

Haftahwaar risalah



Rishtaydari Kaatna Haram Hai

(Ameer-e-Ahl-e-Sunnat امامت برائے اہل سنت والجماعة
Ka Bayan)

- Rishtaydaron ke huqooq
- Kis ki maujoodgi mein rahmat nahi utarti?
- Rahmat-e-Khudawandi panay ka zariya
- Sab se behtareen sadqa



رشته داری کا ثنا حرام ہے

Rishtadari Kaatna Harām Hai

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Rishtadari Kaatna Harām Hai

Du'a-e-Attar:

Ya Rabb-e-Karīm! Jo koi 17 safhat ka risala "Rishtadari Kaatna Harām Hai" parh ya sun le usay apnay rishtadaron ke sath hamesha achha suluk karne ki taufiq 'ata farma aur khandan samet be-hisab bakhsh day.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Sharif Ki Fazilat

Pyaray Āqa, Makki Madani Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-'aalishan hai: Jis ne shauq-o-mohabbat ki wajah se din aur raat mein mujh par tin tin martaba Durood-e-Pak parha Allah Pak par haq hai ke us ke us din aur us raat ke gunah bakhsh day.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Pyaray pyaray Islami bhaiyo! Aaj kal jisay dekho rishtadariyan kaatne mein laga huwa hai, kahin maan betay ki aapas mein thani hui hai to kahin bhai behan aapas mein larai jhagray ka shikar hain, kahin mamun bhanjon mein nachaqi hai to kahin chacha bhatijon mein narazi hai, al-gharz har taraf khandanon mein nachaqiyan phaili hui hain. Apnay andar Silah-e-Rahmi ka jazbah barhane aur khud ko Qata'-e-Rahmi se bachane ke liye 'ibrat se bharpur ek hikayat mulahazah kijiye: Chunanche

¹ Mu'jam Kabir, vol. 18, p. 362, Hadith 928

Qata‘-e-Rahmi Ki Sazā (Hikayat)

Ek buzurg رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Ek nek-o-salih ‘Ajmi shakhs mera dost tha aur wo Makkah-e-Mukarramah ke paas rehta tha, sari sari raat Ka‘batullah Sharif ka tawaf karta aur hamesha Quran-e-Pak ki tilawat kiya karta tha. ‘Arsah-e-daraz tak us ka yahi ma‘mul raha. Ek baar main ne usay kuch sona bator-e-amanat diya aur khud Yaman chala gaya. Jab wapas lota to ittafaq se us nek shakhs ka intiqal ho chuka tha lihaza main us ki aulad ke paas pohancha aur sara majra suna kar apni amanat ki wapsi ka mutalbah kiya, unhon ne jawab diya: Khuda ki qasam! Tum jo kehte ho hamain us ki kuch khabar nahin aur na hamain tumhari amanat ka ‘ilm hai. Is tarah ki guftagu sun kar main bara pareshan huwa ke afsos! Mera itna sara maal zaya ho gaya. Isi pareshani ke ‘aalam mein meri mulaqat Sayyidunā Mālīk bin Dīnār رَحْمَةُ اللهِ عَلَيْهِ se hui to unhon ne mujh par gham ke aasar dekh kar pucha: Ae meray bhai! Itne ghamgin aur pareshan kyun ho? Main ne unhain apna sara majra keh sunaya to unhon ne farmaya: Jumu‘ah ko aadhi raat ke waqt Mataf (ya‘ni tawaf ki jagah) mein koi na ho to tum Rukn-o-Maqam (ya‘ni Rukn-e-Yamani aur Maqam-e-Ibrahim) ke darmiyan kharay ho kar ba-aawaz-e-buland pukarna, Ae fulan! Tu agar waqai wo Allah Pak ka maqbul-o-salih bandah huwa to us ki ruh tujh se kalam karay gi.

Wo buzurg رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Main ne hasb-e-irshad Shab-e-Jumu‘ah ko aadhi raat ke waqt jab Mataf khali ho gaya Maqam-e-Ibrahim aur Rukn-e-Yamani ke darmiyan kharay ho kar buland aawaz se usay pukara lekin koi jawab na mila aur main mayus ho kar wapas laut aaya. Jab subah hui to main ne Sayyidunā Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ ko bataya ke main ne usay pukara lekin mujhay koi jawab na mila. Ye sun kar Sayyidunā Mālīk bin Dīnār رَحْمَةُ اللهِ عَلَيْهِ ne “إِنَّا لِلّٰهِ وَإِنَّا اِلَيْهِ رَاجِعُونَ” parha aur mujh se irshad farmaya: Afsos! Wo shakhs nek logon mein se nahin tha lekin ab tum aisa karo ke Yaman chalay jao, wahan fulan maqam par “Barhut” nami ek kunwan hai jis mein ‘azab diye janay walon ki ruhain jama‘ hoti hain aur wo kunwan Jahannam ke munh par hai, tum aadhi raat ke waqt us kunwain ke kinaray kharay ho kar usay yun pukarna: Ae fulan ki ruh! To us ki ruh tujh se kalam karay gi.

Wo buzurg رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Main ne Yaman ka safar ikhtiyar kiya aur aadhi raat ke waqt “Barhut” nami kunwain ke paas ja kar baith gaya, wahan main ne dekha ke do shakhson ko la kar is kunwain mein utara gaya, donon ro rahe thay, ek ne dusray se pucha: Tu kaun hai? Dusray ne jawab diya: Main us zalim shakhs ki ruh hoon jo dunya mein badshah ka pehray-dar tha aur harām khata tha, Malak-ul-Maut عَلَيْهِ السَّلَام ne mujhay is kunwain mein phaink diya aur ab mujhay ‘azab diya jata rahay ga. Dusray ne kaha: Main Abdul Malik bin Marwan ki ruh hoon jo na-farman aur zalim shakhs tha aur ab mujhay is kunwain mein ‘azab dene ke liye laya gaya hai. Jab main ne in donon ki chikh-o-pukar suni to ghabrahat ki shiddat se meray badan ke rongtay kharay ho gaye phir main ne is kunwain mein jhank kar buland aawaz se pukara: Ae fulan! To us shakhs ki aawaz aayi: “كَيْبِكَ” (ya’ni main hazir hoon) aur wo is halat mein tha ke usay ‘azab detaye huwe maara pita ja raha tha. Main ne us se pucha: Ae meray bhai! Wo amanat kahan hai jo main ne teray paas rakhwayi thi? Us ne jawab diya: Wo amanat fulan jagah fulan zinay ke nichay madfun hai. Phir main ne pucha: Ae meray bhai! Kis gunah ke sabab tujhay bad-bakhton ke maqam par laya gaya? Us ne jawab diya: Meri behan ke sabab, is liye ke meri ek gharib behan mujh se kahin dur sar-zamin-e-‘Ajam par rehti thi, main us ki parwa kiye baghair Allah Pak ki ‘ibadat mein mashghul ho gaya tha aur Makkah-e-Mukarramah mein rehne laga tha aur is muddat mein na mujhay us ki koi fikr hui aur na main ne us ke baray mein (kisi aanay walay se) kuch pucha.

Jab mera intiqal huwa to Allah Pak ne meri pakar farmayi aur mujh se irshad farmaya: Tu kaisay apni behan ko bhool gaya halankeh us ke paas kapray nahin thay jabkeh tu kapray pehnay huwe zindagi guzarta raha, wo bhooki rahi aur tu pet bhar ke khata raha, wo pyasi rahi aur tu sairab hota raha. Mujhay apni ‘Izzat-o-Jalal ki qasam! Main rishtadariyan kaatne walon par rahm nahin karoon ga, phir Allah Pak ne farishton ko hukm diya ke isay lay jao aur “Barhut” nami kunwain mein daal do. Malak-ul-Maut عَلَيْهِ السَّلَام ne mujhay is kunwain mein daal diya hai aur ab mujhay yahan bara sakht ‘azab diya ja raha hai. Ae bhai!

Tum meri behan ke paas ja kar meray liye maafi ki darkhwast karna, agar wo

mu‘af kar day gi to shayad meray liye ‘azab se chutkaray ki surat ho jaye kyunke Allah Pak ke haan Qata‘-e-Rahmi ke ‘alawah koi aur gunah meray zimmay nahin hai. (Ya‘ni wo waqai nek aadmi tha bas us se ye bhoool ho gayi thi ke wo apni behan se bigar baitha tha)

Wo buzurg رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Main us ke bataye huwe patay ke mutabiq us jagah gaya jahan amanat dafan thi, wahan zamin khod kar main ne apni amanat hasil ki phir us ki behan ke paas pohancha aur usay awwal ta aakhir sara majra keh sunaya to wo ronay lagi phir main ne us ke bhai ke chutkaray ke liye us se kaha to wo Allah Pak ki bargah mein mohtaji ka ‘arz karne lagi, main ne kuch dunyawī maal usay diya aur wahan se laut aaya. Pas har Momin ko chahiye ke Silah-e-Rahmi ikhtiyar karay.¹

Pyaray pyaray Islami bhaiyo! Is waqi‘ay se hamain ye dars-e-‘ibrat milta hai ke aadmi khwah kitna hi parhezgar, neko kar, amanat-dar aur dayanat-dar kyun na ho agar wo bila-wajah maan baap ya behan bhai se bigar kar rakhta aur un par zulm karta ho ya khala, mamun, chacha, dada, dadi, nana, nani waghera rishtedaron se Qata‘-e-Rahmi se pesh aata ho to us ka anjam bohat khaufnak ho sakta hai. Aaj kal kisi ki apni maan se nahin banti to kisi ki baap se, koi apni behan se bigar kar baitha hai to koi bhai se, koi khala aur mamun se lar jhagar kar baitha hai to koi chacha se, al-gharz bohat se log Qata‘-e-Rahmi ka shikar hain. Haan! Agar kisi jaiz wajah se aapas mein narazi hai to is mein koi haraj nahin maslan maan baap is liye betay se naraz hain ke darhi kyun rakhi hai? To aisi surat mein chahay maan baap naraz hon un ki najai`z demand puri nahin ki jaye gi.

Yaad rakhiye! Jahan Allah Pak aur us ke Pyaray Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka hukm maujud ho wahan us ke muqablay mein wālidain ka hukm nahin mana jaye ga. Allah Pak ne hamain apnay Pyaray Habib صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ita‘at ka hukm diya hai aur Nabi-e-Karīm صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya hai: Monchain khub past

¹ Qurrat-ul-‘Uyun ma‘ Raud-ul-Faiq, p. 401

karo aur darhiyon ko maafi do, Yahudiyon ki si surat na banao.¹ Dekhiye! Jab darhi rakhne ke hawalay se Allah Pak ke Pyaray Rasool ﷺ ka wazih hukm maujud hai to ab maan baap se puchne ki hajat nahin. Haan! Jahan Shari‘at ne maan baap se puchne ki ijazat di hai wahan un se puch liya jaye maslan nafli Hajj ya ‘Umrah karne ke liye jana ho to wālidain se puch liya jaye agar wo mana‘ karain to ruk jayen. Ye masalah bhi zehan-nashin kar lijiye ke agar kisi par Hajj farz ho jaye to agarcheh maan baap ijazat na dain tab bhi Hajj karna hoga.² Aur agar wālidain ke mana‘ karne ki wajah se koi farz Hajj ki adaigi se ruk gaya to wo gunah-gar hoga. Baharhal Shari‘at ke hukm ke muqablay mein wālidain aur rishtedaron ka hukm nahin mana jaye ga albatta agar wālidain Shari‘at ke dairay mein rehte huwe koi hukm dain to un ki nafarmani bohat sakht gunah hai aur maan baap ko satanay walon ke liye dard-nak ‘azabat ki wa‘idain hain, chunanche:

Aag Ki Shakhon Se Latkay Huwe Log

Sarwar-e-Kainat, Shah-e-Maujudat ﷺ ne Mi‘raj ki raat ek manzar ye bhi dekha ke kuch log aag ki shakhon se latkay huwe thay. ‘Arz ki gayi: Ye maan baap ko galiyan baktay thay.³

Wālidain Ki Riza Ke Baghair ‘Azab Door Na Hoga

Ek riwayat mein hai ke Allah Pak irshad farmata hai: Main us waqt tak wālidain ke nafarmanon se ‘azab dur nahin karoon ga jab tak ke un ke wālidain khud unhain mu‘af nahin karain ge aur Mujhay Meri ‘Izzat-o-Jalal ki qasam! Main wālidain ki dili riza-mandi ke baghair un ki aulad ko Jahannam se nahin nikaloon ga.⁴

¹ Muslim, p. 125, Hadīth 602-603 Multaqaatan

² Fatawa Razawiyah, vol. 10, p. 658

³ Az-Zawajir ‘an Iqtiraf-il-Kabair, vol. 2, p. 139 Multaqaatan

⁴ Qurrat-ul-‘Uyun ma‘ Raud-ul-Faiq, p. 403 Multaqaatan

Wālidain Ka Nafarman Ghazab-e-Ilahi Ka Shikar

Ek aur riwayat mein hai: wālidain ka nafarman agarcheh rozah rakhay aur namaz parhay agar wo is haal mein mara ke wālidain us se naraz thay to wo Allah Pak se is haal mein mulaqat karay ga ke Allah Pak us par ghazab farmaye ga.¹

Wālidain Se Husn-e-Akhlaq Ka Hukum

Ae ‘Aashiqan-e-Rasool! wālidain se husn-e-akhlaq aur ehsan ke sath pesh aana chahiye jaisa ke Quran-e-Pak mein Allah Pak irshad farmata hai:

وَبِأَنۡوَآلِآئِیۡنِ اِحۡسَآئًا^ط

“*Aur maan baap ke sath achha suluk karo.*” (part: 15, Bani Isra`il, 23)

Niz Hadith-e-Pak mein hai: Jo maan baap ko rahmat ki nazar se dekhta hai Allah Pak usay ek maqbul Hajj ka sawab ‘ata farmata hai.²

Rishtedaron Ke Huquq

Yaad rakhiye! Rishtedaron ke huquq bohat ziyada hain aur shaitan rishtadariyan katwata hai jaisa ke Allah Pak irshad farmata hai:

اِنَّ الشَّیۡطٰنَ یَنۡزِعُ بَیۡنَهُۥ^ط

“*Be-shak shaitan un ke aapas mein fasad daal deta hai.*” (part: 15, Bani Isra`il, 53)

Dekhiye! Shaitan aapas mein nafartain paida karta hai lekin Momin mohabbat ka paigham deta hai. Is silsilay mein Hazrat Sayyidunā Jalaluddin Rumi رَحْمَةُ اللهِ عَلَيْهِ ne bari pyari baat irshad farmayi hai:

¹ Qurrat-ul-‘Uyun ma‘ Raud-ul-Faiq, p. 403 Multaqatan

² Shu‘ab-ul-Iman, vol. 6, p. 186, Hadith 7856

Tu baraye wasl kardan aamadi

Nay baraye fasl kardan aamadi

Ya'ni: Tu jor paida karne ke liye aaya hai, tor paida karne ke liye nahin aaya.

Shaitani Kaam

Pyaray pyaray Islami bhaiyo! Logon ke darmiyan phoot dalna, un ko aapas mein larwana aur judai dalwana shaitani kaam hain aur hum Pyaray Āqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke ghulam hone ke bawajood shaitan ke pichhay chal paray hain. Chunkeh ab sahih ma'non mein Sunnaton par kar-band aur Shari'at ke raastay par gamzan na rahe niz hamain Shari'at-o-Sunnat ki ma'lumat bhi nahin, na hamain Shari'at ki pasdari ka ehsas hai, bas yahi wajah hai ke hum mein se har ek apni apni kahay jata hai aur har ek ko sirf apni fikr hai. Dekhiye! Shaitan bhaiyon mein bhi nachaqi karwata hai aur is ki wazih tarin misal Hazrat Sayyidunā Yusuf عَلَيْهِ عَلَيْهِ السَّلَام ka waqi'ah hai phir Aap عَلَيْهِ السَّلَام ek mulk ke amir banay aur aakhir-kar jab Aap ki apnay bhaiyon se mulaqat hui aur us waqt Aap عَلَيْهِ السَّلَام ne jo kuch farmaya us ka bayan Para 13, Surah Yusuf ki Ayat number 100 mein kuch is tarah hai:

مِنْ بَعْدِ أَنْ تَرَجَّ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي^ط

Ba'd is ke ke shaitan ne mujh mein aur meray bhaiyon mein nachaqi kara di thi. (part: 13, Yusuf, 100)

Pata chala shaitan bhaiyon mein phoot dalta hai.¹ اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami nafرتون ko mitati aur mohabbat ke chiragh jalati hai, aaiye! Dawat-e-Islami ke

¹ Ek qaul ke mutabiq Hazrat Yusuf عَلَيْهِ السَّلَام ke bhai bhi Nabi thay aur 'Ulama-e-Kiram ne in bhaiyon ke 'amal ki taweel yeh ki hai ke yeh sab unhon ne Hazrat Ya'qub عَلَيْهِ السَّلَام ki mohabbat panay ke liye kiya tha.

deeni mahol se wabastah ho jaiye, Madani chiragh roshan hai, is se roshni hasil kijiye aur phir is roshni se apni dunya, qabr aur Aakhirat jagmagaiye.

Ae ‘Aashiqan-e-Rasool! Rishtadariyan kaatna bohat sakht gunah aur harām hai aur Ahadīth-e-Mubarakah mein is ki bohat si wa‘idain aayi hain, ‘ibrat ke liye chand wa‘idain pesh-e-khidmat hain:

Bargah-e-Ilahi Mein Qarābat Ki ‘Arz

Hazrat Sayyidunā Abu Hurairah رَضِيَ اللهُ عَنْهُ se riwayat hai ke Rasulullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Jab Allah Pak makhluq ko paida kar chuka to Qarabat (ya‘ni rishtadari) ne ‘arz ki: Ae Maula! Main tujh se Qata‘-e-Rahmi ki panah chahti hoon. Allah Pak ne irshad farmaya: Kya tu is baat par razi nahin ke jis ne tujh se ta‘alluq jora main us se ta‘alluq joroon ga aur jis ne tujh se ta‘alluq khatam kiya main bhi us ke ta‘alluq ko kaat doon ga. Rishtadari ne ‘arz ki: Ae Allah! Main is par razi hoon. Ye bayan farmane ke ba‘d Nabi-e-Karīm صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne is Ayah-e-Mubarakah ki tilawat farmayi:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿٦١﴾

Tarjuma-e-Kanz-ul-Iman: “To kya tumharay ye lachhan (andaz) nazar aatay hain ke agar tumhain hukumat milay to zamin mein fasad phailao aur apnay rishtay kaat do.”¹ (part: 26, Muhammad, 22)

Ae apnay maan baap se roothne walo! Ae apnay bhaiyon se larnе walo! Ae apni behnon se rishta torne walo! Ae apni khalaon, mamuon aur chacha`on se rishta khatam karne walo! Allah Pak ke sachhay kalam par achhi tarah ghaur karo ke Allah Pak rishta kaatne walon par kis qadar ghazab-nak hai! Yaad rakho! Rishtadariyan kaatna bohat sakht gunah hai lihaza agar kisi ki maan baap aur behan bhaiyon se rishtadari kati hui ho to usay chahiye ke fauri taur par is

¹ Bukhari, vol. 4, p. 97, Hadīth 5987 Mafhuman

silsilay ko khatam karay aur un se sulah kar lay.

Dunya Aur Aakhirat Mein ‘Azab

Tajdar-e-Madina, Rahat-e-Qalb-o-Sinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-‘aalishan hai: Baghawat aur Qata‘-e-Rahmi (ya‘ni rishtadari kaatna) do aisay gunah hain jin par dunya aur Aakhirat mein ‘azab diya jata hai.¹

Jannat Se Mahrumi

Ek riwayat mein hai: Rishtadari kaatne wala Jannat mein nahin jaye ga.²

Mahrum Log

Nabi-e-Karīm صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Jibra`il-e-Amin عَلَيْهِ السَّلَام pandrahvin Sha‘ban ki raat ko meray paas aaye aur kaha: Aaj ki raat Allah Pak Bani Kalb ki bakriyon ke balon ke barabar gunahgaron ko bakhsh deta hai magar mushrik, kinah-parwar (ya‘ni bughz-o-‘adawat rakhne wala), Qati‘-e-Rahm, takabbur se apnay tehbant ko ghasit kar chalne wala, walidain ka nafarman aur sharabi ko nahin bakhshta.³

Qata‘-e-Rahmi Karne Wala Hamari Majlis Mein Na Baithay

Ek baar Pyaray Āqa, Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat mein kuch log hazir thay to Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Rishtadari qata‘ karne wala hamari majlis mein na baithay, ye sun kar ek naujawan wahan se utha aur apni khala ke haan chala gaya kyunke us ka apni khala se koi jhagda tha jis ki us ne maafi maangi aur donon ne ek dusray ko mu‘af kar diya, phir wo naujawan dubara Nabi-e-Karīm صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki majlis mein aa kar baith gaya

¹ Tirmidhi, vol. 4, p. 229, Hadith 2519

² Muslim, p. 1062, Hadith 6520

³ Shu‘ab-ul-Iman, vol. 3, p. 384, Hadith 3837

to Aap ﷺ ne irshad farmaya: Us qaum par Allah Pak ki rahmat nazil nahin hoti jis mein rishtadari kaatne wala maujud ho.¹

Pyaray pyaray Islami bhaiyo! Pehlay rishtadari kaatne ka silsila bohat kam hota tha magar aaj kal halat is ke bilkul bar-‘aks hain, ab shayad koi koi aisa hota hoga jis ki kisi rishtedar se narazi na ho warnah ‘aam taur par hum mein se aksar ki rishtedaron se narazi hoti hai. Yahi wajah hai ke aaj Musalman tarah tarah ke masa`il ka shikar hain magar rishtadari jorne ke bajaye dusron se gilay shikway karte nazar aate hain ke sahab! Hamari du‘ayen qubool nahin hotin, pata nahin kaun si khata ho gayi hai ke hamare ghar se bimari nahin jati, pata nahin kaun sa gunah ho gaya hai ke tangdasti dur nahin hoti, hum ne buzurgon se du‘ayen karwayin, baray baray mazarat par hazir huwe, baray baray wazifay kiye magar hamare maslay hal nahin huwe waghera waghera.

Dekhiye! Allah Pak ke Pyaray Habib ﷺ ka farman hai: Jis qaum mein rishtadari kaatne wala maujud hota hai us par Allah Pak ki rahmat nazil nahin hoti.² Jab hum bila-ijazat-e-shar‘i rishtadariyan khatam karain ge to hum par rahmat kaisay nazil hogi? Hamari du‘ayen kaisay qubool ho payen gi? Hamare masail kaisay hal hon ge? Allah Pak ki rahmat panay ke liye hamain apnay rishtedaron se jor paida karna hoga aur khub ghaur karna hoga ke kis, kis se hamari narazi chal rahi hai? Phir jis se hamari narazi ho us se sulh karni hogi, agar hum ne apni taraf se sulh ki puri koshish kar li lekin samnay wala nahin maanta to ye majburi ki surat hai.

Mu‘afi talafi karte waqt ari tari aur dhamki wala andaz mat ikhtiyar kijiye maslan yun na kahiye ke “Mu‘af karte ho ya nahin? Mu‘af nahin karte to koi mas‘alah nahin” waghera waghera. Agar hath jor kar, pyar se, ‘aajizi ke sath, behs-o-mubahisah kiye baghair, apni ghalti ko maantay huwe maafi maangi jaye to ummid hai samnay wala narm par jaye ga aur mu‘af kar day ga aur agar mu‘afi maangtay waqt purane murday ukherna shuru kar diye jayen ya baal ki khaal

¹ Az-Zawājir ‘an Iqtirāf-il-Kaba`ir, vol. 2, p. 153

² Az-Zawājir ‘an Iqtirāf-il-Kabair, vol. 2, p. 153

utarna shuru kar di jaye maslan samnay walay se is tarah ki batain ki jayen ke “Agar hum ne fulan baat kahi thi to aap ne bhi to fulan baat kahi thi” ya “Aap ne hamain apnay ghar ki taqrib mein be-dili se da‘wat di thi aur bulanay ke liye kisi ko bheja bhi nahin tha aur na hi hamara intizar kiya tha ya “Aap ne fulan jagah hamain jhaar diya tha” waghera waghera. Yaad rakhiye! Agar sulh karte waqt is tarah ke shikway lay kar baithain ge to hargiz sulh nahin ho paye gi.

Ae ‘Aashiqan-e-Rasool! Rishtadari kaatne ki do mazid wa‘idain mulahazah kijiye: Chunanche

Qati‘-e-Rahm Hamari Mehfil Se Uth Jaye

Ek baar Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ Nabi-e-Karīm صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Ahadith suna rahe thay to irshad farmaya: Har Qati‘-e-Rahm hamari mehfil se uth jaye. Ek jawan uth kar apni phuphi ke haan gaya jis se us ka do saal purana jhagda tha, jab donon ek dusray se razi ho gaye to us jawan se phuphi ne kaha: Tum ja kar is ka sabab pucho, aakhir aisa kyun huwa? (Ya‘ni Sayyidunā Abu Hurairah رَضِيَ اللهُ عَنْهُ ke i‘lan ki kya hikmat hai?) Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ ne farmaya: Main ne Huzur صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se suna hai, Aap ne farmaya: Jis qaum mein Qati‘-e-Rahm ho, us par Allah Pak ki rahmat ka nuzul nahin hota.¹

Rishta toorne wali ki mojudgi me Rahmat Nahin Utarti

Sayyidunā A‘mash رَضِيَ اللهُ عَنْهُ se riwayat hai ke ek subah Hazrat Ibn-e-Mas‘ud رَضِيَ اللهُ عَنْهُ mehfil mein tashrif farma thay to Aap ne logon ko mukhatib kar ke farmaya: Aisa shakhs jo kisi se rishtadari kaat kar baitha ho main usay Allah ki qasam deta hoon ke wo hamari is majlis se chala jaye takay hum Allah Pak se maghfirat ki du‘a karain kyunke jab tak wo baitha rahay ga us waqt tak hum par Allah Pak ki rahmat ke darwazay band rahain ge.²

¹ Al-Adab-ul-Mufrad, p. 26, Hadith 61-63 Multaqatan

² Mu‘jam Kabir, vol. 9, p. 158, Hadith 8793

(Ya'ni agar wo yahan maujud rahay ga to hamari du'a qubool na hogi)

Pyaray pyaray Islami bhaiyo! Du'ayen qubool na hone ke bohat se asbab mein se ek sabab rishtadariyan kaatna bhi hai, aaj bohat se log rishtadari khatam kiye huwe hain aur unhain is ka koi ehsas nahin balke sitam balaye sitam ye ke mu'asharay mein is ko gunah hi nahin samjha jata halankeh rishtadari kaat dena sakht gunah hai. Ba'z log namazain parhte, nafli rozay rakhte, tahajjud parhte, Quran-e-Pak ki tilawat karte, chehrey par darhi aur sar par 'imamah sharif sajatay aur zulfain rakhte hain magar unhon ne khandan mein khub larai machayi hoti hai. Isi tarah ba'z log maan baap ke samnay "tu tu, main main" karte huwe 'aar mahsoos nahin karte, maan ki ankhone mein ankhein daal kar baat karte huwe unhain sharm mahsoos nahin hoti, baap ko jhaartay huwe ye ehsas nahin hota ke wo ghalat kar rahe hain, agar baap kisi mehfil mein aaye to us se dur bhaagtay hain aur dost aaye to usay khush-aamdidd kehte aur us se hans hans kar mithi mithi batain karte hain, aison ko yaad rakhna chahiye ke maan baap ka dil dukhna sakht kabirah gunah hai. 'Aashiqan-e-Rasool ki deeni tanzim Dawat-e-Islami ke sunnaton bharay ijtimaa't mein sharik hone walay ba'z afrad jab walidain ke sath is tarah ka andaz apnatay hain to wo gunahgar hone ke sath sath Dawat-e-Islami walon ko bura bhala kehlwaye janay ka sabab bhi bante hain.

Agar aap kal tak maan se "tu" keh kar baat chit karte thay to ab "aap" keh kar baat chit kiya karain. Dekhiye! "Tu" ki jagah "aap" kehne se na to zaban par chhalay hotay hain aur na hi der lagti hai. Jahan dost ko mutaassir karne ke liye "Aap, Janab" keh kar ja'li akhlaq ka muzaharah kiya jata hai wahin agar maan se "Aap" keh kar baat chit ki jaye to us ka dil khush ho jaye ga. 'Aashiqan-e-Rasool ki deeni tanzim Dawat-e-Islami ke sunnaton bharay ijtimaa't mein shirkat karne walay Islami bhai agar ghar mein adab wala andaz apnayen ge to un ki "Wālidah" Dawat-e-Islami ke deeni mahol se mutaassir hon gi aur dusron se kahain gi: Mera beta achhi jagah jata hai kyunke pehlay wo mujh se "tu" keh kar baat chit karta tha aur ab "aap" keh kar baat chit karta hai, pehlay jab main usay kisi kaam ke liye bulati thi to kehta tha "Haan aata hoon" aur ab "Ji Ammi abhi hazir hota hoon" jaisay adab walay alfaz se jawab deta hai. Dekhiye! Jab

Wālidah sunnaton bharay ijtimā‘at mein sharik hone walay betay ka husn-e-akhlaq aur baat chit karne ka behtarin andaz dekhay gi to wo apnay dusray betay se kahay gi: Beta! Jab se tumhara bhai Dawat-e-Islami ke sunnaton bharay ijtimā‘at mein sharik hone laga hai مَا شَاءَ اللهُ achhay saliqa se baat chit karta hai lihaza ab tum bhi sharik huwa karo. Baharhal agar ghar mein husn-e-akhlaq apnaya jaye to إِنَّ شَاءَ اللهُ ghar ka mahol achha hoga aur bohat se masa‘il hal ho jayen ge.

Aulad Ko Deeni Mahol Se Dur Rakhne Ki Ek Wajah

Ba‘z jazbati Islami bhai jab kuch sunnatain sikh lete hain to zabardasti apnay maan baap ko un par ‘amal karwanay ki koshish karte hain, ba‘z auqat is wajah se bhi maan baap apni aulad ko Dawat-e-Islami ke deeni mahol se dur rakhte hain. Aisay Islami bhaiyon se ‘arz hai ke dekhiye! Kisi baat par ‘amal karne ka zehan aahista aahista banta hai, aap itne ‘arsay tak ijtimā‘at mein aatay rahe aur muballighin aayatain aur hadīthain suna suna kar aap ko samjhatay rahe phir kahin ja kar rafta rafta aap ka sunnaton par ‘amal karne ka zehan bana, ab agar aap ek dam maan baap se sunnaton par ‘amal karne ka mutalbah karain ge to wo nahin kar payen ge.

Agar aap maan baap ko kuch samjhana chahte hain to is ka behtarin tariqah ye hai ke aap unhain audio ya video sunnaton bharay bayanat sunayen aur dikhayen, nīz kisi nek kaam ko wālidain par musallat karne ke bajaye us par khud ‘amal karte rahain, un ke samnay chirchiray pan ka muzaharah karne se bachain aur unhain hargiz na jhirkay, agar pehlay ghar ke kaam kaaj kam kiya karte thay to Dawat-e-Islami ke deeni mahol se wabastah hone ke ba‘d ziyada karna shuru kar dain إِنَّ شَاءَ اللهُ maan baap aap se khush hon ge, ghar ka mahol achha banay ga, Allah Pak aur us ke Pyaray Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ razi hon ge aur aap Deen ki khidmat ziyada behtar tariqay se anjam dene walay ban jayen ge. Agar maan baap kahain: Beta! Raat 12 bajay tak ghar aa jana to aap 11:30 tak ghar pohanch jayen aur jald so jayen is ki barakat se إِنَّ شَاءَ اللهُ Namaz-e-Fajr ke liye aap ki ankh khul jaye gi aur Tahajjud parhna chahain ge to uthne mein

aasani hogi, nīz subah kaam kaaj mein bhi phurti rahay gi. Dekhiye! Agar aap raat do bajay tak idhar udhar hotelon mein gappain haankte rahain ge aur ghar walon se kahain ge ke hum Dawat-e-Islami ke deeni kamon mein masruf hone ki wajah se takhir se ghar aatay hain to aisa karne se ghar walay Dawat-e-Islami ko bura bhala kahain ge lihaza Namaz-e-‘Isha parh kar Dars dijiye aur Madrasatul-Madina Balighan parha kar ghar tashrif lay jaiye, **إِنْ شَاءَ اللَّهُ** ghar walay khush hon ge aur aaindah sunnaton bharay ijtimā‘at waghera mein shirkat karne ki ijazat bhi day dain ge.

Pyaray pyaray Islami bhaiyo! Aap ne bayan ki ibtida mein Silah-e-Rahmi se muta‘alliq riwayat sunin mazid chand riwayat pesh-e-khidmat hain:

Jis Ne Mujhay Milaya Allah Pak Usay Milaye

“Bukhari aur Muslim Sharif” mein hai: Rishtadari ‘Arsh-e-Khuda se mu‘allaq (ya‘ni latki hui) hai aur ‘arz karti hai: Jis ne mujhay milaya Allah Pak usay milaye (ya‘ni jis ne rishtadari ko jora Allah Pak us ko bhi joray) aur jis ne mujh se qata‘-e-ta‘alluq kiya (ya‘ni jis ne rishtadari ko tora) Allah Pak bhi us se qata‘-e-ta‘alluq karay.¹

Rahmat-e-Khudawandi Panay Ka Zari‘ah

Hazrat Sayyidunā ‘Abdur Rahman bin ‘Auf **رَضِيَ اللَّهُ عَنْهُ** farmate hain: Main ne Nabi-e-Karīm **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** se suna Aap irshad farma rahe thay: Allah Pak irshad farmata hai ke Main Allah hoon, Main Rahman hoon, Main ne Rahm ko paida kiya aur usay Apnay naam se mushtaq kiya (ya‘ni nikala), jis ne Silah-e-Rahmi ki Main usay apni rahmat se milaoon ga aur jis ne Qata‘-e-Rahmi ki Main usay apni rahmat se dur kar doon ga.²

Silah-e-Rahmi Ye Hai Ke Wo Toray Tab Bhi Tum Joro

“Bukhari Sharif” mein hai: Silah-e-Rahmi ye nahin ke milne julne walay

¹ Muslim, p. 1062, Hadith 6519

² Tirmidhi, vol. 3, p. 363, Hadith 1914

rishtedaron se mel jol barqarar rakhay (ya'ni jo rishtedar achhay ta'alluqat rakhta ho us se achhay ta'alluqat rakhay) balke Silah-e-Rahmi ye hai ke jo rishtedar ta'alluqat khatam kar chukay hon un se bhi mel jol barqarar rakhay.¹

Pyaray pyaray Islami bhaiyo! Is Hadīth-e-Pak mein kitni zabardast baat batayi gayi hai ke jo hum se rishta kaatay aur nafrat karay hamain us se bhi jur jana chahiye, kahin raastay mein mil jaye to hum usay salam karain, apnay haan koi taqrib ho to usay zarur da'wat pohanchayen agarcheh wo na aaye lekin hum apni taraf se us ke sath Silah-e-Rahmi se pesh aayen.

In Logon Mein Se Na Bano

“Tirmidhi Sharif” ki Hadīth-e-Pak mein hai: In logon mein se na bano jo kehte hain ke agar log hamare sath bhalai karain ge to hum bhi un ke sath bhalai karain ge aur agar wo ziyadti karain ge to hum bhi ziyadti karain ge balke tum is baat ke 'aadi bano ke agar log tumharay sath bhalai karain to bhalai karo, agar wo ziyadti karain to tum ziyadti na karo.²

Ae 'Aashiqan-e-Rasool! Is Hadīth-e-Pak se pata chala ke hamain int ka jawab pathar se nahin dena chahiye balke rishtedar hamare sath chahay kitna hi bura suluk karain hamain apni taraf se husn-e-suluk ka darwazah band nahin karna. Kisi ne kya khub kaha hai:

Wo jafā karte rahe hum wafā karte rahe

Apnay apnay farz ko donon adā karte rahe

Allah Pak Tera Hami-o-Nasir Hoga

k shakhs ne Bargah-e-Risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mein 'arz ki: Ya Rasulallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

¹ Bukhari, vol. 4, p. 98, Hadīth 5991

² Tirmidhi, vol. 3, p. 405, Hadīth 2014

Main rishtedaron se ta‘alluq jorta hoon magar wo mujh se ta‘alluq tortay hain, main un se bhalai karta hoon wo meri burai karte hain, main un se narmi aur hilm-o-burd-bari ka suluk karta hoon magar wo mujhay kisi khatir mein nahin laatay. Pyaray Āqa ﷺ ne irshad farmaya: Agar teri batain sachi hain to tu ne ek dur daraz raastay ko tay kar liya aur jab tak tu apni is ‘aadat par qa`im rahay ga to Allah Pak tera Hami-o-Nasir hoga.¹

Sab Se Behtarin Sadaqah

Ek Hadīth-e-Pak mein hai: Sab se behtarin sadaqah kinah-parwar rishtedar ko kuch dena hai.²

Pyaray pyaray Islami bhaiyo! Pata chala jo rishtedar hum se nafrat karta hai usay kuch ‘ata karna sab se behtarin sadaqah hai lekin jo hamari ta‘rif, khushamad aur wah wah karay hum usay to nawazte rehte hain aur jo hamari tauhin karta aur mazaq urata hai us se munh mor lete hain.

Qayamat Ke Roz Hisab Mein Aasani

Pyaray Āqa, Makki Madani Mustafa ﷺ ne irshad farmaya: Jis mein tin sifat payi jayen gi Qayamat ke roz us ka hisab intehai aasan hoga aur us ka thikana Jannat hoga. Sahaba-e-Kiram رَضِيَ اللهُ عَنْهُمْ ne ‘arz ki: Ya Rasulallah ﷺ! Wo tin sifatain kaun si hain? Irshad farmaya: Jo tujhay mahrum rakhay tu usay diye ja, jo tujh se ta‘alluq toray tu us se joray ja aur jo tujh par zulm karay tu usay mu‘af karta rahay.³

Pyaray pyaray Islami bhaiyo! Rishtadari kaatna haram hai. Agar koi rishtedar hum se ta‘alluq toray tab bhi hamain yahi hukm hai ke hum us se ta‘alluq jorain. Agar hum koshish ke bawajood apni zindagi mein kisi tootay huwe rishtay ko

¹ Muslim, p. 1062, Hadīth 6525 Makhuzan

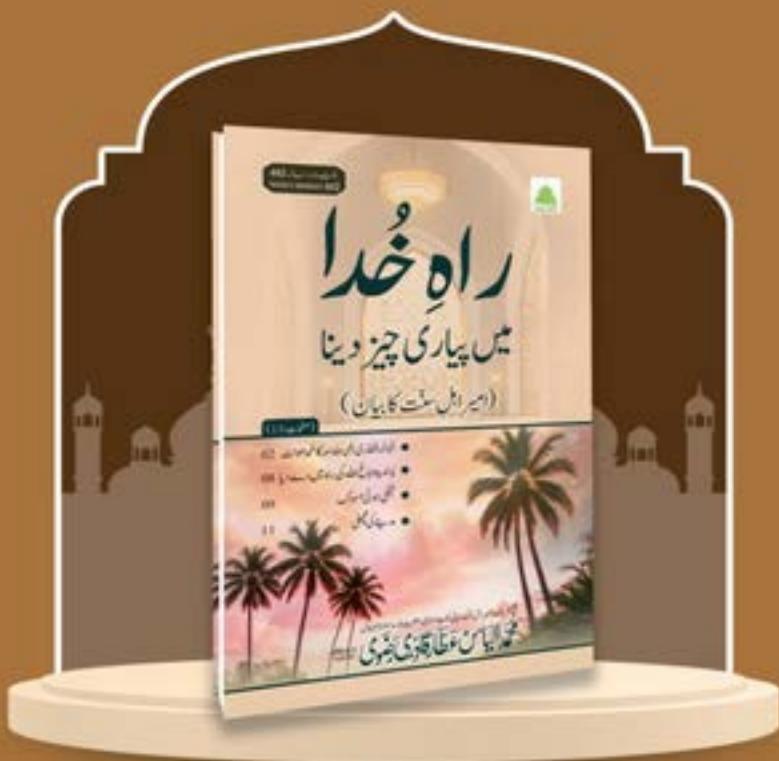
² Mustadrak, vol. 2, p. 27, Hadīth 1515

³ Mustadrak, vol. 3, p. 362, Hadīth 3968 Multaqatan

jorne mein nakaam reh jayen to hamari mehnat zaya nahin hogi kyunke aisa karne se Allah Pak aur us ke Pyaray Habīb صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hum se razi ho jayen ge aur yahi hamari zindagi ka maqsad hai. Yaad rakhiye! Agarcheh sara zamanah hum se rooth jaye lekin Rab-e-Karīm razi ho jaye to khair hi khair hai. Agar kisi rishtedar se ta'alluq rakhna ho to mehaz Allah Pak ki riza ke liye rakhain aur agar kisi rishtedar mein koi kharabi ho to us ki suhbat se bachain, us ke buray fe'l se nafrat karain aur us mein jo burai payi jati hai sirf usay bura samjhain magar us ki zaat se bigaar paida na karain maslan koi darhi mundata hai to us ke darhi mundanay ko bura samjhain lekin apnay dil mein us ki zaat ke hawalay se bughz-o-kinah na rakhain albatta qaribi 'aziz ya rishtedar hone ki wajah se us ki aisi mohabbat bhi dil mein na ho ke us ka darhi mundanay jaisa fe'l achha ma'lum hone lagay. Isi tarah agar koi rishtedar rishwat leta hai ya sood khata hai ya filmain dramay dekhta hai to hum us ke in afaal ko bura samjhain lekin dil mein us ke baray mein bughz-o-kinah na paa lain. Aaj kal bohat se log apni zaat ki khatir dusron se bughz-o-kinah rakhte aur lartay jhagartay hain na ke kisi gunah ke sabab maslan koi kisi se is liye nafrat nahin karta ke wo namaz nahin parhta ya filmain dramay dekhta hai balke is liye nafrat karta aur larta jhagarta hai ke us ne us ki baat nahin maani hoti ya sab ke samnay usay jhaara hota hai ya kisi taqrib ki da'wat nahin di hoti waghera. Aaj kal damad, susral walon ko apna naukar samajhta hai aur chahta hai ke har taqrib mein usay da'wat di jaye aur lene ke liye gaari bhi bheji jaye warnah aanay mein nakhray karta hai ya phir aata hi nahin, yun rishtadariyon mein nakhray paye jate hain aur in nakhron ki wajah se khandan ke khandan ujar jate hain. Allah Pak hamare haal par rahm farmaye aur hamain apnay rishtedaron ke sath Silah-e-Rahmi se pesh aanay ki tawfiq 'ata farmaye.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aglay Haftay ka risalah



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