

Waham Ka Ilaj Nahii

**Haftawar Sunnaton Bhara
Bayan**

(For Islamic Sister)

02-November-2017

Muballighah bayan karnay say pahlay 3baar parhlay

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

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نَبِيَّ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Durood Shareef ki fazeelat

Mahboob-e-Khuda-e-Tawwab, Nubuwwat kay Aaftab, Janab-e-Risaalat Ma`ab صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-khushgawar hay: bay shak Allah عَزَّوَجَلَّ nay ayk firishtah mayri qabr par muqarar farmaya hay jisay tamam makhlooq ki aawazayn sunnay ki taqat di hay, pas qayamat tak jo koi mujh par Durood paak parhta hay to wo mujhay is ka aur is kay baap ka naam paysh karta hay, kahta hay: fulan bin fulan nay ap par is waqt Durood paak parha hay. (Musnad-e-bazzar, jild. 4, pp. 255, Hadees 1425)

Girnay ko ho rauk lo ghautah lagay haath do
Ayso pay aysi 'ata tum pay karoron Durood

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Meethi meethi Islami behno! husool e sawab ki khaatir bayan sunnay say pehlay achchi achchi niyyatayn kerlijiye. Farman e Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

”نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ“

Musalman ki niyyat is kay amal say behtar hay.

Do Madani phool

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

Bayan sunnay ki niyyatayn

1. Nigahayn neechi kiye khoob kaan laga ker bayan suno gi.
2. Tayk laga ker bethnay kay bajay ilm e din ki ta'zeem ki khaatir jahan tak ho saka do zaanon bethoon gi.

3. Zaroratan simat kar dosri islami bahnon kay liye jaga kushadah kroon gi.
4. Dhakka waghayrah laga to sabr karoon gi.
5. Ghhornay Jhiraknay aur ulajhnay say bachon gi.
6. **أَذْكُرُوا اللَّهَ، تَوْبُوا إِلَى اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** Waghayrah sun kar sawab Kamanay or sada laganay walay ki dil joy kay liye past awaaz say jawab don gi.
7. Ijtima' kay bad khud aagay berh kar salaam o musafahah or Infiradi Koshish karoon gi.
8. Doran e bayan mobile kay ghayr zarori isti'mal say bachon gi,
9. Na bayan Record karo gi aur na hi kisi aur qism ki aawaz kay iski ijazat nahi
10. 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 karoongi

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Manhos kaun?

Ayk badshah aur is kay saathi shikar ki gharz say jungle ki janib chalay ja rahay thay. Subh kay sannatay may ghoron ki tapayn saaf sunai day rahi thi jinhen suntay hi aksar rahgeer rastay say hat jatay thay kyun kay badshah salamat shikar par jatay huway kisi ka rastah may aana pasand nahin kartay thay. Badshah aur is kay saathion ki suwari bari shan-o-shokat say shahar say guzar rahi thi, jonhi badshah shahar ki faseel(char diwari) kay qareeb pohncha is ki nigah samnay aatay huway ayk aankh walay shakhs par pari jo rastay say hatnay kay bajaye bari bay niyazi say chala aa raha tha. Usay samnay aata daykh kar badshah ghussay may cheekha:” uff! ye to intihai bad shugoni hay. Kia is badbakht kanay (ya'ni ayk aankh walay) shakhs ko 'ilm nahin tha kay jab badshah ki suwari guzar rahi ho to rastah chor diya jata hay, laykin is manhos yak chashm nay to hamara rastah kaat kar intihai nahosat ka sabot dia hay.” Badshah sipahiyon ki janib mura aur ghussay say chekha” ham hukm datay hayn kay is ayk aankh walay shakhs ko un sution say bandh dia jaye aur hamaray lautnay tak ye shakhs yahi bandha rahay ga. Ham wapasi par is ki saza tajweez Karen gay. Sipahiyon (guards) nay foran hukm ki ta'meel ki aur us shakhs ko sution say bandh dia gaya. badshah aur is kay sipahi gard uratay jungle ki janib rawanah ho gaye. Badshah kay khadshat kay bar'aks is roz badshah ka shikar bara kamyab raha. Badshah nay apni pasnd kay janwaron aur parindon ka shikar kia. Badshah bahut khush tha kyun kay aaj is ka ayk nishanah bhi nahin chonka balkay jis janwar par nigah rakhi usay haasil kar lia. Wazeer nay janwaron aur parindon ko gintay huye kaha:” wah! Aaj to ap ka shikar bahut khob raha, kia nigah thi aur kia nishanah! Isi tarah tamam saathi bhi badshah ki ta'reef may masroof thay, jab sham dhalay badshah shahar kay qareeb pohancha to us shakhs ko rasiyon may jakra huwa paya. Badshah ki suwari kay sath sath janwaron aur parindon say bhara chhakra bhi chala aa raha tha jisay daykh kar badshah aur us kay saathi khushi say pholay na sama rahay thay. Bhara huwa chhakra daykh kar wo shakhs zordar aawaz may badshah say mukhatab huwa: kahiye badshah salamat! Ham dono may say kaun manhos hay,

Waham aur bad Shugoni

Mayn ya ap? Ye suntay hi badshah kay sipahi is shakhs kay sar par talwar taan kar kharay ho gaye laykin badshah nay unhayn hath kay isharay say rok dia. wo shakhs bila khauf phir mukhatab huwa: kahiye badshah salam! Ham mayn say manhos kon hay” mayn ya ap? Mayn nay ap ko dekha to rasiyon may bandh kar chilchilati dhop may din bhar jalta raha jab kay mujhay daykhnay par ap ko aaj khob shikar hath aya. Ye sun kar badshah nadim huwa aur us shakhs ko foran aazad kar dia aur bahut say in’aam o ikram say bhi nawaza. (*Bad shugoni, pp. 6*)

Meethi meethi islami behno! suna ap nay wahmi badshah to ayk aankh walay shakhs ko manhos jan kar usay kari dhoop may pora din qayd rakhnay ki saza di magar phir bhi usay shikar may pahlay say kai ziyada kamyabi hasil huyi. Is hikayat say to un kay waham ki mukammal kaat ho gaye jo kisi insan, janwar ya kisi din maheenay ko mahaz apnay waham ki buyad par manhos khayal kartay hayn halan kay Shari’at may is ki koi haqeeqat nahyn. Yaad rakhye! Jo waham ki aafat may muftala ho to usay har chez manhos mahsoos honay lagti hay hatta kay wahmi shakhs kam ‘aqal logon ki baton mayn aa kar ghalat fayslay kar kay na sirf khud aazmaish may muftala hota hay balkay degar logon kay liye bhi wabal e jan ban kar rah jata hay. Kisi musalman kay manhos honay ka khayal nafrat kay wabal may daal sakta hay. Manhos honay ka waham shaytan ka woh hathyar hay jo Musalmano ko baham dast-o-girayban karata, larai, jhagray karwa kar chen o sukun ki barbadi ka sabab ban jata hay. Ye baat achhi tarah zehan nasheen kar lejiye kay kisi, shakhs, jaga, chez ya waqt ko manhos jannay ka islam may koi tasawwur nahin ye wahmi khayalaat hotay hayn.

Maray Aqa A’la Hazrat, Imam e Ahl e Sunnat Ahmad Raza رحمۃ اللہ تعالیٰ علیہ say isi noa’ayat ka suwal kia gaya kay ayk shakhs kay muta’alliq mashhor hay agar subh is ki manhos sorat daykh li jaye ya kahi kaam ko jatay huway ye samnay aa jaye to zaror kuch na kuch diqqat aur parayshani uthani paray gi aur chahay kaysa hi yaqeeni tor par kaam ho janay ka wusoq (I’timad aur bharosah) ho laykin in ka khayal hay kay kuch na kuch zaror rukawat aur parayshani ho gi chunanchay un logon ko un kay khayal kay munasaib har baar tajribah (experience) hota rahta hay aur wo log barabar is baat ka khayal rakhtay hayn kay agar kahi jatay huway is say samna ho jaye to apnay makan par wapis aa jatay hayn aur thori dayr ba’ad ye ma’loom kar kay kay wo manhos samnay to nahin hay! Phir apnay kaam kay liye jatay hayn. Ab suwal ye hay kay un logon ka ye ‘aqeedah aur tarz e ‘amal kaysa hay? Koi qabahat e shar’iyyah (shar’i kharabi) to nahin?

A’la Hazrat رحمۃ اللہ تعالیٰ علیہ nay jawab irshad farmaya: Shar’a e Mutahhar mayn is ki kuch asal nahyn, logon ka waham samnay aata hay. Sharee’at mayn hukm hay: **إِذَا تَطَيَّرْتُمْ فَأَمْسُوا** ya’ni jab koi shugon e bad guman mayn aye to is par ‘amal na karo. Wo tareeqah mahaz hinduwanah hay Musalmano ko aysi jaga chahiye kay

”اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ إِلَّا غَيْرُكَ“¹

parh lay aur apnay Rab عَزَّوَجَلَّ par bharosah kar kay apnay kaam ko chala jaye, hargiz na rukay, na wapis aaye. وَاللَّهُ تَعَالَى أَعْلَمُ
(*Fatawa Razawiyyah, vol. 29, pp. 641*)

Meethi meethi islami behno! Deen e Islam is tarah kay waham o khayalat ki muzammat karta hay kay jis say kisi ki dil aazari ho lihaza hamayn Islami ta’leemat par ‘amal kertay huway badshugoni o waham say bachna chahiye. Aaye! Ab shugon ki ta’reef aur is ki qismon kay muta’alliq sunye. Chunachay

¹ Tarjamah: Aye Allah nahin hay koi buraye magar tayri taraf say aur nahin hay koi bhalaye magar tayri taraf say aur tayray siwa koi ma’bood nahi

Shugon kisay kahtay hayn?

Shugon ka ma'na hay faal layna ya'ni kisi chez, shakhs, 'amal, aawaz ya waqt ko apnay haq may achha ya bura samajhna. Is ki bunyadi tor apr do qismayn hayn

✎ Bura shugon layna,

✎ Achha shugon layna.

'Aallamah Muhammad bin Ahmad Ansari Qurtubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Tafseer-e-Qurtubi may naql kartay hayn: achha shugon ye hay jus kaam ka iradah kia ho us kay baray mayn koi kalam sun kar Daleel pakarna, ye us waqt hay jab kalam achha ho, agar bura ho to badshugoni hay. Shari'at nay is baat ka hokum dia hay kay insan achha shugon lay kar khush ho aur apna kaam paya e takmeel tak pohanchaye aur jab bura kalam sunay to is ki taraf tawajjuh na karay aur na hi is kay sabab apnay kaam say rukay. (Tafseer-e-Qurtubi, parah 26, Ahqaaf, Taht al Aayah. 4, vol. 8, pp. 132)

Achhay aur buray shugon may farq

Meethi meethi islami behno! badshugoni aur achhay shugon may farq (difference) bhi jan lejiye. Chunachay in donon mayn bunyadi farq ye hay kay badshugoni layna Shar'an mamnoo' aur achha shugon layna Mustahab hay, is kay 'ilawah

✎ Achha shugon layna hamaray Madani Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka tareeqah hay jab badshugoni ghayr muslimon ka shaywah hay.

✎ Achha shugon laynay say Allah عَزَّوَجَلَّ kay raham o karam say achhai aur bhalai ki umeed hoti hay jab badshugoni say naumeedi payda hoti hay.

✎ Nayk faal say dil ko itminan aur khushi haasil hoti hay jo har kaam ki jad o jahad aur talmeel kay liye zarori hay jabkay badshugoni say bila wajah ranj o taraddud payda hota hay

✎ Nayk faali insan ko kamyabi, harakat aur taraqqi ki taraf lay jati hay jabkay bad shugoni say mayosi, susti aur kahili payda hoti hay jo tanazzuli ki taraf lay jati hay. Mira-tul-Manajeel may hay: nayk faal layna Sunnat hay is may Allah عَزَّوَجَلَّ say umeed hay aur badfaali layna mamnoo' hay kay is mayn Rab عَزَّوَجَلَّ say na umeedi hay. Umeed achhi hay Na umeedi buri, hamayshah Rab عَزَّوَجَلَّ say umeed rakho. (Mirat-ul-Manajeel, jild. 6, pp. 255)

Bad shugoni Mushrikeen ki purani rasam hay

Meethi meethi islami behno! ghayr muslimon may mukhtalif cheezon say bura shugon laynay ki rasm purani hay aur un kay to ham parast log har chez say asar qabool kar laytay hayn. Masalan koi shakhs kisi kaam ko nikalta aur rastay may koi janwar samnay say guzar jata ya kisi makhsos parinday ki aawaz kaan may par jati to foran ghar wapis aata, isi tarah kisi kay aanay ko, ba'z dino aur maheeno ko manhos samajhna un kay haan mashhor tha. Isi tarah kay tasawwurat aur khayalat hamaray mu'ashary may bhi bahut phalay huway hayn. Islam is tarah ki tawahhum parasti ki har giz ijazat nahin dayta aur Islam nay jahan degar fuzol rasmon ki jaren khatam ki wahi is buri rasm ka bhi khatimah kar dia. (Siraat-ul-Jinan, jild. 3, pp. 412)

Waham aur bad Shugoni

Aaiye bad shugoni kay muta'alliq 2 farameen e Mustafa ﷺ sunye. chunachay

1. Irshad farmaya: jab tum Hasad karo to ziyadti na karo, jab tumhayn badgumani payda ho to is par yaqeen na karo aur jab tumhayn bad shugoni payda ho to usay kar guzro aur Allah ﷻ par bharosah karo.

(Al Kamil fi du'afa, jild. 5, pp. 509)

2. Irshad farmaya: Meri Ummat may 3 cheezayn laziman rahen gi:

☞ Bad faali,

☞ Hasad aur

☞ Bad gumani.

Ayk Sahabi nay arz ki: ya Rasoolallah ﷺ ! jis shakhs may ye 3 khaslatayn hoon wo in ka tadaruk ('ilaaj) kaysay karay? Irshad farmaya: jab tum hasad karo to Istighfar karo aur jab tum koi bad gumani karo to is par jamay na raho aur jab tum bad faali nikalo to is kaam ko kar lo. (Mu'jam-ul-Kabeer, jild. 3, pp. 228, Hadees 3227)

اَلْحَمْدُ لِلّٰهِ ﷻ is mu'amlay may hamaray Buzurgan e Deen ka tarz e 'amal laaiq e taqleed hay kyun kay ye Hazarat kisi makhsos shakhs, jaga, waqt ya chez ko apnay liye manhos khayal kar kay bad shugoni laynay ya sitaron kay zaichon par yaqeen rakh kar wahmi logon ki tarah Zehni kashmakash may muftala honay kay bajaye Rab ﷻ ki zaat par kaamil yaqeen rakhtay thay aur jis kaam ka iradah kar laytay usay kar guzartay. Aaiye! Is ziman mayn 2 sabaq amoz Hikayatayn mulahazah kejiye, chunanchay

Safar say na rukay

Ameer ul Mu'mineen Maula Mushkil Kusha Hazrat Sayyiduna 'Ali Murtaza رَضِيَ اللهُ تَعَالَى عَنْهُ nay jab kharjiyon say jang kay liye safar ka iradah kia to ayk Najomi (fortune-teller) rukawat bana aur kahnay laga; ay Ameer ul Mu'mineen ap tashreef na lay jaye, Hazrat Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ nay wajah poochi to is nay kaha: is waqt chand 'aqrab (aasman kay burjon mayn say ayk burj) mayn hay. agar ap is waqt tashreef lay gaye to ap ko shikast ho jaye gi. Ye sun kar Hazrat Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ nay jawab diya: Nabi e Kareem ﷺ aur Siddiq o Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا Najomiyon par i'tiqad nahin rakhtay thay, Mayn Allah ﷻ par bharosah kartay huye aur tumhari baat ko jhota sabit karnay kay liye zaroor safar karoon ga. phir ap رَضِيَ اللهُ تَعَالَى عَنْهُ is safar par rawanah ho gaye, Allah nay ap رَضِيَ اللهُ تَعَالَى عَنْهُ ko Rasoolallah ﷺ ki hayat e zahiri kay ba'd sab say Ziyada barakat is safar may ata farmai hatta kay tamam dushman maray gaye aur Ameer ul Mu'mineen Hazrat Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ fatah kay sath khushi khushi wapis tashreef laaye. (Ghiza-ul-Albab, jild. 1, pp. 191)

Bad shugoni ki tardeed

Ameer-ul-Mu'mineen Hazrat Sayyiduna Umar bin 'Abd ul 'Azeez رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ kay ghulam Muzahim ka bayan hay: jab ham Madinah Tayyibah say niklay to mayn nay dekha kay chand "Dabaran" may hay. Mayn nay in say ye kahna munasib to na samjha balkay ye kaha: zara chand ki taraf nazar farmaye, kitna khobsorat nazar aa raha hay! Ap رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ nay daykha to chand dabaran may tha, farmaya: tum shayad mujhay ye batana chahtay ho kay chand dabaran may hay Muzahim! Ham chand soraj kay sath nahin balkay Allah ﷻ Wahid o Qahhar kay hokum o mashiyat kay sath nikaltay hayn. (Seerat-e- Ibn Abd ul Hakam, pp. 27)

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

Asal nahosat to gunahaun may hay

Meethi meethi islami behno! yaad Rakhiye! Koi waqt barakat wala aur ‘azamat o fazeelat wala to ho sakta hay jaysay Maah-e-Ramazani, Rabi’ ul Awwal, Jumu’ah-tul-Mubarak waghayrah magar koi maheena ya din manhos nahin ho sakta. Jaysa kay mashhor Mufassir-e-Quran, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ farmatay hayn: islam may koi din ya koi sa’at manhos nahin haan ba’z din ba barakat hayn. (*Mirat ul Manajeer, jild. 5, pp. 484*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Safar ul Muzaffar bhi deegar maheenon ki tarah ayk ba barakat maheenah hay. Jis tarah deegar maheenon may Rab عَزَّوَجَلَّ kay fazl o karam ki barishayn hoti hay isi tarah is may bhi ho sakti hayn balkay usay to Safar ul Muzaffar ya’ni kamyabi ka maheenah kaha jata hay,

☞ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ isi mu’azaz maheenay may Hazrat Sayyiduna ‘Ali رَضِيَ اللّٰهُ تَعَالَى عَنْهُ aur Khatoon e Jannat Hazrat Sayyidatuna Fatimah Zahra رَضِيَ اللّٰهُ تَعَالَى عَنْهَا ki shadi khanah aabadi huyi. (*Al Kamil, jild. 2, pp.12*)

☞ Safar ul Muzaffar may Musalmano ko fath e khaybar naseeb huyi. (*Al Bidayah wa Nihayah, jild. 3, pp. 392*)

☞ Sayf ul Allah Hazrat Sayyiduna Khalid bin Waleed, Hazrat Sayyiduna Amr bin ‘Aas aur Hazrat Sayyiduna Usman bin Talha رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ nay Safar ul Muzaffar 8 Hijri may Bargah e Risalat may hazir ho kar Islam qabool kia. (*Al kamil, jild. 2, pp.109*)

☞ “Madaain” (jis mayn Kisra ka mahal tha) ki fatah 16 hijri Safar ul Muzaffar kay maheenay may huyi.

(*Al Kamil, jild. 2, pp.357*)

Magar afsos kay jasay hi Safar ul Muzaffar kay pur bahar aur ba barakat maheenay ki aamad hoti hay to nahosat kay wahmi tasawwuraat kay shikar ba’z nadano ki janib say is pakeezah maheenay say mut’alliq tarah tarah ki ghalat fahmiyon par mushtamil payghamat phailaye jatay hayn aur is maah(month) ko intihai manhos tasawwur kia jata hay kay is maheenay may aafaton aur balaon ka nuzool hota hay, lihaza kabuli chano ki Niyaz dilai jati hay ya phir aatay ki goliyan bana kar samundar may dalwaya jata hay bil khusoos is maah kay aakhiri budh ko to bahut hi ziyadah manhoos Tasawwur kia jata hay. Aaiye! Is maheenay kay baray may phayli huyi ghalat fahmiyon mulahizah hon. Chunachay

Mufti Amjad ‘Ali A’zami رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ farmatay hayn: Maah e Safar ko log manhos jantay hayn is may shadi biyah nahin kartay larkiyon ko rukhsat nahin kartay aur bhi is qisam kay kaam karnay say parhayz kartay hayn aur Safar karnay say gurayz kartay hayn, khusosan Maah e Safar ki ibtidai 13 tareekhen bahut ziyadah nahas mani jati hayn aur un ko tayrah tayzi kahtay hayn ye sab jahalat ki baatayn hayn. Hadees may farmaya kay “Safar koi chez nahyn”. (*Bukhari, jild. 4, pp. 36, Haees 5757*) ya’ni logon ka isay manhos samajhna ghalat hay. isi tarah Zul Qa’dah kay maheenay ko bhi bahut log bura jantay hayn aur is ko khali ka maheenah kahtay hayn ye bhi ghalat hay aur har maah may 3, 13, 23, 8, 18, 28 ko bhi manhos jantay hayn ye bhi Laghwiyat hay. (Mufti sahib mazed farmatay hayn kay) Maah e Safar ka aakhir chahar shambah(budh ka din) Hindustan may bahut manaya jata hay, log

Waham aur bad Shugoni

apnay Karobar band kar daytay hayn, sayr o tafreeh o shikar ko jatay hayn, pooriyan pakti hayn aur nahatay dhotay khushiyan manatay hayn aur kahtay hayn kay Huzoor Aqdas ﷺ nay is roz Ghusl e Sehhat farmaya tha aur bayron e Madinah Taybah sayr kay liye tashreef lay gaye thay. Ye sab baatayn bay asal hayn, balkay in dino may Huzoor Akram ﷺ ka marz shiddat kay sath tha, wo batayn khilaf e waqi' (jhooti) hayn aur ba'az log ye kahtay hayn kay is roz balaen aati hayn aur tarah tarah ki baaten bayan ki jati hayn sab bay subot hayn, balkay hadees ka ye Irshad: لا صفر يا'ni Safar koi chez nahyn. (Bukhari, jild. 4, pp. 36, Hadees 5757) aysi tamam khurafaat ko rad karta hay. (Bahar e Sharee'at, jild. 3, pp. 659)

8 Madani kaamon mayn say ayk Madani kaam" Madrasa tul Madinah (Balighat)

Meethi meethi islami behno! ma'loom huwa kay Safar ul Muzaffar say mut'alliq 'awaam may phayli huyi ghalat fahmiyon ka haqeeqat say dor dor tak koi ta'alluq nahin balkay ye mahaz wahmi khayalat aur 'ilm e Deen say dori ka nateeja hay. lihaza Musalman honay kay natay hamayn chahiye kay ham is tarah kay wahmi khayalat say apnay ap ko door rakhen aur Dawat e Islami kay Madani mahool say wabastah ho kar Zayli halqay kay 8 madani kaamon may khoob khoob hissah layn kyun kay is Madani mahool may tawahhum parasti aur badshugoni say bachnay aur is kay 'ilaj ka bharpoor zehan dia jata hay. Zayli halqay kay 8 "Madani kaamon may say ayk Madani kaam "Madrasah tul Madinah (Balighat)" bhi hay. fi Zayli Halqah kam az kam aik Madras tul Madinah (Balighat) ka ihtimam ki jiye Madrasa tum Madinah may perhnay walion ka hadaf kama az kam 12 islami behnay hayn, (doraniyah ziyadah say ziyadah 1 ghantah 12 minute) subh 8:00 ta aazan e 'asr tak kisi bhi waqt (ba pardah jagah may) Tarkeeb ki ja sakti hay, durust Quran paak parhna sikhay kay sath sath Ghusl, Wuzu, Namaz, Sunnatayn, du'aen neez auraton kay shar'i masaail waghayrah zabani nahin balkay Maktaba tul Madinah say shai' kardah Kitab "Islami behnon ki namaz" say daykh daykh kar sikhaye, Madrasah tul Madinah (Balighat)" Madani pholon kay mutabiq lagaye, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Madrasah tul Madinah (Balighat) bhi 'ilm e Deen seekhnay, sikhay kay nihayat muassir zaree'ah hay aur Deen ki baatayn seekhnay ki fazeelat kay baray mayn manqool hay kay Allah عَزَّوَجَلَّ nay Hazrat Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَام ki taraf wahi farmai: bhalai ki baatayn khud bhi seekho aur dosron ko bhi sikhao, Mayn bhalai seekhnay aur sikhay walon ki qabron ko roshan farmaon ga ta kay in ko kisi qisam ki wahshat na ho. (Hilya tul Awlia, jild. 5, pp. 6, Hadees 7622)

targheeb kay liye Madrasah tul Madinah (Balighat) ki ayk Madani bahar sunye aur jhomye. Chunachay

"Madrasah tul Madinah (Balighat)" may shirkat ki hami bharli

Ayk Islami behan ki zindagi Dawat e Islami kay Madani mahool say wabastah honay say pahlay gunahaun may basar ho rahi thi magar jab usay inhayn Dawat e Islami ka pakeezah Madani mahool mila in ki zindagi khurafaat say paak hi gai aur wo naykiyon bhari zindagi basar karnay lagayn, in ki zindagi may Madani inqilab yon barpa huwa kay in kay 'ilaqay may Dawat e Islami kay tahat "Madrasah tul Madinah (Balighat)" ka aaghaz huwa to Dawat e Islami ki ayk Islami behan nay bari mahabbat say infiradi Koshish kartay huye inhen Tajweed kay sath Quran e Paak perhnay kay Fazaail aur bila Tajweed Quran e Paak perhnay ki wa'eeden sunatay huye saheeh talaffuz kay sath Quran e Paak perhnay ki dawat di. Islami behan ka andaz aysa mutaassir kun tha kay un say inkar na ho saka aur unhon nay "Madrasah tul Madinah (Balighat)" may shirkat ki hami bhar li, pahlay roz jab

wo Madrasay gaye to wahan ki ta'leem o tarbiyyat ka nirala andaz daykh kar un kay dil ko bahut khushi haasil huyi madrasay may chhoti si library bhi qaaim ki gaye thi jis may Sheikh e Tareeqat, Ameer e Ahl e Sunnat **داعية بركاتهم العالیه** ki ta`leefat, rasaail aur bayanat ki cassettes maujud thi, unho nay mu'allimah Islami behan ki ijazat say chand rasaail liye aur ghar ja kar un ka mutala'ah shuro kar dia, sab say pahlay ayk risaalah ba naam "Ameer e Ahl e Sunnat ki operation ki Jhalkiyan" parha jis may operation kay waqt aap kay khauf e Khuda, 'Ishq e Mustafa, Iman ki salamti ki fikr aur apnay muredeen, muta'alliqeen, aur Ummat e Muslimah kay liye maghfirat ki du'aon ki ma'loomat nayz aysi naazuk haalat mayn bhi qawaneen e shari'at ki mukammal pasdari kay waaqi'at nay un kay dil ki dunya ko taho bala kardia un ka Iman tazah ho gya, yon Madrasah tul Madinah (Balighat) may shirkat ki barakat say wo Madani Mahool kay qareeb hoti chali gaye aur ab wahi islami behan 'alaqai mushawarat ki zimmah dar ki haysiyat say Sunnataun ki khidmat may masroof hayn.

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ

Meethi meethi islami behno! waham ayk aysi beemari hay kay jo insan ka sukh chain sab chhen layti hay aur is ki 'aqal ki salahiyaton ko zaai' kar dayti hay, jo log waham ki aafat may phans jatay hayn to yon mahsoos hota hay kay jaysay un kay liye shakhsiyat, jaghayn, auqaat, 'alamatayn, tareekhen, ayyaam ratayn, maheenay ya saal waghayrah kuch bhi bai's e sa'adat nahin balky woh apnay 'ilawah har chez ko apnay haq may bila wajah manhos khayal kar kay badshugoni laytay aur apnay opar mukhtalif buraiyon kay darwazay kholtay hayn masalan:

Bad shugoni ki soraten

- △ Kabhi andhay, langray, ayk aankh walay aur ma'zor logon say to kabhi kisi khas parinday ya janwar ko daykh kar ya is ki aawaz sun kar bad shugoni ka shikar ho jatay hayn.
- △ Kabhi kisi waqt ya din ya maheenay say bad faali laytay hayn.
- △ Koi kaam karnay ka iradah kia aur kisi nay tareeqah kar mayn nuqsan ki nishandahi kar di ya is kaam say ruk janay ka kaha to is say bad shugoni laytay hayn kay ab tum nay taang aradi hay to ye kaam nahin ho sakay ga
- △ Kabhi Ambulance ki aawaz say to kabhi fire brigade ki aawaz say bad shugoni may muftala hotay hayn.
- △ Kabhi akhbaraat may shaai' honay walay sitaron kay khayl say apni zindagi ko ghamgeen o ranjeedah kar laytay hayn.
- △ Kabhi mahman ki rukhsati kay ba'd ghar may jharo daynay ko manhos khayal kartay hayn.
- △ Kabhi jota utartay waqt jotay par jota aanay say bad shugoni laytay hayn.
- △ Seedhi aankh pharkay to yaqeen kar laytay hayn kay koi museebat aye gi.
- △ Eid Jumu'ah kay din ho jaye to usay hukumat e waqt par bhari samajhtay hayn.
- △ Kabhi billi (Cat) kay ronay ko manhos samjhtay hay to kabhi raat kay waqt kuttay kay ronay ko.

Waham aur bad Shugoni

- △ Pahla gahak soda liye baghayr chala jaye to dukandar is say bad shugoni layta hay.
- △ Nai nawayli dulhan kay ghar aanay par khandan ka koi shakhs faut ho jaye ya kisi aurat ki sirf baytiyan hi payda hoon to is par manhos honay ka label lag jata hay.
- △ Haamilah aurat ko mayyit kay qareeb nahin aanay daytay kay bachhay par buara asar paray ga.
- △ Jawani may baywah ho janay wali aurat ko manhos jantay hayn,
- △ Khali qaynchi chalanay say ghar may larai hoti hay.
- △ Kisi ka kangha ist'imaal karnay say donon may jhagra hota hay.
- △ Khali bartan ya chammach aapas may takranay say ghar may larai jhagra hota hay.
- △ Jab badalon may bijli karak rahi ho aur sab say bara bachha baahir niklay to bijli is par gir jaye gi.
- △ Bachhay kay daant ultay niklayn to nanhiyaal (maamo waghayrah) par bhari hotay hayn,
- △ Chota bachha kisi ki tang kay neechay say guzar jaye to bachhay ka qad chota rah jata hay.
- △ Bacha soya huwa ho us kay opper say koi phalang kar guzar jaye to bachay ka qad chhota rah jata hay
- △ Maghrib kay ba'd darwazay may nahin baythna chahiye kion kay balaeen guzar rahi hoti hayn.
- △ Zalzalay kay waqt bhagtay huye jo zameen par gir gaya wo gonga ho jaye ga.
- △ Raat ko aainah dekhnay say chahray par jhuryan parti hayn.
- △ Ungliyan chatkhanay say nahosat aati hay.
- △ Soraj girhen kay waqt haamilah aurat chhurri say koi chez na katay kay bachha payda hoga to is ka haath ya paon kata ya chira huwa hoga.
- △ Nomolod (ya'ni bahut chotay bachhay) kay kapray dho kar nichoray nahin jatay kay is say bachhay kay jism mayn dard hoga.
- △ Kabhi numbers say bad faali laytay hayn (bilkhusos Europe mamaalik kay rahnay walay,) isi liye un ki bari bari 'imarton mayn 13 number wali manzil nahin hoti(12 manzil kay ba'd wali manzil ko 14 manzil qarar daytay hayn), isi tarah un kay hospitals mayn 13 number wala bistar ya kamrah bhi nahin paya jata kion kay wo is number ko manhos samajhtay hayn.
- △ Maghrib ki azaan kay waqt tamam lights roshan ker dayn chahiye warnah balaye utarti hayn.

bayan kardah bad shugoniyon kay 'ilawah bhi mukhtalif musharon, qomon, baradaryon may mukhtalif bad shugoniyon pai jati hayn. (*Badghugoni, pp. 16 to 18*)

Meethi meethi islami behno! ham may say jo bhi is tarah ki bad shugoniyon ka shikar hay to usay chahiye kay samajhdari ka muzahirah kartay huye foran is marz say peecha churaye kion kay bad shugoni ki tabah kariyan is qadar ziyadah hayn kay **الامان والحفيظ**. Aaiye! ‘ibrat kay liye bad shugoni ki chand tabahkariyon say mutalliq sunye. Chunachay

Badshugoni ki tabah kariyan

Dawat e Islami kay isha’ati idaray Maktaba tul Madinah ki kitab “Badshugoni” mayn hay kay

- △ badshugoni ka shikar honay walon ka Allah **عَزَّوَجَلَّ** par e’itimad aur tawakkul kamzor ho jata hay,
- △ Allah **عَزَّوَجَلَّ** kay baray may badgumani payda hoti hay,
- △ Taqdeer par Iman kamzor honay lagta hay.
- △ Shaytani waswason ka darwazah khulta hay,
- △ Badfaali say aadmi kay andar tawahhum parasti, buzdili, dar aur khauf, past himmati aur tang dili payda hoti hay,
- △ Nakaami ki bahut si wujuhaat ho sakti hayn masalan kaam karnay ka tareeqah durust na hona, ghalat waqt aur ghalat jaga par kaam karna aur na tajribah kari laykin bad shugoni ka ‘aadi shakhs apni nakaami ka sabab nahosat ko qarar denay ki wajah say apni islah say mahroom rah jata hay.
- △ Badshugoni ki wajah say agar rishtay natay toray jayen to aapas ki na chaqiyani janam layti hayn.
- △ Jo log apnay opar badfaai ka darwazah khol laytay hayn unhen har chez manhos nazar aanay lagti hay.

Kitab “bad shugoni” ka Ta’aruf

Meethi meethi islami behno! Bad shugoni kay mutalliq ma’loomat haasil karnay aur is mozi marz say chhutkara panay kay liye Maktabah tul Madinah ki kitab “Bad shugoni” ka mutala’ah kejiye. Is kitab may shugon ki qismayn, achhay buray shugon ki misalen, bad shugoni ki mukhtalif sortayn, bad shugoni kay nuqsanat, faal kholnay aur is ki ujrati aur is ki ujrati ka hukm, istikharah karnay kay tareeqay, du’aen aur faaiday, maah e Safar may paysh aanay walay chand tareekhii waaqi’at, khayton ko nazar bad say bachanayn ka nuskhah, muye Mubarak ki barakatayn, badshugoni aur achhay shugon mayn farq, sabaq aamoz hikayaat o waaqi’at aur degar kai madani pholon ko bayan kia gaya hay, lihaza aaj hi is kitab ko Maktabah tul Madinah say hadiyyatan talab farmaye, khud bhi is ka mutala’ah kejiye aur dosri islami behno ko bhi is ki targheeb dilaye, Allah **عَزَّوَجَلَّ** tofeeq day to zahay naseeb! Ziyada say ziyada ta’dad mayn haasil farma kar taqseem kejiye. Dawat e Islami ki web site www.dawateislami.net say is kitab ko parha bhi ja sakta hay, download bhi kia ja sakta hay aur print out bhi kia ja sakta hay.

Meethi meethi islami behno! yaad Rakhiye kay waham aur bad shugoni agarchay bay had muhlik amraaz hayn magar aysay amraaz bhi nahin kay jo la ‘ilaaj hon aur jin say peecha churwana intihai dushwar ho lihaza mayos ho kar shaytan ko maqa’ daynay kay bajaye Allah **عَزَّوَجَلَّ** ki zaat aur is ki rehmat par bharosah kartay huye in kay

Waham aur bad Shugoni

اسباب par ghor kejiye aur foran 'ilaaj shuro kar dejiye! Badshugoni kay asbab aur un kay 'ilaaj kay mutalliq sunye. Chunachay

Badshugoni kay 6 asbab aur un ka 'ilaaj

- 1) Bad shugoni ka pahla sabab islami 'aqaid say la 'ilmi hay. Is ka 'ilaaj ye hay kay taqdeer par in ma'non may e'itiqaad rakha jaye kay har bhalai, burai Allah عَزَّوَجَلَّ nay apnay 'ilm azali kay muwafiq muqaddar farma di hay, jaysa honay wala tha aur jo jaysa karnay wala tha apnay 'ilm say jana aur wahi likh dia. to bad shugoni dil mayn jaga hi nahin bana sakay gi kiun kay jab bhi insan ko koi nuqsan pohchay ga to wo ye zehan bana lay ga kay ye mari taqdeer may likha tha na kay kisi chez ki nahosat ki wajah say aysa huwa hay.
- 2) Bad shugoni ka dosra sabab tawakkul ya'ni Allah عَزَّوَجَلَّ par bharosa karnay ki kami hay. Is ka ilaj ye hay kay jab bhi koi badshugoni dil may khatkay to Rab عَزَّوَجَلَّ par tawakkul kejiye. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ bad shugoni ka khayal dil say jata rahay ga.
- 3) Bad shugoni ka tesra sabab bad faali ki wajah say kaam say ruk jana hay. Is ka ilaj ye hay kay jab kisi kaam may bad faali niklay to usay kar guzarye aur apnay dil may is kay khayal ko jaga mat dejiye kay is bad faali kay sabab mujhay is kaam may koi khasarah waghayrah hoga.
- 4) Badshugoni ka chotha sabab is ki halakat khayzyon aur nuqsanaat say bay khabari hay kay jab ham kisi chez kay nuqsan say hi ba-khabar nahin hongy to is say bachen gi kasay? Is ka ilaj ye kay bad shugoni ki halakat khayzyon aur nuqsanaat ko parha jaye, un par ghaur kartay huye un say bachnay ki koshish bhi ki jaye.
- 5) Badshugoni ka panchwan sabab roz marrah kay ma'molaat may wazaaf shaamil na hona hay. Is ka ilaj A'la Hazrat, Imam e Ahl e Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى كُحُ يُونِ IRSHAD FARMATAY HAYN: IS QISAM (YA'NI BAD SHUGONI WAGHAYRAH) KAY KHATRAY WASWASAY JAB KHABI PAYDA HON UN KAY WASTAY QURAN KAREEM O HADEES SHAREEF SAY CHAND MUKHTASAR O BAY SHUMAR NAAFI (FAAIDAH DENAY WALI) DU'EN LIKHTA HON INHEN AYK AYK BAAR KHUWAH ZAAID (YANI AYK SAY ZIYADAH MARATABA) AP AUR AP KAY GHAR WALAY PARH LAYN. AGAR DIL PUKHTAH HO JAYE AUR WO WAHAM JATA RAHAY TO BEHTAR WARNA JAB WOH WASWASAH PAYDA HO AYK AYK DAF'AH PARH LEJIYE AUR YAQEEEN KEJIYE KAY ALLAH عَزَّوَجَلَّ AUR RASOOL صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ KAY WA'DAY SACHHAY HAYN AUR SHAYTAN MAL'OON KA DARANA JHOTA. CHAND BAAR MAY بِعِزَّةِ تَعَالَى (YA'NI ALLAH عَزَّوَجَلَّ KI MADAD SAY) WO WAHAM BILKUL ZAAIL (YANI KHATAM) HO JAYE GAY AUR ASLAN (BILKUL) KABHI KISI TARAH IS SAY KOI NUQSAN NA POHCHAY GA. WO DU'EN YE HAYN.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Tarjama e Kanz ul Iman: Allah عَزَّوَجَلَّ ham ko bas hay aur kia achha karsaz.

(para. 4 sorah. Aal e Imran, Aayat. 173)

اللَّهُمَّ لَا تَطِيرْ إِلَّا طَيْرِيكَ وَلَا تَخَيْرْ إِلَّا خَيْرِيكَ وَلَا إِلَهَ غَيْرِيكَ

Yani: ay Allah عَزَّوَجَلَّ tari faal faal hay aur tari hi khayr khayr hay aur taray siwa koi ma'bood nahyn.

(Batini Bimariyon ma'lomaat, pp. 289)

- 6) Badshugoni ka chhata sabab nayk shugon ikhtiyar na karna ya nayk shugon ikhtiyar karnay may tawajjuh na dayna aur is ki bunyadi ma'lomaat ka na hona bhi hay. Bura shugon lay kar is par 'amal karnay say chunkay Shari'at mana' farmati hay aur nayk shugon layna Shar'an mustahab hay. To buray shugon say bachnay kay liye nayk shugon laynay ki 'aadat banai jaye.

Majlis e A`aimma e Masaajid

Meethi meethi islami behno! bad shugoni kay asbab ki pahchan aur un kay ilaj ka ayk behtareen zaree'ah ye bhi hay kay ham kisi achhay mahool say wabastah ho kar Deen e Mateen kay kaamon may mashgholiyat ikhtiyar kar kay is mozi marz ki kaat karen. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat e Islami kay Madani Mahool may bad shugoni samayt kai buraiyon kay na sirf asbab ki taraf tawajjuh dilai jati hay balkay un kay ilaj kay tareeqon kay muta'alliq bhi Madani phol diye jatay hayn lihaza ap bhi is Madani Mahool say wabastah ho kar khob khob barakatayn lotiye. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat e Islami khidmat e Deen kay 104 say zaaid shu'bah jaat (departments) may nayki ki dawat 'aam karnay may masroof e 'amal hay, inhi may say ayk shu'bah "**Majlis e Aaimma e Masaajid**" bhi hay kay jo masaajid ki aabadkari kay liye Aaimma o Muazzineen ki taqarruri ka kaam sar anjam deti hay aur un ki khayr khuwahi kartay huye munaasib mushahiray bhi muqarrar karti hay, ta kay ye islami bhai mu'aashi parayshaniyon say aazad ho kar khob khob nayki ki dawat 'aam kartay rahayn. Masaajid ko aabad karnay mayn aimmah o muazzineen ka aham kirdar hota hay. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat e Islami kay Madani Mahool say wabastah aimmah kiraam, Saday-e-Madinah, Infiradi koshish kay zaree'ay namaz e ba-jama'at ki traf raghbat, Dars e Faizan e Sunnat, Namaz e Fajar kay ba'd Madani halqay mayn shirkat aur sunnataun ki tarbiyat kay liye Aashiqan Rasool kay Madani Qaafilon ki barakat say masjidon ko aabad rakhtay hayn. Allah **عَزَّوَجَلَّ** **Majlis e Aaimma e Masaajid** ko mazeed taraqqiyan aur urooj naseeb farmaye.

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ho jayen Maula masjidon aabad sab ki sab
Sab ko namazi day bana ya Rab e Mustafa
Ahkaam e shara'a par mujhay day day 'amal ka shauq
Paykar khulos ka bana ya Rab e Mustafa*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Umm e Attar ka zikr e khayr

Meethi meethi islami behno! hamaray darmiyan safar ul muzaffar ka maheenah apni barakatayn luta raha hay is mayn Shaikh e Tareeqat, Ameer e Ahl e Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ki waalidah maajidah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** kay wisal huwa tha isi munasabat say un ka zikr e khayr kia jata hay. Chunachay Ameer e Ahl e Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ki waalidah maajidah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** ayk nayk aur parhayzgar khaton thi, unho nay shohar ki wafat kay ba-wujod sakht tareen mu'aashi aazmaishon may bhi apnay bachhon ki Islami khutot par tarbiyyat ki, jis ka munh bolta subot khud Ameer e Ahl e Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ki zaat e Mubarakah hay. Ameer e Ahl e Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** nay ayk baar

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bataya kay **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** waalidah muhtarma **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** ka shuro hi say faraaiz o waajibat par ‘amal karnay aur karwanay ka is qadar zehan tha kay choti umar hi say ham behan bhayyon ko namazon ki Talqeen (instruct) farmanay kay sath sakhti say ‘amal bhi karwaten, bilkhusos namaz e fajar kay liye ham sab ko lazmi uthati thi. waalidah maadidah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** ki is tarah Talqeen o tarbiyyat ki barakat say mujhay yaad nahin parta hay Meri bachpan mayn bhi koi namaz e fajar chhoti ho.

Sheikh e Tareeqat, Ameer e Ahl e Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** farmatay hayn kay waalidah muhtarman ka shab e jum’ah (jum’arat aur jum’ah ki darmiyani shab) ko **Metha dar (Baab ul Madinah Karachi)** kay ilaqay may intiqaal huwa. Maut kay waqt mujhay bahut yaad kar rahi thi, hamsheerah nay bataya: **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** kalimah taiyyabah aur Istighfar perhnay kay ba’d zaban band huyi. Bilkhusos Ghusl denay kay ba’d chahra nihayat hi roshan ho gaya tha. Jis hissah zameen par roh qabz huyi, is say kai roz tak khushbu aati rahi aur khusosan raat kay jis hissay may intiqaal huwa tha is may tarah tarah ki khushbuen aati rahi. Soyam walay din subh kay waqt chand gulab kay phol la kar rakhay thay jo sham tak taqreeban tar o tazah rahay jo Mayn nay apnay hath say apni waalidah ki qabar par charhaye. Yaqeen janen un may aysi ‘ajeeb bhene bhene khushbu thi kay Mayn hayraan rah gaya, kabhi gulab kay pholon may, Myan nay aysi khushbu nahin songhi thi na abhi tak songhi hay balkay ghanton tak wo khushbu maray hathon say bhi aati rahi. *(Tazkira e Ameer e Ahl e Sunnat, qist. 2, pp. 41)*

*Jaben mayli nahin hoti dahan mayla nahin hota
Ghaulaman e Muhammad ka kafan mayla nahin hota*

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ ! waqai Umm e Attar **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** koi ‘aam khaton na thi balkay Allah **عَزَّوَجَلَّ** ki muqarrab, saabirah o shaakirah aur ba-himmat khaton thi kay jo aazmaish ki ghari may saabit qadam rehtay huye bhi apni aulad ki Sunnaton kay mutaabiq tarbiyat mayn mashghol rahen, jo namazon aur Sunnaton ki khud bhi paband thi aur apnay bachhon ko bhi namaz parhnay ki talqeen farmaya karti then, shayad un ki yahi ada Rab **عَزَّوَجَلَّ** ko pasand aagai, lihaza dunya say apna Iman salamat lay kar chali gaye, ba’d wisaal chahra bhi jagmaga uthha aur jis jaga wisaal huwa wo jaga bhi bhene bhene khushbu say mushkbaar ho gaye, agar hamari islami behnen bhi Umm e Attar kay kirdar ko apnatay huye nafs o shaytan ki mukhalifat karen aur apnay zaahir o baatin ko zaywar e Sharee’at sa aaraastah karen, faraaiz o waajibat ki pabandi ko apna orhna bichona banalayn, jis tarah ye bachhon kay School ya tution janay ka naghah nahin honay dayti agar isi tarah namazon waghayrah kay mu’amlaat aur zarori deni ta’leemat kay liye bhi koshish karen to is kay dunya may bhi kaseer fawaaid haasil hon gay aur aakhirat may bhi barakaten naseeb hon gi.

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صَلُّوا عَلَى الْحَبِيبِ

Bayan ka khulasah

Meethi meethi islami behno! aaj kay is haftahwar Sunnaton bharay ijtimaa’ may ham nay waham aur bad shugoni kay hawalay say jo bayan sunnay ki sa’adat haasil ki is say hamen chand Madani phool haasil huye masalan

- ❖ Kisi shakhs, jaga, chez, maheenah, saal, waqt, ya tareekh ko manhos jannay ka islam may koi tasawwur nahin kion kay asal nahosat to gunahon may hay.

- ❖ Bad shugoni layna shaytani kaam aur achha shugon layna mustahab kaam hay.
- ❖ Bad shugoni ayk aalmi bimari hay, mukhtalif mumaalik may rehney walay log mujhtalif chezon say bad shugoni laytay hayn.
- ❖ Bad shugoni insan kay liye Deeni o Dunyawii i'tibaar say bay had khatarnak hay.
- ❖ Maah e Safar ya is kay aakhiri budh ko manhos janna, sitaron kay asarat par yaqeen rakhna aur nujomiyon kay paas jana khilaf e Shara' kaam hayn, haqeeqat say in ka koi ta'alluq nahyn.
- ❖ Buzurgan e Deen sitaron ki taseer kay bilkul bhi qaail na thay lihaza ye Hazaraat jis kaam ka iradah farma laytay usay paya e takmeel tak pohncha kar hi dam laytay.
- ❖ Aakhir mayn ham nay Umm e Attar ka zikr e khayr sunnay ki sa'adat haasil ki. Allah ﷺ Umm e Khayr kay tufayl hamen bad shugoni aur waham ki aafat say mahfooz farmaye.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un ki Sunnat ka jo aanah dar hay
Bas wahi to jahan mayn samajhdar hay*

Meethi meethi Islami behno bayan ko ikhtitam ki taraf laata huway sunnat ki fazeelat, chand Sunnatayn aur aadab bayan bayan kernay ki sa'adat haasil kerti hoon. Tajdar e rislat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Mere sath hoga

Jotay pahannay ki Sunnaten aur Aadab

Meethi meethi islami behno! aaiye! Shaikh e Tareeqat, Ameer e Ahl e Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* kay risaalay” 101 Madani phool” say jotay pahannay ki Sunnaten aur Aadab suntay hayn: Farman e Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

- ✓ Jota bakasrat isti'maal karo kay aadmi jab tak jotay pahannay rehta hay goya wo suwar hota hay (yani kam thakta hay). *(Muslim, pp. 894, Hadees 2096)*
- ✓ Jotay pahannay say pahlay jhar lejiye takay keera ya kankar waghayrah ho to nikal jaye.
- ✓ Pahlay seedha jota pahenye phir ulta aur utartay waqt pahlay ulta jota utariye phir seedha. Farman e Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: jab tum may say koi jotay pahannay to daen (ya'ni seedhi) jaanib say ibtida karni chahiye aur jab utaray to baen (yani ulti) jaanib say ibtida karni chahiye takay dayan (ya'ni seedha) paon pahannay may awwal aur utarnay may aakhiri rahay. *(Bukhari, jild. 4, pp. 65, Hadees 5855)*
- ✓ Mard mardanah aur aurat zananah jota isti'maal karay
- ✓ Kisi nay Hazrat Aaishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا say kaha kay ayk aurat (mardon ki tarah) kay jotay pahenti hay. Unhon nay farmaya: Rasool ul Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mardani auraton par la'nat farmai hay. *(Abu Dawood, jild. 4, pp. 84, Hadees 4099)*

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- ✓ Jab bethen to jotay utar lejiye kay is say qadam aaram patay hayn.
- ✓ Tangdasti ka yk sabab ye bhi ha kay) ondhay jotay ko dekhna aur us ko deedha na karna” Dolat r Bay Zawal” mayn likha hay kay agar raat bhar jota ondha para raha to Shaytan us par aan kar baythta hay wo is ka takht hay. (*Sunni behashti Zaywar, Hisash. 5, pp. 601*)

Tarah Tarah ki hazaron sunnatayn seekhnay kay liye Maktaba-tul-Madinah ki matbu’a 2 kutub (1) 312 safhaat per mushtamil kitaab “Bahar-e-Shari’at” hissa 16 aur (2) 120 safhaat ki kitaab “Sunnatayn aur Adaab” is kay ilawah Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat kay 2 rasail “101 Madani Phool” aur “163 Madani Phool” Hadiyatan hasil kijiye aur parhiye.

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ