

HAFTAWAAR RISALAH: 362  
WEEKLY BOOKLET: 362



Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ کی کتاب  
"Nayki ki Dawat" ki aik qist

BANAAM

# NAYKI

## KI DAWAT KAY SAY DAYN?

ROMAN



Nayki ki dawat mayn narmi  
zaroori hay

Khali thayla

Sharabi par infiradi koshish  
ka nateejah

Buri bataon say roko warna...!

Shaykh al-Tareeqah Ameer Ahl al-Sunnah, Bani-e-Dawat-e-Islami

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نیکی کی دعوت کیسے دیں؟

# Nayki ki Dawat kiasay dayn?

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَسْأَلُكَ يَا اللَّهُ بِاسْمِكَ الرَّحْمَنِ الرَّحِيمِ

## *Kitab perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye إِنَّ 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, vol. 1, p. 40)*

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

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

## Nayki ki Dawat kiasay dayn?

**Du'a-e-Attar:** Ya Rab-e-Musafaa! Jo ko`i 15 safhaat ka risalah “*Nayki ki Dawat kiasay dayn?*” parh ya sun lay usko naram mizaaj aur meethay bol bolnay wala bana, aur ussay waldayn samayt bay hisaab bakhsh day.

أَمِيرُنْ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood shareef ki fazeelat

**Farmaan-e-Aakhiri Nabi** صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Jis nay mujh par so 100 martabah Durood-e-Pak parha Allah Pak uski dono ankhon kay darmiyan likh deta hay keh ye nifaaq aur Jahannam ki aag say aazaad hay aur ussay barooz-e-Qiyamat shuhda` kay sath rakhay ga.” (*Mujma` al-Zawa'id, jild 10, safhah 253, Hadees 17298*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Neki ki Dawat ka Tarik Huzoor kay tareeqay per nahin

Hazrat Sayyiduna Abdullah Ibn-e-Abbas رَضِيَ اللَّهُ عَنْهُ say rawayat hay kay Sardar-e-Makka Mukarama, Sultan-e-Madina Munawarah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad hay:

يَا نِي وَوَلَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَبُؤِزَ كَبِيرَنَا وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ

hum mein say nahin jo hamaray chhoton per raham na karay aur baron ki izzat na karay aur neki ka hukum na day aur buraie say man'a na karay. (Sunan Tirmizi, jild 3, safha 370, Hadees 1928)

## Neki ki dawat sirf U'lama per nahin, a'waam per bhi lazim hay

Mufasssir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmed Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ is Hadees-e-Pak kay alfaaz “Neki ka hukum na denay aur buraie say man'a na karay” kay tahat farmatay hain: Her shakhs apni taqat aur apnay e'lm kay mutabiq deeni ahkaam logon mein jari kary. Ye sirf U'lama ka he farz nahin sab per lazim hay, hakim hath say buraiyan rokay, A'alam aam zabani tableegh say ye farz anjaam day. Fi zamana is say buhut ghafilat hay. (Mirat-ul-Munajeeh, jild 6, safha 416)

*Mein Neki ki Dawat ki dhoomen machaon*

*Tu ker esa jazba A'ata Ya Ilahi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## A'rabi nay jab masjid mein peshab ker diya

Hazrat Sayyiduna Anas رَضِيَ اللهُ عَنْهُ farmatay hain kay aik martaba hum Noor kay pekar, Tamam Nabiyon kay sarwar, Do jahan kay tajwar, Sultan-e-Bahrobar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sath masjid mein mujood thay kay aik a'rabi (ya'ni dehati) aaya aur masjid mein kharay ho ker peshab karna shuru ker diya. Janab-e-Risalat Ma'ab صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Ashaab رَضِيَ اللهُ عَنْهُمْ nay usay pukara: “Tehro” Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya kay usay na roko chhor do. Sahaba-e-Karaam عَلَيْهِمُ الرِّضْوَانُ khamosh ho gaiy hatta kay us nay

*Nayki ki Dawat kiasay dayn?*

peshab ker liya. Phir Mubaligh-e-A'zam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay usay bula ker (narmi-o-shafqat) say farmaya: “Ye masjid peshab aur gandagi key liye nahin”. Ye to sirf Allah عَزَّوَجَلَّ kay zikr, namaz aur tilawat-e-Quran key liye hain. Phir Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kisi ko pani lanay ka hukum diya, wo pani ka dol laya aur us (ya'ni peshab ki jaga) per baha diya. *(Saheeh Muslim, safha 164, Hadees 285)*

## **Neki ki dawat mein narmi zaruri hay**

Mufasssir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmed Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ is Hadees-e-Mubarika ki taht farmatay hain: Khayal rahay kay (najas ya'ni na-pak) zameen agar cha sokh ker pak ho jati hay (Jab kayus say najasat kay asraat zaiel ho jaien) lekin zameen ka dhona buhut he behtar hay kay is say gandagi ka rang-o-bu jaldi jata rahta hay aur is say tayammum bhi jaiz ho jata hay. Is Hadees (mein pani ka dol bahanay kay tazkiray) say lazim nahin aata kay na-pak zameen baghair dhoiey pak nahin ho sakti nez masjid mein paki kay I'lawa safaie bhi chahiye aur ye dhulnay say he hasil hoti hay, Mazeed farmatay hain: Is mein mubaligheen ko tareeqa-e-tableegh ki tai'leem hay kay tableegh-e-akhlaq aur narmi say honi chahiye. *(Mirat-ul-Munajeeh jild 1 safha 326)*

## **Peshab kartay kartay achanak ruk janay kay tibbi nuqsanat**

**Meethay meethay Islami bhaiyon!** Jab koi peshab ker raha ho us ko chunka denay wali aawaz lagasnay aur daranay say bachna chahiye kyun kay peshab kartay kartay kisi khuf waghera kay sabab adhorah peshab furan rok denay say tibbi tor per itnay sakhit nuqsanat puhnch saktay hain jitnay sanp kay dasnay say bhi nahin ho saktay! Peshab adhora chhor denay ki wajah say

junoon (ya'ni pagal pan aur bay hoshi kay doray parnay) aur gurdon ki muhlik bemariyan ho sakti hain.

### **Kharay kharay peshab karna sunnat nahin**

Bayan kardah riwayat mein kharay kharay peshab karnay ka tazkirah hay, is zeman mein arz hay kay kharay kharay peshab karna sunnat nahin hay chuna-cheh Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 1250 safhaat per mushtamil kitab, "*Bahar-e-Shari'at*" jild 1 safha 407 per hay: Ammul Mominen Hazrat Sayyidatuna Ayesha Saddiqa رَضِيَ اللهُ عَنْهَا farmati hain: Jo shakhs tum say ye kahay kay Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kharay ho ker peshab kartay thay to tum usay sachha na jano, Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nahin peshab farmatay magar beth ker.

*(Sunan Tirmizi, jild 1, safha 90, Hadees 12)*

### **Kharay kharay peshab karnay kay nuqsanat**

Afsos! Aaj kal kharay kharay peshab karnay ka aam rawaj ho chukka hay bil-khusus matar (Air port) aur degar khas khas maqamat per kharay ho ker peshab karnay ka makhsos intizam hota hay. Is tarah peshab karnay say jahan sunnat fout hoti hay wahan is kay tibbi nuqsanat bhi hain chuna-cheh tibbi tahqeeq kay mutabiq kharay kharay peshab karnay say masanay ka gudood mutawarim ho ker (ya'ni soj ker) barh jata hay jis kay bais peshab takleef say aanay, dhar patli honay, qatra qatra aanay balkay peshab band ho janay kay amraaz peda ho saktay hain. Kharay kharay peshab karnay walay baiz log baghair dhoiey ya bay khushk kiye paint ka botton ya zanjeer band ker letay hain jis say un ki ranon waghera per peshab kay chhentay girtay hain, is tarah bila u'zr badan ko na-pak karnay walay gunahgar honay kay sath sath tibban bhi nuqsan mein par saktay hain aik mustashriq (ya'ni esa farangi (Europiyan fard)



jo mashriqi zabanon maslan urdu waghera ka mahir ho) Doctor Jaunt Millen kahta hay: Surinon (ya'ni badan ka wo hissa jo bethnay mein zameen per lagta hay wo) aur us kay atraaf ki alergi, raanon ki khujli aur phuriyon, peeron (ya'ni naaf kay nechay kay hissay) ki khaal udharnay ki bemari parday ki makhsus jaga kay zakhan kay mareez jab meray paas aatay hain to un mein aksar wohi hotay hain jo peshab kay chhenton say nahin bachtay.

### **Peshab ki chhenton say na bachnay ka a'zaab**

Hazrat Sayyiduna Abi Bakrah رضي الله عنه farmatay hain kay Mien Huzoor Nabi-e-Kareem, Rauf-u-Raheem صلى الله عليه وآله وسلم kay sath chal raha tha aur Aap صلى الله عليه وآله وسلم nay mera hath thama huwa tha. Aik aadmi Aap صلى الله عليه وآله وسلم kay baien taraf tha daren asna hum nay apnay samnay do qabren paien to Mahboob-e-Khuda-e-Tawwab, Nubuwat-e-kay Aaftaab, Janab-e-Risalaat Ma'ab صلى الله عليه وآله وسلم nay farmaya: Un donon ko a'zaab ho raha hay aur kisi baray amar ki wajah say nahin ho raha, Tum mein say kon hay jo mujhay tahni la day. Hum nay aik dosray say aagay barhnay ki koshish ki to mein sabqat lay agay aur aik tahni (ya'ni shakh) lay ker hazir-e-khidmat ho gaya. Aap صلى الله عليه وآله وسلم nay us kay do tukray ker diye aur donon qabron per aik aik rakh diya phir irshad farmaya: ye Jab tak tar rahen gay un per a'zaab mein kami rahay gi aur un donon ko ghebat aur peshab ki wajah say a'zaab ho raha hay. (*Musnad Imam Ahmed, jild 7, safha 304, Hadees 20395*)

### **Aaqa ﷺ ko e'lm-e-ghaib hay**

**Meethay meethay Islami bhaiyon!** Dekha Aap nay! Ghebaton aur peshab kay chhenton say na bachna qabr kay a'zaab kay asbaab mein say hay. Aah! Hamarah wo nazuk badan jo kay mai'moli kantay ki chubhan, do pahar kid hoop ki tapish-o-

jalan aur bukhari ki mai'moli si aagan bardashit nahin ker sakta wo qabr ka holnak a'zaab kesay seh sakay ga. Ya Allah **عَزَّوَجَلَّ**! Hum peshab ki aalodgiyon kay jurmon, ghebaton, chugliyon aur chhotay baray tamam gunahon say toubta kartay hain, Piyaray Piyaray Malik **عَزَّوَجَلَّ**! Hum say hamesha hamesha kay liye razi ho ja aur hamari bay hisaab maghfirat farma.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bayan kardah riwayat say ye bhi mai'lom huwa kay Hamaray Piyaray Piyaray Aaqa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ko elm-e-ghaib hay jabhi to bai'ta-e-Khuda-e-Wahaab **عَزَّوَجَلَّ** qabar ka a'zaab mulahiza farma liya jesa kay bayan kardah Hadees-e-Pak say zahir hay. Meray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Milat Mualana Shah Imam Ahmed Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** Hadaiq Bukhshish shareef mein farmatay hain:

*Sar-e-Arsh per hay teri guzar dil-e-farsh per hay teri nazar*

*Malakot-o-mulk mein koi shay wo tujh pay a'yan nahin*

**Mushkil Alfaaz kay mua'ni:** Sar-e-Arsh: Arsh kay opper. Malakot: Firshton kay rahnay ki jaga. A'yan: zahir

**Sharah-e-Kalaam-e-Raza:** Ya Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Arsh kay opper aur farish ya'ni zameen kay andar ka sab kuch Aap **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay pesh-e-nazar hay. Dunya jahan mien koi bhi esi shay nahin jo Aap **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** per zahir na ho.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Sharabi per infradi koshish ka natija**

Meethay meethay Islami bhayon! "Narmi" say jo kaam hota

hay wo “Garmi” say nahin huwa karta aur mubaligh ko to “mom” say ziyadah naram aur baraf say ziyadah thanda rahna chahiye, dant depat aur jhar jhipat karnay say kisi ki islaah honi mushkil hay. Hujjat-ul-Islam Hazrat Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي “Thya-ul-U’loom” mein naqal kartay hain: Hazrat Sayyiduna Muhammad Bin Zakariya عَلَيْهِ رَحْمَةُ اللهِ الْكَبِيرَا farmatay hain: Aik Bar mein Hazrat Abdullah Bin Muhammad Bin Ayesha عَلَيْهِ رَحْمَةُ اللهِ kay pas hazir huwa, Aap عَلَيْهِ رَحْمَةُ اللهِ namaz-e-maghrib kay ba’ad masjid say ghar ki janib rawana huway, rastay mein aik qureshi nujawan nashay mein dhut nazar aaya, us nay aik aurat ko pakar liya, aurat chilaie, log lapkay aur us nujawan per toot paray, Hazrat Sayyiduna Ibn Ayesha عَلَيْهِ رَحْمَةُ اللهِ nay usay pehchana aur logon say chhura ker shafqat kay sath seenay say laga liya, apnay ghar laiey aur usay sula diya. Jab wo jaga to us ka nasha utar chukka tha. Usay nashay kay duran honay walay bay hayaie kay qissay aur pitaie ka mai’lom huwa to maray sharam kay ro para aur janay laga. Hazrat Sayyiduna Ibn Ayesha عَلَيْهِ رَحْمَةُ اللهِ nay us ko roka aur nihayat narmi say kay sath Neki ki Dawat di aur ihsaas dilaya kay beta! Aap to qureshi hain, Aap ki khandani sharafat marhaba! Ye to ghor farmaiye kay Aap kis a’zeem hasti ki olaad hain! Beta! Allah عَزَّوَجَلَّ say dariye aur hamesha kay liye sharaab noshi aur degar gunahon say touba ker lijiye. Wo nujawan is piyar bhari Neki ki Dawat say pani pani ho gaya aur us nay ro ro ker touba ki. Sharaab aur degar gunahon kay qareeb na janay ka a’hud kiya. Aap عَلَيْهِ رَحْمَةُ اللهِ nay shafqat say us ka matha chuma aur khub hosila afzaie farmaie. Wo bay had mutasir huwa aur Aap عَلَيْهِ رَحْمَةُ اللهِ ki suhbat mein rahnay laga aur Ahadees-e-Mubarika likhnay per mai’mor huwa. (Makhozas: Thya-ul-U’loom, jild 2, safha 411)

*Hay fulan-o-kamrani narmi-o-aasani mein  
Her bina kaam bigar jata hay nadani mein*

*Doob sakti he nahin mujon ki tughyani mein*

*Jis ki kashti ho Muhammad ki nigahbani mein*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### **Mein nay usay qatal ker kay Khudkushi ker li....**

Meethay meethay Islami bhaiyon! Gunahon say pecha churanay, namaz ki pabandi ka zehin banana, Makki Madani Aaqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnaten apna nay, dil mein Ishq-e-Rasool ki sham'a jalanay, jannat-ul-Firdos mein jaga panay aur a'zaab-e-nar say khud ko bachanay kay liye Dawat-e-Islami kay Madani mahool say her dam wabasta rahiye. Sunnaton bharay Madani qafilon mein safar ka mai'mol banaiye aur Madani in'amaat kay mutabiq apni zindagi kay shab-o-roz guzariye. Aap ki targheeb-o-tahrees kay liye aik Madani bahar pesh ki jati hay. Aik Mubaligh-e-Dawat-e-Islami kay bayan ka khulasa hay: Mujhay Madani qafilay mein safar kay duran aik masjid mein namaz-e-jum'a say qabal sunnaton bhara bayan karnay ki sa'adat hasil hui, bayan kay ikhtitam per masjid mein mujood Islami bhaiyon ko un ki pesh aamdah pareshaniyon kay roohani e'laaj kay liye "*Tai'veezat-e-Attaria*" hasil karnay ki targheeb di. Aik sahib Namaz-e-A'sur kay waqt meray pas tashreef laiey aur apna masa'alakuch in alfaaz mein bayan kiya: Kuch a'rsay qabal mein rozgar kay silsilay mein Pakistan say bahir gaya to wahan ja ker chori, daka zani jesay jaraim aur dosray ghair qanooni kaamon mein mulawwas ho gaya jab kay Pakistan mein meri ghair mujoodgi mein ghar per ye qayamat tooti kay kisi nay meray bachon ki ammi per ghalat-o-bay bunyad ilzamaat a'aied ker diye jis ka natija us ki **Khudkushi** ki surat mein zahir huwa. Jab mujhay is sanihay ki khabar di gaie to mein sadmay sy pagal ho

gaya aur furi tor per Pakistan apnay ga'aon aa puhncha. Nafs-o-Shetan kay behkavay mein aa ker mein nay apni ahliya per ghalat tuhmat laganay walay ko qatal ker key khud bhi **Khudkushi** ker lenay ka iradah ker liya. Mien nay is waridaat kay lawazimaat bhi mukammal ker liye thaylekin masjid mein jum'a ada karnay kay sath sath mujhay aap ka bayan sunnay ki sa'adat bhi naseeb hui, bayan kay ikhtitam mein per aap nay mushkilaat kay hal kay liye "*Taiveezat-e-Attaria*" hasil karnay ki jo targheeb di us say dharas bandhi. Aap ka bayan sun ker meray gunahon bharay iraday mutazalzal ho gaiey aur mein nay fasila kiya hay kay Aap say apna masa'ala bayan ker kay koi esi surat ikhtiyar ki jaiey sanp bhi mar jaiey aur lathi bhi na tootay. Us ki baaten sun ker pehlay to mein ghabraya lekin Allah aur Rasool ﷺ ko yaad ker kay moqi'e ki munasibat say mua'milay ko hal karnay kay liye Dawat-e-Islami kay isha'ati idaray Makatab-tul-Madina kay sunnaton bharay tahreeri bayanat kay teen rasaiel "*Gussay ka elaaj, A'fw-o-Dar-guzar ki Fazilat aur Khudkushi ka Elaaj*" say rahnumaie letay huway taqreeban aik ghantay tak un per infiradi koshish karta raha. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ* Aakhir kar wo Islami bhai apnay khatarnak iraday say baaz aa gaiey aur yun do qeemati janen za'ie honay say mahfooz ho gaien. Unhon nay ishq bar aankhon say toubay ki aur mai nabaligh bachon kay Ghous-e-A'zam *عَلَيْهِ رَحْمَةُ الرَّحْمَنِ* kay mureed ho gaiey, Ghar ki hifazat aur karobar mein barkat kay liye "*Tai'vezaat-e-Attaria*" bhi hasil kiye. Jab mein nay unhen Madani Qafilay mein safar ki raghbat dilaie to purnam aankhon kay sath bharaie hui aawaz mein kaha: "*إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*" Ab to meri tamam zindagi Dawat-e-Islami kay Madani kaamon he mein guzray gi".

*Aey Islami Bhai na karna laraie*

*Kay ho jaiey ga Madani Mahool*

Sanwar jaiey gi aakhirat **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

Tum apnaiey rakho sada Madani Mahool

(Wasael Bakhshish, safha 604)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Mubaligheen Jum'a ko bayan kiya karen

**Meethay meethay Islami bhaiyon!** Is Madani Bahar say jum'a kay sunnaton bharay bayan ki barkaten mai'lom huwen, Dawat-e-Islami kay tamam zimey daran ko chahiye kay jahan kahan mumkin ho jum'a mein badal badal ker mubaligheen kay sunnaton bharay bayanat ki tarkeeb farmaya karen kyun kay namaz-e-jum'a mein aanay walay kaie afraad esay hotay hain jo u'moman kisi bhi ijtim'a mein shirkat nahin kartay, is tarah eson tak bhi Dawat-e-Islami ka Madani paigham puhnch jaiey ga aur kaie khush naseebon ka dil chot kha jaiey ga aur **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** wo gunahon say tai'ab ho ker panch waqt namazi ban jaien gay aur un per aap mazed infiradi koshish **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** unhen Madani qafilay ka musafir bana ker Dawat-e-Islami kay Madani mahool say wabasta ker kay sunnaton kay sanchay mein dhal day gi. Jesa kay abhi aap nay mulahiza farmaya kay mua'shiray ka bigra huwa zindagi say bazaar shakhs Mubaligh-e-Dawat-e-Islami kay sunnaton bharay bayan aur infiradi koshish ki barkat say qatal-e-muslim say bazrah ker aur **Khudkushi** ka iradah tarak ker kay ta'aib ho gaya.

## Her do minute mein teen Khudkushiyan

**Afsos!** Aaj kal "**Khudkushi**" ziyadah he aam ho gaie hay, is ka aik buhut Bara sabab E'lm-e-deen say dori hay, darhi mundon, ya jazbati modern bay resh larkon, School aur College kay talibon

e'lmon, dunivi Tai'leem yafton ya bay pardah fashionable auraton mein he **Khudkushi** ka melan dekha ja raha hay. Aap nay kabhi nahin suna hoga kay fulan deeni talib-e-e'lm ya A'lam-e-deen ya mufti Sahib ya Shari'at ki paband pardah nashen naik bibi nay khud kushi ker li. Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 472 safhaat per mushtamil kitaab, "**Bayanat-e-Attaria (Hissa 2)**" safha 404 ta 406 per hay: Gunahon ki kasrat aur ahwaal-e-aakhirat kay mua'milay mein jahalat kay sabab afsos! Hamaray watan-e-azeez Pakistan mein **Khudkushi** ka rujhan barhta he chala ja raha hay. Aik akhbari report kay mutabiq August 2004 mein Pakistan mein **Khudkushi** ki 68 wardaten huwen jin mein Bab-ul-Madina Karachi ka pehla number raha jab kay dosra number Madina-tul-Auliya Multan walon ka aaya. Usi Akhbar kay mutabiq dunya mein her 40 second mein khudkushiki aik wardat hoti hay!

### Kiya Khudkushi say Jaan chhot jati hay?

Khudkushi karnay walay shayad ye samajhtay hain kay hamari jaan chhot jaiey gi! Halankay us say jaan chhotnay kay bajaiey narazi-e-Rab-ul-Izzat عَزَّوَجَلَّ ki Surat mein nihayat buri tarah phans jati hay. Khud عَزَّوَجَلَّ ki qasam! Khudkushi ka a'zaab bardasht nahin ho sakay ga.

### Aag mein a'zaab

Hadees-e-pak mein hay: Jo shakhs jis chez kay sath **Khudkushi** karay ga wo jahanum ki aag mein usi chez kay sath a'zaab diya jaiey ga. (Saheeh Bukhari, jild 4, safha 289, Hadees 6652)

### Usi hathiyar say a'zaab

Hazrat Sayyiduna Sabit Bin Dahhak رَضِيَ اللهُ عَنْهُ say marvi hay kay

rahat-e-Qalb-e-nashad, Mahboob-e-Rab-ul-Ibbad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad-e-ibrat bunyad hay: Jis nay lohay kay hathiyar say **Khudkushi** ki to usay jahanum ki aag mein usi hathiyar say a'zaab diya jaiey ga. (*Saheeh Bukhari, jild 1, safha 459, Hadees 1363*)

## Gala ghontnay ka a'zaab

Hazrat Sayyiduna Abu Hureerah رَضِيَ اللهُ عَنْهُ say marvi, Sarkar-e-Do A'lam, Noor-e-Mujassam, Shah Bani A'dam, Rasool-e-Muhtasham ka farman ibrat nishan hay: Jis nay apna gala ghonta to wo jahanum ki aag mein apna gala ghontta rahay gaur jis nay khud ko neza mara wo jahanum ki aag mein khud ko nezah marta rahay ga. (*Aaidan, safha 460, Hadees 1365*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Khali theela

Ameer-ul-Momineen Hazrat Mualaiy Kainat, Ali-ul-Murtaza Shair-e-Khuda كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمِ farmatay hain: Jo dil ki achaie ko achaie na samjhay aur buraie ko buraie tasleem na karay to us kay opper walay hissay ko esay nechay ker diya jaiey ga jesay theelay ko ulta kiya jata hay aur phir theelay kay andar ki cheezen bikhar jati hain. (*Musanaf Ibn Abi Sheba jild 8, safha 667, raqam 124*)

## Dil kay “Andhay” aur “Aondhay” honay kay man'a

Meethay meethay Islami bhaiyon! Waqi'e is mein barbadi he barbadi hay kay aadmi ka dila achaie ko achaie aur buraie ko buraie mannay he say inkaar ker day. Hamhen gunahon say hamesha bachna aur Allah عَزَّوَجَلَّ say qalb-e-saleem (ya'ni saheeh-o-salamat dil) talab karna chahiye, warna abhi aap nay dil ki



tabahi kay mutai'liq Muala Ali **كَلِمَةُ اللَّهِ وَجْهَةٌ الْكَرِيمِ** ka irshad mulahiza farmaya. Yad rakhiye! Gunahon ki kasrat say kay sabab pehlay dil “*Andha*” hota hay phir “*Aondha*” ya’ni ulta ho jata hay ko kay aakhirat kay liye intahaie tabah kun hay. Chuna-cheh Dawat-e-Islami kay isha’ati idaray Maktaba-tul- Madina ki matbu’a 561 safhaat per mushtamil kitaab, “*Malfozaat-e-A’la Hazrat*” safha 405 per hay: Teen chezen a’lehdah a’lehdah hain, *Nafs*, *Rooh*, *Qalb* (ya’ni dil) roh bamanzila badshah kay hay aur nafs aur qalb is kay do wazeer hain. Nafs is ko hamesha sharr ki taraf lay jata hay aur qalb jab tak saaf hay khair ki taraf bulata hay aur **مَعَادَ اللَّهِ عَزَّوَجَلَّ** kasrat-e-mua’si (ya’ni gunahon ki ziyadati) aur khususan kasrat bid’aat say “andha” ker diya jata hay. Ab is mein haq kay dekhney, samajhney, ghor karnay ki qabiliyat nahinrahti magar abhihaq sunnayki istai’dad (ya’ni qabiliyat) baqi rahti hay aur phir **مَعَادَ اللَّهِ عَزَّوَجَلَّ** “*Aondha*” ker diya jata hay. Ab wo na haq sun sakta hay aur na dekh sakta hay, bilkul chhopat (ya’ni veraan) ho ker rah jata hay. (Phir A’la Hazrat **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** nay farmaya:) Qalb (ya’ni dil) haqeeqatan is mudghah goshit (ya’ni goshit kay lothiray) ka naam nahin balkay wo aik “*Latifah Ghebiyyah*” hay jis ka markaz ye mudghah goshit (ya’ni dil) hay seenaykay baien (ya’ni ultay) janib aur nafs ka markaz zeer-e-naaf (ya’ni naaf kay nechay) hay isi wastay-e-shafiyya (ya’ni shafi’e Hazraat) seenay per hath bandhtay hain kay “*Nafs*” say jo wasaawis uthen wo “*Qalb*” tak na puhchnay paien aur hanfiyah (Ya’ni Hanfi Hazraat) zeer-e-naaf bandhtay hain.

*Tufeeq nekiyon ki aey Rab kareem day*

*Badiyon say bachnay wala to qalb-e-Saleem day*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Mua'fi nahin milay gi?

Hazrat Sayyiduna Abu Dardah رضي الله عنه say marvi hay kay tum neki ka hukum detay rahna aur buraie say roktay rahna warna tum per zalim badshah musallat ker diya jaiey ga jo tumharay chhotay per raham nahin karay ga aur tumharay naik logon du'a karen gay magar un ki du'aen qabool nahin hon gi, wo mua'fi mangel gay magar un ko mua'fi nahin milay gi. (*Ihya-ul-Uloom, jild 2, safha 383*)

## Buri baaton say rook warna ....

Khalifa-tul-Muslimeen Hazrat Sayyiduna Abu Bakar Siddique رضي الله عنه nay irshad farmaya: Aey Logo! Tum is aayat ko parhtay raho:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط

*Aey Emaan walon! Tum apni fikr rakho,  
tumhara kuch na bigaray ga jo gumrah huwa jab kay tum rah  
per ho.*

*[Kanz-ul-Iman (Quran ka Tarjama)] (Parah 7, Surah al-Maidah, Ayat 105)*

(Ya'ni is aayat say ye samajhtay hon gay kay jab hum khud hidayat per hain to gumrah ki gumrahi hamray liye muzur (Ya'ni nuqsan dah) nahin, hum ko kisi gumrah ko gumrahi say man'a karnay ki zarurat nahin) Mein nay Meethay Madani Aaqa صلى الله عليه وآله وسلم ko ye farmatay suna hay kay log agar buri baat dekhen aur is ko na badlen to qareeb hay kay Allah Ta'ala un sab ko apnay a'zaab mein mubtila farma day. (*Sunan Ibn-e-Maja, jild 4, safha 359, Hadees 4005*)

Is Hadees-e-Pak kay tahat “*Mirat-ul-Munajeeh*” mein hay:

Quran-e-kareem ki is aayat “يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَبِضُّوكُمْ عَنْ صَلَاتِكُمْ إِذَا”  
**Tarjuma-e-Kanz-ul-Emaan:** “Aey emaan Walon! Tum apni fikr rakho, tumhara kuch na bigaray ga jo gumrah huwa jab kay tum rah per ho”. Kay hawalay say baiz logo samajhtay thay kay **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** (Neki ka hukum do aur buraie say man’a karnay) ki zarurat nahin balkay aadmi ko apni islaah karni chahiye dosron kay gunah kotahiyon is ka kuch bigar nahin saktay, Hazrat Sayyiduna Abu Bakar Siddique **رَضِيَ اللَّهُ عَنْهُ** nay is mughalatay ko dor kartay huway Rasoolullah **(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)** kay is irshad girami kay hawalay say bataya kay jab log buraie ko dekh ker usay badalnay ki koshish na karen to wo sab a’zaab mein muhtalaa hotay hain. Dosri riwayat say ye baat wazih hoti hay kay is tabdeeli ka tai’lluq taqat say hay ya’ni buraie ko badalnay walay log is baat ki taqat rakhnay kay bawajood na badlen to wo bhi a’zaab kay muhtalaa hon gay. *(Mirat-ul-Manajeeh, jild 6, safha 507)* Mazkorah aayat-e-muqaddasa kat tahat Sadr-ul-Afazil Hazrat A’lama Mualana Sayyid Muhammad Naemuddin Muradabadi **عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِوِي** farmatay hain: Musalman Kufar ki mahromi per afsoos kartay thay aur unhen ranj hota tha kay kuffar i’nad (ya’ni I’dawat) mein muhtalaa ho ker dolat-e-Islam say mahrom rahay. Allah Ta’ala nay un (Musalmanon) ki tassali farma di kay is mein tumhara kuch zarar (ya’ni nuqsan) nahin **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** (Ya’ni neki ku hukum denay aur buraie say man’a karnay) ka farz ada ker kay tum Barri-u-Zamma ho chukay tum apni neki ki jaza pao gay. Abdullah Bin Mubarak **(رَحْمَةُ اللَّهِ عَلَيْهِ)** nay farmaya: Is aayat mein **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** kay wujoob ki buhut takeed ki hay kyun kay apni fikr rakhnay kay man’a ye hain kay aik dosray ki khabar geeri karay, nekiyon ki raghbat dilaiyay, badiyon say rokiyay.

Aglay Haftay Ka Risalah



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