



خزانے کے انبار (Roman)

Khazanay Kay Ambar

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

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

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Khazanay Kay Ambar

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 دامت برکاتہم و العالیہ 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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Imam Husain ki Karamaat

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 zeel may di hui Du'a perh lejiye **إِن يَشَاءَ 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**)! Ham per 'ilm-o-hikmat kay derwazay khhol day aur ham per apni rahmat naazil ferma! Aye 'azamat aur buzurgi waalay!

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



Note: Awwal aakhir aik baar Durood Shareef perh layn.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Khazanay Kay Ambar

Shaytan laakh susti dilaye ye bayan mukammal parrh lejiye.
 اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ aap ko fikr e Aakhirat ki dualat aur dunya say bay-
 raghbat ki ne'mat muyassar aaye gi.

100 hajaten pori hon gi

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e Jannat nishan hay: jo mujh par
 Jum'ah kay din aur raat 100 martabah durood shareef parrhay
Allah عَزَّوَجَلَّ us ki 100 hajaten pori farmaye ga, 70 Aakhirat ki aur
 30 dunya ki aur **Allah** عَزَّوَجَلَّ aik firishtah muqarrar farmaye ga jo
 us durood e paak ko mayri qabr mayn yon pohinchaye ga jaysay
 tumhen tahaaf paysh kiye jatay hayn, bila shubah mayra ilm
 wisal kay ba'd waysa hi ho ga jaysa mayri hayat mayn hay.

(*Jam'u ul Jawami' Suyoti, vol. 7, pp. 199, Hadees 22355*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Darya mayn ghorray dorra diye

Ameer ul Momineen, Ghaiz ul Munafiqeen, Imam ul 'Aadileen
 Hazrat Sayyiduna Farooq e A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ kay daur e khilafat
 mayn Hazrat Sayyiduna Sa'd bin Abi Waqqas رَضِيَ اللهُ تَعَالَى عَنْهُ ki sipah
 salaari mayn "Jang-e-Qaadisyah" mayn lashkar e Islam nay

shandar kamyabi haasil ki, is jang mayn 30 hazar majoosi yani aatish parast maut kay ghaat utray jab kay 8 hazar musulmanon nay jaam e shahadat nosh kia. “Qaadisiyah” ki ‘azeem ush shan fath kay ba’d Hazrat Sayyiduna Sa’d bin Abi Waqqas رضي الله تعالى عنه nay baabil tak aatash paraston ka ta’aqub kia aur aas paas kay saaray ‘alaqay fath kar liye. Eran ka paya e takh (CAPITAL) Madain jo kay darya e Dijlah kay mashriqi kanaray par waaqi’ tha, yahan say qareeb hi tha. Ameer ul Momineen Hazrat Sayyiduna Farooq e A’zam رضي الله تعالى عنه ki hidayat kay mutabiq Hazrat Sayyiduna Sa’d رضي الله تعالى عنه Madaain ki taraf barrhay, aatash paraston nay darya ka pul torr dia aur tamam kishtiyan dosray kanaray ki taraf lay gaye. Us waqt darya mayn khaufnak tofan aaya huwa tha aur us ko paar karna ba-zaahir na mumkin nazar aata tha, Hazrat Sayyiduna Sa’d bin Abi Waqqas رضي الله تعالى عنه nay ye kayfiyat daykhi to **Allah** عَزَّوَجَلَّ ka naam lay kar apna ghorra darya mayn daal dia! dosray mujahideen nay bhi aap kay peechhay peechhay apnay ghorray darya mayn utar diye goya

Dasht to dasht hayn darya bhi na chhorray ham nay

Bahr e zulumaat mayn daurra diye ghorray ham nay

Dayo aa gaye! Dayo aa gaye!!

Dushmanon nay jab daykha kay mujahideen e Islam darya e Dijlah kay phunkartay huye pani ka seena cheertay huye mardanah waar chalya aa rahay hayn to un kay hosh urr gaye aur **“dayowan aamadand dayowan aamadand”** (yani dayo aa gaye dayo aa gaye) kahtay huye sar par payr rakh kar bhag kharray huye. Shah e Kisra ka bayta Yazdgard apna haram (yani ghar ki auraten) aur khazanay ka aik hissah pahlay hi **“Hulwaan”** bhayj

chuka tha ab khud bhi Madaain kay dar o diwar par hasrat bhari nazar dalta huwa bhag nikla. Hazrat Sayyiduna Sa'd bin Abi Waqqas رَضِيَ اللهُ تَعَالَى عَنْهُ Madaain mayn daakhil huye to har taraf 'ibratnak sannata chhaya huwa tha, Kisra kay pur shikwah mahallaat, dosri buland o bala 'imaraat aur sar sabz o shadaab baghaat ba-zaban e haal say dunya e don(yani haqeer dunya) ki bay sabaati(yani na-pay e dari) ka ie'lan kar rahay thay. ye manzar daykh kar bay-ikhtiyar Hazrat Sayyiduna Sa'd bin Abi Waqqas رَضِيَ اللهُ تَعَالَى عَنْهُ ki zaban e mubarak par parah 25 Sorah Dukhkhan ki Aayat number 25 to 29 jaari ho gaen.

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾

Tarjama e Kanz ul Iman:

Kitnay chhorr gaye baagh aur chashmay aur khayt aur 'umdaah makanaat aur ne'matayn jin mayn faarigh-ul-baal thay. ham nay yonhi kiya aur in ka waaris dosri qaum ko kar diya to in par aasman aur zameen na roye aur inhay muhlat na di gai.

Saunay ka ghorra aur saunay ki uontni

Madaain say musalmanon ko maal e ghaneemat mayn karorron dinar(yani karorron saunay kay sikkon) ka khazanay ka ambaar hath aaya jis mayn nihayat hi naadir o nayaab cheezen then, in mayn say kuch kay naam ye hayn: Eran kay mash'hoor aatash parast baadshah Naushayrwan ka zar e nigar(saunay ka) taaj, shahan e salaf(yani Eran kay guzray huye badshahon kay yaadgar

heerom) say jarrao khanjar, zirhayn, khaud aur talwaren, khaalis saunay ka qad aawar ghorra jis kay seenay par yaqoot jarray thay, us par saunay ka bana huwa aik suwar tha jis kay sar par heeron ka taaj tha, isi tarah aik tilai(yani saunay ki) uontni aur is ka tilai(yani saunay ka suwar). Aywaan e Kisra (yani Eran kay badshahon kay shaahi mahal) ka tilai farsh yani saunay ka qaalen(CARPET) jo baysh qeemat jawaahirat say aarastah tha aur is ka raqbah 60 murabba' gaz tha waghayrah waghayrah. Musalman maal e ghaneemat jama' karnay may aysay diyanat-dar saabit huye kay tareekh e 'aalam is ki misal paysh karnay say qaasir hay, agar kisi mujahid ko aik ma'mooli si sui mili ya qeemati heera, is nay bila ta`ammul isay khazanay kay ambar mayn shaamil karwa dia. *(Al Hidayah wa Nihayah, vol. 5, pp. 35)*

Khazanay kay ambar ki pukar

Meethay meethay Islami bhaiyo! daykha aap nay, hamaray aslaaf e kiram **رَحْمَةُ اللَّهِ تَعَالَى** nay baqay e Islam kay liye kaysay kaysay jambazanah iqdaam farmaye! Is hikayat say Hazrat Sayyiduna Sa'b bin Abi Waqqas **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** ki bay-misal karamat bhi samnay aai kay aap **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** nay bay-khatar apna ghorra darya e Dijlah ki biphri hui maujon mayn daal dia! aur ye bhi ma'loom huwa kay khuwah kitna hi barra khazanay ka ambar ho bil aakhir bay-kaar ho kar rah jata hay. Ab aik bahut barray ghaflat shi'ar Israeeli maal-dar ki 'ibratnak hikayat aap kay gosh e guzar karta hon, agar aap ka dil zindah huwa to isay sun kar **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** aap ko khazanay kay ambar bilkul bay-kar mahsoos honay lagen gay chunachay **Dawat-e-Islami** kay isha'ati idaray Maktabat ul Madinah ki matboo'ah 412 safhaat par mushtamil kitab “**'Uyon**

ul Hikayaat” hissah awwal, safhah 74 par naql kardah hikayat ka khulasah mulahazah farmaye: Hazrat Sayyiduna Yazeed bin Maisarah رضى الله تعالى عنه farmatay hayn kay pahli ummaton mayn aik maal-dar magar kanjoos shakhs tha, wo **Allah** عَزَّوَجَلَّ ki raah mayn kuch bhi kharch na karta, har waqt kasrat e dhan ki dhun (yani daulat ki lagan) mayn magan rahta aur is ki payham koshish rahti kay bas kisi tarah maal barrhta rahay. Us na-‘aaqibat andaysh, harees e maal o daulat ki zindagi kay shab o roz apnay ahl o ‘ayaal kay sath khob ‘aysh o ‘ishrat aur nihayat ghaflat kay sath basar ho rahay thay. Aik din us kay gahr kay darwazay par kisi nay dastak di. Us ghaafil daulat mand kay ghulam nay darwazah khhola to samnay aik faqeer ko paya, aanay ka maqsad pochha, jawab mila, jau aur apnay maalik ko baahar bhayjo, mujhay us say kaam hay. Ghulam nay jhhot boltay huye kaha: wo to tayray hi jaysay kisi faqeer ki madad karnay baahar gaye hayn. faqeer chala gaya. Kuch dayr ba’d daubarah darwazay par dastak parri, ghulam nay darwazah khhola to wahi faqeer nazar aaya, ab ki baar us nay kaha: jau! Apnay aaqa say kaho, mayn **Malak ul Maut** عَلَيْهِ السَّلَام hon. Us maal kay nashay mayn dhut aur yaad e Khuda say ghaafil shakhs ko jab ye pata chala to tharra utha aur ghabra kar apnay ghulam say kahnay laga: jau! Aur un say intihai narimi kay sath paysh aau. Ghulam baahar aaye aur **Malak ul Maut** ki minnat samajat kartay huye ‘arz guzar huye: aap hamaray aaqa kay badlay kisi aur ki roh qabz kar lejiye aur usay chhorr dejiye.

Aap عَلَيْهِ السَّلَام nay farmaya: aysa hargiz nahyn ho sakta. Phir us maal-dar shakhs say kaha. Tujhay jo wasiyat karni hay abhi kar

lay, mayn tayri roh qabz kiye baghayr yahanb say nahyn jaon ga. ye sun kar wo maal-dar shakhs aur us kaym ahl o ‘iyaal cheekh uthay aur rauna dhauna macha dia, us shakhs nay apnay ghar waalon aur ghulamom say kaha: saunay chaandi aur khazanom kay sandoq khhol kar mayray samnay dhayr kar do. Fauran hukm ki ta’meel hui aur is kay samnay zindagi bhar kay jama’ kiye huye khazanay ka ambar lag gaya.

Khazanay kay ambar ko mukhatab kar kay wo maal-dar shakhs kahnay laga: aye zaleel o bad-tareen maal o daulat! Tujh par la’nat! mayn tayri mahabbat ki wajaha say barbaad huwa, haye! Mayn tayray hi sabab say **Allah** عَزَّوَجَلَّ ki ‘ibadat aur tayari e aakhirat say ghaafil raha. Khazanay kay ambar say aawaz aai: aye maal o daulat kay parastar pakkay dunya-dar aur ghaflat shi’ar! Mujhay malammat kion karta hay? Kia to wahi nahyn jo dunya-daron ki nazron mayn zaleel o khuwar tha! Phir mayri wajah say aabr-dar bana aur tayri rasai shahi darbar tak hui, mayri hi badolat tayra nikah maal-dar khandan mayn huwa, yaqeenan ye tayri hi bad-bakhti hay kay to mujhay shaytani kaamon mayn urrata raha, agar to rah e Khuda mayn kharch karta to ye zillat o ruswai tayra muqaddar na banti, bata! Kia buray kaamon mayn kharch karnay aur nayk kaamon mayn sarf na karnay ka mashwarah mayn nay dia tha? Nahyn, hargiz nahyn, tujhay paysh aanay waali tamam tar tabahi ka zimmay-dar to khud hi hay, (is kay ba’d **Hazrat Sayyiduna Malak ul Maut** عَلَيْهِ السَّلَام nay us kanjoos maal-dar ki roh qabz kar li). (*‘Uyon ul Hikayaat, pp. 49*)

Daulat e dunya kay peechhay to na ja

Aakhirat mayn maal ka hay kaam kia?

maal e dunya do jahan mayn hay wabaal

kaam aaye ga na paysh Zul Jalaal

(Wasaail e Bakhshish, pp. 375)

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّد

صَلُّوا عَلٰى الْحَبِيب

Jab chirryan chug gaen khayt....

Meethay meethay Islami bhaiyo! aap nay maal o daulat kay diwanay ki qaabil e ‘ibrat hikayat sama’at farmai kay aysa shakhs jo umr bhar ‘aysh koshiyon aur nafsani khuwahishon kay peechnay parra rahay, **Allah** عَزَّوَجَلَّ ki taraf say mili hui dheel say bajay e sambhalnay kay us ki ghafleton ka silsilah taweel hota chala gaya, maal kay nashay mayn makhmood, ghareebon aur muhtajon ki imdad say dor aur ‘ayyashiyon mayn masroor raha. Aakhir-kaar “**aik din marna hay aakhir maut hay**” kay misdaq maut ka firshtah aa pohnta, agarchay us waqt maal ka khumar utra, hosh thikanay aaye laykin “**ab pachhtaye kia hawat jab chirryan chug gaen khayt**”. Maal o daulat kay harees afrad jinhen dunya o aakhirat kay barbaad honay ki koi fikr nahyn hoti un kay liye is hikayat mayn dars e ‘ibrat kay bay-shumar Madani phool hayn.

Ghup andhayri qabr mayn jab jaye ga

Bay-‘amal! Bay-intiha ghabraye ga

Kaam maal o zar wahan na aaye ga

Ghaafil insaan yaad rakh pachhtaye ga

Jab tayray saathi tujhay chhorr aayen gay

Qabr mayn keerray tujhay kha jaen gay

(Wasaa'il e Bakhshish, pp. 376)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Maal e kaseer mayn kahen khufyah tadbeer to nahyn

Meethay meethay Islami bhaiyo! ye haqeeqat hay kay ba'z auqaat **Allah** ﷺ kasrat e maal o manal say nawaz kar bhi aazmaash mayn daal dayta hay, jaysa kay **Dawat e Islami** kay isha'ati idaray Maktaba-tul-Madinah ki matboo'ah 1548 safhaat par mushtamil kitab "**Faizan e Sunnat**" jild awwal safhah 682 par hay: sehhat ki ne'mat aur daulat ki kasrat aksar muftala e ma'siyat kar dayti hay, lihaza jo (haseen o shandar ya) khoob jandar ya (zabar dast) maal-dar ya saahib e iqtidar ho us ko **Khuday e 'Aleem o Khabeer** ﷺ ki khufyah tadbeer say bahut ziyadah darnay ki zaroorat hay, jaysa kay Hazrat Sayyiduna Hasan Basari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: jis shakhs par **Allah** ﷺ dunya mayn (rozi mayn khoob kasrat, farmabardar aulad ki ne'mat, maal o daulat haseen sorat, achchi sehhat, mansab e wajahat, 'uhda e wazarat, ya sadarat ya hakoomat waghayrah kay zaree'ay) faraakhi karay magar usay ye andayshah na ho kay kahen ye (aasaishen) **Allah** ﷺ ki khufyah tadbeer to nahyn, to aysa shakhs **Allah** ﷺ ki khufyah tadbeer say ghaafil hay.

(Tambeeh ul Mughtarreen, pp. 128)

To ye Allah ﷻ ki taraf say dheel hay

Khabardar aye jandar! Khabardar aye shandar! Khabardar aye maaldar! Khabardar aye sarmayadar! Khabardar aye saahib e iqtidar! Khabardar aye afsar o 'uhdaydar! Rab ﷻ ki khufyah tadbeer say khabardar! Khabardar! Khabardar! Kahen aysa na ho kay mili hui jaani, maali ya hakomati ne'maton kay zaree'ay zulm, takabbur, sarkashi aur tarah tarah kay gunahon ka silsilah barrhta rahay aur kasaa kasaa ya sudaal(yani khoobsorat) badan aur maal aur dhan Jahannam ka eendhan bannay ka sabab ban jaye. Is ziman mayn Hadees e Nabawi ma' Aayat e Qurani sunye aur Allah ﷻ ki khufyah tadbeer say tharraye: Hazrat Sayyiduna 'Uqbah bin 'Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat hay Nabi e Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e 'Ibrat nishan hay: jab tum daykho kay Allah ﷻ dunya mayn gunahgaar banday ko wo cheezen day raha hay jo usay pasand hayn to ye us ki taraf say dheel hay. Phir ye Aayat e Kareemah tilawat farmai:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا

أَخَذْنَاهُمْ بِغَعْتَةٍ فَاذَاهُمْ مُبْلِسُونَ ﴿٤٤﴾

(Parah, 7, Sorah. An'aam, Aayat. 44)

Tarjama e Kanz ul Iman:

phir jab unhon nay bhula dia jo nasehaten un ko ki gai then, ham nay un par har cheez kay darwazay khool diye yahan tak kay jab khush huye us par jo unhen mila to ham nay achanak unhen pakarr lia ab wo aas totay rah gaye.

(Musnad e Imam Ahmad, vol. 6, pp. 122, Hadees 17313)

Gunahon ko achcha samajhna kufr hay

Mufassir e Shaheer, Hakeem ul Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is Aayat e Kareemah kay tahat “Tafseer e Nor ul ‘Irfan” mayn farmatay hayn: is Aayat e Kareemah say ma’loom huwa kay gunah o ma’aasi kay ba-wujood duniyawi raahaten milna Allah عَزَّوَجَلَّ ka ghazab aur ‘azab (bhi ho sakta) hay kay is say insan aur ziyadah ghaafil ho kar gunah par dalayr ho jata hay, balkay kabhi khayal karta hay “gunah achchi cheez hay warnah mujhay ye ne’maten na milten” ye **Kufr** hay. (yani gunah ko gunah tasleem karn **Farz** hay is ko jaan bojh kar achcha kahna ya achcha samajhna **Kufr** hay. Kufriyah kalimaat ki tafseel jannay kay liye **Dawat e Islami** kay isha’ati idaray Maktaba-tul-Madinah ki matboo’ah 692 safahaat par mushtamil kitab “**Kufriyah Kalimaat Kay Baray Mayn Suwal Jawab**” ka mutala’ah farmaen) mazeed farmaya: ne’mat par khush hona agar fakhr, takabbur aur shaykhi kay taur par ho to bura hay aur tareeqa e Kuffaar hay aur agar shukr kay liye ho to behtar hay, tareeqa e saaliheen hay.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Maal kay baray mayn suwal

Meethay meethay Islami bhaiyo! dunya ki har aasaish mayn aazmaish hay, Qiyamat kay din in aasaishon(raahaton) aur kashaishon(yani farakhiyon) kay muta’lliq suwal hona hay. Jis ko dunya mayn jitni ziyadah ne’maten aur wasaail haasil hon gay, us ko aakhirat mayn usi qadr masaail bhi darpaysh hon gay, jab

ba-Roz e Mahshar duniyawi maal o asbaab kay baray mayn suwal hon gay, maal kay ghalat istimal par **Allah** عَزَّوَجَلَّ ‘itab farmaye ga to ghaflat shi’aar maaldar kay samnay ye haqeeqat khul kar aajaye gi kay **“mujh jaysa dunya ka ameer aakhirat ka faqeer hay.”** Jaysa kay Hazrat Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ ka bayan hay kay Sardar e Makkah Mukarramah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: “ziyadah maal walay Qiyamat kay din kam sawab walay hon gay, magar jisay **Allah** عَزَّوَجَلَّ maal day aur wo usay daaen baaen aur aagay pechhay day aur is mayn nayk ‘amal karay.” (Bukhari, vol. 4, pp. 231, Hadees 6443)

Ne’maton kay baray mayn pochh guchh

Parah 30 Sorah Takaasur ki aakhiri Aayat mayn irshad e Rabb e Akbar عَزَّوَجَلَّ hay:

ثُمَّ لَتَسْتَأْنِنَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Tarjamah e Kanz ul Iman: phir bay-shak zaroor us din tum say ne’maton ki pursish ho gi. (Parah. 30, Sorah Takaasur, Aayat. 8)

Dozakh kay kanaray ne’maton kay muta’lliq suwalaat

Mufasssir e Shaheer, Hakeem ul Ummat Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ nay “Tafseer e Nor ul ‘Irfan” mayn is Aayat e Mubarakah kay tahat qadray tafseel kay sath kalam farmaya hay, is mayn say ba’z baaten ‘arz karnay ki koshish karta hon: “Maydan e Mahshar ya Dozakh kay kanaray par tum say firishtay ya Khud Rab عَزَّوَجَلَّ ne’maton kay muta’lliq suwal

farmaye ga aur ye suwal har ne'mat kay muta'lliq ho ga, jismani ya rohani, zaroorat ki ho ya 'aysh o raahat ki, hatta kay thanday paani, darakht kay saye, raahat ki neend ka bhi. Mufti saahib mazeed farmatay hayn: ba'd e maut 3 waqt aur 3 jagah hisab ho ga (1) qabr mayn Iman ka (2) Hashr mayn Iman o A'maal ka (3) Dozakh kay kanaray ne'maton kay shukr ka. Bigahyr istihqaq jo 'ataa ho wo ne'mat hay, Rab **عَزَّوَجَلَّ** ka har 'atiyyah ne'mat hay khuwah jismani ho ya rohani is ki 2 qismen hayn (1) **Kasbi** (2) **Wahbi**

Kasbi: yani wo ne'maten jo hamari kamai say milen, jaysay daulat, saltanat wagherah.

Wahbi: yani wo ne'maten jo mahaz Rab **عَزَّوَجَلَّ** ki 'ataa say hon, jaysay hamaray a'azaa, chand, soraj waghayrah.

Kasbi (yani apni koshishon say haasil kiye huye maal ya hunar aysi) ne'mat kay muta'lliq 3 suwal hon gay,

1. Kahan say haasil ken?
2. Kahan kharch ken?
3. In ka kia shukr ada kia?

Wahbi (yani bighayr hamari koshish kay mili hui) ne'maton kay muta'lliq aakhiri 2 suwal hon gay (yani kahan kharch ken? Un ka kia shukr ada kia?). Tafseer e Khaazin, Tafseer e 'Azizi, Tafseer e Roh ul Bayan waghayrah mayn hay kay mazkoorah Aayat e Kareemah mayn "النعميم" say Nabi e Kareem **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki zaat e wala sifaat murad hay, ham say Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay baray mayn suwal ho ga kay tum nay in ki itaa'at ki ya nahyn? Kion kay Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** to tamam ne'maton ki asl hayn, aap

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahabbat jis dil ko roshan kar day, us kay liye tamam ne'maten rahmaten hayn aur bad-qismati say jis kay dil mayn Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahabbat na ho us kay liye sab ne'maten zahmaten hayn, daulat e 'Usmani rahmat thi, daulat e Abu Jahal zahmat."

Sadqah piyaray ki haya ka kay na lay mujh say hisab

Bakhsh bay pochhay lajaye ko lajana kia hay

(Hadaaiq e Bakhshish)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Qiyamat mayn maaldaron kay hisab ki larzah khayz kayfiyat

Halaal maal jama' karna bay-shak gunah nahyn, neez daulatmandi ki wajah say kisi maaldar ko gunahgar kahna rawa nahyn. Agar 100 feesad Halaal maal kay sabab koi maaldar bana aur Allah عَزَّ وَجَلَّ o Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki farmabardari kartay huye us nay apna maal kharch kia to gunahgar kuja sawab e Darain ka haqdar hay. Lihaza maal kamana hi hay to sirf o sirf Halaal tareeqay par kamana chahiye. Magar sirf ba-qadr zaroorat kamanay hi mayn 'aafiyat hay, kion kay Halaal maal ka hisab ho ga aur ba-Roz e Qiyamat hisab ki kisi mayn taab na ho gi. Hujjat ul Islam Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Ihya ul 'Uloom ki teesri jild mayn naql kartay hayn: Qiyamat kay din aik shakhs ko laya jaye ga jis nay Haraam maal kamaya aur Haraam jagah par kharch kia, kaha jaye ga: isay Jahannam ki taraf lay jao aur aik dosray shakhs ko laya jaye ga jis nay Halaal

tareeqay say maal kamaya aur Haraam jagah par kharch kia, kaha jaye ga: isay bhi Jahannam mayn lay jao, phir aik teesray shakhs ko laya jaye ga jis nay Haraam zaraa'i say maal jama' kar kay Halaal jagah par kharch kia, kaha jaye ga: isay bhi Jahannam mayn lay jao phir (chauthhay) aik aur shakhs ko laya jaye ga jis nay Halaal zaraa'i say kama kar Halaal jagah par kharch kia, us say kaha jaye ga: thahr jao! Mumkin hay tum nay talab e maal mayn kisi **Farz** mayn kotahi ki ho, waqt par Namaz na parrhi ho, aur is kay Rukoo' o Sujood aur Wuzu mayn koi kotahi ki ho! Wo kahay ga! ya **Allah** **عَزَّوَجَلَّ**! Mayn nay Halaal tareeqay par kamaya aur jaaiz maqam par kharch kia aur tayray **Faraaiz** mayn say koi **Farz** bhi zaa'i nahyn kia. Kaha jaye ga: mumkin hay to nay is maal mayn takabbur say kaam lia ho, suwari ya libaas kay zaree'ay dosron par fakhr zaahir kia ho! Wo 'arz karay ga: aye maray Rab **عَزَّوَجَلَّ**! Mayn nay takabbur bhi nahyn kia aur fakhr ka izhar bhi nahyn kia. Kaha jaye ga: mumkin hay to nay kisi ka haq dabaya ho jis ki adaigi ka mayn nay hukm dia hay kay apnay rishtaydaron, yateemon, miskeenon aur musaafiron ko un ka haq do! Wo kahay ga: aye mayray Rab **عَزَّوَجَلَّ** ! Mayn nay aysa nahyn kia, mayn nay Halaal tareeqay par kamaya aur jaaiz maqam par kharch kia aur tayray kisi **Farz** ko tark nahyn kia, takabbaur o ghuroor bhi nahyn kia aur kisi ka haq bhi zaa'i nahyn kia, to nay jisay daynay ka hukm dia(mayn nay usay dia). Phir wo sab log aaen gay aur is say jhagrra karen gay, wo kahren gay: ya **Allah** **عَزَّوَجَلَّ**! To nay isay maal 'ataa kia aur maaldar banaya aur isay hukm dia kay wo hamen day aur hamari madad karay. Ab agar is nay un ko dia ho ga, aur **Faraaiz** mayn kotahi

bhi nahyn ki ho gi, takabbur aur fakhr bhi nahyn kia ho ga phir bhi kaha jaye ga **ruk ja! Mayn nay tujhay jo bhi ne'mat 'inayat ki thi, khuwah wo khana tha, paani tha ya koi si bhi lazzat, in sab ka shukr ada kar, isi tarah suwal par suwal hota rahay ga.**

(Ihya ul 'Uloom, vol. 3, pp. 331)

Suwal us say ho ga jis nay Halaal kamaya ho ga

Ye riwayat naql karnay kay ba'd Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay jo kuch farmaya hay us ko apnay andaz mayn 'arz karnay ki sa'ee karta hon: **Meethay meethay Islami bhaiyo!** bataye! In suwalaat kay jawabaat dayany kay liye kon tayar ho ga? suwalaat us aadami say hon gay jis nay Halaal tareeqay par kamaya ho ga neez tamam huqooq aur **Faraaiz** bhi كما حقه (mukammal taur par) ada kiye hon gay. Jab aysay shakhs say ye hisab ho ga to ham jaysay logon ka kia haal ho ga jo dunwai fitnon, shahwaton, nafsani khuwahishon, aaraishon aur zeenaton mayn dobyay huye hayn! in suwalaat hi kay khauf kay baais **Allah** عَزَّوَجَلَّ kay nayk banday dunya aur is kay maal o mataa' say aalodah honay say dartay hayn, wo faqat zaroorat kay mutabiq mukhtasar say maal e dunya par qana'at kartay hayn aur apnay maal say tarah tarah kay achchay kaam kartay hayn. Hujjat ul Islam Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nayk bandon kay kasrat e maal say bachnay ki kayfiyat bayan karnay kay ba'd 'aam musalmanon ko "**nayki ki dawat**" daytay huye farmatay hayn: aap ko un nayk logon kay tareeqay ko ikhtiyar karna chahiye, agar is baat ko aap is liye tasleem nahyn kartay kay aap apnay khayal mayn parhayzgar aur nihayat hi muhtat hayn aur sirf Halaal maal kamatay hayn aur kamanay say maqsood bhi

muhtaaji aur suwal say bachna aur rah e Khuda mayn kharch karna hay aur aap ka zehan ye bana huwa hay kay mayn apna Halaal maal na to gunahon mayn sarf karta hon na hi is say fuzool kharchi karta hon neez maal ki wajah say mayra dil **Allah** ﷺ kay pasandedah rastay say bhi nahyn badalta aur **Allah** ﷺ mayray kisi zaahir aur posheedah ‘amal say naraz bhi nahyn hay, agarchay aysa hona na-mumkin hay. Bil-farz aysa ho tab bhi aap ko chahiye kay sirf zaroorat kay mutabiq maal par hi raazi rahen aur maaldaron say ‘alayhidgi ikhtiyar karen, is ka sab say barra faaidah ye ho ga kay jab in maaldaron ko Qiyamat mayn hisab kay liye roka jaye ga to aap pahlay hi qafilay kay sath Sarwar e kainaat ﷺ kay peechhay peechhay aagay barrh jayen gay aur aap ko hisab o kitab aur suwalaat kay liye nahyn roka jaye ga kion kay hisab kay ba’d najat ho gi ya sakhti. Hamen ye baat ponhchi hay kay Nabi e Kareem ﷺ nay farmaya: “**Fuqara muhajireen, maaldar muhajireen** say 500 saal pahlay Jannat mayn jayen gay.”

(Tirmizi, Hadees 2358) (makhoozan Ihya ul ‘Uloom, vol. 3, pp. 332)

Mujh ko dunya ki daulat na zar chahiye

Shah e Kausar ki meethi nazar chahiye

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ

Maal ka istimaal aur ukhrawi wabal

Meethay meethay Islami bhaiyo! duniyawi ne’maton aur raahaton say maala maal logon ko maal istimal kay waqt khabardar rahna chahiye kay is kay ghalat istimal ka anjam

ukhrawi wabal hay, yonhi maal o daulat ki bay-ja mahabbat gunahon par uksati, darbadar phirati, loot maar karwati hatta kay laashen girati hay aur jab ye daulat kisi muhib e maal kay hath say nikalnay par aati hay to bayhad-satati aur khob tarrpati aur rulati hay, lihaza hamaray Buzurgan e Deen رَحْمَةُ اللَّهِ تَعَالَى maal o daulat kay mu'amlay mayn nihayat hi muhtat thay. Chunachay Hazrat Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay Hazrat Sayyiduna Salman Farsi رَضِيَ اللَّهُ تَعَالَى عَنْهُ ko aik maktoob rawanah farmaya jis mayn tha: aye mayray bhai! Dunya say itna kuch jama' na karo kay haq e shukr ada na kar sako, mayn nay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko farmatay suna hay kay ba-Roz e Qiyamat aik aysay maaldar shakhs ko laya jaye ga jis nay **Allah** عَزَّوَجَلَّ ki farmabardari mayn zindagi basar ki ho gi, **Pulsirat** paar kartay huye us ka maal us kay samnay ho ga, jab wo larrkharraye ga to us ka maal us say kahay ga: to barbaad ho! To nay mujh say **Allah** عَزَّوَجَلَّ ka haq kion ada nahyn kia? Pas wo isi tarah halakat o barbadi ko pukarta rahay ga. (*Tareekh e Dimashq Ibn e 'Asaakir, vol. 47, pp. 153*)

*Tayri taqat, tayra fan, 'uhdah tira
Kuch na kaam aaye ga sarmayah tira
Dabdabah dunya hi mayn rah jaye ga
Zor tayra khaak mayn mil jaye ga
Jeetmay dunya sikandar tha chala
Jab gaya dunya say khaali hath tha*

(*Wasail e Bakhshish, pp. 375*)

Meethay meethay Islami bhaiyo! bayan kardah riwayat mayn 'ibrat hay un saahiban e sarwat o haysiyat kay liye jo **Farz** honay kay ba-wujood Zakat daynay say katratay, ji churatay apni daulat

ko gunahon kay kaamon mayn ganwatay, bhalai kay kaamon mayn kharch karnay say ji churatay aur muhtajon ki madad say jaan chhurratay hayn. ghaur farma lejiye kay aaj khush-haal kar daynay wala maal ba-Roz e Qiyamat wabal ki sorat ikhtiyar kar gaya to hamara kia banay ga? kaash! Hamaray dilon say dunya o maal e dunya ki bay-ja mahabbat nikal jaye aur hamari qabr o aakhirat behtar ho jaye.

*Miray dil say dunya ki ulfat mita day
Mujhay apna 'aashiq bana ya Ilahi!
To apni wilayat ki khayrat day day
Miray Ghaus ka waasitah ya Ilahi!*

Madani in'amaat mayn aslaaf ki yaad

Meethay meethay Islami bhaiyo! bayan kardah riwayat e mubarakah say ye bhi pata chala kay apnay Islami bhaiyon ko maktobaat kay zaree'ay nayki ki dawat paysh karna Sahabah e Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ ki Sunnat e kareemah hay.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Tableegh e Quran o Sunnat ki 'Aalamger Ghayr siyasi Tahreek Dawat e Islami deegar Madani khobiyon ki haamil honay kay sath sath aslaaf e kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ ki yaad bhi taazah karti hay jaysa kay nayki ki dawat par mushtamil **Madani Maktobaat** rawanah karna. Is ki targheeb dilatay huye **Dawat e Islami** kay isha'ati idaray **Maktaba-tul-Madinah** ki taraf say paysh kardah **72 Madani In'amaat** mayn say **Madani In'am** number 57 hay {: kia aap nay is haftay kam az kam aik Islami bhai ko maktoob rawanah farmaya?(maktoob mayn Madani In'amaat aur Madani Qafilay ki targheeb dilaen)} aap say bhi www.dawateislami.net

Madani iltija hay kay “**Dawat e Islami**” kay Madani Mahool say ta dam e hayat munsalik rahye, “Madani In’amaat” kay mutabiq ‘amal ki koshish kejiye, *رَحْمَةُ اللَّهِ تَعَالَى* *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* Buzurgan e Deen kay fuyooz o aur dunya o aakhirat ki kaseer barakaat haasil hon gi aur kasrat e daulat ki hawas kay bajaye naykiyon ki kasrat ki hirs barrhay gi.

*Day jazbah “Madani In’amaat” ka to
Karam bahr e Shah e karb o bala ho
Karam ho Dawat e Islami par ye
Shareek is mayn har ik chhota barra ho*

(Wasail e Bakhshish, pp. 91)

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dhan kamanay ki dhun

Meethay meethay Islami bhaiyo! aaj hamaray mu’asharay mayn aksar logon kay zehnon par daulaton aur khazanon kay ambar jama’ karnay ki dhun suwar hay aur is rah e purkhar mayn khuwah kitni hi takaleef say do char honay parray, parwah nahyn, bas! Har waqt daulat e dunya jama’ ki hirs hay, agar kabhi aakhirat ki bhalai kay liye naykiyon ki daulat ikhatti karnay ki taraf tawajjuh dilai bhi jaye to mulazamat ya kaaro baari masroofiyat waghayrah kay bahanay aarray aa jatay hayn, baal bachon ka dunyawii mustaqbil sanwarnay ki koshishon mayn apna ukhrawii mustaqbil bhool jatay hayn, aulaad ki dunyawii parrhai ki behtari kay liye hamaray Buzurgan e Deen

رَحْمَةُ اللَّهِ تَعَالَى ka kaysa Madani zehan tha! Ye bhi mulahazah farmaye chunachay

‘Umar bin ‘Abdul ‘Aziz ki Madani soch

Dawat e Islami kay isha’ati idaray Maktaba-tul-Madinah ki matboo’ah 415 safahaat par mushtamil kitab “**Ziya e Sadaqaat**” safha 83 par hay kay Hazrat Sayyiduna Maslamah bin ‘Abdul Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Hazrat Sayyiduna ‘Umar bin ‘Abdul Aziz ki zaahiri hayat kay aakhiri lamahaat mayn haazir huye aur kaha: Aye Ameer ul Momineen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ! Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ bhi bay-misaal zindagi guzar kar dunya say tashreef lay ja rahay hayn, aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kay 13 bachchay hayn laykin wirasat mayn un kay liye koi maal o asbaab nahyn chhorra! Ye sun kar Hazrat Sayyiduna ‘Umar bin Abdul Aziz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay irshad farmaya: mayn nay apni aulaad ka haq roka nahyn aur dosron ka in ko dia nahyn aur mayri aulaad ki 2 haalaten hayn agar wo **Allah** عَزَّوَجَلَّ ki itaa’at karen gay to wo un ko kifayat karay ga kion kay **Allah** عَزَّوَجَلَّ nayk logon ko kifayat fermata hay aur agar mayri aulaad na-farman hui to mujhay is baat ki parwah nahyn kay mayray ba’d maali ietibaar say un ki zindagi kaysay guzray gi.

(Ihya ul ‘Uloom, vol. 3, pp. 288)

Allah عَزَّوَجَلَّ ki un par rehmat ho aur un kay sadaqay may hamari maghfirat ho.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Meethay meethay Islami bhaiyo! yahan ye yaad rahay kay agar kisi kay paas maal hay to isay yahi hukm hay kay sadaqah karnay kay bajaye aulaad ki zaroorat kay liye rakh chhorray.

*Miray Ghaus ka waseelah, rahay shaad sab qabeelah
Inhen Khuld mayn basana, Madani Madinah walay*

(Wasail e Bakhshish, pp. 160)

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Aazmaish mayn kamyabi ki sorat

Meethay meethay Islami bhaiyo! bila-haajat duniyawi maal o daulat jama' karnay ka jazbah qaabil e ta'reef nahyn aur jisay **Allah** عَزَّوَجَلَّ nay ba-kasrat duniyawi daulat 'inayat farmai ho us kay liye itaa'at kay mutabiq kharch kar kay naykiyon ki daulat mayn izafah karay chunachay **Dawat e Islami** kay isha'ati idaray Maktaba-tul-Madinah ki matboo'ah 417 safahaat par mushtamil munfarid kitab "**Lubab ul Ihya**" safhah 258 par hay: Hazrat Sayyiduna Esa عَلَيْهِ السَّلَام nay irshad farmaya: "dunya ko aaqa na banao warnah wo tumhen ghulam bana lay gi, apna maal us zaat kay paas jama' karo jis kay paas say zaa'i nahyn hota kion kay jis kay paas dunya ka khazanah ho usay(chori honay ya chhin janay waghayrah ki) aafat ka dar hota hay, laykin(sadaqah o khayrat kar kay) **Allah** عَزَّوَجَلَّ kay paas apna maal jama' karanay ko kisi qism ka khatrah nahyn hota." (*Lubab ul Ihya, (Arabi), pp. 231*)

*Tiray gham mayn kaash 'Attar, rahay har gharri giriftar
Gham e maal say bachana, Madani Madinah walay*

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Aafat say najat ka zaree'ah

Meethay meethay Islami bhaiyo! abhi aap nay mulahazah farmaya kay Khaliq e kaainaat **Allah** عَزَّوَجَلَّ ki rah mayn sadaqah o khayraat karna bay-had faaiday ka soda hay aur is say maal mahfooz ho jata hay. Yaqeenan sadaqah o khayraat aafaat say najat ka zaree'ah hay, lihaza har aik ko chahiye kay apnay maal say hasb e taufeeq o wus'at sadaqah o khayrat karnay ki sa'adat haasil karta rahay, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ bahut saari aafaton aur museebaton say hifazat ho gi. Chunachay **Dawat e Islami** kay isha'ati idaray Maktaba-tul-Madinah ka matboo'ah risalah “**Rah e Khuda mayn kharch karnay kay fazaail**” mayn A'ala Hazrat Imam e Ahl e Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ aik riwayat naql kartay hayn: “**الْصَّدَقَةُ تَمْنَعُ سَبْعِينَ**” **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** ”yani sadaqah 70 qism ki balaon ko rokta hay jin mayn aasan tar bala badan bigarna(korrh) aur safeed daagh hayn.” (*Tareekh e Baghdad, vol. 8, pp. 204*)

Luqmay kay badlay luqmah

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Sadaqah waaqi'i balaon ko dafa' karta hay. Is ziman mayn aik Iman afroz hikayat sama'at farmaiye chunachay Hazrat Sayyiduna Imam Abdullah bin As'ad Yaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ “**Rauz ul Riyaheen**” mayn naql kartay hayn: **Allah** عَزَّوَجَلَّ ki riza kay liye aik aurat nay kisi muhtaaj (yani miskeen) ko khana dia aur phir apnay shohar ko khana pohnchanay khayt ki taraf chal parri, us kay sath us ka bachcha bhi tha, rastay mayn aik darinday (yani phaarr khanay walay janwar) nay bachchay par hamlah kar dia, wo darindah bachchay ko nigal hi chahta tah kay nagaha(yani

achanak) ghayb say aik hath zaahir huwa jis nay us darinday ko aik zordar zarb lagai aur bachchay ko chhurra lia, phir ghayb say aawaz aai: aye nayk bakht! Apnay bachchay ko salamati kay sath lay ja! Ham nay luqmay kay badlay tujhay luqmah ‘ataa kar dia.” (yani to nay ghareeb ko khanay ka luqmah khilaya to **Allah** عَزَّوَجَلَّ nay tayray bachchay ko darinday ka luqmah bannay say bacha liya). (*Raud ul Riyaheen*, pp. 274)

Allah عَزَّوَجَلَّ ki un par rehmat ho aur un kay sadaqay may hamari maghfirat ho.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rah e haq mayn sabhi daulat luta don

Khuda! Aysa mujhay jazbah ‘ataa ho

(*Wasail e Bakhshish*, pp. 91)

Shaytan ka ghulam kaun?

Meethay meethay Islami bhaiyo! jisay maal e dunya kay sath sath rah e Khuda عَزَّوَجَلَّ mayn kharch karnay ka jazbah bhi mil gaya wo to sa’adat mand thahra laykin jo ghaflat mayn daalnay waali duniyawi aasaishon mayn munhamik raha aur nafsani khuwahishaat ki payrwi ki, us nay goya shaytan ki ghulami ikhtiyar ki jaysa kay Hujjat ul Islam Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ **Ihya ul ‘Uloom** mayn naql kartay hayn: jab sab say pahlay dirham o dinar tayar huye to shaytan nay un ko utha kar apni payshani par rakha phir un ko choma aur bola: jis nay tum say mahabbat ki haqeeqat mayn wo mayra ghulam hay.

(*Ihya ul ‘Uloom*, vol. 3, pp. 288)

.....Wo zaleel o khuwar ho

Meethay meethay Islami bhaiyo! hamaray Buzurgan e Deen رَحْمَةُ اللَّهِ تَعَالَىٰ duniyawi maal o daulat aur is ki fikr say aazad aur tawakkul o qana'at ki daulat say maala maal thay, duniyawi mustaqbil say barrh kar ukhrawi mustaqbil ki fikr mayn magan rahnay walay sa'adat mand thay, wo is haqeeqat say achchi tarah waaqif thay kay daulat ki mahabbat baais ruswai o zillat hay, jaysa kay mash`hor o maqbool Waliullah Hazrat Sayyiduna Shaykh Shibli رَحْمَةُ اللَّهِ تَعَالَىٰ عَلَيْهِ ka irshad e haqeeqat bunyad hay: jis nay daulat e dunya kay sath piyar kia wo zaleel o khuwar huwa.

(Raud ul Riyaheen, pp. 139)

*Mira dil paak ho Sarkar dunya ki mahabbat say
Mujhay ho jaye nafrat kaash! Aaqa maal o daulat say*

(Wasail e Bakhshish, pp. 133)

Mahabbat e maal o daulat ki tabah kaariyan

Meethay meethay Islami bhaiyo! waaq'i maal o daulat ki mahabbat insan ko khuwari o zillat kay 'ameeq (yani gahray) garrhay mayn dhakayl dayti hay, agarchay ba'z auqaat insan dunya mayn thorri bahun 'izzat o shohrat haasil kar bhi layta hay magar aksar ukhrawi tabahi o barbadi us ka muqaddar ban jati hay. Daulat kay nashay mayn mast rahnay waalon kay liye Hazrat Sayyiduna Shaykh Shibli رَحْمَةُ اللَّهِ تَعَالَىٰ عَلَيْهِ kay bayan kardah irshad mayn 'ibrat hi 'ibrat hay. Maal o daulat ki mahabbat mayn andha honay wala anjam e aakhirat say bilkul ghaafil ho kar ahkam e Sharee'at ko pas e pusht daal dayta hay phir usay hukm

e Khuda ﷺ ki parwah nahyn rahti hay, na hi irshad e Mustafa ﷺ ka paas. Yaqeenan maal o daulat fikr e aakhirat say say ghaflat mayn daalti aur bay-shumar gunahon ka sabab banti hay jin mayn say chand ye hayn: tark e Zakat o Ushr, Sood o rishwat ka layn dayn, bukhl ki nahosat, qata' rehmi(yani rishtay dari torrna) jhhot aur na-haq dosron ka maal daba layna waghayrah.

Maal ki Deeni o duniyawi aafaat

Dawat e Islami kay isha'ati idaray Maktaba-tul-Madinah ki matboo'ah 853 safahaat par mushtamil kitab “**Jahannam Mayn Lay Janay Walay A'amaal**” jild 1 safhah 565 to 567 par Shaykh ul Islam Shahab ud Deen Imam Ahmad bin Hajar Makki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay maal o daulat ki aafaat tafseelan bayan farmai hayn, un mayn say chand ka zikr karta hon:

Deeni aafaat

Maal o daulat ki kasrat insan ko gunahon par ubharti aur pahlay mubah (yani jaaiz) lazzaat ki taraf lay jaati hay hatta kay wo un ka is qadr 'aadi ho jata hay kay us kay liye unhen chhorrna intihai mushkil ho jata hay yahan tak kay agar wo Halaal kamai kay zaree'ay unhen haasil na kar sakay to basa auqaat Haraam kaam karnay lagta hay, kion kay jis kay paas maal kasrat say ho, usay logon say mayl jol aur ta'alluqaat barrhanay ki bhi ziyadah zaroorat hoti hay aur jo is cheez mayn mubtala ho jaye wo 'umooman logon say munafaqat say paysh aaye ga aur unhen raazi ya na-raaz karnay kay mu'amlay mayn Allah ﷺ ki na-farmani ka murtakib ho ga to is kay nateejay mayn wo 'adawat,

keenah, hasad, riyakari, takabbur, jhoot, gheebat, chughli waghayrah baais bannay walay deegar kai barray barray gunahon mayn muftala ho jaye ga.

Dunyawi aafaat

Maaldaron ko laahiq honay waali dunyawi aafaat mayn khauf o gham, parayshani, masaaib ka samna, amaaat(yani maaldari) bar-qarar rakhnay kay liye har dam maal kamana aur us ki hifazat karna waghayrah deegar kai aafaat shaamil hayn.

Maal ka ghulam halak ho

Imam Ibn e Hajar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: maal na to mutlaqan khayr (yani bhalai ki cheez) hay na hi mahaz shar (yani burai ki shay) maal ba'z auqaat qaabil e ta'reef hota hay aur kabhi qaabil e mazammat. Lihaza jis nay kifayat (zaroorat) say ziyadah hissa haasil kia goya khud ko halakat par paysh kia, kion kay tabee'aten hidayat say roknay waali hayn aur shahwaat o khuwahishaat ki taraf maail rahti hayn aur maal un mayn aalay ka kaam dayta hay. To aysi sorat mayn zaroorat say zaaid maal mayn sakht khataaraat hayn. mazed aagay chal kar aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay Hadees e Paak naql ki hay kay Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: dirham o dinar ka ghulam halak ho.”

(Ibn e Majah, vol. 4, pp. 441 Hadees 4136)

Meethay meethay Islami bhaiyo! kaash! Ham par Allah عَزَّوَجَلَّ ki khusoosi rehmat ka nuzool ho kay ham daulat e dunya say piyar karnay aur isi soch bichar mayn gum rahnay kay bajay e ukhrawi sa'adaton ki taraf dhiyan daynay walay ban jayen aur ye

istighasah (yani faryad) hamaray haq mayn darjah qabooliyat ka sharaf pa lay:

Qaleel rozi par do qana'at

Fuzool goi say day do nafrat

Durood parrhnay ki bas ho 'aadat

Nabi e Rehmat, Shafee' e Ummat

(Wasaail e Bakhshish, pp. 106)

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ

Agar aap sudharna chahtay hayn to

Meethay meethay Islami bhaiyo! aap say Madani Iltija hay kay Dawat e Islami ka Madani Mahool apna lejiye kay ye mahool khazanon ka ambar ikhattay karnay kay bajaye abadi sa'adaton ka haqdar bannay ka zehan dayta hay, lihaza aap sudharna chahtay hayn to dil say dunya ki bay-jaa mahabbat nikalnay, rizay e Ilahi **عَزَّوَجَلَّ** haasil karnay ki tarrap qalb mayn dalnay, seenah Sunnat e Mustafa **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka Madinah banana, maal o daulat ko saheeh masraf(yani kharch ki durust jagah) mayn istimaal karnay ka ilm panay aur dil ko fikr e aakhirat ki aamajgah banana kay liye **Tableegh e Quran o Sunnat ki 'Aalamgeer Ghayr siyasi Tahreek Dawat e Islami** kay Madani Mahool say har dam wabastah rahiye, Madani In'amaat kay mutabiq zindagi guzariye aur Sunnaton ki tarbiyat kay Madani Qafilon kay musaafir bantay rahiye, **إِنَّ هَآءِ اللّٰهَ عَزَّوَجَلَّ** donon jahan mayn bayrra paar ho ga. aap ki targheeb o tahrees kay liye aik Madani Bahar paysh e guzar hay chanchay

Video center khatm kar dia

Laandhi (Baab ul Madinah, Karachi) kay muqem Islami bhai kay bayan ka khulasah hay: hamaray ‘alaqay mayn aik muballigh e Dawat e Islami nayki ki dawat ko ‘aam karnay kay ‘azeem jazbay kay tahat barri mustaqil mizaji say chauk dars dia kartay thay. Aik martabah is chauk dars mayn aik video center waalay ko bhi shirkat ki sa’adat haasil ho gai. jab muballigh e Dawat e Islami nay **Faizan e Sunnat** ka dars shuroo’ kia to khauf e Khuda **عَزَّوَجَلَّ** aur ‘ishq e Mustafa say bharpur, fikr e ‘aaqibat say ma’moor alfaaz taseer ka teer ban kar **“Video Center waalay”** kay dil mayn paywast ho gaye, ba’d e dars jab Islami bhaiyon nay un par Infradi Koshish kartay huye Dawat e Islami kay haftah war Sunnaton bharay Ijtima’ ki dawat paysh ki to fauran raazi ho gaye. Aur shirkat bhi ki jis ki barakat say **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** in mayn tabdeeli aanay lagi, kuch hi ‘arsay mayn inhon nay video center khatm kar dia aur dhagay ka kaar o baar shuroo’ kar kay Halaal rozi ki talab mayn mashghool ho gaye.

*Maal e dunya hay donon jahan mayn wabal,
aap daulat ki kasrat ka chhorren khayal
qabr mayn kaam aaye ga hargiz na maal,
Hashr mayn zarray zarray ka ho ga suwal*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Maal jama’ karnay na karnay ki soraten

Meethay meethay Islami bhaiyo! maal jama’ karnay na karnay ki soraton kay muta’lliq bargah e Razawiyat mayn honay waalay

“**Suwal o Jawab**” kay mukhtalif iqtibasaat paysh karta hon, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aap ki ma'loomat mayn bay-had izafah ho ga:

suwal: aik shakhs jo ahl o 'iyaal (yani baal bachchay) rakhta hay apni mahanah ya salanah aamdani say bila ifraat o tafreet (yani bighayr kami o ziyadati kay) apnay baal bachchon par kharch kar kay baqaya Khuda ki rah mayn dayta hay aayindah ko ahl o 'iyaal waasitay kuch nahyn rakhta, dosra apni aamdani say bachchon par aik hissah kharch kar kay dosra hissah khayrat karta aur teesra hissah aayindah in ki zarooraton mayn kaam aanay ki gharaz say rakh chhorrnay ko achcha janta hay, in donon mayn afzal kaun hay?

Jawab: husn e niyyat (yani achchi niyyat) say donon soraten mahmood(bahut khoob) hayn, aur ba-ikhtilaf e ahwaal (yani halaat mukhtalif honay ki wajah say) har aik(kabhi) afzal, kabhi waajib, wa lihaza is baray mayn Ahadees bhi mukhtalif aayen aur salaf e saaliheen (yani buzurgan e Deen) ka 'amal bhi mukhtalif raha.

اقول وبالله التوفيق (Allah عَزَّوَجَلَّ ki taufeeq say mayn kahta hon) is mayn qaul e mojaz o jaami' (yani mukhtasar o jaami' qaul) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** ye hay kay aadami 2 qism (kay) hayn:

1. **Munfarid:** kay tanha ho aur
2. **Mu'eel:** kay 'iyaal(yani baal bachchay waghayrah) rakhta ho, suwal agarchay **Mu'eel** say muta'lliq hay magar har **Mu'eel** apnay haq e nafs(yani khud apnay baray) mayn **Munfarid** aur is par apnay nafs(yani apni zaat) kay lihaz say wahi ahkaam hayn jo Munfarid par hayn lihaza donon kay ahkaam say bahas darkaar.

- 1) Wo أَهْلٍ اِنْقِطَاءٍ وَ تَبَيُّنٌ إِلَى اللَّهِ أَصْحَابِ تَجْرِيدٍ وَ تَفْرِيدٍ (yani aysay log jinhon nay **Allah** عَزَّوَجَلَّ ki khaatir dunya say kanarah kashi ikhtiyar kar li ho aur in par ahl o 'iyaal ki zammaydari na ho ya in kay ahl o 'iyaal hi na hon) jinhon nay apnay Rab عَزَّوَجَلَّ say kuch(maal) na rakhnay ka 'ahad bandha(wa'dah kia) in par apnay 'ahad kay sabab tark e iddikhar(yani maal jama' na karna) laazim hota hay agar kuch bacha rakhen to naqz e 'ahad(yani wa'dah khilafi) hay aur ba'd 'ahad phir jama' karna zaroor zu'f e yaqeen say naashi(yani yaqeen ki kamzoori ki wajah say hay) ya us ka mohim(yani waham daalnay waala)ho ga, aysay (Hazaraat) agar kuch bhi zakheerah karen mustahiq 'iqaab (yani sazaa kay haq dar) hon.
- 2) Faqr o tawakkul zaahir kar kay sadaqaat laynay waala agar ye haalat mustamir(yani barqrar) rakhna chahay to un sadaqaat mayn say kuch jama' kar rakhna usay na-jaaiz ho ga kay ye dhoka ho ga aur ab jo sadaqah lay ga **Haraam o Khabees** ho ga.
- 3) Jisay apni haalat ma'loom ho kay haajat say zaaid jo kuch bacha kar rakhta hay nafs usay tughyan o 'isyaan (yani sarkashi o na-farmani) par haamil hota(yani ubharta), ya kisi ma'siyat(yani na-farmani) ki 'aadat parri hay us mayn kharch karta hay to us par ma'siyat say bachna **Farz** hay aur jab us ka yahi tareeqah mu'ayyan ho kay baaqi maal apnay paas na rakhay to is haalat mayn is par haajat say zaaid sab aamdani ko masaarif e khayr(yani bhalai kay kaamon) mayn sarf kar dayna laazim ho ga.

- 4) Jo aysa bay-sabra ho kay agar usay faaqah pohinchay to **مَعَاذَ اللَّهِ** Rab **عَزَّوَجَلَّ** ki shikayat karnay lagay agarchay sirf dil mayn, na zaban say, ya turuq e na-jaaizah (yani na-jaaiz tareeqon)misl e sariqah (yani chori) ya bheek waghayrah ka murtakib ho, is par laazim hay kay haajat kay qadr jama' rakhay, agar payshawar rahay kay rauz ka rauz khata hay, to aik din ka, aur mulazim hay kay mahwar milta hay ya makanon dukanon kay kiraye par basar hay kay (kirayah) maheenah peechhay aata hay, to aik maheenay ka aur zameendar hay kay fasl(chhay maah) ya saal par pata hay to chhay maheenay ya saal bhar ka aur asl zaree'ah ma'ash masalan aalaat e hifat(yani kaam kay auzar) ya dukan makan dehaat ba-qadr e kifayat ka baaqi rakhna to mutlaqan is par laazim hay.
- 5) Jo 'Aalim e Deen, Mufti e Shar'a ya Mudafi' e Bid'ah(bad-mazhabiyat ko roknay waala) ho aur bayt ul maal say rizq nahyn pata, jaysa(kay ab) yahan hay, aur wahan is ka ghayr(yani koi dosra) in manaasib e Deeniyah(yani Deeni mansabon) par qiyam na kar sakay kay ifta(fatway daynay) ya daf' e bid'aat mayn apnay auqaat ka sarf karna is par **Farz** e 'Ain ho aur wo maal o jaaidad rakhta hay jis kay baais usay Ghana(maali taur par mazbooti) aur in Faraaiz e Deeniyah kay liye faarigh ul baali hay(yani rozgaar waghayrah say bay-fikri hay) kay agar(saara hi maal) kharch kar day muhtaj e kasb (yani kaam kaaj karnay ka muhtaj) ho aur un umoor(yani in Deeni Faraaizon ki adaigi)mayn khalal parray, is par bhi asl

zaree'ay ka ibqaa (yani baaqi rakhna) aur aamdani ka baqadr mazkooor jama' rakhna **waajib** hay.

- 6) Agar wahan aur bhi 'Aalim ye kaam kar saktay hon to ibqaa o jama' mazkooor(hasb e zaroorat maal jama' karna aur maal kay zaraai' baaqi rakhna) agarchay waajib nahyn magar aham o muakkad(sakht takeed kia huwa) bay-shak hay kay ilm e Deen o himayat e Deen kay liye faraagh baal(yani khushaali), kasb e maal(yani maal kamanay) mayn ishtighaal (yani mashghool honay say laakhon darjay afzal hay isi kay sath 1 say 2 aur 2 say 4 bhalay hotay hayn, aik ('Aalim)aik 'Aalim ki nazar kabhi khata karay to dosray (Ulama) usay sawab (yani saheeh baat) ki taraf phayr dayn gay, aik ('Aalim) ko marz waghayrah kay baais kuch 'uzr paysh aaye to jab aur (Ulama) maujood hayn kaam band na rahay ga lihaza ta'addud e 'Ulama e Deen ('Ulama e Deen ki kasrat) ki taraf zaroor haajat hay.
- 7) 'Aalim nahyn magar talab e ilm e Deen mayn mashghool hay aur kasb mayn ishtighaal (maal kamanay mayn mashghool hona) us (yani ilm e Deen ki talab) say maani' (yani roknay waala) ho ga to is par bhi usi tarah ibqaa o jama' mastoor aakad o aham hay. (yani is kay liye bhi hasb e zaroorat maal jama' karna aur maal kay zaraai' ko baaqi rakhna bahut aham o zaroori hay)
- 8) 3 soraton mayn jama' mana' hui, 2 mayn waajib, 2 mayn muakkad(yani takeedi aur) jo in 8 qismon say kharij ho, wo apni haalat par nazar karay agar jama' na rakhnay

mayn is ka qalb parayshan ho, tawajjuh ba-‘ibadat o zikr e Ilahi mayn khalal parray to ba-ma’na mazkooor ba-qadr e hazjat jama’ rakhna hi afzal hay aur aksar log isi qism kay hayn.

- 9) Agar jama’ rakhnay mayn is ka dil mutafarriq (yani muntashir) aur maal kay hifz (yani hifazat) ya is ki taraf maylan (jhukao) say muta’lliq ho to jama’ na rakhna hi afzal hay ka asl maqsood zikr e Ilahi kay liye faraagh baal(faarigh hona) hay jo us mayn mukhil(khalal dalnay waala) ho wahi mamnoo’ hay.
- 10) Jo اصحاب نفسوس مطمئن (ashaab e nufoos e Mutmainnah) (yani ahl e itminan) hon, (kay) na ‘adam e maal (maal na honay) say un ka dil parayshan (ho) na wujood e maal (yani maal honay) say unki nazar(parayshan ho), wo mukhtar hayn (yani ba-ikhtiyar hayn kay chahen to baqiyah maal sadaqah o khayrat kar den ya apnay paas hi rakhen).
- 11) Hajat say ziyadah ka masaarif e khayr(yani achchi jaghon) mayn sarf (kharch) kar dayna aur jama’ na rakhna sorat e siwam mayn to waajib tha baaqi jumlah suwar (yani deegar tamam soraton) mayn zaroor matloob (yani pasandeedah), aur jorr kar(yani jama’ rakhna) is kay haq mayn na-pasand o ma’yoob kay Munfarid ko is ka jorrna taul e amal (yani lambi ummeed) ya hubb e dunya(yani dunya ki mahabbat) hi say naashi (yani payda) ho ga. (matlab ye kay maal jama’

karna lambi ummeed ya dunya say mahabbat hi ki wajah say ho ga aur ye donon soraten achchi nahyn hayn)

Dunya ka musafir

Farman e Mustafa ﷺ hay: “dunya mayn yon reh goya to musafir balkay rah e chalta hay aur apnay aap ko qabr mayn samajh kay subh karay to dil mayn khayal na la kay sham ho gi aur sham ho to ye na samajh kay subh ho gi.”

(Tirmizi, vol. 4, pp. 149, Hadees 2340)

Tumhen sharm nahyn aati

Sultan e Madinah ﷺ nay aik moq'e par irshad farmaya: يا أَيُّهَا النَّاسُ أَمَا تَسْتَحْيُونَ؟ Haazireen nay 'arz ki: يَا رَسُولَ اللَّهِ! Kis baat say? Farmaya: jama' kartay ho jo na khao gay aur 'imarat banatay ho to jis mayn na raho gay aur wo aarzoen bandhtay ho jin tak na ponhcho gay is say sharmatay nahyn.

(Al Mu'jam ul Kabeer li Tabarani, vol. 25, pp. 172, Hadees 421)

Jab koi luqmah layta hon.....

Hazrat Sayyiduna Usamah bin Zayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay aik maheenay kay wa'day par aik kaneez 100 dinar ko khareedi, Rasoolullah ﷺ nay farmaya: kia Usamah say ta'ajjub nahyn kartay jis nay aik maheenay kay wa'day par (kaneez) khareedi, bay-shak Usamah ki ummeed lambi hay, qasam us ki jis kay hath mayn mayri jaan hay! Mayn to jab aankh kholta hon ye guman hota

hay kay palak jhapaknay say pahlay maut aa jaye gi aur jab piyalah munh tak lay jata hon kabhi ye guman nahyn karta kay is kay rakhnay tak zindah rahon ga aur jab koi luqmah layta hon guman hota hay kay isay halq say utaarnay na paon ga kay maut usay galay mayn rok day gi, qasam us ki jis kay hath mayn mayri jaan hay bay-shak jis baat ka tumhen wa'dah dia jata hay zaroor aanay waali hay tum thaka na sako gay.

(Targheeb o Tarheeb, vol. 4, pp. 108, Hadees 5127)

Ye sab (to) **Munfarid** ka bayan (hay) raha 'iyaal dar (to) zaahir hay kay wo apnay nafs kay haq mayn "**Munfarid**" hay, to khud apni zaat kay liye usay inehn ahkaam ka lihaaz chahiye aur 'iyaal ki nazar say us ki soraten aur hayn un ka bayan karen.

12) 'iyaal ki kafalat Shar' nay is par **Farz** ki, wo in ko tawakkul o tabattul (dunay say kanarah kashi) o bhook piyas say sabr par majboor nahyn kar sakta, apni jaan ko jitna chahay kusay (yani aazmaish may dalay) magar un (yani baal bachchay) ko khaali chhorrna is par Haraam hay.

13) Wo jis ki 'iyaal mayn sorat chaharum ki tarah bay-sabra ho aur bay-shak bahut 'awaam aysay niklen gay to is kay lihaz say to is par dohra wujoob ho ga kay qadr e hajat jama' rakhay.

14) Haan jis ki sab 'iyaal (yani baal bachchay) saabir o mutawakkil hon usay rawah(jaaiz) ho ga kay sab (maal) rah e Khuda mayn kharch kar day. *(Fatawa Razawiyah, vol. 10, pp. 311 to 327)*

Meethay meethay Islami bhaiyo! bayan ko ikhtitam ki taraf latay huye Sunnat ki fazeelat aur chand Sunnaten aur aadab bayan karnay ki sa'adat haasil karta hon. Huzoor ﷺ ka farman e Jannat nishan hay: jis nay mayri Sunnat say mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki wo Jannat mayn mayray sath ho ga. (*Ibn e 'Asaakir, vol. 9, pp. 343*)

*Seenah tayri Sunnat ka Madinah banay Aaga
Jannat mayn parrosi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Angothi kay 17 Madani phool

- 1) Mard ko sonay ki angothi pehanna Haraam hay. Sultan e Madinah ﷺ nay sonay ki angothi pehannay say mana' farmaya. (*Bukhari, vol. 4, pp. 67, Hadees 5863*)
- 2) (na-baaligh) larrkay ko sonay ka zaywar pehanna Haraam hay aur jis nay pehnaya wo gunah gar ho ga.
(*Durr e Mukhtar wa Radd ul Muhtar, vol. 9, pp. 598*)
- 3) Lohay ki angothi Jahannamiyon ka zaywar hay.
(*Tirmizi, vol. 3, pp. 305, Hadees 1792*)
- 4) Mard kay liye wahi angothi jaaiz hay jo mardon ki angothi ki tarah ho yani aik nageenay ki ho aur agar is mayn (aik say ziyadah) kai nageenay hon to agarchay wo chandi hi ki ho, mard kay liye na-jaaiz hay.

(*Radd ul Muhtar, vol. 9, pp. 597*)

- 5) Isi tarah mardon kay liye aik say ziyadah (jaaiz waali) angothi pehanna ya (aik ya ziyadah) chhallay pehanna bhi na-jaaiz hay kay ye (chhalla) angothi nahyn. Auraten pehan sakti hayn. *(Bahar e Shae'e at, part. 16, pp. 71)*
- 6) Chandi ki aik angothi aik nag ki kay wazn mayn sarrhay char mashay (yani 4 garam 374 mili garam) say kam ho, pehanna jaaiz hay agarchay bay-haajat e muhr, (magar) is ka tark (yani jis ko stamp ki zaroorat na ho us ka na pehanna) afzal hay aur muhr ki gharaz say khaali jawaz nahyn (yani jin ko angothi say stamp lagani ho un kay liye sirf jaaiz hi nahyn) balkay Sunnat hay, haan takabbur ya zananah pan ka singaar (yani ladies style ki teep taap) ya aur koi gharaz e mazmoom (yani qaabil e mazammat matlab o mafad) niyyat mayn ho to aik angothi (hi) kia is niyyat say (to) achchay kaprray pehannay bhi jaaiz nahyn. *(Fatawa Razawiyah, vol. 22, pp. 141)*
- 7) 'Eidain mayn mard kay liye chandi ki jaaiz waali angothi pehanna mustahab hay. *(Bahar e Sharee'at, vol. 1, pp. 779)*
- 8) Angothi unhen Sunnat hay jinhen muhr laganay ki haajat hoti hay, jaysay Sultan o Qaazi aur Ulama jo fatway par (angothi say) muhr kartay (yani stamp lagatay) hayn, in kay ilawa dosron kay liye jin ko muhr karnay ki haajat na ho Sunnat nahyn al batta pehanna jaaiz hay.

(Fatawa 'Aalamgeeri, vol. 5, pp. 335)

Fi zamanah angothi say muhr karnay ka 'urf nahyn raha, balkay is kaam kay liye "stamp" banwai jaati hay. Lihaza

jin ko muhr lagani ho un qaazi waghayrah kay liye bhi angothi pehanna Sunnat na raha.

- 9) Mard ko chahiye kay angothi ka nageenah hathayli ki taraf rakhay aur aurat nageenah hath ki pusht ki taraf rakhay. (*Hidayah, vol. 4, pp. 367*)
- 10) Chandi ka chhalla khaas libaas e zanaanan (auraton ka pahnawa) hay mardon ko makrooh. (yani na-jaaiz o gunah). (*Fatawa Razawiyah, vol. 22, pp. 130*)
- 11) Aurat sonay chandi ki jitni chahay angothiyan aur chhallay pehan sakti hay, is mayn wazn aur nageenah ki ta'daad ki koi qayd nahyn.
- 12) Lohay ki angothi par chandi ka khaul charrha dia kay loha bilkul na dikhai dayta ho, is angothi kay pehannay ki mumana'at nahyn. (*Aalangeeri, vol. 5, pp. 335*)
- 13) Donon mayn say kisi bhi aik hath mayn angothi pehan saktay hayn aur sab say chhoti ungli mayn pehni jaye. (*Radd ul Muhtar, vol. 9, pp. 596*)
- 14) Mannat ka ya dam kia huwa dhaat (METAL) ka karra bhi mard ko pehanna na-jaaiz o gunah hay.
- 15) Madinah Munawwarah ya Ajmayr shareef kay chhallay aur steel ki anghothi bhi jaaiz nahyn.
- 16) Bawaseer waghayrah kay liye dam kiye huye chandi kay chhallay bhi mardon kay liye jaaiz nahyn.

- 17) Agar aap nay dhaat ka karra ya dhaat ka chhalla, na-jaaiz angothi, ya dhaat ki zanjeer(CHAIN) pehni hay to abhi abhi utar kar taubah kar lejiye.

Tarah tarah ki Hazaron Sunnaten seekhney ke liye Maktaba-ul-Madina ki matboo'ah 2 kutub (1) 312 safhaat par mushtamil kitab 'Bahar-e-Sharee'at' Hissa 16 aur (2) 120 safhaat ki kitaab 'Sunnaten Aur Adaab' hadyatan haasil kejiye aur parrhye. Sunnaton ki tarbiyat ka aik behtareen zaree'ah Dawat-e-Islami ke Madani Qafilon mayn 'Ashiqaan-e-Rasool ke sath Sunnaton bhara safar bhi hai.

Lotnay rahmaten Qaafilay mayn chalo
Seekhnay Sunnaten Qaafilay mayn chalo
Hon gi hal mushkilen Qaafilay mayn chalo
Khatm hon shaamatun Qaafilay mayn chalo

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْكَرِيمِ

Yeh RisalahPerh ker Dusray ko day dijiye

Shaadi ghami ki taqriibaat, ijtima'at, a'raas Juloos-e-milad waghayrah mayn Maktaba-tul-Madina kay shaa'i kardah rasaail aur madani phoolon par mushtamil pamphlets taqseem kar kay sawab kamaye, ghaahkon ko ba niyyat e sawab tohfay mayn daynay kay liye apni dukanon par bhi rasaail rakhnay ka ma'amool banaiye, akhbar faroshon ya bachhchon kay zaree'ay apnay mahallay kay ghar ghar may mahanah kam az kam aik 'adad sunnton bhara risalah ya Madani phoolon ka pamphlet pohnta kar nayki ki dawat ki dhomen machaiye.

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 zimmadar ko jama' karwanay ka ma'mool bana lijiye

Mayra Madani Maqsad: "Mujhay apni aur saari duniya kay logon ki islaah ki koshish karni hay." (ﷺ) 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." (ﷺ)



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