



(Roman)

Maqsad-e-Hayat



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Baniye Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qaadiri Razavi

Presented by
Majlis-e-Tarajim (Dawat-e-Islami)

MAQSAD-E-HAYAT

مقاصد حیات



Payshkash:

Markazi Majlis-e-Shura

(Dawat-e-Islami)

Nashir:

Makataba-tul-Madina Bab-ul-Madina Karachi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Kitab Perhnay ki Du'a

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

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ

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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Maqsad-e-Hayat¹

Durood Pak ki Fazeelat

Huzoor ﷺ ka farman hay: Tum Apni majlison ko mujh par Durood-e-Pak parrh kar aarastah karo, tumhara Durood parrhna qiyamat kay roz tumharay liye noor ho ga²

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْحَبِيبِ

Har Chamakti cheez sona nahin hoti

Jungle may aik Barah Singha (Stag) piyas say bay taab ho kar paani kay talab par aaya aur paani peetay huway jab usay paani may apnay khubsoorat seengon (Horns) ka ‘aks nazar aaya to fakhr-o-imbisat say woh phoola na samaya magar jab us ki nigahayn apni patli aur sookhi hui tango par parri to us ki saari khushi kafoor (khatm) ho gaye aur woh hasrat say sochnay laga kay aye kash! Us ki taangayn bhi us kay seengon ki tarah khubsoorat aur moti hoti to kitna achha hota. Abhi woh inhi khayalon may khoya huwa tha kay

¹ Muballigh-e-Dawat-e-Islami Aur Nigran Markazi Majlis-e-Shura Hazrat Maulana Haji Abu Hamid Muhammad ‘Imran Attari رحمۃ اللہ علیہ الفان nay yeh bayan 12 Shawwal-ul-Mukarram 1429 Hijri ba-mutabiq 13 October 2008 ko Tableegh-e-Quran-o-Sunnat ki ‘aalameer ghayr siyasi tahreek Dawat-e-Islami kay ‘Aalami Madani Markaz Faizan-e-Madinah Baab-ul-Madinah (Karachi) may Medical kay talib-e-ilm Islami bhaiyon kay Sunnataun bharay ijtimā’ may farmaya. 24 Safar-ul-Muzaffar 1434 Hijri Ba-Mutabiq 07 January 2013 ko zaroori tarimeem-o-izafay kay ba’d tahreeri soorat may paysh kiya ja raha hay. (Shu’bah Rasaa’ il-e-Dawat-e-Islami Majlis Al-Madinah-tul-‘Ilmiyyah)

² Kanz-ul-‘Ummal, vol. 5, pp. 60, Hadees. 25410

usay shikari kutton (Hounds) kay bhonknay ki aawaz sunaye di, khatrah mahsoos kartay hi woh bhag kharra huwa aur chhupnay kay liye jungle ki raah li. Shikari kutton nay bhi usay daykh liya lihaza woh bhi us kay peechay bhagay, Barah Singha is tayzi say bhaga kay us nay murr kar bhi na daykha aur seedha jungle may ja ghusa magar us ki bad qismati kay jin seengon par thorri dayr qabl fakhar kar raha tha woh aik jharri may phans gaye. Us nay seengon ko jharri say nikaalnay ki kaafi Koshish ki magar koi faa'idah na huwa aur aakhir kar shikari kuttay us kay sar par ja pohanchay aur yun woh apni jaan say haath dho baytha

Koi cheez bay Maqsad nahin

Meethay meethay Islami bhaiyon is Hikayat say 2 baatayn ma'loom hui: Pahli yeh kay Har chamakti cheez sona nahin hoti (All that glitters is not gold) aur dusri yeh kay Allah ﷺ nay dunya may har shay ko aik khaas hikmat kay taht payda farmaya hay, woh Barah Singha apni jin taangon ko patli aur bad soorat daykh kar afsoos kar raha tha wohi us ki zindagi bachanay kay kaam aayen aur jin seengo par usay naaz tha woh us ki jaan kay khatimay ka sabab ban gaye. Yaad Rakhiye! Jab Allah ﷺ nay dunya may har shay ko apni hikmat kay taht aik khaas Maqsad kay liye payda farmaya hay to hamayn Allah ﷺ ki 'ata kardah har na'mat ki qadr karni chahiye aur kabhi bhi kisi na'mat ko haqarat ki nazar say nahin daykhna chahiye khuwah woh aik patthar hi kyun na ho, kyun kay mazkorah Barah Singhay ki tarah jo shakhs Allah ﷺ ki 'ata kardah kisi na'mat ko haqarat ki nazar say daykhta hay ya us ki qadr nahin karta woh hamayshah nuqsan uthata hay magar ab pachhataye kiya huwat jab chirrya chuk gaye khayt. (It is useless to cry over spilt milk) Chunan-chay

Anmol heeray

Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah kay matbu'ah 26 Safahaat par mushtamil risalay Anmol Heeray safhah 2 par pandarhivi (15) Sadi ki 'azeem 'ilmi aur roohani shakhsiyat Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyai دامت برکاتہم العالیہ farmatay hayn: Aik Badshah Apnay masahibon kay sath kisi bagh kay qareeb say guzar raha tha kay us nay daykha Baagh may say koi shakhs Sangrayzay (ya'ni chhotay chhotay patthar) Phaynk raha hay, Aik Sangrayzah khud us ko bhi aa kar laga. Us nay Khuddam ko dorraya kay jaa kar Sangrayzay phaynknay walay ko pakaar kar mayray paas haazir karo. Chunanchay Khuddam nay aik ganwar ko haazir kar diya. Badshah nay kaha: Yeh Sangrayzay tum nay kahan say haasil kiye? Us nay dartay dartay kaha: Mayn weeranay may sayr kar raha tha kay mayri nazar in khubsoorat sangrayzon par parri, Mayn nay in ko jholi may bhar liya, is kay ba'd phirta huwa is bagh may aa nikla aur phal torrnay kay liye yeh sangrayzay isti'mal kar liye. Badshah nay kaha: tum in sangrayzon ki qeemat jantay ho? Us nay 'arz ki nahin. Badshah bola: Yeh patthar kay tukrray dar asl anmol heeray thay, jinhay tum nadani kay sabab zaya' kar chukay. Is par woh shakhs afsoos karnay laga. Magar ab afsoos karna baykar tha kay woh anmol heeray us kay haath say nikal chukay thay. (*Anmol Heeray, pp. 2*)

Zindagi kay lamhaat Anmol Heeray hayn

Meethay meethay Islami bhaiyon! Yeh Hikayat hamayn apni zindagi kay qeemati lamhaat ki qadr dani ka sabaq day rahi hay kay guzartay waqt ka har lamhah aik qeemti heera hay, agar isay yunhi baykar zaya' kar diya to Siwaye hasrat-o-nadamat kay kuch haath

na aaye ga jis tarah us deehati shakhs ka haal un anmol heeron ko zaya' kar kay huwa. Yaqeenan jo log apni zindagi kay in anmol heeron ki qadr kartay hayn unhayn kal baroz-e-qiyamat Bargah-e-Rabb-ul-'Izzat may paysh hotay huway koi sharam sari na ho gi. Chunan-chay

40 Baras tak aphlo zameen say nahin lagaya

Hazrat Sayyiduna Abu Bakar bin 'Ayyash ﷺ kay muta'alliq marwi hay kay woh apni hayat kay qeemati lamhaat fuzooliyat may barbad karnay kay bajaye ghar kay baala khanay (oper ki manzil kay kamray) may 60 saal tak rozanah din aur raat may aik aik Quran parrha kartay, jab kamzori aur zu'f ki wajah say baar baar utarna charrhna dushwar ho gaya to aap ﷺ nay utarna hi chorr diya yahan tak kay apni aakhirat sunwarnay aur Rab ﷺ ko raazi karnay kay liye 'ibadat aur Riyazat may is qadar mashghool huway kay Aap ﷺ nay 40 baras tak zameen par pahlo na lagaya ya'ni musalsal 'ibadat kay ba'is aaram ko tark farma diya aur jab Aap ﷺ ka is jahan-e-faani say kooch ka waqt qareeb aaya to aap kay sahibzaday Ibrahim bin Abu Bakar ronay lagay, Aap ﷺ nay un say Irshad farmaya: Kiya tumharay khayal may Allah ﷺ tumharay baap kay woh 40 saal zaya' farma day ga jin may us nay har shab may Aik Quran-e-Kareem parrha hay?

(Sifa-tus-Safwah, vol. 2, pp. 109)

Waqt ki qadr kijiye

پیارے اسلامی بھائیوں! Daykha aap nay! jo log dunya may apnay waqt ki qadr kartay hay aur manzil-e-haqeeqi tak pohanchnay kay liye waafar miqdar may zaad-e-raah ikattha kar laytay hayn to is jahan-e-faani say kooch kartay waqt unhayn koi

afsoos nahin hota balkay woh to ba-khushi khud aagay barrh kar maut ko bhi is liye galay say lagaty hayn kay faani lazzaton say jaan chhurra kar abadi na'maton kay saaye may jald az jald ja pohanchay. Lihaza aap ka ta'alluq zindagi kay kisi bhi shu'bay say ho yeh baat ba-khoobi jaan lijiye kay jis Maqsad kay taht aap nay yeh shu'bah ikhtiyar kiya hay woh usi soorat may haasil ho ga jab aap apnay Awqat kaar ka durust isti'mal kartay huway bharpoor mahnat aur lagan kay sath koshaan rahayn gay. Is liye kay jo apnay Maqsad ko jis qadar ziyadah ahamiyyat day ga aur us kay husool kay liye Koshish karay ga us ki kamyabi kay imkanaat utnay hi ziyadah roshan ho gay aur jo is kay bar 'aks apnay Awqat ko fuzooliyat may barbad karay ga nakami aur na muradi us ka muqaddar tahray gi

Waqt ki qadar kisi say dhaki chhupi nahin balkay har koi is ki ahamiyyat ko janta hay masalan koi talib-e-'ilm chhuttiyan karta ya parrhayे may susti ka muzaharah karta hay to usay zaroor kaha jata hay: Yahan waqt kyun zaya' kar rahay ho? Koi kaam kaaj hi kar lo, ho sakta hay wahan kamyab ho jao. Usay yeh Mashwarah is liye diya jata hay kay sab jantay hayn kay yun waqt barbad kar kay woh kabhi 'ilm haasil nahin kar sakta kyun kay jo Talib-e-'Ilm waqt barbad karta hay us ka maqsood 'ilm haasil karna nahin hota balkay woh to waqt guzari kay liye ta'leemi idaron may aata jata hay aur apni zindagi kay anmol lamhaat ko bay Maqsad kaamon may barbad karta rahta hay aur yeh bhool jata hay kay Allah ﷺ nay jab dunya may koi bhi haqeer si shay khuwah woh patthar hi kyun na ho, bay Maqsad payda nahin ki to kiya insan ko kisi Maqsad kay baghayr hi payda kar diya ho ga? Jaysa kay parah 18 surah Mu'minoon Ayat number 115 may Irshad hota hay:

﴿۱۸﴾ أَخْسِبْتُمْ أَنَّنَا خَلَقْنَاكُمْ عَبْشًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Tarjamah Kanz-ul-Iman: To kiya yeh samajhtay ho kay kay hum nay tumhayn baykar banaya aur tumhayn hamari taraf phirna nahiin.

Sadr-ul-Afazil Hazrat Allamah Maulana Sayyid Muhammad Na'eem-ud-Deen Muradabadi رحمه الله تعالى عليه Khaza'a'in-ul-'Irfan may is aayat kay taht farmatay hayn: Aur (Kiya tumhayn) aakhirat may jaza kay liye uthna nahi balkay tumhayn 'ibadat kay liye payda kiya kay tum par 'ibadat laazim karayn aur aakhirat may tum hamari taraf laut kar aao to tumhayn tumharay aa'maal ki jaza dayn.

(Khaza'a'in-ul-'Irfan, parah. 18, Surah Mu'minoon, That-al-Aayah. 115)

Hamara Maqsad-e-Hayat

Meethay meethay Islami bhaiyon! Ma'loom huwa Allah عزوجل nay hamayn 'ibadat-o-ita'at kay zaree'ay apni riza haasil karnay kay liye zindagi ki anmol na'mat say nawaza hay, pas jis shakhs ki zindagi may bandagi na ho bhala woh bhi bandah hay? Kyun kay bay bandagi riza-e-khudawandi kay husool may siwa-e-sharmindagi kay kuch haasil na ho ga. Chunanchay maut-o-hayat ki payda'ish ka sabab parah 29 surah Mulk ki aayat number 2 may kuch yun bayan kiya gaya hay:

الَّذِي خَلَقَ النُّورَ وَالْحَيَاةَ لِيُبَدِّلَوْكُمْ أَئْكُمْ أَحْسَنُ عَمَلاً

Tarjamah Kanz-ul-Iman: Woh jis nay maut aur zindagi payda ki kay tumhari jaanch ho tum may kis ka kaam ziyadah acha hay

Sadr-ul-Afazil Hazrat Allamah Maulana Sayyid Muhammad Na'eem-ud-Deen Muradabadi رحمه الله تعالى عليه Khaza'a'in-ul-'Irfan may is aayat kay taht farmatay hayn: (kis ka kaam acha hay say murad yeh hay) kay kaun ziyadah mutee' aur mukhlis hay.¹

¹ Khaza'a'in-ul-'Irfan, Parah. 29, Surah Mulk, that-al-aayah. 2

Meethay meethay Islami bhaiyon! Ma'loom huwa dunya aik Imtihan gaah hay jis may Allah ﷺ nay hamayn aakhirat may honay walay Imtihan ki tayyari kay liye payda farmaya hay ta kay baroz-e-qiyamat yeh ma'loom ho sakay kay hum may say kaun ita't-e-khudawandi ka paykar bana raha aur kis ka shumar na farmano may raha. Hamayn is Imtihan ki tayyari kay liye payda 'ish say lay kar maut tak ka jo makhsoos waqt diya gaya hay hamayn isi doraniye may apni ijtimai aur Infiradi zindagi Allah ﷺ aur us kay Rasool ﷺ kay ahkamaat ki paasdari kartay huway basar karni hay aur yehi hamara Maqsad-e-Hayat hay

Imtihan ki tayari

Piyaray Islami bhaiyon! Kiya aap nay kabhi yeh socha hay kay ukhrawi Imtihan may kamyab honay kay kay liye aap nay is Mukhtasar si Dunyawi zindagi may kiya Koshish farmaye hay? Aaiye zara dunya may kamyabi kay husool kay liye honay walay kisi bhi Imtihan ka ukhrawi Imtihan kay sath ba-hami taqabul (Comparison) kartay hay ta kay yeh ma'loom ho sakay kay hum Dunyawi-o-Ukhrawi Imtihan may kis kay liye ziyadah Koshish kartay hayn:

- Jis tarah dunya may har Imtihan kay liye aik makhsoos nisab (curriculum) hay isi tarah ukhrawi Imtihan kay liye bhi aik makhsoos nisab muta'aayan hay jisay hum shari'at kay naam say jantay hayn
- Jis tarah Dunyawi nisab Mukhtalif mazameen ka majmu'ah hota hay, masalan Urdu, Hisab, Mua'sharati 'Ulum, Mutala'h Pakistan waghayrah. Isi tarah ukhrawi nisab bhi Mukhtalif cheezon ka majmu'a hota hay, jaysay 'ibadaat-o-mua'amalaat waghayrah

- Jis tarah Dunyawi Imtihan may kamyabi kay liye har fan aur mazmoon may maharat haasil karnay kay liye muta'alliqah mahireen ki khidmat haasil ki jati hayn, isi tarah ukhrawi Imtihan may kamyabi kay liye ‘Ulama-e-Kiraam aur Masha’ikh-e-Izaam ki khidmat may haaziri zaroori hay
- Maujoodah dor ko muqabalay (Competition) ka dor kaha jata hay aur is fazaa may sab say aagay barrh janay ki aarzu shuraka-e-muqabalah (Participants) ko raat din mahnat aur Koshish par ubharti rahti hay. Magar ukhrawi Imtihan may muqabalay ki koi fazaa hay na sab say aagay barrh janay ki koi aarzu, kyun kay yeh Imtihan ijtimai nahin balkay Infiradi ho ga aur is may kamyabi apnay jidd-o-juhad aur Koshish kay bal bootay par hi mumkin ho ga.
- Dunyawi Imtihan ba’z awqat tahreeri (Written), taqreeri (Oral) ya ‘amali (practical) hota hay magar ukhrawi Imtihan may ‘ilm-o-‘amal ki jaanch do tarah ho gi:
 - ✓ Tafteesh ho gi kay yeh kaam kiya to kyun Kaysay aur kis liye kiya aur
 - ✓ Naykiyan aur buraiyan meezan par toli jayen gi, ab yeh dunya may ki gaye kawish par munhasir hay kay kaunsa palrra bhari ho ga.
 - ✓ Dunyawi imtihan may na-kaam ho janay ki soorat may dubarah Imtihan daynay kay liye muhlat mil jati hay magar ukhrawi Imtihan may na-kaami ki soorat may dusri baar muhlat kabhi nahn milay gi, lihaza jo karna hay abhi karna hay.

- ✓ Dunya may aik Imtihan may na-kaami aglay Imtihan may kamyabi kay liye himmat bandhati hay magar ukhrawi Imtihan may na-kami Jahannam ki aag ka shikar bana day gi.
- ✓ Dunyawi Imtihan may agar koi shakhs mukammal taur par na-kaam na ho balkay us kay sirf aik do mazameen rah jayen to usay zimni Imtihan (Supplementary Examination) daynay ki ijazat hoti hay magar ukhrawi Imtihan chun kay sirf aik baar hi ho ga lihaza na kami ki soorat may Jahannam ki aag ka shikar honay walay bad qismat logon ka khatimah iman par huwa ho ga to woh Allah ﷺ kay fazl-o-karam say Jannat ki sarmadi na'matayn paanay may kamyab zaroor hon gay magar apni na-farmaniyon ka khamyazah bhugatnay kay ba'd aur agar khatimah hi iman par na huwa to hamayshah kay liye Jahannam may jhonk diye jayen gay.
- ✓ Bandah aaram-o-chayn paanay kay liye aik Dunyawi Imtihan may kamyab hota hay to dusray Imtihan kay liye tayyari shuru' kar dayta hay aur yun mazeed imtihanaat ka aik khatm na honay wala Silsilah jaari rahta hay magar ukhrawi Imtihan sirf aik baar ho ga, phir koi Imtihan na ho ga.
- ✓ Dunyawi Imtihan may kamyabi par in'aam kay haqdar sirf wohi log qarar patay hayn jinhon nay imtiyazi number haasil kiye ho aur woh bhi makhsoos ta'dad may hotay hayn, magar ukhrawi Imtihan may kamyab honay wala har fard Allah ﷺ ki tayyar kardah abadi na'maton ka haqdar qarar paaye ga, yahan ta'dad na daykhi jaye gi kyun kay Allah ﷺ kay khazanon may koi kami nahin.

Hamara Tarz-e-'Amal

Meethay meethay islami bhaiyon! Mazkoorah taqabul ki roshni may aaiye zara yeh jaa'izah laynay ki Koshish kartay hayn kay hum may aksar log Dunyawi aur ukhrawi Imtihan may say kis may kamyabi ko tarjeeh daytay hayn

- ✓ Jis tarah Dunyawi ta'leem kay husool kay liye subh sawayray narm-o-gudaz bistaron ko chhorr kar tabnak mustaqbil kay husool kay liye gharon say nikal parrtay hay to kiya hum ukhrawi kamyabi kay husool ki khaatir fajr kay waqt narm narm bistaron ko chhorr kar namaz-e-ba-jama't ada karnay kay liye masjid may haaziri daytay hayn?
- ✓ Dunya kay har maydan may hamari Koshish hoti hay kay saf-e-awwal may nazar aayen to kiya Bargah-e-Khudawandi may haaziri (ya'ni Namaz-e-Ba-Jama't) kay waqt bhi masjid ki pahli saf may nazar aanay ki koshish kartay hayn?
- ✓ Apnay ta'leemi mua'amalaat (Educational Matter) may taraqqi kay liye hum aksar raaton ko jaag kar mutala'h kartay rahaty hayn aur deegar kaamon may bhi salahiyatayn barrhanay kay liye subh-o-sham ki parwah nahin kartay to kiya umoor-e-aakhirat may behtari aur taraqqi kay liye bhi kabhi raaton ko uth kar Bargah-e-Khudawandi may haazir honay ki Koshish kartay hayn?
- ✓ Dunyawi Rahat-o-Aaram kay husool kay liye basa awqat gharon say saynkrron hazaron meel door janay may bhi koi sharam mahsoos nahin kartay magar Raah-e-Khuda may 3 din, 12 din aur 30 din kay Madani qafilon may safar karnay ka kaha jaye to hamayn hazaron masroofiyat yaad aa jati hayn

- ✓ Piyaray Islami bhaiyon! Hazaron masrofiyaat kay ba-wujood dunya kay liye jaysay bhi mumkin ho hum waqt nikal hi laytay hayn to kiya jis Maqsad kay liye hamayn payda kiya gaya hay us kay liye thorra sa waqt bhi nahin nikal saktay? Is silsilay may hamara tarz-e-'amal kaysa hay is par khud hi ghaur farma lijiye. Kyun kay hamara Maqsad-e-Hayat to riza-e-khudawandi ka husool hay magar afsoos! Sad afsoos! Hum is say ghaafil ho kar Dunyawi tarjeehat may magan ho chukay hayn. Hamaray mazhab ka naam islam hay aur hum Musalman hayn, agar in alfaz kay ma'ani par hi ghaur kar liya jaye to ma'loom ho ga kay hamayn to ahkam-e-khudawandi kay saminay sar tasleem-e-kham kar daynay ka hukm diya gaya hay magar shayd hum dhan ki dhun may na sirf apnay Maqsad-e-Hayat ko bhol kar rahmat-e-khudawandi say door ho chukay hayn balkay khud apnay aap say ghaafil ho chukay hayn jaysa kay Farman-e-Baari Ta'aala hay:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْفَسَهُمْ أُولَئِكَ هُمُ الْفَسِقُونَ ﴿٢٨﴾

Tarjamah Kanz-ul-Iman: Aur un jaysay na ho jo Allah ko bhol baythay to Allah nay unhayn bala may dala kay apni janayn yaad na rahi wohi

Faasiq hayn. (*Parah. 28, Surah Hashr, Aayat. 19*)

Ma'loom huwa jo log Allah ﷺ kay zikr say ghaflat kay murtakib hotay hayn Allah ﷺ unhayn is aazma'ish may mutbala farma dayta hay kay woh apni zaat say bhi ghaafil ho jatay hayn aur yun Allah ﷺ un say naraz ho kar unhayn un kay haal par chhorr dayta hay. Chunan-chay Farman-e-Baari Ta'aala hay:

نَسُوا اللَّهَ فَنَسِيَهُمْ

Tarjamah Kanz-ul-Iman: woh Allah ko chhorr baythay to Allah nay unhayn chhorr diya (*Parah. 10, Surah Taubah, Aayat. 67*)

Meethay meethay Islami bhaiyon Rahmat-e-Khudawandi say doori ka sabab hamara Yaad-e-Khudawandi say ghaafil hona hay, lihaza hamayshah yeh yaad rakhna chahiye kay hamayn kyun payda kiya gaya. Chunan-chay Parah 27 Surah Zaariyat ki aayat number 56 may Irshad hota hay:

وَمَا خَلَقْتُ الْجِنَّةِ وَالْإِنْسَانَ إِلَّا لِيَعْبُدُونِ ﴿٤٦﴾

Tarjamah Kanz-ul-Iman: Aur Mayn nay Jinn aur aadami itnay hi (isi) banaye kay Mayri bandage karayn

Maqsad-e-Hayat ki takmeel ka zaree'ah

Piyaray Islami bhaiyon! Yeh baat wazih ho chuki hay kay Allah عَزَّوجَلَ nay hamayn apni 'ibadat kay liye payda farmaya hay to ab suwal yeh payda hota hay kay akhir hum Allah عَزَّوجَلَ kay farmanbardar kaysay ban saktay hayn? To is ka jawab hamayn parah 21 Surah Ahzab ki Aayat number 21 may kuch yun milta hay:

لَقَدْ كَانَ تَكُُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Tarjamah Kanz-ul-Iman: Bayshak tumhayn Rasoolullah ki payrwi behtar hay

Ma'loom huwa Allah عَزَّوجَلَ ki riza haasil karnay kay liye us kay piyaray Habeeb صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ki Sunnataun par 'amal karna chahiye kyun kay us ka farman hay:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Tarjamah Kanz-ul-Iman: Jis nay Rasool ka hukm mana bayshak us nay Allah ka hukm maana (*Parah. 5, Surah Nisa, Aayat. 80*)

Meethay meethay Islami bhaiyon! Yaad Rakhiye! Hamayn apnay Maqsad-e-Hayat ya'ni riza-e-khudawandi kay husool kay liye

Huzoor ﷺ ki seerat-e-mubarakah par ‘amal karna hay jis ki targheeb mazkoorah aayat-e-mubarakah may hamay khud Rabb ﷺ nay di hay. Chunan-chay jis nay Apni zindagi may Allah aur us kay Rasool ﷺ kay ahkam par ‘amal kar kay Allah aur Rasool ﷺ ko raazi na kiya yaqeenan baroz-e-qiyamat woh hasrat-o-nadamat ka shikar ho ga. Jaysa kay Sarkar ﷺ ka farman hay: Kisi ko bhi hasrat-o-nadamat kay bighayr maut na aaye gi, agar gunahgar ho ga to us ki hasrat is wajah say ho gi kay achhay a’amaal kyun na kiye? Aur agar nayko kar ho ga to afsoos karay ga kay ziyadah nayk a’amaal kyun na kiye?

(Tafseer-e-Qurtubi, Surah Taghabun, That-al-Aayah, 9, vol. 9, pp. 105)

Imam-e-Ajal Hazrat Sayyiduna Shaykh Abu Talib Makki رحمۃ اللہ علیہ farmatay hayn kay Allah ﷺ nay ahl-e-salamati-o-najat kay 2 gurooh banaye hayn, jin may say ba’z ba’z say a’ala aur Afzal hayn, jab kay halakat-o-barbadi walay afraad ka sirf aik hi darajah hay. Al-battah in may say bhi ba’z ba’z say pasti may hayn. Lihaza baroz-e-qiyamat jin logon kay baaye haath may Naamah-e-A’amaal ho ga woh is hasrat may mutbala ho gay kay woh daaye haath walon may kyun kar na huway? Aur daaye haath may Naamah-e-A’amal diye janay walay is hasrat may mutbala ho gay kay woh muqarriben may say kyun kar nahin hayn? Aur muqarriben is hasrat may mutbala ho gay kay woh Shuhada may kyun shamil nahin? Aur Shuhada chahtay ho gay kay kaash woh Maqaam-e-Siddiqeen par faa’iz hotay. Al-gharz yeh din hasrat ka ho ga jis say Ghafileen ko daraya gaya hay, pas jo log aaj yahan murdah hayn kal wahan un ki haalat kaysi ho gi? Kyun kay un kay paas to koi nayki na ho gi.

(Qoot-ul-Quoob, vol. 1, pp. 189)

Manqool hay kay banday par din aur raat ki tamam sa’atayn paysh ki jaati hayn to woh un sa’aton ko saf dar saf 24 khazanay

(Almariyan) khayal karta hay aur paata hay kay har khazanay may na'mat-o-lazzat aur 'ata aur jaza hay, jab woh dunya ki sa'aton may apni naykiyan un khazanon may bataur Amanat rakhay ga to kal baroz-e-qiyamt unhayn pa kar khush ho ga aur un par rashk karay ga, magar jab dunya ki koi sa'at guzar jaye aur us sa'at may us nay Allah ﷺ ka zikr na kiya to aakhirat may us sa'at kay khazanay ko khaali paye ga kay us may koi 'ata ho gi na koi jaza. Pas usay bahut bura lagay ga aur is par hasrat karay ga kay woh sa'at us say kaysay faut ho gaye kay us nay is may koi shay zakheerah na ki? Ta kay is ki jaza bhi zakheerah shudah paata aur us kay dil may riza-o-sukoon daal diya jata. (*Qoot-ul-Quloob, vol. 1, pp. 187*)

'Umr aik Amanat hay

Piyaray Islami bhaiyon! Yaad Rakhiye! Insan ki 'umr us kay paas Allah ﷺ ki Amanat hay jis kay muta'alliq Allah ﷺ banday say us ki maut kay waqt poochhay ga, agar us nay is ki hifazat may kootahi say kaam liya to goya us nay Allah ﷺ ki Amanat zaya' kar di aur us kay 'ahad ko chhorr diya aur agar apnay awqat ka khayal rakha ya'ni us ki koi bhi sa'at Allah ﷺ ki 'ita'at kay bighayr na guzri to us nay na sirf Amanat ki hifazat ki balkay woh Allah ﷺ ka 'ahad may bhi hay. Pas usay Allah ﷺ ki janib say wa'dah poora karnay ki bina par poora badlah milay ga. Jaysa kay Allah ka farman hay:

وَأُوفِي بِعَهْدِي أُوْفِي بِعَهْدِكُمْ

Tarjamah Kanz-ul-Iman: Aur mayra 'ahad poora karo Mayn tumhara 'ahad poora karoon ga.

(*Parah.1, Surah Baqarah, Ayat 40)(Qoot-ul-Quloob, vol. 1, pp. 194)*

Ghaflat ki neend aur zindagi ki barbadi

Aik shakhs nay kisi Hakeem say ‘arz ki: Mujhay koi Aysi dawa bataiye jis kay isti’mal say Mayn din kay waqt bhi mahw-e-aaram rahoон ya’ni sota rahon. To us ‘aqal mand hakeem nay us shakhs ko kuch yun jawab diya: Aray nadan! Tu kitna kam ‘aqal hay! Tayri zindagi ka aadha hissah to pahlay hi (Raat ko ghaflat may) sotay huway guzar raha hay halan kay neend maut ka dusra naam hay aur ab Tu khud apnay haathon say apni zindagi kay 4 hisson may say 3 chothaye hissay ko maut (neend) ki nazar kar kay (Char hisson may say) sirf aik hissah zindagi guzarna chahta hay. To us banday nay poocha Mayn samjha nahin! Woh kaysay? To hakeem sahib nay bataya: Farz karo! Tayri ‘umr 40 saal ho to Aadhi ‘umr 20 saal ho gi jo raat kay waqt ghaflat ki neend so kar Tu pahlay hi barbad kar raha hay aur jab din ko bhi mazeed soya rahay ga to mazeed 10 saal kam ho jayen gay aur tayray paas aakhirat kay liye zaad-e-raah ikattha karnay kay liye sirf 10 saal baaqi bachayn gay.

(Qoot-ul-Quloob, vol. 1, pp. 175)

Meethay meethay Islami bhaiyon! Mazkoorah nadan shakhs ki tarah hum bhi apni zindagi kay qeemati lamhaat ko riza-e-rab-ul-anaam kay husool may guzarnay kay bajaye ghaflat may ya gunahon may guzar daytay hayn. Agar kabhi zaya’ honay walay zindagi kay un qemati lamhaat ka hisab lagana Chahayn to shayd hamaray liye mumkin na ho. Al-battah Koshish zaroor kartay rahna chahiye. Is liye kay waqt Allah ﷺ ki aik aysi na’mat hay jo har insan ko yaksaan milti hay. Yeh nahin kaha ja sakta kay ghareeb kay liye din raat may 24 ghatay hayn to ameer kay liye 27. Balkay Allah ﷺ nay hum may say har aik ko din raat ki soorat may double 12 ya’ni 24 ghaton may 1440 minute ya 86400 seconds ‘ata farmaye

hayn. Ab yeh hum par hay kay kaun in awqat ki qadar karta hay aur kaun barbad? Kyun kay Aakhir is zindagi kay safar ka ikhtitam honay hi wala hay. Chunan-chay

Hazrat Sayyiduna Imam Hasan Basri رحمه اللہ تعالیٰ علیہ farmaya kartay thay kay Aye ibn-e-aadam! Tu Mukhtalif marhalo ka majmu'ah hay, jab bhi tayray paas say din ya raat guzartay hayn to tayra aik marhalah khatm ho jata hay aur jab tayray tamam marahil khatm ho jayen gay to Tu apni manzil ya'ni Jannat ya Jahannam tak pohanch jaye ga. (*Qoot-ul-Quloob, vol. 1, pp. 187*)

Surah 'Asr ki roshni may waqt ki ahamiyat

Meethay meethay Islami bhaiyon hum par laazim hay kay waqt ki qadr kartay huway usay Allah عز و جل ki 'ibadat aur farmanbardari aur us kay piyaray Habeeb صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Sunnataun kay ittiba' may guzarayn aur har lamhah aakhirat ki tayari kay liye Koshish kartay rahay. Is liye kay hum Allah عز و جل kay 'aajiz banday aur us kay piyaray Habeeb صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay adna ghulam hayn. Yaqeenan zindagi bay had Mukhtasar hay, hum lamhah ba lamhah maut kay qareeb hotay ja rahay hayn, 'anqareeb hamayn andhayri qabr may utar diya jaye ga. Najat tamam jahan kay paalnay walay Khuda عز و جل ki 'ita'at aur Mu'minon par raham farmanay walay Huzoor صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnatun kay ittiba' may hay. Chunan-chay

Waqt ki qadr kiya hay? Aaiye is ko Quran majeed ki mashhoor Surah 'Asr aur is ki tafseer say samajhnay ki Koshish kartay hayn: Chunan-chay Irshad hota hay:

وَالْتَّصِيرُ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ لَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ وَ
تَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝

Tarjamah Kanz-ul-Iman: Us zamanh-e-mahboob ki qasam! Bayshak aadami zaroor nuqsan may hay magar jo iman laaye aur achay kaam kiye aur aik dusray ko haq ki takeed ki aur aik dusray ko sabr ki Wasiyyat ki. (*Parah. 30, Surah 'Asr, Ayat 1 ta 3*)

Piyaray Islami bhaiyon! Surah 'Asr may waqt ki ahamiyyat bataye gaye hay kay waqt say barrh kar qeemati aur 'azeez koi dusra sarmayah nahin ho sakta. Chunyan-chay,

Sadr-ul-Afazil Hazrat Sayyiduna Muhammad Na'eem-ud-Deen Muradabadi رحمه اللہ تعالیٰ علیہ farmatay hayn kay is (ya'ni insan) ki 'umr jo us ka raa's-ul-maal hay aur asl poonji (sarmayah) hay woh har dam ghat rahi hay. Aur Mufassir-e-Shaheer Mufti Ahmad Yar Khan رحمه اللہ تعالیٰ علیہ is ki tafseer may farmatay hayn: Sofiya farmatay hayn kay ghaafil kay har saans par 'umr ghat rahi hay, us ka har saans barbad ho raha hay jaysay soorakh walay gharray ka har qatrah bah kar barbad ho raha hay aur gharra khali ho raha hay aur Mu'min-e-Salih ka har saans Khazanah-e-Ilahi may jama' ho kar barrh raha hay, jaysay Qara' Ambeeq (woh cheez jis kay zaree'ay 'araq nikala jaye) say 'araq kay qatray tapak kar botalon may jama' ho kar beemaron kay liye shifa aur pansari kay liye nafa' ka ba'is hay.

(*Khaza'a'in-ul-'Irfan, parah. 30, Surah 'Asr*)

'Umr aur Barf may mushabahat

Imam Fakhr-ud-Deen Raazi رحمه اللہ تعالیٰ علیہ Tafseer-e-Razai may aik buzurg ka qawl naql farmatay hayn kay Mayn nay Surah 'Asr ka mafhoom aik barf farosh say samjha jo baazar may yeh aawazayn laga raha tha: Us shakhs par rahm karo jis ka sarmayah ghula ja raha hay. Us shakhs par rahm karo jis ka sarmayah ghula ja raha hay. Us ki yeh baat sun kar Mayn nay kaha: Yeh hay

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي حُسْنٍ ۝

Ka matlab. ‘Umr ki jo muddat insan ko di gaye hay woh barf kay pighalnay ki tarah tayzi say khatm ho rahi hay, agar yeh is ko zaya’ kar day ga ya ghalat kaamon may magan ho kar guzar day ga to yaqeenan yeh khasarah uthanay walon may shumar ho ga.

(*Tafseer-e-Raazi, Parah. 30, Surah ‘Asr, vol. 11, pp. 278*)

Zindagi ka safar jari hay ya maut ka?

Piyaray Islami bhaiyon! Jis tarah kashti suwar ko liye manzil ki janib rawan dawan hoti hay isi tarah zindagi bhi banday ko har lamhah us ki manzil ya’ni qabr kay qareeb liye ja rahi hay laykin woh is baat say ghaafil hay. Chunan-chay,

Dawat-e-Islami kay isha’ati idaray Maktabah-tul-Madinah ki matbu’ah 1124 safahaat par mushtamil Kitab Ihya-ul-‘Uloom jild Awwal safhah 981 par hay: Imam Muhammad Ghazali رحمۃ اللہ علیہ farmatay hayn: Allah عزوجل نے زمین کو اپنے بندوں کے طبقہ میں لیے نہیں کیا کہ وہ بولند-و-بالا مکانوں (کو داہمی تھیکانہ سماج کا) میں سکونت پازیر ہو جائے بلکہ اس طبقہ میں لیے تابی’ بنایا ہے کہ وہ ایسا (مسافر کا طبقہ) قیام گا جاں کر اسے اپنے زادے راہ لے جو وطن-ے-اسلی (یا نیا آخریت) کے سفر میں عن کر کے کام آئے، اسے جالون اور ہلاکاتوں کے باختیاں ہوے اپنے طبقے ‘امال-و-فازل’ کے طوفے زکھیرہ کاروں اور یقین کے طبقے زندگی عنہیاں میں طبقہ میں رہ جاتی ہے جسے جیسا کہ کاشتی مسافروں کے لئے لگاتا ہے۔ لوگ دنیا میں مسافر ہیں، ان کی پہلی مکانی جھوٹا اور آخریتی قبر ہے۔

(*Ihya-ul-‘Uloom (Mutarajjam) vol. 1, pp. 981*)

Meethay meethay Islami bhaiyon! Tamam mazahib کے لوگ اس طبقہ کے مانتے ہیں کہ مaut کی طبقہ اپنے طبقے میں رہ جاتی ہے اور magar kab aani ہے، یہ کسی کو ma’loom نہیں۔ بھاری حال مaut کا وقت muqarrar ہے اور ہم sab aahistah aahistah کا طبقہ barrh rahay ہیں، har guzarnay

wala lamhah goya hamayn maut kay qareeb kar raha hay. Zindagi ka yeh safar kab aur kis morr par poora hota hay yeh koi nahin jaanta laykin yeh sab ko ma'loom hay kay is ka ikhtitam maut par ho ga. Hum zindagi kay aaghaz ka hisab to yaad rakhtay hayn magar ikhtitam ki koi fikr nahin kartay kay kiya ma'loom zindagi ka yeh sooraj kab maut ki andhayri waadiyon may doob jaye. Hum yeh to kahtay hayn kay fulan itnay saal ka ho gaya hay laykin kabhi yeh nahin sochtay kay us ki 'umr barrh nahin rahi balkay kam hoti ja rahi hay. Masalan aik shakhs ki 'umr Allah ﷺ kay haan 70 saal muqarrar hui ya'ni 70 saal ki 'umr may usay maut aaye gi to jab woh 40 saal ka hota hay to hum yeh kahtay hayn kay yeh 40 saal ka ho gaya hay magar kabhi yeh nahin sochtay kay us ki 'umr kay khatimah may sirf 30 saal baaqi rah gaye hayn. Is liye kay hum har shay ko 'aql kay tarazo may tolnay kay is qadar 'aadi ho chukay hayn kay jo shay hamari aankhon kay saminay hoti hay sirf usi ko tasleem kartay hayn aur jo cheez aankhon say ojhal hoti hay us par yaqeen mushkil hi say aata hay. Kyun kay hamari sochon kay mahwar tabdeel ho chukay hayn, hum dunya aur is ki faani zindagi ki lazzaton par to yaqeen rakhtay hayn kyun kay woh hamari aankhon kay saminay hayn magar aakhirat aur us ki na'maton say is liye munh morray huway hayn kay woh hamari aankhon say ojhal hayn. Maut say ghaflat nay na sirf hamaray iman bil ghayb ko kamzoor kar diya hay balkay hamayn apnay Maqsad-e-Hayat say bhi door kar diya hay to phir kiya wajah hay kay hamara shumar khasarah panay walon may na kiya jaye? Jaysa kay Allah ﷺ ka farman hay:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Tarjamah Kanz-ul-Iman: Bayshak aadami zaroor nuqsan may hay
(Parah. 30, Surah 'Asr, Ayat. 2)

Kiya tamam insan nuqsan may hayn?

Piyaray Islami bhaiyon! Kiya saray aadami nuqsan may hayn? Is sawal ka jawab Surah ‘Asr ki teesri aayat may kuch yun diya gaya hay:

إِلَّا الَّذِينَ أَمْنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ لَمْ وَتَوَاصَوْا بِالصَّبْرِ

Tarjamah Kanz-ul-Iman: Magar jo iman laaye aur achay kaam kiye aur aik dusray ko haq ki takeed ki aur aik dusray ko sabr ki Wasiyyat ki.

(Parah. 30, Surah ‘Asr, Aayah 3)

الحمد لله عزوجل hum Musalman hayn, Hamara Allah عزوجل aur us kay tamam Rasoolon par, us ki kitabon, firishton aur qiyamat kay din par iman hay magar yaad Rakhiye! Sirf Iman laana hi kaafi nahi balkay iman ki hifazat ki fikr bhi intihaye zaroori hay kay basa Awqat gunahon ki nahusat kay sabab iman salb kar liya jata hay aur agar khuda na khuwastah iman hi salb ho gaya to sab kiya karaya akarat jaye ga. Lihaza iman kay sath sath faraa`iz-o-waajibat ki ada`yegi aur gunah-o-ma`siyat say ijtinab bhi zaroori hay. Yehi wajah hay kay jo log iman laaye aur unhon nay achhay kaam kiye aur aik dusray ko haq ya’ni iman-o-‘amal-e-salih ki takeed ki aur aik dusray ko in takleefon aur mashaqqaton par sabr ki Wasiyyat ki jo raah-e-khuda may nayki ki da’wat daytay huway paysh aayen to aysay log Allah عزوجل kay fazl-o-karam say kis tarah mahroom ho saktay hayn balkay yeh to nafa’ panay walay hayn nuqsan uthanay walay nahin kyun kay un ki zindagi kay anmol lamhaat raah-e-khuda may guzray. (*Makhooz az Kanz-ul-Iman-o-Khaza‘in-ul-‘Irfan, parah. 30, surah ‘Asr, that-al-aayah. 3*)

Meethay meethay Islami bhaiyon! Surah ‘Asr hamayn pukar pukar kar kah rahi hay kay hum apni zindagi aur waqt ki ahamiyyat ko

samjhayn aur zindagi yun guzarayn kay hamaray paas Iman ho, ‘amal-e-salih ho, nayki ki dawat ho aur nayki ki dawat ki raah may aanay wali mashaqqaton aur takleefon par sabr bhi ho to yaqeenan hamara shumar bhi un logon may ho ga jo Allah ﷺ kay fazl say mahroom nahin ho gay.

Fard say mua’asharah banta hay

Hum mua’asharay kay bigaarr ki Baatayn to zaroor kartay hayn magar kabhi apni ya apnay mua’asharay ki Islah kay liye Koshish nahin kartay. Lihaza hum may say har aik ko yeh zehan bana layna chahiye kay “Mujhay Apni aur saari dunya kay logon ki Islah ki Koshish karni hay ” agar hum may say har aik is Madani Maqsad kay husool kay liye apnay waqt ki ahamiyyat aur apnay Maqsad-e-Hayat ko samajh kar Allah ﷺ ki ita’at aur ‘ibadat aur us kay Rasool ﷺ ki farmanbardari karnay lagay to yeh sara mua’asharah khud hi theek ho jaye ga. Is ko is misal say samajhiye kay aik shakhs mutala’h may masroof tha, paas hi us ka bacha khayl raha tha, jo baar baar usay tang karta aur yun us kay mutala’y may khalal payda hota, us nay kaafi martabah usay samjhaya magar bacha aakhir bacha tha, thori dayr tak zabit say kaam layta aur phir khaylnay lagta. Baap bachay kay is tarah baar baar tang karnay say yahan tak parayshan huwa kay us kay sar may dard shuru’ ho gaya aakhir us kay Dimagh may aik Tarkeeb aaye aur us nay qareeb hi maujood kisi soobay ya kisi mulk kay naqshay ko phaarr kar purzay purzay kar diya aur apnay baytay ko daytay huway kaha: Bayta! Dusray kamray may ja kar yeh naqshah durust kar laao. Bacha chala gaya to us nay itminan ka saans liya: chalo yeh jitni dayr tak naqshah banata rahay ga Mayn mutala’h kar loon ga. Kyun kay yeh mushkil kaam tha aur is may bachay ko kaafi waqt

lag sakta tha. Bacha chala gaya aur baap nay itminan say mutala'h karna shuru kar diya, abhi thorra sa waqt guzra tha kay bachay nay aa kar kaha: Abu Naqshah sahih ho gaya. Baap ko hayrat hui kay itnay ghanton ka kaam minton may kaysay kar kay aa gaya. Daykha to waqa'i naqshah sahih tha. Baap nay poocha: Bayta! Yeh naqshah itnay jaldi kaysay sahih kar diya? To baytay nay bataya: Abba jaan jab aap nay naqshah pharra tha to Mayn nay daykha us kay peeche aik aadami ki tasweer bhi thi, lihaza Mayn nay naqshah sahih karnay kay bajaye aadami ki tasweer sahih kar di naqshah khud hi sahih ho gaya.

Meethay meethay Islami bhaiyon! Hum mua'asharay kay naqshay ko sahih karnay ki aksar Koshish kartay hayn jis may hamayn khaatir khuwah kamyabi kabhi nahin hui, haan! Agar mazkoorah Madani munnay ki tarah mua'asharay kay naqshay ko sahih karnay kay bajaye sirf aik fard ki Islah ki Koshish ki jaye aur woh sahih ho jaye to mua'asharah khud hi durust ho jaye ga kyun kay fard say mua'asharah banta hay na kay mua'asharay say fard. Jab fard sahih ho ga to mua'asharah bhi khud ba khud sahih ho jaye ga aur agar fard hi sahih na ho to mua'asharah kaysay sahih ho ga?

Haaye afsos! Buraye buraye na rahi

Aaj kal yeh misal to di jati hay kay aik gandi machhli pooray talab ko gandah kar dayti hay laykin koi yeh nahin sochta kay woh talab ki gandi machhli kahi Mayn to nahin kay jis ki wajah say mua'asharay ka yeh talab gandah ho raha hay. Phir hamara yeh tarz-e-'amal bhi barra 'ajeeb hay kay hum chand buraiyon ko to buraye samajhtay hayn magar Kaseer buraiyan aysi bhi hayn jinhayn bura kahna to dar kanar bura samjahtay bhi nahin. Masalan

sharab peenay ya juwa khaylnay walay aur badkari karnay walay ko to bura kahtay hayn magar sochiye:

- ✓ Kiya namaz na parrhnay wala bura nahin? Agar bay namazi bhi bura nahin to phir bura kaun hay? Halan kay marwi hay: jo jaan bojh kar aik waqt ki namaz qaza kar day us ka naam Jahannam kay darwazay par likh diya jata hay jis say woh Jahannam may dakhil ho ga. (*Hilya-tul-Awliya, vol. 7, pp. 299, Hadees. 10590*)
- ✓ Kiya gheebat karnay wala bura nahin? Halan kay Hadees pak may hay kay Gheebat badkari say sakht hay.

(*Mishkat-ul-Masabeeh, vol. 3, pp. 47, Hadees. 4874*)

- ✓ Kiya jhoota aadami bhi bura nahin? Halan kay Quran may aysay shakhs par Allah ﷺ nay la'nat farmaye hay

Afsoos in buraiyon ko koi bura kahnay ko tayyar nahin jab kay yeh bhi haraam aur Jahannam may lay janay walay kaam hayn magar hum nay to apnay zehnon may sirf un chand haraam kaamon kay muta'alliq yeh fayslah kar rakha hay kay yeh ghalat hayn aur in hi ki mazamat kartay hayn aur un buraiyon ko to bura kahtay hayn jo dusron may paaye jati hayn laykin khud jin buraiyon may mulawwis hotay hayn unhayn bura to kahna door ki baat hay bura samajhtay tak nahin. Yehi wajah hay kay mua'asharay ki Islah ki guftugu to har koi karta nazar aata hay, maujoodah haalat par saari dunya may tabsiray hotay hayn, muzakaray (Debates), Talk shows aur conferences mun'aqid hoti hayn, danishwaron (Scholars) ko bula kar un say taqreerayn karwayen jaati hayn, magar yeh sab kay sab naqshay ko durust karnay kay liye ghanton taqreerayn aur bahas-o-mubahasah may lagay rahtay hayn aur nateejah kiya hota hay! Wohi "Dhak kay 3 paat" ya'ni haalat may koi tabdeeli nahin

aati. Itnay ghantay naqshah durust karnay ki koshish karnay say behtar tha kay chand minton kay andar apni shakhsiyat ko durust karnay par tawajjoh daytay to yaqeenan naqshah khud hi durust ho jata.

Apni Islah kay liye karna chahiye?

Meethay meethay Islami bhaiyon! Apni Islah kay liye hamayn apnay Maqsad aur waqt ki ahamiyat ko samajhna ho ga, khusosan Jawani kay pur bahaar ayyam may jab umangayn pur josh, ‘azm-o-hoslah jawan aur a’aza may quwwat hoti hay, waqt ki qadr kartay huway ‘ibadat aur Riyazat ki ‘aadat bana lijiye, aaj sihhat ki na’mat haasil hay is say faa‘idah utha lijiye kay burrhapay may himmatayn jawab day jati hayn aur basa awqat aadami baykar ho kar rah jata hay. Chunan-chay,

Shahzadah A’la Hazrat Mufti-e-A’зам Hind Hazrat Allamah Maulana Mustafa Raza khan Noori ﷺ farmatay hayn:

Riyazat kay yehi din hay burrhapay may kahan himmat

Jo kuch karna hay ab kar lo abhi Noori jawan tum ho

Zindagi yaqeenan bay had Mukhtasar hay, jo waqt mil gaya so mil gaya, aai`ndah waqt milnay ki ummed dhokah hay. Kiya ma’loom aa`indah lamhay hum maut say hum aagosh ho chukay hon, chunan-chay Huzoor ﷺ nay farmaya:

اَخْتِمْ خَمْسَةً قَبْلَ خَمْسٍ: شَيْءًا تَكَ وَحَتَّى تَكَ قَبْلَ سَقِيمَكَ وَخَنَاءُكَ

قَبْلَ فَقِيرَكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاةَكَ قَبْلَ مَوْتَكَ

Ya’ni 5 cheezon ko 5 cheezon say pahlay ghaneemat jano:

1. Jawani ko burrhapay say pahlay

2. Sihhat ko beemari say pahlay
3. Maaldari ko tangdasti say pahlay
4. Fursat ko mashgholiyat say pahlay aur
5. Zindagi ko maut say pahlay. (*Mustadrak, vol. 5, pp. 435, Hadees. 7916*)

*Ghafil tujhay gharryal yeh dayta hay munadi
Qudrat nay gharri 'umr ki ik aur ghata di*

Burrhapay may 'ibadat ki misal

Aik shakhs nay apnay Khadim say kaha kay aaj din kay ujalay may yeh kaam har soorat may mukammal ho jana chahiye khuwah deegar kaam karo ya na karo, neez jis qadar achha kaam karo gay in'aam kay haqdar ho gay aur agar kaam durust andaz may ya bilkul na kiya to in'aam say mahroomi kay sath sath saza kay bhi mustahiq tahro gay. Khadim nay Maalik kay hukm par sar tasleem-e-kham kartay huway kaam kay mukammal ho janay ki yaqeen dihani karwaye magar ghaflat ki bina par deegar kaamon may masroofiyat ki wajah say is zaroori kaam ko bhool gaya. 'Asr kay ba'd jab sooraj ghuroob honay wala tha to achank usay yaad aaya kay Maalik nay to sooraj dhlnay say pahlay pahlay fulan kaam mukammal karnay ka hukm diya tha, yaad aatay hi us kay haath paoon phool gaye kay jo kaam pooray din ka tha ab din kay is thorravay say hissay may kaysay mukammal ho sakta hay, bahar haal woh har taraf say ghaafil ho kar us kaam may masroof ho gaya aur ji jaan say Koshish karnay laga kay kisi tarah yeh kaam mukammal kar lay aur shiddat say yeh khuwahish karnay laga kay aye kash! Thorri dayr sooraj mazeed thahar jaye aur usay kaam karnay ka mauqa' mil jaye ya us ka Maalik usay mazeed aik din ka mauqa' day day to yaqeenan woh is kaam ko mukammal kar lay ga aur deegar

kaamon ki taraf bilkul aankh utha kar bhi na daykhay ga. Is kay sath sath woh apni ghaflat par afsoos karta jata kay haaye afsoos! Woh kaysay bhool gaya halan kay us kay Maalik nay kaam ki durust Tareeqay say baja aawari par ina'amaat ka wa'dah kiya tha ab aik to un ina'amaat say mahroom hona parray ga dusray Maalik ki narazi ki soorat may saza bhi mil sakti hay.

Piyaray Islami bhaiyon! Burrhapay ya'ni 'umr kay aakhiri hissay may khuwab-e-ghaflat say baydaar honay walay shakhs ki misal bhi mazkoorah Khadim jaysi hay, hamaray Parwardigar ﷺ nay hamayn zindagi aur maut kay darmiyan ka waqt 'ata farmaya ta kay hum 'ibadat kay zaree'ay Riza-e-Khudawandi ﷺ haasil kar kay ukhrawi ina'aamat kay haqdar qarar payen gay magar hum may say aksar log Jawani deewani hoti hay, ka na'rah laga kar ayyam-e-zindagi ghaflat may guzar daytay hayn, phir jab zindagi ka sooraj ghuroob honay par aata hay to guzray waqt par afsoos kartay hayn aur baaqi 'umr yaad-e-khudawandi may magan ho jatay hayn, afsoos sad afsoos! Jab dunya kay qabil nahin rahtay ya dunya hamayn dhutkar dayti hay ti Rabb ﷺ ka dar yaad aata hay aur phir har taraf say munh morr kar zindagi kay aakhiri lamhaat may apnay rab ko raazi karnay ki Koshish karnay lagtay hayn. Aye kash! Is Jawani ko gunahon aur fuzoliyat may barbad karnay kay bajaye Allah ﷺ ki 'ibadat aur ita'at aur ittiba'-e-sunnat may guzarnay ka hamara Madani zehan ban jaye aur hamayn hamaray Maalik nay Dunyawi zindagi may jis kaam kay liye payda farmnaya hay usay baja laanay may kootahi na karay warnah mazkoorah Khadim ki tarah pachhtaway kay siwa kuch haath na aaye ga aur jab hamari maut ka waqt aaye to kahi yeh na kahnay lagay kay aye kash! Hamayn mazeed kuch muhlat mil jaye.

Jaysa kay farman-e-baari Ta'aala hay

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدًا مِنَ الْمَوْتِ فَيَقُولَ رَبِّنَا لَهُ
آخَرُتَنَا إِلَى آجِلِ قَرِيبٍ فَأَصَدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿٤﴾ وَلَنْ يُؤْخِرَ اللَّهُ
نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿٥﴾

Tarjamah Kanz-ul-Iman: Aur hamaray diye may say kuch hamari raah
 may Kharch karo qabl is kay kay tum may kisi ko maut aaye phir kahnay
 lagay Aye Mayray Rab Tu nay mujhay thorri muddat tak kyun mohlat
 na di kay Mayn sadaqah dayta aur naykon may hota aur har giz Allah
 kisi jan ko mohlat na day ga jab us ka wa'dah aa jaye aur Allah ko
 tumharayn kaamon ki khabar hay. (*Parah. 28 Surah Munafiqon, Aayat. 10, 11*)

Jawani may 'ibadat ki fazeelat

Qiyamat kay roz jab har shay sooraj ki tapish-o-garmi say bilbila
 rahi ho gi to Allah عَزَّوجَلَ apnay jin bandon say khush ho kar unhayn
 apnay sayah-e-'arsh may jagah 'ata farmaye ga un may woh khush
 qismat log bhi hon gay jinhon nay apni Jawani barbad na ki ho gi.
 Chunanchay marwi hay kay Qiyamat kay din jin khush naseebon
 ko Allah عَزَّوجَلَ apnay 'arsh kay saaye may jagah 'ata farmaye ga un
 may woh shakhs bhi ho ga jis nay apni Jawani Allah ki 'ibadat may
 guzari ho gi. Allah عَزَّوجَلَ usay apnay 'arsh kay neechay jagah day ga.

(*Bukhari, vol. 1, pp. 236, Hadees. 660*)

Meethay meethay Islami bhaiyon! Qiyamat kay din jab zameen
 taambay ki ho gi aur sooraj aag barsa raha ho ga aysay may woh
 shakhs kis qadar khush naseeb ho ga jisay Allah عَزَّوجَلَ apnay 'arsh
 kay saaye may jagah 'ata farmaye ga. Aaj agar kisi ko jalti dhoop
 may darakht ka sayah mil jaye to woh kis qadar sukoon-o-itminan
 mahsoos karta hay aur usay kitni khushi hoti hay yeh har zi sha'ur
 ba-khoobi samajh sakta hay. Lihaza hamayn us mahshar ki tapti

dhoop walay din “Allah عَزَّوجَلَّ kay ‘arsh ka sayah” haasil karnay kay liye waqt ki qadr-o-manzilat ko samajhtay huway usay Allah عَزَّوجَلَّ aur us kay Rsool ﷺ ki ita’at aur farmanbardari may guzarna ho ga.

Kal ki tabahi

Meethay Islami bhaiyon! Shaytan har giz nahin chahta kay hum achhay a’amaal kar kay Jannat may chalay jayen, woh har tarah say hamayn raah-e-haq say roknay ki Koshish karta hay, jab kisi kay saminay “Nayki ki Dawat” paysh ki jaye to awwalan shaytan sunnay hi nahin dayta agar sun hi li to ‘amal nahin karnay dayta aur bil-farz agar ‘amal ka zehan ban bhi gaya to kahta hay jaldi kiya hay? Kal say shuru’ kar layna, yun bandah us kay waswasay may mubtala ho kar nayk a’amaal kal par dalta rahta hay aur phir isi tarah kal kartay zindagi ki sham ho jati hay magar kal nahin aati.

Huzoor ﷺ ka farman hay: Shaytan basa Awqat tum say ‘ilm may sabqat lay jata hay Shabah Kiraam nay ‘arz ki: Ya Rasoolallah! Woh ‘ilm may hum say kaysay barrh sakta hay? To aap ﷺ nay Irshad farmaya: woh kahta hay ‘ilm haasil karo magar is par us waqt tak ‘amal mat karo jab tak kay ‘aalim na ban jao, ‘ilm kay husool may yehi kahta rahta hay aur ‘amal kay silsilay may taal matool say kaam layta rahta hay yahan tak kay bandah is haal may mar jata hay kay us nay koi bhi nayk ‘amal nahin kiya hota. (*Qoot-ul-Quloob, Vol. 1, pp. 228*)

Nayk kaam may dayr kis baat ki

Meethay meethay Islami bhaiyon! Aaj ka kaam kal par mat daliye! Ma’loom nahin zindagi ka sooraj kis waqt ghuroob ho jaye kyun kay jab bhi kisi say nayk kaam karnay ka kaha jata hay to ‘aam taur

par yehi jawab milta hay: Kal say karoон ga. Mashhoor maqoolah hay: (Don't put off until tomorrow what you can do today) ya'ni kal kabhi nahin aaye ga aaj hi apna kaam kar lo. Yeh baat sabhi jantay hay magar afsoos phir bhi yeh kal hamaray aur nayk a'amaal kay darmiyan haa'il hay, hamay apni zindagi say is kal kay silsilay ko khatm kar kay "Jo kaam karna hay aaj aur abhi karna hay" ko apna Maqsad banana ho ga. Aaj ka kaam kal par mat chhorriye, kal koi dusra kaam ho ga aur is kal kal may aaj ka kaam bhi na ho paye ga. Lihaza kal kay bajaye aaj aur aaj kay bajaye abhi ka zehan banaiye. Nayki kay kaamon may takheer kabhi nahin karnai chahiye kyun kay dil kay khayalat badaltay rahtay hayn. Nayki kay kaam karnay ka jis waqt iradah ho usi waqt kar layna chahiye kay na janay aglay pal qalb ki kayfiyyat kiya ho? Yeh kar paaye gay ya nahin? Zindagi wafa karay gi ya nahin? Jaysa kay A'la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa Razawiyyah Shareef may farmatay hay kay Sayyiduna Imam Muhammad Baqar رحمۃ اللہ علیہ nay aik Quba-e-Nafees banwaye, Taharat khanay may tashreef lay gaye, wahan khayal aaya kay usay raah-e-khuda may dijiye, fauran Khadim ko aawaz di "Qareeb-e-Deewar haazir huwa" Huzoor nay Quba-e-Mu'alla utar kar di kay fulan muhtaj ko day aa. Jab baahar ronaq afroz huway Khadim nay 'arz ki: Is daraja ta'jeel ki wajah kiya thi? Farmaya: Kiya ma'loom tha baahar aatay aatay niyyat may farq aa jata. (*Fatawa Razawiyyah, vol. 10, pp. 84*)

Mu'min kay 2 khauf

Huzoor ﷺ nay apnay aik khutbay may Irshad farmaya kay Mu'min do khaufon kay darmiyan hota hay: Aik us muddat par jo guzar gaye aur woh nahin janta kay Allah عزوجل us kay baaray may kiya mu'amalah farmaye ga, dusri woh muddat jo baaqi hay aur

woh nahin janta kay us kay baaray may Allah kiya fayslah farmaye ga. Pas insan ko

1. Apni zaat say apni zaat kay liye
2. Apni dunya say apni aakhirat kay liye
3. Apni zindagi say maut kay liye
4. Aur apni Jawani say burrhapay kay liye

Zaad-e-Raah tayar karna chahiye kyun kay dunya ko tumharay liye aur tumhayn aakhirat kay liye payda kiya gaya hay. Us zaat ki qasam jis kay qabzah qudrat may mayri jaan hay! Maut kay ba'd mu'afi maangnay ki koi jagah nahin aur dunya kay ba'd Jannat ya dozakh kay 'ilawah koi ghar nahin. (*Lubab-ul-Ahya, pp. 231*)

Lihaza samajhdar ko chahiye kay aakhirat ki khaatir dunya ko, burrhapay say pahlay Jawani ko aur maut say pahlay zindagi ko kaam may laaye.

Saans ki maala

Hazrat Sayyiduna Hasan Basri رحمة الله تعالى عليه farmatay hayn: Jaldi karo! Jaldi karo! Tumhari zindagi kiya hay? Yeh saans to hayn kay agar ruk jaye to tumharay un a'maal ka Silsilah bhi khatm ho jaye jin say tum Allah عزوجل ka qurb haasil kartay ho. Allah عزوجل us shakhs par raham farmaye jis nay apna jaa'izah liya aur apnay gunahon par chand aanso bahaye. Yeh kahnay kay ba'd aap رحمة الله تعالى عليه nay parah 16 surah Maryam ki aayat number 84 tilawat farmaye:

إِنَّمَا نَعْذُّ لَهُمْ عَذَّا

Tarjamah Kanz-ul-Iman: Hum to un ki ginti poori kartay hayn.

Imam Muhammad Ghazali رحمۃ اللہ علیہ farmatay hayn: Yahan ginti say saanson ki ginti murad hay. (*Ihya-ul-'Uloom, vol. 5, pp. 205*)

Din ka ai'lan

Hazrat Sayyiduna Imam Bayhaqi شعاب الدین بن عاصم رحمۃ اللہ علیہ may naql kartay hayn kay Huzoor حضرت امام مسعود رضی اللہ عنہ کا farman hay: Rozanah subh jab sooraj tuloo' hota hay to us waqt din yeh ai'lan karta hay: Agar aaj koi achha kaam karna hay to kar lo kay aaj kay ba'd Mayn kabhi palat kar nahin aaon ga.

(*Shu'ab-ul-Iman, vol. 3, pp. 386, Hadees. 3840*)

Aik Nafees Johar

Meethay meethay Islami bhaiyon! Har saans aik nafees johar hay jis ka badal koi cheez nahin. Chunanchay zindagi ki in qeemati aur naayab saanson kay muta'alliq Minhaj-ul-Qasideen may 'Allamah Ibn-e-Jawzi رحمۃ اللہ علیہ farmatay hayn: Banday ko chahiye kay namaz-e-fajr kay ba'd kuch dayr apnay dil ko har qism ki soch say khali kar kay apnay nafs say kuch yun mukhatab ho: Aye nafs! Mayra kul sarmayah sirf yehi zindagi hay, agar yeh khatm ho gaya to na yeh kaarobar-e-hayat chal paye ga aur na manafi' kay husool (ya'ni sawab-e-aakhirat kay husool) ki koi ummed baaqi rahay gi, yeh aik naya din hay jis may Allah عزوجل نے mujhay (apni riza kay husool kay liye) mazeed muhlat 'ata farmaye hay aur mayri maut ko mua'kkhar farma kar mujh par Ihsan farmaya hay, agar woh mujhay dunya say utha layta to Mayn Tamanna karta: Aye Kash! Mujhay dubarah dunya may bhayja jaye ta kay Mayn koi nayk 'amal kar loon. Lihaza Aye Nafs yehi smajh kay Tu faut ho chuka tha aur ab tujhay wapas bhayja gaya hay, is din ko zaya' karnay say bachna aur yeh bhi jaan lay kay din raat may 24 ghatay hayn aur banday kay liye har roz 24 almariyan qatar dar qatar rakhi jati hayn

(ya'ni har ghantay kay maqabil aik almari), qiyamat kay din jab un may say aik almari ko khola jaye ga aur bandah us ghantay may apni ki gaye naykiyon kay sabab daykhay ga kay yeh almari naykiyon kay noor say bhari hui hay to us ko itni khushi ho gi kay agar woh dozakhyan par taqseem kar di jaye to hayrani ki wajah say un ko aag ki takleef ka ihsas na rahay ga aur phir jab dusri almari kholi jaye gi to us ki badbu say Dimagh phatnay lagay ga aur har taraf andhayra chha jaye ga kyun kay yeh almari us ghantay kay muqabil ho gi jis may Bandah Allah ﷺ ki na-farmani may mubtala raha ho ga. Us lamhah banday ko is qadar ghabrahat aur zillat mahsoos ho gi kay agar woh tamam jannatiyon par taqseem kar di jaye to un na'maton ki lazzatayn khatm ho jayen. Phir jab aik khali almari kholi jaye gi jay woh us kay khulnay say khush ho ga na ghumzadah. Kyun kay yeh woh ghanta ho ga jis may woh soya raha ya yaad-e-khudawandi say ghaafil raha ya us nay us lamhah koi nayk kaam na kiya to us almari kay khali honay par afsoos karay ga aur usay us shakhs ki tarah dukh ho ga jo bahut sa nafa' haasil karnay par qadir tha magar mauqa' zaya kar kay us say mahroom ho gaya.

Mazeed farmatay hayn kay har banday ko chahiye kay rozanah isi tarah apnay nafs ko apnay waqt ki ahamiyat ka ihsas dilata rahay aur yeh kahta rahay kay "Aaj kay din Koshish kar kay har almari ko nayk a'amaal say bhar lay, kisi aik ko bhi khali na chhorna, susti ka muzaharah na karna na thakan ka ihsas karna, warnah un a'ala darajat ko kabhi na pa sakay ga jo dusray logon nay apni Koshish say haasil kiye hayn" (*Minhaj-ul-Qasideen, pp. 375*)

Meethay meethay Islami bhaiyon is Naseehat aamoz farman may kitni 'ibrat hay! Zara ghaur to kijiye kay jo waqt guzar gaya woh laut

kar nahin aaye ga, haan! Jo saans hum nay lay liya woh hamaray Naamah-e-A'amaal may jama' zaroor ho gaya, ab yeh hum par hay kay woh lamhah hum nay nayki may isti'mal kiya ya badi may ya yun hi ghaflat may guzar diya. Lihaza jo waqt hamaray haath may hay us say istifadah kijiye aur yaad Rakhiye kay pooray din may double 12 ghanton ka waqt Ameer, Ghareeb, Doctor, Mareez, chhotay, baray, Mard-o-'Aurat sab ko yaksa milta hay, lihaza qiyamat kay hisab aur hasrat say pahlay pahlay dunya hi may apni zindagi kay anmol lamhaat ki qadr kijiye aur zindagi ko gunahon ki khurafaat say bachatay huway 'ibadaat aur zaroori mua'amalaat kay darmiyan Jadwal (Timetable) bana kar is tarah taqseem kijiye kay fuzoliyat kay liye waqt hi na bachay.

Aaj 'amal ka din hay

Hazrat Sayyiduna Jabir رضي الله تعالى عنه say marwi hay kay Allah kay Mahboob صلى الله تعالى عليه وآله وسَلَّمَ farmatay hayn:

فَإِنْ كُمُ الْيَوْمَ فِي دَارِ الْعَدْلِ وَلَا حِسَابٍ
 وَأَنْتُمْ خَدَّا فِي دَارِ الْحِسَابِ وَلَا عَدْلَ

Ya'ni Aaj tum Daar-ul-'Amal ('Amal karnay ki jagah) may ho jahan hisab nahin aur kal tum Dar-ul-Hisab may ho gay jahan 'amal nahin. (*Shu'ab-ul-Iman, vol. 7, pp. 370, Hadees. 10616*)

Apnay nafs ka muhasabah karo

Ameer-ul-Mu'mineen Hazrat Sayyiduna 'Umar Farooq رضي الله تعالى عنه Irshad farmatay hayn kay qiyamat ka hisab honay say pahlay apnay nafs ka muhasabah kar lo aur a'amal ka wazn honay say pahlay in ko tol lo aur barri payshi kay liye tayari kar lo. (*Minhaj-ul-Qasideen, pp. 376*)

Waqt ka ziya' aur us ki talafi ki chand sooratayn

Meethay meethay Islami bhaiyon! Agar aap apnay zaya' ho janay walay awqat par naadim hayn aur chahtay hayn kay kisi tarah in awqat ki talafi ho jaye aur baroz qiyamat Bargah-e-Khudawandi may sharamsar na hona parray to apnay maujoodah waqt ki qadr kijiye kyun kay waqt ki talafi (Reparation of time) kay muta'alliq 'umoman log samajhtay hayn kay maujoodah haalat aur kayfiyyat (Circumstances) may jo kaam karna un kay zimmah laazim hay woh isay baja laanay kay qabil nahin aur yun yeh Tamanna karnay lagtay hayn kay aye kash! Woh is say behtar haalat-o-kayfiyat may hotay to zaroor yeh kaam kar guzartay. Pas isi Tamanna aur khuwahish may us waqt jo kaam karna un par laazim hota hay woh nahin kar patay aur ba'z awqat jab aik waqt may koi kaam nahin kar paatay to us ki talafi kay liye kisi munasib waqt ka intizar karnay lagtay hayn aur is tarah is munasib waqt kay intizar may mazeed 'umr kay kaye qeemati lamhaat zaya' kar bayhtay hayn. Chunanchay jan lijiye kay waqt ki talafi yeh nahin hay kay behtar kayfiyat aur haalat ki Tamanna ki jaye ya munasib waqt ka intizar kiya jaye balkay waqt ki talafi say murad yeh hay kay banday kay dil may har lamhah yeh dar aur khauf rahay kay nayk kaam karnay say pahlay kahin waqt hi khatm na ho jaye. Lihaza zaya' ho janay walay awqat ki talafi karna chahtay hayn to din raat ka har lamhah yaad-e-khudawandi may basar kijiye aur har soorat may dil ki para gandagi say jaan chhurranay ki Koshish kartay huway fauran darj zayl kaam karna shuru' kar dijiye:

1. Sab say pahlay faraa`iz-o-wajibaat (Namaz, Rozah waghayrah) ki ada`yegi ki pabandi kijiye aur sabiqah faut shudah fara`iz aur wajibaat ki talafi qaza-o-istighfar kar kay kijiye

2. Tamam haraam kaamon say bachnay ki niyyat kijiye aur is niyyat par ‘amal kay sath sath sabiqah gunahon ki talafi kay liye kasrat say taubah aur Istighfar bhi kijiye
3. Bay haya‘i aur bay pardagi kay khilaf ai’lan-e-jang kartay huway aankhon ka qufl-e-madinah laga lijiye
4. Gheebat-o-Chughli aur jhoot jaysi buri Baatayn sunnay say kaanon ki hifazat kijiye aur khud ko in jaysi ghatya Baatayn karnay say bachanay kay liye zaban kay qufl-e-madinah ka ‘aadi bana lijiye
5. Haath paon ko apnay qabo may rakhiye aur kabhi bhi inhayn kisi bhi buray fa’l ki janib na barrhnay dijiye
6. Haraam luqmay say bachiye neez Mukhtalif beemariyon aur aafaton say bachnay kay liye halaal khanay ki ziyyadati say bhi parhayz kijiye aur is silsilay may bhook barrhanay aur khorak may kami karnay kay liye payt kay qufl-e-madinah par ‘amal kijiye
7. Nayki ka hukm dijiye aur buraye say mana’ kijiye
8. Har kaam may achhi achhi niyyataun ki ‘aadat apnaiye aur khud ko buri niyyat say bachaiye
9. Janay aur anjanay may honay walay gunahon ki bakhshish kay liye rozanah Bargah-e-Khudawandi may haazir ho kar taubah kijiye
10. Dil ko Bad-Gumani say aazad kar kay husn-e-zann ka ma’mool bananay ki Koshish kijiye
11. Har nayk mua’amalay may sabit qadami aur istiqamat ikhtiyar kijiye aur nayki aur taqwa kay har kaam may barrh charrh kar hissah lijiye

Imam-e-Ajal Hazrat Sayyiduna Shaikh Abu Talib Makki رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ mazkoorah nayk a'amaal may say aksar zikr karnay kay ba'd Irshad farmatay hayn: Banday ko chahiye kay mazkoorah tamam umoor par fauran 'amal karnay lagay, taal matool say kaam lay na kisi ka intizar karay aur na hi kisi dusray waqt ki tawaqqa' rakhay, na is kaam ko aik waqt say dusray waqt tak mua'kkhar karay aur na hi aik jagah chhorr kar dusri jagah is par 'amal payra honay ka intizar karay is liye kay isi tarah faut shudah awqat ka tadaruk aur in ki talafi ho sakti hay. Usay jo waqt muyassar hay us kay faut ho janay kay dar ki wajah say usay hi ghanaeemat janay, warnah taal matool aur ummedayn hi rah jayen gi ya phir intizar-o-tarakhi rah jayen gay jo shaytan kay lashkar hayn aur jin say woh raah-e-khuda may safar karnay walon ki rahayn band kar dayta hay. (*Qoot-ul-Quloob, pp. 191*)

Jo waqt beet gaya so beet gaya

Piyaray Islami bhaiyon! Jo waqt beet gaya so beet gaya ab woh qiyamat tak na paaya jaye ga. Jab banday ko yaqeen ho jaye kay guzra waqt haath nahin aata to woh yeh bhi jaan layta hay kay us ki saari 'umr goya kay aik din hay aur poora din goya kay aik saa'at hay aur yeh kul saa'atayn goya kay maujoodah waqt hay. Pas banday ko chahiye kay woh apnay maujoodah waqt ya'ni haal say safar-e-aakhirat par rawanah honay kay liye aysa zaad-e-raah sath lay jo usay ikhtitam-e-safar par Allah عَزَّوجَلَّ ki riza kay qareeb kar day. Lihaza har lamhah woh aysay kaamon ki justuju may rahay jin kay Afzal honay kay muta'alliq us ka 'ilm us ki rahnumaye karay aur us kay Rab عَزَّوجَلَّ kay nazdeek bhi woh kaam achhay hon. Neez un kaamon ka shumar un nayk a'amaal say ho kay agar achanak banday ko maut aa jaye aur us ka khatimah isi haalat par ho to us 'amal ki ada'yegi kartay huway Bargah-e-Khudawandi may haazir hotay huway usay sharmindagi mahsoos na ho.

Khud ihtisabi

Meethay meethay Islami bhaiyon! Hamayn chahiye kay hum apna roz marrah ka aik Jadwal bana kar us kay mutabiq apna muhasabah kiya karayn ta kay khud ihtisabi kay ‘aadi ho sakayn, magar yaad Rakhiye! Khud ihtisabi kay liye yaksoye aur zameer ki ‘adalat ka hona laazim hay, ya’ni hamary zameer ki ‘adalat yeh fayslah karay kay hum kahan kharay hayn? Kuch lamhay kay liye sar jhuka kar apni guzishtah zindagi ka ihtisab (Accountability) karayn kay kahan say chalay thay aur aaj kahan hayn? Nafa’ (Profit) may ya nuqsan (Loss) may ja rahay hayn. Agar nafa’ may hon to Allah ﷺ ka shukr ada kijiye, nafa’ say murad yeh hay kay zindagi nayki aur achhaye kay kaamon may guzri ho ya’ni namaz, rozay ki pabandi ki ho, riya kari, jhoot, gheebat, chughli, hasad, Takabbur, wa’dah khilafi, walidayn ki na-farmani aur dil aazari say bachnay kay sath sath deegar ahkamaat-e-khudawandii baja laatay huway zindagi basar ki ho to nafa’ may hayn. Laykin agar is kay bar’aks zindagi kay lamhaat gunahon aur fuzoliyaat may guzray ho to samajh jaiye kay hum is karobaar-e-hayat may nuqsan utha rahayn hayn, lihaza fauran sanbhal jaiye aur taubah kar kay Allah ﷺ ko raazi karnay walay kaamon may lag jaiye

Piyaray Islami bhaiyon! Dil may jab bhi koi khayal payda ho to us par ‘amal karnay kay bajaye zara tawaqquf farma kar sochiye kay yeh khayal riza-e-khudawandi kay husool ka sabab ban sakta hay ya nahin, agar yeh qurb-e-khudawandi ka ba’is ban sakta ho to is say pahlay kay yeh faut ho jaye us par fauran ‘amal kar guzariye, warnah isay dil ki takhti say fauran mita daliye kahin woh pukhtah na ho jaye, balkay Koshish kijiye kay jab bhi aap kay dil may koi aysa khayal aaye jo yaad-e-khudawandi say door karnay wala ho to

yeh khayal-e-ghayr fauran khayal-e-yaar say badal dijiye ta kay woh aap ko badal na sakay. Imam Ajal Hazrat Sayyiduna Shaikh Abu Talib Makki ﷺ farmatay hayn kay yeh jo Mukhtalif riwayaat may marwi hay kay ba'z nayk kaam 'umr may ziyadati-o-barakat ka sabab bantay hayn to jaan lijiye kay 'umr may barakat say murad yeh hay kay aap apni chhoti si 'umr may riza-e-ilahi kay husool ki khaatir nayk kaam kar kay woh Maqaam-o-Martabah paanay may kamyab ho jayen jo dusray log taweele 'umr may apni ghaflat kay sabab na pa sakay. Is tarah 12 maah kay Qaleel 'arsah may aap 'ilm-o-'amal kay us buland Maqaam par faa'iz ho saktay hayn jis Maqaam par koi dusra shakhs deen say doori ki bina par 20 saalon may bhi na pohanch paye. (*Qoot-ul-Quloob, vol. 1, pp. 155*)

Khud ihtisabi aur Dawat-e-Islami

Piyaray Islami bhaiyon! ﴿الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ﴾ Tableegh-e-Quran-o-Sunnat ki 'aalameer ghayr siyasi tahreek Dawat-e-Islami nay nafs-o-shaytan kay dhoka-o-farayb say ba khabar rahnay aur khud ihtisabi (Self accountability) ka aik barra hi aasan Tareeqah muta'araf karwaya jisay Madani Ina'aamaat par 'amal kartay huway Fikr-e-Madinah ka naam diya gaya hay, yeh Madani Ina'aamaat kiya hayn? To is sawal ka jawab ziyadah mushkil nahin kyun kay Madani Ina'aamaat par 'amal say murad nafs ka muhasabah karna aur rozanah yeh daykhna hay kay aaj kiya kiya? Nayki kay kaam kar kay Qurb-e-Khudawandi haasil karnay may kamyab huway ya nahin? Aur agar kabhi koi shakhs muhasabah kartay huway apnay Naamah-e-A'maal may naykiyon ki kami aur gunahon ki ziyadati paaye to usay chahiye kay Allah ﷺ say daray aur gunahon say taubah kartay huway naykiyon may kasrat ki Koshish karay kay gunah kay ba'd nayki karna gunah ko mita dayta hay. Chunan-chay,

Farman-e-Baari Ta'aala hay:

إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ

Tarjamah Kanz-ul-Iman: Bayshak naykiyan buraiyon ko mita dayti hayn. (*Parah. 12, Surah Hood, Ayat. 114*)

Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Madani Ina'amaat par 'amal ki targheeb dilatay huway farmatay hayn: Yaqeenan Woh log khush naseeb hayn jo marnay say qabl maut ki tayyari kar laytay hayn. Zindagi barf ki tarah pighalti ja rahi hay, maut apni tamam tar sakhtiyon samayt peeche kiyeh chali aa rahi hay, 'anqareeb hamayn marna, andhayri qabr may utarna, aur apni karni ka phal bhugatna parray ga. Yaqeenan woh log khush naseeb hayn jo marnay say qabl aakhirat ki tayyari kar laytay hayn.

Maut say ghaafil na ho aye bay khabar

Tujh ko jana hay yahan sab chhorr kar

Mazeed farmatay hayn: Kash! Deegar faraa'iz aur sunan ki baja aawari kay sath sath tamam Islami bhai aur Islami behnayn in Madani ina'amaat ko bhi apni zindagi ka dastoor-ul-'amal bana layn

Kuch naykiyan kama lay jald aakhirat bana lay

Koi nahin bharosa aye bhai zindagi ka

Meethay meethay Islami bhaiyon! Ho sakta hay aap may say kisi ko yeh Madani ina'amaat mushkil ma'loom ho magar himmat na haaryan, Hadees pak may hay: أَخْفُنُ الْعَيْنَةَ أَخْبُرُهَا ya'ni Afzal tareen 'ibadat woh hay jis may zahmat ziyadah ho.

(*Kashf-ul-Khifa, vol. 1, pp. 141, Hadees. 459*)

Aur Hazrat Sayyiduna Ibrahim bin Adham رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Dunya may jo 'amal jitna dushwar ho ga baroz qiyamat meezan-e-'amal may woh utna hi wazn dar ho ga. (*Tazkirah-tul-Awliya, pp. 95*)

Lihaza jab aap koi ‘amal shuru’ kar dayn gay to woh aap kay liye ﴿لَهُ شَاهِدٌ عَنْ وُجُوهٍ﴾ aasan ho jaye ga. Ghaliban aap ko tajribah ho ga kay sakht sardi kay waqt wuzu kay liye bayhtay hayn to sardi say daant bajtay hayn phir himmat kar kay jab wuzoo shuru’ kar daytay hayn to ibtida`an thandak ziyyadah mahsoos hoti hay aur phir batadreej kam ho jati hay. Har mushkil kaam ka yehi Usool hay masalan kisi ko koi mulik beemari lag ajye to woh bay chayn ho jata hay phir raftah raftah jab ‘aadi ho jata hay to quwwat-e-bardasht bhi payda ho jati hay.

Lihaza fauran say payshtar Aap Madani Ina’amaat ka Risalah Maktabah-tul-Madinah ki kisi bhi shakh say hadiyyatan haasil farma lijiye aur Madani Ina’am number 15: Kiya aaj aap nay yaksoye kay sath kam az kam 12 minute Fikr-e-Madinah (ya’ni apnay a’amaal ka muhasabah) kartay huway jin jin Madani Ina’amaat par ‘amal huwa Risalah may un ki khanah puri farmaye? kay mutabiq ‘amal shuru’ kar dijiye. ﴿لَهُ شَاهِدٌ عَنْ وُجُوهٍ﴾ batadreej ‘amal may izafay kay sath dil may guanhon say nafrat mahsoos farmayen gay. Chunan-chay Marwi hay kay aakhirat kay mua’amatay may gharri bhar ghaur fikr karna 60 saal ki ‘ibadat say behtar hay.

(*Jami'-us-Saghher*, pp. 365, Hadees. 5897)

Fikr-e-Madinah par istiqamat ka aasan Tareeqah

Meethay meethay islami bhaiyon agar aap yeh khuwahish rakhtay hayn kay istiqamat kay sath rozanah Fikr-e-Madinah ki sa’adat hasil ho to is kay liye aap aik waqt muqarrar farma lijiye, masalan aap ki dukan hay ya office jatay hayn aur rizq may barakat ki niyyat say wahan Quran Pak ki tilawat ki sa’adat kay sath Awrad-o-Wazaa’if parrhtay hayn to in ma’moola may Fikr-e-Madinah jaysay ba barakat kaam ko bhi shamil kar lijiye ﴿لَهُ شَاهِدٌ عَنْ وُجُوهٍ﴾ rizq

may barakat kay sath Fikr-e-Madinah karnay may aysi istiqamat haasil ho gi kay aap hayraan rah jayen gay. (Kisi bhi namaz kay ba'd ya sonay say qabl ka waqt bhi muqarrar kiya ja sakta hay) tamam Islami bhai niyyat farma lijiye kay waqt ki ahamiyyat ko samajhtay huway khud ihtisabi (Self Accountability) kay liye ان شاء الله عزوجل waqt-e-muqarrarah par pabandi kay sath Fikr-e-Madinah zaroor karayn gay.

Allah عزوجل 'amal ki taufeeq 'ata farmaye.

أَمِينٌ بِجَاهِ الْتَّبِيِّنِ الْأَمِينُ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

الحمد لله رب العالمين، ونشكره ونعتذر عن محبة القراءات، لابد قاتلنا بالله من التهذيب الرفيع، بشر الله الرغائب الرفيعة.

Nayk Namazi Bannay Kay Liye

Har jumeraat ba'd namaz-e-magrib ap kay yahan honay walay Dawat-e-Islami kay hafta-waar sunnato'n bharay Ijtim'a mayn rizay-e-Elaahi kay liye achi achi niyato'n kay sath saari rat shirkat farmaiye ◆ Sunnato'n ki Tarbiyat kay liye Madani Qafilay mayn A'shiqan-e-Rasool kay sath har mah 3-din safar aur ◆ Rozana "Fikr-e-Madinah" kay zariy'e Madani In'amat ka risala pur kar kay Madani mah ki pehli taarikh ko apnay yahan kay zimmadar ko jama' karwanay ka ma'mool bana lijiye

Mayra Madani Maqsad: "Mujhay apni aur saari dunya kay logon ki islaah ki koshish karni hay." (عین تکمیل عامل) Apni islaah kay liye "Madani In'amat" per a'mal aur saari duniya kay logon'n ki islaah ki koshish kay liye "Madani Qafilo'n mayn safar karna hay." (عین تکمیل عامل)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran

Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com