



Ayb Chupao Jannat Pao

Roman



Shaykh-e-Tareeqat Amoer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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عَبَّيْبُ چھپاؤ جَنَّتِ پَاؤُ

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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 Qadiri Razavi دَاعِيَتِ بَرَكَاتِهِمُ الْعَالِيَةِ nay tahreer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Translation Department ko aagah kar key Sawab kay haqdar baniye.

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

Kitab Parhnay ki Du'a

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah **عَزَّوَجَلَّ** 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.

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أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Yeh mazmoon “Gheebat ki tabah kariyahn” safha 281 ta 300 say liya gaya hay.

AYB CHUPAO JANNAT PAO

Du'a-e-Attar

Ya Rab Al-Mustufa! Jo koyi 26 safhaat ka risala ‘*Ayb chupao Jannat pao*’ parh ya sun lay, usay logon kay ayb chupanay wala bana, duniya-o-aakhirat mayn uski ayb poshi farma or ussay bay hisab baksh day.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durud shareef ki fazilat

Hazrat Abu Darda رَضِيَ اللَّهُ عَنْهُ say riwayat hay keh piyaray piyaray Aqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya ‘Jo shakhs subha-o-sham mujh par das das bar durood shareef parhay ga baroz-e-qiyamat mayri shafa’at usay pohanch kar rahay gi’. (*Attargheeb Wattarheeb, jild 1, safha 261, Hadees 29*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Jo apnay aybon ko jaan layta hay

Hazrat Bibi Rabi'ah 'Adawiyyah رَحْمَةُ اللَّهِ عَلَيْهَا farmati theen: Banda jab Allah Rabbul Izzat ki muhabbat ka mazah chakh layta hay Allah Pak ussay khud us kay apnay aybon par muttala' farma dayta hay pas is wajah say woh dusron kay aybon mayn mashghool nahin hota. (balkay apnay aybon ki islah ki taraf mutawajah rehta hay). *(Tanbih-ul-Mughtareen, safha 197)*

Chupi hoyi baton ki tatol mat karo!

Ghamzadoun kay gham dor karnay walay khush ikhlaq Aqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Aye wo logo jo zaban say iman laye aur iman in kay dilon mayn dakhil nahin huwa, musalmano ki gheebat na karo aur in ki chupi hoyi baton ki tatol nah karo, is liye keh jo shakhs apnay musalman bhai ki chupi hoyi cheez ki tatol karay ga, Allah Pak uskay ayb zahir farma day ga aur jis kay Allah (Pak) ayb zahir karay ga. Usko ruswa karday ga, agarcheh woh apnay maqan kay andar ho. *(Abu Dawood, jild 4, safha 354, Hadees 4880)*

Aye Aashiqan-e-Rasool! Kisi musalman kay aybon ki towh mayn nahin parhna chahiye, Rab e Qainaat Parah 26 Surah Al-Hujaraat ayat number 12 mayn irshad fermata hay: وَلَا تَحْسَبُوا 'Tarjuma Kanz-ul-Iman: **Aur ayb na dhondo.**' Sadr ul Afazil Hazrat 'Allamah Maulana Sayyid Muhammad Na'eem-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: Ya'ni musalmano ki ayb joyi nah karo aur inkay chupay huway hal ki justuju mayn nah

raho jisay Allah Pak nay apni sattari say chupaya. (*Khazain-ul-Irfan, safha 863*)

Allah Pak Ayb poshi farmaye ga

Hazrat Abdullah Ibn-e-Umar رَضِيَ اللهُ عَنْهُ say riwayat hay kay apnay Rab say ham gunnah garon ko bakshwanay walay piyaray piyaray Aqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Aik musalman dusray musalman ka bhai hay na is par zulm karta hay aur na ussay bay-yaro madadgar chorta hay or jo apnay bhai ki hajat pori karay Allah Pak us ki hajat pori karta hay aur jo kisi musalman ki takleef dor karay Allah Pak qiyamat ki takleefon mayn say us ki takleef dor farmaye ga aur jo kisi musalman ki ayb poshi karay to khuday-e-Sattar qiyamat kay roz is ki ayb poshi farmaye. (*Muslim, safha 1394, Hadees 6580*)

Ayb chupao, jannat pao

Hazrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ say riwayat hay keh Sarkar-e-Dojahan, Madinay kay Sultan صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman e jannat nishan hay: Jo shakhs apnay bhai ka ayb daykh kar iski parda poshi karday to woh jannat mayn dakhil kar diya jaye ga. (*Musnad 'Abd Bin Hameed, safha 279, Hadees 885*)

Jahannum mayn cheek rahay hoon gay!

Aye Aashiqaan-e-Rasool! سُبْحَانَ اللهِ! Ayb poshi ki fazilat o ehmiyat kay bhi kiya kehna! Jo cheez aakhirat kay liye jis

qadar ehem hogi shaytan ussi qadar us kay peechay lagay ga. Lihaza musalman ko musalman ki ayb poshi say rok nay kay liye pora zor laga dayta hay aur naubat yahan taq aa pohanchi hay keh aj musulmano ki aksariyyat musulmano ki ayb dariyon aur gheebaton mayn mashghol hay aur aksar koyi kisi ki khami dhak nay kay liye tayyar hi nahin bila takalluf balkeh basa auqat to fakhariyyah yeh dusroon kay agay bayan kar dayta hay, in mayn say agar kisi nay kisi ka ayb kabhi chupa bhi liya to bas arzi tor par, jon hi kuch narazgi hoyi keh jitnay bhi ayb chupa kar rakhay thay sab par say aik dam pardah utha dayta hay! Ah! Khouf e Aakhirat hi jata raha! Yaqeenan jahannum ki saza sahi nahin ja sakay gi. Hazrat Esa عَلَيْهِ السَّلَام farmatay hayn: kitnay hi sehat mand badan, khobsurat chehray aur meetha bolnay wali zubanay kal jahannum kay tabqat mayn cheekh rahay hoon gay! (*Mukashifa-tul-Quloob, safha 152*)

*Auroon kay ayb chor nazar khobiyon peh rakh
Aybon ki apnay bhai magar khoob rakh parakh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ! اَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Gheebat iman mayn fasad payda karti hay

Hazrat Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ irshad farmatay hayn: Gheebat bandah mo'min kay iman mayn is tarah say bhi jaldi fasad

payda karti hay jitni jaldi aqilah ki beemari us kay jism ko kharab karti hay. (aqilah pehlo mayn honay walay us phoray ko kehtay hayn jis say ghosht post (khal) sar jatay hayn aur ghost jharnay lagta hay) mazeed farmaya kartay: Aye Ibn e Adam! Tum us waqt taq iman ki haqeeqat ko nahin pa saktay jab taq logon kay Uyoob talash karna tarq na kardo jo Uyoob tumharay apnay andar paye jatay hayn, tum un ki islah shuru kardo aur un aybon ko apni zaat say dor karlo. Pas jab tum aysa karo gay to yeh cheez tumhayn apni hi zaat mayn mashghool kar day gi. Aur Allah Pak kay nazdeek is tarah ka banda sab say ziyada pasandedah hay. (*Zam-ul-Ghaybah li Abi Al-Dunya, safha 93-97, Raqm 54-60*)

Aik no muslim ki dardnaq ap beeti

Piyaray piyaray Islami bhaiyo! **اَلْحَمْدُ لِلّٰهِ** Aashiqan-e-Rasool ki deeni tehreeq, Dawat-e-Islami Ahl-e-Haq ki sunnaton bhari tehreeq hay, is kay aqaaid ayn Quran o Sunnat kay mutabiq hayn, is say har dam wabastah rahiyay, **اِنَّ هٰذَا لِلّٰهِ** Aashiqan e Rasool ki sohbat ki barkat say iman ki hifazat ka jazbah, naykiyon ki tarah rughbat aur gheebaton waghayrah gunahon say nafrat ki sa'adat hasil hogi. Har halat mayn iman ki hifazat zaroori hay agar iman par khatimah na huwa to ibadat kuch bhei kaam nah aye gi, Farman e Mustufa **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** hay: **‘اَتَمَّ الْأَعْمَالُ بِالْخَوَاتِيمِ’** *Ya'ni a'mal ka daromad ar khatimay par hay.* (*Bukhari, jild 4, safha 274, Hadees 6607*) Chahay kaysi hi afat aan paray iman hargiz mutazalzil nahin hona chahiye. Is ziman

mayn “aik no muslim ki dardnaq ap beeti” sunnay say ta’alluq rakhti hay chunacheh dehli (Hind) kay ilaqay saleem pur kay muqem 22 salah nojawan kay qubool islam ka iman afroz waqiyah kuch yoon hay: Wo aik ghayr muslim khandan say ta’alluq rakhtay thay, in kay baap ki khuwaish thi keh wo doctor banay, is silsilay mayn us nay inhayn 1994 mayn apnay doctor dost kay hospital bhayj diya. Wo ghayr muslim doctor musulmano say is qadar nafrat karta tha keh in kay hathon ki chohi hoyi cheez taq khana ya peena gawara nah karta. In ki bhi adat ban gaye keh sara din piyasa rehna manzoor magar musulmano kay hath say pani peena na manzor. Kayi saal yoon hi guzar gaye. Aik roz sabz imamay mayn malbos aik islami bhai ankhon kay opiration kay liye wahan aye. In ki zaban e nigah ki hifazat ka andaza aur husan ikhlaq daykh kar rafta rafta mayn in kay qareeb ho gaya. Wo mujh par waqtan fawaqtan infiradi koshish kartay rehtay. Kuch dino bad woh islami bhai hospital say chalay gaye magar in ka un say rabta raha aur woh un kay pass atay jatay rahay. Un islami bhai kay pass aik zakheem kitab thi jis ka naam *Faizan-e-Sunnat* tha, jab woh choq waghayrah par us ka dars daytay to infiradi koshish kartay howay inhayn bhi dars mayn shirqat ki dawat paysh kartay, woh sunnay bayth jatay. *Faizan-e-Sunnat* dars ki barkat say kuch hi dino mayn in ka dil mazhab islam kay liye nafrat kay bajaye mohabbat mehsoos karnay laga. Ab woh musulmano kay sath kha pee bhi layta aur Dawat-e-Islami kay Maktaba-tul-Madinah ka risala “*ghusal ka tareeqah*” inho nay in ko risalay ki madad say taseelan taharat kay masail samjhaye

aur farmaya keh haqiqi paki baghayr musalman hoye hasil nahin ki ja sakti. Wo waqt in ki sa'adaton ki mi'raj ka tha, un kay alfaz nay in ki zindagi ka rukh tabdeel kar diya, inho nay kuch dayr socha aur phir "Kalma-e-Taybah" parh kar दौरا islam mayn dakhil ho gaye. Kufr kay andhayray chat gaye aur in ka dill Noor-e-Islam say jhagmaganay laga.

Wo Aashiqan-e-Rasool ki madani tehreeq Dawat-e-Islami kay sunnat bharay ijtimaa mayn pabandi say shirkat karnay lagay aur silsilah Aaliyah Qadiriyyah Rizwiyyah mayn dakhil ho kar Huzoor Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ kay mureed ho gaye aur bajama'at namazayn parhnay lagay, kabhi kabhi shaytan inhayn mazhab-e-islam kay baray mayn waswasay dalta tha. Aik roz Maktaba-tul-Madinah ka risalah "*Budha Pujari*" parha to الْحَمْدُ لِلَّهِ in kay waswaso ki jar kat gayi. الْحَمْدُ لِلَّهِ 18 July 2005 ko Aashiqan-e-Rasool kay hamra Madani qafilay mayn sunatoon bharay safar ki sa'adat mili. Is say phelay woh zara zara si baat par ghar walon say naraz ho jatay. Khana mizaaj kay khilaf milta to khoob shor machatay thay, madani qafilay mayn safar ki barkat say yeh a'dat bhi nikal gaye. Ghar walay in ki is tabdeeli par hayran thay aur mazhab-e-islam say mutasir ho rahay thay. Wo darhi shareef ki sunnat apnanay kay sath sath sar par sabz imamah bhi bandnay lagay magar ghar jatay waqt utar laytay. Chand dino bad baaz logon nay in kay khilaf ghar walo ka manfi zehan banaya jis par ghar mayn sakhti shuru ho gayi, ab inhayn baat par toka jata balkeh marnay say bhi dareekh nah kiya jata. Inho nay tang akar ghar chordiya magar

kuch hi roz baad bhai waghayrah nay bahanay say bulwaya aur zabardasti na'i (hajam) kay pass pakar kar lay gaye. Jab inho nay us na'i ko bataya keh mayn musalman ho chukka hoon to woh dar gaya aur us nay darhi mundanay say inkar kar diya. In kay ghar walay bhi darhi katinay say dar rahay thay magar afsoos keh 'ilm-e-deen say bay behra aik musalman nay ghar walon say kaha: Darhi rakhna zaroori nahin hay, hamayn daykho! Lakhon Musalman kahan daarhi rakhtay hayn! Yeh sun kar kufir ki tareeqiyoon mayn ghiray huway ghar walo ka dill aik dam khul gaya aur inho nay sotay mayn balayd say in ki darhi mundna shuru kardi. In ki ankh khul gayi, darhi bachanay ki jidojihad mayn inka chehra lahulohan ho gaya, wo roo roo kar inhayn is kaam say baz rehney ki iltija'ayn kartay rahay magar inho nay in ki aik nah sunni aur darhi mund kar hi dam liya. Chehray say bhenay wala lahu mayray anso'on mayn shamil ho gaya. Inho nay issi par bas nahin kiya balkeh inhayn aik kamray mayn qayd kar diya, tan kay kaproon kay ilawa in kay pass aur kuch nah tha, in ki nigrani ki jati magar woh kisi nah kisi tarah chup kar namazayn ada kar laytay. Neend ki qurbani day kar bhi apna wazu qaim rakhtay ta keh mauqa milnay par namaz ada kar sakayn. In ka koyi pursan-e-hal tha nah hi koyi hamdard tha keh woh hamdardi kay 2 meethay bol suna kar in ki dharis bandhata. Taqreeban 2 mah issi tarah guzar gaye yahan taq keh Ramzan-ul-Mubarak ka rozah chorna unhayn gawara nah tha chunan-cheh inho nay baghayr sehri hi roza rakh liya. Sham taq jab inho nay khana nahin khaya to ghar walo ko tafsheesh hoyi.

Wo jam'a ho kar aye aur khana khanay kay liye zoor daynay lagay. Inho nay kaha: "Rakh do ma kha longa." In kay Janay kay bad inho nay mazeed israr say bachnay kay liye salan idhar udhar kar diya aur rotiyan jayb mayn dal leen magar ghar walo ko kisi tarah shak ho gaya aur inho nay din kay waqt zabardasti inhayn khana khilaya, Woh dill hi dill mayn kurtay rahay magar majboor thay, yoon woh 5 rozah nah rakh sakay. Aakhir kar kisi sabab say ghar walo ki tarah say kuch dheel mili aur woh dubara hospital janay lagay. Woh baghayr sehri rozay ki niyyat kar laytay aur bazahir dupayr ka khana sath lay jatay magar sham kay waqt us say iftari kartay. Issi dorhan inho nay islam qubool karnay kay mutta'aliq-e-qanooni kaghazat bhi muqammal karwa liye magar ghar walo ko pata nahin chalnay diya. Woh ghar walon say chup kar jis masjid mayn namaz ada karnay jatay thay wahan ki intizamiyah nay khof zada ho kar inhayn mana kar diya keh ap yahan nah aya karayn, kahin fasad nah ho jaye. In ka dill to bohat dhukha keh ma musalman hotay huway bhi halaat ki sitam zareefi ki wajah say masjid mayn dakhilay say rok diya gaya hou magar baybasi thi. Bay charay kiya kar sakhtay thay! Dawat-e-Islami ka madani markaz wahan say bahut dor tha aur halat ki paysh-e-nazar inho nay khud hi islami bhaiyon ko rabta karnay say mana kar rakha tha. Parayshaniyon kay tasalsul nay in kay a'saab shal kar diye thay, inhayn koyi aisa hamdard o ghamghusar bhi nahin milta tha keh jis kay kanday par sar rakh kar chand ashk baha kar apnay dill ka bojh halka kar sakayn, ah! Woh bilkul tanha thay, aisay waqt mayn inhayn namaz parhnay mayn bara

sukoon aur hosila milta tha, in ki zaban par durood shareef jari rehta. Ab inho nay himmat kar kay 3 kilo meter dor “janta colony” ki masjid mayn ba jama’at namaz ada karnay kay liye jana shuru kardia. Ghar walay aik bar phir naram parh chukay thay. Aik roz muhallay kay kisi naam nihad musalman nay gharwalo ko acha laganay kay liye in ka kuch is tarah zehan kharab karnay ki koshish ki keh “ham bhi aakhir musalman hayn, kon sa roz roz namaz parhtay hayn, bas jummah ya Eid ki namaz parhlia kartay hayn! Lagta hay tumhara bayta kisi jin ko qabo karnay ka amal kar raha hay, Yeh pagal ho jaye ga to tumhayn pata chalay ga.” Is ki batayn sun kar ghar walay ghabra gaye aur phir say shakhti shuru kardi hat-ta keh durood shareef waghayrah parhnay kay liye in kay hont hilnay par bhi pabandi laga di gayi. Ghar walay inhayn pakar kar aik ‘amil kay pass lay gaye us nay bhi keh diya keh is par “asarat” hayn! In halat say woh bohat dill bardashita howay aur shayad woh dubara kufr kay andheron mayn kho jatay magar Allah Pak ka karam shamil raha keh **الْحَمْدُ لِلَّهِ** inho nay Dawat-e-Islami kay deeni mahool mayn Aashiqan-e-Rasool ki zabani Mehboob Rab-e-Zuljilal **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** aur Hazrat Bilal **رَضِيَ اللَّهُ عَنْهُ** par honay walay muzalim ki dastanayn sun rakhi theen, in muzalim kay saminay in ki takleef kuch bhi nahin theen, Madani Aqa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki karri azmaishon aur in azmaishon par kiye Janay walay bay-misal sabar ko yad kar kay in ka iman aur mazboot ho jata.

Aik roz woh chup kar Dawat-e-Islami kay sunnaton bharay

ijtima mayn ja pohanchay. Ittilma pa kar ghar walay aa dhamkay aur inhayn wahan say utha kar lay gaye. Nah inho nay koyi muzahimmat ki aur nah kisi ko karnay di keh fasad hoga. Ghar lay ja kar inhayn itna mara gaya keh woh neem bayhosh ho gaye. Hosh anay par inho nay ghar chornay ka azm e musammam kar liya halankeh 3 din pehlay hi in ki sarkari nokari ki taqreeri ka order mausool huwa tha jis kay liye inho nay salon mehnat aur koshish ki thi. Ab aik tarah zati makan, maa baap aur roshan mustaqbil aur dosri taraf iman jaysi azeem dawlat! Magar inho nay Rab-e-Qareem kay karam say iman ki hifazat ki katir 21 march 2007 ko apni marzi say hijrat ki aur apna ghar chor diya.

اَلْحَمْدُ لِلّٰهِ Aj woh hind kay mukhtalif shehron mayn Aashiqan-e-Rasool kay hamrah madani qafilon mayn sunnaton bhara safar kar rahay hayn aur ghar walo ki sakhti kay bais reh janay wali tamam namazayn bhi qaza kar chukay hayn. In ki khuwaish thi keh mayn bhi kabhi namaz mayn imamat ki sa'adat hasil kar sakon. اَلْحَمْدُ لِلّٰهِ Madani Qafilay mayn safar ki barkat say chand suraton ko durust Makharij kay sath yad karnay aur namaz kay zaroori masail sekhnay mayn kamyab ho chukay thay. Lihaza 13 april 2007 ko in ki murad bar ayi aur inhayn hind kay "Jhansi" nami shehar mayn fajr ki jama'at mayn imamat ki sa'adat hasil ho gayi. Inka kehna hay keh Dawat-e-Islami par mayri jan qurban keh is nay kufr ki aghosh mayn palnay walay ko nah sirf dawlat iman say nawaza balkeh imamat kay musallay par la khara kiya. Yeh sab mayray Rab-

ul-Iza'at ki rehmat, aur Taj Dar-e-Risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki inayat hay. Woh no muslim islami bhai doran-e-safar “qunooj” shehar kay musulman kay mahallay “qaghziyani” pohanchay, wahan ki “purani masjid” kay saminay wala maydan logon say bhara huwa tha, koyi tash kheelnay mayn to koyi joway mayn masroof tha. Namaz-e-Asr kay bad woh in logon kay pass nayki ki dawat daynay kay liye gaye yakayak aik shakhs intihayi gussay ki halat mayn khara ho gaya aur inhayn gandi gandi galiyan daytay huway dantnay laga keh kisi aur ko ja kar samjhao hamayn samjhanay ki koyi zaroorat nahin hay. Itnay mayn aik bhurhay shakhs nay us say kaha: “is ki baat to suno keh yeh kiya kehna chahta hay?” Chunan-cheh inho nay nayki ki dawat paysh ki aur Dawat-e-Islami kay deeni mahool mayn seekhay howay namaz parhnay kay fazail aur nah parhnay say muta'alliq wa'eedayn suna`een, jab mehsoos huwa keh loha garam ho chukka hay toh inho nay kaha “jo batay ma apko bata raha hon yeh to ap hazrat ko mujay batani chahiyeen kiyon keh mayn nay abhi kuch arsa qabal hi islam qubool kiya hay. Phir inho nay mukhtasir apnay islam qubool karnay aur is duran anay walay imtehanaat kay waqiyaat suna nay shuru kiye toh wahan maujood hazrat shiddat jazbaat say ronay lagay hatta keh inhayn galiyan baknay wala shakhs rotay howay kehmayn laga: Bas kro warna mayra dill nikal jaye ga. Ab yeh tamam log in kay sath masjid mayn chalnay kay liye tayyar thay. Namaz-e-Asr mayn ham do namazi thay magar hayrat angayz tor par namaz-e-maghrib mayn 3 safayn ban gayeen. Aik buzurg farmanay lagay: “Mayn in logon ko daykhtay

daykhtay burha ho gaya hoon aj pehli bar inhayn masjid mayn daykh raha hoon.”

Kafiron ko chalayn, mushrikoon ko chalayn

Dawat-e-Deen dayn, qafilay mayn chalo

Kafir aja'ayn gay, Rah-e-Haq pa'ayn gay

إِنْ شَاءَ اللَّهُ chalayn, qafilay mayn chalo

(Wasail-e-Bakhshish, safha 676)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Gheebat say tauba ka tareeqah

Allah Pak ki bargah mayn nadamat kay sath Tauba-o-Astaghfar kejiye. Jis jis ki gheebat ki hay us kay liye Du'a-e-Maghfirat kijiye. Farmane Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: gheebat kay kufaray mayn yeh hay keh jis ki gheebat ki hay, us kay liye astaghfar karay, yeh kahay: 'اللَّهُمَّ اغْفِرْ لَنَا وَ لَنَا' Ya'ni Ilahi! Hamayn aur usay bhakhsh day. *(Al-Da'waat al-Kabeer lil Bayhaqi, jild 2, safha 294, Hadees 507)*

Agar naam yad nah rahay hoon to mashwara tan arz hay keh ho sakay to rozanah waqtan fawaqtan kahay: Ya Allah! Mayn nay aj taq jitni bhi gheebatayn ki hayn in say tauba karta hoon. Ya Allah Pak! Mayri aur aj taq mayn nay jin jin musalmanon ki gheebat ki hay un sab ki apnay Mahboob صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sadqay maghfirat farma. (yad rahay! Qubooliyyat tauba kay

liye yeh bhi shart hay keh is gunnah say dill mayn beezari aur ainda nah karnay ka azm ho).

*Mayri aur jin jin ki mayn nay ki hay gheebat ya Khuda
maghfirat farma day farma sab peh rehmat ya Khuda*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Banday say bhi mafi mangay

Jis ki “gheebat” ki us ko pata nahin chalta to us say maafi mangna zaroori nahin. Allah Ghaffar kay darbar mayn tauba o astaghfar kejiye aur dill mayn pakka ehad kejiye keh ainda kabhi kisi ki gheebat nahin karon ga. Agar usko ma’loom ho gaya hay to us kay pass ja kar gheebat kay muqabil us ki jaiz ta’reef, aur us say mohabbat ka izhar kejiye, takay us ka dill khush ho aur aajizi kay sath arz kejiye keh mayn nay jo apki gheebat ki hay us par nadim hoon mujhay maaf farma dijiye. Ab bilfarz woh maaf na bhi karay tab bhi *إِنْ شَاءَ اللَّهُ* akhirat mayn muwakhazah nah hoga. Han agar rasmi tor par (SORRY keh diya) bila ikhlaq mafi mangi aur us nay maaf bhi kar diya tab bhi aakhirat mayn muwakhazay (ya’ani poch gach) ka khoof baqi hay. (*Bahar-e-Shari’at, jild 3, safha 181, hissa 16*)

Sadqah piyaray ki haya ka keh nah lay mujh say hisaab

Bakhsh bay pochay lejaye ko lejana kiya hay

(Hadaiq-e-Bakhshish, safha 171)

Tauba kay bad jiski gheebat ki thi us ko pata chal gaya to?

Gheebat say tauba kar laynay kay bad mukhtaab ya'ni jis ki gheebat ki thi usko pata chala to ab kiya karna chahiye! Is zaman mayn mayray Aqa A'la Hazrat, Imam Ahmad Raza Khan رحمۃ اللہ علیہ, Fatawa Razawiyyah jild 24 safah 411 par naqal kartay hayn: Rawza-tul-Ulama mayn hay keh mayn nay Hazrat Abu Muhammad رحمۃ اللہ علیہ say pocha keh agar gheebat is shakhs taq nahin pohanchi jis ki gheebat ki gayi thi to gheebat karnay walay kay liye tauba faida mand hogi ya nahin? Inho nay farmaya: han (faida mand hogi) kiyun keh is nay banday kay haq kay muta'alliq honay say pehlay tauba karli hay, gheebat banday ka haq (ya'ni huqooq ul ibad mayn shamil) us waqt hogi jab us taq pohanch jaye gi. Mayn nay kaha keh agar tauba kay bad us shakhs taq gheebat pohanch jaye? Farmaya keh uski tauba batil nahin hogi balkah Allah Kareen dono ko bakhsh day ga. Gheebat karnay walay ko tauba ki wajah say aur jis ki gheebat ki gayi usay takleef ki wajah say jo ussay gheebat sun kar hoyi hay kiyun-keh Allah Pak Kareem hay is kay muta'alliq yeh nahin kaha ja sakta keh woh kisi ki tauba farma kar rad farma day bal-keh dono ko bakhsh day ga. (*Manh-ur-Raud lil Qaari, safha 440*)

*Dar tha keh 'isiyah ki saza, ab hogi ya roz-e-jaza
Di un ki rehmat nay sada, yeh bhi nahin woh bhi nahin
(Hadaiq-e-Bakhshish, safha 110)*

Jis ki gheebat ki us ko pata chal gaya.....phir mar gaya

Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: “Jis ki gheebat ki (us ko pata chal gaya aur ab) woh mar gaya ya ghaib ho gaya us say kis tarah maafi mangay? Yeh Mu’amilah bahut dushwar ho gaya! Lihaza ab chahiye keh khoob naykiyan karayn ta keh qiyamat mayn agar is ki naykiyan gheebat kay badlay day di ja`ayn jab bhi is kay pass naykiyan baqi reh ja`ayn. (Rad-ul-Muhtar, jild 9, safha 677)

Hikayat: Hazrat Shaykh Wahhab al-Sha'rani رَحْمَةُ اللَّهِ عَلَيْهِ naqal kartay hayn: Mayray bhai Afzal-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: Nayk amal ziyada karta hou ta keh qiyamat kay din mayray pass amal mayn say kuch na kuch hou, jo keh in ko diya ja sakay jin ka mayray zimay (Huqooq-ul-ibad kay tal'luq say) maal ya iza'at ka kuch mutalba ho. (Tanbih-ul-Mughtareen, safha 191)

Bazar-e-Amal mayn to sauda nah bana apna

Sarkar! Karam tujh mayn aybi ki samayi hay

(Hadaiq-e-Bakhshish, safha 192)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Haye shamat-e-nafs

Ah! Ah! Ah! Wo majmua gaflat o sarapa ma'siyat kahan jaye jo keh nafs ki shamat kay sabab la ta'dad afrad ki gheebat kar

chukka ho, marnay ya ghaib honay walon ki baat to dor rahi, jannay pehchannay kay bawujood murawwat ki mano wazni bayriyon mayn jakray honay kay bais maafi mangnay say sharmata ho! Haye! haye! haye! agar baroz-e-qiyamat dhayr saray ahl-e-huqooq naykiyan laynay aur apnay apnay gunnah sar ladwanay par tul gaye to kiya banay ga. Ah! ah! ah! sadqay ya Rasool Allah!

*Tujhay hargiz gawara ho nahin sakta keh mehshar mayn
jahannum ki taraf rota huwa tayra gada niklay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Duniya hi mayn mu'af karwa laynay mayn afiyat hay

Hamaray piyaray piyaray Aqa Madinay Walay Mustufa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-ibrat nishan hay: jis kay zim'ay apnay bhai ki abro waghayrah kisi baat ka muzalmah (ya'ni zulm) ho, issay lazim hay keh yaheen is say maafi cha lay qabal is waqt kay anay kay keh wahan nah deenar hoon gay aur naah dirham agar is kay pass kuch naykiyan hoon gi to baqadar us kay haq kay is say lay kar ussay di ja`ayn gi warna us kay gunnah is par rakhay ja`ayn gay. (Bukhari, jild 2, safha 128, Hadees 2449)

Sab nay saf-e-mehshar mayn lalkar diya ham ko

Aye bayqason kay Aqa ab tayri duhayi hay

(Hadaiq-e-Bakhshish, safha 192)

Bohtan ki ta'reef

Kisi shakhs ki mujoodgi ya baghayr mujoodgi mayn us par jhoot bandhna bohtan kehlata hay. (*Al-Hadeeqa-tul-Nadiyya, jild 2, safha 200*) is ko asan lafzon mayn youn samjhiye keh burayi nah honay kay bawujood agar peeth pechay ya roo baro wo burayi us ki taraf mansoof kardi toh yeh bohtan huwa maslan peechay ya mouh kay saminay riya kar keh diya aur wo riya karna huwa agar ho bhi to ap kay pass koyi saboot na ho kiyun kay riyakari ka ta'alluq bateni amraz say hay lihaza is tarah kisi ko riyakaar kehna bohtan huwa.

Bohtan say tauba ka tareeqah

Bohtan say tauba karay is tauba mayn teen baton ka paya jana zaroori hay: 1) ainda bohtan ko tarq karnay ka pakka irada karna (2) jis ka haq zayah kiya, mumqin ho to is say ma'fi chahna maslan sahib e haq zinda aur mujood hay nyz ma'fi mangnay say koyi jaghra ya adawat payda nahin hogi (3) (Jin) logon (kay saminay bohtan lagaya in) kay saminay apnay jhoot (bohtan) ka iqrar karna ya'ni yeh kehna keh jo mayn nay bohtan lagaya tha is ki koyi haqeeqat nahin. (*Hadeesqah Nadiyyah, jild 2, safha 209*) Ashiqan-e-Rasool ki deeni tahreeq Dawat-e-Islami kay Maktaba-tul-Madinah ki kitab "*Bahar-e-Shari'at*" (Safhaat 312) hisah 16 safah 181 par Sadr Al Shari'ah Bad-rut-Tareeqah Hazrat Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: bohtan ki surat mayn tauba karna aur ma'fi mangna zaroori hay balkah jin kay saminay

bohtan bandha hay in kay pass ja kar yeh kehna zaroori hay keh mayn nay jhoot kaha tha jo falah par mayn nay bohtan bandha tha. *(Bahar-e-Shari'at, jild 3, safha 181, Hissa 16)*

Nafs kay liye yaqeenan yeh sakhat girah hay magar duniya ki thori si zillat uthani asan magar akhirat ka mu'amila intehayi sangeen hay, Khuda ki qasam! Dozakh ka azab bardash nahin ho sakay ga. Lihaza parhaye aur larziye

Bohtan ka azaab

Sarkar-e-Ali Waqar, Madinah kay Tajdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Jo kuch musalman ki burayi bayan karay jo is mayn nahin payi jati to is ko Allah Pak is waqt taq dozakiyon kay keechar, aur khoon mayn rakhay ga jab taq keh woh apni kahi hoyi baat say nah nikal aye. *(Abu Dawood, jild 3, safha 427, Hadees 3597)*

Gunnah kay ilzam ka azaab

Logon par gunahon ki tohmat laganay walon kay azab ki aik dill hila daynay wali riwayat mulahiza ho chunancheh Janab-e-Risalat Ma Aab صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay khuwab mayn daykhay howay kahi munazir ka bayan farma kar yeh bhi farmaya keh kuch logon ko zabanon nay latkaya gaya tha. Mayn nay Jibraeel عَلَيْهِ السَّلَام say un kay baray mayn pochha to inho nay bataya keh yeh log jhooti tohmat laganay walay hayn. *(Sharh-us-Sudoor, safha 182)*

Shakki mizajon ko tanbih

Jo shakki mizaj aurtayn apnay mardon par tuhmatayn dharteent aur is tarah ki batay karti hayn keh ❖ kisi aurat kay chakkar mayn hay ❖ sab paisay ussi ko day ata hay waghayrah youn hi jo wehmi mard apni aurton par is tarah gunnah ki tohmatayn lagatay hayn keh ❖ ganday kaam karwati hay waghayrah. In ko bayan kardah ilzam gunnah kay azab ki riwayat say ibrat hasil karni chahiye. Is ziman mayn aik ibarat angeez hikayat mulahizah ho chunancheh

Aurat par tohmat laganay kay sabab halakat

Hazrat ‘Allamah Jalal-ud-Deen Suyuti Shafi’i رَحْمَةُ اللهِ عَلَيْهِ Sharh-us-Sudoor mayn naqal kartay hayn: Aik shakhs nay khuwab mayn jareer khutafi ko daykha to pocha: “مَا فَعَلَ اللهُ بِكَ؟” ya’ni Allah Pak nay tumharay sath kiya mu’amilah kiya? to inho nay kaha: mayri maghfirat kar di. Mayn nay pocha: Maghfirat ka kiya sabab bana? Kaha: Is takbeer kehmay par jo mayn nay aik jungal mayn kahi thi. Mayn nay pocha: farzadaq ka kiya huwa? To inho nay kaha: afsoos pak daman auraton par tohmat laganay kay bais wo halakat mayn girfatar huwa. (*Sharh-us-Sudoor, safha 285; Al-Badiya-tul-Nihaya, jild 6, safha 409*) Haye! haye! haye! ham nay nah janay zindagi mayn kitno par bohtan bandhay hon gay! ah!

ji chahta hay phot kay ro`oon tayray gham mayn

Sarkar! Magar dill ki qasawat nahin jati

(Wasail-e-Bakhshish, safha 382)

Aik dosray ko gheebat say bachanay ka tareeqah

Aye Aashiqan-e-Rasool! Jin jin khush naseebon ka yeh zehan ban raha ho keh hamayn gheebat kay mauzi marz say chutkara panay kay liye koshishayn tayz tar kar dayni hayn woh apas mayn tay karlayn keh ham mayn say agar **صَعَادَ اللَّهُ** koyi gheebat shuru karday to jo maujood ho woh apni quwa'at kay mutabiq zuban say toq kar rok day aur tauba karnay ka kahay nayz awwal akhir **صَلُّوا عَلَى الْحَبِيبِ** keh kar durood shareef parhnay kay sath kahy: **تُوبُوا إِلَى اللَّهِ** (ya'ni Allah Pak ki taraf tauba karo!) yeh sun kay gheebat karnay wala kahay: **أَسْتَغْفِرُ اللَّهَ** (ya'ni Allah Pak mayn bakhshish chata ho) **إِنْ هَاءَ اللَّهُ** is tarah hathon hath tauba ki sa'adat mil jaye gi. Jinho nay gheebat kartay nah suna ho is say ahtiyat lazimi hay, awaz o andaz esay nah ho keh jin ko pata na tha in ko bhi ma'loom ho jaye keh falah nay **صَعَادَ اللَّهُ** gheebat ki.

Kisi ko kala kehna bhi ghebat hay

Hamaray buzurgan-e-Deen **رَحْمَةُ اللَّهِ** tauba kay mu'amilay mayn bilkul nahin sharmatay thay chunancheh Hujja-tul-Islam Hazrat Imam Muhammad Bin Muhammad Bin Muahmmad Ghazali **رَحْمَةُ اللَّهِ عَلَيْهِ** naqal farmatay hayn. Hazrat Imam Ibn-e-Sireen **رَحْمَةُ اللَّهِ عَلَيْهِ** nay aik shakhs ka zikar kartay howay farmaya: woh adimi siyah fam (ya'ni kala) hay phir farmaya: **أَسْتَغْفِرُ اللَّهَ** "ya'ni mayn Allah Pak say bakhshish talab karta houn" mayn

samjhata hoon kay mayn nay is ki gheebat ki hay. (*Ihya-ul-Uloom, jild 3, safha 178*)

Baghayr sharmaye foran tauba kar layni chahiye

Aye Aashiqan-e-Auliya! Hamaray Buzurgan-e-Deen ﷺ ka Khauf-e-Khuda marhaba! Itnay zabardast buzurg nay foran sab kay saminay tauba karli is mayn yeh dars mila keh Khuda na khuwasta kabhi logon kay saminay gheebat waghayrah gunnah sar zard ho jaye to ahsas hotay hi baghair sharmaye sab kay saminay tauba karli jaye. Agar bad mayn ahsas ho gaya aur tauba karli toh jin jin kay saminay gheebat ka gunnah kiya in ko apni tauba par muttala kar diya jaye. Tauba ka yeh qaida zehan mayn rakhay jaysa keh Hadees Pak mayn hay: Allah Pak kay Aakhri Rasool ﷺ ka farman-e-Ibrat nishan hay: Jab tum koyi gunnah kro to tauba karlo, **الْسُّبُّ بِاللَّيْلِ وَالْعَلَانِيَةُ بِالْعَلَانِيَةِ** ya'ni posheeda gunnah ki tauba posheeda aur 'laniyah gunnah ki tauba 'laniyah. (*Mu'jam Kabeer, jild 20, safha 159, Hadees 331*)

Is hikayat say yeh ma'loom huwa keh bila ijazat Shari'ah peeth pechay kisi musalman kay jismani ayb bayan karna maslan ❖ kala ❖ bhora ❖ badsurat ❖ korhi ❖ ganja ❖ mota ❖ lamba ❖ kana ❖ andha ❖ behra ❖ ghonga ❖ bhenga ❖ loola ❖ langra kehna gheebat hay. Baaz islami bhai kali rangat walay islami bhai ko "bilali" kehtay hayn bila zaroorat yeh bhi nah kaha jaye keh peeth peechay say kehna gheebat mayn shumar ho gaya kiyon keh jis ko 'Bilali' kay muradi ma'na ma'loon

hoon gay ya'ni jo samjhata hoga keh mayn kala houn is liye mujhay "bilali" leh rahay hayn to usko bura lag sakhta hay. Han agar kisi makhsoos islami bhai ki pehchan hi bilali hay to is niyyat say bilali kehney mayn harj nahin.

Gunnah hotay hi foran tauba karna wajib hay

Hazrat Imam Nawavi رَحْمَةُ اللهِ عَلَيْهِ say mamqool hay: jo hi gunnah sadir ho foran tauba kar layna wajib hay khuwa saghirah gunnah hi kiyun nah ho. (*Sharh Muslim-lil-Mawavi, safha 59*)

Kisi ki gheebat nah thi magar ap nay gheebat keh di to?

Kisi baat ko gunnah bhari gheebat qarar daynay kay liye ma'loomat hona zaroori hay agar apnay bay sochay samjhay kisi ki baat ko gheebat thehraya aur us kay murtakib ko gunnahgar qarar diya aur woh gunnahgar nahin tha toh is surat mayn ap gunnah gar raho gay tauba us par nahin ap par wajib ho jaye gi! Barhal apas mayn yeh zaroor tay karli jiye keh gheebat nah ho rahi ho phir bhi agar kisi nay ghalat fehmi kay sabab 'تَوْبُوا إِلَى اللَّهِ' keh diya tab bhi ham "jhagray" ki qayfiyat paida nah honay dayn gay warna shetan ko dusray zaviyah say ya'ni larwanay aur dilo mayn bughz o keena dalwanay kay zari'aye gunnah kar wanay ka mauqa hath aa sakta hay.

Jhagray say bachnay ki fazilat

Khuda na khuwasta do islami bhai lar paray to mauqa pa kar teesra buland awaaz say 'صَلُّوا عَلَى الْحَبِيبِ' keh day, dono durood

shareef parhtay howay sulah kar layn. Jo haq par honay kay bawujood nahin jhagarta us ka **إِنَّ هَذَا اللَّهُ** bayra hi par hay chunancheh Madinay Kay Sultan, Rehmat Do Jahan **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka farman jannat nishan hay: jo haq par honay kay bawujood jhagra nahin karta mayn us kay liye jannat kay (androni) kinaray mayn aik ghar ka zamin hon. (*Abu Dawood, jild 4, safha 332, Hadees 4800*)

أَسْتَغْفِرُ اللَّهَ kehney ki fazilat

Logon ki mujoodgi mayn har tarah ki ma'siyyat, balkeh napasandeeda harkat maslan fuzool goyi sadir honay par balkeh mauqa ki munasibat say bila unwan bhi buland awaaz say awwal aakhir **صَلُّوا عَلَى الْحَبِيبِ** keh dayna chahiye keh har waqt tauba astaghfar kartay rehna kar-e-sawab hay. Farmana-e-Mustufa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** hay: **مَنْ اسْتَغْفَرَ اللَّهَ غَفَرَ لَهُ** ya'ni jo koyi Allak Pak say **إِسْتِغْفَارٌ** (ya'ni maghfirat talab) karay ga Allah pak uski maghfirat farma day ga. (**أَسْتَغْفِرُ اللَّهَ** kehna bhi **إِسْتِغْفَارٌ** ya'ni maghfirat talab karna hay) (*Tirmizi, jild 5, safha 288, Hadees 3481*)

Tauba kay teen arqan hayn

Albatha gunnah sar zad huwa ho to is ki mehaz rasmi tauba kafi nahin Ashiqan-e-Rasool ki madani tehreek, Dawat e Islami kay Maktaba-tul-Madinah ki kitab *“Bayanat Attariya”* (480 safa), hissa awal kay safa 79 par hay: Sadr-ul-Afazil Hazrat

‘Allamah Maulana Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: tauba ki asal اللَّهُ إِلَى اللَّهِ (ya’ni Allah Pak ki taraf ruju karna) hay is kay teen rukun hayn: (1) a’tiraf-e-jurm (2) nadamat (3) ‘azam e tehreek (ya’ni is gunnah ko tarq kar daynay ka pakka irada) agar gunnah qabil e talafi ho to is ki talafi (ya’ni nuqsan ka badla) bhi lazim maslan ‘تَارِكُ الصَّلَاةِ’ (ya’ni benamazi) kay liye pechli namazon ka qiza bhi lazim hay. (Khazain-ul-‘Irfan, safha 12)

Sabhi gheebat say bachnay ki tarqeeb karayn

Tamam musalman, jumlah Aashiqan-e-Rasool bashamool Dawat e Islami ki tamam majalis kay arakeen o muballigheen, mudarraseen o talbah alam e deen madani qafilon kay musafireen waghayrah gheebat say bachnay kay mazkora tareeqo par amal karayn gay to in kay liye إِنَّهُ سَاءَ اللَّهُ rehmatayn hi rehmatayn aur maghfirtayn hi maghfiratayn hoon gi. Ya Allah Pak! Musalmano ko badgumanion, gheebaton, tohmaton, chughliyon, dill azariyon waghayrah gunnahon say mehfooz farma, ya Allah Pak hamaray piyaray piyaray Aqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki piyari ummat ki maghfirat farma

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Du’a-e-Attar

Ya Rab-ul-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ jo bhi islami bhai islami

Ayb Chupao Jannat Pao

behen apnay yahan “aik doosray ko gheebat say bachanay ka tareeqa: raa’ij karay us ki aur jo jo sath day un sab ki ghayb say madad farma, un sab ki gheebat balkeh har musibat say hifazat farma aur in kay dilon mayn apni aur apnay piyaray Habeeb صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sachi mohabbat bhar day. Un sab ko jannat ul firdous mayn bay hisab dakhil farma kar piyaray Habib صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay paros mayn basa day aur yeh tamam du’a`ayn mujh gunnah garon kay sardar kay haq mayn bhi qubool farma. Ya Allah Pak hamaray piyaray Aqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki piyari ummat ki maghfirat farma.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Khudaya ajal aakay sar par khari hay

daykha Jalwa-e-Mustafa ya Ilahi

Musalman hay attar tayri ata say

hou Iman par khatima ya Ilahi

(Wasail-e-Bakhshish, safha 105-106)

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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 ijtima' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saari raat shirkat farmaiye. ❖ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiq-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" *إِن شَاءَ اللهُ عَزَّوَجَلَّ* 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.

إِن شَاءَ اللهُ عَزَّوَجَلَّ



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