TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

Weekly Booklet

Dil Badalnay Wali 41 Batain

(IMAM GHAZALI رَحْمَةُ اللهِ عَلَيْه KI KITAB MINHAJ-UL-'ABIDEEN SAY DOOSRI QIST)



- Ibadat wa du'a main lazzat panay ka nuskha
- Ziyadah khanay ki 10 Afatain
- Sab say mushkil kam
- Seedha rasta

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Dil Badalnay Wālī 41 Bātain

Du'a-e-'Attar:

Jo koi ***14*** safhat ka risalah ***"Dil Badalnay Wālī 41 Bāten"*** parh ya sun lay, Imām Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه kay sadqay is ka dil naikiyon say bharpoor aur gunahon say door kar kay is ko maan baap aur khandan samet Jannat-ul-Firdaws mein be-hisab dakhila naseeb farma.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Durood Sharif ki fazilat

Farman-e-Ākhirī Nabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: Be-shak Allah Pak nay aik farishta meri qabr par muqarrar farmaya hay jisay tamam makhlooq ki awazein sunnay ki taqat dee hay, qiyamat tak jo koi mujh par durood-e-pak parhta hay to woh mujhay is ka aur is kay baap ka naam paish karta hay, kehta hay: "Fulan bin Fulan nay aap par is waqt durood pak parha hay."[1]

سُبْحٰنَ اللّٰه! Durood Sharif parhnay wala kis qadar bakht-war hay keh us ka naam ma' waldiyyat bargah-e-risalat mein paish kiya jata hay, yahan yeh nukta bhi intihai iman afroz hay keh qabr-e-munawwar par hazir farishtay ko is qadar ziyada quwwat-e-sama'at dee gayi hay keh woh dunya kay konay konay mein aik hi waqt kay andar durood sharif parhnay walay lakhon musalmanon ki intihai dheemi awaz bhi sun leta hay. Jab khadim-e-darbar ki quwwat-e-sama'at (yaani sunnay ki taqat) ka yeh haal hay to Sarkar-e-Madīnah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay ikhtiyarat ki kya shan hogi! Woh kyun na apnay ghulamon ko pehchanein gay aur kyun na un ki fariyad sun kar بِاِذْنِ اللّٰه(yaani Allah ki ijazat say) un ki imdad farmayein gay!

[1] Musnad-ul-Bazzār, vol. 4, p. 255, Hadith 1425

Aur koi ghayb kya tum say nihan ho bhala
Jab na Khuda hi chupa tum pe karoron durood
Mein qurban is ada-e-dast-geeri par meray Aqa
Madad ko aa gayay jab bhi pukara Yā Rasūlallāh[1]

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

1. Muttaqi ko muttaqi kyun kehtay hain?

Farman-e-Ākhirī Nabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: Taqwa walon ko muttaqi is liyay kaha gaya keh unhon nay najaiz mein parnay kay khauf say jaiz ko bhi chor diya.[2]

Sharh-e-hadees: Yaani muttaqi insan ba'z halal cheezon ko bhi chor deta hay keh kaheen woh shubhay wali cheez (yaani jis kay halal ya haram ka 'ilm na ho) mein na par jayay aur shubhay say bhi bachta hay keh kaheen haram mein na par jayay, isi tarah fuhsh ya jhoot mein mubtala honay kay khauf say ba'z jaiz baaton ko chor deta hay aur hadees riwayat karnay walay (kay halaat) ka 'ilm na honay ya is ka 'ilm to ho lekin is ki riwayat par e'timad na honay ki wajah say is khauf say riwayat nahin karta keh kaheen is ki hadees mawzoo' (yaani man gharat) na ho.[3]

Allah Rabb-ul-'Izzat ki un par rehmat ho aur un kay sadqay hamari be-hisab maghfirat ho.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. Nigahon ki hifazat

Banda kabhi aisi nazar dalta hay jis kay sabab dil aisa bigarta hay jaisay khaal bigar jati hay. Wali-e-Kāmil Hazrat-e-Zun-Nūn Miṣrī رَحْمَةُ اللّٰهِ عَلَيْه nay farmaya:

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[1] Ḥadā`iq-e-Bakhshish, p. 264
[2] Tirmizī, vol. 4, p. 204, Hadith 2459, Bitaghayyur. Minhāj-ul-'Ābidīn, p. 60
[3] Al-Mafātīḥ fī Sharḥ-ul-Maṣābīḥ, vol. 3, p. 399

“Shahwaton (yaani khwahishat) kay liyay sab say achi rukawat nigahein neechi rakhna hay.”[1]

3. ‘Ibadat o du‘a mein lazzat paanay ka nuskha

‘Ibadat ki mithas aur du‘a ki lazzat ‘ibadat guzaron kay nazdeek bohat bari cheez hay aur is kay liyay hadees: (‘Awrat kay husn o jamal ki taraf dekhna Iblīs kay zehr-aalood teeron mein say aik teer hay to jis nay isay tark kiya Allah Pak isay ‘ibadat ka aisa maza chakhayay ga jo isay khush kar day ga.[2]) walay ‘amal mujarrab (yaani aazmaya hua) hay, jo is par ‘amal karay ga usay is ka yaqeen ho jayay ga, be-shak jab woh fuzool cheezon say apni nazar ki hifazat karay ga to ‘ibadat ki lazzat o mithas aur dil ki aisi safai payay ga jo is say pehlay kabhi na thi.[3]

4. Fuzool guftagu ka wabal

Hazrat Mālik bin Dīnār رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: Jab tum apnay dil mein sakhti, badan mein kamzori aur rizq mein tangi dekho to jaan lo keh tum nay zaroor koi fuzool baat mun say nikali hay.[4]

5. Ghaibat ki tabah kari

Ghaibat to naikiyon ko tabah kar denay wali bijli hay, manqool hay keh “logon ki ghaibat karnay walay ki misal us shakhs ki tarah hay jo aik minjaneeq (patthar phenkanay ka aala) nasb kar lay aur us kay zariyay apni naikiyan mashriq o maghrib aur shimal o janoob charon taraf phenkta rahay.”[5]

6. Aik mash-hoor kahawat

Aik mash-hoor kahawat hay keh “bohat say alfaz banday say kehtay hain: hamein

[1] Minhāj-ul-‘Ābidīn, p. 62
[2] Musnad-ul-Firdaws, vol. 4, p. 297, Hadith 6872
[3] Minhāj-ul-‘Ābidīn, p. 63
[4] Minhāj-ul-‘Ābidīn, p. 65
[5] Minhāj-ul-‘Ābidīn, p. 65

mun say mat nikalo”[1]

7. Allah Pak par sab zahir hay

Bandon ko daranay aur khabardar karnay kay liyay itna hi kafi hay keh “Allah Pak dilon kay haal janta hay.” Kyunkeh ghaybon kay jannay walay kay sath mu‘amla bara nazuk hay to ghaur karo keh tumharay dilon kay kaisay kaisay khayalat ko woh janta hay.[2]

8. Lambi umeed aur maut ki yaad

Jab tumhein lambi zindagi ki umeed hogi to tum maut aur qabr ko bhool jao gay.[3]

9. Dil ki narmi aur safai ka tareeqa

Dil to maut o qabr, sawab o ‘azab aur akhirat kay ahwal yaad karnay say narm aur saaf hota hay aur jab in mein say tumharay pas kuch bhi nahin ho ga to dil kahan say narm aur saaf ho ga?[4]

10. Dunya teen saans ki hay

Hamaray (yaani Imām Ghazālī رَحْمَۃُ اللّٰہِ عَلَیْہ kay) Shaykh رَحْمَۃُ اللّٰہِ عَلَیْہ kay is farman par ghaur karo keh “dunya teen saanson ki hay, aik saans jo tum lay chukay aur is mein jo ‘amal karna tha kar chukay, aik saans woh jo tum lay rahay ho aur aik anay wali saans jis ki tumhein khabar nahin keh lay bhi sako gay ya nahin.” Kitnay hi saans lenay walon ko maut agli saans say pehlay hi aa dabochti hay. Lihaza tumharay pas aik hi saans hay na keh aik gharri aur aik din, to is say pehlay keh maut aa jayay isi aik saans mein ‘ibadat aur tauba ki taraf jaldi karo.[5]

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[1] Minhāj-ul-‘Ābidīn, p. 66
[2] Minhāj-ul-‘Ābidīn, p. 68
[3] Minhāj-ul-‘Ābidīn, p. 72
[4] Minhāj-ul-‘Ābidīn, p. 72
[5] Minhāj-ul-‘Ābidīn, p. 73

11. Hasad jahannam mein pohanchanay wala hay

Hasad naikiyon ko kharab karta aur gunahon par ubharta hay aur yeh aisi bimari hay jis mein bohat say log mubtala hain, hasad logon ko halak kar kay jahannam par paish kar deta hay.[1]

12. Narazi-e-Rab kay haqdar kaun?

Hazrat Sayyidunā Mūsā Kalīmullāh عَلَیْہِ السَّلَام nay ʻarz ki: Ay meray Rabb! Tujhay apni makhlooq mein sab say ziyada napasand kaun hay? Irshad farmaya: Jis kay dil mein takabbur, zaban par fuhsh goi, naikiyon say ankhein phernay wala, hathon ka kanjoos aur akhlaq mein bura ho.[2]

13. Lambi umeedein rakhnay wala kaun?

Agar tum yaqeeni taur par yeh zehn bana lo keh main agli saans ya agli gharri ya aglay din tak lazmi zinda rahun ga to tum lambi umeed karnay walay ho aur yeh tumhari taraf say nafarmani hay kyunkeh yeh ghayb (yaani chupay huway muʻamlay) par hukm lagana hay aur agar tum Allah Pak kay ʻilm o iradaay kay sath apnay iradaay ko paband kar do aur yun kaho: Agar Allah Pak nay chaha to main zinda rahun ga ya agar ʻIlm-e-Ilāhī mein abhi meri zindagi baqi hay to main zinda rahun ga. Aisi surat mein tum lambi umeed karnay walay nahin balkeh umeed ko tark karnay walay kehlao gay.[3]

14. Maut ki yaad

Yaad rakho! Umeedon ki kami ka qalʻa (yaani ziyada umeedon say bachnay ka zariya) maut ki yaad hay aur is qalʻay ka qilʻa (yani is ko mazed mazboot banana ka tarika) be-khabri wa ghaflat me achanak anay wali maut ko yaad karna hai.

guftagu ka yeh khulasa yaad kar lo aur is par ʻamal karo kyunkeh is ki bohat ziyada zaroorat hay aur logon say mulaqaton aur bahs o mubahisa mein apna waqt zaya

[1] Minhāj-ul-ʻĀbidīn, p. 74, Mulakhkhaṣan
[2] Minhāj-ul-ʻĀbidīn, p. 77
[3] Minhāj-ul-ʻĀbidīn, p. 78

karna chor do.[1]

15. Apnay andar ‘ajizi paida karnay ka tareeqa

Nafs ko kamtar aur haqeer jannay kay khayal ko “tawazu‘ (yaani ‘ajizi)” kehtay hain, ‘ajizi ki sifat apnay andar paida karnay kay liyay haq say mun phernay aur batil mein barhnay walon ka anjam yaad karo.[2]

16. Haram ghiza aur zaroorat say ziyada khanay ka wabal

Hazrat ‘Abdullāh bin ‘Abbās رَضِیَ اللّٰہُ عَنْہُمَا say riwayat hay: Allah Pak aisay shakhs ki namaz qabool nahin karta jis kay pait mein haram ghiza ho.

Imām Ghazālī رَحْمَۃُ اللّٰہِ عَلَیْہ farmatay hain: Baqi raha fuzool aur zaroorat say za’id halal to is ka isti‘mal bhi bandon kay liyay aafat aur ‘ibadat mein khoob mehnat karnay walon kay liyay bala hay. Ziyada khanay say dil mein sakhti paida hoti hay aur noor door jata hay, ba‘z naik bandon nay is ki misal yun di hay keh mi‘da dil kay neechay aik ubalti hui handiya ki tarah hay to mi‘day say bukharat dil ko charhtay hain aur un ki wajah say dil maila aur kharab ho jata hay. Ustad Abū Ja‘far رَحْمَۃُ اللّٰہِ عَلَیْہ nay kya khoob farmaya hay: Pait aik aisa ‘uzw hay keh agar woh bhooka ho to jism kay baqi a‘za bharay huway hotay (yaani pur-sukoon hotay hain) kisi shay ka mutalba nahin kartay aur agar pait bhara hua ho to dusray a‘za bhookay hotay hain (yaani mukhtalif buraiyon ki taraf rujoo‘ kartay hain.) Agar pait mein haram ghiza jayay gi to haram kamon ki surat mein bahar aayay gi aur agar fuzool aur zaroorat say ziyada ghiza pait mein dakhil hogi to woh fuzooliyat ki surat mein bahar aayay gi, goya ghiza beej hay kaam aur baatein is beej ka podha hain jo beej kay mutabiq ugta hay.[3]

17. Tanhai aur bhook

Hazrat Sufyān Sawrī رَحْمَۃُ اللّٰہِ عَلَیْہ nay farmaya: ‘Ibadat aik pesha (Profession) hay, is

[1] Minhāj-ul-‘Ābidīn, p. 79
[2] Minhāj-ul-‘Ābidīn, p. 81
[3] Minhāj-ul-‘Ābidīn, p. 82, 83, Multaqatan

ki dukan tanhai (Loneliness) hay aur is ka aala (Instrument) bhook hay.[1]

18. Halal ba-qadr-e-zaroorat hi aata hay

Nabī-e-Karīm صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay farmaya: Halal tayray pas ba-qadr-e-zaroorat hi aayay ga aur haram tayray pas be-tahasha aayay ga.[2]

19. Ākhirī Nabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki khususiyyat

Allah Pak nay jab hamaray pyaray Ākhirī Nabī, Makkī Madanī Muḥammad-e-'Arabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم par dunya paish ki to irshad farmaya: "Is kay badlay mein aap ki akhirat mein say kuch kami nahin karun ga." Rabb-e-Karīm nay is fazilat kay sath aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ko khas farma diya hay. Pas yeh is baat ki daleel hay keh auron ko akhirat mein sawab ki kami ka samna ho ga siwayay is kay jis par Allah Pak apna fazl farmayay.[3]

20. Ziyada khanay kay dunyawi aur ukhrawi nuqsanat

Ziyada khanay kay sabab akhirat mein hisab o kitab kay liyay rukna paray ga aur zaroorat say ziyada halal lay kar aur khwahishat mein par kar jo tark-e-adab kiya ho ga is par sharminda kiya jayay ga kyunkeh dunya kay halal par hisab, haram par 'azab aur is ki khoobsurti par akhirat mein nuqsan o khasara hay.[4]

21. Ziyada khanay ki 10 aafatein

(1) Dil ki sakhti (2) A'za mein shar angezi (3) Fahm o firasat mein kami (4) 'Ibadat mein kami (5) 'Ibadat ki mithas khatam (6) Haram mein parnay ka khatra (7) Tarah tarah ki masroofiyat (8) Maut ki sakhtiyan (9) Sawab mein kami (10) Akhirat ki sharmindagi. Ziyada khanay ki yeh 10 museebatein hain magar apni fikr

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[1] Minhāj-ul-'Ābidīn, p. 84

[2] Tafsīr Sa'labī, Pārah 9, Al-A'rāf, 163: تَحْتَ الْاٰيَة ta 166, vol. 4, p. 296. Minhāj-ul-'Ābidīn, p. 84

[3] Minhāj-ul-'Ābidīn, p. 85

[4] Minhāj-ul-'Ābidīn, p. 85

karnay walay kay liyay aik hi kafi hay.[1]

22. Parhezgari kay rastay par chalnay kay liyay

Taqwa (yaani parhezgari) ka rasta bohat mushkil hay, is par chalnay walay kay liyay shart hay keh woh apnay nafs aur dil ko takaleef bardasht karnay par mazboot karay warna woh is rah par nahin chal sakay ga.[2]

23. Kis khanay par hisab nahin balkeh sawab hay

Banda halal o mubah rizq ko Allah Pak ki ‘ibadat par taqat hasil karnay ki niyyat say ba-qadr-e-zaroorat hasil karay keh itna hasil karna zaroorat mein shamil hay aur phir isi ko kafi samjhay to yeh is ki taraf say khair, naiki aur adab hay aur is par hisab hay na ‘azab balkeh woh is par sawab o ta‘reef ka haqdar hay.[3]

24. Dunyawi dosti mein fuzool waqt guzarnay walon kay liyay lamha-e-fikriyah

Yaad karo keh tumhein qabr mein dalnay kay teen din baad tumharay dost rishtaydar tumhein kaisay chor dein gay aur bhool jayein gay balkeh tumhari yaad bhi nahin rahay gi goya na tum nay unhein kabhi dekha aur na unhon nay tumhein kabhi dekha tha, qabr mein Allah Pak kay siwa koi pursan-e-haal (yaani khair khabar lenay wala) na ho ga. To kya yeh khula dhoka nahin hay keh tum is makhlooq kay sath apna waqt zaya karo jabkeh un ki taraf say wafadari aur dosti bohat thorray waqt ki hay aur un kay sath rehna bhi bohat thora hay? Kya yeh khula dhoka nahin keh tum in dostiyon ki wajah say Allah Pak ki ‘ibadat chor rahay ho halankeh akhir kar usi ki taraf lautna hay, wohi hamesha hamesha tumhara sath denay wala hay, tamam zarooratein usi ki taraf lautti hain, sara bharosa usi par hay aur har haal aur har museebat o pareshani kay waqt wohi la-shareek zaat madadgar hay.[4]

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[1] Minhāj-ul-‘Ābidīn, p. 82 ta 85, Multaqatan
[2] Minhāj-ul-‘Ābidīn, p. 88
[3] Minhāj-ul-‘Ābidīn, p. 90
[4] Minhāj-ul-‘Ābidīn, p. 93

25. Nafs ki khabasat sattar shaitanon ki khabasat say ziyada hay

Aik buzurg رَحْمَةُ اللّٰهِ عَلَيْه nay sach farmaya keh "nafs ki jahalat aur us ki kameengi tujhay us waqt ma'loom ho jayay gi jab yeh kisi gunah ka iradah karay ya kisi khwahish kay liyay tayyar ho jayay aur tu isay Allah Pak, us kay tamam Anbiya o Rusul عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, tamam asmani kitabon aur tamam buzurgon ka wasita day aur maut, qabr aur jannat o dozakh ka mu'amla is par paish karay to tab bhi yeh baz nahin aayay ga aur apni khwahish ko nahin chhoray ga.[1]

26. Gunah chornay naikiyan karnay say ziyada achha

Bachnay say murad gunahon aur buraiyon say bachna hay aur yehi taqwa (yaani parhezgari) hay aur in donon say bachnay wali surat hi ziyada durust aur afzal hay kyunkeh jo khoob 'ibadat karnay walon kay ibtidai darjay (Initial stages) par hotay hain un ki sari koshish yehi hoti hay keh din roznay mein aur raat 'ibadat mein guzaray aur woh isi mein lagay rehtay hain jabkeh 'ibadat guzaron mein intihai darja (Extreme level) walay ashab-e-baseerat "ijtinab" yaani bachnay ko tarjeeh detay hain, un ki sari koshish yeh hoti hay keh un ka dil Allah Pak kay siwa kisi ki taraf mutawajjih na honay payay, yeh hazrat pait ko zaroorat say za'id halal say, zaban ko fuzool baton say aur ankhon ko bekar cheezon ki taraf uthnay say bachatay hain.[2]

27. Parhez aadha nahin poora 'ilaj hay

Manqool hay keh (pehlay zamanay mein) Ahl-e-Hind mareez ka ziyada tar 'ilaj parhez say kartay thay, un kay han mareez ko chand dinon tak khanay, peenay aur guftagu karnay say rok diya jata hay to woh tandurust ho jata tha.[3]

28. Aik luqmay aur buri nazar ki nuhoosat

Aik luqmay say dil ki halat aisi badalti hay keh kabhi bhi dil apni asli halat par wapas

[1] Minhāj-ul-'Ābidīn, p. 94
[2] Minhāj-ul-'Ābidīn, p. 95
[3] Minhāj-ul-'Ābidīn, p. 96

nahin aata aur kabhi aik luqma raat ki ‘ibadat say mehroom kar deta hay aur kai baar aisi nazar uthti hay keh banda aik soorat ki tilawat nahin kar pata aur kabhi aisa kha leta hay jis kay sabab pooray saal ‘ibadat naseeb nahin hoti.[1]

29. Dil ki islah sab say mushkil hay

Hazrat Sayyidunā Abū Yazīd Bisṭāmī رَحْمَةُ اللّٰهِ عَلَيْه nay farmaya: Main nay 10 saal dil, 10 saal zaban aur 10 saal nafs ki islah ki to in mein sab say mushkil dil ki islah ko paya.[2]

30. Nafs banday kay tabi‘ hay

Banda nafs ko jaisa rakhta hay yeh waisa hi rehta hay, agar isay khilaya jayay to khwahish karta hay warna mutma’in rehta hay.[3]

31. Rizq denay ki qasam

‘Azeem tabi‘i buzurg Hazrat-e-Ḥasan Baṣrī رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain: Allah Pak ki la‘nat ho aisay logon par jinhein Allah Pak ki qasmon ka bhi yaqeen nahin. Jab yeh ayat-e-mubarakah nazil hui:

فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ

Tarjuma-e-Kanz-ul-Īmān: To asman aur zameen kay Rabb ki qasam be-shak yeh Qur`ān haq hay.[4]

To farishton nay kaha: Banī Ādam kay liyay halakat ho unhon nay apnay Rabb-e-Karīm ko naraz kiya hatta keh us nay unhein rizq denay par qasam irshad farmayi.[5]

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[1] Minhāj-ul-‘Ābidīn, p. 97
[2] Minhāj-ul-‘Ābidīn, p. 98
[3] Minhāj-ul-‘Ābidīn, p. 102
[4] Al-Quran, Surah Al-Dhāriyāt, verse 23; translation from Kanz al-Iman
[5] Minhāj-ul-‘Ābidīn, p. 106

32. Mera mu'amla Allah Pak kay supurd hay

Imām Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه likhtay hain: Hamaray Shaykh رَحْمَةُ اللّٰهِ عَلَيْه apni majalis mein aksar farmaya kartay thay: "دَعِ التَّدْبِيْرَ اِلٰى مَنْ خَلَقَكَ تَسْتَرِحْ" yaani tadbeer ko apnay paida karnay walay par chor do tum pur-sukoon ho jao gay.[1]

33. Pakka iradah chahiyay

Main (yaani Imām Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه) nay Hazrat Sayyidunā Imām-ul-Ḥaramayn Abul-Ma'ālī Juwaynī رَحْمَةُ اللّٰهِ عَلَيْه ko is mas`alay mein yeh farmatay suna keh Allah Pak nay namaz, roza aur hajj wagheira jo bhi banday par farz farmayay hain in mein bil-yaqeen banday kay liyay behtari hay.[2]

34. Sab say mushkil kaam

'Ibadat mein mehnat o mashaqqat ki wajah say is ki targheeb dilai gayi aur is par sawab ka wa'da kiya gaya kyunkeh banda khwahish ko maar kar aur nafs par zabardasti kar kay hi 'ibadat kar sakta hay, is liyay keh nafs aur khwahish naiki aur bhalai say roktay hain aur un ki mukhalifat karna insan kay liyay sab say mushkil kaam hay.[3]

35. Baron kay imtihan bhi baray hotay hain

Jo jitna ziyada Allah Pak kay qareeb hota hay dunya mein is kay liyay masaib o alam bhi itnay hi ziyada hotay hain.[4] Kya tum nay Allah Pak kay pyaray Nabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka yeh farman nahin suna: Logon mein sab say sakht azmaish Anbiya-e-Kiram عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام ki hoti hay phir shaheedon ki phir darja ba-darja deegar logon ki.[5]

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[1] Minhāj-ul-'Ābidīn, p. 113
[2] Minhāj-ul-'Ābidīn, p. 116
[3] Minhāj-ul-'Ābidīn, p. 120
[4] Minhāj-ul-'Ābidīn, p. 121
[5] Tirmizī, vol. 4, p. 179, Hadith 2406, "دُوْنَ ذِكْرِ الشُّهَدَاء"

36. Har mushkil kay baad asani hay

‘Arabi ash‘ar ka tarjuma: Mayoos hargiz na ho, agarchay mutalbay ko arsa guzar jayay, agar tu sabr say madad lay ga to kushadgi (yaani asani) ko dekh lay ga. Apni zaroorat pa lenay walay sabr karnay walay ki tarah ho ja aur dakhil honay kay liyay darwazon par musalsal dastak denay walay ki tarah ho ja.[1]

37. Sirf rizq ki fikr mein apnay aap ko thakanay walo!

Allah Pak ki ‘ibadat mein paish anay wali rukawaton mein sab say bari aur sab say mushkil rukawat “rizq ka mu‘amla” hay. Is ki fikr makhlooq kay liyay sab say bari museebat hay. Makhlooq nay is kay liyay apni janon ko thaka diya, dil fikron mein phans gayay, is kay gham mein gham barh gayay, apni umrein zaya kar deen aur is ki wajah say baray baray gunahon ka bojh apnay sar lay liya. Is rizq ki fikr nay makhlooq ko Allah Pak aur us ki ‘ibadat say door kar kay dunya aur makhlooq ki khidmat mein laga diya hay lihaza dunya mein unhon nay andheray, ghaflat, nuqsan aur zillat o ruswai mein zindagi guzari aur akhirat ki taraf khali hath chal paray, agar Allah Pak nay apnay fazl say rehm na farmaya to wahan unhein hisab aur ‘azab ka samna ho ga.[2]

38. Allah Pak meray mu‘amlay mein behtari ko mujh say ziyada janta hay

Aik buzurg رَحْمَةُ اللّٰهِ عَلَيْه ko Allah Pak ki janib say ishara hua keh mang tujhay diya jayay ga. Woh tawfeeq yafta thay, bargah-e-ilahi mein ‘arz karnay lagay: Har mu‘amlay ko har tarah say jannay wala har lihaz say na-waqif banday say farmata hay keh mang tujhay diya jayay ga, bhala main kya janun keh meray liyay kya behtar hay jo main is ka sawal karun? Pas meray liyay to tu hi pasand farma.[3]

39. Sab jahan tayray liyay hay aur tu Khuda kay wastay

Koi shakhs tum say kahay keh main tumharay saray kaam kar dun ga aur tumhari tamam zarooraton ki behtareen tadbeer karun ga, tum apnay saray mu‘amlat meray

[1] Minhāj-ul-‘Ābidīn, p. 122
[2] Minhāj-ul-‘Ābidīn, p. 124
[3] Minhāj-ul-‘Ābidīn, p. 131

hawalay kar kay be-fikr ho jao aur woh shakhs tumharay nazdeek apnay waqt ka sab say bara ʻalim, sab say ziyada ʻaqlmand, qabil-e-bharosa, sacha aur sab say ziyada wafadar ho to kya tum is ki is baat ko apnay liyay ghaneemat aur bohat bari neʻmat nahin samjho gay? Aur kya tum is kay ehsan mand nahin ho gay? Phir agar woh tumharay liyay koi aisi cheez muntakhab kar lay jis mein tumhein koi behtari nazar na aati ho to phir bhi tum pareshan nahin ho gay balkeh is shakhs ki tadbeer par mutma'in ho jao gay aur tumhein yaqeen ho ga keh yeh shakhs meray liyay behtar cheez ka hi intikhab karay ga aur tumharay liyay bhala hi socha ga agarchay baʻd mein anjam kuch bhi ho magar kya tumhein is par mukammal eʻtimad nahin ho ga? Jab aik banday par tumharay eʻtimad ka yeh haal hay to phir tumhein kya ho gaya hay keh apnay kaam tamam jahanon kay Rabb-e-Karīm kay hawalay kyun nahin kartay halankeh zameen aur asmanon ki tadbeer farmanay wala wohi hay, sab say barh kar ʻalim, sab say barh kar qadir, sab say barh kar meharban aur tamam aghniya say ghani tar hay.[1]

40. Seedha rasta

Allah Pak par khalis tawakkul kay zariyay dil ko is ki pasandeedah cheezon say door karna, nafs ko pakki (buri) ʻadaton say roknay neez apnay kamon ka anjam janay baghair un ki tadbeer chor kar unhein Allah Pak kay hawalay kar dena, nafs ko hukm-e-ilahi par narazi aur waveila machanay say roknay (halankeh nafs is ki jaldi karta hay) aur na-pasand karnay kay bawajood nafs ko Allah Pak ki razamandi ki lagam dena aur sabr ka ghoont pilana yeh sab kaam agarchay mushkil aur nihayat sakht ʻilaj aur bhari bojh hain lekin yehi seedha rasta hay aur is ka anjam achha aur is kay ahwal naik-bakhti par mushtamil hain.[2]

41. Museebat anay par sabr ka tareeqa

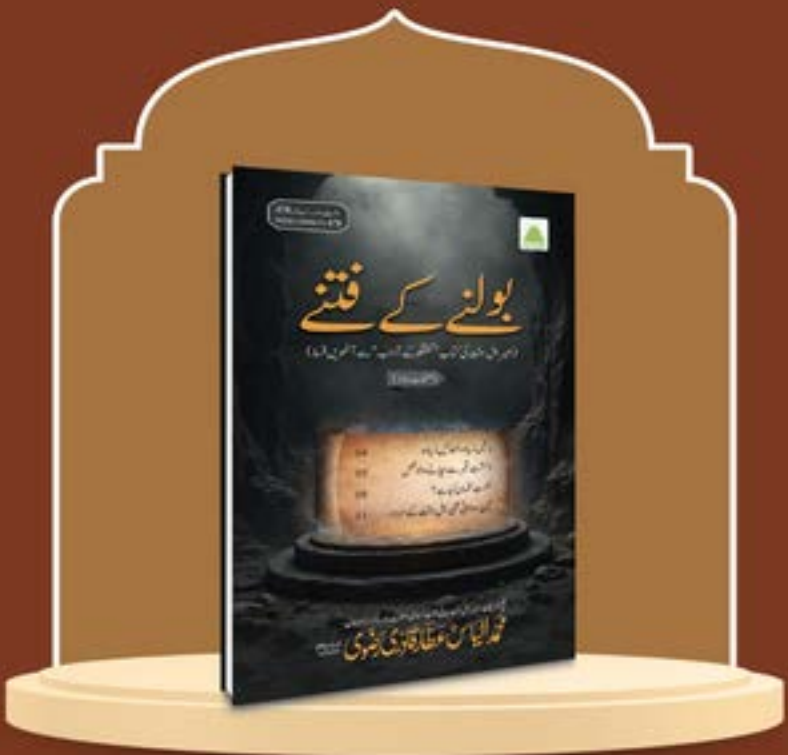
Jab tumhein koi museebat pohanchay aur woh tumhein buri lagay to fauran us waqt apnay nafs ki nigrani karo aur apna dil qabu mein rakho takeh woh bechain na ho aur na hi gila shikwa karay kyunkeh sabr o tahammul ka asal mauqaʻ yehi

[1] Minhāj-ul-ʻĀbidīn, p. 131, 132
[2] Minhāj-ul-ʻĀbidīn, p. 134

hota hay aur us waqt nafs be-sabri ki taraf jaldi say barhta hay. Tum apnay nafs say kaho: Ay nafs! Yeh museebat to aa gayi, ab isay door karnay ki koi tadbeer nahin aur Allah Pak is say bari museebat ko bhi door farma chuka hay, be-shak museebatein kai tarah ki aur bohat ziyada hoti hain. ‘Anqareeb yeh museebat bhi door ho jayay gi, yeh to aik badal hay jo chhat jayay ga lihaza ay nafs! Tu aa janay wali museebat ko door kar sakta hay na hi be-sabri ka koi faida hay to thori dair kay liyay sabr ka daman tham lay is kay badlay tujhay lambi khushi aur bohat ziyada sawab hasil ho ga aur haqeeqat yeh hay keh sabr o tahammul kay sath koi museebat museebat nahin rehti pas tum apni zaban ko “اِنَّا لِلّٰهِ وَاِنَّاۤ اِلَیْهِ رٰجِعُوْنَ” kehnay aur dil ko us shay ki yaad mein laga do jis ki badolat tumhein Allah Pak ki bargah say ajr o sawab milay aur pakkay iradon walay Anbiya-e-Kiram عَلَیْهِمُ الصَّلٰوۃُ وَالسَّلَام aur Awliya-e-‘Izam رَحِمَهُمُ اللّٰهُ ka baray baray masaib par sabr karna yaad rakho.[1]

[1] Minhāj-ul-‘Ābidīn, p. 137

Aglay Haftay ka risalah



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