

Haftahwaar risalah



Ameer-e-Ahl-e-Sunnat امير اهل السنة والجماعة  
ka taqriban 37 saal pehlay ka bayan

# 'Ajeeb Aazmaish

- Sabr awwal sadmay par hota hai
- Husool-e-maal ke liye deen dao par
- Insan ke teen maal
- Betay ko narmi se samjhanay par pakar

Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat,  
Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal  
**Muhammad Ilyas Attar Qadiri Razavi** 

## Ajeeb Aazmaish

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ  
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Ajeeb Aazmaish<sup>1</sup>

### Du'a-e-'Attar

Ya Rabb-e-Kareem! Jo koi **15** safhat ka risalah "**Ajeeb Aazmayesh**" parh ya sun le, use ehsaan faramoshi wa nashukri se mahfooz farma, aur use maan baap aur khaandaan samet be-hisaab bakhsh de.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood-e-Paak ki Fazilat

Farmaan-e-Aakhiri Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : **أَوَّلَى النَّاسِ فِي يَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ** : Ya'ni Qayamat ke din logon mein sab se zyada mere qareeb woh shakhs hoga, jo sab se zyada mujh par Durood Shareef parhta hoga. <sup>2</sup>

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Qayamat mein sab se aaraam mein woh hoga, jo Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke saath rahe aur Huzoor ki hamrahi naseeb hone ka zariya Durood Shareef ki kasrat hai. Is se ma'loom hua ke Durood Shareef behatareen neki hai ke tamam nekiyon se Jannat milti hai aur is se Bazm-e-Jannat ke Dulha صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ milte hain. <sup>3</sup>

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<sup>1</sup> Ye bayan Sheikh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi Ziya`i دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ne 15 Zul-Qa`dat-il-Haram 1408 Hijri ba-mutabiq 30 June 1988 Eeswi ko Dawat-e-Islami ke awwalin Madani Markaz Jami' Masjid Gulzar-e-Habib Karachi mein 'Aashiqaan-e-Rasool ke haftawar sunnaton bharay ijtima' mein farmaya tha. Jisay Al-Madina-tul-'Ilmiyyah ke sho'bay "Bayanat-e-Ameer-e-Ahl-e-Sunnat" ne murattab kiya hai.

<sup>2</sup> Tirmizi, p. 144, Hadith 484

<sup>3</sup> Miraat-ul-Manajeel, vol. 2, p. 100

*Hashr me kiya kiya mazay waraftagi ke lun Raza*

*Lout jaun pa kay wo daman-e- 'Ali hath me'*

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلَّى اللهُ عَلَى الْحَبِيبِ

## 'Ajeeb Aazmayesh

Hazrat-e-Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ se riwayat hai ke Nabi-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Allah Pak ne Bani Israeel ke teen aadmiyon ko aazmaaya — un mein se ek korhi tha (jise Juzaami bhi kehte hain), doosra ganja aur teesra andha.

Chunancha Allah Pak ne ek farishta insaani shakl mein un teeno ke paas bheja. Woh farishta pehle korhi ke paas aaya aur us se poocha: Tumhein sab se zyada kya cheez pasand hai? Us ne kaha: Mujhe khoobsoorat aur dil-aawez rang aur jism ki behtareen khaal chahiye, kyunke juzaam ki wajah se log mujh se nafrat karte hain. Farishte ne us Juzaami ke badan par haath phera to us ki beemari ek dam jaati rahi aur use nihayat dilkash aur khush-rang khaal de di gayi. Phir farishte ne mazed sawaal kiya: Tumhein kis qism ka maal zyada pasand hai? Us ne oont ya gaay ka kaha. Use das maah ki ek gaabhin (hamilah) oontni de di gayi aur farishte ne use du'a di ke Allah Pak tujhe is mein barkat de.

Is ke baad farishta ganje ke paas aaya aur us se poocha: Tujhe kon si cheez sab se zyada pasand hai? Us ne kaha: Khoobsoorat baal mujhe sab se zyada pasand hain aur yeh ganj mujh se door ho jaaye jis ke baais log mujh se nafrat karte hain. Farishte ne us ke sar par haath phera to us ka ganjpan fauran jaata raha aur use khoobsoorat baal de diye gaye. Phir farishte ne us se poocha: Tumhein kis qism ka maal zyada pasand hai? Us ne kaha: Gaay. Usi waqt ek gaabhin gaay use de di gayi aur farishte ne us se kaha: Allah Pak tujhe is mein barkat 'ata farmaye.

Phir woh farishta insaani shakl mein andhe ke paas pahuncha aur us se poocha ke tujhe kon si cheez sab se zyada pasand hai? Us ne kaha: Allah Pak mujhe bina'i 'ata kar de taake main logon ko dekh sakoon. Farishte ne us ke chehre par haath

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<sup>1</sup> Hada`iq-e-Bakhshish, p. 104

phera to Allah Pak ne fauran us ko bina'i 'ata farma di. Phir farishte ne us se poocha: Tumhein kis qism ka maal pasand hai? Woh bola: Bakri. Use ek gaabhin bakri de di gayi aur farishte ne us ko bhi barkat ki du'a di aur chala gaya.

Korhi, ganje aur andhe — un teeno ke yahaan oonton, gayon aur bakriyon ke khoob bachche hue aur naslein barhin, teeno khoob maaldaar hogaye. Juzaami ke yahaan oonton se waadi bhar gayi, ganje ke yahaan gayon se waadi bhar gayi, andhe ke yahaan bakriyon se waadi bhar gayi.

Ab wahi farishta korhi ki shakl ikhtiyar kar ke bataur-e-imtihan, korhi se sehat yaab hone wale shakhs ke paas aaya aur us se kaha: Main ek miskeen musafir hoon, mere safar jaari rakhne ke wasaail khatam ho gaye hain, mere liye aaj pahunchne ki soorat nazar nahin aati magar yeh ke Allah Pak ki madad se aur phir teri madad se. Main tujh se us ke naam par jis ne tujhe dilkash rang wa roop, haseen-o-jameel jild aur kaseer maal 'ata kiya hai, ek oont ka sawaal karta hoon taake main apna safar jaari rakh sakoon. Woh kehne laga: Mere zimme bohat saare huqooq hain. Is par farishte ne kaha: Main tujhe jaanta hoon, kya too wahi korhi nahin jise log achool samajhte aur ghinn karte the? Aur too kodi kodi ka mohtaaj nahin tha? Phir Allah Pak ne tujhe yeh husn-o-jamaal aur maal 'ata kiya. Korhi bola: Aisa nahin hai, main to baap dada se aisa hi hoon. Yeh sun kar farishte ne kaha: Agar too jhoot bol raha ho to Allah Pak tujhe phir waisa hi bana de jaisa too pehle tha.

Is ke baad farishta ganje ke paas usi ki soorat mein, ganj ke saath pahuncha aur is se bhi usi tarah sawaal kiya jis tarah Juzaami se kiya tha. Is ganje ne bhi waisa hi jawab diya jaisa jawab korhi ne diya tha. Is par farishte ne wahi baat kahi jo korhi ko kahi thi — ya'ni agar too jhoot bol raha ho to Allah Pak tujhe phir waisa hi bana de jaisa too pehle tha.

Phir farishta andhe ke paas andhe hi ki shakl mein gaya aur kehne laga: Main andha mohtaaj musafir hoon, mere safar jaari rakhne ke wasaail khatam hogaye hain, aaj mujhe pahunchne ki koi soorat nazar nahin aa rahi magar yeh ke Allah Pak ki madad se phir teri madad se. Main us Allah Pak ke waseele se jis ne tujhe bina'i waapas ki, tujh se bakri ka sawaal karta hoon jis ke zariye main apni manzile-maqsood tak pahunch sakoon. Andhe ne jawab diya: Beshak main naabina tha, Allah Pak ne apne fazl-o-karam se mujhe bina'i 'ata farmayi, lihaza tum jitni

bakriyan chaho le lo aur jitni chaho chhod do. Khuda ki qasam! Tum Allah ke naam par jo kuch lo ge, main us par naagawari ka izhaar na karoonga. Farishte ne kaha: Too apna maal apne qabze mein rakh. Baat yeh hai ke Allah Pak ki taraf se tum teeno ka imtihaan liya gaya tha — Allah Pak tujh se khush aur tere dono saathiyon — korhi aur ganje — se naraaz hogaya.<sup>1</sup>

Pyare pyare Islami bhaio! Is Hadees-e-Mubarakah se pata chala ke ehsaan faramoshi aur nashukri bohat bara jurm hai, aur jo ehsaan faramoshi aur nashukri karta hai woh dunya mein bhi zaleel-o-khwaar hota hai aur mahshar mein bhi zillat-o-ruswai us ka muqaddar banti hai. Zara ghaur keejiye! Ganja aur korhi jo pehle bohat takleef mein the, jab unhein rahat mili to woh Allah Pak ko bhool gaye, us ki raah mein apna maal dene se inkaar kar diya aur jhoot ka bhi sahara liya — to aakhir kaar zaleel-o-khwaar ho kar rah gaye. Aaj kal bhi bad-qismati se agar kisi se koi nek kaam ke liye sawaal kare to log tarah tarah ke jhoot bolte hain — maslan: 'Mere paas gunjaish nahin hai', 'Mere saath filaan aur filaan masaail hain' — yun kayi jhoot bol kar taal mataul se kaam lete hain. Yeh kyun nahin sochte ke jab Allah Pak ne mujhe maal diya hai to us ki raah mein apna maal kharch kar ke dheeron sawaab kamayein. Haan! Agar dene wala sawaal karne wale se mutma'inn na ho aur samajhta ho ke woh fraud karega ya us ki raqam sahih jagah kharch na hogi, to phir agarche use na de, lekin is haalat mein bhi jhoot ka sahara lena jurm hoga. Lihaza agar nahin dena chahta to jhoot bole baghair mana kar de. Bahr haal aaj hamare muashere mein nashukri ki fiza qaim hai. Nashukri aam kyun na ho ke jab Shaitaan la'een ko bargaah-e-Ilaahi se dhutkara gaya to us ne Allah Pak ki bargaah mein 'arz kiya tha: 'Main tere bandon ko aage peechhe aur dayen bayen se bahkaonga aur Too un mein se aksar ko shukr guzaar na paye ga' — jaisa ke Allah Pak Quraan-e-Kareem mein Shaitaan ke is qol ki khabar dete hue irshad farmata hai:

ثُمَّ لَا تَبِيتُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ

شُكْرِينَ

<sup>1</sup> Bukhari, vol. 2, p. 463, Hadith 3464 Multaqatan

*Phir zarur main un ke paas aaoon ga un ke aagay aur pichhay aur dahnay aur bayen se aur Tu in mein aksar ko shukr-guzar na paye ga.<sup>1</sup>*

## Shukr Guzaar Banday Kam Hain

Isi tarah Allah Pak ne Quraan-e-Kareem mein irshad farmaya: Mere thode hi bande shukr guzaar honge — jaisa ke Parah 22, Surah Saba ki Aayat number 13 mein Irshad-e-Rabb-ul-'Alameen hai: **وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ** Tarjama-e-Kanz-ul-Iman: Aur mere bandon mein kam hain shukr waale.

Ae 'Aashiqaan-e-Rasool! Waqi'i haqeeqi ma'non mein shukr aur sabr karne waale bande bohat kam hain. Albatta zabaani jama' kharch bohat zyada hai. Ise yun samjhiye ke jis tarah hamare yahaan bohat se log doosron ke saamne apne masaa'ib-o-aalam ka rona rote aur tarah tarah ke dukhde sunate hain — maslan: 'Sahib! Qarza bohat charh gaya hai' ya 'filaan beemari hai aur doctor operation ka bol raha hai waghera waghera.' Phir jab aise logon ko tasalli di jaati hai aur sabr karne ko kaha jaata hai to jawab milta hai: Main to sabr hi kar raha hoon. Ab agar koi apni bharaas nikaalne ke baad kahe ke 'Main sabr hi kar raha hoon' to ise sabr kehna durust nahin hoga. Isi tarah jab kisi ki jeb katati hai to woh bila-zaroorat logon ko batata aur jeb-katre ko khoob gaaliyan nikalta hai aur phir kehta hai ke 'Main sabr kar raha hoon' — to yeh sabr nahin, hamaaqat hai, aur ise sabr samajhna us ki khush-fahmi hai.

## Sabr Awwal Sadme Par Hota Hai

Pyare pyare Islami bhaio! Hadees-e-Paak mein hai: **Sabr awwal sadme par hota hai.**<sup>2</sup> Baad mein to sabr aa hi jaata hai. Dekhiye! Jab kisi ke yahaan mayyat hoti hai to ghar waale phoot phoot kar rote, magar **مَعَادَ اللَّهِ** ba'az log aah-o-zaari karte hue haath paon chalate, baal nochte aur kapde phaar daalte hain — yeh haraam hain.<sup>3</sup> Phir waqt guzarne ke saath saath aahista aahista normal ho jaate hain.

<sup>1</sup> Al-Quran, Al-Baqarah, verse 142; translation from Kanz al-'Irfan

<sup>2</sup> Bukhari, vol. 1, p. 441, Hadith 1302

<sup>3</sup> Fatawa Hindiyah, vol. 1, p. 167 Mafhooman

Hamare yahaan Gujarati mein kahaawat hai: '**Dukh nu oswad dhaara**' — ya'ni gham ki dawa ayyam hain, ya'ni jyun jyun din guzarte jaate hain, gham mundamil ho jaata hai, zakhm bhar jaata hai.

Isi tarah awaaz se rona mana hai, albatta awaaz buland na ho to rone ki maaaa'nat nahin.<sup>1</sup>

Yaad rakhiye! Sabr ka sawaab tabhi milega ke banda awwal sadme par sabr kare aur koi be-sabri wala jumla zabaan se na nikale. Lihaza mayyat waghera, gham ke mauqe par aadmi apne aap ko qabu mein rakhe aur be-sabri ka muzaahirah hargiz na kare — tabhi to sabr hai. Waise bhi dinon ke guzarne ke saath sabr aa hi jaata hai. Haqeeqi sabr yeh hai ke waqi'i aap ki tabiyat kharaab ho aur koi pooche to aap kahein: 'Allah Pak ka shukr hai.' In alfaaz ke saath saath dil ki kaifiyyat bhi yahi ho aur koi be-sabri wala jumla zabaan se ada na hone paye.

## Sabr ki Fazilat

Ae 'Aashiqaan-e-Rasool! Sabr bohat bare ajr-o-sawaab ka baa'is hai. Qayamat ke din sabr karne walon ko jama' kiya jaayega to ek bohat bara giroh jama' ho jaayega aur phir Allah Pak unhein bila hisaab-o-kitaab Jannat mein daakhil farmayega.<sup>2</sup>

## Saabireeen wa Shaakireen Bohat Kam Hain

Afsoos! Aaj kal Saabireen wa Shaakireen hain kahaan? Honge to mazaaron mein honge. Ab soorat-e-haal yeh hai ke zara sa kaanta chubhe ya sar mein dard ho jaaye to log aasmaan sar par utha lete hain. Hamare aslaaf ka tarz-e-'amal aisa nahin tha — woh khud bhi musibaton par sabr karte aur doosron ko bhi is ki talqeen kiya karte the. Is zimn mein Allah Pak ki nek bandi Hazrat-e-Sayyidatuna Rabi'ah Basriyyah رَحْمَةُ اللَّهِ عَلَيْهَا ke saath pesh aane wala ek waaq'ia suniye aur apne liye sabr-o-shukr ka khazaana ikhatta keejiye. Chunanacha ek martabah Hazrat-e-Rabi'ah Basriyyah رَحْمَةُ اللَّهِ عَلَيْهَا ne ek shakhs ko sar par patti baandhe dekh kar us ka sabab poocha to us ne 'arz ki: Sar mein bohat dard hai is liye patti baandh rakhi hai. Aap ne us se farmaya: Tumne sehat mandi ke shukraane ki patti kabhi nahin

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<sup>1</sup> Al-Jawharah-un-Nayirah, p. 139

<sup>2</sup> Al-Zuhd li-Ibn Mubaarak, p. 226, Hadith 643 Multaqatan

baandhi aur ek din sar mein dard kya hua, tumne shikayat ki patti baandh li hai. <sup>1</sup>

## Buzurgaan-e-Deen Musibat Chhupaya Karte The

Pyare pyare Islami bhaio! Buzurgon ka tareeqa-e-kaar tha ke agar unhein koi takleef pahunchti to bila-zaroorat use kisi par zaahir nahin karte the. Yahaan tak ke ba'az buzurgon ke haalaat mein yeh bhi likha hai ke jab woh beemaar hote to kisi ko apne paas mulaaqaat ke liye nahin bulaate the taake logon ko un ka beemaar hona ma'loom na ho sake. <sup>2</sup>

## Insaan Bara Na-shukra Hai

Bahr haal yeh tasawwuf ka nukta tha jo 'arz kiya. Tasawwuf deen se hat kar nahin — jo baat deen se hat kar ho woh theek nahin. Juhala kehte hain: 'Hum to faqeer hain, Shari'at aur hai aur Tariqat aur hai.' Yeh hamaaqat ho sakti hai — aisi koi Tariqat nahin jo Shari'at se juda ho, un ko alag alag nahin kaha ja sakta. Jo aisa kahe woh fraudiya hai. Jis ko dekho woh yun kehta hai: 'Ji faqeer ne yun kiya, faqeer ne yun kaha waghera.' Halankeh faqeer hona bohat bari baat hai — mere aur aap jaise faqeer to gali gali mein phirte hain. Haqeeqi faqeer ki ta'reef bari buland hai. Faqeer mein 4 huroof hain: Fa, Qaaf, Ya aur Ra. Un mein 'Fa' se muraad faaqah — ya'ni bhooka rehna. Aap to 4 baar dat kar khaate hain, aap kaise faqeer hogaye? Aap ne kabhi 'Fa' ka bhi haqq ada nahin kiya, roza aap se ek nahin rakha jaata — aap faqeer aur Sufi kab se ban baithe? Aur faqeer apne munh se apne aap ko faqeer nahin kehta — woh to log us ke afaal aur kirdaar ki wajah se us ko faqeer kehte hain. Faaqah shayad aap ke khaandaan mein se kabhi kisi ne nahin kiya hoga aur aap faqeer ban baithe! Phir 'Qaaf' se muraad qanaa'at hai — ya'ni jitna mil jaaye us par sabr karna. Maslan kisi se kaha jaaye: Aap ki tankhaah kitni hai? To jawab milta hai: Ji 1500 hai, poora nahin hota,

du'a karo 2000 ho jaaye. 2000 mil jaayein to kahenge: 2500 mil jaayein. Mere Aaqa Sheikh Sa'di رَحْمَةُ اللهِ عَلَيْهِ bari pyaari baat farma gaye: 'Tawangari beh dil ast nah beh maal' — ya'ni maaldari dil se hoti hai maal se nahin. Maaldar to Namrood,

<sup>1</sup> Tazkirat-ul-Awliya, vol. 1, p. 72 Mulakhkhasan

<sup>2</sup> Ihya-ul-'Uloom, vol. 4, p. 362 Maakhuzan

Fir'aun, Qaroon aur Abu Jahl bhi tha. Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ buzurgon ka qol naqal karte hain: Daulat — paise, dirham-o-dinar — saanp aur bichhu hain, ise wahi haath lagaye jo saanp aur bichhu se bachne ka mantar jaanta ho. Kisi ne 'arz kiya: Is ka mantar kya hai? To farmaya: Is ka mantar yeh hai ke halaal tariqe se haasil kare aur mauqa-o-mehal par use kharch kare.<sup>1</sup>

Pehle ke log halaal tariqe se maal haasil karte the. Ab kaun aisa karta hai, yeh hum nahin jaante. Aaj kaseer maaldar woh hain jo choriyaan karte honge, rishwat aur sood ka len den aur ma'loom nahin kya kya karte honge. Allah Pak hamare haal-e-zaar par raham farmaye.

امین بجا خاتم النبیین صلی اللہ علیہ وآلہ وسلم

Aap ki yeh khwaahish hogi ke raaton raat 5 laakh ka in'aami bond lag jaaye, ya is chakkar mein honge ke raaton raat ameer ban jaayein. Bahr haal is ka mantar koi nahin jaanta, is liye jitna saanp bichhu ka zakheerah — ya'ni maal-o-daulat — kam ho, utna acha hai. Isi tarah aage Hazrat Sheikh Sa'di رَحْمَةُ اللهِ عَلَيْهِ ne farmaya: 'Buzurgi beh **'aql ast nah beh saal'** — ya'ni buzurgi 'aql se hoti hai na ke 'umr se. Ya'ni aisa nahin ke jo 'umr raseeda hai wahi buzurg hai. Safed baal hogaye, kamar jhuk gayi aur gaaliyan bhi de rahe hain — phir bhi buzurg hain? Aisa nahin.

Fi zamaanah shukr guzaar banda talaash karna bohat mushkil hai, jaisa ke Allah Pak ne Quraan-e-Paak mein Ghaziyon ke ghoon ki qasam yaad farmane ke baad insaan ke nashukra hone ko bayaan farmaya hai. Chunancha irshad hota hai:

وَالْعِدَايَةِ صَبْحًا ۖ فَالْمُؤْرِيَةِ قَدْحًا ۖ فَالْمُغِيْرَةِ صُبْحًا ۖ فَاتْرَنَ بِهِ نَفْعًا ۖ فَوَسْطَنَ بِهِ  
جَمْعًا ۖ اِنَّ الْاِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝ وَاِنَّهٗ عَلٰى ذٰلِكَ لَشٰهِيْدٌ ۝ وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝

*Qasam un ki jo daurtay hain sinay se aawaz nikalti hui phir pattharon se aag nikaltay hain sum maar kar phir subh hotay taraj karte hain phir us waqt ghubar uratay hain phir dushman ke bich lashkar mein jate hain. Be-shak aadmi apnay Rab ka bara na-shukra hai aur be-shak wo is par khud gawah hai aur be-shak wo*

<sup>1</sup> Mukashafat-ul-Quloob, p. 143 Maakhuzan

*maal ki chahat mein zarur karra (sakht) hai.*<sup>1</sup>

## Apne Na-shukra Hone Par Khud Gawah

Pyare pyare Islami bhaio! Allah Pak ne jahaan insaan ke nashukra hone ko bayaan farmaya hai wahaan yeh bhi bayaan farmaya hai ke insaan apne nashukra hone par khud gawaah hai — is tarah ke insaan apne afaal aur kirdaar ke zariye apne nashukra hone par khud gawaah hai. Dekhiye! Hum zabaan se to kehte hain ke Allah Pak ka shukr hai, lekin pareshaniyon ki wajah se dil mein bhari hui bharaas bhi nikaal dete hain — aisa hi hamara shukr hai. Agar hum shukr guzaar bande hote to hamein maal haasil karne ke liye itni bhaag doud aur mara maari na karni parti jitni hum karte hain. Hum sahih ma'non mein na Allah Pak ka shukr ada karte hain aur na sabr karte hain.

## Maal ki Muhabbat mein Shadeed

Aah! Insaan nashukra hone ke saath saath maal ki muhabbat mein bohat shadeed bhi hai, chunancha Allah Pak irshad farmata hai: **وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ** "Tarjama-e-Kanz-ul-Iman: Aur beshak woh maal ki chaahat mein zaroor karra hai."<sup>2</sup>

Is Aayat-e-Mubarakah ki tafseer mein mufasssireen ne bayaan farmaya hai ke insaan 'ibadat ke ma'amle mein kamzor magar maal ki muhabbat mein mazboot hai.<sup>3</sup>

Pyare pyare Islami bhaio! Yeh haqeeqat hai ke insaan nekiyon ke ma'amle mein sust aur daulat ke ma'amle mein chust hai. Ise yun samjhiye ke agar kisi se kaha jaaye ke ek martabah Durood-e-Paak parhne se das rahmaten naazil hoti hain, das gunaah maaf hote hain, das darjaat buland hote hain aur das ghulaam aazaad karne ka sawaab milega, lihaza ek hazaar martabah Durood-e-Paak parh lejiye, bari fazilat haasil hogi — shayad woh nahin parhe ga. Agar yeh baat akhbaar mein chhapwa di jaaye ke jo Nochandi Shab-e-Jumu'ah ko ghar ke kisi kone mein ba-

<sup>1</sup> Al-Quran, Al-'Adiyat, verse 1-8; translation from Kanz al-Iman

<sup>2</sup> Al-Quran, Al-'Aidyat, verse 8; translation from Kanz al-Iman

<sup>3</sup> Tafseer-e-Kabeer, Parah 30, Al-'Adiyaat, Tahat-al-Aayah: 8, vol. 11, p. 262

wuzu do zaano baith kar sar jhukaye ek hazaar martabah Durood Shareef parhe ga, aindah prize bond ki qur'a andaazi mein us ka paanch laakh ka in'aam niklega — to ab baithe baithe kisi ki rerh ki haddi akkar jaaye ya koi sugar, dil ya deme ka mareez ho, laazimi parhe ga, chahe use ambulance mein daal kar hospital hi kyun na le jaana pade — kyunke paizon ka ma'amalah hai.

Isi tarah bohat se log apni mulaazamat ka grade barhaane ke liye ta'awwuzaat lete aur lambe lambe wazife karte hain, lekin mahaz sawaab kamaane ki niyyat se ek hazaar martabah Durood-e-Paak parhne se katrate hain.

Yaad rakhiye! Ba'az logon ki maut ki wajah un ka maal hota hai. Aye din akhbaar mein is tarah ki khabrein chhapti rehti hain ke: 'Prize bond bechne walon ko daakuon ne goli maar kar prize bond chheen liye', 'Filaan bank ke 'amle ko daakuon ne firing ka nishana banaya aur raqam loot kar le gaye waghera waghera.' Jabke ghareeb insaan daakuon ki goliyon ka nishana bohat kam bante hain.

### Husool-e-Maal ke liye Deen Daw Par

Pyare pyare Islami bhaio! Thande dil se socho! Jis maal ke husool ke liye insaan apne deen tak ko daaw peh lagaata hai, jhoot bolta hai, rishwat leta hai, yahaan tak ke sood ka bhi lihaaz nahin karta — afsos! — ek din us maal ko chhod kar dunya se rukhsat ho jaata hai. Aap kitna jiyo ge: saath saal, sattar saal, assee, nabbe, sau saal ya zyada se zyada sawa sau saal tak hi jiyo ge. Phir 'umr ke aakhri hisse mein andhe, behre aur kamzor ho jao ge, bistar par pare raho ge. Pichle dinon akhbaar mein aaya tha ke ek sau battees (132) ke boodhe ya budhi ka intiqaal hogaya — shayad sab se 'umr raseeda yahi thi dunya mein. Ma'zarrat ke saath, itna aap nahin jiyo ge. 132 saal jeene waale ne asal maal khaaya hoga — aap ne to abhi se jawani mein chashma pehna hua hai.

Aaj hum ne bohat taraqqi kar li hai. Screen dekhne ki wajah se hamari nazar par bohat zyada asar parta hai. Isi tarah jab gaariyon ke horn bajte hain to un ki awaaz kaanon se takraati hai jis ki wajah se sunne ki quwwat aahista aahista kamzor hoti chali jaati hai, kyunke kaan ke liye awaaz sunne ki ek limit hai — us se zyada tez awaaz kaan ke parde se takraati rahe gi to yeh kharaab ho jaayenge. Isi tarah har ghar mein gaane bajte hain aur yeh sunna bhi gunaah hai aur gunaah ka asar sehat par bhi parta hai. Badnigaahi aur taank jhaank karne se nazar kamzor hoti

hai aur gaane baaje sunne se quwwat-e-samaa'at par asar parta hai. <sup>1</sup>

Yaad rahe! Jahaan dunya mein badnigaahi se nazar kamzor hoti hai, waheen marne ke baad is jurm ke sabab aankhon mein keel thonk diye jaayenge. <sup>2</sup> Ek riwayat mein yeh bhi hai ke jo shakhs apni aankh ko haraam se pur karta hai, Allah Pak ba-roz-e- Qayamat us ki aankh mein Jahannam ki aag bhar dega. <sup>3</sup> Isi tarah jo log gaane baaje sunte hain un ke kaanon mein keel thonk diye jaayenge. <sup>4</sup> Zara ghaur karein! Aaj agar kaan mein tinka chubh jaaye to bardaasht nahin hota — ba-roz-e- Qayamat agar kaanon mein keel thonk diye gaye to kaise bardaasht kar paa'enge?

Pyare pyare Islami bhaio! Aap ne Surah 'Adiyaat ki chand Aayaat-e-Mubarakah se muta'alliq kuch tafseel suni. Mazed Aayaat-e-Mubarakah mulaahiza keejiye, chunancha Allah Pak irshad farmata hai:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۗ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ ۝

*To kya nahin janta jab uthaye jayen ge jo qabron mein hain aur khol di jaye gi jo sinon mein hai be-shak un ke Rab ko is din un ki sab khabar hai.*<sup>5</sup>

Ae 'Aashiqaan-e-Rasool! Apne rozaana ke a'maal mein behtari laane ke liye apni zindagi ka hisaab lagaiye. Maslan hum dunya mein zyada se zyada saath saal guzaareng. Ab yeh dekh leejiye ke 'aam taur par aaraam ka waqt awsatan yaumiyah aath ghante hai. Agar rozaana aath ghante sone ka hisaab lagaya jaaye to saath saal mein se bees saal to sone mein guzar jaayenge aur baaqi chaalis saal doosre kaamon ke liye reh jaayenge. Ab ghaur keejiye ke un chaalis saalon mein hum kya kya karenge? Phir is hawaale se bhi soochiye ke hamein qabr mein kitna 'arsa rehna hai? Is ka bhi hisaab laga len. Isi tarah un logon ke baare mein soochiye ke jo hazaaron saal se qabron mein hain aur un mein se koi bhi waapas lot kar dunya mein nahin aaya. Ab apna yeh zehen bana'iye ke ek din hamein bhi

<sup>1</sup> Hilyat-ul-Awliya, vol. 7, p. 385 Maakhuzan

<sup>2</sup> Mu'jam Kabeer, vol. 8, p. 156, Hadith 7666 Multaqatan

<sup>3</sup> Mukashafat-ul-Quloob, p. 10

<sup>4</sup> Mu'jam Kabeer, vol. 8, p. 156, Hadith 7666 Multaqatan

<sup>5</sup> Al-Quran, Al-'Aidyat, verse 9-11; translation from Kanz al-Iman

maut aayegi aur hum bhi kitne lambe 'arse tak qabr mein rahenge — kuch pata nahin hai. Niz hamein bhi wahi kafan diya jaayega jo footpath par pari la-waaris mayyat ko diya jaata hai. Jo maal hum ne kamaya aur jise haasil karne mein hum ne bohat bhaag doud ki, woh hamari aulaad ke liye reh jaayega aur hamare kisi kaam na aayega.

## Insaan ke Teen Maal

Ae 'Aashiqaan-e-Rasool! Hamara maal wahi hai jise hum ne kha liya, pehen liya ya phir Allah Pak ki raah mein kharch kar diya. Jaisa ke Hadees-e-Paak mein hai: Insaan kehta hai ke mera maal, mera maal — us ke to teen maal hain: pehla maal us ne kha kar hazm kar liya, doosra maal us ne pehen kar purana kar liya, teesra maal Allah ki raah mein de kar aage ko chalta kar diya. <sup>1</sup> Yeh teen tarah ke maal insaan ke apne hain, baqiyah maal us ke waarison ka hai jo us ke maal se 'ayyashi karenge.

Ae kaash! Hum apni aulaad ko Quraan-e-Paak parha kar aur deen ka muballigh aur namaazi bana kar is dunya se gaye hote taake hamari aulaad hamare liye du'a kare aur eesaal-e-sawaab ka ihtimaam kare. Yaad rakhiye! Jo nek aulaad chhod kar dunya se rukhsat hota hai, us ki aulaad us ke liye sawaab-e-jaariyah ka sabab ban jaati hai. Lekin aaj kal nek aulaad chhod kar kaun jaata hai? Aur apni aulaad ko nek banaane ke liye koshish kaun karta hai?

Aaj saahib-e-aulaad hone ki du'a to sabhi maangti hain aur is ke liye ta'awwuzaat bhi lete hain, lekin nek aulaad ki du'a koi nahin maangta. Jis tarah log mahaz be-rozgaari khatam hone aur rozgaar milne ki du'a to maangti hain, lekin halaal rozi ki du'a koi koi maangta hai. Shaitaan ne zabaan par karwi lagaam laga di hai, dimaagh par taale par gaye — yeh kisi ki soch nahin hai ke halaal rozi maangein. Yaad rakhiye! Jab bhi rozi maangein to halaal rozi maangein aur jab bhi aulaad maangein to nek aulaad maangein. Bad-qismati se aaj kal aulaad ke nek hone ki fikr bohat kam logon ko hoti hai. 'Aam taur par maan baap ki yahi soch hoti hai ke aisi aulaad ho jo duniyawi maal-o-daulat kama kar de aur jadeed zamaane ke hisaab se chale.

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<sup>1</sup> Muslim, p. 1210, Hadith 7422

Agar aulaad khud se nek banne ki koshish kare to (goya) Qayamat qaim ho jaati hai. Walidain ko tashweesh hoti hai ke kahin maulwi na ban jaaye aur phir hum se is tarah ke mutaalibaat na shuru kar de ke paanchon namazein parha karo aur Namaaz-e-Fajr ki adaa'igi ke liye utha karo waghera waghera.

Hum kehte hain apne bachche ko Da'wat-e-Islami ke ijtimaa' mein bhej do, hum ise nek bana den ge. Lekin log kehte hain: Nahin janab! Hum apne bachche ko maulwi nahin banaayenge. Un se poocha jaaye ke aap kalimah kaunsa parhte hain to kahenge: La ilaha illallah, Muhammadur Rasoolullah. Un ko kaha jaaye: Aap aur hum jis ka kalimah parhte hain, hum Da'wat-e-Islami waale aap ki aulaad ko usi ki sunnaten sikha'enge. Magar logon ko pata hai ke phir yeh hamari aulaad ko kahenge ke paanchon waqt ki namaaz parha karo, Fajr mein bhi utha karo. Jabke hamara bachcha subh se raat tak kaam mein hota hai, phir subh jaldi uthega to neend poori nahin hogi, beemaar ho jaayega waghera waghera. Nahin! Nahin! Hum to apna bachcha nahin den ge aur hum ise Fajr mein nahin uthne den ge. Hamare muashere mein ba'az aise log bhi maujood hain ke jo apni aulaad ko deen par 'amal karne se rokthe hain aur pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pyaari pyaari sunnat — daadhi shareef — nahin rakhne dete aur daadhi rakhne par tarah tarah ki aziyyaten pahunchaate hain. Afsoos! Aaj sunnat par chalne wala mazloom ban gaya hai!

*Islam tere Chahnay wale na rehay*

*Jin ka to chand tha afsoos wo hale halay na rahay*

Qayamat ke din Allah Pak hukm dega ke Jantiyon aur Jahanmiyon ko alag alag kiya jaaye to 'arz ki jaayegi: Ya Allah! Kitnon ko kitnon se alag kiya jaaye? Allah Pak farmayega: Ek hazaar mein se nau sau nanawe Jahanmiyon ko nikaal do.<sup>1</sup>

Pyare pyare Islami bhaio! Aaj Musalman deen se kitna bargashta (rogardan karne wala) hogaya hai, kis qadar deen se door bhaagta chala ja raha hai. Banda namaaz nahin parhta, daadhi nahin rakhta, jhoot bolta hai, rishwat leta hai — sab kuch karta hai phir bhi khush-fahmi mein hai aur khud ko acha samajhta hai. Afsoos!

<sup>1</sup> Tirmizi, vol. 5, p. 113-114, Hadith 3179 Mulakhkhasan

Aaj walidain apni aulaad ko filmon, draamon aur deegar gunaahon mein muftala dekhthe hain magar unhein tokate nahin. Aise logon ko darna chahiye ke apni aulaad ko buraai se na rokne ke sabab agar Allah Pak naraaz ho gaya to us ki pakad bohat sakht hai. Is zimm mein ek 'ibrat-angez waaq'ia pesh-e-khidmat hai:

## Bete ko Narmi se Samjhane Par Pakad

Bani Israeel ke ek 'Aalim sahib waz farma rahe the, un ka beta bhi is mahfil mein maujood tha. Us ne ek larki ko ghura to is 'Aalim ne kaha: 'Ae bete! Sabr kar.' Yeh kehna tha ke woh 'Aalim achaanak mimbar se gira aur us ki haddiyaan ba'az jagahon se toot gayeen aur ghaib se awaaz aayi ke: 'Apne larke ke gunaah par kya itni tanbeeh kaafi thi? Tumne use sakht se kyun nahin roka? Yaad rako! Tumhari nasl se Qayamat tak koi Siddeeq paida nahin hoga.'<sup>1-2</sup> Afsoos! Aaj aulaad ko saath bitha kar gunaah kiya jaata hai — baap apni jawaan aulaad ko apne saath bitha kar film dikhata hai.

Pyare pyare Islami bhaio! Zara ghaur karein! Woh larka jis ne sirf ek larki ko ghura — agarche baap ne use mana bhi kiya lekin jaisa mana karna chahiye tha waisa mana nahin kiya — to is par yeh 'azaab naazil hua ke Qayamat tak us ki nasl se koi Siddeeq paida na hoga. Zara soochiye! Us baap ka kya hashr hoga jo apne bachon ko filmein draame dikhata hai? Allah Pak hamein apne qehr-o-ghazab se bachaye.

Pyare pyare Islami bhaio! Ab bhi waqt hai, abhi maut nahin aayi. Gunaahon se sachchi toba kar lejiye aur tasawwur hi tasawwur mein apni aakhirat ke baare mein is tarah ghaur kejiye ke maslan meri 'umr 36, 37 saal ho chuki — ya'ni ek tihaai zindagi guzar chuki — mere sar par maut mundala rahi hai, 'anqareeb mujhe bhi kafan pahnaaya jaayega, kaandhon par utha kar qabristan le jaaya jaayega, andheri qabr mein dafnaaya jaayega aur ma'loom nahin ke phir koi qabr dekhne bhi aayega ya nahin? Agar zindagi mein koi takleef pahunche to bohat se log muruwat mein jama' ho jaate hain. Niz mumkin hai janaaze mein bhi shaamil ho jaayein — lekin thode 'arse baad sab bhool jaate hain.

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<sup>1</sup> Hilyat-ul-Awliya, vol. 2, p. 422, Hadith 2823 Multaqatan

<sup>2</sup> Ihya-ul-'Uloom, vol. 2, p. 383

*'Umar bhar kon kisay yaad karta hai*

*Waqt kay sath khayalat badal jatay hai*

Aah! Is ke baad qabr mein sainkadon ya hazaaron saal rehna pare ga aur Qayamat ka ek din paas hazaar saal ka hoga. <sup>1</sup> Yaad rakhiye! Qabr ki tayyaari is dunya mein rehte hue karni hai. Lihaza Quraan-e-Paak ki is Aayat-e-Mubarakah ko mash'al-e-raah bana leegiye **إِنْ شَاءَ اللَّهُ** dunya aur aakhirat dono sanwar jaayenge, chunancha Irshad-e-Baari Ta'ala hai:

**إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَكُمْ<sup>ط</sup>**

*Beshak Allah ke yahaan tum mein zyada 'izzat wala woh jo tum mein zyada parhezgaar hai.* <sup>2</sup>

Is mein kaun kis zabaan-o-nasl ka hai, is ka koi 'amal dakhil nahin — jo parhezgaar hai wahi Allah Pak ke nazdeek acha aur mu'azzaz hai.

Ae Allah Pak! Hum par karam farma ke hamari gunaahon ki aadatein nikal jaayein aur hum tere shukr guzaar bande ban jaayein.

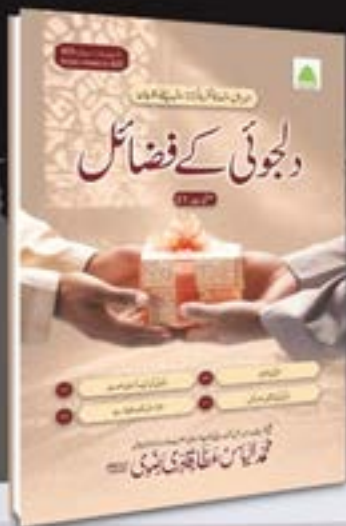
**اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ**

<sup>1</sup> Tafseer Durr-e-Manthoor, Parah 29, Al-Ma'aarij, Tahat-ul-Aayah: 4, vol. 8, p. 279

<sup>2</sup> Al-Quran, Al-Hujurat, verse 26; translation from Kanz al-Iman

Aglay Haftay ka risalah



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