

Haftahwaar risalah



Arba'in-e 'Attar

Qist: 3

Ameer-e Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ke qalam Mubarak se
likhi hui 40 Ahadith-e-Kareema

ROMAN



Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat,
Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal

Muhammad Ilyas

Attari Qadiri Razawi

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**TRANSLATION
DEPARTMENT**
(DAWAT-E-ISLAMI)

اربعین عطار (قسط: 3)

Attar's Forty Hadith (Part 3)

Table of Contents

Arba'in-e-'Attar (Qist: 3)	1
Du'a-e-'Attar:.....	1
Darood Sharif ki Fazeelat.....	1
Pehle ise parhen	1
Jis darwaze se chaho Jannat mein dakhil ho jao.....	2
Chalees Ahadith hi kyun?.....	2
Arba'in 'Attar, Qist: 03	4
Ghar mein ittefaq ho	6
Zameen bhar sona.....	9
Maghfirat se mahroom	10
Gunahon ki mu'afi mil jati hai	11
Maghfirat ho jaye gi.....	12
Riyakari ka nuqsan	19
Bemari ki Fazeelat.....	20
Bachay aur boorhay ka farq.....	21
Aankh ke ishare se darana.....	21

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

Arba'in-e-'Attar (Qist: 3)

Du'a-e-'Attar:

Ya Allah Pak! Jo koi 40 safhaat ka risala ”Arba'in-e-'Attar (Qist: 3)“ parh ya sun le usay apne piyare piyare aakhiri Nabi Makki Madani Muhammad-e-'Arabi صَلَّي اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka Jannat mein paros naseeb farma.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّی اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Darood Sharif ki Fazeelat

Farman-e-Aakhiri Nabi صَلَّي اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: ”Jis ne mujh par Darood-e-Pak parha, us ka Darood-e-Pak mujh tak pohnche ga aur main us par darood bhejun (ya'ni du'a-e-rahmat karun) ga aur is ke ilawa us ke liye 10 nekiyan likhi jayen gi.“¹

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

Pehle ise parhen

Amir-e-Ahl-e-Sunnat Bani-e-Da'wat-e-Islami Hazrat-e-'Allama Maulana Muhammad Ilyas 'Attar Qadri دَامَتْ بَرَکَاتُهُمْ الْعَالَمِیَّة mukhtalif mawzu'aat par Ahadith-e-Mubarakah likh kar 'inayat farmate rahe. Jin ko jama' karke pehli do Arba'in-e-'Attar (Qist 1 aur Qist 2) ki tarah Qist 3 jaari ki ja rahi hai. Mauqa' ki munasabat se ba'z Ahadith-e-Mubarakah ki sharh bhi sho'be ki taraf se shamil ki gayi hai taake parhne walon ke liye Ahadith-e-Mubarakah ke ma'ani-o-

¹ Al-Mu'jam Al-Awsat, vol. 1, p. 446, Hadith 1642

mafhoom samajhna aasan ho. Yeh risala bhi Amir-e-Ahl-e-Sunnat ke qalam se likhi hui Hadith-e-Pak aur sho'bah "Haftawar Risala Mutala'ah" ki taraf se is Hadith pesh composing ke sath kiya ja raha hai.

Jis darwaze se chaho Jannat mein dakhil ho jao

Farman-e-Aakhiri Nabi ﷺ: Meri Ummat ke liye jis ne 40 Hadithen yaad keen jin ke zariye Allah Pak unhen nafa 'ata farmaye to us se kaha jaye ga: "Jannat ke jis darwaze se chaho dakhil ho jao."¹

Ek aur Hadith-e-Pak mein hai ke Allah Pak ke piyare piyare Aakhiri Nabi, Makki Madani, Muhammad-e-'Arabi ﷺ ne irshad farmaya: Jo shakhs meri Ummat tak pohanchane ke liye deen ke muta'alliq "chalees Hadithen" yaad kar lega to Allah Pak usay Qayamat ke din 'alim-e-deen ki haisiyat se uthaye ga, Qayamat ke din main us ki shafa'at karun ga aur us ke haq mein gawah hon ga.²

Chalees Ahadith hi kyun?

Hazrat-e-Shaikh 'Abd al-Haq Muhaddith Dihlawi رَحْمَةُ اللهِ عَلَيْهِ is Hadith-e-Pak ki sharh mein likhte hain: 'Ulama-e-Kiram farmate hain ke Huzoor ﷺ ke is irshad se muraad logon tak chalees Ahadith pohnachana hai, chahe woh yaad na hon aur na hi un ka ma'na usay ma'lum ho. Isi Hadith-e-Pak ki wajah se pehle ke kayi bare bare 'Ulama-e-Kiram ne Piyare Aaqaa ﷺ ki shafa'at ka ummeedwar ban'ne aur logon ko banane ke liye Arba'inaat (ya'ni chalees Ahadith) tehreer farmayen. Shaikh 'Abd al-Haq Muhaddith Dihlawi رَحْمَةُ اللهِ عَلَيْهِ apne bare mein 'ajizi-o-inkisar karte hue likhte hain: Faqeer haqeer ne bhi "Chehal (ya'ni chalees) Ahadith" ka ek majmu'ah ta'leef kiya hai. 'Ilm-e-Hadith ki khidmat aur tadrees ke ba'd sab se pehle mujhe jis ta'leef ki taufeeq

¹ Al-'Ilal al-Mutanahiyah li-Ibn Jawzi, vol. 1, p. 119, Hadith 162

² Mishkat al-Masabih, vol. 1, p. 68, Hadith 258

'ata hui woh ”Arba'in“ (ya'ni chalees Hadithen) hai.¹

Allah Kareem apne fazl-o-karam se is kitab ko hamare Peer-o-Murshid Amir-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, aap ke walidain aur jis jis ne is kitab par kaam kiya un sab ke liye be-hisab bakhshish aur shafa'at-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka zariya' banaye.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَالسَّلَامُ مَعَ الْاَكْرَامِ

Talib-e-Gham-e-Madina wa Baqi' wa be-hisab maghfirat

Abu Muhammad Tahir 'Attari Madani عَفِيَ عَنْهُ

20 Muharram Sharif 1447 / 16 July 2025

¹ Ashi'at al-Lam'at (Urdu), vol. 1, p. 517, mulakhasan

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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Arba'in 'Attar, Qist: 03

{1}

فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغَضِبَهَا أَغَضِبَنِي۔

Farman-e-Mustafa ﷺ: ”Fatimah“ mera tukra hai, jis ne ise naraz kiya us ne mujhe naraz kiya.¹

Sharh-e-Hadith: Hazrat-e-'Allamah 'Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Ya'ni ”Fatimah“ mere gosht ka tukra hai.²

{2}

أَفْضَلُ الصِّيَامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْحَرَامِ۔

Farman-e-Mustafa ﷺ: Mah-e-Ramazan ke ba'd sab se afzal rozay Allah Pak ke mahine Muharram ke rozay hain.³

Sharh-e-Hadith: Muharram Sharif naye Islami saal ka pehla mahina hai, aur abhi is saal ka Ramazan Sharif ka mahina nahin aaya jab naye saal ki shuruaat rozay ke sath hogi, jo ke afzal a'maal mein se hai, jis ke bare mein Nabi-e-Kareem ﷺ ne farmaya hai ke roza roshni hai. Lihaza jab insan apne saal ka aaghaz roshni se kare ga to woh baqiya saal bhi isi roshni mein guzare ga.⁴

¹ Bukhari, vol. 2, p. 550, Hadith 3767

² Mirqat al-Mafatih, vol. 10, p. 514, taht al-Hadith: 6139

³ Sahih Muslim, p. 456, Hadith 2755, multaqtan

⁴ Al-Mufhim lima Ashkala min Talkhis Kitab Muslim, vol. 3, p. 235, taht al-Hadith: 1032

Muharram ko Allah ka mahina farmaya gaya ya'ni Allah ke mahboobon ka mahina ke jo Allah ke bandon ka hojaye woh Allah ka hojata hai aur jis din ya jis mahine mein koi ahem kaam hua ho us mein 'ibadaten karna behtar hai lihaza Rabi' al-Aakhir ki giyarahween, Rabi' al-Awwal ki barahween, Rajab ki sattaishween afzal taarekhen hain aur in mein 'ibadaat, roza, nawafil, Milad Sharif waghera karna bohot behtar hai.”¹

{3}

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنْ جَارُهُ بِوَاقَعِهِ

Farman-e-Mustafa ﷺ: ”Woh Jannat mein nahin jaye ga jis ka parosi us ki aafaton se amn mein nahin.”²

Sharh-e-Hadith: Yahan parosi se murad ghar ke sath rehne wala aur kaam kaaj waghera mein sath rehne wala donon ho sakte hain, in mein har ek ke huqooq ka khayal rakhna zaroori hai aur 'aam Musalman ki ba-nisbat in ko takleef pohanchana ziyada haram aur gunah ka kaam hai.

Jannat mein dakhil na honay ke do matlab hain. {1} Jo shakhs parosi ko takleef dena halal samajhta ho, halankeh usay 'ilm ho ke shari'at ne ise haram farmaya hai to aisa shakhs (haram ko halal samajhne ke sabab) kafir hai aur kabhi bhi Jannat mein dakhil na hoga. {2} Jo shakhs parosi ko takleef pohanchana gunah samajhta hai magar is gunah mein muhtala hai us ki saza yeh hai ke woh Jannat mein us waqt dakhil na hoga jab woh kamyab logon ke liye khol di jaye gi balke use kuch der ke liye rok liya jaye ga phir mumkin hai ke use saza de di jaye ya Allah Pak use mu'af farma kar Jannat mein dakhil kar de ya jo log parosiyon ke huqooq ada karte the yeh un ke sath Jannat mein dakhil na hoga ya use us khaas Jannat mein dakhil na honay diya jaye ga jo parosiyon ke huqooq ada karne

¹ Mir`at al-Manajih, vol. 3, p. 179, bi-taghayyurin

² Muslim, p. 48, Hadith 172

walon ke liye tayyar ki gayi hai.¹

{4}

لَا تُظْهِرِ الشَّيْئَةَ لِأَخِيكَ فَيَرْحِمَهُ اللَّهُ وَيُتْلِيكَ -

Farman-e-Mustafa ﷺ: Apne bhai ki shamatat (ya'ni us ki museebat par izhar-e-masarrat) na kar ke Allah Pak us par raham kare ga aur tujhe is mein muhtala kar de ga.²

Sharh-e-Hadith: Hazrat 'Allamah 'Ali Qari Hanafi رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Apne kisi dushman ya Musalman bhai ki deeni, duniyawi ya maali museebat par khush na ho ke ho sakta hai tumhara apne aap ko us (museebat mein muhtala) shakhs se achha aur buland martaba khayal karne ki wajah se Allah Pak tumhen ruswa karne ke liye us par raham farma de, ba'z shuruhaat mein hai: use 'aafiyat 'ata farma de aur tumhen aazmaish mein muhtala farma de.³

{5}

Ghar mein ittefaq ho

ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ: وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ -

Farman-e-Aakhiri Nabi ﷺ: Teen shakhs aise hain jin ka zimmah Allah Pak ne liya hai (un mein se teesra) woh shakhs jo apne ghar mein salam karke dakhil hua.⁴

Sharh-e-Hadith: Is ki sharh mein yeh bhi hai ke is se ghar mein ittefaq, rizq

¹ Sharh Sahih Muslim lil-Nawawi, vol. 2, p. 17. Al-Mufhim lima Ashkala min Talkhis Kitab Muslim, vol. 1, p. 228, taht al-Hadith: 37

² Jam'i Tirmidhi, vol. 4, p. 227, Hadith 2514

³ Mirqat al-Mafatih, vol. 8, p. 597, taht al-Hadith: 4856; Sharh Masabih al-Sunna, vol. 5, p. 254, taht al-Hadith: 3784

⁴ Sunan Abu Dawood, vol. 3, p. 12, Hadith 2494, multaqtan

mein barkat aur naik a'maal ki taufeeq milti hai.¹

Jab koi shakhs ghar mein dakhil hua aur apne ghar walon ko salam kare to Allah Pak usay barkat aur bohot ziyada sawab 'ata farmata hai. Yeh bhi kaha gaya hai ke is ka matlab yeh hai ke jab woh apne ghar mein dakhil ho to (bila zaroorat) na nikle taake woh (bahar ki) aafaat-o-baliyyat se mahfooz rahe.²

{6}

لَيْسَ مِنْكُمْ امْرَأَةٌ تَحَلَّى ذَهَبًا تُظْهِرُهُ، إِلَّا عِدَّتْ بِهِ

Farman-e-Aakhiri Nabi ﷺ: ”Tum mein se jo koi aurat sonay ke zewar pehne jisay zahir kare use is ke sabab 'azab diya jaye ga.“³

Sharh-e-Hadith: Ya'ni ajnabi mardon (ya'ni jin se hamesha ke liye nikah haram na ho) par zahir kare ke apna husn aur zewar doosron ko dikhayee ya fakhr-o-ghuroor ke liye dikhlawa kare ya ghareeb aurton ko fakhriya dikha kar unhen dukh pohnchaye.⁴

{7}

النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ -

Farman-e-Nana-e-Hasnain (ﷺ): ”Ali al-Murtaza ko dekhna 'ibadat hai.“⁵

{8}

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ -

¹ Mir`at al-Manajih, vol. 1, p. 448

² Mirqat al-Mafatih, vol. 2, p. 432, taht al-Hadith: 727

³ Abu Dawood, vol. 4, p. 126, Hadith 4237

⁴ Mir`at al-Manajih, vol. 6, p. 138, makhuzan

⁵ Al-Mustadrak, vol. 4, p. 118, Hadith 4737

Farman-e-Mustafa ﷺ: ”Du'a momin ka hathyar hai.“¹

Sharh-e-Hadith: Momin du'a ke zariye apni museebaton ko aise hi door aur un ka 'ilaaj karta hai jaise hathyar ke zariye apne dushman ko door karta hai, momin ki du'a ke sath museebaton ki teen sooraten hain. {1} Du'a museebat se ziyada mazboot hoti hai to du'a museebat ko door kar deti hai. {2} Du'a museebat se kamzor hoti hai to museebat bande ko pohnc jati hai lekin kabhi du'a ki barkat se museebat ki shiddat kam hojati hai {3} Du'a aur museebat donon aapas mein jhagra karti hain to un mein se har ek doosre ko rok deta hai. Allah Pak ke piyare Nabi ﷺ ne du'a ko hathyar ke qaim maqam farma kar is baat ko zahir farma diya ke hathyar ka faida sirf dhaar ke tez honay hi se nahin hota balke is ka asar karna aur uske istemal karne wale par bhi mauqoof hota hai. Jab hathyar mukammal ho, us mein koi kharabi na ho, waar karne wala mazboot ho aur koi rukawat na ho, to us se dushman par ghalba hasil ho jata hai.

Lekin agar in teen mein se koi ek cheez bhi na ho to asar kam ho jata hai. Isi tarah agar du'a karne wala mukammal tawajjuh se na kare ya qubooliyat mein koi rukawat ho to du'a ka asar zahir nahin hota. Aur jab khud du'a hi durust na ho aur du'a mangne wala tawajjuh se du'a na mange ya phir wahan du'a ke qubool honay se koi aur rukawat paayi jaye to du'a` ki qubooliyat ka asar zahir nahin hota.²

{9}

كُلُّ الذُّنُوبِ يُؤْخَرُ اللَّهُ مَا شَاءَ مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ إِلَّا عَفْوَكَ الْوَالِدَيْنِ فَإِنَّ اللَّهَ تَعَالَى يُعَجِّلُهُ لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ -

Farman-e-Aakhiri Nabi ﷺ: ”Sab gunahon ki saza Allah Pak chahe to Qayamat ke liye utha rakhta hai magar maa baap ki nafarmani ki saza jeete jee pohncata hai.“³

¹ Al-Mustadrak, vol. 2, p. 162, Hadith 1855

² Fayd al-Qadeer, vol. 3, p. 722, taht al-Hadith: 4258

³ Al-Mustadrak, vol. 5, p. 216, Hadith 7345

Sharh-e-Hadith: Hazrat-e-'Allamah 'Ali Qari Hanafi رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Walidain ke nafarman ki saza ko Qayamat ke din tak mu`akhkhar nahin kiya jata balke us nafarman ko marne se pehle apni zindagi ya walidain ki zindagi mein saza dena bhi murad ho sakta hai.¹

﴿10﴾

مَنْ أَنْفَقَ رَوْحًا مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ يَا مُسْلِمُ هَذَا خَيْرٌ هَلُمَّ إِلَيْهِ

Farman-e-Aakhiri Nabi ﷺ: Jo aadmi kisi cheez ka jora Allah Pak ki raah mein kharch kare ga, use Jannat ke darban yun awaaz denge: Ae Musalman! Yeh darwaza behtar hai, idhar aa jao!²

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Behtar yeh hai ke sadqe (ya'ni khairat) mein jo de, do ki ta'dad mein de jaisa ke Hadith-e-Pak mein aaya sona masalan do paise, do rotian...³

﴿11﴾

Zameen bhar sona

لَوْ أَنَّ رَجُلًا صَامَ يَوْمًا تَطَوُّعًا، ثُمَّ أُعْطِيَ مِلْءَ الْأَرْضِ ذَهَبًا لَمْ يَسْتَوْفِ ثَوَابَهُ دُونَ يَوْمِ الْحِسَابِ-

Farman-e-Mustafa ﷺ: Agar kisi ne ek din nafl roza rakha aur zameen bhar sona usay diya jaye jab bhi is ka sawab poora na hoga, is ka sawab to Qayamat hi ke din mile ga.⁴

﴿12﴾

إِذَا صَلَّى ثُمَّ جَلَسَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، لَمْ تَزَلِ الْبَلَايَةُ تُصَلِّي عَلَيْهِ: مَا لَمْ يُحْدِثْ أَوْ يُكْتَمِ-

¹ Mirqat al-Mafatih, vol. 8, p. 679, taht al-Hadith: 4945

² Al-Musnad lil-Imam Ahmad, vol. 3, p. 295, Hadith 8798, mulakhasan

³ Fatawa Razawiyyah, vol. 7, p. 639

⁴ Musnad Abi Ya'la, vol. 5, p. 353, Hadith 6104

Farman-e-Aakhiri Nabi ﷺ: Jo banda namaz parh kar jab tak us jagah par betha rehta hai farishte us ke liye du'a-e-maghfirat karte rehte hain¹ yahan tak ke be-wuzu hojaye ya uth khara ho.²

{13}

Maghfirat se mahroom

تُغْرَضُ الْأَعْمَالُ عَلَى اللَّهِ عَزَّوَجَلَّ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ، فَيَغْفِرُ اللَّهُ إِلَّا مَا كَانَ مِنْ مُشَاحِنَيْنِ، أَوْ قَاطِعٍ رَحِمَ-

Farman-e-Mustafa ﷺ: Peer aur Jumeraat ko Allah Pak ke huzoor logon ke a'maal pesh hote hain, to Allah Pak aapas mein 'adawat (ya'ni dushmani) aur qat'-e-rahmi karne (ya'ni rishtedari tornay) walon ke 'ilawa sab ki maghfirat farma deta hai.³

Sharh-e-Hadith: Imam Halimi Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: A'maal likhne wale farishte badalte rehte hain, farishton ka ek giroh Peer shareef se Jumeraat tak rehta hai phir woh aasman ki taraf chala jata hai aur doosra giroh Jumeraat se Peer shareef tak rehta hai aur phir aasman ki taraf parwaz kar jata hai. Jab bhi koi giroh aasman par apne maqam par tashreef le jata hai to naama-e-a'maal mein jo kuch unhon ne likha hota hai woh parhte hain, Allah Pak ki bargah mein naama-e-a'maal pesh karne ki yeh soorat hoti hai agarche Allah Pak un ke likhne ya naama-e-a'maal parh kar sunane se ghani (ya'ni be-niyaz) hai kyunke woh logon ke a'maal ko sab se ziyada jan'ne wala hai. Allah Pak gunahgaron ke gunahon ko bakhsh deta hai, is Hadith aur is se pehle wali Hadith mein bakhshish se muraad sagheera (ya'ni chote) gunahon ki bakhshish hai na ke

¹ Farishton ki du'a-e-maghfirat us (bethay rehne wale) ke liye yeh hai: اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ . (Ya'ni: Ae Allah Pak! Tu is ko bakhsh de, Ae Allah Pak tu is par rahm farma.)

² Musnad Abi Ya'la, vol. 5, p. 469, Hadith 6432, multaqaatan

³ Al-Mu'jam al-Kabeer, vol. 1, p. 167, Hadith 409

kabeera (ya'ni bare) gunahon ki, kyunke kabeera gunahon ki mu'afi ke liye tauba zaroori hai.¹

{14}

اَلْقَهْقَهَةُ مِنَ الشَّيْطَانِ، وَالتَّبَسُّمُ مِنَ اللّٰهِ۔

Farman-e-Aakhiri Nabi ﷺ: Qahqaha (ya'ni awaaz se hansna) shaitan ki taraf se hai aur muskurana Allah Pak ki taraf se hai.²

Muskurahat aur qahqahe ki ta'reef: Is tarah hansna ke sirf daant zahir hon awaaz paida na ho ”tabassum“ kehlaya hai aur is tarah hansna ke ziyada awaaz paida ho ke doosra bhi sune aur munh khul jaye yeh ”qahqaha“ hai.³

Sharh-e-Hadith: Ya'ni shaitan qahqahe ko pasand karta aur qahqaha lagane par ubharta hai aur Allah Pak tabassum (ya'ni muskurane) ko pasand farmata hai aur Allah Pak tabassum karne wale se naraz nahin hota aur yeh Ambiya-e-Kiram ﷺ ka tareeqa hai.⁴

{15}

Gunahon ki mu'afi mil jati hai

مَا اتَّعَلَ عَبْدٌ قَطُّ وَلَا تَخَفَّ وَلَا لَيْسَ ثَوْبًا يَغْدُو فِي طَلَبِ عِلْمٍ إِلَّا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ حَيْثُ يَخْطُو عَتَبَةَ بَابِهِ۔

Farman-e-Mustafa ﷺ: ”Jo banda 'ilm ki justuju (ya'ni talash) mein jootay, mozay ya kapre pehanta hai to apne ghar ki chaukhat (ya'ni darwaze) se nikalte hi Allah Pak us ke gunah mu'af farma deta hai.“⁵

¹ Al-Taysir bi-Sharh al-Jami' al-Sagheer, vol. 1, p. 450

² Al-Mu'jam al-Sagheer, vol. 2, p. 104, Hadith 1053

³ Mir'at al-Manajih, vol. 6, p. 401, mulakhasan

⁴ Fayd al-Qadeer, vol. 4, p. 706, taht al-Hadith: 6196

⁵ Al-Mu'jam al-Awsat, vol. 4, p. 204, Hadith 5722

{16}

مَنْ أَرَادَ أَمْرًا فَشَاوَرْتَنِيهِ أَمْرًا مُسْلِمًا وَفَقَّهَ اللَّهُ أَرْشَدَ أُمُورَهُ۔

Farman-e-Mustafa ﷺ: ”Jo shakhs kisi kaam ka irada kare aur us mein kisi Musalman shakhs se mashwara kare Allah Pak usay durust kaam ki hidayat de deta hai.“¹

{17}

إِنَّ اللَّهَ كَيِّدٌ فَعُ بِالنَّبِيِّ السَّالِحِ عَنْ مِائَةِ أَهْلِ بَيْتٍ مِنْ جِبْرَانِهِ الْبَلَاءِ۔

Farman-e-Mustafa ﷺ: ”Allah Pak ek salih (ya'ni naik) Musalman ki barakat se us ke paros ke 100 ghar walon ki bala (ya'ni aafat) daf'a farmata hai.“²

Sharh-e-Hadith: Allah Pak apni bargah mein us naik bande ke maqam-o-martabe ya us ki du'a` ke sabab balayen door farma deta hai. Sau (100) ka 'adad kasrat ko bayan karne ke liye hai na ke had-bandi ke liye kyunke paros ki jo ta'dad bayan ki jati hai woh charon taraf chalees chalees ghar hai jo sau ke 'adad se ziyada hai.³

Ek aur maqam par hai ke Allah Pak apna zikr karne walon ki barkat se zikr na karne walon se, namaz parhne walon ki barkat se na parhne walon se aur rozay rakhne walon ki barkat se na rakhne walon se balayen door farma deta hai.⁴

{18}

Maghfirat ho jaye gi

أَكْرِمُوا الْخَيْرَ فَإِنَّهُ مِنْ بَرَكَاتِ السَّمَاءِ وَالْأَرْضِ، مَنْ أَكَلَ مَا سَقَطَ مِنَ السُّفْرِقَةِ عُفِرَ لَهُ

¹ Al-Mu'jam al-Awsat, vol. 6, p. 152, Hadith 8333

² Al-Mu'jam al-Awsat, vol. 3, p. 129, Hadith 4080

³ Fayd al-Qadeer, vol. 2, p. 331, taht al-Hadith: 1794

⁴ Al-Taysir bi-Sharh al-Jami' al-Sagheer, vol. 1, p. 261

Farman-e-Aakhiri Nabi ﷺ: ”Roti ka ehtiram karo ke woh aasman-o-zameen ki barakat se hai, jo shakhs dastarkhwan se giri hui roti ko kha lega us ki maghfirat ho jaye gi.“¹

Sharh-e-Hadith: Ya'ni Allah Pak us ke chote gunahon ko bakhsh de ga aur 'azab na de ga.²

{19}

مَنْ دَعَا رَجُلًا بِغَيْرِ اسْمِهِ لَعَنَتْهُ الْمَلَائِكَةُ

Farman-e-Aakhiri Nabi ﷺ: ”Jis ne kisi Musalman ko us ke naam ke 'ilawa kisi lafz (ya'ni buray naam) se pukara us par malaikah (ya'ni farishte) la'nat bhejte hain.“³ *Sharh-e-Hadith:** Ya'ni buray naam ya aise naam se pukare jise woh napasand kare us par farishte la'nat bhejte (ya'ni naik logon ke maqam-o-martaba se doori ki du'a karte) hain. Albattah kisi ko ”Ya 'Abdullah ya'ni Ae Allah ke bande!“ pukarney mein koi harj nahin.⁴

{20}

أَدَّبُوا أَوْلَادَكُمْ عَلَى خِصَالِ ثَلَاثٍ: حُبِّ نَبِيِّكُمْ، وَحُبِّ أَهْلِ بَيْتِهِ، وَعَلَى قِرَاءَةِ الْقُرْآنِ -

Farman-e-Aakhiri Nabi ﷺ: Apni aulad ko teen baten sikhao: Apne Nabi ki muhabbat, Ahl-e-Bait ki muhabbat aur Qur'an ki tilawat.⁵

Sharh-e-Hadith: Hazrat 'Allamah 'Abd al-Rauf Munawi Shafi'i رَحْمَةُ اللهِ عَلَيْهِ farmate hain: In teen khaslaton ki ahmiyat ke pesh-e-nazar bator-e-khaas (in ko) zikr farmaya. Murad yeh hai ke aulad ko in teen khaslaton ka 'aadi banao ke

¹ Al-Jami' al-Sagheer, p. 88, Hadith 1426

² Fayd al-Qadeer, vol. 2, p. 118, taht al-Hadith: 1426

³ 'Amal al-Yawm wa al-Laylah, p. 175, Hadith: 395

⁴ Fayd al-Qadeer, vol. 6, p. 163, taht al-Hadith: 8666

⁵ Ithaf al-Khiyarah al-Maharah bi-Zawaid al-Masanid al-'Asharah, vol. 10, p. 386, 10101

inhi mein parwan charhen (ya'ni bare hon) aur hamesha in par qaim rahen. Neez Nabi (ﷺ) ki muhabbat se aap ﷺ ki imani muhabbat murad hai. Yeh wajib hoti hai kyunke yeh deen ki pairwi (Follow karne) par ubharti hai.¹

{21}

مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ وَمَنْ اعْتَذَرَ إِلَى اللَّهِ عَزَّ وَجَلَّ قَبِيلَ عَذْرَاءٍ۔

Farman-e-Aakhiri Nabi (ﷺ): ”Jo shakhs apni zaban ki hifazat kare ga Allah (Pak) us ki pardah poshi farmaye ga aur jo apne ghusse ko roke ga Qayamat ke din Allah Pak apna 'azab us se rok de ga aur jo Allah (Pak) se 'uzr kare ga Allah (Pak) us ka 'uzr qubool farmaye ga.“²

Sharh-e-Hadith: Jis ne logon ke 'aibon ko chhupaya Allah Pak logon aur farishton se us ke 'aibon ko chhupa de ga.³

{22}

أَكْرَمُوا أَصْحَابِي، فَإِنَّهُمْ خِيَارُكُمْ۔

Farman-e-Aakhiri Nabi (ﷺ): ”Mere Sahaba ki 'izzat karo kyunke woh tum mein behtareen log hain.“⁴

Sharh-e-Hadith: Taqreeban chaar sau saal pehle ke buzurg Hazrat-e-'Allamah 'Ali Qari رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Yeh farman-e-'aalishan ummat ke liye hai ke

¹ Fayd al-Qadeer, vol. 1, p. 292

² Shu'ab al-Iman, vol. 6, p. 315, Hadith 8311

³ Sharh al-Tibi, vol. 9, p. 299, taht al-Hadith: 5121; Mirqat al-Mafatih, vol. 8, p. 844 to 845, taht al-Hadith: 5121, mulakhasan

⁴ Mishkat al-Masabih, vol. 2, p. 413, Hadith: 6012

tamam Sahaba-e-Kiram (رَضِيَ اللَّهُ عَنْهُمْ) ki 'izzat-o-ta'zeem ki jaye.¹

Jin Sahaba (رَضِيَ اللَّهُ عَنْهُمْ) ne Huzoor Anwar (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ki suhbat paayi, Huzoor (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) se 'ilm-o-'amal hasil kiye, Huzoor (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ki tarbiyat paayi woh to insan kya farishton se barh gaye. Huzoor (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ke jamal (ya'ni khoobsurat chehre) par ek nazar woh kaam karti hai jo 'umr bhar ke chille, khalwatan, 'ibadaten nahin kar sakti, koi us (ya'ni Sahabi) jaisa nahin ho sakta.²

Sahabi kisay kehte hain: Hazrat 'Allamah Hafiz Ibn Hajar 'Asqalani رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Jin khush naseebon ne iman ki halat mein Allah Kareem ke piyare Nabi (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) se mulaqat ki ho aur iman hi par un ka intiqal shareef hua, un khush naseebon ko "Sahabi" kehte hain.³

{23}

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الشَّابَّ التَّائِبَ۔

Farman-e-Mustafa (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): "Jawani mein tauba karne wala shakhs Allah Pak ka mahboob (ya'ni piyara) hai."⁴

Sharh-e-Hadith: Kyunke jawani mein shehwat (ya'ni khwahish) ka ghalba hota hai aur 'aql naqis (ya'ni kamzor) hoti hai aur gunahon ke asbab mazboot hote hain isi liye jab koi naujawan gunah ki taqat honay ke bawajood tauba karta hai to Allah Pak us se muhabbat farmata hai.⁵

{24}

مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ غُفِرَ اللَّهُ لَهُ۔

¹ Mirqat al-Mafatih, vol. 10, p. 362, taht al-Hadith: 6012

² Mir'at al-Manajih, vol. 8, p. 340

³ Nukhbat al-Fikar, p. 111

⁴ Kanz al-'Ummal, Juz' 4, vol. 2, p. 87, Hadith: 10181

⁵ Al-Taysir bi-Sharh al-Jami' al-Sagheer, vol. 1, p. 269

Farman-e-Aakhiri Nabi ﷺ: ”Jo shakhs Allah Pak ke khauf se roye, Allah Pak us ki bakhshish farma de ga.“¹

Hazrat 'Allamah Muhammad bin 'Allan Shafi'i رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Allah Pak ka aisa khauf ho jo ahkam-e-khudawandi ki pasdari aur bura`iyon se roke lihaza jise aisa khauf ho ga woh jahannum ki aag mein na jaye ga kyunke yeh Kareem parwardigar ka wa'da hai.²

{25}

السَّخَّاءُ شَجَرَةٌ فِي الْجَنَّةِ وَعُثْمَانُ بْنُ عَفَّانٍ عُصْنٌ مِّنْ أَغْصَانِهَا۔

Farman-e-Mustafa ﷺ: ”Sakhawat ek Jannati darakht hai aur 'Usman us ki shakhon mein se ek shakh hain.“³

{26}

لَا يَرَىٰ اِمْرُؤٌ مِّنْ اَخِيهِ سَيِّئَةً فَيَسْتُرُهَا عَلَيْهِ اِلَّا اَدْخَلَ الْجَنَّةَ۔

Farman-e-Aakhiri Nabi ﷺ: Jo shakhs apne bhai ka 'aib dekh kar use chhupa de to woh Jannat mein dakhil kar diya jaye ga.⁴

{27}

مَنْ وُلِدَ لَهُ مَوْلُودٌ ذَكَرٌ فَسَمَّاهُ مُحَمَّدًا احْبَبَانِ وَتَبَرُّكَ بِاسْمِي فَإِنَّهُ هُوَ مَوْلُودُهُ فِي الْجَنَّةِ۔

Farman-e-Aakhiri Nabi ﷺ: ”Jis ke yahan larka paida ho aur woh meri muhabbat aur mere naam se barkat hasil karne ke liye us ka naam Muhammad rakhe, woh aur us ka larka donon Jannat mein jayenge.“⁵

¹ Kanz al-'Ummal, Juz' 3, vol. 2, p. 63, Hadith: 5909

² Daleel al-Faliheen, vol. 2, p. 364, taht al-Hadith: 448

³ (Kanz al-'Ummal, Juz' 11, vol. 6, p. 273, Hadith: 32849)

⁴ Kanz al-'Ummal, Juz' 3, vol. 2, p. 103, Hadith: 6394

⁵ Jam' al-Jawami', vol. 7, p. 295, Hadith: 23255

{28}

إِذَا تَرَكَ الْعَبْدُ الدُّعَاءَ لِلْوَالِدَيْنِ فَإِنَّهُ يَنْقُطِعُ عَنْهُ الرِّزْقُ۔

Farman-e-Mustafa ﷺ: ”Banda jab maa baap ke liye du'a tark kar (ya'ni chhor) deta hai us ka rizq qat'a ho (ya'ni kat) jata hai.“¹ A'la Hazrat ke walid-e-muhtaram Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ عَلَيْهِ likhte hain: Walidain ke liye du'a ”Sunnat-e-qadeemah“ (ya'ni purana tareeqa) hai ke Hazrat-e-Nooh عَلَيْهِ السَّلَام ke waqt se jaari hai. Allah Pak un se hikayat farmata hai:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

Tarjama-e-Kanz-ul-Iman: ”Ae mere Rab! Mujhe bakhsh de aur mere maa baap ko.“²

{29}

فِي رَجَبٍ يَوْمٌ وَلَيْلَةٌ، مَنْ صَامَ ذَلِكَ الْيَوْمَ، وَقَامَ تِلْكَ اللَّيْلَةَ، كَانَ كَمَنْ صَامَ مِنَ الدَّهْرِ مِائَةَ سَنَةٍ، وَقَامَ مِائَةَ سَنَةٍ وَهُوَ ثَلَاثٌ بَقِيْنَ مِنْ رَجَبٍ۔

Farman-e-Aakhiri Nabi ﷺ: ”Rajab mein ek din aur ek raat hai, jo us din ka roza rakhe aur raat ko qiyam kare (ya'ni 'ibadat kare) to goya us ne 100 saal ke rozay rakhe, sau (100) baras ki shab bedari ki aur yeh Rajab ki 27 tareekh hai.“³

{30}

إِنَّ اللَّهَ لَيَكْفِرُ عَنِ الْبُؤْسِ مِنْ خَطَايَا كُلِّهَا بِحُسْنِ لَيْلَةٍ۔

¹ Jam' al-Jawami', vol. 1, p. 292, Hadith: 2138

² Fadail-e-Du'a, p. 90

³ Fada'il al-Awqat lil-Bayhaqi, p. 23, Hadith: 12

Farman-e-Mustafa ﷺ: ”Allah Pak ek raat ke bukhari ke sabab mo`min ke tamam pichle gunah mita deta hai.“¹

{31}

لَا يَقْبَلُ اللَّهُ عَمَلًا فِيهِ مِثْقَالُ حَبَّةٍ مِّنْ خَرَدَلٍ مِّنْ رِّيَاءٍ -

Farman-e-Rasool ﷺ: ”Allah Pak us 'amal ko qubool nahin karta jis mein raai ke daane ke barabar bhi riya (ya'ni dikhawa) ho.“²

{32}

وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ فِي عُيَا رَهَا شِفَاءً مِّنْ كُلِّ دَاءٍ -

Farman-e-Mustafa ﷺ: Us zaat ki qasam! Jis ke qabza-e-qudrat mein meri jaan hai, be-shak khaak-e-Madina mein har bemari se shifa hai.³

Hazrat-e-Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ se riwayat hai ke jab Rasoolullah ﷺ Ghazwa-e-Tabuk se wapis tashreef la rahe the to Tabuk mein shamil honay se reh jane wale kuch Sahaba-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ mile, unhon ne mitti urayi, ek shakhs ne apni naak dhaanp li, Aap ﷺ ne un ki naak se kapra hataya aur irshad farmaya: Us zaat ki qasam jis ke qabza-e-qudrat mein meri jaan hai! ”Madine ki khaak mein har bemari se shifa hai.“⁴

Sarkar-e-Madina ﷺ ne ba'z Sahaba ko hukm farmaya ke woh is khaak se bukhari ka 'ilaaj karen. Aap ﷺ Madina-e-Pak ka gard-o-ghubar apne chehra-e-anwar se saaf na farmate aur Sahaba-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ ko bhi is se mana' farmate aur irshad farmate ke khaak-e-Madina mein shifa hai.⁵

¹ Al-Targheeb wal-Tarheeb, vol. 4, p. 153, Hadith: 78

² Al-Targheeb wal-Tarheeb, vol. 1, p. 36, Hadith: 27

³ Al-Targheeb wal-Tarheeb, vol. 2, p. 149, Hadith: 28

⁴ Jami' al-Usool lil-Jazri, vol. 9, p. 297, Hadith: 6992

⁵ Jazb al-Quloob, p. 22, 27, mulakhasan

﴿33﴾

مَنْ قَرَأَ سُورَةَ يُسُ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ۔

Farman-e-Mustafa ﷺ: Jis ne Shab-e-Jumu'ah (ya'ni Jumeraat-o-Jumu'ah ki darmiyani raat) Surah Yaseen ki tilawat ki us ki maghfirat kar di jaye gi.¹

Sharh-e-Hadith: Murad yeh ke us ke sagheera (ya'ni chote) gunah bakhsh diye jayenge. (Jabke kabeera ya'ni bare gunahon ke liye tauba zaroori hai.)²

﴿34﴾

تَسْتَغْفِرُ لَهُمُ الْحَيَّتَانِ حَتَّى يُفْطِرُوا۔

Farman-e-Mustafa ﷺ: ”Ramazan ke roza dar ke liye machliyan iftar tak istighfar karti rehti hain.“³

﴿35﴾

Riyakari ka nuqsan

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ مُرَاءٍ۔

Farman-e-Aakhiri Nabi ﷺ: ”Allah Pak ne har riyakar par Jannat haram kar di hai.“⁴

Sharh-e-Hadith: Hazrat-e-'Allamah Muhammad 'Abd al-Rauf Munawi Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Ya'ni riyakar Musalman ibtidaan Jannat mein dakhil na hoga.⁵

¹ Al-Targheeb wal-Tarheeb, vol. 1, p. 298, Hadith: 4

² Fath al-Qareeb al-Mujeeb 'ala al-Targheeb wal-Tarheeb, vol. 4, p. 720, taht al-Hadith: 1100

³ Al-Targheeb wal-Tarheeb, vol. 2, p. 55, Hadith: 6

⁴ Jami' al-Ahadith, vol. 2, p. 476, Hadith: 6725

⁵ Fayd al-Qadeer, vol. 2, p. 286, taht al-Hadith: 1725

Riyakari ki ta'reef: ”Allah Pak ki riza ke 'ilawa kisi aur irade se 'ibadat karna.“ Goya 'ibadat se yeh gharaz ho ke log us ki 'ibadat par aagah hon taake woh un logon se maal batore ya log us ki ta'reef karen ya use naik aadmi samjhen ya use 'izzat waghera den. Riyakari karne wale ko riyakar kehte hain.¹

{36}

Bemari ki Fazeelat

مَنْ مَرَضَ لَيْلَةً، فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللَّهِ، خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

Farman-e-Aakhiri Nabi ﷺ: ”Jo ek raat bemar raha, sabr kiya aur Allah Pak ki raza par raazi raha to woh gunahon se aisa nikal gaya jaise us ki maa ne use aaj hi jana ho.“²

{37}

فَإِنَّ مَرَضَ الْمُسْلِمِ يُذْهِبُ اللَّهُ بِهِ خَطَايَاهُ، كَمَا تُذْهِبُ النَّارُ خَبَثَ الْحَدِيدِ وَالْفِضَّةِ -

Farman-e-Aakhiri Nabi ﷺ: Musalman ki bemari us se gunahon ko is tarah door kar deti hai jaise aag lohay aur chandi ke mail ko door kar deti hai.³

Sharh-e-Hadith: Jab momin banda bemari par sabr karta aur Allah Pak se sawab ki ummeed rakhta hai to use yeh fazeelat 'ata hoti hai jabke agar kafir bemar ho ya usay koi museebat pohnche to usay is par koi sawab nahin milta aur na us ke kisi 'amal ka kaffara hota hai. Be-shak bemariyon waghera ke zariye banda-e-momin ka imtihan hota hai jaise sonay aur chandi ko aag mein daal kar parkha jata hai agar banda-e-mo`min bemariyon waghera par sabr karta hai to us se gunah door hojate hain, jaise sona aur chandi aag bardasht karte hain to un se khot (ya'ni milawat) nikal jati hai.⁴

¹ Al-Zawajir, vol. 1, p. 86

² Nawadir al-Usool, vol. 6, p. 19, Hadith: 1316

³ Ma'rifat al-Sahabah, vol. 6, p. 3536, Hadith: 7995

⁴ Sharh Sunan Abi Dawood li-Ibn Ruslan, vol. 13, p. 277, taht al-Hadith: 3092

{38}

Bachay aur boorhay ka farq

حِفْظُ الْعِلْمِ كَالنَّقْشِ فِي الْحَجَرِ وَحِفْظُ الرَّجُلِ بَعْدَ مَا كَبُرَ كَالِتَّابِ عَلَى النَّبَاءِ۔

Farman-e-Mustafa ﷺ: Chote bachay ka yaad karna patthar par lakeer ki tarah hai aur mard ka burhapay mein kisi cheez ko yaad karna paani par likhne ki manind hai.¹

Sharh-e-Hadith: 'Allamah 'Abd al-Ra'uf Munawi رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Boorhay shakhs ke hawas kamzor hojane ke sabab us ka yaad kiya hua isi tarah baaqi nahin rehta jaise paani par likha hua baaqi nahin rehta jabke chote bachay ki quwwat-e-idraak (ya'ni memory, yaddasht aur samajhne ki taqat) mazboot honay ki wajah se woh jo bhi yaad karta hai us ke zehen mein is tarah mahfooz ho jata hai jaise patthar par nishan mahfooz ho jata hai. Ba'z logon ka kehna hai: Bachpan mein 'ilm hasil karna patthar par naqsh ki tarah hai agarche bari 'umr mein 'aql ziyada hoti hai lekin mukhtalif kaamon mein mashghuliyat bhi ziyada hoti hai. (Chunke bachay kaam kaaj, kamane waghera se be-fikr hote hain is liye un ke zehnon mein baat jaldi aur ziyada waqt ke liye baaqi reh jati hai.²

{39}

Aankh ke ishare se darana

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُشِيرَ إِلَى أَخِيهِ بِنَظَرَةٍ تَوَدِّيهِ۔

Farman-e-Mustafa ﷺ: "Musalman ke liye jaiz nahin ke doosre Musalman ki taraf aankh se is tarah ishara kare jis se takleef pohnche.³

Sharh-e-Hadith: Kyunke mo'min ko bila ijazat-e-shar'i takleef pohnchana

¹ Al-Faqih wal-Mutafaqqih, vol. 2, p. 180, raqam: 820, multaqaatan

² Fayd al-Qadeer, vol. 3, p. 515, taht al-Hadith: 3733

³ Ithaf al-Sadah al-Muttaqeen, vol. 7, p. 177

haram hai. Is Hadith-e-Pak mein is baat ki taraf tawajjuh dilayi gayi hai ke jab takleef pohncane wali nazar se dekhna haram hai to jo kaam is se bhi barh kar hain, masalan kisi Musalman ko bura bhala kehna ya maarna un ki buraai is se bhi ziyada hai.¹

{40}

مَنْ صَلَّى رَكْعَتَيْنِ فِي خَلَاءٍ لَا يَرَاهُ إِلَّا اللَّهَ وَالْبَلَايَةَ كُتِبَ لَهُ بِرَاءَةٌ مِنَ النَّارِ۔

Farman-e-Mustafa ﷺ: ”Jo akele mein do raka't namaz parhe ke Allah Pak aur us ke farishton ke siwa koi na dekhe us ke liye jahannam se aazadi likh di jati hai.“²

Sharh-e-Hadith: Hazrat-e-'Allamah 'Abd al-Rauf Munawi Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Is (ya'ni tanhai mein nafl namaz parhne wale ko) ko aakhirat mein us aag se bachaya jaye ga jis ke zariye munafiq ko 'azab diya jaye ga ya us ke liye gawahi di jaye gi ke woh munafiq nahin hai kyunke munafiqeen jab namaz ke liye khare hote hain to nihayat susti aur haare dil ke sath namaz parhte hain. Yeh riwayat us (nafl) namaz ki fazeelat ki daleel hai jo tanhai mein logon se chhup kar parhi jaye ke woh namaz qubooliyat ke ziyada laiq aur qareeb hai.³

Hazrat-e-'Allamah 'Ali bin Ahmad bin Muhammad 'Azizi رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Mumkin hai Allah Pak is nafl namaz parhne ki barkat se (us bande) ko sachi tauba ki taufeeq 'ata farma de ya us ke gunah mu'af farma de aur us ke khashm (ya'ni us se mutalba karne wale) raazi hojaye lihaza us ko jahannum ki aag nahin chhue gi.⁴

¹ Fayd al-Qadeer, vol. 3, p. 643, taht al-Hadith: 8123

² Jam' al-Jawami', vol. 7, p. 200, Hadith: 22365

³ Fayd al-Qadeer, vol. 6, p. 218, taht al-Hadith: 8808

⁴ Al-Siraj al-Muneer, vol. 4, p. 306

Aglay Haftay ka risalah



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