



Shaykh-e-Tareekat, Ameer-e-Ahl-e-Sunnat, Bani-e-Da'wat-e-Islami, Hazrat Allamah  
Maulana Muhammad Ilyas 'Attar Qadiri Razavi رَاوِي الْعَالِيَّةُ kay  
malfuzaat ka tehriri guldastah



# Ameer-e-Ahl-e-Sunnat say science kay baray mayn 10 suwal jawab

Roman

- Madinay mayn wadi-e-jin ki kiya haqeeqat hay?
- Audio caset say madani channel ka safar
- Shajarkari kay sciency fawa'id
- Kiya barish ki bijli us ghar par girti hay jahan light on ho?

Praytkash:

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امیرِ اہلِ سنت سے سائنس کے بارے میں 10 سوال جواب

## Ameer Ahl-e-Sunnat Say Science Kay Baray Mayn 10 Suwal Jawab

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

## *Kitab perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **إِنْ شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjama:

Ay Allah (**عَزَّوَجَلَّ**)! Ham par 'ilm-o-hikamat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

(*Al-Mustatraf, jild. 1, Safhahh. 40*)

**Note:** Awwal aakhir aik baar Durood Shareef perh layn.

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## Ameer Ahl-e-Sunnat Say Science Kay Baray Mayn 10 Suwal Jawab<sup>1</sup>

### Du'a-e-Khalifa-e-Attar

Ya Rabb-e-Mustafa! Jo ko`ee 18 safhaat ka risalah “Science Kay Baray Mayn 10 Suwal Jawab” parh ya sun lay usay khilaf-e-shar’a kamon say bacha aur uski walidayn sameet bay hisab maghfirat farma.

امین بجا خاتم النبیین صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood Shareef Ki Fazilat

Hazrat ‘Allama Yosuf Bin Isma’eel Nabhani رَحْمَةُ اللهِ عَلَيْهِ nay “Sa’adat-ul-Darayn” mayn ayk riwayat naqal ki keh Hazrat Abu Zar رَضِيَ اللهُ عَنْهُ farmatay hayn: Huzoor Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mujhay (teen baton ki) wasiyat farma`ee: أَنْ أُصَلِّيَهَا فِي السَّفَرِ وَالْحَضَرِ nay mujhay (teen baton ki) wasiyat farma`ee: يَغْفِرُ صَلَاةَ الضُّعْفَى keh mayn safar-o-hajar (qayam) mayn namaz chasht parhta rahun. “وَأَنْ لَأَنَا مَرَّ الْأَعْلَى وَثَرَوْ بِالصَّلَاةِ عَلَى النَّبِيِّ” aur sonay say pehlay vitr aur Nabi-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par durood-e-pak parh kar soya karun.<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> Yeh risalah Ameer Ahl-e-Sunnat say ki`ay ga`ay suwalat aur un kay jawabat par mushtamil hay.

<sup>2</sup> Sa’adat-ul-Darayn safhah 83

**Suwal:** Takhleeq-e-Inasaani kay muta'alliq Darwin kay nazarye ko durust samajhna kaysa hay?<sup>1</sup>

**Jawab:** Kafi purani bat hay keh mayra kisi duniyawi parhay likhay say wasta para tha. Baton hi baton mayn na Janay usko kiya sojhi keh takhleeq-e-insani kay baray mayn baat karnay laga keh Qur'aan-e-Pak insan ki payda'ish kay baray mayn kehta hay keh Hazrat Aadam عَلَيْهِ السَّلَامُ say insan paydah howa aur un hi say insan ki nasal chali jab keh jab keh Darwin kehta hay keh insan bandar say wujood mayn aya. Us nay yahan tak to kaha jo kaha is kay ba'ad us nay yeh baka keh "Darwin ki bat kuch kuch samajh ati hay" yeh sun kar mayn bilkul pareshan ho gaya keh is nay to apnay iman ka jnazah utha diya hay kiyun keh us nay Qur'aan-e-Pak par shak kiya aur kaha keh "Darwin ki bat kuch kuch samajh ati hay". Qur'aan-e-Kareem kay muqablay mayn kisi ki bat thori bhi kiyun samajh aa'ay aysi samajh ko chollhay mayn dal dayna chahi'ay yeh kis kam ki hay? Bahar haal phir mayn nay moqa' miltay hi usko samajha kaar taubah karwa'ee aur kalma parhaya keh yeh bat to islam say kharij kar daynay wali hay.<sup>2</sup>

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<sup>1</sup> Yeh suwal sho'bah malfuzaat-e-Ameer Ahl-e-Sunnat ka qa'im kardah hay aur jawab Ameer Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* ka 'inayat kiya howa hay.

<sup>2</sup> Tafseer Sirat-ul-Jinana mayn hay: musalmanon ka 'aqidah hay keh musalmanon ki ibtida' Hazrat Aadam عَلَيْهِ السَّلَامُ say ho'ee aur isi li'ay Aap عَلَيْهِ السَّلَامُ ko Abul Bashar ya'ni insanon ka baap kaha jata hay aur Hazrat Aadam عَلَيْهِ السَّلَامُ say insaniyat ki ibtida' hona bari qawi daleel say sabit hay, masalan dunya ki mardum shumari say pata chalta hay keh aaj say 100 saal pehlay dunya mayn insanon ki ta'dad aaj say bohut kam thi to is tarah mazi ki taraf chaltay chaltay is kami ki inteza ayk zaat qarar pa'ay gi aur wo zaat Hazrat Aadam عَلَيْهِ السَّلَامُ hayn yay un kahai'ay keh qabilon ki kaseer ta'dad ayk shakhs par ja kar khatam ho jati hayn, masalan Siyyad dunya mayn karoron pa'ay ja'ayn gay magar unki inteza Rasool Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ayk zaat par ho gi, yun hi Bani Isra'eel kitnay bhi kaseer hon magar is tamam kasrat ka

## Islaam Mukhalif Scienci Nazaryaat Raddi Ki Tokri Mayn

Qur`aan-e-Pak par aankhayn band honi chahi`ayn kiyun keh Qur`aan-e-Pak nay jo farmaya hay wohi durust hay chahay hamari samamjh mayn a`ay ya na aa`ay, hamara iman hay keh is mayn jo kuch hay wo sahi hay. Duniyawi parhay likhay logon kay li`ay is tarah kay bohat khatray hotay hayn keh yeh loog bohat say islam mukhalif scienci nazaryat apni tehriron mayn shamil kar daytay hayn. Aaj kal akhbar mayn ya social media par bohat si batayn aa rahi hoti hayn jo islami nazaryaat say takrati hayn. Ba`az to khullam khulla islam kay khilaf hi bolna shuro` kar daytay hayn. Aysay duniyawi parhay likhay logon ko kon sakhanay ki himmat karay kiyun keh unki zaban bhi bohat

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ikhtitam Hazrat Ya`qoob عَلَيْهِ السَّلَامُ ki ayk zaat par ho ga ab isis tarah aur upper ko chalna shuro` karayn to insan kay tamam kumbon, qabilon ki inteza ayk zat par ho gi jis ka naam tamam Asmani kitabon mayn Aadam عَلَيْهِ السَّلَامُ hay aur yeh to mumkin nahin hay keh ayk shakhs payda`ish kay maujood tariqay say paydah howa ho ya`ni maan baap say paydah howa ho kiyun keh agar us kay li`ay bap farz bhi kiya ja`ay to maan kahan say aa`ay aur phir jisay baap mana wo khud kahan say aya? Layhazah zarori hay keh us ki payda`ish baghayr maan baap kay ho aur jab baghayr maan baap kay paydah howa to bil yaqeen wo is tariqay say hat kar apyadah howa aur wo tariqa Qur`aan nay bataya keh Allah Pak nay isay mitti say paydah kiya jo insan ki reha`ish ya`ni dunya ka bunyadi juz hay. Phir yeh bhi zahir hay keh jab ayk insan yun hi wujood mayn aa gaya to dusra aysa wujood chahi`ay keh jis say nasal-e-insani chal sakay to dusray ko bhi paydah kiya gaya laykin dusray ko pehlay ki tarah mitti say bagahyr maan baap kay paydah karnay ki baja`ay jo ayk shakhs-e-insani maujood tha usi kay wajood say paydah farma diya, kiyun keh ayk shakhs kay paydah honay say nau` maujood ho chuki thi, chuna cheh dusra wujood pehlay wujood say kuch km tar aur `aam insani wujood say buland tar tariqay say paydah kiya gaya ya`ni Hazrat Aadam عَلَيْهِ السَّلَامُ ki ayk ba`ayn pasli un kay aram kay dauran nikaali aur un say un ki biwi Hazrat Hawwa رَضِيَ اللهُ عَنْهَا ko paydah kiya gaya. Chun keh Hazrat Hawwa رَضِيَ اللهُ عَنْهَا mard-o-`Aurat walay bahimi milaap say paydah nahin ho`in, is li`ay wo aulad nahin ho saktin. (tafseer Sirat-ul-Jinaan, parah 4, saurah Al Nisa`, Aayat 1, jild 2, safhah 140)



bari hoti hay. Yeh log aysi lachay dar batayn kartay hayn keh samnay wala ghabra ja`ay layhazah unhay samjhana bhi asan nahin hota, agar ko`ee shakhs ahl-e-`ilm hay aur samjha sakta hay to unhayn narimi say samjha`ay aur taubah ka kahay. Agar un say sakht rowaiyya rakhay ga aur is tarah kahay ga keh “tum jahil ho, deen ki bat karna ‘Ulama` ka kam hay” to ho sakta hay wo samajhnay ki baja`ay mazeed bigar ja`ayn. har ayk kay pas itna `ilm nahin hota jo samjha sakay layhazah agar aysa hay to phir bat badalnay ki koshish karay warna wahan say katra kar nikal ja`ay.<sup>1</sup>

**Suwal:** Madinay kay pas jo wadi-e-Jin hay uski kiya haqiqat hay?

**Jawab:** (Ameer-e-Ahl-e-Sunnat *دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* kay qareeb baythay ho`ay mufti sahib nay farmaya:)) wadi-e-jin chunk eh Madinah munawwarah kay qareeb mayn hay is wajah say wo muqaddas maqam hay, laykin is wadi mayn dhal kay bawajood chezon ka khud bakhud upper ki taraf jana ya Madinay ki taraf barhna kisi science wajah say hay. Dunya may naysay aur bhi maqamat hayn jin mayn jin mayn kashish ki wajah say dhal kay bawajood chezayn upper ki taraf barhti hayn. Is basti kay baray mayn mashhoor hay keh yahan jinnaat hayn jo chezon ko madinay ki taraf dhakayltay hayn, laykin is ki ko`ee haqiqat na kahin parhi hay aur na hi kisi mo`tabar zari`ay say suni hay.

(Ameer-e-Ahl-e-Sunnat *دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* nay farmaya:) Magnet ya`ni maqnatees qutub taray ki taraf jata hay, is kay baray mayn A`la Hazrat *رَحْمَةُ اللَّهِ عَلَيْهِ* nay Fatawa-e-Razawiyyah shareef mayn likha hay keh aaj tak science is raz ko daryaft nahin kar saki

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<sup>1</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 30

keh is ki haqiqat kiya hay aur maqnatees qutub taray ki taraf kiyun jata hay?<sup>1</sup>

Ab kiya yeh keh diya ja`ay keh qutub taray par bhi ko`ee bohat bara jin baytha ho ga jo maqnatees ko khench layta ho gal Bahar haal is tarah ki chizayn jo samajh nahin aatin ya `aqal say wara hoti hayn loog inko jinnat ki taraf mansoob kar daytay hayn keh wo aysa kar rhay hayn. Jinnat kay wajood ka inkar nahin hay, yeh waqay`ee maujood hayn hatta keh Makkah-e-Mukarramah mayn Masjid-e-Jin bhi hay, kiyun keh is jagah par Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Mubarak hath par kuch jinnaat iman la`ay thay, isi ki yadgaar kay taur par Masjid-e-Jin abhi tak qa`im hay jo Jannat-ul-Moa`laa kay qareeb waqay` hay.<sup>2</sup> Bahar haal jinnaat ka wajood yaqeeni hay laykin is ka matlab hargiz yeh nahin hay keh jo bhi khilaf-e-aqal kam ho ga wo jinnaat hi kar rahay hon gay balkeh uski aur bhi wujoaat bhi ho sakti hayn.<sup>3</sup>

**Suwal:** Har insan yehi chahta hay keh na`ee chiz honi chahi`ay, na`ay model ki gari, na`ay model ka mobile phone ho aur life styl bhi modern aur jaded hona chahi`ay. Mayri Aap ki bargah mayn kiya waqay`ee jaded zamanay kay sath sath khud ko musalsal tabdeel kartay rehna chahi`ay ya apnay mizaj aur har tarah say ayk jagah fix ho jana chahi`ay?

**Jawab:** Jahan tak shar`ee ahkamaat hayn unhayn to paysh-e-nazar rakhna hi ho ga, har wo tabdili jo islam say takra`ay gi wo rad kar di ja`ay gi, kyun keh Allah Pak kay qawaneen to atal hayn:

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<sup>1</sup> Fatawa-e-Razawiyah, jild 29, safhh 296

<sup>2</sup> Akhbar Makkaht-ul-azraqi, jild 2, safhah 201, `Aashiqaan-e-Rasool ki 130 hikayaat, safhah 229

<sup>3</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 101

## لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ<sup>ط</sup>

**Tarjama-e-Kanz-ul-Iman:** “Allah Ki batayn badal nahin saktin.”

Namaz farz hay ab kisi na`ee science tecnologi kay ajanay ki wajah say namaz mu`af nahin ho ja`ay gi. Masalan na`ee tecnologi aa ja`ay aur kaha ja`ay keh Imam sahib Masjid mayn namaz parha`ayn gay aur sab log apnay apnay gharon par uski awaz par namaz parhayn gay to yeh nahin chalay ga. Iqtida-e-namaz kay li`ay ittisaal-e-safoof (safayn mili ho`ee hon) aur makan tabdeel na ho waghayrah jo bhi ahkam hayn wo nahin badlatn gay. Aap nay digital camray say fotu laynay ki missal di thi wo bhi theek hay, lekin is mayn bhi zarorat daykhi ja`ay gi wagar na is mayn bhi masa`il hayn keh fotu wo ho jo shari`at kay da`iray mayn reh kar ho, parday kay sath ho aur is tarah ki jo bhi ehtiyatayn hayn wo malhooz rakhni hon gi. Baqi raha yeh keh hum pichay reh ja`ayn gay aur wo aagay ho ja`ayn gay to yeh mushkil hay, shari`at par jo `amal karay ga agay wohi barhay ga, marnay kay ba`ad apni qabr mayn Jannat kay baagh wohi pa`ay ga aur jo khuwam khuwah dunyawii logon kay sath daur lagata rahay ga jaysay libral dunya kay pichay daur laga raha hota hay, jab isay maut aa`ay gi to yeh qabr mayn phans ja`ay ga aur is ko kuch suchka nahin paray ga (pata bhi nahin chalay ga). Al gharz jo piyaray Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay naqsh-e-qadam par chalta rahay ga uski qabr Jannat ka baagh ban ja`ay gi agar cheh jaded tecnologi kay zari`ay traqqaiyan bhi karta rahay, kiyun keh jo jaded tecnologi shari`at kay khilaf na ho usay laynay mayn ko`ee haraj nahin hay.

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<sup>1</sup> Parah 11, surah Yunus, Aayat 64

## Audio Kasit Say Madani Chenal Ka Safar

Pehlay chenal ki dunya ‘aam nahin thi, jab cheneal bannay ka silsila ‘aam howa to hum nay bhi “Madani Chenal” banaya jis say **اَلْحَمْدُ لِلّٰهِ** hum deen ka fa`idah utha rahay hayn, isi tarah pehlay audio kesit ka daur tha jo taip recoder mayn chalta tha to ayk ‘arsay tak mayn audio kasitayn banta raha phir ayk waqt aysa aya keh hind kay islami bhai Pakistan aa`ay ho`ay thay, mayn nay unhayn Audio kasitayn tohfayn mayn din to wo mujhay taknay lagay, phir himmat kar kay bolay hamaray pas taip recoder nahin hay, mayn nay bola acha, phir mujhay samajh aa ga`eek eh yeh tecnologi khatam ho ga`ee hay. Phir vedio kasit ya`ni vcd ka daur aya phir iska daur bhi khatam ho gaya.is kay ba`ad memory card ka daur aya, ab aagay aagay daykhi`ay hota hay kiya! Al mukhtasir yeh keh hum jaded tecnologi kay sath chal rahay hayn, yehi wajah hay keh hum nay audio kasit hi banana par zid nahin ki, agar audio kasit bana`ayn bhi to lay ga kon? Ko`ee muft mayn bhi nahin lay ga kiyun keh wo kisi kay kam hi nahin aa`ayn gi, layhazah aysi tecnologi jo shari`at say nahin takrati wo hamayn qabol hay.<sup>1</sup>

**Suwal:** Ma`azrat kay sath yeh kehna par raha hay keh kuch logon ka ye zehen hota hay keh wo apnay aap ko change nahin kar patay aur apni purani halat par ar jatay hayn. Phir system un ko thori dayr kay li`ay bardasht karta hay aur aakhir kar unhayn nikalna par jata hay. Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ki bargah mayn ‘arz hay keh hamari zindagi mayn is tarah kay log milayn, chahay wo hamaray walidayn hon ya mulazmeen jo khud ko tabdeel hi na karna chahtay hon to kiya hamayn un ko system say alag kar dayna chahi`ay ya unko bhi system mayn rakhna chahi`ay?

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<sup>1</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 6, safhah 287

**Jawab:** Hamayn tabdeel karnay ki zarort kiyun paysh ati hay, is hawalay say ayk usool yad rakhi`ay ga keh “tanfeer-e-‘awam say bachna chahi`ay” layhazah is sorat mayn ba`az auqaat mustahab bhi tark karna hota hay balkeh ba`az aysi sunnatayn hayn jin par ab `amal nahin ho sakta maslan Piyaray Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka ziyadah tar do chadaron mayn libas tha. Ab agar ko`ee do chadaron ko pehen kar ghomay to yeh logon ki samajh mayn nahin aa`ay ga. Fatawa-e-Razawiyyah mayn `amamay mayn Shimla rakhnay aur na rakhnay ki missal bhi di hay.<sup>1</sup> Yun hi Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay hamaysha tehbant iste`mal kiya “aur isay adhi pindli tak rakha.”<sup>2</sup> Pajama jisay Sarkar-e-`Aali waqar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay pasand kiya hay magar pehna nahin hay phir bhi pajamah pehenna sunnat hay kiyun keh yeh qauli sunnat say sabit hay.<sup>3</sup> Ab shalwar ko aadhi pindli tak oncha rakhnay ko a`laa Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ nay `azimat likha hay keh agar is daur mayn shalwar ko aadhi pindli tak oncha rakha ja`ay to log batayn karayn gay. Jab shalwar ko takhnay say upper rakhnay mayn sunnat ada ho rahi hay to phir isi ko apnaya ja`ay.<sup>4</sup> Waqt kay hisab say ba`az

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<sup>11</sup> ‘Amamay ka Shimla chorna yaqinan sunnat magar jahan juhaal is par hanstay hon wahan ‘Ulama-e-muta`akhireen nay ghayr halat-e-namaz mayn is say bachna ikhtiyar farmayajis ki mansha wohi hijz-e-deen-e-‘awam hay. Shaikh muhaqiq Maulana ‘Abdul Haq Muhaddis dehewi رَحْمَةُ اللهِ عَلَيْهِ “Aadaab-e-Libas” mayn farmatay hayn: fuqha` kay pas Shimla chornay par bohat say dala`il qabasiyah maujood hayn aur wo is ko sunnat-e-mo`akkadah samajhtay hayn magar ‘Ulama-e-muta`akhireen juhaal-e-zamana kay ta`an-o-tamashkur say bachnay kay li`ay siwa`ay namaz-e-panjgana kay Shimla nahin chortay hayn. (Fatawa-e-Razawiyyah, jild 12 safhah 314)

<sup>2</sup> Al Shama`il Al Muhammadiyah, safhah 85, Hadees 114)

<sup>3</sup> Hadees-e-Pak mayn hay Rasool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: pajama pehno aur tehbant bandho aur yahood-o-nasara ka khilaf karo aur labayn tarashwa`o aur darhiyan wafer karo, yahood-o-nasara ka khilaf karo. (Musnad Imam Ahmed, jild 8, safhah 300, Hadees 22346)

<sup>4</sup> Fatawa-e-Razawiyyah, jild 22, safhah 158, 162 multaqaatan

sorton mayn aysa hota hay maslan darhi rakhnay ko bhi نَعُوذُ بِاللَّهِ! Log ma'yoob kehtay hayn laykin darhi to rakhni ho gi. Agar ko'ee bolay keh darhi say log nafrat kar rahay hayn, tanfeer-e-'awam (logon mayn nafrat paydah) ho rahi hay, is li'ay darhi nahin rakho to aysa nahin ho ga kiyun keh darhi rakhnay ka hukm maujood hay aur hum hukm-e-shari'at kay paband hayn. Albatta jahan ri'ayat hogi wahan ri'ayat qabol kar saktay hayn jahan ri'ayat nahin hay to dunya idhar ki udhar ho ja'ay hum ri'ayat ko qabol nahin karayn gay, agar kisi mas'alay par ri'ayat nahin thi aur apni bana'ee ho'ee majbori ki wajah say us kam ko chorna bhi para to hum usay ghalat hi kahayn gay. Neez agar kisi 'amal ko tark karnay mayn gunah ki sorat ho to usay tark karnay par gunah bhi milay ga jab keh shar'ee majbori ho to gunah nahin milay ga, missal kay taur par agar kisi nay gun point par kaha: apnay hath say apni darhi kao warna khopri par goli marta hun, agar wo samajhta hay keh yeh mazaq nahin kar raha waqay'ee aysa kar guzray ga to ab uskay li'ay apnay hath say darhi katna ja'iz ho ja'ay ga aur usay gunah bhi nahin ho ga kiyun keh yahan us ki jana ja rahi hay, magar is tarah kay mawaqay' shaaz (ya'ni bohat kam) hotay hayn. Bahar haal hum musalman hayn aur Allah Pak aur Rasool-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay ahkamaat kay paband hayn, jahan ri'ayatayn mili hayn wahan hum qabol karayn gay aur jahan ri'ayatayn nahin hayn to in ri'ayaton kay na honay ko bhi qabol karayn gay.

Purani tarz par arnay walon ki ta'dad bohat kam hay, mayn nay purana mobile phon iste'mal karnay par kisi ko artay ho'ay nahin daykha. Bari 'umer kay log purana mobile phon chalanay par majbor hotay hayn keh in ki 'umer ziyadah hoti hay, agar yeh smart mobile phon lay bhi layn to isay kiya karayn gay, unhayn is ki samajh hi nahin parti kiyun keh smart

mobile phon ayk na`ee tecnologi hay. Jabkeh nau jawan purana mobile is li`ay chala rahay hon gay keh smart mobile phone laynay kay li`ay unkay pas paysay nahin hon gay, agar ko`ee shakhs pilate hay, hawa`ee jahaz urata hay, aap usay bolo keh tum ghur sawari karo, to wo kaysay ghur sawari karay ga, usay to ghora chalana hi nahin ata, is i`ay apna apna farq hay aur mayn yeh missal phone par di hay, isi tarah ba`az auqaat log apnay rasm-o-riwaj par bhi ar jatay hayn to jo rasm-o-riwaj shari`at say nahin takrata usay chalnay diya ja`ay, bahar haal jaded tecnologi nay jahan hamayn bohat fa`iday di`ay hayn wahan ghayar ma`moli nuqsanaat bhi di`ay hayn.<sup>1</sup>

**Suwal:** Scienci ae`tebar say shajar kari kay kuch fa`iday bayan farma diji`ay.<sup>2</sup>

**Jawab:** Scienci tehqeeq kay mutabiq bhi shajar kari (ya`ni darakht laganay) kay baray fawa`id hayn. Darakht aur poday carbon die oxide laytay aur oxygen faraham kartay hayn. Oxygen insani zindagi kay li`ay inteha`ee zarori hay, is kay bagahyr insan zindah nahin reh sakta. Allah Pak nay darkhton aur podon ko insan ki khidmat kay li`ay paydah kiya hay, yeh hamari gandi hawa lay kar apni pakizah hawa daytay hayn. Darakht aur poday darja` hararat ko barhnay nahin daytay aur garmi ko roktay hayn. Faza`ee alodgi mayn kami kartay hayn, ya`ni jo gariyon kay dho`ayn aur gard orti hay poday aor darakht is mayn kami kartay hayn. Agar darakhton aur podon ki kasrat ho to mahol thanda aur khushgawar ho ja`ay ga, bijli ki bhi bachat ho gi kiyun keh jo alat garmi dor karnay kay li`ay iste`mal hotay hayn mahol kay thanda honay ki wajah say unki

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<sup>1</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 6, safhah 283

<sup>2</sup> Yeh suwal sho`bah malfuzaat-e-Ameer Ahl-e-Sunnat ka qa`im kardah hay aur jawab Ameer Ahl-e-Sunnat *داعية تركزها في العلم* ka `inayat kiya howa hay.

zarorat mayn kami aa ja`ay gi ya phir un say bilkul hi chutkarah mil ja`ay ga. Agar aap apnay watan-e-`aziz ko darkhton aur podon say arasta arayn gay to **إِنْ شَاءَ اللَّهُ** bijli ki bhi bachat ho gi. Darakht land sliding (ya`ni mitti ya chatan kay today ka phisal kar onchi jagah say girnay) kay li`ay bhi rukawat hayn kiyun keh darakht ki jarayn zameen ki mitti ko rok kar rakhti hayn jis ki wajah say zameen ka kata`o ya land sliding nahin honay pati layhazah agar darakhton ki hifazat ki ja`ay aur in mayn izafah kiya ja`ay to land sliding say bhi bachat ka saman ho sakta hay. Darakht aur poday “globe warming” mayn bhi kami ka sabab hayn. `almi mahol kay darja-e-hararat mayn khatarnaak had tak izafah “Globe Warming” kehlata hay, jis ki wujohaat mayn darakhton ki kata`ee, san`aton ka tayzi say qayam aur gariyon ka bay tahasha dhowan shamil hay.<sup>1</sup>

**Suwal:** jis tarah namaz kay auqaat mayn science hamari madad karti hay aur hum kahin bhi hon wahan kay namaz kay auqaat jan saktay hayn, kiya isi tarah hum science ki madad say poray saal kay chand ka hisab bhi laga saktay hay?

**Jawab:** namaz kay auqaat ko science danon kay khatay mayn na dala ja`ay, is ka ta`alluq `ilm-e-tauqeet say hay, jis par baray baray `Ulama-e-Kiram **رَحْمَةُ اللَّهِ** nay kam kiya hay, layhazah namaz kay auqaat ki tarkeeb science say nahin balkeh `Ulama-e-Kiram **رَحْمَةُ اللَّهِ** ki rahnuma`ee say ho gi. `Ilm-e-tauqeet ayk `ilm hay jo mufti kay li`ay zarori `uloom mayn say hay. Rahi bat chand ka hisab laganay ki to is ka ta`alluq na to science tehqeeq say hay aur na hi `ilm-e-tauqeet say keh poray sal ka ayk sath hi hisab kar diya ja`ay balkeh is ka ta`alluq ro`iyat-e-hilal (ya`ni chand daykhnay) say hay. Bohat say ahkam-e-

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<sup>1</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 104



shar'a ki bunyad chand daykhnay par hay masalan Ramzan-ul-mubarak kay rozay, manasik-e-Hajj, 'eid-ul-fitar aur 'eid-ul-azha waghayrah ka hisab chand daykh kar hi kiya jata hay. Ba'az tauqeet dan is mu'amlay mayn payshan go'ee kartay hayn keh fulan tarekh ko chand ho ga to unki is payshan go'eek a ae'tebar nahin balkeh chand nazar anay ka ae'tebar hay, jab shar'ee sabot say chand ka nazar ana sabit ho to mahina shuro' hona mana ja'ay ga.<sup>1</sup>

**Suwal:** waqt guzarnay kay sath sath jahan ta'limi nizam mayn taraqqi aa'ee, wahan tecnalogi nay bhi hamari socity mayn apni jagah bana li hay. Nau jawan nasal bilkhusus Students (ya'ni talba`) is asaib ka ziyadah shikar nazar atay hayn. Bara'ay karam yeh rahnuma'ee farma diji'ay keh is kay iste'mal ko kis tarah mehdood kar saktay hayn?

**Jawab:** Jaded tecnology ka iste'mal acha bhi hay aur bura bhi, lekin hamaray mu'ashray mayn is ka acha iste'mal km aur bura iste'mal ziyadah ho raha hay. Ab jaysya madani chenal is ka acha iste'mal kar raha hay aur gunahon bharay chenal bura iste'mal kar rahay hayn. 'awam say internet aur social media to hum chura nahin saktay, albatta yeh targheeb zaror dila saktay hayn keh is ka aysa iste'mal karayn jo aakhirat kay li'ay fa`iday mand ho, maslan madani chenal ya Dawat-e-Islami ki majlis social media ki taraf say jo clips atay hayn, aap unhay daykhayn aur aagay shair karayn. Isi tarah madani chenal bhi daykhtay rahi'ay keh ye bhi ayk tecnology hay jo electronuic media kehlati hay yeh alag bat hay keh net aur social media kay anay kay ba'ad ab chenal ki taraf logon ka rujhan km ho gaya hay. Social media mayn ab ka'ee sho'bay ban chukay hayn aur mazeed na'ay na'ay sho'bay bantay ja rahay hayn. Is mayn bhi ba'az purani

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<sup>1</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 172*

chezayn ab pichay hoti ja rahi hayn aur “كُلُّ جَدِيدٍ كَذِبٌ” ya’ni har na`ee chez lazzat wali hoti hay” kay tehet na`ee chezon mayn magan ho kar log kahan say kahan nikal rahay hayn.

## Social Media Kay Sabab Mahireen Ki Kami Ka Samna

Allah Pak karam farma day warna jis tarah har ayk internet aur social media mayn masrof hay to aagay chal kar ummat ko har har field mayn mahireen ki kami ka samna karna par sakta hay. Achay docters, science dan, mohaqqiqeen, mufakkireen danishwer, achay ‘Ulama-o-muftiyan-e-kiram aagay chal kar shayad na payd ho ja`ayn, is li`ay keh talba kay ‘Umdah dimagh ab social media ki masrofiyat mayn za`ay`a ho rahay hayn. ‘Ulama-o-masha`ikh aur unkay talba-o-murideen ki bhi ayk bari ta`dad is kam mayn lagi ho`ee hay. Ab na peer sahib kay pas waqt hay keh murideen ki islah karayn aur na murideen kay pas time hay keh peer sahib ki bargah mayn aa kar kuch faiz hasil kar layn. Yun hi ‘ulama ki bari ta`dad apna waqt social media mayn sarf kar rahi hay, halan keh ‘aalim-o-mufti sab hi ko musalsal mutal`ay ki zarorat hoti hay, agar yeh mutal`ay say thora bhi pichay hattay hayn to in mayn ‘ilmi kamzori ani shuro` ho jati hay. Yehi wajah hay keh jo achay aur manjhay ho`ay ‘aalim-o-mufti hotay hayn to wo social media ko time nahin daytay balkeh wo is dar say bach kar rehtay hayn keh agar is ko mun lagay to galay par ja`ay ga, ungli pakra`ee to hath pakar lay ga aur phir ‘ilmi mashaghil jari rkhnay mayn dushwari ho gi.

## ‘Awam Par Social Media Ki Yalghar

‘awam mayn bhi jo social media mayn masroof rehtay hayn wo gharu kar layn keh is kay sabab na namaz mayn dil lagta hay,

na tilawat aur auraad-o-waza`if kay li`ay waqt milta hay. Log majboran nokri karnay to jatay hayn lekin dauran-e-kam bhi social media par lagay hotay hayn. Iski wajah say hadsaat bhi hotay hayn jiskay sabab logon ki janayn za`ay`a ho jati hayn. Jinki security ki nokri hoti hay to wo bhi Dauran-e-duty social media par lagay hotay hayn. Dauran-e-duty security par mamor afrad kay mobile iste`mal karnay ka rujhan mayn nay ayk taraqqi yafta mulk mayn bhi daykha hay. Yehi wajah hay keh ka`ee idaron mayn mulazmeen say dauran-e-duty mobil phone lay kar jama` kar li`ay jatay hayn. Bahar haal agar aap kuch banna chahtay hayn to is sociat media aur inter net say jan chura kar apnay aap ko Allah Pak ki `ibadat mayn laga dayn jo dunya mayn hamaray anay ka maqsad hay jaysa keh parah 27 suraht-ul-Zari`aat ki aayat number 56 mayn Allah Pak nay irshad farmaya:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

**Tarjama-e-Kanz-ul-Iman:** “*Aur mayn nay jin aur adami itnay hi (ya`ni is li`ay) bana`ay kay mayri bandage karayn.*”

Laykin bad qismati say ab namaz parhnay ka moqa` nahin milta aur jab moqa` milta hay to badan namaz mayn hota hay aor dil-o-dimagh social media mayn ghotay laga rahay hotay hayn. Masjid mayn dakhil honay kay ba`ad mobile phone band nahin kiya jata, dauran-e-namaz bhi phone ki ghantiyan baj rahi hoti hayn aur logon ki namaz mayn khalal waqay` ho raha hota hay. Mumkin hay keh ba`az jagah baray borhay jalal mayn aa jatay hon gay aur phir masjid mayn khoob shor sharabah ho jata ho ga. Allah Pak hamaray hal par karam farma day keh hum social media ka iste`mal 100 fesaad ja`iz tariqay say karayn. Kaash! Hum aysay ban ja`ayn keh hamari janib say na to Allah

Pak kay huqooqmayn kami aa`ay aur na hi bandon ki haq talfi ho. Allah Pak hamayn in fuzuliyat say bacha kar deeni kutub kay mutal`ay aur `ilm-e-deen hasil karnay mayn laga day.<sup>1</sup>

امين بجاہ خاتم النبیین صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Suwal:** Kiya social media kay iste`mal kay li`ay waqt makhsos kar kay is kay nuqsanaat mayn kami la`ee jasakti hay?

**Jawab:** Social media kay li`ay waqt makhsos karkay kasrat-e-iste`mal kay sabab honay walay nuqsanaat mayn kami la`ee jasakti hay. Soljhay ho`ay aur samajhdar log aysa kartay bhi hayn masalan `asr aur maghrib kay darmiyanya `isha ki namaz kay ba`ad ya jis ko jo waqt milta hoga to wo kuch dayr social media Use (ya`ni iste`mal) kar layta hoga, laykin aysa wohi kartay hon gay jo deeni ya dunyawii ae`tebar say ziyadah masroof hotay hon gay `aam logon ka aysa karna mushkil hay kiyun keh har waqt ayk gudgudi aur bay qarari si hoti hay keh daykhon to sahi keh kis ka paygham aya hay? Ab namaz kay li`ay ko`ee pukhta iraday kay sath chala laykin ayk dam mobile phone ki ghanti baji aur kisi ka audio paygham ya post aa ga`ee. Ab agar kisi `aam shakhs ka hay to sabr ho ja`ay ga keh chalo ba`ad mayn daykhayn gay laykin agar kisi khas banday ka paygham ya post hay to ab ye isay zaror daykhay gay a is sooti paygham ko sunnay mayn lag ja`ay gaur is dauran jama`at balkeh ba`az ki معاذالله namazayn bhi qaza ho jati hon gi.<sup>2</sup>

**Suwal:** Kehtay hayn barishon ki wajah say jab bijli chamakti hay to is moqay` par apnay gharon ki lightayn band kar dayni

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<sup>1</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 341

<sup>2</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 343

chahi` ayn, kiyun keh yeh bijli us ghar par girti hay jahan light jal rahi hoti hay. Kiya yeh bat durust hay?

**Jawab:** Aysa kahin parha ya suna nahin hay, agar yeh bat man li ja`ay to din mayn bhi bijli chamakti hay, laykin girti nahin! Halan keh din mayn to har taraf roshni hoti hay, ma`lom howay eh science mas`ala hay na keh shar`ee, albatta yeh bijli basa auqaat insanon par gir jati hay aur bari khatarnaak sabit hoti hay, kiyun keh is kay sabab ka`ee log mar jatay hayn. Allah Kareem hamayn aazma`ish say mehfooz farma`ay.<sup>1</sup>

**Suwal:** Kiya kisi Nabi عَلَيْهِ السَّلَام kay faizan say ko`ee chashma jari howa tha? Neez chashmay kay pani kay tibbi aur science fawa`id bata diji`ay.

**Jawab:** Bay shak! Hamaray Piyaray Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Mubarak ingliyon say chashmayn jari ho`ay thay.<sup>2</sup>

*Ungliyan hayn faiz par totay hayn piyasay jhoom kar  
Naddiyan panjaab-e-rahmat ki hayn jari wah wah*

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<sup>1</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 7, safhah 447

<sup>2</sup> Hazrat Salim Bin Abi Ja`ad رَضِيَ اللهُ عَنْهُ Hazrat Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ say riwayat kartay hayn keh hudaibiyah kay din logon ko piyas lagi aur Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sannay chambray ka ayk thayla tha jis (mayn maujood pani) say wozu farma rahay thay. Sahaba-e-Kiram رَضِيَ اللهُ عَنْهُمْ Huzoor Pur Noor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay gird halqa dal kar kharay ho ga`ay to Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: kiya bat hay? Sahaba-e-kiram رَضِيَ اللهُ عَنْهُمْ nay `arz ki: Ya Rasool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hamaray pas pani nahin hay jis say hum wozu karayn aur usay pi sakayn, sirf wohi pani hay jo Aap kay sannay maujood hay. Huzoor Aqdas صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay apna dast Mubarak us thaylay mayn rakh diya to Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Mubarak ungliyon say pani chashmon ki tarah josh marnay laga, phir hum nay pani piya aur wozu bhi kiya. Hazrat-e-Salim Bin Abi Ja`ad رَضِيَ اللهُ عَنْهُ nay Hazrat Jabir رَضِيَ اللهُ عَنْهُ say pocha: Aap us waqt kul kimay aadami thay? Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: agar hum ayk lakh bhi hotay to wo pani hamayn kifayat kar jata, laykin hum us waqt sirf 1500 thay. (Bukhari, jild 2, safhah 493, Hadees 3576)

Aab-e-Zam Zam jo hum pitay hayn wo bhi Hazrat Isma'eel عَلَيْهِ السَّلَام kay qadmon ki ragar say niklay ho`ay chashmay ka pani hay.<sup>1</sup> Agar zameen say ya pahar phat kar pani ubalna shuro' ho ja`ay to usay chashma kaha jata hay. Chashmay ka pani `aam paniyon say mukhtalif hota hay. Inter net kay zari`ay jo ma'lumaat hasil ho`ee hayn wo yeh hayn keh

- ❖ Chashmay ka pani qudrati taur par thanda, farhat bakhsh, saaf shafaaf aur za`iqay mayn bohat acha hota hay.
- ❖ Is mayn qudrati taur par oxygen ki behtreen miqdar hoti hay.
- ❖ Yeh pani wazan mayn halka honay ki wajah say jald hazam ho jata hay.
- ❖ Balkeh hazmay kay nizam ko behtar banata aur motapay kay imkanaat ko km karta hay.
- ❖ Chashmay ka pani khon ki behtar safa`ee karta hay. Neez
- ❖ Is mayn ma`adnyaat ki saheeh miqdar hoti hay.
- ❖ Is pani ka PH Level ziyadah hota hay, ya`ni yeh pani km tayzabiyat wala hota hay. Aaj kal log hazaron rupay kharch kar kay yeh Alkaline water (ya`ni km tayzabiyat wala pani) kharidtay hayn. Jab keh qudrat nay hamayn chashmay kay zari`ayyeh nay`mat muft `ata farma`ee hay.
- ❖ Ayk tehqeeq kay mutabiq wo log jo kisi nashay mayn mubtila hon, ya ziyadah cha`ay ya coffee pinay ki `adat ka shikar hon unhayn ba`az docter chashmay ka pani pinay ka

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<sup>1</sup> Mir`aat-ul-Manajeh, jild 8, safhah 153

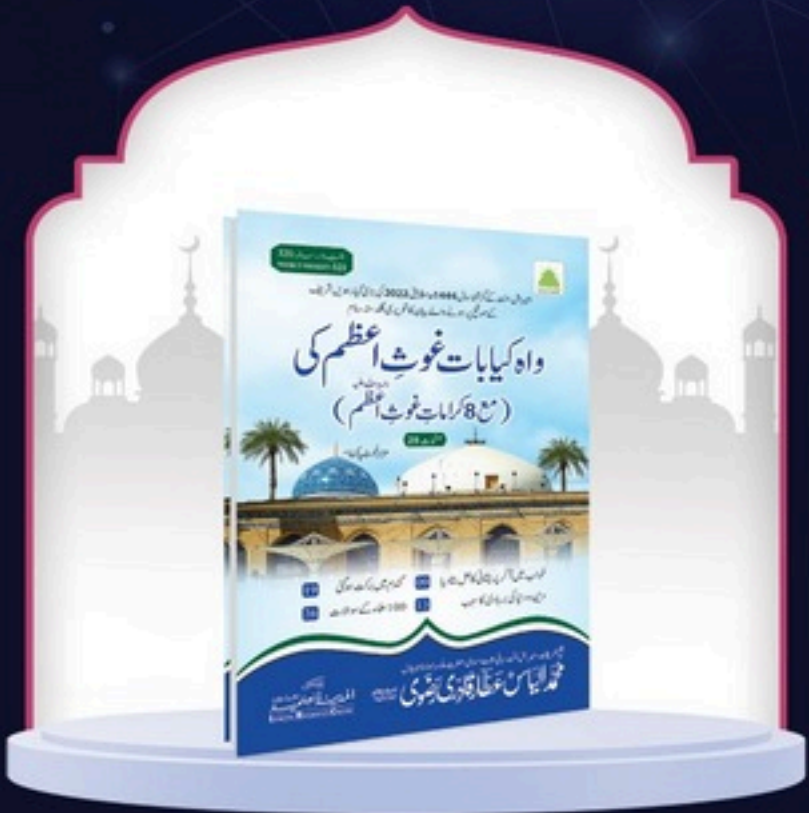
mashwarah daytay hayn, is kay zari'ay in chezon ki 'adat mayn khatir khuwah kami aa sakti hay.

- ❖ Chashmay ka pani jild ya'ni skin kay li'ay bhi behtreen hota hay, kiyun keh yeh saaf aur halka hota hay, is say jild ko achi name milti hay jis say ilarji aur kharish waghayra mayn bhi kami aati hay, neez!
- ❖ Yeh pani jild ki aysi safa`ee karta hayjo 'aam pani nahin kar sakta.
- ❖ Chashmay ka pani balon kay li'ay bhi mufeed hota hay, kiyun keh is mayn namak ki miqdaar ziyadah nahin hoti, jab keh namak ki ziyadah miqdar balon kay li'ay nuqsandah hoti hay.<sup>1</sup>

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<sup>1</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 10, safhah 49*

Aglay Haftay ka Risalah



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