

HAFTAWAAR RISALAH:355  
WEEKLY BOOKLET:355



# Duniya ki **MUHABBAT**

ROMAN

Zuhad aur faqar  
mayn farq

Duniya ka matlab

Zuhad ka kamaal  
darjah

Zuhad kay darjaat

Payshkash: (DA'WAT-E-ISLAM)  
**AL-MADINAH-TUL-ILMIA**  
Islamic Research Center

دُنْيَا كِي مَحَبَّت

# Duniya ki Muhabbat

**Translation Department** nay is risalay ko **Roman-Urdu** mayn compose kiya hay. Agar is risalay mayn kisi bhi tarah ki kami-bayshi pa`ayn to neechay diye gaye postal ya e-mail address par **Translation Department** ko aagah kar kay Sawaab kay haqdaar baniye.

## **Translation Department (Dawat-e-Islami)**

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,  
Purani Sabzi Mandi Karachi, Pakistan

**UAN:** ☎ +92-21-111-25-26-92 – Ext. 7213

**Email:** ✉ [translation@dawateislami.net](mailto:translation@dawateislami.net)

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 **إِنْ 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.

# Fehrist

Duniya ki Muhabbat .....	1
Rozi may barkat ka behtareen wazeefa.....	1
May Duniya hoon (waqiya) .....	2
Duniya ka matlab .....	3
Duniya ki Muhabbat ki burayi .....	3
Muhabbat-e-Duniya ki noiyattayn .....	4
Talabgaran-e-Duniya ki aqsam .....	5
Sa'alba ka qissa.....	5
(2) Duniya talab karnay walohn ki doosri qism.....	7
Duniya say Muhabbat karnay walohn ka anjam.....	7
Duniya kay teen hissay .....	8
Aaysh-e-Duniya kuch nahin.....	9
Shaytani wwaswasa aur us ka jawab .....	10
Duniya ki Muhabbat ka 'ilaj.....	10
Dil say Duniya ki Muhabbat nikalnay ka sabab.....	11
Duniya ki Muhabbat say chutkaray ka behtareen tareeqa .....	12
Zuhd aur fiqr may farq .....	13
Zuhd ki Fazeelat.....	13
Zuhd kay teen martabay.....	14
Zuhd ki Alamat.....	14
Zuhd kay aqsam.....	14
Zuhd kay darjat.....	15
Zuhd kay husool kay asbab .....	16
Zuhd say Afzal halat.....	17
Zuhd ka kamal darja .....	18

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Duniya ki Muhabbat

**Du'a-e-Attar:** Ya Rab-ul-Mustafa! Jo koyi 18 safhat ka risala “Duniya ki Muhabbat” parh ya sun lay usay apnay siwa kisi ka mohtaj na kar aur us kay dil say Duniya ki Muhabbat nikal, haqeeqi Aashiq-e-Rusool bana aur usay bay hisab baksh day.

اٰمِيْنُ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Rozi may barkat ka behtareen wazeefa

Allah Pak kay piyaray piyaray akhiri Nabi Makki Madani, Mohammad Arbi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki bargah may aik shakhs hazir huwa, us nay fiqr-o-faqa aur rozi may tangi kay baray may aarz ki, Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay usay (barkat-e-rizq ka wazeefa batatay huway) Irshad farmaya: Jab tum ghar may dakhil ho to salam karo chahay ghar may koyi ho ya na ho, phir mayri bargah may salam paysh karo aur (phir) surah Ikhlas aik martaba parh lo. Us shakhs nay is par amal kiya to Allah Pak nay (us ki barkat say) us shakhs par rizq kay darwazay khol diyay yahan tak keh us nay apnay rizq ssay apnay parosiyohn aur rishtedarohn ko bhi faidah pohanchaya. (*Al-Qawl al-Badi'*, p. 273)

*Hajatayn sab rawahn huween us ki*

*hay ajab kemiya durood sharif*

*(Diwaan-e-Kafi, p. 27)*

Alfaz ma'ani: hayatayn, zurooratayn. Rawa hona, poori hona.

Ajab, ajeeb. Kemiya, maqsad hasil karnay ka zariya.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## May Duniya hoon (waqiya)

Azeem tabayi buzurg, Hazrat-e-Hameed Bin Bilal رَحْمَةُ اللهِ عَلَيْهِ say marvi hay keh Hazrat-e-‘Alaa Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ nay farmaya: aik martaba may nay khuwab may logohn ko kisi cheez kay peechay jatay dekha to may bhi us kay peechay chal diya, jab dekha to voh tootay huway daantohn wali aik kani burhiya thi jo har qism kay zewar say aarasta aur khoob zaib-o-zeenat ikhtiyar kiyay huway thi, may nay poocha: tu kon hay? Kaha: may Duniya hoon., may nay kaha: may bargah-e-Ilahi may iltija karta hoon keh voh meray dil may teray liyay bugz-o-nafrat daal day., us nay kaha: jee han! Agar aap maal-o-doulat say nafrat karengay to mujh say khud bakhud nafrat payda hojayegi. (Imam Ahmad’s Al-Zuhd, p. 265, hadith 1429)

*Duniya ko tu kiya janay bag ki ghant hay harafa*

*Soorat dekho zalim ki to kaysi bholi bhaali hay*

*Shehed dikhaye zeher pilaye, qatil, da’in, shohar kash*

*Is murdar peh kiya lalchaya, Duniya dekhi bhaali hay*

*(Hada`iq-e-Bakhshish, p. 186)*

Sharh-e-Kalam-e-Raza: Meray Aaqa A’ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ Duniya kay makr-o-farayb bayan kartay huway farmatay hayn: ay Allah kay banday! To Duniya ko kiya janta hay? Shakal-o-soorat say seedhi sadhi nazar aanay wali yeh Duniya “zeher ki puriya” hay, yeh dhokay baz aurat ki tarhan hay, yeh aisi zalima hay keh zeher ko shehed bana kar dekhati hay aur jo is

say Muhabbat karta hay yeh apnay ‘ashiq ko hi mar dayti hay, yeh Duniya bari kharab aur murdar hay us kay sath dil laganay ka koyi faidah nahin yeh aazmayi huwi baat hay.

*Alam-e-inqilab hay Duniya  
chand lamhohn ka khuwab hay Duniya  
Fakhar kiyun dil lagayen is say  
nahin achi kharab hay Duniya*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## **Duniya ka matlab**

Imam Johari kehtay hayn: Duniya ka lagvi ma’ani hay “qareeb” aur Duniya ko Duniya is liyay khetay hayn keh yeh akhirat ki nisbat insan say ziyadah qareeb hay ya us waja say keh yeh apni khuwahishat-o-lazzat kay sabab dil say ziyadah qareeb hay.

*(Islah-i-‘Amal, vol. 1, p. 128) (Al-Hadiqa-tul-Nadiyah, vol. 1, p. 65)*

## **Duniya ki Muhabbat ki burayi**

Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ nay farmaya: voh bara gunnah jis ki log Allah Pak say magfirat talab nahin kartay “Duniya ki Muhabbat” hay. *(Firdaws al-Akhbār, vol. 1, p. 402, hadith 2990)* aik aur hadees-e-pak may hay: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ya’ani Duniya ki Muhabbat tamam gunnahohn ki jar hay. *(Ibn Abī Dunyā’s Mawsū‘ah, vol. 5, p. 22, hadith 9)*

Hazrat-e-Allama Abdul Rauf Manawi رَحْمَةُ اللهِ عَلَيْهِ “Faiz-ul-Qadeer” may farmatay hayn: Jaysa keh tajurbay aur mushahiday say sabit hay keh Duniya ki Muhabbat Zahiri aur chupay har gunnah ko dawat dayti hay aur khas tour par gunnah kis ka dar-o-madar sirf isi par ho, is liyay Duniya ka

ashiq gunnah aur us ki badsoorati ko jan'nay kay bawujood Duniya ki Muhabbat may mast hojata hay. Duniya ki Muhabbat shak ki taraf lay jati hay phir makr voh (ya'ani napasandedah cheezohn) ki taraf phir haram ki taraf aur (مَعَادَا اللّٰه) kabhi kabhi Duniya ki Muhabbat kufr ki taraf lay jati hay balkeh tamam ummatayn jinhohn nay apnay Ambiya-e-Karam عَلَيْهِ السَّلَام ka inkar kiya un kay kufr ka sabab Duniya ki Muhabbat thi. Har gunnah ki asal (ya'ani jar) Duniya ki Muhabbat hay, is liyay kaha jaya hay keh Duniya shaytan ki sharab hay jo us may say piyay ga us ka nasha martay waqt hi utray ga nadil-o-sharmindeh hotay huway, Duniya ki Muhabbat tabah kun hay chand logohn kay ilawah ziyadah tar kay dil say us ki Muhabbat nahin niklaygi. (*Fayd al-Qadīr, vol. 3, p. 487, under hadith 3662 Summarized*) Imam Gazali رَحْمَةُ اللّٰهِ عَلَيْهِ farmatay hayn: jaysay Duniya ki Muhabbat tamam gunnahohn ki jar hay aisay hi Duniya say nafrat tamam naykiyohn ki asal hay. (*Al-Taysīr bi-sharḥ Jāmi' al-Ṣaghīr, vol. 1, p. 492*)

*Hamaray dil say nikal jaye ulfat-e-Duniya  
day dil may ishq mohammad Duniya meray racha yar ab  
(wasa'il-e-Bakhshish, p. 82)*

## Muhabbat-e-Duniya ki noiyattayn

Ba'az Duniya kufr hay, ba'az fisq, ba'az gaflat aur ba'az Duniya ayn iman, abu jahal ki Duniya kufr thi aur Hazrat Usman Ghani Zun-un-Noorayn (رَضِيَ اللّٰهُ عَنْهُ) ki ayn iman, yoohn hi qaroon aur firaun ki Duniya kufr thi, Hazrat Suleiman عَلَيْهِ السَّلَام ki Duniya ayn iman thi, aisay hi Muhabbat-e-Duniya agar nafsani ya shaytani ho to buri aur rehmani ya Imani ho to achi. (*Tafsīr Na'īmī, vol. 4, p. 287*)



Hazrat Mufti Ahmed Yar Khan Naeemi رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: Duniya wi zindagi voh hay jo nafsanī khuwahishat may kharch ho aur jo zindagi akhirat ki Tayyari may sarf ho voh Duniya ki zindagi nahin agar cheh Duniya may zindagi hay. Duniya ki zindagi fani hay magar jo Duniya may zindagi akhirat kay liyay hay, fana nahin.

(Achē Burē Amal, p. 72)

## Talabgaran-e-Duniya ki aqşam

(1) Voh log jo Duniya ka maal is niyyat say hasil kartay hayn keh rishtedarohn say sila rehmi Karengay aur gareebohn ki madad karengay un ka shumar sakhiyohn may hota hay agar un ka amal un ki niyyat kay mutabiq ho to ajr payengay laykin us kay bawujood un may samajhdari naam ki koyi cheez nahin kiyonkeh aqlmand voh hota hay jo kisi aisi cheez ki khuwahish na karay jis kay baray may usay pata na ho keh usay paa lenay kay baad us ka kiya haal hoga lehaza is niyyat say maal hasil karnay walay “sa’alba” kay qissay say ibrat hasil karayn. (Achē Burē Amal, p. 65) (Risalah-tul-Muzakrah, p. 41)

## Sa’alba ka qissa

Allah Pak kay piyaray piyaray rehmat walay Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat-e-babarkat may sa’alba naam kay aik shakhs nay darkhuwasht ki keh us kay liyay maldar honay ki dua farmayen. Allah Pak ki ata say ghayb ki khabrayn denay walay Akhiri Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay faramaya: ay sa’alba! Thora maal jis ka tu shukr ada karay us bohat say behtar hay jis ka shukr ada na kar sakay. dobara phir sa’alba nay hazir ho kar yehi darkhuwasht ki aur kaha: us ki qasm jis nay aap ko sachā nabi bana kar bheyja keh agar voh mujhay maal dega to may har haqq walay ka haqq ada karunga. Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay

du'a farmayi chunancha Allah Pak nay us ki bakriyohn may barkat farmayi aur utni barheen keh madinay may un ki gunjaish na huwi to sa'alba ko lay kar jungle may chala gaya aur jumma-o-jama'at ki haziri say bhi mehroom hogaya. Huzoor Pur Noor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay us ka haal poocha to Sahabah Karam رَضِيَ اللهُ عَنْهُمْ nay arz kiya keh us ka maal bohat ziyadah hogaya hay aur ab jungle may bhi us kay maal ki gunjaish na rahi. Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya keh sa'alba par afsos! Phir jab Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay zakat kay wusool karnay walay bhejay to logohn nay unhayn apnay apnay sadqat diyay, jab sa'alba say ja kar unhohn nay sadqa manga us nay kaha yeh to tax hogaya, jao may pehlay souch loon. Jab yeh log Rusool-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat may wapis aye to Huzoor (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) nay un kay kuch arz karnay say qabal do martaba farmaya: sa'alba par afsos! Us kay baad yeh ayat nazil huwi:

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنِ اٰتٰنَا مِنْ فَضْلِهٖ لَنَنصَّدَقَنَّ وَلَٰكِن كُنَّا مِنْ  
 الصّٰلِحِيْنَ ﴿٧٦﴾ فَلَمَّآ اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٧٧﴾

*Tarjuma kanz-ul-Irfan: Aur un may kuch voh hayn jinhohn nay Allah say ehed kiya huwa hay keh agar Allah hamayn apnay fazal say day ga to ham zuroor sadqa dengay aur ham zuroor sawliheen may say ho jayengay. Phir jab Allah nay unhayn apnay fazal say ata farmaya to us may bukhal karnay lagay aur mun phayr kar palat gaye.*

*(Al-Quran, part 10, Al-Tawba, verse 75-76; translation from Kanz al-Irfān)*

Phir sa'alba sadqay lekar hazir huwa to Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya keh Allah Pak nay mujhay is say qubool farmanay ki mumaniyat farmadi, voh apnay sar par khal daal kar wapis

huwa. Phir is sadqay ko khilafat-e-Siddiqui may musulmanohn kay pehlay khaleefa Hazrat-e-Abu Bakr رَضِيَ اللهُ عَنْهُ kay pas laya unhohn nay bhi usay qubool na farmaya. Phir khilafat-e-Farooqi may musulmanohn kay doosray Khalifa Hazrat-e-Umar Farooq-e-Azam رَضِيَ اللهُ عَنْهُ kay pas laya unhohn nay bhi qubool na farmaya aur khilafat-e-usmani may yeh shakhs halat hogaya. (*Tafsīr Nasafī, part 10, Al-Tawba, verse 75*)

Bargah-e-Risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may shaykh-e-tareeqat ameer-e-ahl-e-sunnat kitni khoobsurat arzu ka izhar kartay hayn:

*Na mujh ko azma Duniya ka maal-o-za rata kar kay  
Ata kar apna gham aur chashm-e-giryahn ya Rusool Allah  
(Wasa'il-e-Bakhshish, p. 340)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## (2) Duniya talab karnay walohn ki doosri qism

Is ki bhi do qismayn hayn

1. Duniya kay talabgarohn ki us qism may voh log dakhil hayn jin ka Duniya say maqsad khuwahishat ko poora karna aur Duniya ki lazzatohn say lutf andoz hona hota hay aisohn ka shumar janwarohn may kiya gaya hay.
2. Woh log jo doosrohn par fakhar karnay aur bara maldar ban kar numaya nazar aanau kay liyay maal hasil kartay hayn yeh bay waqofohn, dhokay bazohn balkeh mardodohn aur maloonohn may shumar honay hayn.

*(Achē Burē Amal, p. 67)*

## Duniya say Muhabbat karnay walohn ka anjam

Hazrat Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا nay farmaya: qayammat kay din

Duniya ko aik badsoorat ankhohn wali burhiya ki soorat may laya jayega, us kay dant aagay ko niklay hongay aur voh nihayat badsoorat hogi. Voh logohn ki tarad mutawajja hogi un say poocha jayega: kiya isay jantay ho voh kahengay ham is ko pehchan say Allah Pak ki panah chahtay hayn to kaha jayega yeh Duniya hay jis par tum fakhar kartay thay us ki waja say rishtedari kay talluqat khatam kartay thay isi kay sabab aik doosray say hasad kartay, dushmani kartay aur guroor kartay thay phir is Duniya ko jahannum may aal diya jayega to voh awaaz daygi: ay meray rab! Mayri ittiba' karnay walay aur mayri jama'at kahan hay? Allah Pak farmayega: un ko bhi is kay sath kardo. (*Ibn Abī Dunyā's Mawsū'ah, vol. 5, p. 72, number 123*)

### Duniya kay teen hissay

1. Jin may sawab hay: yeh voh hissa hay jis kay waseelay say bandah bhalayi tak pohanchata hay aur burayi say nijat pata hay. Yeh momin ki sawari, akhirat ki khayti aur kifayat karnay wali halal rozi hay.
2. Jis ka hisab hay: yeh voh hissa hay jis ki waja say tu kisi hukm ki adaigi say gafil na ho aur us ki talab may najayaz kaam ka irtikab na karay aur us kay ahl-o-agniya hayn jin ka hisab Taweel hoga, fuqra in say panch so saal pehlay Jannat may dakhil hojayengay.
3. Jis may azaab hay: yeh voh hissa hay jis may bandah tamam zuroori umoor ki adaigi say door hokar gunnahohn may muhtala hojata hay, jo is hissay ka malik banay ga ya us ko aag ki taraf barhayega aur khasaray kay ghar may dhakayl dega. (*Achē Burē Amal, p. 64*)

## Aaysh-e-Duniya kuch nahin

Sahabi-e-Rusool, Hazrat-e-Abu Zar رَضِيَ اللهُ عَنْهُ say marvi hay, Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ farmatay hayn: may nabi-e-mukkaram, noor-e-mujassam. Shehenshah-e-bani Aadam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay pas pohancha jabkeh Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka'aba tullah sharif kay saye may tashreef farma thay, jab Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay mujhay dekha to Irshad farmaya: “Rabb-e-ka'aba ki qasm! Vooch sab say ziyadah khasarah panay walay hayn.” Hazrat Abu Zar رَضِيَ اللهُ عَنْهُ farmatay hayn: may qareeb aakar beth gaya jabkeh Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bar bar yehi farmatay jarahay thay, yahan tak keh may khara hokar arz guzar huwa: ya Rusool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Meray maa baap aap par qurban! Voh kon log hayn? To Huzoor Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: voh maal-o-doulat ki kasrat walay hongay magar voh jo dayen, bayen, aagay aur pee-chay kharch karayn aur voh bohat thoray hongay aur jo bhi oonth ya gayen ya bakriyohn ka malik ho aur un ki zakat ad ana karay to voh (janwar) qayammat kay din pehlay say ziyadah baray aur motay bokar ayengay aur apnay malik ko seengohn say marengay aur kharohn say rond dalengay yahan tak keh tamam logohn ka hisab-o-kitab khatam hojayega. (*Ṣaḥīḥ Muslim, p. 385, ḥadīth 2300*)

*Tujh ko qafil fikr uqba kuch nahin  
kha na dhoka, aysh-e-Duniya kuch nahin  
Zindagi hay chand rozah kuch nahin  
kuch nahin us ka bharosa kuch nahin  
Aik din marna hay, akhir mout hay  
kar lay jo karna hay, akhir mout hay  
Aysh kar, gafil na to araam kar  
maal hasil kar, na payda naam kar  
Yaad-e-haq Duniya may subah-o-sham kar  
Jis liyay aaya hay to voh kaam kar*

*Aik din marna hay akhir mout hay*

*Kar lay jo karna hay akhir mout hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## **Shaytani wwaswasa aur us ka jawab**

Ba'az log dhoka kha jatay hayn aur yeh samajhtay hayn keh hamara badan kitna hi Duniya may masroof rahay magar hamara dil Duniya say farig aur khali rehta hay, yeh shaytani waswasa hay, bhala yeh kesay hosakta hay keh koyi shakhs darya may chalay aur paun na bhhegayn. Duniya ki missal samundar kay kharay pani ki si hay keh jitna piyogay usi qadr piyas ziyadah lagegi, Duniya kay zar-o-saman ko apnay itmenan ka zariya samajhna bari himaqaat hay jahan hamesha rehna nahin wahan itmenan kesa? (*Khuṭbāt Imam Ghazālī, p. 124*)

## **Duniya ki Muhabbat ka 'ilaj**

Duniya ki ragbat do qism par hay: aik voh jo Duniya dar ko akhiraat kay azaab ka haqdar banati hay usay haram kehtay hayn. Doosri voh jo aala darjat tak pohanchnay may rukawat hay aur usay Taweel hisab may phansanay wali hay isay halal kehtay hayn aur samajhdar aadmi janta hay keh qayammat kay maydan may hisab-o-kitab kay liyay ziyadah deir tak us ka khara rehna bhi aik azaab hay to jis ko hisa may dala gaya usay azaab diya gaya hay. Kiyonkeh Rusool-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: is (Duniya) kay halal ka hisab hoga aur haram par azaab hoga. Aur yeh bhi farmaya keh us kay halal par azaab hay laykin us ka azaab haram kay azaab say halka hay aur agar hisab nab hi ho to Jannat may hasil honay walay buland darjay

ka choot jana aur haqeer aur khaseen (ya'ani ghatiya) Duniya jo khatam honay wali hay is kay liyay afsos karna bhi to azaab hay to is baat ko Duniya may hi dekh lo keh jab tum apnay zamanay kay logohn ko Duniya wi sa'adatohn may aagay dekhtay ho to tumharay dil may kis qadr afsos payda hota hay halankeh tum jantay ho keh yeh aarzi (temporary) aur fami sa'adatayn hayn aur gadli hayn, un may koyi safayi nahin. To voh sa'adat jis ki azmat bayan say bahir hay us kay chalay janay par kis qadr afsos hona chahiyay? Zamanay guzr gaye laykin voh baqi hayn. Algarz qayammat kay din sawal ka jawab denay may zillat, khouf, khatrah, mushaqqat aur intizar hay aur yeh sab kuch ukhruwi nuqsan ka ba'is hay to Duniya thori ho ya ziyadah haram ho ya halal jab tak taqwa par madadgar na ho maloom hay aur yehi waja say keh Allah Pak Ambiya Karam (عَلَيْهِمُ السَّلَام) Awliya Karam (رَحْمَةُ اللَّهِ) aur ohir un kay baad doosray muqarribeen ko darja badarja azmaishohn may dalta hay yeh sab kuch un par Shafqat aur ehsam kay tour par hota hay takeh un ko akhirat may ziyadah hissa milay. (*Ihyā' al-'Ulūm, vol. 3, p 272*)

*Alam-e-inqilab hay Duniya*

*chand lamhohn ka khuwab hay Duniya*

*Fakhar kiyun dil lagayen is say*

*Nahin achi kharab hay Duniya*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

## **Dil say Duniya ki Muhabbat nikalnay ka sabab**

Duniya kay kaamohn may mashgool rehney kay bawujood teyra akhirat kay liyay fikr karna aur us ka shaoor rakhna, teray

dil say Duniya ki Muhabbat ko nikal dega. Aur usi ko zehed haqeeqi kehtay hayn aur yeh hamaysha hamaysha kay liyay tujhay Allah Pak kay qareeb kardega. (*Dunyā sē bē-raghbatī aūr umeedon kī kamī, p. 29*)

Duniya kay muamlay may hamesha apnay say neechay kay logohn ki taraf dekhay, upar walohn ki taraf na dekhay kiyon keh shaytan hamaysha us ki nazar ko upar walohn ki taraf phayrta hay. Shaykh-e-tareeqat, Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** nay aik mouqay par Irshad farmaya: jo Allah Pak aur us kay Akhiri Nabi **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki farmabardari may laga rehta hay, Duniya us ki khidmat may lagi rehti hay. (*Amīr-i-Ahl-i-Sunnat kī 786 Nasīhatēn, p. 15*)

## Duniya ki Muhabbat say chutkaray ka behtareen tareeqa

Imam Ghazali **رَحِمَهُ اللهُ عَلَيْهِ** farmatay hayn: tumhayn Duniya ko chornay aur maal ko taqseem karnay par ubharnay walay asbab yeh hayn: Duniya ki aafat aur us kay uyoob ko yaad karna, is baat ko zehen may rakhna keh Duniya ka nafa' bohay thora hay aur jald khatam honay wala hay aur Duniya kay sab talabgar ghatiya hayn, phir is baat ko yaad karna keh mujh par Allah Pak ki bohat sary naymatayn hayn halankeh may is ki rah may utna kharch nahin karta jitna voh mujhay ata farmata hay. Jab tum in baatohn may achi tarhan ghour karogay to tum par tark-e-Duniya ar taqseem-e-maal ka muamla aasan hojayega. Yoonhi yeh bhi yaad karo keh Duniya Allah Pak ki dushman hay aur tum Allah Pak say Muhabbat karnay walay ho aur jo kisi ko dost-o-Mehboob rakhay us kay dushman ko dushman rakhta hay. Duniya haqeeqat may mail kuchail aur murdar hay, tum dekhtay nahin keh us kay lazeez khanay kuch



hi deir baad kharab aur badbudar hojatay hayn. Poas Duniya Khushbu may basa aisa murdar hay jis kay Zahir ko dekh kar gafil log dhokay may par gaye aur aqalmandohn nay is say kinarah kashi ikhtiyar Karli. (*Minhāj al- 'Ābidīn*, p. 30)

Azeem tabayi buzurg, Hazrat Rabee' Bin Khusaim رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: apnay dillohn say Duniya ki Muhabbat nikal do, aakhirat ki Muhabbat is may dakhil hojayegi. (*Fayd al-Qadīr*, vol. 3, p. 487, under hadith 3662)

### Zuhd aur fiqr may farq

Duniya khud insan say alag ho isay fiqr (ya'ani garbat) kehtay hayn aur doosri soorat yeh hay keh bandah Duniya say alag ho, matlab yeh keh us kay pas maal aye to voh nafrat ki waja say usay napasand karay, maal kay aanay say isay takleef ho, nayz is kay shar aur is may mashgooliyat say bachnay kay liyay us say rah-e-farar ikhtiyar karay. Is halat ka naam "zuhd" hay aur jis shakhs may yeh sift payi jaye usay "Zahid (Duniya say bay ragbi rakhnay wala)" kehtay hayn. (*Ihyā' al- 'Ulūm*, vol. 4, p. 234)

### Zuhd ki Fazeelat

Sahabi rusool, Hazrat-e-Abu Hurairah رَضِيَ اللَّهُ عَنْهُ Riwayat kartay hayn do jahan kay tajwar صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-Zeeshan hay: (Duniya kay muamlay may) apnay say neechay walohn ko dekho aur apnay say upar walohn ko mat dekhi yeh tumharay liyay beehtareen naseehat hay takeh tum Allah Pak ki naymatayn nak ho betho. (*Ṣaḥīḥ Muslim*, p. 1211, hadith 7430)

Sahabi-e-Rusool, Hazrat Salman Farsi رَضِيَ اللَّهُ عَنْهُ farmatay hayn: bandah jab Duniya say bay ragbat hota hay to us ka dil hikmat

say munawwar hojata aur aaza (jism kay hissay) ibadat par madadgar ban jatay hayn. (*Minhāj al-‘Ābidīn*, p. 29)

## Zuhd kay teen martabay

Hazrat-e-Ibrahim bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: zuhd kay teen martabay hayn: aik zuhr farz hay aur voh alah pak ki haram ki huwi cheezohn say rukna hay. Doosra zuhd salamti kay liyay hay aur voh shak-o-shubhat wali cheezohn ko chorna hay. Teesra zuhd Fazeelat hasil karnay kay liyay hay aur voh Allah Pak ki halal ki huwi cheezohn ko bhi chornay may hay aur yeh zuhd ka bohay aala martaba hay. (*Mukāshafat al-Qulūb*, p. 242)

## Zuhd ki Alamat

1. Jo cheezayn moujood on us par khud na ho aur jo cheez moujood na ho us par ghamgeen bhi na ho
2. Us kay nazdeek bura kehney wala ur tareef karnay wala donohn barabar hon. Pehli Alamat maal may zuhd ki Alamat hay aur doosri jah may Alamat-e-zuhd hay
3. Allah Pak say manooos ho aur us kay dil par ata’at-e-khuda wandi ki mithas galib hi. (*Ihyā' al-'Ulūm*, vol. 4, p. 298)

## Zuhd kay aqsam

Zuhd (ya’ani Duniya say bay ragbati) ki waja say ibadat ziyadah aur buland martaba hojati hay lehaza ibadat kay talabgar par lazim hay keh voh Duniya say bay ragbat hojaye aur us say door rahay. Zuhd ki do qismayn hayn: (1) ikhtiyari aur (2) ghayr ikhtiyari

Ikhtiyari zuhd yeh hay keh jo pas na ho us ki talab na karay, jo pas ho usay taqseem kar day aur Duniya aur us kay saaz-o-saman ka iradah chour day. Jis shakhs may yeh teen khoobiyahn moujood hon voh Zahid hay, teesrsay juz ya'ani talab-e-Duniya bhi dil say nikal dena bohat mushkil hay kiyonkeh bohat aisay hayn jo upar upar say to Tarik-e-Duniya (ya'ani Duniya ko chournay walay) hayn magar un kay dillohn may Duniya ki Muhabbat chatkiyahn leti rehti hay aisa shakhs usi kashmakash may muhtala rehta hay, halankeh zuhd ki asal sham usi teesri juz say hi payda hoti hay.

Ghayr ikhtiyari zuhd yeh hay keh dil Duniya wi ashiya kay shouq-o-khayalat say sard par jaye. Jab bandah ikhtiyari zuhd apnaye ga, yoonh keh jo pas nahin usay talab na karay, jo pas hay usay door karday aur dil nay Duniya ka iradah bhi nikal day to phir us ka dil Duniya say sarz par jayega, Duniya us kay nazdeek haqeer hojayegi aur usay Duniya ka khayal na ayega aur yeh ghayr ikhtiyari zuhd hay. (*Minhāj al-Ābidīn*, p. 29)

## **Zuhd kay darjat**

1. Insan takalluf kay sath Duniya say bay ragbi ikhtiyar karay aur apni khuwahishat kay bawujood usay chornay ki koshish karay to aisa shakhs mutazahid hay aur hosakta hay voh us par hamayshgi ikhtiyar karkay zuhd ko paalay.
2. Voh apni Khushi say Duniya say bay ragbi ikhtiyar karay ya'ano voh jis cheez ki lalach kar raha hay us ki nisbat say Duniya ko haqeer janay jesay koyi shakhs do dirham kay liyay aik dirham chord eta hay aur yeh cheez us par dushwar nahin hoti laykin us ki tawajja Duniya aur apnay nafs ki taraf bhi rehti hay (ya'ani voh khayal karta hay keh

usanay bari ehem cheez ko chora hay) aur yeh bhi zuhd hay, laykin us may nuqsan ka andesha hay.

3. Teesra jab darja sab say aala hay aur voh yeh keh bandah Khushi say zuhd ikhtiyar karay aur apnay zuhd may mubalga ikhtiyar karay ayr yeh khayal na karay keh us may koyi cheez chori hay is liyay keh voh janta hay keh Duniya koyi cheez nahin, Duniya ki akhirat kay muqablay may koyi ehmiyat nahin. Aala darja yeh hay keh tum raza-e-Ilahi kay liyay is kay siwa har cheez say bay ragbat hojao aur yeh cheez Allah Pak (kay deedar) ki lazzat aur us kay siwa har naimat say zuhd ikhtiyar karnay ki pehchan say hasil hoti hay lehaza tumhayn चाहियay keh apni zuroorat kay mutabiq khana, libas, nikkah air reha'ish ikhtiyar karo, jis say tumharay badan ka guzarah ho aur tum apna difa' kar sako, yehi yaqeeqi zuhd hay. (*Lubāb al-Ihyā'*, p. 333)

### Zuhd kay husool kay asbab

Zuhd say Maqsood yeh hay keh fusoo, zaid aur ghayr zuroori cheezohn say bacha jaye garz yeh keh sirf is qadr taqat-o-qudrat moujood rahay jis say ibadat aur Allah Pak ki farmabardari kar sako. Mehez khana peena aur lazzat hasil hona maqsad na ho aur Allah Pak ko us par bhi qudrat hay keh tumhayn beghayr kisi zaahiro sabab kay jaysa keh farishtay is madi asbab-o-zaraye kay beghayr hi zindah hayn, Allah Pak ko uski bhi taqat hay keh tumhayn tumharay pas moujood shay kay zariyay zindah rakhay ya aisi shay mohayya farmaday jis ka tumhayn wehem-o-ghuman tak na ho is liyay agar tum taqwa par qaim rahogay to tumhay baqaye hayat kay liyay talab-e-Duniya wagherah ki hajat nahin aur agar zuhd ka yeh darja tumhayn hasil na ho to zad-e-akhirat aur taqwa ki niyyat say talash karo. Shehwat-o-lazzat ki garz say talash na karo

kiyonkeh jab tumhari niyyat nayk hogi to yeh talab-e-akhirat may hi shumar hogi aur is tarhan tumharay zuhd may koyi farq nahin ayega. (*Minhāj al-‘Ābidīn*, p. 32)

1. Kabhi to dozakh ka khouf aur azaab ka andesha zuhd ka sabab ban jata hay aur us zuhd ko khayefeen ka zuhd kehtay hayn
2. Kabhu ukhrawi naimatohn ki lazzat zuhd ka bais hojati hay aur us ko rajeen ka zuhd kehtay hayn yeh pehlay darjay say barha huwa hay
3. Yeh sab say aala hay masawi Allah ki janib say bay jawajjuhi aur nafs ka Allah kay ilaway ko haqeer samajh kar chour dena zuhd ka bais ho is ko haqeeqi zuhd kehtay hayn. (*Khuṭbāt Imam Ghazālī*, p. 191)

### **Zuhd say Afzal halat**

Zuhd say bhi Afzal halat yeh hay keh banday kay nazdeek maal ka hona aur na hona barabar ho. Maal milnay par na to khush ho aur na hi takleef mehsoos karay jabkeh an milnay par bhi yehi halat ho balkeh us ki halat aisi hojaye jaysay ummul Momineen Hazrat-e-Bibi ‘Aisha Siddiqua Taiyabba Tahirah رَضِيَ اللهُ عَنْهَا ki thi keh kisi nay ap ki khidmat may aik lakh dirham ka atoya nazar kiya to aap nay qubool farm aliya aur usi din taqseem farma diya. Khadima nay arz ki: aap nay aaj jo maal taqseem farmaya agar us may say aik dirham ka gosht khareed lateen to ham us say rozah iftar kartay. Farmaya: agar tum yaad dila deteen to may aisa hi karti. (*Ihyā’ al-‘Ulūm*, vol. 4, p. 235)

Jis shakhs ki kayfiyat aisi ho agar poori Duniya bhi us kay qabzay may ho to usay koyi nuqsan nahin hosakta kiyonkeh voh maal ko apnay qabzay may nahin balkeh Allah Pak kay

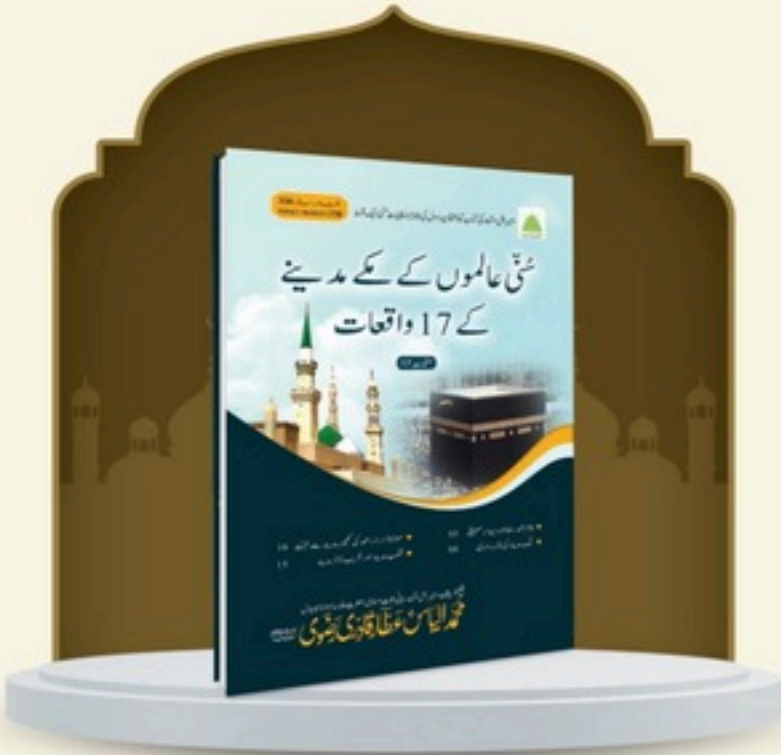
khazanay may samajhta hay aur us kay nazdeek is baat may koyi farq nahin hota keh maal us kay qabzay may hay ya kisi aur kay, aisi halat walay shakhs ka naam “mustagni” rakhna chahiyay kiyonkeh voh maal kay honay na honay donohn say bay parwa hay. (*Ibid*)

### Zuhd ka kamal darja

Maal kay muamlay ka kamal darja yeh hay keh abnday kay nazdeek maal aur pani barabar hoon, Zahir hay keh kaseer pani ka insan kay qareeb hona usay nuqsan nahin deta jaysa keh sahil samundar par rehney wala shakhs aur na hi pani ka kam hona Zarar deta hay jabkeh baqadr-e-zuroorat pani dastiyab ho. Pani aik aisi cheez hay jis ki insan ko zuroorat hoti hay, insan ka dil na to kaseer pani say nafrat karta hay aur na hi rah-e-farar ikhtiyar karta hay balkeh voh kehta hay keh may us say apni hajat kay mutabiq piyoonga, Allah Pak kay bandohn ko pilaonga aur us may bukhal nahin karoonga. Insan kay nazdeek maal ki halat bhi yehi honi chahiyay keh us kay honay na honay say usay koyi farq na paray. Jab banday ko Allah Pak ki marifat hasil hojaye aur tawakkul ki doulat Naseeb hojaye to phir usay is baat par kamil yaqeen hojata hay keh voh jab tak zindah hay baqadr-e-zuroorat rozi milti rahaygi jesa keh pani milta hay. (*Ihyā' al-'Ulūm, vol. 4, p. 237*)

*Na mujh ko aazma Duniya ka maal-o-za rata karkay  
Ata kar apna gham aur chashm-e-giryahn ya Rusool Allah  
(wasa`il-e-Bakhshish, p. 340)*

## Aglay Haftay Ka Risalah



978-969-722-627-6



01082497



فیضانِ مدینہ، محلہ سوداگران، پرائی سبزی منڈی کراچی

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net