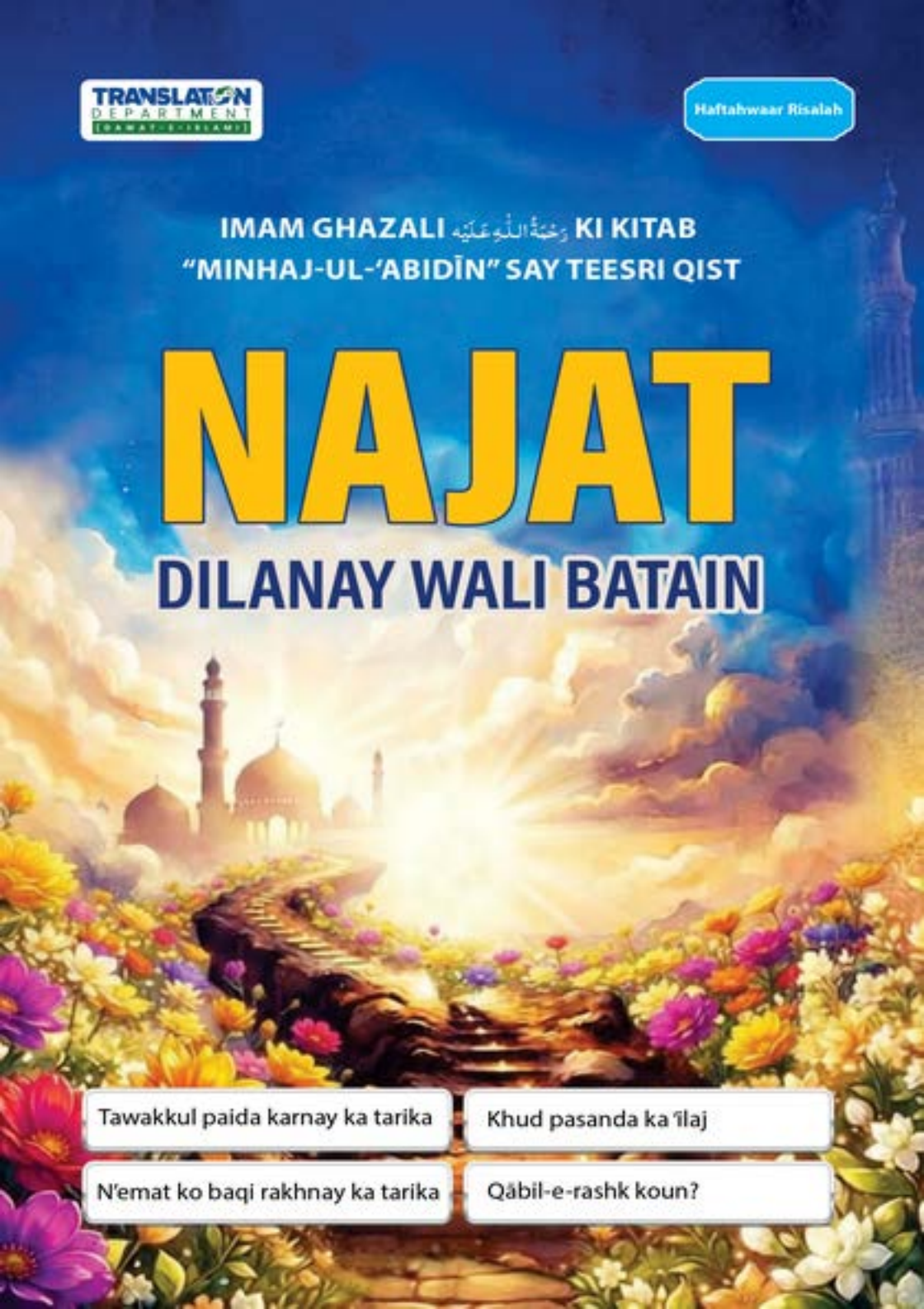
TRANSLATION DEPARTMENT
[DAWAT-E-ISLAMI]

Haftahwaar Risalah

IMAM GHAZALI رَحْمَةُ اللهِ عَلَيْه KI KITAB
"MINHAJ-UL-'ABIDĪN" SAY TEESRI QIST

NAJAT

DILANAY WALI BATAIN



Tawakkul paida karnay ka tarika

Khud pasanda ka ilaj

N'emat ko baqi rakhnay ka tarika

Qābil-e-rashk koun?

نجات دِلانے والی باتیں

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Najat Dilanay Wali Batain

Du'a-e-'Aṭṭār:

Ya Allah Pak! Jo koi **16** safhat ka risalah "Najat Dilanay Wali Batain" parh ya sun lay usay Imām Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه kay sadqay apni islah ki taufeeq naseeb kar aur us ko maan baap aur khandan samet Jannat-ul-Firdaws mein be hisab dakhilah 'ata farma.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Durood Sharif ki fazilat

Farman-e-Akhri Nabi صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: Tum apni majlison ko mujh par durood-e-Pak parh kar aarastah karo kyun kay tumhara mujh par durood-e-Pak parhna baroz-e-qayamat tumharay liyay noor ho ga.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

1. Allah Pak ko "Sabir" kehna kaisa?

Allah Pak kay liyay lafz "Sabir" us ma'na mein bola jata hay kay us nay mujrimon say 'azab ko roka hua hay aur woh 'azab denay mein jaldi nahi farmata. [1]

2. Hay sabr to khazanah-e-Firdaws bhaiyo!

Jab tum say koi cheez faut (yani zaya') ho jaye to koshish karo kay doosri (yani sabr) faut na ho. [2]

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[1] Minhāj-ul-'Ābidīn, p. 123
[2] Minhāj-ul-'Ābidīn, p. 134

3. Rububiyyat aur ‘Ubudiyyat kay ma‘na

Aik buzurg رَحْمَةُ اللّٰهِ عَلَيْه say poocha gaya: ‘Ubudiyyat (yani bandah hona) kya hay aur Rububiyyat (yani Rabb hona) kya hay? Unhon nay irshad farmaya: Rabb hona yeh hay kay Allah Pak jo chahay hukm farmaye aur bandah hona yeh hay kay us kay har hukm par razi rahay. [1]

4. Tawakkul paida karnay ka tareeqah

Allah Pak jab kisi waqt tum say dunya ya rizq ko rok day to tum kaho: Aye nafs! Allah Pak teray hal ko tujh say zyada janta hay aur woh tujh par sab say zyada meherban bhi hay, jab woh kuttay balkay ghair Muslim ko apna dushman honay kay bawajood rozi deta hay, mein to us ka bandah, usay pehchannay aur aik mannay wala hun, kya woh mujhay aik roti bhi nahi day sakta? Aye nafs! Achhi tarah jaan lay kay us nay kisi baray faiday kay liyay hi tujh say rizq roka hay aur ‘anqareeb Allah Pak tangi kay baad aasani farmaye ga, pas thora sabr kar lay. 2

5. Museebat par sabr

Aye ghamon mein qaid shakhs! (Mutawajjah ho) Jab tujhay zyada tangi ho to Sūrah-e-Alam Nashraḥ mein ghaur kar, tu dekhay ga kay aik tangi ka zikr do aasaniyon kay darmiyan hay, jab tu usay bar bar parhay ga to khush ho jaye ga. [3]

6. Nafs ko gunahon say roknay ka tareeqah

Nafs bohat zyada burai ka hukm deta, burai ki taraf ma`il hota aur fitnon ka shauq rakhta hay, usay bohat zyada dara dhamka kar hi un (gunahon bhari) baaton say roka ja sakta hay, fitri taur par yeh aisa aazad hay jis mein haya hay na wafa. [4]

7. Sachha shauq

Gham: khanay say rokta hay. Khauf: gunahon say rokta hay. Ummeed: ‘ibadaton ki

[1] Minhāj-ul-‘Ābidīn, p. 133
[2] Minhāj-ul-‘Ābidīn, p. 138
[3] Minhāj-ul-‘Ābidīn, p. 137
[4] Minhāj-ul-‘Ābidīn, p. 139

himmat paida karti hay aur maut ki yaad: ghair zaroori shay say be raghbat karti hay. Jo apnay matloob-o-maqsood ko pehchan leta hay us kay liyay koshish karna aasan ho jata hay, jisay koi shay pasand aa jaye aur usay panay ka bharpoor shauq ubharnay lagay to bandah us kay liyay har mashaqqat bardasht karta hay aur kisi takleef ki koi parwa nahi karta. [1]

8. Jannati shakhs kay ausaf

Museebat-o-tang hali bardasht karna usay nuqsan nahi deta jis ka thikana Jannat-ul-Firdaws ho. Tum usay (yani jis ka thikana Jannat hay) gham mein dooba, khaufzadah, ghabraya hua aur puranay kapron mein masjidon ki taraf jata dekho gay. [2]

9. Jibrīl-e-Amīn عَلَيْهِ السَّلَام ka khauf-e-Khuda

Marwi hay kay Sadiq-o-Amin Aqa, do ʻalam kay data صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Hazrat Sayyidunā Jibrīl-e-Amīn عَلَيْهِ السَّلَام ko (Allah Pak kay chhupay faislay kay khauf say) Kaʻbah-e-Muʻazzamah kay pardon say lipat kar giryah-o-zari kartay aur yeh duʻa kartay dekha kay "Ilahi! Mera naam na badalna aur meray jism ko tabdeel na farmana." [3]

10. Gham teen tarah kay hain

Baʻaz buzurgon رَحِمَهُمُ اللّٰهُ nay farmaya gham teen tarah kay hain: (1) Taʻat aur neki ka gham kay shayad woh qabool na ho. (2) Gunah aur maʻsiyat ka gham kay shayad bakhshay na jayen. (3) Maʻrifat-e-Ilahi (yani Allah Pak ki pehchan) ka gham kay woh kisi waqt chhin na jaye. [4]

11. Kab khauf aur kab raja (yani ummeed) honi chahiyay?

Agar tum poocho kay kya kisi makhsoos halat mein khauf aur ummeed mein say

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[1] Minhāj-ul-ʻĀbidīn, p. 140
[2] Minhāj-ul-ʻĀbidīn, p. 141
[3] Minhāj-ul-ʻĀbidīn, p. 146
[4] Minhāj-ul-ʻĀbidīn, p. 155

kisi aik ko tarjeeh ho sakti hay? To jaan lo kay agar bandah sehat-o-tandurusti ki halat mein ho to “khauf” zyada behtar hay aur beemari-o-kamzori ki halat mein “ummeed” behtar hay, khaas taur par jab safar-e-aakhirat par rawangi (yani maut) ka waqt ho to rehmat-e-Ilahi say ummeed ghalib honi chahiyay. Mein nay (yani Imām Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه) ‘ulamaye kiram say aisa hi suna hay. Wajah yeh hay kay Hadees-e-Qudsi mein Allah Pak nay irshad farmaya: “Mein un logon kay paas hota hun jin kay dil meray khauf say toot chukay hain.” [1]

12. Allah Pak say husn-e-zann

Allah Pak say husn-e-zann (yani achhay guman) ka matlab yeh hay kay us ki nafarmani say bacha jaye, us kay ‘azab say dara jaye aur us ki ‘ibadat mein khoob koshish ki jaye. [2]

13. Jaisi ummeed waisa ‘amal

Tum najat ki ummeed rakhtay ho magar us kay raston par nahi chaltay, suno! Kashti khushki par nahi chal sakti. [3]

14. Jhooti aarzu, dhoka aur ghaflat

‘Ibadat mein mehnat-o-koshish kay baghair husn-e-zann nahi balkay jhooti aarzu aur dhoka-o-ghaflat hay. Is bunyadi baat say ‘ibrat pakro, nekon kay halat par ghaur karo aur khwab-e-ghaflat say bedar ho jao aur taufeeq denay wala to Allah Pak hi hay. [4]

15. Bakheel-o-riya kar par Jannat haram

Huzoor Nabī-e-Karīm صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya: Jannat nay guftagu ki aur kaha: “Mein har bakheel aur riya kar par haram hun.” [5-6]

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[1] Ḥilyat-ul-Awliyā, vol. 4, p. 34, Qaul 4664; Minhāj-ul-‘Ābidīn, p. 156
[2] Minhāj-ul-‘Ābidīn, p. 156
[3] Minhāj-ul-‘Ābidīn, p. 157
[4] Minhāj-ul-‘Ābidīn, p. 157
[5] Tārīkh Ibn ‘Asākir, vol. 52, p. 151, Hadith 6133
[6] Minhāj-ul-‘Ābidīn, p. 160

16. Sūrah-e-Wāqi‘ah ki barakat

Rizq kay mu‘amlay mein sakhti aur tangdasti kay waqt Sūrah-e-Wāqi‘ah parhnay kay muta‘alliq Huzoor Nabī-e-Akram صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم aur Ṣaḥābah-e-Kirām رَضِیَ اللّٰهُ عَنْهُم say ahadees-o-waqi‘at marwi hain, hatta kay ba waqt-e-wisal jab Hazrat Sayyidunā Ibn-e-Mas‘ood رَضِیَ اللّٰهُ عَنْهُ ko is baat par malamat ki gayi kay aap nay apni aulad kay liyay koi maal nahi chhora to unhon nay irshad farmaya: Mein un kay liyay Sūrah-e-Wāqi‘ah chhoray ja raha hun. [1]

17. Sūrah-e-Wāqi‘ah qana‘at paida karti hay

Aksar auqat tum Sūrah-e-Wāqi‘ah parhnay kay baad dil mein qana‘at mehsoos karo gay aur kamzori aur zyada khanay ki hirs ko bhi khatam pao gay, neez tumhein apnay andar khanay peenay say be niyazi bhi mehsoos ho gi, jis nay is ka tajrubah kiya woh un baaton ko achhi tarah janta hay. [2]

18. Khud pasandi ka ‘ilaj

Khud pasandi ki haqeeqat apnay naik ‘amal ko bara samajhna hay aur khud pasandi ki zid (yani ulat) ehsan ko yaad karna hay aur woh yun kay bandah samjhay yeh ‘amal Allah Pak ki taufeeq say hua hay. [3]

19. Kya yeh khula nuqsan nahi?

Allah Pak irshad farmata hay:

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ الْاَرْضِ مِثْلَهُنَّ ؕ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۙ

[1] Minhāj-ul-‘Ābidīn, p. 165
[2] Minhāj-ul-‘Ābidīn, p. 166
[3] Minhāj-ul-‘Ābidīn, p. 166-167

Allah hay jis nay saat aasman banaye aur unhi kay barabar zameenin, hukm un kay darmiyan utarta hay taake tum jaan lo kay Allah sab kuch kar sakta hay.[1]

Yahan Allah Pak goya yeh irshad farma raha hay: Aasman aur jo kuch un kay darmiyan hay mein nay banaya hay aur is mein meri karigari kay behtareen aur ‘umdah namunay hain aur mein nay teray dekhnay ko kafi jaan liya hay taake tu jaan lay kay mein Qadir (yani qudrat rakhnay wala) bhi hun aur ‘Alim (yani jannay wala) bhi, jabkay teri halat yeh hay kay kotahiyon aur ‘aibon say bharpoor sirf do rak‘at parhta hay magar tu us ko kafi nahi samajhta kay mein tujhay dekh raha hun, teray ‘amal ko janta hun, teri ta‘reef karta hun aur tera ‘amal qabool karta hun balkay tu chahta hay kay log tera ‘amal janen aur is ki wajah say teri ta‘reef karen, kya yeh wafadari hay? Kya yeh ‘aqlmandi hay? Kya koi ‘aqlmand isay apnay liyay pasand karta hay? Afsos hay tujh par! Kya tu na samajh hay?

Agar kisi shakhs kay paas koi qeemti patthar ho jisay bech kar woh aik lakh dinar hasil kar sakta ho magar woh usay aik paisay ka bech day to kya yeh bohat bari bewaqoofi aur bara nuqsan nahi? Zaroor us ki kam ‘aqli ka saboot hay. Yunhi Allah Pak ki raza-o-khushnudi aur sawab kay muqablay mein banday ka logon ki janib say ta‘reef ka khwahishmand hona lakhon dirham balkay dunya-o-ma fiha kay muqablay mein aik paisay kay ghatiya honay say bhi zyada ghatiya hay. Kya yeh khula nuqsan nahi kay tum aisi haqeer ta‘reefon kay badlay Allah Pak ki bargah say milnay wali nayab ‘izzat-o-karamat say khud ko mehroom kar do. [2]

20. Log kisi cheez kay malik nahi

Jisay apnay Rabb say milnay ki ummeed hay woh us kay khauf say khalis ‘amal karta hay. Aur log kisi cheez kay malik nahi hain, phir tu un kay liyay bekar ka dikhawa kyun karta hay? [3]

21. Bura aur jahil insan

Tumhari haisiyat yeh hay kay agar tum apnay sheher kay sardar (kisi baray officer

[1] Al-Quran, Al-Ṭalāq, verse 12; translation from Kanz al-Iman
[2] Minhāj-ul-‘Ābidīn, p. 169
[3] Minhāj-ul-‘Ābidīn, p. 171

kay office mein mulaqat kay liyay) dakhlay ki ijazat mango to woh aksar tumhein ijazat nahi deta, agar apnay mohallay kay kisi baray shakhs (masalan MPA aur MNA waghairah) say baat karna chaho to aksar woh tum say baat nahi karta aur agar tum apnay badshah ko sajdah bhi kar do tab bhi aksar woh tumhari taraf tawajjah nahi karta. Jabkay Allah Pak nay tumhein ijazat day rakhi hay kay tum us ki ʿibadat karo, us ki taʿreef karo, us say baat karo balkay khul kar apni pareshani us par pesh karo, apni zarooraten us say talab karo aur apnay sakht muʿamlat mein us ki madad chaho. Phir yeh kay woh tumhari kotahi kay sath ada ki gayi do rakʿat namaz say bhi razi ho jata hay balkay un par is qadar sawab ʿata farmata hay kay koi insan soch bhi nahi sakta, magar phir bhi tum apni un do rakʿaton par khud pasandi mein mubtala ho, un ko bohat kuch samajhtay ho aur is muʿamlay mein Allah Pak kay ehsan par nazar nahi rakhtay to tum kitnay buray khadim aur kaisay jahil insan ho? Aur Allah Pak hi say madad ki darkhwast hay aur usi ki bargah mein is jahil nafs ki shikayat hay. [1]

22. Allah Pak kay liyay khalis do rakʿat

Jab raat mein tum do rakʿaten parhnay kharay ho to tasawwur karo kay is raat mein Allah Pak ki ʿibadat kay liyay kitnay hi khuddam zameen kay mukhtalif goshon, janglon, samundron, paharon aur sheheron mein kharay hain, un mein istiqamat walay, Ṣiddīqīn, khauf-e-Khuda walay, deedar-e-Ilahi ka shauq rakhnay walay, riyazat-o-mujahadah karnay walay, ʿajizi karnay walay aur dunya say be raghbat log shamil hain. Ghaur karo kay is waqt bargah-e-Khudawandi mein khauf-e-Khuda say larazti janon, pak badnon, ronay wali aankhon, aabad dilon, pak seenon aur saaf suthray aʿza say kis qadar saaf suthri aur khalis ʿibadat-o-khidmat pesh ho rahi ho gi aur rahi tumhari namaz to agarchay tum nay us ko achhi tarah ada karnay mein ikhlas-o-pukhtagi kay sath apni taqat bhar koshish ki ho gi lekin phir bhi is Shehenshah-e-Aʿzam (Allah Rabb-ul-ʿIzzat) ki bargah mein pesh honay kay qabil kahan hay aur un ʿibadaton kay muqablay mein is ki kya haisiyat hay jo wahan pesh ho rahi hain, badan gunahon say aaludah-o-napak tha aur zaban fuzool aur gunah bhari baaton say lithri hui thi, phir aisi namaz us ki ʿali shan bargah mein pesh

[1] Minhāj-ul-ʿĀbidīn, p. 174

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honay kay qabil kahan thi aur is mein kahan yeh salahiyat thi kay isay Rabb-ul-'Izzat ki bargah mein nazar kiya jaye? [1]

23. Kya kabhi aisi koshish ki?

(Imām Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه farmatay hain kay) Hamaray Shaykh nay farmaya: Aye nadan! Ghaur kar! Kya tu nay kabhi apni koi namaz aasman ki taraf bhejnay mein aisi koshish ki jaisi tu ameeron kay ghar khana bhejnay mein karta hay? [2]

24. Sarapa khata hun nigah-e-karam ho

Hazrat Sayyidunā 'Aṭā Sulamī رَحْمَةُ اللّٰهِ عَلَيْه nay intehai mazbooti aur khoobsurti say aik kapra bun kar tayyar kiya, phir usay utha kar bazar lay gaye aur aik kapra bechnay walay ko dikhaya magar us nay qeemat bohat thori lagayi aur kaha: Is mein to yeh yeh 'aib hain. Aap nay kapra liya aur baith kar bohat zyada roye, dukandar ko apnay kiyay par sharmindagi hui, us nay ma'zirat ki aur aap ki munh mangi qeemat par kapra lenay kay liyay tayyar ho gaya. Aap nay farmaya: Baat woh nahi jo tum samajh rahay ho, yeh mera pesha hay aur mein nay is kapray ko tayyar kartay huay us ki khoobsurti aur mazbooti mein apni tamam tar koshish sarf kar di hatta kay is mein koi 'aib nazar na aaya, phir jab mein nay usay 'uyub ko jannay walay mahir par pesh kiya to us nay is mein woh 'aib bataye jin say mein ghafil tha, to phir kal jab Rabb-ul-'Alameen kay samnay hamaray a'mal pesh kiyay jayen gay to un mein kis qadar 'aib aur kotahiyan zahir hon gi jin say aaj hum be khabar hain. [3]

25. Maqbool 'amal ka sawab

'Azeem tabi'i buzurg Hazrat Sayyidunā Imām Nakh'ī رَحْمَةُ اللّٰهِ عَلَيْه say poocha gaya: Fulan fulan 'amal ka sawab kitna hay? Aap nay farmaya: 'Amal jab qabool ho jaye to us ka sawab shumar nahi kiya ja sakta. [4]

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[1] Minhāj-ul-'Ābidīn, p. 175
[2] Minhāj-ul-'Ābidīn, p. 175
[3] Minhāj-ul-'Ābidīn, p. 176-177
[4] Minhāj-ul-'Ābidīn, p. 177

26. Rābiʻah Baṣriyyah رَحْمَةُاللهِعَلَيْهَا ka ikhlas

Hazrat Bībī Rābiʻah Baṣriyyah رَحْمَةُاللهِعَلَيْهَا farmati hain: Mera jo bhi ʻamal zahir ho jaye mein usay kisi ginti mein nahi lati. [1]

27. Nafs ko ʻibadat ki ʻadat daliyay

Hazrat Ustād Abū al-Faḍl رَحْمَةُاللّٰهِعَلَيْه farmaya kartay thay: Mein janta hun kay meri ʻibadaten maqbool nahi. Aap say is ki wajah poochhi gayi to farmaya: Mein janta hun kay maqbool honay kay liyay ʻamal kin cheezon ka mohtaj hay aur yeh bhi khabar hay kay mein un cheezon ko ada nahi kar pata, to yun mujhay pata hay kay meri ʻibadaten maqbool nahi. ʻArz ki gayi: To phir aap ʻibadaten kyun kartay hain? Irshad farmaya: Is ummeed par kay kisi din Allah Pak meri islah farma day to nafs neki ka ʻadi ban chuka ho aur phir mujhay nafs ko ʻibadat ki taraf phairna na paray. Yeh hal un logon ka hay jo ʻibadaton mein sakht mehnat-o-mashaqqat karnay walay thay. [2]

28. Sab say bara tohfah

ʻIbadat say faraghat kay waqt dil mein is (yani taufeeq-e-Ilahi aur ehsan) ki takrar karo gay aur Allah Pak say madad mango gay to yeh tareeqah tumhein riyakari aur khud pasandi say door kar day ga, tumhein khalis Allah Pak kay liyay ʻibadat karnay par ubharay ga aur tamam halat mein tum par Allah Pak kay ehsan ko yaad karnay mein lagaye rakhay ga. Yun tumhein aisi maqbool ʻibadaten naseeb hon gi jin mein koi kharabi na ho aur bil farz agar aisi ʻibadat zindagi mein aik hi dafʻah hasil ho aur phir kabhi muyassar na aaye to bila shubha asal mein yahi bari ʻibadat hay. Mujhay qasam hay! Agarchay aisi ʻibadaton ki taʻdad kam ho magar un ki qadar-o-qeemat bohat bari aur nafʻa bohat zyada aur anjam bohat achha hay. Aisi taufeeq bohat kam milti hay aur is cheez kay sath banday par Allah Pak ka fazal bohat bara hay. Ab batao kay is tohfay say bara tohfah kaunsa ho sakta hay jisay tamam jahanon ka Rabb qabool farma lay. [3]

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[1] Minhāj-ul-ʻĀbidīn, p. 180
[2] Minhāj-ul-ʻĀbidīn, p. 180
[3] Minhāj-ul-ʻĀbidīn, p. 186

29. Shukr kya hay?

Banday ki taraf say shukr aisi ta'zeem hay jo usay apnay sath ehsan karnay walay say be adabi karnay say rok deti hay aur (banday mein) yeh kaifiyat ehsan karnay walay kay ehsan ko yaad karnay aur nashukri karnay walay ki nashukri ki wajah say us kay buray hal ko yaad karnay say paida hoti hay. [1]

30. Aik deeni mas`alay ki lazzat

Allah Pak nay jin logon ko kisi deeni ni'mat 'ilm ya 'amal kay sath khaas kiya, haqeeqat mein wohi log is ni'mat ki qadar-o-qeemat ko zyada jannay walay, is ki zyada ta'zeem karnay walay, aur sab say zyada is ka shukr ada karnay walay hon gay, ba'az ko Allah Pak nay is say mehroom rakha to yeh unhein taqdeer kay mutabiq ni'mat say un ki be parwai aur ta'zeem mein kotahi ki wajah say mehroom rakha hay, phir agar 'ilm-o-'ibadat ki ta'zeem 'awam aur bazari logon kay dilon mein bhi waisi hi hoti jaisi kay 'ulama aur 'ibadat guzaron kay dilon mein hay to woh kabhi bazaron ko tarjeeh na detay balkay bazaron ko chhorna un par aasan ho jata. Kya tum dekhtay nahi kay jab koi faqeeh ('alim) kisi aisay mas`alay ko wazeh kar leta hay jo pehlay us par wazeh nahi tha to us ka dil kaisay khushi say jhoom uthta hay aur suroor kitna barh jata hay, us kay dil mein is ki qadar-o-manzilat itni barh jati hay kay agar usay lakhon dinar bhi diyay jatay to woh utna khush na hota. Ba'az auqat aisa bhi hota hay kay faqeeh ko koi deeni mas`alah atak jata hay to woh saal bhar balkay 10 saal tak balkay 20 saal tak is mein ghaur-o-fikr karta rehta hay magar phir bhi uktata nahi hatta kay Allah Pak usay is ki samajh 'ata farma deta hay to woh usay Allah Pak ka bohat bara ehsan aur 'azeem ni'mat samajhta hay aur is par khud ko daulat mandon say barh kar daulat mand aur 'izzat daron say barh kar 'izzat dar samajhta hay. [2]

31. Ni'mat ko baqi rakhnay ka tareeqah

Tum jab bhi bhalai say mehroom hotay ho apnay nafs hi ki wajah say hotay ho, lehaza khoob koshish karo taake Allah Pak ki ni'mat ki qadar pehchano aur كَمَا حَقُّهٗ

[1] Minhāj-ul-'Ābidīn, p. 189
[2] Minhāj-ul-'Ābidīn, p. 193

us ki taʻzeem karo, phir tum is (yani niʻmat) kay ahal ho jao gay aur phir Rabb Taʻala niʻmat ko tumharay paas baqi rakh kar tum par ehsan farmaye ga. [1]

32. Niʻmat ki qadar na karnay walay ka hal

Woh badshah jo apnay kisi ghulam ko ʻizzat day, usay khaas kapray pehnaye, apna qurb (yani nazdeeki) bakhshay aur usay apnay tamam khadimon ka sardar bana day, phir usay apnay darwazay par maujood rehnay ka hukm day aur doosri taraf yeh farman jari karay kay is kay liyay fulan jagah mehal taʻmeer kiyay jayen, buland takht bichhaye jayen, tarah tarah kay khanay sajaye jayen, is kay liyay khuddam haath bandhay kharay rahen, yahan tak kay jab woh badshah ki khidmat say wapas lotay to usay un mehallat mein ʻizzat kay sath badshah ki haisiyat say thehraya jaye.

Ab badshah ki khidmat aur apnay badshah bannay kay darmiyan din ki aik ghari ya is say bhi kam waqt rehta ho aur is dauran yeh ghulam badshah kay darwazay par janwaron ki dekh bhal karnay walay kisi naukar ko roti ka tukra khatay ya kisi kuttay ko haddi chabatay huay dekhay to badshah ki khidmat ko chhor kar un ko dekhnay mein mashghool ho jaye aur shahi inʻamat ki taraf say tawajjah hata kar roti khanay walay naukar ki taraf doray aur apna haath phela kar us say roti ka tukra mangnay lagay ya haddi kay liyay kuttay say larnay lagay aur un par rashk kartay huay un ki is halat ko bara samajhnay lagay, to kya badshah jab is aadmi ko is halat mein dekhay ga to yeh na kahay ga kay is bewaqoof aur kameenay shakhs nay hamari di hui ʻizzat ka haq na pehchana aur hum nay usay jo qeemti libas ʻata farmaya, apni bargah mein qurb diya, is par apni khaas nazar-e-ʻinayat ki aur is kay liyay daulat kay zakheeray aur kai qism ki niʻmaten muhayya keen, is nay un ki qadar-o-qeemat ko samjha hi nahi, yeh to bara jahil hay aur isay cheezon kay darmiyan tameez hi nahi, is say tamam inʻam-o-ikram chheen lo aur usay hamaray darwazay say door kar do. To yahi hal dunya ki taraf maʾil, khwahish ki pairwi karnay walay ʻibadat guzar ka hota hay, halankay Allah Pak nay usay ʻibadat, niʻmat, shareeʻat aur ahkam ki pehchan say nawaza magar woh un ki qadar-o-qeemat nahi pehchanta. [2]

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[1] Minhāj-ul-ʻĀbidīn, p. 194

[2] Minhāj-ul-ʻĀbidīn, p. 195

33. Dunya ka maal museebat hay

Dunya ka maal to aik museebat hay jis mein Allah Pak har ghair Muslim, Fir'aun, be deen aur jahil-o-fasiq ko mubtala karta hay jo kay us ki zaleel tareen makhlooq hain aur woh is ghatiya dunya ko har Nabi, Ṣiddīq aur 'alim-o-'abid say door rakhta hay jo kay us ki behtareen makhlooq hain aur ba'az auqat to unhein roti ka tukra aur kapray ka cheethra bhi naseeb nahi hota aur Allah Pak unhein ehsan jatata hay kay us nay unhein dunya ki gandagi say aaludah nahi farmaya. [1]

Wazahat! Hazrat Abū Ṣafwān Ru'aynī رَحْمَۃُ اللّٰہِ عَلَیْہ ki khidmat mein 'arz ki gayi: Allah Pak nay jis dunya ki Qur`an-e-Kareem mein mazammat bayan farmayi hay is say murad kya hay? Irshad farmaya: Har woh kaam jo tu dunya mein dunya ki khatir karay woh mazmoom (yani bura) hay aur har woh kaam jis say aakhirat (yani sawab) murad ho woh dunya nahi. [2]

Imām Ghazālī رَحْمَۃُ اللّٰہِ عَلَیْہ likhtay hain: Ba'az Ṣaḥābah-e-Kirām رَضِیَ اللّٰہُ عَنْہُم kay paas maal tha lekin un ka maqsad sawal say bachna aur rah-e-Khuda mein kharch karna tha. 3 Jab bandah aakhirat ki behtari ki gharaz say dunya mein say kuch lay ga to usay dunya dar nahi kahen gay balkay is kay haq mein dunya aakhirat ki kheti ho gi. 4 Lehaza Hazrat Dāwūd-o-Sulaymān عَلَیْہِمَا السَّلَام ki badshahat aur ba'az Ṣaḥābah-e-Kirām رَضِیَ اللّٰہُ عَنْہُم aur Awliya-e-Kiram رَحِمَہُمُ اللّٰہُ kay maal dar honay ki wajah say un par i'tiraz nahi kiya ja sakta.

34. Apnon say 'aish-o-aaram ki doori

Allah Pak nay Hazrat Sayyidunā Mūsā aur Hazrat Sayyidunā Hārūn عَلَیْہِمَا السَّلَام say farmaya: Agar mein chahun to tumhein aisi zeenat dun jisay dekh kar Fir'aun jaan lay kay aisi zeenat us ki taqat say bahar hay aur mein zaroor aisa kar sakta hun magar mein tum donon say dunya door kar kay tumhein is say be parwa kar dun ga aur mein apnay doston kay sath aisa hi karta hun, mein unhein dunyawi ni'maton say aisay hi door rakhta hun jaisay meherban charwaha apnay oonton ko

[1] Minhāj-ul-'Ābidīn, p. 197
[2] Qūt-ul-Qulūb, vol. 2, p. 444
[3] Iḥyā-ul-'Ulūm, vol. 3, p. 328
[4] Iḥyā-ul-'Ulūm, vol. 3, p. 272

kharish zadah oonton say door rakhta hay, mein unhein dunya kay ‘aish-o-aaram say is liyay door nahi rakhta kay un ki meray nazdeek koi ahmiyat nahi balkay is liyay kay woh meri janib say ‘izzat-o-in‘am ko pooray taur par hasil karen. [1]

35. Bohat bari ni‘mat

Aik martabah Rasūl-e-Akram, Shāh-e-Bani Ādam صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay aik shakhs ko yeh kehtay suna: “اَلْحَمْدُ لِلّٰهِ عَلَى الْاِسْلَامِ yani sab ta‘reefen Allah Pak kay liyay hain kay us nay Islam ‘ata farmaya. To irshad farmaya: Be shak tum bohat bari ni‘mat par Allah Pak ki ta‘reef-o-hamd kar rahay ho.” [2] -[3]

36. Ada-e-shukr mein behtareen kalimah

Manqool hay kay ada-e-shukr mein Allah Pak ko sab say pyara aur behtareen kalimah yeh hay kay bandah yun kahay:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْنَا وَهَدَانَا اِلٰی دِیْنِ الْاِسْلَامِ

yani tamam ta‘reefen us Allah Pak kay liyay hain jis nay hum par in‘am farmaya aur hamein deen-e-Islam ki hidayat bakhshi. [4]

37. Deen ki qadar karen

Hazrat Sayyidunā Sufyān Sawrī رَحْمَةُ اللّٰهِ عَلَيْه farmaya kartay thay: Jo apnay deen par be khauf ho ga us say deen chheen liya jaye ga. [5]

38. Hifazat-e-Iman ki du‘a

Hazrat Ibrāhīm bin Adham رَحْمَةُ اللّٰهِ عَلَيْه farmaya kartay: Tum kaisay be khauf ho saktay ho halankay Hazrat Sayyidunā Ibrāhīm Khalīlullāh عَلَيْهِ السَّلَام nay apnay Rabb

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[1] Minhāj-ul-‘Ābidīn, p. 197
[2] Shu‘ab-ul-Īmān, vol. 4, p. 119, Hadith 4498
[3] Minhāj-ul-‘Ābidīn, p. 198
[4] Minhāj-ul-‘Ābidīn, p. 198
[5] Minhāj-ul-‘Ābidīn, p. 198

ki bargah mein (nihayat ‘ajizi-o-inkisar kay liyay) du‘a ki aur Hazrat Sayyidunā Yūsuf عَلَيْهِ السَّلَام nay du‘a ki: تَوَفَّنِیْ مُسْلِمًا Tarjama-e-Kanz-ul-Īmān: “Mujhay Musalman utha.”[1] Hazrat Sayyidunā Sufyān Sawrī رَحْمَةُ اللّٰهِ عَلَيْه hamesha yeh du‘a kartay thay: “اَللّٰهُمَّ سَلِّمْ سَلِّمْ yani Aye Allah Pak! Salamati ‘ata farma, salamati ‘ata farma.” Aisa lagta goya aap kashti mein hain aur doobnay ka khauf hay. [2]

39. Kaheen Islam na chhin jaye!

Hazrat Sayyidunā Muḥammad bin Yūsuf bin Asbāṭ رَحْمَةُ اللّٰهِ عَلَيْه bayan kartay hain kay aik martabah mein nay Hazrat Sayyidunā Sufyān Sawrī رَحْمَةُ اللّٰهِ عَلَيْه ko poori raat rotay dekha to ‘arz ki: Aap gunahon par is qadar rotay hain? Unhon nay aik tinka uthaya aur farmaya: Gunah to Allah Pak kay nazdeek is tinkay say bhi zyada ma‘mooli hain, mein to is baat par ro raha hun kay kaheen Allah Pak mujh say Islam na chheen lay. اَلْعِيَاذُ بِاللّٰه (Allah Pak ki panah.) [3]

40. Nashukri lay doobi

Aik ‘Arif Billāh (yani Allah Pak ki pehchan rakhnay walay) buzurg رَحْمَةُ اللّٰهِ عَلَيْه bayan kartay hain kay kisi Nabi عَلَيْهِ السَّلَام nay Allah Pak say Bal‘am bin Bā‘ūrā kay baray mein poocha kay woh itni ‘izzat-o-shan kay baad kaisay mardood ho gaya? To Allah Pak nay irshad farmaya: Jo kuch mein nay usay diya tha is par us nay aik din bhi mera shukr ada nahi kiya, agar woh aik martabah bhi mera shukr ada kar leta to mein is say apni ‘atayen na wapas leta. [4]

41. Aik saal mein martabah-e-kamal

Hazrat Bībī Rābi‘ah Baṣriyyah رَحْمَةُ اللّٰهِ عَلَيْهَا bari ‘umar ki kaneez (yani khadimah) theen, unhein Basrah kay bazar mein ghumaya jata tha magar ‘umar zyada honay ki wajah say koi bhi khareednay mein dilchaspi nahi leta tha. Phir aik tajir ko un par rehem

[1] Al-Quran, Yūsuf, verse 101; translation from Kanz al-Iman
[2] Minhāj-ul-‘Ābidīn, p. 199
[3] Minhāj-ul-‘Ābidīn, p. 199
[4] Minhāj-ul-‘Ābidīn, p. 199

aaya aur us nay unhein sau dirham mein khareed kar aazad kar diya. Aap رَحْمَۃُ اللہِ عَلَیْہَا nay rah-e-aakhirat ikhtiyar kar li (yani din raat ‘ibadat mein masroof rehti theen). Abhi aik saal bhi na guzra tha kay un kay maqam-o-martabay ki bulandi ki wajah say Basrah kay ‘ulama-o-mashaykh mein un ki shohrat ho gayi. [1]

42. Tamanna-e-Fārūqī

Musalmanon kay doosray Khalifah, Hazrat ‘Umar Fārūq-e-A‘ẓam رَضِیَ اللہُ عَنْہُ nay kisi say yeh Ayat-e-Mubarakah suni:

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِیْنٌ مِّنَ الدَّهْرِ لَمْ یَكُنْ شَیْــٴًـا مَّذْكُوْرًا ۝۱

“Be shak aadmi par aik waqt woh guzra kay kaheen us ka naam bhi na tha.” [2]

To irshad farmaya: Kash! Yeh halat aisi hi rehti (insan paida hota na pabandiyon mein aata). [3]

43. Aadmi nadan hay

Hazrat Sayyidunā Wahb Munabbih رَحْمَۃُ اللّٰہِ عَلَیْہ nay farmaya: Aadmi ko nadan paida kiya gaya hay, agar aadmi mein nadani na hoti to kabhi zindagi say lutf andoz na hota. [4]

44. Qabil-e-rashk kaun?

Hazrat Sayyidunā Fuḍayl bin ‘Iyāḍ رَحْمَۃُ اللّٰہِ عَلَیْہ nay farmaya: Mujhay baray say baray naik banday par bhi rashk nahi aata, kya yeh log qiyamat ki haulnakiyan nahi dekhen gay? Mujhay to is par rashk aata hay jo paida hi na hua. [5]

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[1] Minhāj-ul-‘Ābidīn, p. 203
[2] Al-Quran, Al-Dahr, verse 1; translation from Kanz al-Iman
[3] Minhāj-ul-‘Ābidīn, p. 205
[4] Minhāj-ul-‘Ābidīn, p. 205
[5] Minhāj-ul-‘Ābidīn, p. 205

45. Kuch na honay ki khushi

Hazrat Sayyidunā ʻAṭā Sulamī رَحْمَةُ اللّٰهِ عَلَيْه nay farmaya: Agar aag bharhka kar kaha jaye kay "Jo khud ko is mein gira day ga woh kuch bhi na rahay ga (yani who كَالْعَدَم ho jaye ga, is ka aakhirat mein kuch hisab kitab nahi ho ga)." To mujhay darr hay kay is tak pohanchnay say pehlay hi mein khushi say mar na jaun. [1]

46. Chhutkaray ki rah

Aye banday! Dunya say Iman salamat lay janay ka muʻamalah tumharay wahm-o-guman say bhi barh kar sakht aur bara hay, magar taqdeer-e-Ilahi mein yeh muqaddar ho chuka hay aur is ki tadbeer farmanay wala ghalib ʻilm wala hay, banday kay liyay chhutkaray ki rah bas yahi hay kay "woh bandagi (yani ʻibadat) mein sari koshish laga day, Allah Pak ki rassi ko mazbooti say thamay rakhay aur Allah Pak ki bargah mein girgiratay (yani ʻajizi-o-inkisar kartay) rahay, ummeed hay Allah-ur-Rehman is par rehem farma kar apnay fazal say usay salamati naseeb farma day." [2]

47. Jannat ki qadar-o-manzilat

Is shakhs ka kya hal ho ga jo hamesha rehnay wali Jannat mein bohat bari saltanat chahta hay, kya woh Allah Pak kay liyay do rakʻaten parhnay ya do dirham kharch karnay ya do raaten jagnay ko bohat bara samajhta hay? Hargiz nahi, balkay agar is kay 10 lakh jism, 10 lakh roohen aur 10 lakh zindagiyan hon aur har zindagi dunya ki ʻumar jitni ho, phir woh un tamam zindagiyon ko is pyaray matloob (ukhrawi saltanat) mein laga day, tab bhi yeh thora hay. Phir agar is kay baad apnay matloob-o-maqsood mein kamyabi mil jaye to yeh bohat bari ghaneemat aur Allah Pak ki taraf say is par bohat bara fazal hay. [3]

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[1] Minhāj-ul-ʻĀbidīn, p. 205
[2] Minhāj-ul-ʻĀbidīn, p. 205
[3] Minhāj-ul-ʻĀbidīn, p. 207

Aglay Haftay ka risalah



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