

Haftahwaar risalah

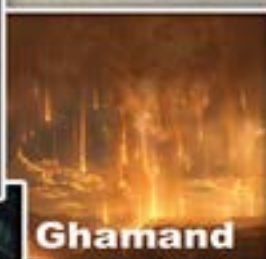


Ameer-e-Ahle Sunnat امير اهل السنة والجماعة
ka taqreeban 38 saal pehle (1988) ka bayan

Chaar Buraiyan



Shahwat



Ghamand



Hirs-o-Tama'



Ghuroor

Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat,
Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal
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Char Bura'iyaaan

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

Char Bura'iyaaan¹

Du'a-e-'Attar:

Ya Allah Pak! Jo koi 15 safhat ka risalah 'Char Bura'iyaaan' parh ya sun le, use tamam bura'iyaaan aur muhlik bimariyon se mahfooz farma kar, maan baap aur khaandaan samet be-hisaab bakhsh de.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durud Sharif ki Fazilat

Ek buzurg jungle mein safar kar rahe the ke raat ho ga'i, har taraf khaufnaak darinde dandaate phir rahe the, unhein khauf mahsoos hua to achanak yeh Hadith-e-Pak yaad aa'i: "Jo ek martaba Durud Sharif parhta hai, Allah Pak us par das rahmaten naazil farmata hai."² Unhon ne Durud Sharif parh liya aur ek jagah so ga'e, saari raat sukoon se guzaari aur kisi darinde ne un ko chhuwa tak nahin. Phir³ unhon ne farmaya: Main ne is liye Durud Sharif parha tha kyunki ek martaba Durud Sharif parhne wale par Allah Pak ki das rahmaten naazil hoti hain aur jab mujhe Allah Pak ki das rahmaten gher len gi to bhala kis darinde ki majaan hai ke woh meri taraf aankh utha kar bhi dekhe!⁴

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَی مُحَمَّدٍ

¹ Yeh bayan Sheikh-e-Tariqat, Ameer-e-Ahle Sunnat, Baani-e-Dawat-e-Islami Hazrat-e-Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi Ziyai الْعَالِيَةِ الْعَالِيَةِ ne 14 Rabi-ul-Saani 1409 Hijri ba-mutabiq 24 November 1988 Isvi ko Dawat-e-Islami ke awwaleen Madni Markaz Jama Masjid Gulzar-e-Habib Karachi mein aashiqan-e-Rasool ke hafta-war sunnaton bhare ijtima mein farmaya tha. Jisay Al-Madinat-ul-Ilmiyah ke shobay 'Bayanat-e-Ameer-e-Ahle Sunnat' ne murattab kiya hai."

² Muslim, p. 172, Hadith 912

³ isi Hadith ke muta'alliq

⁴ Sa'adat-ud-Darain, p. 152 Mulakhkhasan

Pyaare pyaare Islami bha'iyo! Yeh sab iman ki pukhtagii par munhasir hota hai. Aap ne in buzurg رَحْمَةُ اللّٰهِ عَلَيْهِ ke iman ki pukhtagii mulaahiza farma'i jabke hamari haalat yeh hai ke hum اَحْمَدُ لِلّٰهِ momin to hain lekin hamari tawajjuh zaahiri asbaab ki taraf zyaada hoti hai. Allah Pak hamara iman bhi pukhta farma'e.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Char Parinde Aur Khuda ki Quadrat

Hazrat-e-Ibrahim Khalil-ullah عَلَيْهِ السَّلَام ne samundar ke kinaare ek laash dekhi. Soorat-e-haal yeh thi ke jab paani aata to us waqt machhliyan aa jaatin aur is laash ko khaatin, jab paani utar jaata to darinde is laash ko khaate aur jab darinde khaa kar chale jaate to parinde chonchen maar kar khaate. Yeh manzar dekh kar Hazrat Ibrahim عَلَيْهِ السَّلَام ne Allah Pak ki baargaah mein 'arz ki: Ae Allah! Be-shak Tu Qadir hai aur mujhe yaqeen hai Tu marne ke baad dobara zinda farma'e ga, lekin mujhe tajassus ho raha hai ke kaash! Main yeh manzar apni aankhon se dekh sakun ke Tu Qayaamat ke din kis tarah is insaan ko ikaththa kare ga jis ke jism se kuch hisse machhliyon ke pait mein, kuch darindon ke pait mein aur kuch parindon ke poton mein chale ga'e. Allah Pak ne hukm diya: Ae Ibrahim! Tum chaar parinde paalo aur un ko khoob maanus karlo, jab achchi tarah maanus ho jaayein to un ko zabh kardo, zabh karne ke baad un ke sar apne paas rakh lo aur gosht ka qeema bana kar use irdgird ke mukhtalif paharon par thora thora rakh ao aur un ko pukaro — phir hum tumhein apni qudrat ka karishma dikhayenge.

Hazrat Ibrahim عَلَيْهِ السَّلَام ne ba-hukm-e-Khudawandi chaar parinde — mor, murgh, kabutar aur gidh — paale. Jab woh achchi tarah maanus ho ga'e to aap ne in chaaron ko zabh karke un ke sar apne paas rakh liye aur gosht ka qeema banane ke baad mukhtalif paharon par thora thora rakh diya. Is ke baad aap عَلَيْهِ السَّلَام ne un ko pukara ke Allah Pak ke hukm se mere paas ao — aap ke pukarte hi chaaron parindon ka qeema ikatha hona shuru ho gaya, haddiya ek doosre se jurne lagin aur dekhte hi dekhte chaaron parinde tayyar ho ga'e, phir woh chaaron daurte hue apne apne saron ke saath aa kar jur ga'e. Hazrat-e-Ibrahim Khalil-ullah عَلَيْهِ السَّلَام ne jab yeh rooh-parwar manzar dekha to aap ke dil ko itminan aur qarar haasil ho gaya.¹

¹ Tafsir-e-Jamal, vol. 1, p. 329, parah 3, Al-Baqarah, Taht-ul-Ayah: 260, Mafhooman

Is poore mazmoon ko Allah Pak ne Parah 3, Sura-e-Baqarah ki Ayat number 260 mein is tarah bayaan farmaya hai:

وَاذْقَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْلَمْ تُؤْمِنُنَّ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَنخَذُوا بِعَضَّةٍ
مِّنَ الطَّيْرِ فَصُرُّهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ

Tarjuma-e-Kanz-ul-Iman: Aur jab 'arz ki Ibrahim ne: Ae Rabb mere, mujhe dikha de Tu kyonkar murde jilaaye ga. Farmaya: Kya tujhe yaqeen nahin? 'Arz ki: Yaqeen kyun nahin, magar yeh chaahta hun ke mere dil ko qarar aa jaaye. Farmaya: To achha, chaar parinde le kar apne saath hila le, phir un ka ek ek tukda har pahaar par rakh de, phir unhein bula — woh tere paas chale aayen ge paaon se daurte. Aur jaan rakh ke Allah Ghaalib Hikmat wala hai.

Pyaare pyaare Islami bha'iyo! Dekha aap ne! Allah Pak ne Hazrat-e-Ibrahim عَلَيْهِ السَّلَام ko apni qudrat ka kaisa 'Azim-ush-Shaan nazaara dikhaya! Be-shak Allah Pak ki qudrat kaamil hai, woh jo chahe kar sakta hai aur woh har shai par Qudrat rakhne wala hai.

Char Parindon Mein Char Bura'iyaa

Hazrat Ibrahim عَلَيْهِ السَّلَام ne jin chaar parindon ko zabh kiya, un chaaron mein ek ek buri khaslat pa'i jaati hai. Maslan, mor bada haseen parinda hai, is ke par bahut khubsurat hote hain aur shaayad parindon mein sab se zyaada haseen bhi yahi hai — lekin is mein ek buri khaslat pa'i jaati hai ke use apne husn-o-jamaal par bada ghamand hota hai. Allah Pak ne is ka ghamand tornay ke liye is ke paaon badsoorat banae — jab yeh mauj masti mein aa kar naachta hai aur khud ko bada haseen gumaan karta hai, lekin jaise hi is ki nazar apne paaon par parti hai to husn ka saara nasha utar jaata hai aur is ki aankhon se aansu tapak parte hain. Gidh bilkul badnaam parinda hai — yeh murde khata hai aur is ki buri khaslat yeh hai ke is mein hirs-o-tama' koot koot kar bhara hota hai. Murgh mein buri khaslat yeh hai ke is mein shahwat zyaada hoti hai. Kabutar mein buri sifat yeh hai ke is ko apni buland parwaazi par bada naaz hota hai. Hazrat Ibrahim عَلَيْهِ السَّلَام

ne in chaaron parindon ko zabh kiya to un ke dil ko qarar aa gaya.

Aaj agar koi Musalman in chaaron buri khaslaton ko zabh kar de — ya'ni agar kisi mein husn-o-jamaal paya jaata hai aur woh use khoob nikhaarta sanwaarta aur is par naaz karta hai to woh apne husn-o-jamaal wale ghamand ko khatm karde. Agar kisi mein beja shahwat pa'i jaati hai to woh is par control haasil kar le. Agar koi hirs-o-tama' ka shikaar hai aur dunya ki dolat par fareefta hai to woh dunya ki laalach ko dil se nikal de. Agar kisi ke dil mein unchaani ya'ni 'uhde aur kursi ki khawaahish hai to woh use khatm kar de — **إِنْ شَاءَ اللَّهُ** is ke dil ko bhi qarar haasil ho jaayega aur is ka dil noor-o-'Irfan se labrez ho jaayega.¹

Badqismati se ab yeh chaaron khaslaten 'aam ho chuki hain. Agar kisi mein husn-o-jamaal paya jaata hai to woh saamne wale ko munh nahin lagaata, apne aap ko bada haseen-o-jameel samajhta aur khoob akad kar chalta hai. Aise logon ko samjhaane ke liye buzurgon ke bare pyaare waaq'e'at milte hain — aa'iye is silsile mein ek naseehat aameez waaq'e'a parhiye:

Akad Kar Chalne Wale Ko Nasihat

Hazrat Imam Muhammad bin Muhammad Ghazali **رَحْمَةُ اللَّهِ عَلَيْهِ** naql farmate hain: Hazrat Taaos **رَحْمَةُ اللَّهِ عَلَيْهِ** ne ek shakhs ko akad kar chalte hue dekha to farmaya: Yeh chaal us shakhs ki nahin jo yeh jaanta ho ke is ke pait mein kya hai (ya'ni is ke pait mein pakhana aur gand bhara hua hai).²

Pyaare pyaare Islami bha'iyo! Agar koi apne husn-o-jamaal par takabbur karta hai to use chaahiye ke apni takhliiq par ghoor kare — us par wazih ho jaayega ke is ki takhliiq khoon aur nutfe se hui hai. Is tarah ghoor-o-fikr karne se **إِنْ شَاءَ اللَّهُ** is ki takabbur jaisi buri khaslat khatm ho jaayegi. Aajkal har ek apni buland parwaazi ya'ni mansab aur 'uhde ke peeche daurta nazar aata hai aur agar kisi ko buland parwaazi ya'ni koi bada 'uhda ya mansab mil jaaye to use bahut ghamand hone lagta hai. Aison ko un logon ke anjam se 'ibrat haasil karni chaahiye jin ki halaakon ka baa'is un ka 'uhda aur mansab bana. Aa'iyee! 'Uhde aur mansab par takabbur karne walon ka anjam mulaahiza kijiye, chunancha

¹ Tafsir-e-Jamal, vol. 1, p. 329, parah 3, Al-Baqarah, Taht-ul-Ayah: 260, Mafhooman

² Kimiya-e-Sa'adat, vol. 2, p. 721 Multaqaatan

Fir'awn-o-Namrood Ka Anjaam

Jab Fir'awn ko 'uhda mila to woh phool gaya aur khudaai ka da'wa kar baitha, teen so saal tak 'ayyaashi karta raha lekin aakhir kaar is ka anjaam yeh hua ke woh Darya-e-Neel mein badi zillat ke saath doob kar mara. Isi tarah jab Namrood ko 'uhda mila to woh bhi khuda hone ka da'wa kar baitha, bil-aakhir use ek machhar ke zariye halak kiya gaya.¹

'Uhda Wahi Achha Hai Jo Islam Ki Muhabbat Ke Saath Ho

Yaad rakhiye! 'Uhda wahi achha hai jo Islam ki muhabbat ke saath ho — jaisake hamare pyaare Aaqa, Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ ke paas tha aur woh use Deen-e-Islam ki tableegh aur logon ki bhalaai ke liye iste'maal karte the. Isi tarah hamare buzurgaan-e-Deen wa Awliya-e-'Izzam رَحِمَهُ اللهُ عَلَيْهِمْ ke paas bhi 'uhda tha aur aisa 'uhda ke dunya se parda farmane ke baad aaj bhi woh apne 'urs ke mauqe par laakhon logon ko jama' kar lete hain, jabke koi bare se bara siyaasi leader itne logon ko jama' nahin kar paata. Aaj bhi rozaana hazaaron log un ke mazaaraat par haazri dete hain aur ab bhi الْحَجْدُ لِلَّهِ logon ke dilon par un ki hukumat jaari hai. Yaad rahe! Aajkal duniyawi qaanoon ke i'tibaar se agar kisi ko koi 'uhda ya mansab milta hai to woh sirf paanch saal ke liye hota hai, jabke Awliya-e-Kiraam ki hukumat saikron saal guzar jaane ke baawajood aaj bhi jaari hai aur jaari rahegi. Agar kisi par 'uhde ki dhun sawaar hai aur maqsad sirf dunya banana ya dolat kamana hai to yaqinan yeh is ki buri sifat hai — use chaahiye ke apni is buland parwaazi ki chaahat ko khatm karde taake use dili sukoon haasil ho. Haan! Agar waaq'e'i koi Deen-e-Islam ki khidmat ke liye 'uhda ya mansab paane ki koshish karta hai to woh laaiyiq-e-tahseen hai.

Pyaare pyaare Islami bha'iyo! Aaj ke is pur-fitan daur mein shahwat jaisi buri khaslat ko qaabu mein rakhna bhi bahut zaroori hai warna yeh baron baron ko chaaron khaane chit kar deti hai aur baadshaahon ko ghulaam bana deti hai. Taareekh mein aise bahut se waaq'e'aat milte hain ke jo log bare buzurg aur wali maane jaate the, un ke saath shahwat ne woh gul khilaaye ke un ki walaayyaten chhin li ga'in aur woh kahaan se kahaan pahunch ga'e. Aa'iyee! Ek aise shakhs ki

¹ Al-Hadiqat-un-Nadiyyah, vol. 1, p. 549 Multaqaatan

'ibratnaak daastaan moolaahiza kijiye jo shahwat ke sabab apni dunya-o-aakhirat barbaad kar baitha, chunancha

Bad-Naseeb 'Aabid

Bani Israa'eel mein ek 'aabid tha jis ki dua'en rad nahin ki jaati thin, log apne mariizon ko is ke paas laate, woh du'a karta to sehat yaab ho jaate. Ek martaba 'ilaaj ke liye baadshah ki larki ko is ke paas chhor diya gaya, woh is ka 'ilaaj karta raha yahan tak ke Shaitaan ne is ke dil mein bura'i daali aur 'na hone ka ho gaya' — aur is ne khauf ki wajah se larki ko qatl karke dafn kar diya. Shaitaan insaani shakal mein baadshah ke paas gaya aur use is waaqe'a se aagaah karke qabr ke baare mein bhi bata diya, chunancha baadshah ne zameen khudwaa'i to laash barahamad ho ga'i. Ab jab saza ke taur par is 'aabid ko sooli par latkaaya jaane laga to Shaitaan is ke paas aaya aur kahne laga: Main tujhe is se nijaat dila sakta hun lekin shart yeh hai ke tu mujhe sajda kare. 'Aabid ne Shaitaan ko sajda kiya to Shaitaan khilkhila kar hansa aur bola: Mera tujh se koi ta'alluq nahin. Phir is bad-naseeb 'aabid ko sooli par latka diya gaya.¹

Ghoor kijiye! Shahwat ko qaabu mein na rakhne ki wajah se bad-naseeb 'aabid apni dunya-o-aakhirat barbaad kar baitha. Bad-qismati se aajkal haalaat itne kharab ho ga'e hain ke agar koi is daur mein gunaah se bacha hua hai to shaayad is liye ke use gunaah karne ka mauqa' nahin mila, ya woh is baat se darta hai ke kahin be-'izzati na ho jaaye — warna agar bilkul khuli chhutt mil jaaye to shaayad hi koi gunaah se ruk paaye. Waise jis tarah aajkal gali kuchon mein khule 'aam naach gaanon ke function ho rahe hain, aisa lagta hai ke jaise gunaahon ki khuli chhutt mil chuki hai. Caron mein safar karne wale gaane sun kar masti mein hil rahe hote hain aur scooter aur cycle chalane wale gaanon ki aawaz sun kar apne saron ko hilana shuru kar dete hain. Aisa naazuk daur aa gaya hai ke larke aur larkiyan mil kar naachte hain aur naach gaanon ke aise aise program munaqid kiye jaate hain ke in mein jo kuch hota hai use alfaaz mein bayaan karna munaasib nahin. Allah Pak hamare haal-e-zaar par raham farma'e.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Tanbeeh-ul-Ghafileen, p. 326 Mulakhkhasan

Dunya Ki Muhabbat Par Fareefta

Pyaare pyaare Islami bha'iyo! Daur bada naazuk hai — Khudara! Apne aap ko sanbhalo! Jo log ijtimaa'at mein shirkat karke sunnaton bhare bayaanaat sunte hain, kam az kam unhein samajh jaana chaahiye aur shukr ada karna chaahiye ke unhein samjhaane wale maujood hain jo pukaar pukaar kar samjhaate, Quran-o-Hadith sunaate aur yeh bataate hain ke jis taraf log ja rahe hain woh hamara raasta nahin hai. Yaad rakhiye! Hamara raasta Madine ka raasta hai aur hamein sirf unhi baaton ko maanna hai jin ka hamein pyaare Aqa, Madine wale Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne hukm diya hai. Badqismati se Musalmaanon ki bhaari aksariyyat gunaahon mein mulawwas ho chuki hai aur aisa lagta hai jaise woh gunaahon ko dil-o-jaan se chahti hai. Kaun sa ghar aisa hai jahaan Islam ke pyaare usool apnaaye ga'e hain? Kaun sa ghar aisa hai jis ka bachcha bachcha namaazi aur sunnaton ka paabind hai? Kaun sa ghar aisa hai jis mein rehne waali tamaam khawateen parda-nasheen hain? Kaun sa ghar aisa hai jis se mooseeqi ki sadaayein buland nahin hoti? Pata chala Musalmaanon ki ghaalib aksariyyat gunaahon ko seene se laga chuki hai aur dunya ki muhabbat par fareefta hai. Shaayad log yeh samajhte hain ke woh is dunya mein hamesha rahenge, haalaanke aisa nahin hai. Is dunya mein na koi hamesha raha hai aur na rahega. Ba'z awqaat maut aisi 'ajeeb andaaz se aati hai ke dekhne wala hairat ka mujassama ban kar dekhta reh jaata hai, jaisake

'Ibratnaak Maut

Ek shakhs ek pul ke foot-path par ba-haifaazat chal raha tha ke itne mein is ke qareeb se ek traala guzra jis ka tyre jhatkay se nikla aur is shakhs ko ja laga, jis ke sabab woh bechara uchal kar pul se neeche ja gira. Isi par iktifa na hua — tyre use lagne ke baad uchla aur pul ke neeche jahaan woh gira tha, use dobara ja laga — aur yun bechare ki haddiyan toot phoot ga'in aur is ne wahin dam tor diya. Isi tarah ba'z awqaat achha khaasa sehat mand aadmi achaanak maut ka shikaar ho jaata hai, chunancha

Referee Ki Achaanak Maut

Bahut puraani baat hai ke ek akhbaar mein yeh khabar shaa'i' hui ke kahin football

ka match ho raha tha aur ek saahib referee ban kar is match ki nigrani kar rahe the. Match ke dauraan referee saahib ko ek dam dil ka दौरा para, woh neeche gire aur usi waqt un ka heart fail ho gaya. Ghoor kijiye! Referee tandrust aur bada haazir dimaaght hota hai kyunki use hi faisla karna hota hai — lekin bechare ki laash ko khel ke maidaan se le jaana para.

Pyaare pyaare Islami bha'iyo! Is mukhtasar si zindagi mein idhar udhar ke chaakron mein parne ke bajaaye aise kaam kijiye jo aakhirat mein kaam aayen. Hamein dunya mein jitna rehna hai is ke liye utni koshish karni chahiye aur jitna waqt qabr-o-hashr mein guzaarna hai, dunya mein us ki utni hi tayyaari karni chahiye — chunke Qayaamat ka din 50 hazaar saal ke barabar hoga is liye dunya mein is ki khoob tayyaari karni hogi. Dekhiye! Agar hamein Hyderabad jaana ho to hum koi khaas tayyaari nahin karte balke jo kapre pahne hote hain unhi mein chal parte hain, lekin jab Punjab waghera kahin door jaana ho to do teen suit aur kuch zaroori cheezein bhi saath le jaate hain kyunki safar ke i'tibaar se tayyaari ki jaati hai. Lihaaza jitna 'arsa hamein qabr mein rehna hai utni qabr ki tayyaari karni chahiye aur jitna bada Qayaamat ka din hai us ki bhi utni tayyaari karni chahiye. Jo log dunya mein reh kar aakhirat ki tayyaari nahin karte aur dunya ki ghaflaton aur is ki muhabbat mein gum ho jaate hain, un ka anjaam bahut bura hota hai, chunancha

Char Aaftin

Allah Pak ke pyaare Habib ﷺ irshad farmate hain: Jis ne is haalat mein subah ki ke is ka sab se bada maqsad dunya ho to use chaar aisi aafton mein muftala kar diya jaata hai jin se woh kabhi faraagh nahin hota: (1) Aisa ghum jo kabhi khatm na ho (2) Aisi mashghooliyat jis se faraghat na ho (3) Aisa faqr jis ke baad khushhaali na ho aur (4) Aisi umeed jo kabhi poori na ho.¹

Pyaare pyaare Islami bha'iyo! Aajkal Namaaz-e-Fajr ke liye uththa kaun hai? Musalmaanon ki aksariyyat namaaz parhti hi kahaan hai? Sirf chaar ya paanch feesad Musalman namaaz parhte hon ge — agar aksariyyat parhti to masaajid kam par jaatin. Hum jab subah uthhte hain to hamari soch hoti hai ke aath ya nau baje

¹ Firdaus-ul-Akhbaar, vol. 2, p. 296, Hadith 6227

dukaan kholni hai. Shaayad hi koi gaaron ya paharon mein ho jo dunya se muhabbat na karta ho, warna aajkal logon ki bhaari ta'daad dunya ki muhabbat mein kho'i hui hai. Yaad rakhiye! Dunya ki muhabbat se yeh muraad nahin ke aadmi halal rozi kamana chhor de aur bheek maangta phire, balke is se muraad yeh hai ke har waqt dunya kamane aur maal-o-dolat badhaane ke baare mein sochta rahe aur 'dunya dunya' karta rahe. Isi tarah maan baap aur baal bachchon ki khidmat ke liye Shari'at ke daayire mein rahte hue baqadr-e-zaroorat halal rozi kamana bhi dunya ki muhabbat mein daakhil nahin.

Badqismati se hum par dunya ki muhabbat itni ghaalib ho chuki hai ke hum du'a bhi dunya ki behtari ke liye karwaate hain, jaisake bahut se log rozi mein barkat ke liye du'a karne ka kahte hain magar nekiyon mein barkat se muta'alliq du'a karne ka koi nahin kahta! Yun hi parhai mein dil lag jaane ke liye to bahut se log du'a karne ka kahte hain lekin namaaz mein dil lag jaaye, is ke muta'alliq du'a karne ka koi koi kahta hai! Yeh is liye hai ke hum par dunya ki muhabbat ghaalib hai. Ka'i bechare yeh kahte sun'a'i dete hain ke 'hamari Fajr mein aankh khulti hai lekin hum susti ke sabab phir se so jaate hain' — aison ko sochna chahiye ke agar picnic par jaana ho to khushi ke sabab unhein raat bhar neend nahin aati. Isi tarah agar duty par jaana ho tab bhi subah sawere aankh khul jaati hai aur kisi qism ki susti nahin hoti, jaisake ba'z companies ke mulazimeen ka duty time subah chaar ya paanch baje shuru hota hai to sab mulazimeen subah subah uth jaate hain. Yun hi agar bairoone-mulk jaane ke liye kisi ki flight subah chaar ya paanch baje ho to woh poore time par airport pahunch jaata hai kyunki is ne paise kharch kiye hote hain, jabke namaaz ke liye paise kharch nahin kiye hote is liye aankh nahin khul paati.

Pehli Aafat

Barhaal jis ne is haalat mein subah ki ke is ka sab se bada maqsad dunya ho to aise shakhs ko chaar aafaton mein muftala kiya jaata hai jin mein se pehli aafat yeh hai ke 'use aisi ghum mein muftala kiya jaata hai jis ka koi madawa nahin hota.' Zara ghoor kijiye! Aaj kaun khush hai? Kisi ka baap bimaar hai to kisi ki maan, kisi ka bachcha bimaar hai to koi be-rozgaar, koi tangdast hai to koi qarz-daar, kisi ke saath kuch mas'alah hai to kisi ke saath kuch — al-gharz! Logon ki bari ta'daad kisi na kisi ghum mein giraftaar hai.

Doosri Aafat

Jo shakhs is haalat mein subah karta hai ke is ka sab se bada maqsad dunya ho to is par doosri aafat yeh daali jaati hai ke 'woh aisi mashghooliyyat mein phans jaata hai jis se faraghat na ho.' Is liye 'aam taur par bechare sarmayaadaar zyaada masroof nazar aate hain. 'Umuuman dekha yahi gaya hai ke 'Aashiqaan-e-Rasool ki deeni tanzeem Da'wat-e-Islami ke sunnaton bhare ijtimaa'at mein gharib zyaada aate hain jabke amiron ko time nahin milta kyunki unhein dukaan khuli rakhni hoti hai, agar dukaan band ho to len-den ka hisaab karna hota hai aur phone par partiyon se raabita qaa'im rakhna hota hai. Agar maaldaar banna ho to Musalmaanon ke teesre Khalifa Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ jaise bano ke woh maaldaar hone ke baawajood pyaare Aaqaa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat mein haazir rehte, deen ka kaam karte aur qahtsaali mein apne maal se Musalmaanon ki khoob madad farmaate, chunancha

Hazrat-e-'Uthmaan-e-Ghani Ki Shaan-e-Sakhaawat

Musalmaanon ke pehle Khalifa, Hazrat-e-Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ ke zamaana-e-Khilaafat mein qahht para jis ke baa'is log bahut pareshaan hue. Hazrat-e-Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ ne farmaya: Aaj shaam tak Allah Pak tumhari pareshaani door kar dega. Chunanacha Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ ke ek hazaar oont ghalla se lade hue aa'e. Madina-e-Munawwara ke taajar ghalla kharidne ke liye Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ ke paas pahunche to aap ne un se farmaya: Yeh batao, Mulk-e-Shaam se jo ghalla mere paas aaya hai, tum is par kis qadar nafa' doge? Taajiron ne kaha: Das rupye ke ghalle par do rupye. Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ ne farmaya: Mujhe is se zyaada milta hai. Taajiron ne kaha: Jo maal aap ne das rupye mein khareeda hai, hum is ki qeemat pandrah rupye denge. Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ ne farmaya: Mujhe is se bhi zyaada mil raha hai. Taajiron ne ta'ajjub se kaha: Woh zyaada dene wala kaun hai? Aap ne farmaya: Mujhe ek rupye ke maal ki das rupye qeemat mil rahi hai, kya tum is se zyaada de sakte ho? Taajiron ne inkaar kar diya. Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ ne farmaya: Main tum logon ko gawah banataa hun ke main ne yeh ghalla Allah Pak ki raah mein fuqaraa-e-Madina ko de diya.¹

¹ Al-Riyaad-un-Nadra, vol. 2, p. 43-44 Mulakhkhasan

Pyaare pyaare Islami bha'iyoo! Hazrat-e-'Uthmaan-e-Ghani رَضِيَ اللهُ عَنْهُ jaisa sarmayaadaar shaayad hi kahin ho warna aajkal yeh soch hoti hai ke bahut sa ghalla (godaamon mein) chhupa kar rakh liya jaaye aur qahht parne par mahnga kar ke becha jaaye — bhale qaum kal bhooki marti, aaj hi mar jaaye, lekin apni tijori kisi soorat khaali nahin honi chaahiye. Barhaal dunya se muhabbat karne wale par aisi masrufiyyat daal di jaati hai ke use fursat hi nahin milti aur bechara is haal mein marta hai ke:

Seth ji ko fikr thi, ek ek ke das das kijiye

Maut aa pahunchi ke, Mister, jaan waapas kijiye

Teesri Aafat

Jo shakhs is haal mein subah karta hai ke is ka sab se bada maqsad dunya hota hai to is par teesri aafat yeh daali jaati hai ke 'woh aisi muflis'i mein phans jaata hai ke kabhi maaldaar nahin hota.' Shaayad aap sochen ke mu'aasharay mein aise ka'i afraad hain jinhein subah-o-shaam maal kamane ki fikr hoti hai lekin is ke baawajood woh muflis nahin balke maaldaar hote hain — to yaad rakhiye! Asal maaldaari yeh nahin ke kisi ke paas maal-o-dolat ki kasrat ho, balke asal maaldaari yeh hai ke banda dili taur par maaldaar ho. Isi tarah buzurgi yeh nahin ke banda 'umr ke lihaaz se bada ho, jaisake hamare yahaan bare boorhnon ko khushaamad ke taur par 'buzurg' kaha jaata hai, haalaanke bahut se bechare boorhnon ko na to durust tarike se wuzu karna aata hai aur na hi namaaz parhni aati hai. Is silsile mein Hazrat Shaikh Sa'di رَضِيَ اللهُ عَنْهُ ne bari pyaari baat irshad farma'i hai:

Buzurgi bah 'aql ast na bah saal

Tawangari bah dil ast na bah maal

Ya'ni buzurgi 'aql se hai na ke 'umr ke lihaaz se — maaldaari dil se hai na ke maal-o-dolat se.¹

¹ Gulistaan-e-Sa'di, p. 20 Mulakhkhasan

Maaldaar Hone Ke Baawajood Muflis

Pyaare pyaare Islami bha'iyo! Jo shakhs dili taur par maaldaar nahin woh baazahir kitna hi maaldaar ho, muflis hi hota hai. Aise shakhs ko maal ki hawas zyaada hoti hai, woh apna maal badhaane ke liye Prize Bonds ki gaddiyan jama' karke rakhta hai — is ka apne mulk mein karobaar karne se pait nahin bharta to deegarr mumaalik ka rukh karta hai aur yun dunya bhar mein karobaar phailaa deta hai, lekin afsos! Duniyawi masroofiyyat ki wajah se woh deen ke liye waqt nahin nikaal paata. Yaad rakhiye! Jis mein duniyawi maal-o-dolat ki hawas na ho aur woh raat ko khaana khaa kar itminan se so jaata ho, wahi sab se bada maaldaar hai. Woh bechara kya maaldaar hai jise na din mein aaraam milta hai na raat mein — agar raat ko thak haar kar sota hai to achaanak phone ki ghanti bajne se uth jaata hai. Kuch log baazahir maaldaar nahin hote lekin dil ke ghani hote hain ke jab woh apni istiitaa'at ke mutaabiq raah-e-Khuda mein apna thora sa maal kharch karte hain to Allah Pak ki rahmat se un ka thora sa kharch kiya hua maal bahut saare maal se sabqat le jaata hai, chunancha

Ek Dirham Ek Laakh Dirham Se Barh Gaya

Allah Pak ke aakhiri Nabi, Makki Madani صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Ek dirham ek laakh dirham se barh gaya. Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ ko bada ta'ajjub hua ke kis tarah ek dirham ek laakh dirham se barh gaya? To aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Ek shakhs ke paas kaseer maal tha, is ne apne maal mein se ek laakh dirham khairaat kiye aur doosre ke paas do hi dirham the, is ne un mein se ek raah-e-Khuda mein de diya.¹

Pyaare pyaare Islami bha'iyo! Ek dirham ek laakh dirham se is liye barh gaya ke woh ek dirham us shakhs ka aadha maal tha — goya is ne apna aadha maal raah-e-Khuda mein sadqa kar diya, jabke is ke bar'aks jis shakhs ne ek laakh dirham sadqa kiya woh is ke kaseer maal-o-dolat mein se aadha nahin balke sirf ek hissa tha, goya is ne apne aadhe maal se bhi kam sadqa kiya — yun ek dirham ek laakh dirham se barh gaya.

Musalmaanon ke doosre Khalifa, Hazrat 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ ka

¹ Nasa'i, p. 415, Hadith: 2525

mashhoor waaq'e'a bhi hai ke aap ne Sarkaar-e-Madina صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki baargaah mein apna aadha maal haazir kiya jabke Khalifa-e-Awwal Hazrat-e-Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ ne apna pura maal pesh kiya. Sarkaar-e-Madina صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Ae 'Umar! Kitna maal yahaan laaye ho aur kis qadar ghar walon ke liye chhora hai? 'Arz ki: Huzoor! Aadha laaya hun aur aadha ghar walon ke liye rakh aaya hun. Phir Sarkaar-e-Madina صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ se yahi sawaal kiya to unhon ne 'arz ki: Main saara maal hi utha laaya hun aur ghar walon ko Allah Pak aur is ke Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke zimma-e-karam par chhor aaya hun.¹

Kisi ne kya khoob kaha hai:

Parwane ko chiraagh to bulbul ko phool bas

Siddiq ke liye hai Khuda aur Rasool bas

Hazrat 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ ka aadha maal Hazrat Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ ke poore maal se kahin zyaada tha lekin poora maal nahin tha, jabke Hazrat Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ ne jo maal pesh kiya woh Hazrat Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ ke aadhe maal ke muqaable mein tha to kam — lekin chunke ghar ka poora maal tha is liye Hazrat Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ, Hazrat Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ se sabqat le ga'e.

Kabhi Maaldaar Na Hone Wala Shakhs

Jo shakhs maal ki muhabbat mein giraftaar ho, woh bechara kabhi maaldaar nahin hota aur har waqt maal ke chakar mein phansa rahta hai. Jis tarah kolhu ke bail ki koi manzil nahin hoti — bechara har waqt ek daayire mein chakkar lagaata rehta hai — isi tarah dunya ki muhabbat mein giraftaar shakhs ki bhi koi manzil nahin hoti! Woh bechara bhi bas maal badhaane ki koshish mein laga rehta hai yahan tak ke is ki maut waaqi' ho jaati hai. Quraan-e-Pak mein isi taraf tawajjuh dilaa'i hai, chunancha Paara 30, Sura-e-Takaasur ki Ayat 1 aur 2 mein irshad hota hai: **أَلْهَكُمُ التَّكَاثُرُ ۚ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ** Tarjuma-e-Kanz-ul-Iman: Tumhein ghafil rakha maal ki zyaada talbi ne yahan tak ke tum ne qabron ka munh dekha.

¹ Tirmizi, vol. 5, p. 380, Hadith: 3695

Chauthi Aafat

Jo shakhs is haal mein subah karta hai ke is ka sab se bada maqsad dunya ho to is par chauthi aafat yeh daali jaati hai ke 'woh aisi umeed mein phans jaata hai jo kabhi poori nahin hoti.'

Pyaare pyaare Islami bha'iyo! Bahut se logon ne yeh jumla ka'i baar suna ho ga ke 'Umeed par dunya qaayim hai.' Jab kisi ko aakhirat ki tayyaari ke hawaale se samjhaaya jaaye aur maut yaad dilaai jaaye to jawaab milta hai: 'Umeed par dunya qaayim hai.' Bus phir yeh soch kar banda dunya kamane mein aisa masghool hota hai ke is ki ummeedein hi khatm nahin hoti — ek project abhi adhura hota hai, isi dauraan doosra shuru ho jaata hai, ek dukaan sambhali nahin jaati ke itne mein doosri khol kar is par mulazim rakh diya jaata hai, aur phir aaj ke is ga'e guzre daur mein kaun kisi ko kama kar deta hai? Bil-aakhir ek din akhbaar mein khabar chhapti hai ke fulaan dukaan ka mulazim maal samet kar bhaag gaya. Barhaal abhi zindagi ki ummeedein poori nahin hoti ke maut aa kar qissa tamaam kar jaati hai. Ae kaash! Dunya ki be-ja muhabbat hamare dilon se nikal jaaye aur Allah Pak aur is ke pyaare Habib صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sachchi muhabbat hamare dilon mein raasikh (ya'ni pukhta) ho jaaye.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ae dunya ki muhabbat mein giraftaar rehne walo! Ae dunya ki khaatr zamir bech daalne walo! Ae dunya hi ko sab kuch samajhne walo! Ae har waqt bank balance badhaane ki fikr mein badmast rehne walo! Tumhaare liye lamha-e-fikriyya hai ke Quraan Pak ki Sura-e-Humaza mein irshad hota hai:

وَيَلُّ بِكُلِّ هُمْرَةٍ لُتْرَةً ۗ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۗ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۗ كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ۗ وَمَا أَدْرَاكَ

مَا الْحُطَمَةُ ۗ نَارُ اللَّهِ الْمُوقَدَةُ ۗ الَّتِي تَطَّلِعُ عَلَى الْآفَاقِ ۗ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۗ فِي عَمَدٍ مُّمدَدَةٍ ۗ

Tarjuma-e-Kanz-ul-Iman: Kharabi hai is ke liye jo logon ke munh par 'aib kare, peeth peeche badi kare — jis ne maal jora aur gin gin kar rakha. Kya yeh samajhta hai ke is ka maal use dunya mein hamesha rakhega? Hargiz nahin! Zaroor woh rondne wali mein pheinka jaayega. Aur tu ne kya jaana kya rondne wali? Allah ki

aag jo bhadak rahi hai — woh jo dilon par charh jaayegi. Be-shak woh un par band kar di jaayegi, lambe lambe sutuunon mein.

Pyaare pyaare Islami bha'iyo! Quraan-e-Pak ki in Aayaat-e-Mubarka se Dars-e-'Ibrat haasil kijiye! Allah Pak 'chughal khuron, ghibat karne walon aur gin gin kar notein rakhne walon' ko tanbeeh farma raha hai. Bahut se log apni zindagi is tarah guzaarte hain ke jaise unhein marna hi nahin — jawaan bhi aur 80, 90 saal ka boorhha bhi — apni aakhirat ko faraamoosh kiye TV ke saamne baith kar filmen, draame dekh raha hota hai, daarhri munda raha hota hai, gaaliyaan bak raha hota hai, jo marzi mein aata hai karta chala jaata hai aur har waqt us par bas ek hi dhun sawaar hoti hai ke kahin se maal haath aa jaaye. Yaad rakhiye! Quraan-e-Pak hamein khabardaar kar raha hai ke abhi sanbhal jao warna baad mein siwaa-e-afsos ke kuch haath na aayega. Ae kaash! Hum apni zindagi Islam ke roshan usoolon par guzaaren aur sunnaton ke aa'ina-daar ban jaayein.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aglay Haftay ka risalah



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