam karay to woh murdah isay pehchanta hay aur is kay salaam ka jawab dayta hay. (*Tareekh-e-Baghdad, jild 6, safha 135, Hadis 3175*) (iii) Jo apnay waalidain donon ya aik ki qabr ki her jumu’a kay din ziyarat karay ga us ki maghfirat ho jaye gi aur nayko-kaar likha jaye ga. (*Shu’ab-ul-Iman, jild 6, safha 201, Hadis 7901*)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Durood e paak ki fazeelat

Sarkar e Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ka farman hay: aye logo! Bay-shak ba-roz e Qiyamat is ki dahshaton aur hisab o kitab say jald najaat panay waala wo shakhs ho ga jis nay tum mayn say mujh par dunya kay andar ba-kasrat durood shareef parrhay hon gay.
(Firdaus ul Akhbar, vol. 2, pp. 471, Hadees 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Nuqsan uthanay waala taajir

Aik buzurg farmatay hayn kay mayn aik masjid mayn namaz ada karnay gaya. Wahan mayn nay daykha kay aik maaldar taajir baytha hay aur qareeb hi aik faqeer dua mang raha hay: “ya Ilahi عَزَّوَجَلَّ! Aaj mayn is tarah ka khana aur is qism ka halwah khana chahta hon.” Taajir nay ye dua sun kar bad-gumani kartay huye kaha: “agar ye mujh say kahta to mayn isay zaroor khilata magar ye bahanah saazi kar raha hay aur mujhay suna kar Allah عَزَّوَجَلَّ say dua kar raha hay takay mayn sun kar isay khila don, Wa Allah! Mayn to isay nahin khilaon ga. wo faqeer dua say faarigh ho kar aik konay mayn so raha. Kuch dayr ba’d aik shakhs dhaka huwa tabaaq lay kar aaya aur daaen baaen daykhta huwa faqeer kay paas gaya aur isay jaganay kay ba’d tabaaq ba-sad ‘aajizi is kay samnay rakh dia. taajir nay ghaur say daykha to ye wahi khanay thay jin kay liye faqeer nay dua ki thi. Faqeer nay hasb e khuwahish is mayn say khaya aur baqiyaah waapas kar dia.

Taajir nay khana lanay waalay ko Allah ﷻ ka waasitah day kar pochha: “kia tum inhen pahlay say jantay ho?” khana lanay waalay nay jawab dia: “ba-Khuda! Hargiz nahin, mayn aik mazdoor hon mayri zaujah aur bayti saal bhar say in khaanon ki khuwahish rakhti then magar muhayya nahin ho patay thay. Aaj mujhay mazdori mayn aik misqaal (yani sarrhay chaar mashay) sona mila to mayn nay is say gosht waghayrah khareeda aur ghar lay aaya. Mayri biwi khana pakanay mayn masroof thi kay is dauran mayri aankh lag gai. aankhen to kia soen, soi hui qismat angrrai lay kar jag uthi, mujhay khuwab mayn Huzoor ﷺ ka jalwah e zayba nazar aa gaya, mayn nazaarah e Mahboob mayn gum tha kay labhay e mubarakah ko jumbish hui, rahmat kay phol jharrnay lagay aur alfaaz kuch yon tarteef paye: “aaj tumharay ‘alaqay mayn Allah ﷻ ka aik wali aaya huwa hay, us ka qiyam Masjid mayn hay. Jo khanay tum nay apnay biwi bachon kay liye tayyar karwaye hayn in khanon ki isay bhi khuwahish hay, is kay paas lay jao wo apni khuwahish kay mutabiq kha kar waapas kar day ga, baqiyah mayn Allah ﷻ tayray liye barakat ‘ataa farmaye ga aur mayn tayray liye Jannat ki zamanat dayta hon. Neend say uth kar mayn nay hukm ki ta’meel ki jis ko tum nay bhi daykha.

Wo taajir kahnay laga: “mayn nay in ko inhi khanon kay liye dua mangtay suna tha, tum nay in khanon par kitni raqm kharch ki?” is shakhs nay jawab dia: “misqaal bhar sona.” Is taajir nay isay paysh kash ki: “kia aysa ho sakta hay kay mujh say das misqaal sona lay lo aur is nayki mayn mujhay aik qayrat ka hissah-dar bana lo?” is shakhs nay kaha: “ye na-mumkin hay.” Us taajir nay ifzafah kartay huye kaha: “achcha mayn tujhay 20 misqaal sona day dayta hon.” Is shakhs nay apnay inkar ko duhraya hatta kay is taajir nay sonay ki miqdar barrha kar 50 phir 100 misqaal kar

di magar wo shakhs apnay inkar par data raha aur kahnay laga: “Wa Allah! Jis shay ki zamanat Rasool e Kareem ﷺ nay di hay, agar to is kay badlay saari dunya ki daulat bhi dayday phir bhi mayn isay farookht nahin karon ga, tumhari qismat mayn ye cheez hoti to tum mujh say pahl kar saktay thay laykin Allah ﷻ apni rahmat kaysath khaas karta hay jisay chahay.” Taajir nihayat naadim o parayshan ho kar Masjid say chala gaya goya is nay apni qeemti mataa’ kho di ho. *(Raud ur Riyaaheen, pp. 277)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Kasrat e guman ki mumana’at

Allah ﷻ nay Quran e paak mayn irshad farmaya:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Tarjama e Kanz ul Iman: aye Iman waalo! Bahut gumanon say bacho bay-shak koi guman gunah ho jata hay.

(Parah 26, Hujuraat, Aaya 12)

Hazrat Sayyiduna ‘Allamah ‘Abdullah Abu Umar bin Muhammad Shayrazi Baydawi رَحِمَهُ اللَّهُ تَعَالَى Tafseer e Baydawi mayn likhtay hayn: “takay musalman har guman kay baray mayn muhtaata ho jaye aur ghaur o fikr karay kay ye guman kis qabeel say hay.”

(Tafseer e Baydawi, Parah 26, Hujuraat, Aayat 12, vol. 5, pp. 218)

Is Aayah kay tahat Hazrat Sayyiduna Imam Fakhr ul Deen Razi رَحِمَهُ اللَّهُ تَعَالَى Tafseer e Kabeer mayn likhtay hayn: “kion kay kisi shakhs ka kaam daykhnay mayn to bura lagta hay magar haqeeqat mayn aysa nahin hota kion kay mumkin hay kay karnay waala isay bhol kar kar raha ho ya daykhnay waala hi ghalati par ho.

(Tafseer e Kabeer, Parah 26, Hujuraat, Aayat 12, vol. 10, pp. 110)

Har wo khayal jo kisi zaahiri nishani say haasil hota hay guman kahlata hay, is ko ظن bhi kahtay hayn. masalan dor say dhuwan uthta daykh kar aag ki maujoodgi ka khayal aana.

(Mufradaat e Imam Raghbi, pp. 539)

Guman ki aqsam

Bunyadi taur par guman ki 2 qismen hayn:

1. Husn e zan (yani achcha guman).
2. Suy e zan (yani bura-guman, isay bad-gumani bhi kahtay hayn).

Phir in mayn say har aik ki 2 qismen hayn:

Chunachay husn e zan kabhi to waajib hota hay jaysay Allah ﷻ kay sath achcha guman rakhnja aur kabhi mustahab jaysay momin e saalih kay sath nayk guman.

(Khazaain ul Irfan, Parah 26, Hujuraat, tahat e Aaya 12)

Isi tarah suy e zan (bad-gumani) ki bhi 2 qismen hayn:

- 1) Jaaiz
- 2) Mamnoo'

Bad-gumani kay jaaiz honay ki soraten

Pahli sorat

Faasiq e mu'lin (yani 'alaniyah gunah karnay waalay) kay sath aysa guman karna jaysay af'aal is say zahoor mayn aatay hayn.

(Khazaain ul Irfan, Parah 26, Hujuraat, Tahat Aayah 12)

'Allamah Muhammad bin Ahmad Ansari Qurtabi رحمۃ اللہ تعالیٰ علیہ likhtay hayn: "agar koi shakhs nayk ho to is kay baray mayn bad-gumani jaaiz nahin aur jo 'alaniyah gunah e kabeerah ka

murtakib ho aur fisq mayn mash`hoor ho to us kay baray mayn bad-gumani karna jaaiz hay.

(Jaami' li Ahkam il Quran, Parah 26, Hujuraat, 12, vol. 8, pp. 238)

‘Allamah Sayyid Mahmood Aalosi رَحْمَةُ اللهِ تَعَالَى irshad farmatay hayn : “suy e zan us waqt haram ho ga jab maznoon (yani jis kay baray mayn guman kia jaye) aysa shakhs ho jis kay ‘uyoob ki posheedgi, saalihiyat (yani nayk honay) aur amaanat o diyanat ka mushahadah kia jaye (yani wo nayki mayn mash`hoor ho) aur agar koi shak mayn muftala karnay waalay buray kaamon mayn ‘alaniyah taur par mash`ghool ho jaysay sharab ki dukan mayn aana jaana ya gaanay waali faajirah auraton ki suhbat ikhtiyar karna ya kisi bay-reesh (bighayr darrhi waalay) ki taraf musalsal daykhtay rahna, to is sorat mayn bad-gumani Haraam nahin, chahay guman karnay waalay nay inhen sharab peetay ya zina kartay ya bay-hodah kaam (yani bad-fa’li) kartay huye na daykha ho.”

(Roh ul Ma’ani, Parah 26, Hujuraat, Tahat Aayah 12, vol. 26, pp. 428)

‘Allamah Isma’eel Haqqi رَحْمَةُ اللهِ تَعَالَى irshad farmatay hayn: “guman ki taraf us waqt tak paysh-raft na ki jaye jab tak ka maznoon (yani jis kay baray mayn dil mayn guman aaye) kay baray mayn ghaur o fikr na kar lia jaye. Chunachay agar maznoon nayk hay to us par ma’mooli waham ki wajah say bad-gumani na ki jaye balkay ihtiyaat barti jaye aur tum us waqt tak kisi kay sath bad-gumani na karo jab tak kay tumharay liye husn e zan rakhna mumkin ho. Raha fussaqa ka mu’amlah to un kay sath aysi bad-gumani rakhna jaaiz hay jo in kay afaal say zaahir ho.”

(Roh ul Bayan, vol. 9, pp. 85)

Sadr ul Sharee'ah, Badr ul Tareeqah Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ likhtay hayn: “bay-shak musalman par bad-gumani Haraam hay magar jab kay kisi qareenah say us ka aysa hona saabit hota ho, to ab Haraam nahin. Masalan kisi ko bhatti (yani sharab khanay) mayn aatay jaatay daykh kar usay sharab-khor (yani sharab peenay waala) guman kia to is (yani bad-gumani karnay waalay) ka qusoor nahin, us (yani sharab khanay mayn aanay waalay) nay mauza' e tuhmat (yani tohmat lagnay ki jagah) say kion ijtinaab (yani parhayz) na kia. (*Fatawa Amjadiya, vol. 1, pp. 123*) Ameer ul Momineen Hazrat Sayyiduna Umar bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ nay farmaya: “jo apnay aap ko khud tohmat kay liye paysh kar day to wo apnay baray mayn bad-gumani karnay waalay ko malamat na karay.

(*Durr e Mansoor, vol. 7, pp. 566*)

Bad-gumani jaaiz honay ka matlab

Yaad rahay kay ahl e ma'siyat aur 'alaniyah gunah karnay waalon say bad-gumani jaaiz honay ka ye matlab nahin kay ham in ki bad-go'i ya 'aib uchhalna shuroo' kar den balkay aysi sorat mayn rizay e Ilahi عَزَّوَجَلَّ kay liye sirf dil mayn inhen bura samajha jaye. (*Al Hadeeqa tun Nadiyah, vol. 2, pp. 11*) Allah عَزَّوَجَلَّ kay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: “har musalman ki 'izzat, maal aur jaan dosray (musalman) par Haraam hay.

(*Tirmizi, vol. 3, pp. 372*)

Dosri sorat

Jab nuqsan mayn muhtala honay ka qawi ihtimaal ho. Masalan kisi islami bhai nay kisi kay sath kaarobaari sharakat ki ya

khareed o farookht ki ya is say kiray e par koi cheez li ya kisi bhi tarah ka maali mu'amlah tay kia aur samnay waalay ki kisi mashkook harakat ki wajah say dil mayn bay-ikhtiyaar bad-gumani payda hui aur is nay is bad-gumani ki bunyad par aysi ihtiyaati tadabeer ken jis say samnay waalay ko koi nuqsan na pohinchay to jaaiz hay kion kay agar haqeeqatan samnay waalay ki niyyat durust na ho aur ye shakhs husn e zan hi qaa'im karta rah jaye to nuqsan mayn mubtala honay ka qawi imkaan hay. Jaysa kay 'Allamah Sayyid Mahmood Aalosi Baghdadi رَحْمَةُ اللهِ تَعَالَى Roh ul Ma'ani mayn likhtay hayn: "guman karnay waalay kay liye buray guman kay taqazay par amal karnay mayn koi haraj nahin (jabkay maznoon ko koi nuqsan na pohinchay) masalan is nay kisi shakhs kay baray mayn guman kia kay wo usay nuqsan pohinchana chahta hay to wo is say bachnay kay liye aysay iqdamaat kar sakta hay jin ki wajah say us (samnay waalay) shakhs ko nuqsan na pohinchaye. Tabarani shareef mayn hay: "logon say suy e zan kay zaree'ay apni hifazat karo. (*Mo'jam ul Ausat, vol. 1, pp. 181, Hadees 598*) mazeed likhtay hayn: "buray gumanon mayn say ba'z wo hayn jin ki payrwi mubah (jaaiz) hay jaysay ma'ashi mu'amlaat mayn bad-gumani hona."

(*Roh ul Ma'ani, vol. 26, pp. 428,*)

'Allamah Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى Tafseer e Roh ul Bayan mayn likhtay hayn: "ba'z guman mubaah (jaaiz) jaysay umoor e ma'aash yani dunyawī mu'amlaat aur ma'aash kay muhimmaat mayn bad-gumani karna balkay in umoor mayn bad-gumani mo'jib e salamati (yani salamati ka sabab) hay.

(*Roh ul Ma'ani, vol. 9, pp. 84*)

Bad-gumani mamnoo' hay

Jaysay Allah ﷺ kay sath bura guman rakhna aur nayk momin kay sath bura guman rakhna.

(Tafseer e Khazain ul Irfan, Parah 26, Hujuraat, Tahat Aayah 12)

Allah ﷺ say bad-gumani ka matlab hay kay ye guman rakhna kay Allah ﷺ mujhay rizq nahin day ga ya mayri hifazat nahin farmaye ga ya mayri madad nahin karay ga, waghayrah.

(Al Hadeeqah ul Nadiyah, vol. 2, pp. 7)

Bad-gumani say bachnay kay 3 farameen

- 1) Nabi e Kareem ﷺ ka farman e ibrat nishan hay: bad-gumani say bacho bay-shak bad-gumani bad-tareen jhhot hay.” *(Bukhari, vol. 3, pp. 446, Hadees 5143)*
- 2) Irshad farmaya ﷺ : musalman ka khon, maal aur is say bad-gumani (dosray musalman par) Haraam hay.”
(Shu'ab ul Iman, vol. 5, pp. 297, Hadees 6706)
- 3) Hazrat Sayyidatuna 'Aaishah Siddiqah رضى الله تعالى عنها say marfoo'an marwi hay: “jis nay apnay musalman bhai say bura guman rakha, bay-shak is nay apnay Rab ﷺ say bura guman rakha.

(Durr e Mansoor, vol. 7, pp. 566)

bad-gumani par hukm e Shar'i kab lagay ga?

Meethay meethay Islami bhaiyo! Kisi shakhs kay dil mayn kisi kay baray mayn bura guman aatay hi isay gunahgar qarar nahin dia jaye ga kion kay mahaz dil mayn bura khayal aa janay ki bina par saza ka haqdar thehranay ka matlab kisi insan par is ki taqat say zaaid bojh daalna hay aur ye baat Shar'i taqazay kay khilaf hay, Allah ﷺ irshad fermata hay:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط

Tarjama e Kanz ul Iman: Allah عزوجل kisi jaan par bojh nahin daalta magar is ki taqat bhar. (Parah 2, Baqara, 286)

Bad-gumani kay Haraam honay ki soraten

- 1) Jab insan is bad-gumani ko dil mayn jama lay (yani is ka yaqeen kar lay).
- 2) Is ko zaban par lay aaye ya is kay taqazay par amal kar lay.

1 bad-gumani ko dil par jama layna

Sharikh Bukhari ‘Allamah Badr ul Deen Mahmood bin Ahmad Aini رحمته الله تعالى عليه farmatay hayn: guman wo Haraam hay jis par guman karnay waala musir ho (yani israr karay) aur isay apnay dil par jama lay na kay wo guman jo dil mayn aaye aur qaar na pakrray. (Umdat ul Qari, vol. 14, pp. 96, Hadees 96)

Hujja tul Islam Imam Muhammad Ghazali رحمه الله تعالى عليه farmatay hayn: “(musalman say) bad-gumani bhi isi tarah Haraam hay jis tarah zaban say burai karna Haraam hay. Laykin bad-gumani say murad ye hay kay dil mayn kisi kay baray mayn bura yaqeen kar lia jaye, rahay dil mayn payda honay waalay khadshaat o waswasay to wo mu’aaf hayn balkay shak bhi mu’af hay. Mazeed likhtay hayn: “bad-gumani kay pukhtah honay ki pahchan ye hay kay maznoon kay baray mayn tumhari qalbi kayfiyat tabdeel ho jaye, tumhen us say nafrat mahsoos honay lagay, tum us ko bojh samjho, is ki ‘izzat o ikram aur is kay liye fikr mand honay kay baray mayn susti karnay lago. Nabi e Kareem صلى الله تعالى عليه وآله وسلم nay farmaya: jab tum koi bad-gumani karo to is par jamay na raho.

(*Mu'jam ul Kabeer, vol. 3, pp. 228, Hadees 3227*) yani isay apnay dil mayn jagah na do, na kisi amal kay zaree'ay is ka izhaar karo aur na a'zaa kay zaree'ay bad-gumani ko pukhtah karo.”

(*Ihya ul Uloom, vol. 3, pp. 186*)

Masalan Shaytan nay kisi islami bhai kay dil mayn kisi nayk shakhs kay baray mayn riya-kari ka guman daala to is islami bhai nay is guman ko fauran jhatak dia aur is musalman kay baray mayn mukhlis honay ka husn e zan qaaim kar lia to ab is ki girift nahin ho gi aur na hi ye gunahgar ho ga. is kay bar-'aks agar dil mayn bad-gumani aanay kay ba'd us ko na jhutlaya aur wo bad-gumani is kay dil mayn qarrar pakarray rahi hatta kay yaqeen kay darjay par pohanch gai kay fulaan shakhs riyakar hi hay to ab bad-gumani karnay waala gunahgar ho ga chahay is baray mayn zaban say kuch na bolay.

bad-gumani ko zaban par lay aana ya is kay taqazay par amal kar layna

‘Allamah Abdul Ghani Naablusi رَحْمَةُ اللهِ تَعَالَى عَلَيْه likhtay hayn: shaky a waham ki bina par momineen say bad-gumani is sorat mayn Haraam hay jab is ka asar a'zaa par zaahir ho yani is kay taqazay par amal kar lia jaye masalan is bad-gumani ko zaban say bayan kar dia jaye. (*Hadiqa tul Nadiyah, vol. 2, pp. 13*)

Aur ‘Allamah Sayyid Mahmood Aalusi رَحْمَةُ اللهِ تَعَالَى عَلَيْه likhtay hayn: jab bad-gumani ghayr ikhtiyaari ho to jis cheez ki mumana'at hay, wo is kay taqazay kay mutabiq amal karna hay yani maznoon (yani jis kay baray mayn dil mayn guman aaye) ko

haqeer jaanna ya is ki 'aib goi karna ya is bad-gumani ko bayan kar dayna.

Masalan aap ki dawat mayn na pohchnay waalay islami bhai nay mulaqaat honay par apna koi uzr paysh kia magar aap kay dil mayn Shaytan nay waswasah daala kay ye jhot bol raha hay aur aap nay is guman ki payrwi kartay huye fauran bol dia kay tum jhot bol rahay ho, to aysi bad-gumani Haraam hay.

bad-gumani ki tabah kaariyan

Meethay meethay Islami bhaiyo! bad-gumani mayn muhtala honay waala waadi e halakat mayn jaa parrrta hay kion kay is aik gunah ki wajah say deegar kai gunah sarzad ho jatay hayn masalan:

- 1) Agar samnay waalay par is ka izhaar kia to us ki dil aazari ka qawi andayshah hay aur bighayr ijazat e Shar'i musalman ki dil aazari Haraam hay. Huzoor ﷺ nay farmaya: jis nay kisi musalman ko aziyat di us nay mujhay aziyat di aur jis nay mujhay aziyat di, pas is nay Allah عزوجل ko aziyat di.

(Mu'jam Kabeer, vol. 2, pp. 386, Hadees 3607)

- 2) Agar is ki ghayr maujoodgi mayn kisi dosray par izhar kia to gheebat ho jaye gi aur musalman ki gheebat karna Haraam hay. Quran e Kareem mayn irshad hota hay:

وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا
أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

Tarjama e Kanz ul Iman: aur aik dosray ki gheebat na karo.

Kia tum mayn koi pasand rakhay ga kay apnay maray bhai
ka gosht khaye to ye tumhen gawara na ho ga.

Hujja tul Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى irshad farmatay hayn: “musalmanon say bad-gumani rakhna Shaytan kay makr o farayb ki wajah say hota hay, bay-shak ba’z guman gunah hotay hayn aur jab koi shakhs kisi kay baray mayn bad-gumani ko dil par jama layta hay to Shaytan is ko ubharta hay kay wo zaban say is ka izhaar karay is tarah wo shakhs gheebat ka murtakib ho kar halakat ka saman kar layta hay ya phir wo is kay huqooq poray karnay mayn kotahi karta hay ya phir usay haqeer aur khud ko us say behtar samajhta hay aur ye tamam cheezen halak karnay waali hayn. (*Hadiqa tul Nadiyah, vol. 2, pp. 8*)

- 3) bad-gumani kay nateejay mayn tajassus payda hota hay kion kay dil mahaz guman par sabr nahin karta balkay tahqeeq talab karta hay jis ki wajah say insan tajassus mayn ja parrrta hay aur ye mamnoo’ hay. Allah عَزَّوَجَلَّ nay irshad farmaya:

وَلَا تَجَسَّسُوا

Tarjama e Kanz ul Iman: aur ‘aib na dhondo.

(*Hujuraat, Parah 26, Aaya 12*)

Sadr ul Afaadil Hazrat Sayyiduna Sayyid Muhammad Na’eem ul Deen Murad Aabadi رَحْمَةُ اللهِ تَعَالَى is Aayat kay tahat Tafseer e Khazaain ul Irfan mayn likhtay hayn: “musalmanon ki ‘aib joi na karo aur in kay chhupay haal ki justju mayn na raho jisay Allah عَزَّوَجَلَّ nay apni sattari say chhupaya.”

- 4) bad-gumani say bughz aur hasad jaysay baatini amraaz bhi payda hotay hayn. (*Fath ul Baari, vol. 10, pp. 410, Hadees 6066*)

bad-gumani ki khaufnaak aafat

Meethay meethay Islami bhaiyo! Waalidain aulad, bhai behan, zaujah, saas, baho, susraal damad, nand bhawaj balkay tamam ahl e khanah o khandan neez ustaz shagird, sayth aur naukari, taajir o gaahak, afsar o mazdor, hakim o mahkoom, al gharaz aysa lagta hay kay tamam Deeni o dunyawii shu'bon say ta'alluq rakhnay waalay musalmanon ki aksariyat is waqt bad-gumani ki khaufnaak aafat ki lapayt mayn hay. Kisi ko mobile par phone karen aur wo receive na karay to bad-gumani..... shohar ki tawajjuh biwi ki taraf kam ho gai to fauran saas say bad-gumani.....kisi factory say achi naukari say faarigh ho gaye to daftar kay kisi fard say bad-gumani..... kaarobaar mayn nuqsan ho gaya to qareebi kaarobaari hareef say bad-gumani.... Tanzeemi taur par khilaaf tawaquu' baat ho gai to zimmadarani say bad-gumani..... ijtimaa' e zikr o na'at kay intizamaat mayn kamzori hoi to fauran muntazimeen say bad-gumani..... ijtimaa' e zikr o na'at mayn koi shakhs jhom raha hay ya ro raha hay to bad-gumani..... Kisi buzurg ya peer nay apnay mureedeen ya muta'lliqeen ki targheeb kay liye koi apna waaqia bayan kar dia to fauran in say bad-gumani..... jis nay qarz lia aur wo raabtay mayn nahin aa raha ya jis say maal book karwa lia wo mil nahin raha to fauran bad-gumani..... Kisi nay waqt dia aur aanay mayn takheer ho to bad-gumani..... Fulan kay paas thorrar hi 'arsay mayn gaari, achcha makan aur deegar

saholiyaat aa gaen fauran bad-gumani, usay shohrat mil gai to bad-gumani.

Aap ghaur kartay jaen to shab o roz na jaanay kitni martabah ham bad-gumani ka shikar hotay hon gay. Phir ye ibtidaa`an payda honay waali bad-gumani us shakhs kay `aibon ki toh mayn lagati, hasad par ubharti, gheebat aur bohtan par uksati aur aakhirat bar-baad karti hay. Isi bad-gumani ki wajah say bhai bhai mayn dushmani ho jaati hay, saas baho mayn than jaati hay, miyan biwi mayn judai, bhai behnon kay darmiyan qata` e ta`alluqi ho jati hay aur yon hanstay hanstay ghar ujarr jaatay hayn aur agar yahi bad-gumani kisi mazhab-i tahreek say waabastah afraad mayn aa jaye to na-qaabil e bayan nuqsan uthana parrrta hay. Aur agar ye bad-gumani Auliya e Kiram **رحمۃ اللہ تعالیٰ** bil khulsoos apnay peer o murshid say ho to aysa shakhs fuyoz o barakaat say mahroom rah jata hay. Imam Ahl e Sunnat Imam Ahmad Raza Khan **رحمۃ اللہ تعالیٰ علیہ** kuch yon likhtay hayn: (apnay peer say muta`lliqliq) dil mayn bad-gumani ko jagah na day balkay yaqeen jaanay kay mayri samajh ki ghalati hay.”

(Fatawa Razawiyah, vol. 24, pp. 369)

Auliyaullah say bad-gumani karnay walon ki taubah ki 5 Hikayaat

1. Sodagar ki taubah

‘Allamah ‘Abdullah bin ‘As’ad Yafi’ee **رحمۃ اللہ تعالیٰ علیہ** (Mutawaffa 768 Hijri) likhtay hayn: Aik Sahib-e-‘Ilm-o-Fazl bayan kartay hayn kay Baghdad may aik sodagar tha jo Auliya-e-Kisraimeet **رحمۃ اللہ تعالیٰ علیہ**

ki shan may bad kalami kiya karta tha. Kuch ‘arsah ba’d mayn nay usi shakhs ko Auliya-e-Kiraam ki suhbat may daykha aur kisi nay mujhay bataya kay us nay apni saari daulat unhen par luta di hay. Mayn nay us sodagar say is tabdeeli ki wajah daryaft ki to us nay bataya: Mayn ghalati par tha aur is ka ihsaas mujhay is tarah huwa kay aik martabah Jumu’ah ki namaz kay ba’d mayn nay Hazrat Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko daykha kay bahut jaldi may masjid say nikal rahay hayn. Mayn nay socha kay daykho to sahi yeh shakhs barra soofi kahlata hay aur thorri dayr kay liye masjid may ruknay ko tayyar nahi. Mayn nay sab kuch chhorra aur apnay dil may kaha: Daykhon to sahi kay yeh kahan jatay hayn? Aur un kay peechhay peechhay chal diya. Unhon nay baazar ja kar naan baye say naram naram rotiyan khareeden, Mayn nay socha Soofi sahib ko daykhiye naram naram rotiyan lay rahay hayn, is kay ba’d aap nay kabab walay say aik dirham kay kabab khareeday. Yeh daykh kar mayra ghussah aur fuzoon huwa.

Wahan say woh halwai ki dukan par pohanchay aur aik dirham ka faloodah liya. Mayn nay dil may thaani li kay inhayn khareednay do, jab yeh isay khanay baythayn gay to mayn in ka mazah kir kira karoon ga. Sab cheezayn khareednay kay ba’d unhon nay jungle ki raah li. Mayn nay socha inhayn bayth ker khanay kay liye shayad sabzah zaar aur paani ki talash hay chunachay mayn un kay peechay laga raha hatta kay ‘Asr kay waqt aap aik gaon ki masjid mayn pohanchay, jahan aik beemar aadami maujood tha. Aap us kay sirhanay bayth kar usay khana Khilanay lagay. Mayn thori dayr kay liye wahan say chala gaya

aur gaoon ki sayr ko nikal gaya. Jab mayn wapas lota to aap رَحْمَةُ اللَّهِ عَلَيْهِ wahan nahin thay. Mayn nay us beemar say aap رَحْمَةُ اللَّهِ عَلَيْهِ kay baaray may poocha to us nay bataya kay woh Baghdad chalay gaye mayn nay poocha: “Baghdad yahan say kitni door hay?” us nay bataya: “Taqreeban 120 Meel” Mayri zaban say nikla: **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** Mujhay apnay kiye par bahut pachhtawa huwa. Mayray pallay itnay paysay na thay kay Suwari par jaon aur na jism may itni sakat kay paydal ja pohanchon. Us beemar nay Mashwarah diya kay Aap رَحْمَةُ اللَّهِ عَلَيْهِ kay aanay tak yahin raho. Chunachay mayn dusray jumu’ah tak wahin ruka raha.

Aglay Jumu’ah-tul-Mubarak Hazrat Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ khana lay kar beemar kay paas pohanchay. Jab aap usay khana khila chukay to us nay kaha: Aye Abu Nasr! Yeh shakhs guzishtah Jumu’ah aap kay peechay yahan aaya tha aur haftah bhar say yahin parra huwa hay isay wapas pohancha dejiye. Aap رَحْمَةُ اللَّهِ عَلَيْهِ nay jalal say mayri taraf daykha aur poocha: Mayray sath kion aaye thay? Mayn nay kaha: Mujh say ghalati ho gaye. Farmaya: Mayn un kay peechay chalta raha hatta kay Maghrib kay waqt hum shahar kay qareeb ja pohanchay. Unho nay mayray mahallay kay baray may poocha aur mayray batanay kay ba’d farmanay lagay: jaao aur dubarah aysa na karna. Mayn nay usi waqt say Auliya-e-Kiraam رَحْمَةُ اللَّهِ عَلَيْهِ kay baray mayn bad-go’i say taubah kar li aur un ki suhbat ikhtiyar kar li aur ab isi par qaaim rahon ga. **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** (Rauz-ur-Riyaheen, pp. 218)

Meethay meethay Islami bhaiyon daykha aap nay kay Auliya-e-Kiraam رَحْمَةُ اللَّهِ عَلَيْهِ say bughz aur ‘adawat rakhnay aur un kay baray mayn bad-gumani kar kay tooh mayn parrnay walay ko

kitni sharmindagi uthana parri. Allah ﷺ hamayn apnay Auliya say husn-e-‘aqeedat qaaam rakhnay ki taufeeq day.

أَمِينَ بِجَاوِ التَّيْبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Bad-Gumani karnay waali Kaneez

‘Allamah ‘Abdul Kareem bin Hawzan Qushayri رحمه الله تعالى عليه (Mutawaffa 465 Hijri) raqam taraaz hayn: Hazrat Sayyiduna Abu Hasan Noori رحمه الله تعالى عليه ki khadimah Zaytoonah ka bayan hay: Aik martabah sakht sardi thi, Mayn nay hazrat say pochha: Aap kay liye kuch laaon? To Aap رحمه الله تعالى عليه nay doodh aur roti laanay ka hukm diya. Mayn matloobah cheezayn lay ja kar haazir-e-khidmat hui to daykha aap kay saminay kuch koilay parray thay jinhayn aap haath say ulat pulat rahay thay. Aap nay roti li aur khana shuru’ kar di. Ab yeh manzar tha kay aap roti kha rahay thay aur doodh aap kay haath par bah raha tha jis par koilay ki kalak lagi hui thi. Yeh daykh kar mayn nay dil may kaha: Ilahi ﷺ tayray yeh wali kis qadar ganday hotay hayn in may say koi bhi safai ka khayal nahin rakhnay wala hota

Is kay ba’d mayn kisi kaam say ghar say baahar nikli to achanak aik ‘aurat aa kar mujh say chimat gai aur mujh par apnay kaprron ki gatthri ki chori ka ilzam laganay lagi. Mayray faryad karnay kay ba-wujood log mujhay pakarr kar kawtwal kay paas lay gaye. Hazrat ko ittila’ hui to aap tashreef laye aur mayray haq mayn sifarish farmai. Magar kawtwal nay basad adab ‘arz ki: Hazrat mayn isay kaysay chhor sakta hon jab kay yeh ‘aurat is

par chori ka ilzam laga rahi hay. Itnay mayn aik larrki wahan aai jis kay paas wahi gathri thi aur mayri jan bakhshi ho gaye. Hazrat mujhay lay kar ghar waapas aaye aur farmaya: kiya ab dubarah kaho gi kay Allah kay wali kis qadar ganday hotay hayn. Yeh sun kar mayn hayraan rah gai aur fauran taubah kar li.

(Al Risalah Qushayriyah, pp. 406)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Wali ki Taqat

Imam Ahl-e-Sunnat A'ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Mutawaffa 1340 Hijri) ka bayan-e-hikayat hay: Hazrat Khuwajah Naqshband رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Bukhara mayn Hazrat Ameer Kalaal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ka shuhrah sun kar khidmat mayn haazir huway. Aap nay daykha kay makaan kay andar khaas logon ka majma' hay aur akharray mayn kushti ho rahi hay. Hazrat bhi maujood hayn aur kushti mayn shareek hayn, Hazrat Khuwajah Naqshband 'Aalim-e-Jaleel paband-e-Shari'at thay, un kay qalb nay kuch pasand nahin kiya halan kay is mayn shar'an (Aaj kal ki kushtiyon ki misl) koi na jaaiz baat bhi shamil na thi, yeh khayal aana hi tha kay ghanoodgi aa gai, daykha Hashr ka maydan hay, un kay aur Jannat kay darmiyan daldal ka aik darya haail hay. Yeh guzar kar us kay paar jana chahtay thay. Chunachay is mayn utray aur jitna zor lagatay utna dhanstay chalay jatay yahan tak kay baghlon tak dhans gai, ab nihayat parayshan huway kay kiya karayn, itnay mayn daykha kay Hazrat Ameer Kalaal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ tashreef laaye aur aik haath say baahar nikal kar darya kay paar pohncha diya. Phir aap ki aankh

khul gai aur is say pahlay kay aap kuch kahtay, Hazrat Meer Kalaal رَحْمَةُ اللهِ تَعَالَى nay farmaya kay agar hum kushti na larray to yeh taqat kahan say aaye. (ya'ni hamara larrna Allah Ta'ala ki riza aur jihad ki tayyari kay liye hay) yeh sun kar aap fauran un kay qadmon mayn gir gaye aur un kay haath par bay'at kar li.

(Malfoozat-e-A'la Hazrat, part. 4, pp. 364)

4. Khush Rang Sayb

Imam Ahl-e-Sunnat A'ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى (Mutawaffa 1340 Hijri) ka bayan hay: Aik Sahib Auliya-e-Kiram رَحْمَةُ اللهِ تَعَالَى mayn say thay. Aap ki khidmat mayn badshah-e-waqt qadam bosi kay liye haazir huwa. Huzoor kay paas kuch sayb nazar mayn aaye thay. Huzoor nay aik sayb badshah ko diya aur kaha khaao, us nay 'arz ki Huzoor bhi nosh farmaiye. Chunachay aap nay bhi khaaye aur badshah nay bhi. Us waqt badshah ko dil mayn khayal guzra kay yeh jo sab say barra khush rang sayb hay agar apnay haath say utha kar mujhay day dayn to mayn jaan loon ga kay yeh wali hayn. Aap رَحْمَةُ اللهِ تَعَالَى nay wahi sayb utha kar farmaya: Hum Misr gaye thay wahan aik jagah barra bhari Jalsah tha, daykha kay aik shakhs hay us kay paas aik gadha hay aur us ki aankhon par patti bandhi hay. Aik cheez aik shakhs ki dusray kay paas rakh di jati hay. Us Gadhay say poocha jata hay, gadha sari majlis ka dorah karta hay, jis kay paas hoti hay, ja kar sar tayk dayta hay. Yeh Hikayat hum nay is liye bayan ki kay agar yeh sayb na dayn to hum wali hi nahin aur agar dayn gay to us Gadhay say barrh kar kiya kamal kar dikhaya. Yeh farma kar sayb badshah ki taraf Phaynk diya.

(Malfoozat-e-A'la Hazrat, part. 4, pp. 342)

Meethay meethay Islami bhaiyon ma'loom huwa kay Auliyaullah رَحْمَةُ اللهِ تَعَالَى ki Bargah may zaban kay sath sath dil bhi sanbhal kar jana chahiye

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Shahi darbar may sifarish

Shaykh Fareed-ud-Deen Attar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Mutawaffa 606 Hijri) likhtay hayn: Do Darwaysh Taweel safar kay ba'd Hazrat Abu Abdullah Khafeef رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say milnay pohinchay to ma'loom huwa kay aap shahi darbar mayn jalwah farma hayn. Yeh sun kar un logon nay socha kay yeh kis qism kay buzurg hayn jo shahi darbar mayn haaziri daytay hayn bahar haal yeh donon bazar ki taraf nikal gaye aur apni jayb silwanay kay liye aik darzi ki dukan par pohinchay. Isi dauran darzi ki qaynchi gum ho gaye aur us nay in donon ko chori kay shubah mayn giriftar karwa diya. Jab police donon ko lay kar shahi darbar mayn pohnchi to Hazrat Abu Abdullah Khafeef رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay badshah say in ki sifarish kartay huway farmaya: yeh donon chor nahin hay, lihaza in ko chorr diya jaye. Chunachay aap ki sifarish par in donon ko riha kar diya gaya. Is kay ba'd aap nay un donon say farmaya: Mayn isi wajah say darbar-e-shahi mayn maujood rahta hon. Yeh sun kar woh donon ma'zirat karnay lagay aur aap kay 'aqeedat mandon mayn shamil ho gaye. (*Tazkirah-tul-Auliya*, pp. 109)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Bad-Gumani kay 12 ‘ilaaj

Meethay meethay Islami bhaiyo! Bad-gumani ki halakat khayziyon say bachnay kay liye hamayn chahiye kay is batini marz kay ‘ilaaj kay liye ‘amali koshishon ka aaghaz kar dayn

Pahla ‘ilaaj

Hamayn chahiye kay apnay Musalman bhaiyon ki khoobiyon par nazar rakhayn. Jo apnay Musalman bhaiyon kay baray mayn husn-e-zan rakhta hay usay sukoon-e-qalb naseeb hota aur jo bad-gumani ki buri ‘aadat mayn muhtala ho us kay dil mayn wahshaton ka basayra rahta hay.

Dusra ‘ilaaj

Apni islaah ki koshish jaari rakhye kion kay jo khud nayk hota hay woh dosron kay baray mayn bhi acchay guman rakhta hay. Jo khud buray kaamon mayn mashghool rahta hay usay dosray bhi apnay jaysay dikhai dayatay hayn. ‘Arabi maqoolah hay: **إِذَا سَاءَ** **فِعْلُ الْمَرْءِ سَاءَتْ ظُنُونُهُ** ya’ni jab kisi kay kaam buray ho jayen to us kay guman bhi buray ho jatay hayn. (*Fayz-ul-Qadeer, vol. 3, pp. 157*)

Teesra ‘ilaaj

Buri suhbat say bachtay huway nayk suhbat ikhtiyar kejiye, jahan dusri barakatayn milayn gi wahin bad-gumani say bachnay mayn bhi madad milay gi. Rooh-ul-Ma’ani mayn hay: **صَحْبَةُ الْأَشْرَارِ** **تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ** ya’ni buron ki suhbat achhon say bad-gumani

payda karti hay. (Rooh-ul-Ma'ani, Parah. 16, Surah Maryam, Tahat-al-Aayah, 98, vol. 16, pp. 612)

Chotha 'ilaaj

Jab bhi kisi Musalman kay baray mayn bad-gumani payda ho to apni tawajjoh us ki taraf karnay kay bajaye bad-gumani kay Shar'i ahkam ko paysh-e-nazar rakhye aur bad-gumani kay anjam par nigah rakhtay huway khud ko 'azab-e-Ilahi say daraiye. Meethay meethay Islami bhaiyo yaqeenan hum Jahannam ka halkay say halka 'azab bhi bardasht karnay ki sakat nahin rakhtay. Hazrat Ibn-e-'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا riwayat kartay hayn kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: dozakhiyon mayn sab say halka 'azab jis ko ho ga usay aag kay jootay pahnaye jayen gay jin say us ka dimagh kholnay lagay ga.

(Bukhari, vol. 4, pp. 262, Hadees. 6561)

Paanchwan 'ilaaj

Apnay Maalik aur Maula عَزَّوَجَلَّ ki bargah mayn dast-e-du'a daraz kar dejiye aur yon 'arz kejiye: Aye Mayray Maalik عَزَّوَجَلَّ tayra yeh kamzoor aur na-tuwaan bandah dunya aur aakhirat mayn kaamyabi kay liye is bad-gumani say apnay dil ko bachana chahta hay. Aye Mayray Rab عَزَّوَجَلَّ mayri madad farma aur mayri is koshish ko kamyabi ki manzil tak pohncha day. Aye Allah عَزَّوَجَلَّ mujhay apnay khauf say ma'moor dil, ronay wali aankh aur laraznay wala badan 'ata farma.

أَمِينَ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Chatta 'Ilaaj

Jab bhi kisi Musalman kay baray mayn dil mayn bura guman aaye to usay jhataknay ki koshish karay aur us kay 'amal par achha guman qaaam karnay ki koshish karayn. Maslan koi Islami bhai na'at ya bayan suntay huway ashk baha rahay hon aur usay daykh kar aap kay dil mayn us kay muta'alliq riya kari ki bad-gumani payda ho to fauran us kay ikhlaas say ronay kay baray mayn husn-e-zan qaaam kar layn. Allah ﷻ ka farman 'azamat nishan hay:

لَوْلَا اِذْ مَعْتَمُوهُ كُنَّا الْمُؤْمِنُونَ

وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا ۖ وَقَالُوا هَذَا أَفْكٌ مُّبِينٌ ﴿١٢﴾

Tarjama e Kanz ul Iman:: Kion na huwa jab tum nay usay suna tha kay Musalman mardon aur Musalman 'auraton nay apnon par nayk guman kiya hota aur kahtay yeh khula buhtan hay

(Parah. 8m Surah A'araaf, Aayat. 12)

'Allamah Muhammad bin Jareer Tabari رحمه الله تعالى عليه (Mutawaffa 310 Hijri) is Aayat ki tafseer mayn likhtay hayn: ya'ni Mu'mineen aik dosray kay baray mayn husn-e-zan qaaam karayn aur usay bayan bhi karayn agarchay yeh guman yaqeen kay darajay tak na pohncha ho.

(Jami'-ul-Bayan, Parah. 26, Surah Hujuraat, Vol. 11, pp. 394)

Is Aayat kay tahat Tafseer-e-Khazaa'in-ul-'Irfan may hay: Musalman ko yehi hukm hay kay Musalman kay sath nayk guman karay aur bad-gumani mamnu' hay.

Husn-e-Zan kay baray mayn 5 riwayaat

1. Achha guman ‘ibadat hay

Huzoor ﷺ nay farmaya: Achha guman achhi ‘ibadat say hay. (*Abu Dawood, vol. 4, pp. 387, Hadees. 4993*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ (Mutawaffa 1391 Hijri) is Hadees kay Mukhtalif matalib bayan kartay huway likhtay hayn: ya’ni Musalmanon say achha guman karna, un par bad-gumani na karna yeh bhi achhi ‘ibadaat mayn say aik ‘ibadat hay.

(*Mirat-ul-Manajeel, vol. 6, pp. 621*)

2. Bad-Gumani par na jamay raho

Hazrat Sayyiduna Harisah bin Nu’mān رضی اللہ تعالیٰ عنہ say marwi hay kay Huzoor ﷺ nay farmaya: mayri Ummat mayn 3 cheezayn laziman rahayn gi: Bad-Faali, Hasad aur Bad-Gumani. Aik Sahabi رضی اللہ تعالیٰ عنہ nay ‘arz ki Ya Rasoolallah ﷺ jis shakhs mayn yeh 3 khaslatayn hon woh in ka kis tarah tadaruk karay? Irshad farmaya: Jab tum Hasad karo to Allah عزوجل say Istighfar karo aur jab tum bad-gumani karo to is par jamay na raho aur jab tum bad-faali nikalo to us kaam ko kar lo.

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

‘Allamh Muhammad Abdur Ra’uof Manawi رحمۃ اللہ تعالیٰ علیہ (Mutawaffa 1031 Hijri) Fayz-ul-Qadeer mayn likhtay hayn: Is Hadees mayn is baat ki taraf isharah hay kay yeh teenon khaslatayn amraaz-e-qalb mayn say hayn jin ka ‘ilaj zaroori hay jo kay Hadees mayn bayan kar diya gaya hay. Bad-

Gumani say bachnay ka Tareeqah yeh hay kay dil ya a'aza say is ki tasdeeq na karay. Tasdeeq-e-Qalbi say murad yeh hay kay is guman ko dil par jama lay aur isay na pasand na janay aur is (ya'ni tasdeeq-e-qalbi) ki 'alamat yeh hay kay bad-gumani karnay wala us buray guman ko zaban say bayan kar day.

(Fayz-ul-Qadeer, vol. 3, pp. 401, Hadees. 3465)

Hujja-tul-Islam Hazrat Imam Muhammad Ghazali رحمه الله تعالى عليه (Mutawaffa 505 Hijri) farmatay hayn: Bad-Gumani kay Haraam honay ki wajah yeh hay kay dil kay bhaydon ko sirf Allah عزوجل janta hay. Iihaza tumharay liye kisi kay baray mayn bura guman rakhna us waqt tak jaa'iz nahin hay jab tak tum us ki burai is tarah zaahir na daykho kay is mayn taweel ki gunjaish na rahay. Pas us waqt tumhayn la mahalah isi cheez ka yaqeen rakhna parray ga jisay tum nay jana aur daykha hay. Aur agar tum nay us ki burai ko na apni ankhaun say daykha aur na hi kaano say suna magar phir bhi tumharay dil mayn is kay baray mayn bura guman payda ho to samajh jao kay yeh baat dil mayn Shaytan nay daali hay. Us waqt tumhayn chahiye kay dil mayn aanay walay us guman ko jhutla do kion kay yeh sab say barra fisq hay. Mazeed likhtay hayn: yahan tak kay agar kisi shakhs kay munh say sharab ki boo aa rahi ho to us ko Shar'i had lagana jaaiz nahin kion kay ho sakta hay us nay sharab ka ghont bhartay hi kulli kar di ho ya kisi nay zabardasti sharab pila di ho, jab yeh sab ihtimal maujood hayn to (suboot-e-Shar'i kay bighayr) mahaz qalbi khayalaat ki bina par tasdeeq kar dayna aur us musalman kay baray mayn bad gumani karna jaaiz nahin hay.

(Ihya-ul-'Uloom, vol. 3, pp. 186)

3. Achhi sorat par mahmool karo

Jaleel ul Qadr Taabi'i Hazrat Sayyiduna Sa'eed bin Musayyab رضي الله تعالى عنه farmatay hayn: Ashab e Rasool رضي الله تعالى عنهم mayn say mayray ba'z bhaiyon nay mujhay likh kar bhayja kay apnay musalman bhai kay fe'l ko achhi sorat par mahmool karo jab tak is kay khilaaf koi daleel ghaalib na ho jaye aur kisi musalman ki zaban say nikalnay waalay kailmay ko is waqt tak bura guman na karo jab tak ka tum isay kisi achhi sorat par mahmool kar saktay ho aur jo khud apnay aap ko tohmat kay liye paysh karay isay apnay siwa kisi ko malammat nahin karni chahiye.

(Durr e Mansoor, vol. 7, pp. 565)

4. Musalman ka haal hatta al imkaan achhai par haml karna waajib hay

Imam e Ahl e Sunnat Mujaddid e Deen o Millat Shah Imam Ahmad Raza Khan رحمته الله تعالى عليه (mutawaffa 1340 Hijri) Fatawa Razawiyah shareef mayn likhtay hayn: “musalman ka haal hatta al imkaan salaah (yani achhai) par haml karna (yani guman karna) waajib hay. *(Fatawa Razawiyah, vol. 19, pp. 691)*

Sadr ul Afaadil Hazrat Sayyiduna Sayyid Na'eem ul Deen Murada Aabadi رحمته الله تعالى عليه (mutawaffa 1367) Tafseer ul Khazaain ul Irfan mayn likhtay hayn: “momin e saalih kay sath bura guman mamnoo' hay is tarah (kay) us ka koi kalaam sun kar faasid ma'na murad layna ba-wujood ye kay is kay dosray saheeh ma'na maujood hon aur musalman ka haal in kay muwaafiq ho ye bhi guman e bad mayn daakhil hay.

(Khazain ul Irfan, Parah 26, Hujuraat, 12)

5. Musalman say husn e zan rakhna mustahab hay

‘Allamah ‘Abd ul Ghani Naablusi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 1143 Hijri) likhtay hayn: jab kisi musalman ka haal posheedah ho (yani us kay nayk honay ka bhi ihtimaal ho aur bad-honay ka bhi) to us say husn e zan rakhna mustahab aur us kay baray mayn bad-gumani Haraam hay. (*Hadeeqah tul Nadiyah, vol. 2, pp. 16*)

Ibadat guzar faqeer

‘Allamah Abdullah bin As’ad Yaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 768 Hijri) likhtay hayn: Imam ul Taaifah Hazrat Sayyiduna Abul Qasim Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ aik martabah Masjid e Shoneeziyah mayn baythay kisi janazay ka intizaar kar rahay thay, aur bhi bahut say bashindgan e Baghdad wahan maujood thay. Aap nay wahan aik faqeer ko daykha jis kay chahray say ibadat o riyazat kay aasar numayan thay. Wo logon say suwal kar raha tha. Hazrat Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay socha kay is kay bajaye agar ye koi aysa kaam karta jis kay sab ye logon say suwal karnay ki aafat say bach jata to behtar tha. Isi shab ki baat hay kay Hazrat Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ par aap ma’molaat e shab (yani nawafil aur wazaif waghayrah) dushwar ho gaye aur kisi kaam mayn ji bhi nahin lag raha tha. Aap bahut dayr tak jagtay rahay bil aakhir aap par neend ka ghalabah huwa aur aap ki aankh lag gai. aap farmatay hayn kay mayn nay khuwab mayn daykha kay isi faqeer ko laya gaya hay aur aik dastarkhuwan par daal dia gaya aur mujh say kaha jar aha hay kay is ka gosht kha, to nay is ki gheebat ki hay, mujh par haqeeqat e haal waazih ho gai (yani mayn nay samajh

gaya kay is faqeer kay baray mayn bad-gumani karnay kay baray mayn tambeeh ki jaa rahi hay). Mayn nay arz ki : “mayn is ki gheebat nahin ki, haan! Is say muta’lliq dil mayn kuch aysa socha tha. Jawab mila: “tum in logon mayn say nahin, jin say ham is qadr bhi gawara karen jao is banday say mu’afi mango. Aap رَحْمَةُ اللَّهِ تَعَالَى farmatay hayn: “subh mayn is ki talash mayn nikla, wo darya kay kanaray mujhay mil gaya aur sabziyan dhonay waalay jo pattay wahan chhorr jatay hayn, wo chun raha tha, mayn nay isay salam kia to is nay jawab daynay kay ba’d kaha: aye Abul Qasim! Phir aysa karo gay?” mayn nay kaha: “nahin.” Is nay kaha: “jao, Allah عَزَّوَجَلَّ tumhen aur hamen mu’aaf farmaye.”

(*Raud ur Riyaheen*, pp. 155)

Meethay meethay Islami bhaiyo! Ma’loom huwa kay kisi kay zaahiri libaas ki saadgi daykh kar isay haqeer nahin kahna chahiye ho sakta hay kay wo “gudrri ka la’al” ho. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: bahut say boseedah kaprray waalay aysay hayn kay agar wo kisi baat par Allah (عَزَّوَجَلَّ) ki qasam kha len to Allah (عَزَّوَجَلَّ) in ki qasam pori fermata hay.” (*Al Ihsan bi Tarteeb e Ibn e Hibban*, vol. 8, pp. 139, Hadees 6449)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Gumanon say bacho

Imam e Ahl e Sunnat Shah Maulana Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (mutawaffa 1340 Hijri) nay farmaya: aik maratabah Imam Ja’far Sadiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ tanha aik gudrri pehnay Madinah Taybah say

ka'bah mu'azzamah ko tashreef liye jatay thay aur hath mayn sirf aik taamlot (teen ka bartan) tha. Hazrat Sayyiduna Shaqeeq Balkhi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay daykha (to) dil mayn khayal kia kay ye faqeer auron par apna baar daalna chahta hay. Ye waswasah e Shaytaniyah aana tha kay Imam Ja'far Sadiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmaya: Shaqeeq nay farmaya: bacho gumanon say ba'z guman gunah hotay hayn. naam batanay aur waswasah e dili par aagahi say nihayat 'aqeedat ho gai aur Imam kay sath ho liye. Rastah mayn aik teelah par pohanch kar Imam nay is say thhorri rayt lay kar taamlot mayn ghol kar piya aur Hazrat Sayyiduna Shaqeeq Balkhi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say bhi peenay ko farmaya. Inhen inkaaar ka charah na huwa. Jab piya to aysay nafees lazeez khushbudar satto thay kay umar bhar mayn bhi na daykhay na sunay. (Malfooz e A'ala Hazrat Sayyiduna, hissah duwum, pp. 222)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saatwan Ilaaj

Apnay kaam say kaam rakhnay ki 'aadat banaye aur dosron kay mu'amlaat kit ooh mayn na rahiye, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ bad-gumani payda hi nahin honay paye gi. Shafee' ul Muznibeen Siraj ul Saalikeen صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ka farman e 'aalishan hay kay "logon say munh phayr lo kia tum nahin jaantay ka agar tum logon mayn shak kay peechay chalo gay to fasad mayn daal do gay.

(Mu'jam Kabeer, vol. 19, pp. 465, Hadees 759)

Salamati ki raah

Haafiz Abu Nu'aim Ahmad bin Abdullah Asfahani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (mutawaffa 430 Hijri) Hilyat ul Auliya mayn likhtay hayn: Hazrat Sayyiduna Bakr bin Abdullah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ jab kisi borrhay

aadami ko daykhtay to farmatay: ye mujh say behtar hay aur mujh say pahlay Allah ﷻ ki ibadat karnay ka sharf rakhta hay.” Aur jab kisi jawan ko daykhtay to farmatay: “aye bhaiyo! Tum par aysay amr ka ikhtiyaar karna laazim hay kay jis mayn tum durust ho to ajr o sawab kay haqdar thehro aur agar tum khata par ho to gunahgar na ho aur har aysay kaam say bacho kay agar tum is mayn durust ho to tumhen ajr na milay aur agar tum is mayn khata kay murtakib ho jao to gunahgar qarar pao.” In say pochha gaya: “wo kia hay?” farmaya: “logon say bad-gumani rakhna kion kay agar tumhara guman durust saabit huwa to bhi tumhen is par ajr o sawab nahin milay ga laykin agar guman ghalat saabit huwa to gunahgar thehro gay.”

(Hilyat ul Auliya, vol. 2, pp. 257, Hadees 2143)

Husn e zan mayn koi nuqsan nahin

Ameer e Ahl e Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ farmatay hayn: husn e zan mayn koi nuqsan nahin aur bad-gumani m ayn koi faaidah nahin.

Aathwan ilaaj

Jab bhi kisi kay baray mayn bad-gumani payda ho to khud ko is tarah samjhayay kay mujh par is kay baatini halaat ki taftesh waajib nahin hay, agar ye waaqi’atan isi shay mayn muhtala hay jo mayray dil mayn aai to ye is ka aur is kay Rab ﷻ ka mu’amlah hay aur agar ye is shay say mahfooz hay to mayn bad-gumani mayn muhtala rah kar ‘azaab e Naar ka haqdar kion banon. Hazrat Sayyiduna Talha bin Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say

marwi hay kay Nabi e Kareem ﷺ nay farmaya: “bay-shak zan ghalat bhi ho sakta hay aur saheeh bhi.”

(Durr e Mansoor, vol. 7, pp. 565)

Hujjat ul Islam Imam Muhammad Ghazali رحمه الله تعالى عليه (mutawaffa 505 Hijri) farmatay hayn: “jab tumharay dil mayn kisi kay baray mayn bad-gumani aaye to tumhen chahiye kay is ki taraf dhiyan na do aur is baat par mazboti say qaaam rah okay is shakhs ka haal tum say posheedah hay aur jo tum nay is kay baray mayn daykha hay is mayn achhi aur buri donon baaton ak ihtimaal hay. (Ihya ul Uloom, vol. 3, pp. 186)

‘Allamah Abdul Ghani Naablusi رحمه الله تعالى عليه (mutawaffa 1143 Hijri) likhtay hayn: jab kisi musalman ka haal posheedah ho (yani is kay nayk honay ka bhi ihtimaal ho aur bad honay ka bhi) to is say husn e zan rakhna mustahab aur is kay baray mayn bad-gumani Haraam hay. Aur jab mu’amlah bahut paycheedah ho jaye (yani na to husn e zan rahka ja sakay aur na bad-gumani ki Shar’i ijaazat ki sharait pai jaaen) to maznoon ko is kay haal par chhorr dayna waajib hay khusoosan is waqt jab wo zaahiri taur par ‘aadil (yani nayk) ho. (Hadeeqat ul Nadiyah, vol. 2, pp. 16)

Saal bhar ki mahroomi

Hazrat Sayyiduna Makhool Damishqi رحمه الله تعالى عليه farmatay hayn: “jab tum kisi ko rota huwa daykho to tum bhi rou aur isay riyakari na samjho mayn nay aik daf’ah kisi shakhs kay baray mayn ye khayal kia to mayn aik saal tak ronay say mahroom raha. (Tambeeh ul Mughtarreen, pp. 107)

Nawaan ilaaj

Apnay dil ko suthra rakhnay ki koshish kejiye is kay liye yaad e maut aur fikr e aakhrat karna bay-had mufeed hay. A’ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 1340 Hijri) Fatawa Razawiyah jild 20 safhah 231 par Hazrat Sayyiduna ‘Aarif Billah Allah Zarroq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka qaul naql farmatay hayn: “Khabees guman khabees dil say nikalta hay.

(*Hadeeqat ul Nadiyah, vol. 2, pp. 8*)

Daswan ilaaj

Jab bhi kisi islami bhai kay baray mayn dil mayn bad-gumani aaye to is kay liye duaye khayr kejiye aur is ki ‘izzat o ikraam mayn izafah kar dejiye. Hujjat ul Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 505 Hijri) irshad farmatay hayn: “jab tumharay dil mayn kisi musalman kay baray mayn bad-gumani aaye to tumhen chahiye kay is ki ri’ayat mayn izafah kar do aur is kay liye duay e khayr karo, kion kay ye cheez Shaytan ko ghussah dilate hay aur isay tum say dor bhagati hay. Shaytan dobarah tumharay dil mayn bura-guman nahin daalay ga kay kahen tum phir isay apnay bhai ki ri’ayat aur is kay liye duay e khayr mayn mashghool na ho jao.” (*Ihya ul Uloom, vol. 3, pp. 187*)

Giyarhwan ilaaj

Dil kay musabay mayn kabhi ghaflat na kejiye warnah Shaytan musalsal koshish kay zaree’ay bil aakhir bad-gumani mayn muftala karwa sakta hay. Hujjat ul Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 505 Hijri) likhtay hayn: “Shaytan ba’z auqaat ma’mooli heelay say insan kay dil mayn logon ki buraiyon ko pukhtah kar dayta hay aur siay baawar karata hay

kay “(in buraiyon tak pohanch jana) tumhari samajhdari aur ‘aql ki tayzi ki wajah say hay aur momin to Allah عَزَّوَجَلَّ kay noor say daykhta hay.” Halanakay haqeeqat mayn wo shakhs Shaytan kay dhokay mayn hota hay.” (*Ihya ul Uloom, vol. 3, pp. 187*)

Baarwan ilaaj

Meethay meethay Islami bhaiyo! bad-gumani say bachnay kay liye mazkoora umoor kay sath sath “Rohani Ilaaj” bhi kejiye.

7 Rohani ilaaj

- 1) Jab bhi kis say muta’lliq bad-gumani mahsoos ho to “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” aik baar parrhnay kay ba’d ultay kandhay ki taraf teen baar tho tho kar den.
- 2) Rozanah 10 baar “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” parrhnay waalay par Shaytan say hifazat karnay liye Allah عَزَّوَجَلَّ aik firishtah muqarrar kar dayta hay.
(*Musnad e Abi Ya’la, vol. 3, pp. 400, Hadees 4100*)
- 3) Sorah Ikhlas giyarah baar subh (aadhi raat dhalay say soraj ki pahli kirn chmaknay tak subh) parrhnay waalay par agar Shaytan ma’ lashkar kay koshish karay is say gunah karaye na kara sakay jab tak kay ye khud na karay.
(*Wazeefat ul Kareemah, pp. 18*)
- 4) Sorah Naas parrh laynay say bhi waswasay dor hotay hayn.
- 5) Jo koi subh o sham 21 21 baar “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ” paani par dam kar kay pi lia karay to إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ waswasa e shaytani say bahut had tak amn mayn rahay ga.

- 6) ‘هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ’ kahnay say fauran waswasa dor ho jata hay.
- 7) ‘سُبْحَنَ الْمَلِكِ الْخَلَّاقِ ط إِنَّ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ط وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ’ ki kasrat isay (yani waswasay ko) jar say qata’ kar dayti hay.

(Fatawa Razawiyah, vol. 1, pp. 770)

Koshish jaari rakhye

Meethay meethay Islami bhaiyo! Agar aaraad o wazaaf parrhnay aur deegar ihtiyati tadabeer ikhtiyaar karnay kay ba-wujood bad-gumani kay marz say jaan na chhotay to ghabraiye nahin balkay musalsal koshish jaari rakhye. Hazrat Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: “agar tum mahsoos karo kay Shaytan, Allah عَزَّوَجَلَّ say panah mangnay kay ba-wujood tumhara peechha nahin chhorta aur ghaalib aanay ki koshish karta hay to is ka matlab ye hay kay Allah عَزَّوَجَلَّ ko hamaray mujahaday, quwwat aur sabr ka imtihaan maqsood hay yani Allah عَزَّوَجَلَّ aazmata hay kay tum Shaytan say muqabalah aur muharabah kartay ho ya is say maghloob ho jatay ho.

(Minhaj ul ‘Aabideen, pp. 46)

Dosron ko bad-gumani say bachaiye

Meethay meethay Islami bhaiyo! Apnay aap ko bad-gumani say bachanay kay sath sath aysay kaamon say bhi bachye jin kay sabab dosron kay bad-gumani mayn muhtala honay ka andayshah ho. Hazrat Sayyiduna Ibn e Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e naseehat nishan hay: “jab 3 aadami hon to teesray ko chhor kar 2 aadami sargoshi na karen.” (Bukhari, vol. 4, pp. 185, Hadees 6280)

Hazrat Sayyiduna Mulla ‘Ali Qari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 1214) is Hadees kay tahat likhtay hayn: “takay wo ye guman na karay kay ye donon is kay khilaf sargoshi kar rahay hayn.”

(*Mirqat ul Mafateeh, vol. 8, pp. 699*)

Is kay ilawah jab aap mahsoos karen kay aap kay fe’l ki bina par koi bad-gumani mayn muftala ho sakta hay to is ki rok tham ki tarkeeb kejiye.

Dosron ko bad-gumani say bachanay ki 3 hikayaat

1) Ye mayri zaujah hayn

Hazrat Sayyiduna ‘Ali bin Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ say marwi hay kay Allah عَزَّوَجَلَّ kay Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Masjid mayn (mu’takif) thay. Aur aap kay paas azwaj e mutahharaat maujood then wo apnay kamron ko chali gaen to aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Hazrat Sayyidatuna Safiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا say farmaya: thahro mayn bhi (thorri dor tak) tumharay sath chalta hon. Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ un kay sath chalay to do Ansari Sahabah milay jo aap ko daykh kar aagay barrh gaye. Aap nay un donon ko bula kar irshad farmaya: “ye (mayri zaujah) Safiyyah bin Hayyi hay.” Unhon nay ‘arz ki: يَا رَسُولَ اللَّهِ ! سُبْحَانَ اللَّهِ عَزَّوَجَلَّ ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (yani ye kaysay ho sakta hay kay ham aap say bad-gumani karen). Aap nay irshad farmaya: “Shaytan, insan kay jism mayn khon ki tarah dorrtay hay to mayn nay khauf mahsoos kia kay kahen wo tumharay dil mayn koi waswasah na daal day.” (*Bukhari, vol. 1, pp. 669, Hadees 2038*)

Sharikh Bukhari ‘Allamah Ibn e Hajr ‘Asqalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (mutawaffa 852) Fath ul Bari mayn likhtay hayn: “is Hadees say ye bhi ma’loom huwa kay aysay kaamon say bacha jaye jo kisi ko

bad-gumani mayn muftala kar saktay hon. Ulama o Muqtada hastiyon ko to ba-taur e khaas har us kaam say bachna chahiye jis ki wajah say log in say bad-zan ho jayen agarchay is kaam mayn in kay liye khulasi ki rah maujood ho kion kay bad-zan honay ki sorat mayn log in kay ilm say nafa' nahin utha paen gay. (*Fath ul Bari*, vol. 4, pp. 242, *Hadees* 2035)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2) Arandi ka tayl

Malak ul Ulama Maulana Muhammad Zafr ul Deen Bihari رَحْمَةُ اللَّهِ تَعَالَى (mutawaffa 1382) “**Hayat e A’ala Hazrat**” mayn raqm taraz hayn: Maulana Sayyid Ayyob Ali رَحْمَةُ اللَّهِ تَعَالَى ka bayan hay barsaat ka mausam tha, isha ka waqt huwa kay tayz jhonkay Masjid kay garrway ka tayl ka charagh baar baar gul kar daytay thay, jis kay roshan karnay mayn baarish ki wajah say sakht diqqat hoti thi. Aur is ki wajah aik ye bhi thi kay khaarj e Masjid dia salai jalanay ka hukm tha. Is zamanah mayn Naarway ki dia salai istimaal ki jaati thi, jis kay roshan karnay mayn gandhak ki bu nikalti thi, lihaza is takleef ki mudafa’at Huzeer kay khaadim e khaas Kifayatullah sahib nay ye ki kay “aik laaltayn mayn ma’mooli sheeshay lagwa kar kuppi mayn sheeshay ka tayl daala aur roshan kar kay Imam e Ahl e Sunnat A’ala Hazrat Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى kay sath sath Masjid kay andar lay jaa kar rakh di.

Thorri dayr hui kay A’ala Hazrat رَحْمَةُ اللَّهِ تَعَالَى ki nazar is par parri, irshad farmaya: “Haji sahib! Aap nay ye masalah baarha suna

hoga kay “Masjid mayn bad-budar tayl nahin jalana chahiye.” Unhon nay arz ki kia: “Huzoor! Is mayn arandi ka tayl hay.” Farmaya: “rahgeer daykh kar kaysay samjhen gay kay is laaltayn mayn arandi ka tayl jal raha hay? Wo to yahi kahen gay kay dosron ko Fatwa dia jata hay kay matti ka bad-budar tayl Masjid mayn na jalao aur khud yahi Masjid mayn laaltayn jalwa rahay hayn, haan agar aap barabar paas ye kahtay rahayn kay is laaltayn mayn arandi ka tayl hay, to muqaaiah nahin,” chunachay Haji sahib nay fauran is laaltayn ko gul kar kay khaarj e Masjid kar dia. (*Hayat e A’ala Hazrat, vol. 1, pp. 149*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3) Ye Aab e Zamzam hay

Aik martabah Tableegh e Quran o Sunnat ki ‘Aalamgeer Ghayr siyasi Tahreek Dawat e Islam السیة العلمیة aur تخصص فی فق kay islami bhai Ameer e Ahl e Sunnat Hazrat ‘Allamah Muhammad Ilyas ‘Attar Qadiri العالیة دامت برکاتہم کی khidmat mayn haazir thay. Is dauran aap دامت برکاتہم العالیة nay kharay ho kar paani piya. Phir wazahat kartay huye kuch is tarah say farmaya: ye Aab e Zamzam hay, is liye mayn nay kharay ho kar piya aur aap ko batanay mayn mayri aik niyyat ye bhi hay kay kahen koi islami bhai bad-gumani mayn muftala na jo jaye.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani mahool apna lejiye

Meethay meethay Islami bhaiyo! bad-gumani aur deegar zaahiri o baatini ‘uyooob say jaan chhurranay kay liye Tableegh e Quran

o Sunnat ki ‘Aalamgeer Ghayr siyasi Tahreek Dawat e Islmai kay Madani Mahool say wabastah ho jayiye, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. Madani Mahool ki barakat say a’ala akhlaqi ausaaf ghayr mahsoos taur par aap kay kirdar ka hissah bantay chalay jaen gay. Apnay shahr mayn honay waalay Dawat e Islami kay haftah-war Sunnaton bharay ijtimaa’ mayn shirkat aur raah e Khuda **عَزَّوَجَلَّ** mayn safar karnay waalay ‘aashiqan e Rasool kay Madani Qaafilon mayn safar kejiye. In Madani qaafilon mayn safar ki barakat say apnay saabiqah tarz e zindagi par ghaur o fikr ka mauqa’ milay ga aur dil husn e ‘aaqibat kay liye bay-cheen ho jaye ga jis kay nateeja mayn irtikaab e gunah ki kasrat par nadamat masoos ho gi aur taubah ki taufeeq milay gi. ‘aashiqan e Rasool kay Madani Qaafilon mayn musalsal safar karnay kay nateeja mayn zaban par fahash kalami fuzool goi ki jagah durood e paak jaari ho jaye ga, ye tilawat e Quran, Hamd e Ilahi aur na’t e Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** ki ‘aadi band jaye gi, ghusaylah pan rukhsat ho jaye ga aur is ki jagah narmi lay lay gi, bay-sabri ki ‘aadat tark kar kay saabir o shaakir rahna naseeb ho ga, bad-gumani ki ‘aadat e bad nikal jaye gi aur husn e zan ki ‘aadat banay gi, takabbur say jaan chhot jaye gi aur ihtiraam e muslim ka jazbah milay ga, duniyawī maal o daulat ki laalach say peechha chhot jaye ga aur naykiyon ki hirs milay gi, al gharaz baar baar raah e khuda mayn safar karnay waalay ki zindagi mayn Madani inqilaab barpaa ho jaye ga, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

fashionable nuwajawan ki taubah

Shaykh e Tareeqat Ameer e Ahl e Sunnat ‘Allamah Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** apni mashhoor e

zamanah taleef “Faizan e Sunnat” jild awwal safhah 93 par likhtay hayn:

Kalkattah (Hind kay aik islami bhai kay bayan ka khulasah ‘arz karta hon, in ka kahna hay, mayn Sunnaton bhari zindagi say bahut dor aik fashionable naujawan tha, aik raat ghar ki taraf aatay huye asnaye raah sabz ‘amamon ki baharen nazar aayen, qareeb gaya to pata chala kay Bumbai say Dawat e Islami waalay ‘aashiqan e Rasool ka aik Madani Qaafilah aaya huwa hay jis kay sabab yahan Sunnaton bhara ijtimaa’ ho raha hay, mayray dil mayn aaya kay ye log taweel safar kar kay hamaray shahr Kalkattah aaye hayn, in ko sunna chahiye lihaza ijtimaa’ mayn shareek ho gaya, ikhtitaam par in hazaraat nay Maktaba tul Madinah kay matboo’ah risalay bantna shuroo’ kiye shush qismati say mayray hath bhi aik rislah aa gaya, is par likha tha, “Bhayanak Uont” mayn ghar aa gaya, kal parrhon ga ye zehan bana kar risalah rakh dia aur sonay ki tayyari karnay laga, sonay say qabl yonhi risalah “Bhayanak Uont” ka jab waraq palta to mayri nazar is ibarat par parri “Shaytan lakh susti dilaye magar ye risalah zaroor parrh lejiye **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** aap kay andar Madani inqilaab barpa ho jaye ga.”

is jumlah nay mayri zabardast rahnumai ki mayn nay socha, waaqi’ Shaytan mujhay ye rislah kahan parrhnay day ga, kal kis nay daykhi hay! Nayki mayn dayr nahin karni chahiye, is ko abhi parrh layna chahiye, ye soch kar mayn nay parrhna shuroo’ kia, us Paak Parwardigar **عَزَّوَجَلَّ** ki qasam jis kay darbaar e ‘aali mayn haazir ho kar ba-roz e Qiyamat hisab dayna parray ga! jab mayn nay risalah “Bhayanak Uont” parrha to is mayn kuffar e naabkar say Huzoor par torray janay waalay mazalim ka pursoz bayan

parrh kar mayn ashkbar ho gaya, mayri neend uchat gai, kaafi dayr tak mayn rota raha. Raaton raat mayn nay ‘azm kia kay subh hathon hath Madani Qaafilay mayn safar karon ga. jab subh waalidain ki khidmat mayn arz ki to unhon nay ba-khushi ijazat marhamat farma di aur mayn 3 din kay liye ‘aashiqan e Rasool kay sath Madani Qaafilay ka musafir ban gaya, qaafilay waalon nay mujhay badal kar kia say kia bana dia!

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ mayn namazi ban kar palta, sabz ‘amamah shareef kay taaj say sar “sabz” ho gaya, tan Madani libaas say aarastah ho gaya, mayri maa nay jab mujhay tabdeel hota daykha to bay-had khush huyen aur khob duaon say nawaza, ‘azeed o rishtah-daar sab mujh say khush ho gaye, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ aaj kal Dawat e Islami ki aik tahseel mushawarat kay khaadim (nigran) ki haysiyat say hasb e taufeeq Sunnaton ki dhomen machanay ki sa’adat pa raha hon.

‘aashiqan e Rasool laye Jannat kay phool

Ao laynay chalen Qaafilay mayn chalo

Bhagtay hayn kahan aa bhi jaen yahan

Paen gay Jannaten Qaafilay mayn chalo

(Faizan e Sunnat, vol. 1, pp. 93)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Sunnaton bhari zindagi guzarnay kay liye ibadaat o akhlaqiyaat kay ta’alluq say Ameer e Ahl e Sunnat, Shaykh e Tareeqat, Baani e Dawat e Islami Hazrat Allamah Maulana Muhammad Ilyas Attar Qaadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ nay islami bhaiyon kay liye 72, islami behnon kay liye 63 aur talaba e ilm e Deen kay liye 92, Deeni taalibaat kay liye 83 aur Madani munnon aur munniyon kay liye 40 Madani In’amaat suwalaat ki sorat mayn murattab kiye hayn. in Madani In’amaat ko apna

laynay kay ba'd nayk bannay ki raah mayn haail rukawaten Allah ﷺ kay fazl o karam say ba-tadreej dor ho jaati hayn aur is ki barakat say paband e Sunnat bannay, gunahon say nafrat karnay aur Iman ki hifazat kay liye kurrhnay ka zehan banta hay.

Ham sab ko chahiye kay ba-kirdar musalman bannay kay liye Maktaba tul Madinah ki kisi bhi shakh say Madani In'amaat ka risalah haasil karen aur rozanah fikr e Madinah (yani apna muhasabah) kartay huye risalah pur karen aur har Madani yani qamari maah kay ibtidai 10 din kay andar andar apnay yahan kay Madani In'amaat kay zimmahdar ko jama' karwanay ka ma'mool bana len. Madani In'amaat nay na janay kitnay islami bhaiyon aur islami behnon ki zindagiyon mayn Madani inqilaab barpa kar dia hay! Is ki aik jhalak mulahazah ho:

Namazi ban gaye

New Karachi kay aik islami bhai ka kuch is tarah ka bayan hay: 'alaqay ki Masjid kay Imam sahib jo kay Dawat e Islami say waabastah hayn, unhon nay infiradi koshish kartay huye mayray barray bhai jaan ko Madani In'amaat ka aik risalah tohfay mayn dia. wo ghar lay aaye aur parrha to hayran rah gaye kay is mukhtasar risalay mayn aik musalman ko islami zindagi guzarnay ka itna zabardast formula day dia gaya hay! Madani In'amaat ka risalah milnay ki barakat say اَلْحَمْدُ لِلّٰهِ ﷺ un ko namaz ka jazbah mila aur namaz e ba-jama'at ki adaigi kay liye Masjid mayn haazir ho gaye aur ab paanch waqt kay namazi ban chukay hayn, daarhi Mubarak bhi saja li aur Madani In'amaat ka risalah bhi pur kartay hayn.

Madani In'amaat kay 'aamil pay har dam har gharri

Ya Ilahi! Khob barsa rahmaton ki to jharri

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Nayk Namazi Bannay Kay Liye

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

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



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