TRANSLATION DEPARTMENT

Weekly Booklet

Bolnay kay Fitnay

(AMEER-E-AHLE SUNNAT KI KITAB
"GUFTUGO KAY ADAB"
SAY AATHWI QIST)

- Batain ziyadah khatain ziyadah
- Wahshat-e-qabr say bachanay wala amal
- Hikmat-e-Luqman kiya hai?
- Teen sodani bhi ahle Jannat kay sardar

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

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Bolnay kay Fitnay

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Bolnay kay Fitnay[1]

Du‘ā-e-‘Aṭṭār:

Ya Allah Pak! Jo koi **13** safahat ka risala “Bolnay kay Fitnay” parh ya sun lay usay zuban kay fitnon say bacha, dunya o akhirat ki bhalaiyan nasib farma, usay man bap samet Jannat-ul-Firdaws mein behisab dakhila ‘ata farma.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Durud Sharif ki Fazilat

Ṣaḥābī-e-Muṣṭafā Hazrat-e-Jābir رَضِیَ اللّٰہُ عَنْہُ kay walid-e-girami Hazrat-e-Samurah Suwā`ī رَضِیَ اللّٰہُ عَنْہُ riwayat farmatay hain keh ham Sarkār-e-‘Ālī Waqār صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay darbar-e-‘ālīshān mein hazir thay keh aik shakhs hazir ho kar ‘arz guzar hua: Yā Rasūlallāh صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Allah Pak ki bargah mein sab say achha ‘amal kaun sa hay? To Maḥbūb-e-Khudā, Sarwar-e-Ambiyā صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay irshad farmaya: “Sach bolna aur amanat ada karna.” (Rawi-e-hadis Hazrat-e-Samurah رَضِیَ اللّٰہُ عَنْہُ farmatay hain:) Main nay ‘arz ki: Yā Rasūlallāh صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Mazid kuch irshad farmayiyay! Farmaya: “Kasrat-e-zikr aur mujh par durud-e-pak parhna keh yeh ‘amal faqr (yani ghurbat) ko dur karta hay.”[2]

Bahr-e-raf‘-e-marz o zahmat o ranj o kulfat

Dhundtay phirtay hain woh log kahan ka ta‘wiz

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[1] Yeh mazmun Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه ki kitab “Fuḍūl Bāton say Bachnay kī Faḍīlat” safha 104 ta 115 say liya gaya hay.

[2] Al-Qawl-ul-Badī‘, p. 273, Mulakhkhasan

Tum parho Ṣāḥib-e-Laulāk par kasrat say durud

Hay ‘ajab dard-e-nihan aur aman ka ta‘wiz

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Zuban ki afatayn bohat ziyada hain

Ṣaḥābī-e-Rasūl Hazrat-e-Sayyidunā ‘Abdullāh Ibn-e-Mas‘ūd رَضِیَ اللّٰہُ عَنۡہُ nay farmaya keh zuban ko har chiz say ziyada qabu mein rakhnay ki zarurat hay.[1] (Kyunkeh zuban ki afatayn bohat ziyada hain) insan kay sar gunahon ka bojh ladwanay mein zuban sab a‘za (yani PARTS) say barh kar hay. Gunahon say bachana sab a‘za ko zaruri hay lekin (digar a‘za kay muqablay mein) zuban ki dekh bhal aur is par qabu pana sab say barh kar ahem o zaruri hay.

‘Umar bin ‘Abd-ul-‘Azīz phut phut kar royay

Hazrat-e-Abū ‘Abdullāh رَحۡمَۃُ اللّٰہِ عَلَیۡہ farmatay hain keh main nay suna keh aik ‘alim sahib Hazrat-e-‘Umar bin ‘Abd-ul-‘Azīz رَحۡمَۃُ اللّٰہِ عَلَیۡہ kay samnay kehnay lagay: “Khamosh ‘alim” bhi bolnay walay ‘alim hi ki tarah hota hay. Farmaya: Mera zehn yeh hay keh bolnay wala ‘alim qayamat kay din chup rehnay walay ‘alim say afzal hoga is liyay keh bolnay walay ‘alim ka nafa‘ logon ko pohanchta hay jabkeh chup rehnay walay ‘alim ko sirf zati faida milta hay. Woh ‘alim sahib bolay: “Yā Amīr-ul-Mu`minīn! Kya ap bolnay kay fitnon say nawaqif hain?” Hazrat-e-‘Umar bin ‘Abd-ul-‘Azīz رَحۡمَۃُ اللّٰہِ عَلَیۡہ yeh sun kar phut phut kar royay.[2] Allah Rabb-ul-‘Izzat ki un par rahmat ho aur un kay sadqay hamari behisab maghfirat ho.

اٰمِیۡن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم

Hikayat ki wazahat

Ay ‘ashiqan-e-Rasul! Hamaray buzurgon ki ihtiyatayn aur jazba-e-khauf-e-Khuda

[1] Mu‘jam-e-Kabīr, vol. 9, p. 149

[2] Aṣ-Ṣamt, vol. 7, p. 345, Qawl 648

marhaba! Albatta is bat mein koi shak nahin keh muhtat ‘ulama-e-din ka wa‘z o nasihat farmana, shar‘i ahkam batana, muballighin ka sunnaton bhara bayan karna, neki ki da‘wat dena, khamoshi kay muqablay mein afzal tarin ‘amal hay. Magar un ‘alim sahib ka Hazrat-e-‘Umar bin ‘Abd-ul-‘Azīz رَحْمَۃُ اللّٰہِ عَلَیْہ ki bargah mein ‘ibrat kay liyay yeh ‘arz karna keh “Kya ap bolnay kay fitnon say nawaqif hain?” apni jagah durust tha aur Amīr-ul-Mu`minīn رَحْمَۃُ اللّٰہِ عَلَیْہ ka khauf-e-Khuda say zar o qatar rona bhi un ‘alim-e-din kay in alfaz ki tah tak pohanchnay ki wajah say tha. Waqa‘i achha bolna agarchay makhluq kay liyay nafa‘ bakhsh hay lekin khud bolnay walay kay liyay is mein kai khatrat mojud hain masalan agar achha muballigh hay to apni khush bayani aur guftagu ki rawani par dusron ki taraf say milnay wali dad o tahsin kay sabab ya sirf apni salahiyat par ghamand (yani takabbur) kay ba‘is ya apnay ap ko “kuch” samajhnay aur dusron ko haqir (yani ghatiya) jannay ya sirf nafsaniyat ki wajah say dusron par dhak bithanay aur apni wah wah karwanay ki khatir mushkil ya khubsurat alfaz o muhawaray waghaira boltay rehnay waghaira waghaira fitnon mein par sakta hay. Agar ‘arabi bol chal par ‘ubur hua to bat o bayanat mein apni ‘arabi dani ka sikka jamanay ki khatir khub ‘arabi maqulon waghaira kay isti‘mal kay fitnay mein mubtala ho sakta hay, isi tarah jis ki awaz achhi ho woh bhi khatron mein ghira rehta hay, chunkeh log aksar aison ki ta‘rif kartay hain jis par “phul” kar us kay maghrur ho janay, achhi awaz ko Allah Pak ki ‘ata samajhnay kay bajayay apna kamal samajh baithnay waghaira ghaltiyon ka khadsha (yani dar) rehta hay. To un ‘alim-e-din ka “bolnay” kay muta‘alliq khabardar karna durust hay aur waqa‘i jo muballigh bayan ki janay wali buri sifat rakhta ho us ka bolna us kay apnay haq mein bohat bara fitna aur barbadi-e-akhirat ka saman hay agarchay makhluq ko us say nafa‘ pohanchta ho.

Muta`assir karnay kay liyay bat chit kay mukhtalif andaz ikhtiyar karna

Logon ko apnay say muta`assir (mu-ta-`as-sir) karnay kay liyay bana saja kar batain karna aur yon unhein apna mu‘taqid (yani ‘aqidat mand) banana bohat ziyada bura kam hay, ab jo hadis-e-pak bayan ki ja rahi hay is say woh log dars hasil karain jo agarchay bazahir nek bhi hotay hain lekin har waqt “main main” kartay rehtay hain aur logon ko apni zat ka garwida karnay ki koshish kartay rehtay hain.

Hazrat-e-Abū Hurayrah رَضِیَ اللّٰہُ عَنْہُ say riwayat hay, Sarkār-e-Madīnah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

nay irshad farmaya: “Jis nay bat kehnay kay mukhtalif andaz is liyay sikhay keh is kay zari‘ay logon kay dilon ko qaid karay (yani logon ko apna ‘aqidat mand banayay), Allah Pak qayamat kay din us kay na farz qabul farmayay ga na nafl.”[1]

Muftī Aḥmad Yār Khān رَحْمَۃُ اللّٰہِ عَلَیْہ is hadis-e-mubarak ki wazahat mein farmatay hain: Aik mazmun ko mukhtalif ibaraton say bayan karna, achhi ibarat bolna, jhuti bat sachi kar kay dikhana yani jo ‘alim lachhedar guftagu zannatay ki taqrirain karna is liyay sikhay keh log us kay jal mein phans jayen, log us kay mu‘taqid (yani ‘aqidat mand) ho jawen.[2]

Batain bhi ziyada khatayen bhi ziyada

Batuni shakhs ko jhut, ghibat, chughli, logon ko gali dena waghaira waghaira gunahon mein mubtala ho janay ka khatra rehta hay. Isi tarah maldar shakhs ko daulat ziyada honay ki wajah say zulm o takabbur waghaira gunahon mein parnay ka khatra rehta hay. Hazrat-e-Sayyidunā Ḥasan Başrī رَحْمَۃُ اللّٰہِ عَلَیْہ farmatay hain keh (1) jo ziyada bolta hoga us ki ghaltiyan bhi ziyada hon gi (2) jis ka mal ziyada hoga us kay gunah bhi ziyada hon gay aur (3) jis kay akhlaq buray hon gay woh mubtala-e-‘azab hoga.[3]

Jaisa safar, waisa zad-e-safar hona chahiyay

Mashhur sahabi Hazrat-e-Abū Zar Ghifārī رَضِیَ اللّٰہُ عَنْہُ aik bar Ka‘bat-ullāh Sharīf kay pas kharay ho kar farmanay lagay: Jo mujhay janta hay woh to janta hi hay aur jo nahin janta woh jan lay keh main Jundub bin Junādah Abū Zar Ghifārī hun, aik hamdard o mehrban Musalman bhai kay pas ao! Log as pas jama ho gayay. To farmanay lagay: Logo! Tum mein say koi shakhs jab dunya kay kisi shehar kay safar ka irada kartay hay to zad-e-rah (yani saman-e-safar) kay baghair safar nahin karta to woh shakhs kaisa hay jo akhirat ka safar bila zad-e-rah karna chahta hay? Logon nay puchha: Ay Abū Zar! Hamara zad-e-safar kya hona chahiyay? Farmaya: “Rat kay andhairay mein do rak‘at namaz qabr ki wahshat (yani ghabrahat) say bachnay

[1] Abū Dā`ūd, vol. 4, p. 391, Hadith 5006
[2] Mir`āt, vol. 6, p. 439
[3] Tanbīh-ul-Ghāfilīn, p. 117

kay liyay aur sakht garmi kay rozay qayamat kay din kay liyay aur masakin par sadaqa karna takeh tum ko sakht din kay ‘azab say nijat milay aur dusray baray umur kay liyay hajj karna. Dunya ko do hisson mein taqsim kar lo, aik hissa talab-e-dunya kay liyay aur aik hissa talab-e-akhirat kay liyay. Is kay ‘alawa tisra hissa banana muzir (yani nuqsan deh) hay, mufid nahin. Isi tarah apni bat chit bhi do tarah ki bana lo, aik woh jo tumhari dunya mein kam day, dusri woh jo akhirat mein kam ayay aur tisri muzir (yani nuqsan deh) hay, mufid nahin.” Phir farmanay lagay: “Ah! Mujhay us din kay gham nay halak kar diya hay jis ki meray pas koi talafi (yani ‘ilaj) nahin.” ‘Arz kiya gaya: Woh kya hay? Farmaya: “Meri umidain meri ‘umar say bhi tajawuz kar (yani agay barh) gayin aur main apnay ‘amal say ghafil ho gaya hun.”[1]

Pyaray pyaray Islami bhaiyo! Hazrat-e-Abū Zar Ghifārī رَضِیَ اللّٰہُ عَنْہُ nihayat hi parhezgar honay kay bawujud apnay baray mein inkisaran farma rahay hain keh “main apnay ‘amal say ghafil ho gaya hun.” To phir hamara kya banay ga? Keh ham to koi neki kar bhi nahin patay aur agar tuti phuti ‘ibadat kar bhi dali to Shaitan dil mein yeh bat dal deta hay keh tu bohat nek hay tu sharif adami hay aur Shaitan ki baton mein a kar ham bhi is khush fahmi mein mubtala ho jatay hain keh han! Waqa‘i ham nek adami hain. Is waqiyay say khususan hamein inkisar o ‘ajizi ka dars hasil karna chahiyay keh khwah ham kitnay hi nek kam karain, khud ko gunahgar hi tasawwur karna chahiyay.

Ghar mein sunnaton bhara mahaul bananay mein khamoshi ka kirdar

Ay ‘ashiqan-e-Rasul! Be-zarurat bat, hansi mazaq aur tu taraq ki ‘adat nikal denay say ghar mein bhi ap ka waqar buland hoga aur jab ghar kay afrad ap kay sanjida pan say muta`assir (mu-ta-`as-sir) hon gay to اِنْ شَآءَاللّٰہ un kay dil par ap ki “neki ki da‘wat” jald asar karay gi aur ghar mein sunnaton bhara mahaul bananay mein asani ho jayay gi. Chunancheh “Da‘wat-e-Islāmī” kay sunnaton bharay ijtima‘ mein khamoshi ki ahmiyat par kiya hua aik sunnaton bhara bayan sun kar اَلْحَمْدُ لِلّٰہ! aik batuni Islami bhai nay khamoshi ki ‘adat dalni shuru kar di, سُبْحٰنَ اللّٰہ! is ka unhein

[1] Tanbīh-ul-Ghāfilīn, p. 118

faida bhi pohanchnay laga, “Abu-ul-Fuzul” honay ki wajah say ghar kay afrad un say bad-zann thay magar jab say chup rehna shuru kiya hay, ghar mein un ki “position” ban gayi hay aur khususan un ki ammi jan jo keh un say bezar raha kartin thin ab khush ho gayin hain, chunkeh pehlay woh bohat “bakki” (bak-ki yani bak bak kay ‘adi) thay lihaza un ki achhi batain bhi be-asar ho jati thin magar ab woh ammi jan ko jab bhi koi sunnat waghaira batatay hain to woh na sirf dilchaspi say suntin hain balkeh ‘amal karnay ki koshish bhi kartin hain.

Barhta hay khamoshi say waqar ay miray pyaray

Ghar walay bhi ho jayen gay khush ap say saray

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Ghair zaruri sawalat ki afat

Hazrat-e-Imām Muḥammad bin Muḥammad bin Muḥammad Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: Befaida guftagu mein say tumhara dusray say ghair zaruri chiz kay baray mein sawal karna bhi hay aur is tarah ka sawal kar kay tum apna bhi waqt zaya karo gay aur dusray ko bhi jawab denay kay zari‘ay waqt zaya karnay par majbur kar do gay aur yeh bhi us waqt hay jab sawal karnay mein koi afat na ho warna aksar sawalat mein umuman afat hoti hain. Misal kay taur par tum kisi say us ki ‘ibadat kay baray mein sawal kartay huay puchho keh kya tum rozadar ho? Agar us nay han mein jawab diya to woh apni ‘ibadat ka izhar karnay wala hua aur yon woh riyakari mein par sakta hay. Agar woh riyakari mein na bhi paray tab bhi us ki ‘ibadat poshida (yani chhupi hui) ‘ibadat kay register say kharij ho jayay gi aur poshida ‘ibadat, ‘alaniya (yani khullam khulla) ‘ibadat say kai darjay fazilat rakhti hay aur agar woh kehta hay keh nahin to woh jhut bolnay wala hoga aur agar woh khamosh rahay to woh tumhein haqir samajhnay wala hua aur is sabab say tum aziyyat uthao gay aur agar woh jawab denay mein tal matol say kam lay to isay mashaqqat uthani paray gi to tum aik sawal kay sabab isay riyakari ya jhut bolnay ya haqir jannay ya jawab ko talnay ki zad mein lay ayay.

Aisay hi tumhara us ki digar ‘ibadat kay baray mein sawal karna hay aur isi tarah

gunah aur har us chiz kay baray mein sawal karna hay jisay woh logon say chhupata aur isay batanay say sharmata hay. Isi tarah agar koi dusray say guftagu kar raha ho aur ba'd az guftagu tum us say puchho keh tum kya keh rahay thay aur kis baray mein bat kar rahay thay? Aur aisay hi rastay mein tum kisi shakhs ko dekh kar us say daryaft karo keh tum kahan say a rahay ho? To ba'z auqat koi aisi rukawat hail hoti hay jo us ko batanay say rokti hay aur agar bayan kar deta hay to isay aziyyat (yani pareshani) hoti hay aur sharm ati hay aur agar woh sach nahin bolta to jhut mein ja parta hay jis ka sabab tum bantay ho. Aisay hi tum koi aisa mas`ala puchho jis ki tumhein hajat na ho aur jis say sawal kiya gaya hota hay ba'z auqat us ka nafs لَآاَدْرِی (yani main nahin janta) kehnay par razi nahin hota aur yon woh ma'lumat na honay kay bawujud jawab day deta hay. (Ghair zaruri sawalat ki misalain agay a rahi hain)[1]

Sayyidunā Luqmān Ḥakīm رَحْمَةُ اللّٰهِ عَلَيْه ki hikmat

Hazrat-e-Sayyidunā Luqmān Ḥakīm رَحْمَةُ اللّٰهِ عَلَيْه say 'arz ki gayi: Ap ki hikmat kya hay? Irshad farmaya: "Jis chiz ki mujhay zarurat nahin hoti us kay baray mein sawal nahin karta aur jo chiz mujhay faida nahin deti is mein nahin parta."[2]

Khamoshi danai hay (waqi'a)

Befaida guftagu say meri murad is qism kay sawalat nahin kyunkeh un say to gunah ya zarar (yani nuqsan) pohanchta hay. Befaida guftagu ki misal woh riwayat hay jo Hazrat-e-Sayyidunā Luqmān Ḥakīm رَحْمَةُ اللّٰهِ عَلَيْه kay muta'alliq manqul (yani bayan ki gayi) hay. Chunancheh Allah Pak kay pyaray Nabi Hazrat-e-Dā`ūd عَلَيْهِ السَّلَام ki khidmat mein aik bar Hazrat-e-Luqmān Ḥakīm رَحْمَةُ اللّٰهِ عَلَيْه hazir huay, us waqt ap عَلَيْهِ السَّلَام zirah (yani faulad ka jaldar kurta jo larai mein pehnatay thay) bana rahay thay aur chunkeh ap nay is say pehlay zirah nahin dekhi thi is liyay isay dekh kar ta'ajjub karnay lagay aur is baray mein sawal karna chaha to "hikmat" kay sabab sawal karnay say baz rahay. Jab Hazrat-e-Dā`ūd عَلَيْهِ السَّلَام zirah bananay say farigh

[1] Ihyā-ul-'Ulūm, vol. 3, p. 140
[2] Ihyā-ul-'Ulūm [Urdu], vol. 3, p. 345

huay to kharay huay aur isay pehn kar irshad farmaya: “Jang kay liyay zirah kya hi achhi chiz hay.” Yeh sun kar Hazrat-e-Luqmān Ḥakīm رَحْمَۃُ اللّٰہِ عَلَیْہ nay kaha: “Khamoshi hikmat hay magar is ko ikhtiyar karnay walay kam hain.” Yani sawal kay baghair hi is kay mutaʻalliq ʻilm ho gaya aur sawal ki zarurat na rahi.[12]

Befaida guftagu kisay kehtay hain?

Hazrat-e-Imām Muḥammad bin Muḥammad bin Muḥammad Ghazālī رَحْمَۃُ اللّٰہِ عَلَیْہ farmatay hain: Bayan kiya gaya hay keh Hazrat-e-Luqmān Ḥakīm رَحْمَۃُ اللّٰہِ عَلَیْہ aik sal tak Hazrat-e-Dā`ūd عَلَیْہِ السَّلَام ki bargah mein is iraday say hazir hotay rahay keh unhein zirah kay baray mein baghair sawal kiyay maʻlum ho jayay. Yeh aur is tarah kay sawalat mein jab nuqsan aur ʻaib khulna na ho nez riyakari aur jhut mein mubtala hona na paya jayay to yeh befaida guftagu hay aur isay chhor dena Islam ki khubi say hay. Yeh befaida guftagu ki taʻrif thi.[3]

Hazrat-e-Luqmān Ḥakīm kay baray mein maʻlumat

Hazrat-e-Luqmān Ḥakīm رَحْمَۃُ اللّٰہِ عَلَیْہ ki shan bohat buland o bala hay, Qur`ān-e-Karīm para 21 mein ap kay nam par aik puri surat “سُوْرَۃُ لُقْمٰن” kay nam say mojud hay. Allah Pak سُوْرَۃُ لُقْمٰن ayat 12 mein hikmat-e-Luqmān bayan kartay huay farmata hay:

وَلَقَدْ اٰتَیْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِؕ وَمَنْ یَّشْكُرْ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِیٌّ حَمِیْدٌ ﴿۱۲﴾

Asan Tarjuma-e-Qur`ān Kanz-ul-ʻIrfān: Aur beshak ham nay Luqmān ko hikmat ʻata farmayi keh Allah ka shukr ada kar aur jo shukr ada karay to woh apni zat kay liyay shukr karta hay aur jo nashukri karay to beshak Allah beparwah hay, hamd kay laiq hay.[4]

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[1] Ihyā-ul-ʻUlūm [Urdu], vol. 3, p. 347
[2] Ihyā-ul-ʻUlūm, vol. 3, p. 141
[3] Ihyā-ul-ʻUlūm [Urdu], vol. 3, p. 347
[4] Al-Quran, Surah *Luqman*, verse 12; translation from Kanz al-ʿIrfān

Luqmān Ḥakīm kaun thay?

Ṣirāṭ-ul-Jinān jild 7 safha 483 par hay: Hazrat-e-Wahb رَضِیَ اللّٰہُ عَنْہُ ka kehna hay keh Hazrat-e-Luqmān رَحْمَۃُ اللّٰہِ عَلَیْہ Hazrat-e-Ayyūb عَلَیْہِ السَّلَام kay bhanjay thay jabkeh (Qur`ān-e-Karīm kay) mufassir Maqātil (رَحْمَۃُ اللّٰہِ عَلَیْہ) nay kaha keh Hazrat-e-Ayyūb عَلَیْہِ السَّلَام ki khala kay betay thay. Ap nay Hazrat-e-Dā`ūd عَلَیْہِ السَّلَام ka zamana paya aur un say ‘ilm hasil kiya. Hazrat-e-Dā`ūd عَلَیْہِ السَّلَام kay i‘lan-e-nubuwwat say pehlay fatwa diya kartay thay aur jab ap (yani Hazrat-e-Dā`ūd) عَلَیْہِ السَّلَام nubuwwat kay mansab par faiz huay (yani i‘lan-e-nubuwwat kiya) to Hazrat-e-Luqmān رَحْمَۃُ اللّٰہِ عَلَیْہ nay fatwa dena band kar diya. Ap رَضِیَ اللّٰہُ عَنْہُ kay Nabi honay mein ikhtilaf hay, aksar ‘ulama isi taraf hain keh ap hakim (yani sahib-e-hikmat o danai) thay Nabi na thay.[1]

Hazrat-e-Luqmān jannat kay sardaron mein say hain

Hazrat-e-‘Abdullāh bin ‘Abbās رَضِیَ اللّٰہُ عَنْہُمَا say riwayat hay, Tājdār-e-Risālat صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay irshad farmaya: “Sudaniyon ki sohbat ikhtiyar karo kyunkeh in mein say tin hazrat ahl-e-jannat kay sardaron mein say hain: (1) Hazrat-e-Luqmān Ḥakīm رَحْمَۃُ اللّٰہِ عَلَیْہ (2) Hazrat-e-Najāshī رَحْمَۃُ اللّٰہِ عَلَیْہ (3) Mu`azzin-e-(Rasul) Hazrat-e-Bilāl رَضِیَ اللّٰہُ عَنْہُ.”[2]

Hikmat ki 4 ta‘rifat

Hikmat ki kai ta‘rifat (DEFINITIONS) hain jin mein say “Ṣirāṭ-ul-Jinān” jild 7 safha 484 par yeh char bayan ki gayi hain: (1) Hikmat ‘aql aur fahm (yani samajh) ko kehtay hain (2) hikmat woh ‘ilm hay jis kay mutabiq ‘amal kiya jayay (3) hikmat ma‘rifat (yani pehchan) aur kamon mein pukhtagi (yani mazbuti) ko kehtay hain (4) hikmat aisi chiz hay keh Allah Pak isay jis kay dil mein rakhta hay yeh us kay dil ko roshan kar deti hay.[3]

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[1] Tafsīr Baghawī, vol. 3, p. 423, Tafsīr Madārik, p. 917

[2] Mu‘jam-e-Kabīr, vol. 11, p. 158, Hadith 11482

[3] Tafsīr Khāzin, vol. 3, p. 470

Hazrat-e-Luqmān tibb (yani ‘ilaj) kay bhi hakim thay

Hazrat-e-‘Allāmah Ismā‘īl Ḥaqqī رَحْمَۃُ اللّٰہِ عَلَیْہ “Rūḥ-ul-Bayān” mein likhtay hain: Hazrat-e-Luqmān Ḥakīm رَحْمَۃُ اللّٰہِ عَلَیْہ tibb (MEDICAL) aur haqiqi ‘ilm o hikmat kay hakim thay.[1]

Wash room mein der tak baithnay kay nuqsanat

Hazrat-e-‘Ikrimah رَحْمَۃُ اللّٰہِ عَلَیْہ bayan kartay hain: Un ka aqa istinja khanay (yani toilet. TOILET) mein gaya to der laga di, Hazrat-e-Luqmān رَحْمَۃُ اللّٰہِ عَلَیْہ nay awaz di: Yahan der tak baithnay say jigar ko nuqsan pohanchta hay aur bawasir ka maraz paida hota hay aur garmi sar ko charh jati hay, thori der kay liyay istinja khanay mein baitho aur bohat jald farigh ho kar a jao. Hazrat-e-Luqmān kay is nuskhay ko likh kar darwazay par latka diya gaya.[2]

Zuban o dil bigar jayen to...

Hazrat-e-Luqmān Ḥakīm رَحْمَۃُ اللّٰہِ عَلَیْہ kay aqa nay kaha: Bakri zabah kar kay is kay sab say behtarin do hissay lay aiyay, ap zaban o dil nikal kar lay gayay. Kuch dinon kay ba‘d aqa nay un say dobara kaha: Bakri zabah kar kay is kay sab say badtarin hissay lay aiyay, ap nay phir zaban o dil la kar hazir kar diyay, aqa kay puchhnay par Hazrat-e-Luqmān رَحْمَۃُ اللّٰہِ عَلَیْہ nay kaha: Agar zaban o dil sahih hon to sab say behtar hain aur agar yeh bigar jayen to un say barh kar buri chiz koi nahin.[3]

Fuzul sawalat ki misalain

Baghair zarurat puchhna: Yeh kitnay mein liya? Woh kitnay mein mila? Fulan jagah plot ka kya bhao chal raha hay? Kisi kay makan mein jana hua ya kisi nay naya makan liya to sawal karna keh kitnay ka liya? Kitnay kamray hain? Kiraya kitna hay? Makan malik (LANDLORD) kaisa hay? (Makan malik kay muta‘alliq sawal basa auqat مَعَاذَاللّٰہ ghibat o tohmat ka darwaza kholnay ka sabab ban sakta hay

[1] Tafsīr Rūḥ-ul-Bayān, vol. 7, p. 73
[2] Tafsīr Durr-e-Manthūr, vol. 6, p. 510
[3] Tafsīr Ṭabarī, vol. 10, p. 209

masalan kabhi kuch is tarah gunahon bhara jawab bhi mil sakta hay: Hamara makan malik bohat sakht mizaj/be-rahm/terha/khochra/khar dimagh/waira/kanjus hay) waghaira waghaira Mulaqati say puchhna: Ap kay kitnay bachay hain? Baray betay (ya beti) ki ‘umar kitni hay? Us ki mangni (ya shadi) kar li ya nahin? Isi tarah jab koi nayi dukan, car ya scooter waghaira khariday to bila wajah kharidnay walay say us ka bhao, paidari (yani mazbuti), naqd, udhar, qiston waghaira say mutaʻalliq sawalat karna bechara mariz jis say bola tak na jata ho us say ‘iyadat karnay walay ka bila zarurat tarah tarah kay sawalat aur dawaon waghaira ki tafsilat maʻlum karna aur agar operation hua ho to zakhm kay tankon (STITCHES) ki taʻdad tak puchh lena, hatta keh “sharm ki jagah” ka masʾala ho tab bhi baʻz us ki puchh gachh kartay huay nahin sharmatay. Is tarah ki fuzuliyat mein auratain bhi mardon say kisi tarah pichhay nahin rehtin garmi ya sardi kay mausam mein is ki kami ziyadati kay mauqaʻ par bila zarurat is tarah ki batain karna masalan garmi kay mausam mein baʻz Abu-ul-Fuzul ka “uff! uff!” kartay huay is tarah kehna: Aik to aj kal sakht garmi hay aur upar say bijli bhi bar bar chali jati hay isi tarah sardiyon mein adakari kay sath dant bajatay huay kehna: Aj to bohat karakay ki sardi hay agar barish ka mausam hay to bila zarurat is par bhi tabsira (tab-si-ra) karna: Masalan aj kal to barishain bohat ho rahi hain, har taraf pani khara ho gaya hay, intizamiya kichar saf karwanay ka koi khayal nahin karti waghaira waghaira isi tarah mulki aur siyasi halat par bila niyyat-e-islah beja tabsiray, mukhtalif siyasi partiyon par bila wajah tanqidain kisi shehar ya mulk ka safar kiya hay to wahan kay paharon aur sabza zaron ki ghair zaruri manzar kashi, makanon aur sarkon ki tafsilat ka bila zarurat bayan waghaira waghaira yeh sab fuzul goi nahin to aur kya hay? Albatta yeh yad rahay keh fuzul baton ki jo misalain di gayi hain un kay mutabiq agar ham kisi ko batain kartay huay payen to apnay ap ko bad-gumani say bachayen kyunkeh baʻz auqat jo batain hamein fuzul lag rahi hoti hain woh kehnay wala kisi durust maqsad kay tahat keh raha hota hay jis kay sabab fuzul nahin rehtin. Mubah chizain (yani jin mein na sawab ho na gunah) achhi niyyat kay sath karnay say kar-e-sawab ban jati hain.

Fuzul go ka jhutay mubalaghay say bachna dushwar hota hay

Yeh zehn mein rahay keh fuzul bolna gunah nahin magar fuzul bat isi surat mein

fuzul hoti hay jabkeh kam ziyada kiyay baghair 100 fisad sahih sahih kahi jayay. Tashwish (yani pareshani) ki bat yeh hay keh is tarah ki guftagu ko nap tol kar durust bayan karna keh "fuzul" ki hadd say agay na barhay yeh bohat mushkil kam hota hay, barha jhuta mubalagha (yani asl kay khilaf hadd say ziyada barha charha kar bayan karna) ho jata hay, kabhi fuzul bolnay wala ghibaton, tohmaton aur nahaq dil azariyon waghaira kay daldal mein bhi ja parta hay. Lihaza 'afiyat chup rehnay hi mein hay keh aik chup sau sukh.

'Ilaqay mein dini mahaul bananay mein khamoshi ka kirdar

Aik Islami bhai "Da'wat-e-Islāmī" kay sunnaton bharay ijtima' mein khamoshi kay muta'alliq sunnaton bhara bayan sunnay say pehlay dini mahaul say wabasta honay kay bawujud bohat fuzul go thay, ziyada durud sharif parhnay ki bhi koi khas tarkib na thi. Jab unhon nay chup rehnay ki koshish shuru ki, rozana aik hazar durud sharif parhna nasib honay laga, is say pehlay un ka anmol waqt idhar udhar ki fuzul bahson mein barbad ho jata tha. Unhon nay khamoshi ki koshish shuru karnay kay ba'd barah din mein parhay huay 12 hazar durud sharif ka sawab mujh (Sag-e-Madīnah ko) tuhfatan pesh (yani isal-e-sawab) kiya. Un kay batuni mizaj kay ba'is honay wali ulti sidhi baton ki nahusat say un kay zaili halqay mein Da'wat-e-Islāmī kay dini kam ko bhi nuqsan pohanch jata tha. Pichhlay dinon un kay halqay mein apas ka ikhtilaf nimtanay kay liyay madani mashwara hua, hairat balayay hairat keh un ki khamoshi kay sabab اَلْحَمْدُ لِلّٰه! sara jhagra ba-asani khatm ho gaya. Un kay "nigran" nay khushi ka izhar kartay huay un say betakalluf mein kuch is tarah farmaya: "Mujhay bohat dar lag raha tha keh shayad ap bahas shuru karain gay aur bat ka batangar ban jayay ga lekin ap kay khamoshi apnanay ki ni'mat nay hamein rahat bakhshi." Dar asl bat yeh hay keh is say qabl un ki fuzul bahas aur bak bak ki 'adat-e-bad kay sabab "madani mashwaray" waghaira ka mahaul kharab ho jaya karta tha.

Dini kamon kay liyay madani hathyar

Pyaray pyaray Islami bhaiyo! Dekha ap nay? Fuzul baton say bachna dini kamon kay liyay bhi kis qadar mufid hay, lihaza jo sunnaton ka muballigh hay usay to khususan har hal mein sanjida aur kam go hona chahiyay. Jo barbariya, batuni, dusron ki bat katnay wala, bar bar bich mein bol parnay wala, bat bat par bahas o

takrar karnay aur “bal ki khal” utarnay wala ho us ki wajah say din kay kam ko nuqsan pohanchnay ka andesha rehta hay, kyunkeh khamoshi jo keh Shaitan ko mar bhaganay ka “behtarin” hathyar hay is say yeh batuni shakhs mahrum hay. Hazrat-e-Abū Zar Ghifārī رَضِیَ اللّٰہُ عَنْہُ ko wasiyyat kartay huay Muṣṭafā Jān-e-Raḥmat صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay farmaya: “Khamoshi ki kasrat ko lazim kar lo keh is say Shaitan dafa‘ hoga aur tumhein din kay kamon mein madad milay gi.”[1]

Allah is say pehlay iman pe maut day day

Nuqsan miray sabab say ho sunnat-e-Nabi ka[2]

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] Shu‘ab-ul-Īmān, vol. 4, p. 242, Hadith 4942

[2] Wasā`il-e-Bakhshish, p. 178

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