

Chhuttiyan kaysay guzaren?

(Ma' deegar dilchasp suwal jawab)



Yeh Risalah Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi رَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ Kay Madani Muzakarah number 31 kay mawad samayt Al-Madinah-yul-'Ilmiyyah kay shu'bay 'Faizan-e-Madani Muzakarah' nay naey tarteeb aur Kaseer naey mawad kay sath tayyar kiya hay'



Payshkash:

Majlis Al-Madinah-tul-'Ilmiyyah

Nashir:

Maktaba-tul-Madinah Baab-ul-Madinah Karachi

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

Kitab Perhnay ki Du'a

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Terjamah:

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

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



Note:

Awwal aakhir aik baar Durood Shareef parh lain.

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Pahlay Isay Parh Lejiye!

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer Ghayr Siyasi Tahreek Dawat-e-Islami kay Bani, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Qaadiri Razawi Ziyai دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ nay apnay makhsoos andaz may Sunnaton bharay bayanaat, ilm o hikmat say ma'moor Madani muzakaraat aur apnay tarbiyyat-yaaftah Muballigheen kay zaree'ay thoray hi 'arsay may lakhon musalmaanon kay dilon may Madani inqilab barpa kar dia hay, aap دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ ki suhbat say faaidah uthatay huye Kaseer Islami bhai waqtan fa waqtan mukhtalif maqamaat par honay walay Madani muzakaraat may mukhtalif qisam kay mozo'at masalan 'Aqaaid o A'amaal, Fazaail o Manaajib, Sharee'at o Tareeqat, Tareekh o Seerat, Saains o Tib, Akhlaqiyyaat o Islami ma'loomat, roz marrah mu'amlaat aur deegar bahut say mozo'at say muta'alliq suwalaat kartay hayn aur Shaykh e Tareeqat Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ inhen hikmat aamoz aur ishq e Rasool may dobay huye jawabaat say nawaztay hayn.

Ameer e Ahl e Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ kay un ata kardah dilchasp aur ilm o hikmat say labrayz Madani phoolon ki khushbuon say dunya bhar kay musulmanon ko mahkanay kay muqaddas jazbay kay tahat Al Madina tul Ilmiyah ka Shu'bah "Faizan e Madani Muzakarah" un Madani Muzakarat ko kaafi tarameem o izafon kay sath "Faizan e Madani Muzakarah" kay naam say paysh karnay ki sa'adat haasil kar raha hay. in tahreeri guldaston ka mutala'ah karnay say اِنَّ هٰذَا لِلّٰهِ عَزَّوَجَلَّ Aqaaid o A'amaal aur Zaahir-o-Baatin ki Islah, mahabbat e Ilahi o Ishq e Rasool ki la-zawal dolat kay sath sath mazeed husool e ilm e Deen ka jazbah bhi baydaar ho ga.

Is risalay may jo bhi khobiyon hayn yaqeenan Rab-e-Raheem عَزَّوَجَلَّ aur is kay Mahboob e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ataon ka, Auliya e Kiram رَحْمَتُهُمُ اللهُ تَعَالَى ki inayaton aur Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ ki shafqaton aur pur khuloos Du'a'aon ka nateejah hayn aur khaamiyon hon to is may hamari ghayr iradi kotahi ka dakhil hay.

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

Chhuttiyan kaysay guzaren?

(Ma' deegar dilchasp suwal jawab)

Shaytan laakh susti
dilaye ye risalah
mukammal parrh lijiye
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ ma'lumaat
ka anmool khazanah
haath aaye ga.

Durood shareef ki fazeelat

Ameer-ul-Momineen Hazrat-e-Sayyiduna
Siddiq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn:
Nabi-e-Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par
Durood parhna gunahon ko is qadr jald
mitata hay kay paani bhi aag ko itni jaldi
nahin bujhata aur aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par
Salam bhayjna gardanayn (ya'ni ghulamoon
ko) aazad karnay say Afzal hay.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Chhuttiyan kaysay guzarayn?

Suwal: Tulaba aur Asatizah ta'leemi idaron mayn honay waali
salanah chhuttiyan kaysay guzarayn?

Jawab: School Colleges waghayrah mayn parhnay aur parhanay
waalay Tulaba aur Asatizah sara saal duniyawi ta'leem ki masrofiyat
ki wajah say Deeni Ta'leem ki taraf tawajjuh nahin day patay lihaza
inhayn chahiye kay jab chhutiyan hon to inhayn ghaneemat
samajhtay howay in mayn khoob khoob 'Ilm-e-Deen haasil karnay
ki koshish karayn. 'Ilm-e-Deen seekhnay ka behtareen zaree'ah

¹ (Tareekh-e-Baghdad, vol. 7, pp. 170, Raqm 3607)

Dawat-e-Islami ka Madani Mahool hay, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat-e-Islami kay Madani Mahool mayn ‘aam Islami bhaiyon kay liye 63 din ka Madani Tarbiyati Course, 12 din ka Islaah-e-A’maal Course, 12 din ka Madani kaam course aur 7 din ka Namaz course karwaya jata hay, jis mayn na sirf ‘Ilm-e-Deen sikhaya jata hay balkay is par ‘amal karnay aur isay dunya bhar mayn phaylanay kay muqaddas jazbay kay tahat Sunnaton ki tarbiyat kay Madani Qafilon mayn safar bhi karwaya jata hay lihaza chhuttiyon kay moqe’ par ye mufeed tareen course kar liye jayn **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ** khoob khoob barakatayn naseeb hon gi. Jahan dunya kay roshan mustaqbil kay liye itni koshishayn ki jaati hayn wahan apni qabr-o-aakhirat behtar bananay ki bhi koshish karni chahiye. ‘umoman daykha gaya hay kay ye chuttiyan bhi lahu-o-la’b aur deegar fuzooliyat mayn guzar di jaati hayn hatta kay kai Tulaba chuttiyon mayn sayr-o-tafreeh kay liye jatay hayn magar waheen kisi haadisay ka shikar ho kar maut kay ghaat utar jatay hayn.

Zindagi ka koi bhariosa nahin

Meethay meethay Islami bhaiyo! Duniyawi ta’leem mayn munhamik ho kar apni qabr-o-aakhirat ko bilkul faramosh nahin kar dayna chahiye. Duniyawi ta’leem mukammal karnay kay dauran zaroori Deeni ta’leem kay husool mayn heelay bahanay bananay waalon aur waqt honay kay ba-wujood Sunnaton ki tarbiyat kay Madani Qafilon mayn safar ki sa’adat say khud ko mahroom rakhnay waalon ko sochna chahiye kay zindagi ka koi bhariosah nahin, Duniyawi Ta’leem mukammal honay aur roshan mustaqbil daykhnay tak zindah rahayn gay ya nahin, is ki kisi kay paas koi zamanat (Guaranty) nahin. Agar duniyawi ta’leem ki masroofiyat ki wajah say Deeni ta’leem ko waqt nahin day patay to kam az kam

chuttiyon hi kay in faarigh auqaat ko, apni jawani aur sehhat ko ghaneemat jantay huye Deen kay liye waqt nikalnay aur Madani Qafilon mayn safar kijiye. Haadi-e-rah-e-najat, Sarwar-e-Kainaat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: 5 cheezon ko 5 cheezon say pahlay ghaneemat jaano!

1. Jawani ko burhapay say pahlay
2. Sehhat ko bimari say pahlay
3. Maaldari ko tangdasti say pahlay
4. Fursat ko mashgholiyat say pahlay aur
5. Zindagi ko maut say pahlay.¹

Ghafil tujhay gharriyal ye dayta hay munawi

Qudrat nay ghari umr ki ik aur ghata di

Konsa ‘ilm haasil karna farz hay?

Suwal: Musalman par konsi cheezayn seekhna zaroori hayn? Neez apni ulad ko kab say kia sikhaya jaye?

Jawab: Sarkar-e-Do-‘Aalam, Noor-e-Mujassam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: **طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ**

Yani ‘ilm haasil karna har musalman par farz hay.² Is Hadees-e-Pak say school college ki murawwajah dunyawii ta’leem nahin balkay zaroori Deeni ‘ilm murad hay. Lihaza sab say pehlay Islami ‘Aqaid ka seekhna Farz hay, is kay ba’ad Namaz kay Fara`iz-o-Shara`it-o-Mufsidaat (ya’ni Namaz kis tarah durust hoti hay aur kis tarah toot

¹ (Mustadrak Lil-Haakim, vol. 5, pp. 435, Hadees 7916)

² (Sunan-e-Ibn-e-Majah, vol. 1, pp. 146, Hadees 224)

jaati hay) phir Ramazan-ul-Mubarak ki tashreef aawari ho tou jis par Rozay farz hon us kay liye Rozon kay zaroori masa`il, jis par Zakat farz ho us kay liye Zakat kay zaroori masa`il, isi tarah Hajj Farz honay ki surat mayn Hajj kay, Nikah karnay chahay to is kay, taajir ko tijarat kay, khareedar ko khareednay kay, naukari karnay waalay aur naukar rakhnay waalay ko ijaray kay, (وَعَلَى هَذَا الْقِيَاسِ) (ya`ni isi par qayas kartay howay) har musalman `aaqil-o-baaligh mard-o-aurat par us ki maujoodah halat kay mutabiq mas`alay seekhna farz-e-`ain hay. Isi tarah har aik kay liye masa`il-e-Halaal-o-Haraam bhi seekhna farz hay. Neez masa`il-e-qalb (Baatini Masail) ya`ni Fara`iz-e-Qalbiyah (Baatini Fara`iz) masalan `aajizi-o-ikhlaas aur tawakkul waghayraha aur in ko haasil karnay ka tareeqah aur baatini gunah masalan takabbur, riyakari, hasad, bad-gumani, bughz-o-keenah, shumatat (ya`ni kisi ki museebat par khush hona) waghayrah aur in ka `ilaaj seekhna har musalman par farz hay. (Tafseeli ma`lumaat kay liye Fatawa Razawiyyah Jild 23 safhah 613 ta 624 mulahazah farmaiye) muhlikaat yani halakat mayn daalnay waali cheezon jaysa kay wa`dah khilafi, jhoot, gheebat, chughli, bohtan, bad-nigahi, dhoka iza-e-muslim waghayrah tamam sagheerah-o-kabeerah gunahon kay baray mayn zaroori ahkaam seekhna bhi farz hay takay in say bacha jaa sakay (*Nayki Ki Dawat, pp. 136*).¹

¹ Islami `Aqaid ki ma`lumaat kay liye Dawat-e-Islami kay isha`ati idaray Maktabat-ul-Madinah ki matboo`ah Kutub `Kitab-ul-`Aqaid`, "Bahar-e-Sharee`at, Hissah Awwal", 'Kufriyah Kalimaat Kay Baray Mayn Suwal Jawab', 'Tamheed-ul-Iman' aur Zaroorat kay masail jannay kay liye 'Namaz kay Ahkam', Bahar-e-Sharee`at Hissah 02-8, Hissah 11-Ijarah (yani mulazim rakhnay aur mulazim honay kay masail) aur Hissah 14 say Bay'-o-Shiraa (yani khareed-o-farokht kay masail)" masail-e-Halaal-o-Haram jannay kay liye '101 Madani Phool', '163 Madani Phool', 'Sunnaten aur Aaadab', 'Bahar-e-Sharee`at Hissah 16' Muhlikaat-o-Munjiyaat jannay kay liye 'Baatini Bimariyon ka Ilaaj', 'Najat Dilanay Waalay A`maal Ki Ma`lumaat', 'Baytay ko Naseehat', 'Minhaj-ul-`Aabideen', 'Ihya-ul-Uloom' aur 'Keemiya-e-Sa`adat' ka mutala`ah kejiye.

(*Shu`bah Faizan-e-Madani Muzakarah*)

Tajweed kay sath Quran-e-Pak seekhna zaroori hay. A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Bila shubah itni Tajweed jis say tasheeh-e-huroof ho (ya'ni qawa'id-e-tajweed kay mutabiq huroof ko durust makharij say ada kar sakay) aur ghalat khawani (ya'ni ghalat parhnay) say bachay, farz-e-'ain hay.¹ Isi tarah azkaar-e-Namaz (ya'ni Namaz mayn tilawat kay 'ilawah jo kuch parha jata hay un) ka durust aana bhi zaroori hay. Jis nay سُبْحَانَ رَبِّيَ الْعَظِيمِ mayn 'عَظِيمِ' ko 'عَزِيمِ' (ظ kay bajaye ز) parh dia Namaz jaati rahi lihaza jis say عَظِيمِ saheeh ada na ho wo سُبْحَانَ رَبِّيَ الْكَرِيمِ parhay.² Youn hi jo Quran-e-Pak yaad hay us ka hifz baaqi rakhna bhi zaroori hay. Sadr-ush-Sharee'ah, Badr-ut-Tareeqah Hazrat-e-'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Quran parh kar bhula dayna gunah hay. Jo Qurani Aayaat yaad karnay kay ba'd bhula day ga ba-Roz-e-Qiyamat andha uthaya jaye ga^{3,4}

Jahan tak aulad ko sikhanay ki baat hay to Quran-e-Pak sikhaye, 7 bars ki umr mayn Namaz ka hukm daynay kay sath hi Namaz aur Taharat kay zaroori masail bhi sikhaye kay 7 say 9 bars ki umr bachon ki tarbiyat kay ta'alluq say bilkhusoos Madani Munnion kay liye bay-had aham hay kay Madani Munni is kay ba'd kabhi baalighah ho sakti hay. In uloom kay sikhanay kay ba'd Duniyawi ta'leem bhi apni sharait kay sath di jaa sakti hay. A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Ahl-e-Sunnat-o-Jama'at kay 'Aqeeday aur Taharat-o-Namaz-

¹ (Fatawa Razawiyyah, vol. 6, pp. 343)

² (Qanoon-e-Sharee'at, pp. 186)

³ (Bahar-e-Sharee'at, vol. 1, pp. 552-553)

⁴ Mazed tafsilaat jannay kay liye Dawat-e-Islami kay isha'ati idaray Maktabat-ul-Madinah kay risalay, Faizan-e-Madani Muzakarah qist 34 "Shaytan kay Liye Ziyadah Sakht Kon?" ka mutala'ah kejiye. (*Shu'bah Faizan-e-Madani Muzakarah*)

o-Rozah kay mas`alay seekhna sab par farz hay. In zarooriyaat aur Quran-e-‘Azeem perhnay kay ba’d phir agar Urdu ya Gujrai ki Duniyawi Kitab jis mayn koi baat na Deen kay khilaf ho na bay-sharmi ki, na Akhlaq-o-‘Aadat par bura asr daalnay ki aur parhanay waali aurat Sunni Musalman paarsa, hayadar ho to koi haraj nahin^{1,2}

Ghayr-Mahram say hunar ya fan seekhna sikhana kaysa?

Suwal: Ghayr-Mahram say koi hunar ya fan seekhna ya inhayn sikhana kaysa?

Jawab: Paanch saat saal kay bachay aur bachyan hon to in kay seekhnay mayn koi muzaiqah nahin al-battah jawan larkon aur larkiyon kay aik dosray kay paas seekhnay sikhana mayn bahut ziyadah khataaraat hayn. ‘Umooman ye seekhnay sikhana ka Silsilah bay-pardagi aur bay-takallufi kay sath hota hay jo kay Haraam aur Jahannam lay janay waala kaam hay. Agar ye aik dosray ko na bhi chuwayn tab bhi bad-nigahi say apnay aap ko bachana intihai mushkil hay. Ghayrat mand Musalman bhi apnay bachon aur bachiyon kay asysay mahool mayn seekhnay sikhana ka ihtimaam nahin kar saktay. Ghayr-Mahram say pardahi hi pardah hay, bila-ijazat-e-Shar’i kisi ki ri’ayat nahin. A’la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ Fatawa Razawiyyah jild 23

1 (Fatawa Razawiyyah, vol. 23, pp. 693)

2 Bachon ki tarbiyat kay hawalay say mazeed ma’lumaat haasil karnay kay liye Dawat-e-Islami kay isha’ati idaray Maktabat-ul-Madinah ki matboo’ah kitab ‘Tarbiyat-e-Aulad’ aur Faizan-e-Madani Muzakarrah qist 24 “Bachon Ki Tarbiyat Kab aur Kaysay Ki Jaye” ka mutala’ah kejiye. (*Shub’ah Faizan-e-Madani Muzakarrah*)

saffah 639 par farmatay hayn: “Raha pardah is ayn ustaz-o-ghayr-e-ustaz, ‘aalim-o-ghayr-‘aalim, peer sab barabar hayn.”

Taalibaat ko Naujawan ustad say perhnay ki mumana’at

Hunar ya fan seekhna sikhana to dor ki baat, ilm-e-Deen parhna ho aur perhnay waali taalibaat ba-pardah bhi hon magar parhanay waala ustad jawan hay tab bhi taalibaat ko is kay paas janay aur perhnay ki Shar’an ijazat nahin kay parday kay ba-wujood perhnay waaliyan lagi bandhi aur jaani pahchani hoti hayn lihaza khataaraat bahut ziyadah hotay hayn. A’la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay isi bina par parday ki tamam tar pabandi kay ba-wujood aurat ko ‘Ilm-e-Deen seekhnay kay liye jawan peer kay paas janay ki ijazat nahin di chunachay Fatawa Razawiyah Shareef farmatay hayn: agar badan motay aur dheelay kapron say dhaka hay, na aysay bareek (kapray) kay badan ya baalon ki rangat chamkay na aysay tang (kapray) kay badan ki halat (yani kisi ki ‘uzw ki golai ya ubhar waghayrah) dikhaayn aur jana tanhai mayn na ho aur peer jawan na ho gharaz koi fitnah na fil-haal ho na (aayindah kay liye) is ka andayshah ho to ‘Ilm-e-Deen (aur) umoor-e-rah-e-Khuda seekhnay kay liye janay aur bulanay mayn (koi) haraj nahin.¹ Is say wo log dars-e-‘ibrat haasil karen jo bay-pardagi kay mahool mayn koi fan ya kaam seekhtay ya sikhatay hayn.

Parday mayn Sunni ‘Aalim-e-Deen ka bayan sunna jaaiz hay

Haan parday ki halat mayn Sunni ‘Aalim-e-Deen ka bayan sunna ja`iz hay kay bayan sunnay aur perhnay mayn bahut farq hay. A’la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Auratayn Namaz-e-Masjid say mamno’ hayn aur waa’iz (yani wa’z kahnay waalay) ya milad

¹ (Fatawa Razawiyah, vol. 22, pp. 240)

khuwan agar ‘Aalim-e-Sunni Saheeh-ul-‘Aqeedah ho aur us ka wa’z-o-bayan Saheeh-o-Mutabiq-e-Shara’ ho aur (Aurat kay aanay) janay mayn puri ihtiyat aur kaamil pardah ho aur koi ihtimaal-e-fitnah (ya’ni fitnay ka khauf) na ho aur majlis-e-rijaal (yani mardon ki baythak) say dor (jahan aik dosray par nazar na parti ho) in ki nishast ho tou haraj nahin.¹

Bay-pardah mahool kay nuqsanaat

Suwal: Ghayr-Maharim kay aapas mayn bay-pardah aur dostanah mahool rakhnay kay kia nuqsanaat hayn?

Jawab: Ghayr maharim ka aapas mayn bay-pardah aur dostanah mahool rakhna sara-ser na-jaaiz-o-Haraam aur Jahannam mayn lay janay waala kaam hay. In bay-pardagiyon aur bay-takallufiyon kay Duniyawi-o-Ukhrawi nuqsanaat har ghayrat mand Musalman ba-khoobi samajh sakta hay. Isi makhloot mahool kay karishmay hayn kay aaj Naujawan larkiyon kay gharon say bhagnay ki khabrayn sunnay ko milti hayn jis say waalidayn aur puray khandan ki bad-nami hoti hay. Is kay mujrim khud waalidayn bhi hotay hayn kay agar wo apni aulad ki Sharee’at kay mutabiq ta’leem-o-tarbiyat ka ihtimaam kartay tou aaj inhayn ruswai kay din na daykhnay partay. Sharee’at-e-Mutahharah nay auraton ko gharon mayn theharnay, ba-pardah rehnay aur ghayr mard say bila zaroorat guftgu karnay say bachnay ka hukm dia hay, agar zarooratan ghayr-mard say baat karni bhi paray tab bhi inhayn lahjay mayn nazakat aur baat mayn narmi payda karnay say mana’ kia hay chunachay Irshad-e-Baari Ta’ala hay:

1 (Fatawa Razawiyah, vol. 22, pp. 239)

إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٣﴾
 وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

Tarjama-e-Kanz-ul-Iman: Agar Allah say daro to baat mayn aysi narmi na karo kay ka rogi (mareez) kuch laalach karay, haan achi baat kaho aur apnay gharon mayn thehri raho aur bay-pardah na raho jaysay agli jaahilyat ki bay-pardagi. (Parah 22, Surah Ahzaab, Aayah 32-33)

Is Ayat-e-Mubarakah kay tahat Sadr-ul-Afazil 'Allamah Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ تَعَالَى farmatay hayn: Is mayn ta'leem-e-aadab hay kay agar ba-zaroorat ghayr mard say pas-e-pardah guftgu karni paray to qasd karo kay lajjah mayn nazakat na aanay paye aur baat mayn laoch (yani narmi) na ho, baat nihayat saadgi say ki jaye, 'iffat ma`aab khawateen kay liye yahi shayan hay. Deen-o-Islam ki aur nayki ki ta'leem aur pando-o-naseehat ki agar zaroorat paysh aaye (to baat karo) magar bay-lauch lajjah say. Agli jaahilyat say murad qabl-e-Islam ka zamanah hay is zamanah mayn auratayn itrati nikalti then, apni zeenat-o-mahasin ka izhar karti then kay ghar-mard daykhayn, libas asyay pehanti then jin say jism kay a'zaa achi tarah na dhakayn aur pichli jaahilyat say akheer zamanah murad hay jis mayn logon kay af'aal pahlon ki misl ho jayn gay.

Auraton kay liye chadar aur chaar diwari ka hukm

Suwal: Kia chadar aur chaar diwari auraton ki taraqqi mayn rukawat ka sabab hay?

Jawab: Chadar aur chaar diwari auraton ki taraqqi mayn rukawat ka sabab nahin balkay in kay liye dunya aur aakhirat ki taraqqi-o-

kaamyabi ka sabab hay kiun kay chadar (yani pardah karnay) aur chaar diwari (yani ghar mayn rahnay) ka hukm Allah ﷺ nay dia hay jaysay kay Khuda-e-Rahman ka farman-e-‘aalishan hay:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

Tarjama-e-Kanz-ul-Iman: ‘Aur apnay gharon mayn thehri raho aur bay-pardah na raho.’ (part.22, Al-Ahzaab. 33)

Rasool-e-Kareem ﷺ nay Irshad farmaya: Aurat chhupanay ki cheez hay, jab wo apnay ghar say nikalti hay to Shaytan isay jhankta hay aur aurat Allah ﷺ kay ziyadah qareeb us waqt hoti hay jab wo apnay ghar mayn hoti hay.¹ yaqeenan Allah Pak aur is kay Piyaray Habeeb ﷺ kay ahkamaat ki baja aawari mayn hi taraqqi aur Dunya-o-Aakhirat ki kaamyabi hay. Allah ﷺ aur is kay Piyaray Habeeb ﷺ ki na-farmani kar kay koi ba-zaahir Dunya mayn kitni hi taraqqi kar lay bil-Aakhir wo na-kaam-o-na-murad hi hay kion kay Dunya ki zindagi faani aur dhokay ka maal hay. Haqeeqi taraqqi-o-kaamyabi to ye hay kay insan apni zindagi Sharee’at kay ahkam kay mutabiq guzarnay, Jahannam ki aag say khud ko bachanay aur Jannat mayn daakhil ho janay mayn kaamyab ho jaye jaysa kay Khuda-e-Rahman ﷺ ka farman-e-‘aalishan hay:

فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴿١٨٥﴾

Tarjama-e-Kanz-ul-Iman: Jo aag say bacha kar Jannat mayn daakhil kia gaya wo murad ko pohancha aur dunya ki zindagi to yahi dhokay ka maal hay. (Parah. 4, Surah Aal-Imran, Aayat. 185)

¹ (Saheeh Ibn-e-Khuzaymah, vol. 3, pp. 93, Hadees 1685)

Meethay meethay Islami bhaiyo! Aurat ka ma'na hi chhupanay ki cheez hay lihaza auraton ko bila-zaroorat gharon say bahar na janay dia jaye isi mayn in ki hifazat aur 'aafiyat hay. Agar Allah ﷺ kay ahkamaat aur is kay Piyaray Habeeb ﷺ kay muqaddas farameen ki khilaf warzi kar kay dunya taraqqi kar kay aagay barhti hay to hamayn peechay rah jana hi manzoor hay. Hum Sharee'at-e-Mutahharah kay ahkamaat par 'amal kar kay ﷺ apnay Meethay Meethay Aaqa, Makki Madani Mustafa ﷺ kay peechay peechay seedhay Jannat mayn chalay jayn gay.¹

Bagh-e-Jannat mayn Muhammad muskuratay jayn gay

Phool rahmat kay jharen gay ham uthatay jayn gay

Imtihan mayn naql karna kaysa?

Suwal: Imtihan mayn naql (Cheating) karna kaysa?

Jawab: Imtihan mayn naql (Cheating) karna na to Shar'an durust hay aur na hi 'aqlan. Shar'an is liye durust nahin kay is mayn dhoka dayna hay aur dhoka daynay walay kay liye Hadees-e-Pak mayn Jannat say mahroomi ki sakht wa'eed bayan farmai gai hay chunachay Allah ﷺ kay Piyaray Mahboob, Dana-e-Ghuyooob ﷺ ka farman-e-'ibrat nishan hay: Teen shakhs Jannat mayn daakhil nahin hon gay:

1. Dhokay-baaz
2. Bakheel

¹ parday kay baray mayn mazeed tafseelaat jannay kay liye Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani-e-Dawat-e-Islami Hazrat-e-'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi Ziayi *داعت بركائهم العالیه* ki kitab "Parday Kay Baray Mayn Suwal Jawab" ka mutala'ah kijiye. (*Shu'bah Madani Muzakarah*)

3. Ihsan jatanay waala.¹

neez naql kartay howay pakray janay ki surat mayn zillat ka saamna karna parhta hay aur aik musalman ka khud ko zillat par paysh karna hargiz jaa`iz nahin chunachay Sarkar-e-Namdar, Madinay kay Tajdar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya:

مَنْ أُعْطِيَ الدِّينَ مِنْ نَفْسِهِ طَائِعًا غَيْرَ مُكْرَهٍ فَلَيْسَ مِنَّا

Yani jo shakhs bila ikraah (yani Shar'i majboori kay bighayr) apnay aap ko ba-khushi zillat par paysh karay wo ham mayn say nahin.² Naql karna 'aqlan bhi durust nahin is liye kay imtihan ka maqsad yaad-dasht aur mahnat ki kasoti (yani jaanch partal) hay jabkay naql ki surat mayn ye maqsad haasil nahin ho sakta.

Nayki ki Dawat-e-'Aam karnay mayn Asatizah ka kirdar

Suwal: aik ustad apnay Shu'bay mayn nayki ki Dawat 'aam kar kay kis qadr Deen-e-Islam ko faaidah pohancha sakta hay?

Jawab: Jo log marja'-e-khalaiq hotay hayn (yani aysay ashkhaas jo logon ki 'aqeedaton aur mahabbaton ka markaz hon, jahan sab log rujo' karayn) wo dosron kay muqablay mayn Deen ka kaam ziyadah kar saktay hayn kiun kay inhayn kisi kay paas janay ki zaroorat nahin hoti, log khud-ba-khud in kay paas chalay aatay hayn masalan hakim, peeran-e-'uzzam, asatiz-e-kiram aur waalidayn kay in kay ma-tahat 'awam, mureedayn, talamizah aur bachay waghayrah hotay hayn is hawalay say in par ye zimmahdari 'aaid hoti hay kay ye in ki nigezbani kartay howye inhayn naykiyon ki shahrah par gaamzan karnay aur gunahon say bachanay mayn

1 (Kanz-ul-Ummal, vol. 2-3, pp. 218, Hadees 7823)

2 (Mu'jam-e-Ausat, vol. 1, pp. 147, Hadees 471)

apna kirdar ada karayn kay ba-roz-e-qiyamat in say ma-tahaton kay baray mayn pocha jaye ga chunacha bahr-o-bar kay Badshah, do ‘aalam kay Shahanshah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: tum sab apnay muta’alliqeen kay Sardar-o-Hakim ho aur Hakim say Roz-e-Qiyamat is ki ra’yyiat kay baray mayn pocha jaye ga.¹

Is Hadees-e-Pak kay tahat Sharih Bukhari Hazrat-e-‘Allamah Mufti Muhammad Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: ‘awam sultan aur hakim kay, aulad maa baap kay, talamizah asatizah kay, mureedeen peer kay ri’aya howay, nighbani mayn ye bhi daakhil hay kay ri’aya gunah mayn muftala na ho.²

Asatizah apnay talamizah kay haakim hayn

Meethay meethay Islami bhaiyo! Ma’loom huwa kay asatizah bhi apnay talamizah kay liye hakim hayn lihaza inhayn waqtan fa waqtan talamizah ko naseehat kartay rahna chahiye aur ye asatizah kay liye koi mushkil baat bhi nahin kiun kay asatizah ki haysiyat aik marja’ ki si hay tulaba kay sath sath in kay waalidayn waghayrah bhi asatizah say waabastah hotay hayn tou youn asatizah par infiradi koshish kar kay inhayn qareeb laa kar Dawat-e-Islami kay Madani kaamon ki dhomayn macha saktay hayn. Asatizah ko chahiye kay wo tulaba ko Madani In’amaat par ‘amal, Madani Qafilon mayn safar aur haftahwar Sunnaton bharay ijtimaa’at aur Madani Muzakaraat mayn shirkat karnay ki dawat daytay raha karayn aur sath hi sath Dawat-e-Islami kay isha’ati idaray Maktabat-ul-Madinah ki matboo’ah kutub-o-rasail parhnay ki targheeb bhi dilatay raha karayn takay in ki islaah ka saman ho sakay. Agar aik

1 (Saheeh Bukhari, vol. 1, pp. 309, Hadees 893)

2 (Nuzhat-ul-Qari, vol. 2, pp. 530)

sath kai chuttiyan aa rahi hon to in say faaidah uthatay howay khud bhi Sunnaton ki tarbiyat kay Madani Qafilon mayn safar karayn aur tulaba ko bhi safar karwayn **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** apni islaah kay sath sath saari dunya kay logon ki bhi islaah ho gi aur nayki ki dawat ki dhomen bhi mach jayn gi.

Ta'leemi idaron mayn Madani Kaam

Suwal: Ta'leemi idaron (school, college aur university waghayrah) mayn Dawat-e-Islami ka Madani Kaam kis tarah kia jaye?

Jawab: Kisi bhi idaray mayn Madani Kaam karnay aur is mayn khaatir khuwah nata`ij haasil karnay kay liye zaroori hay kay isi idaray say muta'lliqah afraad par infiradi koshish kar kay inhayn tayar kia jaye aur phir inhayn Madani Kaam ki zimmahdari sonp di jaye. Jab is idaray say waabastah afraad Madani Mahool say waabastah ho kar zimmahdari layn gay to phir **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Madani Kaamon ki dhomayn mach jayn gi. School, college aur Jami'aat (Universities) kay tulaba, asatizah aur muntazimeen say rawabit qaaim kar kay inhayn haftahwar Sunnaton bharay ijtimaa' mayn shirkat ki dawat dijiye aur in par infiradi koshish kartay huway inhayn Madani Ina'amaat par 'amal aur Madani Qafilon mayn safar ki targheeb dilaiye. Rozanah Faizan-e-Sunnat say dars dijiye aur qareebi Masjid mayn Madrasat-ul-Madinah bara-e-baalighan ki tarkeeb banaye takay infiradi koshish karnay ka bharpor moqa' mil sakay. College aur University say mulhaqah Masajid mayn intizamiyah say ijazat lay kar Madani Qafilay thehraiye aur Dar-ul-Iqamah (Hostel) mayn jaa kar khoob nayki ki dawat ki dhomayn machaiye.

Meethay meethay Islami bhaiyo! 'Aashiqan-e-Rasool ki Sunnaton bhari Madani Tahreek Dawat-e-Islami nay nayki ki dawat ko dunya

bhar mayn ‘aam karnay kay liye jahan deegar bahut saari majalis banai hayn wahan aik majlis ba-naam “Majlis-e-Bara-e-Shu’bah Ta’leem” bhi banai hay jo ta’leemi idaron masalan schools, colleges aur Universties kay asataizah-o-talamizah ko Meethay Meethay Aaqa, Madinay waalay Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki piyari piyari Sunnaton say roshnas karwanay mayn masroof-e-‘amal hay. Is majlis ki barakat say bay-shumar tulaba Sunnaton bharay ijtimaa’t mayn shirkat kartay, Madani In’amaat kay risalay pur kartay aur Madani Qafilon kay Musafir bantay rehtay hayn. اَلْعَدُوَّ لِلّٰهِ عَدُوٌّ جَلَّ muta’addad Duniyawi uloom kay dildadah bay-‘amal tulaba, namazi aur sunnaton kay ‘aadi ban gaye hayn. School, College, aur university kay Tulaba, Asatizah aur Staff ko mazed zarooriyaat-e-Deen say roshnaas karwanay kay liye Madani Mahool mayn apni no’iyat ka Munfarid “Faizan-e-Quran-o-Hadees Course” aur is kay ilawah Mukhtalif deegar courses ka bhi ihtimaam kia gaya hay.

Internet kay musbat-o-manfi asaraat

Suwal: internet kay musbat-o-manfi istimaal kay muta’lliq kuch rahnumai farma dijiye.

Jawab: Internet kay istimaal kay manfi asaraat ziyadah hayn jabkay musbat bahut kam hayn. Iman-o-Akhlaq soz-mawad par mabni websites ki bharmar hay, achanak haya soz-tasaweer saamnay aa jaati hayn ab is say fauran nigah hatanay kay bajaye lutf andoz hotay huye nigah thehra di to yon gunahon ka irtikaab ho jata hay. aysi surat-e-haal mayn apnay aap ko bad-nigahi say bachana intihai dushwar hota hay lihaza bila-zaroorat internet kay istimaal say ijtimaaab kiya jaye. Agar zaroorat ho tou ba-qadr-e-zaroorat muta’lliqah website hi kholi jaye, agar achanak fuhsh tasaweer saamnay aa jaye to screen say fauran apni nigahayn phayr lijiye ya

website ka page tabdeel kar dijiye aur apnay aap ko bad-nigahi say bachaiye. Agarchay aap acha kaam hi kar rahay hon tab bhi apni nigahon ki hifazat karna aur haya sooz manazir daykhnay say khud o bachana zaroori hay. Hazrat Sayyiduna ‘Ala bin Ziyad رحمته الله تعالى عليه nay yahan tak farmaya kay “apni nazar ko aurat ki chadar par bhi naa dalo kiun kay nazar dil mayn shahwat payda karti hay.”¹

Aik kufriyah ‘Aqeedah

Suwal: Mashhoor maqoolah hay: “Matter cannot be created and cannot be destroyed” ya’ni maadah na to payda kia jaa sakta hay aur na hi fana ho sakta hay. kia ye ‘Aqeedah rakhna durust hay?

Jawab: ye kalima-e-kufr hay jo shakhs aysa ‘Aqeedah rakhay kay maaddah aik aysi makhlooq hay kay jisay Allah Pak nay payda nahin kia khud hi payda huwa hay aur kabhi khatm na ho ga wo daaira-e-Islam say khaarj hay kiun kay is jumlay mayn Allah Ta’ala kay Khaaliq aur Qadir honay ka inkaar paya jata hay jo kay Sareeh Kufr hay. Kaainaat aur jo kuch is mayn hay sab Khaaliq-o-Maalik Allah عَزَّوَجَلَّ ka hay jaysa kay Khudaye Rahman عَزَّوَجَلَّ ka farman-e-‘aalishan hay:

خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

Tarjama-e-Kanz-ul-Iman: Har cheez ka bananay waala tou Usay pojo aur Wo har cheez par nigehban hay. (Parah 7, An’aam, Aayah 102)

Jitni bhi makhluqaat is waqt maujood hayn ya aadyindah wujood mayn aanay waali hayn bil-aakhir sab ko aik na aik din fana hona hay chunachay irshad-e-Rab-ul-Ibad:

¹ (Hilyat-ul-Auliya, vol. 2, pp. 277)

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

Tarjama-e-Kanz-ul-Iman: Zameen par jitney hayn sab ko fana hay aur baaqi hay tumharay Rab ki zaat ‘azmat aur buzurgi waala.

(Parah 27, Surah Rahman, vol. 26-27)

Quran-e-Majeed-o-Ahadees-e-Mubarakah mayn maaday kay fana honay ki jaa-bajaa misalen maujood hayn masalan Hazrat Sayyiduna Mosa Kaleemullah عَلَيْهِ السَّلَام nay jab apna ‘asa Mubarak daala to wo azdaha ban kar jaado garon kay saanpo ko nigal gaya. In jaadu garon ka saman (yani saanpon ki maanind nazar aanay waali rasiyan) jo 300 uonton ka baar tha laykin is kay ba-wujood bhi is azdhay kay Hajm (yani jasamat) mayn zarrah bhar bhi iazafah nahin huwa balkay wo sab ka sab is mayn fana ho gaya. Ye maaday kay payda honay aur fana honay ki waazih misaal hay.

Yaad rakhye! Kisi bhi ilm-o-fun ka koi bhi aysa usool ya zaabitah jo Quran-o-Hadees say takraye wo har giz qabol nahin kia jaa sakta. Quran-o-Sunnat kai ‘ilm haq aur yaqeeni hay jis mayn tabdeeli ki gunjaish nahin jab kay science waghayrah kay usool-o-zawabit zanniyaat (ya’ni ghayr-yaqeeni ma’lumaat) par mabni hotay hayn yahi wajah hay kay wo aaye roz badaltay rahtay hayn lihaza kisi musalman ko ye zayb nahin dayta kay wo scienci usool-o-zawabit ki bunyad par Allah عَزَّوَجَلَّ ki qudrat-e-kaamilah aur hikmat-e-baalighah ka inkar karay.

Farishtay, Jinnat aur Shaytan kay wujood ka inkar karna kaysa?

Suwal: Kia Farishtay, Jinnat aur Shaytan ka wujood hay? neez nayki ki quwwat ko Farishtah aur Badi ki quwwat ko Shaytan kahna kaysa?

Jawab: Farishtay, Jinnat aur Shayateen ka wujood Quran-o-Hadees say sabit hay lihaza in kay wujood ka inkar karna aur nayki ki quwwat ko Farishtah aur badi ki quwwat ko Shaytan kahna kufr hay. Afsoos! Ab musalman Deeni ‘Aqaid aur Islami Ta’leemaat say bahut dor hotay jaa rahay hayn hatta kay aik kitab mayn ye jumla “nayki ki quwwat ka naam Farishat aur badi ki quwwat ka naam Shaytan” bhi maujood hay. Bila-shubah ye qaul sareeh kufr hay, is liye kay is mayn Farishton aur Shaytan kay wujood ka inkar kia gaya hay.

A’la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: ye kahna kay Allah عَزَّوَجَلَّ nay Quran-e-‘Azeem mayn jin Farishton ka zikr farmaya hay na in ka koi asl wujood hay na in ka maujood hona mumkin hay, balkay Allah Ta’ala nay apni har har makhlooq mayn jo mukhtalif qism ki quwwatayn rakhi hayn jaysay Paharon ki sakhti, paani ki rawani, nabataat ki fuzaoni (yani ziyadti) bas inhayn quwwaton ka naam Farishtah hay, ye bhi bil-qat’-wal-yaqeen (ya’ni qat’i aur yaqeeni taur par) kufr hay. Yunhi jin-o-shayateen kay wujood ka inkar aur badi ki quwwat ka naam jin ya shaytan rakhna kufr hay aysay aqwaal kay qaail (ya’ni aysi baaton kay kahnay waalay) yaqeenan kaafir aur Islami baradari say khaarj hayn.¹

Bad-qismati say aaj kal hamaray mu’ashray mayn ‘aam bo chaal kay dauran la-‘ilmi mayn aysay kalimaat bak diye jatay hayn jin par ba’az auqaat luzoom-e-kufr aur ba’az auqaat iltizaam-e-kufr² ka

1 (Fatawa Razawiyyah, vol. 29, pp. 384)

² Kufr ki 2 qismayn hayn: 1) luzoom-e-kufr. 2) iltizam-e-kufr. Luzoom-e-kufr ye hay kay jo baat kahi wo ‘ain-e-kufr nahin magar kufr tak pohchanay waali hoti hay aur

hukm laazim aata hay. Har aik ko apnay Iman ki fikr kartay howay khoob soch samajh kar bolna chahiye kay bay-khayali mayn nikla huwa aik kalimah Iman ki barbadi aur dunya-o-Aakhirat kay khasaray ka sabab ban sakta hay. Yaad rakhye! Halat-e-kufr mayn kia gaya nikah, bay'at aur deegar nayk a'maal waghayrah sab baatil hayn aur agar ye kaam pehlay say kiye howay thay tou kalima-e-kufr baknay say tamam nayk a'maal akarat ho gaye yani pichhli saari Namazayn, Rozay, Hajj waghayrah tamam naykiyan zaa'i ho gaen, shaadi shudah tha to nikah bhi tot gaya, agar kisi ka mureed tha to Bay'at bhi khatm ho gai. Is par Farz hay kay is kufr say fauran taubah karay aur Kalimah parh kar naye siray say musalman ho. Mureed hona chahay to ab naye siray say kisi bhi jaami'-e-sharait Peer ka mureed ho, agar saabiqah biwi ko rakhna chahay to dobarah naye Mehr kay sath us say nikah karay aur agar Farz Hajj pahlay kar lia tha to ab sahib-e-istita'at honay par naye siray say Hajj karna Farz ho ga.

Aik “ghalat lafz” bhi Jahannam mayn jhonk sakta hay

Meethay meethay Islami bhaiyo! Achi sohbaten kamyab ho gaen! Zaban ki 'adm-e-hifazat ka daur daurah ho gaya! Hamari aksariyat ki halat ye ho gai hay kay jo munh mayn aaya bak dia! Afsoos! Allah ﷻ ki khushi aur na-khushi ka ihsaas kam ho gaya. Zaban say

iltizaami-e-kufr ye hay kay zarooriyaat-e-Deen (wo masail-e-Deen jin ko har khaas-o-'aam jaanta ho in) mayn say kisi cheez ka waazih taur par khilaf karna ye qat'an ijma'an (yani qat'i taur par bil-ittifaaq) kufr hay agarchay khilaf karnay waala kufr kay naam say chirta aur kamal-e-Islam ka da'wa karta ho. (Fatawa Razawiyyah, vol.15, pp. 431) mazeed ma'lumaat kay liye Dawat-e-Islami kay isha'ati idaray Maktabat-ul-Madinah ki matboo'ah Kitab “Kufriyah kalimaat kay baray mayn suwal jawab” ka mutala'ah kejiye. (*Shub'ah Faizan-e-Madani Muzakarah*)

niklay howay alfaaz ki ahmiyat kay ta'alluq say aik 'ibrat angayz Hadees-e-Pak mulahizah farmaiye. Chunachay Rahat-e-Qalb-e-Nashad, Mahboob-e-Rab-ul-'Ibad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad-e-'ibrat buniyad hay: Bandah kabhi Allah Ta'ala ki khushnodi ki baat kehta hay aur us ki taraf tawajjuh bhi nahin karta (ya'ni ba'az batayn insan kay nazdeek nihayat ma'mooli hoti hayn) Allah Ta'ala us (baat) ki wajah say us kay bahut say darajay buland karta hay aur kabhi Allah Pak ki narazgi ki baat karta hay aur us ka khayal bhi nahin karta is (Baat) ki waja say Jahannam mayn girta hay.¹ Aur aik riwayat mayn hay kay mashriq-o-maghrib mayn jo faasilah hay us say bhi ziyadah faasilah par Jahnnam mayn girta hay.²

Bak bak ki ye 'aadat na sar-e-Hashr phansa day

Allah zaban ka ho 'ata Qufl-e-Madinah

(Wasail-e-Bakhshish)

Hath mayn aag ki chingari

Aaj kal halaat na-guftah-bihi hayn, dunya ki mahabbat aksar kay dil par ghalib hay, Iman ki hifazat ka zehan kam ho gaya! Iman bachana bhi zarori hay magar is kay liye koshish karnay ka koi khaas jazbah nahin, Iman ko sambhalna aur Ahkam-e-Islam ki parywi karna nafs-e-badkar par aik amr-e-dushwar hay. Sardar-e-Do Jahan, Mahboob-e-Rahman صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-'aalishan hay: Logon par aik aysa zamanah bhi aaye ga kay us waqt logon kay darmiyan panay Deen par sabr karnay waala, aag ki chingari pakarnay waalay ki tarah ho ga.³

1 (Saheeh Bukhari, vol. 4, pp. 241, Hadees 6478)

2 (Musnad-e-Imam Ahmad, vol. 3, pp. 319, Hadees 8931)

3 (Sunan-e-Tirmizi, vol. 4, pp. 115, Hadees 2267)

Sunnat ka tark kahen kufr tak na pohcha day!

Hazrat Sayyiduna Abu Muhammad Sahl رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ka farman-e-‘ibrat nishan hay: khauf ka a’la darajah ye hay kay apnay baray mayn Allah Pak kay Ilm-e-Azali kay ta’alluq say darta rahay (kay na janay mayray baray mayn kia tay hay, aaya acha khaatimah ya kay bura khaatimah!) aur is baat say bhi khaufzadah rahay kay kahen koi kaam khilaf-e-Sunnat (ya’ni Sunnat ko mitanay waali buri bid’at ka irtikaab) na kar baythay jis ki nahoosat usay kufr tak pohcha day.¹

Bahar-haal agar kisi ka is tarah ka ‘Aqeedah ho ya is nay is tarah kay kalimaat bolay hon to isay chahiye kay apnay in kufriyat ko tasleem karnay kay sath sath dil mayn in say nafrat-o-bayzari ka izhaar kartay huye taubah ka tazkirah bhi karay aur kahay: ya Allah عَزَّوَجَلَّ mayn nay jo kalimah-e-kufr baka kay “maadah na to payda kia jaa sakta hay aur na hi fana ho sakta hay ya Farishtay, Jinnat aur Shaytan kay wujood ka inkar kia hay ya nayki ki quwwat ko Farishtah aur badi ki quwwat ko shaytan kaha hay” apnay is kufr say taubah karta hon, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ yani Allah عَزَّوَجَلَّ kay siwa koi ‘ibadat kay laaiq nahin Hazrat Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah kay Rasool hayn.” Youn kufr say toubah bhi ho jaye gi aur tajdeed-e-imaan bhi. Allah Pak hamayn dunya aur Aakhirat ki har aafat-o-museebat say bachaye aur hamaray Iman ki hifazat farmaye.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dunya mayn har aafat say bachana Maula

‘Uqba mayn na kuch ranjh dikhana Maula

Baython jo dar-e-pak-e-Payamber kay huzoor

Iman pay us waqt uthana Maula

1 (Qoot-ul-Quloob, vol. 1, pp. 467)

Zameen-o-Aasman saakin hayn

Suwal: Kia zameen suraj kay gird ghomti hay?

Jawab: zameen suraj kay gird nahin ghomti balkay suraj zameen kay gird ghomta hay. zameen-o-aasman donon saakin hayn aur in ka saakin hona mahz Allah ﷻ ki qudrat-o-ikhtiyar say hay. Allah ﷻ Parah 22 Surah Faaitr ki Aayah number 41 mayn Irshad fermata hay:

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا

Tarjama-e-Kanz-ul-Iman: “bay-shak Allah Rokay howay hay aasmanon aur Zameen ko kay jumbish na karayn.”

A’la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: zawaal kay asli ma’na sarakna, hatna, jana, harkat karna aur badalna hayn, Quran-e-‘Azeem ne asman-o-zameen say ik ki nafi farmai tou harakat-e-zameen-o-harakat-e-aasaman donon baatil howay.¹ Haan! Soraj mutahharik hay, suraj ka tuloo’ hona aur ghuroob hona is kay mutaharrik honay ki waazih Daleelen hayn jaysa kay Allah Pak ka farman-e-‘aalishan hay:

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ

Tarjama-e-Kanz-ul-Iman: Aur aye Mahboob tum suraj ko daykho gay kay jab nikalta hay tou in kay ghaar say dahini taraf bach jata hay aur jab dobta hay to in say bayn taraf katra jata hay. (Parah 15, Surah Kahf, Aayah 17)

1 (Fatawa Razawiyah, vol. 27, Hadees 205-206)