

Haftahwaar risalah



Kam Bolne ke Faide

Ameer-e-Ahle Sunnat ki kitab
'Guftugu ke Aadab' se satvein qist



Guftugu ki char qismen

Bolnay wala barha pachtata
hai

Ghar aman ka ghewara kaisay
banay

Khamoshi ki barakat say
didar-e-Mustafa

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

کم بولنے کے فائدے

Kam Bolnay Kay Faeday

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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

Kam Bolnay Kay Faeday

Du'a-e-'Attar:

Ya Allah Pak! Jo koi 12 safhat ka risalah “**Kam Bolnay Kay Faeday**” parh ya sun lay, usay kam bolnay aur achay kaam ziyadah karnay ki taufeeq naseeb farma aur maan baap wa khandaan samet is ki be-hisaab bakhshish farma.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Durood Shareef ki Fazilat

Hazrat Sayyiduna Abul Muzaffar Muhammad bin Abdullah Khayyam Samarqandi رَحْمَةُ اللّٰهِ عَلَیْہِ farmatay hain: Main aik roz raasta bhool gaya, achanak aik sahib nazar aayay aur unhon nay kaha: “Meray saath aao.” Main un kay saath ho liya. Mujhay gumaan hua ke yeh Hazrat Sayyiduna Khizr رَحْمَةُ اللّٰهِ عَلَیْہِ hain. Meray istifsaar (yani poochnay) par unhon nay apna naam Khizr bataya, in kay saath aik aur buzurg bhi thay, main nay un ka naam daryaft kiya to farmaya: yeh Ilyas رَحْمَةُ اللّٰهِ عَلَیْہِ hain. Main nay arz ki: Allah Pak aap par rehmat farmayay, kya aap donon hazraat nay Sarwar-e-Kainaat, Shahenshah-e-Maujoodaat, Muhammad-e-Mustafa صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki ziyarat ki hay? Unhon nay farmaya: Haan! Main nay arz ki: Sarkar-e-Madinah صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم say suna hua irshad-e-pak bataiyay taakay main aap say riwayat kar sakoon. Unhon nay farmaya ke hum nay Rasool-e-Khuda صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ko yeh farmatay suna ke jo shakhs mujh par durood-e-pak parhay ga Allah Pak us ka dil tarotazah rakhay ga aur us kay dil ko munawwar farmayay ga aur jo shakhs mujh par durood-e-pak parhay us ka dil nifaq say isi tarah pak kiya jaata hay jis tarah pani say kapra pak kiya jaata hay, niz jo shakhs “صَلَّی اللّٰهُ عَلَیْہِ مُحَمَّدٌ” parhta hay to log us

say mohabbat kartay hain agarchay pehlay nafrat kartay thay aur “صَلَّی اللّٰهُ عَلَیْہِ مُحَمَّدٌ”

parhnay wala apnay upar rehmat kay 70 darwazay khol leta hay.¹

Zamanay walay satayen, durood-e-pak parho

Jahan kay gham jo rulayen, durood-e-pak parho

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Nafarmani ka Aik Lafz Bhi Dozakh Mein Phuncha Sakta Hay

Baaz auqaat musalman be-khayali mein aisi pyari pyari baat kar dalta hay jis ki khud usay bhi khabar nahin hoti aur Allah Kareem us say raazi ho chuka hota hay aur koi to be-parwahi mein aik aadhi aisi baat bak dalta hay ke usay is ki sudh bhi nahin hoti halankay us bakwas ki nuhoosat say tabahi us ka muqaddar ban chuki hoti hay. Chunanchay Hazrat Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ say riwayat hay, Tajdar-e-Madinah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: Beshak bandah kabhi Allah Pak ki rizamandi ka koi aisa kalimah (yani sentence) keh deta hay ke jis ki taraf usay dhyan bhi nahin hota aur is ki wajah say Allah Pak us kay bohat say darajaat (grades) buland farma deta hay aur beshak bandah kabhi Allah Pak ki nafarmani ka koi aisa kalimah (sentence) keh guzarta hay ke us ki taraf us ko dhyan bhi nahin hota aur is ki wajah say dozakh mein girta chala jaata hay.²

Buri Suhbat Nay Barbaad Kar Kay Rakh Diya Tha

Aye Ashiqan-e-Rasool! Abhi dil hila denay wali hadees-e-pak bayan hui, waqai zabaan bohat hi soch samajh kar chalani chahiyay, zabaan ki hifazat ka zehan bananay mein Dawat-e-Islami ka nihayat aham kirdar hay, hum sabhi ko Dawat-e-Islami kay deeni mahol mein rehtay huway khoob deeni kaam karnay chahiyen aur hamesha buri suhbat say door rehna chahiyay. Buri suhbat say barbaad honay kay baad hidayat milnay par Ashiqan-e-Rasool ki suhbat-e-babarkat mein aanay walay aik khush naseeb Islami bhai ki “Madani Bahaar” suniyay, chunanchay Karachi kay ilaqay “Gulistan-e-Johar” kay aik Islami bhai buray doston ki suhbat ki wajah say bad-akhlaqi aur gunahon kay daldal mein phans chukay thay, unhen

¹ Al-Qawl-ul-Badee', p. 277 Multaqatan

² Mishkat, vol. 2, p. 189, Hadith 4813

ganay sunnay ka bohat ziyadah shauq tha aur phir yeh shauq itna barha ke woh mukhtalif programon mein khud ganay gaa kar logon say daad wusool karnay lagay. Is kay ilawah charas peena un ka mamool tha, gunahon ki aadat itni ziyadah barh chuki thi ke fuhsh goi (yani be-hayai ki baatein) karna aur jhoot bolna un kay nazdeek goya koi aib hi na tha, khush qismati say 2005 mein unhen Madinat-ul-Auliya Multan Shareef mein honay walay Dawat-e-Islami kay teen din kay bain-ul-aqwami sunnaton bhray ijtimaa mein shirkat ki sa'adat hasil hui jahan yeh Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ kay mureed bhi banay, lekin ijtimaa say lautnay kay baad woh dobara buray doston ki suhbat mein ja baithay aur phir say gunahon ka silsilah jari ho gaya. Aik din achanak unhen koi zehni marz laahiq ho gaya jis ki wajah say unhen Surah-e-Fatiha bhi yaad na rahi aur woh apnay hi ghar mein pagalon ki tarah rehney lagay, apnay walidain ko apna dushman samajhney lagay, un ki halat itni kharab ho gai ke apnay marz ki wajah say na woh khana kha saktay thay aur na so saktay thay, balaakhir unhen nafsiyati haspatal mein daakhil karwa diya gaya. Un ki ammi jaan say apnay betay ki yeh halat dekhi nahin jaati thi aur woh un kay liyay kasrat say duayen aur wazaif karti rehten, aik raat un ki ammi jaan kay khwab mein aik buzurg tashreef laayay aur kuch amal karnay ko kaha. Un ki ammi jaan bila-nagha woh amal karnay lageen, us amal ki barkat say aahista aahista in Islami bhay ki halat behtar honay lagi aur woh jismani taur par sehat yaab honay lagay aur اَلْحَمْدُ لِلّٰهِ aik din woh bhi aaya ke unhon nay Dawat-e-Islami kay sunnatein seekhney sikhney kay Madani Qafilay mein safar kiya, jahan unhen Ashiqan-e-Rasool ki suhbat mein gunahon say bachnay ka zehan mila aur woh deeni mahol mein rachtay bastay chalay gayay aur Dawat-e-Islami kay deeni kaam kartay kartay division satah par Madani In'aamat (jisay ab 'Nek Aamaal' kehtay hain) kay zimmedar bhi banay.

Aye Ashiqan-e-Sahabah wa Ahl-e-Bait! Bayan kardah Madani Bahaar humein dawat-e-fikr day rahi hay ke hum apni suhbaton aur dostiyon par nazar-e-sani kar len, kahin aisa to nahin ke nek aamaal say doori ki wajah hamari buri dosti aur gandi suhbat ho! Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ farmatay hain: 'Buron ki suhbat faidah aur achon ki suhbat nuqsan kabhi nahin day sakti. Bhatti walay say mushk nahin milay ga, garmi aur dhuwan hi milay ga. Mushk (ki khushbu) walay say na garmi milay na dhuwan, mushk ya khushbu hi milay gi.' Mazeed farmatay hain: 'Hattal-imkan buri suhbat say bacho ke yeh deen o dunya barbaad kar deti

hay aur achi suhbat ikhtiyar karo ke is say deen o dunya sambhal jaatay hain. Saanp ki suhbat jaan leti hay. Buray yaar ki suhbat imaan barbaad kar deti hay.¹

Hazrat Maulana Rum رَحْمَةُ اللهِ عَلَيْهِ farmatay hain:

Suhbat-e-salih turah salih kund

Suhbat-e-talih turah talih kund

Yani achay ki suhbat tujhay acha aur buray ki suhbat tujhay bura bana degi.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Baat Ko Fuzooliyaat Say Pak Karnay Ka Behtareen Nuskha

Guftugu mein kami lanay kay khwahishmandon kay liyay apni baat ko fuzool lafzon aur mukhtalif kharabiyon say pak karnay kay liyay “Ihya-ul-'Uloom” mein kuch is tarah likha hay: guftugu ki chaar qismein hain: (1) mukammal nuqsan-deh baat (2) mukammal faidah-mand baat (3) aisi baat jo nuqsan-deh bhi ho aur faidah-mand bhi aur (4) aisi baat jis mein na faidah ho na nuqsan to pehli qism ki baat jo ke mukammal yani sari ki sari nuqsan-deh hay us say hamesha bachna zaroori hay aur isi tarah teesri qism wali baat ke jis mein nuqsan o faidah donon hain, is say bhi bachna lazim hay aur jo chothi qism hay woh fuzooliyaat mein shamil hay ke us ka na faidah hay na nuqsan, lihaza aisi baat mein waqt zaya karna bhi aik tarah ka nuqsan hi hay, is kay baad sirf doosri hi qism ki baat rah jaati hay yani baaton mein say teen chothaai (yani 75%) qabil-e-istimal nahin hain aur doosri qism ki baat jo ke faidah-mand hay bas wohi qabil-e-istimal hay magar is qabil-e-istimal baat kay andar bareek qism ki riyakari, banawat, gheebat, tuhmat, jhootay mubalighay, “main main karnay ki aafat” yani apni fazilat o pakizgi bayan kar baithnay waghera waghera khatray maujood hain, mazeed yeh ke faidah-mand guftugu kartay kartay fuzool baaton mein ja parhnay phir is kay zariyay aur aagay barhtay huway khudana-khwastah is mein gunah ho jaanay waghera waghera kay khauf aur dar shamil hain aur in kharabiyon ka shamil hona aisa bareek hay jis ka aksar ilm nahin hota,

¹ Mir'at-ul-Manajih, vol. 6, p. 591

² Masnavi, Daftar-e-Awwal, p. 22

lihaza is qabil-e-istimal baat kay zariyay bhi insan khatarat mein ghira rehta hay.¹

Dunyawi Baat Munh Say Nikal Jayay To Kuch Zikr-Ullah Kar Lena Chahiyay

Allah Pak kay nek bandey khalis dunyawī (ghair fuzool) baaton ko bhi acha na samajhtay thay, jaisa ke Hazrat Sayyiduna Hammad bin Salamah رَحْمَةُ اللَّهِ عَلَيْهِ jab koi dunyawī baat keh detay to is kay baad لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ parhtay phir farmatay: ‘Hamaray aslaaf (yani guzray huway buzurgan-e-deen) kisi majlis (yani baithak) mein khalis dunyawī kalaam karna acha na jantay thay, jab tak ke us kay saath koi nek baat na mila letay.’²

Jab Rehmat Ki Tawajjuh Hata Di Jaati Hay

Baatoni shakhs ko to dar jaana chahiyay ke kahin Allah Rabb-ul-'Izzat nay meri taraf say rehmat ki tawajjuh to nahin hataa di! Chunanchay Hazrat Sayyiduna Shaikh Ma'roof Karkhi رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain: “Insan ka be-kaar baatein karna Allah Pak ka us ko be-madad chhor denay kay baais hota hay.”³

Husn-e-Akhlaq Aur Deen Ki Samajh Say Mahroom

Munafiq dunyadari kay mamlay mein kitna hi 'aqalmand sahi magar chunkay woh husn-e-akhlaq aur deen ki samajh boojh say mahroom hota hay is liyay yaqeenan woh bad-naseeb o mahroom hay. Sarkar-e-Madinah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad-e-girami hay ke munafiq mein do khaslatein jama nahin hotin: (1) husn-e-akhlaq aur (2) deen ki samajh.⁴

Bolnay Wala Baar Baar Pachtata Hay

Aik naseehat aamoz Arabi sher ka tarjumah hay: ‘Ilm zeenat (yani khoobsurati) hay

¹ Ihya-ul-'Uloom, vol. 3, p. 138

² Tanbih-ul-Mugtarrin, p. 190

³ Tanbih-ul-Mugtarrin, p. 190

⁴ Tirmizi, vol. 4, p. 313, Hadith 2693

aur khamoshi salamati aur jab kabhi bolna parhay to ziyadah na bolo. Tum nay khamoshi par kabhi sharmindagi nahin uthai hogi. Magar bol kar bohat baar nadamat (yani sharmindagi) uthai hogi.¹

Pyaray pyaray Islami bhaiyo! Waqai yeh haqeeqat hay ke khamosh rehney mein nadamat (yani sharmindagi) ka imkan (yani chance) bohat kam hay jab ke mauqa be-mauqa “bol parhnay” ki aadat say baar baar sorry kehna parhta aur maafi mangni parhti hay ya phir dil hi dil mein pachtawa hota hay ke main yahan na bola hota to acha tha kyun ke meray bolnay par saamnay walay ki jhijak ura gai, khari khari sunni parhi, fulan naraz ho gaya, fulan ka chehra utar gaya, fulan ka dil dukh gaya, apna impression bhi kharab parha waghera waghera. Hazrat Muhammad bin Nazr Harisi رَحْمَةُ اللهِ عَلَيْهِ say kitni pyari baat bayan ki gai hay: ‘Ziyadah bolnay say (‘izzat o) waqar jaata rehta hay.’²

“Bol Kar” Pachtanay Say “Na Bol Kar” Pachtana Acha

Sach hay, “bol kar” pachtanay say “na bol kar” pachtana acha aur “ziyadah kha kar” pachtanay say “kam kha kar” pachtana acha ke jo bolta rehta hay woh museebaton mein phansta rehta hay aur jo ziyadah khanay ka aadi hota hay woh apna me’dah tabah kar baithta, aksar mutapay ka shikar ho jaata aur tarah tarah ki bimariyon ki zad mein rehta hay, agar jawani mein amraz say qadray bachat ho bhi gai to jawani dhalnay kay baad basa auqat “sarapa marz” ban jaata hay. Ziyadah khanay kay nuqsanat aur mutapay kay ilaj waghera jannay kay liyay Faizan-e-Sunnat jild awwal kay baab “Bhook Kay Fazail” ka mutalah farmaiyyay.

Ziyadah Bolnay Walay Ko Nadamat Uthani Parhti Hay

Buri suhbat barbaad karti, buri jagah janay wala badnaam hota aur baatoni aadmi ko aakhirkar sharmindagi uthani parhti hay. Chunanchay Hazrat Sayyiduna Luqman Hakeem رَحْمَةُ اللهِ عَلَيْهِ kay baray mein kaha gaya hay, unhon nay apnay betay say farmaya: Aye betay! (1) Jo shakhs buray aadmi ka dost aur saathi banta hay usay salamati nahin milti aur (2) jo buri jagah par jaata hay woh badnaam hota hay aur

¹ Tanbih-ul-Ghafilien, p. 116

² Maus'ah li-Ibn Abi'd-Dunya, vol. 7, p. 60, no. 52

(3) jo apni zabaan ki hifazat nahin karta woh nadim (yani sharminah) hota hay.¹

Jo Tol Kar Bolta Hay Fuzool Baaton Say Bach Jaata Hay

Aqalmand ki shaan yehi hay ke soch samajh kar baat karay, apna waqt fuzool zaya na karay, apnay mamlaat par puri tawajjuh rakhay, is tarah usay fuzool baaton ka mauqa hi kahan milay ga! Hazrat Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ عَنْهُ say riwayat hay ke main nay Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say sawal kiya ke Ibrahimī sahfion (yani Hazrat Ibrahim عَلَيْهِ السَّلَام par nazil honay wali aasmani kitabon) mein kya mazameen thay? Farmaya: woh sab ibrat o naseehat par mushtamil thay (in mein yeh bhi tha), aqalmand par lazim hay ke apnay zamanay kay halaat say waqif ho aur apni zabaan ki hifazat karay. Baatein karnay kay bajayay kaam karay aur us ka kalaam fuzool baaton par mushtamil na ho.²

Cancer Ki Marizah Sehat Yaab Ho Gayeen

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami kay deeni mahol ki bhi kya khoob barkatein hain, in barkaton ka andaza laganay kay liyay aik “Madani Bahaar” suniyay aur jhoomiyay: Old Kanpur (Hind) kay aik Islami bhai ki khush bakhti ke unhen Dawat-e-Islami kay deeni mahol say wabastagi naseeb hui. Un ki nani jaan ki tabiyat bohat na-saaz thi, bohtera ilaj karwaya magar shifa na mil saki. Doctoron nay kaha: “Inhen saratan (yani cancer) hay aur saath hi saath yeh khabar bhi suna di ke yeh chand dinon ki mehmaan hain.” Is khabar-e-wahshat asar say yeh ghabra gayay, unhon nay Allah Rabb-ul-'Izzat kay bharosay nani jaan ki sehat yaabi ki dua mangnay kay liyay Dawat-e-Islami kay haftah-waar sunnaton bhray ijtimaa mein shirkat ki aur ro ro kar dua ki: “Ya Allah Pak! Yahan jo bhi tera mahboob (yani pyara) bandah hay is kay sadqay meri pyari nani jaan ko sehat ki ni'mat ata farma.” Aglay roz jab nani jaan ki khidmat mein hazir huway to un ki khushi ki intiha na rahi kyunkay ijtimaa mein ashiquan-e-Rasool kay darmiyan mangi jaanay wali dua ki barkat yun zahir hui ke un ki nani jaan ab na sirf baith rahi theen balkay tandurust ho kar chal phir rahi theen.

¹ Tanbih-ul-Ghafilien, p. 115

² Allah Walon Ki Baatein, vol. 1, p. 319. Hilyat-ul-Awliya, vol. 1, p. 222, no. 551

Tera shukr moula diya madani mahool

Na chotay kabhi bhi khuda madani mahool

Salamat rahay ya khuda madani mahool

Bachay bad nazar say sada mdanai mahool¹

Koi Bimari Laa-ilaj Nahin

سُبْحَنَ اللّٰه! Allah Pak har shay par qudrat rakhta hay, woh chahay to cancer bhi theek ho jayay. Yaqeenan burhapay aur maut kay siwa har bimari ka ilaj hay. Haan yeh baat alag hay ke kai amraz ka ilaj atibba (yani doctors) ab tak daryaft nahin kar payay. Lihaza yeh kehney kay bajayay ke “fulan marz ka ilaj nahin hay” munasib yeh hay ke yun kaha jayay ke hamaray paas is bimari ka ilaj nahin ya doctors abhi tak is marz ka ilaj daryaft nahin kar sakay. Bahar-haal Rabb-e-Kareem chahay to dawa shifa ka zariya banay warna ain mumkin hay ke wohi dawa maut ka sabab ban jayay! Aur yeh bhi aksar dekha jaata hay ke mahir doctor ki taraf say milnay wali durust dawa kay bawujood kisi kisi mareez ko manfi asar (reaction) ho jaata hay.

Cancer Ka Roohani Ilaj

Awwal aakhir gyarah (11) baar Durood-e-Ibrahim aur darmiyan mein “Surah-e-Maryam” parh kar pani par dam kijiyyay, zarooratan doosra pani milatay rahiyay, mareez wohi pani sara din piyay, yeh amal chalees (40) din tak bila-nagha kartay rahiyay, إِنَّ شَاءَ اللّٰه shifa hasil ho gi. (Doosra bhi parh kar dam kar kay mareez ko pila sakta hay)

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِیْبِ

Bewaqoof Jab Tak Khamosh Rehta Hay Pehchana Nahin Jaata

Khamosh rehnay say baaz auqaat logon par dhaak baithi rehti hay, log izzat ki nigah say dekhtay hain aur jo har waqt bolta rehta hay us ka ru'ab khatam ho jaata hay

¹ Wasa`il-e-bakhshish, p. 647

aur us ki baat ka “wazn” bhi nahin rehta. Chunanchay Ibrahim Nakha'i رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain: “Jo shakhs ghaur karay to woh tamam ahl-e-majlis say ashraf (yani shareef-tareen) aur ziyadah ru'ab daar us shakhs ko payay ga jo aksar khamosh rehta ho, kyunkay khamoshi 'aalim kay liyay zeenat hay aur jahil kay liyay pardah.”¹

Aadhi Raat Tak Agar Sooraj Na Doobay To? (Waqiah)

Aye Ashiqan-e-Rasool! Waqai zabaan band rakhnay say bharam qaim rehta hay, insan jaisay hi bolna shuru karta hay, us ka “bhaao” (yani samajhdari ka) pata chal jaata hay. Kehtay hain ke Hazrat Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ kay saath aik shakhs baithta tha magar kabhi kuch bolta nahin tha. Aik baar Hazrat Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ nay us say farmaya: Aap kabhi koi sawal kyun nahin kartay? Hamesha chup hi rehtay hain? Yeh sun kar us nay sawal kar diya: Acha yeh bataiyyay ke roza kab iftar karna chahiyyay? Farmaya: Jab sooraj ghuroob ho jayay. Woh bola: Agar aadhi raat tak sooraj ghuroob hi na ho to? Yeh sawal sun kar Hazrat Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ hans parhay aur farmaya: Aap ka khamosh rehna hi behtar tha, main nay aap ki zabaan khulwa kar ghalati ki.²

Kaash! Main Goonga Hota

Aye Ashiqan-e-Rasool! Dekha jayay to nabina faiday mein rehta hay ke ghair aurtin, filmein dramay, kisi “half pant” walay shakhs kay khulay ghutnay aur raanein dekhnay, amrad par “makhsoos lazzat” wali nazar dalnay waghera waghera gunahon say bacha rehta hay, isi tarah goonga bhi zabaan ki be-shumar aafaton say mahfooz rehta hay. Musalmanon kay pehlay khalifah, ashiq-e-akbar, Hazrat Siddiq-e-Akbar رَضِيَ اللَّهُ عَنْهُ (ba-taur-e-'aajizi) farmatay hain: “Kaash! Main goonga hota magar zikr-Ullah ki hadd tak goyai (yani bolnay ki salahiyat) hasil rehti.”³

Kaash! Yeh Goongi Hoti

“Thya-ul-'Uloom” mein hay: Sahabi-e-Rasool, Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ nay aik

¹ Tanbih-ul-Mughtarrin, p. 190

² Tarikh-e-Baghdad, vol. 14, p. 251

³ Mirqat-ul-Mafatih, vol. 10, p. 87

zaban daraz (yani ziyadah baatein karnay wali) aurat dekhi to farmaya: Agar yeh goongi hoti to is kay haq mein behtar tha.¹

Ghar Aman Ka Gehwara Kaisay Banay!

Allah Pak kay pyaray pyaray sab say aakhri Nabi, Makki Madani, Muhammad-e-'Arabi ﷺ kay pyaray sahabi Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ kay mubarak irshad say khususan hamari woh Islami behnein dars hasil karein jo fuzool baaton, ghair zaroori sawalon, badgumaniyon aur gheebaton waghera say fursat nahin paatin, Islami behnein agar sahih ma'non mein khamosh rehna seekh jayen to un ki gharelu preshaniyan, rishtay-daron say na-chaqiyan (yani an-ban) aur saas bahu ki larhaiyan waghera bohat saray masail hal ho jayen aur sara ka sara khandaan aman ka gehwara ban (yani pursukoon ho) jayay kyunkay ziyadah tar gharelu jhagray zabaan kay ghalat istemal hi kay sabab hotay hain.

Social Media Ki Aik Qabil-e-Ghaur Post

Social media ki aik tawajjuh talab post ma'muli farq kay saath pesh ki jaati hay, kisi larki nay post ki: Agar shadi kay baad maan baap ko saath rakhnay ka haq betiyan ko mil jaata to mulk mein aik bhi “old house” na hota. Is par kisi larkay nay bhi khoob jawab diya ke agar wohi betiyan shadi kay baad saas sasur hi ko maan baap maan len to mulk to kya puri duniya mein aik bhi old house baqi na rahay.

Is post mein sirf un aurton ko samjhanay ki koshish ki gai hay jo apni saas nandon waghera kay samnay khoob zabaan chalatan aur ghar ka aman tah o bala karti hain, warna mua'sharay mein susraal kay andar zulm sehnay wali khawateen ki bhi aik ta'daad milay gi.

Saas Bahu Ka Jhagra Nimtanay Ka Nuskha

Saas agar daant dapat karti ho to “bahu” ko chahiyay ke sirf aur sirf sabr karay, jawaban aik lafz bhi na kahay aur apnay shohar ko shikayat bhi na karay, munh bhi na charhayay aur apnay bachon ko jhaarh kar ya bartan waghera pachharh kar un par bhi ghussa na nikalay aur maikay mein bhi kuch na batayay, إِنْ شَاءَ اللَّهُ الْكَرِيمِ, aahista

¹ Ihya-ul-'Uloom, vol. 3, p. 142

aahista gharelu masail hal ho jayen gay. Isi tarah agar koi bahu apni “saas” say jhagra karti ho to saas ko chahiyay ke bilkul jawabi karwai na karay, sirf khamoshi ikhtiyar karay, ghar kay kisi fard hatta ke apnay betay ko bhi shikayat na karay.

اِنْ شَاءَ اللّٰهُ الْكَرِيْمِ is kahawat: “Aik chup so sukh” kay mutabiq sukh chain payay gi. Ji haan! Agar sahih ma'non mein Sag-e-Madinah 'ufiya 'anhu kay is “nuskhay” par amal kiya gaya to اِنْ شَاءَ اللّٰهُ الْكَرِيْمِ

Jald hi saas bahu ki larhai khatam ho jayay gi aur ghar aman ka gehwara (yani rahaton bhara) ban jayay ga.

Khamoshi Ki Barkat Say Deedar-e-Mustafa

Aik Islami behn nay Dawat-e-Islami ki Maktaba-tul-Madinah ki taraf say jaari kardah khamoshi ki ahmiyat par mabni sunnaton bhray bayan ki audio cassette sun kar khamosh rehna shuru kar diya, teen hi din mein un ko andaza ho gaya ke pehlay woh kis qadar faltu baatein kiya karti theen! **اَلْحَمْدُ لِلّٰهِ الْكَرِيْمِ** khamoshi ki barkat say unhen achay achay khwab nazar aanay lagay, fuzool baaton say bachnay ki koshish kay teesray din unhon nay Maktaba-tul-Madinah ki jaari kardah sunnaton bhray bayan ki aik mazeed audio cassette ba-naam “Itaa’at Kisay Kehtay Hain” suni. Raat jab soyeen to **اَلْحَمْدُ لِلّٰهِ الْكَرِيْمِ** cassette mein bayan kardah aik waqiah unhen khwab mein dikhai denay laga! “Jang ka naqshah tha, Sarkar-e-Madinah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** dushman ki jasoosi kay liyay apnay pyaray sahabi Hazrat Huzaifah **رَضِيَ اللّٰهُ عَنْهُ** ko rawana kartay hain, woh kuffar kay khaimon kay pass pohanchtay hain to unhen kuffar kay sardar Hazrat Abu Sufyan (jo abhi tak musalman nahin huway thay) kharay huway nazar aatay hain, mauqa ghanimat jantay huway Hazrat Huzaifah **رَضِيَ اللّٰهُ عَنْهُ** kaman par teer charha letay hain ke unhen Sarkar-e-Do 'Alam **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** ka yeh hukum yaad aata hay ke “kuffar ko khabar na ho” chunanchay apnay pyaray aaqa, Mustafa Jaan-e-Rehmat **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** ki itaa'at (yani farmaan-bardari) kartay huway teer chalanay say baaz rehtay hain, phir hazir ho kar Tajdar-e-Risalat **اَلْحَمْدُ لِلّٰهِ الْكَرِيْمِ** ki khidmat-e-babarkat mein karkardagi pesh kartay hain. **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** aur do Sahaba-e-Kiram **رَضِيَ اللّٰهُ عَنْهُمَا** ki saaf saaf ziyarat naseeb hui, baqi sab manazir dhundlay (blur)

nazar aa rahay thay.” اَلْحَمْدُ لِلّٰہ! Sirf teen din ki fuzool goi say bachnay ki koshish say un par Aaq-e-Do 'Alam صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka bohat bara karam ho gaya, un ka kehna tha: bas meri tamanna hay ke kabhi bhi meri zabaan say koi faltu lafz na niklay.

Allah karun me na kabhi falto batain

Bas zikr mai guzrain meray din aur meri ratain

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ عَلَی مُحَمَّد

Aglay Haftay ka risalah



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