

Haftah waar risalah



Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat, Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal
Muhammad Ilyas Attari Qadari Razawi رحمۃ اللہ علیہ kay malfuzaat ka tehreeri guldastah

Ameer-e-Ahl-e-Sunnat say Badshuguni kay baray mayn 20 Suwal Jawab

(ROMAN URDU)



Mukhtalif Cheezon say buray
shugoon layna

Kiya kisi kay sitaray gardish
mayn aatay hayn?

Shishah ya kaach tutnay par
shugoon layna kiasa?

Suraj girhan ya chand girhan
ka asar.....

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Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal
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امیراہل سنت سے بدشگونی کے بارے میں 20 سوال جواب

Ameer-e-Ahl-e-Sunnat say badshaguni kay baray may 20 Suwal Jawab

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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, vol. 1, p. 40*)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

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Ameer-e-Ahl-e-Sunnat say badshaguni kay baray may 20

Suwal Jawab

Dua-e-Khalifa` Attar: Ya Rab-ul-Mustafa! Jo koyi 15 safhaat ka risalah “Ameer-e-Ahl-e-Sunnat say badshaguni kay baray mayn 20 suwal jawab” parh ya sun lay ussay badshuguni aur tauhamat say mehfooz farma aur us ki maan baap samayt bay hisab magfirat farma.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood sharif ki Fazeelat

Hazrat Shaykh Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ aik roz Baghdad-e-Mualla kay jayyad Alim Hazrat Abu Makr Mujahid رَحْمَةُ اللهِ عَلَيْهِ kay pas tashreef laye, unhohn nay foran kharay ho kar un ko galay laga liya aur payshani choom kar bari tazeem kay sath apnay pas bithaya. Hazireen nay arz kiya: ya sayyadi! Aap aur Ahl-e-Baghdad aaj tak unhayn deewana kehtay rahay hayn magr aaj un ki is qadr tazeem kiyon? Jawab diya: may nay yoohn hi aisa nahin kiya, اَلْحَمْدُ لِلّٰهِ! Aaj raat may nay khuwab may yeh iman afroz manzar dekha keh Hazrat-e-Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ bargah-e-risalat may hazir huway to Sarkar-e-Do ‘Alam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kharay ho kar un ko seenay say lagaya aur payshani ko bosa day kar apnay pehlu may bitha

liya. May nay arz ki: Ya Rusool Allah ﷺ! Shibli par is qadr Shafqat ki waja? Allah Pak kay Piyaray Habeeb ﷺ nay (ghayb ki khabar detay huway) farmaya keh yeh har namaz kay baad yeh ayat parhta hay:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

(Part 11, Surah Al-Taubah, verse 128) aur is kay baad mujh par durood parhta hay. (Al-Qawl al-Badī', p. 346)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Suwal: Hamaray mushray may tarhan tarhan kay buray shugoon liyay jatay hayn maslan samnay kay kali bulli guzar jaye to yoohn hojayega, kawwa bola to yoohn hooga aur tail gir jaye to yoohn hoga wagherah wagherah, yeh Irshad farmaiyyay keh is baray may islam hamary kiya rehnumayi karta hay?

Jawab: Badshaguni haram hay. (Al-Tarīqat al-Muhammadiyya, vol. 2, p. 17) dunya may aik ghayr muslim qoum ko kali billi say badshaguni leti hay yahan tak keh agar us qoum kay log kaheen safar par jarahay hon aur un kay aagay say kali billi guzar jaye to voh palat kar ayanegay aur samjhengay keh agar ab safar kiya to nuqsan hojayega laykin badqismati say us qoum kay sath reh reh kar baaz musalmanohn nay bhi kali billi say badshaguni shuru kardi hay. Agar kisi nayk kaam may kabhi badshaguni wala koyi muamla hojaye to voh kaam zuroor kar guzarina chahiyay maslan aap qafiyay ay safar kar rahay hayn aur kali billi qafilay may safar karnay walay har fard kay aagay say guzar jaye aur aik bar nahin balkeh 100, 100

bar guzar jaye tab bhi aa papa safar jary rakhayn inshAllah ziyadah kamiyabi milay gi to is tarhana ap nay badshaguni ka rad karna hay.

May aik bar kaheen jaraha tha aur meray aagay say kali billi guzri magar may nay apna safar jary Rakha aur Allah Pak ki rehmat say aaj may aap kay sath betha huwa hoon to kali billi say badshaguni lena hamara nahin ghayr muslim ka aqeedah hay aur islam ma badshaguni lena najayaz hay (*Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 109*)

Suwal: 13 kay adad ko manhoos samajh kar us say badshaguni lena kesa hay? Nayz mah-e-safar sharif ko manhoos samajh kar us may shadiyan nak arna kesa hay? ⁽¹⁾

Jawab: Aj kal log 13 kay adad ko manhood samajhtay hayn aur us say badshaguni letay hayn. 13 kay adad ki bhi kiya baat hay keh Piyaray Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay aylan-e-nabuwwat kay baad 13 saal tak Makkah mukarramah ko apnay qadam choomay ki saadat ata farmayi, us kay baad 10 saal tak Madinah munawwarah ki hawaohn ko zulfayn choomnay ki saadat bakhshi, to 13 ka adad bura nahin. (*Ṣaḥīḥ Bukhārī, vol. 2, p. 590, hadith 3908; Ṣaḥīḥ Muslim, p. 984, hadith 6097*) isi tarhan baaz log mah-e-safar ko bhi bura kehtay hayn najanay unhayn kiya hogaya hay? Jabkeh Khatoon-e-Jannat Hazrat Bibi Fatima رَضِيَ اللهُ عَنْهَا aur moula mushkil kusha Hazrat Ali Murtaza Reazi Ki Shadi mah-e-safr may huwi thi. (*Al-Kāmil fī al-Tārīkh, vol. 2, p. 12*) aur yeh bay charay mah-e-safar may shadiyahn nahin kartay keh yeh manhoos maheena hay halankeh moula mushkil kusha رَضِيَ اللهُ عَنْهُ aur bibi Fatima رَضِيَ اللهُ عَنْهَا ka nikkah Khud Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki

¹ Yeh suwal shouba malfoozat-e-Ameer-e-Ahl-e-Sunnat ka qaim kardah hay aur jawab Ameer-e-Ahl-e-Sunnat دَامَتْ تَرَكَاتُهُمُ الْعَالَمِيَّةُ ka Inayat kiya huwa hay.

moujoodgi may huwa hay lehaza mah-e-safr may nikkah karna chahiyay balkeh ehtimam kay sath karna chahiyay takeh logohn ki badshaguniyohn ka zor tootay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 506*)

13 kay adad kay baray may logohn kay galat khayalat

Bohat say log 13 number say bhi badshaguni letay hayn aur 13 number nahin likhtay yahan tak keh kamray aur seat par bhi 13 number nahin likhtay yeh bhi maloomat ki kami ki waja say hay warna 13 number bura nahin bohat acha hay aur isay kayi nisbatayn hasil hayn maslan moula mushkil kusha Hazrat Ali-ul-Murtaza رضى الله عنه ki wiladat ki tareekh bhi 13 Rajab-ul-murajjab hay. (*Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār, p. 85*)

yoohn hi jung-e-badr may Sahabah-e-Karam رضى الله عنهم ki taadad 313 thi. (*Sunan Tirmidhī, vol. 3, p. 220, hadith 1604*) aur ayyam-e-tashreeq ka akhiri din bhi 13 zul hijja-tul-haram hay keh 9 zil hujja-tul-haram ki fajr say lay kar 13 zul hijjah-tul-haram ki asr tak takbeer-e-tashreeq parhi jati hay. (*Durr Al-Mukhtār, vol. 3, pp. 71-75, selected*) 13 tareekh ko agar kisi kay han beta paida ho to kiya muaaz allah usay phenk dengay keh manhoos tareekh may payda huwa hay? Hargiz nahin, beherhaal 13 ka adad bohat acha hay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 110*)

Suwal: Kuch log is tarhan badshaguni letay hayn keh hamaray ghar may fulan cheez pakti hay to koyi beemar hojata hay ya aafat aajati hay, aisay logohn ko kesay samjhaya jaye?

Jawab: Islam may badshaguni nahin nayk shaguni hay aur badshaguni najayaz aur gunnah ka kaam hay. (*Al-Tarīqat al-*

Muhammadiyah, vol. 2, p. 17) har qoum, har biradry, har gaon, har sheher aur har mulk may alag alag badshaguniyahn payi jati hayn jo sab say sab dhakoslay (dhokay) hayn aur sharan un ki koyi asal nahin hay. Log jaysi badshaguni letay hayn haqeeqat may aisa hota nahin hay. Suwal may khanay peenay kay hawalay say adshaguni ka tazkirah kiya gaya hay warna umooman fulahn din, gufulahn tareekh aur mah-e-safr wagherah bohat say muamlat may badshaguniyahn payi jaty hayn jo keh kuffar say chali aarahi hayn. (*Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 504*)

Suwal: Hamaray ghar ki gallery may rozana do kawway lohay kay taar lay kar aatay hayn aur is say kuch banatay hayn agar koyi un ko hatanay ki koshish karay to yeh us par hamla kar detey hayn aur zor zor say cheekhnay lagtay hayn. Pehlay bhi aisa huwa tha aur mayri Walidah beemar par gayi theen aur ab phir is tarhan huwa hay aur meray walid sahab beemar hogaye hayn is ki kiya waja hay? Log kehtay hayn kawwa shaytani makhlooq hay us ko nahin hatana chahiyay. Ab ham kiya karayn? Aap is ka koyi hal Irshad farma dijiyay.

Jawab: Kawwa shaytani makhlooq nahin hay. Albattah us ko sharayi istilah may fasiq kaha jata hay. (*Ṣaḥīḥ Bukhārī, vol. 1, p. 204, hadīth 1829, derived*) beher haal Allah Pak behtar janta hay keh aap kay walidayn waqayi un kawwohn ki waja say beemar huway hayn ya yeh ittefaq beemari hay ya phir nafsiyati asar ki waja say dil par yeh baat kay li keh ab yeh kawway agaye hayn yaqeenan kisi nay jadu karwaya hog ajis ki waja say ham beemar hogaye wagherah. Aap dawat-e-Islami ki majlid Rohani ilad kay bayhat lagnay walay bastay say is masail kay hal kay liyay taweezat lijiyay, ghar may latkaiyay aur ammi abbu balkeh ghar kay saray afrad pehen bhi layn. Allah Pak is

museebat say aap ko nijat ata farmaye. ⁽¹⁾ (*Malḥūzāt Amīr Ahl al-Sunna, vol. 2, p. 435*)

Suwal: Murga to azaan deta hay laykin murgi azaan kiyun nahin deti?

Jawab: Murga farishtoohn ko dekh akr azaan deta hay. (*Ṣaḥīḥ Bukhārī, vol. 2, p. 405, hadith 3303*) is liyay jab urga azaan day to us waqt Allah Pak kay fazal-o-rehmat ki dua karni chahiyay. Han! Murgi azaan nahin deti laykin agar kabhi kabhar murgi azaan day day to logohn ko yeh galat fehmi hojati hay keh yeh murgi manhoos ay jis ki waja say log usay kaam detay hayn. Aisi soch nahin honi chahiyay aur na hi murgi ko manhoos kehna chahiyay, kiyonkeh badshaguni lena gunnah hay (*Tafsīr Na‘īmī, part 9, Al-A‘rāf, under verse 132, vol. 9, p. 119*) murgi to achi hoti hay. (*Malḥūzāt Amīr Ahl al-Sunna, vol. 10, p. 26*)

Suwal: Agar murgi azaan denay lag jaye to kiya us kay anday aur gosht kha saktay hayn?

Jawab: Jo murgi azaan deti ho to us kay anday aur gosht khana bilkul jayaz hay. Baaz log aisi murgi ko manhoos samajh kar zibah kar daltay hayn halankeh yeh badshaguni hay aur badshaguni lena sharan jayaz nahin. Awam may aisi aur bhi bohat si baatein mashoor hayn maslan mah-e-safr ya kisi khas tareekh ko manhoos samajhna, billi aaray anay ya nk

¹ Hazrat Imam Muhammad Afandi Rumi Barkali رَحْمَةُ اللهِ عَلَيْهِ likhtay hayn: badshaguni lena haram aur nayk faal ya acha shagun lena mustahib hay. (*Al-Tarīqat al-Muhammadiyya, vol. 3, pp. 175-189*) agar kisi nay badshaguni ka khayal dil may aatay hi usay jhatka diya to us par kuch ilzam nahin laykin agar us nay badshaguni ki taseer ka aiteqad Rakha aur isi aiteqad ki bina par is kaam say ruk gaya to gunnah gar hoga maslan kisi cheez ko manhoos samajh kar safar ya karobar karnay say yeh soch kar ruk gaya keh ab mujhay nuqsan ho hoga to ab gunnahgar hoga. (*Bad-Shugūnī, p. 13*)

pharaknay ko kisi museebat ka paysh khayma (sabab) batana wagherah wagherah yeh tamam baatein badshaguni kay qabeel (qism) say hayn jin say bachna zuroori hay. Is qism kay tohmat aur batil khayalat kay mutalliq tafseeli maloomat hasil karnay kay liyay dawat-e-Islami kay maktaba-tul-Madinah ki 127 safhat par mushtamil kitab badshaguni ka muta'ala kijiyay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 1, p. 176*)

Suwal: Suna hay keh safr sharif ka akhiri budh mardohn par bhari rehta hay. Kiya yeh baat durust hay?

Jawab: Nawuz-o-bilah! Agar aap nay aisa suna hay to galat suna hay. Safr ka pehla budh na kisi par bhari hay aur na akhiri budh bhari hay. Safar ka koyi din, koyi ghanta, balkeh koyi lamha bhi kisi par bhari nahin hay. Albattah voh waqt insan kay haq may manhoos hota hay jis may voh Allah Pak ki nafarmani karta hay aur voh waqt bohat khudh gawar hota hay jis may voh nayki baja lata ya Allah Pak ki farmanbardari karta hay. ⁽¹⁾ (*Malfūzāt Amīr Ahl al-Sunna, vol. 10, p. 124*)

Suwal: May nay apnay ustadohn say duna hay keh mangal kay din kenchi nahin chalani chahiyay, na khali na kapray par keh is say nahoosat hoti hay, is ki kiya haqeeqat hay?

Jawab: Mangal kay din kenchi chalana ya kapray ka katna nahoosat ka bais nahin. (*Ibid, vol. 10, p. 552*)

¹ Hazrat Allama Ismail Haqqi رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: zamanay kay ajza apni asal haqeeqat may barabar hayna ur un may koyi farq nahin, albatta un ajza may jo nayki ya gunnah waqay ho us may may farq ki waja say zamanay kay ajza may farq hojata hay, to jumah ka din nayk kaam karnay walay kay aitebar say sa'adat mandi ka din hay aur gunnah karnay walay kay aitebar say (us kay haq may) manhoos hay. (*Tafsīr Rūh al-Bayān, part 24, Al-Sajdah, under verse 16, vol. 8, p. 244*)

Suwal: Agar kisi kay banay kaam bigar rahay hon to log kehtay hayn keh oh bhail! Teray sitaray to gardish may hayn kiya aisa kehna durust hay? Nayz yeh bata dijiyay keh kiya sitaray gardish may aatay hayn?

Jawab: Sitara gardish may hona aik mahawra hay, sitaray to gardish hi may rehtay hayn, thehertay nahin hayn. Yoohn bhi kaha jata hay keh aap par gardish hay. Baaz auqat museebatohn aur pashaniyohn ka aik dour chalta hay jis may insan yeh kehney lagta hay keh yar pehle mitti may hath dalta tha to sona hojati thi, ab sonay may hath daloon to mitti hojati hay. Aisi soorat-e-haal may yeh mahawra bola jata hay. Jab khushhali hoti hay to aam toue par bandah gafflat ka shikar hojata hay laykin jab museebat ka dour aata hay to usay allah paad ajata hay, yoohn museebat bohat say logohn kay haq may naimat sabit hoti hay aur un ki zindagi may turning point (inqilabi mouqa) aajata hay phir voh Allah Pak ki bargah may jhuk jatay hayn keh mera rab mayri museebat door kardega.

(Malfūzāt Amīr Ahl al-Sunna, vol. 4, p. 253)

Sawal: Sitarohn kay achay buray asrat par yaqem rakhna kesa hay?

Jawab: Najoom najam ki jama' hay aur nujoom say hi nujoomi bana hay jo ssitarohn ki baatein batata hay. Bay charay kam ilm log majoomiyohn kay chakrohn may aajatay hayn halankeh un kay pas janay ki bhi ijazat nahin hay. ⁽¹⁾ muashray

¹ taarohn say auqat maloom karna aur rastohn wasmatohn ka bapat lagana jayaz hay, rab ta'ala farmata hay: ﴿وَالنَّجْمِ هُمْ يَهْتَدُونَ﴾ (Al-Quran, part 14, Al-Najm, verse 16; translation from *Kanz al-ʿIrfaan*) (translation) magar un may barish wagherah ki taseerayn man'na aur un say ghaybi khabray maloom karna haram hay, lehaza ilm-e-najoom batil hay, ilm touqiyat haq. (*Mir'āt al-Manājih, vol. 2, p. 503*)

may sitarohn kay talluq say bhi badshaguniyohn ki bahrmarr hoti hogi. ⁽¹⁾ (*Malfūzāt Amīr Ahl al-Sunna, vol. 3, p. 505*)

Suwal: Kiya sitarohn ka qismat par koyi asar hota hay?

Jawab: Jee nahin! Aisa sochna bhi nahin chahiyay (*Ṣaḥīḥ Muslim, p. 944, ḥadīth 5819*). yeh jo Palmist (dast shanas) wagherah hotay hayn is kay dhanday may kabhi mat parna. Paisay bhi jayengay aur aap tohmat ka shikar bhi hojayengay. Bas yeh zehen bana layn keh jo rab chahay ka vohi hoga (*Malfūzāt Amīr Ahl al-Sunna, vol. 4, p. 254*)

Suwal: Ankh pharaknay say acha y abura shagun lesa kaysa?

Jawab: Acha shagun lena jayaz hay jabkeh kisi achi cheez say bura shagun lena jayaz nahin. Maslan ulti ankh pharaknay say yeh shagun liya jaye keh koyi museebat wagherah aanay wali hay yeh najayaz hay. (*Bad-Shugūnī, p. 120; Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 71*)

¹ Aala Hazrat, Imam Ahl-e-Sunnat, Moulana Shah Imam Ahmed Raza Khan رَحْمَةُ الْمَوْلَانَا say suwal kiya gaya keh kawakib falali (ya'ani asmani sitarohn) kay asrat-e-saad-o-nahas (ya'ani achay aur manhoos asrat) par aqeedat (ya'ani bharosa) rakhna kesa hay? Aap رَحْمَةُ الْمَوْلَانَا nay jawab diya: musulman mute (ya'ani ata'at guzar musulman) par koyi cheez nakhs (ya'ani makhsoos) nahin aur kafirohn kay liyay kuch saad (ya'ani acha) nahin aur musulman aasi (ya'ani nafarmani karnay walay musulman) kay liyay is ka islam saad (ya'ani nayk bakhti) hay. Ta'at (ya'ani ibadat) bashart-e-qubool saad (ya'ani nayk nakhti) hay. Mousiyat (ya'ani gunnah kari) bajaye khud nahas (ya'ani manhoos) hay agar rehmat-o-shafa'at us ki nahoosat say bacha layn balkeh nahoosat ko sa'adat kardayn, فَأَدْرِكُ بِبُرْزُلِ اللَّهِ صَيَاتِهِمْ حَسَنَاتٍ (Mir'āt al-Manājīh, vol. 2, p. 503) tarjuma kanz-ul-iman: to aisohn ki buraiyohn ko allah bhalaiyohn say badal dega” balkeh kabhi gunnah yoohn saadat ho jata hay keh bandah us par khaif-o-tarsan-o-taib-o-koshan rehta hay, voh dhul gaya aur bohat si hasnat (ya'ani naykiyahn) mil jayen, baqi kawaib may koyi saadat-o-nahoosat nahin agar un ko khud mouser (ya'ani asar karnay wala) janay shirk hay aur un say madad mangay to haram hay, warna un ki reayat zuroor khilaf-e-tawakkul hay. (*Al-Quran, part 19, Al-Furqān, verse 70; translation from Kanz al-'Urfān*)

Suwal: Ghar may sheehsay ki koyi cheez toot jaye to log kehtay hayn keh koyi achi khabar aanay wali hay ya baaz kehtay hayn keh koyi buri aafat thi jo tal hayi hay, kiya in baatohn ki koyi haqeeqat hay?

Jawab: Sheeshay ki koyi cheez tootnay kay talluq say aisi baatein mayri malooma may nahin hayn. Na aisi baatein kaheen parheen aur na 'ulema-e-karam كَثَرَهُمُ اللَّهُ التَّلَامُ say suni hayn. Bas awam may bohat si bay bunyad baatein chal rahi hoti hayn hosakta hay keh un may say aik bata yeh bhi h. albattah sheeshay ki koyi cheez tootnay par aisa sochnay may harj nahin hay keh shayad koyi bary aafat anay wali thi jo choti bala par tal gayi hay. Aisa sochna Allah Pak par umeed aur husn-e-zan rakhna hay jis may koyi harj nahin. Wesay bhi har museebat say bary museebat to hoti hi hay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 6, p. 125*)

Suwal: Kiya aik ghar may chand afrad ki shadi aik sath kar saktay hayn? Baaz log isay nuqsan ka sabab samajhtay hayn, aap is baray may rehnumayi farma dijiyay keh kiya aisa samajhna durust hay?

Jawab: Aik waqt may bhai behnohn ki ikhati shadiyahn karnay may koyi nahoosat ya nuqsan nahin, chahay teen hon ya teen so terah. Islam may badshaguni ki koyi haysiyat nahin hay. Yeh sirf logohn kay khayalat hayn keh teen shadiyahn ikhati karna nuqsan ka sabab hay halankeh fee zaman ajis andaz say ganay bajohn kay sath aur ghar ki khawateen ko nacha kar shadiyahn hoti hayn is tarhan to aik sshadi may bhi nuqsan hay phir teen shadiyohn may kitna nuqsan hoga? Yaad rakhiyay! Nuqsan shadiyohn say nahin un may honay walay gunnahohn ki waja say hota hay. Zahir hay jab gunnahohn bhary shadiyahn hongy to rehmat-e-Ilahi ka nuziil nahin hoga

balkeh rehmat kay darwazay band hongay jo nuqsan ka sabab hay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 7, p. 460*)

Suwal: Kiya yeh durust hay keh dukan ya karobari jaga par nakhun katnay say nahoosat hoti hay? Nayz kiya raat may nakhun kaat saktay hayn?

Jawab: Nakhun kaatna nahoosat ka kaam nahin balkeh ada-e-sunnat aur hukum-e-shariyat par amal ki niyyat say kaatayn gay to sawab bhi milega. Agar nakhun katnay kay sabab dukan may nahoosat aati hoti to phir ghar may bhi na katay jayen keh wahan bho nahoosat hogi. Beherhaal nakhun katna nahoosat ka sabab nahin balkeh 40 din kay andar nakhun katna sunnat hay. Agar 40 din say ziyadah hogaye aur ab tak nakhun nahin katay to bandah gunnahgar hoga. Nayz raat may bhi nakhun katna jayaz hay. Awam may yeh galat mashoor hay keh raat may nakhun katna mana hay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 342*)

Suwal: Agar kisi shakhs ka yeh zehen bana huwa ho keh agar usay peechnay say koyi awaaz day ga to us ka fulahn kaam bigar jayega aisa zehen rakhna kesa hay?

Jawab: Aisi soch Rakha badshaguni hay is say touba karna zuroori hay. (*Ibid, vol. 2, p. 235*)

Suwal: Mayri bayen ankh pharak rahi hay is kay liyay koyi dua wagherah bata dijiyay jis say mera yeh marz khatam hojaye?

Jawab: Baaz log bayen ankh pharaknay say badshaguni letay hayn aisa kuch bhi nahin hay, is taraf tawajja nahin dengay to sukoon may rahengay. Ayat-ul-kursi har namaz kay baad aik

bar parhiyay aur jab is kalmay par pohanchayn ¹ وَلَا يُؤَدُّهٖ جِظْهُمَا (Part 3, Surah Al-Baqarah, verses 255) to donohn hathohn ki ungliyahn ankhohn par rakh kar is kalmay ko giyarah bar parhayn phir donohn hathohn ki ungliyohn par dar kar kay akhohn par pher layn. Agar ayatul kursi yaad nahin to 11 martaba ya noor parh kar hathohn ki ungliyohn par dam karkay phayr layn. Isi tarhan ankhohn kay liyay yeh wazeefa bhi mufeed hay:

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٥٥﴾

(Al-Quran, part 26, Qāf, verse 22; translation from Kanz al-'Irfān)

Tarjuma kanz-ul-iman: to ham nay tujh par say yeh pardah uthaya to aaj tayri nigah tez hay, yeh parh kar donohn haathohn par dam karkay ankhohn par khayr layn, Allah Pak nay chaha to ankh pharakna band hojayege. (Malfūzāt Amīr Ahl al-Sunna, vol. 8, p. 100)

Suwal: Billiyahn jab roti hayn to is say kiya hota hay?

Jawab: Billiyohn kay ronay say badshaguni nahin leni chahiyay. Billiyohn kay ronay par yeh samajhna keh bas koyi aafat aanay wali hay lehaza fulahn safar ya fulahn souda cancel kardo warna nuqsan hojayege to haqeeqat may aisa kuch bhi nahin hay. Billi bhi roti hay, bandah bhi rota hay aur bachay bhi rotay hayn. Is say badshagungi leney kay bajaye ibrat hasil akrni chahiyay jaysa keh aik kitab may likha hay keh bachay jab royen to jahannamiyohn ka rona yaad karayn. (Musū'at Ibn Abī Dunyā, vol. 3, p. 218, number 253)

¹ Tarjuma kanz-ul-iman: Aur usay bhary naheen un ki nighbani.

Bacha aisay lagta hay keh bay basi kay sath ro raha hay, to jahannum may bhi baybasi kay sath rona hoga. Bas Allah Pak aisa karam karay keh ham jahannum may hi na jayen jo rona paray. Allah karay keh ham jahannum may janay walay kaam karnay kay bajaye naykiyahn hi kartay rahayn. (*Malfūzāt Amīr Ahl al-Sunna, vol. 2, p. 137*)

Suwal: Acha shagun lene ki kuch misalayn bayan farma dijiyay.

Jawab: Acha shagun lena jayaz hay (*Tafsīr Na'īmī, part 9, Al-A'raf, under verse 132, vol. 9, p. 119*) aur lena bhi chahiyay, ahadees-e-mubarka may bhi is ka tazkirah hay. ⁽¹⁾ jesya subah sawaray kisi achay admi ka phone agaya to is say yeh shagun liya jasakta hay keh aaj ka din acha guzray ga. Ghar say bahir niklay aur kisi nayk admi say mulaqat hogayim is say bhi acha shagun liya jasakta hay. (*Malfūzāt Amīr Ahl al-Sunna, vol. 5, p. 87*)

Suwal: Kiya hamila aurat ya us ki aulad par sooraj girhan ya chand girhan ka koyi asar parta hay?

Jawab: Yeh baat bohat mashoor hay keh agar aurat chand girhan may kenchi chalaye gi to bachay kay hount kat jayengay ya fulahn muamla hojaega wagherah. Yaad rakhiyay! Is tarhan kay jo bhi muamlat hayn shariyat un ki housla afzayi nahin

¹ Hazrat Abu Buraidah رَضِيَ اللهُ عَنْهُ qabeela banu sehem kay 70 sawarohn kay sath Hazir-e-Khidmat huway to aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay daryaft farmaya: tum kon ho? Unhohn nay kaha: buraidah, tab Rusool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ ki taraf mur kar farmaya: بَرَدَ أُمْرًا وَصَلَّمَ hamara muamla acha hogaya, phir farmaya: tum kin logohn say ho? Unhohn nay kaha: aslam say, Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ say farmaya: salimna, ham salamti say rahengay, phir farmaya tum kis qabeelay say ho? Unhohn nay kaha: banu sehem say, Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: غَرَبَ سَهْمَكَ (ay abu bakr) tumhara hissa nikal aya. (*Al-Isti'āb fī Ma'rifāt al-Aṣ'ḥāb, vol. 1, p. 263*)

karti. Albattah kabhi aisa bhi hota hay keh kisi kay han ittefaq say koyi hont kata bacha payda hojata hay to kehtay hayn keh us ki maa nay chand girhan

May kenchi chalayi thi halankeh is ki koyi sharayi haqeeqat nahin. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 3, p. 40*)

Ameer-e-Ahl-e-Sunnat **دامت برکاتہم العالیہ** say kiyay gaye suwal aur un kay jawabat yahan khatam huway.

Shagun ki qismayn

Shagun ka ma'ani hay faal lena ya'ani kisi cheez, shakhs, amal, awaaz ya waqt ko apnay haq may acha y abura samajhna. Is ki bunyadi tour par do qismayn hayn: (1) bura shagun lena (2) acha shagun lena. Allama Muhammad bin Ahmed Ansari Qurtubi **رحمۃ اللہ علیہ** tafseer qurtubi may naqal kartay hayn: acha shagun yeh hay keh jis kaam ka iradah kiya ho us kay baray may koyi kalam sun kar daleel pakarna yeh us waqt hay jab kalam acha ho, agar bura to to badshagun hay. Shariyat nay is baat ka hukum diya hay keh insan acha shagun lay kar khush ho aur apna kaam Khushi Khushi paye takmeel tak pohanchaye aur jab bura kalam sunay ko us ki taraf tawajja na karay aur na hi us kay sabab apnay kaam say rukay. (*Al-Jāmi' li al-Aḥkām al-Quran li al-Qurṭubī, part 26, Al-Aḥqāf, under verse 4, part 16, vol. 8, p. 132*)

Badshaguni haram aur nayk faal lena mustahib hay. Hazrat Sayyudina Imam Muhammad Aafandi Runo Barkali **رحمۃ اللہ علیہ** may likhtay hayn: badshaguni lena haram aur nayk faal ya acha shagun lena mustahib hay. (*Al-Ṭarīqat al-Muhammadiyya, vol.2, pp. 17-24*) aur mashoor mufassir-e-quran Hazrat Mufti Ahmed Yar Khan **رحمۃ اللہ علیہ** likhtay hayn: Islam may nayk faal lena jayaz

hay, badfali, badshaguni lena haram hay. (*Tafsīr Na`īmī, vol. 9, p. 119*)

Ahem tareen wazahat: na chahtay huway bhi baaz auqat insan kay dil may buray shagun ka khayal aahi jata hay is liyay kisi shakhs kay dil may badshaguni ka khayal aatay hi usay gunnahgar qarar nahin diya jayega kiyonkeh mehez dil may bura khayal aajanay ki bina par saza ka haqdar thehranay ka matlab kisi insan par is ki taqat say zaid boujh dalna hay aur yeh baat sharayi taqazay kay khilaf hay. (*Malḡūzāt Amīr Ahl al-Sunna, vol. 3, p. 40*)

Haftah waar risalah mutala'ah

! آمير اهل السنة

Sunnat Bani Dawat-e-Islami Hazrat
Allamah Maulana Muhammad Ilyas

Attar Qadari Razawi امير الدعوة الثانية / Khalifa' Ameer-

e-Ahle-e-Sunnat Alhaaj Abu Usaid Ubaid Raza Madani
ki Janib say har haftay aik risalah parhnay ki targheeb di
jati hay. استمعوا له! Lakhon Islami bhai aur islami behnayn
yeh risalah parh ya sun kar Ameer-e-Ahl-e-Sunnat /
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