



KIYA TANGDASTI BHI NE'MAT HAY?

ROMAN



- Insaan kis li'ay payda kiya gaya? ●
- Jangal mayn ghi aur shehad ki tamanna ●
- Tangdasti ki shikayat karnay walay par infiradi koshish ●
- Do cheezay jawan rehti hayn ●

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کیا تنگدستی بھی نعمت ہے؟

Kiya tangdasti bhi ne'mat hay?

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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 mayn di huyi Du'a perh li-jiye **إِن شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (**عَزَّوَجَلَّ**)! Ham par 'ilm-o-hikamat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

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

Note: Awwal aakhir aik baar Durood Shareef perh layn.

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Kiya tangdasti bhi ne'mat hay?¹

Du'a-e-Attar: Ya Rab-ul-Mustafa! Jo koyi 18 safhat ka risala “kiya tangdasti bhi ne'mat hay?” parh ya sun lay us ki tangdastiyahn door kar, us kay halal rizq may barkatayn ‘ata farma aur us ko maa baap samayt behisab bakshish day.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood-e-Pak ki fazeelat

Farman-e-Akhiri Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Jis nay mujh par aik bar durood-e-pak parha Allah Pak us par 10 rehmatayn nazil farmata hay aur jo mujh par 10 martaba durood-e-pak parhay Allah Pak us par 100 rehmatayn nazil farmata hay aur jo mujh par 100 martaba durood-e-pak parhay Allah Pak us ki donohn ankhohn kay darmiyan likh deta hay keh yeh nifaq aur dozakh ki aag say aazad hay aur usay qayammat kay din shaheedohn kay sath rakhay ga. (Al-Mu'jam al-Awsaf, vol. 5, p. 252, hadith 7,235)

Sahafee-e-roz-e-jaza tum pay karorohn durood

Dafee'-e-jumla bala tum pay karorohn durood

(Hada'iq-e-Bakhshish, p. 264)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Aashiqan e rusool ki deeni Tehreek Dawat-e-Islami kay bani Ameer-e-ahl-e-sunnat damat barkatuhum alayhi kay honay walay mukhtalif audio bayanat ko tehreeri surat may banam “Faizan-e-Bayanat-e-Attar” Al-madinah-tul-ayliya (Islamic research center) kay shouba “bayanat-e-Ameer-e-Ahl-e-Sunnat” ki taraf say tarmeem o izafay kay sath paysh kiya gaya. !الحمد لله Un bayanat may say ab shouba “haftawar risala muta'ala” aik bayan “kiya tangdasti bhi ne'mat hay?” ko risalay ki soorat may manzar e aam par laraha hay.

Piyaray piyaray Islami bhaiyohn! Agar ham apnay muashray par nigah dourwayen to hamay andazah hoga keh yeh matyali zameen, Neela asman, weeran sehra, sarsabz maidan, khoobsurat baghat, lehlahatay khayt, mehektay phool, behti nehrayn, ubaltay chashmay, chamaktay sitaray, mukhtalif aqşam kay phal, khoobsurat chand, roshan sooraj, lajawab ma'adeenat, mukhtalif jamadat aur bayshumar haywanat insan kay faidah kay liyay hayn ya'ani yeh tamam cheezayn insan kay liiyay banayi gayi hayn chunancha Quran-e-Kareem may Allah Pak Irshad farmatay hayn:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

Tarjuma Kanz-ul-Irfan: vohi hay jis nay jo kuch zameen may hay sab tumharay liyay banaya.”

[Kanz-ul-Irfan (translation of Quran)] (Part I, Surah Al-Baqarah, Verse 29)

Is ayat-e-mubarka kay tayhat tafseer sirat-ul-jinnan may hay: tamam insanohn ko farmaya gaya keh zameen may jo kuch darya, pahar, kanayn, khayti, samandar wagherah hayn sab kuch Allah kareem nay tumharay deeni-o-dunyawi faidah kay liyay banaya hay. Deeni faidah to yeh hay keh zameen may ajaibat dekh kar tumhayn Allah kareem ki hikmat-o-qudrat ki ma'arifat (ya'ani pehchan) Naseeb ho aur dunyawi faidah yeh keh dunya ki cheezohn ko khao piyo aur apnay kaamohn may lao jab ta kallah kareem ki taraf say koyi mumaniyat na ho. To in naymatohn kay bawujood tum kis tarhan Allah kareem ka inkar kar saktay ho? Is ayat say maloom huwa! Jis cheez say Allah Pak nay mana' farmaya voh hamaray liyay mubah (ya'ani jayaz)-o-halal hay. *(Tafsīr sirāṭ al-jinān, part I, sūrah al-baqarah, under verse 29, vol. I, p. 94)*

Ab ghour talab baat yeh hay keh jab sary kainat to insan kay

Kiya tangdasti bhi ne'mat hay?

liyay paida ki gayi hay, akhir insan ko kis liyay paida farmaya gaya hay? Is sawal ka jawab Allah kareem Quran-e-Pak may kuch yooohn Irshad farmata hay:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“Tarjuma kanz-ul-irfan: aur may nay jinn aur aadmi is liyay banaye keh mayri ‘ibadat karayn.”

[Kanz-ul-Irfan (translation of Quran)] (Part 27, Surah Al- Dhāriyāt, Verse 56)

Is ayat-e-mubarka kay tayhat tafseer sirat-ul-jinnan may hay: irshad farmaya keh may nay jinnohn aur insanohn ko sirf dunya talab karnay aur us talab may munhamik (ya’ani ghum) honay kay liyay paida nahin kiya balkeh unhayn is liyay banaya hay takeh voh mayri ‘ibadat karayn aur unhayn mayri ma’arifat (ya’ani pehchan) hasil ho. *(Tafsīr al-Şāwī, part 27, Sūrah al-Dhāriyāt, under verse 56, vol. 5, p. 2026)* is ayat say maloom huwa insanohn aur jinnohn ko bekar paida nahin kiya gaya balkeh un ki paydaish ka asal maqsad yeh hay keh voh Allah Pak ki ibadat karayn. *(Tafsīr Şirāṭ al-Jinān, part 27, Sūrah al-Dhāriyāt, under verse 56, vol. 9, p. 511)*

Piyaray piyaray Islami bhaiyohn! Is ayat-e-mubarka ki tafseer say insan ka maqsad-e-paydaish wazeh hogaya keh insan ko rabb-e-akreem nay apni ibadat-o-pehchan kay liyay banaya magar afsos! Aaj ham apni zindagi kay maqsad ko goya bhula chukay hayn kiyonkeh jo dunya hamaray liyay imtehan gah ki haysiyat rakhti hay, ham is ki mohabbat may aisay ghum huway keh isi ko apni zindagi ka hasil samajh bethay. Shayad ham yeh samajh bethay hayn keh hamayn maal-o-doulat jama’ karnay kay liyay payda kiya gaya hay. Maal-o-Daulat ki hirs is qadr dil par galib achuki hay keh bandah raatohn raat ameer-

o-Kabeer ban'nay kay suhanay khuwab dekhta rehta hay keh ay kash! Panch lakh ka inaan lag jaye, ay kash! Das rupay ki ticket par teen lakh ka inaan lag jaye. Hatta keh ameer-o-Kabeer ban'nay ki dhun us par aisi sawar hoti hay keh usay juway jaysi buri lat lag jati hay, bank balance barhanay ki khatir voh halal-o-haram ki parwa nahin karta, us ki bas aik hi ratt hoti hay keh "paysa ho chahay jaysa ho". Lehaza agar koyi musalan is tarhan kay kaamohn may mubtala ho aur aap samajhtay hayn keh usay samjhaunga to maan jayega to us par Shafqat kay sath infiradi koshish kijiay, usay maal ki tabah kariyahn bataiyay, hirs-o-lalach kay nuqsanat say agah kijiay, usay sunnatohn bharay ijtema'at-o-madani muzakray may shirkat ki dawat dijiay balkeh apnay sath laiay aur madani qafilohn may safar karwaiyay laykin aam tour par yeh dekha jata hay keh is tarhan kay logohn ko jab koyi samjhata hay to voh tawajja say baat sun'nay kay bajaye gafilohn ki tarhan idhar udhar dekhtay aur sar khujatay hayn. Yaad rahay! Kaheen ais ana ho aap himmat haar kar unhayn jharna ya dantna shuru kardayn ya infiradi koshish karnay say peechay hatt jayen, lehaza himmat mat hariyay ga aur narmi-o-piyara say infiradi kosish jary rakhiyay ga. Allah Pak ki rehmat say umeed hay keh **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aik na aik din un ka dil bhi choot kha hi jayega aur voh bhi apnay buray iradohn say touba karkay salat-o-sunnat ki rah par aahi jayegay. Yaad rakhiyay! Baaz auqat shaytan la'een tangdasti ka khouf dilata aur halal-o-haram ki parwa kiyay beghayr khoob maal-o-doulat jama' karnay par uksata hay to aisi soorat may aap Allah Pak ki zaat par bharosa farmayen, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** shaytani waswasa door hoga aur tangdasti ka khouf jata rahega. Is ziman may aik buzurg **رَحْمَةُ اللَّهِ عَلَيْهِ** ka waqiya suniyay aur apnay liyay Allah Pak ki zaat par bharosa karnay ka saman kijiay chunancha

Jungle may ghee aur shehed ki tamanna

Aik buzurg رَحْمَةُ اللَّهِ عَلَيْهِ kisi jungle may thay keh shaytan nay unhayn yeh waswasa dala: “aap kay pas zad-e-rah nahin hay aur yeh jungle halakat khayz hay, yahan aabadi hay na koyi insan.” To unhohn nay bhi iradah karliya keh voh us jungle ko raz-e-rah kay beghayr tay karayn gay aur ‘aam rasta chour kar chalengay takeh kisi insan say samna na ho aur khud kuch nahin khayengay yahan tak keh un kay mun may ghee aur shehed dala jaye. Phir voh rastay say hat kar jidhar rukh tha chal paray. Farmatay hayn: Allah Pak nay jitna chaha may chalta raha, phir may nay dekha keh aik qafilah rasta bhool kar chala aaraha hay, may unhayn dekhtay hi zameen par lait gaya takeh voh mujhay dekh na sakayn magar voh chaltay rahay hatta keh meray sar par aapohanchay, may nay ankhen band Karli theen. Voh meray qareeb hokar kehney lagay: lagta hay keh is ka zaad-e-safr khatam hogaya hay aur bhook piyas ki shiddat say behosh hay, us kay mun may ghee aur shehed dalo shayad usay hosh ajaye. Phir voh ghee aur shehed laye to may nay apna mun aur dant mazbooti say band kar liyay, pas unhohn nay churi la kar mera mun zabardasti kholna chaha to may hans para aur mun khol diya, yeh dekh kar voh bolay: kiya tum pagal ho? May nay kaha: hargiz nahin aur tamam tareefayn Allah Pak kay liyay hayn. Phir may nay unhayn shaytani waswasay wala waqiya sunaya. (*Mukhtasar Minhāj al-Ābidīn*, p. 116)

Ay aashiqan-e-awliya! Yeh buzurgan-e-deen رَحْمَةُ اللَّهِ عَلَيْهِ ka hi hissa tha keh voh asbab ikhtiyar kiyay beghayr mehez Allah Pak par bharosa kartay huway apna safar jary rakhtay aur shaytan la'een say waswasohn kay muqablay kay liyay Tayyar thay laykin hamaray liyay yeh hukum hay keh ham Allah Pak par bharosa rakhayn aur asbab ko bhi ikhtiyar karayn. Is waqiya

say yeh bhi maloom huwa keh pehlay log shehed bohat istemal kartay thay. **الْحَمْدُ لِلَّهِ** shehed ki tareef aur us ka zikr Quran-e-Kareem may bhi moujood hay chunanacha para 14 surah nahl ki ayat number 69 may Allah Pak Irshad farmatay hayn:

يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ط

Tarjuma kanz-ul-Irfan: is kay pait say aik peenay ki rung barangi cheez nikalti hay us may logohn kay liyay shifa hay.

[Kanz-ul-Irfan (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 69)

Is ayat-e-mubarkah kay tayhay tafseer sirat-ul-jinnan may hay: is kay payt say aik peenay ki cheez ya'ani shehed, safayd zard aur surkh rangohn may nikalta hay, us may logohn kay liyay shifa hay aur yeh nafa' tareen dua'ohn may say hay aur bakasrat ma'ajoonohn may shamil kiya jata hay. *(Tafsīr Şirāṭ al-Jinān, part 14, Sūrah al-Naḥl, under verse 69, vol. 5, pp. 346-347)*

Piyaray piyaray Islami bhayohn! Shehed istemal karna sunnat hay. Hamaray piyaray aqa, makki madani Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** shehed pasand farmatay thay chunanacha hades-e-pak may hay:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يُعْجِبُهُ الْخُلُوعُ وَالْعَسَلُ

ya'ani nabi kareem **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** meethi cheez aur shehed pasand farmatay thay. *(Şaḥīḥ al-Bukhārī, vol. 4, p. 17, hadith 5,682)* isi tarhana Ap **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ko kaddu bhi bohat pasand thay chunanacha tafseer sirat-ul-jinnan may hay: kaddu (ya'ani lowkey) ko tajdr-e-risalat **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** bohat pasand farmatay thay, jaysa keh Hazrat Anas **رَضِيَ اللهُ عَنْهُ** farmatay hayn: Huzoor-e-Aqdas **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** kaddu sharif pasand farmatay thay. *(Sunan Ibn Mājah, vol. 4, p. 27, hadith 3,302)* aik martaba kisi nay arz ki: “Ya Rusool Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Aap kaddu sharif bohat pasand

Kiya tangdasti bhi ne'mat hay?

farmatay hayn? Rusool-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: haan, yeh meeray bhai Hazrat Younus عَلَيْهِ السَّلَام ka darakht hay. (*Tafsīr al-Bayḍāwī, part 23, Sūrah al-Ṣāffat, verse 146, vol. 5, p. 27*) yoonhi Sahabah Karam رَضِيَ اللهُ عَنْهُمْ aur Buzurgan-e-Deen رَضِيَ اللهُ عَنْهُمْ bhi kaddu bohat pasand farmatay thay chunancha Hazrat Anas رَضِيَ اللهُ عَنْهُ bayan farmatay hayn: aik darzi nay Rusool-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khanay ki dawat ki, may bhi Huzoor Pur Noor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sath gaya, jaw ki roti aur shorba Huzoor-e-Aqdas صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay samnay laya gay ajis may kaddu aur khushk kiya huwa namkeen gosht tha, khanay kay douran may nay Huzoor-e-Anwar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko dekha keh pasand karnay lagay. (*Ṣaḥīḥ al-Bukhārī, vol. 2, p. 17, hadith 2,092*) Hazrat Abu Taloot رَضِيَ اللهُ عَنْهُ farmatay hayn: may Hazrat Anas رَضِيَ اللهُ عَنْهُ kay pas hazir huwa, voh kaddu kha rahay thay aur farma rahay thay: ay darakht! Tayri kiya shan hay, tu mujhay kis qadr pasand hay, (aur yeh mohabbat sirf) is liyay (hay) keh Rusool-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tujhay Mehboob Rakha kartay thay. (*Sunan al-Tirmidhī, vol. 3, p. 336, hadith 1,856*)

Kaddu kay tibbi fawaid

اَلْحَمْدُ لِلّٰهِ Tibb kay mahireen nay lowkey sharif kay bohat say tibbi fawaid bhi bayan kiyay hayn, aiyay! Sath tibbi fawaid mulahiza kijiyay:

1. Lowkey may moujood qudrati vitamin c, sodium, potassium aur foladna sirf taqat baksh sabit hota hay balkeh us ka rozana ka istemal pait kay mukhtalif amraz kay khilaf mouser hifazat bhi farahm karta hay.
2. Lowkey may paye janay walay ajza ki taseer qudrati tour par thandi hoti hay jo garmi ka asar khatam karnay kay sath sath thakkan ka ehsas bhi ghata dayti hay.

3. Lowkey khanay say khoob bhook lagti hay aur kamzori door hoti hay.
4. Qabz kay mareezohn kay liyay lowkey bohat faidaymand hay
5. Kaddu jigar kay dard ko door karnay may mufeed hay
6. Payshab kay amraz, mayday kay amraz aur yarqan (peeliya, jaundine) kay marz may bohat faidah deta hay.
7. Us kay beejohn ka tail dard-e-sar aur sar kay baalohn kay liyay bohat mufeed hay aur neend lata hay. *(tafsīr širāt al-jinān, part 23, sūrah al-šāffāt, under verse 146, vol. 8, p. 351)*

Ay Ashiqan-e-Rusool! Abhi ham nay suna keh lowkey sharif hamaray piyaray aaqa, Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnat aur Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki payrawi may Buzurgan-e-Deen رَحْمَةُ اللهِ bhi us ko intehayi shouq say khana pasand kartay thay. Lehaza hamayn chahiyay keh ham bhi lowkey sharif ko apni giza may shamil karayn, hamara to bas yehi zehen hona chahiyay keh jo Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pasand hay vohi apni pasand aur jo Ap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko napasand hay vohi apni napasand, chunkeh Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay kaddu sharif say apni pasandeedgi ka izhar farmaya to hamayn bhi kaddu sharif ko pasand karna aur usay sunnat ki niyyat say shouq say khana chahiyay. Hamaray Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko ganay sun'na napasand hay to hamayn bhi napasand hay. Beherhaal agar ham nay yeh usool apni zindagi par nafiz karliya to إِنَّ شَاءَ اللهُ hamara muqaddar ban jayegi.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Piyaray piyaray Islami bhayohn! Buzurgan-e-Deen رَحْمَةُ اللهِ ka

Rab-e-Kareem ki zaat par bohat kamil iman hota tha, yeh hazrat tangdasti say nahin dartay, faqay kartay hayn to Allah Pak un ki madad karta hay, lehaza ay Ashiqan-e-Rusool! Tangdasti aati hay to aye magar hamayn us say ghabrana nahin chahiyay. Tangdasti ka khouf nikalnay kay liyay Buzurgan-e-Deen رَحْمَةُ اللَّهِ kay waqiyat parhtay aur suntay rahiyay. Yaad rakhiyay! Yeh mushahidah hay keh jo dunya say door bhagta hay dunya zaleel ho kar us kay qadmohn may aati hay. Hamayn dunyawī mansab aur maal-o-doulat ko panay ki koshishayn karnay walohn say sabaq lena chahiyay jo aik seat jeetnay kay khatir lakh jatan kartay hayn magar ba'az is say pehlay hi mout ki ghat utar jatay hayn. Yaad rakhiyay! Doulat ka nasha intehayi khatarnak hay, Nabi-e-Akram صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-ibrat Nishan hay: “dunya us ka ghar hay jis ka koyi ghar na ho aur us ka maal hay jis ka koyi maal na ho aur us kay liyay voh jama' kartay hay jis may aqal na ho. (*Shu'ab al-Īmān, vol. 7, p. 375, hadith 10,638*) hamayn dunya, maal-e-dunya aur dunyawī mansab kay peechay bhagnay, tangdasti say khouf khanay, kam wasail aur gurbat ka rona rotay rehnay kay bajaye sabr-o-qana'at aur tawakkul al Allah wali zindagi guzarni chahiyay yeh yehi hamaray Buzurgan-e-Deen رَحْمَةُ اللَّهِ nay hamayn sikhaya hay. Aiyay! Is ziman may A'ala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ ki infiradi koshish ka aik haseen waqiya suniyay aur naseehat hasil kijiay chunancha

Tangdasti ki shikayat karnay walay par infiradi koshish

A'ala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: Sadat-e-Karam may say aik sahabzaday gardish ayyam ki zid mayn agar tangdasti may muftala thay. Voh merey pas tashreef latay aur apnay halat say dil bardashta hokar muftlisi-o-gurbat ki shikayat kiya kartay. Aik din jab voh bohat hi pareshan-o-magmoom thay may nay

un say kaha: sahabzaday! Yeh Irshad farmaiyay keh jis aurat ko baap nay talaq daydi ho, kiya voh betey kay liyay halal hosakti hay? Unhohn nay farmaya: nahin. May nay kaha: aik martaba aap kay jadd-e-aala Ameer-ul-Momineen Hazrat-e-'Ali رضي الله عنه nay tanhayi may apnay chehrah mubarka par hath phayr kar Irshad farmaya: ay dunya! Kisi aur ko dhoka day, may nay tujhay aisi talaq di jis may kabhi ruj'at (ya'ani dobarah loutna) nahin. Shehzaday huzoor! Kiya is qoul kay baad bhi sadaq-e-karam ka gurbat-o-aflas may muhtala hona ta'ajub ki baat hay! Voh kehney lagay: wallah (ya'ani Allah ki qasam!) aap ki in baatohn nay mujhay dili sukoon baksh diya. **الْحَمْدُ لِلَّهِ**! Is kay baad shehzaday nay kabhi bhi apni gurbat ka shikwah na kiya. *(Malfoozat-e-Ala Hazrat, p. 162, summarized)*

Zaban par shikwa ranj-o-alam laya nahin kartay

Nabi kay naam lewa gham say ghabraya nahin kartay

Ay Ashiqan-e-Imam Ahmed Raza! Is waqiyay say maloom huwa kabhi bhi mushkil halat aur tangdasti say ghabra kar ziyadah pareshan nahin hona chahiyay. Kamiyabi dunyawī maal-o-doulat ki kasrat may nahin balkeh Allah kareem ki raza par razi rehney may hay. Yeh bhi maloom huwa jab bhi kisi Islami bhai ki islah ki zuroorat paray to bari hikmat-e-amli say us kay martaba-o-muqam ka lehaz kartay huway nayki ki dawat dayni chahiyay jaysa keh hamaray A'ala Hazrat رحمته الله عليه nay kitnay piyar bharay andaz may syed zaday par infiradi koshish kartay huway unki islah ki, koyi aisa lafz na bola jis say un ko sharmindagi ho aur na hi sakht lehja istemal kiya. Allah Pak hamayn bhi meethay andaz may nayki ki dawat ki dhoom machaney ko toufееq ata farmaye.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Kiya tangdasti bhi ne'mat hay?

Yaad rahay! Aisi tangdasti zuroor Allah Pak ki aik bohat bari ne'mat hay jo gunnahohn say ruknay ka sabab ho aur Allah Pak ki yaad say gafil na karay nayz bandah sabr-o-shukr kay sath zindagi guzaray. Magar afsos! Baaz nadan tangdasti may muhtala ho kar besabri kartay huway shikway shikayat aur rab-e-kareem ki nashukri-o-nafarmani par utar atay hayn aur baaz bay khouf to muaz Allah kufriya Kalman tak bak jatay hayn. Tangdasti-o-mohtaji may muhtala shakhs ko chahiyay keh voh Allah Pak ki bargah may aisi tangdasti say panah talab karta hay jo usay shikway shikayat, rab-e-kareem ki nashukri-o-nafarmani aur kufriya Kalman baknay par ubharay aur iman ki barbadi ka sabab ban jaye.

Makr shaytan say to bachana

Sath iman kay mujh ko uthana

Naza' may deed-e-badr ud duja ki

Meray moula to khayrat deday

(Wasa'il-e-Bakhshish, p. 128)

Gareeb-o-tangdast aur miskeen shakhs agar apni gurbat-o-muflisi par sabr, sabr aur sirf sabr karay aur logohn kay agay shikway shikayat karkay bay sabri ka muzahirah na karay to usay bohat ziyadah sawab milta hay. Gareeb is liyay bhi faiday may hay keh us kay pas gunnahohn ki dunyawī asaishayn, aalat-o-asbab aur wasail nahin hotay jabkeh kayi maldarohn aur dunya darohn kay pas yeh sab cheezayn hoti hayn. Ab baaz Gareeb log jab maldarohn aur dunyadarohn ki aysh-o-ayashiyahn aur sahooliyat ko dekhtay hayn to un kay dillohn may kuch is tarhan ki khuwahishat angraiyahn lenay lagti hayn: maslan ay kash! Meray pas bhi net hota, net wala mobile hota, computer hota, TV hota to may bhi un ki tarhan filmehn

dramay dakhta, mouseeqi suntan, apni gari may umdah qism ka tape lagwa kar ganay bajata wagherah.

Yaad rakhiyay! Gunnah ka pakka iradah karnay say insan gunnahgar hojata hay agar cheh voh gunnah na kar saka ho chunancha “Malfoozat-e-A’ala Hazrat” kay safha number 286 par likha hay: agar koyi majmua khayr ka ho (ya’ani nayk logohn ka ijtima’ ho) aur voh na janay paya auur khabar milnay par us nay afsos kiya to utna hi sawab milega jitna hazireen ko aur agar majmua shar ka ho (ya’ani buray logohn ka ijtima’ ho) us nay apnay na janay par afsos kiya to jo gunnah un hazireen (wahan moujood logohn) par hoga voh us par bhi (hoga) (*Malfoozat Ala-Hazrat, p. 286*) nayz bahar-e-shariyat hissa 16 safha number 616 par likha hay: agar gunnah kay kaam ka bilkul pakka iradah karliya jis ko “Azam” kehtay hayn to yeh bhi aik gunnah hay agarcheh jis gunnah ka azam (ya’ani pakka iradah) kiya tha usay na kiya ho. (*Bahar-e-Shari’at, vol. 3, p. 615, part 16*) pakka iradah azam kehlata hay. Jab zehen kisi cheez ko hazil karnay kay liyay pakka iradah karlay, nafs ko us ki janib ma’il kar lay aur us ko hasil karnay ki niyyat bhi karlay to yeh azam (ya’ani pakka iradah) kehlata hay. Is soorat may agar nayki ka iradah hay to us par sawab milehga aur gunnah ka iradah tha to us par pakar hogi, agar chay kisi sabab say voh us gunnah ko na karsaka. (*Tafsīr al-Sāwī, part 3, Sūrah al-Baqarah, under verse 284, vol. 1, p. 243*) is baat ko yoohn samjhiyay keh jumerat ka din tashreef laya aur shab-e-jumma ko kisi ka haftawar sunnatohn bharay ijtima’ may jana tha, achanak usay yaad aya keh aaj to shab-e-jumma hay aur mujhay haftawar sunnatohn bharay ijtima’ may shirkat karni thi laykin tab tak ijtima’ ka waqt khatam hochuka tha. Ab agar waqayi isay ijtima’ ki haziri say mehroomi ka afsos huwa to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** usay shirkat ka sawal mil jayega, laykin agar kisi nay gunnah ka

Kiya tangdasti bhi ne'mat hay?

pakka iradah kiya maslan film dekhney ki garz say cinema ghar ki taraf chala magar jab wahan pohancha to pata chala keh log to film dekh kar wapis arahay hayn, kisi nay bataya keh film to khatam ho chuki hay, yeh sun kar us nay film na dekhney par afsos ka izhar kiya to usay fulm dekhney kay pakkay iraday ka gunnah milega.

*Gunnahohn nay mayri qamar tour dali
mera hashr may hoga kiya Ilahi
Gunnahohn kay amraz say neem jaan hoon
piyay marshidi day shifa ya Ilahi
Banaday mujhay nayk naykiyohn ka sadqa
gunnahohn say har dam bacha ya Ilahi*

(Wasail-e-Bakhshish, p. 105)

Jis tarhan tangdasti ka rona rotay hayn usi tarhan kisi Azeez kay inteqal par baysabri karna aur rona peetna bhi bohat aam hochuka hay, khusoosan auratayn mayyat par bohat ziyadah roti peet'ti aur cheekhti chillati hayn. Agar kisi ka hospital may inteqal hojaye to hospital may khoob hangama kiya jata aur tour phor machayi jati hay, doctors aur hospital kay amlay ko dhamkiyahn aur galiyahn di jati hayn aur un kay khilaf na'aray bazi ki jati hay halankeh is tarhan karnay say yaqeenan marnay wala zindah nahin hosakta. Insan ki mout us kay pasmanud gan kay liyay zabardast imtehan ka ba'is hoti hay, aisay mouqay par sabr karna aur bilkhusoos zaban ko qabu may rakhna zuroori hay. Bay sabri say sabr ka ajr to zaya hosakta hay magar marnay wala palat kar nahin asakta.

*Ankhen ro ro kar sujanay walay
janay walay nahin aanay walay*

(Hada`iq-e-Bakhshish, p. 160)

Yaad rahay! Mayyat kay gham may ansu bahanay may harij nahin albattah niha karna (ya'ani mayyat kay ausaf mubalga kay sath bayan karkay awaaz say rona jis ko been kehtay hayn) haram hay. (*Bahar-e-Shariat, vol. 1, p. 854, part 4 Derived*) Rusool-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: noha karnay waliyohn ki qayammat kay din dozakh may do safayn banayi jayengi, aik saf dozakhiyohn ki dayen taraf, doosri bayen taraf, voh dozakhiyohn par yoohn bhinkti rahengi jesay kuttay bhontay hayn. (*Al-Mu'jam al-Awsaf, vol. 4, p. 66, hadith 5,229*) aik aur maqam par Irshad farmaya: noha karnay wali nay agar marnay say pehlay toubah na ki to qayammat kay din is tarhan khari ki jayengi keh us par aik kurta qatran (ya'ani raal) ka hoga aur ek kurta jarab (ya'ani khujli) ka. (*Shāḥih Muslim, p. 362, hadith 934*)

Hakeem-ul-Ummat Hazrat Mufti Ahmed Yar Khan رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: raal may aag bohat jald lagti hay aur sakht garam bhi hoti hay. Maloom hota hay keh naiha (ya'ani noha karnay wali) par us din kharish ka azaab musallat hoga kiyonkeh voh noha karkay logohn ko majrooh (ya'ani un kay dil ghamgeen-o-zakhmi) karti thi to qayammat kay din usay kharish say zakhmi kiya jayega. Is say maloom huwa noha khuwah amali to ya qouli sakht haram hay. Choonkeh aksar auratayn hi noha karti hayn is liyay umooman naiha tanees (mounas) ka seegha (ya'ani kalma Irshad) farmaya. (*Mir'āt al-Manājih, vol. 2, p. 503*)

Zamah par shikwa-e-ranj-o-alam laya nahin kartay

Nabi kay naam lewa gham say ghabraya nahin kartay

Baaz auqat aisa bhi hota hay keh kisi kay inteqal par baaz khawateen dil hi dil may khush horahi hoti hayn, is liyay keh un ki marnay walay say an ban chal rahi thi, nayz aisi auratayn ziyadah chillati aur roti hayn, laykin dil may Khushi kay laddu

Kiya tangdasti bhi ne'mat hay?

phoot rahay hotay hayn keh acha huwa mar gaya, hamari to jaan chooti, yeh tang bohat karta tha, bepardagi aur fashion nahin karnay deta tha, sharayi parda karwata tha, filmayn dramay aur ganay bajay dekhnay sun'nay par pabandi lagayi huwi thi wagherah wagherah.

Afsoso! Wafa kisi janay walay ki tarhan ja chuki hay, bhai bhai ka nahin, aye din aisi dardnaak khabrayn sun'nay ko milti hayn keh beytiyohn nay hi apnay sagay baap ko mar diya, bhai nay bhai ko qatal kardiya, jaidad kay jhagray may kayi beytohn nay baap ko is liyay mar diya keh us ki jaidad par qabza karlayn aur mazay karayn, zameen-o-jaidad to hath kiya aati ulta unhayn hathkariyahn lag jati hayn, jail ki salakhohn kay peechnay sartay hayn bil akhir sazaye mout un ka muqaddar ban jati hay.

*Hay yeh dunya bewafa akhir fana
na raha is may gada na Badshah*

*Mour thehri anay wali ayegi
jaan thehri janay wali jayegi*

*Qabr may mayyat utarni hay zuroor
jaysi karni waysi bharni hay zuroor*

*Jab Andheri qabr may tu jayega
gafil insan yaad rakh pachtayega*

*Roye ga, chillaye ga, ghabraye ga
kaam maal-o-zarr wahan na ayega*

Piyaray piyaray Islami bhaiyohn! Burhapay may insan kay aaza bekar hojatay hayn, rishtehdar sath chor jatay hayn, apnay paraye sab satatay hayn, beemariyahn aur azmaish charohn taraf say gher leti hayn, insan har cheez aur har shakhs say na

umeed aur mayus hojata hay magar afsos! Maal ki mohabbat us kay dil may jawan rehti hay jaysa keh hadees-e-pak may hay: aadmi boorha hojata hay magar us ki do cheezayn jawan rehti hayn: (1) hirz (2) lambi umeed (*Ṣaḥīḥ Muslim, p. 404, hadith 1047*) aik aur maqam par Irshad farmaya: agar ibn-e-adam kay pas sonay ki do wadiyahn hon tab bhi yeh teesri ki khuwahish karega aur ibn-e-adam ka pait qabar ki mitti hi bhar sakti hay. (*Ṣaḥīḥ Muslim, p. 842, hadith 1048, summarised*) kayi boorhay log burhapay may bhi bila zuroorat sakht mehnat kartay hayn, halankeh burhapay kay sabab unki khal latki huwi hoti hay, poocha jaye keh kahan jaa rahay hayn? To jawab milta hay: dukan par jarahay hayn aur haal yeh hota hay keh unhayn namaz ki fursat nahin milti, darhi sharif nahin rakhtay, targeeb dilayi jaye to kehtay hayn dua karayn. Un par nasehat ki koyi baat asar nahin karti, agar bar bar samjhayen to kehtay hayn: hamayn deir horahi hay aur phir dukan par ja kar dunya dari may masroof hojatay hayn. Phir akhbar may aata hay keh falahn ko bands ki gariyahn cheen' nay ki koshish may goli mar di gayi to yoohn becharay kay bands bhi chir jatay hayn aur usay mmout kay ghat bhi utar diya jata hay. Ab targeeb karnay walohn ka tanta bandh jata hay, apnay paraye sab magarmach kay ansu baha rahay hotay hayn, ehtijaj hota hay keh FIR kati jaye, qatilohn ko pakra jaye aur sakht say sakht saza di jaye wagherah wagherah. Kuch dinohn kbaad musalma rafa' dafa' hojata hay aur log us sanihay ko bhool kar apnay apnay kaamohn may mashgool hojatay hayn.yoohn hi tajirohn ya un kay bachohn ko agwakar agwa kar kay tawan ki raqam talab kartay hayn aur tawan na denay par qatal ki dhamkiyahn detay hayn balkeh aksar to qatal karkay lash kisi kacha koondi may phenk jatay hayn. Agar kabhi koyi Gareeb hath lag jaye to wrong number samajh kar chor jatay hayn keh yeh khud kangla hay hamayn kiya de sakta hay? Yaad rahay!

Kiya tangdasti bhi ne'mat hay?

Mutlaqan maldar hona koyi ayb nahin, agar insan maal kay zariyay huqooq Allah aur huqooq-ul-ibad pooray karta hay to aisa maal usay faidah dega warna halakat may muftala karega. Jis ko dunya may asaish di jati hay, us par azmaish bhi sakht ati hay takeh logohn ki ankh khulay. Hares insan ki zindagi ka bas aik hi maqsad hota hay keh bar dunya sawar jaye chahay us ki waja say qabr barbad hojaye. Is liyay apni nafs par kabhi bhia itemad nahin karna chahiyay, kiya maloom keh doulat anay kay baad insan dunya ka hokar reh jaye, huqooq Allah aur huqooq-ul-ibad may Kotahi karjaye. Fikr-e-akhirat aur qabr-o-akhirat kay muamlat say gafil hojaye, namazohn ki pabandi uth jaye, fashion parasti aur haram khori may mubala hojaye, Allah Pak ki yaad say gafil hojaye, tilawat-e-quran, zikr-o-durood aur deegar nayk kaamohn say door hokar maal kay nashay may ghum hojaye, phir daku, hasideen aur Bhatta khour peechay par jayen wagherah.

Na mujh ko azma dunya ka maal-o-za rata karkay

'Ata kar apna gham aur chashm gariyan ya Rusool Allah

(Wasail e Bakhshish, p. 340)

Ya'ani ya Rusool Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** Hamayn maal-o-doulat day kar imtehan may na daal dijiyay ga kiyonkeh ham Allah Pak ki rah may kharch nahin kar sakengay, hamayn maal-o-raz na dayn balkeh hamayn apna gham aur apni yaad aur apni mohabbat may rona wali ankhein day dijiyay.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Tangdasti door karnay kay nuskhay

Piyaray piyaray Islami bhaiyohn! Fee zamana bohat say log

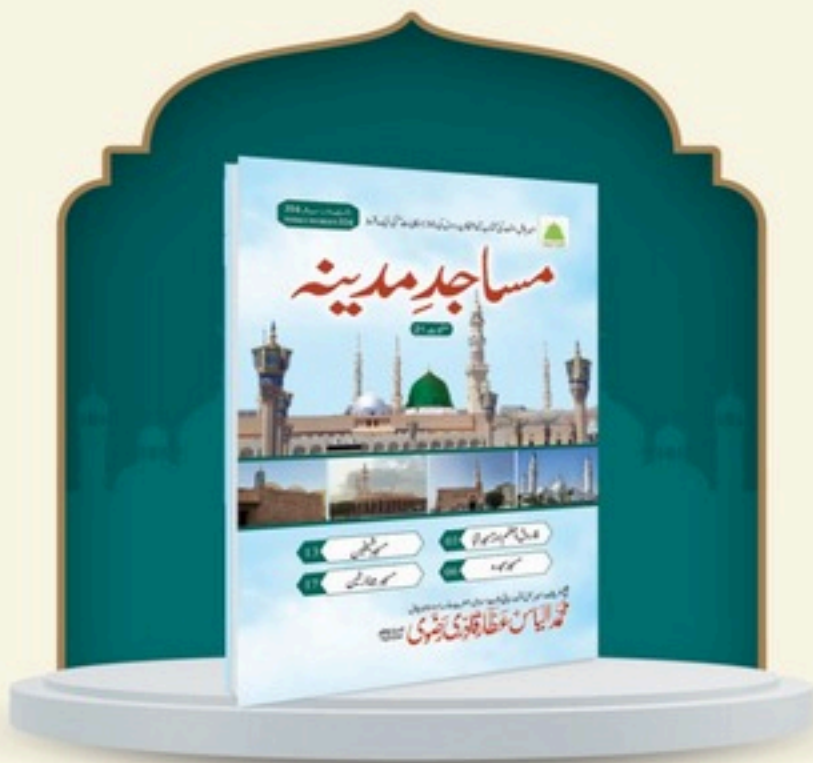
berozgari ka shikar nazar atay hayn aur jo sahib-e-Rozgar hayn to tangdasti ki waja say tarhan tarhan ki aafatohn may giriftar hayn. Agar ham namaz-e-chasht parhnay ki adat banalayn to deegar fawaid kay sath sath **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** hamaray rizq-e-halal may bhi bohat barkat hogi kiyonkeh husool-e-rizq aur tangdasti ko door karnay kay liyay namaz-e-chasht parhna behad mufeed aur mujarrab hay chunancha Hazrat-e-Shaqeeq Balkhi **رَحْمَةُ اللَّهِ عَلَيْهِ** farmatay hayn keh ham nay panch cheezohn ki khuwahish ki to voh hamayn panch cheezohn may dastiyab huween (un may say aik yeh bhi hay) keh jab ham nay rozi may barkat talab ki to voh hamayn namaz-e-shasht parhnay may mayassar ayi (ya'ani us kay zariyay rizq may barkat payi).

(Nuzhat al-Majālis, vol. 1, p. 166 selected)

Isi tarhan surah waqiya ka hamesha bilkhusoos baad-e-magrib pabandi say parhna. Namaz-e-tahajjud parhtay rehna, toubah kartay rehna aur fajr ki sunnatohn aur farzohn kay darmiyan sattu bar istagfar karna, ghar mau ayat-ul-kursi aur surah Ikhlas parhna aur bakasrat Durood Sharif parhna rizq may barkat kay asbab may say hay. *(Sunni Bahashti Zewar, pp. 609-610, summarized)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Aglay Haftay Ka Risalah



978-969-722-661-0



01082495



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