



خاموش شہزادہ

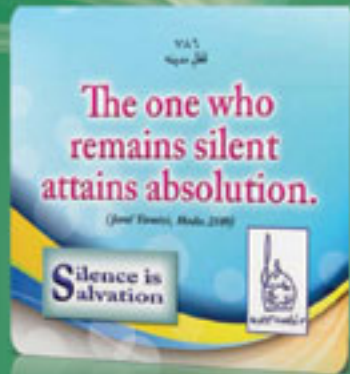
Khamosh Shahzada

(Roman)

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the Founder of Dawat-e-Islami
'Allamah Maulana Abu Bilal

Muhammad
LYAS ATTAR
Qadiri Razavi

مفتی محمد
القاسمی



Peshkash
Markazi Majlis-e-Shura



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Dawat-e-Islami

خاموش شہزادہ



Yeh Risalah Sheikh-e-Tareeqat Ameer-e-Ahle Sunnat, baani Dawat-e-Islami, Hazrat Allama Moulana Abu Bilal Muhammad Ilyas Attaar Qadri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ nay tehreer fermaya hay, Majlis-e-Tarajim nay is ko Roman-English main compose kiya hay. Agar is main koi kami-beshi paen to Majlis-e-Tarajim ko aagah kar kay Sawab kay haqdar baniye.

Majlis Tarajim (Dawat-e-Islami)

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

Kitab Parhne ki Du'a

Az: Sheikh-e-Tareeqat, Amir-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami, Hazrat-e-Allama Moulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi (داعية بر كائهم العالوية)

Dini Kitab ya Islami Sabak Parhnay say Pehlay Zail main di hui Du'a Parh Lijiye **لَنْ يَشَاءَ اللَّهُ عَزَّوَجَلَّ** jo Kuch Parhen gey yaad rahay ga. Du'a yeh hay

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Aay Allah **عَزَّوَجَلَّ** hum per Ilm-o-hikmat kay darwazay khol day aur hum per apni rahmat naazil ferma! Aay azmat aur buzurgi walay!

(Al-Mustatraf, jild. 1, Safha. 40)

Note: Awwal akhir aik aik bar durood-e-pak parh lain.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Khamosh Shahzada*



Shaytan lakh susti dilaye magar yeh risala mukammal parh lijiye agar zaban ki ihtiyat ki a'dat na ho to dil khuf-e-Khuda say zindah honay ki surat may *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* ap ro parhain gay.

Durood shareef ki fazilat

Rasool-e-Nazeer, Siraj-e-Muneer, Mahboob-e-Rab-e-Qadeer *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, ka farman-e-dilpazeer hay: Zikr-e-Ilahi ki kasrat kerna aur mujh per Durood-e-Pak parhna fikr (Tangdasti) ko dur kerta hay.

(Al Qaul-ul-badi'e, Safha. 273)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Shehzaday nay yaka-yak chup saadh li. Badshah aur wuzara aur tamam darbari hayran hain kay akhir is ko kiya ho gaya hay jo bolta nahi! Sab nay koshish kar dekhi laykin shezada khamosh tha khamosh hi raha. Khamoshi kay bawujod shehzaday kay ma'mulaat main koi farq nahi aya. Aik din khamosh shezada apnay sathiyon kay hamrah parindun ka shikaar khelnay chala. Kamaan per teer charhaey aik ghanay darakht

* Yeh bayan Ameer-e-Ahl-e-Sunnat *دائمة نور عالمية العالمية* nay tableegh Quran-o-Sunnat ki A'lameer ghair siyasi tahreek Dawat-e-Islami kay A'lami Madani Markaz Faizan-e-Madina kay andar haftawar sunnaton bharay Ijtim'a (9 Jamad-ul-A'khir 1432h/12-5-2011) may farmaya tha. Tarmim-o-Izafay kay sath tehiran hazir-e-khidmat hay.

kay nichay khara us main parinda talash kar raha tha, itnay main darakht kay patton kay jhund kay andar say kisi parinday kay bolnay ki awaz ayi, bas phir kia tha, us nay foran awaz ki samt teer chala diya aur dekhtay hi dekhtay aik parinda zakhmi ho kar gira aur tarapnay laga. Khamosh shezada bay ikhtiyar bol utha: Parinda jab tak khamosh tha salamat raha magar boltay hi teer ka nishana ban gaya aur afsos! Is kay bolnay kay sabab main bhi bol parra!

Chup rehney main so sukh hain tu tajriba kar lay

Aey Bhai! Zaban per tu laga qufl-e-Madina

(Wasael-e-Bakhshish, Safha. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Khamoshi main aman hay

Meethay meethay Islami bhaiyon! Yeh hikayat mann-gharat hi sahi magar ye na qabil-e-tardeed haqiqat hay kay batuni shakhs dusron ko bolnay per majbur kar deta, apna aur degar afraad ka waqt barbad kerta, kaei bar bol kar pachtata aur ba-raha pareshani uthata hay, waqa'e insaan jab tak khamosh rehta hay bohat sari afaton say aman main rehta hay.

Bahram aur parindah

Kehtay hain: Bahram kisi darakht kay nichay betha tha, usay aik parinday ki awaz sunayi di aur us nay usay maar giraya phir kehney laga: Zaban ki hifazat insaan aur parinday dunun kay liye mufeed hay agar yeh paranda apni zaban sanbhalta to halaak na hota. *(Mustaraf, jild. 1, Safha. 147)*

Khamoshi ki fazilat per char 4 farameen-e-Mustafa

1. مَنْ صَمَّتْ نَجَا ya'ni jo chup raha us nay nijaat payi. *(Tirmizi, jild. 4, Safha. 225, Hadees 2509)*

2. **الصَّمْتُ سَيِّدُ الْأَخْلَاقِ** khamoshi akhlaq ki sardar hay. (*Al-Firdos-bi-masor-il-Khattab, jild. 2, Safha. 417, Hadees 3750*)
3. **الصَّمْتُ أَرْفَعُ الْعِبَادَةَ** Khamoshi a'la darjay ki i'badat hay. (*Al-Firdos-bi-ma'-sur-al-Khattab, jild. 2, Safha. 417, Hadees 3749*)
4. Admi ka khamoshi per qaim rahna 60 saal ki i'badat say behtar hay. (*Shu'ab-ul-Emaan, jild. 4, Safha. 250, Hadees 4953*)

60 Saal ki i'badat say behtar ki wazahat

Mufasssir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmed Yar Khan **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافَّةِ** chothi (4th) Hadees-e-Pak kay tahat fermatay hain: ya'ni agar koi shakhs 60 saal I'badat keray magar ziyadah baaten bhi keray, achi buri baat main tameez na keray is say ye behtar hay kay thori dayr khamosh rahay kiun kay khamoshi main fikr bhi hui, islah-e-nafs bhi, ma'arif-o-haqaiq main istighraq bhi, zikr-e-khafi kay samundar main ghotla lagana bhi, muraqaba bhi. (*Mirat-ul-Manajeeh, jild. 2, Safha. 361, Mukhtasaran*)

Faltu baaton kay 4 larza khayz nuqsanat

'Gup shup' kernay walay baat ka batangar bananay walay, balkay fuuzool baat chunkay jaez hay gunah nahin yeh soch kar ya wesay hi jo fuuzool baaten kertay hain woh fuuzool baaton kay muta'liq Hujjat-ul-Islam Hazrat-e-Sayiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali **عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى** kay ta'ssurat mulahaza fermaen aur apnay ap ko fuuzool guftugu kay in 4 nuqsanat say daraen.

Aap **عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى** nay in 4 wujuhaat ki bina per fuuzool guftugu say muzammat farmayi hay:

1. Fuuzool baaten kiraman katibeen (A'maal likhnay walay buzrug firishton) ko likhni parti hain, lihaza admi ko chahiye kay in say sharam keray aur unhen fuuzool baaten likhnay ki zahmat na day.

Allah عَزَّوَجَلَّ Para 26 Surah-e-Qaaf Ayah 18 main irshad Fermata hay:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

**Koi baat woh zaban say
nahin nikaalta kay us kay pas aik muhafiz tayyar na betha ho.**

[Kanz-ul-Iman (Quran ka Tarjama)] (Parah 26, Surah Qaaf, Ayat 18)

2. Yeh baat achi nahin kay fuzool baaton say bharpur naama-e-A'maal Allah عَزَّوَجَلَّ ki bargah main pesh ho.
3. Allah عَزَّوَجَلَّ kay darbar main tamam makhlooq kay samnay banday ko hukum hoga kay apna a'maal naama parh kar sunao! Ab qiyamat ki khofnak sakhtiyan is kay samnay hogi, insan barhana (ya'ni nanga) hoga, sakht piyasa hoga, bhook say qamar toot rahi hogi, jannat main ja nay say rok diya gaya hoga aur har qisim ki rahat us per band kar di gayi hogi, ghour to kijiye aesay takleef deh halaat main fuzool baaton say bharpur a'maal naama parh kar sunana kis qadar pareshan kun hoga! (Hisab lagaiye agar rozana sirf 15 minute bhi fuzool baaten ki hain to aik mahinay kay sarhay saat (7.5) ghantay huwey aur aik sal kay 90 ghantay, bil-farz agar kisi nay 50 saal tak 15 minute fuzool guftugu ki to 187 din 12 ghantay huwey ya'ni 6 maah say zaed, to ghor farmaiye qiyamat ka holnak din jis main suraj sirf sawa meel per aag barsa raha hoga, aisi hoshruha garmi main musalsal bila waqfa 6 maah tak kon a'maal naama parh kar sunaey ga! Yeh to sirf youmia 15 minute ki fuzool goyi ka hisab hay. Hamharay to basa auqat kayi kayi ghantay doston kay sath fuzool gup shup main guzar jatay hain, Gunahon bhari baaten aur degar buraiyan mazed bar an)
4. Baroz-e-qiyamat banday ko fuzool baaton per malamat ki jaey gi aur sharminda kiya jaey ga. Banday kay pas is ka koi jawaab na hoga aur woh Allah عَزَّوَجَلَّ kay samnay sharm-o-nadamat say pani pani ho jaey ga. (*Minhaj-ul-A'bideen, Safha. 67*)

*Har lafz ka kis tarah hisab aah! Main dun ga
Allah zaban ka ho atta Qufi-e-Madina
(Wasael-e-Bakhshish Safha. 66)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sab say Ziyadah Nuqsan deh cheez

Hazrat-e-Sayiduna Sufyan Bin Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ fermatay hain: Aik bar main nay bargah-e-risalat main arz ki: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ap meray liye sab say ziyadah khatarnak aur nuqsan deh cheez kisay qarar detay hain? To Sarkar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay apni zaban-e-mubarak pakar kar irshad fermaya: “isay”. (Sunan-e-Tirimizi, jild. 4, Safha. 184, Hadees 2418)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Bhalayi ki baat kero ya chup raho

Kash! Bukhari shareef ki ye Hadees-e-Pak hamaray zehn-o-dimagh main rasikh ho jaey, jis main ye bhi hay:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

‘Jo Allah عَزَّوَجَلَّ aur qiyamat per Emaan rakhta hay usay chahiye kay achi baat keray ya khamosh rahay.’ (Bukhari, jild 4, Safha. 105, Hadees 6018)

Dawat-e-Islami kay isha’ati idaray Maktaba-tul-Madina ki matbu’a 217 safhaat per mushtamil kitaab, “Allah Walon ki Baaten” safha 91 per Ameer-ul-momineen, Hazrat-e-Sayiduna Siddique-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ fermatay hain: “Us baat main koi bhalayi nahin jis say maqsood Allah عَزَّوَجَلَّ ki khushnudi na ho.” (Hilya-tul-Auliya, jild. 1, Safha. 71) Hazrat-e-Sayiduna Imam Sufyan Souri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ nay fermaya: “Ibadat ka awwal khamoshi hoti hay, phir ilm hasil kerna, us kay ba’d usay yad kerna, phir us per a’mal kerna aur phelana. (Tareekh-e-Baghdad jild 6 Safha 6)

Agar jannat darkaar ho tou...

Hazrat-e-Sayiduna Essa Rohullah عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ki khidmat-e-ba-a'zmat main logon nay arz kiya: Koi aesa a'mal bataiye jis say jannat milay. Irshad fermaya: “**Kabhi bolo mat**”. ‘Arz ki: Yeh to nahin ho sakta. Fermaya: “Achi baat kay siwa zaban say kuch mat nikalo”. (*Ihya-ul-U'lum, jild. 3, Safha. 136*)

Aksar meray honton pay rahay zikr-e-madina

Allah zaban ka ho atta qufl-e-Madina

(Wasael-e-bakhshish, Safha. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Khamoshi imaan ki salamti ka zari'a hay

Jis bad-naseeb ki zaban qainchi ki tarah har kisi ki baat ko kat-ti chali jati hogi, woh dosray ki baat samajhnay say mehroom rahay ga bal kay batuni kay liye ye bhi khatra rehta hay kay bak bak kertay huway zaban say مَعَآدَ اللَّهِ عَزَّوَجَلَّ kufriyat nikal jaen. Chuna-chay Hujjat-ul-Islam Hazrat-e-Sayiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ وَرَحْمَةُ أَوْلِيَائِهِ ‘Ihya-ul-U'lum main ba'z buzurgon ka qol naqal kertay huway fermatay hain: Khamosh rehney walay shaks main 2 khubiyan jam'a ho jati hain.

1. Us ka deen salammat rehta hay aur,
2. Dosray ki baat achi tarah samajh leta hay. (*Ihya-ul-U'lum, jild. 3 Safha 137*)

Khamoshi jahil ka pardah hay

Hazrat-e-Sayiduna Sufyan bin Auyeinah عَلَيْهِ رَحْمَةُ اللَّهِ وَرَحْمَةُ أَوْلِيَائِهِ nay fermaya:

الصَّمْتُ رَيْنٌ لِلْعَالِمِ وَسِتْرٌ لِلْجَاهِلِ

Khamoshi A'lim ka waqar aur jahil ka parda hay.

(Shu'ab-ul-Emaan, jild. 7, Safha 76, Hadees 4701)

Khamoshi i'badat ki chabi hay

Hazrat-e-Sayiduna Imam Sufyan عَلَيْهِ رَحْمَةُ اللَّهِ الْخَيْرَانِ say marvi hay: Ziyadah khamoshi i'badat ki chabi hay. (As-samt ma' Mou su'ah Ibn-e-Abi ud Dunya, jild. 7, Safha. 255, Hadees 436)

Maal ki hifazat asaan hay magar zaban...

Hazrat-e-Sayiduna Muhammad Bin Wasay عَلَيْهِ رَحْمَةُ اللَّهِ الْتَائِعِ nay Hazrat-e-Sayiduna Maalik bin Dinaar عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ say fermaya: Insan kay liye zaban ki hifazat maal ki hifazat say ziyadah dushwar hay. (Itahaf-us-sadat-lil-zubaidi, jild. 9, Safha. 144)

Afsos kay apnay maal ki hifazat kay mu'amilay main umuman har aik hoshiyar hota hay, halan-kay maal zaya ho bhi gaya to sirf dunya ka nuqsan hay. **Sad karror afsos!** Zaban ki hifazat ki soch nihayat kam reh gayi hay, yaqinan zaban ki hifazat na kernay kay sabab dunya kay sath sath aakhirat ki barbadi ka bhi pura pura imkaan hay.

Bak bak ki yeh a'dat na sar-e-hashar phansa day

Allah zaban ka ho atta Qufi-e-Madina

(Wasael-e-Bakhshish, Safha. 66)

Bolnay wala Ba-raha pachtata hay

Meethay meethay Islami bhaiyon! Yeh na-qabil tardeed haqiqat hay kay Khamosh rehnay main nadamat ka imkan boht kam hay jab kay moqa bay moqa **"Bol parnay"** ki aadat say ba-raha **"Sorry"** kehna parta hay aur mu'afi mangni parti hay ya phir dil hi dil main pachtawa hota hay kay main yahan na bola hota to acha tha kiun kay meray bolnay

per samnay walay ki jhijhak urr gayi, kharri kharri sun-ni parri, fulan naraz ho gaya, fulan ka chehra utar gaya, fulan ka dil dukh gaya. Apna waqar bhi majruh huwa waghera waghera Hazrat-e-Sayiduna Muhammad Bin Nazr Harsi عليه رَحْمَةُ الْمَوْلَى الْقَوِي say marvi hay: Ziyada bolnay say waqar (dab-daba) jata rehta hay. *(As samt-li-abi Duniya, jild. 7, Safha.60, Hadees 25)*

“Bol kar” pachtanay say “Na-bol kar” pachtana acha

Sach hay, “Bol kar” pachtanay say “Na-bol kar” pachtana acha aur “Ziyada kha kar” pachtanay say “Kam kha kar” pachtana acha kay jo bolta rehta hay woh musibaton main phansta rehta hay aur jo ziyada khanay ka aadi hota hay woh apna mayda tabah kar bethta, aksar motapay ka shikar ho jata hay aur tarah tarah ki bemariyon ki zad main rehta hay, agar jawani main amraz say qadray bachat ho bhi gayi to jawani dhalnay kay b’ad basa auqat “Sarapa Marz” ban jata hay. Ziyada khanay kay nuqsanat aur motapay kay ‘ilaj waghera jan-nay kay liye Faizan-e-Sunnat jild 1 kay Baab “Pait ka Qufl-e-Madina” ka mutali’a farmaiye.

Goonga faeday main rehta hay

Meethay meethay Islami bhaiyon! Dekha jaey to na-bina faeday main rehta hay kay ghair aurton ko ghournay, amradon per lazzat bhari nigahen dalnay, filmen diramay dekhney, kisi “Half pent” walay kay khulay ghutnay aur raanen dekhney waghera waghera bad-nigahiyon kay gunahon say bacha rehta hay. Isi tarha goonga b zaban ki bay-shumar afaton say mahfooz rehta hay. Ameer-ul-Mumineen Hazrat-e-Sayiduna Abu Bakr Siddique رضي الله تعالى عنه fermatay hain: Kash main goonga hota magar Zikrullah ki had tak goyaei (ya’ni bolnay ki salahiyat) hasil hoti. *(Mirqat-ul-Mafateeh, jild. 10, Safha. 87; Tahat- ul-Hadees 5826)*

“Ihya-ul-’Uloom” main hay: Hazrat-e-Sayiduna Abu Darda رضي الله تعالى عنه nay aik zaban daraz Aurat dekhi to fermaya: Agar ye goongi hoti to is kay haq main behtar tha. *(Ihya-ul-uloom jild. 3, Safha. 142)*

Ghar Aman ka Gehwara kesay banay!

Piyare Piyare Aaqa ﷺ kay Meethay meethay Sahabi رضی اللہ تعالیٰ عنہ kay irshad say khususan humhari woh Islami behnen dars hasil keren jo har waqt “Lagayi Bujhayi” main magan rehti hain aur idhar ki udhar udhar ki idhar laganay say fursat nahin paateen. Agar Islami behnen sahih ma’non main apni zaban per “Qufl-e-Madina” laga lain to un ki gharelu pareshaniyan, rishatay daron say na-chaqiyan aur saas bahu ki laraiyan waghera boht saray masael hal ho jaen aur saray ka sara khandan aman ka gehwara ban jaey kiun kay ziyada tar gharelu jhagray zaban kay bay ja iste’mal hi kay sabab hotay hain.

Saas bahu ka jhagra nimtanay ka Madani Nuskha

Saas agar dant dapat kerti ho to “Bahu” ko chahiye kay sirf aur sirf sabr keray, apni saas ko jawaban aik lafz bhi na kahay aur apnay shohar ko bhi shikayat na keray, apnay maikay main bhi kuch na bataiye balkay munh bhi na charhaiye, neez apnay bachon ya bartano waghera per bhi ghussa na nikalay. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** kamyabi us kay qadam chum lay gi. Kaha jata hay: “Aik chup 100 ko haraey” Isi tarah agar koi bahu apni saas say jhagra kerti ho to saas ko chahiye kay bilkul jawabi kerwayi na keray, sirf khamoshi hi ikhtiyar keray ghar kay kisi fard hat-ta kay apnay betay ko bhi shikayat na keray.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ is kahawat: “Aik chup 100 sukh” kay mutabiq sukh chain paen gi. Ji han agar sahih ma’non main Sag-e-Madina **عَفْوٌ عَنْهُ** kay is “Madani Nuskhay” per a’mal kiya gaya to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** jald hi saas bahu ki larayi khatam ho jaey gi aur Ghar aman ka gehwara ban jaey ga. Saas bahu kay jhagron kay ‘ilaj kay liye hikmat bharay Madani phoolon per mushtamil V.C.D “Ghar Aman ka Gehwara kesay Banay!” Maktaba-tul-Madina say hasil kijiye ya Dawat-e-Islami ki website: www.dawateislami.net mulahaza farmaiye. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** is V.C.D ki barakat say kaeyi ghar aman ka gehwara ban chukay hain!

*Hay dabdaba khamoshi main haibat bhi hay pinhan
Aey Bhai! Zaban per tu laga Quf-e-Madina
(Wasael-e-Bakhshish, Safha. 66)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Zaban ki khidmat main darkhuwast

Meethay meethay Islami bhaiyon! Jab zaban seedhi rahay gi aur us say achi achi baaton ka silsila ho ga to us ka faida sara hi jism uthaey ga aur agar ye tayrhi chali kisi ko jhirka, gaali di, kisi ki bay-izzati kar di, ghebat chughli kar di, jhoot bola to basa auqat dunya main bhi jism ki pittayi ho jati hay.

Hamaray Meethay Meethay Piyare Piyare aur sab say achay aur khush akhlaq Aaqa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-ba-safa hay: “Jab insan subah kerta hay to us kay a’aza jhuk kar zaban say kehtay hain: Humaray baaray main Allah عَزَّوَجَلَّ say dar kiun kay hum tujh say wabasta hain agar tu seedhi rahi to hum bhi seedhay rahen gay aur agar tu tayrrhi ho gayi to hum bhi tayrrhay ho jaen gay”. (*Sunan Tirmizi, jild. 4, Safha. 183, Hadees 2415*)

*Ya Rab na zarurat kay siwa kabhi kuch bolun!
Allah عَزَّوَجَلَّ zaban ka ho atta Quf-e-Madina
(Wasael-e-Bakhshish, Safha. 66)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Achi bat kernay ki fazilat

Tajdar-e-Risalat, Malik-e-Kausar-o-Jannat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman-e-Jannat nishan hay: Jannat main aisay baala Khanay hain jin ka bahar andar say aur andar bahar say dekha jata hay. Aik arabi nay uth kar arz ki: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Yeh kis kay liye hay?

Aap ﷺ nay irshad fermaya: Yeh us kay liye hain jo achi guftgu keray, khana khilaey, mutawatir rozay rakhay, rat ko uth kar Allah ﷺ kay liye naamaz parhay jab log soye huwe hon. (*Sunan Tirmizi, jild 4, Safha. 237, Hadis 2535*)

Aaqa Taveel Khamoshi walay thay

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ

Ya'ni Rasoolallah ﷺ taveel khamoshi walay thay. (*Sharah-us-Sunna-tul-Baghvi, jild 7, Safha 45, Hadees 3579*)

Mufassir-e-Shaher Hakeem-ul-Ummat Hazrat-e-Mufti Ahmed Yaar Khan ﷺ is Hadees-e-Pak kay tahat fermatay hain: Khamoshi say murad hay duniyavi kalam say khamoshi warna Huzoor-e-Aqdas ﷺ ki zaban shareef Allah ﷺ kay zikr main tar rehti thi, logon say bila zarurat kalaam nahin famatay thay. Yeh zikr hay jaez kalaam ka, na-jaez kalaam to umer bhar zaban shareef per aya hi nahin Jhoot, gheebat, chugli, waghera sari umer shareef main aik bar bhi zaban-e-mubarak per na aae. Huzoor ﷺ sarapa-e-haq hain phir Aap tak batil ki rasayi kesay ho. (*Mirat-ul-Manajeeh, jild. 8, Safha. 81*)

Bolnay aur chup rehney ki 2 qismen

Ferman-e-Mustafa ﷺ hay:

إِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ

Ya'ni achi baat kehna khamoshi say behtar aur kamosh rehna buri baat kehney say behtar hay. (*Shu'ab-ul-Iman, Safha. 58, jild. 7, Hadis 4639*)

Hazrat-e-Sayiduna Ali Bin Usman Hajwayri Al-Ma'roof Data Ganj Bakhsh ﷺ "Kashf-ul-Mahjub" main fermatay hain: Kalam (ya'ni bolna) 2 tarah ka hota hay. Aik kalaam-e-haq aur dusra batil, isi tarah khamoshi bhi 2 tarah ki hoti hay:

- ❖ Ba-maqсад (maslan fikr-e-akhirat ya shar'i ahkaam per ghor-orkhoz waghera kay liye) khamoshi (ya'ni chup rehna).
- ❖ Ghaflat bhari (ya **معاد الله عَزَّوَجَلَّ** ganday tasawwurat ya dunya kay bay-ja khayalat say bhar pur) khamoshi. Har shaks ko sukoot (ya'ni khamoshi) ki halat main khub achi tarah ghor kar lena chahiye kay agar us ka bolna haq hay to bolna us ki khamoshi say behtar hay aur agar us ka bolna batil hay to us ki khamoshi us kay bolnay say behtar hay. Huzoor Data Ganj Bakhsh **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** guftugu kay haq ya batil honay kay muta'liq samjhanay kay liye aik naqal kertay huway fermatay hain: Aik martaba Hazrat-e-Sayiduna Abu Bakr Shibli Baghdadi **عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي** Baghdad Shareef kay aik Muhallay say ghuzartay huway aik shakhs ko suna woh keh raha tha: **السُّكُوتُ خَيْرٌ مِنَ الْكَلَامِ** Ya'ni *Khamoshi bolnay say behtar hay*. Aap **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** nay usay fermaya: “Teray bolnay say tera khamosh rehna acha hay aur mera bolna khamosh rehnay say behtar hay”. (*Kashful-Mahjub Safha. 402*)

Fohush baat ki ta'reef

Kitnay khush naseeb hain woh Islami Bhai aur Islami behnen! Jo sirf achi guftugu kay liye hi apni zaban ko harkat main latay aur khub khub “Neki ki Da'wat” logon tak pohncatay hain. Afsos! Aaj kal logon ki boht kam bethaken aisi hoti hun gi jo fohush baaton say pak hun hat-ta kay mazhabi waz'a qat'a kay afraad bhi is say bach nahin patay. Shayad inhen yehi nahin pata hota kay fuzool baat kisay kahtay hain! To suniye: Fohush baat ki ta'reef ye hay:

التَّعْبِيرُ عَنِ الْأُمُورِ الْمُسْتَقْبَحَةِ بِالْعِبَارَاتِ الصَّرِيحَةِ

Ya'ni sharamnak umoor (maslan ganday aur buray mua'milat) ka khulay alfaaz main tazkira kerna. (*Ihya-ul-U'lum, jild. 3, Safha. 151*) Tou woh nojawan jo shahwat ki taskeen ki khatir khuwa-makha shadiyon ki khalwaton

aur parday main rakhnay ki baaton kay qissay chertay hain, neez fohush ya'ni bay-hayaee ki baaten kernay walay balkay sirf sun kar dil behlanay walay, gandi galiyan zaban per lanay walay, bay-sharmaana isharay kernay walay, in ganday isharon say lutf andoz honay walay, aur “**Gandi Lazzaton**” kay husool ki khatir filmen diramen (kay in main umuman bay-hayaee ki bhar maar hoti hay) dekhnay walay aik dil hila denay wali riwayat bar bar parhen aur **Khof-e-Khuda** wandi say larzen chuna-chay.

Munh say Khoon aur Peep beh raha ho ga

Manqool hay: char tarah kay jahannami kay jo kholtay pani aur aag kay ma-bayn (darmiyān) bhagtay phirtay wayl-o-suboor (ya'ni halakat) mangtay hun gay, in main say aik woh shakhs kay is kay munh say khoon, peep beh raha ho ga, jahannami kahen gay: “Is badbakht ko kia huwa kay hamari takleef main izafa kiye deta hay?” kaha jaey ga: “Yeh badbakht buri aur khabees (ya'ni gandi) baat ki taraf mutawajjeh ho kar us say lazzat uthata tha jesa kay jim'a ki baaton say.” (*Ithaf-us-Sādat-liz-Zubaydī, jild. 9, Safha. 187*) ghayr auraton ya amradon kay baray main aanay walay ganday waswason per tawajjah jamanay, jan bujh kar buray khiyalat main khud ko gumanay aur **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**, “**Gandi Harakat**” kay tasawwur kay zari'ey lazzat uthanay walon ko bayan kerda riwayat say i'brat hasil kerni chahiye.

Na waswasay aaen na mujhay ganday khiyalat

Day zehen ka aur dil ka Khuda Qufl-e-Madina

(Wasael-e-bakhshish Safha. 66)

Kuttay ki shakal wala

Hazrat-e-Sayiduna Ibrahim Bin Maysara رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ Fermatay Hain: “Fuhush kalami (ya'ni bay hayaee ki baaten) kernay wala qayamat kay din **Kuttay ki Shakal** main aaey ga”. (*Ithaf-us-Sādat-liz-Zubaydī, jild. 9, Safha. 190*)

Jannat haraam hay

Huzoor Tajdar-e-Madina, Qarar-e-Qalb-o-Seena, Sahib-e-Mua'tar Paseena صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ka Farman-e-ba-qareena hay: “Us shakhs per jannat haraam hay jo fohush goyi (ya'ni bay hayaee ki baat) say kaam leta hay.” (*Al-Sumt-lil-Ibn-e-Abi-ud-Dunya, jild 7, Sufahat 204, Hadis 325*)

Saat (7) Madani phoolon ka “Farooqi Guldasta”

Ameer-ul-Mumineen, Imam-ul-A'dileen, Mutammim-ul-Arba'een, Hazrat-e-Sayiduna Umer Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ fermatay hain:

- ❖ Fuzool goyi say bachnay walay ko hikmat aur danayi atta ki jati hay.
- ❖ Fuzool nigahi (ya'ni bila zarurat idhar udhar dekhnay say bachnay walay ko khushu-e-qalb (sukoon-e-qalbi).
- ❖ Fuzool ta'am (ya'ni datt kar khana ya beghayr kisi bhook kay sirf lazzat kay liye tarah tarah ki cheezen khana) chornay walay ko i'badat main lazzat di jati hay.
- ❖ Fuzool hansnay say bachnay walay ko roub aur dabdaba inayat hota hay.
- ❖ Mazaq maskhari say bachnay walay ko noor-e-emaan naseeb hota hay.
- ❖ Dunya ki mohabbat say bachnay walay ko akhirat ki mohabbat di jati hay.
- ❖ Dusron kay a'ib dhundnay say bachnay walay ko apnay a'ibon ki islah ki tofique milti hay. (*Maakhuz az al-Munabbi'hāt, Safha. 89*)

Aey kash! Aisa ho jaey...

Har Islami Bhai aur Behen har Madani maah kay pehlay peer shareef ko is risalay kay mutali'a ka ma'mul bana lay اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, apnay qalb main

herat angaiz tabdeeli mehsoos farmaen gey. Madani Ina'am number 45 and 46 kay mutabiq Amal zaban ki hifazat ka behtreen zari'a hay lihaza fuzool goyi say bachnay ki a'adat dalnay kay liye zaruri guftugu bhi kam say kam lafzon main nimtaiye neez kuch na kuch baat isharay say aur likh kar kernay ki koshish kijiye aur fuzool baat munh say nikal janay ki surat main foran aik ya teen bar Duhood shareef parhnay ka ma'mul bana lijiye.

Aik sahabi kay jannati honay ka raaz

Hamaray Meethay Meethay Aaqa, Makki Madani Mustafa ﷺ Allah ﷻ ki atta say logon ko dekh kar hi pehchan letay thay kay jannati hay ya jahannami balkay anay walay ki pehlay hi say khabar ho jati kay woh jannati hay ya dozakhi, chuna-chay Allah ﷻ kay Mahboob, Dana-e-Ghuyooob ﷺ nay irshad fermaya: "Jo shakhs say pehlay is darwazay say dakhil ho ga woh jannati ho ga. Itnay main Hazrat-e-Sayiduna Abdullah Bin Salaam رَضِيَ اللهُ تَعَالَى عَنْهُ darwazay say dakhil huway, logon nay in ko mubarak bad detay huway daryaft kiya kay akhir kis amal kay sabab ap ko ye sa'adat mili? Sayiduna Abdullah Bin Salam رَضِيَ اللهُ تَعَالَى عَنْهُ nay fermaya: Mera amal thora hi hay aur jis ki main Allah ﷻ say umeed rakhta hun woh meray seenay ki salamati aur bay-maqсад baaton ko chorna hay. (As-Samt: Ibn-e-Abi-Dunyā, pp. 86, jild 7, Ḥadīṣ 111)

Is Hadees-e-Pak kay alfaaz 'سَلَامَةُ الصَّدْرِ', Ya'ni "Seenay ki Salamati" say muraad dil ka laghviiyaat (ya'ni bay-huda) aur hasad waghera amraz-e-batiniya say pak hona aur Emaan ka mazboot-o-mustahkam hona hay.

Raftar ka guftar ka kirdar ka day day

Har uzuw ka day mujh ko Khuda Qul-e-Madina

(Wasaal-e-bakhshish, Safha. 66)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Fuzool baaton ki misalen

Meethay Meethay Islami bhaiyon! “Fuzool baaten” agar chay gunah nahin ta-ham is main koi bhalayi bhi nahin **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ**! Hazrat Sayiduna Abdullah Bin Salam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** ko zaban-e-risalat say dunya hi main jannat ki basharat inayat ho gayi! Aap **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** main aik khubi ye bhi thi kay kabhi fuzool baaton main nahin partay thay, jis kam say wasita na hota us kam kay baray main puchtay tak nahin thay, lekin afsos! Aaj hamara jin mu’amilat say dur ka bhi ta’luq nahin hota phir bhi us kay muta’liq bay-ja suwalat kertay rehtay hain. Masalan

- ❖ Yeh kitnay main liya?
- ❖ Woh kitnay main mila?
- ❖ Fulan jaga plot ka kia bhao chal raha hay?
- ❖ Kisi kay makan main gae ya kisi nay naya makan liya to suwal hota hay: kitnay ka liya? Kitnay kamray hain? Kiraya kitna hay? Malik-e-makan kaisa hay? (Yeh suwal aksar gheebat-o-tohmat ka darwaza kholnay ka sabab ban jata hay. Kiun kay is ka jawab umuman bila ijazat-e-shar’ee kuch is tarah gunahon say bhara milta hay: Hamara makan malik bohat sakht mizaj/ be-raham/ terha/ khochrra/ khar damagh/ waerra/ kanjus hay) waghera waghera.
- ❖ Isi tarah jab koi nayi dukan, car, ya scooter khareday to bila waja kharednay walay say is ka bhao, paedari, naqad, udhar, qiston waghera say muta’liq suwalat kiye jatay hain.
- ❖ Bechara mareez jis say bola tak nahin jata hay us say bhi I’yadat kernay walay nadan jesay “Doctors kay bhi doctor” na hun yun pura pura hisab letay hain aur sab tafsilaat ma’lumat kertay hain yahan tak kay x-ray aur laboratoray ki kar-kardgi wasul kertay hain aur agar operation huwa ho to bila waja suwalat kay zariy’e tankon ki ta’dad tak puch letay hain, hatta kay “*Sharam ki Jaga*” ka masla ho tab bhi ba’z bay-sharam uska tafseeli aehtisab kertay

huway nahin sharmatay. Is tarah ki fuuzooliyat main “auraten bhi mardun say kisi tarah pechay nahin rahten.”

- ❖ Garmi ya sardi kay mausam main is ki kami ziyadati kay moq'a per bila hajat baten hoti hain maslan garmi kay mausam main ba'z abul-fuzol 'Uff! Uff' kertay huwey kahen gay: aik to aj kal sakht garmi hay aur upar say bijli bhi bar bar chali jati hay.
- ❖ Isi tarah sardion main adakaari kay sath daant bajatay huwey kahen gay: aj to bohat kerrakay ki sardi hay.
- ❖ Agar barish ka mausam hay to bila zaroorat is per bhi tabsira kiya jata hay maslan aj kal to barishen bohat ho rahi hain, har taraf pani khara ho gaya hay, intizamiya, keechar saf kerwanay ka koi khayal nahin kerti waghera waghera.
- ❖ Isi tarah mulki aur siyasi halaat per bila niyyat-e-islam be-ja tabsiray, mukhtalif siyasi partiyon per bila wajah tanqeden.
- ❖ Kisi shehr ya mulk ka safar kiya hay to wahan kay paharon aur sabza zaron ki ghair zaroori manzar kashi, makanon aur sarkon ki tafseelaat ka bila zaroorat bayan waghera waghera yeh sab fuuzool goi nahin to aur kia hay? Albata yeh yad rahay kay mazkura bala 'umoor kay baray main hum kisi ko baten kerta paaen to apnay ap ko bad gumani say bachaen kiun kay ba'z auqat zahiri dunyavi baten bhi achi niyyat kay ba'is kaar-e-sawab ho jati hain ya kam az kam fuuzooliyat main nahin rehten.

Fuzool-go ka jhutay mubalghay say bachna dushwar hota hay

Yeh zehn main rahay kay fuuzool bolna gunah nahin magar fuuzool bolna sirf us waqt hota hay jab kay bila kam-o-kast aur sahih sahih bayan keray, agar jhutay mubalghay kiye to gunah ki khaee main ja gira! Tashweesh ki baat yeh hay kay is tarah ki fuuzool guftgu ko aap tol kar durust bayan kerna kay “Fuuzool goyi” ki hadd say agay na barhay yeh

bohat mushkil amar hota hay, aksar jhutay mubalghay ho hi jatay hain, fuzool-go baraha ghebaton, tohmaton, a'ib darion aur dil azarion waghera kay daldal main bhi ja parta hay, Lihaza aafiyat chup rehney hi main hay kay aik chup so (100) sukh.

Kash! Bolnay say qabl zara thehr kar tolney ki sa'adat mil jaey

Waq'a'i agar koi insaan bolnay say pehlay 'Tolnay' ya'ni gor kernay ki aadat delay to usay apni be-shumar fuzool baten khud hi mahsos honi shuru' ho jaen! Sirf 'fuzool baten' hun to agar-chay gunah nahin magar kayi tarah kay nuqsanat in main majood hain masalan in baaton main zaban chalanay ki zahmat hoti hay aur qeemti waqt barbad hota hay agar utni dair **Zikrullah** deeni mutala'a kar liya jaey, ya koi sunnat bayan kar di jaey to sawab ka anbar lag jaey.

Dehshat gardiyon kay fuzool tazkiray

Isi tarah **مَعَاذَ اللَّهِ** agar kahin dehshat gardi ki wardaat ho gayi to bas logon ko fuzool balkay ba'z suraton main gunahon bhari behs kay liye aik mozu hi hath agaya! Har jaga usi ka tazkira be sar-o-pa qiyas aaraiyan, be tukkay tabsiray, atkal say kisi bhi parti ya leader waghera per tohmat laga dena waghera. Aksar yeh guftgo 'Fuzool' hi nahin, logon main khof-o-hiras phelanay ka ba'es, afwahun garm honay ka sabab aur hangamay barpa honay ki 'Waja' bhi banti hain, dhamakon aur dehshat gardiyon ki wardaten sun-nay sunanay main nafs ko bay intiha dilchaspi hoti hay, basa auqat lab per du'aiya alfaz hotay hain magar qalb ki gehraiyon main sun-sani khayz khabren sun-nay sunanay kay zariaey hazz (ya'ni maza) uthanay aur lutf andoz honay ka jazba chupa hota hay, kash! Nafs ki is shararat ko pehchantay huwey hum dehshat gardiyon aur dhamakon kay tazkiron main dilchaspi lenay say baz ajaen. Han mazlumana shahadat panay walon, zakhmiyon muta-assira musalmanon ki hamdardiyon, khidmaton aur aman ki du'aon say gurez na kiya jaey kay ye sawab kay kam hain bas jab bhi is tarah ki guftigu kernay, sun-

nay ki surat paida ho to apnay dil per gor kar lena chahiye kay niyyat kiya hay? Agar achi niyyat paen to umda aur bohat umda hay magar aksar is qism ki guftgu ka hasil ‘Sansani’ say lutf andozi hi paya jata hay.

Siddique-e-Akbar رضي الله عنه munh main pathar rakh letay

Yad rakhiye! Zaban bhi Allah عَزَّوَجَلَّ ki azeem ne’mat hay, is kay baray main bhi qayamat kay roz suwal hona hay, lihaza is ka hargiz be-ja iste’mal na kiya jaey. Sayiduna Siddique-e-Akbar رضي الله تعالى عنه qat’e jannati honay kay ba wujud zaban ki aafaton say be hadd muhtat raha kertay thay chuna-chay “Ihya-ul-‘Ulum” main hay: Hazrat-e-Sayiduna Siddique-e-Akbar رضي الله تعالى عنه apnay mubarak munh main pathar rakh liya kertay thay ta-kay baat kernay ka moq’a hi na rahay. (*Ihya-ul-‘Ulum, jild. 3, Safha. 137*)

*Rakh letay thay pathar sun Abu Bakr dahan may
Aey bhai! Zaban per to laga Qufl-e-Madina
(Wasael-e-Bakhshish, Safha. 66)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

40 Baras tak Khamoshi ki Mashq

Meethay Meethay Islami bhaiyon! Agar ap waqa’i khamoshi ki Aadat banana chahtay hain to is per sanjeedgi say gor kerna ho ga, aur khoob mashq kerni paray gi warna sarsari koshish say zaban per Qufl-e-Madina lagna dushwar hay. Zaban kay be-ja iste’mal ki tabah ka-riyon say khud ko daratay huway khamoshi ki aadat bananay ki bhar pur sa’ee farmaiye إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ kamyabi ap kay qadam chomay gi. Magar koshish istiqamat kay sath honi chahiye.

Aiye! Aik koshish kernay walay ki istiqamat ki hikayat suntay hain, Hazrat-e-Sayiduna Arttah Bin Munzir رحمته الله تعالى عليه fermatay hain: Aik shakhs 40 sal tak khamosh rehney ki is tarah mashq kerta raha kay apnay munh main pathar rakhta, yahan tak kay khanay ya penay ya sonay kay

ilawa woh pathar munh say na nikalta. (*As-Samt Ibn-e-Abi Dunya, jild. 7, Safhat. 256, raqam 438*) Yad rakhiye! Pathar itna chota na ho kay halaq say nichay utar kar kisi bari mushkil main dal day neez rozay ki halat main munh main pathar na rakha jaey kay is ki mitti waghera halaq main ja sakti hay.

Guftgu likh kar Muhasba kernay walay Taabi'ee Buzrug

Hazrat-e-Sayiduna Rabi Bin Khusaim عَلَيْهِ وَحَمَلَةُ اللَّهِ الْكَرِيم nay 20 sal tak dunyavi baat zaban say nahin ki, jab subh hoti to qalam dawat aur kaghaz letay aur din bhar jo boltay usay likh letay aur sham ko us (us likhay huwey kay mutabiq) apna muhasaba fermatay. (*Ihya-ul-'Ulum, jild. 3, Safhat. 137*)

Baat cheet kay Muhasabay ka tareeqa

Apna muhasaba kernay say yahan muraad ye hay kay apni har har baat per ghor kar kay apnay aap say baz purs kerna masalan fulan baat kiun ki? Us maqam per bolnay ki kiya hajat thi? Fulan guftgu itnay alfaz main bhi nimtayi ja sakti thi magar us main fulan fulan lafz zaed kiun bolay? Fulan say jo jumlay tum nay kahay woh shar'ee ijazat say na tha balkay dil azaar tanz tha, us ka dil bhi dukha ho ga ab chalo touba bhi karo aur us Islam Bhai say mu'afi bhi mango, us baithak main kiun gae jab kay ma'lum hay kay wahan fuzool baaten bhi hoti hain aur fulan fulan baat main tum nay han main han kiun milayi thi? Wahan tumhen gheebat bhi sun'ni per gayi thi bal kay tum nay gheebat sun'nay main dilchaspi bhi li thi chalo paki touba aur aesi baithakon say dur rehney ka bhi a'had karo. Is tarah samajh daar admi apni guftgu bal kay roz marra kay jumla mu'amalat ka muhasaba kar sakta hay. Yun gunah, be-aehtiatiyaan, apni bohat si kamzoriyan aur khamiyan samnay aa sakti hain aur islah ka saman ho sakta hay. Dawat-e-Islam kay Madani Mahol main muhasabay ko Fikr-e-Madina kehtay hain aur Dawat-e-Islami main rozana kam az kam 12 minutes Fikr-e-Madina kernay aur is doran Madani In'amat ka risala pur kernay ka zehen diya jata hay.

Zikr-o-Durood her ghari wird-e-zaban rahay
Meri fuzool goyi ki a'adat nikal do
(Wasael-e-Bakhshish, Safhat. 164)

Umer bin Abdul Aziz رضي الله عنه phoot phoot kar roey

Hazrat-e-Sayyiduna Abu Abdullah رحمته الله تعالى عليه fermatay hain kay main nay suna kay aik aalim sahib Hazrat-e-Sayyiduna ‘Umer Bin Abdul ‘Aziz رضي الله تعالى عنه kay samnay kehney lagay: “Khamosh a’lim” bhi bolnay walay a’lim hi ki tarah hota hay. Fermaya: Main samajhta hun kay bolnay wala qayamat kay din chup rehney walay aalim say afzal ho ga is liye kay bolnay walay ka nafa logon ko puhunchata hay jab kay chup rehney walay ko sirf zati faida milta hay. Woh a’lim sahib bolay: “Ya Ameer Al-Momineen! Kiya aap bolnay kay fitnaon say na waqif hain?” Hazrat-e-Sayyiduna ‘Umar Bin Abdul ‘Aziz رضي الله تعالى عنه ye sun kar shadeed phoot phoot kar ro’ey. (*Aṣ-Ṣamt-ma’-Mawsū’ah Ibn-e-Abi-ud-Dunyā, Safha. 345, jild. 7, Hadis 648*) Allah عز وجل ki un per rehmat ho aur un kay sadqay hamari bay hisaab maghfirat ho.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hikayat ki wazahat

Meethay meethay Islami bhaiyon! Humaray buzurgon ki ihtiyaten aur Jazbae Khof-e-Khuda Marhaba! Albatta is baat main koi shak nahin kay mohtat ullama-e-deen ka wa’iz-o-nasihah farmana, Shar’ee ahkaam batana, muballigheen ka sunnaton bhara bayan kerna, neki ki da’wat dena, khamoshi kay muqablay main afzal tareen amal hay. Mager un aalim sahib ka Sayiduna ‘Umer Bin Abdul ‘Aziz رضي الله تعالى عنه ki bargah main bator-e-tanbeeh ye arz kerna kay “kiya ap bolnay kay fitnon say na waqif hain?” apni jaga durust tha aur Ameer-ul-momineen رضي الله تعالى عنه ka Khof-e-khuda عز وجل say zar-o-qitar rona bhi un aalim-e-rabbani kay is fiqray ki teh tak pohunch nay ki waja tha. Waqa’e acha bolna agarchay

makhloq kay liye nafa'e bakhsh hay lekin khud bolnay walay kay liye is main kayi fasadat kay khatrat bhi mojud hain masalan agar acha muballigh hay to apni fasahat-o-balaghat aur guftgu ki rawani per dusron say milnay wali dad-o-tahseen kay sabab ya sirf apni salahiyat per ghamand kay ba'es ya apnay ap ko 'kuch' samajhnay aur dosron ko haqer jan'nay ya sirf nafsaniyyat ki waja say dusron per dhaak bithanay aur apni wah wah kerwanay ki khatir khoob muhawarat-o-u'mda fiqrat waghera ki tarkeb kertay rehney neez is kay liye adaqq ya'ni mushkil ya khoob surat alfaz bolnay waghera waghera kay fitnon main per sakta hay. Agar arabi bol chal per 'ubour huwa to baat-o-byanat main apni arabi dani ka sikka jamanay ki khatir khoub arabi maqoulon waghera kay iste'mal kay fitnon main mubtila ho sakta hay, isi tarah jis ki awaz achi ho woh bhi khatron main ghira rehta hay, chon kay log aksar aison ki tai'reef kertay hain jis per 'phool' kar us kay maghrur ho janay, achi awaz ko a'tiyya-e-Khudawandi (ya'ni Allah عَزَّوَجَلَّ ki a'ta) samajhnay ki bajaey apna kamal samajh bethnay waghera ghalatiyon ka khadsha rehta hay. To un 'alim-e-rabbani ki 'bolnay' kay muta'liq tanbeh baja hay aur waqa'ee jo muballigh mazkura mazmoom sifat rakhta ho us ka bolna us kay haq main bohat bara fitna aur barbadi-e-akhrat ka saman hay agar chay makhloq ko us say nafa pohnchta ho.

Baat ko fuzuliyat say pak kernay ka behtreen nuskha

Apni guftgu main kami lanay kay jo waqa'ee khwahish mand hain un kay liye apni baat ki tanqeeh (ya'ni chan been) kernay aur apni guftgu ko bay ja zarurat say zaid lafzon aur mukhtalif khamiyon say pak kernay neez nuqsan deh bal kay fuzooliyat ki amezish say bachanay kay liye 'Ihya-ul-'Ulom' say aik behtreen nuskha pesh kiya jata hay chuna chay Hujjat-ul-Islam Hazrat-e-Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay farman-e-walashan ka khulasa hay: guftgu ki 4 qismayn hain:

1. Mukammal nuqsan deh baat.
2. Mukammal faeday mand baat.
3. Aisi baat jo nuqsan deh bhi ho faeda mand bhi. Aur
4. Aisi baat jis main na faeyda ho na nuqsan. Pas pehli qism ki baat jo mukammal nuqsan deh hay us say hamesha parhez zaroori hay. Aur isi tarah teesri qism wali baat kay jis main nuqsan faeda donun hain is say bhi bachna lazim hay. Aur jo chothi qism hay woh fuzoomaliyat main shamil hay kay us ka na koi faeda hay aur na hi koi nuqsan lihaza aesi baat main waqt zaya kerna bhi aik tarah ka nuqsan hi hay. Is kay ba'd sirf dosri hi qism ki baat reh jati hay ya'ni baaton main say 3 chothayi ya'ni (ya'ni 75%) to qabil-e-iste'mal nahin aur sirf aik chothayi (ya'ni 25%) baat jo kay faeday mand hay bas wohi qabil-e-iste'mal hay magar is qabil-e-iste'mal baat kay andar bareek qism ki riya kaari, banawat, gheebat, jhutay mubalghay 'main main kernay ki aafat' ya'ni apni fazilat-o-pakeezgi bayan kar bethnay waghera waghera andeshay hain neez faeda mand guftgu kertay kertay fuzoomal baaton main ja parnay phir is kay zariye mazed agay barhatay huwey is main gunah ka irtikab ho janay waghera waghera khadshat shamil hain aur ye shamuliyat aisi bareek hay jis ka ilm nahin hota, lihaza is qabil-e-iste'mal baat kay zari'ay bhi insaan khatrat main ghira rehta hay. (*Ihya-ul-'Ulum, jild. 3, Safha. 138*)

Chup rehna main 100 sukh hain tu yeh tajriba kar lay

Aey bhai! Zaban per tu laga Qufl-e-Madina

(Wasael-e-Bakhshish, Safha. 164)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Bay Waqoof bay Sochay bolta hay

Meethay meethay Islami bhaiyon! A'qul mand pehlay baat ko tolta hay phir munh say bolta hay aur be-waqof jo kuch ji main may aey bolta jata hay, chahai is ki waja say kitna hi zaleel kiun na hona paray. Chuna-chay h Hazrat-e-Sayiduna Hasan Basari عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي ermatay hain: logon main mash'hor tha kay 'aql mand ki zaban us kay dil kay pechay hoti hay woh baat kernay say pehlay apnay dil say ruju'e kerta hay ya'ni gor kerta hay kay kahon ya na kahun? Agar mufeed hoti hay to kehta hay warna chup rehta hay. Jab kay be-waqof ki zaban us kay dil kay aagay hoti hay kay idhar ya'ni dil ki taraf ruju kernay ki nobat hi nahin aati bas jo kuch zaban per aya keh deta hay. (*Mulakhas-az-Tanbih-ul-Ghafilin, Safha.115*)

Bolnay say pehlay tolnay ka tareeqa

Piyare Islami Bhaiyo! Yad rakhiye! Hamaray Meethay Meethay Aaqa Makki Madani Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ nay kabhi bhi apni zaban-e-haq-e-tarjuman say koi faltu lafz ada nahin fermaya aur na hi qehqaha lagaya. Kash! Yeh khamoshi aur zor say na hans nay ki sunnaten a'am ho jaien. Aey kash hum 'bolnay' say pehlay 'tolnay' kay a'adi ban jaien. Tolnay ka tareeqa yeh hay kay is say pehlay kay alfaz zaban say ada hun apnay dil say suwal kar liya jaey kay is bolnay ka maqsad kiya hay? Kiya main kisi ko nayki ki da'wat day raha hon? Kiya yeh baat jo main bolna chahta hun is main mera ya kisi dosray ka bhala hay? Meri baat kahen aisay mubalghay say pur to nahin jo mujhay jhoot kay gunah main muhtala kar day.

Jhutay mubalghay ki misal detay huwey Hazrat-e-Sadr-ush-Shari'a, **Badr-ut-Tariqa** Hazrat-e-Allama Maulana Mufti Muhammad Amjad Ali A'azami عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي fermatay hain: 'Agar aik martaba aya aur ye keh diya kay hazar martaba aya to jhuta hay.' (*Bahar-e-Shari'at, jild 3, safha 519*)

Yeh bhi sochay kay main kahen kisi ki jhuti ta'reef to nahin kar raha? Kisi ki gheebat to nahin kar raha? Meri is baat say kisi ka dil to nahin dukh jaey ga? Bol kar nadamat kay sabab ruju kernay ya **Sorry** kehney ki nobat to nahin aey gi? Thook kar chatnay ya'ni kahi howi baat wapis to nahin leni paray gi? Kahin apna ya kisi dusray ka raz to fash nahin kar bethunga? Bolnay say pehlay baat ko tolnay main agar yeh baat bhi samnay ayi kay is baat main na naf'a hay na nuqsan aur na hi sawab hay na gunah, tab bhi ye baat bol denay main aik tarah ka nuqsan hi hay kiun kay zaban ko is tarah ki fuzool aur be faeda guftgu kay liye zehmat denay ki bajaey agar **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** keh liya jaey ya zariya shareef parh liya jaey to yaqinan is main faeda hi faeda hay aur yeh apnay anmol waqt ka behtreen iste'mal hay, aisay azeem faeday ka zaya hona bhi lazeman nuqsan hi hay.

Zikr aur durood har ghari wird-e-zaban rahay

Meri fuzool goi ki aadat nikal do

(Wasail-e-Bakhshish, Safha. 164)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Chup rahnay ka tareeqa

Piyare Islami bhaiyon! Fuzool goi gunah na sahi magar is main mehromiyan aur kafi nuqsanat mujood hain lihaza is say bachna be had zaroori hay. Kash! Kash! Aey kash! Khamoshi ki a'adat dalnay kay liye zaban per “**Qufi-e-Madina**” laganay ki sa'adat mil jati.

Hikayat: Hazrat-e-Sayiduna Muwarriq Ijli رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fermatay hain kay aik aisa mu'amala jisay main 20 sal tak hasil kernay ki koshish kerta raha lekin pa na saka magar phir bhi us ki talab nahin chori. Pucha gaya: Woh aham chez kiya hay? Fermaya: khamosh rehna. (*Az-Zuhd-lil-Imam Ahmed, safha. 310, Hadis 1762*) Khamoshi kay talab gar ko chahiye kay

zaban say kernay ky bajaey rozana thori bohat baten likh kar ya isharay say bhi kar liya keray **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Dawat-e-Islami ki taraf say naik ban'nay kay azeem nuskhay '**Madani In'am**' ka aik Madani Ina'am yeh bhi hay: Kiya aj ap nay zaban ka Qufl-e-Madina lagatay huwey fuzool goi say bachnay ki a'dat dalnay kay liye kuch na kuch ishaaray say aur kam az kam 4 bar likh kar guftgu ki? Khamoshi ki a'dat bananay ki koshish kay doran aesa bhi ho sakta hay kay fuzool goi say bachnay ki koshish main chand roz kamyabi mili magar phir bolnay ki a'dat hasb-e-ma'mul ho jaey, agar aisa ho bhi to himat mat hariye, bar bar koshish kijiye jazba sacha huwa to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** kamyabi zaroor hasil ho gi.

Khamoshi ki a'dat bananay ki mashq kernay kay doran apna chehra muskuratay rehna munasib hay ta kay kisi ko yeh na lagay kay ap us say naraz hain jabhi munh '**Phulaya**' huwa hay. Khamoshi ki koshish kay dinon main ghussa barh sakta hay lihaza agar koi ap ka ishara na samajh paey to hargiz us pe ghussay ka izhar na kijiye kay kahin be-ja dil azari waghera ka gunah na kar bethen. Ishaaray waghera say guftgu unhien kay sath munasib rehti hay jin kay sath ap ki zehni hum aahangi ho, ajnabi ya na manoos adami ho sakta hay kay ishaaray waghera ki guftgu kay sabab ap say '**Naraz**' ho jaey, lihaza un kay sath zaruratan zaban say baat cheet kar lijiye. Bal kay kayi suraton main zaban say bolna wajib bhi ho jata hay. Masalan mulaqati kay Salam ka jawab waghera. Kisi say mulaqat kay waqt salam bhi isharay say nahin zaban say kerna sunnat hay. Yun hi darwazay per dastak day aur andar say pucha jaey kon hay? To jawab main bahir wala, 'Madina kholo!', 'Main hon' waghera na kahay bal-kay sunnat yeh hay kay apna naam bataiye.

Achay andaaz per Pukaar kar Sawab kamaiye

Honton say '**Shish-shi**' ki awaz nikal kar kisi ko bulana ya mutawajah kerna acha andaaz nahin, naam ma'lloom honay ki surat main

‘Madina!’ keh kar kabhi nahin bal-kay naam ya kunyat say pukaaray kay sunnat hay, khususan istinja kahanon aur gandi jag’hon ‘Madina’ keh kar pukaarnay say bachnay ki sakht zaroorat hay. Agar naam na ma’loom ho to us maqam kay urf kay mutabiq muhazzab andaaz main pukaara jaey, masalan humaray mu’asharay main umuman nojawan ko Bhai Jan!, Bhai Sahib!, Baray bhai!, aur umer raseeda ko: Chach-cha Jan! Buzurgo! Waghera keh kar pukaartay hain. Bahr hal jab bhi kisi ko pukaara jaey to mo’min ka dil khush kernay kay sawab ki niyyat kay sath achay main acha andaaz ho aur naam bhi pura liya jaey neez moqay ki munasibat say akhir main lafz ‘Bhai’ ya ‘Sahib’ waghera ka bhi izafa ho, hajj kiya huwa ho to ‘Haji’ ka lafz bhi shamil kar liya jaey. Jis ko pukaara gaya woh ‘Labbaik’ (ya’ni main hazir hon) kahay. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Dawat-e-Islami kay Madani mahol main aksar kisi ki pukaar per jawaban ‘Labbaik’ kaha jata hay jo kay sun’nay main bohat bhala ma’loom hota hay is say musalman kay dil main khushi dakhil ho sakti hay neez Sahaba-e-Karam **عَلَيْهِمُ الرِّضْوَان** ka Shehenshae Khair-ul-Anaam **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** kay yad fermanay (ya’ni bulanay) per ‘Labbaik’ kay sath jawab dena Ahadees main mazkur hay, is kay ilawa aik **Waliullah** kay fay’l say bhi is ka sabut milta hay.

Chuna-chay karoron Hambaliyon kay azeem peshwa Hazrat-e-Sayiduna Imam Ahmad Bin Hanbal **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** say mas’ala puchnay kay liye unhen jab koi apni taraf mutawajjeh kerta to aksar ‘Labbaik’ fermatay (*Manaqib Imam Ahmad Bin Hanbal-lil-Jawzi, Safha. 298*) masnon du’aon ki mashhur kitab ‘Hisn-e-Haseen’ main hay: Jab koi shakhs tujhay bulaey to jawab main keh: ‘Labbaik’. (*Hisn-e-Haseen, Safha. 104*)

Khamoshi ki barakat ki 3 Madani Baharen

1. Khamoshi ki barkat say Deedar-e-Mustafa

Aik Islami Behin ki tehreer ka lubb-e-lubab hay: Dawat-e-Islami kay isha’ati idaray Maktaba-tul-Madina ki taraf say jari kerda khamoshi ki

ahmiyyat per mabni sunnaton bharay bayan ki cassatte sun kar main nay zaban kay Qufl-e-Madina ki tarkeeb shuru' ki ya'ni khamoshi ki a'adat dalnay ka silsila kiya, 3 hi din main mujhy andaaza ho gaya kay pehlay main kis qadar faltu baten kiya kerti thi!

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ khamoshi ki barakat say mujhy achay achay khuwab nazar anay lagay, fuuzool goi say bachnay ki koshish kay tesray din main nay Maktaba-tul-Madina kay jari kerda sunnaton bharay bayan ki aik mazeed audio cassatte banaam 'ita'at kisay kehtay hain' suni. Jab rat soi to اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ cassatte main bayan kerda waqi'a mujhay khuwab main dikha'ee denay laga! 'jang ka naqsha tha, Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dushman ki jasusi kay liye Hazrat-e-Sayiduna Huzaifa رَضِيَ اللهُ تَعَالَى عَنْهُ ko rawana kertay hain, woh kuffar kay khaimon kay pas pohntay hain to unhen kuffar kay sardar Hazrat-e-Abu Sufyan (jo abhi musalman nahin huway thay) kharay nazar atay hain, moq'a ghaneemat jantay huway Sayiduna Huzaifa رَضِيَ اللهُ تَعَالَى عَنْهُ Kamaan per teer charha letay hain kay unhayn Sarkar-e-Do A'alam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka hukum yad ata hay (jis ka mafhom hay: koi cher-char mat kerna) chuna chay apne Madani Ameer ki ita'at kertay huwey teer chalanay say ba'z rehtay hain, phir hazir ho kar Tajdar-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Khidmat-e-Ba Barakat main karkerdgi pesh kertay hain. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ mujhay is khuwab main Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aur 2 Sahaba-e-Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمَا ki khoob wazah tor per ziyarat naseeb hui, baqi sab manazir dhundlay nazar aa rahay thay.' Mazeed likha hay: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ sirf 3 din ki fuuzool goyi say bachnay ki koshish say mujh per Aaqa-e-Do A'lam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka bohat bara karam ho gaya, bas meri tamana hay kay kabhi bhi meri zaban say koi faltu lafz na niklay. Aap du'a kijiye kay main apni is koshish main kaamiyab ho jaun.

Khususan Islami behnon ko is khush naseeb Islami behn per kafi rashk aa raha ho ga. Kisi Islami behen ka khamoshi ikhtiyar kerna waqi'ee bohat bari baat hay kiun kay mardon kay muqablay main umuman auraten ziyada bolti hain.

*Allah zaban ka ho 'ata Quf-e-Madina
Main kash! Zaban per lun laga Quf-e-Madina
(Wasael-e-Bakhshish, Safha. 66)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Alaqay main Madani Mahol bananay main Khamoshi ka kirdar

Aik Islami bhai nay Sag-e-Madina عَلَيْهِ السَّلَام ko jo maktoob bheja us ka lubbe-e-lubab hay kay 'Dawat-e-Islami' kay sunnaton bharay ijtimaa'e main khamoshi kay muta'liq sunnaton bhara bayan sun'nay say pehlay Madani mahol say wabasta honay kay bawajud main bohat fuzeel gou tha, durood shareef ki koi khas kasrat na thi. Jab say chup rehney ki koshish shuru ki hay, rozana aik hazar bar durood shareef parhna naseeb ho raha hay.

Warna mera anmol waqt idhar udhar ki fuzeel behson main barbad ho jata tha. 12 din main parhey huwey 12 hazar durood shareef ka sawab ap ko tohfatan pesh (ya'ni Esal-e-Sawab) kerta hon. Mazeed arz hay kay meray batuni mizaaj kay ba'es honay wali kaj bahsi (ya'ni ulti seedhi baaton) ki nahusat say humaray zayli halqay main Dawat-e-Islami kay Madani kamon ko bhi nuqsan pohnach jata tha. Pichlay dinon say hamaray halqay main apas ka ikhtilaf nimtanay kay liye Madani mashwara huwa, hayrat balaey hayrat kay meri khamoshi kay sabab اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Sara jhagra ba aasani khatm ho gaya. Humaray 'nigran-e-pak' nay khushi ka izhar kertay huwey mujh say be-takallufi main kuch is tarah fermaya: 'Mujhy bohat dar lag raha tha kay shayad ap behs shuru karen gay aur baat ka batangar ban jaey ga lekin ap kay khamoshi apnanay ki ne'mat nay humay rahat bakhshi.' Dar-asl baat yeh hay kay is say qabl mujh na laeq ki fuzeel behs aur bak bak ki a'adat-e-bad kay sabab 'Madani Mashwaray' waghera ka mahol kharab ho jaya kerta tha.

Madani kamon kay liye Madani hathyar

Meethay Meethay Islami bhaiyon! Dekha aap nay? Fuzool baaton say bachna Madani kaamon kay liye kis qadar mufeed hay. Lihaza jo sunnaton ka muballigh hay usay to har hal main sanjeda aur kam jo hona chahiye. Jo barr-barhiya, batuni, dusron ki baat katnay wala, bar bar beech main bol parnay wala, baat baat per behs-o-takrar kernay aur ‘bal ki khal utarnay wala ho us ki waja say deen kay kam ko nuqsan puhnchnay ka sakht andesha rehta hay, kiun kay khamoshi jo kay shetan ko maar bhaganay ka ‘Madani hathiyar’ hay is say ye bad naseeb mehroom hay. Hazrat-e-Sayiduna Abu Zar Ghiffari رَضِيَ اللهُ تَعَالَى عَنْهُ ko wasiyyat kertay huwey Tajdar-e-Risalat Mustafa Jan-e-Rahmat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay fermaya: ‘Khamoshi ki kasrat ko lazim kar lo kay is say shetan dafa ho ga aur tumhen deen kay kamon main madad milay gi.’ (*Shu’ab-ul-Iman, jild. 4, Safha. 242, Hadis 4942*)

*Allah is say pehlay Emaan pe mout day day
Nuqsan meray sabab say ho sunnat-e-Nabi ka
(Wasael-e-Bakhshish, Safha. 108)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Ghar main Madani Mahol bananay main Khamoshi ka kirdar

Meethay Meethay Islami bhaiyon! Bay zaroorat baat, hansi mazaq, aur tu tarak ki a’adat nikal denay say ghar main bhi ap ka waqar buland ho ga aur jab ghar kay afrad ap kay sanjeda pan say muta’assir hun gay to un per ap ki “Neki ki Da’wat” buhat jild asar keray gi aur ghar main Madani Mahol na huwa to bananay main asani ho jaey gi. Chuna-chay ‘Dawat-e-Islami’ kay sunnaton bharay ijtimaa main khamoshi ki ahmiyyat per kiya huwa aik sunnaton bhara bayan sun kar aik Islam bhai nay jo tahreer di hay us ka khulasa hay: Sunnaton bharay bayan main

di gayi hidayat kay mutabiq **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** mujh batuni shakhs nay khamoshi ki a'adat daalni shuru kar di hay **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ**! Is ka mujhy be-had faeda pahunch raha hay, meray Abul fuzool honay ki waja say ghar kay afraad mujh say bad-zann thay magar jab say main nay chup rehna shuru' kiya hay, ghar main meri 'Position' ban gayi hay aur khususan meri piyari piyari maan jo kay mujh say khub be-zar raha kerti theen ab be-had khush ho gayi hain, chun kay pehlay main bohat 'Bakki' tha lihaza meri achi baten bhi be asar ho jaya kerti theen magar ab main ammi jaan ko jab koi sunnat waghera batata hun to woh na sirf dilchaspi say sunti hain bal kay 'amal kernay ki bhi koshish kerti hain.

Barhta hay khamoshi say waqar aey meray piyare

Aey bhai! Zaban per to laga Qufi-e-Madina

(Wasael-e-Bakhshish, Sufha. 66)

'Ya Rab-e-Kareem! Hamay Muttaqi bana'

kay 19 huroof ki nisbat say ghar main 'Madani Mahol'

bananay kay 19 Madani Phool

1. Ghar main aatay jatay buland awaz say Salam kijiye.
2. Walida ya Walid sahib ko aata dekh kar tazeeman kharay ho jaiye.
3. Din main kam az kam aik bar Islami Bhai walid sahib kay aur Islam behnen walida kay hath aur paun chuma karen.
4. Walidain kay samnay awaz dheemi rakhiye, in say ankhen hargiz na milaiye, nechi nigahen rakh kar hi baat cheet kijiye.
5. In ka sonpa huwa har woh kam jo khilaf-e-shar'a na ho foran kar daliye.
6. Sanjeedgi apnaiye. Ghar main tu tukar, abay tabay aur mazaq maskhari kernay, baat baat per ghussay ho janay, khanay main aeyb nikaalnay, chotay Bhai behnon ko jharnay, marnay, ghar kay

baron say ulajhnay, behseyn kertay rehney ki aadaten ho to apna rawayya yaksar tabdeel kar dijiye, har aik say mu'afi talafi kar lijiye.

7. Ghar main aur bahar har jaga ap sanjida ho jaen gay to **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** ghar kay andar bhi zaroor is ki barakaten zahir honghi.
8. Maan bal kay bachon ki ammi ho to usay neez ghar (aur bahar) kay aik din kay bachay ko bhi 'aap' keh kar hi mukhatib hon.
9. Apnay Muhallay ki masjid main isha ki jama'at kay waqt say lay kar 2 ghanay kay andar andar so jaiye. Kash! Tahajjud main ankh khul jaey warna kam az kam namaz-e-fajr to ba asaani (masjid ki pehli saf main ba jama'at) muyassar aey aur phir kam kaj main bhi susti na ho.
10. Ghar kay afraad main agar namazon ki susti, be pardagi, filmon daramon, aur ghanay bajon ka silsila ho aur ap agar sar parast nahin hain, neez zann-e-ghalib hay kay ap ki nahin suni jaey gi to bar bar toka tok kay bajaey, sab ko narmi kay sath Maktaba-tul-Madina say jari shuda sunnaton bharay bayanat ki audio cassette, audio/video cds sunaiye dikhaiye, Madani channel dikhaiye. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** 'Madani nataaj' bar amad hon gey.
11. Ghar main kitni hi dant paray bal-kay maar bhi paray, sabr sabr aur sabr kijiye. Agar ap zaban chalaen gay to 'Madani Mahol' ban'ay ki koi umeed nahin bal-kay mazed bigar paida ho sakta hay kay be-ja sakhti kernay say basa auqat shaitan logon ko ziddi bana deta hay.
12. Madani mahol bananay ka aik behtreen zariya yeh bhi hay kay ghar main rozana Faizan-e-Sunnat ka dars zaroor zaroor zaroor dijiye ya suniye.
13. Apnay ghar walon ki dunya-o-akhirat ki behtri kay liye dil sozi kay sath du'a bhi kertay rahiye kay Farman-e-Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**

hay: **الذُّعَاءُ سِلَاحُ الْمُؤْمِنِ** ya'ni du'a momin ka hathyar hay. (*Al-Mustadrak lil-Hakim, jild. 2, Safha. 162, Hadis 1855*)

14. Susral main rehney waliyan jahan walidain ka zikr hay wahan sas aur susar kay sath wohi husn-e-sulook baja laiye jab kay koi mani'e-shar'a na hon. Han yeh aehtiyat zaroor kijiye kay bahu susar kay hath paun na chumay, yun hi damad saas kay.
15. Masael-ul-qur'an page 290 per hay: Har namaz kay ba'd yeh du'a awwal-o-a'khir durood shareef kay sath aik bar parh lijiye **إِنَّ نَسَاءَ اللَّهِ عَزَّوَجَلَّ**, baal bachay sunnaton kay paband banen gay aur ghar main Madani mahol qaaem ho ga. (du'a yeh hay):

[اللَّهُمَّ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا

وَدُرِّيتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝١٤٣]

Note: ((اللَّهُمَّ)) Ayat-e-Qur'ani ka hissa nahin)

16. Na farman bach-cha ya bara jab soya huwa ho to 11 ya 21 din tak us kay sir'hanay kharay ho kar yeh ayat-e-mubaraka sirf aik bar itni awaz say parhiye kay us ki ankh na khulay:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝١١٦ فِي لَوْحٍ مَحْفُوظٍ ۝١١٧

(Awwal, akhir, aik martaba Durood Shareef)

¹ Aey humarey Rab humay day humari bibiyon aur aulaad say ankhon ki thandak aur humay perhaizgaaron ka peshwa bana. [*Kanz-ul-Iman (Quran ka Tarjama)*] (Parah 19, Surah furqaan, Ayat 74)

² Bulkay woh kamal sharf wala Quran hai Loh-e-Mehfooz main. [*Kanz-ul-Iman (Quran ka Tarjama)*] (Parah 3, Surah Buruj, Ayat 21-22)

Yad Rahay! Barra na-farman ho to sotay sotay sir-hanay wazifa parhanay main us kay jagnay ka andesha hay khususan jab kay us ki neend gehri na ho, yeh pata chalna mushkil hay kay sirf ankhen band hain ya so raha hay lihaza jahan fitnay ka khof ho wahan yeh amal na kiya jaey khas kar biwi apnay shohar per yeh amal na keray.

17. Neez na farman aulad ko farman bardar bananay kay liye ta husul-e-murad namaz-e-fajr kay ba'd asman ki taraf rukh kar kay **يَا مُهَيَّبُ** 21 bar parhiye. (*Awwal-o-akhir, aik bar durood shareef*)
18. Madani In'amat kay mutabiq amal ki aadat banaiye aur ghar kay jin afrad kay andar narm gosha paen un main aur ap agar bap hain to aulad main narmi aur hikmat-e-amali kay sath Madani in'amat ka nifaz kijiye, Allah **عَزَّوَجَلَّ** ki rehmat say ghar main Madani inqilab barpa ho jaey ga.
19. Pabandi say har maah kam az kam 3 din kay Madani qafilay main aashiqan-e-rasool kay sath sunnaton bhara safar kar kay ghar walon kay liye du'a kijiye. Madani qafilay main safar ki barakat say bhi gharon main Madani Mahol ban'nay ki 'Madani Baharen' sun'nay ko milti hain.

Meethay meethay Islami bhaiyo! Bayan ko ikhtitam ki taraf latay huwey sunnat ki fazilat aur chand sunnaten aur adaab bayan kernay ki sa'adat hasil kerta hon. Tajdar-e-Risalat, Shehnsah-e-Nubuwwat, Mustafa Jan-e-Rehmat, Sham'e-Bazm-e-Hidayat, Nosha-e-Bazm-e-Jannat **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka farman-e-jannat nishan hay:

Jis nay meri sunnat say mohabbat ki us nay mujh say mohabbat ki aur jis nay mujh say mohabbat ki woh jannat main meray sath ho ga. (*Ibn-e-'Asakir, jild. 9, Safha. 343*)

*Seena teri sunnat ka madina banay aqa
Jannat main parosi mujhy tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Miswak kerna Sunnat-e-Mubaraka hay’

kay 20 Huroof ki Nisbat say Miswak kay 20 Madani Phool

Pehlay 2 Faramen-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mulahaza hon:

1. Do rak'at miswak kar kay parhna beghair miswak ki 70 rak'aton say afzal hay. (*At-targhib Wattarhib, jild. 1, Safha. 102, Hadees 18*)
2. Miswak ka iste'mal lazim kar lo kiun kay is main munh ki safayi aur Rab ki Riza ka sabab hay (*Musand Imam Ahmed bin Hanbal, jild. 6, Safha. 438, Hadis 5869*)
3. Dawat-e-Islam kay isha'ati idaray Maktaba-tul-Madina ki matbu'a **Bhr-e-Shari'at** jild 1 page 288 per Sadr-us-Shari'a Badr-ut-Tareeqa Hazrat-e-Allama Moulana Mufti Muhammad Amjad Ali Aazami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي likhtay hain, mashaekh-e-kiram fermatay hain: Jo shakhs miswak ka aadi ho martay waqt usay kalima parhna naseeb ho ga aur jo afyun khata ho martay waqt usay kalima naseeb na ho ga.
4. Hazrat-e-Sayyiduna Ibn-e-Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay miswak main 10 khubiyan hain: Munh saf kerti hay, masoorhay ko mazboot banati hay, beenayi barhati, balgham dur kerti hay, munh ki bad-bu dour kerti, sunnat kay muwafiq hay, firishtay khush hotay hain, Rab razi hota hay, neki barhati aur mayda durust kerti hay. (*Jam'-ul-Jawami'-lis-Suyuti, Safha. 249, jild. 5, Hadis 14867*)

5. Hazrat-e-Sayyiduna Abdul Wahhab Sha'arani قَدَسَ سِرُّهُ الشُّورَانِي naqal kertay hain: Aik bar Hazrat-e-Sayyiduna Abu Bakr Shibli Baghdadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي ko wuzu kay waqt miswak ki zaroorat hui, talash ki magar na mili, lihaza aik deenar (ya'ni aik sonay ki asharfi) main miswak khareed kar ist'emal farmayi. Ba'z logon nay kaha: yeh to ap nay bohat kharch kar dala! Kahin itni mehngi bhi miswak li jati hay?

Fermaya: Be shak yeh dunya aur is ki tamam cheezen Allah عَزَّوَجَلَّ kay nazdeek machar kay per kay barabar bhi hesiyyat nahin rakhteen, agar baroz-e-qayamat Allah عَزَّوَجَلَّ nay mujh say puch liya to kiya jawab dun ga kay: 'Tu nay meray piyare Habib ki sunnat (miswak) kiun tark ki? Jo mal-o-dolat main nay tujhay diya tha us ki haqiqat to (meray nazdeek) machar kay per kay barabar bhi nahin thi, to akhir aesi haqeer dolat is azeem ne'mat (miswak) ko hasil kernay per kiun kharch nahin ki?'

(Mulakhasan, Az-waqeh-ul-Anwar, Safha. 38)

6. Sayyiduna Imam Shafa'ee عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي fermatay hain: 4 cheezen a'aqal barhati hain: Fuzool baaton say parhez, miswak ka iste'mal, sulaha ya'ni naik logon ki sohbat aur apnay i'lm per a'mal kerna. *(Ihya-ul-'Ulum, jild. 3, Safha. 27)*
7. Miswak peelon ya zaiton ya neem waghera kerrvi lakrri ki ho.
8. Miswak ki motayi chungliya ya'ni choti ungli kay barabar ho.
9. Miswak aik balish say ziyada lambi na ho warna us per shaytan baithta hay.
10. Is kay reshay narm hon kay sakht reshay daanton aur masoorhon kay darmiyan khala (khala) ka ba'is bantay hain.
11. Miswak taza ho to khub (ya'ni behtar) warna kuch der pani kay glass main bhigo kar narm kar lijiye.

12. Munasib hay kay is kay reshay rozana kat'tay rahiye kay reshay us waqt tak kaar amad rehtay hain jab tak un main talkhi baqi rahay.
13. Danton ki chorhayi main miswak kijiye.
14. Jab bhi miswak kerni ho kam az kam 3 bar kijiye.
15. Har bar dho lijiye.
16. Miswak seedhay hath main is tarah lijiye kay chungliya choti ungli us kay nechay aur beech ki 3 ungliyan uper aur angutha siray per ho.
17. Pehlay seedhi taraf kay uper kay danton per phir ulti taraf kay uper kay danton per phir seedhi taraf nechay phir ulti taraf nechay miswak kijiye.
18. Muthi bandh kar kay miswak kernay say bawaseer ho janay ka andesha hay.
19. Miswak wuzu ki sunnat-e-qabliya hay albata sunnat-e-muaqada usi waqt hay jab kay munh main bad bu ho. (*Fatwah-e-Razawiyyah, jild. 1, Safhat. 623*)
20. Miswak jab na qabil-e-iste'mal ho jaey to phenk mat dijiye kay yeh aala-e-ada-e-sunnat hay, kisi jaga aehtiyat say rakha dijiye ya dafan kar dijiye ya pathar waghera wazan bandh kar samundar main dabo dijiye.

(Tafseeli ma'loomat kay liye Maktaba-tul-Madina ki matbu'a **Bahar-e-Shari'at**, jild 1 Safha 294 ta 295 ka mutala'a farma lijiye)

Hazaron Sunnaten Seekhnay kay liye Maktab-tul-Madina ki Matbu'a do Kutub 312 safhat per mushtamil kitab 'Bahr-e-Shari'at' hissa 16 aur, 120 safhat ki kitab 'Sunnaten aur Aadab' hadiyyatan hasil kijiye aur parhiye. Sunnaton ki tarbiyyat ka aik behtaren zari'a Dawat-e-Islami kay Madani Qafilon main Aashiqan-e-Rasool kay sath sunnaton bhara safar bhi hay.

Lutnay rahmaten Qafilay main chalo

Seekhnay sunnaten Qafilay main chalo

Hon gi hal mushkilen Qafilay main chalo

Khatm hon shamaten Qafilay main chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Aek Chup So Sukh

Yeh Risala Parh ker Dosrey ko Day Dijiye

Shaadi ghami ki takriba, ijtima'at, aa'raas juloos-e-milad waghira main Maktabat-ul-Madina kay sha'e kerda rasa'il aur **Madani Phoolon** per mushtamil *pamphlets* taqsim ker kay **Sawab** kamaie, gahakaun ko ba niyyate sawab tohfe main dene kay liye apni dukanaun per bhi rasail rakhne ka ma'amul banaiye, akhbar faroshaun ya bachhchon kay zariye apnay **Mohallay** kay ghar ghar main mahana kam az kam aik 'adad sunntaun bhara risala ya Madani phoolon ka *pamphlet* puhucha ker neki ki d'awat ki dhoome machayye aur khoob **Sawab** kamaie.

Makhiz-o-Maraj'e

Kitab	Matbu'a	Kitab	Matbu'a
Qura'n-e-Pak	Maktaba-tul-Madina, kerachi	Tarjama Kanz-ul-Iman	Maktaba-tul-Madina, karachi
Sahi Bukhari	Dar-ul-Kutub Ilmiyyah, Beyrut	Sunan-e-Tirmizi	Dar-ul-Fikar, Beyrut
Masnad-e-Emam Ahmed	Dar-ul-Fikar, Beyrut	Al -Sunan-ul-Kubra	Dar-ul-Kutub Ilmiyyah, Beyrut
Al Mustadrak	Dar-ul- Mua'rfa, Beyrut	Shu'ab-ul-Iman	Dar-ul-Kutub Ilmiyyah, Beyrut
Al Firdos-bi-Masor-ul-Khitab	Dar-ul-Kutub Ilmiyyah, Beyrut	Jam'-ul-Jawame'	Dar-ul-Kutub Ilmiyyah, Beyrut
Al Samtu M'a Mau-su'atu Ibn-e-Abi Dunya	Al Maktaba-tul-Asriyyah, Beyrut	Sharh-u-Sunnah	Dar-ul-Kutub Ilmiyyah, Beyrut
Hisn-e-Hasaeyn	Al Maktaba-tul-Asriyyah, Beyrut	Manakib Ahmed Bin Hambal	Dar-e-Ibn-e-Khuldun, Beyrut
Mirqa-tul-Mafateeh	Dar-ul- Fikar, Beyrut	Mira-tul-Manajeh	Zia-ul-Qur'an Pablication, Lahore
Ithaf-us-Sadah	Dar-ul-Kutub Ilmiyyah, Beyrut	Ihya-ul-Uloom	Dar-e-Sadir, Beyrut
Mustatraf	Dar-ul-Fikar, Beyrut	Al Qaul-ul-Bade'e	Muas-Sasturayyan, Beyrut
Tambih-ul-Ghafilan	Dar-ul-Kutub-ul-'Arabi, Beyrut	Minhaj-ul-Aabideen	Dar-ul-Kutub Ilmiyyah, Beyrut
Tareekh-e-Baghdad	Dar-ul-Kutub Ilmiyyah, Beyrut	Tareekh-e-Dimishk	Dar-ul- Fikar, Beyrut
Kashaf-ul-Mahjoob	Nawa-e-Waqt Printers, Lahore	Al- Munabbihhat	Peshawar
Lawaqih-ul-Anwar	Dar-e-Ihya-e-Taras-ul-'Arabi, Beyrut	Fatawa Razaviyah	Raza Foundation, Lahore
Bahar-e-Shari'at	Maktaba-tul-Madina, kerachi	Wasaal-e-Bakhshish	Maktaba-tul-Madina, kerachi

Jashan-e-Wiladat Manay ki Neyatain

Bukhari sharif ki sab say pehli hadees-e-Mubarak hay:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ yani aamaal ka dar'o madar neyaton per hay.

(Saheih Bukhari jild1.page 5)

Yad rakhiye! Har neyak aamal mey sawab-e-akhirat kamanay ki neyat zarori hay warna sawab nahi mily ga. Jashan-e-wiladat mananay mey bhi Sawab kamanay ki neyat zarori hay. Sawab ki neyar k liye aamal ka shariat k mutabiq or zewar-e-ikhlas say muziyan hona shart hay. Agar kisi nay dikahway or wah wah karwanay ki khatir jashan-e-wiladat manaya, is k liye bijli ki chori ki, bi'jabar chanda wasol kiya, bila ijaza-e-shari'e Musalmano ko iza di or haqooq-e-aama talaf kiye, marezon, sonay walon, or sheer khwar (yani dodh petay) bachon ko takleef honay ka elam honay k bawajod onchi awaz say laud speaker chalaya to ab sawab ki neyar baykar hay bal'k Ghunagar hay.

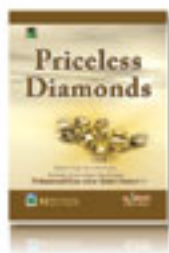
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sunnat ki Baharain

الحمد لله عازم Tabligh-e-Quran-o-Sunnat ki 'alamgeer ghayr siyasi tehreek Dawat-e-Islami kay mahkay mahkay Madani Mahaul main bakasrat Sunnatain seekhi aur sikhae jati hain, har Juma'rat Maghrib ki Namaz kay baad aap kay shaher main honay walay Dawat-e-Islami kay haftawar Sunnaton-bharay Ijtima' main riza-e-Ilahi kay liye achi achi niyyaton kay sath sari raat guzarnay ki Madani Iltija hay. 'Aashiqan-e-Rasool kay Madani Qafilaun main ba-niyyat-e-Sawab Sunnaton ki tarbiyyat kay liye safar aur rozana Fikr-e-Madina kay zari'ay Madani In'amat ka risala pur kar kay har Madani Maah kay ibtidae dus din kay ander ander apnay yahan kay zimmah-dar ko jama' karwanay ka mamool bana liji'ay, انشاء الله عازم is ki barakat say paband-e-Sunnat bannay, gunahaun say nafrat karnay aur Iman ki hifazat kay li'ay kurnay ka zihn banay ga.

Har Islami Bhai apna ye zihn bana'ay kay, 'Mujhay apni aur sari dunya kay logon ki islah ki koshish karni hay.' انشاء الله عازم Apni islah kay li'ay 'Madani In'amat' par amal aur sari dunya kay logon ki islah ki koshish kay li'ay 'Madani Qafilaun' main safar karna hay. انشاء الله عازم



Maktaba tul Madinah

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