

Haftahwaar risalah



Ameer-e-Ahl-e-Sunnat داعية برعائهم العالمة
ki kitab "Guftugu ke Aadab" se tisri qist banam

Muhtat Guftugu Kijiye



Kuttay ki shakal wala

Fuhsh baat ki ta'reef

Nasihaton bhari 50
dilchasp batain

Kasrat se Durood Sharif
parhna kaam aa gaya

Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat,
Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal
Muhammad Ilyas Attar Qadiri Razavi

باني
الدعوة

مُحتاط گُفتگو کیجئے!

Muhtaat Guftgu Kijye!

Table of Contents

Muhtaat Guftgu Kijye!	1
Du'a-e-Attar:	1
Durood Sharif ki Fazilat.....	1
Fuhsh goi ke bare mein 4 Faramin-e-Mustafa ﷺ	1
Gandi zaban khatarnak bimari hai.....	2
Kutte ki shakal wala.....	2
Fuhsh baat ki ta'reef	2
"Achha Bolo" ke aath huroof ki nisbat se 8 Madani phool	3
"Khamoshi bhi ne'mat hai" ke pandrah huroof ki nisbat se dunya-o-aakhirat mein kaam aane wali 15 baten.....	4
Nasihaton bhari 50 dilchasp batain.....	6
" بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ " ke unnis huroof ki nisbat se zaban ke muta'alliq 19 'Arabi muhaware (ma' Urdu tarjamah).....	9
"Ya Rabb! Karam Farma" ke gyarah huroof ki nisbat se 11 Urdu muhaware (ma' ma'ani).....	11
Gunahon ki 'adaton se tawbah naseeb ho gai.....	12
Kasrat se Durood Sharif parhna kaam aa gaya.....	13

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

Muhtaat Guftgu Kijye!

Du'a-e-Attar:

Ya Allah Pak! Jo koi 14 safhat ka risalah "**Muhtaat Guftgu Kijye!**" parh ya sun le use hamesha muhtaat guftgu aur a'mal mein ihtiyaten karna naseeb farma aur Jannat-ul-Firdaws mein maan baap samet be-hisab dakhilah naseeb farma.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Sharif ki Fazilat

Farman-e-Aakhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Jo log kisi majlis mein baithte hain phir us mein na Allah Pak ka zikr karte hain aur na hi us ke Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood-e-Pak parhte hain Qayamat ke din woh majlis un ke liye ba'is-e-hasrat hogi (Allah Pak) chahe to un ko 'azab de aur chahe to bakhsh de.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fuhsh goi ke bare mein 4 Faramin-e-Mustafa ﷺ

Fuhsh go (ya'ni be-hayai bhari baten karne wala) insan be-bak (ya'ni be-adab-o-be-khauf) hota hai aur is ki sab se bari mahroomi yeh hai ke Allah Pak aur us ke Pyare Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aise shakhs ko pasand nahin karte aur fuhsh go ka thikana Jahannam hai, is silsile mein 4 Faramin-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sunye aur 'ibrat hasil kijye:

1. Fuhsh goi (ya'ni be-hayai bhari baten) bad-akhlaqi ki ek shakh hai aur bad-

¹ Tirmizi, vol. 5, p. 247, Hadith 3391

Muhtaaf Guftgu Kijye!

akhlaqi Jahannam mein (le jane wali) hai.¹

2. Bure kamon aur buri (be-hayai bhari) baton ka Islam se koi ta'alluq nahin.²

3. Fuhsh goi aur bad-zubani ko Allah Pak pasand nahin farmata.³

4. Fuhsh goi agar insani shakal mein hoti to bure aadmi ki soorat mein hoti.⁴

Gandi zaban khatarnak bimari hai

Tabi'i buzurg Hazrat-e-Ahnaf bin Qays رَحْمَةُ اللهِ عَلَيْهِ ne ek martabah logon se farmaya: Mein tumhein bad-tareen bimariyan na bataon? Logon ne kaha: Zaroor, Aap ne farmaya: Bad-akhlaqi aur gandi zaban sab se ziyadah khatarnak bimariyan hain.⁵

Ya Rabb-al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Musalmanon ke teesre Khalifah Hazrat-e-'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ ki sharm-o-haya ka sadqah hamein fuhsh baton aur be-hayai ke kamon se bacha.

اميين بجا خاتم النبیین صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kutte ki shakal wala

Hazrat-e-Ibrahim bin Maysarah رَحْمَةُ اللهِ عَلَيْهِ farmate hain, kaha jata hai: "Fuhsh kalami (ya'ni be-hayai ki baten) karne wala Qayamat ke din kutte ki shakal mein aaye ga."⁶

Fuhsh baat ki ta'reef

Kitne khush naseeb hain woh Islami bhai aur Islami behnein! Jo sirf achhi guftgu ke liye zaban ko harakat mein late aur khoob khoob "Neki ki Da'wat" logon tak pohnchate hain. Afsos! Aaj kal logon ki kam baithkein (ya'ni gatherings) aisi hoti

¹ Tirmizi, vol. 3, p. 406, Hadith 2016

² Musnad Ahmad bin Hanbal, vol. 7, p. 431, Hadith 20997

³ Muslim, p. 920, Hadith 5659

⁴ As-Samt li-ibn Abi-id-Dunya ma' Mausuh, vol. 7, p. 206, Hadith 331

⁵ Adab-ud-Dunya wad-Deen, p. 383

⁶ As-Samt li-ibn Abi-id-Dunya ma' Mausuh, vol. 7, p. 205, qaul no. 329

hon gi jo fuhsh baton se pak hon hatta ke mazhabi hulye mein nazar aane wale afrad bhi basa auqat is se bach nahin pate, shayad ‘awam ko yehi nahin pata hota ke fuhsh (ya‘ni sharm-nak) baat kise kehte hain! To sunye: Fuhsh baat ki ta‘reef yeh hai: **الشَّعْبِيُّ عَنْ الْأُمُورِ الْمُسْتَقْبَحَةِ بِالْعِبَارَاتِ الصَّرِيحَةِ** ya‘ni sharm-nak baton aur kamon ka khule alfaz mein tazkirah karna.¹

To woh naujawan jo "makhsos khwahish" ki taskeen ki khatir fuhsh ya‘ni be-hayai ki baten karne wale balkeh sirf sun kar dil bahlane wale, gandi galiyan zaban par lane wale, be-sharmi wale isharay karne wale, in gande isharon se lutf andoz hone wale aur "gandi lazzaton" ke husool ki khatir filmein dramay (ke un mein ‘umooman be-hayai ki bhar-mar hoti hai) dekhne wale ek dil hila dene wali riwayat baar baar parhein aur khauf-e-khudawandi se larzein, chunanchih Farman-e-Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**: "Us shakhs par Jannat haram hai jo fuhsh (ya‘ni be-hayai ke qaul ya fe‘l) se kaam leta hai."²

Ghair auraton ya amradon ke bare mein aane wale gande waswason par tawajjuh jamane, jaan boojh kar sharm-nak khayalat mein khud ko gumane aur **مَعَادَ اللَّهِ!** "gandi harakat" ke tasawwur ke zari‘e lazzat uthane walon ko bayan kardah riwayat se ‘ibrat hasil karni chahiye.

Aayein na mujh ko waswasay aur gande khayalat

Allah! nikal jaye har ik dil se buri baat

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ **صَلُّوا عَلَى الْحَبِيبِ**

"Achha Bolo" ke aath huroof ki nisbat se 8 Madani phool

1. Muskura kar aur khandah peshani se baat-cheet karna Sunnat hai.
2. Baat-cheet karte huway choton ke sath shafqat bhara aur baron ke sath adab wala lehjah rakhiye, **إِنَّ شَاءَ اللَّهُ** donon ke yahan aap ‘izzat paein ge.

¹ Ihya-ul-‘Uloom, vol. 3, p. 151

² Siraj-e-Muneer Sharh Jami‘ Sagheer, vol. 3, p. 84; As-Samt, vol. 7, p. 204, Hadith 325

3. Chilla chilla kar baat-cheet karna Sunnat nahin.

4. Duran-e-guftgu ek doosre ke hath par tali dena theek nahin hai ke yeh mu‘azzaz-o-muhazzab (ya‘ni achhe) logon ke tareeqe ke khilaf hai.¹

5. Baat-cheet karte huway doosre ke samne baar baar naak sehlate rehna, naak ya kaan mein ungli dalna, thookte rehna, badan ka mail utarna, parde ki jaghon ko chhoona ya khujate rehna achhi baat nahin, akayle mein bhi bila wajah yeh kaam nahin karne chahiye.

6. Jab tak doosra baat kar raha ho, idhar udhar dekhe baghair us ki taraf poori tarah mutawajjih ho kar itminan se sunna chahiye, beech mein bolna bhi nahin chahiye ke kisi ki baat katna khilaf-e-adab hai. Allah Pak ke pyare pyare Aakhiri Nabi, Makki Madani Muhammad-e-‘Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kisi ki baat ko na kat-te albattah agar koi had se tajawuz karne lagta to use rok dete ya wahan se uth jate.²

7. Haklay ya‘ni ruk ruk kar baat karne wale ya tutlay ki peechhe se naql na utarein ke gheebat hai aur us ke samne se naql utarna us ki dil-azari ka bhi sabab hai.

8. Ziyadah baten karne aur duran-e-guftgu qahqahay lagate rehne se ‘izzat-o-ru‘b mein kami aati hai.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"Khamoshi bhi ne‘mat hai" ke pandrah huroof ki nisbat se dunya-o-aakhirat mein kaam aane wali 15 baten

1. Hazrat-e-Luqman Hakeem رَحْمَةُ اللهِ عَلَيْهِ se poochha gaya: Aap is maqam-o-martabe tak kaise ponhche? Unhon ne farmaya: Sach kehne, amanat ada karne aur bekar baton ko chhor dene se.³

2. Farman-e-Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ: Jo baat (kisi ko us ki islah ke liye) sab logon ke samne ki jaye use dant-dapat aur be-‘izzati karna shumar kiya jata hai aur jo baat

¹ Sirat-ul-Jinan, vol. 7, pp. 502-503

² Shama‘il-e-Tirmizi, p. 200 mulakkhasan

³ Hilyat-ul-Awliya, vol. 6, p. 358, qaul no. 8925; Allah Walon ki Baten, vol. 6, p. 462

(kisi ki islah ke liye) tanhai (ya'ni akayle) mein ki jaye woh shafqat-o-naseehat samjhi jati hai.¹

3. Char cheezein char cheezon ki taraf le jati hain: (1) "Khamoshi" salamati ki taraf (2) "Neki" buzurgi ki taraf (3) "Sakhawat" sardari ki taraf aur (4) "Shukr" ne'mat ki ziyadati ki taraf.²

4. "Aadmi ka baat karna" us ki fazeelat ka bayan aur 'aql ka tarjuman hota hai lehaza ise achhi aur thori baat tak hi mahdood rakho. (Ya'ni bolne se bande ki samajhdari ki pechan hoti hai, lehaza kam bole ta-ke pardah rahe ke baten karte chale jane se us ke andar chhupi huwi kam-'aqli aur nadani zahir ho sakti hai).

5. Aadmi apni baat-cheet ke zari'e pehchana jata aur apne kaam ke zari'e mashhoor hota hai, lehaza durust baat kaho (aur sirf achhe kaam karo).

6. Jo apne aap ko pehchan le, apni zaban ki hifazat kare, fazool kamon mein na pare aur apne Musalman bhai ki be-'izzati na kare to woh hamesha salamat rehta aur use sharmindagee kam uthani parti hai.

7. Khamoshi ikhtiyar karo aur sachay ban kar raho kyunke khamoshi hifazat karne wali aur sachai 'izzat dilane wali hai.

8. Jo ziyadah bolta hai samajhdar log us se katrate aur door bhagte hain.

9. Jo apni guftgu mein sach bolta hai us ki khush-akhlaqi mein izafah hota hai.

10. Aisi khamoshi jis se salamati mile us guftgu se behtar hai jis se sharmindagee uthani pare.

11. Jo namunasib guftgu karta hai use na-pasandeedah baten sunni parti hain.

12. Zaban ka zakhm talwar ke zakhm se ziyadah sakht hai.

13. Jahil ki be-hoodah aur takleef-deh baat par khamosh rehna us ke liye bharpoor jawab aur us jahil ke liye khoob takleef ka ba'is hai.

¹ Ihya-ul-'Uloom (Urdu), vol. 2, p. 659

² Deen-o-Dunya ki Anokhi Baten, vol. 1, p. 84

Muhtaaf Guftgu Kijye!

14. Zaban aisi kaat karne wali talwar hai jis ke waar se bachna mumkin nahin aur kalam (ya'ni baat) aisa nikla huwa teer hai jise wapas lana mumkin nahin.¹

15. Kisi ko apna raaz mat batao ke jo baat do honton mein nahin samati woh kaheen bhi nahin sama sakti.

Nasihaton bhari 50 dilchasp batain

(Yeh baten social media waghairah se le kar bit-tasarruf ya'ni tabdeeli ke sath pesh ki gai hain)

1. Dhaga aur lambi zaban 'umooman ulajh jate hain is liye dhaga lapait kar aur zaban samait kar rakhiye.

2. Sugar (ki bimari) meetha khane se hoti hai, meetha bolne se nahin.

3. Jab chaqu, khanjar, teer aur talwar baithe soch rahe thay ke kaun ziyadah gehra zakhm deta hai tab alfaz peechhe baith kar muskura rahe thay. (Ya'ni alfaz ke zakhm sab se gehre hote hain)

4. Jin baton par jhagra karke log manon matti tale so jate hain unheen baton pe halki si matti daal kar dunya mein pur-sukoon zindagi guzari ja sakti hai.

5. Chhurri hi se nahin lafzon se bhi zibah kiya jata hai, goli hi sirf halak nahin karti, rawayye (ya'ni ghalat bartao) bhi maar dete hain, be-shak goli aur chhurri dunya se ta'alluq khatm karwa deti hai lekin lafzon ki kaat aur rawayyon ki maar halaq ka phanda ban kar na jeene deti hai na marne.

6. Tab boliye jab aap ke alfaz aap ki khamoshi se ziyadah mufeed-o-khoobsurat hon.

7. Tota mirchein kha kar bhi meetha bolta hai jab ke insan basa auqat meetha kha kar bhi karwa bolta hai.

8. Meetha bolne wale ka "zahar" bhi bik jata hai jabke karwa bolne wale ka "shahad" bhi nahin bikta.

¹ Deen-o-Dunya ki Anokhi Baten, vol. 1, pp. 85-88 bitaghayyur-e-qaleel

9. Jis tarah phal khareedte waqt "meethe phal" ka intikhab karte hain aise hi bolte waqt bhi "meethe bol" muntakhab kijye.
10. Jis tarah chhote chhote surakh band kamre mein sooraj nikalne ka pata de dete hain, isi tarah chhoti chhoti baten bhi insan ka kirdar numayan karti hain.
11. Be-shak alfaz ki bhi ahamiyyat hoti hai magar ba'z auqat lehjon ka asar bahut ziyadah hota hai.
12. Hamesha "meetha" bolo ke agar kabhi wapas lena pare to "karwa" na lage.
13. Kuchh sawalat ke jawab zaban nahin waqt deta hai aur waqt jo jawab deta hai woh la-jawab hote hain.
14. Kehte hain: Zara si baat se ta'alluq toot gaya halankeh us "zara si baat" ke peechhe ba'z daf'ah "bahut si baten" hoti hain aur woh zara si baat dar-asl bardasht ki aakhiri had hoti hai.
15. Insan apni zaban ke peechhe chhupa huwa hai agar use samajhna hai to use bolne dijiye.
16. Lafzon ke dant nahin hote magar yeh kaat lete hain aur jab yeh kaat-te hain to in ka zakhm aasani se nahin bharta.
17. Ba'z auqat log narm lehje se itni garm baat kar jate hain ke un lafzon ki tapish (ya'ni garmi) thandi hone (ya'ni bhoolne) mein 'umr lag jati hai.
18. 'Aql chhoti ho jaye to zaban lambi ho jati hai.
19. "Machine" ko zang lag jaye to purze (ya'ni parts) shor karte hain aur jab "'aql" ko zang lage to zaban fazool bolne lag jati hai.
20. Soch samajh kar boliye ke aap ke alfaz kisi ka dil buri tarah tor bhi sakte hain.
21. 'Umdah lehje in mein bole gaye alfaz se baat samajh mein aati, aur dil mein utar jati hai kyun ke ba'z auqat jadoo alfaz mein kam aur lehje mein ziyadah hota hai.
22. Yoon to bolna sabhi ko aata hai magar kisi ka dimagh bolta hai to kisi ka akhlaq.
23. "Guftgu" ek aisa 'amal hai jis ke zari'e ya to insan kisi ke "dil mein utar" jata hai

Muhtaaf Guftgu Kijye!

ya phir kisi ke "dil se utar" jata hai.

24. Do meethe bol, pur-khuloos alfaz aur mu'addibanah (ya'ni ba-adab) lehjah kisi ki rooh ko taro-tazah kar sakte hain.

25. Haqarat bhare zahreele alfaz basa auqat kisi ko jeete ji maar dalne ke liye kafi hote hain.

26-27. Sari dunya ka shahad jama kar lijiye magar zaban ka ek "meetha bol" us (dunya bhar ke shahad) se ziyadah meetha hai aur sari dunya ka zahar jama kar lijiye magar zaban ke ek "karway bol" ka zahar us (sare zahar) se ziyadah karwa hai.

28. Apni zaban ko karwi baton se bachana bahut bari kamyabi hai.

29. Pyar aur "meetha bol" se sari dunya fath ki ja sakti hai.

30. Zaban ka size agar-cheh kam hai magar bahut kam log ise sambhaal pate hain.

31. Sirf apni zaban par qaboo pa lene se aap bahut sari mushkilat se bach sakte hain.

32. Agar kisi ki islah karni ho to narm lehje mein kijye, kyunke narm lehjah islah ke jazbe ko jagata hai jab ke sakht lehjah zid paida karta hai.

33. Kuchh baton ka jawab sirf khamoshi hai aur khamoshi bahut khoobsurat jawab hai.

34. Parinde apne paon aur insan apni zaban ki wajah se jaal mein phanste hain.

35. Guftgu mein narmi ikhtiyar kijye alfaz se ziyadah lehje ka asar hota hai.

36. Chamach napak ho jaye to thore se pani se pak ki ja sakti hai magar zaban napak ho jaye to use saat samundar ka pani bhi pak nahin kar sakta.

37. Agar koi khane mein zahar ghol de to is ka 'ilaj mumkin, magar koi kaan mein zahar ghol de to is ka 'ilaj bahut mushkil ho jata hai.

38. Apni zaban ko Musalmanon ko salam karne ka 'aadi bana lijiye is se dost barhte aur dushman kam hote hain.

39. Bachay ki zaban basa auqat insan ki achhi ya buri shakhsiyyat ka raaz ugal diya karti hai.

40. Hamesha chhoti chhoti baton mein bhi ihtiyat karni chahiye ke insan paharon

hi se nahin pattharon se bhi thokar khata hai.

41. Bad-gumani aur bad-zubani do aise 'ayb hain jo insan ke har kamal (ya'ni khoobi) ko zawal (ya'ni nuqsan) mein badal sakte hain.

42. Chhoti chhoti baton ka khayal rakhne se bari bari mohabbatein paida hoti hain.

43. Zaban ki hifazat kijye **إِنْ شَاءَ اللَّهُ** 'izzat paein ge, basoorat-e-deegar zillat ke istiqbal ke liye tayyar rahiye.

44. Aawaz buland karne ke bajaye apni daleel ko buland kijye, phool barish se khilte hain badalon ke garajne se nahin.

45. Ek baar ka jhoot aap ki hamesha ki sachai par sawaliyah nishan bana sakta hai!

46. 'Aqlmand insan us waqt tak nahin bolta jab tak sab khamosh nahin ho jate.

47. Buri baten sun kar hauslah na haro, shor khilari nahin tamashai karte hain.

48. Kisi ko char paise de kar khush nahin kar sakte to "do meethe bol" hi bol kar khush kar dijiye.

49. Logon ke sath hamesha achha sulook kijye **إِنْ شَاءَ اللَّهُ** un ke dil mein aap ke liye hamesha 'izzat bani rahe gi.

50. Mere 'ayb meri islah ki niyyat se mujhe hi batayye, meri koi doosri branch nahin.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

" بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " ke unnis huroof ki nisbat se zaban ke muta'alliq 19

'Arabi muhaware (ma' Urdu tarjamah)

1. **خَيْرُ الْكَلَامِ مَا قَلَّ وَدَلَّ** (Behatareen baat woh hai jo qaleel ya'ni mukhtasar-o-pur daleel ho)

2. **عَيْبُ الْكَلَامِ تَطْوِينُهُ** (Kalam ya'ni baat ka (bila zaroorat) lamba karna kalam ka 'ayb hai)

3. **بَلَاءُ الْإِنْسَانِ مِنَ اللِّسَانِ** (Insan par aazma'ish zaban ki wajah se aati hai)

4. لِسَانُكَ دَاءٌ مَالَهُ دَوَاءٌ (Teri zaban ka ghalat isti'mal karna aisi bimari hai jis ki koi dawa nahin)
5. لَا تَكْثُرْ كَلَامَكَ فَيَهْلِكَ مَقَامُكَ (Ziyadah guftgu na karo warnah tumhara maqam-o-martabah kam ho jaye ga)
6. حِفْظُ اللِّسَانِ سَلَامَةٌ لِلْإِنْسَانِ (Zaban ki hifazat mein insan ki salamati hai)
7. يَبُوتُ الْفَتَى مِنْ عَثْرَةِ بِلْسَانِهِ وَلَيْسَ يَبُوتُ مِنْ عَثْرَةِ الرَّجُلِ (Naujawan apni zaban ke phisalne se marta hai, paon ke phisalne se nahin)
8. خَيْرُ الْخِلَالِ حِفْظُ اللِّسَانِ (Zaban ki hifazat behtareen khaslat-o-'adat hai)
9. صَدْرُكَ أَوْ سَمُّ لِسَانِكَ (Tera seena tere apne raaz ke liye wasee' tareen jagah hai lehaza apni kamzoriyan kisi ko mat bata)
10. مَا أَصْغَرَ اللِّسَانَ وَمَا أَكْثَرَ نَفْعَهُ وَحَرَرَهُ (Zaban kitni chhoti si hai lekin is ka naf'-o-nuqsan kitna ziyadah hota hai)
11. جُرْمُ اللِّسَانِ أَكْبَرُ مِنْ جُرْمِ السَّهَامِ (Zaban ka zakhm teer ke zakhm se ziyadah takleef-deh hai)
12. مَنْ حَفِظَ لِسَانَهُ نَجَا مِنَ الشَّرِّ كَثِيرٍ (Jis ne apni zaban ki hifazat ki us ne (bahut) sari buraiyon se najat pai)
13. لَا تَتْرُكْ لِسَانَكَ يَقْطَعُ عُنُقَكَ (Apni zaban ko aisa khula mat chhoro ke tumhari gardan katwa de)
14. مَنْ كَثُرَ كَلَامُهُ قَلَّ فِعْلُهُ (Jis ki baten ziyadah hon us ka kaam kam hota hai)
15. مَنْ كَثُرَ كَلَامُهُ كَثُرَ مَلَامُهُ (Jis ki guftgu ziyadah ho use sharmindagee ka samna bhi ziyadah hota hai)
16. مَنْ عَذَّبَ لِسَانَهُ كَثُرَ إِخْوَانُهُ (Jis ki zaban meethi ho us ke dost ziyadah hote hain)
17. اللِّسَانُ مِفْتَاحُ الْخَيْرِ وَالشَّرِّ (Bhalai aur burai ki chabi zaban hai)

18. **الْحَرْبُ أَوْلَاهَا كَلَامٌ** (Larai ki ibtida baton se hoti hai)

19. **لِيُنْزِلَ عَلَيْكَ الْقَوْلُ** (Narm bol dilon ko loot lete hain)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

"Ya Rabb! Karam Farma" ke gyarah huroof ki nisbat se 11 Urdu muhaware (ma' ma'ani)

(Muhawarah: Ya'ni woh alfaz ya jumla jise ahl-e-zaban ne lughwi ma'ni ki munasabat ya ghair munasabat se kisi khas mafhoom ke liye makhsoos kar liya ho)

1. Zaban badalne se gali badalna behtar hai (Ya'ni wa'dah wafa na karne se nuqsan uthana behtar hai)
2. Zaban par sar dena (Ya'ni 'ahd poora karne ke liye jaan ki bazi laga dena)
3. Zaban se phool jharana (Ya'ni nihayat meetha bolna)
4. Zaban qainchi ki tarah chalna (Ya'ni bahut tezi se guftgu karna)
5. Zaban ko lagaam do (Ya'ni soch samajh kar boro)
6. Zaban hilane se kaam nikalta hai (Ya'ni kehne sunne hi se kaam hota hai, sifarish se maqsad hasil hota hai)
7. Pehle tolo ba'd mein bolo (Ya'ni pehle ghaur kar lo baat karne jaisi ho to karo warnah chup raho)
8. Ek chup sau sukh (Ya'ni khamoshi mein aaram hi aaram hai)
9. Ek chup sau ko haraye (Ya'ni chup rehne wala hi kamyab hota hai)
10. Jo baat do honton mein nahin samati woh kaheen bhi nahin sama sakti (Ya'ni kisi ko raaz bata kar yeh umeed rakhna bekar hai ke doosron ko pata nahin chale ga)
11. Zaban mein khujli hona (Ya'ni tu-tu main-main karne ko ji chahna)

Gunahon ki 'adaton se tawbah naseeb ho gai

Ay 'Ashiqan-e-Rasool! Be-shak baat-cheet bhi 'amal hai agar riza-e-Ilahi ke mutabiq ho to sawab, gunah bhari ho to 'azab aur fazool ho to baroz-e-aakhirat hisab. In cheezon ki ma'loomat aur 'amal ka jazbah barhane ke liye Dawat-e-Islami ke Sunnatein seekhne sikhane ke qafilon mein safar karna mufeed hai. Ek "Madani Bahar" pesh ki jati hai: Karachi ke ilaqay Lines Area ke ek naujawan deeni mahol mein aane se pehle gunahon bhari zindagi guzar rahe thay. Jhoot bolna, maan baap ki na-farmani karna, baat baat par ghussah karna, na-ja'iz angoothi aur chhallay pehenna aur chhungli ke nakhun khoob barha kar rakhna waghairah goya un ki zindagi ka hissah ban chuka tha, logon ke samjhane ke bawujood bhi fa'idah na hota. Bil-aakhir Islami bhaiyon ki infiradi koshish ki barakat se un ko Dawat-e-Islami ke Sunnatein seekhne sikhane ke teen din ke qafila mein safar ki sa'adat hasil huwi, qafila ki barakat yeh zahir huwi ke unhon ne jhoot bolne ki gandhi 'adat se tawbah ki aur khoob barhaya huwa nakhun jo mana karne ke bawujood bhi nahin kat-te thay use duran-e-qafila hi kaat diya. Mazeed yeh ke unhon ne apni buri 'adaton se tawbah karte huway achhi achhi niyyatein kien ke walidain se ma'afi maang kar un ko razi karoon ga, apne ghusse par qaboo rakhon ga, Dawat-e-Islami ke deeni kamon mein khud bhi hissah loon ga aur doosron ko bhi is ki da'wat doon ga.

Ay 'Ashiqan-e-Rasool! Is Madani Bahar mein aap ne suna ke woh naujawan Islami bhai "na-ja'iz angoothi aur chhallay pehna karte thay" is hawale se Maktaba-tul-Madinah ki kitab "**Rafeeq-ul-Haramayn**" safhah no. 82 par hai: Islami bhai navigator jab kabhi angoothi pehen-nein to sirf chandi ki sarhay char mashe (ya'ni 4 gram 374 milli-gram) se kam wazan ki ek hi angoothi pehen-nein ek se ziyadah na pehen-nein aur us ek angoothi mein nagineh bhi ek hi ho ek se ziyadah nagine na hon aur baghair nagine ke bhi na pehen-nein. Nagine ke wazan ki koi qaid nahin. Chandi ya kisi aur dhatu ka challah (chahe Madine Sharif hi ka kyun na ho) ya chandi ke bayan kardah wazan waghairah ke 'alawah kisi bhi dhatu (Metal maslan sona, tanba, loha, pittal, steel waghairah) ki angoothi nahin pehen sakte. Sone chandi ya kisi bhi dhatu ki zanjeer gale mein pehenna gunah hai.

Neez bayan kardah Madani Bahar mein yeh bhi tha ke woh naujawan "chhungli ya'ni hath ki sab se chhoti ungli ka nakhun khoob barha kar rakhte thay" is bare mein shar'i mas'alah yeh hai ke "chalees roz se ziyadah nakhun ya mu-e-baghal ya mu-e-zer-e-naf (ya'ni naf ke neeche ke baal) rakhne ki ijazat nahin, ba'd chalees roz

ke gunah-gar hon ge, ek aadh baar mein gunah-e-saghira (ya'ni chhoti gunah) ho ga, 'adat dalne se kabira (ya'ni bara gunah) ho jaye ga, fisq ho ga..."¹

Sunnatein seekhne teen din ke liye

Har mahine chalein qafila mein chalo²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ya Rabb-al-Mustafa صَلِّ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Hamein guftgu karne ke aadab par 'amal karne ki tawfeeq 'ata farma aur hamari zaban se kabhi bhi Teri narazi wali baat na nikle.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kasrat se Durood Sharif parhna kaam aa gaya

Hazrat-e-Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Mein ne apne marhoom parosi ko khwab mein dekh kar poochha: مَا فَعَلَ اللهُ بِكَ? ya'ni Allah Pak ne aap ke sath kya mu'amalah farmaya? Woh bola: Mein sakht haulnakiyon se do char (ya'ni museebat mein mu'batala) huwa, Munkar Nakeer ke sawalat ke jawab bhi mujh se nahin ban par rahe thay, mein ne dil mein khayal kiya ke shayad mera khatimah iman par nahin huwa! Itne mein aawaz aai: "Dunya mein zaban ke ghair zaroori isti'mal ki wajah se tujhe yeh saza di ja rahi hai." Ab 'azab ke farishte meri taraf barhe. Itne mein ek khoob-soorat 'umda khushboo wale sahib mere aur 'azab ke darmiyan aar ho gaye aur unhon ne mujhe Munkar Nakeer ke sawalat ke jawab yaad dila diye aur mein ne usi tarah jawab de diye, اَلْحَمْدُ لِلَّهِ! 'Azab mujh se door huwa. Mein ne un buzurg se 'arz ki: Allah Pak aap par rahm farmaye aap kaun hain? Farmaya: "Tere kasrat ke sath Durood Sharif parhne ki barakat se mein paida huwa hoon aur mujhe har museebat ke waqt teri madad par ma'moor kiya gaya hai."³

¹ Fatawa Razawiyah, vol. 22, p. 678

² Wasail-e-Bakhshish, p. 670

³ Al-Qaul-ul-Badee', p. 260

Aap ka naam-e-nami ay صَلَّى عَلَيَّ

Har jagah har museebat mein kaam aa gaya

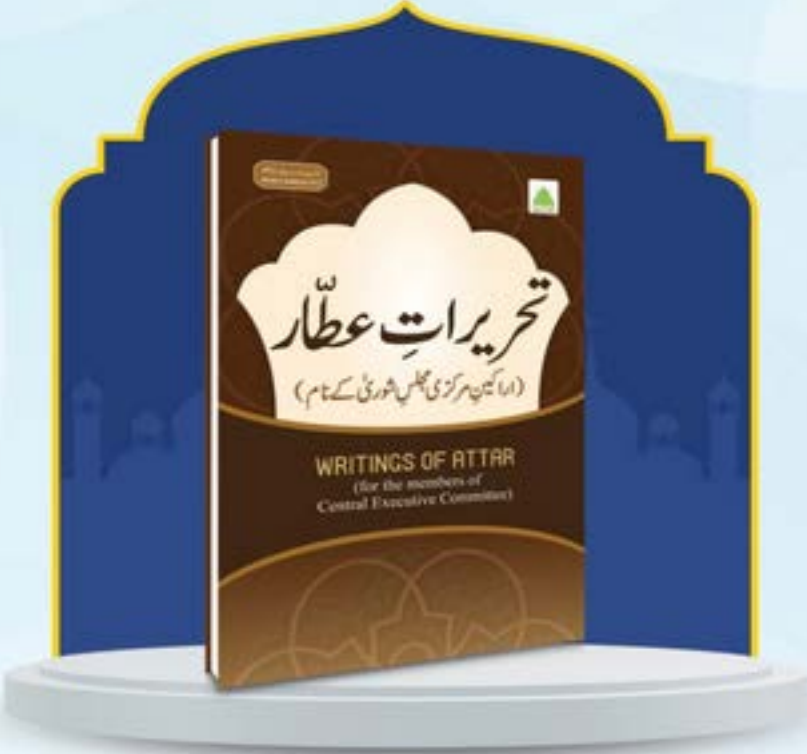
صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Pyare pyare Islami bhaiyo! Yahan aaj kal bad-qismati se khamosh rehne wale bahut kam milte hain. Ba'zon ki zaban din bhar chalti rehti hai, sirf sote waqt zaban ko kuchh aaram milta ho ga aur ba'z to neend mein bhi baten karne lag jate hain! Jo ziyadah bolta hai basa auqat us ke munh se jhoot bhi nikal sakta hai, gheebat bhi ho sakti hai, chughal-khori bhi kar baithta ho ga, raaz bhi fash kar dalta ho ga, dil-azariyan bhi karta rehta ho ga, logon ki har baat ko qainchi ki tarah kat-te rehne ki wajah se apna waqar bhi kho baithta ho ga, bar-ha aisa bhi hota ho ga ke bol kar pachtata ho ga, phir batoni shakhs ke "bak bak" karne se doosron ko bhi to boredom hoti hai, log bezar ho kar us se peechha chhurane ki koshish karte hain. Al-gharaz ziyadah baten karne mein be-shumar nuqsanat hain. Isi liye to kisi ne kaha hai ke "Na bolne mein nau gun" (ya'ni na bolne mein 9 khoobiyen) kyunke khamosh aadmi bahut sari aafaton se amn mein rehta hai. Allah Pak ham sab ko be-zaroorat baten karne se mahfooz farmaye aur zaban ki aafaton se bachaye.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Aglay Haftay ka risalah



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net