



KIS KIS KO AIB BATA SAKTY HEIN

Roman



Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bari-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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Composed by
Translation Department (Dawat-e-Islami)



کس کس کو عیب بتا سکتے ہیں

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Ye Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہرال تعالیٰ nay tahreer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koyi kami-bayshi payen tau Translation Department ko aagah kar key Sawab kay haqdar baniye.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ سَلِيْمٌ

أَشَاءَنَّا خُذُّنَا بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۝ يَسِّرْ اللّٰهُ الرَّحْمَنُ الرَّحِيمُ ۝

Kitab Parhnay ki Du'a

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

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَلِ وَالْإِكْرَامِ

Tarjuma

Ay Allah عَزَّ وَجَلَّ 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, safhah. 40)

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

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أَمَّا بَعْدُ فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ يُسَوِّرُ اللّٰهُ الرَّحْمٰنُ الرَّجِيمُ

Kis kis ko ‘ayb bata saktay hayn

Yeh mazmon ‘Gheebat ki tabah kariyan’ safahah 230 ta 243 say liya gay hay.

Dua-e-Attar

Ya Rab-al-Mustafa! Jo koi 23 safhaat ka risalah ‘**kis kis ko ‘ayb bata saktay hayn**’ parh ya sun lay, usay apni zaban ka durust isti’mal karnay ki taufeeq ‘ata farma kar Jannat-ul-Firdaus mayn apnay piyaray piyaray Akhri Nabi ﷺ ka paros naseeb farma.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ حَلَّ اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ

Darood shareef ki fazeelat

Hazrat Sheikh Abu Bakar Shibli رحمۃ اللہ علیہ aik roz Bagdad-e-mu’alla kay jayyid ‘aalim Hazrat Abu Bakar Bin Mujahid رحمۃ اللہ علیہ kay pass tashreef la’ay, unhon nay foran kharay ho kar un ko galay laga liya aur payshani choom kar bari ta’zeem kay sath apnay pass bithaya. Hazireen nay ‘arz kiya: Ya Sayyidi! Aap aur ahl-e-Baghdad aaj tak inahyn deewanah kehtay rahay hayn magar aaj in ki is qadar ta’zeem kiun? Jawab diya: mayn nay yun hi aysa nahin kiya, اَنَّحَدْدِي لِلّٰهِ aaj raat mayn nayn khuwab

Kis kis ko ‘ayb bata saktay hayn

mayn yeh iman afroz manzar daykha keh Hazrat Abu Bakar Shibli رضي الله عنه Bargah-e-Risalat mayn hazir huay tou Sarkar-e-Do ‘Aalam صلَّى اللهُ عَلَيْهِ وَسَلَّمَ ney kharay ho kar in ko seenay say laga liya aur payshani ko bosah day kar apnay pehlu mayn bitha liya. Mayn nay ‘arz ki: Ya Rasoolallah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ Shibli par is qadar shafqat ki wajah? Allah Pak kay mahboob صلَّى اللهُ عَلَيْهِ وَسَلَّمَ nay (gaib ki khabar daytay huay) farmaya keh yeh har namaz kay b’ad yeh ayat parhta hay:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Tarjumah Kanz-ul-Iman: Bayshak tumharay pass tashreef laye tum mayn say woh Rasool jin par tumhara mushaqat mayn parna giran hay tumhari bhalai kay nihayat chahnay walay musalmanon par kamaal meharban meharban.

(Parah 11, Surah Al-Taubah: 128)

Aur iskay b’ad mujh par Darood parhta hay. (*Al-Qaul Al B’adi*, safahah 346)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunnaton bharay ijtimा’ mayn rahmaton ka nuzool hota hay

Piyaray piyaray islami bhaiyo! إِنَّ شَرَكَةَ اللَّهِ sunnaton bharay ijtimā’ mayn mangi janay wali du’ayn zaror rang laati hayn, kiun keh

Kis kis ko ‘ayb bata saktay hayn

wahan Allah-o-Rasool ﷺ ka zikr hota hay. Hazrat-e-Imam Sufyan Bin ‘Uyaynah رحمه اللہ علیہ farmatay hayn: “**يَا نِيَّا نَوْك لُوْجُونْ كَيْ زِكْرْ رَحْمَتْ إِلَهِيْ**”: Ya’ni nayk logon kay zikr kay waqt Rahmat-e-Ilahi utarti hay. (*Hilya-tul-Awliya, jild 7, safhah 335, Raqm 10750*) jab nayk bandon kay tazkiron par rahmaton ka nazool hota hay tou jahan Allah-o-Rasool ﷺ ka zikr-e-khayr hoga wahan rahmatayn kiun nazil nah hon gi aur jahan chama cham rahmatayn baras rahi hon wahan du’ayn kiun qabool nah hon gi. Hazrat Abu Hurayrah aur Hazrat Abu Sa’eed رضي الله عنهمَا farmatay hayn keh hum dono Rasool-e-Kareem ﷺ ki bargah-e-baykas panah mayn hazir thay keh Rasoolullah ﷺ nay farmaya: jo qaum Allah Pak ka zikr karnay kay liye baythti hay farishtay unhayn ghayr laytay hayn aur rahmat unhayn dhanp layti hay aur un par sakeenah nazil hota hay aur Allah Pak apnay farishton kay samnay un ka zikr farmata hay. (*Muslim, safahah 1448, Hadees: 2700*) Miraat, jild 3, safahah 305 par hay: Sakinah say murad ya tou khas malaikah hayn ya dil ka noor ya dili chayn-o-sakoon hay.

Zikr kisay kehtay hayn?

“Allah ho aur Haq ho” ki zARBAYN lagana bay shak zikr hay. ta ham Tilawat-e-Quran, Hamd-o-Sana, Munajat-o-Du’a, Darood-o-Salaam, Na’t-o-Manqabat, Khutbah, Dars, Sunnaton bhara bayan waghayrah bhi “Zikrullah” mayn shamil hayn. Yaqeenan Dawat-e-Islami kay sunnaton bharay ijima’aat bhi zikr kay halqay hayn.

Kis kis ko ‘ayb bata saktay hayn

Saray ‘alam ko tayri hi justajo

Jin-o-ins-o-malak ko tayri aarazo

Yad mayn tayri har aik hay so baso

Ban mayn wahshi lagatay hayn darbaat-e-hoo

Allah, Allah, Allah, Allah

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَبِيبِ

Pori qaum ki gheebat ka mas` alah

‘Ashiqan-e-Rasool ki madani tahreek, Dawat-e-islami kay maktabah-tul-madinah ki kitab “*Bahar-e-Shari’at*” (312 safhahat) hisah 16 safhah 173 par hay: kisi basti ya shehar walon ki burai ki, maslan yeh kaha keh wahan kay log aysay hayn, yeh gheebat nahin kiun keh aysay kalaam ka yeh maqsad nahin hota keh wahan kay sab hi log aysay hayn balkeh ba’az log murad hotay hayn aur jin ba’az ko kaha gaya woh m’loom (ya’ni PARTICULAR) nahin, gheebat is surat mayn hoti hay jab mu’aiyan-o-ma’loom (ya’ni jo pehchanay ja sakayn aysay) ashkhas ki burai zikr ki ja’ay aur agar us ka maqsood wahan kay tamam logon ki burai karna hay tou yeh gheebat hay.

(*Dur-e-Mukhtar, jild 9, safahah 647*)

Langray ki naqqali

Kisi langray ki naqali mayn langra kar chalna neez kisi makhsoos musalman ki kisi bhi khami ki naqal utaarna gheebat hay balkeh yeh zaban say gheebat karnay say bhi

Kis kis ko ‘ayb bata saktay hayn

ziyadah bura hay. kiun keh naqal karnay mayn puri tasweer kashi aur baat ko samjhana paya jata hay jab keh kehnay mayn woh baat nahin hoti.

Naam liye bighayr gheebat karna

Naam liye bighayr gheebat karna gunah nahin, haan agar naam nah liya magar jis ko keh raha hay woh samajh raha hay keh kis kay baray mayn baat ho rahi hay tou ab gheebat hay.

Monh par bhi keh sakta hon!

Gheebat karnay walay ka yeh samjhna ya kehna keh mayn us kay monh par bhi keh sakta hon, is ko gheebat kay gunah say nahin bacha sakta kiun keh gheebat kay haraam honay ki asal wajah eeza`-e-muslim hay aur monh par kehnay say us ka dil ziyadah dukhay ga tou yeh aur bhi bara gunah hua. Jis ki burai ki gai woh hansnay laga is ka matlab har giz yeh nahin keh woh apni burai sun kar jhoom utha hay, fitraton ‘aam admi apni ta’reef sun kar hi khush hota hay apni muzammat sun kar koi khush nahin hota lihaza apni muzammat sun kar hansna yeh “khisyanī hansi” hoti hay keh admi muruwwat mayn ya apni jhaynp mitanay kay liye aisay moqe’ par hansta hay halan keh androni taur par is ka dil jal raha hota hay.

Band alfaz mayn gheebat

Ta’riz ya’ni band alfaz mayn bhi gheebat ho sakti hay maslan kisi ki burai ka tazkirah hua tou kaha: ﴿الْحَسْنَةُ بِلَهٖ﴾ mayn “aysa”

Kis kis ko ‘ayb bata saktay hayn

nahin hon, yeh gheebat hay kiun keh yeh burai karnay ka hi
andaz hay is ka saaf matlab yehi hua keh woh “aysa” hay.

Khuch kahon ga tou gheebat ho jay gi

Kisi musalman kay baray mayn baat chali tou kaha: “choro yar!
Mayn is ko janta hon, agar kuch kahon ga tou gheebat ho jay
gi.” Aysa kehnay wala gheebat kar chuka keh us nay is andaz
mayn us ki burai kar dali!

Is tarah ki gheebat par mabni mazeed 14 jumlay

- ❖ Bas gi Allah mu’af karay, is kay baray mayn aap ko kiya bataon.
- ❖ Bas bhai kiya kahon us kay liye tou du’a hi ki ja sakti hay.
- ❖ Yar! Is ko samjhna apnay bas ki baat nahin, jab is ki soi atakti hay tou phir kisi ki nahin sunta.
- ❖ Aaj kal is ki ghomi hui hay.
- ❖ Bhai! mayn tou is say baaz aya mayri sunnta hi kab hay.
- ❖ Jab matlab hota hay tou “han gi han gi” karta hay is kay ba’d lift bhi nahin karata.
- ❖ Acha acha darwazay par fulan khara hua hay is ka koi matlab para hogा.
- ❖ Us say jaan churanay ki bari koshish ki magar woo tou bilkul hi ‘chipak’ gaya tha.

- ❖ Mayn nay ussay talnay ki bohot koshish ki magar tas say mas nahin hua.
- ❖ Yar! woh kahan kisi ko ghaas dalta hay.
- ❖ Uff! woh manhoos kaha agaya!
- ❖ Woh tou nadan dost nikla.
- ❖ Is ka kam nahin woh tou “seedha admi” hay (‘amoman “sidha admi” keh kar bay waqoof ya nadan ya kam-‘aql murad laytay hayn).
- ❖ Kaysa meetha meetha ban raha tha!

‘Ayb poshi kay liye jhoot ja`iz honay ki surat

Gheebat mayn aik bahut bari aafat yeh bhi hay keh jab “aik fard” ki gheebat dosray kay samnay ki jati hay tou ba’az auqat who “aik fard” dosray ki nazar say gar jata hay aur shari’at ko yeh qat’an nagawara hay keh aik musalman dosray musalman ki nazron mayn zalil-o-khuwar (DGRADE) ho hatta keh musalman ki ‘izat bachanay ki niyyat say ba’az surat mayn jhoot bolnay ki bhi ijazat hay kiun keh musalman ki jan, maal aur ‘izat-o-aabro ki hifazat ki shari’at mayn nihayat hi ahmiyat hay. Is ki aik misal mulahizah farma’ayn chunacheh ‘Aashiqaan-e-Rasool ki Madani Tahreek Dawat-e-Islami kay Maktaba-tul-Madinah ki kitab “Bahar-e-Shari’at” (312 safhaat) hissah 16 safhah 161 par hay: “ kisi ney chup kar bay haya ‘i ka kaam kiya hay, us say daryaft kiya gaya keh tu nay yeh kam kiya? woh inkar kar sakta hay kiun keh aysay kaam ko logon

Kis kis ko ‘ayb bata saktay hayn

kay samnay zahir kar dayna yeh dosra gunah hoga. Isi tarah agar apnay muslim bhai kay bhayd par muttala’ ho tou is kay bayan karnay say bhi inkar kar sакта hay.” (*Radd-ul-muhtar, jild 9, safhah 705*)

Sharf hajj ka day day chalay qaflay phir

Mayra kash! suay haram ya ilahi

Dikha day Madinay ki galliyan dikha day

Dikha day Nabi ka haram ya ilahi

(*Wasail-e-bakhshish, afahah 109*)

Khud ko zilat par paysh karna jaiz nahin

Muselman ki ‘izat ki bohat ahmiyat hay. Khud apnay hathon apni ‘izat kharab karnay ki bhi shar’an muman’at hay, lihaza aysay mulki qawaneen par ‘amal karna shar’an zarori hay jo keh Quran-o-sunnat say nah takratay hon aur un par ‘amal nah karnay mayn zilat-o-ma’siyat ka khatrah ho. Maslan driving licence kay bighayr scooter, car waghayrah chalanay ki ijazat nahin kiun keh chalai aur pakra gaya tou bay’izati kay sath jhoot, rishwat aur wa’dah khilafi wagayrah gunnahon mayn parnay ka qawi imkan maujod hay lihaza kai gunahon aur jahannum mayn lay janay walay kamon say bachnay kay liye driving licence hi banwa liya ja`ay aur gari chalatay waqt lazman apnay sath rakha ja`ay. Mayray Aaqa A’la Hazrat, Imam-e-Ahl-e-sunnat, Maulana Shah Ahmad Raza Khan رحمه اللہ علیہ Fatawa Razawiyyah jild 21 safhah 183 par farmatay hay: Mehaz bila wajah shar’i balkeh bar khilaf-e-wajah-e-shar’i aik gunah par asrar kay liye apnay nafs ko saza-o-zilat

Kis kis ko ‘ayb bata saktay hayn

par paysh kiya aur yeh bhi bahukam hadees haraam hay. Jild 29 safahah 93, 94 par farmatay hayn: Hadees mayn hay: jo shakhs baghayr kisi majbori kay apnay aap ko bakhushi zilat par paysh karay woh hum mayn say nahin hay. (*Mujam-ul-Awsat, jild 1, safahah 147, Hadees 471*) baharhal apni ‘izat ki hifazat zarori hay.

Mujhay nar-e-dozakh say dar lag raha hay

Ho mujh natawan par karam ya Ilahi

Sada kay liye hoja razi khudaya

Hamayshah ho lutf-o-karam ya ilahi

(*Wasail-e-Bakhshish, safahah 109*)

صلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

آسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a kay liye darkhwast daynay ka tareeqah

Ba’az log jab kisi ko du’a kay liye maktubat ya ruq’at bhijwatay hayn, tou in mayn **معاًذ اللَّهُ!** Apni gandi harakat kay inkashafat kartay balkeh maan behnon tak kay liye haya soz batayn likhnay say baaz nahin rehtay! Maslan mayri mahن ya behan ya bayti ya baho ya biwi kay para`ay aadmi say najaiz ta’alluqat hayn. Had tou yeh hay keh islami behnayn bhi ihtiyat nahin karti, in ko is amr ka qat’an ahsas hi nahin hota keh hamari tahreer nah janay kon kon parhta hoga aur us parhnay walay ko kaysay kaysay wasawis aatay hon gay. Koi likhti hay: mayra

Kis kis ko ‘ayb bata saktay hayn

shohar ya baap kamata nahin bas sara din ghar mayn para rehta hay aur ghar mayn jhagray karta rehta hay, sas ya nand zulm karti hay. mayra bhai juari hay, mayri behan kisi kay sath bhag gai hay, mayra bhai kisi larki kay chakkar mayn hay, mayra bayta sharab peeta hay, mayri bayti fashion kar kay bay pardah ghomti hay waghayrah. Du'a ka kehnay kay liye yeh tafseelat bayan karnay kay baja'ay mubham (ya'ni band) alfaz mayn baat karni munasib hay maslan bayta ya bayti ya bhai ya shohar sharab ya juay ki burai mayn mutbala hay tou is burai ki aur burai karnay walay ki nishandahi kiye bagahyr in alfaz mayn du'a karwa saktay hayn: “mayray aik qareebi ‘aziz b’az buri ‘adaton mayn giriftar hayn inki islah kay liye du'a kijiye” yunhi behan ya bayti bhag gai ya kisi larkay kay chakkars mayn par gai tou in alfaz mayn du'a ki dakhwast ki jasakti hay: “mayri aik rishtaydar kisi naqabl-e-bayan burai mayn par gai hay us kay liye du'a kar dijiye.” In alfaz say du'a karwanay mayn faidah yeh hay keh chunkeh fard, mo'aiyan (ya'ni PARTICULAR) nah ho lihaza gheebat ka imkan aslan (ya'ni bilkul hi) khatham ho gya. dosri baat yeh keh makhsos burai aur khilaf-e-haya alfaz kay bayan say bachat ho gai. Haan agar kisi nay du'a karwanay ki niyat say apni kisi makhsos fard ki khami ya ‘aib kisi kay agay bayan kar diya tou yeh gunah bhari gheebat nahin, gunah bhari gheebat usi surat mayn hogi jab keh kisi mua'yyan-o-m'aloome fard ki khami mahaz us ki burai karnay ki niyat say bayan ki ja'ay.

Tabeeb ko ‘uyoob bayan karnay ka tareeqah

Tabeeb ya ‘amil ko bah niyat hasool-e-‘ilaj ‘uyoob batanay

mayn harj nahin. Albattah fard-e-mu’aiyan ka tazkirah kiye baghayr kam chal jata ho tou chala lijiye maslan “mayra bayta sharab peeta hay” kehnay kay bajay yun keh dijiye keh mayra aik rishtaydar sharab peeta hay” agar naam waghayrah batana zarori ho ya khud apni hi khamiya bayan kiye baghayr charah nah ho tou yeh ihtiyat zarori hay keh us tabeeb ya ‘aamil hi ko bataya ja`ay bila hajat koi bhi dosra fard woh batayn sunnay ya jannay nah pa`ay. Baray doctor ‘umoman apnay kamray mayn alag bula kar mareez say ahwal suntay hayn magar nah janay kiun un ki aksariyat us moqe’ par ta’awun kay liye bay bardah ‘aurat sath rakhnay ka gunah karti hay! Chand baar mujhay jab aisa ittifaq huwa hay tou razdari ki guftugu nah honay kay bawujood nigahon ki hifazat ki khatir darkhuast kar kay ‘aurat ko kamray say bahir bhyjwa diya hay. Har aik ko hukm-e-shari’at par ‘amal karna chahiye.

Ruhani ‘ilaaj kay bastay par razdari ka tareeqah

Suwal: Dawat-e-Islami ki “Majlis Roohani ‘Ilaj” ki taraf say mulk-o-bayrun-e-mulk roohani ‘ilaaj kay bay shumaar bastay laga`ay jataj hayn, dukhiyaray log qataar laga kar, apnay masa’il bata kar ‘في سبيل الله’ ‘ilaaj hasil kartay hayn, un mayn yaqeenan raaz ki batayn bhi hoti hay, har aik ko alag say waqt dayna hamaray bus ka rog nahin koi hal bata di jiye.

Jawab: Roohani ‘ilaj kay zari’ay Shahanshah-e-Risalat ﷺ ki dukhiyari ummat ki khidmat bay shak bahut bari sa’adat hay magar is madani kaam aur har har ‘amal ko gunahon say paak saaf rakhna zaruri hay. Har giz yeh nahin hona chahiye keh aik

Kis kis ko ‘ayb bata saktay hayn

mustahab kaam kay liye gunahon bharay haraam aur jahannum mayn lay janay walay kaam hotay rahayn. Logon tak aawaz nah puhanhay is kay liye koi hikmat-e-‘amli ikhtiyar karna zaruri hay maslan bastay kay samnay itnay faslay par koi rukawat rakh di ja`ay jahan tak aawaz nah ja sakay, jis ki baari ho usi ko qareeb bulaya ja`ay pareeshaniyan sunnay kay liye sirf aik fard ho jo keh Khauf-e-Khuda ka hamil aur musalmanon kay razon ka ameen ho, bila ijazat-e-shar’i us ka koi mu’awin har giz nah rahay. Neez darj ayl mazmoon ka banner ya board banwa kar hatta-ul-imkan bastay kay ‘ain ooper ki janib is tarah laga diya ja`ay keh qataar mayn maujood har fard ba-asani barh sakay neez waqtan fa waqtan us mazmoon ka ‘ilaan bhi kiya jata rahay. Mazmoon yeh hay:

Kanon mayn pighla huwa seesah dala ja`ay ga

Logon ko bagharz-e-‘ilaaj majburan raaz bhi batanay partay hayn lihaza bastay par honay wali guftugu ko sunnay say dusray aadmi apnay aap ko bacha`ay, Sarkar-e-Madinah ﷺ ka farman-e-‘ibrat nishan hay: jo shakhs kisi qaum ki batayn kaan laa kar sunay halankeh woh is baat ko na pasand kartay hoon ya us baat ko chupana chahatay hoon tou qiyamat kay din us kay kanon mayn pighla huwa seesah dala ja`ay ga. (*Bukhari, jild. 4, safhah 423, Hadees 7042*)

Hakeem-ul-Ummat Hazrat-e-Mufti Ahmed Yar Khan رحمۃ اللہ علیہ Mazkurah Hadees-e-Pak kay tahat farmatay hayn: Ya’ni jo dusron ki khufiyah baat chup kar sunay us kay kaam mayn qiyamat kay din seesah garam kar kay undayla ja`ay ga. Hadees

Kis kis ko ‘ayb bata saktay hayn

bilkul zahir par hay, is mayn kisi taweel ki zarurat nahin, waqi’i usay qiyamat mayn yeh ‘azaab hoga keh yeh bhi zar-o-niyaz ka chor hay. (*Miraat-ul-Manajih, jild 6, safhah 203*)

(Hadees-e-Pak ki sharh board ya banner mayn nah dalwa`ayn keh mazmoon kaafi taweel ho ja`ay ga, han hand bill waghayrah mayn shamil karnay mayn muzaiqah nahin)

Doctron aur ‘aamilon waghayrah kay liye

Suwal: Dusron ki maujodgi mayn doctron, hakeemon, ‘aamilon, samaji karkunon aur siyasi rehnuma`on ko bhi zaruratan apnay raaz batanay partay hayn, is silsilay mayn bhi kuch madani phool de di jiye.

Jawab: Har musalman ko chahiye keh khud bhi gunahon aur un kay asbab say bachay aur apni madoor bhar dusron ko bhi bacha`ay lihaza un sahibaat ko bhi aisi hikmat-e-‘amli ikhtiyar karni hogi keh aik ka ‘ayb dusra nah sun pa`ay. Yeh hazraat bhi agar munasib khayal farma`ayn tou apnay yahan mazkurah board ya banner lagwa layn aur us mayn lafz “bastay par” ki jagah apni zarurat kay alfaz masalan “Peer Sahib say” “Baba jee say” “Doctor Sahib say” “Hakeem Sahib say” waghayrah ki tarkeeb farma layn.

Gheebaton say bachon, chughliyon say bachon

Ho nigah-e-karam, tajdar-e-haram

Bad kalaami nah ho, yawah goi nah ho

Bolon mayn kam say kam, Tajdar-e-Haram

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ ﷺ

Kis kis ko ‘ayb bata saktay hayn

Gheebat ki 12 ja`iz surtayn

1. Bad mazhab ki ‘aqeedgi ka bayan
2. Jis ki burai say nuqsan puhanchnay ka khadshah ho tou dusron ko us say bachanay kay liye baqadr-e-zarurat sirf ussi burai ka tazkirah masalan jo tajir dhokay say milawat wala maal baychta ho us say musalmanon ko bachanay kay liye us kay us naqis maal ki nishandahi karna. Farman-e-Mustafa ﷺ hay: kiya fajir kay zikr say bachtay ho us ko log kab pehchanayn gey! Fajir ka zikr us cheez kay sath karo jo us mayn hay taa keh log us say bachayn.
(Sunan Kubra, jild 10, safhah 354, Hadees 20914)
3. Masalan Karubari, shirakat dari ya shadi waghayrah kay liye mashwarah mangnay par jis kay baray mayn mashwarah manga gaya hay us kay agar aisay ‘uyoob ma’loom hayn jis say nuqsan puhanch skta hay tou zaruratan sirf wahi ‘uyoob batana
4. Qaazi (Ya police) say insaf kay husool kay liye faryad kartay waqt keh fulan ney chori ki, zulm kiya waghayrah
5. Jo islah kar sakta ho us say sirf islah ki niyyat say shikayat ki ja sakti hay maslan mureed ki peer say, baytayn ki baap say, biwi ki shohar say, ri’aya ki badshah say, shagird ki ustaz say shikayat ki ja sakti hay
6. Fatawa laynay kay liye naam laykar burai bayan kar sakta hay magar behtar yeh hay keh mufti say bhi isharatan ya’ni zayd bakar mayn dariyافت karay. *(Bahar-e-Shari’at, hissah: 16, jild 3, safhah 177 – 178, mulakhasan)*

Pehchan kay liye zaruratan gonga behra waghayrah kehna

7. Kisi kay samnay jismani ‘ayb masalan andha, mota waghayrah sirf pehchan kay liye kehna jab keh woh is ‘alamat say ma’roof (Ya’ni pehchana jata) ho agar beghayr ‘ayb zahir kiye bhi pehchan ho sakti hay tou behtar yeh hay keh naam kay sath ‘ayb ka tazkirah nah karay. Masala zayb mota hay magar naam ma’ waldiyat batanay ya kisi aur ‘alamat say tarkeeb ban sakti hay tou ab mota kehnay say bachay. Chunanchah “Riyad-us-Saliheen” mayn hay: Maslan koi shakhs a’raj (Langray) Asam (Behray), A’maa (andhay), Ahwal (Bheengay) kay laqab say mashoor hay tou us ki ma’rfat-o-shanakht (ya’ni pehchan) kay liye in ausaf-o-‘alamat kay sath zikr karna ja`iz hay magar tanqees (ya’ni khaami bayan karnay) kay iraday say in ausaf kay sath tazkirah ja`iz nahin. Agar (Khami bharay) laqab kay beghayr pehchan ho sakti ho tou behar yeh hay keh laqab bayan nah karay. (*Riyad-us-Saliheen, safhah 404*) ‘Aashiqan-e-Rasool ki madani tahreek, Dawat-e-Islami kay Maktabatal-Madinah ki kitab “Bahar-e-Shari’at” (312 safhaat) hissah 16 safhah 178 par hay: ba’az martabah mehaz pehchannay kay liye kisi ko andha ya kana ya thingna ya lamba kaha jata hay, yeh gheebat mayn dakhil nahin.

Jo khullam khulla burai karta ho us ki gheebat

8. Khullam khulla logon say maal cheen laynay, ‘alal i’laan sharab peenay, daarhi mundwanay ya aik muthi say ghatanay waghayrah waghayrah ‘alaniyyah gunah karnay walay jin ko un gunahon kay mu’amlay mayn logon say

Kis kis ko ‘ayb bata saktay hayn

haya nah rahi ho un ki sirf un baton ka tazkirah karna

9. Zalim hakim kay un mazalim ka bayan karna bhi ja‘iz hay jo khullam khulla karta ho, han zalim bhi jo bura ‘amal chup kar karta ho us ka bayan gheebat hay. ‘aashiqan-e-rasool ki madani tahreek Dawat-e-Islami kay maktaba-tul-Madinah ki kitab, “Bahar-e-Shari‘at” (312 safhaat) hissah 16 safhah 177 par hay: jo shakhs ‘alaniyah bura kaam karta hay aur us ko us ki koi parwa nahin keh log usay kiya kahayn gey, us buri harkat ka bayan karna gheebat nahin, magar us ki dusri batayn jo zahir nahin hayn un ko zikr karna gheebat mayn dakhil hay. Hadees mayn hay keh jis ney haya ka hijab apnay chehray say hata diya, us ki gheebat nahin. (*Bahar-e-shari‘at, jild 3, safhah 534, Hissah 16*) Ay ‘Aashiqan-e-Rasool! Hazrat ‘Allamah Sayyid-ul-Murtaza Zabaydi رحمۃ اللہ علیہ farmatay hayn: yaad rahay! Is say (Ya’ni ‘Alala’laan jurm karnay walay kay us jurm kay tazkiray say) sirf logon ki khayr khuahi maqsood ho, haan jis shakhs ney apna ghussah (ya bharaas) nikalnay ya apnay nafs ka intiqam laynay kay liye fasiq mu’allin ki mazoom sifaat ko bayan kiya woh gunahgaar hay. (*Athaaf-us-Saadat, jild 9, safhah 332*)

10. Bator-e-afbos kisi ki burai bayan karna

Kisi ney panay musalman bhai ki burai afsos kay tor par (Bayan) ki keh mujhay nihayat afsos hay keh woh aisay kaam karta hay yeh gheebat nahin, kiun keh jis burai ki agar usay khabar bhi ho gai tou is surat mayn woh bura nah manay ga,

bura us waqt manay ga jab usay ma’loom ho keh us kehnay walay ka maqsood hi burai karna hay, magar yeh zaruri hay keh us cheez ka izhaar us ney hasrat-o-afsose hi ki wajah say kiya ho warnah gheebat hay balkeh aik qism ka nifaz aur riyya aur apni mada sarai (Ya’ni apnay munh apni ta’reef) hay, kiun keh us ney musalman bhai ki burai bayan ki aur zahir yeh kiya keh burai maqsood nahin yeh nifaaq huwa aur logon par yeh zahir kiya keh yeh kaam mayn apnay liye aur dusron kay liye bura janta hoon yeh riya hay aur chunkeh gheebat ko gheebat kay tor par nahin kiya, lihaza apnay ko sulha (Nayk bandon) mayn say hona bataya yeh tazkiya-e-nafs aur khud sitai (apnay munh apni ta’reef) hoi. (*Bahar-e-Shari’at, jild 3, safhah 176, hissah 16, Durr-e-Mukhtar jild 9, safhah 673*) is juziye ka yeh Madani phool qabil-e-ghaur hay keh bayan karnay mayn izhar-e-afsose ka andaz aisa ho keh jis ki gheebat ki gai us ko pata chal bhi ja’ay tou woh yeh smajahy keh yeh bay chara mayri kotahi ki wajah say ghamzadah huwa, is liye is ney mehaz afsos kay tor par yeh baat ki hay mayri burai karna maqsood nahin. Bahut soch samajh kar zabana kholnay ki zarurat hay, mehaz zabardasti kay afsos ki kayfiyat payda kar layna kaafi nahin. Ah! Gheebat ka ‘azaab sahanah ja sakay ga!

Bataur-e-Afsos gheebat karnay say bachnay mayn hi ‘afiyat hay

Haqeeqat yehi hay keh gheebat ja’iz honay ki afsos wali surat mayn gheebat kay gunah mayn ja parnay ka khatra bahut ziyyadah hay keh ‘aam aadmi kay liyay “haqeeqi afsos” aur “asal gheebat” mayn farq karna bay-had mushkil hay chunancheh

Kis kis ko ‘ayb bata saktay hayn

Hazrat ‘Allamah Isma’eel Haqqi رحمۃ اللہ علیہ farmatay hayn: ba’az mutakallimeen رحمۃ اللہ علیہ (ya’ni ‘ilm-e-kalam kay mahireen ‘Ulama) farmatay hayn keh kisi aise chez ka zikr karna jis say samnay wali ki takhfeef (ya’ni tahqeer-o-tazleel) hoti ho yeh us waqt gheebat hogi jab kay ussay (uski ‘izzat ko) nuqsan pohanchanay aur burai bayan karnay ka irada kary aur (haan) us ka us (kay ‘ayb) ko afsoos kay tor par zikr karna gheebat nahin kehlaye ga. Ye likhnay kay b’ad Hazrat Sayyiduna Isma’eel Haqqi رحمۃ اللہ علیہ mazeed farmatay hayn keh (is ziman mayn) Imam Samarcandi رحمۃ اللہ علیہ apni “tafseer” mayn farmatay hayn: Mayn kehta hun jo un ‘ulama-e-karam رحمۃ اللہ علیہ nay bayan farmaya hay is mayn azeem khatrah hay kyunkeh is mayn (ya’ni “mayn tou batoor-e-afsoos gheebat kar raha hun” mayn) is baat ka guman hay kay logon ka is tarhan karna (ya’ni apnay khayal mayn afsoos kay liyay gheebat karta hun samjhna bay-ihtiyati ki surat mayn) in ko is baat ki taraf lay jaye ga jo mehaz (gunnah bhari) gheebat hay lehaza iska bilkul tark kar dena (ya’ni bataur-e-afsos kisi ki gheebat na karna) taqwa kay ziadah qareeb aur ziadah ihtiyat par mabni hay.

(Tafseer Ruh-ul-Bayan, jild 9, safhah 89)

11. Hadees kay rawiyon muqadmay kay gawahun aur musannifeen par jarah (yani un kay ‘uyoob ko zahir) karna (*Radd-ul-Mukhtar, jild 9, safhah 675*)
12. Murtad aur kafir harbi ki burai bayan karna (ab dunya mayn tamam kafir harbi hayn). Yeh bayan kardah tamam surtayn bazahir gheebat hayn aur haqeeqat mayn gunahon

Kis kis ko ‘ayb bata saktay hayn

bhari gheebat nahin aur in ‘uyoob ka bayan karna ja’iz hay
balkeh ba’az surton mayn wajib hayn.

Subh hoti hay sham hoti hay

‘umar yun hi tamam hoti hay

Khoob insan ko karti hay ruswa

Jab zaban bay lagam hoti hay

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Kafir aur Murtad ki gheebat kay ahkaam

Ay ‘aashiqan-e-awliya! “zimmi kafir” ki gheebat na ja’iz aur “Harbi Kafir” aur murtad ki ja’iz hay, aaj kal dunya kay tamam yahoodi, christian aur har kafir “harbi” hay. Magar puranay daur mayn jabkeh musalmanon ka ghalabah tha us waqt “zimmi kafir” bhi pa’ay jatay thay. Un ko takleef dayna aur un ki gheebat karna na-ja’iz tha jaysa keh Shah-e-Abrar, hum ghareebon kay ghamkhuar ﷺ ka farman-e-naseehat nishan hay: “jis ney kisi yahoodi ya nasrani ko takleef deh baat kahi us ka thikana jahannam hay.” (*Al-Ihsan bi-tarteeb Sahih Ibn-e-Habban, jild 7, safhah 193, Hadees 4860*) Zimmi kafir us makhsus kafir ko kehtay hayn jo islami hukumat ko apnay tahaffuz kay liye jiziyyah (TAX) ada karay. Chunancheh. “Tafseer Ta’eemi” mayn hay: Jiziyyah ya’ni woh shar’i mahsool (TAX) jo hukumat ahl-e-kitab (Yahoodi-o-nasara) say un kay jan-o-

Kis kis ko ‘ayb bata saktay hayn

maal ki hifazat kay badlay wusool karay. (*Tafseer Na’eemi, jild 10, safhah 256, Mulakhkhasan*)

*De gheebat say tohmat say nafrat Khudaya
Keh bay shak hay in mayn halakat Khudaya*

*Meri zaat say dil dukhay nah kisi ka
Milay mujh say sab ko musarrat Khudaya*

(“Gheebat ki tabah kariyan” ki qist banam “kis kis ko ‘ayb bata saktay hayn” khatam hoi.)

120 Rasa`il Ameer-e-Ahl-e-Sunnat دافتہ گائیہ الحالیۃ

1	Husayni Dulaha	2	Mayn sudharna chahata hoon	3	Anmol heeray
4	Buray khatmay kay asbab	5	Ghussay ka ‘illaj	6	Ba-haya nojawan
7	Zulm ka anjaam	8	Budha pujari	9	Chaar sansani khayz khuab
10	TV ki tabah kariyan	11	Ganon kay 35 kufriyah ash'aar	12	Khudkhushi ka ‘illaj
13	Siyah faam ghulaam	14	Karamaat-e-Farooq-e-A’зам	15	Meethay bol
16	Karamat-e-Usman-e-Ghani	17	Jannati Mahal ka soda	18	Sag-e-Madinah kehna kaysa?
19	Qabar ki pehli raat	20	Samundari Gunbad	21	Aaqaa ka mahinah
22	Qabar walon ki 25 hikayaat	23	‘Aashiq-e-Akbar	24	Khazanay kay anbaar

Kis kis ko ‘ayb bata saktay hayn

25	Madinay ki machli	26	Ashkon ki barsaat	27	Nahar ki sada`yn
28	Bhiyanak oont	29	Ghaflat	30	Khamosh Shehzadah
31	Qom-e-Loot ki tabahkariyan	32	Abu jahal ki maut	33	Nayk bannay ka nuskhah
34	Wuzu aur science	35	Qiyamat ka imtihan	36	Qabar ka imtihaan
37	Josh-e-Imani	38	Murday kay sadmay	39	Pur Asrar Khazanah
40	Murday ki bay basi	41	Ahteram-e-Muslim	42	Karbala ka khunayn manzar
43	101 Madani Phool	44	Pur Israr behkari	45	‘Afu-o-Dar guzar ki fazeelat
46	Tilawat ki fazeelat	47	Khaufnak jadugar	48	Kafan choron kay inkishafaat
49	Kalay bichchu	50	Tazkirah Safar-ul-Shari’ah	51	Sidih Qutub-e-Madinah
52	Zikr wali Na’at khuwani	53	163 Madani phool	54	Namaz-e-Eid ka tariqah
55	Kapray pak karnay ka tariqah m'a nijasaton ka bayan	56	Ablaq ghoray suwar	57	Jinat ka badshah
58	Sanp numa jin	59	Khanay ka islami tariqah	60	Wasu say aur un ka ‘Ilaj
61	Imam Husayn ki Karamaat	62	Tazkirah Imam Ahmad Raza	63	Barayli say Madinah
64	Subeh-e-Baharahn	65	Kafan ki wapsi	66	40 ruhani ‘ilaj m'a tibbi ‘Ilaj

Kis kis ko ‘ayb bata saktay hayn

67	Ghusul ka tariqah	68	Wazan kam karnay ka tariqah	69	Faizan-e-jummu’ah
70	Istanja ka tariqah	71	Masjidayn khushbu dar rakhi’ay	72	Munnay ki lash
73	Pan gutka	74	Akhbar kay baray mayn suwal jawab	75	Karamatay Shayr-e-Khuda
76	28 Kalimaat-e-Kufur	77	Na’at khuwahn aur nazranah	78	Qasam kay baray mayn Madani phool
79	‘Aqiqay kay baray mayn suwal jawab	80	Bijli iste’mal karnay kay Madani phool	81	Shaytan kay Ba’z Hatihyar
82	Diya`ay Durood-o-Salaam	83	Fatiha aur aysal-e-Sawab ka tariqah	84	Madani wasiyat Namah
85	Halal tariqay say kamanay kay 50 Madani Phool	86	Noor wala chehra (chota)	87	Faizan-e-Azan
88	Qaza Namazon ka tariqah	89	Namaz-e-Janazah ka tariqah	90	Zakhmi sanp
91	Fir'on ka jawab (chota)	92	Bayta ho tou Aysa (chota)	93	Wudu ka tariqah
94	Zindah bayti kunwayn mayn phaynk di	95	Machli kay ‘Aja’ib	96	Hathon hath phuphi say dulah kar li
97	Maythi kay 50 Madani Phool	98	Sawab barhanay kay nuskhay	99	Chiryा aur andha sanp
100	Basant mayla	101	Kabab Samosay	102	Beemar ‘Aabid
103	Jhota choor (chota)	104	Mayndak Sawar bichchu	105	Doodh peeta Madani Munna (chota)
106	Garmi say Hifazat kay Madani Phool	107	Tazkirah Mujiddad Alf sani	108	Miswak Shareef ki faza’il

Kis kis ko 'ayb bata saktay hayn

109	Badshahoон ki Hadiyahn	110	Selfie kay 30 'ibrat naak waqi'at	111	Musafir ki Namaz
112	Imam Hasan ki 30 Hikayaat	113	Wiraan mehal	114	Pul-e-Siraat ki dehshat
115	Dawatton kay baray mayn suwal jawab	116	Har Sahabi-e-Nabi janati janati	117	550 Sunatayn aur aadab
118	Wasail-e-Firdaus	119	Faizan-e-Ahl-e-Bayt	120	25 Hikayat Durood-o-Salaam

(Update: 5-August-2021)

18 kutb Ameer-e-Ahl-e-Sunnat دامت برگائيه العالميه

1	Faizan-e-Sunnat (jild Awwal)	2	Ghibat ki tabah kariyan	3	Kufriyah kalimaat kay baray mayn suwal jawab
4	Parday kay baray mayn suwal jawab	5	Madani Pan-Surah	6	Islami behnon ki namaz
7	Garaylu 'ilaaj	8	Rafeeq-ul-Harmayn	9	Rafeeq-ul-Ma'tamreen
10	Biyanat-e-Attariyah (Hissah 3)	11	Biyanat-e-Attariyah	12	Namaz kay Ahkam
13	Nayki ki dawat (Hissah awwal)	14	'Ashiqan-e-Rasool ki 130 Hikayaat	15	Chanday kay baray mayn suwal jawab
16	Wasail-e-Bakhshish (Murammam)	17	'Ashiqan-e-Ramdan (Murammam)	18	Faizan-e-Namaz

(Update: 25-October-2021)

الحمد لله رب العالمين والصلوة والسلام على سيد النبوات والأنبياء والمرسلين سيد الأولين والآتين

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 ijtimai' 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 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 karni hay" ایں فکر اسلام کے 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.

ان فکر اسلام کے عمل



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