



# Arba'een-e-'Attar

Ameer-e-Ahl-e-Sunnat kay qalam shareef  
say likhi ho`i 40 Ahadees-e-Mubarakah



اَلْحَمْدُ لِلّٰهِ is risaly mayn Ameer-e-Ahl-e-Sunnat ki  
taqreeban 34 saal purani tafreez bhi shamil hay.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالسَّلَامُ عَلٰى سَائِمِ السُّوْمِيْنَ ط

Arbaeen-e-Attar: Ameer-e-Ahl-e-Sunnat kay Qalam shareef say likhi huwi 40 Ahadees-e-mubarka. Alhamdullilah is risalay may Ameer-e-Ahl-e-Sunnat ki taqreeban 25 saal purani tehreer bhi shamil hay.

## Pehlay isay parhayn

Farman-e-Akhiri Nabi ﷺ: Jo shakhs mayri ummat tak pohanchanay kay liyay deen kay mutalliq 40 hadeesayn yaad karlega to usay Allah pak qayammat kay din alim e deen ki haysiyat say uthayega aur baroz e qayammat may us ka shafee' aur gawah hoga. (*Shou' b al iman jild 2, saifah 270, Hadis 1726*) Is say murad chalees ahadees ka logon tak pohanchana hay agarcheh voh yaad na hon. (*Ash'at ilm'at jild 1, saifah 186*) *الحمد لله عوذو جمل* Hadees-e-Pak may bayan ki gayi Fazeelat us ko bhi hasil hogi ko chap (ya'ani print karwa) kar ya dekh kar bayan karkay ya kisi bhi zariyay say logon tak 40 hadeesayn pohanchaye lehaza yeh fazeelay panay ki niyyat say 40 farameen-e-Mustafa (arabic) banaam "Arbaeen-e-Attar" paysh kiyay jatay hayn. Bani-e-Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat Hazrat Allama Moulana Muhammad Ilyas Attar Qadri Razawi (Arabic) kay hath say likhi huwi chalees (40) Ahadees-e-Mubarka mukhtalif muqamat say jama' ki gayi hayn. Ap ka likhnay ka andaz bara piyara hay keh ap apni tehreer ka agaaz lafz "Allah" say kartay hayn, is kay baad Hadees Shareefma'a sabz sabz gumbad shareefki yaad dilatay dastakhat.

*الحمد لله عوذو جمل* Ameer-e-Ahl-e-Sunnat ki likhi huwi Ahadees-e-Mubarka ki ibtida may un ki arbi bhi shamil kardi gayi hay takeh zabani yaad karnay walohn ko asani ho nayz barha Hadees-e-Mubarka samajhnay kay liyay sharah-e-hadees ki zuroorat parti hay, hat'ta ul makan koshish karkay aksar ahadees-e-mubarka Ameer-e-Ahl-e-Sunnat nay 30 saal aur safha number 31 wali hadees e pak 34 saal qabal apnay hath say tehreer farmayi. Allah kareem! Is kawish ko qubool karmaye aur jinhohn nay is risalay ko Tayyar karnay may tawwun kiya unhayn Faizan-e-Hadees say mala maal farmaye.

Talib e gham e madinah o baqee' o magfirat

Abu Muhammad Tahir Attari عفي عنه

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 80 Baras kay Gunnah Mu'aaf

الصَّلَاةُ عَلَى نُوْرٍ عَلَى الصِّرَاطِ وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَ لَهُ ذُنُوبُهُ  
ثَمَانِينَ عَامًا

(Musnad Al-Firdous, jild 2, Safhah 408, Hadis 3814)

80 Baras kay gunnah mu'aaf: Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Mujh par durood parhna pul sirat par noor hay, jo mujh par jumma kay din 80 bar Durood-e-Sharif parhay us kay 80 saal kay gunnah mu'aaf hojayengay

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Sharh e Hadees: Nabi Pak صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood-e-Pak parhnay ka sawab Pul Sirat par aisa noor hoga jo us par chalnay walay kay liyay chamkega aur roshan hoga. Yahan gunnahohn ki mu'aafi say murad sageerah gunnahohn ki mu'aafi hay. (Al-Siraj Al-Muneer Sharah Al-Jami'a Al-Sagheer, jild 3, Safhah 283)

## Sab say ziyadah piyara

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ عِنْدَهُ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ

(Musnad Imam Ahmed, jild 6, safhah 303, Hadis 18069)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Tum may say koyi bhi us waqt tak kamil momin nahin hosakta jab tak may us kay nazdeek us ki jaan say ziyadah Mehboob (ya'ani piyara) na hojaun.”

Sharh e Hadees: Allah Pak kay akhiri Nabi ﷺ ko sab say ziyadah Mehboob (ya'ani piyara) rakhnay ka matlab yeh hay kay deen e islam ko mana jaye, Ap ﷺ ki sunnatohn ki payravi ki jaye, Ap ﷺ ki ta'azeem ki jaye aur har cheez ya'ani apni zaat, apni aulaad aur apnay maan baap, apnay Azeez o rishtedar aur apnay maal o asbab par Rusool Allah ﷺ ki raza o Khushi ko muqaddam rakhay. *(Ash'at-ul-Lam'aat, jild 1, safhah 50, Mulakhasan)*

## Acha boliyay ya khamosh rahiyay

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُتَّقِ اللَّهَ وَخَيْرًا أَوْ لِيَصْمُتْ

*(Bukhari, jild 4, safhah 105, Hadees 6018)*

Farman-e-Mustafa ﷺ: “Allah aur qayammat par jo iman rakhta hay usay chahiyay keh bhalayi ki baat karay ya khamosh rahay.”

Sharh-e-Hadees: Hadees-e-Pak ka matlab yeh hay keh jab koyi baat karna chahay to ghour karlay keh voh baat ba'is e sawab hay ya nahin? Agar ba'is e sawab ho to baat karay. Agar ba'is e sawab na ho to baat na karay. Agar voh na ba'is e sawab ho aur na ba'is e gunnah balkeh mubah ho to is say bhi is liyay bachay keh kaheen mubah baatayn karnay ki adat na ja'iz o haram bolnay tak na lay jaye. Imam Shafi رحمه الله عليه farmatay hayn: Jab koyi bolna chahay to (bolnay say pehlay) soch lay, agar us par wazeh ho keh bolna us kay liyay nuqsan deh nahin to bolay agar bolnay ka nuqsan us par wazeh ho ya us (baat kay nuqsan deh honay) may shak ho to mat bolay. *(Sharh Muslim lilnowi jild 2, safha 19)*

## Jannatiyohn ka pehla khana

وَأَمَّا أَوْلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَيَزِيدُهُمْ كَيْدَ الْحَوْتِ

*(Bukhari jild 2, Safah 605, Hadis 3938)*

Farman-e-Mustafa ﷺ: “Pehla voh khana jisay Jannati khayengay voh machli ki kaleji kanarah hay.”

Sharh e Hadees: Machli ki kaleji ka yeh hissa sab say ziyadah lazeez hota hay. Is machli kay baray may yeh bhi kaha jata hay keh yeh vohi machli hay jis par zameen thayri huwi hay.

*(Mirq'at Al-Mafatih, jild 9, safah 189, Thatal Hadis 5870)*

## Kar bhala, Ho bhala

مَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ

*(Bukhari jild 2, safah 126, Hadis 2442)*

Farman-e-Mustafa ﷺ: Jo kisi musalman ki takleef door karay Allah pak qayammat ki takaleef may say us ki takleef door farmayega.”

Sharh e Hadees: Subhan Allah! Kesa piyara wadah hay, musalman bhai ki tum madad karo Allah tumhari madad karega, musalman ki hajat rawai (zuroorat poori) tum karo Allah tumhari hajat rawayi (zuroorat poori) karega. Maloom huwa keh bandah banday ki hajat rawai kar sakta hay, yeh shirk nahin, bandah banday ka hajat rawa mushkil kusha hay.

*(Mirat-ul-Manajih jild 6, safah 551)*

Takleef door karnay say logohn par anay wali azmaish ka door karna ya usay kam karna murad hay. Kisi Gareeb ki maali madad, mareez kay liyay dawa aur doctor ka intezaam, kisi par honay walay zulm ko door karnay ki koshish sab is may dakhil hayn.

## Kamil iman ki nishani

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

(Bukhari jild 1, safah 16, Hadis 13)

Farman-e-Mustafa ﷺ: “Tum may say koyi momin nahin hosakta yahan tak keh apnay bhai kay liyay bhi vohi pasand na karay jo apnay luyay pasand karta hay.”

Sharh e Hadees: Is hadees may iman say kamil iman murad hay, is (baat) ko (yeh) lazim hay keh (bandah) jo apnay liyay nagawar janay voh doosron kay liyay bhi napasand karay. Ya’ani admi yeh chahta hay keh ham araam, aizaz kay sath khush rahayn, koyi hamary tazleel na karay koyi hamayn eeza na pohanchaye, isi tarhan yeh bhi chahiyay keh mayra bhai aizaz kay sath khush rahay, na us ki touheen ho na us ka haq gasab kiya jaye. Har shakhs agar is ka aadi hojaye to muashrah saad suthra rahega aur zindagi chain o itmenan say guzregi. Zahir hay keh larayi jhagray ki bunyad yehi hoti hay keh insan tang dili say yeh chahnay lagta hay keh sab kuch hamayn mayassar ho, doosray mehroon rahayn. Is hadees may tawazo murawwat Imdad bahimi aik doosray kay kaam anay aur doosray kay sath acha sulook karnay kay baleeg tareen targeeb hay. (Nuzatul-ul-Qari jild 1, safah 314)

## Kamil Musalman

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

(Bukhari jild 1, safah 15, Hadis 10)

Farman-e-Mustafa ﷺ: “Musalman voh hay jis ki zaban aur hath say doosray musalman mehfooz rahayn.”

Sharh e Hadees: kamil musalman voh hay jo lugtan sharan har tarhan musalman ho (aur) momin voh hay jo kisi musalman ki

geebat na karay, gali, ta'ana, chugli wagherah na karay, kisi ko na maray peetay, na us kay khilaf kuch tehreer karay. Yeh hadees ikhlaq ki jama' hay. (*Mir'at-ul-Manjeeh jild 1, safah 29*)

## Aag ki chadar

إِنَّ الشَّمْلَةَ لَتَلْتَمِهَبُ عَلَيْهِ نَارًا أَخَذَهَا مِنَ الْعَنَائِمِ يَوْمَ خَيْبَرَ لَمْ تُصْبِهَا الْبَقَاسِمُ، قَالَ:  
فَقَجَّاءَ رَجُلٍ بِشِرَاكِ أَوْ شِرَاكِينِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ يَوْمَ خَيْبَرَ،  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شِرَاكِ مِنْ نَارٍ أَوْ شِرَاكِانِ مِنْ نَارٍ

(*Sahih Muslim safah 69, Hadis 310*)

Farman-e-Mustafa ﷺ: (Gazwah e Khayber kay maal e ganeemat may say: “aik chadar jo Ghulam nay batour e khayanat daba li thi voh marnay kay ba’ad us par aag ban kar shoula zan hay.” Yeh sun kar ek shakhs khara hokar gaya aur aik tasma lay aya jisay us nay maal e ganeemat ki taqseem say pehlay lay liya tha (us ko dekh kar) Nabi pak ﷺ nay farmaya: “yeh aag ka tasma hay”

## Namaz e Fajr o Isha ki jama'at ka sawab

مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ  
فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ

(*Muslim safah 258, Hadis 1491*)

: “Jo namaz e Isha jama'at ﷺ Farman-e-Akhiri Nabi say parhay goya (ya'ani jaysay) us nay adhi raat qayam kiya aur jo Fajr jama'at say parhay goya us nay poori raat qayam kiya (ya'ani sari raat ibadat ki).”

Sharh e Hadees: Is kay do matlab hosaktay hayn: (1) Aik yeh keh isha ki ba jama'at namaz ka sawab adhi raat ki ibadat kay

barabar hay aur fajr ki ba jama'at namaz ka sawab baqi adhi raat ki ibadat kay barabar, to jo yeh donohn namazayn jama'at say parh lay usay sari raat ibadat ka sawab. (2) Isha ki jama'at ka sawab adhi raat kay barabar hay aur fajr ki jama'at ka sawab sari raat ibadat kay barabar, kiyonkay yeh (ya'ani fajr ki) jama'at isha ki jama'at say ziyadah bhary (ya'ani nafs par boujh) hay. Pehlay ma'ani ziyadah qawi (ya'ani ziyadah mazboot) hayn. Jama'at say murad takbeer e ula pana hay jaysa keh ba'az ulema nay farmaya. *(Mir'at-ul-Manjeeh jild 1, safah 396)*

### Nayki ka rastah batanay ka sawab

مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ قَاعِهِ

*(Muslim safah.809, Hadis 4899)*

Farman-e-Mustafa ﷺ: “Jo shakhs kisi ko nayki ka rasta batayega, to usay bhi utna hi sawab milega jitna keh us nayki karnay walay ko.”

Sharh e Hadees: Nayki karnay wala, karanay wala, batanay wala, mashwarah denay wala sab sawab kay mustahiq hayn. *(Mir'at-ul-Manjeeh jild 1, safah 194)*

### Narm dil

مَنْ يُحْرَمَ الرِّفْقَ، يُحْرَمَ الْخَيْرَ

*(Muslim safah 1072, Hadis 6598)*

Farman-e-Mustafa ﷺ: “Jo narmi say mehroom raha, voh har bhalayi say mehroom raha.”

Sharh e Hadees: Jis par Rab meherban hota hay usay narm dil bana deta hay, jis par Rab ka qeher hota hay usay sakht dil



kardeta hay, sakht dil may kisi ka wa'az (ya'ani bayan) asar nahin karta. *(Mir'at-ul-Manjeeh jild 6, safah 636)*

## Mashkook cheezayn chor dijiyay

دَعَمَ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ

*(Tirmzi jild 4, safah 232, Hadis 2526)*

Farman-e-Akhri Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Jis shay may shaq hay us ko chour day aur us ko ikhtiyar karlay jis may shak nahin hay.”

Sharh e Hadees: Jis cheez kay acha ya bura aur halal ya haram honay may shak ho to usay chor kar us cheez ko ikhtiar karo jis may koyi shak na ho aur us ka acha aur halal hona yaqeeni ho.

*(Faiz-ul-Qadir jild 3, safah 706)* Is hadees say Maqsood yeh hay kay bandah apnay kaam ki bunyad yaqeen par rakhay. *Mir'qat –ul-Maf'at jild 6, safah 24)*

## Sadqay ki barkatein

إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ

*(Tirm'zi jild 2, safah 146, Hadis 664)*

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “bayshak sadqa Rab kay gazab ko bhujata aur buri mout ko dafa' karta hay.”

Sharh e Hadees: Sakhi par awwalan to dunyawī museebatayn ati nahin agar imtehanan aa bhi jayen to Allah عَزَّوَجَلَّ ki taraf say isay sukoon e qalbi Naseeb hota hay jis say voh sabr karkay sawab kama leta hay garz keh us kay liyay museebat ma'asiyat lay kar nahin ati magfirat lay kar ati hay, ma'asiyat wali museebat khuda ka gazab hay aur magfirat wali museebat us ki rehmat.” *(Mir'qat –ul-Maf'at jild 3, safah 103)*

## Du'a Mangiyay

مَنْ سَرَّكَ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ

(Tirm'zi jild 5, safah 248, Hadis 3393)

Farman-e-Mustafa ﷺ: “Jo chahay keh musebatohn kay waqt Allah pak us ki du'a qubool karay to voh araam kay zamanay may dua'ayn ziyadah manga karay.”

Sharh e Hadees: Is ki waja Zahir hay keh sirf museebat may du'a mangna aur Rahat may Rab say gafil hojana khudgarzi hay aur har waqt du'a mangna abdiyyat hay Rab ko khudgarzi napasand hay abdiyyat pasand (hay). (Mir'at-al-Min'ajee , jild 3, safah 297)

## Sharindah na karayn

(1) مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَيْتْ حَتَّى يَعْزَلَهُ

(Tirmazi jild 4, safah 226, Hadis 2513)

Farman-e-Mustafa ﷺ: “Jis nay apnay bhai ko aisay gunnah par sharam dilayi (jis say voh touba kar chuka hay), to marnay say pehlay voh khud us gunnah may mubtala hojayega.”

Sharh e Hadees: Gunnah say voh gunnah murad hay jis say voh touba kar chuka hay ya voh purana gunnah jisay log bhool chukay ya khufiya gunnah jis par log mutla' na hon aur aar dilana touba karanay kay liyay na ho mehez gussa aur josh gazab say ho yeh quyood khayal may rakhayn. Mazeed yeh keh aisa shakhs apni mout say pehlay yeh gunnah khud karega aur

قال أحمد (قالوا) ومن ذنب قد تاب ومنه

us may badnaam hoga mazloom ka badla zalim say khud Rab Ta'ala leta hay. (*Mir'at -al-Man'ajee jild 6, safah 473*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Jannati jawanohn kay sardar

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

(*Tirm'zi jild 5, safah 426, Hadis 3793*)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Hasan o Hussain jannati jawanohn kay sardar hayn.”

Sharh e Hadees: Ya'ani jo log jawani may wafat payen aur hon jannati Hazrat e Hussain Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا un kay sardar hayn warna Jannat may to sabhi jawan hongay. (*Mir'at al Man'aje jild 8, safah 475*)

### Akhiri Nabi kay sathi

أَنْتَ صَاحِبِي عَلَى الْخَوْضِ وَ صَاحِبِي فِي الْغَارِ

(*Tirm'ze jild 5, safah 378, Hadis 3690*)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “(Ay Abu Bakr!) Tum meray hoz e Kausar kay aur gaar kay sathi ho.”

Sharh e Hadees: Ya'ani dunya o akhirat may meray sathi ho, (Siddique e Akbar) hoz e Kausar par ham rah e rikab rahengay. (*Ma'tala alqamar safah 180*) Gar may Nabi Kareem kay sath hona Siddique e Akbar ki aisi khusoosi shan hay keh jis may koyi ap ka shareek nahin. (*lam' - al- tasbee jild 9, safah 601, Hadis 6028*)

## Izzat ka libas

مَا مِنْ مُؤْمِنٍ يُعْزَىٰ أَخَاهُ بِصِبْيَةٍ إِلَّا كَسَاهُ اللَّهُ مِنْ حُلِّ الْكِرَامَةِ يَوْمَ الْقِيَامَةِ

(Ibn Majah jild 2, safah 628, Hadis 1601)

Farman-e-Akhiri Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Jo musalman apnay musalman bhai ki museebat may ta'aziyat karay, Allah pak qayammat kay din usay izzat ka libas pehnaye ga.

Sharh e Hadees: Ta'aziyat karna sunnat e moukidah hay aur ta'aziyat sirf mout kay sath hi khas nahin. Mout par taziyat karna mustahab hay khuwah dafnanay say pehlay ho ya ba'ad may. (Al tafseer basheer al ja'ma al sageer jild 2, safah 632, Hadis 8092)

## Tilawat may rona sawab hay

فَإِذَا قَرَأْتُمُورًا فَابْكُوا، فَإِنْ لَمْ تَبْكُوا فَاتَّبَاكُوا

(Ibn Ma'ja jild 2, safah 129, Hadis 1337)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Quran-e-Pak ki tilawat kartay huway ro aur agar ro na sako to ronay ki si shakal banao.”

Sharh e Hadees: Gham ki kayfiyat may is tarhan Qirat karna keh ankhohn say ansu bahayn, is say Qirat karnay walay ko lazzat hasil hogi jis kay zariyay sayvoh Allah Pak kay qareeb hoga.

Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn: Quran-e-Kareem parhtay huway ronay ka tareeqa yeh hay keh Quran may anay wali tambeehat (ya'ani nasehatohn), wa'eedat aur ehed o payman ko yaad karay, phir jis baatohn ka hukum hay aur jin baatohn say roka gaya hay us may apni kotahiyohn may ghour o fikr karay to yaqeenan voh ghamgheen hoga aur ronay

lagega. Agar is par gham aur ronay ki kayfiyat tary na ho jaysay saaf dil walon par tary hoti hay to usay na ronay aur ghamgheen na honay par rona chahiyay kiyonkeh yeh sab say bary museebat hay. *(Ahya-ul-Uloom Safah 836,837)*

## Murad poory ho

مَاءٌ زَمَزَمٌ لِبَاشْرِبِ لَهُ

*(Ibn-e-Maj'a jild 3, Hadis 3062)*

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Zamzam jis murad kay liyay piya jaye usi kay liyay hay.”

Sharh e Hadees: Kiyonkeh Zamzam tamam paniyohn ka sardar hay aur tamam paniyohn may ashraf aur rutbat kay aitebar say aala hay aur dilon ko Mehboob (ya'ani pasandeedah) hay. Kiyonkeh Allah pak nay apnay Khaleel (ya'ani Hazrat e Ibrahim عَلَيْهِ السَّلَام) kay betay (ya'ani Hazrat e Ismail عَلَيْهِ السَّلَام) ki sayrabi aur zuroorat ko poora karnay kay liyay bheyja to yeh hajat rawayi us kay baad walohn kay liyay baqi rahi to jo isay Ikhlas kay sath piyay to apni zuroorat ko palay ga. Kayi ulema-e-karam nay apnay maqasid kay husool kay liyay isay piya to unhohn nay apni murad hasil karli. *(Faiz-al-qadeer shar'ah jam'ah al sageer, jild7, safah 273)*

## Pouda lagana hay, darakht banana hay

مَنْ بَنَى بُيُوتَنَا مِنْ غَيْرِ ظَلَمٍ وَلَا اِعْتِدَاءٍ أَوْ غَرَسَ غَرْسًا مِنْ غَيْرِ ظَلَمٍ وَلَا اِعْتِدَاءٍ كَانَ لَهُ أَجْرٌ

جَارٍ مَا اتُّفِعَ بِهِ مِنْ خَلْقِ اللَّهِ تَبَارَكَ وَتَعَالَى

*(Musand Imam Ahmed jild 5, safah 309, Hadis 15616)*

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “jis nay kisi zulm o ziyadti kay beghayr koyi ghar banaya ya zulm o ziyadti kay beghayr

koyi darakht ugaya, kab tak Allah pak ki makhlooq may say koyi aik bhi us may say nafa' uthata rahega to us (laganay ya banana walay) ko sawab milta rahega.”

Sharh e Hadees: maloom huwa aisa kaam karna jis say makhlooq e khuda ko faidah pohanchay ja'iz hay jabkeh us may zulm aur ziyadti ki koyi soorat na ho. (*Sharh Mushkil al sara jild 2, safah 416*)

### Panch say pehlay panch

اِغْتَنِمْ خُمْسًا قَبْلَ خَمْسِ: شَبَابِكَ قَبْلَ هَرَمِكَ، وَصِحَّتِكَ قَبْلَ سَقَمِكَ، وَغِنَاءَكَ قَبْلَ  
فَقْرِكَ، وَفَرَاعِكَ قَبْلَ شُغْلِكَ، وَحَيَاتِكَ قَبْلَ مَوْتِكَ۔

(*Mustadrak jild 5, safah 435, Hadis 7916*)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: panch say pehlay panch ko ganeemat jano (1) jawani ko burhapay say pehlay (2) sehat ko beemari say pehlay (3) maldari ko tangdasti say pehlay (4) fursdat ko mashgooliyat say pehlay (5) zindagi ko mout say pehlay

Sharh e Hadees: Samajhdar shakhs sham honay par subah ka intezar nahin karta aur subah honay par sham ka intezar nahin karta balkeh usay lagta hay kaheen ais ana ho us say pehlay hi mujhay mout ajaye, is liyay voh nayk amaal karta hay jo usay mout kay baad kaam ayengay, isi tarhan voh sehatmandi kay zamanay ko ganeemat jantay huway us may naykiyahn karta hay. (*Irshad al sari jild 13, safah 486, that al Hadis 6416*)

### Ahl-e-Arab say mohabbat

أَحِبُّوا الْعَرَبَ لِثَلَاثِ لَأَنِّي عَرَبِيٌّ وَالْقُرْآنُ عَرَبِيٌّ وَلِسَانُ أَهْلِ الْجَنَّةِ عَرَبِيَّةٌ

(*Mustadrak jild5, safah 117, Hadis 7081*)

Farman-e-Mustafa ﷺ: Ahl-e-Arab say teen wajah say mohabbat karo: (1) may arbi hoon (2) Quran-e-Majeed arbi may hay (3) Ahl-e-Jannat ka kamal (baat cheet) arbi may hoga.

Sharh e Hadees: Arab say murad arab kay momineen hayn. Momineen arab hamaray sarohn kay taj hayn keh huzoor ﷺ kay parosi hayn. Yahan mirqat may farmaya keh huzoor (Arabic) arbi, quran majeed arbi, jannatiyohn ki zaban arbi, qabr ka hisab arbi zaban may hay, arbi zaban tamam zabanohn say ziyadah faseeh ziyadah mukhtasir hay, is hadees say maloom hota hay keh dozakhiyohn ki arbi zaban nahin hogi yeh bhi maloom huwa keh Quran voh hay jo arbi may hay, is kay tarjumay Quran nahin na us ki tilawat namaz may durust, Hazrat e Jibrael عليه السلام nay jo Quran huzoor ko sunaya voh arbi tha. Ba'az ulema farmatay hayn keh martay hi sab ki zaban arbi hojati hay is liyay qabr o hashr kay saray karobar arbi may hongay, Ahl e Jannat ki zaban arbi hi rehti hay. *(Mir'at al Man'jah jild 8, safah 333)*

## Badan aag par haram

مَنْ صَلَّى أَرْبَعَ رُكْعَاتٍ قَبْلَ الْعَصْرِ حَرَّمَ اللَّهُ بَدَنَهُ عَلَى النَّارِ

*(Mu'jam al kabeer jild 23, safah 281, Hadis 611)*

Farman-e-Mustafa ﷺ: “jo asar say pehlay char rakatein parhay, Allah pak us kay badan ko aag par haram farmadega.”

Sharh e Hadees: Mazeed do ahadees-e-mubarka may is char rikat kay parhnay walay kay liyay Nabi Pak ﷺ nay rehmat ki dua aur us kay badan kay aag par haram honay ko bayan farmaya hay. *(Al-Fath'a al Rabani jild 4, safah 204)*

## Sar may lohay ki keel

لَا تُطَعْنَ فِي رَأْسِ أَحَدِكُمْ بِسَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَسَّ امْرَأَةٌ لَا تَحِلُّ لَهُ

(Muj'am kabeer jild 20, safah 211, Hadis 486)

Farman-e-Mustafa ﷺ: Tum may say kisi kay sar may lohay ki keel ghomp di jaye yeh us say behtar hay keh voh aisi aurat ko chuway (touch karay) jo us kay liyay halal nahin.

Sharh e Hadees: Hadees-e-Pak may lohay ki keel ya suyi wagherah ko is liyay khas kiya gaya hay keh yeh doosri takleef pohanchanay wali cheezon kay muqablay may ziyadah takleef pohanchanay wali hay. Ghayr mehram (ya'ani Ajnabi) aurat ko faqat choonay ka yeh azaab hay to phir us shakhs ka kiya haal hoga jo is say bhi barh kar gunnah karay jesay keh kisi aurat say badkari karna wagherah. (Al-Tasheer al Jam'a al sageer jild 2, safah 208)

## Sab say Afzal amal

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْغَرَائِضِ إِدْخَالُ السُّرُورِ عَلَى النَّبِيِّ

(Muj'am kabeer jild 11, safah 59, Hadis 11079)

Farman-e-Mustafa ﷺ: “Allah pak kay nazdeek faraiz ki adaigi kay ba'ad sab say Afzal amal musalman kay dil may Khushi dakhil karna hay.”

## Kalay chehray

النَّبِيُّ تَبَيُّضُ وَجْهِ صَاحِبِهَا يَوْمَ تَسْوَدُّ الْوُجُوهُ

(Muj'am owast jild 3, safah 290, Hadis 4622)

Farman-e-Mustafa ﷺ: museebat apnay sahib (ya'ani museebat zadah) ka chehrah us din chamkayegi jis din chehray siyah hongay.



Sharh e Hadees: Ya'ani qayammat kay din museebat zadah ka chehrah safaid aur roshan hoga aur us din ahl e batil kay chehray siyah hongay aur unhayn andheray nay har taraf say ghayra huwa hoga. *(Faiz al qadeer jild 6, safah 354, that al Hadis 9218)*

## Walidayn ki qabr par haziri

مَنْ زَارَ قَبْرَ أَبِيهِ أَوْ أَحَدِ هُمَا نِ كَلِّ جُمُعَةٍ غُفِرَ لَهُ وَكُتِبَ بِرًا

*(Shouab al Iman jild 6, safah 021, Hadis 7901)*

Farman-e-Mustafa ﷺ: “Jo apnay walidayn donohn ya aik ki qabr ki har jummy kay din ziyarat karega, us ki magfirat hojayegi aur voh naykukar likha jayega.”

Sharh e Hadees: Yahan jummah say murad ya to jummah ka din hay ya poora hafta, behtar hay keh har jummy kay din walidayn ki quboor ki ziyarat kiya karay, agar wahan haziri mayassar na ho to har jummy ko un kay liyay eesal e sawab kiya karay. *(Mira'at al man'jah jild 2, safah 526)*

## Sona ibadat

تَوَمَّرَ الصَّائِمِ عِبَادَةً، وَسُكُوتُهُ تَسْبِيحٌ، وَدُعَاؤُهُ مُسْتَجَابٌ، وَعَبْلُهُ مُتَقَبَّلٌ

*(Shoub al Iman jild3, safah 415, Hadis 3938)*

Farman-e-Mustafa ﷺ: Rozedar ka sona ibadat aur us ki khamoshi tasbeeh karna aur us ki du'a qubool aur us ka amal Maqbool hota hay.

Sharh e Hadees: Rozedar ka sona ibadat hay khuwah voh rozah nafli ho ya farz. Rozedar ki khamoshi tasbeeh ki tarhan hay, us ki du'a aur amal Maqbool hay. Yeh Fazeelat us rozedar kay liyay

hay jo apnay rozay ko gheebat wagherah gunnahohn say kharab na karay. *(Al-Ta'seer basheer al ja'ma al sageer jild 2, safah 462)*

### Masjid may dunya ki baatein:

يَأْتِي عَلَى النَّاسِ زَمَانٌ يُكُونُ حَدِيثُهُمْ فِي مَسَاجِدِهِمْ فِي أَمْرٍ دُنْيَاهُمْ، فَلَا تَجَالِسُوهُمْ،  
فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ

*(Shou'b al Iman jild 3, safah 86, Hadis 2962)*

Aik zamana aisa ayega keh masjid may dunya ki baatein hongy tum un kay sath mat baytho keh un ko Allah عَزَّوَجَلَّ kay kuch kaam nahin.

Sharh e Hadees: Ya'ani Allah un par karam na karega, warna Rab ko kisi banday ki zuroorat nahin, voh zurooratohn say pak hay. *(Mir'at al Man'aje jild 1, safah 457)*

### Asal mujahidah

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

*(Shou'b al Iman jild 7, Hadis 11123)*

Tarjuma: Mujahid voh hay jo apnay nafs kay sath jihad karay.

Sharh e Hadees: Ya'ani nafs e ammarah kay sath jo keh burayi ka hukum deta hay. Insan ko chahiyay nafs e ammarah ko Allah pak ki raza, nayki kay kaamohn aur gunnahohn say bachnay ki taraf ragib karay aur yehi asal mujahidah hay. *(Al-Tasheer basheer al ja'ma al sageer jild 2, safah 454)*

### Saal bhar tak rizq e halal

مَنْ جَاءَ أَوْ احْتَبَاهُ فَكَتَبَهُ النَّاسُ كَانَ حَقًّا عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يَرِزُقَهُ رِزْقَهُ مِنْ حَلَالٍ

*(Shou'ab al Iman jild 7, safah 215, Hadis 10054)*

Farman-e-Mustafa ﷺ: “Bhooka aur hajatmand agar apni hajat logon say chupaye Khuda e Ta’ala rizq e halal saal bhar tak usay Inayat karay.”

Sharh e Hadees: Yahan bhook say murad qabil e bardasht bhook hay jis say halakat na ho, us ka chupana aur khud kama kar payt bharna behtar hay, lekin agar bhook say jaan nikal rahi hay to us ka Zahir karna kisi say kuch lay kar baqadr e zuroorat kha lena farz hay, agar chupaye ga aur bhooka marjayega to haram mout marega. *(Mir’at al Man’aje jild 7, safah 84)*

### Jannat may chalay jao

“أَعْبُدُوا الرَّحْمَنَ، وَأَطِعُوا الطَّعَامَ، وَأَقْسُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ-“

*(Al-adab al muf’asar safah 255, Hadis 981)*

Farman-e-Akhiri Nabi ﷺ: “Rehman ki ibadat karo, khana khilao, salam phaylao Jannat may chalay jao.”

Sharh e Hadees: Salam phaylanay ka matlab yeh hay keh salam ko riwaj do, islam say pehlay mulaqat kay waqt salam ka riwaj na tha islam nay Assalam-o-Alaikum kehna sikhaya. Khana khilanay say murad hay mehmanohn, faqeeroohn, yateemohn ko khana do. Ba’az logon nay kaha keh salam oonchi awaaz say kaho jo samnay wala sunlay aur apnay bachohn ko khana do magar pehlay ma’anay ziyadah qawi hayn. Agar tum nay in baatohn par amal karliya to azaab o hijab say salamat rahogay aur Jannat may khayriyat say pohanchogay jahan tumhayn Rab Ta’ala aur farishtoohn ki taraf say salam huwa karengay. *(Mir’at al Man’aja jild 3, safah 102)*

### Murdah dil

الضُّحْكُ فِي الْمَسْجِدِ طَلَبَةٌ فِي الْقَبْرِ

*Musanad al faroods jild 2, safah 431, Hadis 3891)*

## Masjid may hasna qabr may andhera lata hay.

Sharh e Hadees: Masjid may hansna dil ko murdah kardeta hay aur mout ki yaad ko bhula deta hay aur phir is ki bina par qabr may zulmat (ya'ani andheray) ka samna hota hay, isi liyay kaha jata hay keh dunya walohn ka hansna dil ko murdah kardeta hay aur Allah walohn ka muskurana dilohn ko roshan kardeta hay. (Faiz al Qadeer jild 4, that al Hadis 5231)

## Nama e Amaal khush karay

مَنْ أَحَبَّ أَنْ تَسْرَهُ صَحِيفَتُهُ فَلْيَكْتُبْ فِيهَا مِنَ الْإِسْتِغْفَارِ

(Maj' am al za'wad jild 10, safah 347, Hadis 17579)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “jo is baat ko pasand karta hay keh us ka nama e amal khush karay to usay chahiyay keh us may astagfar ka izafa karay.”

Ya'ani jo chahay keh qayammat kay din usay us ka amaal nama khush karay to chahiyay keh voh astaghfar ki kasrat karay to qayammat kay din us ka nama e amaal noor say jagmagata huwa ayega. (Faiz al Qadeer jild 6, safah 43, Hadis 22/83)

مَنْ قَعَدَ إِلَى قِيَامَتِهِ يَسْتَبِعُ مِنْهَا صَبَّ اللَّهُ بِذِيكِهِ الْآنَ يَوْمَ الْقِيَامَةِ

(Tareekh ibn asakir jild 51, safah 10884)

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Jo ganay wali kay pas bethay, kaan laga kar dayhan say us say sunay to Allah pak baroz e qayammat us kay kaanohn may pighla huwa seesa undaylay (ya'ani dalay) ga.”

## Rukhsat honay walay ki tarhan namaz parho

إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ صَلَاةَ مُودِعٍ صَلَاةَ مَنْ لَا يُظْنُ أَنَّهْ يَرْجِعُ إِلَيْهَا أَبَدًا

(Al-Jami' al-Saghir safah 50, Hadis 716)

Farman-e-Mustafa ﷺ: “Jab tum may say koyi namaz parhay to rukhsat honay walay shakhs ki tarhan yeh ghuman rakh kar namaz parhay keh ab kabhi dobarah namaz nahin parh sakega.”

Sharh e Hadees: Ya’ani jab tum may say koyi shakhs namaz parhay to चाहियay keh voh Allah pak ki taraf apni mukammal tawajja karay aur Allah pak kay ilawah sa ko chor day. Phir alwidayi namaz ki wazahat Huzoor ﷺ nay is tarhan farmayi keh “yeh ghuman karay keh is namaz kay ba’ad kabhi namaz na parh sakega” pas jab yeh cheez us kay zehen may hogi to usay dayhan batanay wali cheezon say talluq tornay par aur us khusu par ubharegi jo “namaz ki rooh” hay.

*(Al-tather basher Al-Jami’ al-Saghir jild 1, safah 1106)*

## Sachi niyyat

النِّيَّةُ الْحَسَنَةُ تُدْخِلُ صَاحِبَهَا الْجَنَّةَ

*(Al-Jami’ Sageer safah 557, Hadis 9326)*

Farman-e-Mustafa ﷺ: Achi niyyat banday ko Jannat may dakhil karegi.

Sharh e Hadees: Sachi niyyat arsh par maullaq rehti hay, jab bandah sachi niyyat karleta hay to arsh harkat may ajata hay aur us banday ki magfirat kadi jati hay.

*(Al-tather basher Al-Jami’ al-Saghir jild 2, safah 464)*

اسْتَاكُوا اسْتَاكُوا لَا تَأْتُونِي قُلُوعًا

*(Jam’ al jam’a jild 1, safah 389, Hadis 2875)*

Farman-e-Mustafa ﷺ: Miswak karo! Miswak karo! Meray pas peelay dant lekar mat aya karo.

## Khusoosi Shafa'at

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةٌ لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

*(Jam' al jamia' jild 7, safah 199, Haid 22353)*

Farman-e-Mustafa ﷺ: "Jo mujh par roz e jummah durood shareef parhega may qayammat kay din us ki shafa'at karunga.

Sharh e Hadees: Ya'ani jo jummah kay din durood pak parhega us kay liyay khusoosi shafa'at hogi. Jummag kay din durood shareef parhnay may aik munasibat yeh hay keh jummah dinohn ka sardar hay aur Nabi Pak ﷺ makhlooq kay sardar hayn to us din may durood shareef parhnay ki Fazeelat ziyadah hay jo doosray dinohn may nahin hay. *(Faiz al qadeer jild 2, safah 111 that al Hadis 1405)*

## Hadees-e-Pak:

Farman e akhiri nabi ﷺ: mayri ummat may say jo shakhs 40 ahadees hifz karega jin say ujmmat nafa' uthaye Allah pak usay baroz e qayammat faqe o alam ki halat may uthayega.

Yahan hifz say murad 40 ahadees ummat kay liyay naqal o Riwayat karna hay agarcheh zabani yaad na ki hon aur un kay ma'ani o mafaheen say waqfiyat bhi na ho kiyonkeh naqal o Riwayat kay zariyay hi musalman nafa' uthayengay.

*(Sharh Arba'een an Nawawi safah 16)*

## Hadees-e-Pak

Farman-e-Aakhri Nabi ﷺ

“Mayri ummat mayn jo shakhs 40  
Ahadees hifz karay ga jin say ummat nafa’  
utha`ay Allah Pak ussay baroz-e-Qiyyamat  
Faqih-o-Alim ki haalat mayn utha`ay ga.”  
yahan Hifz say murad 40 Ahadees ummat  
kay li`ay naqal-o-riwayat krna hay  
agarchah zabani yaad nah ki ho aur un kay  
ma`ani-o-mafaheem say waqfiyat bhi nah  
ho kiyunkeh naqal-o-riwayat kay zari`ay hi  
musalman nafa` utha`in gay.

*(Sharh Al-Arba`een Al-Nawawiyyah La Ibn*

*Daqeeq al-`eed, Safhah.16)*



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