

Haftahwaar risalah



Arba'een-e-Attar

Qist 4

Ameer-e-Ahle Sunnat ke
qalam-e-mubarak se likhi
hui 40 Ahadith-e-mubaraka

Shaikh-e-Tareeqat, Ameer-e-Ahl-Sunnat,
Bani Dawat-e-Islami, Hazrat Maulana Abu Bilal
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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Arbaʿīn

1. Afzal 'Ibadat

قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْعِبَادَةِ الْإِقْفَةُ

Farmān-e-Muṣṭafā ﷺ: “Afzal 'ibadat deen kay masa'il seekhna hay.”¹

Sharḥ-e-Ḥadīth: Tamām 'ulūm ka jaanna mumkin nahi, is liye ahem tareen 'ulūm seekhnay mein tawajjuh dena aur in mein say jo afzal ho usay hasil karnay par deni chahiye. Aur woh “ilm-e-fiqh” hay, kyunkay isay hasil karnay say log hidayat patay hain aur isay na jannay ki wajah say gumrah ho jatay hain, kyunkay 'ilm hi insan ko 'ibadat aur is ki fazilat par ubharta hay, jabkay kisi 'ibadat ko karnay wala agar masa'il jannay wala na ho jo 'ibadat ko durust ya na-durust karti hain, to ho sakta hay kay woh siray say 'ibadat hi na rahay. (Lihaza har 'ibadat say muta'alliqah zaroori masa'il seekhay jayen.)²

2. Haram Say Palnay Wala

قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ عُذِيَ بِحَرَامٍ

Farmān-e-Ākhiri Nabī ﷺ: “Haram say palnay wala jism jannat mein dakhil na hoga.”³

Imām Ṣaḥābī رَحِمَهُ اللّٰهُ عَلَيْهِ is ḥadīth kay tahat farmatay hain: Daku, chor, comedian, khiyanat karnay wala, naap tol mein kami karnay wala, 'aib wali cheez baghair 'aib zahir kiye baichnay wala, jua khailnay wala — yeh sab kay sab is ḥadīth-e-pak ki

¹ Nawādir-ul-Usūl, vol. 1, p. 169, Hadith 111

² Faiḍ-ul-Qadir, vol. 3, p. 648, Taḥt-ul-Hadith 4068 bataghayyur qaleel

³ Musnad-e-Bazzār, vol. 1, p. 105, Hadith 43, Musnad Abī Ya'la, vol. 1, p. 57, Hadith 79

wa'eed kay tahat dakhil hain.¹

3. Masjid Say Mohabbat

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَلِفَ الْمَسْجِدَ أَلِفَهُ اللَّهُ

Farmān-e-Ākhirī Nabī ﷺ: “Jo masjid say mohabbat karta hay Allah Pak us ko apna pyara bana leta hay.”²

Allah pak ko razi krne ke liye jo shaks bhi masjid me I'tikaf, namaz, zikr-e-ilahi ya deen ki baten sikhnay sikhany ki niyyat say bathnay ka 'adi ho tw allah pak usay apni rahmat kay sa`ye aur apni hifazat me panah ata farmata hai.³

4. Reham Nahi Kiya Jata

Farmān-e-Ākhirī Nabī ﷺ:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

ya'ni: Jo reham nahi karta us par bhi reham nahi kiya jata.⁴

Sharḥ-e-Ḥadīth: Jis kay dil mein reham nahi us par Khuda Ta'ālā bhi reham nahi karta.⁵

5. Mareez Ki Du'a Rad Nahi Hoti

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُرَدُّ دَعْوَةُ الْمَرِيضِ حَتَّى يَبْرَأَ

Farmān-e-Ākhirī Nabī ﷺ: “Mareez jab tak tandurust na ho jaye us ki koi

¹ Al-Kabā'ir lil-Ḥababī, p. 136

² Mu'jam Awsaṭ, vol. 4, p. 400, Hadith 6383, Allah Pak ko razi karnay kay liye jo shakhs bhi masjid mein i'tikaf, namaz, zikr-e-ilahi ya deen ki baatein seekhnay sikhany ki niyyat say baithnay ka 'aadi ho to Allah Pak usay apni rehmat kay saye aur apni khaas hifazat mein panah ata farmata hay. Faiḍ-ul-Qadir, vol. 6, p. 112, Taḥt-ul-Hadith 8524

³ Faiz al-qadir, vol. 6, p. 112, tahtal hadith 8524

⁴ Bukhārī, vol. 4, p. 103, Hadith 6013, vol. 4, p. 100, Hadith 5997

⁵ Mir'āt-ul-Manājīḥ, vol. 6, p. 355

duʾa rad nahi hoti. (Ya'ni mukammal sehatyab ho jaye ya us ka intiqal ho jaye.)¹

6. Shaitan Say Hifazat Ki Duʾa

إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ مِنَ اللَّيْلِ فَلْيَقُلْ: بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Farmān-e-Ākhiri Nabī ﷺ: “Jo shakhs raat kay waqt apnay bistar par jaye to yeh keh liya karay:” بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ²

7. Sara Saal Salamati

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَلِمَ رَمَضَانُ سَلِمَتِ السَّنَةُ

Farmān-e-Ākhiri Nabī ﷺ: “Jis ka Ramaḍān salamati kay sath guzarta hay to us ka pura saal salamati kay sath guzarta hay.”³

Sharḥ-e-Ḥadīth: Ya'ni jis ka Ramaḍān ka mahina gunahon say bachtay huye guzar gaya, us ka pura saal (gunahon ki) pakar say mahfooz rahega. Kyunkay Allah Pak nay har qaum kay liye aik aisa din banaya hay jis mein woh Allah Pak ki 'ibadat kay liye farigh hotay hain, pas jum'ah ka din hamari 'ibadat ka din hay jaisay Ramaḍān-ul-Karīm ka mahina deegar mahinon mein 'ibadat ka mahina hay aur Jumu'at-ul-Mubārak mein qubooliyat-e-duʾa ka waqt hay, aisay hi Ramaḍān-ul-Karīm mein Lailat-ul-Qadr ki raat duʾa ki qubooliyat ka waqt hay, lihaza jo jum'ah kay din gunahon say bacha woh saray dinon mein gunahon say mahfooz rahega aur jo Ramaḍān-ul-Karīm mein gunahon say bacha woh sara saal gunahon say mahfooz rahega.⁴

¹ Mirqāt-ul-Mafātīḥ, vol. 5, p. 31, Taḥt-ul-Ḥadīth 2660, Mawsū'ah Ibn Abi Dunyā, vol. 4, p. 243, Kitāb-ul-Maraḍ wal-Kaffārāt, Ḥadīth 70

² Mu'jam Kabīr, vol. 2, p. 176, Ḥadīth 1722

³ Shu'ab-ul-Īmān, vol. 3, p. 340, Ḥadīth 3708

⁴ At-Taisīr bi Sharḥ-il-Jāmi'-iṣ-Ṣaghīr, vol. 1, p. 106

8. Masjid-e-Quba Mein Namaz

الصلوة في مسجد قباء كعبرة

Farmān-e-Ākhiri Nabī ﷺ: “Masjid-e-Quba mein namaz parhna ‘aik ‘umrah’ kay (sawab kay) barabar hay.”¹

9. Pareshaniyan Door Karnay Ka Nuskha

مَنْ أَحَبَّ أَنْ يَسْمَعَ اللَّهَ عَزَّوَجَلَّ دَعْوَتَهُ وَيُفَرِّجَ كُرْبَتَهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَنْظُرْ مُعْسِراً وَلْيَدْعُ لَهُ. وَمَنْ سَرَّ أَنْ يُظِلَّهُ اللَّهُ عَزَّوَجَلَّ مِنْ فُورِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ وَيَجْعَلَهُ فِي ظِلِّهِ فَلَا يَكُونَنَّ عَلَى الْمُؤْمِنِينَ غَلِيظاً وَلْيَكُنْ بِهِمْ رَحِيماً

Farmān-e-Ākhiri Nabī ﷺ: Jisay pasand ho kay Allah Pak us ki du’a qubool farmaye aur dunya o aakhirat ki pareshaniyan door karay to woh tang-dast ki dekh bhal karay ya us ki madad karay, aur jo chahta ho kay Allah Pak roz-e-qayamat usay Jahannam ki aag say bacha kar apnay saya-e-rehmat mein jagah ata farmaye to woh musalmanon par sakhti na karay balkay narmi say pesh aaye.²

Sharḥ-e-Ḥadīth: “Jo bandah yeh chahta hay kay us ki du’a qubool ki jaye aur us ki pareshani door ki jaye, to usay chahiye kay woh kisi tang-dast maqrooz ko mohlat de kar, ya us ka qarz ada kar kay ya qarz mu’af kar kay, ya us ki sifarish kar kay, ya qarz kay mutalbay mein takheer kar kay kushadgi faraham karay aur is riwayat mein tang-dast maqrooz kay liye aasani paida karnay ki ‘azeem-ush-shan fazilat, is ki raghbat dilanay aur is par ubharnay ka jo bayan hay woh kisi say posheedah nahi.”³

10. Sach Najat Dilata Hay

Farmān-e-Ākhiri Nabī ﷺ:

إِنَّ الصَّدَقَ يَنْجِي

¹ Tirmizī, vol. 1, p. 348, Hadith 324

² Shu’ab-ul-Īmān, vol. 7, p. 537, Hadith 11260, Ḥilyat-ul-Awliyā, vol. 5, p. 148, Hadith 6646

³ Faiḍ-ul-Qadīr, vol. 6, p. 66, Taḥt-ul-Hadith 8390

Tarjumah: Be-shak sach najat dilata hay.¹

Sharḥ-e-Ḥadīth: “Ya'ni sachai mein najat hay agarchay insan yeh guman karay kay is mein halakat (ya'ni nuqsan) hay, lihaza jab tum apnay dil mein kisi cheez kay baray mein shak o shubah pao to usay chorr do, kyunkay kamil momin is sachai par mutma'in ho jata hay jis mein halakaton say najat hoti hay aur jhoot say khataknay lagta hay.”²

11. Rozgar Ki Takleef Ka Aik Sabab

قَالَ رَسُولُ اللَّهِ ﷺ (إِنَّ مِنَ الذُّنُوبِ دُخْرِيَا لَا تُكَفِّرُهُمَا الصَّلَاةُ وَلَا الصِّيَامُ وَلَا الْحَجُّ وَلَا الْعُمْرَةُ) قَالُوا: فَمَا يَكْفِرُهُمَا يَا رَسُولَ اللَّهِ؟
قَالَ: (الْهُمُومُ فِي طَلَبِ الْمَعِيشَةِ)

Farmān-e-Ākhiri Nabī ﷺ: “Gunahon mein say kuch gunah aisay hotay hain jin ko rizq hasil karnay mein pahunchnay wala ranj o gham hi mita sakta hay.”³

Sharḥ-e-Ḥadīth: Ya'ni kuch gunah aisay hain jinhen na to farz o nafl namaz mita sakti hay aur na hi farz o nafl roza aur na hi Hajj o 'Umrah mita saktay hain, aur zakat ka zikr is liye nahi kiya gaya. 'Arz kiya gaya: phir in gunahon ko kya cheez mitati hay? To Nabi-e-Karim ﷺ nay farmaya: Inhen rizq-e-halal ki talash mein pahunchnay walay gham mitatay hain.

12. Iman Ki Haqeeqat Panay Wala Kaun?

الْبَيْتُ ﷺ قَالَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ، وَمَا بَدَعَ عَبْدٌ حَقِيقَةً إِلَّا بَيَّانَ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ يُخْطِئُهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ يُصِيبُهُ

Farmān-e-Ākhiri Nabī ﷺ: “Bandah us waqt tak iman ki haqeeqat ko nahi pa sakta jab tak woh yeh na samajh lay kay jo kuch is par guzri woh guzarnay hi kay liye thi.”⁴

¹ Jāmi'-uṣ-Ṣaghīr, p. 257, Hadith 4212

² Faiḍ-ul-Qadīr, vol. 3, p. 705-706, Taḥt-ul-Hadith 4212

³ Mu'jam Awsaṭ, vol. 1, p. 42, Hadith 102

⁴ Musnad-e-Imām Aḥmad, vol. 45, p. 482, Hadith 27490

Sharḥ-e-Ḥadīth: Har cheez ki aik haqeeqat ya'ni asal hay, aur koi bandah iman ki haqeeqat ko us waqt tak nahi pahunch sakta jab tak woh is baat ka yaqeeni 'ilm na hasil kar lay kay taqdeer mein say jo kuch usay mila hay woh is say mahroom nahi reh sakta tha. Kyunkay azal mein jo kuch is kay muqaddar mein likh diya gaya, woh usay zaroor milega, aur is mein say kuch bhi is kay 'alawah kisi aur ko nahi mil sakta, aur taqdeer mein say jo kuch usay nahi mil saka, woh usay kabhi nahi mil sakta tha, chahay yeh usay panay ki kitni hi koshish kyun na karta, kyunkay yeh zahir ho gaya kay woh is kay muqaddar mein hi nahi tha, aur usay wohi milta hay jo is kay muqaddar mein likha gaya ho.¹

13. Khwahish Ki Cheez Khilanay Ka Sawab

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَطْعَمَ أَخَاهُ الْمُسْلِمَ شَهْوَتَهُ حَرَّمَ اللَّهُ عَلَى النَّارِ

Farmān-e-Ākhirī Nabī ﷺ: “Jo apnay bhai musalman ko us ki khwahish ki cheez khilaye, Allah Pak usay Jahannam par haram kar day.”²

Sharḥ-e-Ḥadīth: “Is say murad hamesha rehnay wali woh aag hay jo kafiron kay liye tayyar ki gayi hay, kyunkay aisi ahadees maujood hain jo is baat par dalalat karti hain kay gunahgaron kay aik giroh ko (bhi) 'azaab diya jayega.”³

14. 'Ilm Par 'Amal Na Karnay Walon Kay Liye Halakat Hay

قَالَ رَسُولُ اللَّهِ ﷺ وَيْلٌ لِّمَنْ لَا يَعْلَمُ، وَيْلٌ لِّمَنْ لَا يَعْمَلُ

Farmān-e-Ākhirī Nabī ﷺ: “Us shakhs kay liye halakat hay jo 'ilm hasil na karay aur us kay liye bhi halakat hay jo 'ilm hasil karay aur is par 'amal na karay.”⁴

Sharḥ-e-Ḥadīth: Nabi-e-Karim ﷺ nay yeh baat (ya'ni...) teen martabah irshad farmayi. Jo is liye 'ilm mein mashghool ho kay is kay zariye 'ulama ki mahafil mein jagah banaye, aur apnay zamanay aur ham-pallah logon par bartari hasil

¹ Faiḍ-ul-Qadir, vol. 2, p. 646-647, Taḥt-ul-Hadith 2417

² Shu'ab-ul-Īmān lil-Bayhaqī, vol. 3, p. 222, Hadith 3382

³ Faiḍ-ul-Qadir, vol. 6, p. 92, Taḥt-ul-Hadith 8465

⁴ Hilyat-ul-Awliyā, vol. 4, p. 119, Hadith 4967, Kanz-ul-'Ummāl, vol. 5, p. 86, Hadith 29036

karay, ya shahi darbaron mein apna martabah buland karay aur 'ilm kay zariye (hukmaranon kay) 'atiyyat, waza'if aur awqaf kay 'ohdon waghera tak rasai hasil karay, to is say jahalat behtar hay kyunkay shaitan nay usay behka diya hay aur usay is kay (jannati) thikanay aur paltnay ki jagah (ya'ni qayamat kay din kay hisab) say ghafil kar diya.¹

15. Bachay Ki Achi Tarbiyat Ka Sawab

عَائِشَةُ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مَنْ رَبَّى صَغِيرًا حَتَّى يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ كَمَا يُحَاسِبُهُ اللَّهُ عَزَّ وَجَلَّ)

Umm-ul-Mo'minin Bibi 'Āishah رَضِيَ اللَّهُ عَنْهَا riwayat karti hain kay Rasūl-e-Karīm ﷺ ka farmān-e-'āliyyshān hay: “Jis nay kisi bachay ki parwarish ki hatta kay woh لَا إِلَهَ إِلَّا اللَّهُ kehney lagay to Rabb-e-Karīm is tarbiyat karnay walay ka hisab na lega.”²

Sharḥ-e-Ḥadīth: Ṣaghīr (ya'ni bachay) ka lafz apni aulad, doosron ki aulad, yateem aur ghair yateem sab ko shamil hay aur yeh is wajah say kay har bacha fitrat-e-Islam par paida hota hay jaisa kay ḥadīth-e-pak mein aaya hay, lihaza jis nay bachay ki parwarish asal fitrat (ya'ni Islam) kay mutabiq ki yahan tak kay woh samajhdar ho gaya aur iman ki gawahi di, to usay mutlaqan baghair hisab kay jannat mein dakhil kar diya jayega aur yeh ihtimal (ya'ni shubah) bhi hay kay “baghair hisab” say hisab ki aasani murad ho.³

16. Zalim Ki Madad Ka Nuqsan

قَالَ رَسُولُ اللَّهِ ﷺ (مَنْ أَعَانَ ظَالِمًا عَلَى ظُلْمِهِ جَاءَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِهِ مَكْتُوبٌ آيِسٌ مِنْ رَحْمَةِ اللَّهِ)

Farmān-e-Ākhiri Nabī ﷺ: Jis nay kisi zalim ki us kay zulm par madad ki, woh qayamat kay din is haal mein aayega kay is ki peshani par likha hoga: آيِسٌ مِنْ رَحْمَةِ اللَّهِ

¹ Faiḍ-ul-Qadīr, vol. 6, p. 479-480, Taḥt-ul-Ḥadīth 9656

² Mu'jam Awsaṭ, vol. 3, p. 370, Ḥadīth 4865

³ Faiḍ-ul-Qadīr, vol. 6, p. 174-175, Taḥt-ul-Ḥadīth 8696

ya'ni “yeh Allah Pak ki rehmat say mayoos hay.”¹

Sharḥ-e-Ḥadīth: Ya'ni Allah Pak usay qayamat kay din tamam makhlūq kay samnay is ki donon aankhon kay darmiyan likhi hui is bhayanak nishani kay sath zaleel aur ruswa karega, (zalim kay zulm ki wa'eedon mein say) is riwayat say ziyada sakht wa'eed nahi dekhi gayi.²

17. Acha Dost Kaun?

قَالَ رَسُولُ اللَّهِ ﷺ (أَلَا أُخْبِرُكُمْ بِخَيْرِ جُلَسَائِكُمْ؟ مَنْ ذَكَرَكُمْ اللَّهُ رُؤُوسُهُ، وَزَادَكُمْ فِي عِلْمِكُمْ مَنْطِقُهُ، وَذَكَرَكُمْ فِي الْآخِرَةِ عَمَلُهُ)

Farmān-e-Ākhiri Nabī ﷺ: “Achha ham-nashīn (ya'ni sathi, dost) woh hay kay us kay dekhnay say tumhen Khuda yaad aaye aur us ki guftagu say tumharay 'amal mein izafah ho aur us ka 'amal tumhen aakhirat ki yaad dilaye.”³

“Be-shak jab aadmi Allah walon mein say kisi ko dekhta hay to usay aakhirat yaad aa jati hay aur woh maut kay ba'd (ki zindagi) kay liye 'amal karnay lagta hay, lihaza ba-'amal 'ulama aur sachay awliya-e-kiram رَحِمَهُمُ اللَّهُ ko dekhna aik behtareen 'ilaj hay. Jab aadmi in mein say kisi kay 'amal ko dekhta hay to apni baseerat kay zariye un ki aakhirat ki behtareen koshish aur is kay Allah Pak ki ni'maton kay mustahiq honay ko jaan leta hay to us kay dil mein is (nek shakhs) ki mohabbat paida ho jati hay, phir woh is (nek shakhs) kay nek kaamon ki tarah nekiyan karnay lagta hay to woh bhi falah panay walon (ya'ni kamyab honay walon) mein shamil ho jata hay. Isi wajah say nek logon ki sohbat panay ki targheeb dilai gayi hay kyunkay yeh woh nek hastiyan hain kay in kay pass baithnay wala bhi bad-bakht nahi rehta.”⁴

18. Tek Laga Kar Khana

Farmān-e-Ākhiri Nabī ﷺ:

لَا أَكُلُ مُتَكَبِّئًا

¹ Musnad-ul-Firdaws, vol. 2, p. 297, Hadith 6232

² Sharḥ-uṭ-Ṭibī 'alal-Mishkāt, vol. 7, p. 80, Taḥt-ul-Hadith 3484

³ Mawsū'ah Ibn Abī Dunyā, Kitāb-ul-Awliyā, vol. 2, p. 393, Hadith 25

⁴ Faiḍ-ul-Qadīr, vol. 3, p. 647, Taḥt-ul-Hadith 4063

ya'ni: Main tek laga kar nahi khata.¹

Sharḥ-e-Ḥadīth: Yeh bhi ihtimal hay kay is ḥadīth-e-pak mein “al-ittikā (tek lagana)” say murad yeh ho kay: Insan apni peeth kisi cheez kay sath laga lay ya apna aik hath zameen par rakh kar is par tek laga lay ya zameen par tek lagatay huye bilkul seedha jam kar baith jaye. Khanay kay waqt yeh tamam tareeqay mana' hain, kyunkay in mein takabbur paya jata hay.²

19. Doosray Kay Liye Halal Nahi

لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا يَطِيبَ نَفْسٍ مِنْهُ

Farmān-e-Ākhiri Nabī ﷺ :

“Ya'ni kisi musalman ka maal us ki khush-dili kay baghair doosray shakhs kay liye halal nahi.”³

Sharḥ-e-Ḥadīth: Yeh farmān-e-'āliyshān is baat par dalalat karta hay kay aap ﷺ ka hukm sirf rehm-dili aur madad karnay kay taur par hay na kay yeh mubah (ya'ni ja'iz) karnay kay liye kay koi shakhs apnay dost kay maal ko hathiya lay aur us ki milkiyat mein mudakhalat karay.⁴

20. Nabinaon Kay Liye Khushkhabri

قَالَ رَسُولُ اللَّهِ ﷺ: مَا ابْتُلِيَ عَبْدٌ بَعْدَ ذَهَابِ دِينِهِ بِأَشَدَّ مِنْ بَصَرَةٍ، وَمَنْ ابْتُلِيَ بِبَصَرَةٍ فَصَبَرَ حَتَّى يَلْقَى اللَّهَ لَقِيَ اللَّهَ تَبَارَكَ وَتَعَالَى، وَلَا حِسَابَ عَلَيْهِ

Farmān-e-Ākhiri Nabī ﷺ: “Deen jaanay kay ba'd sab say bari aazmaish jis mein banday ko muhtala kiya jaye woh beenai (ya'ni nazar ka jaana) hay, pas jis nay

¹ Ṣaḥīḥ-ul-Bukhārī, vol. 3, p. 528, Hadith 5398

² Mīrḡāt-ul-Mafātīḥ Sharḥ-ul-Maṣābiḥ, vol. 4, p. 502, Taḥt-ul-Hadith 3197

³ Musnad Abī Ya'lā, vol. 2, p. 91, Hadith 1567

⁴ A'lām-ul-Ḥadīṣ Sharḥ Ṣaḥīḥ-il-Bukhārī, vol. 2, p. 1229, Taḥt-ul-Hadith 2463, Jāmi'ah Umm-ul-Qurā Makkat-ul-Mukarramah 1429H

sabr kiya yahan tak kay isi halat mein Allah Pak say mulaqat ka sharaf paya to us par koi hisab nahi hoga.”¹

إِنَّ فَقْدَ أَحَدَى الْعَيْنَيْنِ فِيهِ الْجَنَّةُ

Hazrat 'Allamah 'Ali Qārī رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain: Ba'z riwayat mein aik aankh ki beenai khatam honay par bhi yehi fazilat aayi hay.²

Yeh bhi kaha gaya hay kay insani badan mein yeh (ya'ni aik aankh ya donon aankhon say mahroom ho jana) sab say bari museebat hay, kaha jata hay kay nabina fout shuda banday ki tarah zameen par chalta hay.

21. Rozana Panch Hajj Ka Sawab Kamayen

مَنْ خَرَجَ عَلَى طَهْرٍ لَا يُرِيدُ إِلَّا مَسْجِدِي هَذَا يُرِيدُ مَسْجِدَ الْمَدِينَةِ لِيُصَلِّيَ فِيهِ كَانَ بِسَبْرَةِ حَجَّةٍ

Farmān-e-Ākhiri Nabī صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Jo shakhs wuzu kar kay meri masjid mein namaz parhnay kay iradey say niklay yeh us kay liye aik Hajj kay barabar hay.”³

22. اِنْتَابِعْتُ مُعَلِّبًا

Farmān-e-Ākhiri Nabī صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

اِنْتَابِعْتُ مُعَلِّبًا

ya'ni: Mujhay Mu'allim (ya'ni ta'lim denay wala) bana kar bheja gaya hay.⁴

23. Faraiz Kay Ba'd Afzal 'Amal

قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالُ السُّمُورِ عَلَى الْمُسْلِمِ

¹ Musnad-e-Bazzār, vol. 10, p. 244, Hadith 4342

² Mirqāt-ul-Mafātīḥ, vol. 4, p. 28, Taḥt-ul-Hadith 1549

³ Tārikh-e-Bukhārī, vol. 8, p. 379, Dā'irat-ul-Ma'ārif Al-'Usmāniyah, Ḥaidar Ābād Hind, Shu'ab-ul-Īmān, vol. 3, p. 499, Hadith 4191

⁴ Ibn Mājah, vol. 1, p. 150, Hadith 229

Farmān-e-Ākhiri Nabī ﷺ: “Allah Pak kay nazdeek faraiz ki adaigi kay ba'd sab say afzal 'amal musalman kay dil mein khushi dakhil karna hay.”¹

Sharḥ-e-Ḥadīth: Is tarah kay aap har woh kaam karen (jis ki shari'at ijazat day) taakay is say musalman ka dil khush ho, jaisay kisi ni'mat kay hasil honay ya kisi museebat kay tal jaanay ya kisi gham kay door ho jaanay, ya kisi be-sahara ki madad karnay ya isi qisam ki koi aur khushi pahuncha kar khush-khabri den.²

24. Hath Milanay Mein Pehl Karnay Ka Sawab

قَالَ رَسُولُ اللَّهِ ﷺ: فَإِذَا تَصَافَحَا تَرَكْتَ عَلَيْهَا مِائَةَ رَحْمَةٍ، لِئَبَادِي مِنْهُمَا تَسْعُونَ وَلِئَصْفَاحِ عَشْرَةٍ

Farmān-e-Ākhiri Nabī ﷺ: “Do musalman jab hath milatay hain to Allah Pak ki 100 rehmatein utarti hain, 90 rehmatein hath milanay ki shuru'at karnay walay par aur 10 doosray par.”³

Sharḥ-e-Ḥadīth: Kyunkay momin par iman ki 'alamat o waqar aur Islam ki raunaq o khoobsurati hoti hay. Pas in donon mein say jo khush-akhlaqi mein jitna behtar hoga, woh iman kay waqar ko utna hi ziyada samajhnay wala hoga. Aur in donon mein say jo Allah Pak say jitna ziyada ghafil hoga, woh Allah Pak kay un ehsanaat say bhi utna hi ghafil hoga jo us nay in donon par kiye hain. Aur is liye bhi kay momin apnay Rab ki taraf shauq ki wajah say us ki mulaqat kay liye piyasa hota hay, chunanchay jab woh kisi momin ko dekhta hay, to us ki rooh (apnay Rab say mulaqat kay liye) tarotaza ho jati hay aur us ka dil apnay Maula kay aasar (ya'ni imani 'alamaat) ki rahat say muskura uthta hay jo us nay (doosray momin mein) paye. Pas woh apni khushi ka izhar karta hay to woh Allah Pak ki taraf say us kay liye jo hissa (ya'ni in'aam) hay us ki wajah say woh Allah Pak ki bargah mein ziyada mahboob ho jata hay.⁴

¹ Mu'jam Kabīr, vol. 11, p. 59, Hadith 11079

² Faiḍ-ul-Qadīr Sharḥ-ul-Jāmi'-iṣ-Ṣaghīr, vol. 1, p. 216, Taḥt-ul-Hadith 200

³ Musnad-e-Bazzār, vol. 1, p. 437, Hadith 308

⁴ Faiḍ-ul-Qadīr Sharḥ-ul-Jāmi'-iṣ-Ṣaghīr, vol. 1, p. 386-387, Taḥt-ul-Hadith 486 Multaqatan

25. 'Aib Lagana

النَّبِيُّ ﷺ قَالَ: مَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْنَهُ بِهِ حَسَسَهُ اللَّهُ عَلَى جَنْبِ جَهَنَّمَ حَتَّى يَخْرُجَ وَمِمَّا قَالَ

Farmān-e-Ākhiri Nabī ﷺ: “Jo shakhs musalman ko koi baat kahay, is say maqsad 'aib lagana ho, Allah Ta'ālā us ko pul-sirat par rokega jab tak us cheez say na niklay jo us nay kahi.”¹

Sharḥ-e-Ḥadīth: Jis nay kisi musalman kay halaat ki toh lagai taakay is ka 'aib zahir karay aur usay 'aar dilaye (ya'ni sharmindah karay), to Allah Pak usay pul-sirat par rok lega jab tak woh apnay mukhalif (ya'ni jis ki jasoosi ki thi us) ko razi na kar lay ya 'azaab pa kar is gunah say pak ho jaye.²

26. Neekon Ka Tazkirah Karnay Ki Fazilat

Farmān-e-Ākhiri Nabī ﷺ :

ذَكَرَ الصَّالِحِينَ كَفَّارَةٌ

ya'ni: Nek bandon ka tazkirah (gunahon ka) kaffarah (ya'ni mitanay wala) hay.³

Sharḥ-e-Ḥadīth: Aisay nek log jo Allah Pak aur makhluq kay huqooq ada karnay walay hon, un ka tazkirah karna ṣaghīrah (ya'ni chotay) gunahon ko mitanay wala hay.⁴

27. Salam Baat Karnay Say Pehlay

Farmān-e-Ākhiri Nabī ﷺ :

السَّلَامُ قَبْلَ الْكَلَامِ

ya'ni: “Salam baat karnay say pehlay hay.”⁵

¹ Abū Dāwūd, vol. 4, p. 355, Hadith 4883

² Al-Mafātīḥ fī Sharḥ-il-Maṣābiḥ, vol. 5, p. 242, Taḥt-ul-Hadith 3926

³ Al-Gharā'ib-ul-Multaqaṭah min Musnad-il-Firdaws, Zahr-ul-Firdaws, vol. 4, p. 537, Hadith 1585, Jāmi'-uṣ-Ṣaghīr, p. 264, Hadith 4331

⁴ Faiḍ-ul-Qadīr, vol. 3, p. 755, Taḥt-ul-Hadith 4331, As-Sirāj-ul-Munīr Sharḥ-ul-Jāmi'-iṣ-Ṣaghīr, vol. 3, p. 169

⁵ Tirmizī, vol. 5, p. 14, Hadith 2895

Sharḥ-e-Ḥadīth: Koi bhi guftagu karnay say pehlay salam karna sunnat hay aur is par ahadees-e-mubarakah aur tamam Buzurgan-e-Deen-e-Mubeen رَحْمَةُ اللَّهِ ka musalsal 'amal mash'hoor hay.

28. Roza Dar Ko Pani Pilañay Ka Sawab

Farmān-e-Ākhirī Nabī ﷺ: Jo rozah-dar ko pani pilaye ga Allah Pak us ko meray hauz say pilaye ga kay jannat mein dakhil honay tak piyasa na hoga.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فَطَّرَ صَائِمًا عَلَى شَرْابَةٍ مِنْ مَاءِ سَقَاةِ اللَّهِ مِنْ حَوْضِ شَرْابَةٍ لَا يَطْبُخُ حَتَّى يَدْخُلَ الْجَنَّةَ

29. Rishwat Ka Len Den Jahannam Mein Lay Janay Wala Kaam Hay

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الرَّاشِي وَالْمُرْتَشِي فِي النَّارِ

Farmān-e-Ākhirī Nabī ﷺ: الرَّاشِي وَالْمُرْتَشِي فِي النَّارِ ya'ni “Rishwat lenay wala aur denay wala jahannami hain.”¹

Sharḥ-e-Ḥadīth: Imām Khaṭṭābī رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hain: (Rishwat denay walay aur lenay walay) donon ko saza us waqt milegi jab donon maqsad mein barabar kay shareek hon.

Imām-e-Ahl-e-Sunnat A'lā Ḥaḍrat Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ likhtay hain: Rishwat lena mutlaqan gunah-e-kabeerah hay, rishwat lenay wala haram khanay wala aur jahannam kay sakht 'azaab ka haqdar hay. Apnay aap say zulm door karnay kay liye majbooran day to is mein haraj nahi lekin apna haq lenay kay liye dena haram hay aur lenay denay wala donon jahannami hain. Kisi aur ka haq dabanay ya kisi aur tarah zulm karnay kay liye day to bohat sakht haram aur Allah Pak ki shadeed narazi aur intiqam ka haqdar hay.²

30. Musalman Ki 'Izzat Bachanay Ki Fazilat

النَّبِيُّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ الْمُسْلِمِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ

¹ Musnad-e-Bazzār, vol. 3, p. 247, Hadith 1037

² Fatāwā Raḍawiyyah, vol. 18, p. 470 bataseheel

Farmān-e-Ākhiri Nabī ﷺ: “Jis nay apnay (musalman) bhai ki 'izzat bachai Allah Pak usay qayamat kay din jahannam ki aag say bachaye ga.”¹

31. Ghurbat Ka Rohani 'Ilaj

عَلَيْهِ بِنِ ابْنِ طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي كُلِّ يَوْمٍ مِائَةً مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ
الْمُبِينُ كَانَ لَهُ أَمَانًا مِنَ الْفَقْرِ وَالنَّسَاءِ وَحَشَّةٍ الْقُبُورِ وَفُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ

Farmān-e-Ākhiri Nabī ﷺ: “Jis nay rozana 100 martabah: لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ parha, woh dunya mein muhtaji (ya'ni ghurbat o tang-dasti) say bachega, usay qabr mein ghabrahat na hogi aur us kay liye jannat kay darwazay khol diye jayenge.”²

32. 75 Hazar Farishton Ka Saya

مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ أَطَّلَهُ اللَّهُ تَعَالَى بِخَمْسَةِ وَسَبْعِينَ أَلْفَ مَلَكٍ يَدْعُونَ لَهُ، وَلَمْ يَزَلْ يَخُوضُ فِي الرَّحْمَةِ حَتَّى يَفْرَغَ، فَإِذَا
فَرَّغَ كَتَبَ اللَّهُ لَهُ حَجَّةً وَعُمْرَةً

Farmān-e-Ākhiri Nabī ﷺ: Jo shakhs musalman bhai ki zaroorat puri karnay kay liye jaye Allah Pak 75 hazar farishton kay zariye us par saya farmata hay jo is kay liye du'a kartay hain, woh farigh honay tak rehmat mein chupa rehta hay aur jab farigh hota hay to Allah Pak us kay liye Hajj o 'Umrah ka sawab likhta hay.³

33. Qurbani Ka Sawab

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ ضَعَى طَبِيَّةً بِهَا نَفْسُهُ، مُحْتَسِبًا لِأَصْحَابِئِهِ؛ كَانَتْ لَهُ حِجَابًا مِنَ النَّارِ)

Farmān-e-Ākhiri Nabī ﷺ: “Jis nay khush-dili kay sath talib-e-sawab ho kar qurbani ki woh jahannam ki aag say hijab (rok) ho jayegi.”⁴

¹ Musnad-e-Aḥmad bin Ḥanbal, vol. 10, p. 428, Hadith 27606

² Sharḥ-uṣ-Ṣudūr Urdu, p. 285, Sharḥ-uṣ-Ṣudūr bi Sharḥ Ḥāl-il-Mawtā wal-Qubūr, p. 158

³ Mu'jam Awsaṭ, vol. 3, p. 222, Hadith 4396

⁴ Mu'jam Kabīr, vol. 3, p. 84, Hadith 2736

34. Namazi Ko Kalimah Naseeb Hota Hay

فَمَنْ كَانَ يُحَافِظُ عَلَى الصَّلَاةِ دَنَا مِنْهُ الْمَلَكُ وَدَفَعَ عَنْهُ الشَّيْطَانُ، وَيُلْقِنُهُ الْمَلَكُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَذَلِكَ الْحَالُ الْعَظِيمُ

Farmān-e-Ākhiri Nabī ﷺ: “Jo namaz ka paband hota hay maut kay waqt farishtah qareeb aa kar us say shaitan ko door bhagata hay aur usay kalimah-e-tayyibah parhata hay.”¹

35. Maghfirat Ka Sabab

إِنَّ مِنْ مُّوْجِبَاتِ الْبَغْفِرِ قَبْدُلُ السَّلَامِ، وَحُسْنُ الْكَلَامِ

Farmān-e-Ākhiri Nabī ﷺ: Salam 'aam karna aur achi guftagu karna maghfirat ka sabab hain.²

36. Maan Baap Ki Khidmat Talay Jannat Hay

فَقَالَ النَّبِيُّ ﷺ: (أَلَاكَ وَالِدَانِ) قُلْتُ: نَعَمْ، قَالَ: (الزُّمُّهُمَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلَيْهَا)

Pyaray Aaqa ﷺ nay aik shakhs say farmaya: “Maan baap (ki khidmat) ko lazim pakar lo kay jannat un kay qadmon kay neechay hay.”³

37. Achi Niyyat Ka Sawab

الْيَتِيَةُ الْحَسَنَةُ تُدْخِلُ صَاحِبَهَا الْجَنَّةَ

Farmān-e-Muṣṭafā ﷺ: Achi niyyat banday ko jannat mein dakhil karegi.⁴

38. Rishtay Daron Say Bana Kar Rakhiye

Farmān-e-Muṣṭafā ﷺ: “Rishtay dari katnay (ya'ni rishtay dar say

¹ Mu'jam Kabīr, vol. 4, p. 220, Hadith 4188

² Mu'jam Kabīr, vol. 22, p. 180, Hadith 469

³ Mu'jam Kabīr, vol. 2, p. 289, Hadith 2202

⁴ Sawāb Barhānay Kay Nuskhay, p. 1, Firdaws-ul-Akhbār, vol. 2, p. 377, Hadith 7146

ta'alluqat tor denay) wala jannat mein nahi jayega.”

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِمَ

Sharḥ-e-Ḥadīth: Ahl-e-Sunnat kay nazdeek is ka ma'ni yeh hay kay agar Allah Pak nay is par is wa'eed ko nafiz farmaya to woh jannat mein dakhil nahi hoga kyunkay nafarman musalmanon kay baray mein Allah Pak ki wa'eedon kay muta'alliq Ahl-e-Sunnat ka ijma' hay kay Allah Pak chahay to un ko 'azaab day, chahay to un ko mu'af farma day, is ko ikhtiyar hay.¹

39. Qarz Deen Ka 'Aib Hay

الَّذِينَ شِئْنُ الدِّينِ

Farmān-e-Ākhiri Nabī ﷺ: “Qarz deen ka 'aib hay.”

Sharḥ-e-Ḥadīth: Kyunkay is mein fil-hal zillat aur mustaqbil mein wa'da-khilafi ka khatrah hay.²

40. Mohabbat Bhari Nazar Ka Sawab

مَنْ نَظَرَ إِلَى أَخِيهِ نَظْرَةَ كَيْسٍ فِي قَلْبِهِ أَوْ صَدَرَ رَحْمَةً لَمْ يَرْجِعْ إِلَيْهِ طَرَفُهُ حَتَّى يَغْفِرَ اللَّهُ لَهُمَا مَا مَضَى مِنْ ذُنُوبِهِمَا

Farmān-e-Ākhiri Nabī ﷺ: Jo koi apnay musalman bhai ki taraf mohabbat bhari nazar say dekhay aur us kay dil mein 'adawat (dushmani) na ho to nigah lautnay say pehlay donon kay pichlay gunah bakhsh diye jayenge.

¹ Sharḥ Ṣaḥīḥ-il-Bukhārī li Ibn Baṭṭāl, vol. 9, p. 203

² Mirqāt-ul-Mafātiḥ, vol. 2, p. 752

Aglay Haftay ka risalah



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