

Faizan *-E-* *Ilm o Ulama*

Yeh risala Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat, baani-e-Dawat-e-Islami, Hazrat ‘Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دامت برکاتہم العالیہ* nay Urdu zaban mayn tahreer fermaya tha, Majlis-e-Tarajim nay is risalay ko Roman-English mayn compose kiya hay. Ager is risalay mayn kisi bhi tarah ki kami-bayshi payain to neechay diye gaye postal ya e-mail address per Majlis-e-Tarajim ko aagah ker kay Sawab kay haqdar banye.

Payshkash:

Majlis Al-Madinah-tul-‘Ilmiyyah
(Shu’ba Islahi Kutub)

Nashir:

Makataba-tul-Madina Bab-ul-Madina Karachi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui
Du'a perh li-jiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** jo kuch perhain gay yaad rahay ga.
Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Terjama:

Ay Allah (**عَزَّوَجَلَّ**)! Hum per 'Ilm-o-hikmat kay darwazay khol day aur
hum per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi walay!

(Al-Mustatraf, vol. 1, pp. 40)



Note:

Awwal aakhir aik bar Durood Shareef perh lain.

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Pahlay isay parh lejiye

Imam e Ahl e Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kay waalid e maajid Hazrat Maulana Naqi Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (wiladat: 1246 Hijri, wafat: 1294 Hijri) nay mukhtalif unwanaat par taqreeban 40 kutub o rasail tasneef farmaye, jin mayn say aik “Fazl-ul-Ilm wal Ulama” bhi hay. Is mukhtasar magar kaseer aur ‘azeem fawaid par mushtamil risalay mayn aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay husool e Ilm ki fazeelat, Ulama o Talaba ki shan o ‘azamat, in ki sohbat ki barakat aur in ki maali mu’awanat kko Quran o Hadees aur buzugon kay aqwal ki roshni mayn baray hi khobsorat andaz mayn bayan farmaya hay.

Risalah chonkay Allah عَزَّوَجَلَّ kay aik kaamil wali ka hay aur bari khobiyon par mushtamil hay neez aik ‘arsah say nayab tha, is liye Shaykh e Tareeqat Ameer e Ahl e Sunnat Baani e Dawat e Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ nay Majlis e Al Madina tul Ilmiyah (Dawat e Islami) say is baat ki khuwahish zaahir farmai kay Majlis is risalay ko kitabat kay jaded taqazon kay mutabiq tasheel o takhreej wagahyrah kay sath taba’ (shaii’) karwanay ki tarkeeb banaye.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Majlis Madinah tul Ilmiyah kay hukm par ye sa’adat Shu’bah tarajim e kutub (Arabi say Urdu) kay hissah mayn aai. Sho’bah nay is par darjeel kaam kiye hayn:

1. Aayat e mubarakah pdf say past ki gayen hayn takay ghalati ka imkan kam ho.

2. Jahan Aayat e Mubarakah ka tarjamah mushkil tha wahan matan mayn hilalain () kay sath ya phir haashiyah mayn Tarjamah e Kanz-ul-Iman say tasheel ki gai hay.
3. Ahadees e Mubarakah ki takhreej hatta al maqdoor asl makhaz say ki gai hay.
4. Mushkil alfaz ki tasheel saadah aur munaqqash hilalain mayn di gai hay aur baray jumlon ki tasheel haashiyah mayn, jab kay Hazrat Musannif رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ya muhashshi o mutarjim ki taraf say di gai tasheel ko 12 kay ‘adad kay sath hilalain mayn rakha gaya hay.
5. Umdat ul Azkiya ‘Allamah Muhammad Ahmad Misbahi زید محمد (Sadr ul Mudarriseen Jaami’a Ashrafiyah Mubarak-Poor, Hind) kay Tarajim o hawashi ko bar-qarar rakha hay.
6. Tasheel kay liye hatta-al-maqdoor aasan aur ‘aam fahm alfaaz ka istimaal kiye hayn.
7. Zaroori aur mufeed hawashi ka izafah bhi kia gaya hay.
8. Aayat o Riwayaat uar Mazameen kay paysh-e-nazr naye ‘unwanaat qaaim kiye hayn neez buzurgon kay naamon kay sath “Hazrat Sayyiduna” aur “du’aiyah kalimaat” ka izafah kia hay.
9. ‘alamaat e tarqeeem (rumooz e auqaaf) ka bhi ihtimam kia gaya hay.
10. Jin faarsi ash’ar ka tarjamah nahin to in ka tarjamah kar dia gaya hay.

11. ‘unwanaat aur makhaz o maraaji’ ki fehrist banai gai hay.

Du’a hay kay Allah ﷺ is risalay ko har 'aam o khaas kay liye nafa’ bakhsh banaye aur hamen is Mukhtasar risalay ko na sirf khud mukammal perhnay ki balkay deekgar Islami bhaiyon tak pohnchanay ki bhi taufeeq ‘ata farmaye.

أَمِينِ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Shu’bah Tarajim e Kutub (Majlis Al Madina tul Ilmiyah)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Faizan e Ilm o Ulama

Ta'aruf-e-musannif

Taaj-ul-Ulama, Ra'ees-ul-Fuzala, Raees-ul-Mutakallimeen Hazrat Maulana Mufti Naqi Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ki wiladat e ba-sa'adat yakum Rajab-ul-Murajjab 1246 Hijri ba-mutabiq 1830 Eswi Barayli Shareef kay mahallah Zakheerah mayn hui.

Ta'leem o tarbiyat:

Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay 'uloom e 'aqliyah o naqliyah ki ta'leem aur Deeni tarbiyat walid majid Maulana Raza Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ say pai. Aap ko mukhtalif uloom o funoon par kaamil maharat haasil thi goya kay aap Ilm o amal ka thathen maarta samundar thay.

Deeni Khidmaat:

Aap رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ nay zaban o bayan, dars o tadrees aur tasneef o ta'leef kay zaree'ay jo Deeni khidmaat saranjam di hayn wo aik musallamah haqeeqat hayn. aap nay saari zindagi Deen ki nashr o isha'at aur namoos e Risalat ki hifazat kay liye musalsal koshish farmai.

Aap nay mukhtalif uloom o funoon aur mauzo'aat par bay-misal kitaben likhen. Aap kay shehzaday Mujaddid e A'zam, Sayyiduna

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay aap ki 25 say ziyadah kitabon ka tazkirah kia hay. Aap ki matboo'ah kutub mayn say *Suroor-ul-Quloob Fi Zikr il Mahboob* aur *Al-Kalam ul Auzah Fi Tafseer e أَلَمْ نَشْرَحْ (al ma'roof Anwar e Jamal e Mustafa)* nay ziyadah shohrat pai. Fan e Tahreer o taqreer kay sath sath aap aik mayah-naaz Mudarris bhi thay. aap kay shagirdon mayn say A'la Hazrat Imam Ahmad Raza Khan aur Mualana Hasan Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمَا ki shakhsiyat kisi ta'aruf ki muhtaj nahin.

Wisal e ba-kamal

Aap رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ka wisal e Mubarak 30 Zul-Qa'adah 1297 Hijri ba-mutabiq 1880 Eswi ko 51 saal ki umr mayn huwa. Tadfeen aap kay walid majid kay pahlu mayn hui.

Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadqay hamari maghfirat ho.

أَمِينٌ بِجَاوِزِ التَّيْبِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Makhooz as "Hazrat 'Allamah Maulana Naqi Ali Khan, Hayat, aur Ilmi o Adabi kaar-namay" matboo'ah: idarah Tahqeeqaat e Imam Ahmad Raza Baab-ul-Madinah Karachi)

Qiyamat kay Roz hasrat

Farman e Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: Qiyamat kay din sab say ziyadah hasrat us ko ho gi jisay dunya mayn Ilm haasil karnay ka moqa' mila magar us nay haasil na kia aur us shakhs ko ho gi jis nay Ilm haasil kia aur dosron nay is say sun kar nafa' uthaya laykin is nay nafa' na uthaya (yani Ilm par amal na kia).

(*Tareekh-ul-Khulafa*, vol. 51, pp. 137)

Aaghaz e Sukhan

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ^ط

Ilm, Deen ka qutub

Ba'd e Hamd o Salat kay waazih ho kay ye chand fazail o fawaid Ilm e Deen kay, waasitay targheeb e Momineen kay (musalmanon kay shauq kay liye) likhay jatay hayn. Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Ilm madar e kaar aur Qutb e Deen hay (yani Ilm Deen o Dunya mayn kamyabi ki bunyad hay). 'Fil waaqi' (haqeeqat mayn) koi kamal dunya o Aakhirat mayn bay (bighayr) is sifat (Ilm) kay haasil aur Iman bay (bighayr) is kay kaamil nahin hota. Misra'ah kay

بے علم نتوان خدا را شناخت²

Ilm zindagi aur jahalat maut:

أَلْعِلْمُ بَابُ اللَّهِ الْأَقْرَبُ، وَالْجَهْلُ أَعْظَمُ حِجَابٍ بَيْنَكَ وَبَيْنَ اللَّهِ^٣

Ilm mojib e hayat (zindagi ka baais) balkay 'ain e hayat aur jahl (bay-ilm) moris e maut (maut ka sabab) balkay khud maut hay.

¹ *Ihya ul Ulom e Deen, vol. 1, pp. 29*

² Bighayr Ilm kay Khuda ko pehchan nahin saktay.

³ Ilm Allah (عَزَّوَجَلَّ) ka qareeb tar darwazah hay aur jahl (bay-ilm) tumharay aur Khuda kay sab say bara hijab (bari rukawat) hay.

لَا تَعْجَبْ عَلَى الْجَهُولِ حَلِيَّةٌ فَذَلِكَ مَيِّتٌ وَتَوْبُهُ كَفْرٌ¹

Agar Khuda (Ta'ala) kay nazdeek koi shay ilm say behtar hoti Aadam عَلَيْهِ السَّلَامُ ko muqabalah malaikah (Firishton kay muqabil) mayn di jaati. Tasbeeh o Taqdees (paaki bayan karna) firishton ki, "Ilm e Asma" kay barabar na thehri (to phir) ilm haqaiq o deegar Uloom e Deeniyah ki buzurgi kis martabah mayn ho gi? ²misra'ah:

قیاس کن ز گلستان م بہار مرا³

Quran e Kareem mayn fazail e Ulama ka bayan

Ilm ki 3 fazeelaten

Aayaat: (pahli Aayat) Allah عَزَّوَجَلَّ fermata hay:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَكُوتُ وَأُولُوا الْعِلْمِ قَائِمًا بِأَنْقِصُطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ

Gawahi di Allah عَزَّوَجَلَّ nay kay koi bandagi kay laiq nahin siwa us kay aur Firishton nay aur 'Aalimon nay. Wo (Allah) (ba-insaf waala) hay.

(Parah 3, Aale-Imran, Aayah 18)

Is Aayat say 3 fazeelaten ilm ki saabit huen:

Awwal: Khuda عَزَّوَجَلَّ nay Ulama ko apnay aur Firishton kay sath zikr kia aur ye aysa martabah hay kay nihayat (intiha) nahin rakhta.

¹ Jaahil kay jism par (maujoood) kisi zaywer say hayrat mayn na par okay wo to murdah hay aur is ka jaamah (libaas) kafan (hay). (Tafseer e Nasafi, Parah 9, Sorah Anfaal, Ayah 24, pp. 409)

² Yani jab ilm asma ki ye shan hay to phi ilm e haqaiq waghayrah ka kia maqam ho ga.

³ Mayray baagh say hi mayri bahar ka andazah kar lay.

Duwum: un (Ulama) ko Firishton ki tarah apni wahdaniyat (aik honay) ka gawah aur un ki gawahi ko wajh e suboot e Uloohiyyat (apnay Ma'bood honay ki daleel) qarar dia.

Siwam: un (Ulama) ki gawahi maanind e gawahi Malaikah kay Firishton ki gawahi ki tarah) mu'tabar thehrai.

'Aalim ki gawahi ki shan:

Dosri Aayat: (is Aayat) mayn (Allah عَزَّوَجَلَّ nay) apni aur 'Aalim ki gawahi ko kaafi farmaya:

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَمَنْ عِنْدَهُ عِلْمٌ انْكِتَابٍ ﴿١٦﴾

Kah (tum farmao) kaafi hay Allah gawah mayray aur tumharay beech mayn aur wo shakhs jis kay paas Ilm kitab ka hay.

Maratib ki bulandi

Teesri Aayat:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ ۗ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٧﴾

Yani Allah عَزَّوَجَلَّ buland karay ga un logon kay jo Iman laye tum mayn say aur un kay jin ko Ilm dia gaya hay darajaat.¹

Yahan (is Aayat) say saabit huwa kay Ilm Iman ki tarah bulandi e maratib ka sabab hay.

Kamal e Iman aur khauf e Khuda ka zaree'ah hay:

Chothi Aayat:

¹ Allah tumharay Iman waalon kay aur in kay jin ko Ilm dia gaya darajay buland farmaye gaye. (Tarjamah e Kanz ul Iman)

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿١٢١﴾

Aur pakkay log ilm mayn (pukhtah ilm waalay) kahtay hayn ham (is par) Iman laye sab hamaray Rab kay paas say hay aur naseehat nahin mantay magar ‘aql waalay.

Ye Aayat ahl e ilm kay kamal e Iman o amal aur nihayat (intihai) inqiyad (taabi’ daari) par dalalat karti hay.

Ilm waalay hi dartay hayn:

Paanchwen Aayat:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿١٢٢﴾

Juzen nayst (is kay ilawah baat kuch nahin) kay dartay hayn Allah عَزَّوَجَلَّ kay bandon mayn say Ulama¹

Aur wajah is ki hasr ki (yani dar ko Ulama kay sath khaas karnay ki wajah) zaahir hay kay jab tak insan Khuda kay qahr (ghazab) aur bay-parwahi (bay-niyazi) aur ahwaal e Dauzakh aur ahwaal e Qiyamat (Qiyamat ki holnakiyon) ko ba-tafseel (tafseel kay sath) nahin janta us waqt tak) haqeeqat khauf o khashiyat ki us ko haasil nahin hoti aur tafseel in cheezon ki Ulama kay siwa kisi ko ma’loom nahin.

Molwi ka mafhoom

Chhati Aayat:

¹ Allah say is kay bandon mayn wahi dartay hayn jo ilm waalay hayn.

(Tarjamah e Kanz ul Iman)

وَلَكِنْ كُنُوا رَبِّيبِينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٤٥﴾

Wa laykin tum ho jao Allah waalay ba-sabab kitab sikhanyay tumharay aur ba-sabab dars karnay tumharay kay.¹

Yahan (is Aayat e mubarakah) say zaahir huwa kay muqtaza e Ilm (Ilm ka taqaza) ye hay kay aadami tamam ‘alam say ‘alaqah (ta’alluq) qata’ kar kay Khuda hi ka ho jaway aur usi say kaam rakhay. Isi waasitay ‘Aalim ko “Molwi” kahtay hayn, masoob ba-Maula yani Allah waala.

Saatwen Aayat:

مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿١١٣﴾

Jo hikmat dia gaya bahut bhalai dia gaya

Aur zaahir hay kay jo bahut bhalai dia gaya us ka martabah bhi bahut bara ho ga.

Quran e Kareem samajhnyay waalay:

Aathwen Aayat:

وَتِلْكَ الْأَمْثَالُ لِنُظَرِ بِهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٢٢٦﴾

Ye kahawaten bayan kartay hayn ham un logon kay liye aur nahin samajhtay un ko magar jaannay waalay (yani Ilm waalay)

Nawen Aayat:

¹ Allah waalay ho jao is sabab say kay tum kitab sikhay ho aur is say kay tum dars kartay ho. (Tarjamah e Kanz ul Iman)

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا

Kaha un logon nay jo ilm diye gaye kharabi tum par sawab Khuda ka behtar hay us kay liye jo Iman laye aur achha kaam karay.

Yahan (is Aayat e Tayyibah) say zaahir huwa kay qadr o manzilat dar e Aakhirat ki (Aakhirat ka maqam o martabah) Ulama hi khob jantay hayn.

‘Aalim aur jaahil barabar nahin:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٢١﴾

To kah (tum farmao) kia barabar hayn wo log kay jantay hayn aur wo log jo nahin jantay.

Yani jaahil kisi tarah ‘Aalim kay martabah ko nahin pohachta.

(Ulama ki fazeelat mayn) Ahadees o Aasar

‘Aalim ki ‘aabid par fazeelat:

1. Tirmizi nay riwayat kia kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay samnay do aadamiyon ka zikr huwa aik ‘aabid dosra ‘Aalim, aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya:

فَضَّلُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ

(Tarjamah) buzurgi (fazeelat) ‘Aalim ki ‘aabid par aysi hay jaysay mayri fazeelat tumharay kamtar par.¹

¹ Tirmizi, vol. 4, pp. 313, Hadees 2694

Ilm kay sabab bakhshish

2. Aur waarid huwa (yani Hadees shareef mayn aaya hay) kay jab Parwardigar (عَزَّوَجَلَّ) Qiyamat kay din apni Kursi par waastiyay fayslah bandon kay (yani bandon kay darmiyan fayslah farmanay) baythay ga (jaysa kay us ki shan kay laaiq hay to) Ulama say farmaye ga:

إِنِّي لَمَّا أَجْعَلُ عِلْمِي وَجِلَّتِي فِي كُمْ إِلَّا وَأَنَا أُرِيدُ أَنْ أَغْفِرَ لَكُمْ وَلَا أَبَالِي

Khulasah e kalam ye hay kay mayn nay apna Ilm o hilm (narmi) tum ko sirf isi iraday say inayat kia kay tum ko bakhsh don aur mujhay kuch parwah nahin.¹

Sab say baray sakhi

3. Baihaqi riwayat kartay hayn kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hayn: Allah (عَزَّوَجَلَّ) bara Jawwad (sab say ziyadah Nawaznay waala) hay aur mayn sab aadamiyon mayn bara sakhi hon aur mayray ba'd un mayn bara sakhi wo hay jis nay koi Ilm seekha phir is ko phayla dia.²

Shuhada ka khon aur Ulama ki siyahi

4. (Imam) Zahbi nay riwayat kia kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay faramaya: Qiyamat kay din Ulama ki dawaton ki siyahi aur Shaheedon ka khon tola jaye ga roshnai (siyahi) in ki dawaton ki Shaheedon kay khon par ghaalib aaye gi.³

¹ Al Mu'jam ul Kabeer, vol. 2, pp. 84, Hadees 1381

² Shu'ab ul Iman, vol. 2, pp. 281, Hadees 1767.

³ Jaami'u Bayan-il-Ilm, pp. 48, Hadees 139.

Ulama Shafa'at karen gay

5. Ihya-ul-Uloom mayn marfoo'an¹ riwayat kartay hayn kay Khuday e Ta'ala Qiyamat kay din 'aabidon aur mujaahidon ko hukm day ga behshat (Jannat) mayn jao. Ulama arz karen gay: Ilahi! Unhon nay hamaray batlanay say ibadat ki aur Jihad kia. Hukm ho ga: tum mayray nazdeek ba'z Firishton ki maanind ho, shafa'at karo kay tumhari shafa'at qabool ho. Pas (Ulama pahlay) shafa'at karen gay phir behshat (Jannat) mayn jawen gay.²

Rah e Ilm mayn marnay ki fazeelat

6. Aur Hadees shareef mayn aaya kay jo shakhs talab e Ilm mayn mar jaye ga Khuda (عَزَّوَجَلَّ) say milay ga daran haal ye kay (is haal mayn kay) us mayn aur Payghambaron mayn darajah e Nubuwwat (is kay kamalaat) kay siwa koi darajah na ho ga. *(Sunan-e-Darmi, vol. 1, pp. 112, Hadees 354)*

Siddqeen ka sawab

7. Aur Hadees mayn hay jo shakhs aik baab Ilm ka auron (dosron) kay sikanay kay liye seekhay us ko 70 Siddiqon ka ajr dia jaye jaway. *(Targheeb-o-Tarheeb, vol. 1, pp. 68, Hadees 119)*

Firishtay sayaha kartay hayn

8. Aur Ma'alim ul Tanzeel mayn likha hay kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay faramaya: jo shakhs talab e Ilm mayn safar karta hay

¹ Marfoo' us Hadees ko kahtay hayn jis ki sanad Hazoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tak pohanchti ho. *(Nuzhat un Nazr, pp. 106)*

² *Ihya ul Uloom, vol. 1, pp. 26*

firishtay apnay baazuon say us par sayah kartay hayn aur machhliyan darya mayn aur aasman o zameen is kay haq mayn du'a kartay hayn. (*Abu Dawood, vol. vol. 3, pp. 445, Hadees 3641*)

‘Aalim ki ziyarat ki fazeelat

9. (Hazrat Sayyiduna) Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ nay riwayat kia kay ‘Aalim ko aik nazar daykhna saal bhar ki Namaz o Rozah say behtar hay. (*Minhaj-ul-‘Aabideen, pp. 11*)

‘Ilm waalon say bhalai ka iradah

10. Bukhari aur Tirmizi nay ba-sanad e Saheeh¹ riwayat kia kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay faramaya:

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Tarjamah: Khuda e Ta’ala jis kay sath bhalai ka iradah karta hay isay Deen mayn daanishmand (Deen ki samajh ata) karta hay.

(*Buakhri, vol. 1, pp. 41*)

“Al Ashbah-wan-Nazair” mayn likha hay koi aadami apnay anjam say waaqif nahin hota siwa faqeeh² kay, (kion kay wo) ba-ikhbar e

¹ Saheeh Hadees say murad “Wo Hadees e paak hay jis ki sanad muttasil ho, is kay raawi ‘aadil aur taamm-uz-zabt hon aur wo Hadees ghayr e shaaz aur ghayr e mu’allal ho.” (*Nuzhat-un-Nazr, pp. 58*)

² Ulama e Usool kay nazdeek Faqeeh wo ‘aalim hay jo Shar’i o Furoo’i ahkam ko in kay tafseeli dalail kay sath janta ho aur Fuqaha kay nazdeek ahkam e Shar’iyah aur masail Shar’iyah ka ilm haasil kar kay in ko yaad kar laynay waala Faqeeh kahlata hay jab kay Sofiya aur ‘Aarifeen kay nazdeek Faqeeh wo shakhs hay jo Ahkam e Shar’it ko jannay kay ba’d in par amal karay. (*Darr-e-Mukhtar, pp. 337*)

Mukhbir e Saadiq صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (sachi khabaren daynay waalay Nabi e Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay batanay say) jaanta hay (kay) us kay sath Khuda عَزَّوَجَلَّ nay bhalai ka iradah kia hay. (*Al Ashbah-wan-Wazair, pp. 337*)

‘azab say bachanay waali shay

Durr-e-Mukhtar mayn (Hazrat Sayyiduna) Isma’eel bin Abi Raja رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say manqool hay kay mayn nay Imam Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ko khuwab mayn daykha. Haal pocha. (unhon nay nay) kaha: mujhay Khuda عَزَّوَجَلَّ nay bakhsh dia aur farmaya: agar mayn tujh par ‘azab karna chahta Ilm inayat na fermata. (*Durr-e-Mukhtar, vol. 1, pp. 125*)

Ambiya kay waaris

11. Abu Dawood (Hazrat Sayyiduna) Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ say riwayat kia kay Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay faramaya: jo shakhs talab e Ilm mayn (kisi) aik rah chalay Khuda usay behshat (Jannat) ki raahon say aik rah chala day aur bay-shak firishtay baazu taalib e Ilm ki riza mandi kay waasitay bichhatay hayn aur ‘Aalim kay liye istighfar kartay hayn sab zameen waalay aur sab aasman waalay yahan tak kay machhliyan paani mayn aur bay-shak fazl ‘Aalim ka ‘Aabid par aysa hay jaysay chodhwen raat kay chand ki buzurgi (fazeelat) sab sitaron par aur bay-shak Ulama waaris Ambiya kay hayn aur bay-shak payghambaron nay dirham o dinar meeras na chhori (balkay) Ilm ko meeras chhora hay pas jo Ilm haasil karay us nay bara hissah haasil kia. (*Abu Dawoo, vol. 4, pp. 444, Hadees 3641*)

Firishton ki dunya mayn charchay

12. Aur Saheeh Muslim ki riwayat mayn waarid huwa kay jo shakhs talab e Ilm mayn koi rah chalay ga Khuda (عَزَّوَجَلَّ) us kay liye Behshat (Jannat) ki rah aasan karay ga aur jab kuch log Khuda (عَزَّوَجَلَّ) kay gharon say kisi ghar mayn jama' ho kar kitabullah parhtay hayn aur aapas mayn dars kartay (parhtay parhatay) hayn us par sakeenah naazil hota hay aur rahmat un ko dhaanp layti hay aur firishtay un ko har taraf say ghayr laytay hayn aur Khuda (عَزَّوَجَلَّ) apnay paas waalon kay samnay un ka zikr karta hay. (Muslim, pp. 1447, Hadees 2699) yani firishton par un ki khobi aur apni riza mandi un say zaahir fermata hay.

Majlis e Ilm mayn haaziri ki fazeelat

13. Aur (Hazrat Sayyiduna) Abu Zar رَضِيَ اللهُ تَعَالَى عَنْهُ ki Hadees mayn hay: 'Aalim ki majlis mayn haazir hona hazar rak'at Namaz, hazar bimaron ki 'iyadat aur hazar janazon par haazir honay say behtar hay. Kisi nay arz kia: ya Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) aur qira`at e Quran? Yani kia Ilm ki majlis mayn haazir hona qira`at e Quran say bhi afzal hay? Farmaya: aaya (kia) Quran bay (bighayr) Ilm kay nafa' bakhshata hay? (Qoot-ul-Quloob, vol. 1, pp. 257) yani faaidah Quran ka bay-Ilm kay haasil nahin hota.

Hazaron 'Aabidon say ziyadah bhari

14. Imam Baghawi (رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ) Ma'alim-ut-Tanzeel mayn likhtay hayn kay Rasouullah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) farmatay hayn: aik faqeeh shaytan par hazar 'Aabidon say ziyadah bhari hay. (Sunan Tirmizi, vol. 4, pp. 311, Hadees 2690) aur wajah us ki zaahir hay kay 'Aabid

apnay nafs ko dozakh say bachata hay aur ‘Aalim aik ‘aalam (bohat say logon) ko hidayat fermata hay aur shaytan kay makr o farayb say aagah karta hay.

Tarjama e Farsi Ash’ar: aik ‘aarif ‘aabidon say ‘ahd e ham-nasheeni tor kar, Kanqah (maqam e goshah-nasheeni o ibadat-gah) chhor kar mayray madrasay mayn aa gaya, mayn nay is say kaha: ‘aalim o ‘aabid kay darmiyan kia farq tha, in donon mayn say suhbat e Ulama ko to nay kion ikhtiyar kia? Is nay jawab dia: ‘aabid talatum-khayz mojon say sirf khud ko bachaye aur ‘aalim Koshish kartah hay kay dobtay ko bahar nikal laye.

(Gulistan)

Ulama par rahmaton ka nuzool

15. Aur Tirizi ki Hadees mayn hay: tahqeeq Allah (عَزَّوَجَلَّ) us kay firishtay aur sab zameen waalay aur sab aasman waalay yahan tak kay chionti apnay sorakh mayn aur yahan tak kay machhli ye sab durood bhayjtay hayn Ilm sikhany waalay par jo logon ko bhalai sikhata hay. *(Sunan Tirmizi, vol. 4, pp. 313, Hahees 2694)*

Darja e Nubuwwat say qareeb tar

16. (Hazrat Sayyiduna) Imam Ghazali (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) Ihya-ul-Uloom mayn riwayat kartay hayn kay

Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fermata hayn: nazdeek tar logon kay (logon mayn say) daraja e Nubuwwat say Ulama o Mujahideen hayn. *(Ihya-ul-Uloom, vol. 1, pp. 20)*

Yani un (Ulama o Mujahideen) ka martabah Payghambaron say banisbat tamam khalq (makhlooq) kay qareeb hay kay ahl e Ilm us

cheez par jo Payghambar laye dalalat kartay hayn aur ahl e Jihad us cheez par kay Paghambar laye talwaron say lartay hayn. ¹

Marnay kay ba'd Ilm ka faaidah

17. Muslim ki Hadees mayn hay kay jab aadami marta hay us ka amal munqate' ho jata hay magar (ilawah) 3 cheezon say:

- 1) Koi sadaqa e jaariyah chhor gaya y
- 2) Aysa Ilm jis say logon ko nafa' ho ya
- 3) Larka saalih (nayk aulad) kay us (marnay waalay) kay waasitay du'a karay. (*Muslim, pp. 886, Hadees 1631*) yani 3 cheezon ka faaidah marnay kay ba'd bhi baaqi rahta hay.

Allah عَزَّوَجَلَّ ka dost

18. (Hazrat Sayyiduna) Ibraheem عَلَيْهِ السَّلَام say irshad huwa: aye Ibraheem! Mayn 'Aleem hon, har 'Aleem ko dost rakhta hon (*Jaam'i-ul-Bayan, pp. 70, Hadees 213*) yani Ilm mayri sifat hay aur jo mayri is sifat (Ilm) par hay wo mayra mahboob hay.

'Aalim ki fazeelat

19. (Hazrat Sayyiduna) Maula Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ) fermatay hayn kay 'Aalim Rozah-dar shab-baydar (yani 'Aalim din raat ibadat karnay waalay) Mujahid say afzal hay.

Raat bhar ibadat say behtar

20. Kisi nay mujtahid (Hazrat Sayyiduna) Abu Bakr (رَضِيَ اللهُ تَعَالَى عَنْهُ) say pochha kay faqeeh ko qira`at e Quraniyah behtar hay ya dars e

¹ Yani Ulama Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay farameen logon tak pohnchatay hayn aur mujahideen Sharee'at ki hifazat kay liye Kuffar say lartay hayn.

fiqh? Farmaya: Abu Mutee’ (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ) say manqool hay kay hamaray ashab ki kitabon ko bighayr qasd seekhnay kay (sirf) daykhna shab bay-dari (raat bhar ibadat) say behtar. (*Muheet-ul-Burhani, vol. 6, pp. 153*)

21. (Hazrat Sayyiduna) Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn: mujhay aik masalah seekhna raat bhar ki ‘ibadat say ziyadah ‘azeez hay. (*al Faqeeh-wal-Mutawaqqeh, vol. 1, pp. 102, Hadees 55*)

‘Aabid o ‘Aalim mayn farq

22. (Hazrat Sayyiduna) Umar (Farooq) رَضِيَ اللَّهُ تَعَالَى عَنْهُ kahtay hayn: hazar ‘aabid qaaim ul lail (raat mayn ibadat karnay waalon aur) saaim un nahar (din mayn rozah rakhnay waalon) ka marna aik ‘Aalim ki “kay Khuda kay Halaal o Haraam par sabr karta hay” maut kay barabar nahin.¹ (*Jaam’i-ul-Bayan, pp. 46, Haess 115*)

Aasman mayn ‘Aalim ka maqam

23. (Hazrat Sayyiduna) Imam Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ likhtay hayn kay (Hazrat Sayyiduna) Esa عَلَيْهِ السَّلَام farmatay hayn: “Aalim e ba-amal” ko malakoot e aasman (aasman ki saltanat) mayn “‘azeem” yani bara shakhs kahtay hayn. (*al Zuhd-lil-Imam Ahmad, pp. 97, Hadees 330*)

Isi tarah fazail o fawaid is sifat (Ilm) kay Akhbar o Aasar (Ahadees o Riwayaat) mayn bay-shumar waarid hayn, sirf ye baat kay wo sifat Janab e Uhdhiyyat (Allah عَزَّوَجَلَّ) aur Hazrat Risalat (Hazrat Sayyiduna Muhammad e Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) ki hay, us ki fazeelat mayn

¹ Yani aik hazar ibadat guzaron ki maut aik ba-amal ‘aalim ki maut kay barabar nahin.

kifayat karti (kaafi) hay.¹ bhalai donon jahan ki Ilm say haasil hoti hay aur sa'adat e Darain ba-waseelah is sifat kay (yani donon jahan ki bhalai Ilm kay sabab) hath aati hay. Jaahil dar haqeeqat hayawan mutlaq hay kay fazl insan ka (insan ki fazeelat) "naatiq" (kalam) hay pas aadami ko laazim hay kay is daulat e 'uzma ki tahseel (Ilm haasil karnay) mayn koshish karta rahay.² Aur is mawane' (roknay waalay umoor) ko dafa' (dor) karay.

Ilm ki rukawaton aur in kay ilaaj ka bayan

Ilm kay mawane' (rukawaten) aur in kay dafee'ay (ilaaj)

Aur mawane' is sifat kay (yani Ilm ki rah mayn rukawaten 8 hayn.

Maani' awwal (pahli rukawat)

Shaytan kay jis qadr 'adawat (dushmani) Ilm say rakhta hay dosri sifat say nahin rakhta aur jis qadr waswasay is kaam say roknay kay liye dil mayn daalta hay kisi kaam say roknay kay liye nahin daalta. Magar ba-tareeq dafa' (dor karnay ka tareeqah) is ka sahl (aasan) hay kay jab musalman Ilm ki fazl o buzurgi aur talib e Ilm kay sawab ko kay shammah (yani kuch ajr o sawab) us ka mazkoor huwa tasawwur karay ga (to) shaytan ki baat hargiz na sunay ga. Aayat o Hadees kay muqabalah mayn is mal'oon ka waswasah kia ietibaar rakhta hay?

¹Yani Ilm-e-Ghayb ki fazeelat kay liye yahi kaafi hay kay ye Allah ﷻ aur Rasool e Akram ﷺ ki sifat hay.

²أَعْلَمُ مُعَلِّمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَعْمِلًا أَوْ مُجِبًّا وَلَا تُكْرِي الْمَؤْمِنِينَ فَتَهْلِكُ: Tarjamah: subh ko nikal mu'allim (sikhanay waala) ho kar ya muta'llim (seekhnay waala) ho kar ya saami' (Ilm ki baat sunnay waala) ho kar ya Ilm dost ho kar aur paanchwan na ban kay halak ho. (*Shu'ab-ul-Iman, vol. 2, pp. 265, Hadees 1709*)

Maani' duwum (dosri rukawat)

Nafs kay mahnat o mashaqqat say mutanaffir (nafrat karta) aur aasaish o raahat ki taraf maail hay. Laykin jab aadami khayal karta hay kay dunya daar e faani (fana ka ghar) aur Aakhirat 'aalam jaawidani (hamayshgi ka ghar) hay, agar yahan (dunya may) talab mayn thori mahnat kay hazaron lutf o kayf say khaali nahin ikhtiyar karon ga us 'Aalam (aakhirat) mayn baray baray martabay paon ga to mahnat o mashaqqat usay sahl (aasan) ho jaati hay yahan tak kay ba'd aik arsa kay aysa mazah aur lutf haasil hota hay kay agar aik roz kitab nahin daykhta dil bay-chayn ho jata hay.

Maani' siwam (teesri rukawat)

Khalq (makhlooq) kay ta'alluq is say tahseel e Ilm ko maani' (rukawat) hota hay. Laykin ibtidaa e amr (shuroo') mayn thhora waqt is kaam kay waasitay khaas kar sakta hay aur jab kayfiyat (lutf o lazzat) Ilm ki haasil hoti hay (to) az khud (apnay aap) kitab kay siwa tamam 'aalam say nafrat ho jaati hay.

Tarjamah e Farsi Ash'ar:

kitab ziyadah behtar dost tu mat chaah! Kion kay ye waqt o bay waqt (har haal mayn) sath rahay, aysa rafeeq o hamnasheen kisi nay daykha? Kay jo na naraaz ho aur na sataye.

Maani' chaharam (chauthi rukawat)

Talab e izzat aur adna ta`ammul (ma'mooli ghaur o fikr) say zaahir hota hay kay 'izzat e dunya ki, izzat e Aakhirat kay muqabalah mayn kuch haqeeqat nahin rakhti. Jo shakhs dunya kay liye Ilm ko izzat e aakhirat ka sabab hay tark karta hay, dar haqeeqat apni jaan zillat mayn daalta hay aur jo Ilm ko dunya ki jaah o hashmat (izzat

o ‘azamat) par tarjeeh dayta hay Khuda عَزَّوَجَلَّ usay dunya ki izzat bhi inayat karta hay.

Baadshahon kay haakim

(Hazrat Sayyiduna) Abu Aswad (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ) kahtay hayn: Ilm say kisi cheez ki izzat ziyadah nahin. Baadshah sab logon kay hakim hayn aur Ulama baadshahon kay. ¹ daykho is zamanah (mayn) bhi jo kuch likh daytay hayn hukkam e waqt ahl e islam kay muqaddamaat mayn is par amal kartay hayn.

Ilm chahiye ya baadshahat

(Hazrat Sayyiduna) Ibn e Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ say manqool hay kay (Hazrat Sayyiduna) Sulayman عَلَيْهِ السَّلَام ko ilm aur maal mayn mukhayyar kia gaya (ikhtiyar dia gaya) kay mulk (baadshahat) o maal lo ya Ilm ikhtiyar karo. Aap عَلَيْهِ السَّلَام nay Ilm ikhtiyar kia mulk o maal bhi haasil huwa.²

Hazaraat e Ambiya aur Ilm

Aye ‘azeez! Ilm say behtar koi cheez nahin. (Hazrat Sayyiduna) Aadam عَلَيْهِ السَّلَام ko Ilm e Asmaa (ashya kay naamon kay Ilm) nay masjood e malaikah (firishton say sajdah ki ne’mat) aur Hazrat khizr ko Ilm-e-Ladunni³ nay Ustazi e Mosa عَلَيْهِمَا السَّلَام (ka sharf dilwaya) aur (Hazrat Sayyiduna) Yosuf عَلَيْهِ السَّلَام ko Ilm e Ta’beer

¹ *Ihya ul Uloom, vol. 1, pp. 22*

² *Tafseer e Kabeer, Sorah Baqarah, Aayat 31, vol. 1, pp. 410*

³ Mufasssireen nay farmaya: Ilm-e-Ladunni wo hay jo bandah ba-tareeq e ilhaam (bighayr seekhay dil mayn) haasil ho. (*Khazain ul Irfan, Parah 15, Kahaf, Aayat 65*)

(khuwabon ki ta'beer kay Ilm) nay misr ki baadshahi aur (Hazrat Sayyiduna) Sulayman عَلَيْهِ السَّلَام ko Ilm-e-Mantiq ut Tair (parindon ki boliyan samajhnay kay Ilm) nay bilqees si aurat (dilwai) aur (Hazrat Sayyidatuna) Maryam ko Ilm e Mosa عَلَيْهِمَا السَّلَام tashnee' e qaum (logon ki malammat) say najat di. aik nukta e ilmi (Ilm ki ma'na khayz baat) nay mor e za'eef (kamzoor chionti) ka ye martabah kia kay Parwardigar (عَزَّوَجَلَّ) nay us ka qissah Quran mayn bayan faramaya. Jo shakhs Ilm ki qadr o manzilat jaanta hay saltanat haft kishwar (saari dunya ki baadshahat) us kay nazdeek kuch qadr o qeemat nahin rakhti.

Ilm ki lazzat

Naql (manqool) hay kay aik ummeedwar baadshah kay darbar mayn gaya. Baadshah nay kaha: to jaahil hay, hamari khidmat kay laaiq nahin. Us nay Imam Ghazali (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) say Ilm haasil kia aur us ki lazzat aur dunya ki aafat aur sohbat mulook o umara ki madarrat (baadshahon aur sardaron ki sohbat kay nuqsan) say waaqif huwa. Aik roz baadshah nay usay bulaya aur imtihan kay ba'd farmaya: ab to hamari mulazamat kay laaiq ho gaya, jo u'hdah chahiye haazir hay. Us nay kaha: jab (us waqt) mayn aap kay kaam ka na tha aur ab aap mayray kaam kay nahin, jab aap nay mujhay pasand na kia aur ab mayn aap ko pasand nahin karta.

Maani' panjum (paanchwen rukawat)

Tahseel e maal (maal ka husool) aur zaahir hay kay sarwat e faani (daulat e faani) is daulat e baaqi kay barabar nahin ho sakta. Maal reh jaata hay aur Ilm qabr mayn sath jata hay aur har waqt madad karta rahta hay yahan tak kay behshat (Jannat) mayn lay jata hay.

Maal kharch karnay say ghatta hay aur Ilm parhnay (dosron ko sikhanay) say barhta hay. Maaldar maal ka nighban hay aur Ilm ‘Aalim ki nighbani karta hay. Ilawah baren (neez) jo shakhs Khuda (Ta’ala) kay waasitay tahseel e maal par talab e Ilm ko tarjeeh dayta hay Khuda (عَزَّوَجَلَّ) usay muhtaj nahin rakhta. (Hazrat Sayyiduna) Imam Ghazali (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) Ihya-ul-Uloom mayn riwayat kartay hayn:

مَنْ تَفَقَّهَ فِي دِينِ اللَّهِ كَفَا اللَّهُ تَعَالَى مَا أَهَمَّهُ وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Tarjamah: Jo shakhs Deen e Khuda mayn danai haasil karta hay Khuda (عَزَّوَجَلَّ) us ko us cheez say kay ghamgeen karay kifayat karta hay (yani is kay ghamon ko dor karta hay) aur is ko aysi jagah say kay nahin jaanta rizq pohnachata hay^{1, 2}

Maani’ shasham (chhati rukawat)

Khatr e ma’al (anjam ka khauf) kay jab aadami qillat e umr (mukhtasar zindagi) aur kami fursat (faraghat ki kami) ko khayal karta hay ghabra kar kahta hay: “Ilm e bahr bay-kanar (wasee’ samundar) hay, is thoray waqt mayn ubor is say (isay paar kar layna) dushwar hay.” Aur ye (khayal) mahaz jahalat hay. Har chand (kisi sorat) kamal is daulat ka (sara ka sara Ilm) kisi ko haasil nahin hota yahan tak kay Sarwar e ‘Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko hukm hota hay: ³قُلْ رَبِّ زِدْنِي عِلْمًا. Magar koi taalib e Ilm mahroom nahin rahta.

¹ Yani isay wahan say rozi dayta hay jahan say is ka guman na ho.

² *Ihya ul Uloom, vol. 1, pp. 21*

³ Tum farmao aye mayray Rab! Mujhay Ilm mayn ziyadah kar. *Parah 16 Taha, Aayah 114*

Nateejatan Uloom-e-Deeniyah ka (Deeni Uloom ki intiha) kisi had par mauqoof nahin jis qadr haasil ho ga faaidah bakhshay ga. bilfarz agar matlab (jitna Ilm haasil karna maqsood ho is) ko nahin pohinchay ga aur is (Ilm ki) talab mayn marjaye ga (to) Qiyamat kay din Ulama kay giroh mayn uthay ga.

Ye faaidah kia kam hay jo ma`al (anjam) ka andayshah aur gham?

وَلَيْدِدُ مَنْ قَانَ (kisi nay kia khoob kaha)

در راه تو بمیرم گر چه ترانه بینم بارے خلاص یا ہم از ننگ زندگانی¹

Majlis e Ulama kay saat faaiday

(Hazrat Sayyiduna) Faqeeh Abul Lais Samarqandi (رحمۃ اللہ تعالیٰ علیہ) farmatay hayn kay jo shakhs ‘aalim ki majlis mayn jaaway us ko saat faaiday haasil hotay hayn agarchay us say istifaadah (yani apni koshish say koi faaidah haasil) na karay.

1. Jab tak us majlis mayn rahta hay gunahon aur fisq o fujoor say bachta hay.
2. Talabah mayn shumar kia jata hay.
3. Talab e Ilm ka sawab pata hay.
4. Us rahmat mayn kay jalsah e Ilm (Ilm ki majlis) par naazil hoti hay shareek hota hay.
5. Jab tak ilmi baaten sunta hay ibadat mayn hay.

¹ Tayri raah mayn mar jaata hon agarchay tujhay nahin daykhta, aysi ruswa zindagi say aik dafah chhutkara pa jaon.

6. Jab koi daqeeq (mushkil) baat un (Ulama) ki is ki samajh mayn nahin aati (to) dil is ka toot jata hay aur shakista dilon (tootay dil waalon) mayn likha jaata hay.¹
7. Ilm o Ulama ki izzat aur jahal o fisq (bay-ilm o burai) ki zillat say waaqif ho jaata hay.

Kahta hon mayn: jo sawab kay ‘Aalim ki ziyarat aur us ki majlis mayn haazir honay par mau’ood (yani jis sawab ka wa’dah) hay (wo) is say ilawah hay.²

Maani’ haftam (saatwen rukawat)

Na milna ustaz e shafeeq ka (yani mehrban ustaz ka na milna bhi husool e Ilm mayn rukawat banta hay).

Maani’ hashtam (aathwen rukawat)

Fikr e ma’ash (kamanay ki fikr) aur murad is say ba-qadr zaroorat hay kay zaaid (zaroorat say ziyadah) zaaid (fuzool) hay.

Aur ye donon (aakhiri rukawaten) ba-nisbat aur mawani’ (deegar rukawaton) kay qawi (bari) hayn kay jab ustaz shafqat say na parhaway ga to shagird ko kia aaway ga aur jis ko rizq na milay ga Ilm par kis tarah mahnat karay ga. misrah (mashhoor hay):

¹ Dawat e Islami kay isha’ati Idaray Maktabat ul Madinah ki matboo’ah 318 safahaat par mushtamil kitab “fazail e Du’a” safnah 70 par Mualana Naqi Ali Khan رحمه الله تعالى عليه farmatay hayn: Allah عزَّوَجَلَّ dil shakistah say bahut qareeb hay.

Hadees e Qudsi mayn hay: **أَنَا عِنْدَ الْمُتَكَبِّرَةِ قُلُوبُهُمْ لِأَجْنِي** Tarjamah: mayn in dilon kay paas hota hon jo mayri khaatir tottay hayn. *Majmoo’ah e Rasail e Ghazali, pp.*

پراگندہ روزی پراگندہ دل¹

Aur bari wajah in (aakhiri donon rukwaton) ki quwwat ki ye hay kay dafa' (dor karn) in ka talabah kay ikhtiyar mayn nahin.

Ilm aur Ulama ki khidmat ka bayan

Imdad e Ilm kay liye aghniya say khitab:

Haan ruasa e kiram (mu'azzaz nawab) aur aghniya e ahl e Islam (daulat mand musalman) agar aik do mudarris (parhanay waalay) aur kisi qadr wazeefah talabah kay waasitay muqarrar kar den to talabah in donon mawani' (rukawaton) say najat paa kar ba-faragh e khaatir (dil jam'i kay sath) talab e Ilm mayn koshish karen aur jis qadr sawab parhanay aur parhnay waalon kay had o nihayat nahin rakhta (bay-intihaa) milay us qadr (utna hi) balkay us say ziyadah (sawab) madrasah jaari karnay waalon khusoosan us shakhs ko jo auron (dosron) ko is amr e khayr (nayk kaam) ki targheeb day haasil ho.

Ilm ki isha'at ka sawab

Saheeh Hadees mayn aaya hay: **الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ** Tarjamah: bhalai par dalalat (rahnumai) karnay waala maanind bhalai karnay walay kay hay (yani bhalai karnay waalay ki tarah).²

Siwa is kay (is Hadees Shareef kay ilawah) Sihah Sittah¹ ki aur kai Hadeesen bhi is mazmoon par dalalat karti hayn. jis ka ji chaahay

¹ Tangdasti o ghareebi bay-sukooni o parayshan haali hay.

² *Tirimizi, vol. 4, pp. 305, Hadees 2679*

daykh lay aur ye bhi samajh lo kay ajr (o sawab) a'amal ka ba-etibaar e auqaat o Ahwaal kay (waqt aur haalat kay lihaz say) Mukhtalif hota hay. isi wasitay sawab Sahabah e Kiram (رضي الله تعالى عنهم) ka jinhon nay ibtidaa e Islam mayn tarweej e Ilm (Ilm ki nashr o isha'at) aur taeed Islam ki himayat o sarbulandi) mayn jaan nisari (jaanon ki qurbaniyan den) aur koshish ki aur (deegar) logon kay sawab say maratib (darajay) mayn (in ka sawab ziyadah hay. pas jo log is zamanay mayn koshish karen gay aglay baadshahon aur ameroon say jinhon nay is baab (isha'at e Ilm aur himayat e Deen) mayn sa'i (koshish) ki wo ziyadah sawab pawen gay kay wo badshah aur ameer log) ba-nisbat in (is zamanay walon) kay ziyadah qudrat aur sarwat (daulat) rakhtay thay aur un kay waqt mayn Ilm ki roz ba-roz taraqqi thi ba-khilaaf is zamanah kay kay khalq (makhlooq) mahabbat e dunya mayn mashghoof (raghbat rakhti) aur ba hamah-tan (mukammal taur par) is ki talab mayn masroof hay aur Ilm e Deen kam hota jata hay, na koi parhta hay na parhata hay.

Agar yahi sorat rahi to chand (thhoray) 'arsay mayn Ilm ka nishan in malkon (Barr-e-Sagheer Paak o Hind waghayrah) mayn baaqi na rahay ga aur jab Ilm na rahay ga Deen bhi na rahay ga. 'awaam faraiz o waajibaat (farz aur waajib baaten), Ahkaam e Saum o Salat (Namaz o Rozah kay Ahkaam) kis say daryaافت karen gay aur shaytan kay waswason aur is kay ietirazon kay jawab kis say pochhen gay? Aakhir kar gumrah ho jawen gay² jo log taqleedan

¹ Sihah Sittah say muraad Hadees ki chhay mashoor kitaben Bukhari, Muslim, Tirmizi, Abu Dawood, Nasai aur Ibn e Majah hayn.

Koin rang haq posh mayn aao ghayrat pakro josh mayn aao
Mazhab kay aaghosh mayn aao ghaafil bando hosh mayn aao

(daykha daykhi) Deen par saabit qadam rahen gay naam kay Musalman rah jayen gay.

Makhlooq ki barbadi ka sabab

(Hazrat Sayyiduna) Imam Baghawi Sa'eed bin Jubair (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) say naql kartay hayn kay halaak e khalq (makhlooq ki barbadi) ki 'alamat maut Ulama ki hay yani jab Ulama mar jawen gay log halaak ho jawen gay.¹

Aur (Hazrat Sayyiduna) 'Ataa Khurasani (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) Allah عَزَّوَجَلَّ kay is farman e 'aalishan " **أَنَا تَأْتِي الْأَرْضُ تَنْقُضُهَا مِنْ أَعْرَافِهَا** " ²kay tahat Tafseer mayn likhtay hayn kay nuqsan e zameen say Ulama aur Fuqaha ki maut hay kay jab Ulama na rahen gay khalq (makhlooq) baylon aur gadhon kay maanind 'aql say bay-behrah (mahroom) aur shutr bay-mahar (aawarah oun-ton) ki tarah bay-baak (bay-parwa) aur bay-qayd (aazad) ho jaawen gay. Us waqt intizaam e 'aalam (dunya ka nizam) darham barham ho jaway ga aur qatl aur gharat aur waba o taa'uon ki kasrat ho gi (yani ilm o Ulama say mahromi in aafaat ka sabab hay). Pas zameen chaar taraf say weeran aur khalq (makhlooq) roz ba-roz kam ho gi yahan tak kay Qiyamat qaaim ho jaye.

'Aalam ki takhleeq ka maqsad:

Aur zaahir hay kay maqsood e paydaish e 'Aalam (jin o ins ki takhleeq) say (Allah عَزَّوَجَلَّ ki) ma'rifat (pahchan) o ibadat hay³ aur

¹ Tafseer e Baghawi, Parah 13, Sorah Ra'd, Aayat 41

² Bayshak ham zameen ko is kay kanaray say ghatay aa rahay hayn.

³ Farman e Baari Ta'ala hay: **وَمَا خَلَقْتُ الْإِنْسَ إِلَّا لِيَعْبُدُونِ** Tarjamah e Kanz ul Iman: aur mayn nay jin aur aadami itnay hi (isi liye) banaye kay mayri bandagi karen. (Parah 27, Zariaat, 56)

jab ‘Aalim (Ilm waalay) na rahen gay ibadat kon karay ga aur jab ‘aalam (jahan) in donon (ma’rifat o ibadat) say khaali ho jaway ga aur maqsood par mushtamil na rahay ga nikamma (bay-kar) aur mitanay kay qaabil thehray ga. yahan say zaahir huwa kay jis tarah Deen ka baaqi rahna bay-Ilm dushwar hay isi tarah baqa e ‘aalam (jahan ka baaqi rahna) bhi bay is (bighayr Ilm) kay baykar. Pas is daulat (Ilm) ko khona donon ‘aalam (dunya o Aakhirat) ki zindagi say hath dhona hay.

Ghafilat say baydar ho jao!

Aye musalmanon! Khuda kay waasitay khuwab e ghafilat say baydar ho aur Ilm e Deen ko kay aamadah e safar e Aakhirat hay (yani dunya say rukhsat honay ko hay, isay) rook. Dunya kay jhagron mayn shab o roz mashghool rahtay ho kisi waqt to idhar bhi tawajjuh karo. Hazaron rupay asaash e faani (khatm honay waali raahat) kay waasitay sarf kartay ho kuch to raahat e jaawidani (hamayshah rahnay waali raahat) kay liye kharch karo kay wahan tumharay kaam aaway aur yahan tum ko har bala say bachaway. Aik arsay kay ba’d nadamat uthao gay har chand (kitni hi) koshish karo gay is daulat ko na pao gay.

Ba’z maaldaron kay 3 uzr

Ba’z saahib aysi baaten sun kar 3 uzr paysh kartay hayn:

1) Kahtay hayn kay ham naadir (ghareeb) aur qarzdar hayn.

So agar ye bayan ghalat hay jab to bara hi ghazab hay, bil-farz agar khalq (logon) nay sach jaana (yani inhen naadir o qarzdar samjha magar) Khuda (عَزَّوَجَلَّ) kay nazdeek to jhotay thehren gay aur jo sach hay (yani agar haqeeqat mayn muflis o qarzdar hayn) to dunya kay kaamon mayn hazaron rupay bay-faaidah

uthana (kharch karna) aur Khuda (عَزَّوَجَلَّ) kay kaam mayn ma`aal sochna (anjam ki fikr karna) niri na-shukri hay. Agar qarz say dartay (to zaroor) saman e imarat (ameeri ki `alamaat) aur takalluf e riyasat (sardari ki numaish) dor kartay.

2) Kahtay hayn kay ham apni taufeeq kay muwafiq dosray amr e khayr (nayk kaam) mayn sarf (kharch) kartay hayn.

So agar ho sakay is (kaam) mayn bhi sarf karen, nahin to donon kaamon ko meezan e `aql (`aql kay tarazu) say toleen jis mayn ziyadah sawab deekhen ikhtiyar karen.

3) Kahtay hayn ye kaam kuch farz nahin, jis ko Khuda (عَزَّوَجَلَّ) taufeeq day (wo) karay, ham say to faraiz bhi nahin ada ho saktay.

So ye kia zaroor hay jo Rozah na rakhay to Namaz bhi na parhay! (inhen chahiye kay) faraiz bhi ada karen aur Ilm e faraiz ki tarweej (nashr o isha`at) mayn bhi mashghool rahen. Agar ziyadah na ho sakay ba-qadr Zakat hi kay den kay Zakat Khuda (عَزَّوَجَلَّ) ka qarz aur in (maaldaron) par farz hay. Agar yahan na den gay to Qiyamat kay din sakht museebat mayn paren gay.

Allah (عَزَّوَجَلَّ) irshad faramata hay:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿١٥﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكَلِّمَىٰ فِيهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَأُحْضَرَتْ هُمْ هَذَا مَا كَانُوا يَكْنِزُونَ ﴿١٦﴾ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿١٧﴾

Jo log jama' kartay hayn sona aur chandi aur us ko Khuda ki raah mayn kharch nahin kartay un ko bisharat day sath dukh daynay waali maar (dard-naak 'azab) kay jis din garam kia jaye ga wo sona chandi dozakh ki aag mayn phir daaghi jaawen gi us say un ki payshaniyan aur karwatan aur peethen yani phir un say kaha jaway ga ye wo hay jo tum nay jama' kia apni jaanon kay liye pas chakho jo tum jama' kartay thay. (Parah 10, Taubah, Aayah 34-35)

Ghani taalib e Ilm ko Zakat layna kaysa

Aur ye bhi samajh lo kay Ghani taalib e Ilm ko Zakat layna jaaiz hay agar talab e Ilm mayn (dauran e ta'leem) kasb ki fursat na rakhta ho. Durr e Mukhtar mayn likha hay:

وَبِهَذَا التَّعْلِيلِ يَقْوَى مَا نَسِبَ لِلْوَاقِعَاتِ مِنْ أَنَّ طَالِبَ الْعِلْمِ يَجُوزُ لَهُ أَخْذُ الزَّكَاةِ وَلَوْ غَنِيًّا
إِذَا فَرَمَ نَفْسَهُ لِإِفَادَةِ الْعِلْمِ وَإِسْتِفَادَتِهِ بِعَجْزِهِ عَنِ الْكَسْبِ، وَالْحَاجَّةِ دَاعِيَةً إِلَى مَا لَا بُدَّ
مِنْهُ، هَكَذَا ذَكَرَهُ الْمُصَنِّفُ

Is daleel say wo (qaul_ qawi ho jata hay jo “waqi'aat) ki taraf mansoob hay kay taalib e Ilm ko Zakat layna jaaiz hay agarchay wo ghani ho jab kay apnay (khud) ko wo khaas Ilm kay ifadah aur istifaadah (parhnay parhanay) kay liye khaali (faarigh) kar lay kion kay wo kamanay say qaasir ('aajiz) ho ga aur zaroorat itni miqdar ki muqtazi (taqaza karti) hay jo na-guzayr (zaroori o laazmi) hay. Yon hi musannif nay zikr kia.

Aur jo ahl e Zakat ihtiyatan muhtamim madarasah say kah den kay hamara rupy muhtaj talabah ko dia karo, (ye) behtar hay.

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ وَإِلَيْهِ الرَّجْعُ وَالنَّابِ

Muhammad Naqi Ali Khan nay isay taleef kia hay