



Roman

70 Hazaar Jadugar



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated by

Translation Department (Dawat-e-Islami)

70 ہزار جادوگر

70 Hazaar Jadugar

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Ye Risalah Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہم العالیہ nay tahrer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Majlis-e-Tarajim ko aagah kar key Sawab kay haqdar baniye.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ سَلِيْمٌ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يَسُوْالِهِ الرَّحْمٰنُ الرَّجِيمُ

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye إِنْ شَاءَ اللّٰهُ jo kuch parhain gey yaad rahay ga. Du'a ye hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safha. 40)

Note: Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

Fehrist

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوَةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Yeh mazmoon ‘Kufriyyah Kalimaat kay baray mayn Suwal Jawab (Urdu)’ kay safha 141 ta 158 say liya gaya hay.

70 HAZAAR JADUGAR

Du'a-e-Attar

Ya Allah Pak! Jo koi ‘**70 Hazaar Jadugar**’ parh ya sun lay usay aur us ki Aal ko hamayshah Jadu aur Shareer Jinnaat kay asraat say mahfooz farma.

اَمِينٌ بِجَاهِ النَّبِيِّ الْاَكْمَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَالَّهُ وَسَلَّمَ

Durood Shareef ki Fazeelat

Sarkar-e-Namdar ﷺ nay namaz kay ba'd Hamd-o-Sana aur Durood Shareef parhnay walay say farmaya: ‘Du'a mang, Qabool ki jaye gi, Suwal ker, diya jaye ga.

(Sunan-un-Nasa'i, Safha 220, Hadees 220)

صَلُّوا عَلَى الْخَيْبَرِ صَلُّوا عَلَى الْحَمَدِ

Allah per i'tiraz kay baray mayn Suwal Jawab

Allah per i'tiraz karna kaysa?

Suwal: Allah per i'tiraz karna kaysa?

Jawab: Qat'i Kufr hay aur mu'tariz Kafir-o-Murtad.

Allah per i'tiraz kerna kiyun Kufr hay?

Suwal: Yeh bhi wazahat ker dijiye keh aakhir i'tiraz karna kiyun Kufr hay?

Jawab: Allah per i'tiraz say bachnay ka Shari'at mayn hukm hay aur har Musalman ka hukm-e-Shari'at kay agay sar tasleem-e-kham hay. Allah Khaliq-o-Maalik hay, Usi kay payda kardah banday ka Us per i'tiraz karna Us ki shadeed tareen tauheen hay, مَعَادُ اللَّهِ agar i'tiraz ki ijazat day di jaye to phir jis ki samajh mayn jo kuch aaye ga woh kehta phiray ga keh masalan Allah nay fulan kaam kiyun kiya? Fulaan kaam kiyun nahin kiya? Is ko yun nahin yun karna chahiye tha waghayrah waghayrah. Agar 'aqlan bhi daykha jaye to i'tiraz kerna ghalat hi hay kiyun kay i'tiraz us per qaim hota hay jis mayn koi khami ho ya jo ghalatiyan ya ghalat fayslay kerta ho jab keh Rab-e-Kainaat ki Zaat-e-Situdah Sifaat har tarah ki khami-o-khata say Pak hay. Haan yeh baat juda hay keh Naqis-ul-'aql bandah ba'z baaton ki maslihatayn na samajh paye.

Bahar haal Musalman ko chahiye keh Allah kay har kaam ko mabni bar hikmat hi yaqeen karay khuwah is ki apni ‘aqal mayn aaye ya na aaye. Zaban per aana kuja dil mayn bhi i’tiraz ko jagah na day. Is ziman mayn *Fatawa Razawiyyah* Shareef jild 29 mayn maujood aik tafseeli Fatway say surkhiyon aur apni bisaat bhar tasheel¹ kay sath iqtibas paysh kernay ki sa’adat hasil kerta hoon ‘T’tiraz kerna kiyun kufr hay?’ Is ka jawab **ان شاء الله** bahut achhi tarah samajh mayn aa jaye ga chunan-cheh Mayray Aaqa A’la Hazrat, Imam Ahl-e-Sunnat, Wali-e-Nai’mat, ‘Azeem-ul-Barakat, ‘Azeem-ul-Martabat, Parwana-e-Shama’-e-Risalat, Mujaddid-e-Deen-o-Millat, Haami-e-Sunnat, Mahi-e-Bid’at ‘Aalim-e-Shari’at Peer-e-Tareeqat, Ba’is-e-Khayr-o-Barakat, Hazrat Allamah Maulana Al-Haaj Al-Hafiz Al-Qaari Shah Imam Ahmad Raza Khan **رحمه اللہ علیہ** farmatay hayn:

70 hazaar Jadugar Sajdah mayn gir gaye!

Ibn-e-Jareer nay Hazrat Anas **رضي الله عنه** say riwayat kiya keh jab Sayyiduna Musa **عليه السلام** ko Maula nay Rasool ker kay Fir’auں ki taraf bhaya, Musa **عليه السلام** chalay to nida hui, magar Aye Musa! Fir’auں Imaan na laye ga. Musa **عليه السلام** nay dil mayn kaha: Phir mayray janay say kiya faidah hay? Is per 12 ‘Ulama-e-Malaikah **عليهم السلام** nay kaha: Aye Musa! Aap ko jahan ka hukm hay jayiye, yeh woh raaz hay keh ba wasf-e-koshish (Ya’ni koshish kay bawujood) aaj tak hum per bhi na khula.

¹ Sahl kerna, Aasan kerna

Aur aakhir nafa'-e-be'sat (Ya'ni Rasool kay bhayjnay ka faidah) sab nay daykh liya keh dushmanan-e-Khuda halaak huway, dostan-e-Khuda nay in ki (Ya'ni Hazrat Musa ﷺ عَلَيْهِ السَّلَامُ ki) ghulami ikhtiyar ker kay 'azaab say najat payi. Aik jalsay mayn 70 hazaar saahir sajdah mayn gir gaye aur aik zaban bolay:

أَمَّنَا بِرَبِّ الْعَلَمِينَ ﴿١٩﴾ رَبِّ مُوسَىٰ وَهُرُونَ

Tarjamah Kanz-ul-Iman: *Hum Imaan laey jahan kay Rab per, jo Rab hay Musa aur Haroon ka.*

[Kanz-ul-Iman (translation of Quran)](Parah 19, Surah Al-A'raf, Ayah 121-122)

Dars-e-Attar: Meethay meethay Islami bhaiyon! Yad rakhiye! Ambiya-e-Kiraam ﷺ ma'soom hotay hayn woh hergiz Allah per i'tiraz nahin kertay. Sayyiduna Musa Kaleemullah ﷺ kay dil mayn khayal aana مَعَادُ اللَّهِ bar binaye i'tiraz nahin hikmat per ghaur kertay huway tha, aur Aap ﷺ ko hikmat kaanon say sunanay batanay kay bajaye aankhon say dikhanay ki tarkeeb farmaey gaey aur woh yeh keh Fir'aun chunkay Shaqi Azali (Ya'ni hamayshah kay liye badbakht) tha is liye Imaan na laya magar Aap ﷺ kay us azali kafir kay pas nayki ki dawat daynay ka sawaab kamanay kay liye tashreef lay janay ki barakat say 70 hazaar jadugar Imaan lay aaey.

Mayray Aqa A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ mazeed farmatay hayn: Maula Qadir tha aur hay keh bay kisi Nabi (aur asmani) kitab kay tamam jahan ko aik aan mayn hidayat ('inayat) farma day.

وَلَوْ شَاءَ اللَّهُ لَجَمِعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونُنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

Tarjamah Kanz-ul-Iman: *Aur Allah chahta to inhayn hidayat per ikhatta ker dayta to aye sunnay walay tu hergiz nadaan na ban.* [Kanz-ul-Iman (translation of Quran)] (Parah 8, Surah Al-In'aam, Ayah 35)

Allah chahta to kisi ko bhook hi na lagti

Magar Us nay dunya ko ‘Aalam-e-Asbaab banaya aur her na’mat mayn apni hikmat-e-balighah kay mutabiq mukhtalif hissa rakha hay. Woh chahta to insaan waghayrah janderoon ko bhook hi na lagti, ya bhokay hotay to kisi ka sirf naam pak laynay say, kisi ka hawa songhnay say payt bherta. Zameen joontay (ya’ni hal chalanay) say roti pakanay tak jo sakht mashaqqatayn parti hayn kisi ko na hoti. Magar Us () nay yun hi chaha aur is mayn bhi bay shumar ikhtilaf (faraq) rakha. Kisi ko itna diya keh lakhon payt is kay dar say paltay hayn aur kisi per is kay Ahl-o-A’yaal kay sath teen teen faqay guzartay hayn. Gharaz her cheez mayn,

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكُمْ

نَحْنُ قَسْمَنَا بَيْنَهُمْ مَعِيشَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Tarjamah Kanz-ul-Iman: Kiya tumharay Rab ki rahmat woh bant-tay hayn? Hum nay in mayn un ki zeest ka saman dunya ki zindagi mayn baanta.

[Kanz-ul-Iman (translation of Quran)](Parah 25, Surah Al-Zukhruf, Ayah 32)

Ki nayr naggiyan hayn. (Magar) Ahmaq bad ‘aqal, ya ajhal-e-bad deen (ya’ni sakht jahil gumrah) woh Us ki namoos (bargah-e-‘azamat) mayn chun chara karay keh ‘yun kiyun kiya, yun kiyun na kiya?’ sunta hay! Us ki shan hay:

وَيَقْعُلُ اللَّهُ مَا يَشَاءُ

Tarjamah Kanz-ul-Iman: Allah jo chahay karay.

[*Kanz-ul-Iman (translation of Quran)*] (Parah 13, Surah Ibrahim, Ayah 27)

Us ki shan hay:

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

Tarjamah Kanz-ul-Iman: Bayshak Allah hukm farmata hay jo chahay. [*Kanz-ul-Iman (translation of Quran)*] (Parah 6, Surah Al-Ma’idah, Ayah 1)

Us ki shan hay

لَا يُسْئِلُ عَمَّا يَفْعُلُ وَهُمْ يُسْأَلُونَ

Tarjamah Kanz-ul-Iman: Us say nahin pocha jata jo woh karay aur un sab say suwal hogा.

[*Kanz-ul-Iman (translation of Quran)*] (Parah 17, Surah Al-Ambiya, Ayah 23)

Hazaron einton ki taqseem ki behtareen misaal

Zayd nay rupay ki hazaar eintayn kharideen, pансоо (500) Masjid mayn lagayen, pансоо pakhanah ki zameen aur

qadamachon¹ mayn. Kiya us say koi ulajh sakta hay keh aik hath ki banayi huyi, aik mitti say bani hoyi, ayk aaway (bhathi) say paki hoyi, ayk ropay ki maul li (ya'ni khareedi) hui hazaar aentayn theen, un pango mayn kiya khoobi thi keh masjid mayn sarf (isti'maal) keen? Aur un mayn kiya 'ayab tha keh jaye najasat (najasat khanay) mayn rakhayn. Agar koi Ahmaq is (apnay pally say eintayn khareed ker laganay walay) say pochay to woh yehi kahay ga keh mayri milk thi Mayn nay jo chaha kiya.

Badshah say ulajhnay walay faqeer ko koi 'aqalmand nahin kehta

Jab majazi (ghayr haqeeqi) jhoti milk ka yeh haal hay to haqeeqi sacchi milk ka kiya pochhna! Hamara aur hamari jaan-o-maal aur tamam jahan ka Woh akayla Pak nirala sacha Maalik hay. Is kay kaam, Is kay ahkaam mayn kisi ko majal-e-dam zadan (dam marnay ki jurrat) kiya ma'ni! Kiya koi Us ka hamsar (hum pallah) ya Us per afsar hay jo Us say 'kiyun aur kiya' kahay! Maalik A'la-l-Itlaq (ya'ni Maalik-e-Mutlaq, har kaam ka Maalik-o-Mukhtar) hay, bay ishtiraak hay (shirkat say Pak), jo chaha kiya aur jo chahay karay ga. Zaleel faqeer bay hasiyyat haqeer agar Badshah-e-Jabbar say uljhay to us ka sar khujaya hay, shamat nay ghayra hay. Us (badshah say ulajhnay walay) say her 'aqil (ya'ni 'aqalmand) yehi kahay ga: O bad 'aqal bay adab! Apni had per rah.

¹ W.C ya khuddi kay paye. Jis per paaon rakh ker Qaza-e-Hajat kay liye baythtay hayn.

Jab yaqeenan ma'loom hay keh Badshah Kamal-e-'Adil aur
Jami'-e-Kamal-e-Sifaat mayn Yakta-o-Kamil hay to tujhay Us
kay ahkaam mayn dakhla daynay ki kiya majal!

گدائے خاک نشینی تو حافظاً مخروش
نظامِ مملکتِ خویش خسروانِ داندہ

*Ghadaye khak nasheeni tu hafiza makhroosh
Nizam-e-mamlusat-e-khawaysh khusrawan danand¹*

(Tu khak nasheen ghada gar hay Aye Hafiz! Shor mat ker, apni
sultanat kay nizam ko Badshah jantay hayn)

Sayth to dana nokar per bhi i'tiraz nahin kiya kerta

Afsoos! Keh dunyawi, majazi (ghayr haqeeqi) jhotay
badshahon ki nisbat to aadami ko yeh khayal ho aur Malik-ul-
Mulook (badshahon ka Badshah) Badshah-e-Haqeeqi kay
ahkaam mayn raye zani karay. Salateen to salateen apna
barabar zi balkay apnay say bhi kam rutbah shakhs balkay apna
nokar ya ghulam (bhi) jab kisi sifat ka ustaad mahir ho aur
khud yeh shakhs (ya'ni us nokar ka sayth agar) is say aagah
nahin to is kay aksar kaamon ko hergiz na samajh sakay ga
(keh) yeh sayth utna idraak (shu'oor) hi nahin rakhta. Magar
'aql say hissah hay to (sayth honay kay ba-wujood) us (naukar)
per mu'tariz bhi na hoga. Jaan lay ga keh yeh is kaam ka
Ustaad-o-Hakeem hay, mayra khayal wahan tak nahin

¹ Daywan-e-Hafiz safha 258

pahonch sakta. Gharaz apni fahm ('aqal) ko qasir (naqis) janay ga na keh us (naukar) ki hikmat ko. Phir Rab-ul-Arbaab, Hakeem-e-Haqeeqi, 'Aalim-ul-Sirr-e-wal-Khafi ﷺ kay asraar (ya'ni bhaydon) mayn khauz (ghor) kerna aur jo samajh mayn na aaye us per mu'tiraz hona agar bay deeni nahin (to) junun (ya'ni pagal pan) hay agar junun nahin (to) bay deeni hay. ﴿وَالْعِيَادُ بِإِنَّهٗ رَبُّ الْعَالَمِينَ﴾ (Aur Allah ki panah jo tamam jahanon ka parwardigar hay)

'Miqnatees Qutub tarah ki taraf kiyun!' Yeh i'tiraz koi bhi nahin kerta

A'la Hazrat ﷺ mazeed farmatay hayn: Aye 'azeez! Kisi baat ko haq jannay kay liye is ki haqeeqat janni laazim nahin hoti, dunya janti hay keh miqnatees lohay ko kheenchta hay aur miqnateesi quwwat diya huwa loha sitarах qutub ki taraf tawajjuh kerta hay. (Ya'ni miqnatees ki khasiyat yeh hay keh us ka rukh qutub taarah ki taraf hi rahta hay) magar is ki haqeeqat-o-kunnah (tah) koi nahin bata sakta keh is khaki (zameeni) lohay aur us aflaaki (aasmani) sitaray mayn keh yahan say karoron meel dor hay ba-hum kiya ulfat? Aur kiyun ker usay is ki jihat (ya'ni samt) ka shu'oor (samajh) hay? Aur aik yehi nahin 'aalam mayn hazaron aysay 'ajaib hayn keh baray baray falasfah khaak chhaan ker mar gaye aur un ki kunah (ya'ni tah) na paye. Phir is (na jannay) say un baaton (ya'ni un hazaron 'aja'ibaat) ka inkaar nahin ho sakta. Aadami apni jaan hi ko (ya'ni apnay hi baray mayn) bataye (keh) woh

kiya shay hay jisay yeh ‘Mayn’ kehta hay, aur kiya cheez jab nikal jati hay to mitti ka dhayr bay his-o-harkat rah jata hay!

(*Fataawa Razawiyyah, jild 29, safha 293-296*)

‘Allah nay mayri qismat achhi nahin banaie’ kehna kaysa?

Suwal: Agar koi yun kahay: ‘Mayn bahut parayshan hon’ pata nahin, kiya khata mujh say aysi hui hay, jis ki mujh ko saza mil rahi hay! Mayn nay daykha, Allah mujh say bilkul khush nahin aur Allah nay mayri qismat abhi tak to zara bhi achhi nahin banaie.’ Is baray mayn kiya hukm hay?

Jawab: Yeh jumlah keh ‘pata nahin, kiya khata mujh say aysi hui hay jis ki mujh ko saza mil rahi hay’ bahut bura hay aysa hergiz hergiz na kaha jaye kiyun kay hum gunahon say ma’soom nahin, hum to khataon mayn sartapa dobay huway hayn. Gunahon say ma’soom sirf Ambiya-o-Firishtay ﷺ hayn. Madani Mashwarah hay, *Faizan-e-Sunnat* (jild awwal) safhah 1032 ta 1042 ka mutala’ah ferma lijiye. Aur dusra jumlah keh ‘Mayn nay daykha.....(aakhir tak)’. Is mayn Allah per i’tiraz ka pehlo numayan hay jo keh Kufr hay. Aur i’tiraz hi maqsood ho to sareeh Kufr hay.

‘Allah nay mayray naseeb mayn parayshani kiyun rakhi hay’ kehna kaysa?

Suwal: Allah Ta’ala nay aakhir mayray hi naseeb mayn itni parayshani kiyun rakhi hay? Yeh jumlah kehna kaysa?

Jawab: Is jumlay mayn Allah Ta'ala per i'tiraz ka pehlo numayan hay jo keh Kufr hay aur i'tiraz hi maqsood ho to sareeh Kufr hay.

Shehwat parasti bhi buray khatimay ka sabab hay

Meethay meethay Islami bhaiyon! Zaban ko qabo mayn rakhna bay had zarori hay, kahin zaban ki bay ihtiyati hamayshah kay liye dozakh mayn na jhonk day. Apnay Aap ko hamayshah gunahon say bachatay rehna chahiye keh gunahon ki nahusat say Imaan barbad honay ka khatrah rehta hay. Yaad rakhkiye! Shehwat parasti bhi buray khatimay ka aik sabab hay lihaza jin ko ghayr 'auraton kay khayalat tang karayn ya amrad-e-haseen (ya'ni pur kashish larkay) say shehwat kay ba-wujood dosti, nazdeeki ya un ko lazzat kay sath daykhnay, lapta laynay, mazaq maskhari-o-kheencha taani kernay, galay mayn hath dalnay ki khuwahish ho woh is hikayat ko parh liya karayn ya zehan mayn dohra liya karayn:

2 amrad pasand mu'azzinon ki barbadi

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbu'ah 472 safhaat per mushtamil kitab, 'Bayanaat-e-Attarriyyah hissah daum [2]' safha 123 ta 127 per hay: Hazrat Sayyiduna Abdullah Bin Ahmad Mu'azzin رضي الله عنه farmatay hayn: Mayn Tawaf-e-Ka'bah mayn mashghol tha keh aik shakhs per nazar pari jo Ghilaf-e-Ka'bah say lipat ker aik hi Du'a ki takraar ker raha tha: 'Ya Allah mujhay dunya say Musalman hi rukhsat karna.' Mayn nay us say poocha: Is kay

‘ilawah koi aur Du'a kiyun nahin mangtay? Us nay kaha: Mayray do (2) bhai thay, bara bhai chalees (40) saal tak Masjid mayn bila mu’awazah Azaan dayta raha. Jab us ki maut ka waqt aaya to us nay Quran-e-Pak manga, hum nay usay diya ta kay is say barakatayn hasil karay, magar Quran Shareef hath mayn lay ker woh kehnay laga: ‘Tum sab gawah ho jao keh Mayn Quran kay tamam I’tiqadaat-o-Ahkamaat say bayzari zahir kerta aur Nasrani (Christain) mazhab ikhtiyar karta ho.’ Phir woh mar gaya. Is kay ba’d dusray bhai nay tees (30) baras tak Masjid mayn [نَبِيُّ اللَّهِ] Azaan di. Magar us nay bhi aakhiri waqt Nasrani (Ya’ni Christian) honay ka iqraar kiya aur mar gaya. Lihaza Mayn apnay khatimah kay baray mayn bayhad fikr mand hon aur har waqt khatimah bil-khayr ki Du'a mangta rehta hon. Hazrat Sayyiduna Abdullah Bin Ahmad Mu’azzin رَحْمَةُ اللَّهِ عَلَيْهِ nay us say istifsaar fermaya, keh tumharay donon bhai aakhir aysa kaun sa gunah kertay thay? Us nay bataya ‘Woh ghayr aurton mayn dilchaspi laytay thay aur amardon (ya’ni bay reesh larkon) ko (shehwat say) daykhtay thay.’ (*Ar-Raud-ul-Fa’iq, safha 17*)

Rishtay dar ka rishtay dar say pardah

Meethay meethay Islami bhaiyon! Ghazab ho gaya! Kiya ab bhi ghayr ‘auraton say bay pardagi aur bay takallufi say baaz nahin aaeyn gey? Kiya ab bhi ghayr ‘auraton neez apni bhabhi, chachi, taae, mumani (keh yeh bhi shar’an sab gahyr ‘auratayn hi hayn in) say apni nigahon ko nahin bachayen gey? Isi tarah chacha zaad, taya zaad, mammon zaad phophi zaad aur khalaq

zaad ka nez biwi ki behn aur behnoie ka aapas mayn pardah hay. Na-mahram Peer aur Mureedni ka bhi pardah hay. Mureedni apnay na-mahram Peer ka hath nahin choom sakti.

Amrad ko shehwat say daykhna Haraam hay

Khabardar! Amrad (Ya'ni khubsurat larka) to aag hay aag! Shehwat kay ba-wujood amrad (khubsurat larkay) ka qurb, us ki dosti us kay galay mayn hath dalna is kay sath mazaq mashkhari, aapas mayn kushti, kheencha taani aur lapta lipti Jahannam mayn jhoonk sakti hay.

Amrad (khubsurat larkay) say door rehnay hi mayn 'aafiyat hay agarchay us bay charay ka koi kusoor nahin, amrad honay kay sabab us ki dil aazari bhi mat kijiye magar us say apnay Aap ko bachana bay had zaroori hay. Hergiz amrad ko Scooter per apnay peechay mat bithaiye, khud bhi us kay peechay mat baythiye keh aag aagay ho ya peechay us ki tapish har surat mayn pahonchay gi. Shehwat na ho jab bhi amrad say galay milna mahall-e-fitnah (ya'ni fitnay ki jagah) hay, aur shehwat honay ki surat may galay milna balkay hath milana balkay Fuqahey Kiraam ﷺ farmatay hayn: Amrad ki taraf shehwat kay sath daykhna bhi Haraam hay. (*Durr-e-Mukhtar, jild 2, safha 98: Tafseerat-e-Ahmadiyyah, safha 559*)

Us kay badan kay her hissay hatta keh labas say bhi nigahon ko bachaye, us kay tasawwur say agar shehwat aati ho to us say bhi bachiye, us ki tahreer ya kisi cheez say shehwat bharrakti

ho to us say nisbat rakhnay wali her cheez say nazar ki hifazat kijiye, hatta keh us kay makan ko bhi mat daykhiye. Agar is kay walid ya baray bhai waghayrah ko daykhnay say us ka tasawwur qaim hota hay aur shehwat charhti hay to in ko bhi mat daykhiye.

Amrad kay sath 70 shaytan

Amrad (khubsurat larkay) kay zari'ye kiye janay walay shaytan-e-'Ayyar-o-makkar kay tabahkar war say khabardar kertay huway mayray Aaqa A'la Hazrat ﷺ farmatay hayn: Manqool hay, 'aurat kay sath 2 shaytan hotay hayn aur amrad kay sath 70. (*Fataawa Razawiyyah, jild 23 safha 761*) Bahar haal ajnabiyyah 'aurat (ya'ni jis say shadi jaeyz ho) us say aur amrad (ya'ni haseen larkay) say apni aankhon aur apnay wujood ko door rakhna sakht zaroori hay warnah abhi Aap nay un do bhaiyon ki amwaat kay tashweeshnak mu'amalaat parhay jo ba-zahir nayk thay. Maharbani farma ker Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ka matbu'ah mukhtasar Risalah *Qaum-e-Loot ki tabah kariyan parh lijiye*.

*Nafs-e-Bay lagaam to gunahoon peh uksata hay
Taubah Taubah karnay ki bhi 'aadat honi chahiye*

صَلُّوا عَلَى الْحَبِيبِ
صلوا على الحبيب

الحمد لله رب العالمين وشكراً و الشكر لمن ينفع الناس بغير شكرٍ لا يُحْكَمُ حُكْمُهُ إِلَّا بِالْعِلْمِ وَلَا يُنْهَا كُفْرُهُ إِلَّا بِالْحَقِّ وَلَا يُغْرِيَ الظَّالِمُونَ بِالْأَحْقَارِ

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtim'a may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyat kay liye Madani Qafilay may A'ashiqn-e-Rasool kay sath har maah 3 din safar aur ♦ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish kamii hay" ای فکر ملہ عامل Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.
یعنی فکر ملہ عامل



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