



Ameer-e-Ahl-e-Sunnat امير اهل السنة والجماعة  
ki kitaab "Guftagu ke Aadaab"  
se chauthi qist ba-naam:

# Fuzool Baaton se Bachne ki Fazilat

- Allah Pak ko Fuzool Baatein  
Na-pasand Hain
- Aadmi ki Khubsurti kya hai?
- Bolne aur Chup Rehne ki Do  
Qismain
- Shaitaan ka Sab se Bara Hathyaar

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## فُضُول باتوں سے بچنے کی فضیلت

### Fuzool Baaton Se Bachne Ki Fazilat

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

## Fuzool Baaton Se Bachne Ki Fazilat<sup>1</sup>

### Du'a-e-'Attar:

Ya Rabb-ul-Mustafa! Jo koi 17 safhat ka risalah 'Fuzool Baaton Se Bachne Ki Fazilat' parh ya sun le, use fuзуooliyaat se bacha, naik bana aur baar baar Haj-o-Didaar-e-Madina ka sharaf 'ata farma.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Kasrat Se Durood Shareef Parhna Kaam Aa Gaya

Hazrat Abu Bakr Shibli Baghdadi رَحِمَهُ اللهُ عَلَيْهِ farmate hain: Main ne apne marhoom parosi ko khwab mein dekh kar poochha: مَا فَعَلَ اللهُ بِكَ? ya'ni Allah Pak ne aap ke saath kya mu'aamalah farmaya? Woh bola: Main sakht holnaakiyon se do-chaar (ya'ni museebat mein mubtala) hua, Munkar-Nakeer ke sawaalaat ke jawaabaat bhi mujh se nahin ban par rahe the. Main ne dil mein khayaal kiya ke shayad mera khaatimah eemaan par nahin hua! Itne mein aawaz aa'i: 'Duniya mein zabaan ke ghair zaruri iste'maal ki wajah se tujhe yeh sazaa di ja rahi hai.' Ab 'azaab ke firishte meri taraf badhe. Itne mein ek khoob soorat umdah khushbu waale saahib mere aur 'azaab ke darmiyaan aar ho gaye aur unhon ne mujhe Munkar-Nakeer ke sawaalaat ke jawaabaat yaad dila diye aur main ne usi tarah jawaabaat de diye, اَلْحَمْدُ لِلَّهِ! 'Azaab mujh se door hua. Main ne un buzurg se 'arz ki: Allah Pak aap par raham farmaye, aap kaun hain? Farmaya: 'Tere kasrat ke saath Durood Shareef parhne ki barakat se main paida hua hoon aur mujhe har museebat ke waqt teri

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<sup>1</sup> Ye Mazmoon ameer-e-ahle sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ Ki kitab 'Guftugu ke adab' safha 51 ta 67 say liya gaya hai

'Aqal Mand Baap

madad par ma'moor kiya gaya hai.<sup>1</sup>

*Aap ka nam-e-nami aye صَلَّى عَلَيَّ*

*Har jagha har musibat me kam a gaya*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Pyaare pyaare Islami Bhai'o! Yahan aaj kal bad-qismati se khaamosh rehne waale bahut kam milte hain. Ba'azon ki zabaan din bhar chalti rehti hai, sirf sote waqt zabaan ko kuch aaraam milta hoga, aur ba'az to neend mein bhi baatein karne lag jaate hain! Jo zyada bolta hai basa awqaat us ke munh se jhoot bhi nikal sakta hai, gheebat bhi ho sakti hai, chughal khori bhi kar baithta hoga, raaz bhi faash kar daalta hoga, dil-aazaariyan bhi karta rehta hoga, logon ki har baat ko qaynchi ki tarah kaatte rehne ki wajah se apna waqaar bhi kho baithta hoga, baarhaa aisa bhi hota hoga ke bol kar pachhtata hoga. Phir baatoni shakhs ke 'bak-bak' karne se doosron ko bhi to boriyat hoti hai, log bezaar ho kar us se peechha chhurane ki koshish karte hain. Al-gharaz zyada baatein karne mein be-shumaar nuqsanaa hain. Isi liye to kisi ne kaha hai ke 'na bolne mein nau gun' (ya'ni na bolne mein 9 khoobiyaan), kyunke khaamosh aadmi bahut saari aafaton se amn mein rehta hai. Allah Pak hum sab ko be-zaroorat baatein karne se mahfooz farmaye aur zabaan ki aafaton se bachaye.

اُمِّيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Allah Pak Ko Fuzool Baatein Napasand Hain

Allah Pak ko fuzool baatein napasand hain. Quraan-e-Kareem, Parah 18, Soorat-ul-Mu'minoon, Ayat 3 mein fuzool baaton ke mutalliq irshad farmata hai:

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<sup>1</sup> Al-Qawl-ul-Badee', p. 260

وَالَّذِينَ هُمْ عَنِ النَّغْمِ مُعْرِضُونَ (Aasaan Tarjamah-e-Quran, Kanz-ul-'Irfan: aur woh jo fuzool baat se munh pherne waale hain)

## Ayat-e-Mubaraka Ki Tafseer

Is Ayat-e-Mubaraka mein kamyabi haasil karne waale mo'minon ki doosri khobi ka bayaan farmaya gaya hai ke woh har lahw-o-baatil se bache rehte hain. Is Ayat-e-Mubaraka mein 'Laghw' ka zikr hai; is silsile mein Tafseer Siraat-ul-Jinaan jild 6 safha 499 ta 501 par hai: 'Allaamah Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Laghw se muraad har woh qawl, fa'l aur napasandeedah ya mubaah kaam hai jis ka Musalman ko deeni ya dunyawii koi faydah na ho, jaise mazaqaq-maskhara'i, be-hooda (ya'ni fuzool) guftgu, khel-kood, fuzool kaamon mein waqt zaa'i karna, shahwaat (ya'ni khaahishaat) poori karne mein hi lage rehna waghairah woh tamaam kaam jin se Allah Pak ne mana farmaya hai. Khulaasah yeh hai ke Musalman ko apni aakhirat ki behtari ke liye naik a'maal karne mein masroof rehna chahiye ya woh apni zindagi basar karne ke liye ba-qadar-e-zaroorat (halaal) maal kamaane ki koshish mein laga rahe.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Be-kaar Baaton Se Bachne Ki Targheeb

Ahaadees mein bhi laaya'ni aur be-kaar kaamon se bachne ki targheeb di gayi hai, chunaanah Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ se riwaayat hai, Rasool-ul-Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ne irshad farmaya: 'Aadmi ke Islam ki achha'i mein se yeh hai ke woh laaya'ni cheez chhod de.<sup>2</sup> Ya'ni jo cheez kaar-aamad na ho us mein na pare, zabaan, dil aur deegar a'aza ko be-kaar baaton ki taraf mutawajjih na kare.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Tafseer Saawi, Para 18, Al-Mu'minoon, Taht-ul-Ayah 3, vol. 4, p. 1356-1357

<sup>2</sup> Muwatta Imam Malik, vol. 2, p. 403, Hadith 1718

<sup>3</sup> Bahaar-e-Shariat, vol. 3, p. 520, Hissa 16

## Najaat Kya Hai?

Hazrat 'Uqbah bin 'Aamir رَضِيَ اللهُ عَنْهُ farmate hain: Main Huzoor-e-Aqdas صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat mein haazir hua aur 'arz ki: Najaat kya hai? Irshad farmaya: Apni zabaan par qabu rakho aur tumhaara ghar tumhaare liye gunjaa'ish rakhe (ya'ni be-kaar idhar udhar na jao) aur apni khata par aansu bahao.<sup>1</sup>

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ      صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Zabaan Ki Hifaazat Karne Ki Zaroorat Aur Us Ke Fawa'id-o-Nuqsanaat

Yaad rahe ke zabaan ki hifaazat-o-nigahdaasht aur fuzooliyaat-o-laghwiyaat se use baaz rakhna bahut zaruri hai, kyunke zyada sarkashi aur sab se zyada fasaad-o-nuqsan isi zabaan se ronuma hota hai aur jo shakhs zabaan ko khuli chhuti de deta aur us ki lagaam dhili chhod deta hai to Shaytaan use halaakat mein daal deta hai. Zabaan ki hifaazat karne ka ek faydah yeh bhi hai ke is se naik a'maal ki hifaazat hoti hai, kyunke jo shakhs zabaan ki hifaazat nahin karta balke har waqt guftgu mein masroof rehta hai to aisa shakhs logon ki gheebat mein muhtala hone se bach nahin paata. Yun-hi us se kufriyan alfaaz nikal jaane ka bahut andeshah (ya'ni risk) rehta hai aur yeh dono aise 'amal hain jin se bande ke naik a'maal zaa'i' ho jaate hain.

## Khajooron Ka Thaal (Waqi'ah)

Hazrat Imam Hasan Basri رَضِيَ اللهُ عَنْهُ se kisi shakhs ne kaha: Fulaan shakhs ne aap ki gheebat ki hai. Yeh sun kar aap ne gheebat karne waale aadmi ko khajooron ka thaal bhar kar rawana kiya aur saath mein yeh kehla bheja: Suna hai ke tum ne mujhe apni nekiyaan hadyah (ya'ni gift) ki hain, to main ne un ka badlah dena behtar jaana (is liye khajooron ka yeh thaal haazir hai).<sup>2</sup>

## Log Kaheen Tumhaare Daant Na Tod Den

Aur doosra faydah yeh hai ke zabaan ki hifaazat karne se insaan duniya ki aafaat se

<sup>1</sup> Tirmizi, vol. 4, p. 182, Hadith 2414

<sup>2</sup> Minhaj-ul-'Aabideen, p. 65

mahfooz rehta hai, chunaanchah Hazrat Sufyaan Sawri رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Zabaan se aisi baat na nikalon jise sun kar log tumhaare daant tod den. Aur ek buzurg رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Apni zabaan ko be-lagaam na chhodo taakeh yeh tumhein kisi fasaad mein muftala na kar de.<sup>1</sup>

## Ek Fuzool Sawaal Ki Anokhhi Sazaa (Waqi'ah)

Neez zabaan ki hifaazat na karne ka ek nuqsaan yeh hai ke bandah najaayiz-o-haraam, laghw aur be-kaar baaton mein masroof ho kar gunaahon mein muftala hota aur apni zindagi ki qeemati tareen cheez 'waqt' ko zaa'i' kar deta hai. Hazrat Hassaan bin Sinaan رَحْمَةُ اللَّهِ عَلَيْهِ ke baare mein marwi hai ke aap ek baala-khaane (ya'ni makaan ki chhat par bana'e jaane waale kamre) ke paas se guzre to us ke maalik se poochha: 'Yeh baala-khaanah bana'e tumhein kitna 'arsa guzra hai?' Yeh sawaal karne ke baad aap ko dil mein sakht nadaamat (ya'ni sharmindagi) hui aur nafs ko mukhaatab karte hue yun farmaya: 'Ae maghror nafs! Tu fuzool aur laaya'ni sawaalaat mein qeemati tareen waqt ko zaa'i' karta hai!' Phir is fuzool sawaal ke kaffaarah mein aap ne ek saal roze rakhe.<sup>2</sup>

## Dozakh Ka 'Azaab Koi Bardaasht Nahin Kar Sakta

Aur doosra nuqsaan yeh hai ke najaayiz-o-haraam guftgu ki wajah se insaan qayaamat ke din Jahannam ke dardnaak 'azaab mein muftala ho sakta hai jise bardaasht karne ki taaqat kisi mein nahin. Lihaazaa 'aafiyat isi mein hai ke bandah apni zabaan ki hifaazat kare aur ise un baaton ke liye iste'maal kare jo use duniya aur aakhirat mein naf den. Allah Pak tamaam Musalmaanon ko zabaan ki hifaazat-o-nigahdaasht karne ki tawfeeq 'ata farmaye.<sup>3</sup>

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

<sup>1</sup> Minhaj-ul-'Aabideen, p. 66

<sup>2</sup> Minhaj-ul-'Aabideen, p. 65

<sup>3</sup> Tafseer Siraat-ul-Jinaan, Para 18, Al-Mu'minoon, Taht-ul-Ayah 3, vol. 6, pp. 499-501

## Bhaari A'maal

Hazrat Sayyiduna Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ bayaan karte hain ke Allah Pak ke pyaare Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne mujh se irshad farmaya: 'Kya main tumhein aisa 'amal na bataaon jo badan par halka aur meezaan (ya'ni scale) mein bhaari ho?' Main ne 'arz ki: Kyun nahin. Irshad farmaya: Woh khaamoshi, achhe akhlaaq aur be-faydah guftgu ko chhod dena hai.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Aadmi Ki Khoobsurti Kya Hai?

Hamaare pyaare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apne chacha jaan Hazrat 'Abbaas رَضِيَ اللهُ عَنْهُ se irshad farmaya: Tumhaari khoobsurti ne mujhe ta'jjub mein daal diya. Hazrat Sayyiduna 'Abbaas رَضِيَ اللهُ عَنْهُ ne 'arz ki: Ya Rasool-al-Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Aadmi ki khoobsurti kya hai? Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Us ki zabaan.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Aaqa ﷺ Ki Naseehah

Jannat ke jawaanon ke sardaar, Sahaabi ibn Sahaabi Hazrat Imam Husain رَضِيَ اللهُ عَنْهُ bayaan karte hain: Main ne apne naana jaan, Makke Madine ke Sultaan صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko Sahaabah-e-Kiraam رَضِيَ اللهُ عَنْهُمْ ko jo naseehatein farmate suna, un mein se ek yeh bhi hai: 'Khushkhabri hai us ke liye jo fuzool guftgu se ruka raha.'<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Du'a-e-Mustafa

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ bayaan karte hain ke Huzoor Nabi-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Samt li Ibn Abi-d-Dunya ma'a Mawsoo'ah, vol. 7, p. 87, Hadith 112

<sup>2</sup> Adab-ud-Dunya wad-Deen, p. 241s

<sup>3</sup> Hilyat-ul-Awliya', vol. 3, p. 236, Hadith 3817

ne teen baar yeh baat irshad farmai: 'Allah Pak us par raham farmaye! Jo baat karta hai to faydah (ya'ni sawaab) paata hai aur khaamosh rehta hai to salaamat rehta hai.<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## Allah Pak Ki Nazar-e-'Inayat Pher Jane Ki 'Alaamt

Farmaan-e-Imam Hasan Basri رَضِيَ اللهُ عَنْهُ : Bande ka be-faydah kaamon mein masghool hona is baat ki 'alaamt (ya'ni nishani) hai ke Allah Pak ne us se apni nazar-e-rahmat pher li hai.<sup>2</sup>

## Fuzool Bolne Waale Ke Gunaah Sab Se Zyada

Sahaabi ibn Sahaabi Hazrat Sayyiduna 'Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُمَا bayaan karte hain: Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Qayaamat ke din logon mein sab se zyada us ke gunaah honge jo sab se zyada laaya'ni (ya'ni be-kaar, fuzool) baatein kare.<sup>3</sup>

Sharh-e-Hadees: Is liye ke jo zyada baatein karega us mein be-kaar aur khilaaf-e-Shariat baatein bhi zyada hongy, to khilaaf-e-Shariat baaton se us ke gunaah barhenge aur is taraf us ki tawajjuh bhi na hogi.<sup>4</sup>

## Hazrat 'Abdullaah Ibn Abi Awfa Ka Zikr-e-Khair

Aa'iyeh! Yeh riwaayat bayaan karne waale Sahaabi-e-Nabi Hazrat 'Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُمَا ke mubaarak haalaat sunte hain. Aap ka naam: 'Abdullaah bin Abi Awfa aur kuniyyat: Abu Mu'awiyah hai.

## Zakaat Dene Waale Ke Liye Du'a

Sahaabi ibn Sahaabi Hazrat Sayyiduna 'Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُمَا bayaan

<sup>1</sup> Shu'ab-ul-Iman, vol. 4, p. 241, Hadith 4938

<sup>2</sup> At-Tamheed li Ibn 'Abd-il-Barr, vol. 4, p. 179

<sup>3</sup> Jaami'-us-Sagheer, p. 86, Hadith 1386

<sup>4</sup> At-Tayseer Sharh Jaami'-us-Sagheer, vol. 1, p. 200; Fatawa Razawiyah, vol. 28, p. 645 Tasheelan

karte hain: Nabi-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat mein mere waalid (Abi Awfa رَضِيَ اللهُ عَنْهُ) zakaat le kar haazir hue to aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne yeh du'a di: اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى ya'ni ae Allah! Abu Awfa ki aal par rahmat naazil farma!<sup>1</sup>

Hazrat Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ is Hadees-e-Paak ki wazaahat mein likhte hain: Hazrat 'Abdullaah رَضِيَ اللهُ عَنْهُ fakhriyan tawr par Khuda ka shukr ada kar rahe hain ke Huzoor-e-Anwar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki du'aayein hamein aur hamaare waalid-e-mohtaram ko bhi mil chuki hain. Ba'az ne farmaya ke yahan lafz 'Aal' zaa'id hai magar haqq yeh hai ke 'Aal' apne ma'na hi mein hai, Huzoor-e-Anwar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sirf un logon hi ko nahin balke un ke baal-bachchon saare ghar walon ko bhi du'aayein dete hain.<sup>2</sup>

## Sahaabi-e-Nabi Se Imam Abu Hanifa Ki Mulaaqaat

Mir'aat mein hai: Hazrat Sayyiduna 'Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُمَا Kufe mein 87 Hijri mein wafaat paane waale aakhri Sahaabi hain. Aap un Sahaabah se hain jin se Hazrat Imam Abu Hanifa (رَحْمَةُ اللهِ عَلَيْهِ) ki mulaaqaat hai, kyunke aap ki wafaat ke waqt Imaam-e-A'zam ki 'umr 7 saal (aur ba'az ke nazdeek 17 saal) thi.<sup>3</sup> Allah Pak ki un par rahmat ho aur un ke sadqe hamaari maghfirat ho.

أَمِيرِن بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Fuzool Baat Kise Kehte Hain?

Pyaare pyaare Islami Bhai'o! Hazrat Imam Muhammad bin Muhammad bin Muhammad Ghazaali رَحْمَةُ اللهِ عَلَيْهِ 'Ihya'-'ul-'Uloom' mein farmate hain: Agar ek kalime (ya'ni lafz) se is (baat karne waale) ka maqsood (ya'ni matlab) haasil ho sakta ho aur woh do kalime (ya'ni do alfaaz) iste'maal kare to doosra kalimah fuzool, ya'ni

<sup>1</sup> Bukhari, vol. 1, p. 504, Hadith 1497 Mukhtasaran

<sup>2</sup> Mir'aat-ul-Manaajees, vol. 3, p. 11

<sup>3</sup> Nuzhat-ul-Qaari, vol. 1, p. 70 Maakhuzan; Mir'aat-ul-Manaajees, vol. 5, p. 382

haajat (ya'ni zaroorat) se zyada hoga.<sup>1</sup> Agar ek lafz se kaam na chalta ho to aisi soorat mein do ya zaroorat ke mutaabiq jitne bhi alfaaz bole gaye woh fuzool nahin. Jin cheezon mein nuqsan hai aur muwaaakhazah (ya'ni poochh-gaachh) aur 'azaab hai un se bachna to har insaan ki 'aql ka bhi taqaaza hai, laikin jo baatein aisi hon jin se na naf ho na nuqsan, woh bhi darhaqi'qat nuqsan hi ki baatein hain, kyunke jitni der aisi baatein kin utni der zikr-o-Durood ho sakta tha, tilawat kar sakte the. In manaafi' (ya'ni faaydond) ka zaa'i' hona nuqsan nahin to aur kya hai? Phir jab fuzool baatein shuru ho jaati hain to barhte barhte (basa awqaat) logon ki buraa'iyon aur gheebaton tak nawbat pahunch jaati hai. Is liye khair (ya'ni bhalaai) isi mein hai ke khaamosh rahe ya Allah Pak ka zikr kare aur ba-qadar-e-zaroorat duniya ki thodi bahut baat kare jo jaa'iz umoor se mutalliq ho. Duniya ki jaa'iz baaton ki kasrat bhi dil mein qasaawat ya'ni sakhti paida hone ka zariyah ban jaati hai.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Khaamoshi Fikr-e-Aakhirat Se Khaali Ho To Ghaflat Hai

Hazrat 'Isa عَلَيْهِ السَّلَام ka irshad mubaarak hai ke Allah Pak ke zikr se jo guftgu khaali hai woh laghw (ya'ni fuzool) hai aur jo khaamoshi fikr-e-aakhirat se khaali hai woh ghaflat hai aur jo nigaah-e-'ibrat se khaali hai woh fuzool-o-be-kaar hai. Woh shakhs mubaarak (ya'ni barkat waala) hai jis ki baat-cheet mein Allah Pak ka zikr hai, jis ki khaamoshi mein ghawr-o-fikr hai, jis ki aankh mein 'ibrat hai.<sup>2</sup>

## Ghaflat Kise Kehte Hain?

Ae 'Aashiqaan-e-Rasool! Is Farmaan-e-'Isa عَلَيْهِ السَّلَام mein yeh bhi hai ke 'jo khaamoshi fikr-e-aakhirat se khaali hai woh ghaflat hai.' Aa'iyeh! Jaante hain ke ghaflat kya hai. 'Al-Ta'reefaat' mein hai: **مُتَابَعَةُ النَّفْسِ عَلَى مَا تَشْتَهِيهِ** ya'ni 'nafs ko khaahishaat ke peechhe lagaye rakhna ghaflat kehlaata hai.<sup>3</sup>

Ghaafilon ki maz-ammat mein Quraan-e-Kareem Parah 9, Soorat-ul-A'raaf, Ayat

<sup>1</sup> Ihya'-ul-'Uloom, vol. 3, p. 141

<sup>2</sup> Tanbeeh-ul-Ghaafileen, p. 115

<sup>3</sup> At-Ta'reefaat lil-Jurjaani, p. 116

205 mein irshad-e-Ilaahi hai:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

*Aur apne rab ko apne dil me yaad karo gidgidatay huwe aur darte hue aur bulandi se kuch kam awaaz me subh aur sham aur ghafilo me say na hona.*<sup>1</sup>

## Mujhe Tum Par Ghaflat Ka Khawf Hai

Bukhari Shareef ki ek Hadees-e-Paak mein yeh bhi hai: Allah Pak ki qasam! Mujhe tum par faqr (ya'ni ghurba) ka khawf nahin, laikin mujhe darr hai ke tum par duniya phailaa di jaye gi jaise ke tum se pahli qawmon par phailaa'i gayi thi. Pas tum bhi is duniya ki khaatir pahle logon ki tarah baham (ya'ni aapas mein) muqaablah karoge aur yeh tumhein ghaflat mein daal de gi jis tarah is ne pichh-li qawmon ko ghaafil kar diya.<sup>2</sup>

## Balke Namazein Qaza Hone Par Ro Raha Hoon

'Mukashafat-ul-Quloob' mein hai: Hazrat Sayyiduna Shaikh Abu 'Ali Daqqaq رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Ek bahut bare Wali-ul-Allah رَحْمَةُ اللهِ عَلَيْهِ sakht bimaar the, main 'iyaadat ke liye haazir hua, irdgird mu'taqideen ka hujoom tha, woh buzurg رَحْمَةُ اللهِ عَلَيْهِ ro rahe the. Main ne 'arz ki: Ae Shaikh! Kya duniya chhotne par ro rahe hain? Farmaya: Nahin, balke namazein qaza hone par ro raha hoon. Main ne 'arz ki: Hazoor! Aap ki namazein kyon-kar qaza ho gayin? Farmaya: Main ne jab bhi sajdah kiya to ghaflat ke saath aur jab sajde se sar uthaaya to ghaflat ke saath aur ab ghaflat hi mein mawt se hum-aaghoosh ho raha hoon. Phir ek aah-e-sard dil-e-purdard se kheench kar chaar 'Arabi ash'aar parhe jin ka tarjumah yeh hai:

- (1) Main ne apne hashr (ya'ni uthaa'e jaane), qayaamat ke din aur qabar mein apne rukhsaar (ya'ni gaal) ke para hone ke baare mein ghawr kiya.
- (2) (Mujhe mili hui) itni izzat-o-rif'at (ya'ni bulandi) ke baad (bhi) main akela para hooñ ga aur apne jurm ki bina par rahn (ya'ni girwi) hooñ ga aur

<sup>1</sup> Al-Quran, Al-A'raf, verse 205; translation from Kanz al-'Irfan

<sup>2</sup> Bukhari, vol. 4, p. 225-226, Hadith 6425

khaak hi mera takiya hogi.

(3) Main ne apne hisaab ki tawaalat (ya'ni lamba hone) aur naama-e-a'maal diye jaane ke waqt ki ruswaai ke baare mein bhi socha.

(4) Magar ae mujhe paida karne waale aur mujhe paalne waale! Mujhe tujh se rahmat ki umeed hai, tu hi meri khataaon ko bakhshne waala hai.<sup>1</sup>

## Rota Hua Daakhil-e-Jahannam Hoga

Pyaare pyaare Islami Bhai'o! Is waqi'e mein kis qadar 'ibrat hai! Zara in Allah walon ko dekhiye jin ka har lamhah yaad-e-Ilaahi mein basar hota hai magar phir bhi 'aajizi ka 'aalam yeh hai ke apni 'ibaadaat-o-riyadaat ko kisi khaatir mein nahin laate aur Allah Pak ki be-niyaazi aur us ki khufiya tadbeer se darte hue giriyaah-o-zaari karte (ya'ni rote dhote) hain. Un ghaflat ke maaon par sad-karor afsos ke naiki ke noon ka nuqta tak jin ke palle nahin, ikhlaas ka door door tak naam-o-nishaan nahin, magar haal yeh hai ke apni 'ibaadaton ke buland-baang da'we karte nahin thakte! Allah Pak ke naik bande gunaahon se mahfooz hone ke baawajood khawf-e-Ilaahi se tharthraate kapkapaate aur tap-tap aansu giraate hain, magar ghaflat-shi'aar bandon ka haal yeh hai ke be-dharak ma'siyat (ya'ni nafarmaani) ka silsilah chalaate, apne gunaahon ka 'aam i'laan sunaate aur phir us par zor zor se qahqahe lagaate zara nahin lajaate. Kaan khol kar suniye! 'Mukashafat-ul-Quloob' mein hai: Hazrat Sayyiduna Ibn 'Abbaas رَضِيَ اللهُ عَنْهُمَا farmate hain: 'Jo hans hans kar gunaah karega woh rota hua Jahannam mein daakhil hoga.<sup>2</sup>

*Gunaho say mujh ko bacha ya Ilahi*

*Buri 'Adatain bhi chuda ya ilahi<sup>3</sup>*

## Buzurg Ne Khwab Mein Basharat Di

Ae 'Aashiqaan-e-Rasool! Ghaflat ki neend udaane, gunaahon ki aadat chhudaane

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<sup>1</sup> Mukashafat-ul-Quloob, p. 22

<sup>2</sup> Mukashafat-ul-Quloob, p. 275

<sup>3</sup> Wasa'il-e-Bakhshish, p. 100

aur sunnaton par 'amal ka jazba badhaane ke liye Dawat-e-Islami ke sunnaton seekhne sikhaane ke qaafilon mein safar kijiye. Aap ki targheeb ke liye ek eemaan-afroz 'Madani Bahaar' pesh-e-khidmat hai: Chunaanchah Wahan-i Punjab ke ek Islami bhai deeni maahool mein aane se pahle mukhtalif tarah ke gunaahon mein mu'tala the. Woh jismaani tawr par agarche sehat-mand the laikin 'ibaadat ke mu'aamle mein bahut kamzor the. Jaise jaise jawaani ke qareeb hote rahe waise waise nekiyon se door hote chale gaye, buraa'iyon mein zindagi guzaarne lage. Gaane-baaje, filmen diraame, jhoot, gheebat aur tarah tarah ke gunaahon mein waqt barbaad hota raha aur sirf yahi nahin balke un ki downloading ki dukaan thi jis ke zariye woh khud to gunaah karte hi the, mazeed doosron ke mobile mein filmen diraame, gaane baaje download kar ke un ke is gunaah mein shaamil ho jaate the aur is ke paise bhi lete the. Un ki zindagi gunaahon ke andhere mein doob-i hui thi, hatta ke woh apne aap ko duniya ka sab se bura insaan samajhne lage. Albatta Dawat-e-Islami se unhein bachpan hi se mohabbat thi, jis bina par woh kisi tarah Islami Bhai'on se raabita kar ke teen din ke qaafle ke musaafir ban gaye. Qaafle mein unhein bahut kuch seekhne ko mila, jis ki wajah se un ki mohabbat Dawat-e-Islami se mazeed barh gayi. Ek roz jab yeh ghar ke haalaat ki wajah se preshaan the aur isi preshani ke 'aalam mein jab yeh soye to khwab mein dekha ke ek buzurg un se farma rahe hain ke 'Chhote bhai ko le kar Faizaan-e-Madina (Karachi) aa jaana, **سَابِ كُحْ تَهِيكْ هُوْ جَايْ غَا.** Itna sunnaa tha ke un ki aankh khul gayi. Phir unhon ne ghar walon ko yeh khwab bataaya aur chhote bhai ko le kar Faizaan-e-Madina Karachi jaane ki ijaazat chaahi, jis par un ke ghar wale raazi ho gaye. Faizaan-e-Madina Karachi pahunch kar un donon ne poore maah-e-Ramazaan ka i'tikaaf kiya, **اَلْحَمْدُ لِلّٰهِ!** I'tikaaf ki barkat se unhon ne apne tamaam bure kaamon se tawbah ki aur sar par 'ammame shareef ka taaj sajaane ke saath saath Huzoor Ghaws-e-A'zam **رَضِيََ اللهُ عَنْهُ** ke mureedon mein bhi shaamil ho gaye.

Ae 'Aashiqaan-e-Awliya! Jawaani mein tawbah kar lena aur Allah Pak ki itaa't-o-farmaan-bardaari mein masghool ho jaana bahut bari sa'aadat hai. Allah ke pyaare Nabi **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka khushiyon bhara farmaan hai: 'Jawaani mein tawbah karne waala shakhs Allah Pak ka mahboob (ya'ni pyaara) hai.'<sup>1</sup> Apni jawaani 'ibaadat mein guzaar dene waale ko qayaamat ke din 'arsh ka saaya naseeb hoga.'<sup>2</sup> Neez

<sup>1</sup> Kitaab-ut-Tawbah ma'a Mawsoo'ah Imam Ibn Abi Dunya, vol. 3, p. 422, Hadith 184

<sup>2</sup> Muslim, p. 399, Hadith 2380

Sufiyaa-e-Kiraam farmate hain ke jawaani ki 'ibaadat burhaappe ki 'ibaadat se afzal hai ke 'ibaadaat ka asal waqt jawaani hai.<sup>1</sup>

*Asal Jawani me 'Ibadat kahili achi nahi*

*Jab burhapa a gaya kuch bat ban padti nahi*

*Hai burhapa bhi ghanimat jab jawani ho chuki*

*Ye burhapa bhi no hoga mout jis dam a gae<sup>2</sup>*

Allah Pak hamein zindagi ki aakhri saans tak apna farmaan-bardaar rakhe aur 'ibaadat mein ikhlaas-o-lazzat 'ata farmaye.

اَمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Bolne Aur Chup Rehne Ki Do Qismein

Farmaan-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai: اَمْلَأْ الْخَيْرَ خَيْرًا مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِنَ اَمْلَاءِ النَّعْمِ ya'ni achhi baat kehna khaamoshi se behtar hai aur khaamosh rehna buri baat kehne se behtar hai.<sup>3</sup> Hazrat 'Ali bin 'Usmaan Hujwiri Hanafi al-Ma'roof Daata Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ 'Kashf-ul-Mahjoob' mein farmate hain: Kalaam (ya'ni bolna) do tarah ka hota hai: ek Kalaam-e-Haqq (ya'ni achhi guftgu) aur doosra Kalaam-e-Baatil (ya'ni ghalat-o-be-kaar guftgu). Isi tarah khaamoshi bhi do tarah ki hoti hai: (1) Baa-maqsad khaamoshi (maslan fikr-e-aakhirat ya shar'i ahkaam par ghawr-o-khawz waghairah ke liye chup rehna); (2) Ghaflat bhari (ya مَعَادَا اللهُ gande tasawwuraat ya duniya ke be-ja khayaalaat se bharpur) khaamoshi. Har shakhs ko sukoot (ya'ni khaamoshi) ki haalat mein khoob achhi tarah ghawr kar lena chahiye ke agar is ka

<sup>1</sup> Mir'aat-ul-Manaajees, vol. 3, p. 167

<sup>2</sup> Mir'at al-Manajih, vol. 3, p. 167

<sup>3</sup> Shu'ab-ul-Iman, vol. 4, p. 256, Hadith 4993

bolna haqq (ya'ni achha) hai to ab bolna us ki khaamoshi se behtar hai, aur agar us ka bolna baatil (ya'ni ghalat ya fuzool) hai to aise mawqe' par us ki khaamoshi us ke bolne se behtar hai. Huzoor Daata Ganj Bakhsh 'Ali Hujwiri رَحْمَةُ اللهِ عَلَيْهِ guftgu ke haqq ya baatil hone ke mutalliq samjhaane ke liye ek waqi'ah bayaan karte hue farmate hain: Hazrat Abu Bakr Shibli Baghdadi رَحْمَةُ اللهِ عَلَيْهِ ne ek martabah Baghdad Shareef ke ek mahalle se guzarte hue ek shakhs ko suna woh keh raha tha: **اَلْكَوْثُ خَيْرٌ** **مِّنَ الْكَلَامِ** ya'ni 'khaamoshi bolne se behtar hai.' Aap رَحْمَةُ اللهِ عَلَيْهِ ne use farmaya: (chunke har soorat mein khaamoshi achhi nahin, lihaazaa) 'Tere (yeh jumle) bolne se tera khaamosh rehna achha hai aur mera bolna khaamosh rehne se behtar hai.'<sup>1</sup>

صَلِّ اللهُ عَلَيَّ مُحَمَّدٌ صَلَّى اللهُ عَلَيَّ الْحَبِيبِ

## Zabaan Ki Hifaazat Na Karne Waale Par Shaytaan Ghalbah Paa Laita Hai

Zyada 'bak-bak' karne walon par Shaytaan ghaalib aa jaata hai, kyunke jab aadmi zyada baatonni hota hai to khataaon ka imkaan barh jaata hai aur ho sakta hai ke Shaytaan us se gunaah karwaane mein kaamyab ho jaye. Albatta jo khaamosh rehne ka 'aadi hai woh Shaytaan par ghalbah (ya'ni bartari, jeet) paa laita hai. Hazrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ se riwaayat hai, ek aadmi ne Makki Madani Taajdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se 'arz ki: Ya Rasool-al-Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Mujhe koi naseehah farmaiye. Sardaar-e-Madina صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Allah Pak ka taqwa laazim pakad lo ke tamaam bhalaaiyon ki asl (ya'ni jar) hai, aur jihaad ko laazim pakad lo ke yeh ahl-e-Islam ki rahbaaniyyat (ya'ni gosha-nashini) hai, aur Zikr-ul-Allah-o-Tilaawat-e-Quraan-e-Paak ki paaband-i karo ke yeh tumhaare liye zameen mein noor aur aasmaanon میں tumhaare tazk-ire ka baa'is hoga, aur Kalima-e-Khair (ya'ni achhi baat) ke siwa apni zabaan ki hifaazat karo ke is ki badawlat tum Shaytaan par ghalbah pao ge.<sup>2</sup>

## Shaytaan Ka Sab Se Bara Hathiyaar

Hazrat Imam Muhammad bin Muhammad bin Muhammad Ghazaali رَحْمَةُ اللهِ عَلَيْهِ

<sup>1</sup> Kashf-ul-Mahjoob, p. 402 Maakhuzan

<sup>2</sup> Mu'jam-us-Sagheer, vol. 2, p. 66

'Thyaa'-ul-'Uloom' mein farmate hain: Insaan ko bahkaane mein zabaan Shaytaan ka sab se bara hathiyaar hai.<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## Siddeeq-e-Akbar Munh Mein Patthar Rakh Lete

Musalmaanon ke pahle Khaleefah 'Aashiq-e-Akbar, Hazrat Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ qat'i (ya'ni yaqeeni) jannati hone ke baawajood zabaan ke mu'aamle mein kaafi ihtiyaat farmaaya karte the. 'Thyaa'-ul-'Uloom' mein hai: 'Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ apne mubaarak munh mein patthar rakh liya karte the taakeh baat karne ka mawqa' hi na rahe.<sup>2</sup>

## 40 Baras Tak Khaamoshi Ki Mashq (Waqi'ah)

Pyaare pyaare Islami Bhai'o! Agar aap waqi'i khaamoshi ki 'aadat banaana chaahate hain to is ko sanjeeda (ya'ni serious) lena hoga aur chup rehne ki khoob mashq (ya'ni practice) karni pare gi, warna ma'muli si koshish se khaamoshi ki 'aadat banna dushwaar hai. Zabaan ke ghair zaruri iste'maal ki tabaah-kaariyon se khud ko daraate hue khaamoshi ki 'aadat banaane ki bhar-pur koshish farmaiye رَضِيَ اللهُ عَنْهُ kamyaaabi aap ke qadam choome gi. Aa'iye! Ek koshish karne waale ki istiqamat ka waqi'ah sunte hain. Hazrat Artaah bin Munzir رَحِمَهُ اللهُ عَلَيْهِ farmate hain: Ek saahib chaalis saal tak khaamosh rehne ki is tarah 'mashq' (ya'ni practice) karte rahe ke apne munh mein patthar rakh lete, yahan tak ke (namaaz ya azkaar ya) khaane ya peene ya sone ke 'alaawah woh patthar munh se na nikalte.<sup>3</sup>

## Guftgu Likh Kar Us Ka Jaa'izah Lene Waale Taabi'i Buzurg

Taabi'i buzurg Hazrat Sayyiduna Rabi' bin Khuthaym رَضِيَ اللهُ عَلَيْهِ ne 20 saal tak dunyaawi baat zabaan se nahin ki. Jab subah hoti to qalam-o-dawaat (ya'ni inkpot) aur kaagaz le lete aur din bhar jo bolte use likh lete aur shaam ko apna muhaasabah

<sup>1</sup> Ihya'-ul-'Uloom, vol. 3, p. 133

<sup>2</sup> Ihya'-ul-'Uloom, vol. 3, p. 137

<sup>3</sup> Al-Samt ma'a Mawsoo'ah Ibn Abi-d-Dunya, vol. 7, p. 256, Qawl No. 438

(ya'ni khud se poochh-gaachh) farmaate — ya'ni us likhe hue ke mutaabiq apni guftgu ka jaa'izah lete.<sup>1</sup>

## Baat-Cheet Ke Jaa'izah Ka Tareeqah

Apni baat-cheet ka 'jaa'izah' lene ka tareeqah yeh hai ke apni har har baat par ghawr kar ke apne aap se poochh-gaachh kare. Masalan baghair zabaan hilaaye dil hi dil mein khud se pooche ke fulaani baat tum ne kyun ki? Us maqaam par bolne ki kya zaroorat thi? Fulaani guftgu (guft-goo) itne alfaaz mein bhi nimtaa'i ja sakti thi magar is mein fulaana fulaana lafz zaa'id kyun bole? Fulaane se baat karte hue samajh jaane ke baad 'kya? Ji? Kya kaha?' waghairah kyun kaha? Aur saamne waale ko apni baat dohraane ki takleef kyun di? Fulaane se jo jumla tum ne kaha woh dil-aazar tanz tha, tum ne us ka naahaqq dil dukhaa diya — chalo ab tawbah bhi karo aur us Islami Bhai se ma'aafi bhi maango. Fulaani baithak (ya'ni gathering) mein kyun gaye jabke ma'loom hai ke wahan fuzool baatein bhi hoti hain, aur fulaani fulaani baat mein tum ne haan mein haan kyun milaai thi? Wahan tumhein gheebat bhi sunni par gayi thi balke tum ne gheebat sunne mein dilchaspi bhi li thi — chalo pakki tawbah aur aisi baithkon (gatherings) se door rehne ka bhi 'azm karo. Is tarah samjhdaar aadmi apni guftgu balke roz-marrah ke tamaam mu'aamalaat ka jaa'izah le sakta hai. Yun gunaah, be-ihtiyaatiyaan, apni ba'az kamzoriyan aur khaamiyan saamne aa sakti hain aur islaah ka saamaan ho sakta hai. Dawat-e-Islami ke deeni maahool mein muhaasabe ko 'Jaa'izah' kehte hain aur Dawat-e-Islami ke deeni maahool mein rooz-aana kam az kam 12 minute a'maal ka jaa'izah karne aur is dauraan naik a'maal ka risaalah pur karne ka zehen diya jaata hai.

*Zikr-o-Durood har ghadi wird-e-zuban rahe*

*Meri fūzool goe ki 'adat nikal do'*

## A'maal Ka Jaa'izah

Tamaam 'Aashiqaan-e-Rasool ko chahiye ke rooz-aana kam az kam 12 minute apne din bhar ke a'maal ka 'jaa'izah' len aur Dawat-e-Islami ke Maktabat-ul-Madinah ke

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<sup>1</sup> Ihya'-ul-'Uloom, vol. 3, p. 137; Ihya'-ul-'Uloom (Urdu) vol. 3, p. 339

<sup>2</sup> Wasa'il-e-bakhshish, p. 305

risaale 'Naik A'maal' mein diye hue khaane pur karen aur har maah ki pahli tarikh ko apne yahan ke Dawat-e-Islami ke 'Shu'bah Islaah-e-A'maal' ke zimmah-daar ko jama' karwaayen. **رَبَّنَا هِنَّا** Husn-e-Akhlaaq aur taqwa ka dheron dher khazaanah haath aaye ga aur 'Ishq-e-Rasool ke chalakte jaam peene naseeb honge.


صَلُّوا عَلَی الْحَبِیْبِ      صَلَّى اللهُ عَلَی مُحَمَّدٍ


Aglay Haftay ka risalah



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