

Haftahwaar risalah



Ameer-e-Ahle Sunnat ki kitab
"Guftugu ke Aadab" se panchvein qist.

Zaban ki hifazat ki ahmiyat

- Sakht گرمی کا روزا برداشت مگر
- روزی میں تانگی کا ایک سبب
- جہالت کی 6 نشانیان
- 5 بہتاریں ناصحہات

Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat,
Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal
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زبان کی حفاظت کی اہمیت

Zaban ki Hifazat ki Ahmiyat (Qist-5)

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتِمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Zaban ki Hifazat ki Ahmiyat (Qist-5)¹

Du'a-e-‘Attar:

Ya Allah Pak! Jo koi “Zaban ki Hifazat ki Ahmiyat” ke 14 safhaat parh ya sun le use zaban se hone wale aur deegar tamam gunahon se bacha, apna pasandeeda banda bana aur is ko maa baap samet be-hisab bakhsh de.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Durood Pak ki Fazilat

Farman-e-Aakhiri Nabi صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: “Aey logo! Be-shak baroz-e-Qayamat is ki dahshaton aur hisab kitab se jald najaat pane wala shakhs woh hoga jis ne tum mein se mujh par dunya ke andar bakasrat durood shareef parhe honge.”²

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰى مُحَمَّدٍ

Allah Pak se Zaban ki Tezi ki Shikayat

Musalmanon ke doosre khalifa Hazrat Sayyiduna ‘Umar Farooq-e-A‘zam رَضِيَ اللّٰهُ عَنْهُ ne dekha ke Musalmanon ke pehle khalifa Hazrat Sayyiduna Abu Bakr Siddiq رَضِيَ اللّٰهُ عَنْهُ apni zaban-e-mubarak ko haath se pakar kar kheench rahe hain, poocha ke aey naib-e-Rasool! Aap yeh kya kar rahe hain? Aap رَضِيَ اللّٰهُ عَنْهُ ne farmaya ke yeh mujhe halakat (yani tabahi) ki jagahon par le gayi hai aur Huzeer-e-Akram صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم farmate hain: “Jism mein koi aisa ‘uzu nahin ke Allah Pak se zaban ki tezi ki shikayat na karta ho.”³

¹ Ye mazmoon ameer-e-ahle sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ki kitab Guftufo ke adab safha 67 ta 80 se liya gaya hai.

² Al-Firdaus bi-Ma’sur-il-Khitab, vol. 5, p. 277, Hadith 8175

³ Ihya-ul-‘Uloom, vol. 3, p. 135; Ihya-ul-‘Uloom (Urdu), vol. 3, p. 335

Hamein Zaban se Bahar Mat Nikaal

Dekha aap ne! Musalmanon ke pehle khalifa Hazrat Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ jaise bakhshes bakhshaye Sahabi zaban ki aafaton se bohat darte the, yaqeenan is mein hum logon ke liye kaafi naseehat hai, kyunke hum to ji mein jo aaya woh zaban se bol parte hain. Hazrat Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ likhte hain: Bohat si baatein aisi hoti hain jo bolne wale shakhs se kehti hain: “Hamein zaban se bahar na nikaal.”¹

Zaban ko Qaid hi mein Rehna Chahiye

‘Arabi maqola (yani kahawat) hai: مَا شَيْءٌ أَحَقُّ بِطَوْلِ السَّجْنِ مِنَ اللِّسَانِ “Koi bhi shai zaban se barh kar qaid mein rehne ki haqdaar nahin”.²

Zaban ki Hifazat se ‘Ibadat par Istiqamat Milti hai

Saat ‘aabidon (yani ‘ibadat guzaron) mein se ek ‘aabid (yani ‘ibadat guzaar) ne (Allah Pak ke pyare Nabi) Hazrat Yunus عَلَيْهِ السَّلَام ki khidmat mein arz ki: Jo log poori koshish se ‘ibadat mein mashghool rehte hain un ko ‘ibadat par jo istiqamat (yani thehrao) naseeb hoti hai woh zaban ki poori tarah hifazat karne ka nateeja hai. Phir us ‘aabid (yani ‘ibadat guzaar) ne arz ki: Aap ke nazdeek koi bhi cheez zaban ki hifazat se zyada pasandeeda nahin honi chahiye kyunke dil ko har qism ke waswason se paak rakhne ka zariya yehi hai.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fuzool Baat par Khud ko Saza (Waqia)

Hazrat Sayyiduna Malik bin Zaigham رَحِمَهُ اللَّهُ عَلَيْهِ farmate hain: Mere walid-e-majid ne bataya ke Hazrat Qaisi رَحِمَهُ اللَّهُ عَلَيْهِ hamare yahan ‘Asr ke baad tashreef laaye aur mere walid sahab ke bare mein poocha: Hum ne kaha: “Woh so rahe hain.” Aap رَحِمَهُ اللَّهُ عَلَيْهِ ne farmaya: “Kya woh ‘Asr ke baad so rahe hain? Is waqt? Kya yeh waqt sone ka

¹ Minhaj-ul-‘Abideen (Urdu), p. 145; Minhaj-ul-‘Abideen, p. 66

² Minhaj-ul-‘Abideen (Urdu), p. 210; Minhaj-ul-‘Abideen, p. 96

³ Minhaj-ul-‘Abideen (Urdu), p. 210; Minhaj-ul-‘Abideen, p. 96-97

hai?” Phir aap رَحْمَةُ اللَّهِ عَلَيْهِ tashreef le gaye. Hum ne ek shakhs ko un ke peeche bheja ke un se kahe ke aap chaliye! Main un ko aap ke liye jaga dunga. Woh shakhs Maghrib ke baad wapas aaya to hum ne us se poocha: Kya tum ne unhein paigham de diya tha? Kaha: Woh apne aap mein itne masroof the ke meri baat par tawajjuh na di, main ne unhein dekha, woh qabristan mein daakhil ho rahe the aur apne aap ko malamat karte (yani daantte) hue keh rahe the: “Banda jab chahe soye, tune yeh kyun kaha ke yeh kaun sa sone ka waqt hai! Tujhe fuzool sawaal nahin karna chahiye tha, ab main Allah Pak se ‘ahd karta hoon aur ise kabhi nahin torunga ke main tujhe poora ek saal sone nahin dunga.” Jab main ne yeh baat suni to unhein chhor kar wapas aa gaya.¹

سُبْحَانَ اللَّهِ! Ek taraf hamare buzurgaan-e-deen ka ‘amal hai aur afsos! Doosri taraf hamari bigri hui haalat ke be-ja aiteraazaat, fuzool tanqeedaat aur ghair zaroori sawalaat se fursat nahin paate. Kaash! Hamari zabanon par lagaam lagne ki koi soorat ban jaaye.

Sakht Garmi ka Roza Bardasht Magar....

Hazrat Yunus bin ‘Ubaid رَحْمَةُ اللَّهِ عَلَيْهِ (bataur-e-‘aajizi) farmate hain: Mera nafs (‘Iraq ke shehr) Basre ki shadeed garmi mein roza rakhne ki takleef (to) bardasht kar sakta hai magar fuzool baaton mein se ek lafz (bhi) chhorne ki taqat nahin rakhta.²

Zaban Hifazat ki Zyada Haqdaar hai

Aey ‘Aashiqaan-e-Rasool! Yaqeenan sharamgaah ki gunahon se hifazat na karna bhi sakht gunah wa haram wa jahannam mein le jaane wala kaam hai aur waqai achha bolne mein achhai aur bura bolne mein burai hai. Zaban Mahshar mein shaayad baron baron ko phansa kar rakh de gi. Is ki hifazat ki bohat zaroorat hai. Taabi‘i buzurg Hazrat Sayyiduna Abu Hazim رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Momin ko chahiye ke apni sharamgaah se zyada zaban ki hifazat kare.³

¹ Allah Walon ki Batein, vol. 6, p. 269-270

² Minhaj-ul-‘Abideen (Urdu), p. 141; Minhaj-ul-‘Abideen, p. 64

³ Hilya-tul-Awliya, vol. 3, p. 267, Qaul 3909; Allah Walon ki Batein, vol. 3, p. 331

Rozi mein Tangi ka Ek Sabab

Hazrat Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Jab tum apne dil mein sakhti, jism mein kamzori aur rizq mein tangi dekho to jaan lo ke tum ne zaroor koi fuzool baat munh se nikaali hai.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Allah Pak Tamam Baatein Sunta hai

Hazrat Sayyiduna Bishr Haafi رَحْمَةُ اللهِ عَلَيْهِ nihayat kam guftugu karte aur apne doston ko farmate: “Tum ghaur karo ke apne a‘maal naamon mein kya likhwa rahe ho kyunke woh tumhare Rabb-e-Kareem ke samne pesh honge. To jo shakhs buri guftugu karta hai us par afsos hai, agar apne dost ko kuchh likhwate hue kabhi us mein bure alfaaz likhwao to yeh us ke saath tumhari be-hayai tasavvur hogi phir Allah Pak ke saath tumhara kya mu‘amla hai?”²

Agar Fuzool Baatein Karne par Raqam Deni Parti to?

Hazrat Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “Tumhare a‘maal likhne wale farishte agar rozana tum se in saheefon (yani kitabon) ki qeemat talab karein jin mein woh tumhare a‘maal likhte hain to (paise bachane ki khaatir) tum apni bohat si fuzool baatein chhor do lekin yeh maloom hone ke bawajood ke (tumhari fuzool guftugu se bharpoor) in saheefon (BOOKS) ko tumhare Rabb-e-Pak ki baargaah-e-‘aali mein pesh hona hai to tum apne aap ko (fuzool baaton se) kyun nahin rokhte?”³

Har Baat Farishte Likhte hain

Pur-waqaar shakhsiyaat jab samne hoti hain ya kabhi “Arbaab-e-Kursi” yani hukkaam-e-dunyadaar ke samne jaana par jaata hai to zaban khoob sambhal jaati hai magar yeh maloom hone ke bawajood ke ‘izzat wale farishte har baat likh rahe hain phir bhi na jaane be-sharmi aur be-hayai ki baatein logon ko kyun kar soojhti hain!

¹ Minhaj-ul-‘Abideen (Urdu), p. 142; Minhaj-ul-‘Abideen, p. 65

² Tanbih-ul-Mugtarrin, p. 190

³ Ibn ‘Asakir, vol. 56, p. 418

Zaban par gaali waghairah kaise aa jaati hai! Hazrat Imam Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ farmate hain ke insan par ta'ajjub hai ke Kiraman Katibeen (yani 'izzat wale, likhne wale farishte) is ke paas hain aur is ki zaban un ka qalam aur is ka thook un ki siyahi hai, phir bhi woh be-huda kalaam (yani fuzool aur gandi baatein) karta hai.¹

Yaawa goi ke ma'ani: fuzool baatein karna.

Fuzool Guftugu ke Muta'alliq Ek Waqia

Hazrat Abu 'Ubaid رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain: Hum Hazrat Muhammad bin Sooqah رَحْمَةُ اللهِ عَلَيْهِ ki khidmat mein haazir hue to aap ne farmaya: Kya main tumhein aisi baat na sunaon jis ne mujhe faaida pahunchaya aur ho sakta hai woh tumhein bhi faaida pahunchaye? Ek martaba Hazrat 'Ata bin Abi Rabah رَحْمَةُ اللهِ عَلَيْهِ ne farmaya: Aey bhateje! Tum se pehle guzre hue log fuzool guftugu napasand karte the, woh Quran-e-Kareem ki tilawat karne, neki ka hukm dene, burai se mana karne aur zaroori baat cheet ke ilawa tamam qism ki guftugu ko "fuzool baaton" mein shumaar karte the. Kya tum in faramin-e-Ilahi ka inkaar karte ho? (Jaisa ke irshad hota hai:

وَأَنَّ عَلَيْكُمْ خَفِظِينَ ۖ كِرَامًا كَاتِبِينَ ﴿١٧﴾

Aur be shak tum per zaroor kch nighban muqarrar hain mu'azzaz likhne wale.²

(Aik aur jagah irshad hota hai:)

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٨﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٩﴾

Aik daein janib aur doosra baen janib baitha hua hai. Woh zaban se koi baat nahi nikalta magar yeh ke aik muhafiz farishta us ke paas tayyar baitha hota hai.³

Kya tum mein se kisi ko sharm nahin aaye gi ke agar us ke din bhar ka naama-e-a'maal us ke samne khol diya jaaye to aksar us mein woh cheezein dekhe jis ka

¹ Tanbih-ul-Mughtarrin, p. 190

² Al-Quran, Al-Infitar, verse 10-11; translation from Kanz al-Iman

³ Al-Quran, Qaaf, verse 17-18; translation from Kanz al-Iman

ta'alluq na deen se ho na dunya se.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Saat Madani Phoolon ka Farooqi Guldasta

Musalmanon ke doosre khalifa, Hazrat 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ farmate hain: (1) Fuzool bolne se bachne wale ko hikmat wa danai 'ata ki jaati hai (2) Fuzool nigahi yani bila-zaroorat idhar udhar dekhne ya khwah makhwah mukhtalif cheezon ya tarah tarah ke manaazir dekhne se bachne wale ko khushoo'-e-qalb (yani riqqat wa soz) diya jaata hai (3) Fuzool ta'aam (yani be-zaroorat khana ya sirf lazzat ke liye tarah tarah ki cheezein khana) chhorne wale ko 'ibadat mein lazzat di jaati hai (4) Fuzool hansne se bachne wale ko ro'b wa dabdaba 'inayat hota hai (5) Mazaq maskhari se bachne wale ko noor-e-imaan naseeb hota hai (6) Dunya ki muhabbat se bachne wale ko aakhirat ki muhabbat di jaati hai (7) Doosron ke 'aib dhoondne se bachne wale ko apne 'aibon ki islaah ki taufeeq milti hai.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fuzool Baaton ka Hisab Lamba Hoga

Bayan kiya gaya hai: اِيَّاكَ وَالْفُضُولَ فَإِنَّ حِسَابَهُ يَطُولُ yani fuzool guftugu se bach! Kyunke is ka hisab lamba hoga.³

Na Bol Na Museebat mein Par

Ek aur buzurg رَحِمَهُ اللَّهُ عَلَيْهِ farmate hain:

إِنَّ الْبَلَاءَ مُوَكَّلٌ بِالنَّاطِقِ احْفَظْ لِسَانَكَ لَا تَقُولُ قَتْبَتَكَ

Tarjuma: Apni zaban ki hifazat kar, na bol na museebat mein par, be-shak

¹ Allah Walon ki Batein, vol. 3, p. 440

² Al-Munabbihat, p. 89-90 Maakhuzan

³ Minhaj-ul-'Abideen (Urdu), p. 147; Minhaj-ul-'Abideen, p. 67

museebatein guftugu ke saath juri hui hoti hain.¹

Bolne Wale ki ‘Aql ka Andaza ho Jaata hai

Hazrat ‘Abdullah Ibn-e-Mubarak رَحْمَةُ اللهِ عَلَيْهِ farmate hain:

سَرَّيْعٌ إِلَى السَّرْعِ فِي قَتْلِهِ

(1) أَلَا أَحْفَظُ لِسَانَكَ إِنَّ اللِّسَانَ

يَذُلُّ الرِّجَالَ عَلَى عَقْلِهِ

(2) وَإِنَّ اللِّسَانَ دَبِيلُ الْفُؤَادِ

(1) Apni zaban ki hifazat kar kyunke yeh ma‘moli sa ‘uzu (PART) bohat jald insan ko halakat mein daal deta hai.

(2) Be-shak zaban insan ke dil par daleel hai jo guftugu karne walon ki ‘aql ka andaza bataati hai.²

Bazari Guftugu Karne Wale ko Naseehat

Sheikh Afzal-ud-Deen رَحْمَةُ اللهِ عَلَيْهِ ne ek shakhs ko bazari guftugu karte suna to irshad farmaya: Aey bhai! Allah Pak ne bande ke kaan wa zaban banaye taake achha sune aur achha bole, Quran-e-Kareem, Hadees-e-Pak, azaan aur imam se takbeer-e-tehreema aur jo tujhe naseehat kare us ki naseehat sune, aur zaban wa kaan ko hanshi mazaaq, gheebat, buhtaan, jhoot, chughli aur be-kaar baatein karne sunne ke liye paida nahin farmaya. Aey bhai! Apne kaan wa zaban ko be-maqсад istemaal karne se parhez kar, yeh saraasar nuqsan hai aur agar zaban ki tezi ki bina par koi (gunah bhari) baat nikal jaaye to fauran tauba wa istighfaar karo.³

Dawat-e-Islami ne Namazi Bana Diya

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami ka deeni maahaul Islami bhaiyon ke saath saath Islami behnon ke liye bhi mufeed hai. Chunanche Daska (Punjab) ki ek Islami behan kayi aam larkiyon ki tarah najaaiz fashion kiya kartein aur namazon se bhi door raha

¹ Minhaj-ul-‘Abideen, p. 66

² Minhaj-ul-‘Abideen (Urdu), p. 144; Minhaj-ul-‘Abideen, p. 66

³ Al-Minan-ul-Kubra, p. 547

karti theen. Phir un ka apne maamoon ke zer-e-intizaam deeni madrase mein parhne ke liye jaana hua, jahan ek din Dawat-e-Islami se wabasta kuchh Islami behnein hafta waar sunnaton bhare ijtimā‘ ki dawat dene ke liye aayeen jis ke nateeje mein yeh bhi apni saheli ke israar par Islami behnon ke ijtimā‘ mein shareek ho gayeen. Wahan par sunnaton bhara bayan suna, ijtimā‘i riqqat angez dua ne un par asar kiya aur unhon ne gunahon se tauba kar li. Dawat-e-Islami ke deeni maahaul se wabasta hone ke baad ek din woh aaya ke unhon ne “Islami behnon ka 12 din ka Madani Kaam Course” (jise ab Deeni Kaam Course kehte hain) bhi kiya. Unhein Dawat-e-Islami ki aisi barkatein naseeb hueen ke farz namazein ada karne ke saath saath nafl namazein bhi ada karne lageen. Un ka jazba hai ke apne gaon mein khoob deeni kaam karungi aur jab tak saansein baaqi hain ‘Aashiqaan-e-Rasool ki deeni tehreek “Dawat-e-Islami” se wabasta rahengi.

Zaban Goya Hamle ke liye Tayyar Sher

Hazrat Sayyiduna Ibn-e-Abi Mutee رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain:

(1) لِسَانُ الْمَرْءِ كَيْتٌ فِي كَيْبٍ إِذَا خَلَّى إِلَيْهِ لَهُ إِعَارَةٌ

(2) فَصْنُهُ عَنِ الْخَنَاءِ بِلْجَامٍ صَبَتْ يَكُنْ لَكَ مِنْ بَلِيَّاتٍ سِتَارَةٌ

(1) Zaban (tabah karne mein) hamle ke liye tayyar chhupe hue sher ki tarah hai jo mauqa milte hi tabahi macha deti hai (2) Is liye ise (yani zaban ko) khamoshi ki lagaam de kar fuzooliyaat se rok kar rakh, is tarah tu bohat si aafaton se bach jaaye ga.¹

Phaar Khane Wala Darinda

Ek Quraishi buzurg رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Kisi ‘aalim sahab se poocha gaya ke aap khamosh kyun rehte hain? Farmaya: Main ne apni zaban ko phaar khane wala darinda paaya hai, mujhe dar hai ke agar main ise khula chhor dunga to yeh mujhe kaat khaaye ga.²

¹ Minhaj-ul-‘Abideen (Urdu), p. 145; Minhaj-ul-‘Abideen, p. 66

² Aik Chup So Sukh (Khamoshi ke Faza’il), p. 21

Maal ki Hifazat Aasan hai Magar Zaban....

Daulat ko insan tijori mein band karke mahfooz rakh sakta hai. Zyada khazana ho to musallah pehredaar bitha kar bhi hifazat ki ja sakti hai lekin kamaal to yeh hai ke koi apni zaban ki hifazat karne mein kamyab ho jaaye. Chunanche Hazrat Muhammad bin Wasi¹ رَحْمَةُ اللهِ عَلَيْهِ ne Hazrat Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ se farmaya: “Insan ke liye zaban ki hifazat maal ki hifazat se zyada mushkil hai.”¹

Apne maal ki hifazat ke mu‘amle (mu-‘aa-male) mein umooman har ek hoshiyaar hota hai, halaanke maal zaaya ho bhi gaya to sirf dunya ka nuqsan hai. Magar sad karor afsos! Ab zaban ki hifazat ki soch nihayat kam reh gayi hai, yaqeenan zaban ki hifazat na karne ke sabab dunya ke nuqsan ke saath saath aakhirat ki barbaadi ka bhi poora poora imkaan (POSSIBILITY) hai.

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللهُ عَلَى مُحَمَّدٍ

‘Aashiqon ki 6 Nishaniyan

Kehte hain:

Aashiqan ra shash nishan-ast ae pishar!

Aah-e-sard-o-rang-e-zard-o-chashm-e-tar

Gar tura pirsand sih-e-deegar kudam?

Kam khorad, kam guftan-o-khuftan haram

Tarjuma: “‘Aashiq” ki yeh chhe nishaniyan hain: (1) Sard aahein (2) Chehre ka rang peela hona (3) Aankhein ashkbaar (4) Kam khana (5) Kam bolna aur (6) Kam sona.

Jahalat ki 6 Nishaniyan

Baat baat par ghusse ho jaana, bak bak karte rehna, fuzool kharchi karna, sab ko raaz ki baatein bataate phirna, har kisi par aitemaad kar baithna, buri sohbat se na bachna aur achhi sohbat ikhtiyaar na karna, yeh sab jahalat ki nishaniyan hain. Ek

¹ Ithaf-us-Sadah, vol. 9, p. 144

‘aqlmand shakhs ka kehna hai ke chhe baatein aisi hain jin se jaahil pehchana jaata hai: (1) Ghusse ke waqt. Yani har khilaaf-e-mizaaj baat par ghusse mein aa jaana khwah woh kisi insan ki taraf se pesh aaye ya kisi jaanwar waghairah ki wajah se (2) Be-kaar guftugu lihaza ‘aqlmand ko chahiye ke be-faaida guftugu na kare, balke ise mufeed (yani faaide waali) baat hi karni chahiye, khwah dunya ke faaide ki ho ya aakhirat ke faaide ki (3) Fuzool kharchi karna. Yani yeh bhi jahalat ki nishani hai ke maal aisi jagah lagaaye jahan par koi ajr ya faaida haasil na ho (4) Har kisi ke paas raaz ki baat kehta phire (5) Har kisi par bharosa kar baithe (6) Dost wa dushman mein farq na kar paaye yani munasib to yeh hai ke aadmi apne dost (yani nek logon) ko pehchan kar un jaise a‘maal kare aur un ke naqsh-e-qadam par chale aur dushman ko (yani bure logon ko) pehchan kar un se bachne ki koshish kare aur yaqeenan insan ka pehla dushman to shaitaan hai lihaza kisi baat mein bhi shaitaan ka kehna na maane (aur har tarah ke gunah se bache).¹

Faltu Baaton ke Chaar Larza Khez Nuqsanaat

Hazrat Imam Abu Hamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ ne in chaar wujoohat (REASONS) se fuzool baaton ki mazammat (yani burai bayan) farmai hai: (1) Fuzool baatein Kiraman Katibeen (yani a‘maal likhne wale, ‘izzat wale farishton) ko likhni parti hain, lihaza aadmi ko chahiye ke in se sharm kare aur inhein fuzool baatein likhne ki zahmat (yani takleef) na de. Allah Pak Paara 26 Surah-e-Qaaf aayat number 18 mein irshad farmata hai:

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٢٦﴾

Wo zaban say koi bat nahi nikaltā magar ye keh aik muhafiz Farishta is ke pas tayyar betha hota hai.²

(2) Yeh baat achhi nahin ke fuzool baaton se bharpoor a‘maal naama Allah Pak ki baargaah mein pesh ho (3) Allah Pak ke darbaar mein tamam makhlooq ke samne bande ko hukm hoga ke apna a‘maal naama parh kar sunao! Ab qayamat ki khaufnaak sakhtiyan us ke samne hongy, insan barahna (ba-rah-na yani be-libaas)

¹ Tanbih-ul-Ghafilien, p. 115 Mulakhkhasan

² Al-Quran, Qaaf, verse 18; translation from Kanz al-Iman

hoga, sakht pyaasa hoga, bhook se kamar toot rahi hogi, jannat mein jaane se rok diya gaya hoga aur har qism ki raahat us par band kar di gayi hogi, ghaur to kijiye! Aise takleef-deh haalaat mein fuzool baaton se bharpoor a‘maal naama parh kar sunana kis qadar pareshaan-kun hoga! (Hisab lagaiye agar rozana sirf 15 minute bhi fuzool baatein ki hain aur agar har maah ke 30 din farz kar lein to ek maheene ke saarhe saat ghante hue aur ek saal ke 90 ghante, bil-farz kisi ne pachaas saal tak rozana ausatan (yani AVERAGE) 15 minute fuzool guftugu ki to 187 din 12 ghante hue yani chhe maah se zaaid, to ghaur farmaiye! Qayamat ka haulnaak din jis mein sooraj sirf ek meel par reh kar aag barsa raha hoga yani sakht tareen garmi hogi, aisi hosh-ruba (yani hosh ura dene wali) garmi mein musalsal bila-waqfa (CONTINUOUSLY) chhe maah tak kaun “a‘maal naama” parh kar suna sake ga! Yeh to 50 baras ki umar hone ki soorat mein sirf yaumia (yani DAILY) pandrah minute ki fuzool bolne ka hisab hai. Hamare to basa-auqaat kayi kayi ghante doston ke saath “fuzool gap shap” mein guzar jaate hain, gunahon bhari baatein aur deegar buraiyan is ke ilawa)

(4) Baroz-e-Qayamat bande ko fuzool baaton par malamat (yani daant dapat) ki jaaye gi aur us ko sharminda kiya jaaye ga, bande ke paas is ka koi jawab na hoga aur woh Allah Pak ke samne sharm wa nadaamat se paani paani ho jaaye ga.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Khamoshi Seekho

Hazrat Sayyiduna Jabir bin ‘Abdullah رَضِيَ اللَّهُ عَنْهُمَا se riwayat hai: Khamoshi seekho phir hilm (yani narmi wa bardasht) seekho phir ‘ilm seekho phir us par ‘amal seekho phir ‘ilm (sikhao aur) phailao.²

‘Ibadat ki Shuru‘at Khamoshi se

Hazrat Imam Sufyan Sauri رَضِيَ اللَّهُ عَنْهُ ne farmaya: “Ibadat ka awwal (yani shuru‘at) khamoshi hai, phir ‘ilm haasil karna, is ke baad ise yaad karna, phir is par ‘amal

¹ Minhaj-ul-‘Abideen, p. 67

² Shu‘ab-ul-Iman, vol. 2, p. 288, Qaul 1791

karna aur ise phailana.”¹

Khamoshi ‘Ibadat ki Chaabi hai

Hazrat Imam Sufyan Sauri رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain, kehte hain: “Zyada khamoshi ‘ibadat ki chaabi hai.”²

Paanch Behtareen Naseehatein

Taabi‘i buzurg Hazrat Imam Mujahid رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain ke (Sahabi Ibn-e-Sahabi) Hazrat Sayyiduna ‘Abdullah bin ‘Abbas رَضِيَ اللهُ عَنْهُمَا ko main ne yeh farmate suna ke paanch cheezein mujhe sawaari ke liye tayyar behtareen siyaah (yani BLACK) ghoron se zyada pyaari hain:

(1) Be-faaida guftugu mat karo kyunke yeh fuzool hai aur mujhe tumhare gunah (bhari baaton) mein ja parne ka khauf hai aur faaida mand guftugu bhi be-mauqa na karo kyunke kayi faaida mand guftugu karne wale bhi be-mauqa faaide waali baatein karke mashaqqat (yani takleef) mein par jaate hain.

(2) Kisi haleem wa burdbaar (yani quwwat-e-bardasht rakhne wale aadmi se) aur (kisi) be-‘aql wa be-waqoof shakhs se behes mat karo kyunke burdbaar (quwwat-e-bardasht rakhne wala naaraaz ho kar ho sakta hai) tum se dil mein bughz rakh le aur be-waqoof tum ko (ulti seedhi baatein karke) tumhein aziyyat (yani takleef) pahunchaye ga.

(3) Apne bhai ka zikr us ki peeth peeche (bhi) usi tarah karo jis tarah ka zikr tum us ki taraf se apne liye pasand karte ho aur in baaton mein us ko mu‘aaf kar do jin ke bare mein tum chahte ho ke woh tumhein mu‘aaf kar de.

(4) Apne bhai ke saath aisa hi sulook karo jaisa ke tum chahte ho ke woh tumhare saath kare.

(5) Is shakhs ki tarah ‘amal karo jise yaqeen ho ke neki par use (achha badla) diya

¹ Tarikh-e-Baghdad, vol. 6, p. 6

² As-Samt ma’a Mausū‘ah Ibn Abi-d-Dunya, vol. 7, p. 255, Qaul 436

jaaye ga aur gunah par is ki pakar hogi.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Khamoshi ki Fazilat par Chaar Faramin-e-Mustafa ﷺ

(1) **مَنْ صَمَتَ نَجَا** yani jo chup raha us ne najaat paayi.² Sharh-e-Hadees: yani khamoshi najaat ka sabab hai magar bhalai ki baat karna, achhai ka hukm dena, burai se rokna aur zikr wa azkaar aur tilawat-e-Quran par hameshgi karna, khamosh rehne se behtar hai.³ Hazrat ‘Allama Munawi رَحْمَةُ اللَّهِ عَلَيْهِ ki sharh ke mutabiq Hadees-e-Pak ke yeh ma‘ani bante hain: **مَنْ صَمَتَ عَنِ النَّطْقِ بِالسَّيِّئَاتِ** yani “jo khamosh raha (buri baat kehne se) us ne najaat paayi.”⁴ (2) **الْكَلَمَةُ سِتْرٌ لِلْأَخْلَاقِ** yani khamoshi akhlaaq ki sardaar hai.⁵ (3) **الْكَلَمَةُ أَرْقَمُ الْعِبَادَةِ** yani khamoshi aala darje ki ‘ibadat hai.⁶ Sharh-e-Hadees: yani khamoshi ‘ibaadaat ki behtareen aqsaam (KINDS) mein se hai, kyunke aksar khataaein zaban se jaari hoti hain.⁷ (4) **الْكَلَمَةُ زَيْنٌ لِلْعَالِمِ وَسِتْرٌ لِلْجَاهِلِ** yani khamoshi ‘aalim ke liye zeenat aur jaahil ke liye parda hai.⁸

Saath Saal ki ‘Ibadat se Behtar

Sarkaar-e-Madina صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-zeeshan hai: “Khamoshi par qaaim rehna saath (60) saal ki ‘ibadat se behtar hai.”⁹

Sharh-e-Hadees: Mufti Ahmad Yaar Khan رَحْمَةُ اللَّهِ عَلَيْهِ is Hadees-e-Pak ke ma‘ani yun bayan farmate hain: yani agar koi shakhs saath (60) saal ‘ibadat kare magar zyada

¹ Ihya-ul-‘Uloom (Urdu), vol. 3, p. 344

² Tirmizi, vol. 4, p. 225, Hadith 2509

³ Al-Istizkar, vol. 7, p. 372

⁴ At-Taysir, vol. 2, p. 428

⁵ Al-Firdaus, vol. 2, p. 417, Hadith 3850

⁶ Al-Firdaus, vol. 2, p. 417, Hadith 3849

⁷ Siraj-e-Munir Sharh-e-Jami‘-us-Saghir, vol. 3, p. 279

⁸ Jami‘-us-Saghir, p. 318, Hadith 5159

⁹ Shu‘ab-ul-Iman, vol. 4, p. 245, Hadith 4953

baatein bhi kare, achhi buri baat mein farq na kare is se yeh behtar hai ke thori der khamosh rahe kyunke khamoshi mein (aakhirat ki) fikr bhi hui, islaah-e-nafs bhi, ma‘arif wa haqaaq mein istighraaq (yani yaad-e-Ilahi mein doob jaana) bhi, zikr-e-khafi (yani dil ke zikr) ke samandar mein ghota lagaana bhi, muraqaba (yani sab cheezon ko chhor kar Allah Pak ke khayaal mein doob jaana) bhi.¹

Bhalai ki Baat Karo ya Chup Raho

Kaash! Bukhari Shareef ki yeh Hadees-e-Pak hamare zehn wa dimaagh mein achhi tarah jam jaaye, jis mein yeh bhi hai: **مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ** “Jo Allah wa Qayamat par imaan rakhta hai use chahiye ke bhalai ki baat kare ya khamosh rahe.”²

Aaqa Taweel Khamoshi Wale The

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ yani Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** taweel khamoshi wale the.³ Hazrat Mufti Ahmad Yaar Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** is Hadees-e-Pak ke ma‘ani bayan karte hue farmate hain: khamoshi se muraad hai duniyawi kalaam (yani duniyawi baaton) se khamoshi warna Huzaara-e-Aqdas **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki zaban-e-shareef Allah Pak ke zikr mein tar rehti thi, logon se bila-zaroorat kalaam (yani guftugu) nahin farmate the. Yeh zikr hai jaaiz kalaam (yani jaaiz baat cheet) ka, najaaiz kalaam to umar bhar zaban-e-shareef par aaya hi nahin. Jhoot, gheebat, chughli waghairah saari umar-e-shareef mein ek baar bhi zaban-e-mubarak par na aaye. Huzaara-e-Aqdas **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** saraapa haq hain phir aap tak baatil ki rasaai (yani pahunch) kaise ho.⁴

¹ Mira‘at-ul-Manajih, vol. 6, p. 361

² Bukhari, vol. 4, p. 105, Hadith 6018

³ Sharh-us-Sunnah, vol. 7, p. 45, Hadith 3589

⁴ Mira‘at, vol. 8, p. 81

Aglay Haftay ka risalah



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