

Takabbur ka Anjam

**Haftawar Sunnaton Bhara
Bayan**

(For Islamic Sisters)

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَعَلَىٰ إِلِكْ وَأَصْحِبِكَ يَا حَبِيبُ اللَّهِ
وَعَلَىٰ إِلِكْ وَأَصْحِبِكَ يَا ثَوْرَ اللَّهِ
الصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Durood e Pak ki fazeelat

Nabi e Akram, Noor e Mujassam ﷺ ka farman e taqarrub nishan hay: Jis nay mujh per aik baar Durood e Pak parha Allah عزوجل Us per 10 Rahmatayn nazil fermata hay aur jis nay mujh per 10 bar Durood e Pak parha Allah عزوجل Us per 100 Rahmatayn nazil fermata hay aur jis nay mujh per 100 bar Durood e Pak parha Allah عزوجل Us per 1000 Rahmatayn nazil fermata hay aur jis nay mujh per 1000 baar Durood e Pak parha to Mayn Aur Who Jannat kay darwazay per aik sath hon gay. (Al Qawl ul Badi', pp. 241)

*Dard o Aalaam may taskeen unhayn milti hay
Naam Un ka jo museebat may liya kartay hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethi meethi Islami behno! Husool e Sawab ki khaatir bayan sunnay say pehlay achhi achhi niyyatayn ker lijiye. Farman e Mustafa ﷺ

”نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ“

Musalman ki niyyat us kay amal say behtar hay.

Do Madani phool

- ❖ Baghayer achchi niyyat kay kisi bhi amal khayr ka sawab nahi milta.
- ❖ Jitni achchi niyyatayn Ziyada, utna sawab bhi Ziyada.

Bayan sunnay ki niyyatayn

- Nigahayn neechi kiye khoob kaan laga ker bayan suno gi.
- Tayk laga ker bethnay kay bajay ilm e din ki ta'zeem ki khaatir jahan tak ho saka do zaanon bethoon gi.
- Zaroratan simat kar dosri islami bahnon kay liye jaga kushadah kroon gi.

- Dhakka waghayrah laga to sabr karoon gi.
- Ghhornay Jhiraknay aur ulajhnay say bachon gi.
- **أَذْكُرُوا اللَّهَ، تُبَوِّأُوا إِلَى اللَّهِ صَلُّوا عَلَى الْحَبِيبِ** Waghayrah sun kar sawab Kamanay or sada laganay walay ki dil joy kay liye past awaaz say jawab don gi.
- Ijtima' kay bad khud aagay berh kar salaam o musafahah or Infiradi Koshish karoon gi.
- Doran e bayan mobile kay ghayr zarori isti'mal say bachon gi,
- Na bayan Record karo gi aur na hi kisi aur qism ki aawaz kay iski ijazat nahi
- Jo kuch sunogi usay sun kay samajh kay uspar 'amal kernay kay ba'd Mayn dusron tak pohancha kay nayki ki da'wat 'aam kernay ki Sa'adat haasil karoon gi

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Meethi Meethi Islami Behno! Yeh dunya jis may hum sab apni zindagi guzar rahay hayn yeh dar haqeeqat Aakhirat ki khayti hay aur zindagi, maut tak pohanchanay wala aik safar hay, Lihaza hamara har achha bura Amal Aakhirat kay liye zakheerah ho raha hay aur hamari har saans hamayn maut kay qareeb kar rahi hay. Samajhdar (wise) insan wohi hay jo apni sansayn Allah ﷺ ki riza aur itaat o farman bardari may guzaaray, Aakhirat may nafa daynay walay a'maal karay aur nuqsan deh a'maal say khud ko door rakhay. Yaad rahay! chori sharab noshi aur bad nigaahi jaysay zaahiri gunahaun say bachnay kay sath sath batini gunahaun say bachna bhi zarori hay. Batini gunahaun say murad woh gunah hayn jin ka ta'lluq dil say hota hay Masalan Bughz o Adawat, Hasad, Riyakari, aur khudpasandi waghayrah, In gunahaun ko pehchanna qadray mushkil hay is liye in say bachna bhi dushwar hay, inhi batini gunahaun may say aik intihai khatar naak gunah " Takabbur (Arrogance)" bhi hay , Takabbur aysa mohlik maraz hay kay kai buraiyon ko apnay sath laata hay aur kai achhaiyon say mahroom kar dayta hay, chunanchay Hujja tul Islam Hazrat e Sayyiduna Imam Muhammad bin Muhammad Ghazali رحمه الله تعالى عليه farmatay hayn : Mutakabbir shakhs jo kuch apnay liye pasand karta hay apnay bhai kay liye pasand nahin kar sakta, Aysa shakhs Aajizi per bhi Qadir nahin hota jo taqwa o perhayzgari ki jarr hay , keenah bhi nahin chor sakta , Apni Izzat bachanay kay liye jhoot bolta hay, is jhoti izzat ki waja say ghussa nahin chor sakta , Hasad say nahin bach sakta , kisi ki khayr khawahi nahin kar sakta , Dosron ki naseehat qabool kernay say mahroom rahta hay, Logon ki gheebat may mubtala ho jata hay Algharz Mutakabbir Aadami apna bharram rakhnay kay liye har burai karnay per majboor aur har achhay kaam ko karnay say Aajiz ho jata hay. (Ihya ul Uloom, jild. 3, pp. 423)

Lihaza hamayn chahiye kay Allah ﷺ ki riza kay liye apnay ander Aajizi payda Karayn aur Takabbur jaysi buri Aafat say apnay Aap ko kooson door rakhayn, Aaj kay is bayan may **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** ham Takabbur kay anjam aur kisi Musalman ko haqeer jannay ki muzammat kay baray may sunnay ki sa'adat haasil gi. Aaiye sab say pehlay is

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baray may aik hikayat sama'at farmaiye kay hamaray Buzurgan e Deen رَحْمَةُ اللهِ تَعَالٰی Takabbur ko kis qadar Na Pasand kiya kartay thay . Chunanchay

Takabbur Say A'la Hazrat ki Naa Gawari

Khalifah e A'la Hazrat Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ تَعَالٰی ka bayan hay kay aik Sahib jin ka naam mujhay yaad nahin A'la Hazrat, Imam e Ahl e Sunnat, Mujaddid e Deen o Millat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰی ki khidmat may hazir huwa kertay thay aur A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی bhi kabhi kabhi un kay yahan tashreef lay jaya kartay thay. Aik martabah Huzoor (A'la Hazrat) un kay yahan tashreef farma thay kay un kay mahallay ka aik bay charah ghareeb Musalman tooti hoi purani charpaai per jo Sehn (Courtyard) kay kanaray pari thi jhijhaktay huway baytha hi tha kay Sahib e Khana nay nihayat karway taywaron say us ki taraf daykhna shuru kiya yahan tak kay woh nadamat say sar jhukaaye uth kar chala gaya . A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی ko sahib e khana kay is maghrorana andaz say sakht takleef pohunchi magar kuch farmaya nahin . kuch dino baad woh Aap kay yahan aaye . A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی nay apni charpaai per jaga di, Woh baythay hi thay kay itnay may kareem bakhsh naami hajjam (Barber) Huzoor (A'la Hazrat) ka khat bananay kay liye Aaye , Woh is fikr may thay kay kahan baython ? A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی nay farmaya : Bhai Kareem bakhsh ! Kyun kharay ho? Musalman Aapas may bhai bhai hayn aur un sahib kay barabar may baythnay ka ishara farmaya , woh bayth gaey, phir un sahib kay Ghussay (anger) ki yeh kayfiyyat thi kay jaysay sanp phhunkarayn marta hay, woh foran uth kar chalay gaey, phir kabhi na aaye. Khilaf e mamool jab arsaah guzar gaya to A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی nay farmaya: Ab Fulan sahib tashreef nahin laata ! phir khud hi farmaya : Mayn bhi aysay mutakabbir maghroor shakhs say milna nahin chahta. (Hayat e A'la Hazrat, jild. 1, pp. 105)

Meethi Meethi Islami Behno! is hikayat say chand Madani Phool haasil huway :

1. Ghareeb ya aam logon ko apnay qareeb baythnay kay laiq naa samajhna Takabbur ki alamat hay
2. Ghuroor o Takabbur kay maaray huway logon per naseehat ka asar andaz hona nihayat hi mushkil hay aur woh apnay takabbur kay sabab ba'z auqaat nayk logon ki sohbat say bhi mahroom ho jatay hayn. Jaysa kay A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی nay jab Takabbur kernay walay kay barabar may Aik Hajjam (Barber) ko yeh keh kar bithaya kay Musalman Aapas may bhai bhai hayn aur yun ishara Mutakabbir shakhs ko takabbur karnay aur Musalman ko kamtar samajhnay say baz Aanay ki naseehat farmani chahi to woh shakhs naseehat qabool karnay kay bajaye wahan say uth kar chala gaya aur A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی jaysay Waliyyullah ki sohbat say mahroom ho gaya ,
3. Takabbur karna aur kisi Musalman ko haqarat ki nigah say daykhna hamaray Buzurgan e Deen رَحْمَةُ اللهِ تَعَالٰی kay nazdeek intihai naa pasandeedah amal tha yehi waja hay kay jab us mutakabbir shakhs nay A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی ki bargah may Aana jana chhor diya to Aap رَحْمَةُ اللهِ تَعَالٰی nay irshad farmaya : Mayn bhi aeysay shakhs say milna nahin chahta ,
4. Allah عَزَّوَجَلَّ kay nayk aur barguzeeda banday Ameer o ghareeb, goray kalay , hiraat o paysha (Professions) aur Zaat Paat ka lihaz kiye baghayr tamam Musalmano say Ukhuiyyat o bhai charay ka sulook kiya kartay aur har musalman ki izzat ki nigah say daykha kartay thay yehi waja hay kay A'la Hazrat عَزَّوَجَلَّ jaysi Azeem Ilmi o

Rohani Shakhsiyyat nay aik Hajjam ko apni charpaai per bithanay may koi 'Aar mahsoos nahin ki. Isi tarah ki Aajizi o Inkisari say bharpoor husn e sulook say mutalliq aik Waaqi'ah Muhaddis e A'zam Pakistan رَحْمَةُ اللهِ تَعَالَى عَلَيْه ka bhi hay. Chunachay

Deehati ko Neechay baythnay na diya

Muhaddis e A'zam Pakistan Hazrat Allamah Maulana Muhammad Sardar Ahmad Chishti Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْه ki khidmat may do dihaati aik masala pochhnay kay liye hazir huway. Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْه us waqt charpaai per jalwah gar thay, Dihatiyon nay Aap kay Ilmi maqaam ka paas kartay huwy Zameen per baythna chaha mager Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْه nay aajizi kartay huway un dihatiyon ko israr kar kay naa sirf charpaai per bithaya balky apni charpaai kay sirhaanay ki taraf bithaya. Hokum ki tameel kay liye unhayn Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْه kay baraber baythna para aur Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْه nay un kay maslay ka jawab marhamat farmaya (*Hayat e Muhaddis e A'zam, pp. 193*)

Meethi Meethi Islami Behno! Suna Aap nay kay Allah walon kay akhlaq kis qadar buland huwa kartay thay kay woh apnay Ilm o Amal , Taqwa o Perhayzgari aur achhay ausaaf ki waja say Allah عَزَّوَجَلَّ ki bargah may muqarrab , logon ki nazar may muazzaz aur makhloq e Khuda say haqeeqatan Afzal honay kay bawujood bhi khud ko dusron say Afzal samajhnay kay bajaye Allah عَزَّوَجَلَّ kay liye aajizi ikhtiyar kiya kartay thay jaysa kay A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْه aur Muhaddis e A'zam Pakistan رَحْمَةُ اللهِ تَعَالَى عَلَيْه kay baray may ham nay suna kay unho nay apnay yahan aanay walay Aam logon ki bhi izzat afzai farmai balky Muhaddis e A'zam Pakistan رَحْمَةُ اللهِ تَعَالَى عَلَيْه nay to dihatiyon ko charpai kay sirhanay ki taraf bithaya jis may paainti ki taraf bithanay kay muqabalay may ziyadah izzat afzai hay, yaqeenan yeh hazraat jantay thay kay kisi say Afzal honay may aur apnay Aap ko kisi say Afzal samajhnay may bara farq hay, Allah عَزَّوَجَلَّ kay fazl o karam say Maal o Manaal , Husn o Jamal ya Ilm o kamal waghayrah may kisi say Afzal hona Bura nahin mager Takabbur kartay huway apnay aap ko bara samajhna bahut bura hay , Lihaza hamayn bhi chahiye kay in Mubarak Hastiyon kay naqsh e qadam per chaltay huway Riza e Ilahi عَزَّوَجَلَّ kay liye Aajizi ikhtiyar Karayn aur Takabbur say ijtinaab Karayn , Aajizi may dunya o aakhirat ki bhalaiyan hi bhalaiyan hayn aur takabbur may khasarah hi khasarah hay. Hadees e pak may hay: jo shakhs Allah عَزَّوَجَلَّ ki Riza kay liye jis darjay ki Aajizi ikhtiyar karta hay Allah عَزَّوَجَلَّ usay usi darjay buland farma dayta hay hatta kay usay A'la illiyyeen (sab say buland darjay) may kar dayta hay, aur jo shakhs Allah عَزَّوَجَلَّ kay muqabalay may jis darjay ka takabbur karta hay Allah عَزَّوَجَلَّ usay usi darjay gira dayta hay hatta kay usay Asfal us Safileen (sab say nichlay darjay) may kar dayta hay (*Al Ihsan bi tarteeb Sahih Ibn Habban, Jild. 7, pp. 475, Hadees. 5649*)

Isi tarah aik aur Hadees e pak may hay: jo apnay Musalman bhai kay samnay aajizi ikhtiyar karay ga Allah عَزَّوَجَلَّ usay bulandi ata farmaye ga aur jo barai ka izhar karay ga Allah عَزَّوَجَلَّ usay ruswa kar day ga

(*Al Mu'jam ul Awsat, jild. 5, pp. 390, Hadees. 7711*)

Meethi Meethi Islami Behno! in Ahadees e Mubarakah may khud ko afzal o behtar samajhnay waliyon kay liye Lamha e Fikriyah hay kay jo Takabbur ki waja say Allah عَزَّوَجَلَّ kay nazdeek zaleel o ruswa ho us ka dunyawii izzat o waqar yaqeenan kisi kaam ka nahin kyun kay Haqeeqi izzat o waqar to yehi hay kay ham Allah عَزَّوَجَلَّ ki Riza kay liye Aajizi ikhtiyar Karayn aur Us ki bargah may muazzaz o mukarram ho jaye . Aaiye! Aajizi ikhtiyar karnay aur takabbur ki halakat khayziyon say bachnay ka jazbah apnay dil may payda karnay kay liye takabbur ki muzammamat kay baray may 4 Farameen Khudawandi suntay hayn:

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Chunanchay Para 14 Surah Nahl Aayat number 23 may Khuda e Rahman ka farman e ibrat Nishan hay:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

Tarjama e Kanz ul Iman: Bay shak woh Maghroron ko pasand nahin fermata.

Para 24 Surah tul Mu'min Aayat no 35 may Rabb ul Aalameen عَزَّوَجَلَّ irshad fermata hay:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

Tarjama e Kanz ul Iman: Allah yon hi mohr kar dayta hay mutakabbir sarkash kay saray dil per.

Para 24 Surah tul Mu'min Aayat no 60 may Khuda e Jabbar o Qahhar irshad fermata hay

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ ﴿٦٠﴾

Tarjama e Kanz ul Iman: Bay shak woh jo Mayri Ibadat say onchay khinchtay (Takabbur kartay) hayn Anqareeb Jahannam may jaen gay Zaleel ho ker.

Para 9 Surah tul A'raf Aayat no 146 may Farman e Rabb ul Ibaad hay

سَاصِرُفٌ عَنْ آيَتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط

Tarjama e Kanz ul Iman: Aur Mayn apni Aayaton say unhayn phayr don ga jo zameen may na haq apni barai chahatay hayn.

Mufasssir e Quran Hazrat Sayyiduna Ibn Jurayj رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ is aakhiri Aayat kay baray may farmatay hayn : Is ka matlab yeh hay kay Takabbur karnay walay na Qurani aayaat may ghour o fikr kar sakayn gay na un say ibrat haasil karayn gay. (Ihya ul Uloom, jild. 3, pp. 423)

Meethi Meethi Islami Behno! Suna Aap nay kay bandon kay haq may takabbur kis qadar halakat khayz khaslat hay kay takabbur karnay walay Allah عَزَّوَجَلَّ kay nazdeek na pasandeedah banday hayn, Aeysay bad naseebo kay dilo per Allah عَزَّوَجَلَّ muhar laga dayta hay, Takabbur karnay walay Qurani Aayaat may ghour o fikr karnay aur in say ibrat o naseehat haasil karnay say mahroom ho jatay hayn aur aesay bad bakht Zaleel o Ruswa ho kar Jahannam (Hell) may jaye gay. أَلَمَانَ وَالْحَفِظُ

Bad Qismati say is qadar Waaedon kay bawujood bhi ba'z Nadaan Khawateen Ghuror o Takabbur kay nashay may is qadar bad mast rehti hayn kay Ghareebon, faqeroon, miskeenon , Yateemon , Isi tarah Deeni ya Dunyawī I'tibar say apnay kam martabay walon ki izzat karna , unhayn Salaam karna ya un kay Salaam ka jawab dayna , Un kay sath Aap janab say guftugo karna , un kay paas baythna ya unhayn apnay sath bithana, un kay yahan kisi taqreeb may shirkat karna ya unhayn apni kisi taqreeb may dawat dayna , un say ghalati sar zad ho janay per 'Afw o dar guzar say kaam layna , Un kay sath bayth kar khana khana ya apnay sath bitha kar khilana, un kay sath ta'lluqaat (Relations) Qaim rakhna aur un kay sath achha sulook karna waghayrah apni shan kay khilaf samajhti

hayn . Bil Farz koi dard mand islami behn unhayn burai may muftala daykh kar naseehat kar day ya ghalti say kisi ki zaban say in ki shan kay khilaf koi baat nikal jaye to is bay chari ki to shamat hi Aa jati hay aur isay sab kay samnay khari khari sunai jati hay masalan Tum mujhay janti nahin Mayn kaun hoon? Tumhari himmat kaysay hoi mayray samnay onchi Aawaz say baat karnay ki? Zara apni auqaat to daykho! Kiya tum mujhay naseehat karo gi? Do minute may chatti ka dodh yaad dila doon gi, Ager Aik laga di naa to din may taray nazer Aanay lagen gay! Waghayrah Waghayrah. Yaad Rakhiye! Daulat o Wazarat, Uhda o Mansab, Sehat o Taqat, Zaat Paat, Rub o Dabdaba Waghayrah Sab aarzi o faani hayn lihaza in cheezon kay ghamand may muftala ho kar dusri islami behno ko haqeer samajhnay waliyon ko chahey kay woh Ghuror o takabbur ki Aafatayn apnay paysh e nazer rakhayn aur Aajizi o Inkisaari apnaatay huway Khalq e Khuda ki hamdardi kay jazbaat apnay dil may payda Karayn warna yaad rakhen ! Ager Takabbur kay sabab Jahannam may jhonk diya gaya to Khuda ki qasam Jahannam ka Azab bardasht naa ho sakay ga Aaiye! Ghuroor o Takabbur ki tabah kaariyon per mushtamil Faramen e Mustafa suniye aur is buri Aadat say sachi tauba kijiye . chunanchay

1. Irshad Farmaya : Bad tar (Worst) hay woh shakhs jis nay apnay Aap ko achha samjha aur takabbur kiya aur Khuda e Buzurg o bar tar ko bhol gaya *(Tirmizi, jild. 4, pp. 203, Hadees. 2456)*
2. Irshad Farmaya: Bay shak jahannam may aik maqam hay jis may takabbur karnay walon ko daal kar oper say band kar diya jae ga . *(Masavi ul Akhlaq, pp. 234, Hadees. 577)*
3. Irshad Farmaya kay Mutakabbireen ko qiyamat kay din chiyontiyan (Ants) bana kar insani shaklon may uthaya jae ga kay har chhoti say chhoti cheez us per ghalib aa jae gi phir unhayn jahannam kay qayd khanay ki taraf hanka jae ga jisay “ Boolas” kaha jata hay , wahan Aagon ki Aag unhayn apni lapayt may lay lay gi (yehi nahin balky) unhayn *طِينَةُ النَّارِ* yaani jahannamiyon ki peep pilai jae gi *(Musnad Imam Ahmad, jild. 2, pp. 596, Hadees. 6689)*
4. Irshad Farmaya kay jis kay dil may raai kay daanay jitna bhi Iman ho ga woh jahannam may dakhil naa ho ga aur jiskay dil may raai kay daanay jitna Takabbur ho ga woh jannat may dakhil naa ho ga

(Muslim, Kitab ul Iman, pp. 61, Hadees. 266)

Hazrat Allama Ali Qari *رحمۃ اللہ تعالیٰ علیہ* is Hadees e pak kay tahat farmatay hayn: Jannat may dakhil naa honay say murad yeh hay kay Takabbur kay sath koi jannat may dakhil naa ho ga balkay Azab bhugatnay kay Zariye Ya Allah *عَزَّوَجَلَّ* kay Afw o Karam say Takabbur aur har buri khaslat say pak o saaf ho kar jannat may dakhil ho ga

(Mirqat ul Mafateeh, Jild. 8, pp. 828-829)

Meethi Meethi Islami Behno! suna Aap nay kay Takabbur kis qadar Halakat khayz beemari hay kay jis bad naseeb ko yeh beemari lag jae usay tabahi o barbadi kay dahaanay laa khara karti aur bil aakhir usay jahannam ka haqdar bana dayti hay , lihaza Aafiyyat isi may hay kay ham apnay kamzor badan par tars khaye aur jahannam ki tabah kariyon say apnay aap ko daraeyn , jab bhi nafs o shaytan kisi musalman ko haqeer jannay aur ghuror o takabbur karnay par ubharayn to hamayn apnay mazi , apni auqat aur Allah *عَزَّوَجَلَّ* ki ataaon par ghour karna chahiye kay pehlay Mayn bhi fulan fulan nimat o khobi say mahroom thi Mayray Rab *عَزَّوَجَلَّ* ka mujh par fazl hua aur us nay mujh bay auqaat aur gunah gaar bandi ko apni nimaton aur bay panah khobiyon say nihal farmaya magar in nimaton aur khobiyon ka shukr karnay kay bajaey Mayn us ki na farmani kartay huway ghamand o takabbur kay gunah may muftala hon kahen aeysa na ho kay mayri bay hissi aur na shukri kay sabab yeh

Takabbur ka Anjam

nimatayn mujh say chhin jaen aur jis ko mayn haqeer samajh rahi hon usay day di jaen . Aaiye! is ziman may do (2) intihai fikr angayz hikayaat samat farmaen : chunanchay

Apni Auqaat yaad rakhta hoon

Ayaz, Sultan Mahmood ghaznavi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ka aik adnaa ghulam tha phir taraqqi kartay kartay us ka mahboob tareen wazeer ban gaya. Ayaz ki kaamyabiyan hasideen darbariyon ko aik aankh na bhati the. Woh mauqa ki taak may rehtay thay kay kisi tarah Ayaz ko Mahmood ki nazron say gira dayn . Aakhir kaar unhayn aik moqa mil hi gaya. Huwa yun kay Ayaz ka mamool tha kay Rozana makhsos waqt may aik kamray may chala jata aur kuch dayr guzaar kar wapas Aa jata. Darbariyon nay Mahmood kay kaan bharna shuru kiye kay zaroor ayaz nay shahi khazanay may khurd burd (Hayra Phayri) kar kay maal jama kar rakha hay jisay daykhnay kay liye kamrah e khas may jata hay , woh is kamray ko tala (Lock) laga kar rakhta hay aur kisi aur ko ander dakhil honay ki ijazat nahin dayta . Mahmood ko agar chay Ayaz par mukammal itimaad tha magar Darbariyon ko mutmain karnay kay liye aik wazeer ko kaha kay us kamray ka ta'la tor dalo, Wahan jo kuch milay who tumhara hay. Wazeer aur degar darbari khushi khushi Ayaz kay kamray may ja ghusay . mager yeh kiya ! Wahan aik puranay boseedah libas aur chappalon kay siwa kuch tha hi nahin . Darbariyon ki Aankhayn phhati ki phhati reh gaye . Mahmood nay Ayaz say in kapron aur chappalon kay baaray may daryaft kiya to us nay bataya kay yeh mayri ghulami kay daur ki yaadgar hayn jinhayn daykh kar Mayn apni awqaat yaad rakhta hoon aur khud ko maujoodah urooj (Taraqqi) par takabbur may muftala nahin honay dayta. Yeh sun kar mahmood apnay wafadaar khadim Ayaz say aur ziyada muta'assir nazer aanay laga aur darbariyon ka munh kala huwa. (Takabbur, pp.65)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ Suna Aap nay kay jo log apni auqaat yaad rakhtay hayn aur mansab o martaba milnay kay bawajood apnay Aap ko bara nahin samajhtay aur takabbur say apna daman bachatay hayn Allah عَزَّوَجَلَّ un kay maqam o martabay may mazed izafa farma dayta hay Aaiye ! Ab aik aeysay shakhs ka dil dehla daynay wala waqia suniye jis say ghamand o ghuror kay sabab na'matayn salb kar li gaen . chunanchay

Faqeer ko dhutkarnay wala khud faqeer ban gaya

Aik shikasta haal faqeer nay aik Maaldaar (Rich Man) shakhs kay samnay dast e suwal daraz kiya magar maaldar shakhs nay faryad rasi karnay kay bajaey ulta us par zaban say nayza zani shuru kar di aur usay khoob zaleel kiya, Faqeer ka dil khoon khoon ho gaya aur jazbaat may aa kar Aik Aah bhar kar kaha : Tumharay ghussah karnay ki waja shayad yeh hay kay tumhayn bheek manganay ki zillat ka ihsaas nahin. Yeh jumla sun kar maaldar shakhs Aag bagola ho gaya aur faqeer ko ghulam kay zariye Dhakkay dilwa kar bahir niklawaya diya. Khuda ka karna yon huwa kay woh maghror maaldar kuch arsa baad Qallash ho gaya aur mohtaji nay us kay aangan may basayra kar liya, Dost, Rishtaydar aur ghulam o darban sab chhot gaey aur yeh shakhs sarak par Aa gaya. Jis ghulam nay faqeer ko apnay Aqa kay hokum say dhakkay day kar nikala tha usay aik naey maaldar Aqa nay khareed liya . Yeh Aqa bahot naram dil , faryad ras aur mehrban tha , Ghareebon , Faqeroon ki imdad karnay say ziyada usay kisi cheez may khushi mahsoos nahin hoti thi . Yehi waja thi kay har waqt us kay darwazay par mangton aur zarorat mandon ka hujoom (Crowd) laga rehta tha. Aik raat kisi faqeer nay us kay darwazay par sada lagaye , Ghulam nay faqeer ki madad karnay ki niyyat say jaysay hi darwaza khola us ki cheekh nikal gaye kyun kay samnay

maujood faqeer koi aur nahin us ka purana maghroor Aqa tha , Apnay puranay Aqa ki yeh halat daykh kar Ghulam Aabdeeda ho gaya aur us ki imdad kar kay apnay maujooda Aqa kay paas chala Aaya . Aqa nay jab ghulam ko Aazurdah o Aabdeedah daykha to pochha : kiya kisi nay tumhayn koi takleef pahunchaye hay? yeh sun kar ghulam nay apnay puranay Aqa ka saara haal us kay gosh e guzar kar diya , Saari kahani (Story) sunnay kay baad Aqa bola : Mayn wohi Faqeer hoon jisay is nay dhakkay dilwa kar niklawaya diya tha aur Aaj daykho kay waqt ki kaaya kaysi palti hay kay Qudrat nay isay mayray hi darwazay par bheek mangnay kay liye laa khara kiya

(Boostan e Sa'eedi, pp.80)

Meethi meethi Islami Behno! Is hikayat may hamaray liye ibrat kay bahut say madani phool hayn kay Ager Allah ﷺ nay Maal o dolat, Husn o wajahat ya kisi bhi itibar say hamayn dosaron par fazeelat Ata farmai hay to hamayn ghamand o takabbur may mubtala ho kar dosron ko haqeer jannay un ka mazaq uranay, dhutkarnay aur unhayn zaleel karnay kay bajaey hosh kay nakhun laynay chahiye aur Allah ﷺ ka shukr Ada karna chahiye warna yaad rakhayn Allah ﷺ ki pakar bahut sakht hay.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Kitab “Takabbur” ka ta’aruf

Meethi meethi Islami Behnon! Takabbur say najaat aur is ki deeni-o-dunyavi halakton ki ma'lumaat kay liye Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki Kitab “takabbur” ka mutala'ah bahut mufeed hay. ﷺ is Kitab mayn Takabbur say bachnay ki fazeelat, Takabbur kay anjam, Takabbur kay nuqsanaat, Takabbur ki 'alumaat, Takabbur kay Mukhtalif andaaz, Takabbur per ubharnay walay 8 asbaab, Takabbur ka 'ilaaj aur is kay ilawah degar kaie ma'lumaati Madani phoolon ko intiaha'ie aasaan sabaq aamooz andaaz mayn bayan kiya gaya hay lihazah Aaj hi is Kitab ko Maktaba-tul-Madinah kay bastay say hadiyatan talab fama'iye, khud bhi parhiye aur dosron ko bhi perhnay ki targheeb dila'iye. Dawat-e-Islami ki website www.dawateislami.net say is Kitab ko read (ya'ni parha) bhi ja sakta hay, download aur print out bhi kiya ja sakta hay.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Meethi meethi Islami Behnon! Agar hum tareekh ko khangalayn tu 'ibrat kay bay shumar numonay hamayn nazar aayn gey masalan bahut say aysay zalim-o-jabir guzray jin ka shumar dunya kay taqatwar afraad mayn hota tha, Jin kay pas ne'maton kay khazanay mujood thay, Jin kay hukum ki Khilaf warzi karna goya maut ki dawat dayna tha, jo zameen per akar akar ker chaltay thay, jin kay zulm-o-jabar kay na sirf karnamay sun ker balkay in ka naam sun ker hi log laraz jatay thay, jo logon ko juti ki nook per rakhtay thay al garaz ye kay in ka guroor-o-takabbur apni intiha ko puhnta huwa tha magar shayad woh is baat say bayparwa thay kay ayk din inhayn bhi marna hay aur apni karni ka phal bhugatna hay, bil-aakhir maut nay in guroor-o-takabbur kay maron ko apnay shikanjay (grasp) mayn lay ker khaak mayn mila diya, inhayn buland-o-bala mahllaat say utha ker tang-o-tareekh qabr kay garhay mayn la phaynka, in ka naam hamayshah kay liye safha-e-hasti say mita diya aur dosron kay liye nishan-e-ibrat bana diya. Aaiye! Aysay hi ayk maghroor badshah ki maut ki ibrat aamooz Hikayat suniye aur naseehat kay Madani phool chun ker apnay dil kay Madani guldastay mayn sajanay ki koshish kijiye. Chuna-chay

Maghroor Badshah ki Maut

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki kitaab “Uyoon-ul-Hikayaat (hissa duwam)” mayn hay: Hazrat Sayyiduna Wahab bin Munabbah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Ayk bahut bari saltanat (Kingdom) kay badshah nay iradah kiya kay mayn apnay saaray mulk ka ghasht karon. Chuna-chay Us nay apna behtireen libaas mangwaya laykin woh pasand na aaya phir is say umdah libaas mangwaya, laykin pasand na aaya, Bil-aakhir senkiron libaason mayn say isay apni pasand ka jaura mil gaya. Phir Ghoray laey gaey tu in mayn say koi ghora pasand na aaya aakhir kaar hazaron ghoron mayn say usay apni pasand ka ghora mil gaya. Ab Badshah bari shan-o-shaukat say lashkar kay hamrah safar per rawana huwa, Rastay mayn Iblees-e-La'een nay bahkaya to ghuroor-o-Takabbur ki aafat mayn muftala ho gaya aur gardan akaray baray shahanah andaz mayn aagay barhnay laga. Ghuror o takabbur ki wajah say logon ki taraf nazar utha ker bhi na daykhta tha. Rastay mayn ayk za'eef-o-natuwan shakhs boosedah kapron mayn nazar aaya, is nay salaam kiya laykin badshah nay na tu jawab diya na hi is ki taraf daykha. Us nay kaha: Ay Badshah! Mujhay tujh say zaroori kaam hay. Badshah nay is ki baat suni an-suni ker di. Is nay aagay barh ker ghoray ki laghaam pakarli. Badshah (King) nay tilmila ker kaha: Laghaam chhor! Tu nay aysi harkat ki hay kay tujh say pehlay kisi nay aysi jura'at nahin ki. Kaha: Mujhay tujh say bahut zaroori kaam hay. Badshah nay kaha: Abhi tu hamara mahmaan ban ja! Wapsi per tayri baat sun longa. Kaha: Hergiz nahin! Khuda ki qasam! Mujhay abhi tujh say kaam hay. Badshah nay kaha: Bata! Kiya kaam hay? Kaha: Ayk raaz ki baat hay, mayn chahta hon kay sirf tujhay hi ma'loom ho, la! Apna kaan mayray qareeb ker. Badshah nay sar jhukaya tu is nay kaha: Mayn Malak-ul-Maut hoon, tayri ruh qabz karnay aaya hon. Ye sunna tha kay Badshah maray dahshat kay thar thar kanpnay laga, rang mutaghayur ho gaya, is nay khuf zadah lahjay mayn kaha: Is waqt mujhay kuch muhlat day do, ta-kay mayn jis kaam say nikla hon usay pura ker aaon phir tum jo chaahay karna. Malak-ul-Maut عَلَيْهِ السَّلَامُ Nay kaha: Allah ki qasam! Tu apni saltanat ko ab kabhi na daykh sakay ga. Badshah nay minat samajat kartay huway kaha: Achha! Mujhay mayray ghar walon kay pas hi janay ki muhlat day do. Malak-ul-Maut عَلَيْهِ السَّلَامُ nay farmaya: Hergiz nahin, Khuda ki qasam! Ab tu kabhi bhi apnay ahl-o-ayaal (Family) say na mil sakay ga. Ye keh ker us ki ruh qabz ker li aur is ka bay-jaan jism ghoray say zameen per aa para . ('Uyoon-ul-Hikayaat, hissa daum, safha. 375)

Hay yahan say tujh ko jana aik din

Qabr may hoga thikana aik din

Munh khuda ko hay dikhana aik din

Ab na ghaflat may gawana aik din

Aik din marna hay aakhir maut hay

Karlay jo kerna hay aakhir maut hay

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

8 Madani Kaamon mayn say ayk Madani kaam “Madani Daurah’

Meethi meethi Islami Behnon! Hamayn Chahiye kay in Aayat-e-Mubarakah, Ahadees-e-Kareemah aur ibrat-o-naseehat kay Madani Phoolon say malamal Hikayaat say ibrat hasil karayn aur ghuroor-o-Takabbur aur is jaysi dosri baatini beemariyon say najaat hasil karnay kay liye ‘aashiqan-e-Rasool ki Madani Madani tahreek Dawat e

Islami kay Madani Mahool say wabastah rahen jahan achhi suhbat haasil hinay kay sath sath tarbiyyat kay bahut mawaqi' bhi muyassar aatay rahtay hayn. Is kay 'ilawah Zayli halqay 8 Madani Kaamon mayn barh charh ker hissa lijiye. Zayli Halqay kay 8 Madani Kaamon mayn say ayk Madani Kaam "Madani Daurah" bhi hay. Jis kay zari'ey Islami Behnon ko ghar ghar ja ker nayki ki Dawat di jati hay. Haftay ko koi ayk din muqarrar ker kay jagah badal badal ker "Madani Daurah" kay zari'ey Nayki ki Dawat ki sa'adat Haasil kejiye. Kam az kam 7 Islami Behnayn (Jin mayn kam az kam ayk bari umar wali zaroor hon) apnay zayli halqay ya halqay kay atraaf mayn (Parday ki ihtiyaat kay sath) ghar ghar ja ker 72 minute "Madani Daurah" ki tarkeeb banyaen. **اَلْحَمْدُ لِلّٰهِ عَزَّ وَجَلَّ** Nayki ki Dawat dayna tu aysa aham fareezah hay kay tamaam hi Anbiya-e-Kiraam **عَلَيْهِمُ السَّلَام** balkay khud Sayyid-ul-Ambiya, Mahboob-e-Kibriya **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** Ko bhi isi maqsad kay liye dunya mayn bhayja gaya chuna-chay Allamah Zurqani **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** Sharah Mawahib mayn farmatay hayn kay bil-khusoos Hajj kay zamanay mayn Huzoor Nabi-e-Kareem, Rauf-ur-Raheem **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** ki 'aadat-e-Mubarika thi kay Ahl-e-'Arab kay dor-daraaz say aanay walay qaba'il Makkay mayn jama' hotay thay. Tu Aap **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** Tamaam qaba'il (Tribes) mayn Daurah farma ker logon ko Islam ki Dawat daytay. Isi tarah 'Arab may waqtan fa-waqtan bahut say maylay lagtay thay. Jinn mayn dor daraaz kay Qaba'il-e-'Arab jama' hotay thay. In maylon mayn bhi Aap **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** Tableegh-e-Islam kay liye tashreef lay jatay thay. (*Sharah-ul-Mawahib, vol. 2, pp. 73*)

Lihazah hamayn bhi chahiye kay nayki ki Dawat 'aam karnay kay liye ghar ghar ja ker Madani dauray ki tarkeeb banayen, **اَلْحَمْدُ لِلّٰهِ عَزَّ وَجَلَّ** Is piyaray Madani Mahool say wabasta ho ker kaie Islami behnayn naykiyon ki rah per ghamzan ho chuki hayn. Aaiye! Is baray mayn ba-tor-e-targheeb Madani bahar suntay hayn. Chuna-chay

Zindagi kay mu'amlaat khud ba-khud tabdeel hotay chalay gaye

Bab-ul-Madinah (Karachi) kay ilaqay Naya-Abaad ki ayk Islami Behin jo kay ghaflat ka shikar then, fashion ker kay bay-pardagi karna un ka mashghala tha, in ki zindagi kay shab-o-roz bari tayzi say apnay ikhtitaam ki janib barhtay ja rahay thay kay is dauran in ki mulaqaat Dawat-e-Islami say ta'lluq rakhnay wali ayk Islami Behin say ho gaie, Unhon nay Deen-e-Islam kay hawalay say guftugu shuru' ker di, Dauran-e-Guftugu woh mu'ashiray mayn phaylnay wali bad-a'amaliyon ka tazkirah kartay huway kahnay lagen kay hamaray aslaaf nay Islam ki khatir kitni qurbaniyan din. Magar afsoos! Aaj hum in ko nazar andaaz kartay huway Ahkaam-e-Islam ko pamaal ker rahay hayn. Agar hum isi tarah maut say hamkinar ho gaey tu kal qiyamat mayn Allah **عَزَّ وَجَلَّ** aur Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** Ko kiya jawab dayn gay. Aur kis munh say Huzoor **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** say shafa'at talab karayn gayn. Guftugu kay ikhtitaam per unhon nay Dawat-e-Islami kay pakizah Madani Mahool kay baray mayn bataya aur kaha kay agar waqa'i hamayn nayk banna hay aur Sunnaton per amal ka jazbah pana hay tu Dawat-e-Islami kay Madani Mahool say wabasta hona hoga chuna-chay is naie Islami behin nay apni is muhsinah Islami behin ki nayki ki Dawat ko tah-e-dil say qabool kiya aur is say rahnuma'e laytay huway Dawat-e-Islami kay tahat honay walay Islami behnon kay ijtimaa'at mayn jana shuru' ker diya, Madani Mahool mayn Sunnaton per amal karnay wali aur Khauf-e-Khuda rakhnay wali Islami behnon ka sath naseeb huwa to in ki zindagi kay mu'amilaat khud ba-khud tabdeel hotay chalay gaye, namazayn pabandi say parhnay lagayn aur ba-hukm-e-Qurani pardah bhi karnay lagayn, baron ka adab karna in ki aadat ban gaya aur in kay zahir-o-baatin mayn Madani inqilaab barpa ho gaya, Yun Dawat-e-Islami kay Madani mahool say wabasta honay ki inhayn khub barkatayn milayn khususan in kay nayki Dawat kay jazbay ko chaar chand lag gaye, Isi jazbay ko daykhtay huway Madnai Markaz ki taraf say

inhayn halqah mushawirat mayn Madani In'amaat ki zimmah dari day di gaie aur yun ab woh barh charh ker deen kay kaamon mayn hissa lay rahi hayn.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Meethi meethi Islami Behnon! Suna Aap nay kay kis tarah Dawat-e-Islami kay Madani Mahool say wabasta honay ki barkat say is Islami Behin ki Zindagi mayn Madani bahar aa gaie. Lihazah Aap bhi Dawat-e-Islami kay is Madani Mahool say munsalik ho jaey balkay Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ say bay'at ho ker in kay daman-e-karam say wabasta ho jaiye, aur hergiz khud ko kabhi bhi kamil-o-akmal nahin samjhayn balkay her haal mayn Allah عَزَّوَجَلَّ Ki khufiya tadbeer say darti rahayn jo apnay Aap ko Murshid say bay niyaz samjhay isay basa-auqaat dunya mayn bhi is ka nuqsan uthana parta hay. Aaiye! Is ziman mayn ayk ibrat nak hikayat mulahizah farmayn, chuna-chay

Jannat Ghaib ho gaie

Hazrat Junayd Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ Kay ayk mureed ko ye sojhi kay mayn kamil ho gaya hon aur ab mujhay peer ki suhbat-o-khidmat mayn rahnay ki koi hajat nahin rahi balkay mayray liye akeela rahna behtar hay. Pas woh gosha nasheen ho gaya aur Hazrat Junayd Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ ki khidmat mayn hazir hona chhor diya. Ayk raat us nay daykha kay kuch log ayk ounth (Camel) lay ker aayn hayn aur isay kah rahay hayn kay woh isay laynay aaey hayn takay woh ye raat jannat mayn guzaray. Chunachay woh log isay ounth per suwaar ker kay lay gaey yahan tak kay ayk aysi jagah puhinchay jo bahut khubsurat thi, wahan ki her her shay say husun tapakta tha, Nafees khanon kay sath sath meethay pani kay chashmay (Springs) bhi rawan thay. Woh subuh tak wahan kay mazay layta raha aur jab subuh hui tu is nay khud ko apnay hujray mayn paya. Ye silsila isi tarah kaie roz tak jari raha kay isay her raat aysay dikhaie dayta hay kay firishtay isay suwaari per betha ker jannat ki sayr karatay aur tarah tarah kay mayway khilatay hayn yahan tak kay woh takabbur-o-guroor ka shikar ho gaya aur ye da'wa karnay laga kay is ki halat is kamaal tak puhinch chuki hay kay is ki raatayn bhi jannat mayn guzarti hayn. Logon nay is ki khabar Hazrat Junayd Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ ko di to Aap رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ is kay pas gaey aur daykha kay woh baray thath say takabbur mayn akra baytha hay. Aap nay is ki kayfiyat puchhi to is nay baray fakhr say isay buland maqaam aur jannat ki sayr ka zikr kiya. Chunachay Aap رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ Nay farmaya: Aaj jab Jannat mayn jao to 3 baar لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ parhan. Is nay kaha: Bahut Achha. Chunachay hasb-e-ma'mool jab woh Jannat mayn puhncha tu yad aanay per mahaz tajrubay kay tor per us nay 3 baar لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ parha. Tu isay lay janay walay tamaam log chekh mar ker bhag gaey aur woh kiya daykhta hay kay Jannat furan is ki ankhone say ghaib ho gaie aur woh najasat aur kora karkat wali jagah per betha huwa hay aur is kay Charon taraf murdaar hadiyan pari hayn. Isi waqt is nay jaan liya kay ye ayk shaytani jaal tha aur mayn is jaal mayn giriftar tha. Furan Taubah ki aur apnay peer-o-murshid Sayyid-ul-Ta'ifah Hazrat Sayyiduna Junayd Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ ki khidmat mayn furan hazir ho gaya. (Kashf-ul-Mahjoob, pp. 377-378)

Meethi meethi Islami Behnon! Is hikayat say hamayn ye dars seekhnay ko milta hay kay agarchay hum bahut hi nayk hon, her dil azeez hon, Hamari izzat-o-takreem ki jati ho magar hamayn chahiye kay tamaam Auliya-e-Kiraam ka adab-o-ihtiraam karayn aur hergiz hergiz apnay Aap ko peer-o-murshid kay madd-e-muqabil khara na karayn balkay apni shuhrat-o-naam wari kay muqabilay mayn in ki ita'at-o-farmanbardari ko 'azeem sa'adat samjhayn, Takabbur ki aafat say Allah عَزَّوَجَلَّ Ki panah talab karti rahayn aur Allah عَزَّوَجَلَّ ka shukr ada karayn kay

jis nay hamayn Dawat-e-Islami ka Madani Mahool aur Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **داعية بر كائهم العالیه** Ka daman-e-Karam ‘ata farmaya jin kay zariy say behtireen Islami Nuqoosh per hamari tarbiyat ka silsila jari rahta hay.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

Majlis Wukala-o-Jajiz

Meethi meethi Islami Behnon! **اَلْحَمْدُ لِلّٰهِ عَزَّ وَجَلَّ** ‘Aashiqan-e-Rasool ki Madani tahreek Dawat-e-Islami jahan kam-o-baysh 104 Shu’bajaat mayn Deen-e-Islam ka paygham ‘aam ker rahi hay “wahin” wakat (Advocacy) say munsalik afraad ki islaah kay liye “Majlis Wukala-o-Jajiz” kay zariy unhayn Dawat-e-Islami kay Madani Mahool say wabasta kartay huway, Is Madani Maqsad **“Mujhay apni aur sari dunya kay logon ki Islah ki koshish karni hay** **اِنَّ هَٰذَا اللّٰهُ عَزَّ وَجَلَّ**” Kay mutabiq-e-zindagi guzarnay aur fikr-e-aakhirat ka Madani zehin daynay mayn masroof-e-‘amal hay. Allah Ta’ala majlis Wukala-o-Jajiz ko mazeed tarqiyan naseeb farmaey.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ تَعَالٰى عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Maqbool jahan bhar mayn ho Dawat-e-Islami

Sadqah tujhay ay Rabb-e-Ghaffar Madinay ka

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

Meethi meethi Islami Behnon! Hum nay Takabbur ki tabah kariyon say muta’alliq suna kay ye dunya-o-aakhirat mayn nuqsan ka sabab hay lihazah hamayn is say chhutkara panay ki sakht zarurat hay aur jis tarah jismani beemari kay ‘ilaaj kay liye hum Mukhtalif tadabeer ikhtiyar karti hayn isi tarah balkay is say ziyadah Takabbur jaysi baatini-o-ruhaani beemari kay ‘ilaaj ki fikr kartay huway is kay liye bhi amali iqdamaat karnay chahiye. Aaiye! Takabbur say najaat kay liye chand Madani Phool suniye aur ‘amal ki koshish kejiye. Chunachay

Takabbur say najaat kay Madani Phool

- ≈ Takabbur say najaat panay kay liye is tarah “Fikr-e-Madinah” (Ya’ni apna muhasabah) kejiye kay kal jab hashar barpa hoga aur her ayk apnay kiye ka hisab day ga tu mujhay bhi apnay Rab **عَزَّ وَجَلَّ** ki Bargah mayn apnay a’amaal ka hisab dayna paray ga, Agar Takabbur ki wajah say mayra Rab **عَزَّ وَجَلَّ** mujh say naraz ho gaya aur mujhay Jahannam mayn jhonk diya gaya tu Jahannam ka holnak ‘azaab kaysay bardasht ker pa’on gi? Is tarah apna muhasabah (Self accountability) karnay say **اِنَّ هَٰذَا اللّٰهُ عَزَّ وَجَلَّ** Takabbur say bachnay mayn kafi madad milay gi.
- ≈ Takabbur aur degar buraiyon say najaat kay liye du’a ka sahara lejiye kay du’a mu’min ka hathiyar hay. Lihazah du’a kejiye kay Ya Allah **اَعِزَّ وَجَلَّ** Mayn nayk banna chahti hon, Takabbur aur dosri tamaam buraiyon say jan chhurana chahti hon magar nafs-o-shaytan nay mujhay daba rakha hay, Tu in kay muqablay mayn mujhay kamiyabi ‘ata farma, mujhay nayk bana day, ‘aajizi ka paykar bana day.

Gunahon ki 'aadat chhura Ya Ilahi

Mujhay nayk insaan bana Ya Ilahi

- ≈ Takabbur say bachnay kay liye apnay 'uyoob per nazar rakhna bahut mufeed hay aur apni 'adaat-o-atwaar ko taqwah say zeenat dayna 'uyoob-o-naqais ki pehchan kay liye bahut mu'awin hay.
- ≈ Takabbur ka ayk 'ilaaj ye bhi hay kay jab Takabbur mayn muftala honay ka andaysha ho to us kay nuqsanaat-o-'azabaat per khub ghor kiya jaey ta kay is halakat khayz 'amal ya'ni Takabbur say bachnay ka jazbah paydah ho.
- ≈ Takabbur say najaat paanay kay liye 'aajizi ikhtiyar karna aur miskeenon kay sath baythna bay had mufeed hay, aajizi takabbur ki zid hay, Aajizi say labrayz dil may takabbur kay liye koi gunjaish nahin . jaisa kay Hadees e pak may hay : Tawazu (Aajizi) Ikhtiyar karo aur miskeenon kay sath baytha karo Allah ﷺ kay baray martabay walay banday ban jao gay aur takabbur say bhi bari ho jao gay (*Kanz ul Ummal, vol. 1, pp. 49, Hadees. 5722*)
- ≈ Takabbur say najaat kay liye har islami behin say salaam kijiye balkay salaam may pehl kijiye khuwah woh Ameer ho ya ghareeb, Bari ho ya chhoti. Hamaray Madani Aqa ﷺ to bachon ko bhi salaam may pehl farmaya kartay thay. Hazrat Anas رضی اللہ تعالیٰ عنہ chand larkon kay paas say guzray to un ko salaam kiya, phir farmaya: Rasoolullah ﷺ bhi isi tarah kiya kartay thay. (*Bukhari, jild. 4, pp. 170, Hadees. 6247*)
- ≈ Takabbur say najaat paanay kay liye apnay kaam apnay hath say karnay ki koshish kejiye aur apna samaan khud uthhaiye. Hadees e pak may hay: Jis nay apna saman khud uthhaya woh takabbur say Aazad ho gaya. (*Shu'ab ul Iman, jild. 6, pp. 292, Hadees. 8201*)
- ≈ Isi tarah sadqa o khayrat kartay rehna bhi musalmanon ki hamdardi payda karnay aur Takabbur say bachnay ka zariya hay. Farman e Mustafa ﷺ hay : musalman ka sadaqa umr may ziyadati ka sabab hay aur buri maut say bachaata hay aur Allah ﷺ is ki waja say Takabbur o Faqr aur Fakhr ko door farma dayta hay (*Majma' uz Zawaid, jild. 3, pp. 284, Hadees. 4609*)
- ≈ Takabbur say najaat paanay ka aik tareeqa yeh bhi hay kay jab kisi say ikhtilaf e raay ho, phir Aap per zahir ho jaey kay woh Haq per hay to zid karnay ki bajaey Sar Tasleem e kham kar lijiye . phir us kay samnay is baat ka itiraf kartay huey Bayan e Haq per us ki Tareef bhi kijiye kay Aap durust Farma rahi hayn Allah ﷺ aap ko jazaey khayr Ataa farmaey . itiraf e haq ka yeh iqrar Agarchay nafs per bahut hi giraan hay , mager Musalsal aeysa kartay rehnay say haq ka itiraf karna Aap ki Aadat ban jaey gi aur is ki barakat say takabbur say bhi jaan chhotti chali jaey gi.
- ≈ Takabbur say najaat paanay ka aik tareeqa yeh bhi hay kay kabhi bhi dil may is khuwahish ko jaga na dijiye kay mujhay numayan haysiyyat di jaey, onchi jaga bithhaya jaey, mayri Aao bhagat ki jaey . Haan! kisi nay az khud Aap ko numayan jaga per baythnay ki darkhawast ki to qabool karnay may haraj nahen. Ameer ul Momineen Hazrat e Sayyeduna Ali yul Murtaza رضی اللہ تعالیٰ عنہ kahen tashreef farma huey Sahib e khana nay Hazrat kay liye masnad hazir ki, Aap رضی اللہ تعالیٰ عنہ us per ronaq afrooz huey aur farmaya : koi Gadha hi izzat ki baat qabool na karay ga (*Fatawa Razawiyyah, jild. 23, pp. 720*)
- ≈ Takabbur say najaat paanay kay liye dosaron ko bila waja apnay paas bulanay kay bajaey Nafs kay takabbur ko torrnay kay liye hattal imkan khud chal kar mulaqaat karnay jaiyen.

- ≈ Takabbur say najaat paanay kay liye ghareebon ki dawat bhi qabool kijiye. Sirf ameeron say taalluqaat barhhanay aur un ki dawaton per janay kay Aadi na baniye balkay apni mehfil may ghareebon ko bhi shamil kijiye aur jab woh Aap ko dawat dayn to qabool kijiye.
- ≈ Takabbur say najaat panay ki gharaz say libas may sadgi ikhtiyar kijiye . Sadr ush Shariya, Bad rut Tariqa hazrat ‘Allama Maulana Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللَّهِ تَعَالَى likhtay hayn: Takabbur kay taur per jo libas ho woh mamnoo’ hay , Takabbur hay ya nahin hay is ki shanakht (Identify) yoon karay kay in kapron kay pehnay say pehlay apni jo halat paata tha ager pehnay kay baad bhi wohi halat hay to maloom hua kay in kapron say takabbur payda nahin hua . Ager woh halat baqi nahin rahi to takabbur aa gaya. lihaza aysay kapray say bachay kay takabbur bahut buri sifat hay (*Bahar e Shari’at, Hissah. 3,16, pp. 409*)

Bayan ka khualasa

Meethi Meethi Islami Behno! Aaj kay bayan may ham nay takabbur ka anjam aur musulmano ko haqeer jannay ki muzammat kay baaray may suna kay Takabbur aysa mohlik marz hay jo bahut si buraiyon aur ukhravi aafaton may muftala kar dayta hay.

Mutakabbir jo apnay liye pasand karta hay woh dosaron kay liye pasand nahin karta .

Takabbur Aajizi jaysi azeem khobi say mahroomi ka sabab hay.

Musalmanon say bughz o keenay ki bad tareen khaslat us kay dil may apni jarayn mazboot kar layti hay .

Takabbur usay apni jhoti izzat bachanay kay liye jhot par uksata hay.

Mutakabbir Ghussay say nahin bach paata.

Mutakabbir kay dil may musalmanon ki khayrkhuwahi ka jazba nahin hota .

Mutakabbir kay liye naseehat (Advice) qabool karna bahut dushwar hota hay.

Takabbur ki Aadat usay nayk kaamon say door aur buray kaamon per majboor kar dayti hay.

Jis may takabbur ho us ki barri bad naseebi yeh hay kay takabbur ki waja say Allah عَزَّوَجَلَّ usay pasand nahin fermata.

Lihaza hamen chahiye kay Takabbur say bachnay kay jo ilaj ham nay sunay un kay mutabiq apnay aap ko is aafat say bachanay aur Aajizi apnanay ki koshish karayn aur yeh baat paysh e nazer rakhayn kay Hadees e pak ki roshani may raai kay danay kay baraber bhi Takabbur kal Qiyamat kay din jannat may dakhlay say rukawat ban jaey ga .

Allah عَزَّوَجَلَّ Apnay Madani Habib صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay tufayl ham sab ko takabbur ki aafat say mahfooz farmaey aur Aajizi o Inkisari ka paykar banaey aur martay dam tak Dawateislami kay Madani Mahool say wabastagi Ataa farmaey aur Iman o Aafiyyat kay sath madinay mayn Shahadat ki maut ataa farmaey .

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Takabbur ka Anjam

Meethi Meethi Islami Behno! bayan ko ikhtitam ki taraf laata huway Sunnat ki fazeelat, chand Sunnatayn aur aadab bayan kernay ki sa'adat haasil kerti hoon. Tajdar e Risalat ﷺ ka farman e Jannat nishan hay: jis nay Meri Sunnat say mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki woh Jannat may Meray sath ho ga (Mishkat ul Masabih, jild. 1, pp. 97, Hadees. 175)

*Seenah teri Sunnat ka Madinah banay Aqa
Jannat may parausi Mujhay tum apna banana*

Salaam karnay kay Madani Phool

Meethi Meethi Islami Behno! Aaiye Salaam say mutaalliq chand Madani Phool suniye .

- ≈ Musalman (Maharim) say mulaqaat kartay waqt Salaam karna Sunnat hay .
- ≈ Maktab tul Madina ki kitab Bahar e Shariyat Hissah 16 safha 102 per likhay juziyay ka khulasa hay : Salaam kartay waqt dil may yeh niyyat ho kay jis ko salaam karnay lagi hon is ka maal aur izzat o aabro sab kuch mayri hifazat may hay aur mayn in may say kisi cheez may dakhal andazi karna Haraam janti hon .
- ≈ Din may kitni hi baar mulaqaat ho, aik kamra say dosray kamray may baar baar aana jana ho wahan maujood islami behnon ko salaam karna kaar e sawab hay.
- ≈ Salaam may pehl karna Sunnat hay.
- ≈ Salaam may pehl karna Allah ﷻ kay qurb ka zariya hay.
- ≈ Jo Salaam may pehl karay woh Takabbur say bhi bari hay . jaysa kay Makki Madani Aqa , Meethay Meethay Mustafa ﷺ ka farman e Baa safa hay: Pehlay salaam kehnaay wala Takabbur say bari hay. (Shu'ab ul Iman, jild. 6, pp. 433)
- ≈ Jawab may وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ keh kar 30 Naykiyan hasil ki ja sakti hayn.
- ≈ Salaam ka jawab furan or itni Aawaz may dayna wajib hay kay jis nay Salaam kiya woh sun lay .

Tarah Tarah ki hazaron Sunnatayn seekhnay kay liye Maktaba- tul-Madinah ki matbu'a 2 kutub (1) "Bahar-e-Shari'at" hissa 16 (312 safhaat) 120 safhaat per mushtamil kitaab "Sunnatayn aur Adaab" Hadiyyatan hasil kijiye aur Ba ghour is ka mutala farmaiye.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ