



Dozakh kay kuffay



Payshkash:

Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami)

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Dozakh kay

kuttay

Roman-Urdu

Payshkash:

Majlis Al-Madina-tul-'Ilmiyyah
(Dawat-e-Islami)

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui Du'a perh li-jiye لَهُ شَاءَ اللّٰهُ jo kuch perhen gey yaad rahay ga. Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَالْجَلَلِ وَالْأَكْرَامِ

Tarjama:

Aey Allah (عَزَّوَجَلَّ)! Hum per 'ilm-o-hikmat kay derwazay khol day aur ham per Apni rahmat naazil farma! Aey 'azmat aur buzurgi walay!

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



Note:

Awwal aakhir ayk bar Durood Shareef perh layn.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّرُسُلِيْنَ
أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۖ يٰسِمُ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

**Yeh mazmoon ‘Gheebat ki Tabah Kariyyan’ kay safha 125
ta 146 say liya gaya hay.**

DOZAKH KAY KUTTAY

Du’ay-e-Attar

Ya Allah Pak! Jo koi 21 safhaat ka risalah ‘**Dozakh kay kuttay**’ perh ya sun lay usay Jahannam kay ‘azaab say mahfooz rakh.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَكْمَمِينُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Durood Shareef ki fazeelat

Farman-e-Mustafa : حَلَّ اللّٰهُ عَلٰيْوَهِ وَالْهُ وَسَلَّمَ Jis nay mujh per 100 martabah Durood-e-Pak perha Allah Pak us ki donon aankhon kay darmiyan likh dayta hay keh yeh Nifaaq aur Jahannam ki aag say aazaad hay aur usay baroz-e-Qiyamat shuhada kay sath rakhay ga.

(*Mu’jam Awsat, jild. 5, safha. 252, Hadees 2735*)

صَلَّوَا عَلٰى الْحَبِيبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

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Jo apnay liye pasand karay wohi dosron kay liye kahay

Hazrat Sayyiduna Sufyan Sauri ﷺ fermatay hayn:
Apnay bhai ki ghayr mujoodgi mayn us ka zikr usi tarah
karo jis tarah apni ghayr mujoodgi mayn tum apna zikr
hona pasand kertay ho. (*Tanbih-ul-Mughtarrin, safha 192*)

Fulan nay mayri gheebat ki yeh jaan ker ghussay na hon

Hazrat Sayyiduna Shaykh ‘Abdul Wahab Sha’rani ﷺ fermatay hayn: Apni gheebat kernay walay per mushta’il (ya’ni ghussay) hona munasib nahin us say tu tumhayn muhabbat karni chahiye keh is kay gheebat kernay ki wajah say tumhayn sawab hasil ho raha hay! Agar-cheh us nay is baat ka qasd (ya’ni iradah) nahin kiya. Mazeed fermatay hayn: Jo shakhs us aadmi per ghussa karay jis ki naykiyan apnay hath aa rahi hayn woh bay-waqaaf hay al-battah kisi Shar’i wajah say ghazab naak hona sahih hay. (*Tanbih-ul-Mughtarrin, safha 193*)

Gheebat kernay walay ko samjhanay ka ayk naya andaaz

شیخ اللہ! Hazrat Sayyiduna Shaykh ‘Abdul Wahab Sha’rani ﷺ nay kitnay piyaray andaaz mayn samjhaya hay Aap ﷺ kay irshad-e-girami say hamayn yeh bhi Dars mil raha hay keh agar gheebat kernay walay kay

sath jawabi karwa'ie ki ga'ie tu nafrat ki deewar mazeed mazboot ho jaye gi, fasaad berhay ga aur agar us ko mahabbat say samjhanay ki koshish ki ga'ie tu ان شاء الله woh gheebat hi say baaz aa jaye ga 'Ashiqan-e-Rasool ki Madani Tahreek Dawat-e-Islami kay Maktaba-tul-Madinah kay risalay 'Na-chaqiyon ka 'Ilaaj' safha 22 ta 23 per hay: Yeh usool yad rakhiye keh najaasat ko najaasat say nahin balkeh pani say pak kiya jata hay lihazah agar koi aap kay sath nadani bhara sulook karay tab bhi aap us kay sath mahabbat bhara sulook kernay ki koshish fermaye ان شاء الله is kay musbat nata'ij daykh ker aap ka kalayjah zaroor thanda hogा. Woh log baray khush naseeb hayn ho eint ka jawab pathar say daynay kay bajaye zulm kernay walay ko mu'af ker daytay aur bura'ie ko bhala'ie say taltay hayn. Bura'ie ko bhala'ie say talnay ki targheeb kay ziman mayn Parah 24 Surah Haa-Meem As-Sajdah ki Ayat-e-Karimah mayn irshad hay:

إِذْفَعْ بِالْتِقْنِيْ هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاؤُهُ

كَانَهُ وَلِيٌّ حَمِيمٌ

Tarjamah Kanz-ul-Iman: Aye sunnay walay! Bura'ie ko bhala'ie say taal jabhi woh keh tujh mayn aur us mayn dushmani thi aysa ho jaye ga jaysa keh ghehra dost.

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*Chashm-e-karam ho aysi kay mit jaye her khata
Koi gunah mujh say na shaytan kara sakay*

(Wasail-e-Bakhshish (Murammam) safha 412)

Allah Jabbar ki khufiyah tadbeer ka shikar

Hazrat Sayyiduna Bakr Muzani ﷺ farmatay hayn: Jab tum kisi shakhs ko daykho keh woh logon kay ‘aybon ka wakeel bana huwa hay (Ya’ni sab ki polayn kholta aur gheebatayn kerta phirta hay) to jaan lo keh woh Allah Pak ka dushman hay aur Allah Jabbar ki khufiyah tadbeer ka shikar hay. (*Tanbih-ul-Mughtarrin, safha 197*)

Samnay kuch pechhay kuch

Hazrat Sayyiduna Bashr Haafi ﷺ farmatay hayn: In logon per ta’ajjub hay jo pechhay say to Islami Bhaiyon ki gheebat ker kay un ki izzat ki dhajjiyan urratay hayn magar jab samnay aatay hayn to khoob mahabbat ka izhaar kertay aur un ki ta’reef shuru ker daytay hayn. (*Tanbih-ul-Mughtarrin, safha 197*)

Nifaaq say Nafrat

Jab Hazrat Sayyiduna Imam Ja’far Sadiq ﷺ tarik-ud-duniya (ya’ni gosha nasheen) ho ga’ey to Hazrat Sayyiduna Sufyan Sauri ﷺ nay hazir-e-khidmat ho ker kaha:

Tarik-ud-Duniya honay say makhlooq Aap ﷺ kay fuyoz-o-barakaat say mahroom ho ga'ie hay! Aap ﷺ nay is kay jawab mayn mundarjah zayl 2 sha'r perhay

وَالنَّاسُ بَيْنَ مُحَايِلٍ وَمَآرِبٍ
وَقُلُوبُهُمْ مَخْشُوَّةٌ بِعَقَارِبٍ

ذَهَبَ الْوَقَاءُ ذَهَابَ أَمْسِ النَّازِهِ
يُفْشِئُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَاءُ

Ya'ni wafa kisi janay walay kal ki tarah chali ga'ie aur log apnay khayalaat mayn gharq ho ker rah ga'ey. Log yun tu ayk dosray kay sath izhar-e-mahabbat-o-wafa kertay hayn laykin in kay dil ayk dosray kay bughz-o-keenay kay bichho'on say labrayz hayn! (*Tazkira-tul-Awliya, safha 22*)

Aaj kal Nifaaq ka andaaz

Ay 'Ashiqan-e-Awliya! Daykha Aap nay! Sayyiduna Imam Ja'far Sadiq عليه السلام logon ki munafaqat wali rawish say tang aa ker khalwat (tanha'ie) mayn tashreef farma ho ga'ey. Us pakizah daur mayn bhi yeh surat-e-haal honay lagi thi to ab tu jo haal bay haal hay us ka kis say shikwa kijiye. Ah! Aaj kal tu aksar logon ka haal hi 'ajeeb ho gaya hay jab baham miltay hayn to ayk dosray kay sath nihayat ta'zeem kay sath paysh aatay aur khoob haal ahwaal pochhtay hayn, her tarah ki khatir dari aur khoob mehman daari kartay hayn kabhi thandi botal pila ker nihaal kertay hayn to kabhi cha'ey pila ker, pan gutkay say munh lal kertay hayn. Ba-zahir hans

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hans ker khush kalami-o-qeel-o-qaal kertay magar apnay dil mayn us kay baray mayn bughz-o-malaal rakhtay hayn, isi liye tu milnay walay jun hi juda hotay hayn in ki gheebtayn shuru' ker daytay hayn, aur un kay 'uyoob bayan ker kay hanstay hayn keh fulan shakhs aysa hay fulan waysa hay fulan shakhs ko kiya ho gaya hay hamaysha ban than ker phirta hay aur fulan shakhs ki chal kaysi 'ajeeb hay keh daykh ker hansi aati hay aur fulan shakhs kitna bay haya hay keh is ki baaton ko bayan kernay hi say hum ko sharm aati hay aur fulan shakhs maghroor ma'loom hota hay keh logon say baatayn bahut kam kerta hay aur fulan shakhs bay waqoof hay logon say baat kernay ki tameez nahin rakhta aur fulan shakhs 'ajeeb maskhraah hay keh goya hijra ho! Fulan bahut shararati hay, Fulan mayray paisay kha gaya hay, aray woh to pakka 420 hay.

Gheebat-o-chughli ki aafat say bachayn

Yeh karam ya Mustafa fermaye

Zahir-o-baatin hamara ayk ho

Yeh karam ya Mustafa fermaye

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ تُوبُوا إِلَى اللَّهِ

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

Gunah per sharminda kernay ka anjaam

‘Aashiqan-e-Rasool ki Madani Tahreek, Dawat-e-Islami kay Maktaba-tul-Madinah ki kitaab ‘*Bahar-e-Shari’at*’ hissa 16 (312 safhaat) safha 173 per hay: Rasoolullah ﷺ nay farmaya: Jis nay apnay bhai ko aysay gunah per ‘aar dilaya jis say woh Taubah ker chukka hay, tu marnay say pehlay woh khud is Gunah mayn mubtala ho jaey ga.

(*Sunan-e-Tirmizi, jild 4, safha 226, Hadees 2513*)

Taa’ib ko sharminda kiya to khud Gunah mayn phans gaya

Ay ‘Aashiqan-e-Rasool! Ma’loom huwa kay jab ko’ie musalman kisi Gunah say Taubah ker lay tu ab us Gunah kay baray mayn us ko sharminda nahn kerna chahiye is ziman mayn Hazrat Sayyiduna Shaykh Abdul Wahab Sha’rani رحمۃ اللہ علیہ naql kertay hayn: Hazrat Sayyiduna Yahya Bin Mu’az Raazi رحمۃ اللہ علیہ farmatay hayn: ‘Aqalmand ko chahiye keh kisi ko us kay us gunah ki wajah say ‘aar (ya’ni sharam) na dilaye (jis say woh Taubah ker chukka ho) kiyun-keh mayn nay ayk bar kisi ko (Taubah kay ba-wujood) us kay gunah kay sabab ‘aar dilayi (ya’ni sharminda kiya) to 20 saal ba’d mayn khud us mayn mubtala ho gaya.

(*Tanbih-ul-Mughtarrin, safha 197*)

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Darakht laga raha hon

Meethay meethay Islami Bhaiyon! Bayja bak bak ki ‘aadat aadmi ko na bolnay ka bulwati aur nakon channay chabwati hay, khoob gheebatayn kerwati aur chughliyan khilwati hay, aadmi chup rahay isi mayn ‘aafiyat hay aur bolna hay tu achha bolay Zikrullah karay daykhiye! Piyaray Piyaray Aqa ﷺ nay Hazrat Sayyiduna Abu Hurayrah ﷺ ko zaban ka kitna piyara isti’maal bataya Aap bhi suni’ey aur jhomiey chunan-cheh ‘Sunan Ibn-e-Majah’ ki rawayat mayn hay: (Aik bar) Madinay kay Tajdaar ﷺ kahin tashreef lay ja rahay thay Hazrat Sayyiduna Abu Hurayrah ﷺ ko mulahizah farmaya keh ayk pauda laga rahay hayn. Istifsaar farmaya: Kiya ker rahay ho? ‘Arz ki: Darakht laga raha hon. Farmaya: Mayn behtareen darakht laganay ka tareeqah bata don! ﴿سُبْحَنَ اللَّهُ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ﴾ perhnay say her kalimah kay ‘aywaz (Ya’ni badlay) Jannat mayn ayk darakht lag jata hay. (*Sunan-e-Ibn-e-Majah, jild 4, safha 252, Hadees 3807*)

Jannat mayn char darakht lagayn gey

Ay ‘Aashiqan-e-Rasool! Is Hadees-e-Pak mayn char kalimah irshad farma’ey ga’ey hayn:

1. سُبْحَنَ اللَّهُ
2. الْحَمْدُ لِلَّهِ
3. لَا إِلَهَ إِلَّا اللَّهُ
4. أَكْبَرُ اللَّهُ أَكْبَرُ

Yeh char kalimaat perhayn to Jannat mayn char darakht laga'ey jayen aur kam perhan to kam. Masalan agar سُبْحَنَ اللَّهُ kaha to ayk darakht. In kalimaat ko perhnay kay liye zaban chalatay ja'ye aur Jannat mayn khoob khoob darakht lagwatay ja'ye.

عُمر راضائے مَكْنُون در گفتگو ذِکر اُو گُن ذِکر اُو

(Ya'ni falto baton mayn umar 'azeez zaya' mat ker, ذِکر اللَّهِ ذِکر اللَّهِ ذِکر اللَّهِ ker, ذِکر اللَّهِ ذِکر اللَّهِ ker)

80 Bars kay gunah mu'af

Isi tarah zaban ka aik acha ista'mal yeh bhi hay keh Durood-o-Salaam perhtay rahiye aur Gunah bakhshwatay rahiye jaysa keh *Durr-e-Mukhtar* mayn hay: Jo Sarkar-e-Namdaar ﷺ per ayk bar Durood bhayjay aur woh qabool ho ja'ey tu Allah Pak us kay 80 bars kay Gunah mita day ga.

(*Durr-e-Mukhtar*, *jild 2*, *safha 284*)

بَسْمِ اللَّهِ كِيْجِيْهِ كَهْنَهِ مَمْنُونُهُ هَيْ

Ba'az log zaban ka ghalat isti'mal kertay huway is tarah keh daytay hayn: 'Aao ji بِسْمِ اللَّهِ كِيْجِيْهِ' 'mayn nay بِسْمِ اللَّهِ كِيْجِيْهِ' 'ker dali' 'tajar hazraat jo den mayn pehla soda bechtay hayn us ko 'umoman 'boni' kaha jata hay magar ba'z log is ko bhi

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بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ
kehtay hayn maslan ‘mayri to aj abhi tak hi nahin hoyil’ jin jumloon ki masalayn paysh ki gayen yeh sab ghalat andaz hayn. Isi tarah khana khatay waqt agar koi aajata hay to aksar khanay wala us sy kehta hay: aaye! Ap bhi kha lijiye, aam toor per jawab milta hay: ‘بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ’ ya is tarah kehtay hayn: ‘بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ’ kijiye! Maktaba-tul-Madinah ki kitab *Bahar-e-Shari’at* hisa 16 Safha 22 per hay keh is mawqa’ per is tarah بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ kehnay ko Ulama nay bahut sakht mamnu’ qaraar diya hay. (*Bahar-e-Shari’at*) haan yeh keh saktay hayn: بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ perh ker kha lijiye. Balkay aysay mawqa’ per Du’aiyah alfaaz kehna behtar hay maslan بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ لَكَوْنَكُنْهُ ya’ni Allah Pak hamayn aur tumhayn barakat day. Ya apni madari zaban mayn keh dijiye Allah pak barakat day.

بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ kehna kab kufr hay

Haraam-o-Najaiz kaam say qbl بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ shareef hargiz, hargiz, hargiz na perhi jaye, haraam-e-qat’ee kaam say pehlay بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ perhna kufr hay chunan-cheh ‘Fatawa ‘Aalamgeri’ mayn hay: sharab petay waqt, zina kertay waqt ya juwwa khayltay waqt بِسْمِ اللَّهِ الَّذِي هُوَ أَكْبَرُ kehna kufr hay. (*Fatawa ‘Aalamgiri, jild 2, safha 273*)

Kab Zikrullah kerna guna hay!

Yad rakhie! Zaban say zikr-o-darood ba’is ajr-o-sawab bhi hay aur ba’z sortoon mayn mamnu’ bhi maslan ‘Maktabatul-Madinah’ ki kitab *Bahar-e-Shari’at* jild awwal safha 533 perh hay: gaahik ko soda dikhataay waqt tajar ka is gharz say Durood Shareef perhna ya سُبْحَنَ اللَّهُ kehna keh is cheez ki umdaghi khareedar per zahir karay najaiz hay. Yunhi kisi baray ko daykh ker is niyyat say durood shareef perhna keh logon ko is kay anay ki khabar ho jaye ta keh is ki ta’zeem ko uthayn aur jagah chor dayn na-jaiz hay. (*Rad-ul-Muhtar, jild 6, sahfa 281*)

Istaqbaliye Allah! Allah! ki sada’ayn buland kerna

Ay ‘Aashiqan-e-Rasool! Mazkurah juziye kay paysh-e-nazr mayn (Sag-e-Madinah عَجَزٌ عَنْهُ) aksar Islami bhaiyon ko samjhata rehta hon keh mayri aamad per ‘Allah! Allah!’ ki sada’ayn buland na kiya karayn kiyun-keh bazahir yahan Zikrullah nahin istaqbal maqsood hota hay.

*Jo hay ghafil tayray zikr say Zul-Jalaal
Is ki ghafiat hay us per wabal-o-nikal¹*

¹ Dukh-‘Azaab

Dozakh kay Kuttay

*Qa'r-e-ghaflat¹ say ham ko khudaya nikal
Ham hoon zakin² tayray aur mazkor³ tun*

اللَّهُ أَلَّهُ أَلَّهُ أَلَّهُ

(Saman-e-Bakhshish, safha 15)

صَلُّوا عَلَى الْحَبِيبِ	صَلُّوا عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلُّوا عَلَى مُحَمَّدٍ

Apni naykiyan tumayn kiun doon

Ayk shakhs nay Hazrat Sayyiduna Hasan Basri ﷺ say kaha: Mujhay khabr mili hay Aap mayri gheebat kertay hayn! Fermaya: Mayray nazdeeq tumhari ahmiyyat itni ziyadah bhi nahin keh mayn apni naykiyan tumharay hawalay ker don. (*Ihya-ul-'Ulum, jild 3, safha 183*)

¹ Ghaflat ka garha

² Zikr kernay wala

³ Zikr kiya gaya

Gheebat goya naykiyan phayknay ki masheen hay

Hazrat Sayyiduna Fuzail Bin ‘Iyaaz رحمه اللہ علیہ farmatay hayn: gheebat kernay walay ki misal us shakhs jaysi hay jo minjaneek (Ya’ ni pathar phayknay ki hath say chalayi janay wali puranay door ki masheen) kay zari’ye apni naykiyon ko mashriq-o-maghrib her taraf phaynkna hay.

(*Tanbih-ul-Mugharrin, safha 193*)

Kabhi gheebat nahin ki

Hazrat Sayyiduna Imam Bukhari رحمه اللہ علیہ ka irshad hay keh Hazrat Sayyiduna Shaykh Abu ‘Aasim رحمه اللہ علیہ farmatay hayn: mujhay jab say ‘aqal (ya’ni samjh) ayi hay keh gheebat haraam hay mayn nay kabhi bhi gheebat nahin ki. (*Tahzib-ul-Asma Wal-Lughat lin-Nawawi, jild 2, safha. 529*)

Jo ziyada bolta hay woh ziyada ghaltiyan kerta hay

Hujja-tul-Islam Hazrat Sayyiduna Imam Muhammad Bin Muhammad Khazali رحمه اللہ علیہ *Minhaaj-ul-‘Aabideen* mayn farmatay hayn: zaban ki hifazat say nayk a’maal mahfooz hotay hayn kiun keh jo shakhs zaban ka dhiyan nahin rakhta, her waqt bolta hi rehta hay, woh ‘umoman logon ki gheebat mayn mubtalah ho jata hay. (*Minhaj-ul-‘Aabideen, safha. 65*) mashhor muhawrah hay: مَنْ كَثُرَ لَعْظَةُ كَثُرَ سَقْطَةٌ ya’ni jo ziyada bolta hay ziyada ghaltiyan kerta hay.

Dozakh kay Kuttay

Deewanay ho jao

Ay ‘Aashiqan-e-Rasool! Agar lab kholna aur monh say bolna hi hay to tilawat kijiye, Na’t shareef perhye, khoob khoob zikr ilahi kijiye. Do farameen Mustafa ﷺ:

1. Is kasrat kay sath zikrullah kiya karo keh log deewanah kehnay lagayn. (*Al-Mustadrak lil Haakim, jild 2, safha 173, Hadees 1882*)
2. Allah pak ka itni kasrat say zikr kro keh munafiqueen tumayn riya kaar kehnay lagayn. (*Al-Mu’jam-ul-Kabeer lil Tabrani, jild 12, safha 131, Hadees 12786*)

Jannat kay mahallat hasil kernay ka nuskha

Zaban kay ‘um dah ista’mal kay liye aik iman afrooz rawayat sunniye aur jhomiyeh chunan-cheh Hazrat Sayyiduna Sa’eed Bin Musayyib رَضِيَ اللَّهُ عَنْهُ say marwi hay keh ham gunah garoon ko apnay rab say jannat dilwanay walay piyaray piyaray Aqa ﷺ ka farman-e-jannat nishan hay: jis nay (pori surat) ko 10 bar perha Allah Pak is kay liye jannat mayn mahal banata hay. Hazrat Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ nay ‘arz ki: Ya Rasoolullah ﷺ! Us waqt hamaray bahut say mahallat hoon gay? Irshad farmaya: Allah pak ka fazl us say bhi ziyyada wasee’h hay. (*Sunan-e-Daarmi, jild 2, safha 552, Hadees 3429*)

*Allah ki rahmat say to jannat hi milay gi
Aye kash! Mahallay mayn jagah un kay mili ho
(Wasail-e-Bakhshish (marammam) p. 315)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهِ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Gheebat ki badbo

Gheebat kernay say aik makhsos badbo nikalti hay. Pehlay jo koi gheebat kerta tha to badbo kay sabab sab ko ma'loom ho jata tha keh gheebat ho rahi hay! Magar ab gheebat ki is qadar kasrat ho gayi hay keh her taraf is ki badbo kay bhabkay uth rahay hayn magar hamayn badbo nahin ati kiun-keh hamari naak is ki badbo say att gayi hay. Is ko yaun samjhiye keh jab gattar saf ki ja rahi hoti hay to aam shakhs us ki badbo kay ba'is wahan khara nahin rah sakta magar bhangi ko kuch bhi pata nahin chalta isliye keh is ki naak is gandgi ko badbo say att chukka hoti hay. Chunancheh *Fatawa Razawiyyah Mukharrjah* jild awwal safha 720 per hay: jhoot aur gheebat ma'nvi najasat (ya'ni baatini gandagiyyan) hayn wa lihaza jhotay kay munh say aisi badbo nikalti hay keh hifazat kay farishtay us waqt us kay

pas say door hat jatay hayn jaysa keh Hadees mayn warid huwa hay aur isi tarah aik badbo ki nisbat Rasoolullah ﷺ nay khabr di keh yeh un kay munh ki sarrand (ya'ni badbo) hay jo musalmanon ki gheebat kertay hayn aur hamayn jo jhoot ya gheebat ki badbo mahsoos nahiin hoti us ki wajah yeh hay keh ham us say maloof (ya'ni is kay 'adi) ho gaye hamari nakayn us say bhari hoyi hayn jaysay chamra pakanay waloon kay muhallay mayn jo rehta hay usay us ki badbo say aiza nahin hoti dosra aye to us say naak na rakhi jaye. Musalman is nafees faiday (ya'ni 'umdash nateejay) ko yaad rakhayn aur apnay rab say darayn, jhoot aur gheebat tarak karayn. Kiya ﷺ munh say pakhanah nikalna kisi ko pasand ho ga? Batin ki naak khulay to ma'loom ho keh jhoot aur gheebat mayn pakhanay say bad tar sarrand (ya'ni badbo) hay. Rasoolullah ﷺ nay farmaya: 'jab bandah jhoot bolta hay, is ki badbo say farishtah aik door ho jata hay.' (*Sunan-e-Tirmizi, jild 3, safha 392, Hadees 1979*) Hazrat Sayyiduna Jaabir Bin Abdullah رضي الله عنهما say ravi ham khidmat-e-aqdas Huzoor Sayyid-e-'Aalam ﷺ mayn hazir thay keh aik badbo uthi, Rasoolullah ﷺ nay farmaya: jantay ho keh yeh badbo kiya hay, yeh in ki badbo hay jo musalmanon ki gheebat kertay hayn. (*Zamm-ul-Gheebah li-Ibn-e-Abi Dunya, safha 104, Raqm 70*)

Allah hamayn jhoot say gheebat say bachana

Maula hamayn qaydi na jahannam ka banana

Aye piyaray khuda az pa-ya Sultan-e-zamanah

Jannah kay mahallat mayn tu ham ko basana

صلوا على الحبيب صَلُّوا عَلَى الْحَبِيبِ

استغفِرُ الله توبُوا إِلَى اللَّهِ

صلوا على محمد صَلُّوا عَلَى مُحَمَّدَ

Her baal kay badlay aik aik noor

Ay ‘Aashiqan-e-Rasool! Hamayn zaban ka durust ista’mal seekhna chahiye. Warnah khuda ki qasm! Gheebtayn aur tuhmatayn gunahoon ki shamtayn aakhirat mayn phansa sakti hayn. Waqi’ee agar ham apni zaban ka durust ista’mal karayn to waqtan fa-waqtan dhayr saari naykiyan hasil ker saktay hayn.

Sarkar-e-‘Aali Waqar, Madinay kay tajdaar ﷺ nay irshad farmaya keh bazaar mayn Allah Pak ka zikr kernay walay kay liye her baal kay badlay qiyamat mayn noor ho ga. (*Shu’ab-ul-Iman, jild 1, safha 412, Hadees 567*)

Dozakh kay Kuttay

Dars daynay waloon kay liye du'aye attar

Yad rahay! Tilawat-e-Quran, hamdo sana, munajaat-o-du'a, durood-o-salam, na't, khutbah, dars, sunnaton bhara bayan waghayrah sab 'Zikrullah' mayn shamil hayn. Islami bhaiyon ko chahiye keh rozanah kam az kam 12 mint bazaar mayn faizan-e-sunnat ka dars dayn. Jitni dayr tak dars dayn gay لَهُ شَكْرٌ اللَّهُ utni dayr tak kay liye daygar fazail kay 'ilawah usay bazaar mayn Zikrullah kernay ka sawab bhi hasil ho ga. Faizan-e-sunnat kay dars ki bhi kiya khoob madani baharayn hayn, kash! Islami bhai masjid, ghar, bazaar, chook, dukan waghayrah mayn aur islami behnayn ghar mayn rozanah do (2) dars daynay ya sunnay ka ma'mool bana ker khoob khoob sawab lotayn aur sath hi sath is du'aye attar kay bhi haqdaar ban jayen: Ya Rab-e-Mustafa! Jo islami bhai ya islami behn rozanah do (2) dars dayn ya sunnayn un ko aur mujhay bay hisaab bakhsh aur hamayn hamaray madani Aaqa صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kay paroos mayn ikhatha rakh.

أَمِينٌ بِجَاهِ الَّذِي أَمَّيْنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Tanha dars daynay ki barakat

Faizan-e-Sunnat kay Dars ki Madani baharon ka to kiya hi kehna! Lines Area (Bab-ul-Madinah Karachi) kay ayk Islami bhai apnay ghar ki chhat per kharay thay keh in ki nazar gali

mayn kharay Dawat-e-Islami kay aik ba-'imamah islami bhai per perhi jo akeelay hi chook dars day rahay thay aik bhi Islami bhai Dars sunnay kay liye ruk nahin raha tha. Woh yun to deen say 'ammali toor per is qadr door thay keh sabz 'immamay walon ko daykh ker bhag jatay, magar nah janay kyun in ko tanha dars dayta daykh ker inhayn tars agaya, socha keh chlo bay charay kay sath koi nahin baytha to mayn hi ja ker bayth jata hoon, ghar say bahir niklay aur woh Chowk Dars mayn shareek ho gaye. شیخن اللہ in ka Chowk Dars mayn shirkat in ki hadayet ka sabab ban gayi aur woh Madani Mahool say wabastah ho gaye. الحمد لله inhayn apnay yahan Madani In'amaat ki zimmah dari bhi mili. Ayk din to woh tha keh yeh sabz 'immamay walon ko daykh ker bhaag jaya kertay thay aur الحمد لله ab khud in kay sar per sabz sabz 'immamay shareef ka taaj jagmaga raha tha.

Maqboliyyat ka madar qillat-o-kasrat per nahin

Piyaray piyaray islami bhaiyo! Daykha Aap nay! Faizan-e-Sunnat kay dars ki kitni zabrdast barakat hay! Woh islami bhai kaysay jazbay walay thay keh koi na mila to tanha Chowk Dars shuru ker diya! Is mayn sabhi kay Madani phool hayn un ka akaylay dars dayna aik musalman kay madani mahool say wabastah honay ka sabab ban gaya. Yeh bhi andazah lagaye keh tanha dars daytay huway daykh ker

Dozakh kay Kuttay

jab aysay shakhs ko rahm agaya jo keh in cheezon say door bhagta tha to Allah Kareem tanha ya kam ta'daad mayn dars daynay waloon say kitni muhabbat kerta aur kis qadr un per rahm-o-karam farmata ho ga. Yad rakhiye! Qillat-o-Kasrat per maqbوليyyat ka dar-o-madar nahin. Jo islami bhai bheer bhaar kay baghayr aur echo sound na ho to bayan ya na't shareef perhnay kay liye tiyar nahin hotay in ki targheeb kay liye 'arz hay kay bargah-e-khuda wandi mayn sirf akhlas daykha jata hay. Hazireen aur chahnay walon ki kasrat ho magar khuloos na ho to koi faidah nahin hota. Yaqeenan jitnay bhi anbiya huway sab kay sab Allah Pak kay maqbool banday hayn aur her aik nay 100 feesad apni zimmah daari nabhayi magar ba'z Ambiya-e-Kiraam ﷺ per sirf aik hi aadmi Iman laya chuna-cheh

Sirf aik fard nay tasdeeq ki

Rasool-e-Akram Noor-e-Mujassam ﷺ nay irshad farmaya: Mayn jannat kay baray mayn sab say pehlay shifa'at kernay wala hoon ga, aur kisi nabi ki tasdeeq itni na ki gayi jitni mayri tasdeeq ki gayi, ba'z Ambiya-e-Kiraam (ﷺ) woh hayn jin ki tasdeeq un ki ummat mayn say sirf aik shakhs nay ki hay. (*Sahih Muslim, safha 128, Hadees 332*)

950 saal mayn sirf 80 Aadmi iman laye

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ is hadees pak kay taht likhtay hayn: Is farman-e-'aali kay ayk ma'ni yeh hayn keh jitnay ziyadah logon nay mujh per iman qabool kiya itnay log kisi aur nabi per iman nahin laye yeh bilkul zahir hay kiyun-keh dosray Nabi kisi khaas qaum kay nabi hotay thay Huzoor-e-Anwar صلی اللہ علیہ وآلہ وسلم saaaray jahan kay nabi hayn nayz aur nabiyoon ka zamanah-e-nubuwwat mahdood tha, Huzoor صلی اللہ علیہ وآلہ وسلم ki nubuwwat ta qiyamat hay. mazeed likhtay hayn: Hazrat Sayyiduna Nuh علیہ السلام nay sarhay no so (950) saal tableegh farmayi magar sirf 80 Aadmi iman laye aath (8) Aadmi ghar kay bahattar (72) Aadmi dosray, Huzoor صلی اللہ علیہ وآلہ وسلم nay tayes (23) saal tableegh farmayi, daykh lo aaj tak kiya haal hay! (*Mirat-ul-Manajih, jild 8 safha 6-7*)

Gheebat Gunah-e-Kabirah hay

Hazrat-e-Sayyiduna Imam Ahmad Bin Hajar Makki Shafi'ee رحمۃ اللہ علیہ fformatay hayn: Sahih Ahadees mubarkah mayn hay keh

1. Gheebat sood say barh ker hay
2. Agar isay (ya'ni gheebat ko) samandar kay pani mayn daal diya jaye to isay bhi badbo dar ker day

Dozakh kay Kuttay

3. (Gheebat kernay walay) dozakh mayn murdar kha rahay thay
4. In (gheebat kernay walon) ki faza badbo dart hi
5. Inhayn (ya'ni gheebat kernay walon ko) qabroon mayn 'azaab diya ja raha tha. In mayn say ba'z ahadees mubarkah hi is kay kabeerah honay kay liye kafi hay, pas jab yeh sari jama' ho jayen to phir gheebat kyun-kar kabeerah gunah na kehlaye gi? (*Al-Zawajir 'An-Iqtiraf-il-Kabaair, jild 2, safha 28*)

'Alam kay baray mayn ahtiyat ki hikayat

Hazrat Shaykh Afzal-ud-Deen رحمه اللہ علیہ say jab kisi 'alam-e-deen kay maqaam kay baray mayn pocha jata to (gheebat mayn ja perhnay kay khoof say) farmatay: mayray 'ilawah kisi aur say pocho mayn to logon ko kamal aur behtri hi ki nigah say daykhta (aur her aik kay baray mayn husn-e-zan say kaam layta) hoon, mayray pas kashf nahin jis kay zari'ye in kay un maqamaat ki ma'lomaat ker skon jo rab kainaat kay yahan hayn. Aur hadees shareef mayn hay: أَنَّكُمْ أَنْذَرْتُمْ Tarjamah: badgumani sab say jhoti baat hay. (*Tanbih-ul-Mughtarrin, safha 193*)

Achha guman ‘ibadat hay

Ay ‘Aashiqan-e-Rasool! Aaj kal badgumani ka marz ‘aam hay. musalman kay baray mayn acha guman ker kay sawab kamanah chahiye chuna-cheh farman-e-Mustafa ﷺ ya’ni Husn-e-Zan ‘umda ‘ibadat say hay. (*Sunan Abi Dawood, jild 4, safha 388, Hadees 4993*) Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ is hadees pak kay mukhtalif matalib bayan kertay huway likhtay hayn: ya’ni musalmanon say acha guman kerna, in per badgumani na kerna yeh bhi achi ‘ibadat mayn say aik ‘ibadat hay. (*Mirat-ul-Manajeeh, jild 6, safha 621*)

‘Aalim ki gheebat kernay wala rahmat say mayoos

Afsoos! Aaj kal عَمَّا زَادَ اللَّهُ علماء الـ Ulama ki bakasrat gheebat ki jati hay. lihazah shaytan kisi ‘aalim-e-deen ki gheebat per ubhar day to Hazrat Sayyiduna Abu Hafs Kabeer رحمۃ اللہ علیہ kay is irshad ko yad ker kay khud ko daraye: jis nay kisi faqeeh (‘aalim) ki gheebat ki to qiyamat kay rooz us kay chehray per likha ho ga: ‘yeh Allah pak ki rahmat say mayoos hay.’ (*Muqashfa-tul-Quloob, safha 71*)

Dozakh kay Kuttay

Dozakh kay kuttay katayn gay

Gheebat ‘Ulama ki ho ya ‘awaam ki, gheebat phir gheebat hi hay, khuda ki qasm! Is ka ‘azaab na saha ja sakay ga chunnan-cheh aik baar Madinay kay Tajdaar ﷺ say farmaya: logon ki gheebat na karo warnah dozakh kay kuttay tumayn katayn gay. (*Tafseer Durr-e-Mansoor, jild 7, safha 572; Minhaj-ul-‘Aabideen, safha 66*)

Raat kay sunnatay mayn kutta hamlah aawar ho to...

Ay ‘Aashiqan-e-Rasool! Mazkorah rawayat ko bar bar perhye aur tasawwar kijiye keh raat ka sunnata ho, kutta bhonkta huwa pechay aa raha ho aur ap us say bachnay kay liye tadbeerayn ker rahay hoon keh yaka yak jhabat ker ap kay kurtay ka daman apnay munh say pakr lay! Us waqt ap ki halat kiya ho gi! Ab ghoor kijiye kisi musalman ki gheebat ker di aur marnay kay ba’d agar saza` an jahannam kay kuttay nay kurtay kay daman ko nahin badan ko aur woh bhi pakra hi nahin katna shuru ker diya to us waqt kiya guzray gi!

Ker lay taubah rab ki rahmat hay bari

Qabr mayn warnah saza hogi kari

(Wasail-e-Bakhshish (Murmmam) safha 712)

‘Ulama ki gheebat ki 15 masalayn

Halaat bahut na guftah hayn, shaytan nay aksar musalmanon ko ulamay-e-haq say kaafi door ker diya hay, afsoos! Sad karoor afsoos! Munh bhar ker ab ulama-e-karam ki gheebtayn ki jati hayn. ‘Ulama ki gheebat ki chand misalayn mulahizah hoon:

- ❖ Wa’z kay paysay layta hay
- ❖ Bara bad zaban hay
- ❖ Payto hay
- ❖ Hallway manday khata hay
- ❖ Khanah dat ker khata hay
- ❖ Us den ultay hath say pani pi raha tha
- ❖ Apnay ap ko sab say bara ‘aalim samjhta hay
- ❖ Wa’z mayn naak say bolta hay
- ❖ Bahut lamba bayan kerta hay
- ❖ Bayan mayn bas qissay kahaniyan sonata hay
- ❖ Aawaz bhi khaas nahin
- ❖ Bhai! Zara bach ker rehna ‘Ulamah sahib’ hayn
- ❖ Lalchi hay

Dozakh kay Kuttay

- ❖ Choro choro yaar! woh to molvi hay
- ❖ (‘aalimon ko ba’z log hiqarat say keh daytay hayn)
mulla log.

‘Aalim ki toheen kab kufr hay aur kab nahin

‘Aam Aadmi aur ‘aalim-e-deen ki gheebat mayn bara farq hay, ‘aalim ki gheebat mayn aksar us ki toheen ka pehlo bhi hota hay jo kaafi tashweeshnaak hay. ‘Aalim ki toheen ki teen sortayn aur in kay baray mayn hukm-e-shar’i bayan kertay huway mayray Aaqa A’la Hazrat Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa Razawiyyah jild 21 safha 129 per fermatay hayn:

1. Agar ‘aalim (deen) ko is liye burra kehta hay keh woh ‘aalim’ hay jab to sareeh kaafir hay aur
2. Agar bojah-e-‘ilm us ki ta’zeem farz janta hay magar apni kisi dunyavi khusumat (ya’ni dushmani) kay ba’is bura kehta hay, gali dayta (hay aur) tahqeer kerta hay to sakht fasiq fajir hay aur
3. Agar bay sabab (ya’ni bila wajah) ranj (bughz) rakhta hay to (ya’ni dell ka mareez aur na pak batan wala) hay aur us (ya’ni ‘aalim say khuwah ma khuwah bughz rakhnay walay) kay kufr ka andeeshah hay. ‘Khulasah’ mayn hay: مَنْ أَبْعَضَ عَالِمًا مَنْ غَيْرُ سَبِّبَ كَاهِرٍ خَيْفَ

عَنْهُ الْكُفْرُ ya’ni jo bila wajah kisi zaahiri wajah kay ‘aalim deen say bughz rakhay us per kufr ka khoof hay.
(*Khulasa-tul-Fatawa, jild 4, safha 388*)

**Ulama ki toheen kay baray mayn chand suwal jawab
paysh kiye jatay hayn**

‘Aalim bay ‘amal ki toheen

Suwal: kiya ‘aalim bay ‘amal ki toheen bhi kufr hay?

Jawab: Basabab-e-ilm-e-deen ‘aalim bay ‘amal ki toheen kerna kufr hay. ‘Aalim bay ‘amal bhi ‘ilm-e-deen ki wajah say jahil ‘ibadat guzar say badarjah afzal-o-behtar hay. mayray aaqa A’la Hazrat Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ farmatay hayn: aur Quran Shareef inheen (ya’ni ulama-e-haq ko) mutalaqan waris bata raha hay, hatta keh in (mayn) kay bay ‘amal (‘aalim) ko bhi ya’ni jabkeh ‘aqaid-e-haq per mustaqeem (ya’ni sahih-ul-aqeedah sunni) aur hidayat ki taraf da’ee (bulanay wala) ho keh gumrah (‘aalim) aur gumrahi ki taraf bulanay wala (molvi) Waris-e-Nabi nahin naib-e-iblees hay. **وَالْعِيَادُ بِاللّٰهِ تَعَالٰى .** Haan rab nay tamam ulama-e-shari’at ko kahan waris farmaya hay? Yahan tak keh in kay bay ‘amal ko bhi! Haan, woh ham say pochiye khuday-e-pak farmata hay:

شُرٰ أَوْ رُثٰنَا إِنَّكِتَبَ اللَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فِي نُهُمْ ظَاهِرٌ
لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرِ إِلَّا ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣﴾

Tarjamah Kanz-ul-Iman: Phir hum nay kitaab ka waris kiya apnay chunay huway bandon ko tu un mayn koi apni jaan per zulm kerta hay aur un mayn koi miyanah chaal per hay aur un mayn koi woh hay jo Allah kay hukm say bhalaiyon mayn sabqat lay gaya yehi bara afzal hay.

(Parah 22, Surah Al-Fatir, Ayah 32)

Mazkurah-e-Bala Ayat-e-Karimah *Fatawa Razawiyyah* jild 21 safha 530 per naql kernay kay ba'd mayray aaqa A'la Hazrat Imam Ahl-e-Sunnat, Maulana Imam Ahmad Raza Khan mazeed farmatay hayn: daykho bay 'amal ('ulamah jo) keh gunahon say apni jaan per zulm ker rahay hayn inhayn bhi kitab ka waris bataya aur nirra (ya'ni faqat) waris hi nahin balkeh apnay chunay huway bandon mayn gina. Ahadees mayn aya, Rasoolullah ﷺ nay is ayat ki tafseer mayn farmaya: Hum mayn say jo sabaqat (bartari) lay gaya woh to sabaqat lay hi gaya aur jo mutawasit (ya'ni darmiyanah) haal ka huwa woh bhi nijaat wala hay aur jo apni jaan per zaalim (ya'ni gunahgar) hay is

ki bhi maghfirat hay. (*Tafseer Durr-e-Mansoor, jild 7, safha 25*) ‘Aalim-e-Shari’at agar apnay ‘ilm per ‘aamil bhi ho (jab to woh misl) chand hay (jo) keh ap (khud bhi) thanda aur tumayn (bhi) roshni day warnah (‘aalim-e-bay ‘amal misl) sham’ay keh khud (to) jalay magar tumhayn nafa’ day.

Rasoolullah ﷺ farmatay hayn: us shakhs ki missal jo logon ko khayr (ya’ni bhalayi) ki ta’leem dayta aur apnay ap ko bhol jata hay us fateelay (ya’ni charagh ki batti) ki tarah hay keh logon ko roshni dayta hay aur khud jalta hay. (*Attargheeb Watterheeb, jild 1, safha 74, Hadees 11*)

Jahil ko ‘Aalim say behtar janna kaysa?

Suwal: Jahil ko ‘Aalim say behtar samjhna kaysa?

Jawab: Agar ‘ilm-e-deen say nafrat kay sabab jahil ko ‘aalim say behtar samjhta hay to yeh kufr hay. fuqaha-e-kiraam رحمۃ اللہ علیہ farmatay hayn: is tarah kehna: “ilm say jahalat behtar hay ya ‘aalim say jahil acha hota hay.” kufr hay. (*Majma’-ul-Anhur, jild 2, safha 511*) jab-keh ‘ilm-e-deen ki toheen maqsood ho.

Taalib-e-‘Ilm-e-Deen ko kunwayn ka mayndak kehna

Suwal: deeni taalib-e-‘ilm ya ‘Aalim-e-Deen ko ba-nazr-e-hiqarat kunwayn ka mayndak kehna kaysa hay?

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Jawab: kufr hay.

Molvi log kiya jantay hayn kehna kaysa?

Suwal: Ayk shakhs nay kisi baat per hiqarat kay sath kaha: ‘molvi log kiya jantay hayn!’ us ka is tarah kehna kaysa?

Jawab: Kufr hay. Mayray Aaqa A’la Hazrat Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رحمة اللہ علیہ farmatay hayn: ‘Molvi log kiya jantay hayn!’ kehna kufr hay. (*Fatawa Razawiyyah, jild 14, safha 244*) Jab-keh ulama ki tahqeer maqsood ho.

Deen per ‘amal ko molviyon nay mushkil bana diya hay kehna kaysa?

Suwal: Yeh kehna kaysa hay keh ‘Allah Pak nay deen ko aasan utara tha magar molviyoон nay mushkil bana diya!’

Jawab: Yeh Ulama ki toheen ki wajah say kallimah kufr hay. Kiyun keh fuqaha-e-kiraam حجۃ اللہ farmatay hayn: الائتیخفانُ ya’ni ashraaf (sadaat-e-kiraam) aur ulama ki tahqeer (inhayn ghattiya janna) kufr hay. (*Majma’-ul-Anhur, jild 2, safha 509*)

Molviyyon wala andaaz

Suwal: Sunni ‘aalim-e-deen ki tarz per quran-o-sunnat kay mutabiq kiye janay walay kisi muballigh kay bayan ko haqqartan molviyon wala andaz kehna kaysa?

Jawab: Kufr hay. Kyun keh is mayn Ulama-e-Haq ki toheen hay.

‘Aalim saray zaalim kehnay ka hukm Shar’i

Suwal: ‘Aalim saray zaalim’ yeh maqulah kaysa hay?

Jawab: Mutalqan Ulama-e-Haqah kay baray mayn aisa jumlah kehna kufr hay.

‘Aalim Deen ko haqqarat say mullan kehna

Sawal: Jo Ulama-e-kiraam ko tahqeer ki niyyat say ‘mulla mulla’ ya ‘mulla log’ kahay us kay liye kaya hukm hay?

Jawab: Agar basbab-e-ilm-e-deen ulama-e-kiraam ki tahqeer (ya’ni haqqarat) ki niyyat say kaha to kallimah kufr hay. Chunan-cheh mulla Ali Qaari رحمة الله عليه farmatay hayn: jis nay (toheen ki niyyat say) ‘aalim ko ‘uwaylim ya ‘alavi (ya’ni maula Ali رحمة الله عليه ki aulad) ko ‘Alayvi kaha us nay kufr kiya. (*Minh-ur-Raud lil-Qaari, safha 472*) Urdu khawan ‘ulaylam’ ya ‘Alayvi nahin boltay. Al battah ba’z bay bakon ki zabanon say mulwa, mullar waghayrah alfaz sunna (Sag-

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e-Madinah عَنْ عَنْ ko) yad perta hay. Bahrhal ‘Aalim-e-Deen ki basabab-e-ilm-e-deen toheen kerna ‘Alavi sahibaani ya sadaat-e-kiraam ki sharafat-e-hasab nasab kay sabab kisi qism ka toheen ameedz lafz bolna kufr hay.

Molvi bano gay to bhokay maro gay kehna

Suwal: dunyavi ta’leem hasil karo gay to ‘aish karo gay, ‘ilm-e-deen seekh ker molvi bano gay to bhokay maro gay’ kehna kaysa?

Jawab: is jumlay mayn ‘ilm-e-deen ki toheen ka pehlo numaya hay is liye kufr hay. Qaail per taubah tajdeed-e-iman laazim hay aur agar ‘ilm-o-ulama ki toheen hi maqsood thi to taq’ee kufr hay qaail kafr-o-murtad ho gaya aur us ka nikah bhi tota aur pechlay nayk a’maal bhi zaya huway.

Tauheen-e-Ulama kay mut’aliq 10 payray

1. Jitney molvi hay sab bad ma’ash hayn kehna kufr hay jab-keh basabab-e-ilm-e-deen, ulama-e-kiraam ki tahqeer ki niyyat say kaha ho. (*Makhozan Fatawa Amjadiyah, jild 4, safha 454*)

2. Yeh kehna ‘Aalim logon nay days kharab ker diya.’ Kallimah-e-kufr hay. (*Makhozan Fatawa Razawiyyah, jild 14, safha 605*)
3. Yeh kehna kufr hay keh ‘molviyon nay deen kay tukray tukray ker diye’
4. Jo kahay ‘ilm-e-deen ko kaya karon ga! Jayb mayn ropay honay chahiyeen.’ Kehnay walay per hukm kufr hay.
5. Kisi nay ‘Aalim say kaha: ‘ja aur ‘ilm-e-deen ko kisi bartan mayn sanbhal ker rakh.’ Yeh kufr hay. (*Fatawa ‘Alamgiri, jild 2, safha 271*)
6. Jis nay kaha ‘ulama jo batatay hayn isay kon ker sakta hay!’ yeh qool kufr hay. Kyun-keh is kalam say laazim ata hay kay shari’at mayn aisay ahkaam hayn jo taqat say bahir hayn ya ulama anbiya-e-kiraam ﷺ per jhoot bandha hay ﴿مَعَاذُ اللَّهُ﴾! (*Minh-ur-Raud lil-Qaari, safha 471*)
7. Yeh kehna: ‘sareed ka piyalah ‘ilm-e-deen say behtar hay.’ Kallimah kufr hay. (*Minh-ur-Raud lil-Qaari, safha 472*)
8. ‘Aalim-e-deen say is kay ‘ilm-e-deen ki wajah say bughz rakhna kufr hay ya’ni is wajah say keh woh ilm-e-deen hay.

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9. Jo kahay: ‘fasad kerna ‘aalim bannay say behtar hay’ aisay shakhs per hukm-e-kufr hay. (*Fatawa ‘Aalamgiri, jild 2, safha 271*)
10. **Yad rahay!** Sirf ‘Ulama-e-Ahl-e-Sunnat hi ki ta’zeem ki jaye gi. Rahay bad mazhab ‘Ulama, to in kay saye say bhi bhagayn keh in ki ta’zeem haraam, un ka bayan sunna un ki kuttab ka mutali’ah kerna aur un ki suhbat akhtiyar kerna haraam aur iman kay liye zahir-e-halahil hay.

صَلُّوا عَلَى الْحَبِيبِ ﷺ

الحمد لله رب العالمين، وصلوا وصافر نحر، نبي المؤمنين، الذي قد فاتحنا بهم من الشفاعة، الرضي الله عنه، شهيد الأنبياء والعلماء، الرضي الله عنه.

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 ijtimā' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiqn-e-Rasool kay sath har maah 3 din safar aur ♦ Rozanah Fikr-e-Madinah kay zarī'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahlī 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 karni hay" ان فکر عملہ عین عمل 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.

[لیفٹ کا نامہ عین عمل](#)



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