TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

Haftahwaar Risalah

(Ameer-e-ahle sunnat ki kitab "'Guftugo kay Ādab" say Navee qist)

PEHLAY TOLO

BA'AD ME BOLO

- Bolnay say pehlay tolnay ka tarika
- Chup rahnay ka tarika
- Baat karnay ka deeni ya dunyawi faida
- Nadamat ka buhat bara sabab

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Pehlay Tolo Ba'd Mein Bolo[1]

Du'a-e-'Aṭṭār:

Ya Allah pak! Jo ko`i **16** safhat ka risalah "Pehlay Tolo Ba'd Mein Bolo" parh ya sun lay usay bolnay say pehlay tolnay ki ki taufiq 'ata farma, bay fa`idah aur gunahon bhari guftagu say bacha aur is ko man bap aur khandan samait Jannat-ul-Firdaws mein bay hisab dakhilah nasib farma.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Durud sharif ki fazilat

Hazrat-e-Ubay bin Ka'b رَضِیَ اللّٰهُ عَنْهُ nay 'arz ki keh mein (saray wird, wazifay chhor dun ga aur) apna sara waqt durud khwani mein sarf karun ga. To Sarkar-e-Madīnah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay farmaya: Yeh tumhari fikron ko dur karnay kay liyay kafi hoga aur tumharay gunah mu'af kar di`ay ja`ein gay.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Bay wuquf bay sochay bolta hay

Pyaray pyaray islami bha`iyo! 'Aql mand pehlay bat ko tolta hay phir munh say bolta hay aur bay wuquf jo kuch zaban par a`ay bolta chala jata hay, chahay is ki wajah say zalil hi kyun na hona paray. Chunan chay Hazrat-e-Ḥasan Baṣrī رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: Logon mein mashhur tha keh 'aql mand ki zaban us kay dil kay pichhay hoti hay, woh bat karnay say pehlay apnay dil say ruju' karta hay ya'ni ghaur karta hay keh

[1] Yeh mazmun Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه ki kitab "Guftagu Kay Ādāb", p. 116 ta 129 say liya gaya hay.
[2] Tirmidhī, vol. 4, p. 207, Hadith 2465, Multaqatan

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kahun ya na kahun? Agar bat fa`iday wali hoti hay to kehta hay warnah chup rehta hay. Jabkeh bay wuquf ki zaban us kay dil kay agay hoti hay keh idhar ya'ni dil ki taraf ruju' karnay ki naubat hi nahin ati bas jo kuch zaban par a`ay keh deta hay.[1]

Zaban sambhal lo sab kam sambhal ja`ein gay

Jo zaban ko sambhalnay mein kamyab ho jata hay, us kay saray kam sambhal jatay hain. Hazrat Yūnus bin 'Ubayd رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain keh jis ki zaban thik rehti hay us kay sab kam thik rehtay hain.[2-3]

Pehlay tolo, ba'd mein bolo

Jis tarah kharidari kay waqt bay parwa`i kay sabab dhoka kha janay wala pachhtata hay, isi tarah zaban ko bila zarurat chalanay wala bhi pachhtata hay, aik buzurg رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: "Apni bat ko mal ki tarah mahfuz rakho aur jab (is mal ya'ni bat ko) kharch karna chaho to khub soch samajh kar kharch karo."

Bolnay say pehlay tolnay ka tariqah

Ay 'ashiqan-e-Rasūl! Yad rakhiyay! Allah pak kay pyaray pyaray akhiri Nabi, Makkī Madanī, Muḥammad-e-'Arabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay apni mubarak zaban say kabhi bhi ko`i faltu lafz ada na farmaya aur na kabhi qahqahah lagaya. Kash! Khamoshi ki sunnat bhi 'am ho ja`ay aur hamari qahqahah laganay ya'ni zor zor say hansnay ki 'adat bhi nikal ja`ay. Ay kash! Ham "bolnay" say pehlay "tolnay" walay ban ja`ein. Tolnay ka tariqah yeh ho sakta hay keh is say pehlay keh alfaz zaban say ada hon apnay dil say suwal kar liya ja`ay keh is bolnay ka maqsad kya hay? Kya mein yeh kisi ko neki ki da'wat day raha hun? Kya yeh bat jo mein bolna chahta hun is mein mera ya kisi dusray ka bhala aur fa`idah hay? Kya is bat karnay mein mujhay sawab milay ga? Meri bat kahin aisay mubalaghay (ya'ni barhanay charhanay) say pur to nahin jo mujhay jhut mein mubtala kar day. Jhutay mubalaghay ki misal detay hu`ay Hazrat-e-'Allamah Maulana Mufti Muḥammad Amjad 'Alī A'żamī

[1] Tanbīh-ul-Ghāfilīn, p. 115, Mulakhkhasan
[2] Iḥyā-ul-'Ulūm, vol. 3, p. 137
[3] Iḥyā-ul-'Ulūm (Urdu), vol. 3, p. 339

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رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: "Agar aik martabah aya aur yeh keh diya keh hazar martabah aya to jhuta hay." [1] Yeh bhi sochay keh mein kahin kisi ki khushamad aur jhuti ta'rif to nahin kar raha? Kisi ki ghibat to nahin ho rahi? Meri is bat say kisi ka dil to nahin dukh ja`ay ga? Bol kar nadamat (ya'ni sharmindagi) kay sabab ruju' karnay ya SORRY kehnay ki naubat to nahin a`ay gi? Thuk kar chatnay ya'ni josh mein kahi hu`i bat wapas lenay ki zarurat to nahin paray gi? Kahin apna ya kisi dusray ka raz fash (ya'ni zahir) to nahin kar baithun ga? Bolnay say pehlay bat ko tolnay mein agar yeh bat bhi samnay a`i keh is bat mein na naf'a hay na nuqsan aur na sawab hay na gunah, tab bhi yeh bat bol denay mein aik tarah ka nuqsan hay kyunkeh zaban ko is tarah ki fuzul aur bay fa`idah guftagu kay liyay zahmat denay kay baja`ay agar sawab ki niyyat say لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰه (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) keh liya ja`ay ya durud sharif parh liya ja`ay to yaqinan is mein fa`idah hi fa`idah hay aur yeh apnay anmol waqt ka jannat mein lay janay wala behtarin isti'mal hay, aisay 'azim-ush-shan fa`iday ka za`i' hona laziman nuqsan hi hay.

Zikr-o-durud har ghari wird-e-zaban rahay
Meri fuzul go`i ki 'adat nikal do[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Chup rehnay ka tariqah

Pyaray pyaray islami bha`iyo! Fuzul go`i gunah na sahi magar is mein mahrumiyan aur nuqsanat maujud hain lihaza is say bachna hi munasib hay. Kash! Kash! Ay kash! Khamoshi ki 'adat dalnay ki sa'adat mil jati. Hathon hath khamoshi ki ni'mat ka hasil ho jana zaruri nahin, is kay liyay khub koshish karni hogi. Jo chup rehnay ki 'adat banana chahay us ko is bat ko sanjidah lena hoga aur mayusi ko apni dikshanri say nikal kar khub koshish karni hogi. Hazrat-e-Muwarriq 'Ijlī رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain keh aik aisa mu'amalah jisay mein 20 sal tak hasil karnay ki koshish karta raha lekin pa na saka magar phir bhi us ki talab (ya'ni mang) nahin chhori. Puchha gaya: Woh

[1] Bahār-e-Sharī'at, vol. 3, p. 519
[2] Wasā`il-e-Bakhshish, p. 305

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aham chiz kya hay? Farmaya: Khamoshi.[1] "Khamoshi" ki 'adat bananay kay khwahish mand ko chahiyay keh zaban chalanay kay baja`ay mumkin ho to rozanah zarurat ki thori bohat batein likh kar ya isharay say bhi kar liya karay, اِنْ شَآءَاللّٰه is tarah khamoshi ki 'adat banna shuru' ho ja`ay gi.

Fuzul isharay ka bhi hisab hay

Yad rahay keh fuzul go`i, fuzul nigahi ya'ni bay fa`idah idhar udhar nazar dalna, fuzul manazir (SCENES) dekhna, normal hon ya def sab ka fuzul isharay karna, fuzul awazein nikalna waghairah waghairah sab ka ba roz-e-qayamat hisab hay.

اَلْحَمْدُ لِلّٰه! "Da'wat-e-Islāmī" ki taraf say nek bananay walay risalay "Nek A'māl" mein 53 number "nek 'amal" hay: Kya aj ap nay zaban ko fuzul isti'mal (ya'ni woh guftagu jis say dini ya dunyawi fa`idah na ho) say bachanay ki 'adat bananay kay liyay kuch na kuch isharay say guftagu ki? (Zahay nasib! Rozanah kam az kam char bar likh kar aur kam az kam tin bar isharay say guftagu ki ho) Khamoshi ki 'adat bananay ki koshish kay dauran aisa bhi ho sakta hay keh fuzul baton say bachnay ki koshish mein chand roz kamyabi milay magar phir ziyadah batein karnay ki 'adat pehlay hi ki tarah ho ja`ay, agar aisa ho bhi ja`ay to himmat mat hariyay, bar bar koshish kijiyay, jazbah sachcha hu`a to اِنْ شَآءَاللّٰه kabhi na kabhi kamyabi zarur hasil hogi. Jaisa keh 'arabi maqulah (ya'ni kahawat) hay: اَلسَّعْیُ مِنِّیْ وَالْاِتْمَامُ مِنَ اللّٰه ya'ni koshish meri taraf say ho gi aur kam allah pak mukammal karay ga. Aik aur 'arabi maqulah hay: مَنْ جَدَّ وَجَدَ ya'ni jis nay koshish ki us nay pa liya. Khamoshi ki 'adat bananay ki mashq (PRACTICE) karnay kay dauran apna chehrah muskurata rakhna munasib hay ta keh kisi ko yeh na lagay keh ap us say naraz hain jabhi munh "phulaya" hu`a hay. Khamoshi ki koshish kay dinon mein ghussah barh sakta hay lihaza agar ko`i ap ka isharah na samajh pa`ay to hargiz us par ghussay ka izhar na kijiyay keh kahin nahaq dil azari waghairah ka gunah na kar baithein. Isharay waghairah say guftagu sirf unhin kay sath munasib rehti hay jin kay sath ap ki zihni ham ahangi (ya'ni soch milti) ho, warnah anjan admi ho sakta hay keh isharay waghairah ki guftagu samajh na anay kay sabab ap say naraz ho ja`ay, lihaza us kay

[1] Az-Zuhd lil-Imām Aḥmad, p. 310, Qaul number 1762

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sath zaruratan zaban say bat chit kar lijiyay. Ba‘z suraton mein zaban say bolna wajib bhi ho jata hay masalan mulaqati kay salam ka jawab zaban say dena waghairah. Yeh bhi yad rahay keh salam bhi isharay say nahin zaban say karna hay. Is kay ‘ilawah bhi ka`i mawaqi‘ aisay hain jin mein zaban hi say bolna ho ga. Isi tarah walidain aur ghar kay digar afrad ko bhi tashwish hoti ho to zaruratan zaban say guftagu kijiyay.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Pehlay tolo ba‘d mein bolo ka fa`idah

Insan agar bolnay say qabl “tolnay” ya‘ni ghaur karnay ki ‘adat dalay to ho sakta hay usay apni ka`i fuzul batein khud hi mahsus honi shuru‘ ho ja`ein! Sirf “fuzul batein” hon to agarchay gunah nahin magar ka`i tarah kay nuqsanat in mein maujud hain masalan in baton mein zaban chalanay ki zahmat hoti aur qimati waqt barbad hota hay, agar utni der zikr-ullah, durud sharif ka wird ya dini mutala‘ah kar liya ja`ay ya ko`i sunnat bayan kar di ja`ay to sawab ka anbar (am-bar ya‘ni dher) lag ja`ay aur fuzul baton ka aik bohat bara nuqsan yeh hay keh ba roz-e-qayamat in ka hisab dena ho ga.

Dahshat gardiyon kay fuzul tazkiray

مَعَاذَاللّٰه kahin dahshat gardi ki waridat ho ga`i to bas logon ko fuzul balkeh ba‘z suraton mein gunahon bhari bahs kay liyay aik mauzu‘ hi hath a gaya! Har jagah usi ka tazkirah, bay sar-o-pa qiyas ara`iyan, bay tukay tabsiray, atkal say kisi bhi parti ya lidar waghairah par tuhmat laga dena waghairah. Basa auqat yeh guftagu logon mein khauf-o-hiras phailnay ka ba‘is, afwahein garm honay ka sabab aur hangamay barpa honay ki “wajah” bhi ban sakti hain, dhamakon aur dahshat gardiyon ki waridatein sunnay sunanay mein nafs ko khub dilchaspi hoti hay, basa auqat lab par du‘a`iyah alfaz hotay hain magar qalb ki gehra`iyon mein sansani khez khabrein sunnay sunanay kay zari‘ay haz (ya‘ni mazay) uthanay aur lutf andoz honay ka jazbah chhupa hota hay, kash! Nafs ki is shararat ko pehchantay hu`ay ham dahshat gardiyon aur dhamakon kay tazkiron mein dilchaspi lenay say baz a

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ja`ein. Han! Mazlumanah shahadat panay walon kay liyay du'a-e-maghfirat, zakhmiyon aur muta`assirah musalmanon ki hamdardiyon, khidmaton aur amn-o-salamati ki du'a`on say guraiz na kiya ja`ay keh yeh sawab kay kam hain. Bas jab bhi is tarah ki guftagu karnay sunnay ki surat paida ho to apnay dil par ghaur kar lena chahiyay keh niyyat kya hay? Agar achchhi niyyat pa`ein to 'umdah aur bohat 'umdah hay magar aksar is qism ki guftagu ka hasil lutf andozi hi paya jata hay.

Batuni shakhs ka dil sakht ho jata hay

Hazrat-e-'Īsā عَلَيْهِ السَّلَام say manqul hay keh Allah pak kay zikr kay 'ilawah ko`i bhi bat kasrat say na karo warnah tumharay dil sakht ho ja`ein gay aur sakht dil allah pak say dur hota hay lekin tumhein is ka 'ilm nahin.[1]

Hazrat-e-Imam Mālik, batuni shakhs ko samjhaya kartay

Afsos! Aj kal agar ko`i "bak bak" karta hay to ba'z log us ki han mein han milatay aur hans hans kar us ki hauslah afza`i kar rahay hotay hain. Yad rakhiyay! Hamaray buzurgan-e-din رَحِمَهُمُ اللّٰهُ dil-o-zaban donon mein kharay (ya'ni sachchay) hotay thay. Chunan chay karoron malikiyon kay 'azim peshwa Hazrat-e-Imam Mālik رَحْمَةُ اللّٰهِ عَلَيْه jab kisi shakhs ko ziyadah batein karta dekhtay to us say farmatay: "Apni kuch batein apnay pas bhi rok liya karo (ya'ni batein kam kiya karo)."[2]

Ghunda sharif ban gaya

Ay Allah pak ki riza kay talabgaro! Jo waqi'i sudharna chahta hay usay Da'wat-e-Islāmī kay dini mahaul mein a jana chahiyay. Aik bari pyari "madani bahar" pesh ki jati hay, suniyay aur jhumiyay: Da'wat-e-Islāmī say wabastah honay say pehlay Karāchī kay aik naujawan ka uthna baithna jara`im peshah afrad kay sath tha, buri suhbat nay rang dikhaya aur yeh "ghunda gaing" mein shamil ho ga`ay. Logon ko marna pitna, galiyan bakna aur jan bujh kar jhagray mol lena in ka ma'mul ban gaya, yeh apnay pas aslahah bhi rakhnay lagay. Kalay kartuton ki wajah say inhein ko`i munh na lagata tha. Ghar walay, 'aziz-o-aqarib, ahl-e-'ilaqah sabhi in say bezar

[1] Tanbīh-ul-Ghāfilīn, p. 118
[2] Tanbīh-ul-Mughtarrīn, p. 190

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thay. Is ghaflat ki nind say bedari kuch yun nasib hu`i keh in kay 'ilaqay mein 'ashiqan-e-Rasūl ki dini tahrik, "Da'wat-e-Islāmī" say wabastah aik buzurg islami bha`i rehtay thay, 'alami madani markaz Faizān-e-Madīnah say in ki mahabbat ka andazah is bat say lagaya ja sakta hay keh woh Liyāqat Ābād ('alami madani markaz Faizān-e-Madīnah Karāchī say qarib aik 'ilaqay) say paidal namaz-e-fajr parhnay Faizān-e-Madīnah atay. Jab is buzurg islami bha`i nay in par infiradi koshish kartay hu`ay gunahon say dur rehnay aur namaz parhnay ki talqin ki to is ka in par aisa asar hu`a keh unhon nay namaz shuru' kar di. Aik din masjid mein in ki Da'wat-e-Islāmī kay aik zimmay dar islami bha`i say mulaqat ho ga`i jin ki infiradi koshish kay natijay mein yeh Da'wat-e-Islāmī kay haftah war sunnaton bharay ijtima' mein tashrif la`ay. Yahan sunnaton ki baharein thin, dauran-e-ijtima' honay walay bayan nay inhein jhinjhor kar rakh diya. Ijtima' mein jab sab nay mil kar zikr-ullah kiya to in ko qalbi sukun mila. Ijtima' ki barakat say neki ka aisa jazbah dil mein jaga keh yeh Da'wat-e-Islāmī kay ho kar reh ga`ay. Ghunda gardi aur digar gunahon say taubah kar li. Dars-e-Faizān-e-Sunnat bhi denay lagay. In ki zindagi mein anay wali tabdili logon kay liyay hairat ka ba'is thi. Kuch log batein banatay aur chand din kay shauq ka ta'nah day kar in ka dil tortay magar yeh khamoshi say sun letay aur dil mein 'ahd kartay keh chahay kuch bhi ho ja`ay mein dini mahaul nahin chhorun ga. Gunahon say kinarah kashi ikhtiyar kar kay nek a'mal karnay ki barakat say in kay rizq mein barakat honay lagi, اَلْحَمْدُ لِلّٰه! Inhein 'ilaqa`i mushawarat kay nigran ki haisiyat say dini kamon ki dhumein machanay ki sa'adat bhi mili.

Sanwar ja`ay gi akhirat اِنْ شَآءَاللّٰه
Tum apna`ay rakho sada dini mahaul

Bohat sakht pachhta`o gay yad rakho
Na 'Aṭṭār tum chhorna dini mahaul[1]

"بِسْمِ اللّٰه" kay sat huruf ki nisbat say gunahon kay 7 'ilaj

اَلْحَمْدُ لِلّٰه! Da'wat-e-Islāmī kay dini mahaul mein anay ki barakat say taubah kar

[1] Wasā`il-e-Bakhshish, p. 646

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kay bay shumar bay namazi namazi aur gunahon kay 'adi shari'at-o-sunnat kay paband banay. Har aik ko yeh ba barakat dini mahaul zarur apnana chahiyay. Allah pak ki rehmat say ka`i zikr-o-azkar bhi aisay hain jo gunahon say bachnay ka sabab ban saktay hain. Yahan sat aurad pesh ki`ay jatay hain:

1. يَاعَفُوُّ: Kasrat kay sath parhtay rehnay say dil mein gunahon say nafrat paida ho jati hay.

2. يَامُحْصِيُ: Sotay waqt sinay par hath rakh kar 7 bar parh liya karein اِنْ شَآءَاللّٰه 'ibadat mein dil lagay ga.

3. يَابَاعِثُ: 'Ibadat mein dil lagnay kay liyay sinay par hath rakh kar sotay waqt 100 bar parhiyay, اِنْ شَآءَاللّٰه gunahon say nafrat ho ja`ay gi.

4. يَاقَهَّارُ: Chaltay phirtay wird kartay rehnay say dunya ki mahabbat dur hoti hay aur allah pak aur Rasūl-e-Karīm صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki mahabbat paida hoti hay.

5. اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم: Shaitan say mahfuz rehnay kay liyay rozanah 10 bar parhiyay.

6. يَامُحْيِيُ، يَامُمِيْتُ: Bila hisab jannat mein dakhilay kay liyay har namaz kay ba'd sinay par hath rakh kar 7 bar parh kar sinay par dam karein. اِنْ شَآءَاللّٰه buri 'adatein bhi chhutein gi aur 'ibadat mein bhi dil lagay ga.

7. يَابَاطِنُ: Har namaz kay ba'd 100 bar parhiyay اِنْ شَآءَاللّٰه waswason aur ganday khayalat say chhutkara hasil hoga.

Not: Har 'amal kay awwal-o-akhir aik bar durud sharif zarur parhein. Wird shuru' karnay say qabl kisi sunni 'alim ya qari sahib ko suna kar durust makhraj kay sath parhein.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Jis neki ka karna mushkil ho us ka sawab bhi ziyadah hota hay

Pyaray pyaray islami bha`iyo! Fuzul baton ki 'adat nikal dena waqi'i mushkil tarin 'amal hay lekin yeh bat bhi bari hauslah afza hay keh jis kay liyay fuzul baton ki 'adat nikal dena jitna mushkil hay utna hi us ko sawab bhi ziyadah milta hay. Jaisa keh sakht sardi mein wuzu karnay kay baray mein farman-e-Muṣṭafay صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay: "Jis nay sakht sardi mein wuzu kiya us kay liyay dugna (ya'ni dabal) ajr hay."[1] Isi tarah taklif kay sath Qur`ān parhnay walay kay baray mein Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya: "Jo shakhs ruk ruk kar Qur`ān parhta hay aur woh us par shaq hay ya'ni us ki zaban asani say nahin chalti, taklif kay sath ada karta hay, us kay liyay do ajr hain." [2] Niz apni khwahish par dusray ko tarjih (ya'ni fauqiyat-o-bartari) denay walay kay baray mein pyaray pyaray Āqā, Makkī Madanī Muṣṭafay صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya: "Jo shakhs kisi chiz ki khwahish rakhta ho, phir us khwahish ko rok kar apnay upar kisi (dusray) ko tarjih day to allah pak usay bakhsh deta hay." [3] Lihaza ay 'ashiqan-e-Rasūl! Agarchay ji to yehi chahta hay keh ham boltay hi chalay ja`ein lekin ham kam go`i ki 'adat dalnay ki koshish karein gay to zarur sawab pa`ein gay. اِنْ شَآءَاللّٰه

Hazrat-e-Ibrāhīm bin Adham رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: "Jo nek 'amal dunya mein jitna dushwar hoga, qayamat kay din mizan-e-'amal (ya'ni a'mal tolnay kay tarazu) mein utna hi wazn dar hoga."[4]

Fuzul go`i say ruk ja`ay

Hazrat Rakb Miṣrī رَضِیَ اللهُ عَنْهُ say riwayat hay, Huzur Pur-Nur صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya: Khushkhabari hay us kay liyay jo 'aib na honay kay bawujud tawazu' ikhtiyar karay aur miskini kay baghair khud ko zalil samjhay aur apna jam'a kiya hu`a mal nek kamon mein kharch karay aur bay sar-o-saman aur miskin logon par rahm karay aur 'ilm-o-hikmat walay logon say mel jol rakhay aur khush bakhti

[1] Jāmi' Ṣaghīr, p. 512, Hadith 8398
[2] Muslim, p. 312, Hadith 1862
[3] Itḥāf-us-Sādah, vol. 9, p. 779
[4] Tadhkirat-ul-Awliyā, vol. 1, p. 95, Mulakhkhasan

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hay us kay liyay jis ki kama`i pakizah ho, batin achchha ho, zahir buzurgi wala ho aur jo logon ko apnay shar say mahfuz rakhay aur sa'adat mandi hay us kay liyay jo apnay 'ilm par 'amal karay, apni zarurat say za`id mal ko rah-e-Khuda mein kharch karay aur fuzul go`i say ruk ja`ay.[1]

Jannat mein afsos na ho ga

Pyaray pyaray islami bha`iyo! Hamein apnay waqt ki qadr pehchanni zaruri hay, faltu waqt guzarna kitnay baray nuqsan ki bat hay woh is hadis-e-mubarak say samajhiyay chunan chay Tajdar-e-Madīnah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka farman-e-'ali shan hay: "Ahl-e-jannat ko us ghari kay siwa kisi shay par afsos na ho ga jis mein woh allah pak ka zikr na kar sakay thay." [2]

Sharh-e-hadis: Hazrat 'Allamah 'Alī Qārī رَحْمَةُ اللّٰهِ عَلَيْه hadis-e-pak kay is hissay: "Ahl-e-jannat" ki wazahat mein likhtay hain: Jannatiyon ka yeh afsos qayamat kay din jannat mein dakhilay say pehlay hoga kyunkeh jannat mein nadamat-o-afsos na hoga.[3]

'Umr ra za`i' makun dar guftagu
Yad-e-u kun yad-e-u kun yad-e-u

Ya'ni apni 'umr fuzul baton mein za`i' mat karo, yad-e-u ya'ni us (اللّٰه) ki yad kartay raho.

Qalam ka qat

Hazrat-e-Sulaym Rāzī رَحْمَةُ اللّٰهِ عَلَيْه (wafat: 447 hijri) ka qalam jab likhtay likhtay ghis jata to qalam ki nok bananay kay liyay chhiltay hu`ay (agarchay achchhi niyyat say dini tahrir kay liyay yeh bhi sawab ka kam hay magar "aik panth do kaj" ya'ni aik kam say do fa`iday kay misdaq) zikr-ullah shuru' kar detay ta keh yeh waqt sirf qalam ki nok tarashnay mein kharch na ho! [4]

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[1] Mu'jam Kabīr, vol. 5, p. 71, Hadith 4616
[2] Mu'jam Kabīr, vol. 20, p. 93, Hadith 182
[3] Ḥirz Thamīn Sharḥ Ḥiṣn Ḥaṣīn, p. 209
[4] Tārīkh Ibn-e-'Asākir, vol. 72, p. 260

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Jannat mein darakht lagwa`iyay!

Yaqinan waqt bohat hi qimati hay is ka is bat say andazah laga`iyay keh agar ap chahein to is dunya mein rehtay hu`ay sirf aik sekand mein jannat kay andar aik darakht lagwa saktay hain aur jannat mein darakht lagwanay ka tariqah bhi bohat hi asan hay chunan chay aik hadis-e-pak kay mutabiq in charon kalimat mein say jo bhi kalimah kahein jannat mein aik darakht laga diya ja`ay ga. Woh char kalimat yeh hain: (1) سُبْحٰنَ اللّٰه (2) اَلْحَمْدُ لِلّٰه (3) لَآ اِلٰهَ اِلَّا اللّٰه (4) اَللّٰهُ اَكْبَر.[1]

Durud sharif ki fazilat

Pyaray pyaray islami bha`iyo! Dekha ap nay! Jannat mein darakht lagwana kis qadr asan hay! Agar bayan kardah charon kalimat (ya'ni alfaz) mein say aik kalimah (ya'ni alfaz) kahein to aik aur agar charon keh lein gay to jannat mein char darakht lag ja`ein gay. Ab ap hi ghaur farma`iyay keh waqt kitna qimati hay keh zaban ko ma'muli si harakat denay say jannat mein darakht lag jatay hain to ay kash! Faltu baton ki jagah سُبْحٰنَ اللّٰه سُبْحٰنَ اللّٰه keh kar ham jannat mein bohat say darakht lagwa liya karein ya yeh bhi ho sakta hay keh chahay kharay hon, chal rahay hon, baithay hon ya ko`i kam kaj kar rahay hon ya letay hon to pa`on samait kar ham durud sharif parhtay rahein keh yeh bhi bohat hi sawab ka kam hay. Rasūl-e-Pāk صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم farmatay hain: "Jis nay mujh par aik bar durud sharif parha allah pak us par das rehmatein nazil farmata hay, das gunah mitata hay, das darajat buland farmata hay."[2]

Baithtay uthtay, jagtay sotay
Ho ilahi! Mira shi'ar durud[3]

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Bat karnay ka dini ya dunyawi fa`idah

Ay 'ashiqan-e-Rasūl! Kitna achchha ho keh bolnay say pehlay is tarah tolnay ki 'adat

[1] Ibn-e-Mājah, vol. 4, p. 252, Hadith 3807
[2] Nasā`ī, p. 222, Hadith 1294
[3] Żauq-e-Na't, p. 74

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par ja`ay keh yeh bat jo mein karna chahta hun is mein ko`i dini ya dunyawi fa`idah bhi hay ya nahin? Agar yeh bat fuzul lagay to bolnay kay baja`ay kash! "اللہ" kehna ya durud sharif parhna nasib ho ja`ay ta keh dheron sawab hath a`ay ya phir سُبْحٰنَ اللہ ya اَلْحَمْدُ لِلّٰہ ya لَآ اِلٰہَ اِلَّا اللہُ ya اَللہُ اَکْبَر keh kar jannat mein darakht lagwanay ki sa'adat mil jaya karay.

سُبْحٰنَ اللہ kehnay kehlwanay ki niyyat

Yad rahay! Ba taur-e-ta'ajjub ya ba taur-e-dad-o-tahsin اَللہُ اَکْبَر ya سُبْحٰنَ اللہ ! Waghairah kehnay par bhi sawab milta hay taham zikr-ullah ki niyyat bhi shamil kar li ja`ay to ziyadah sawab milay ga. Ba'z auqat muballighin-o-na't khwan hazirin say kehtay hain: "Bolo! سُبْحٰنَ اللہِ" Yeh kehlwana bhi kar-e-sawab aur jo kahay woh bhi sawab ka haqdar, taham agar kehlwanay walay sawab ki niyyat kay sath yun kahein to ziyadah behtar hay keh "zikr-ullah ki niyyat say kahiyay: سُبْحٰنَ اللہ" Is par jo bhi zikr-ullah ki niyyat say سُبْحٰنَ اللہ kahay ga is ka sawab barh ja`ay ga.

Hazrat-e-'Allamah 'Aynī رَحْمَۃُ اللّٰہِ عَلَیْہ (wafat: 855 hijri) farmatay hain: Kisi chiz par ta'ajjub kay waqt اَللہُ اَکْبَر aur سُبْحٰنَ اللہ kehna mustahab hay.[1] Hazrat-e-Mufti Aḥmad Yār Khān رَحْمَۃُ اللّٰہِ عَلَیْہ "Mir`āt" mein farmatay hain: Jo ko`i سُبْحٰنَ اللہ ya اَللہُ اَکْبَر ya اَلْحَمْدُ لِلّٰہ ya لَآ اِلٰہَ اِلَّا اللہ kisi tarah bhi kahay sadaqah-e-nafli ka sawab pa`ay ga khwah zikr-ullah ki niyyat say kahay ya kisi hajat kay liyay ba taur-e-wazifah yeh alfaz parhay ya 'ajib bat sun kar سُبْحٰنَ اللہ waghairah kahay ya khushkhabari pa kar اَلْحَمْدُ لِلّٰہ parhay. Bahar hal sawab milay ga kyunkeh allah ka nam lena bahar hal (ya'ni har hal mein) 'ibadat hay.[2] Algharaz har tarah kay zikr-o-azkar aur aurad-o-waza`if, tilawat-e-Qur`ān karnay aur durud-o-salam parhnay aur 'ibadat-e-mahzah (ya'ni khalis 'ibadat kay kamon) par alag say sawab ki niyyat na ho tab bhi sawab milta hay aur agar sawab

[1] 'Umdat-ul-Qārī, vol. 15, p. 335
[2] Mir`āt, vol. 3, p. 98

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ki niyyat kar lein to sawab barh ja`ay ga.

Zikr-o-durud har ghari wird-e-zaban rahay
Meri fuzul go`i ki 'adat nikal do

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Sath (60) sal ki 'ibadat say behtar

Agar kuch parhnay kay baja`ay khamosh rehnay ko ji chahay to is mein bhi sawab kamanay ki suratein hain aur woh yeh keh ultay sidhay khayalat mein parnay kay baja`ay admi yad-e-Khudawandi ya yad-e-Madīnah-o-Shāh-e-Madīnah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم mein gum ho ja`ay ya 'ilm-e-din mein ghaur-o-tafakkur shuru' kar day ya maut kay jhatkon, qabr ki tanha`iyon, is ki wahshaton aur mahshar ki haulnakiyon ki soch mein dub ja`ay to is tarah bhi waqt za`i' nahin hoga balkeh aik aik sans اِنْ شَآءَ اللّٰه 'ibadat mein shumar hoga. Chunan chay Makkī Madanī Āqā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya: (Umur-e-akhirat kay muta'alliq) ghari bhar kay liyay ghaur-o-fikr karna 60 sal ki 'ibadat say behtar hay.[1]

Un ki yadon mein kho ja`iyay
Muṣṭafay Muṣṭafay kijiyay

Anmol lamhat ki qadr

Pyaray pyaray islami bha`iyo! Zindagi kay din chand ghanton say aur ghantay minton say 'ibarat hain, zindagi ka har sans anmol hira hay, kash! Aik aik sans ki qadr nasib ho ja`ay keh kahin ko`i sans bay fa`idah na guzar ja`ay aur ba roz-e-qayamat zindagi ka khazanah nekiyon say khali pa kar ashk-e-nadamat (ya'ni sharmindagi kay ansu) na bahanay par ja`ein! Sad karor kash! Aik aik sekand ka hisab karnay ki 'adat par ja`ay keh kis tarah guzar rahi hay, zahay muqaddar! Zindagi ki har har sa'at (ya'ni ghari) fa`iday hi kay kamon mein sarf (ya'ni kharch)

[1] Jāmi' Ṣaghīr, p. 365, Hadith 5897

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ho. Ba roz-e-qayamat waqt ko fuzul baton, khush gappiyon mein guzra hu`a pa kar kahin kaf-e-afsos maltay na reh ja`ein!

Nadamat ka bohat bara sabab

Sahabi-e-Rasūl Hazrat-e-Sayyiduna 'Abdullāh Ibn-e-Mas'ūd رَضِیَ اللّٰہُ عَنْہُ farmatay hain: "Mein apni zindagi kay guzray hu`ay us din kay muqabalay mein kisi chiz par nadim (ya'ni sharmindah) nahin hota jo din mera nek a'mal barhnay say khali ho."

Waqt talwar ki tarah hay

Hazrat Imam Shāfi'ī رَحْمَۃُ اللّٰہِ عَلَیْہ farmatay hain: Waqt talwar ki tarah hay tum is ko (nek a'mal kay zari'ay) kato warnah (fuzuliyat mein mashghul kar kay) yeh tum ko kat day ga.[1]

Sakarat mein tilawat

Hazrat-e-Junayd Baghdādī رَحْمَۃُ اللّٰہِ عَلَیْہ waqt-e-naz' Qur`ān-e-Pāk parh rahay thay, in say puchha gaya: Is waqt mein bhi tilawat? Irshad farmaya: Mera namah-e-a'mal lapeta ja raha hay to jaldi jaldi is mein nekiyan barha raha hun.[2] اللہ رَبُّ العِزَّت ki in par rehmat ho aur in kay sadqay hamari bay hisab maghfirat ho.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Jab Faizān-e-Sunnat ghar mein dakhil hu`i

اَللّٰہُ اَکْبَر! Dunya say jatay waqt bhi Qur`ān-e-Karīm ki tilawat ka jazbah! allah pak hamein bhi tilawat-e-Qur`ān-e-Karīm ka shauq 'ata farma`ay. اٰمِین. Tilawat ka jazbah panay aur gunahon ki 'adaton say pichha chhuranay kay liyay Da'wat-e-Islāmī kay dini mahaul say har dam wabastah rahiyay aur Maktabat-ul-Madīnah ki islami kitabon ka mutala'ah kijiyay ap ki targhib kay liyay 'arz hay keh Sāhīwāl

[1] Lawāqiḥ-ul-Anwār-il-Qudsiyyah, p. 83
[2] Ṣayd-ul-Khāṭir, p. 227

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(Panjāb) kay aik islami bha`i Da'wat-e-Islāmī kay dini mahaul mein anay say pehlay dunya ki ranginiyon aur gunahon ki wadiyon mein bhatak rahay thay, namazein qaza karna, jhut, ghibat, chughli aur digar ka`i kabirah (ya'ni baray baray) gunahon ka silsilah jari tha, in ki zindagi mein islah ka saman kuch yun hu`a keh aik din Da'wat-e-Islāmī kay dini mahaul say wabastah in kay khalah zad bha`i in kay ghar a`ay, in ka sadah magar dini libas dekh kar sab ghar walay in say muta`assir hu`ay, unhon nay ghar walon ko Da'wat-e-Islāmī ki madani baharein suna`in jis say Da'wat-e-Islāmī ki mahabbat ghar walon kay dil mein bas ga`i, mazid yeh keh unhon nay aik kitab bhi tuhfay mein di jis ka nam "Faizān-e-Sunnat" tha, jab in islami bha`i aur in kay ghar kay digar afrad nay is kitab ka mutala'ah kiya to in kay ghar mein musbat tabdiliyan anay lagin aur aik waqt aya keh yeh gharana Da'wat-e-Islāmī kay dini mahaul say wabastah ho gaya, kuch dinon ba'd jab in islami bha`i nay Da'wat-e-Islāmī kay sunnatein sikhnay sikhanay kay qafilay mein safar kiya to اَلْحَمْدُ لِلّٰه is ki barakat say unhon nay apnay chehray par sunnat kay mutabiq aik muththi darhi aur sar par 'imamay sharif ka taj saja liya, mazid karam yeh hu`a keh na sirf khud in islami bha`i nay Jāmi'at-ul-Madīnah mein Dars-e-Niżāmī mein dakhilah liya balkeh in kay sath in ki do behnon nay bhi Jāmi'at-ul-Madīnah (garlz) mein Dars-e-Niżāmī kay liyay dakhilah lay liya.

Ay 'ashiqan-e-sunnat-e-Muṣṭafā! Tuhfah dena aur qabul karna sunnat hay, farman-e-Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay: تَهَادَوْا تَحَابُّوْا ya'ni "Aik dusray ko tuhfah (gift. GIFT) do mahabbat barhay gi." [1] Is hadis-e-pak say ma'lum hu`a gift (GIFT) denay say mahabbat barhti hay aur agar woh tuhfah kisi dini kitab ka ho to mahabbat kay sath sath 'ilm-e-din mein izafah bhi ho sakta hay. Lihaza ho sakay to Da'wat-e-Islāmī kay Maktabat-ul-Madīnah say islami kitabein kharid farma kar apnay 'azizon aur doston ko tuhfatan pesh kijiyay, apnay marhumin kay isal-e-sawab kay liyay, shadi ghami ki mahfilon aur digar taqribat mein taqsim kijiyay, na sirf taqsim kijiyay balkeh khud bhi in kitabon kay mutala'ay ko apna ma'mul bana lijiyay, اِنْ شَآءَاللّٰه 'ilm-e-din ka dheron dher khazanah hasil hoga.

[1] Muwaṭṭā, vol. 2, p. 407, Hadith 1731

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‘Amal ka ho jazbah ‘ata ya Ilahi
Gunahon say mujh ko bacha ya Ilahi

Sa‘adat milay dars-e-“Faizān-e-Sunnat”
Ki rozanah do martabah ya ilahi[1]

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یارَبِّ المصطَفٰی! Hamein fuzul baton say bachnay ki taufiq ‘ata farma.

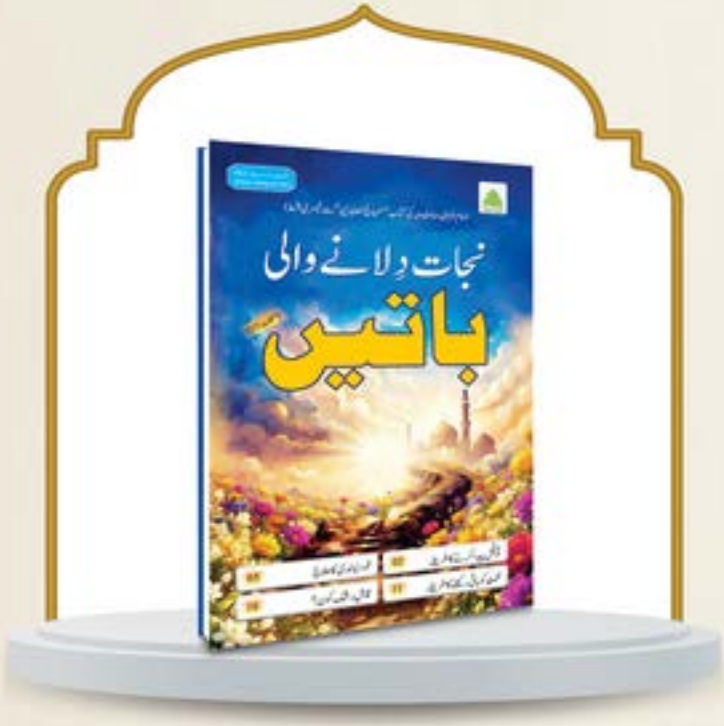
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[1] Wasā`il-e-Bakhshish, p. 102–103

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Aglay Haftay ka risalah



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