

HAFTAWAAR KISALAH 350  
WEEKLY BOOKLET: 350



Sheikh Tareeqat, Ameer-e-Ahl-e-Sunnat, Bani Dawat-e-Islami  
Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas 'Attari Qadari  
kay malfuzaat ka tehreeri guldastah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ Razawi

AMEER-E-AHL-E-SUNNAT SAY

# JHOOT

KAY BARAY MAYN 24 SUWAL JAWAB

ROMAN

Mu'ashray say jhoot ki bura'i kesay khatam jo ?

Kiya jhoot bolnay say wuzu toot jata hay

Kiya salah karwanay kay liye jhoot bol  
saktay hayn ?

Jhoot aur chugli say bachnay ka tareeqah kiya hay

Shaykh-e-Tariqat, Ameer Ahl-e-Sunnat, Bani-e-Dawat-e-Islami  
Hazrat 'Allama Maulana Abu Bilal  
**Muhammad Ilyas**  
**Attar Qadri Rizvi** 

امیر ایل سنت سے جھوٹ کے بارے میں 24 سوال جواب

# Ameer-e-Ahl-e-Sunnat say jhoot kay baray mayn 24 suwal jawab

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

## *Kitab perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **إِن شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjama:

Ay Allah (**عَزَّوَجَلَّ**)! Ham par 'ilm-o-hikamat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

(*Al-Mustatraf, jild. 1, Safhah 40*)

**Note:** Awwal aakhir aik baar Durood Shareef perh layn.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
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## Ameer-e-Ahl-e-Sunnat say jhoot kay baray mayn 24 suwal jawab

### Du'a-e-Khalifa-e-Ameer-e-Ahl-e-Sunnat:

Ya Rab-ul-Mustafa! Jo koyi 18 safhat ka risala “Ameer-e-Ahl-e-Sunnat say jhoot kay baray mayn 24 suwal jawab” parh ya sun lay usay hamaysha sach bolnay aur jhoot say bachnay ki toufeeq ‘ata farma aur usay bayhisab bakshish day.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood Sharif ki fazeelat

Hadrat Shaykh Abu Bakr Shubli رَحِمَهُ اللهُ عَلَيْهِ aik roz Baghdad-e-ma'ala kay jayyid alim Hadrat Abu Bakr Bin Mujahid رَحِمَهُ اللهُ عَلَيْهِ kay pas tashreef laye, unhohn nay foran kharay ho kar un ko galay laga liya aur payshani choom kar bari ta'azeem kay sath apnay pas bithaya. Hazireen nay arz kiya: ya sayyadi! Aap aur ahl-e-Baghdad aj tak inhayn deewana kehtay rahay hayn magar aj in may is qadr tazeem kiyun? Jawab diya: may nay yoohn hi aisa nahin kiya, اَلْأَحْمَدُ لِلَّهِ! Aj raat may nay jawab may yeh iman afroz manzar dekha keh hadrat abu bakr shubli bargah-e-risalat may hazir howay to Sarkar-e-do 'Alam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kharay ho kar un ko seenay say lag aliya aur payshani ko bosa day kar apnay pehlu may bitha liya. May nay arz ki: ya Rusool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Shubli par is qadr Shafqat ki waja? Allah Pak kay

Mehboob صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay (ghayb ki khabar detay huway) farmaya keh yeh har namaz kay baad yeh ayat parhta hay:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Aur is kay baad mujh par durood parhta hay. (*Al-Qawl al-Badr*,  
*Safhah 346*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Suwal:** Kisi kay achanak inteqal par us kay qareebi rishtedarohn ko bulanay kay liyay kaha jata hay keh “bohat beemar hay, aap jaldi ghar ajayen” halankeh jis ko beemar bataya jaraha hota hay us ka inteqal hochuka hota hay yeh is liyay bola jata hay takeh qareebi ‘azeez ko takleef na ho, aisa karna kaisa?

**Jawab:** Yeh jhoot hay lehaza is tarhan kehna say ehtiyat karni chahiyay. Is ki jaga yoohn keh diya jaye keh emergency hay jaldi ajayen. Ab emergency may sakht beemari bhi ajayegi aur foutgi bhi shamil hogi. Yeh aik mohtat jumla hay magr log samajhtay nahin aur khuwah mukhuwah gunnahohn bharay ultay seedhay jumlay bol detey hayn halankeh un ka alternate (ya’ani mutabadil) moujood hota hay laykin us ki taraf tawajja hi nahin kartay. Allah Pak say darna chahiyay. Aaj kisi aur ki mout ki khabar day rahay hayn kal hamary mout ki khabar bhi ‘aam hojayegi, marna to sab nay hay kisi ko mout say farar

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<sup>1</sup> Sūrah al-Tawbah, Ayat 128

nahin hay lehaza hamaysha sach bolna chahiyay. (*Malfuzat Ameer-e- Ahl-e-Sunnat, jild 2, Safhah 244*)

**Suwal:** Aaj kal ham yeh dekhtay hayn keh log baat baat par jhoot bol rahay hotay hayn aur muashray may jhoot ko bohat ma'amooli samjha janay laga hay balkeh ba'az log jhoot bolnay ko acha samajhtay hayn to is hawalay say aap kuch rehnumayi farma dijiyay takeh hamaray muashray may jhoot ki burayi khatam hojaye.

**Jawab:** Waqayi muashray may jhoot bohat ziyadah 'aam hay aur baat baat par jhoot bola jata hay, maslan log tijaray may jhoot boltay hayn, mulazimat may jhoot boltay hayn, mulazim rakhna hay to jhoot boltay hayn, agar kisi nay mulazim rehna hay to voh jhoot bolega, khareedari karni hay to jhoot bolengay aur mazaq may bhi jhoot bolengay to yoonh qadam qadam par jhoot bola jaraha hay, ba'az jhoot aisay hotay hayn jin ka khud ko pata chaal jata haay keh may jhoot bol raha hoon aur ba'az auqat bilkul tawajja nahin hoti aur bandah jhoot bol raha hota hay jesay kisi ki tabiyat kharab hay to ab agar us say poochengay keh kiya haal hay? Tabiyat kaysi hay? To voh bolega: theek hoon. Ab agar us ki tawajja apnay marz ki taraf bhi hay keh may theek nahin hoon, beemar para hoon aur bukhar may tap raha hoon aur phir bhi voh "theek hoon" keh raha hay, to yeh jhoot hay. Yahan tak keh agar us nay is zehen say "الْحَمْدُ لِلَّهِ" kaha keh may theek hoon jaysa keh log "theek hoon" keh ma'ani may bhi "الْحَمْدُ لِلَّهِ" kehtay hayn to ab yeh bhi jhoot hay. Jab bandah beemar hota hay to log poochtay hayn: kiya haal hay? Ab poochnay walay bhi rasmi pooch rahay hotay hayn warna agar mareez aisohn kay samnay apni beemar ki file kholay to voh us kay mutahmal nahin hongay aur usay bardasht nahin karengay. Aisay mouqay par mareez ki tawajja

Allah Pak ki naimatohn ki taraf ho maslan may musulman hoon to ab voh haal poochay janay par apnay musulman honay kay tasawwur say “الْحَمْدُ لِلَّهِ” kahay to bachat hojayegi warna “theek hoon” kay ma’ani may الْحَمْدُ لِلَّهِ kahay ga to yeh jhoot qarar jayega. Isi tarhan tajir apnay maal ki tareef may pata nahin kiya kiya bol raha hota hay aur ba’az auqat to maal bechnay kay liyay sareeh ya’ani khulay jhoot bol raha hota hay, maslan itnay may to mujhay wara nahin khataa (ya’ani bachat nahin hoti), itnay may to mujhay para nahin hay aur itnay may to mayri khareed bhi nahin hay, phir voh gahak ko “khareed bhao” alkeh ba’az auqat to “khareeb bhao” (jis rate may khareedi) say kam may bhi day dayta hay halankeh khareed bhao kuch aur hota hay magar voh usay khareed bhao bata kar jhoot bol raha hota hay. Yoonhi agar koyi dukan par race gary (khulay paisay) lenay aata to jhoot bolengay keh nahin hay halankeh race gary ka dhayr laga hota hay. Is muamlay may tajir yeh bhi bol sakti hayn keh hamayn khud is tarhan zuroorat paraygi magar choonkeh is tarhan kehmay say agla behes karega keh maray ko daydo, mujhay bohat zuroori hay to is liyay jhoot bol kar taal detay hayn. Yaad rahay! Jhoot bolnay ka azaab bardasht nahin ho jayega lehaza jhoot na bolayn aur agar samnay wala behes karay to aap usay is tarhan samjha saktay hayn keh agar may bol dayta keh rayzgary (khulay paysay) nahin hay to aap mujh say na ulajhtay laykin may nay jhoot say bachnay kay liyay aap ko sach bata diya keh rayzgary hay magar meray pas bhi gahak aatay hayn aur bara note detay hayn to khulay paysohn ki mujhay bhi zuroorat hoti hay, is liyay may nay rakhay huway hayn to sach bolnay par aap mujh say ulajh rahay hayn. Beherhaal log baat baat par jhoot boltay hayn jaysa keh kaheen pohanchnay may deir hogayi to jab poocha jayega keh kiyon deir hogayi? To us ka



bhi koyi na koyi bahana talash lengay keh fulah mil gaya tha ya pait may dard hogaya tha wagherah halankeh late honay ki waja paut may dard hona nahin tha kiyonkeh pait may dard hotay huway qadam kis tarhan chaltay rahay? Balkeh late yoonh huway keh ghar say niklay hi deir say thay. Ba'az auqat late honay par yeh bhi keh diya jata hay keh traffic may phans gaya tha is liyay late huwa halankeh aap jab ghar say niklay thay tab hi late hogaye thay aur traffic may phans kar mazeed late hogaye to yoonh aap traffic may phansnay ki waja say late nahin huway balkeh ghar say late nikalnay ki waja say late huway. Yaad rakhiyay! Jis ko jaldi pohanchna hota hay voh ghar say jaldi nikalta hay laykin deeni kaam may khas tour par bandah late ho hi jata hay. Agar koyi ijtima' ya madani muzakray may late pohanchta hay to voh bhi traffic may phansnay ka bahana banata hay to yoonh ba'az auqat nayk kaaamohn may bhi bandah jhoot bol raha hota hay, Allah kareem hamayn jhoot say bachaye aur sachay Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki payrvi kartay huway hamaysha sach bolnay ki sa'adat bakshay. (*Malfuzat Ameer-e- Ahl-e-Sunnat, jild 3, Safnah 60-62*)

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Suwal:** Jhoot bolnay kay hawalay say hamaray muashray may bohat sari cheezayn ra'ij hayn aur logohn may un ka zikr bhi hota hay, maslan “yahan to jhoot bolnay ki ijazat hay” wagherah is say maloom hota hay keh jhoot aik bohat wasee mouzu hay, jis tarhan ghayb kay hawalay say bohat sary wazahatayn bayan ki gayi isi tarhan jhoot kay mutalliq bhi bharpoor ilm hona zuroori hay, jesay aap farmatay hayn keh may is baray may faysla nahin kar pata keh hamaray yahan jhoot ziyadah hay ya gheebat?

**Jawab:** Aisa lagta hay keh jhoot ziyadah hay, jhoot boltay huway pata hi nahin chalta keh jhoot bol rahay hayn. Aik martaba ham kisi mareez ko dekhnay gaye voh mareez azmaish may lag raha tha ham nay us say hamdardi ki to us kay pas moujood us kay Azeez nay kaha keh un ko koyi masla nahin hay, yeh saheeh hayn. Un ka yeh jumla jhoot tha, agar unhayn ilm nahin tha keh kaysi tabiyat hay to alag baat hay laykin maloom honay kay bawujood kehna keh theek hay, yeh jhoot hoga. Aaj kal mareez kay baray may is tarhan bol diya jata hay halankeh mareez shaded takleef may hota hay to is mouqay par tabiyat theek hay kehna, jhoot hoga.

Yoonh hi agar koyi sakht baat karnay kay baad kahay keh aap ko mayri baat buri to nahin lagi? Samnay wala kehta hay: nahin nahin, koyi baat buri nahin lagi, halankeh us ko voh baat bohat buri lagi hoti hay is ki waja say voh andar katt chuka hota hay laykin jhoot bold eta hay keh kuch nahin huwa. Jhoot mai kafi baatein ajati hayn bas insan ko apni zaban sambhalni chahiyay, suwal karnay walay to suwal karengay magar unhayn jawab denay may jhoot shamil nahin hona chahiyay. Isi tarhan koyi pareshan ho aur doosra us say poochay keh kiya baat hay aap pareshan lag rahay hayn? Voh agay say inkar karday keh koyi pareshani nahin hay to yeh us nay jhoot bola. Pareshani bata deney may kiya harj hay? (*Malfuzat Ameer-e- Ahl-e-Sunnat, jild 3, Safhah 318*)

**Suwal:** Jhoot bolnay aur bahana banana may kiya farq hay?

**Jawab:** Jhoot sach ka ulat hay jabkeh bahanay ba'az auqat durust bhi hotay hayn aur ba'az auqat galat bhi. (ameer-e-ahl-e-sunnat kay qareeb bethay huway mufti sahab nay farmaya: ) jo baat waqiyay kay khilaf hogi usay jhoot bola jayega jabkeh

bahanohn may donohn baatein hosakti hayn. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 238*)

**Suwal:** Jhoti tareef karna kesa?

**Jawab:** Agar maska laganay (khush amad) kay liyay kisi ki tareef ki keh “aaj ap bohat achay lag rahay ho” to yeh jhoot aur gunnah hoga. Beherhar! Hamayn musalman say husn-e-zan rakhna chahiyay. (*Al-Ḥadīqah al-Nadiyyah, jild 3, Safhah 174*) keh ham usay achay lag rahay hongay jabhi voh aisa keh raha hay. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 307*)

**Suwal:** Kiya jinnat bhi jhoot boltay hayn?

**Jawab:** Sab say pehlay jhoot aik jin nay hi bola tha aur voh jin “Iblis” hay jisay ham shaytan kehtay hayn. Shaytan darasal jin hay. (*Parah 15, Sūrah al-Kahf, Ayat 50, Mirā't al-Manājih, jild 6, Safhah 661*) ba'az log isay farishtehtay kehtay hayn jo durust nahin hay. Iblis ka asal naam “azazayl” hay. (*Tafsīr al-Ṭabarī, Sūrah al-Baqarah, Ayat 34, jild 1, Safhah 262, Hadees 686; Malfuzat Ameer-e-Ahl-e-Sunnat, jild 10, Safhah 52*)

**Suwal:** Kita jhoot bolnay say quzu toot jata hay?

**Jawab:** Jhoot bolnay say wuzu nahin toot'ta laykin behtar hay keh dobarah wuzu karliya jaye. (*Bahr al-Rāi'q, jild 1, Safhah 34; Malfuzat Ameer-e-Ahl-e-Sunnat, jild 2, Safhah 101*)

**Suwal:** Kiya bachohn ko sabaq amoz jhooti kahaniyahn bana kar suna saktay hayn?

**Jawab:** Aisa jhoot jis ka sab ko pata ho aur jo sunay voh samajh jaye keh yeh jhoot hay, is may koyi harj nahin. (*Iḥyā al-'Ulūm, jild 2, Safhah 419*) jaysay billi nay bandar ko yoohn kaha wagherah. Zahr hay sun'nay walay samajhtay hayn keh yeh jhoot hay,

phir bandar nay billi ko kaha bhi to samjha kis nay? Laykin yeh us waqt durust hay jab koyi zuroorat ho warna fuzool baat hay.

*(Malfoozat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 271)*

**Suwal:** Koyi shakhs aksar jhoot bolta ho to us ki sachi baat bhi jhoot lagti hay, kiya us ko badghumani kaha jayega?

**Jawab:** Kasrat say jhoot bolnay wala shakhs kabhi sachi baat bhi kar deta hay, laykin yeh fitri cheez hay keh aisay shakhs ki sachi baat par bhi yaqeen nahin aata. Beherhaal is ko badghumani nahin kaha jayega. *(Tafsīr al-Qurṭubī, part 26, Sūrah al-Hujurāt, Ayat 12, jild 8, Safhah 238, Mulakhkhasan, Malfoozat-e- Ameer-e-Ahl-e-Sunnat, jild 8, Safhah 29)*

**Suwal:** Koyi kisi sya kahay keh “logohn nay aap ko salam kaha hay” halankeh har fard nay nahin kaha hota to kiya yeh jhoot hoga? <sup>1</sup>

**Jawab:** Agar sab nay usay apna wakeel banaya hay keh “hamara salam pohanchado” to theek hay, warna durust nahin. Log umooman mujhay kehtay hayn keh “hamaray sab ghar walohn ya gaon walohn nay aap ko salam kaha hay” agar waqayi sab nay wakeel banaya ho to harj nahin, warna apni taraf say is tarhan nahin kehna chahiyay. *(Malfoozat Ameer-e-Ahl-e-Sunnat, jild 8, Safhah 202)*

**Suwal:** Baaz logohn nay is jumlay ko apna takiya kalam (voh lafz jo guftugu may bar bar bola jaye usay takiya kalam kehtay hayn) bana Rakha hay: “agar may jhoot bolohn to martay waqt mujhay kalma Naseeb na ho” aisa kehna kaysa hay?

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<sup>1</sup> Yeh suwal shouba Malfoozat-e-Ameer-e-Ahl-e-Sunnat ka qaim kardah hay aur jawab Ameer-e-Ahl-e-Sunnat دَامِئْتِ رَبِّكَ هِيَ الْعَالِيَةَ ka inayat kiya huwa hay.

**Jawab:** Jumla to bohat khatarnak hay aur bary jurat mandi hay. Iman ki jaysay koyi ehmiyat hi nahin hay keh jhoot bolohn to iman par khatima hi na ho. Aisi baat to kabhi khuwab may bhi nahin bolni chahiyay. Is kay hukum may tafseel hay, aisa jumla na bola jaye. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 214*)

**Suwal:** Agar kisi insan nay teen martaba jhooti baat par Quran-e-pak uthaya to us ka kiya gunnah hay?

**Jawab:** Quran-e-kareem ki qasam khana qasam hay albattah sirf Quran-e-pakreen utha ka rya us par hath rakh kar koyi baat karna qasam nahin fattawa razawiya jild 13 safha 574 par hay: jhooti baat par Quran-e-majeed ki qasam uthana sakht azeem gunnah-e-kabeerah hay aur sachi baat par Quran-e-azeem ki qasam khanay may harj nahin aur zuroorat ho to utha bhi sakta hay magar yeh qasam ko bohat sakht karta hay. Kisi khas zuroorat kay beghayr nahin uthani chahiyay. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 1, Safhah 494*)

**Suwal:** Mazak may jhoot bolna kesa?

**Jawab:** Mazak may jhoot bolnay say mutalliq chand Riwayat mulahiza kijiyay: Sarkar-e-A'ali Waqar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: bandah poora moin nahin hota jab tak Mazak may bhi jhoot ko na chorday aur jhagra karna na chorday agar chay sachha ho. (*Musnad Ahmad, jild 3, Safhah 268, Hadees 8,638*)

Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: jo baat karta hay aur aur logohn ko hansanay kay liyay jhoot bolta hay us kay liyay halakat hay, us kay liyay halakat hay ya'ani barbadi aur tabahi hay. (*Sunan al-Tirmidhi, jild 4, Safhah 141, hadees 2,322*) Piyaray Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: bandah baat karta hay aur mehez is liyay karta hay keh logohn ko hansaye laykin voh us ki waja say jahannum ki itni gehrayi may girta

hay jo asman aur zameen kay darmiyani faslay say bhi ziyadah hay aur zaban say jitni lagzish (galti) hoti hay yeh us lagzish say ziyadah hay jo qadam say hoti hay. (*Kitāb al-Zuhd li Ibn al-Mubārak, Hadees 734; Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 289*)

**Suwal:** Kisi ko hansanay kay liyay mazaq may jhoot, ghayb ya tohmat ka sahara lay saktay hayn?

**Jawab:** Ji nahin! Aisa karna gunnah hay. Aaj kal jhootay chutkulay (Mazak) bohat chal rahay hayn yeh sab gunnah hayn. Jesay comedian, logohn ko hansatay hayn ya kitabohn aur akhbarohn may wesay hi bay maqsad chutkulay likhay hotay hayn jin ka maqsad sirf samnay walay ko hansana hota hay, yeh nahin honay chahiay. Riwayat may hay: jo logohn ko hansanay kay liyay jhooti baat karta hay to voh jahannum ki gehrayi may girta hay. (*Kitāb al-Zuhd, Safhah 255, hadees 734*) albatta baaz jhootay chutkulay aisay bhi hotay hayn jin say Maqsood hansana nahin hota balkeh ‘ibrat ya sabaq amoz baat samjhana hota hay aur sunanay walay ki niyyat bhi yehi hoti hay to un may jawab ki gunjaish hogi. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 446*)

**Suwal:** Kiya do dostohn kay darmiyan sulah karwanay kay liyay jhoot bol saktay hayn?

**Jawab:** Lafz sulah kay laam par paysh nahin hay balkeh yeh sakin hay ya’ani sulah. Jhoot bolnay ki soorat to moujood hay magar jab tak beghayr jhoot bolay sulah mumkin ho to jhoot na bola jaye, har soorat may jhoot bolnay ki soorat to moujood hay magar jab tak beghayr jhoot bolay sulah mumkin ho to jhoot na bola jaye, har soorat may jhoot bolnay ki ijazat nahin hay. Agar sab rastay band hogaye aur sach bolayn gay to sulah nahin hogi to ab jhoot ki gunjaish niklay gi laykin ab bhi agar

toriya say kaam hosakta hay (toriya ka matlab hay lafz ka doosra koyi door ka ma'ani murad lena) is say kaam chalayeh sareeh (wazeh) jhoot na bolay. (*Bahar-e-Shariat, jild 3, Safhah 517-518, part 16, Mulatqatan*) yeh sab ehtiyatayn vohi karsakay ga jis ko ilm hoga. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 317*)

**Suwal:** Ham log apas may baat kartay huway jhoot sach ka khayal nahin rakhtay, aisi nasehat farmaiyay keh jhoot say nafrat hojaye aur ham kabhi jhoot na bolayn.

**Jawab:** Jhoot waqayi bohat buri cheez hay. Jhoot haram aur jahannum may lay janay wala kaam hay. Har musalman ko is say bachna chahiyay aur hamaysha sach bolna chahiyay. Kehtay hayn: "sanch ko anch nahin." Umm-ul-Momineen Hazrat-e-bibi 'Aisha Siddiqua رَضِيَ اللهُ عَنْهَا farmati hayn: Rusool-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko jhoot say ziyadah napasand koyi cheez nahin thi, jab ap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kisi kay jhoot par agah hotay, agarcheh voh jhoot jhoota sa hota to us jhoott bolnay walay ko apnay qalb-e-athar (ya'ani Mubarak dil) say nikal detey, yahan tak keh Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ jaan letey keh us nay toubah Karli hay. (*Al-Mustadrak, jild 5, Safhah 133, Hadees 7,126*) Sarkar-e-Namdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: jab bandah jhoot bolta hay to us ki badbu say farishte aik meel door hojata hay. (*Sunan al-Tirmidhi, jild 3, Safhah 392, Hadees 1979*) jhoot say bachnay kay liyay jhoot bolnay kay azabat aur sach bolnay kay fazail ki maloomat hasil kijiyyay aur is kay liyay bahar-e-shariat kay soluwayhn hissay may moujood hissay may moujood "jhoot ka bayan", nayz ehya ulu loom ki teesri jild ka muta'ala kijiyyay, is may jhoot kay mutalliq kafi tafseelat moujood hayn, إِنَّ شَاءَ اللهُ jhoot say nafrat paida hogi. Allah kareem ham sab ko sahay Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sadqay sachha bana day. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 305*)

**Suwal:** Ham market may dukandari may dukandari kartay hayn jahan jhoot ki bohat ziyadah mudakhilat hoti hay, is say bachnay ka koyi tareeqa Irshad farma dijiyay.

**Jawab:** Jab roza rakhtay hayn to bhook aur piyas lagti hay magar phir bhi roza rakh letey hayn aur taraweesh parhnay ka pukhta azam hota hay to taraweesh parhnay may bhi kamiyaab hojaty hayn to isi tarhan jhoot say bachnay ka pukhta azam karlayn to is say bhi bach jayengay. Jhoot bolna chor dayn chahay sach bolnay say karorohn rupay ka nuqsan horaha ho ya souda kharab horaha ho to honay dayn, kiya pata karorohn rupay ka souda tay hotay hi heart fail hojaye, zindagi ka koyi bharsa nahin hay. Agar heart fail nab hi ho to yeh crore rupiya kab tak kha lengay? Aisa paisa daiyohn may chala jata hay, daku'ohn kay pas aur na janay kahan kahan nikal jata hay. Behar haal jhoot may barkat nahin balkeh nahoosat-o-barbadi hay aur jhoot bolna jahannum may lay janay wala kaam hay, is liyay jhoot ko apni dictionary say nikal dijiyay. Yaad rakhiyay! Sach bolnay wala hamaysha kamiyaab hota hay, aik mahawra hay: "sach ko aanch nahin" ya'ani sach ko koyi Zarah nahin pohanch sakta. Gahak jata hay to chala jaye koyi baat nahin, sach boltay rehney say ahista ahista image qa'im hojayege, hatta keh aik waqt aisa ayega keh log bolengay keh yaar yeh dukandar sach hay aur khud bakhud aap ki dukan par gahak barhna shuru hojayengay, phir ap jo bolengay gahak ankh band kar kay maan lengay. Hazrat Abdullah Bin Umar رضي الله عنهما say Riwayat hay keh Rusool Allah صلى الله عليه وآله وسلم nay farmaya keh sach bolnay wala aur amanatdar tajir ambiya, siddiqeen aur shuhada kay sath hoga. (*Sunan Ibn Mājah, jild 3, Safhah 6, Hadees 2,139; Malfuzat Ameer-e-Ahl-e-Sunnat, jild 8, Safhah 298*)

**Suwal:** Mera furniture ka kaam hay. Baaz dukandar aisa kartay



hayn keh halkay maal ko bhaari aur bhari maal ko halka keh kar bech detey hayn, aisa karna kesa?

**Jawab:** Baaz cheezayn wazan dar hon to un ki achi qeemat lagti hay, jabkeh baaz cheezayn agar halki hon to tab un ki qeemat achi lagayi jati hay. Agar koyi shakhs kisi cheez ko halka ya bhari keh kar bech raha hay aur gahak ko maloom hay keh kis cheez may halka ya bhari keh raha hay, nayz koyi dhokay ki soorat nahin hay aur dukandar jhoot bhi nahin bol raha to aisa karna saheeh hay. Albattah agar voh halki cheez ko bhari ya bhari cheez ko halki keh raha hay, ya ghatiya quality (ya'ani mayar) ki cheez ko achi quality keh kar bech raha hay aur jhoot-o-dhoka dahi say kaam lay raha hay to aisa karna jayaz nahin hay, (*Al-Durr al-Mukhtār, jild 7, Safhah 229*) kiyonkeh jab gahak ko maloom hoga keh mujh say dukandar nay jhoot bola hay, dhoka diya hay ya cheez kay ayb ko chupaya hay to voh cheez hi nahin lega, ya agar lega to daam kam karega. Jo dukandar jhoot ya dhoka dahi say kaam lega voh gunnahgar hoga. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 9, Safhah 242-243*)

**Suwal:** Aj kal market may kisi bhi qisam kay dhokay say bacha nahin jasakta yahan tak keh puranay spare parts (ya'ani purzohn) ko naya aur local ko genuine parts (ya'ani asal purzay) keh kar bech diya jata hay, aisa karna kesa hay?

**Jawab:** Agar puranay spare parts ko naya, ghatiya ko aala aur doosray mulk kay spare parts ko is mulk ka keh kar becha keh jis mulk ka mashoor hota hay to yeh sab dhoka aur jhoot hay aur aisa karna haram aur jahannum may lay janay wala kaam hay. Albatta agar bechnay walay nay khareednay walay par yeh baat wazeh kardi ho keh meray pas naya nahin purana spare part hay jisay log naya karkay bechtay hayn aur yooohn gahak ko spare parts ki condition (ya'ani halat) bata di to ab khareed-

o-farokht may koyi gunnah nahin hay. (*Malfoozat Ameer-e-Ahl-e-Sunnat, jild 1, Safhah 505*)

**Suwal:** Buzurgan-e-Deen رَحْمَةُ اللهِ ki tehreer kay muamlay may kiya ehtiyatayn thi, is baray may kuch Irshad farma dijiyay?

**Jawab:** Hamaray Buzurgan-e-Deen رَحْمَةُ اللهِ alfaz kay istemal may bohat mohtat hotay thay chunancha ehliya ulu loom ki teesri jild may hay: Hazrat Maimoon Bin Abu Shubaib رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: may betha khat likh raha tha keh aik huruf par aakar ruk gaya keh agar yeh lafz likh deta hoon to khat khoobsurat hojayega laykin jhoot say daman nahin bacha sakunga. Phir may nay voh lafz chornay ka azam karliya keh bhalay mera khat khoobsurat na-o-magar may yeh lafz nahin likhunga. To mujhay gahr kay konay may nida ki gayi jis may Quran-e-Kareem ki is ayat ki awaz thi:

يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

(*Al-Quran, part 13, Sūrah Ibrāhīm, Ayat 27, translation from Kanz al-'Irfān*)

Tarjuma Kanz-ul-iman: Allah sabit rakhta hay iman walohn ko haq baat par dunya ki zindagi may aur akhirat may. (*Ihyā' al-Ulūm, jild 3, Safhah 169*) yeh to hamaray Buzurgan-e-Deen رَحْمَةُ اللهِ ki tehreer may ehtiyatayn thi laykin aaj kal kay mazameen aur article may itna jhoot hota hay keh zameen-o-asman kay qalabay mila diyay jatay hayn. (ya'ani jhooti sachi baatein likh di jati hayn) aisa jhoot likhnay say behtar hay Qalam rakh dayn.

Guzishta zamanay may moutazila nami aik bad mazhab firqa guzra hay, un ka jahaz nami aik bohat bara alim tha, jab voh margaya to kisi nay usay khuwab may dekh kar poocha keh

teray sath kiya guzri? To us nay kaha keh apnay Qalam say vohi likho jis ko dekh kar tum kuch hojao. (*Ihyā' al-'Ulūm, jild 5, Safhah 266*) fee zamana Qalam say kiya kiya likh rahay hotay hayn kuch hosh nahin hota, nayz is waqiyay say social media ar tehreeri message phaylanay walay ibrat hasil karayn keh apni zaban say vohi kahayn jo akhirat may charasakay, aik aik haraf sambhal sambhal kar likhayn aur bolayn laykin yahan to utna mubalga kar rahay hotay hayn keh bas.

### **Hamd, Na'at aur manqabat likhnay mayn ehtiyatayn**

Naat sharif, nazam ya ashaar likhnay may mazed ehtiyat ki hajat hay keh admi is may phans jata hay kiyonkeh us ko radees ya qafiya nibhana hota hay aur apnay misraq ka wazan barabar rakhnay kay liyay alfaz dhoondna partay hayn jis ki waja say sakht azmaish hoti hay lehaza salamti isi may hay hamd aur naat wagherah likhnay ki koshish na ki jaye. Is maydan may baray baray shoura jin maynaat go (naat khuwan) sha'ir bhi shamil hayn unhohn nay thokrayn khayi hayn aur aisi aisi sharayi galtiyahn chor kar dunya say rukhsat huway hayn keh al aman-o-al hafeez likhnay walihn nay unki misalayn tak likhi hayn keh falahn itna bara sha'ir tha, itnay itnay kalam likhay, naatayn bhi kahayn magar yeh yeh galat baat likh gaya. Yaad rakhiyay! Naat sharif likhnay kay liyay zuroori hay keh likhnay wala mutasallib (pukhta) alim ho aur us kay sath sath fan-e-shayri bhi janta ho, agar aisa nahin hay to kalam na likhay. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 3, Safhah 32*)

**Suwal:** Aap nay aik madani muzakray may farmaya tha keh may road par karkay kakri ground may khelney nahin jata tha kiyonkeh mayri Walidah nay mana kiya tha, kuch din pehlay aap kay aik dost say mayri mulaqat huwi to unhohn nay aik waqiya bataya keh ham aik gali may khela kartay thay to may

nay ilyas Qadri kay kaha keh “chalo ilyas! Kakri ground may kheltay hayn” aap nay farmaya: mayri maan nay mana kiya hay” unhohn nay kaha: maan to ghar may hay un ko kiya pata? To aap nay farmaya keh “nahin jhoot nahin bolna” piyaray murshid-e-kareem! Mayri ap say darkhuwasst hay keh yeh waqiya bachohn ko batayen takeh voh jahan bhi jayen walidayn ko bata kar jayen aur jhoot na bolayn.

**Jawab:** Kakri ground aur hamaray ghar kay darmiyan aik bara road waqay tha, aur is road par gariyahn bohat rafter say chalti theen us liyay mayri Walidah mujhay is ground may khelnay kay liyay janay say mana karti theen takeh mujhay kisi qisam ki koyi takleef nay pohanchay yaqeenan yeh un ki mujh say mohabbat thi. Nayz may apni maan say jhoot nahin bol sakta tha kiyonkeh **الْحَمْدُ لِلَّهِ** mujhay bachpan say hi Allah Pak say darr lagta tha. *(Malfuzat Ameer-e-Ahl-e-Sunnat, jild 8, Safhah 67)*

**Suwal:** Jhoot aur chugli say bachnay ka tareeqa kiya hay?

**Jawab:** Insan jhoot aur chugli say us waqt bach saka ga jab usay jhoot chugli ki tabah kariyohn ka ilm hoga aur yeh ilm deeni kutub ka muta’ala karnay say hasil hoga. Jhoot say bachnay ki koshish jaryakhay aur is kay sath sat h Allah Pak say dua bhi karta rahay, Allah Pak ki rehmat say umeed hay keh jhoot aur chugli say chutkara Naseeb hojayege. Agar koyi shakhs yeh kehta hay keh may ahista ahista unhayn chor doonga to yeh khayal zehen say nikal kar foran un gunnahohn ko chor day keh mout ka kuch maloom nahin keh kis waqt ajaye lehaza insan ko apnay gunnahohn say jald toubah kar layni chahiyay. Han agar koyi ziyadah chai peeta hay aur us kay liyay chai nuqsan deh bhi hay voh kahay keh may ahista ahista chai chor doonga to yeh baat samajh may bhi ati hay, jabkeh gunnahohn kay muamlay may ahista ka muamla tark kardena chahiyay. Isi

tarhan agar koyi sharab peeta hay usay bhi chahiyay keh foran chor day keh us ka peena haram-o-gunnah hay. Kisi gunnah ko ahista ahista chornay ki ijazat koyi bhi alim-e-deen nahin dega. Mazeed maloomat hasil karnay kay liyay maktaba tul Madinah ki kitab “gheebat ki taba kariyahn” khareed kaar muta’ala kijiyyay. Is kitab ko parhnay say **رَبِّهِمْ أَتَى** ilm may izafa hoga. Yaad rakhiyay! Ilm aik noor hay aur gunnah andhera hay, jahan ilm ka noor ajata hay to wahan gunnahohn ka andhera baqi nahin rehta. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 8, Safhah 279-280*)

**Suwal:** Jhoot ki tabah kariyahn kitab kab tak ayegi?

**Jawab:** Zindagi nay sath diya to jhoot ki tabah kariyahn kitab likhnay ka bhi iradah hay kiyonkeh may is ki zuroorat bohat mehsoos karta hoon. Pehlay khayal tha keh gheebat ziyadah hay magar ab samajhta hoon keh jhoot gheebat say bhi ziyadah hay. Baat baat par jhoot bolna aam hogaya hay. Zimmedaran aur mubaligeen ki baat ki jaye ya awan-o-khuwas ki, pata bhi nahin chalta aur mun say jhoot nikal raha hota hay, ab meray jaysa jo hassas (sensitive) admi hota hay voh baaz auqat jaan eta hay keh us Gareeb ko pata bhi nahin keh yeh jhoot hay laykin bohat martaba bolnay ki himmat nahin hoti. Kitab may misalayn day kar samjhanay ka zehen hay. Kabhi yaad aya hay to koyi misalayn day kar samjhanay ka zehen hay. Kabhi yaad ata hay to kayi misalayn apnay pas likh leta hoon take h Allah Pak ki toufeeq say jab kitab aye gi to **رَبِّهِمْ أَتَى** us may daal dayn gay. Bas Allah Pak qubool karay aur Ikhlas bhi ata farmaye. (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 2, Safhah 107*)

**Suwal:** Kiya jhootay shakhs ki koyi nishani hay? Takeh us say bacha ja sakay.

**Jawab:** Nishani to baaz auqat ghayr muslim ki bhi bata nahin chalti. Aik martaba may kisi mulk may tha aur hamary gary signal par ruki huwi thi, itnay may chai kay hotel say aik noujawan bhagta huwa nikla aur baray pur tapak andaz say mujhay “assalam-o-alaikum” kaha, kisi nay mujhay bataya keh yeh ghayr muslim hay. Aaj kal to kisi musulman hona bhi maloom nahin hota, kiyonkeh musulman bhi ghayr muslimohn jaysa libas pehentay aur us ki tarhan baal rakhtay hayn. Musalmanohn ki tazheeb-o-tamaddun bhi ghayr muslimohn jaysa hogaya hay. Khuda ki panah! Rahi baat jhootay shakhs ki nishani ki, to jab voh jhoot bolay ga tabhi maloom hosakay ga keh voh jhoota hay, is kay ilawah yeh baat kesay maloom hosakti hay! Kiyonkeh yeh koyi paheli to hay nahin jisay boojha jasakay. Hadees-e-pak may munafiq ki yeh nishaniyahn bayan ki gayi hayn keh voh baat karta hay to jhoot bolta hay, wadah karta hay to wadah khilafi karta hay aur us kay pas amanat rakhwayi jaye to khayanat karta hay. (*Sahīh al-Bukhārī, jild 1, Safhah 25, Hadees 34*) (*Malfuzat Ameer-e-Ahl-e-Sunnat, jild 1, Safhah 243*)

Aglay  
haftay ka risalah



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