

Sharah **Mishkaat** **Kitabul Ilm**

Hakeemul Ummat,

Mufti Ahmad Yaar Khan Nayeemi

Rahimahullahu Ta'ala

Roman Urdu By :

Arman Manjothi Noori

PUBLISHED BY
SABIYA VIRTUAL PUBLICATION

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Ilm Ki Kitaab

Pehli Fasal

1 Yani Ilm Sikhane Aur Sikhane Ke Fazail. Ilm Se Sharai Ilm Murad Hai, Yani Quraan,Hadees, Fiqh Wagera.

Khayal Rahe Ke Ilm Noor E Illahi Hai Jo Banda Ko Ata Hota Hai, Agar Bashar Se Hasil Ho To Kasbi Kahlata Hai Warna Laduni, Laduni Ki Bohat Si Qismen Hai : Wahi,Ilhaam, Firaasat Wagera. Wayi Ambiyah Se Sath Khass Hai, Ilham Aauliyah ALLAH Se, Firasat Har Momin Ko Baqadr E Imaan Nasib Hoti Hai. Firasat Wa Ilham Wahi Mautbar Hai Jo Khilaaf E Sharah Na Ho, Khilaaf E Sharah Ho To Waswasa Hai.

Hadees 1

Riwayat Hai Hazrat Abdullah Ibn Umar Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Mujh Se Logo Ko Pohchao Agar Che Ek Hi Aayat Ho 1 Aur Bani Israiyl Se Hikayat Lo Koi Harj Nahi 2 Jo Amdan (janbujh kar) Mujh Par Jhooth Bandhe Wo Apna Thhikana Aag Me Bana Ley 3
(Bukhari, Mishkaat 198)

Sharah

1 Aayat Ke Lugawi Manah (Matlab) Hai Alamat Aur Nishaan, Is Lihaj Se Huzur Ke Maujizaat,Ahadees,Ahkaam,Quraani Ayat, Sab Ayatein

Hai. Istlah Me Quran Ke Us Jumle Ko Ayat Kaha Jata Hai Jiska Mustqil Naam Na Ho, Naam Wale Mazmun Ko Surah Kahte Hai.

Yaha Ayat Se Lugwi Mana Muraad Hai, Yani Jise Koi Masla Ya Hadees Ya Quran Sharif Ki Ayat Yaad Ho Wo Dusre Ko Pohcha De, Tablig Sirf Ulma Par Farz Nahi Har Musalmaan Baqdr E Ilm Mublig Hai Aur Ho Sakta Hai Ke Ayat Ki Istlahi Mane Murad Ho Aur Is Se Ayat Ke Alfaaz Mana, Matlab ,Masail Sab Murad Ho Yani Jise Ek Ayat Hifz (Yaad) Ho Uske Mutliq Kuch Masail Malum Ho Logo Tak Pohchaye. Tablig Bhi Badi Aham Ibaadat Hai.

2 Yani Un (Bani Israyil) Se Qisse, Khabarein, Misalein Suno Aur Logo Se Bayan Karo, Jab Ke Wo Islam Ke Khilaaf Na Ho. Khayal Rahe Ke Bani Israyil Se Khabrein Lene Ki Ijazat Hai Taurait Wa Injil Ke Ahkaam Lene Ki Mumaniyat (Mana), Kyon Ke Un Kitabo Ke Ahkam Mansukh Ho Chuke Hai Na Ke Khabarein. Lihaja Yeh Hadees Hazrat Umar Farooq Ki Us Riwayat Ke Khilaaf Nahi Jis Me Huzur Ne Unhe Taurait Padane Se Manah Farma Dia Kyon Ke Waha Ahkaam Liye Jaa Rahe Thay Lihaja Dono Hadeesein Muhakam Hai Koi Mansukh Nahi.

3 Yani Jhoothhi Hadeesein Gadane Wala Dozakhi Hai. Is Se Malum Huwa Ke Hadees Gadna Gunah E Kabira Balke Kabhi Kufr Bhi Hai Kyon Ke Isme Jhooth Bhi Hai Aur Deen Me Fitna Phailana Bhi, Baaz Jahil Sufiyon Ne

Mishkaat (Kitabul Ilm)

Namaz Tahjud Aur Qurani Surato Ke Fazail Me Kuch Hadeesein Gadi Wo Is Se Ibrat Pakade. Khayal Rahe Ke Hadees Mauzu (Gadi Hui, Jhoothi Hadees) Aur Hai, Hadees Zaif Kuch Aur, Hadees Zaif Fazail Amaal Me Mautbar Hai, Hadees Mauzu Kahi Mautbar Nahi, Isliye Mohdeesin Ne Khidmat Hadees Me Apni Umar Sarf Kardi. Alhumdullilah ! Un Koshisho Se Mauzu Hadeesein Chhat Gayi. Khayal Rahe Ke Yaha Amadan Ki Qaid Hai Agar Ki Bekhabari Me Mauzu Hadees Bayan Kar Jaaye To Gunahgaar Nahi.

Note : Yeh Hadees Mutwatir Hai. 62 Se Manqul Hai Jin Me Ashara Mubashara Bhi Hai, Is Hadees Ke Siwa Kisi Hadees Me Ashara Mubashra Jamah Nahi Hui. (Mirqaat)

Mirratt Ul Minajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 169

Hadees 2

Simra Ibn Jundub Aur Mughira Ibn Shoba Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Jo Meri Taraf Se Aisi Baat Naqal Karke Jise Jhoot Janta Hai To Wo Jhooto Me Se Ek Hai 2

(Muslim)

Sharah

1 Simra Qabila Bani Nazaar Se Hai, Ansaar Ke Halif Hai, Boht Ahadees Ke Hafiz Hai, H59 Me Busra Me Wafaat Payi. Hazrat Mughira Bani Safiq Se Hai, Khandaq Ke Saal Islaam Laaye, Hijrat Karke Madina Taiba Aa Gaye, Ameer Muawiyah Ki Taraf Se Kufa Ke Hakim Rahe, 70 Sal Umar Hui H50 Kufa Me Wafaat Hui.

2 Yani Hadees Gadna Bhi Gunah Aur Deeda Danista Mauzu Hadees (Jhooti Hadees) Bayan Karna Bhi Gunah Balke Jis Hadees Ke Mutliq Mauzu Hone Ka Gumaan Galib Ho Use Bhi Bayan Na Karey Faqat Mauzuiyat Ka Waham Kaafi Nahi, Han Iski Mauzuiyat Bata Kar Zikr Karna Jaiz Hai Take Log Bachein.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Hadees 199

Hadees 3

Riwayat Hai Hazrat Muawiyah Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne ALLAH Jis Ka Bhala Chahta Hai Use Deen Ka Faqih Bana Deta Hai 2 Main Batane Wala Hun ALLAH Deta Hai 3

Bukhari,Muslim

Sharah

1 Apka Nam Sharif Muawiyah Ibn Abu Sufiyan Ibn Harab Ibn Umaiyah Ibn Abdul Shams Ibn Ahad Munaf Hai, Aap 5vi Pusht Yani Abdul Munaaf Me Huzur Se Mil Jate Hai, Aap Ki Walida Hinda Binte Utba Ibn Rabiya Ibn Abdul Shams Ibn Abdul Munaf Hai. Aap Suleh Hudaibiyah Ke Saal Islam Laaye, Magar Fateh Makka Ke Din Islam Zahir Kia. Huzur Ke Saale Hai, Katib E Wahi Hai, Ahad Farooqi Me Sham Ke Hakim Bane, Chalis (40) Saal Waha Ke Hi Hakim Rahe, Imaam E Hasan Ibn Ali Ne Aapke Haq Me Khilafat Se Dast Bardari Farma Kar Suleh Farmali. Aapki Wafat 4 Rajab Hizri 60 Laqwa Ki Bimari Se Hui 78 Sal Umar Payi, Aapke Pass Huzur Ka Tahband,Chadar Sharif,Qamis Mubarak Aur Kuchh Baal Wa Naakhun Sharif Thay Wasiyat Ki Thi Ke Mujhe Is Libaas Sharif Me Kafan Dena Aur Mera Muh Aur Naak Me Naakhun Aur Baal Sharif Rakh Dena, Aapke Pure Halaat Humari Kitab (Yani Mufti E Ahmad Yar Khan Naeemi Rehamullah Ki Kitaab)Me Dekho.

2 Yani Use Deeni Ilm, Deeni Samj Aur Danai Bakshta Hai. Khayal Rahe Ke Fiqh Zahiri Shariat Hai Aur Fiqh Batani Tariqat Aur Haqiqatan Yeh Hadees Dono Ko Shamil Hai. Is Hadees Se Do Masle Sabit Hue : Ek Yeh Ke Quran Wa Hadees Ke Tarjume Aur Alfaaz Rat Lena Ilm E Deen Nahi, Balke Samjana Ilm E Deen Hai. Yahi Mushkil Hai Isi Ke Liye Fuqah Ki Taqleed Ki Jati Hai Isi Wajh Se Tamaam Mufsiheen Wa Mohdeesin Aima E Mujaahideen Ke Muqbil Hue Apni Hadeesdani Par Naza Na Hue Rab Farmata Hai :

"مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا"

Waha Hikmat Se Murad Fiqh Hi Hai. Quran Wa Hadees Ke Tarjume To Abu Jahal Bhi Janta Tha. Dusra Ye Ke Hadees Wa Quraan Ka Ilm Kamaal Nahi, Balke Unka Samajana Kamaal Hai Aalim E Deen Wo Hai Jiski Zuban Par ALLAH Aur Rasool Ka Farmaan Ho Aur Dil Me Inka Faizaan, Faizaan Ke Bagair Farmaan Bekar Hai, Jaise Bijli Ki Power Ke Bagair Fitting Bekar.

3 Is Se Malum Huwa Ke Deen Wa Dunia Ki Sari Naimatein Ilm, Imaan, Maal Aulad Wagera Deta ALLAH Hai Batate Huzur Hai Jise Jo Mila Huzur Ke Hatho Mila, Kyon Ke Yaha Na ALLAH Ki Dain Me Koi Qaid Hai Na Huzur Ki Taqseem Me. Lihaza Yeh Khayal Galat Hai Ke Aap Sirf Ilm Batate Hai Warna Phir Lazim Ayega Ke Khuda Bhi Sirf Ilm Hi Deta Hai.

Khayaal Rahe Ke Huzur Ki Dain Yaksa Hai Magar Lene Walo Ke Lene Me Farq Hai. Bijali Ka Power Yaksa Ata

Mishkaat (Kitabul Ilm)

Hai Magar Mukhtlif Taqato Ke Bulb Baqadr E Taaqat Power Khinchate Hai. Phir Jaisa Bulb Ka Shisha Waisa Uska Rang Hanfi Shafai Aise Hi Qadri, Chishti Hai Mukhtlif Rang Ke Magar Sab Me Power Ek Hi Samandar Se Tamam Dariya Bane Magar Rasto Ke Lihaaj Se Unke Naam Alag Alag Ho Gaye Aise Hi Qadri Chishti Wagera Suniyo Kee Naam Hai Jin Se Yeh Faiz Aa Raha Hai.

Mirratt Ul Manajeeh Sharah Mishkaat Ul Masabeeh Hadees 200 Safah 170

Hadees 4

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Log Sone Chandi KI Kaano Ki Tarah Mukhtalf Kaanein Hai 1 Jo Kufr Me Ala Thay Wo Islam Me Bhi Ala Hai Jab Ke Alim Ban Jaaye.2

(Muslim)

Sharah

1 Yani Surat Me Tamaam Insaan Yaksa Magar Seerat, Ikhlaaq Aur Sifaat Me Mukhtalif Jaise Zahiri Zamin Yaksa Usme Kaanein Mukhtalif, Naik Se Naiki Zahir Hogi Aur Bad Se Badi.

2 Yani Jo Zamana Kufr Me Umda Ikhlaaq, Behtarin Sifaat Ki Wajh Se Apne Qabilo Ke Sardar Thay Jab Wo Musalmaan Hokar Ilm Sikh Le To Musalmano Me Sardar Hi Hoge, Islam Se Izzat Badati Hai Gatati Nahi. Wo Log Islam Se Pehle Khichad Me Lathhade Hue La'al Thay. Musalmaan Hokar Aalim Bane Dhul Kar Saaf Ho Gaye. Is Se Malum Huwa Ke Nau Muslimo Ko Haqir Janana Bohat Bura Hai. Aur Kufaar Ka Sardar Musalman Ho Kar Sardar Hi Rahega Use Giraya Na Jayega.

Miraat Ul Manajeeh Sharha Mishkaat Ul Masabeeh Jild 1 Hadees 4 Safah 171

Hadees 5

Riwayat Hai Hazrat Ibn Masood Farmate Hai Farmaya Rasoolallah ﷺ Ne Do Ke Siwa Kisi Me Rashk Jaiz Nahi 1 Ek Shakhs Jise Allah Maal De To Use Achhi Jagah Kharch Par Laga De Dusra Wo Shakhs Jise Allah Ilm De To Wo Us Se Faisle Kare Aur Logo Ko Sikhaye (Bukhari,Muslim)

Sharah

1 Kisi Naimat Wale Par Jalna Aur Uski Naimat Ka Zawal Apne Liye Husool Chahna Hasad Hai, Jo Boht Bada Aib Hai Jis Se Shaitaan Maara Gaya Magar Dusro Ki Naimat Apne Liye Bhi Chahna غبطه (Rashk) Hai Hasad Mutlqan Haram Hai, غبطه Do Jagah Jaiz Hai Yaha Hasab Ba'mani غبطه Hai.

2 Yani Maldaar Sakhi Jise Khuda Achhe Kamo Me Kharch Karne Ki Taufiq De Aise Hi Bafaiz Alim E Deen Jiske Ilm Se Log Fayda Uthhaye Qabil E Rashk Hai. Subhanallah ! Baaz Ulma Ke Ilm Aur Baaz Sakhiyon Ke Maal Se Log Ta Qayamat Fayda Uthhate Hai. Allah Ta'ala Faqir Ki Is Kitaab Se Musalmano Ko Fayda Pohchaye. (Aameen)

Khayal Rahe Ke Naiki Ki Tamana Karne Wala In Sha Allah Ta'ala Qayamat Me Neko Ke Sath Hi Hoga.

Hadees 6

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jab Aadmi Mar Jata Hai To Uske Amal Bhi Khatam Ho Jate Hai 1 Siwaye Tin Aamal Ke Ek Daimi Khairat Ya Wo Ilm Jis Se Nafah Pohchta Rahe Ya Wo Naik Bachha Jo Uske Liye Dua E Khair Karta Rahe 2

(Muslim)

Sharah

1 Insaan Se Murad Musalmaan Hai Amal Se Murad Naikiyon Ka Sawab, Jaisa Ke Agle Mazmun Se Zahir Hai Lihaja Is Hadees Par Yeh Aitraz Nahi Ke Baz Maqbul Qabr Me Namaz Wa Quran Padte Hai Jaisa Ke Ahadees Me Hai Kyon Ke Un Amal Par Sawaab Nahi Isliye Hi Murde Zindo Se Sawab Bakhshane Ki Tamana Karte Hai Jaisa Ke Riwayat Me Hai Kyon Ke Sawab Zindagi Ke Aamal Par Hai.

2 Yeh Tin Chizein Jinka Sawaab Marne Ke Bad Kham Kahwa Pohchta Rahta Hai Koi Esaal Kare Ya Na Karey. Sadqa Jariya Se Muraad Auqaaf Hai Jaise Masjidein, Madrase, Waqt Kiye Hue Baag Jinse Log Nafah Uthate Rahte Hai, Aise Hi Ilm Se Murad Deeni Tasanif , Naik Shagird Jinse Deeni Faizaan Pohchtein Rahe. Naik Aulad Se Murad Alam Aamil Beta.

Mishkaat (Kitabul Ilm)

Mirqat Ne Farmaya Ke يَدْعُوا Ki Qaid Targibi Hai Yani Bete Ko Chaiye Ke Baap Ko Dua E Khair Me Yad Rakhein Hata Ke Namaz Me Maa Baap Ko Duayein Pehle De Bad Me Salam Phere Warna Agar Naik Beta Dua Bhi Na Kare Maa Baap Ko Sawaab Milta Rahega. Khayal Rahe Ke Yeh Hadees Is Ke Khilaaf Nahi Jisme Irshad Huwa Ke Jo Islam Me Achha Tariqa Ijaad Kare Use Qayamat Tak Sawab Milta Rahe Ya Farmaya Gaya Ke Namazi Ko Humesha Sawaab Milta Rahta Hai Kyon Ke Wo Sab Chizein Sadqa E Jariyah Hai Nafah Ilm Me Dakhil Hai.

Mirrat Ul Manajeeh Sharah Mishkaat Ul Masahbeeh Jild 1 Safah 173 Hadees 203

Hadees 7

Riwayat Hai Unhi Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Jo Kisi Musalmaan Ko Duniawi Taklif Se Rihayi De To ALLAH Us Se Roz E Qayamat Ki Musibat Dur Karega 1 Aur Jo Kisi Tangi Wale Par Aasani Kare ALLAH Deen Wa Dunia Me Us Par Aasani Farmayega 2 Aur Jo Musalmano Ki Parda Poshhi Kare ALLAH Deen O Dunia Me Uski Parda Poshhi Karega 3 ALLAH Banda Ki Madad Par Rahta Hai Jab Tak Banda Apne Bhayi Ki Madad Par Rahe 4 Jo Talash Ilm Me Koi Rasta Taye Kare To Uski Barkat Se ALLAH Us Par Jannat Ka Rasta Aasan Kar Dega 5 Aur Koi Qaum ALLAH Ke Gharo Me Se Kisi Ghar Me Quraan Padne Aur Apas Me Quraan Sikhane Sikhane Ke Liye Nahi Jamah Hui 6 Magar Unpar Dil Ka Chain Utarta Hai Aur Unhe Rehmat Dhanp Leti Hai Aur Farishtein Gher Lete Hai 7 Aur ALLAH Use Us Jamat Me Yad Karta Hai Jo Uske Pass Hai 8 Jise Amal Pichhe Karde Use Nasab Nahi Bada Sakta 9

(Muslim)

Sharah

1 Yani Tum Kisi Ki Faani Musibaat Dafah Karo ALLAH Tumse Baqi Musibat Dafah Farma Dega, Tum Momin Ko Faani Duniawi Aaram Pohchao ALLAH Tumhe Baqi Okhrawi Aaram Dega, Kyon Ke Badla Ahsaan Ka Ahsaan Hai. Yeh Hadees Boht Jameh Hai Kisi Musalmaan Ke Pao Se Kaanta Nikalna Bhi Zaya Nahi

Jata, Hadees Ka Matlab Yeh Nahi Hai Ke Sirf Qayamat Hi Me Badla Milega Balke Qayamat Me Badla Zarur Milega Agar Che Kabhi Dunia Me Bhi Mil Jaye.

2 Yani Jo Maqruz Ko Maafi Ya Mohlat De, Garib Ki Gurbat Dur Kare To In Sha ALLAH Deen Wa Dunia Uski Mushkilein Aasan Hogi. Mirqaat Me Farmaya Ke Is Hukm Me Momin Kafir Sab Shamil Hai. Kafir Musibat Zada Ki Musibat Dur Karne Par Bhi Sawaab Mil Jata Hai Balke Hadees Sharif Me Hai Ke Ek Randi Ne Payaase Kutte Ko Paani Pila Kar Jaan Bachai ALLAH Ne Use Usi Par Bakhsh Dia.

3 Ya To Is Tarah Ke Nange Ko Kapde Pehnaye Ya Aise Ke Uske Chhupe Hue Aib Zahir Na Kare Bashartaik Is Zahir Na Karne Se Deen Ya Qaum Ka Nuqsan Na Ho Warna Zarur Zahir Karde, Kufaar Ke Jasuso Ko Pakadwaye, Khufiya Sazish Karne Walo Ke Raaz Ko Tasht Azhaam Kare, Zulman Qatal Ki Tadbeer Karne Ki Mazlum Ko Khabar De De, Ikhlaf Aur Hai Mamlaat Aur Siyasiyat Kuch Aur.

4 Yeh Alfaaz Boht Jameh Hai Jisme Deen Wa Dunia Ki Imadaein Shamil Hai. Imadaad Badan Se Ho Ya Ilm Ya Maal Wagera Se.

5 Yani Jo Ilm E Deen Sikhane Ya Deeni Fatawa Hasil Karne Ke Liye Aalim Ke Ghar Jaye. Safar Karke Ya Chand Qadam To Uski Barkat Se ALLAH Dunia Me Us Par Jannat Ke Kaam Asan Karega, Marte Waqt Imaan

Mishkaat (Kitabul Ilm)

Naseeb Karega, Qabar Wa Hashr Ke Hisaab Me Kamyabi Aur Pul Siraat Par Aasani Ata Farmayega. Jannat Ke Raste Me Sab Chizein Dakhil Hai. Is Se Malum Huwa Ke Ilm Ke Liye Safar Karna Boht Sawaab Hai. Musa Alaihissalam Talab Ilm Ke Liye Khizar Alaihissalam Ke Pass Safar Karke Gaye, Hazrat Jabir Ek Hadees Ke Liye Ek Mah Ka Safaar Taye Karke Abdullah Ibn Qais Ke Pass Pohchein.

(Mirqat)

6 Yaha ALLAH Ke Ghar Se Murad Masjdeen, Deeni Madrase Aur Sufiyah Ki Khanqahein Hai, Jo ALLAH Ke Zikr Ke Liye Waqf Hai. Yahud Wa Nasara Ke Ibadat Khane Is Se Kharij Hai Ke Wahan To Musalman Ko Bilzarurat Jana Hi Manah Hai. Dars E Quraan Se Muraad Quraan Sharif Ki Tilawat. Tajweed Sikhna Hai Lihaja Is Me Sarf, Naw, Fiqh Hadees, Tafseer Wagera Ke Dars Shamil Hai. Jaisa Ke Mirqaat Wagera Me Hai, Isliye Tilawat Ke Bad Dars Ka Alhida Zikr Farmaya.

7 SAKINA

ALLAH Ki Ek Makhlouq Hai Jis Ke Utarne Se Dilo Ko Chain Naseeb Hota Hai, Kabhi Abar Ki Shakal Me Namudar Hoti Hai Aur Dekhi Bhi Jati Hai, Iski Barkat Se Dil Gair E Khuda Ka Khauf Nikal Jata Rahta Hai. Rehmat Khalis Murad Hai Jo Bawaqt E Zikr Zakir Ko Har Taraf Se Gherati Hai. Farishton Se Siyaheen Farishtein Murad Hai Jo Zikr Ki Majlis Dundhate Phirte Hai. Warna Aamal Likhne Wale Hifazat Karne Wale

Farishtein Har Waqt Insaan Ke Sath Rahte Hai. Maqsad Yeh Hai Ke Jaha Majmah Ke Sath Zikrullah Ho Raha Ho Wahan Yeh Tin Rehmatein Utarati Hai. Is Se Malum Huwa Ke Tanha Zikr Se Jamaat Ka Mil Kar Zikr Karna Afzal Hai, Jamaat Ki Namaz Ka Darja Zayda Ke Agar Ek Ki Qabul Sabki Qabul.

8 Yani Farishto Ki Jamaat. Is Ki Sharah Wo Hadees Hai Ke Farmaya Nabi ﷺ Ne Jo Rab Ko Akele Yaad Kare Rab Bhi Use Aise Hi Yad Karta Hai, Jo Jamaat Me Yad Kare Rab Use Farishto Me Yaad Karta Hai. Quran Karim Farmata Hai :

"فَاذْكُرُونِي اَذْكُرْكُمْ"

Us Rab Ki Yaad Ka Asar Yeh Padta Hai Ke Makhluq Us Bande Ko Yaad Karne Lagti Hai, Buzurago Ke Mazaarat Par Zahireen Ka Hujoom Wahan Zikrullah Ki Dhoom Isi Yaad Ka Natija Hai.

9 Yani Nasab Ki Sharafat Amal Ki Kami Ko Pura Na Karegi.

Shair

کہ دریں راہ فلاں ابن فلاں چیزے نیست بندہ عشق شدی ترک نسب کن جامی

Kya Tumhein Khabar Nahi Ke Nuh Alaihissalam Ki Kasti Me Kutte Bilo Ko Jagah Thi Magar Unke Kafir Bete Kan'aan Ke Liye Jagah Na Thi. Maqsud Yeh Ke Sharif Ul Nasb Al Nisab Aamal Se Lapawra Na Ho Jaye,

Yeh Mansa Nahi Ke Sharafat E Nasab Koi Chiz Nahi
Iski Tahqeeq Humare Risale

"الكلام القبول في طهارة نسب الرسول"

Me Dekho, Momin Ko Nasab Ul Rasool Zaroor Fayda
Dega. Tamaam Dunia Ki Aurtein Hazrat Fatimah Zahra
Ke Qadam Paak Ko Nahi Pohch Sakti, Rab Ne Bani
Israyil Se Farmaya :

"أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ:"

Bani Israyil Tamam Alam Par Afzal Hone Ki Yahi Wajh
Thi Ke Wo Aaulad E Ambiyah Hai Lihaja Yeh Hadees
Kisi Ayat Ke Khilaaf Nahi.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild
1 Hadees 204 Safah 173

Hadees 8

Riwayat Hai Unhi Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Pehle Jis Ka Faisla Qayamat Me Hoga Wo Shaheed Hai 1 Use Laya Jayega Tab Rab Us Se Apni Naimato Ka Iqrar Karayega Farmayega Ke Is Shukriyah Me Kya Amal Kia 2 Arz Karega Teri Rah Me Jihad Kia Ke Shaheed Ho Gaya Farmayega Tu Jhoota Hai Tune To Isliye Ladai Ki Thi Ke Tujhe Bahadur Kaha Jaye Wo Kah Liya Gaya 3 Phir Hukm Hoga To Use Muh Ke Bal Khicha Jaega Yaha Tak Ke Aag Me Phek Dia Jayega 4 Aur Wo Jisne Ilm Sikha Sikhaya Aur Quran Pada Use Laya Jayega Apni Naimato Ka Iqrar Karaya Jayega Wo Iqrar Kar Lega Farmayega Tune Shukhriyah Me Amal Kya Kia Arz Karega Ilm Sikha Sikhaya Teri Rah Me Quran Pada Farmayega Tu Jhoota Hai Tune Isliye Ilm Sikha Ke Tujhe Aalim Kaha Jaye 5 Isliye Quran Pada Tha Ke Qari Kaha Jaye Wo Kah Lia Gaya Phir Hukm Hoga Ondhe Muh Khincha Jayega Hata Ke Aag Me Phenk Dia Jayega 6 Aur Wo Mard Jise ALLAH Ne Wusa'at Di Aur Har Tarah Ka Maal Bakhsha Use Laya Jayega Naimato Ka Iqrar Karayega Yeh Kar Lega Farmayega Tune Shukhriyah Me Kya Arz Kia Arz Karega Maine Koi Aisa Raah Na Chhorda Jaha Kharch Karna Tujhein Pyara Ho Magar Waha Tere Liye Kharch Kia Farmayega Tu Jhoota Hai Tune Yeh Sakhaawat Isliye Ki Thi Ke Tujhe Sakhi Kaha Jaye Wo Kah Lia

Gaya Phir Hukm Hoga To Use Ondhe Muh Gasita
Jayega Phir Aag Me Jhonk Dia Jayega.⁷

(Muslim)

Sharah

Azliyat Izaafi Hai Na Ke Haqiqi Yani Riyakaro Me Se Pehle Riyakaar Shaheed Ka Faisla Hoga. Lihaja Yeh Hadees Uske Khilaaf Nahi Ke Pehle Hisaab Namaz Ka Hoga Ya Pehle Zulman Qatal Ka Hisaab Hoga. Ibadat Me Namaz Ka, Mamlaat Me Qatal Ka, Riya Me Aise Shaheed Ka Faisla Pehle Hai. Shaheed Se Wo Muraad Hai Jo ALLAH Ki Rah Me Mara Gaya.

2 Yani Maine Tujhe Andruni Bairuni Karodo Naimatein Di Tune Konsi Naiki Ki. Malum Huwa Ke Nekiya Rab Ke Inaam Ka Shukriyah Bhi Hai.

3 Tere Jihaad Aur Shahadat Ke Awaz Yeh Hoga Ke Logo Ne Teri Wah Wah Kar Di Kyonke Tune Isi Niyat Se Jihaad Kia Tha Na Ke Khidmat E Islam Ke Liye. Malum Huwa Ke Agar Gazi Me Ikhlaas Ho To Logo Ki Wah Wah Se Sawab Kam Nahi Hoga. Yeh To Rab Ki Taraf Se Duniawi Inaam Hai. Sahaba E Kiram Aur Khud Nabi Karim ﷺ Ki Dono Jahan Me Wah Wah HO Rahi Hai. Khayal Rahe Ke Faqat Ganimat Ya Mulk Hasil Karne Ke Liye Jihaad Karne Ka Anjaam Bhi Yahi Hai. Jihaad Sirf ALLAH Rasool Ki Raza Ki Raza Ke Liye Chaiye.

4 Yani Nihayat Zillat Ke Sath , Mare Hue Kutte Ki Tarah Tang Se Gasit Kar Kinara Jahannum Se Niche Pheka Jaeyga. Jahannum Ki Gehrayi Asman Wa Zamin Ke Fasla Se Karodo Gunah Jayda Hai ALLAH Ki Panah.

5 Teri Yeh Sari Mehnat Khidmat E Deen Ke Liye Na Thi Balke Ilm Ke Jariye Izzat Aur Maal Kamaane Ki Thi Wo Tujhein Hasil Ho Gaye, Hum Se Kya Chahta Hai, Isi Hadees Ko Dekhte Hue, Baz Ulma Ne Apni Kitabo Me Apna Naam Bhi Na Likha Aur Jinhone Likha Hai Wo Namwari Ke Liye Nahi Balke Logo Ki Dua Hasil Karne Ke Liye.

6 Malum Huwa Ke Jaise Ikhlās Wali Naiki Jannat Milne Ka Jariya Hai Aise Hi Riya Wali Naiki Jahannum Aur Zillat Hasil Hone Ka Sabab Hai.

7 Is Jagah Char Masle Yad Rakhne Chaiye : Ek Yeh Ke Yaha Riyakaar Saheed, Alim Aur Sakhi Ka Zikr Huwa Isliye Ke Unhone Behtarin Amal Kiye Thay Jab Yeh Amal Riya Se Barbad Ho Gaye To Digar Aamal Ka Kya Puchhna, Riya Ke Hajj Zakaat Aur Namaz Ka Ka Bhi Yahi Haal Hai. Dusra Yeh Ke Baz Riyakar Wo Hai Jo Riya Hi Ke Liye Nekiya Karte Hai Agar Unki Taarif Na Ho To Neki Karte Hi Nahi Baz Wo Hia Ke Riya Ke Liye Achhi Tarah Amal Kare Tanhai Me Mamuli, Baz Wo Hai Jo Khalwat Wa Jalwat Me Amal Yaksa Kare Magar Naam Namud Se Khush Ho, Yaha Pehli Qism Ka Riyakaar Murad Hai, Dusri Do Qism Ke Riyakar Asal Neki Ka Sawab Payege Magar Naqis. Tisra Yeh Ke Is

Mishkaat (Kitabul Ilm)

Hadss Me Qanun Aur Rab Ke Adal Ka Zikr Hai Fazal
Dusri Chiz Hai, Rab Farmata Hai

"فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ"

Lihaja Yeh Hadees Maufi Ki Ayat Wa Ahadees Ke
Khilaaf Nahi.

Shair

فضل کرے تو بخشنے جانویں مجھ جیسے منہ کالے عدل کرے تو تھر تھر کانپیں اونچی شانوں والے

Chotha Yeh Ke Momin Ki Yeh Sari Sazayein Tanhai Me
Hogi, Elaniyah Nahi, ALLAH Use Zillat Aur Ruswayi
Se Bachayega, Zillat Wa Ruswayi Sirf Kafiro Ke Liye
Hogi Jaisa Ke Ayat Quraniyah Se Sabit Hai. Sufiyah
Farmate Hai Ke Riya Ke Khauf Se Amal Na Chhordh De
Amal Kiye Jaye Kabhi Ikhlās Bhi Naseeb Ho Hi
Jayega. Makhiyo Ke Dar Se Khana Na Chordh Do.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild
1 Hadees 205 Safah 175

Hadees 9

Riwayat Hai Hazrat Abdullah Ibn Umar Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Allah Ilm Khich Kar Na Uthhayega Ke Bando Se Khinch Le Balke Ulma Ki Wafaat Se Ilm Uthhayega¹ Hata Ke Jab Koi Aalim Na Rahega Jahilo Ko Peshwa Bana Lege Jinse Masail Puchhe Jayege Wo Bagair Ilm Fatawa Dege Gumrah Hoge Gumrah Karege 2

(Bukhari, Muslim)

Sharah

1 Yeh Hadees Ka تَبَيَّنَ Hai Jis Me Farmaya Gaya Ke Qarib Qayamat Ilm Uthh Jayega Jahalat Phail Jayegi, Yani Iske Uthhane Ka Jariyah Na Hoga Ke Log Pada Huwa Bhul Jaye, Balke Ulma Wafaat Paate Rahege Aur Bad Me Dusre Ulma Paida Na Hoge Jaisa Ke Ab Ho Raha Hai Ke Ek Khalqat Angerzi Ke Pichhe Phir Rahi Hai , Deen Rasool Yatim Ho Kar Rah Gaya. Ilm Se Ilm E Deen Murad Hai.

2 Paiswa Se Muraad Qazi, Mufti, Imaam Aur Shaikh Hai Jinke Jariye Deeni Kaam Hote Hai. Maqsad Yeh Hai Ke Deeni Ohade Jahil Sambhal Lege Aur Apni Jahalat Ka Izhaar Napsand Karege Masla Puchhane Par Yeh Na Kahege Ke Hume Khabar Nahi Balke Bagair Ilm Ghar Kar Galat Masle Batayege Iska Anjaam Zahir Hai. Be

Mishkaat (Kitabul Ilm)

Ilm Tabib Mariz Ki Jaan Leta Hai Aur Jahil Mufti Aur Khatib Imaan Barbbad Karte Hai.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 206 Safah 176

Hadees 10

Riwayat Hai Hazrat Shafiq Se 1 Farmate Hai Ke Abdullah Ibn Masood Har Jumeraat Ko Waiz Farmate Thay 2 Ek Shakhs Ne Arz Kia Ke Aey Abu Abdul Rehmaan Tamana Yeh Hai Ke Aap Rozana Waiz Farmate

Farmaya Mujhe Is Se Rukawat Yeh Hai Ke Main Napasand Karta Hun Ke Tumhe Malaal Me Daal Du 3 Main Tumhara Waise Hi Lihaaj Rakhta Hun Jaise Huzur ﷺ Humara Waiz Me Lihaaj Rakhte Thay Malaal Ke Khauf Se 4
(Bukhari,Muslim)

Sharah

1 Aapka Naam Shafiq Ibn Salma Hai, Kuniyat Abu Wayl Hai, Qabila Bani Asad Se Hai, Azim Ul Shaan Tabaee Hai, Huzur Ka Zamana Paya Magar Ziyarat Na Kar Sake Akabir Sahaba Se Mulaqat Ki, Jaise Hazrat Umar Syedna Ibn Masoos Ke Khass Sathiyo Me Se Hai. Hijaz Ibn Yusuf Ke Zamana Me Wafaat Payi۔ رضى الله عنهم۔

2 Is Se Malum Huwa Ke Naik Aamal Ke Liye Din Aur Waqt Muqrar Karna Shirk Ya Haram Nahi Sunnat E Sahaba Hai. Isliye Ab Deeni Madraso Ki Imtehaan Wa Tah'atil Ke Liye Din Aur Mahina Aur Talim Ke Liye Auqaat Muqrar Kiye Jate Hai Lihaja Milaad Sharif,Fatihah, Urs Wagera Ke Liye Din Muqrar Karna

Mishkaat (Kitabul Ilm)

Jaiz Hai Ise Haraam Kahna Galti Hai. Mirqaat Ne Isi Jagah Farmaya Ke Hazrat Ibn Masood Ne Jumeraat Ko Waiz Ke Liye Isliye Muntkhib Kia Ke Yeh Din Jumuah Ka Padosi Hai Iski Barkat Jumuah Tak Pohchegi. Baz Log Har Jumeraat Ko Milaad Sharif Aur Murdo Ki Fatiah Karte Hai. Unki Dalil Yeh Hadees Hai.

3 Yani Rozana Waiz Se Tum Ukta Jaoge Aur Yeh Zoq Jata Rahega. Is Se Malum Huwa Ke Itna Lamba Waiz Bhi Na Kaha Jaye Ke Log Gabra Jaye Take Ilm Wa Waiz Ki Beqadri Na Ho.

4 Yani Huzur Bhi Humein Har Waqt Aur Har Roz Waiz Nahi Sunate Thay Take Hum Ukta Na Jaye. Sufiyah E Kiram Farmate Hai Ke Jo Aalim Ya Shaikh Logo Ke Samne Har Dam Allah Allah Hi Kare Wo Makaar Hai. Huzur Ki Majlis Paak Me Duniawi Tazkire Bhi Hote Thay.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 207 Safah 177

Hadees 11

Riwayat Hai Hazrat Anas Se Farmate Hai Ke Nabi ﷺ Jab Koi Lafz Bolte To Use Tin Bar Dohrate Taake Samj Lia Jaye 1 Aur Jab Kisi Qaum Par Tashrif Laate Aur Unhe Salaam Farmate To Tin Baar Salam Karte.²

(Bukhari)

Sharah

1 Lafz Se Muraad Baat Hai, Yani Masail Bayan Karte Waqt Ek Ek Masla Tin Tin Baar Farmate Taake Logo Ke Zehan Me Utar Jaye Har Kalaam Muraad Nahi. Isliye Sahib E Mishkaat Is Hadees Ko "Kitab Ul Ilm" Me Laaye.

2 Ek Salam Ijazat Hasil Karne Ka, Dusra Mulaqat Ka, Tisra Rukhsat Ka, Lihaja Yeh Hadees Yeh Hadees Is Lafz Ke Khilaaf Nahi Ke Huzur Bawaqt E Mulaqat Ek Salaam Karte Thay Kyon Ke Waha Sirf Mulaqat Ka Salaam Murad Hai. Is Se Malum Huwa Ke Ghar Me Dakhile Ki Ijazat Ke Liye Shor Na Machaye, Bohat Darwaza Na Pite, Balke Sirf Yeh Kahe Assalam O Alaikum Aa Jau. Yeh Bhi Malum Huwa Ke Aane Jaane Wala Salam Kare Agar Che Bada Ho.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 208 Safah 177

Hadees 12

Riwayat Hai Hazrat Abu Masood Ansari Se 1

Farmate Hai Ke Ek Shakhs Huzur Anwar ﷺ Ki Khidmat Me Hazir Huwa Bola Ke Mera Unat Thak Raha Hai Mujhe Sawari Dijiye Farmaya Mere Pass Nahi 2 Ek Ne Kaha Ya Rasoolallah Main Use Wo Admi Batata Hun Jo Use Sawari De De Tab Huzur ﷺ Ne Farmaya Ke Jo Bhalayi Par Rahbari Kare Use Karne Wale Ki Tarah Sawaab Hai

(Muslim)

Sharah

1 Apka Naam Uqba Ibn Amr Hai, Kuniyat Abu Masood Ansari Hia, Badri Hai, Yani Gazwa Badr Me Sharik Hue Ya Us Basti Me Kuch Roz Rahe, Uqba Saniyah Ki Bait Me Sharik Thay, Kufa Me Qayaam Raha, Khilafat Ali Murtaza Me Wafaat Hui.

2is Se Do Masle Malum Hue, Ek Yeh Ke Zaroorat Ke Waqt Mangana Jaiz Hai Khususan Huzur Se Mangana Har Ek Ke Liye Fakhr Hai. Dusra Yeh Ke Jab Chiz Maujud Na Ho To Sahil Ko Inkaar Karna Bukhal Nahi. Huzur Khalq E Illahi Me Bade Sakhi Aur Data Hai Lekin Is Waqt Manah Farmana Izhar Masla Ke Liye Hai Ke Qarz Ke Liye Sakhawat Na Karo. Wo Jo Riwayat Me Hai Ke Huzur Ne Kabhi "Na" Nahi Farmaya. Iska Matlab Ya To Yeh Hai Ke Majud Chiz Se Manah Nahi

Mishkaat (Kitabul Ilm)

Farmaya Yeh Nahi Farmaya Ke Tujhe Nahi Dege Lihaja Hadees Mut'aariz Nahi.

3 Yani Naiki Karne Wala, Karane Wala Batane Wala, Mashwara Dene Wala Sab Saaaab Ke Musthaq Hai Lihaja Tumhe Bhi Sawaab Milega.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 209 Safah 178

Hadees 13

Riwayat Hai Hazrat Jarir Se 1 Farmate Hai Ke Hum Subha Sawere Huzur ﷺ Ke Pass Hazir Thay Ke Aapki Khidmat Me Ek Qaum Aayi Jo Nangi Aur Kambal Posh Thi Talware Gale Me Dale Thay 2 In Me Aam Balke Sare Hi Qabila Muzir Thay Unka Kafila Dekh Kar Huzur Anwar ﷺ Ke Chehra Ka Rang Urdh Gaya 3 Lihaja Andar Tashrif Le Gaye Phir Bahar Tashrif Laaye Hazrat Bilaal Ko Hukm Dia Unhone Azaan Wa Takbir Kahi Phir Namaz Padi Phir Khutba Farmaya 4 Irshad Farmaya Aey Logo ! Apne Rab Se Daro Jisne Tumhe Ek Jaan Se Paida Farmaya Akhir Aayat رَقِيبًا Tak 5 Aur Wo Ayat Tilawat Farmayi Jo Surah Hashr Me Hai ALLAH Se Dar Har Shakhs Gaur Karey Ke Usne Kal Ke Liya Kya Bheja 6 Insaan Apne Dinar Dirham Apne Kapde Gandum Wa Jaw Ke Saah Me Se Khairat Kare Hata Ke Farmaya Khajoor Ki Khanp Hi Sahi 7 Farmate Hai Ke Ek Ansaari Theli Laye Jis Ke Wazan Se Unka Hath Thaka Balke Thak Hi Gaya 8 Phir Logo Ka Tanta Band Gaya Hata Ke Maine Khane Kapde Ke Dher Dekhe 9 Ta'aank Maine Huzur ﷺ Ka Chehra Anwar Dekha Ke Chamak Raha Hai Goya Sone Ki Dali Hai 10 Tab Rasoolallah ﷺ Ne Farmaya Ke Jo Islam Me Acha Tariqa Ijaad Kare Use Apne Amal Aur Unke Amlo Ka Sawab Hai Jo Uspar Kaarband Ho 11 Unka Sawaab Kam Hue Bagair Aur Jo Islam Me Bura Tariqa Ijaad Kare Us Par Apni Bad Amali Ka Gunah Hai Aur Unki Bad Amaliyo Ka Jo Uske Bad

Unpar Karband Ho Iske Bagair Unke Gunaho Se Kuch Kam Ho 12

(Muslim)

Sharah

1 Apka Naam Jarir Ibn Bajali Hai, Mashoor Sahabi Hai, Nihayat Hasin Aur Khush Ikhlaaq Thay, Umar E Farooq Aapko Yusuf عليه السلام Tashbiyah Dete Thay, Huzur Ki Wafaat Ke Saal Islam Laye. Baz Riwayat Me Hai Ke Wafaat Sharif Chalis Din Pehle Ek Zamana Ko Kufa Me Rahe (Muqaam Qaisiya Me) H51 Me Wafaat Hui Radiallahu Ta'ala Anho.

2 Yani Gurbat Ki Wajh Se Unke Pass Siwa E Ek Kambal Ke Tan Dhakane Ko Koi Kapda Na Tha Iske Bawajud Gazwe Aur Jihaad Ke Shoqin Thay Ke Talwarein Har Ek Ke Pass Thi.

3 Yani Unki Faqiri Se Khatir E Aqdas Ko Boht Malal Pohcha Jiske Aasar Chehra E Anwar Par Namudaar Hue Kyon Na Ho, Benawao Faqiro Ke Ghamkhawar Jo Hai, Hum Garibo Par Wo Ranj Na Kare To Kon Karey

غَم بے نوا یاں رُخِ زرد کرد مَن از بے نوائی نیمِ روئے زرد

Yeh Is Aayat Ki Tafsir Hai

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ -

Yeh Waiz Logo Ko Khairaat Par Ragbat Dene Ke Liye Tha, Us Waqt Daulat Khana Aqdas Me Kuch Hoga Nahi.

5 Yeh Ayat Hasb E Mauqa Par Tilawat Farmayi, Yani Sare Amiro Ko Chaiye Ke Faqir Ki Madad Karey.

Hazrat Hawa Ke Bis Bar Me Chalis Bache Hue Bis Ladke Bis Ladkiya.

6 Yani Qayamat Ke Liye Naik Aamal Khususan Sadqa Wa Khairat Kia Karo.

7 Kyonke Rab Ta'ala Ki Bargah Me Khairat Ki Miqdaar Nahi Dekhi Jati Balke Dene Wale Ka Ikhlaas. Is Se Malum Huwa Ke Garib Aadmi Apni Zaruriyaat Me Se Kuch Khairat Kare To Asaab Ka Musthaq Hai, Bashr Taik Bal Bacho Aur Ahl Huquq Ka Haq Na Mare Aur Bad Me Khud Bhi Bhik Na Mange.

8 Yani Theli Me Itna Gala Tha Jo Ansari Se Bardast Na Ho Saka Aur Zaydati Boz Ke Sabab Theli Hath Se Gir Gayi. Zahir Yeh Hai Ke Yeh Jau Ya Gandum Wagera Ka Bada Thela Hoga Jaisa Ke Agle Mazmun Se Malum Ho Raha Hai Ke Bargah E Nabwi Me Is Waqt Galle Aur Kapde Ke Dher Lage. Baz Shaarhin Ne Likha Ke Wo Humyaani Thi Jisme Dirham Wa Dinar Bhare Hue Thay Magar Yeh Khilaaf Zahir Hai. Khayal Rahe Ke Yeh Ansari Sab Se Pehle Yeh Khairat Laaye Phir Unko Dekh Kar Dusre Hazrat Isliye Nabi ﷺ Ne Unki Wo Tarif Farmayi Jo Aage Bayan Ho Rahi Hai.

9 Jawan Fuqra Par Taqsim Ke Liye Jamah Ho Gaye Thay. Chunke Un Masaakin Ki Puri Jamaat Thi Isliye Itna Sadqa Kia Gaya. Is Se Do Masle Malum Hue : Ek

Yeh Ke Bawaqt E Zarurat Chanda Karna Jaiz Hai. Dusra Yeh Ke Masjid Me Dusro Ke Liye Sawal Jaiz Hai. Jin Ahadees Me Masjid Me Magane Ki Mumaniyat Hai Waha Apne Liye Mangana Murad Hai Lihaja Yeh Hadees Iske Khilaaf Nahi.

10 Fuqra Ki Hajat Rawayi Aur Sahaba Ki Khairat Par Khushi Ki Wajh Se Malum Hua Ke Huzur ﷺ Apni Ummat Ki Nekiyo Par Khush Hote Hai Aur Jo ALLAH Aur Rasool Ko Razi Karna Chahe Wo Faqiro Ki Hajaat Puri Karey. Khayal Rahe Ke Jis Chaandi Ke Tukde Par Sone Ka Malmah Kar Dia Jaye Ya Jis Chamde Par Talayi Kaam Kar Dia Jaye Use Arbi Me **مذهبہ** Kahte Hai. Yaha Pehle Ma'ana Murad Hai.

11 Yani Maujad Khair Tamaam Amal Karne Walo Ke Barabar Ajar Paayega Lihaja Jin Logo Ne Ilm E Fiqh, Fan E Hadees, Milaad Sharif, Urs, Buzurgaan, Zikr Khair Ki Majlis, Islami Madarase, Tariqat Ke Silsile Ijaad Kiye Unhe Qayamat Tak Sawaab Milta Rahega. Yaha Islam Me Acchi Biddate Ijaad Karne Ka Zikr Hai Na Ke Chhordi Hui Sunnatein Zinda Karne Ka, Jaisa Ke Agle Muaqable Se Malum Ho Raha Hia Is Hadees Se Biddat E Hasana Ke Khair Hone Ka Ala Sabut Huwa.

12 Yeh Hadees Un Tamaam Ahadees Ki Sharah Hai Jin Me Biddat Ki Buraiyah Aayi. Saaf Malum Huwa E Biddat Siya Buri Hai Aur Un Ahadees Me Yahhi Murad Hai. Yeh Hadees Biddat Ki Do Qismein Farma Rahi Hai,

Mishkaat (Kitabul Ilm)

Biddat E Hasana Aur Siya, Is Me Kisi Qism Ki Tawil Nahi Ho Sakti Un Logo Par Afsos Hai Jo Is Hadees Se Aankhein Band Karke Har Biddat Ko Bura Kahte Hai Halake Khud Hazaaro Biddatein Karte Hai. Biddat Ki Tahqeeq Aur Uski Tasqim Pichhle Baab Me Guzar Chuki. (Is Ke Liye Mirrat Ul Manajeeh Sharah Mishkaat Ki Jild 1 Dekhein)

Hadees 14

Riwayat Hai Hazrat Ibn Masood Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Koi Zulman Qatal Nahi Kia Jata Magar Uske Khoon Nahaq Me Hazrat Adam Ke Pehle Farzand Ka Hisa Zaroor Hota Hai Ke Usi Ne Pehle Zulman Qatal Ijaad Kia 1

(Bukhari,Muslim)

Hum Hazrat Muawiyah Ki Hadees Layazaal Alkh, Is Umamt Ke Baab Me In Sha Allah Ul Aziz Bayaan Karege 2

Sharah

Yani Qaabil Jisne Apne Bhai Haabil Ko Apni Behan Alqma Ke Ishq Me Zulman Qatal Kia. Khayal Rahe Ke Gair Musthaq Qatal K Qatal Karna Zulman Qatal Hai. Qabil,Marzand,Zaani,Mufid Wagerahum Jo Sharan Wajeeb Ul Qatal Hai Unhe Hakim Ka Qatal Karna Sawaab Hai.

2 Yani Yeh Hadees Masabih Me Isi Jagah Thi Magar Humne Munasibat Ke Lihaaj Se Us Baab Me Bayan Karege.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 14 Safah 180

Dusri Fasal

Hadees 15

Riwayat Hai Kaseer Ibn Qais Se Farmate Hai Ke Main Hazrat Abu Darda Ke Sath Damishq Ki Masjid Me Bethha Tha 1 Aapke Pass Ek Aadmi Aya Aur Bola Ke Aey Abu Darda Me Rasoolallah ﷺ Ke Madinah Se Aapke Pass Sirf Ek Hadees Ke Liye Aya Hun Mujhe Khabar Lagi Hai Ke Aap Huzur Se Wo Riwayat Farmate Hai 2 Uske Siwa Aur Kisi Kaam Ke Liye Na Aya 3 Aapne Farmaya Ke Maine Rasoolallah ﷺ Ko Farmate Suna E Jo Talash E Ilm Karte Hue Koi Rah Taye Kare To Allah Use Bahishat Ke Raho Se Koi Rah Chalayega 4 Aur Beshak Farishtein Talib E Ilm Ki Raza Ke Liye Par Bichhate Hai 5 Yaqinan Aalim Ke Liye Asmano Aur Zamin Ki Koi Chizein Aur Pani Me Machhliyah Dua E Magfirat Karti Hai 6 Aur Aalim Ki Fazilat Aabid Par Aisi Hia Jaise 14vi Shab Me Chand Ki Fazilat Sare Taaro Par 7 Aur Ulma Nabiyon Ke Waris Hai 8 Paigambaro Ne Kisi Ko Dinnar Dirham Ka Waaris Na Banaya Unhone Sirf Ilm Ka Waaris Banaya To Jisne Ilm Ikhtiyaar Kia Usne Pura Hisa Liya 9

Ise Ahmad, Tirmizi, Abu Dawood, Ibn Majah Aur Darmi Ne Riwayat Kia Tirmizi Ne Inka Naam Qais Ibn Kasir Bataya.

Sharah

1 Dhamishq Shaam Ka Darul Khilafa Hai. Kasir Ib Qais Tabaee (Yan Shahabi Ko Dekhne Wale) Hai, Hazrat Abu Darda Ke Sohbat Yafta Hai.

2 Zahir Yeh Hai Ke Is Taalib Ilm Ne Matan Hadees Sun Liyah Tha Is Shoq Me Yaha Aaye Ke Sahabi Ke Muh Se Suno Take Barkat Aur Zayadati Yaqin Hasil Ho. Yeh Matlab Bhi Ho Sakta Hai Ke Unhone Matan Hadees Nahi Suna Tha Ijmalan Pata Laga Tha Ke Hazrat Abu Darda Fulah Baare Me Hadees Bayan Farmate Hai. Chunake Madinah Ke Ma'ani Mutlaqan Shehar Ke Hai Isliye Madina Tul Rasool Farmaya, Yani Me Madina Munawara Se Aya Hun. Is Se Do Masle Malum Hue : Ek Yeh Ke Talab Llm Ke Liye Safar Buzurago Ki Balke Nabiyon Ki Sunnat Hai. Musa عليه السلام Ke Liye Bohat Daraaz Safar Karke Khizr عليه السلام Ke Pass Tashrif Ley Gaye, Dusra Yeh Ke Nabi ﷺ Ko فقط الرسول Kah Sakte Hai, Jab Ke Alamat Se Malum Huwa Ke Yaha Huzur Murad Hai Rab Ta'ala Farmata Hai :

"يَا أَيُّهَا الرَّسُولُ" اور فرماتا ہے: "مَنْ يُطِيعِ الرَّسُولَ":

Ise Najaiz Kahna Bedalil Hai.

3 Yani Swa E Hadees Sunane Ke Aur Kisi Deeni Duniawi Garz Ke Liye Safar Nahi Kia. Is Se Wo Log Ibrat Pakde Jo Kahte Hai Ke Siwa Tin Masjido Ke Aur Kisi Taraf Safar Jaiz Nahi, Halake Khud Naukri Tijarat

Wagera Ke Liye Safar Karte Rahte Hai. Is Se Malum Huwa Ke Buzurago Ki Mulaqat, Ziyarat E Qabur Wagera Ke Liye Safar Jaiz Hai. Jaisa Ke Shami Wagera Me Hai Aur In Sha Allah Baab Ul Masajid" Me Mumaniyat Safar Ki Hadees Ke Matahat Puri Tahqeeqat Kardi Jayegi Niz Is Ke Liye Humari Kitaab Ja Al Haq Ka Mutalah Karo.

(Note Ja Al Haq Ab Takhrij Ke Sath Bhi Manzar E Aam Par Dastiyaab Hai Kisi Ko Pdf Chaiye To Msg Karey Mujhe)

4 Zahir Yeh Hai Ke Yeh Wo Hadees Nahi Jiske Sunane Ke Liye Wo Sahib Hazir Hue Thay Balke Unki Himmat Afzayi Aur Unke Safar Ki Qabuliyat Ki Bashrat Ke Liye Yeh Hadees Sunayi. Matlab Yeh Hai Ke Masla Puchane, Ilm Padne, Hadees Sunane Wagera Ke Liye Safar Karke Ya Bagair Safar Thoda Rasta Taye Karke Jaaye To Use Dunia Me Naik Amal Ki Taufiq Milegi Jo Jannat Milne Ka Sabab Hai Ya Akhirat Me Pulsirat Par Guzar Aasan Hogi Aur Jannat Me Sahulat Se Pohchayega. Imaam Shafai Farmate Hai : Ke Ilm Deen Ki Talab Nafli Namaz Se Afzal Hai Ke Yeh Farz Hai Wo Nafal.

(Mirqaat)

5 Zahir Yeh Hai Yaha Haqiqi Ma'ani Hi Muraad Hai Ke Jab Talib Ilm Ilm Me Mashgul Hota Hai To Us Ka Kalaam Sunane Ke Liye Malaika Nichhe Utar Aate Hai Aur Guftagu Sunate Hai Jaisa Tilawat E Quran Ke Mauqa Par Ya Qayamat Me Talib E Ilm Ke Qadmo Ke

Mishkaat (Kitabul Ilm)

Nichhe Farishtein Par Bichhayege Ya Matlab Yeh Hai Ke Talib E Ilm Ke Liye Malaika Niyazmandi Ka Izhar Karte Hai Aur Iski Mashqato Ko Aasan Karte Hai. Rab Ta'ala Farmata Hai :

"وَاخْفِضْ لَهُمَا جَنَّاخَ الذُّلِّ":

Isi Jagah Mirqaat Ne Uske Mutliq Ajeeb Waqiat Bayan Farmaye Hai.

6 Yani Ulma E Deen Ke Liye Chand, Suraj, Taare Aur Asmani Farishtein Aisi Zamin Ke Jare Sabziyo Ke Patte Aur Baz Jin Wa Ins Aur Tamaam Dariyai Janwar Machhaliyah Wagera Dua E Magfirat Karte Hai, Kyon Ke Ulma E Deen Ki Wajh Se Deen Baqi Hai Aur Deen Ke Baqa Se Aalam Qayam Hai, Ulma Ki Hi Barkato Se Barish Hoti Aur Makhluq Ko Rizq Milta Hai, Hadees Sharif Me Hai :

"بِهِمْ يُمَظْرُونَ وَبِهِمْ يُرَزَقُونَ" - علماء

Ulma Ek Uthhane Se Islam Uthh Jayega Aur Qayamat Barpa Ho Jayegi, Ulma Dunia Ka Taaweez Hai. (Mirqaat) Khayal Rahe Ke Ulma Me Ulma E Shariat Bhi Dakhil Hia Aur Ulma E Tariqat Bhi Balke Koi Shakhs Ilm Ke Bagair Waliallah Nahi Banta Allah Jahilo Ko Wali Nahi Banata, Farmata Hai :

"إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ"

(Mirqaat)

7 Aalim Se Murad Wo Aalim Hia Jo Sirf Zaruri Aamal Par Qana'at Kare Aur Bajaye Nawafil Ke Ilm Khidmaat

Anjaam De. Aabid Se Wo Shakhs Murad Hai Jo Sirf Apne Zaruri Masail Se Waqif Ho Aur Apne Auqaat Nawafil Me Guzare. Bedeen Aur Faasiq Aalim Aur Nara Jahil Aabid Is Guftagu Se Khaarij Hai. Khayal Rahe Yeh Chand Aaftaab Se Noor Lekar Raat Me Sare Aalam Jo Jagmaga Deta Hai, Aise Hi Aalim Nabi ﷺ Se Faiz Lekar Deeni Roshani Phaila Dete Hai. Taare Khud Noor Hai Magar Chand Noor Bakhshane Wala. Aabid Apne Liye Aur Aalim Alam Ke Liye Koshish Karte Hai, Aabid Apni Kambali Bachta Hai, Aalim Tufaan Se Logo Ka Jahaz Nikaal Le Jata Hai. Lazim Hai Mut'adi Afzal.

8 Subhan Allah ! Jab Mauris Itanee Ala To Waaris Kaise Shaandar Hoge. Mirqaat Ne Farmaya Ke Ulma Mujtahideen Rasoolo Ke Waris Aur Ulma Gair Mujtahideen Nabiyon Ke, Lafz Ulma Wa Ambiyah Dono Ko Shamil Hai. Khayal Rahe Ke Ulma E Islam Huzur Ke Waris Aur Chunake Huzur Tamam Nabiyon Ke Sifaat Ke Jameh Hai Lihaja Ulma Sare Ambiyah Ke Waris Hue.

9 Khayal Rahe Ke Baz Ambiyah Taarik Ul Dunia Thay Jinhone Kuchh Jamah Na Kia Jaise Hazrat Yahya Wa Isa عليهما السلام Aur Baaz Ne Bohat Maal Rakha. Jaise Hazrat Sulemaan Wa Dawood عليهما السلام Lekin Kisi Nabi Ki Maali Mairaas Na Bati, Unka Chhordha Huwa Maal Deen Ke Liye Waqf Hota Hai Aur Taqayamat Ulma

Mishkaat (Kitabul Ilm)

Unke Waaris, Isliye Ulma Ko Warisin Ambiyah Kaha
Jata Hai.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild
1 Hadees 212 Safah 181

Hadees 16

Riwayat Hai Hazrat Abu Imama Bahli Se Farmate Hai Ke Huzur ﷺ Ki Khidmat Me Do Shakhs Ka Zikr Huwa Jin Me Se Ek Aabid Dusra Aalim Hai 1 To Huzur ﷺ Ne Farmaya Ke Aalim KI Aabid Par Fazilat Aisi Hai Jaise Meri Fazilat Tumhare Adna Par 2 Phir Farmaya Rasoolallah ﷺ Ne Ke ALLAH Aur Uske Farishtein Aur Asman Wa Zamin Wale Hata Ke Chutiya Apne Surakho Me Aur Machhliyah (Pani Me) Salat Bhejate Hai Logo Ko Ilm Deen Sikhan Wale Par 3 Use Tirmizi Ne Riwayat Kia Aur Darmi Ne Hazrat Makhul Se Mursalan Naqal Kia Aur Do Shakhso Ka Zikr Na Kia Aur Farmaya Ke Aalim Ki Abadi Par Fazilat Aisi Hai Jaise Meri Fazilat Tumhare Adna Shakhs Par Phr Ayat Tilawat Farmayi Ke ALLAH Se Sirf Ulma Hi Darte Hai Aur Hadees Aakhir Ki Bayaan Ki.

Sharah

1 Zahir Yeh Hai Ke Unse Khass Mard Murad Nahi Balke Umoomi Sawal Hai, Yani Agar Do Admiyon Me Se Ek Alim Ek Aabid Ho To Darja Kiska Zayda Hoga Alim Wa Aabid Ke Ma'ana Hum Pehle Bayan Kar Chuke.

2 Yeh Tasbiyah Bayaan Nau'aiyat Ke Liye Na Ke Bayan Miqdaar Ke Liye, Yani Jis Qism Ki Buzuragi Mujhko Tamaam Musalmano Par Hasil Hai Is Qism Ki Buzuragi Aalim Ko Aabid Par Yani Deeni Buzuragi Na Ke Mehaj Duniawi, Agar Che Un Dono Buzurago Me Karodo Haa

Farq Hai. Badhshah Ko Rihaya Par Saltnat Ki Maaldaar Ko Faqir Par Maal Ki, Jathhe Wale Ko Bekas Kas Par Quwat Ki, Hasin Ko Bad Sakal Par, Jamaal Ko Buzuragi Hasil Hai. Magar Yeh Buzuragiyah, Duniyawī Aur Faani Hai, Nabi Ko Makhluq Par Deeni Buzuragi Hasil Hai, Jo Abadul Abad Tak Qayam Hai, Aisi Hi Aalim Ko Jahil Par, Aaj Sikandar Ko Kisi Faqir Par Mulki Buzuragi Nahi, Magar Imaam Abu Hanifa Ko Tamaam Muqlideen Par Bepanah Azmat Ab Bhi Haasil Hai. Khayal Rahe Ke Huzur Anwar ﷺ Ko Nabiyon Par Aur Darja Ki Buzuragi Hai, Sahaba Par Aur Darja Ki, Aauliyah Par Aur Darja Ki, Awam Par Aur Darja Ki, Adana Kam Me Is Aakhri Darja Ki Taraf Ishara Hai. Farmate Hai :

"وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ"

Rab Farmata Hai

"مَثَلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ"

Is Ayat Me Noor E ILLAHI KI Mishaal Noor E Chiraag Se Di Gayi Halake Chirag Ke Noor Ko Is Noor Se Kya Nisbat ?

Aise Hi Yeh Bhi Tamshil Hai.

3 Malaika Se Hamlin Arsh Farishtein Aur Ahl Samawat Se Baqi Farishtein Murad Hai. ALLAH Ki Salaat Se Uski Khaas Rehmat Aur Makhluq Salat Se Khususi Dua E Rehmat Murad Hai...

Warna Aam Rehmatien Aur Aam Duayein Sare Musalmano Ke Liye Hai. Rab Ta'ala Farmata Hai :

"هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ"

Aur Farmata Hai

وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا" الخ۔"

Lihaja Yeh Hadees Na To Quraan Ke Khilaaf Hai Aur Na Is Se Yeh Lazim Aya Ke Ulma Huzur Ke Barabar Ho Jaye Kyon Ke Huzur Par Bhi Rab Ta'ala Salat Bhejta Hai Aur Ulma Par Bhi.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 213 Safah 183

Hadees 17

Aur Darmi Ne Hazrat Makul Se Naqal Kia Aur Do Shakhso Ka Zikr Na Kiya Aur Farmaya Ke Aalim Ki Aabid Par Fazilat Aisi Hai Jaise Meri Fazilat Tumhare Adna Shakhs Par Phir Ayat Tilawat Farmayi Ke ALLAH Se Sirf Ulma Hi Darate Hai Aur Hadees Aakhir Bayan Ki.

Sharah

Iski Sharah Kal Jo Post Hui Thi Usme Guzar Chuki

Mirrat Ul Manajeeh Sharah Mishkaat Ul Masabeeh
Hadees 17 Safah 183

Hadees 18

Riwayat Hai Hazrat Abu Saeedi Khudri Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Farmaya Ke Log Tumhare Tabeh Hai 1 Aur Bohat Log Aitraaf Zamin Se Tumhare Pass Deeni Fiqh Sikhane Ayege Jab Wo Aaye To Unhe Bhalayi Ki Wasiyat Karo 2

(Tirmizi)

Sharah

1 Isme Khitab Sahaba Khususan Unke Ulma Se Hai, Yani Taqayamat Musalmaan Tumhare Ikhlaaq, Afhaal Ki Pairawi Karege Kyonke Tumne Bila Wasta Mujhse Faiz Liya Hai, Shariat Mere Aqwal Hai, Tariqat Mere Afhaal, Haqiqat Mere Ahwal, Tumane Yeh Sab Apni Aankho Se Dekhe Aur Kaano Se Sune. Khayal Rahe Ke Lafz Tabai Is Hadees Se Liya Gaya Yani Sahaba Ke Kamil Mutbaeen

(Mirqaat)

2 Yani Bade Bade Kaamil Log Tumhari Sagirdi Karne Madinah Ki Taraf Khiche Hue Aayege To Tum Unhe Betamil Sikhana, Amal Ki Ragbat Dena Ya Main Tumko Unki Khidmat Ki Wasiyat Karta Hun Use Qabul Karo Pehle Ma'ana Ash'ah Ne Aur Dusre Manah Mirqaat Ne Liye. Malum Huwa Ke Deeni Talba Ki Khidmatein Karna Bohat Zaruri Hai Kyonke Wo Huzur Ke

Mishkaat (Kitabul Ilm)

Mehmaan Hai Isliye Aksar Ulma Apne Shagirdo Ki Bohat Khidmat Karte Aur Karate Thay.

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Hadees 215 Safah

Hadees 19

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Ilmi Baat Aalim Ki Apni Ghumshuda Chiz Hai Jahan Paaye Wahi Uska Haqdaar Hai 1

Ise Tirmizi Wa Ibn Majah Ne Riwayat Kia Aur Tirmizi Ne Farmaya Yeh Hadees Garib Hai Aur Ibrahim Ibn Fazal Rawi Hadees Me Zaif Mana Jata Hai.

Sharah

Samajdaar Aadmi Jis Se Acchi Baat Sune Us Se Hi Le Le, Yeh Na Dekhe Ke Kon Kah Raha Hai Balke Dekhe Kya Kah Raha Hai Jaise Ke Apni Ghumi Hui Chiz Jisek Pass Se Mile Le Li Jati Hai, Yeh Nahi Dekha Jata Ke Wo Kon Hai Aur Kaisa Hai. Khayal Rahe Ke Yaha Kalma E Hikmat Se Murad Islami Aur Fiqahi Masla Hai. Yani Agar Deen Ki Baat Fasiq Admi Kah Raha Hai Qabul Karlo Lihaja Yeh Hadees Uske Khilaaf Nahi Ke Nabi ﷺ Ne Hazrat Umar E Farooq Ko Taurait Padane Se Mana Farma Dia Kyo Ke Taurait Ke Mansukh Ahkaam Ab Kalma E Hikmat Thay Hi Nahi. Isi Tarah Ab Musalmano Ko Kufaar Ki Tasnifaat Dekhne Ki Ijizat Nahi Unke Pass Kalma E Hikmat Hi Nahi.

Hadees 20

Riwayat Hai Hazrat Ibn Abbas Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ek Faqih Shaitan Par Hazaar Aabido Se Zayda Bhari Hai.

(Tirmizi Aur Ibn Majah)

Sharah

Hadees Shaitaan Se Bachne Ka Bada Jariyah Hai. Khayal Rahe Ke Yaha Aalim Se Wo Aalim Murad Hai Jispar ALLAH Ka Fazal Ho Isliye Faqih Farmaya Gaya Aalim Na Farmaya Gaya Yani Deen Ki Sahi Samaj Rakhne Wala.

Mirrat Ul Manajeeh Sharha Mishkaat Ul Masabeeh Jild 1 Hadees 216,217 Safah 184,185

Hadees 21

Riwayat Hai Hazrat Anas Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ilm Ki Talash Har Musalmaan Par Farz Hai 1 Aur Na Ahl Par Ilm Paish Karne Wala Aisa Hai Jaise Suwaro Ko Moti Jaweraat Aur Sone Ke Haar Pehnane Wala 2 Ise Ibn Majah Ne Riwayat Kia Aur Behqi Ne Shoaib Ul Imaan Me Muslim Tak Naqal Farmaya Aur Farmaya Ke Is Hadees Ka Matan Mash'hur Hai Iski Isnad Me Zaif Hai Aur Bohat Tariqa Se Riwayat Kia Gaya Jo Sab Zaif Hai 3

Sharah

1 Musnad Imaam Abu Hanifa Me "وَمُسْلِمَةٍ" Hai Yani Har Musalmaan Mard Wa Aurat Par Ilm Sikhna Farz Hai, Ilm Se Baqdr E Sharai Masail Murad Hai. Lihaja Roze Namaz Ke Masail Zaruriya Sikhna Har Musalmaan Par Farz, Haiz Wa Nifaas Ke Zaruri Masail Sikhna Har Aurat Par, Tijarat Ke Masail Sikhna Har Tajir Par, Hajj Ke Masail Sikhna Hajj Ko Jane Wale Par Ain Farz Hai. Lekin Deen Ka Pura Aalim Banana Farz E Kifaya Ke Agar Shehar Me Ek Ne Ada Kar Dia To Sab Bari Ho Gaye. Sufiyah Farmate Ahi Ke Apne Nafs Ke Aafat Shaitaani Asharat Wagera Ka Janana Bhi Har Musalmaan Ko Zaruri Hai Taake Un Se Bach Sake.

2 Yaha Ilm Se Muraad Daqiq Wa Baris Masail Aur Gehre Ilmi Nikaat Hai Jinhe Awam Na Samj Sake Yani Wo Aalim Jo Awam Ke Samane Gair Zaruri Aur Barik

Mishkaat (Kitabul Ilm)

Paichida Masail Ya Qaabil Sharha Ayat Wa Ahadees
Paish Kare Wo Aisa Hi Bewakoof Hai Jaise Motiyo Ka
Har Suwaro Ko Pehanane Wala Ke Jumla Aisi Chizein
Sun Kar Inkaar Kar Bethhate Hai. Isiliye Syedna Ali
Murtaza Farmate Hai Ke Logo Se Unki Aqal Ke Layaq
Kalaam Karo Warna Wo ALLAH Au Rasool Ko Jhutla
Dege Aur Uska Wabaal Tum Par Hoga.

3 Yani Yeh Hadees Bohat Si Zaif Isnado Se Marwi Hai
Lihaja Qawi Hai Kyonke Kashrat Isnad Zaif Ko Hasan
Bana Deti Hai
(Mirqaat Wagera)

Miraat Ul Manajeeh Sharah Mishkaat U Masabeeh Jild
1 Safah 185

Hadees 22

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Do Khaslatein Munafiq Me Jamah Nahi Hoti Acche Ikhlaaq Aur Na Deeni Fiqah (Tirmizi)

Sharah

1 Zahir Yeh Hai Ke Munafiq Se Muraad Aitqaadi Hai Na Ke Amali, Yani Dil Ka Kafir Zubaan Ka Momin Aur Khush Khalaqi Se Muraad Ikhlaaq E Muhammadi Aur Deeni Fiqah Se Deen Ki Sachhi Samaj Hai. Matlab Yeh Hai Ke Nifaaq Ke Sath Na Deeni Ikhlaaq Jamah Ho Na Deeni Ilm, Munafiq Islami Ikhlaaq Se Bhi Mehrum Aur Deen Se Bhi, Kyon Ke Yeh Noor Hai Zulmat Ke Sath Kaise Jamah Ho Jaye Rab Ta'ala Farmata Hai :

"لَا يَسُئُهُ إِلَّا الْمُطَهَّرُونَ"

Dil Ke Gande Quraan Ko Chhu Bhi Nahi Sakte Unka Yeh Haal Hai.

Kitabein Padi Deendari Na Aayi, Bukhaa Aa Gaya Par Bukhari Na Aayi.

Imaam Shafai Farmate Hai

"وَإِنَّ النُّورَ لَا يُعْطَى لِعَاصٍ فَإِنَّ الْعِلْمَ نُورٌ مِّنْ إِلَهِ"

Ilm Wa Ikhlaaq Baqadr E Taqwa Milte Hai. Gande Ghar Me Badhshah Nahi Aata Aur Gande Dil Me Huzur Ke Ikhlaaq Aur Huzur Ka Ilm Nahi Samate.

Hadees 23

Riwayat Hai Hazrat Anas Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Talash E Ilm Me Nikla Wapsi Tak ALLAH Ki Rah Me Hai. 1

Sharah

Yani Jo Koi Masla Puchane Ke Liye Apne Ghar Se, Ya Ilm Ki Justju Me Apne Watan Se Ulma Ke Pass Gaya Wo Bhi Mujahid Fi Sabiillah Hai, Gazi Ki Tarah Ghar Lautane Tak Uska Sara Waqt Aur Har Waqt Aur Har Harkat Ibadat Hogi, Ghar Aa Jane Ke Bad Yeh Sawaab Khatam HO Jayega, Phir Amal Aur Tablig Karne Ka Sawaab Shuru Hoga. Lihaja Yeh Hadees Ke Khilaaf Nahi Ke Ilm Sadqa E Jariya Hai Jiska Sawaab Bad E Maut Bhi Milta Rahta Hai.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 220 Safah 186

Hadees 24

Riwayat Hai Hazrat **سخبره از دی** Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Jisne Talaash Ilm Ki To Yeh Talaash Uske Guzishta Gunaho Ka Kafaara Hogi 2 Ise Tirmizi Wa Darmi Ne Riwayat Kia Aur Tirmizi Ne Farmaya Ke Yeh Hadees Zaif Ul Isnad Hai Abu Dawood Rawi Ko Zaif Kaha Gaya 3

Sharah

1 Sahi Yeh Hai Ke Aap Sahabi Hai, Kunniyat Abu Abdullah Hai Azd Ibn Gaus Ki Aaulad Se Hai, Aapse Ek Yahi Hadees Manqul Hai.

2 Taalib E Ilm Se Sagira Gunah Mauf Ho Jate Hai, Jaise Wuzu, Namaz Wagera Ibadat Se. Lihaja Iska Matlab Yeh Nahi Hai Ke Talib E Ilm Jo Gunah Chahe Kare , Ya Matlab Yeh Hai Ke ALLAH Ta'ala Niyat E Khair Se Ilm Talab Karne Walo Ko Gunaho Se Bachane Aur Guzishta Gunaho Ka Kafara Ada Karne Ki Taufiq Deta Hai.

3 Yeh Abu Dawood Aur Hai Sulemaan Ibn Ash'at Sajastani Nahi Jinki Mashoor Kitab Abu Dawood Sharif Hai Unka Naam Naqih Ibn Haaris Hai, Kufa Ke Rahne Wale Hai, Humdan Ke Qazi Thay Aur Nabina Thay, Hadees Me Zaif Mane Jate Hai.

Hadees 25

Riwayat Hazrat Abu Saeed Khudri Se Farmate Hai
Farmaya Rasoolallah ﷺ Ne Momin Khair Ke Sunane Se
Kabhi Sair Na Hoga Taa Aank Iski Inteha Jannat Ho Jaye
1

(Tirmizi)

Sharah

1 Yani Ilm E Deen Ki Hirs Imaan Ki Alamat Hai Jitna
Imaan Qawi Utani Hi Hirs Jayda Bade Bade Ulma Ilm
Par Qana'at Nahi Karte. Sufiyah Farmate Hai : Yani
Gahwara Se Qabar Tak Ilm Sikho. Is Hadees Me Ilm Ke
Haris Ko Jannat Ki Basharat Hai. In Sha ALLAH Ilm E
Deen Ka Mutlashi Marte Hi Jannati Hai. Ulma Farmate
Hai Ke Kisi Ko Apne Khatma Ki Khabar Nahi Siwa E
Aalim E Deen Ke Unke Liye Huzur Ne Wada Farma
Liya Jiski Bhalayi Chahta Hai Use Ilm E Deen Deta Hai
Mirrat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Hadees 222 Safah 186

Hadees 26

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai
Farmaya Rasoolallah ﷺ Ne Ke Jis Se Ilmi Baat Puchhi
Gayi Jise Wo Janta Hai Phir Use Chhupaye To Qayamat
Ke Din Use Aag Ki Lagaam Di Jayegi 1

(Ahmad, Abu Dawood, Tirmizi, Ibn Majah An Anas)

Hadees 27

Riwayat Ibn Majah An Anas

Sharah

1 Yani Agar Kisi Se Deeni Zaruri Masla Puchha Jaye Aur Wo Bila Wajah Na Bataye To Qayamat Me Wo Janwaro Se Badtar Hoga Ke Janwar Ke Muh Me Chamde Ki Lagaam Hoti Hai Aur Uskemuh Me Aag Ki Lagaam Hogi. Khayal Rahe Ke Yaha Ilm Se Murad Haram, Halal, Faraiz Wajeebat Wagera Tablig Masail Hai Jinka Chhupana Jurm Hai. Alim Par Sharai Masla Batana Zaruri Hai Na Ke Likhna Lihaja Mufti Fatawa Likhne Ki Ujrat Le Sakta Hai.

Khusus Wo Fatawa Jinpar Muqadame Chalte Hai Aur Mufti Ko Kachhari Me Haziri Deni Padti Hai. Rab Farmata Hai :

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 223, 224 Safah 187

Hadees 28

Riwayat Hai Hazrat Ka'ab Ibn Malik Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Isliye Ilm Talab Kare Take Ulma Ka Muqabala Kare Ya Johla Se Jagade Ya Logo Ki Tawajah Apni Taraf Kare To Use ALLAH Aag Me Dakhil Karega 2

(Tirmizi,)

Hadees 29

Ibn Majah An Ibn Umar

Sharah

1 Aap Ansari Hai, Khuzrjee Hai, Aqba Saniya Ki Bait Me Sharik Thay, Islam Ke Namwar Shohra Me Se Hai, Aap Gazaw Tabook Me Pichhe Rah Gaye Thay Ispar Aapka Boycott Kia Gaya, Phir Kuchh Arsa Bad Aapki Aur Aapke Do Sathiyo Hilaal Ibn Umaiyah Aur Ibn Rabbiah Ki Tauba Qabul Hui. Rab Farmata Hai :

"وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا"

Aap Aakhir Me Nabina Ho Gaye Thay. 77 Sal Umar Hui Hizri 50 Me Wafaat Payi.

2 Yani Jo Deeni Ilm Deen Ke Liye Na Sikhe Balke Izzat Ya Maal Hasil Karne Ya Deen Me Fasaad Phialane Ke Liye Sikhein To Awal Darja Ka Jahannumi Hai. Is Se Wo Log Ibarat Pakade Jo Quran Ka Tarjumah Dekh Kar Aur Char Hadeesein Pad Kar Aima E Mujtaheedin Aur Ulma E Deen Ke Muh Aane Ki Koshish Karte Hai, ALLAH Ta'ala Niyat Khair Ata Farmaye. Khayal Rahe Ke Ulma Ka Munazara Aur Hai Muqabala Kuch Aur, Munazara Me Tahqeeq Haq Maqsud Hoti Hai, Muqabala Me Apni Badai Ka Izhar, Bawaqt E Zarurat Munazara Acha Hai Muqabala Bura, Yaha Muqabala Ke Burai Mazkur Hai. Munazare Aima Mujtahideen Balke Sahaba E Kiram Me Bhi Hue.

Hadees 30

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Jo Koi Wo Ilm Sikhe Jis Se ALLAH Ki Raza Dhundi Jati Hai Sirf Isliye Ke Us Duniawi Samaan Hasil Karey 1 Wo Qayamat Ke Din Jannat Ki Khushboo Na Payega 2
(Ahmad, Abu Dawood, Ibn Majah)

Sharah

1 Yah Hadees Guzishta Ahadees Ki Sharah Hai Jisme Farmaya Gaya Ke Ilm E Deen Raza E ILLAHI Ke Liye Hasil Karo Use Sirf Dunia Hasil Karne Ka Zariyah Na Banao. Dunia Ke Samaan Se Rupiya Paisa Bhi Muraad Hai Aur Duniawi Izzat Wa Jah Bhi. Mirqaat Ne Farmaya Ke Ilm E Deen Ke Zariyeh Dunia Hasil Karne Ki Do Suratein Hai : Ek Yeh Ke Dunia Asal Maqsood Ho Aur Ilm E Deen Mehaz Uska Waseela Yeh Sakht Bura Hai Wahi Yaha Muraad Hai.

Dusra Yeh Ke Ilm E Deen Se Deen Hi Maqsood Hon Magar Taba'an Dunia Bhi Hasil Ki Jaye Take Faragat Se Khidmat E Deen Ho Sake Yeh Mamnuh Nahi, Kyonke Ab Deen Maqsood Hai Aur Dunia Uska Waseela. Faqir Aalim Ka Waiz Dilo Me Mausar Nahi Hota. Hazraat Khulfa E Rashdeen Ne Khilafat Par Tankhawa Li. Jihaad Ka Bhi Yah Hukm Hai Agar Faqat Ganimat Ke Liye Karta Hai To Bura Aur Agar Tablig E Deen Ke Liye Hai

Mishkaat (Kitabul Ilm)

Aur Ganimat Wa Mulk Uska Waseela Hai To Achha Hai.

2 Yani Awalan Agar Che Riyakari Ki Saza Bhugat Kar Ya Huzur Ki Shafa'at Ke Jariye Maufi Ho Jayegi.

Mirrat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 227 Safah 188

Hadees 31

Riwayat Hai Hazrat Ibn Masood Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Allah Us Bande Ko Hara Bhara Rakhein Jo Mera Kalam Sune Use Yad Rakhe Khayal Rakhe Aur Pohcha De 1 Kyonke Boht Se Fiqah Uthhane Wale Khud Gair Faqiha Hai Aur Boht Log Apne Se Bade Faqih Tak Fiqh Uthhate 2 Musalmano Ka Dil Tin Chizo Par Khayanat Nahi Karta 3 Allah Ke Liye Amal Khalis Karna 4 Musalmano Ki Khair Khawaihi Aur Unki Jamaat Ko Lazim Pakdna 5 Kyonke Unki Dua Masia Ko Shamil Hai 6 Ise Shafai Aur Behqi Ne Mudkhal Me Riwayat Kia.

Sharah

1 Yeh Hadees Taqayamat Mohdeesin Ko Shamil Hai, Yani Allah Ta'ala Haafiz Aur Mublig E Hadees Ko Dunia Me Phala Phula Rakhein Aur Aakhirat Me Uska Chehra Tar O Taza Rakhe Aur Us Zamr Me Dakhil Karey

"وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاصِرَةٌ"

Huzur Ki Yeh Dua Qabul Hai Khudaam Hadees Bafazle Ta'ala Deen Wa Dunia Me Shaad Wa Abad Hai Jaisa Ke Tajurba Raha Hai. Hadees Ka Zikr Karna Hifz Hai Aur Yad Rakhna Bhul Na Jana Dua, Baz Mohdeesin Quran Ki Tarah Hadees Bhi Yad Karte Hai.

2 Is Hadees Me Sarahatan Farmaya Gaya Hai Ke Mohdeesh Barah E Rast Hadees Par Amal Na Kare

Warna Dhoka Khayega Balke Mujtaheedin Par Paish Kare Uski Taqleed Karke Uske Bataye Hue Matalib Par Amal Karey. Faqih Ruhani Tabib Hai Aur Mohdeesh Ruhan Attar (Pansari) Attar Apni Dukaan Ki Dawye Hakim Se Puchh Kar Hi Istemaal Karta Hai Isliye Qariban Sare Mohdeesin Muqlid Hai. Isi Hadees Par Aamil Hai Isi Se Un Logo Ko Ibrat Pakadani Chaiye Jo Chanda Resho Ke Tarazim Pad Kar Taqleed Se Muh Phair Lete Hai. Quran Wa Hadees Ke Samander Me Khud Chalang Na Lagao Kisi Imaam Ke Jahaz Me Bethh Kar Paar Karo. Fiqh Se Murad Wo Hadees Hai Jis Se Sharai Ahkam Mustabat Ho Sake. Sarkar Ka Maqsad Sirf Yeh Hai Ke Bohat Dafa Aisa Hoga Ke Meri Hadees Yad Karne Wale Masail Istanbaat Na Kar Sakege Aur Jinhe Hadees Pohchegi Unme Istanbaat Ki Qudrat Na Hogi, Lihaja Mohdeesh Hadees Ko Qaid Na Karey Balke Fuqah Tak Pohchaye. Khayal Rahe Ke Hadees Ka Mabda Huzur Ki Zaat Aqdas Hai Aur Muntbi Faqih Par Pohch Kar Hi Khatam Hota Hai.

3 Is Jumla Ki Do Tafseerein Hai. Ek Yeh Ke **عَلَيْ** Ba'mani (ب) Hai Yani Jis Dil Me In Tin Amalo Me Se Koi Amal Aa Jaye To Us Dil Me Khayanat Kina, Hasad Nahi Rahta. Dusra Yeh Ke Ala Apne Ma'ana Me Musalman Ki Pehchan Yeh Hai Ke In Tin Kamo Me Kotahi Nahi Karta. Pehle Ma'ani Jayda Qawi Hai Yeh Tin Chizein Dili Bimariyon Ki Dawaye Hai.

4 Ke Naik Aamal Na Dunia Hasil Karne Ke Liye Kare Na Jannat Paane Aur Dozakh E Bachane Ke Liye, Mehaj Rab Ki Raza Ke Liye Kare, Jab Rab Razi Ho Jayega Sab Kuch Hasil Hoga.

5 Is Tarah Baqadr Taaqat Musalmano Ki Madad Kare Jo Apne Liye Pasand Na Kare Uke Liye Bhi Pasand Na Kare. Aqaid Aur Naik Aamal Me Unke Sath Rahe, Khalwat Par Jalwat Ko Tarjih De, Isliye Islam Ne Jumaah Wa Eidein Wagera Me Jamaat Farz Ki.

6 Yani Jamaat Muslimin Ko Dua Logo Ko Gumrahi ,Shaian Ke Fareb Se Mehfuz Rakhti Hai, Jamaat Se Alag Rahne Wala Unke Dua Se Mehrum Hai. Malum Huwa Ke Musalmano Ki Dua Hifazati Qilah Hai.

Mirrat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 228 Safah 188

Hadees 32

Ahmad, Tirmizi, Abu Dawood, Ibn Majah, Aur Darmi Ne Zaid Ibn Sabit Se Riwayat Kia Magar Tirmizi Aur Abu Dawood Ne Ka "ثَلَاثٌ لَا يَغُلُّ" الخ Zikr Na Kia.

Hadees 33

Riwayat Hai Hazrat Ibn Masood Se Farmate Hai. Maine Rasoolallah ﷺ Ko Farmate Suna Ke Allah Use Hara Bhara Rakhe Jo Hum Se Kuch Sune 1 Phir Jaisa Sune Waisa Hi Pohchaye 2 Kyon Ke Bohat Se Pohchaye Hue Sunane Wale Se Zayda Samjdar Hote Hai Ise Tirmizi Ibn Majah Ne Riwayat Kia

Hadees 34

Aur Darmi Ne Abu Darda Se

Sharah

1 Yani Mujh Se Ya Mere Sahaba Se Mera Ya Unka Koi Qaul Ya Amal Sune. Lihaja Hadees Char Qism Ki Hui Huzur Ka Qaul Aur Fayl, Sahaba Ka Qayl Aur Fayl. Isiliye مَنَاجِعُ اور شَيْئًا نَكَرَهُ Irshad Huwa.

2 Is Tarah Ke Mazmun Na Badle Ya Hadees Ke Alfaaz Me Farq Na Paida Ho. Khayal Rahe Ke Ibn Umar, Malik Bin Anas, Ibn Seerin Wagerahum Ke Nazdik Hadees Ki Riwayat بالمعنى Haram Hai, Kyon Ke Basa Auqaat Lafz Ke Badalne Se Ma'ani Badal Jate Hai Aur Rawi Ko

Khabar Nahi Hoti Aur Imaam Hasan, Shaibi, Nakhaee Wa Mujahid Wagera Hum Ke Nazdik Riwayat بِالْمَعْنَى Jaiz Ke Rawi Hadees Ke Alfaaz Is Tarah Badal De Ke Ma'ani Na Badale. Pehle Qaul Me Aitiyat Hai Dusre Me Gunjaish, Behtar Yahi Hai Ke Alfaaz Bhi Na Badale. Dekhe Hazrat Wayl Ibn Hajjar Ne Namaz Ki Aamin Ke Bare Me Farmaya : "مَدَّ بِهَا صَوْتَهُ" Baaz Rawiyon Ne Ise رَفَعَ "بِهَا صَوْتَهُ" Se Riwayat Kia. Wo Samje Ke Dono Ke Ma'ana Ek Hi Hai Magar Bad Walo Ko Dhoka ;Aga Ke Shayad Is Ke Ma'ani Hai Buland Awaz Se Aamin Kahi, Halake Iska Tarmujah Tha Ke Aamin Khinch Kar Alifz Ke Mad Ke Sath Kahi, Riwayat بِالْمَعْنَى Me Yeh Khatare Hai Islie Farmaya Ke Jaisi Sune Waisi Pohchaye.

Mirrath Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 230,231 Safah 189

Hadees 35

Riwayat Hai Hazrat Ibn Abbas Radiallahu Ta'ala Anho Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Meri Hadees Riwayat Karne Se Bacho Siwa Unke Jinko Tum Jaante Ho 1 Kyonke Jo Amdan Mujh Par Jhooth Bandhe Wo Apna Thhikana Aa Ka Banale 2 Ise Tirmizi Ne Riwayat Kia.

Sharah

1 Yaqin Se Ya Gumaan Galib Se Ke Wo Meri Hadees Hai, Lihaja Hadees Mutwatir Aur Mashoor Bedhak Riwayat Karo Aur Hadees Zaeef Ka Zauf Bayan Karke Hadees Mauzu Ko Hath Mat Lagao. Haan Logo Ko Bachane Ke Liye Yeh Bata Sakte Ho Ke Yeh Hadees Gardhi Hui Hai Is Bina Par Baz Mohdeesin Ne Hatal Imkaan Hadees Zaeef Ki Riwayat Hi Na Ki, Jaise Imaam Bukhari Wa Muslim Aur Baaz Ne Riwayat To Ki Magar Bayan Zaif Lazim Kar Liya Jaise Imaam Tirmizi. Garz Ke Hadees Me Badi Ahtiyaat Chaiye. Mirqaat Ne Farmaya Ke Tharir Par Aitmaad Karke Riwayat Hadees Jaiz Hai.

2 Agar Che Har Ek Par Jhoot Bandhna Bohtaan Aur Gunah Hia, Magar Huzur Anwar ﷺ Par Jhooth Bandhna Gunah Hai Ke Is Se Deen Bigadta Hai. مُتَعَمِّدًا Ki Qaid Se Malum Huwa Ke Khata Par Ahi Agar Kisi Hadees Ke Mauzu Hone Ki Khabar Na Hui Aur Riwayat Kardi To Mujrim Nahi.

Hadees 36

Aur Ibn Majah Ne Hazrat Ibn Masood Aur Jabir Se Naqal Farmaya Aur "اتقوا الحديث" Alkh Ka Zikr Na Kia.

Iski Sharah Hadees No 35 Me Guzar Chuki

Hadees 37

Riwayat Hai Unhi Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Quraan Me Apni Raaye Se Kuch Kahe Wo Apna Thhikana Aag Se Banaye 1 Aur Ek Riwayat Me Hai Ke Jo Quraan Me Bagair Ilm Kuch Kahe Wo Apna Thhikana Aag Se Banaye 2 (Tirmizi)

Sharah

Yani Quraan Ki Tafseer Bil Raaye Karne Wala Jahannumi Hai. Khayal Rahe Ke Quraan Ki Baz Chizein Naqal Par Mauquf Hai, Jaise Shaan E Nuzul , Nasikh, Mansukh, Tajwid Ke Qawaid Raye Se Baayn Karna Haram Hai, Wahi Yaah Murad Hai. Aur Baaz Chizein Sharai Aqal Se Bhi Malum Ho Sakti Hai Jaise Ayat Ke Ilmi Nikaat Achi Aur Sahi Tawilein , Paida Hone Wale Aitraaz Ke Jawabaat Wagera Unme Naqal Lazim Nahi. Garz Ke Quraa N Ki Tafseer Bil Rahe Haram Aur Tawil Bil Raaye Ulma E Deen Ke Liye Bais Sawaab, Ya Uski Tahqeeq Humare Kitab Ja Al Haq Aur Mirqaat Me Is Muqaam Par Dekho Rab Ta'al Farmata Hai.

"أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ"

Malum Huwa Ke Quran Me Tadbir Wa Tafqir Ka Hukm Hai.

2 Is Me Isharatan Farmaya Ke Ulma Ko Qurani Tawilaat Ki Ijazat Hai Johla Ko Yeh Bhi Haram. Is Se Wo Log Ibrat Pakde Jo Faqat Tarjumah Quraan Se Galat Masle Mustbat Karke Logo Ko Gumrah Karte Hai. Hadees Wa Quraan Ke Faqat Tarjume Bagair Fiqah Ki Roshni Ke Awam Ke Liye Zahr Qatil Hai.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 234 Safah 190

Hadees 38

Riwayat Hai Hazrat Jundab Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Quraan Me Apni Raaye Se Kahe Phir Thik Bhi Kah De Tab Bhi Khata Kar Gaya 2

Sharah

1 Aapka Naam Jundab Ibne Abdullah Ibn Sufiyan Alfa Bajili Hai. Alaf Qabila Bujal Ka Ek Batan Hai, Mashhur Sahabi Hai. Abdullah Ibn Zubair Ki Wafaat Ke Char Saal Bad Wafaat Hui.

2 Yani Agar Aalim Quraan Ki Raye Se Tafseer Kare, Ya Jahil Raye Se Tawil Kare Aur Itafaqan Wo Tafseer Wa Tawil Durusat Ho Tab Bhi Gunahgaar Hoge, Kyon Ke Unhone Najaiz Kam Kia Aur Mumkin Hai Ke Ainda Is Par Diler Hokaar Galti Bhi Kar Jaye. Ulma Farmate Hai Ke Tafseer Quraan Ke Liye Aalim Ko 15 Ilmo Me Puri Maharat Chaiye Tab Wo Quraan Ko Hath Lagaye, Aisa Aalim Agar Tawil Quraan Me Galti Bhi Akre Tab Bhi Sawab Payega, Mujtahid Ki Khata Par Ek Sawab Hai Aur Sehat Par Do, Jaisa Ke Aainda Ahadees Me Ayega. Tafseer Wa Tawil Ka Farq Uper Guzar Chuka Hai. Tafseer Me Yaqin Hota Hai Jo Naqal Par Mauquf Hai, Tawil Me Jan E Galib. Khayal Rahe Ke Quraan Ki Wo Tawil Jo Naqal Ke Khilaaf Ho Haram Hai.

Mirrath Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 235

Hadees 39

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai
Farmaya Rasoolallah ﷺ Ne Quran Me Jagdana Kufr Hai
1

(Ahmad, Abu Dawood)

Sharah

1 Yani Ayat Quraniyah Ke Ma'ani Me Aisa Jagda Karna Jis Se Log Shak Me Mubtla Ho Jae Qariban Kufar Hai, Kyonke Logo Ke Kufr Ka Jariya Hai Ya Mutshabihat Ki Taawilo Me Jagadna Kufraan E Naimat Hai, Ya Qurani Ayat Aur Ayat Ki Mutwatir Qiraato Me Yeh Jagda Karna Ke Yeh Kalaam E ILLAHI Hai Ya Nahi Kufr Hai. Ya Quraan Ko Apni Raaye Ke Mutabiq Banane Me Jagadna Ke Har Ek Apni Raye Aur Ijaad Karda Mazhab Ke Mutabiq Iska Tarjumah Ya Tafseer Kare Yeh Kufr Hai. Behar Haal Hadees Bilkul Wajeh Hai Aur Use Mufsin Aur Mujtahideen Ke Ikhltaaf Se Koi Taluq Nahi Wo Jagda Nahi Balke Tahqeeq Hai.

Miraat Ul Manajeeh Sharah Mishkaat Jild 1 Hadees 237
Safah 192

Hadees 40

Riwayat Hai Hazrat Amar Ibn Shoaib Se Wo Apne Walid Se Wo Apne Dada Se 1 Farmate Hai Ke Nabi ﷺ Ne Ek Jamaat Ko Quraan Me Jagda Karte Suna 2 To Farmaya Ke Is Harkat Se Tum Se Pehle Log Halaak Ho Gaye Ke Unhone Baz Kitaab Ko Baz Se Takraya 3 Kitabullah To Isliye Ke Baz Baz Ki Tasdiq Kare Lihaja Tum Baz Ko Baz Se Juthlao Nahi 4 Jis Qadr Kitaab Jano Kaho Jo Na Jano Use Aalim Se Supard Karo 5 (Ahmad, Ibn Majah)

Sharah

1 Pehle Bayan Kia Ja Chuka Hai Ke Aapna Naam Amr Ibn Shoaib Ibn Muhamad Ibn Abdullah Ibn Amar Ibn Aash Hai. Abdullah Ibn Amr Ibn Aas Sahabi Hai Aur Unke Bete Muhammad Tabae, Agar Jadde Ki Zamin Amar Ki Taraf Laute To Yeh Hadees Mursal Hai Kyon Ke Amar Ke Dada Tabae Hai, Aur Agar Shoaib Ki Taraf Laute To Yeh Hadees Mutsil Hai, Kyon Ke Shoaib Ke Dada Amar Ibn Aas Sahabi Hai Garz Ke KE مُدَّلس Hai (Az Mirqat)

2 Is Tarah Ke Ek Shakhs Apna Qaul Ek Aayat Se Sabit Kar Raha Hai Aur Dusra Uske Khilaaf, Dusri Ayat Se Jis Se Sunane Wale Ko Shuba Paida Ho, Ke Quraani Ayatein Yaksa Nahi Unme Sakht Ta'aruz Wa Ikhtlaaf Hai, Jiase Ek Kahe Ke Khair Wa Shar ALLAH Ki Taraf

Se Hai Rab Farmata Hai : "قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ" Air Dusra Kahe Ke Nahi Khair Rab Ki Taraf Se Hai Shar Humari Taraf Se Rab Farmata Hai :

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ

"فَمِنَ نَفْسِكَ"

Yeh Hai Quran Me Jagda Jo Haram Balke Kabhi Kufr Hai.

3 Yani Ta'aruz Dikhaya Yeh Isai Wa Yahudi Wagera Thay Jo Taurait Wa Injil Ki Ayato Me Mutabiqat Na Kar Sake Bohat Se Firqe Bana Bethhe Aur Har Firqa Un Kitabo Ki Baz Ayat Se Dalil Pakadne Laga, ALLAH Mehfooz Rakhein.

4 Kitabullah Se Murad Quran Sharif Hai Ya Dusri Asmani Kutub Pehle Ma'ani Zayda Zahir Hai Yani Qurani Ayat Me Mukhalif Nahi Balke Yaksa Hai, Agar Taruz Malum Ho To Humari Samj Ka Qasur Hai Ya Tarikh Se Bekhabar Hai Nasukh Mansub Ko Nahi Pehchante Ya Hum Ayato Ke Ma'ani Ko Sahi Na Samje.

5 Subhan ALLAH ! Kya Nafis Talim Hai Ke Jahil Quran Ki Tafseer Ko Hath Na Lagaye Jab Beilm Mariz Ka Ilaj Nahi Karta, Engine Ki Macine Ko Hath Nahi Lagata Balke Natajurba Kar Hajaam Sar Nahi Mudata, To Har Bekhabar Tafseer Quraan Ko Kyon Hath Lagaye.

Latifa : Kisi Ne Ek Aalim Se Kaha Ke Qayamat Ka Din Kitna Bada Hai Quraan Use Ek Hazar Saal Bhi Kahta

Hai Aur 50 Hazaar Saal Ka Bhi, Hadees Ne To Gazab Hi Kar Dia Wo Farmati Hai Ke Char Raqat Namaz Padne Ke Baqadr Hoga Na Quraan Ka Aitbaar Na Hadees Ka Alayazbillah ! Aalim Ne Farmaya Ke Quran Wa Hadees Sahi Hai Teri Samaj Galat Wo Din Ek Hazar Baras Ka Hai Lekin Kufaar Ko Taklif Ki Wajh Se 50 Hazar Sal Ka Aur Momin Ko Rahat Ki Wajh Se 10 Minute Ka Mehsus Hoga Jaise Ek Hi Raat Bimar Ko Lambi Tandurast Ko Chhoti Aur Jo Mehboob Ke Pass Guzare Use Minuto Ki Mehsus Hoti Hai.

Miraat Ul Manajeeh Sharah Mishkaat Jild 1 Hadees 238
Safah 193

Hadees 41

Riwayat Hai Hazrat Ibn Masood Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Quraan 7 Tariqo Par Utara 1 Unme Se Har Ayat Ka Zahir Bhi Hai Batin Bhi 2 Aur Har Zahir Wa Batin Ki Ek Had Hai Jaha Se Itlah Hai 3

(Sharah Sunnah)

Sharah

1 Tariqo Se Murad Ya To Arbi Lugatein Hai, Chunake Arab Me 7 Qabile Fasahat Wa Balagat Me Mash'hur Thay, Quresh, Saqif, Tay, Hawazzanm Muzil, Yamani, Tamim Aur Unki Zubano Ka Apas Me Kuch Ikhtlaaf Tha Jaise Delhi Aur Lacknow Walo Ki Urdu Me Qadre Farq Hai. Nazul Quran Quresh Ki Zubaan Me Huwa Jo Dusre Qabilo Par Bhari Thi. Isliye Unko Ijazat Di Gayi Ke Apni Apni Zubano Me Tilawat Karey. Zamana Nabwi Me Aam Tilawat Qureshi Zuban Me Hoti Thi. Magar Baz Log Dusri Qirraton Me Bhi Tilawat Karte Thay. Huzur Ke Parda Farmane Ke Bad Yeh Ikhtlaaf Fasaad Ka Bais Banane Lage, Ahad E Usmani Me Jab Quraan Pak Ko Kitabi Shakal Me Jamah Kia Gaya To Lugat Quresh Ko Malhuj Rakha Gaya Jis Me Quran Ka Nuzul Huwa Tha Baqi Qirraton Khatam Kar Di Gayi Take Musalmano Me Yahud Wa Nasara Ka Sa Ikhtlaaf Na Ho Is Me Quran Ki Tabdili Na Thi Balke Fitna Ka

Difah Karna Tha Jaise "فَلَا تَقُلْ لَهُمَا أُفٍّ" Me Lafz اف Lugat Quresh Me Alif Ke Paish Fa Ke شد Aur Zair Wa Tanwin Se Hai, Digar Lugato Me Alif Ke Zabr Ya Zair "Fa" Ka Zabar Ya Ya Zair Bagair Tanwin شد Aur Bagair شد Ke Hai, Ma'ani Ek Hai Lafzo Me Itna Ikhtlaaf Ya Is Se Murad Saat Qirratein Hai "يَا مَالِكِ مَلِكِ مَلِكِ يَوْمِ الدِّينِ" Wagera Ya Yeh Maltab Hai Ke Sat Ma'ani Par Utra Amar, Nahi, Mishalein, Qisse, Wade, Waiden Aur Nasihatein Ya Sat Chizein Lekar Utara, Aqaid, Ahkam, Haram, Halaal, Muhakam, Mutsaba Aur Bhi Iski Bohat Tafseerein Ki Gayi Hai.

2 Yani Quran Ki Har Ayat Ki Zahir Murad Bhi Hai Aur Batin Bhi, Zahir Murad Iska Lafzi Tarjumah Hai Batni Iska Mansa Aur Maqsad Ya Zahir Shariat Hai Aur Batin Tariqat, Ya Zahir Ahkam Hai Ar Batin Israr Ya Zahir Wo Hai Jis Par Sab Ulma Mutalah Hai, Aur Batin Wo Hai Jis Se Sufiyah E Kiram Khabardar Hai, Ya Zahir Wo Jo Naqal Se Malum Ho Batin Wo Hai Jo Kashf Se Malum Ho Jaise

"يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ"

Is Ke Zahir Ma'ani Yeh Hai Ke Apne Qaribi Kafiro Par Lohe Ki Talwar Wagera Se Jihad Karo Batin Yeh Hai Ke Qaribi Kafir Apne Nafs Amara Par Mujahide Ki Talwar A'anat Yar Se Jihaad Karo.

Mishkaat (Kitabul Ilm)

3 Had Mutalah Wo Pahad Ki Choti Ya Unchai Hai. Jaha Se Dur Tak Chizein Dekhi Ja Sakein Yani Quran Ke Zahir Wa Batin Malum Karne Ke Alhida Maqamat Hai. Chunache Iska Zahir Ulma Se Aur Batin Mashaikh Se Malum Hota Hai Ya Zahir Qaal Se , Baatin Haal Se, Ya Zahir Naw Se Aur Batin Fanah Aur Mahw Se, Ya Zahir Kitabo Se Batin Kisi Ki Nazar Se.

Shair

دین مجواند رکتب اے بے خبر
صد کتاب و صد ورق ورنار کن

علم و حکمت از کتب دین از نظر
رُوئے دل را جانب دلدار کن

Garz Ke Jaise Quran Ke Zahir Ke Alfaaz Miyaji Se, Tajweed Qari Se, Hifz Hafiz Se, Ma'ani Alim Se, Ahkam Mujaheed Se Sikhe Jate Hai, Aise Hi Uske Israr Mashaikh Se Hasil Kiye Jaye. Har Ek Ka Had Mutlah Alheeda Hai. Khayal Rahe Ke Mashaikh Wo Hazrat Hai Jo Shariat Wa Tariqat Ke Jameh Hon, Nabi Karim ﷺ Ke Parwane Hon, Aapke Deen Ke Sache Mublig Hon. Wo Jahil Sufi Jo Faqat Mairasi Wali Bane Bethhe Hai Fasiq Wa Fajir Wo Murad Nahi.

Miraat Ul Manajeeh Sharah Mishkaat Jild 1 Hadees 239
Safah 194

Hadees 42

Riwayat Hai Hazrat Abdullah Ibn Amar Se Farmate Hai
Farmaya Rasool ALLAH ﷺ Ne Ke Ilm Tin Hai Zahir
Ayatein Sabit Wa Mazbut Sunnat Unke Barabar Fariza 1
Jo Unke Siwa Hai Wo Zaydati Hai

(Abu Dawood, Ibn Majah)

Sharah

1 Yani Ilm E Deen Un Chizo Ka Janana Hai Ahkam Ki
Gair Mansukh Ayatein Mah Tafsil Aur Sahi Gair
Mansukh Hadeesein Ijmah E Umamt Aur Qayas Jo
Kitaab Wa Sunnat Ki Tarah Wajeeb Ul Amal Hai.
Khayal Rahe Ke Yaha Fariza Se Murad Ilm E Faraiz
(Maira) Nahi Ke Wo Kitab Wa Sunant Me Aa Gaya
Balke Fiqah Hi Murad Hai. Aadil Bama'ani Adil Wa
Mishl (Mirqaat Wa Asha'a)

2 Yani Un Tin Ke Ilawa Baqi Uloom Ilm E Deen Nahi
Balke Zaid Ya Fuzul Hai. Khayal Rahe Ke Sarf Wa Naw
Wagera Quran Wa Hadees Samajane Ke Liye Hai Aur
Usool E Fiqah Wa Usool E Hadees Wagera Un Uloom
Ke Khudaam Jo Unko Apna Maqsud Bana Le Bada
Bewaquf Hai.

ہر کہ جوید غیر ازیں باشد خبیث علم دین فقہ است تفسیر و حدیث

Miraat Ul Manajeeh Sharah Mishkaat Jild 1 Hadees 240
Safah 194

Hadees 43

Riwayat Hai Hazrat Auf Ibn Malik Ashjai Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Qissa Goi Nahi Karte Magar Hakim Ya Muhakkam Ya Mutkabir 2 Ise Abu Dawood Ne Riwayat Kia. Aur Darmi Ne Hazrat Amar Ibn Shoaib Se Unhone Apne Walid Aur Unhone Apne Dada Se Aur Unki Riwayat Me Mukhtaal Ki Bajaye Riyakar Hai.

Sharah

1 Aap Mash'hur Sahabi Hai Jung Khaibar Me Huzur Ke Sath Fateh Makka Ke Din Qabila Ashhaj Ka Parcham Aapke Hath Me Tha Sham Me Rahe Aur Hizri 73 Me Wahi Wafaat Payi.

2 Istlah Me Siyasi Lecture Aur Aam Khitabo Ko Qisa Kaha Jata Hai, Jisme Ahkam E Shariah KI Tablig Ho Use Waiz Nasihat Kahte Hai. Ajkal Ke Aam Murwajah Waiz Qisse Hai Aur Wazaizin Qass, Yani Siyasi Lecture Ya Badhshah Karte Hai, Ya Unke Matahat Hukaam, Ya Siyasi Mutkabir Leader, Qaum Me Apna Waqaar Badane Ke Liye, Ulma Ka Yeh Kaam Nahi ,Ulma Ka Waiz Sharai Ahkam Aur Chashma Aur Tablig Ka Mumbah Hona Chaiye Yeh Hadees Hidayat Ka Ganjeenah Hai.

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 241
Safah 195

Hadees 44

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Be Ilm Fatawa De Uska Gunah Fatawa Lene Wale Par Hai 1 Aur Jo Apne Bhai Ko Kisi Chiz Ka Mashawa Yeh Jante Hue De Ke Durusati Ke Ilawa Me Hai Usne Uski Khayanat Ki 2 (Abu Dawood)

Sharah

1 Iske Do Matlab Ho Sakte Hai : Ek Yeh Hai Ke Jo Shakhs Ulma Ko Chhordh Kar Jahilo Se Masla Puchhe Aur Wo Galat Masla Bataye To Puchhane Wala Bhi Gunahgar Hoga Ke Yeh Aalim Ko Chhordh Kar Uske Pass Kyon Gaya Na Yeh Puchta Na Wo Galat Batata Is Surat Me **استفتى** Hai. Dusra Yeh Ke Jis Shakhs Ko Galat Fatawa Dia Gaya To Uska Gunah Fatawa Dene Wale Par Hai Is Surat Me Pehla Ifta Majhul Hai. Khulasa Yeh Ke Beilm Ko Masla Sharai Bayan Karna Sakht Jurm Hai.

2 Yani Agar Koi Musalman Kisi Se Mashawa Hasil Kare Aur Wo Danista Galat Mashwara De Take Wo Musibat Me Girftaar Ho Jaye To Wo Maishr Paka Khain Hai Khayanat Sirf Maal Hi Me Nahi Hoti Raz, Izzat, Mashaware Tamaam Me Hoti Hai.
Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 242 Safah 196

Hadees 45

Riwayat Hai Hazrat Muawiyah Se Farmate Hai Ke Nabi
ﷺ Ne Muammon Se Manah Farmaya 1

(Abu Dawood)

Sharah

1 Yani Awam Par Fiqih Muame Paish Karna Aur Unhe Hal Na Karna Ya Ulma Ka Ek Dusre Ko Zalil Karne Aur Apni Fauqiyat Zahir Karne Ke Liye Sharai Mamhme Puchhna Na Jaiz Hai Ke Yeh Momin Ki Iza Ka Sabab Hai. Talib E Ilmo Se Unka Zahan Tez Karne Ke Liye Ustad Ka Fiqahi Mahme Puchhna Bilkul Jaiz Hai. Jaise Yeh Puchna Ke Wo Konsa Safar Hai Jisme Qasr Nahi, Ya Wo Konsi Surat Hai Ke Namazi Apne Ghar Me Waqti Namaz Qasr Pade, Ya Wo Konsi Surat Hai Ke Namaz Padi Jaye To Na Ho Bad Me Khud Ba Khud Ho Jaye, Ya Wo Kon Buzurag Hai Jinki Apni Umar Chalis Sal , Bete Ki Ek So Bis Saal Aur Pote Ki Nawe Sal Aur Tino Baik E Waqt Zinda Hai, Is Qism Ki Boht Se Muame Allama Shami Wagera Ne Irshad Farmaye Hai, Is Se Zehan Tez Karna Maqsud Hai Na Ke Kisi Ko Zalil Karna.

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 243
Safah 197

Hadees 46

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Ilm E Mairaas Aur Quraan Sikho Aur Logo Ko Sikhao Ke Meri Wafaat Hone Wali Hai 1

(Tirmizi)

Sharah

1 Yani Main Tum Me Humesa Rahoga Nahi, Meri Wafat Se Pehle Quran Hakim Ke Sare Ahkam Khususan Ilm E Mairaas Se Sikh Lo Aur Tumhare Bad Wale Tum Se Chunake Ilm E Mairaas Se Adal Wa Insaaf Qayam Hai Tamaam Uloom Ka Taluq Zindagi Se Hai Aur Iska Taluq Maut Se, Nez Qurb E Qayamat Yeh Ilm Dunia Se Uthh Jayega, Isiliye Khususiyat Se Iske Sikhane Ki Takid Farmayi.

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 244 Safah 197

Hadees 47

Riwayat Hai Hazrat Abu Darda Se Farmate Hai Ke Hum Huzur ﷺ Ke Sath Thay Ke Sarkar Ne Asman Ki Taraf Nigah Uthhayi Phir Farmaya Ke Yeh Wo Waqt Hai Jab Ilm Logo Se Uthha Liya Jayega Hata Ke Kisi Chiz Par Qadir Na Hoge 1

(Tirmizi)

Sharah

1 Ilm Se Ilm E Deen Murad Hai Aur Yeh Waqiah Qayamat Ke Qarib Hoga Jab Maal Bad Jayega, Ilm E Deen Ghat Jayega Balke Fanah Ho Jayega Ke Ulma Wafaat Pa Jayege Aur Paida Na Hoge. Is Hadees Se Malum Huwa Ke Huzur Ki Nigah Sadhaa Saal Bad Aane Wale Waqiat Mula-hija Farma Leti Hai, Unke Liye Ma'dum Maujood Khuli Chhupi Sab Chizein Yaksa Hai. Ke Farma Rahe Hai اَوَّانٌ هَذَا Jise Hum Khayal Aur Khawab Me Agle Pichhli Chizein Shaklo Me Dekh Lete Hai. Badhshah Misr Ne Aane Wale Qahat Ke Saal Gaaye Aur Baliyo Ki Shakal Me Khawab Dekhein, Ambiyah Unke Tufail Se Baz Aauliyah Ki Nigahe Humare Khawaab Wa Khayal Se Zayda Tez Hoti Hai.

Maulana Farmate Hai Shair

اب بلکہ قبل از زادن تو سالہا

مرا ترا بیند بچندیں حالہا

Huzur ﷺ Ne Mairaa-j Me Dozakhiyo Ke Wo Ajaab Mula-hija Farma Liye Jo Bad Qayamat Hogey.

Hadees 48

Riwayat Hai Hazrat Abu Huraira Se 1 Ke Log Talash Ilm Karte Hue Unato Ki Seenah Kobi Karege To Madina Ke Ek Aalim Se Bada Koi Aalim Na Payege 2 Ise Tirmizi Ne Riwayat Kia Aur Jameh Tirmizi Me Hai Ke Ibn Aina Ne Farmaya Ke Wo Malik Ibn Anas Hai Aur Aise Hi Abdul Razaaq Se Riwayat Hai 3 Ishaq Ibn Musa Ne Farmaya Ke Maine Ibn Aaina Ko Suna Wo Farmate Hai Ke Wo Amri Zahid Hai Unka Naam Abdul Aziz Ibn Abdullah Hai. 4

Sharah

1 Yani Yeh Qaul Unka Apna Nahi Balke Huzur Ka Farmaan Hai. Hadees Marfuh Hai Mauquf Nahi.

2 Yani Mere Bad Qarib Hi Log Talsh E Ilm Me Har Taraf Safar Karege Aur Madeenah Munwara Me Ek Aisa Alim Hoga Ke Uske Muqable Me Us Wat Madina Me Bi Koi Alim Na Hoga Che Jayek Aur Jagah.

3 Yani Un Do Buzrigo Ki Raye Hia Ke Is Aalim Se Murad Hazrat Imam Malik Hai Ke Aap Imam Mazhb Hai Imaam Shafai Ke Ustad Hai. Khayal Rahe Ke Yeh Us Waqt Ke Lihaaj Se Hai Warna Imaam Malik Se Pehle Hazrat Imaam E Azam Abu Hanifa Wagerahum Bade Bade Ulma Guzare.

4 Aapka Naam Abdullah Ibn Hafs Ibn Aasim Ibn Khatab Hai Magar Pehla Qaul Jayda Sahi Hai. Asha'tul Lamhaat

Mishkaat (Kitabul Ilm)

Ne Farmaya Ke Yeh Waqiah Qarib Qayamat Hoga Jab
Ke Ilm E Deen Madeenah Munawara Me Mahdud Ho
Jayega.

Wallahu Allam

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 246
Safah 198

Hadees 49

Riwayat Hai Unhi Se Meri Danist Me Wo Rasoolallah ﷺ Se Rawi 1 Ke Farmaya Yaqinan ALLAH Ta'ala Is Ummat Ke Liye Har 100 Baras Par Ek Mujadid Bhejta Rahega Jo Unka Deen Taza Karega 2

(Abu Dawood)

Sharah

1 Yeh Kalaam Kisi Niche Ke Rawi Ka Hai Wo Farmate Hai Ke Mera Galib Gumaan Yeh Hai Ke Hazrat Abu Huraira Ne Yeh Hadees Riwayat Ki. Unka Khud Apna Qaul Nahi.

2 Yani Is Ummat Ki Yeh Khususiyat Hai Ke Yun To Isme Humesa Hi Ulma Aur Aauliyah Hote Rahege Lekin Har Sadi Ke Awal Ya Aakhir Me Khususi مصلحين Paida Hote Rahege Jo Sunnato Ko Phailayege, Biddato Ko Mitayege, Galat Tawilo Ko Dur Karege, Sahi Tablig Karega. Khayal Rahe Ke Is Hadees Ki Bina Par Bohat Log Apne Khayaal Ke Mutabiq Mujadid Ginaye Hai. Ke Pehli Sadi Me Fulah, Dusri Sadi Me Fulah, Bohat Mufsidon Ne Bhi Apne Aapko Mujadid Kaha, Mirza Gulaam Ahmad Qadiyani Pehle Mujadid Hi Bana Tha Phir Nabi. Haq Yeh Hai Ke Is Se Na Koi Khaas Shakhs Murad Hai Na Koi Khass Jamat, Kabhi Islami Badhshah Kabhi Mohdeesin, Kabhi Fuqah, Kabhi Sufiyan, Kabhi Agniyah Kabhi Baz Hukaam Deen Ki Tajdid Karege,

Kabhi Ek Kabhi Unki Jamatein Jo Deen Ki Yeh Khususi Khidmat Ke Kare Wahi Mujadid Hai, Jaise Ek Zamana Me Hazrat Sultaan Mohiyudeen Aurangzaib Alamgir

رحمة الله عليه Jinhone Islam Se Akbari Biddaat Ko Dur Farmaya Aur Jaise Qutub Ul Waqt Hazrat Mujadid Alfsaani Shiakh Ahmad Sarhindi رحمة الله عليه Ay Is Zamana Me Ala Hazrat Maulana Shah Imaam Ahmad Raza Khan Bareilvi رحمة الله عليه Ke Inhone Apni Zubaan Aur Qalam Se Haq Wa Batil Ko Chhant Kar Rakh Dia.

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 247 Safah 199

Hadees 50

Riwayat Hai Hazrat Ibrahim Bin Abdul Rehman Azari Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Is Ilm Ko Har Pichhali Jamaat Me Se Parhezgaar Log Uthhate Rahege 2 Jo Galu Walo Ki Tabdiliyah Aur Jhootho Ki Darog Bayaniyah Aur Jahilo Ki Hair Pher Is Se Dur Karte Rahege 3 Ise Behqi Ne Madkhal Me Mursalan Riwayat Kia 4 Hum Hazrat Jabir Ki Hadees

"فَانْمَا شَفَاءُ الْعَيِّ" الخ ان شاء الله تعالى "باب التيمم"

Me Zikr Karege.

Sharah

1 Azari Bani Khuzafa Ka Ek Qabila Hai Jo Azara Ibn Sa'ad Ki Aulad Me Se Hai, Galiban Yeh Sahabi Hai Aur Agar Tabaee Hai To Yeh Hadees Mursal Hai Kyon Ke Sahabi Ka Naam Rah Gaya.

2 Is Me Gaibi Basharat Hai Ke Ta Qayamat Mere Deen Me Ulma E Khair Paida Hote Rahege. Jo Ilm E Deen Ko Padate Padaate Aur Tablig Karte Rahege. Khayal Rahe Ke Guzishta Salehin Ko Salf Ur Pichhalo Ko Khalf Kaha Jata Hai Lihaja Har Jamaat Salehin Aglo Ke Lihaaj Se Khalf Aur Pichhalo Ke Lihaaj Se Salf Hai.

3 Yani Musalmano Me Baz Jahil Ulma Ki Shakal Me Namudar Ho Kar Quran Wa Hadees Ki Galat Tawilein Aur Ma'ani Tahrifein Kar Dege Wo Maqbul Jamaat Un Tamaam Chizo Ko Dafah Karegi. Alhumdullilah ! Aaj

Mishkaat (Kitabul Ilm)

Tak Aisa Ho Raha Hai Aur Ainda Bhi Aisa Hoga. Dekh Lo Ulma E Deen Ki Sarparsati Na Hukumat Na Qaum Lekin Phir Bhi Yeh Jamaat Paida Ho Rahi Hai Aur Khidmat E Deen Barabar Kar Rahi Hai. **بَارَكَ اللَّهُ فِيهِمْ**

4 Malum Huwa Ke Ibrahim Ibn Abdulm Rehmaan Tabaee Hai.

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 248 Safah 200

Tisri Fasal

Hadees 51

Riwayat Hai Hazrat Hasan Se 1 Mursaln Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jise Maut Is Haal Me Aaye Ke Wo Islam Zinda Karne Ke Liye Ilm Sikh Raha Ho 2 To Jannat Me Uske Aur Nabiyo Ke Darmiyan Ek Darja Hoga 3

(Darmi)

Sharah

1 Fan E Hadees Me Jab Hasan Mutliq Bola Jaye To Us Se Khawaza Hasan Basri Murad Hote Hai. Aapke Walid Ka Naam Abu Saeed Hai, Wo Zaid Ibn Sabit Radiallahu Ta'ala Anho Ke Gulaam Thay, Unke Walid Yasaar Ko Rabih Bin Nazir Ne Aazad Kia Tha, Khawza Hasan Basri Madina Munwara Me Ahad Farooqi Me Farooq E Azam Ki Shahdat Se Do Saal Pehle Paida Hue. Hazrat Umar Farooq Ne Apne Dast E Mubarak Se Unki Tahniki (Yani Pehle Pahiya) Ki. Aap Ki Walida Ummul Mominin Hazrat Umme Salma Ki Laundi Thi, Barha Hazrat Umme Salma Ne Unki Walida Ki Gair Maujudagi Me Unko Apna Sheer Pilaya Hai, Isi Ki Barkat Se Aap Itane Bade Aalim Aur Imaam E Waqt Hue, Shahadat Usman Ke Bad Busra Aa Gaye Thay, Aapne Bohat Sahaba Se Mulaqat Ki Hai, Apne Waqt Ke Imaam Bade Mutaqi Parhezgar Thay. Rajab Hizri 110

Me Muqaam Busra Me Aapka Wisaal Huwa Hai Wahi Madfun Hai, Aapki Qabar Sharif Ziyarat Gah Awam Khawas Hai. (Alkamal) Faqir Ne Qabr E Anwar Ki Ziyarat Ki Hai.

2 Zahir Yeh Hai Ke Is Se Murad Talib E Ilm Hia Jo Aalim E Deen Na Ban Saka Pehle Hi Maut Aa Gayi Jab Uski Fazilat Yeh Hai To Ulma Deen Ka Kya Puchna Ya Us Se Murad Wo Log Hai Jo Aalim E Deen Hai Magar Ilm Se Sair Nahi Hote Humesa Mutalah Kutub Sohbat E Ulma Se Apna Ilm Badate Rahte Hai Aur Humesa Apne Ko Talib E Ilm Samjate Rahte Hai Aur Yeh Sab Kuch Khidmat E Deen Ki Niyaat Se Karte Hai.

3 Yani Unhe Ambiyah Se Bohat Qurb Nasib Hoga Ke Ala Aiyin Me Wo Hazraat Ke Niche Yeh Ulma Kyonkar Yeh Dunia Me Warisain Ambiyah Thay. Khayal Rahe Ke Baz E Momin Jannat Ambiyah Ke Sath Rahege. Rab Farmata Hai : فَأُولَئِكَ مَعَ الَّذِينَ إِلَیْهِ : Magar Yeh Humrahi Aisi Hogi Jaise Badhshah Ke Khudaam E Khaas Uske Sath Kothhi Me Rahte Hai Ke Yeh Badhshah Nahi Ban Jate Aise Hi Yeh Hazrat Nabi Ke Darja Par Na Hoge Balke Khudaam E Khaas Lihaja Hadees Aur Ayat Qurani Bilkul Wajeh Hai.

Miraat Ul Manajeer Sharah Mishkaat Jild Hadees 249
Safah 201

Hadees 52

Riwayat Hai Unhi Se Mursalan 1 Farmate Hai Ke Rasoolallah ﷺ Se Un Do Shakhso Ke Bare Me Puchha Gaya Jo Bani Israil Me Thay Ek To Aalim Tha 2 Jo Sirf Faraiz Padta Tha Phir Bethh Jata Tha. Logo Ko Ilm Sikhata 3 Aur Dusra Din Ko Roza Rakhta Raat Bhar Ibaadat Me Khada Rahta 4 Un Dono Me Behtar Kon Hai ? Huzur ﷺ Ne Farmaya Ke Wo Aalim Jo Sirf Farz Namaz Pad Kar Bethh Jata Phir Logo Ko Ilm E Deen Sikhata Uski Buzuragi Us Aabid Par Jo Din Ko Raza Aur Raat Ko Qayam Karta 5 Aisi Hai Jaise Meri Fazilat Tumhare Adna Par 6

(Darmi)

Sharah

Khawza Hasan Basri Sahabi Ka Zikr Ya To Isliye Chhodate Hai Ke Hadees Ke Rawi Bohat Sahaba Hotehai Kis Kis Ka Naam Le Ya Isliye Ke Unhe Hadees Ki Sehat Par Yaqin Hota Hai. Garz Un Jaise Buzurago Ka Irsaal Mautbar Hai Unki Mursal Riwayat Maqbul.

(Az Mirqaat)

2 Yani Uska Ilm Ibadat Par Galib Tha Aur Zayda Auqaat Ilmi Khidmat Me Guzrate Thay, Jaisa Ke Agle Mazmun Se Zahir Hai. Khayal Rahe Ke Ya To Un Do Shakhso Ke Waqiye Arab Me Mash'hur Thay Ya Huzur Ne Hi Bayan Farmaye Hoge.

Mishkaat (Kitabul Ilm)

3 Ilm Se Ilm E Deen Murad Hai Khawa Padta Tha Ya Deeni Kutub Tasnif Karta Tha Ya Dono Kaam.

4 Yai Saim Aldahar Aur Qayam Ul Lail Tha Unke Deen Me Yeh Jaiz Hoga, Islam Me Sal Me 5 Roz E Haram Hai Shawal Ki Pehli Aur Baqri Eid Ki Daswi Se Terwi Tak.

5 Jawab Me Itani Daraaz Ibadat Ka Farmana Aalim Ki Shaan Logo Ke Zahan Nasheen Karaane Ke Liye Hai Warna Itna Kafi Tha Ke Pehla Dusre Se Afzal Hai.

6 Is Ki Sharah Pehle Guzar Chuki Hai Ke Yeh Misaal Nauiyat Ke Liye Hai, Jis Qism Ki Buzragi Mujhko Tum Par Hasil Hai Alim Ko Aabid Par Hai Jaise Rab Ne Farmaya : "مَثَلُ نُورٍ كَشْكُوَةٍ" الایہ، :

Lihaja Is Se Yeh Lazim Nahi Ke Aalim Nabi Ke Brabar Ho Jaye. Khayal Rahe Ke Ilm E Deen Ya Farz Ain Hai Ya Farz E Kifaya Aur Zayda Ibadat Naqal Hai, Niz Aalim Ka Nfah Makhluq Ko Hai Aur Aabid Ka Nafah Sirf Apne Ko, Lihaja Aalim Aabid Se Afzal Hai. Adam ﷺ Aalim Thay, Farishtein Laakho Saal Ke Aabid Magar Sajda Aabido Ne Aalim Ko Kia.

Miraat Ul Manajeeth Sharah Mishkaat Jild Hadees 250 Safah 202

Hadees 53

Riwayat Hai Hazrat Ali Radiallahu Ta'ala Anho Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Wo Aalim E Deen Bohat Achha Hai Agar Uski Zarurat Pade To Nafah Pohchaye Agar Us Se Beparwahi Ho To Apne Ko Beniyaaz Rakhein.

(Razeen)

Sharah

1 Yani Na Mutkabir Bane Na Mohtaaz Logo Ki Zarurat Pr Dil O Jaan Se Hazir Ho Jaye Aur Jab Log Use Na Chahe Unpar Na Gire, Ameer Garib Ke Darwaze Par Behtar, Magar Garib Ameer Ke Darwaze Par Bura. Mirqaat Me Hai Ke Aabid Ba Amal Ka Charcha Malkut Me Hota Hai, Farishtein Use Azim Kahte Hai Yani Bada Aadmi. Khayal Rahe Ke Jis Aalim Me Tin Batein Jamah Ho Wo Zamana Ka Sardar Hoga Ilm E Deen Kamil, Qana'at Aur استغناء Aamal Saleh.

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 251 Safah 199

Hadees 54

Riwayat Hai Hazrat Akrama Se 1 Ke Hazrat Ibn Abbas Ne Farmaya Ke Logo Ko Hafta Me Ek Dafa Waiz Sunao Agar Na Mano Do Dafa Agar Bohat Hi Karo To Tin Baar Is Quran Se Logo Ko Ukta Na Do 2 Main Tumhe Aisa Hargiz Na Pao Ke Tum Kisi Qaum Par Pohcho Jo Apni Kisi Baat Me Mashgul Ho To Waiz Shuru Karke Unki Baat Kaat Do Kyonke Tum Unhe Ukta Do Ge Balke Khamosh Raho Jab Wo Khud Arz Karey To Unhe Hadees Sunao Ke Wo Shoq Rakhte Ho 3 Aur Khayal Rakhna Ke Dua Me Qafiadar Ibarat Se Bachna Maine Rasoolallah ﷺ Aur Sahaba E Kiram Ko Aisa Na Karte Hue Paya 4

(Bukhari)

Sharah

1 Aapka Naam Akrama Kuniyat Abu Abdullah, Barbar Ke Rahne Wale Hai, Hazrat Ibn Abbas Ke Azaad Karda Gulaam Hai, Makka Mukramma Ke Faqih Tarin Tabaee Hai, Aapki Wafaat Hizri 107 Me Hui 80 Assi Saal Umar Payi. (Akmaal) Akrama Ibn Abu Jahal Aur Hai Jaha Akrrama Mutlaq Aata Hai Waha Aap Hi Muraad Hote Hai.

2 Yani Rozana Waiz Na Sunao Hafta Me Ek Ya Do Bar Ya Tin Bar Sunao, Phir Bhi Itani Der Waiz Na Kaho Ke Log Sair Ho Jaye Balke Unka Shoq Baqi Ho Ke Khatam

Kardo. Subhan ALLAH ! Kya Nafis Training Hai Un Hazrat Ki Majlis Goya Normal School Bhi Thi Jinme Sikhna Sikhana Sab Bataya Jata Tha. Is Se Bila Zarurat Char Char Ghante Waiz Kahne Wale Waizeen Ibrat Pakade. Khayal Rahe Ke Yeh Irshad Waha Hai Jaha Log Uktate Ho Lekin Agar Shaiq Hai To Na Roz Waiz Karna Bura Na Der Tak, Madrroso Me Talim E Quraan Ke Dars Rozana Hote Hai. Huzur ﷺ Ne Ek Bar Fajr Se Magrib Tak Waiz Farmaya, Aalim Ko Chaiye Ke Logo Ke Shoq Ka Andaza Rakhein.

3 Yeh Dusri Nasiyat Hai Jis Par Waiz Ko Karband Rahna Chaiye Ke Jaha Log Kalaam Ya Kaam Me Mashgul Ho To Unke Kalaam Wa Kaam Band Na Kardo. Waiz Shuru Na Kar Do Ke Us Surat Me Agar Che Wo Kuchh Na Kahe Magar Dil Me Taklif Mehsoos Karege, Niz Is Me Ilm Aur Aalim Ki Ahanat Bhi Hai. Is Se Wo Waizeen Ibrat Pakde Jo Tez Laud Speaker Par Aadhi Aadhi Raat Tak Taqrrein Karke Mazduro , Bimaro Ko Pareshan Karte Hai, Sari Basti Ko Jagate Hai. Dekha Gaya Hai Ke Phir Awam Hukumat Ko Dar Khawast Dete Hai Jis Par Dafa 144 Nafiz Ki Jati Hai. Kitani Badi Zillat Aur Ilm Ki Tauheen Hai Agar Waizeen Isi Farmaan Par Amal Karte To Yeh Naubat Kyon Aati. Hukaam Aur Afsraan Khud Unse Ilm Sikhne Ki Khidmat Me Hazir Hote.

4 Yani Duao Me Batakluf Muqfa Ibarat Mat Istemaal Karo Kyon Ke Khusho Wa Khuzu Na Rahega Dhayan Achhi Ibadat Banane Par Rahega Us Bargah Par Ajaz

Wa Niyaz Dekha Jta Hai Na Ke Zubaan Ki Adbiyat.
Khayal Rahe Ke Huzur ﷺ Ki Aksar Dua Muqfa Hai,
Magar Yeh Takluf Se Nahi Banayi Gayi Balke Us
AFSAHUL FUSAHA Ki Zubaan Mubaarak Se Betakluf
Aur Be Banawat Ada Hui Hai, Lihaja Ye Hadees Iske
Khilaaf Nahi Yaha Takluf Ki Mumaniyat Hai.

Shair

Uski Pyaari Fasahat Pe Behad Durood Uski
Dilkash Balagat Pe Laakho Salam

Be Banawat Ada Par Hazaro Durood
Betakluf Malahat Pe Laakho Salaam

Mithhi Mithhi Ibarat Pe Shaire Durood
Achhi Achhi Isharat Pe Laakho Salaam

Miraat Ul Manajeeh Sharah Mishkaat Jild Hadees 252
Safah 199

Hadees 55

Riwayat Hai Hazrat Wasla Ibn Asqh Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Ilm Talab Kare Phir Pa Bhi Le To Use Sawaab Ka Dohra Hissa Hai 2 Lekin Agar Na Pa Sake To Use Sawab Ka Akhira Hissa Hai 3 (Darmi)

Sharah

1 Aap Qabila Bani Lais Se Hai, Gazwa Tabuk Ke Mauqa Par Islam Laaye, Tin Saal Huzur Ki Khidmat Ki, Ahl Safa Se Thay, Huzur Ke Bad Awalan Busra Me Phir Sham Ki Basti Balaat Me Rahe Jo Damishq Se Tin Kos Dur Hai. 100 Saal Ki Umar Payi, Wahi Dafan Hue.

2 Ek Ilm Talb Karne Ka, Dusra Paa Lene Ka Kyonke Yeh Dono Ibadatein Hai.

3 Ya To Zamana Talib Ilmi Me Mar Jaye Takmil Ka Mauqa Na Mile Ya Uska Zahan Kam Na Kare Magar Wo Laga Rahe Tab Hi Sawab Payega. Jaise Mujtahid Agar Sahi Ijtehad Kare To Dohra Sawb Aur Agar Galti Kare To Ek Ajr Hai.

Miraat Ul Manajeesh Sharah Mishkaat Jild Hadees 253 Safah 199

Hadees 56

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Jo Aamal Wa Naikiya Momin Ko Bad Maut Bhi Pohchti Rahti Hai Unme Se Wo Ilm Hai Jise Sikhaya Gaya Aur Phailaya Gaya 1 Aur Naik Aulad Jo Chhordh Gaya 2 Ya Quraan Sharif Jiska Waris Bana Gaya 3 Ya Masjid Ya Musafir Khana Jo Bana Gaya 4 Ya Nahar Jo Jari Kar Gaya Ya Khairat Jise Apne Maal Se Apni Tandurast Zindagi Me Nikaal Gaya 5 Ke Yeh Chizein Use Mare Bad Bhi Pohchti Rahti Hai 6

(Ibn Majah, Behqi Fil Shoaib Ul Imaan)

Sharah

1 Zubaan Se Ya Qalam Se Ke Apne Kaamil Shagirdh Aur Behtarin Tasnifaat Chorde, Jab Tak Musalmaan Unse Fayda Uthhate Rahege, Use Sawaab Pohchta Rahega.

2 Khawa Aulad Ko Naik Bana Kar Agya Ya Uske Marne Ke Bad Aulad Naik Ho Gayi Dono Surato Me Use Sawaab Milta Rahega.

3 Is Tarah Ke Apne Hath Se Quran Likh Kar Ya Kharid Kar Chordh Gaya Isi Hukm Me Tamaam Deeni Kutub Hai.

4 Koshish Se Ya Apne Paisya Ya Apne Hath Se, Isi Hukm Me Madrased Aur Khanqahein Bhi Hai.

5 Tandurasti Ki Isliye Qaid Lagai Ke Marz Ul Maut Me Khairat Karne Ka Adha Sawaab Hai Kyonke Us Waqt Khud Apne Ko Maal Ki Hajaat Nahi Rahti Isme Tamaam Sadqa Jariyah Aa Gaye Jaise Kunwe Khudwana, Nalke Lagwana, Hospital Bana Jana Wagera.

6 Ba'az Taqayamat Baz Us Se Kam, Jis Qadr Sadqa Ka Baqa Isi Qadr Uska Ajar.

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 201 Hadees 254

Hadees 57

Riwayat Hai Hazrat Ayesha Se Ke Farmati Hai Maine Rasoolallah ﷺ Ko Farmate Suna Ke ALLAH Azwajjal Ne Mujhe Wahi Farmayi 1 Jo Talash Ilm Me Ek Rah Chala To Main Us Par Jannat Ka Ek Rah Aasan Kar Duga 2 Aur Jiski Do Pyaari Chizein Me Le Lu To Usko Jannat Duga 3 Aur Ilm Ki Zaydati Ibadat Ki Zayadati Se Behtar Hai 4 Karkhana Deen Ka Nizaam Parhezgari Hai 5 Ise Behqi Ne Shoaib Ul Imaan Me Riwayat Kia.

Sharah

1 Batariq Ilhaam Ya Bajariyeh Hazrat Jibrail Ke Mazmun Rab Ki Taraf Se Alfaaz Huzur Ke Isi Ko Wahi Gair Matluh Kahte Hai. Hadees Qudsi Aur Quran Me Yahi Farq Hai Ke Quraan Ki Ibarat Aur Mazmun Sab Rab Ki Taraf Se Hai.

2 Yani Jo Kisi Jariyeh Se Ilm Talb Kare Khawa Uske Liye Safar Kare Ya Deeni Kitabo Ka Mutlah Rakhein Wagera Use Dunia Me Ibadat Marifat Wagera Jannat Ke Rasto Ki Taufiq Milegi Ya Qayamat Me Use Pul Siraat Se Guzarna, Jannat Me Pohchana Aasan Hoga. Mirqaat Ne Farmaya Ke Ilm Ke Bagair Jannat Ke Tamaam Darwaze Band Hai, Ilm E Deen Un Darwazo Ki Chabi Hai.

3 Yani Main Jiski Aankhein Bekar Karke Nabina Kardun Aur Us Par Wo Saabir Shakir Rahe To Sabar Par Jannat

Mishkaat (Kitabul Ilm)

Milegi. Malum Huwa Ke Duniawi Taklif Khuda Ki Rehmato Ka Jariyah Hai Bashart Sabr.

4 Yani Ilm Ki Thodi Zaydati Ibadat Ki Bohat Zaydati Par Afzal Hai. (Ash'at)

5 Khayal Rahe Ke Zahd Aur Taqwa Se وَرْغ Afzal Hai. Haram, Shobhaat, Tamah Aur Riya Se Bachna Har Qism Ki Ibadat Karna وَرْغ Hai. Sirf Haram Se Bachna Taqwa, Gair Mutaqi Admi Apne Deen Ka Intzaam Qayam Nahi Rakh Sakta.

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 202 Hadees 255

Hadees 58

Riwayat Hai Hazrat Ibn Abbas Radiallahu Ta'ala Anho Se Farmate Hai Ke Raat Me Ek Ghardi Ilm Ka Dars Tamam Raat Bedari Se Afzal Hai 1

(Darmi)

Sharah

1 Aise Hi Din Me Kuch Der Ilm Ka Mashgala Tamaam Din Ki Ibadat Se Afzal Hai. Ibadat Se Afzal Nafli Ibadat Murad Hai Yeh Matlab Nahi Ke Faraiz Chhordh Kar Ilm Sikhein. Sufiyah Farmate Hai Ke Aalim E Deen Ki Nind Bhi Ibadat Hai. Ulma Farmate Hai Ke Tilawat E Quraan Se Fiqh Sikhna Afzal Hai. Un Dono Ka Makhuz Yeh Hadees Hai Iski Wajh Hum Baarhan Bayan Kar Chuke Aalim Thodi Ibadat Par Jahil Ki Badi Ibadat Se Zayda Sawaab Hasil Kar Leta Hai.

Latifa : Ek Buzurag Patna Se Hajj Baitullah Ke Liye Paidal Har Qadam Par Do Nafal Padte Chale, Das Saal Me Gujraat Pohchein Unki Khidmat Me Arz Kia Gaya Ke Agar Aap Hawaii Jahaz Se Ek Raat Me Makka Muazmah Pohch Jate Aur Itane Nawafil Waha Padte To Har Raqaat Ka Ek Laakh Ka Sawaab Paate.

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 202 Hadees 256

Hadees 59

Riwayat Hai Abdullah Ibn Amar Se Ke Rasoolallah ﷺ Apni Masjid Me Do Majliso Par Guzare 1 To Farmaya Ke Yeh Dono Bhalai Par Hai Magar Ek Majlis Dusri Se Behtar Hai 2 Lekin Yeh Log ALLAH Se Dua Kar Rahe Hai Uski Taraf Ragib Hai Agar Chahe Unhe De Chahe Na De 3 Lekin Wo Log Fiqh Wa Ilm Khud Sikh Rahe Hai Nawaqfiqo Ko Sikha Rahe Hai Wo Hi Afzal Hai 4 Main Mu'alam Hi Bana Kar Bheja Gaya Hun Phir Aap Unhi Me Tashrif Farma Hue 5
(Darmi)

Sharah

1 Yani Masjid E Nabwi Sharif Me Sahaba Ki Do Jamatein Do Gausho Me Thi, Ek Gausha Me Ek Jamaat Nawafil Wa Tilawat Wagera Wa Ibadat Kar Rahi Thi Dusre Gausha Me Dusri Jamat Ilmi Guftagu Aur Sikhe Sabaq Ki Takrar Kar Rahi Thi, Huzur Ne Un Dono Ko Mulahija Farmaya.

2 Yani Majlis Ilm Majlis Ibadat Se Afzal Hai Uski Wajh Aage Aa Rahi Hai.

3 Aabido Ki Mahnnat Apni Zaat Ke Liye Hai Jiski Qabuliyat Aur Sawaab Yaqini Nahi Kyonke Yeh ALLAH Ke Karam Par Mauquf Hai Usne Un Chizo Ka Wada Nahi Farmaya. Is Hadees Me Mautzila Ka Khula Huwa Rad Hai Ke Wo Ibadat Ka Sawaab Wajeeb Aur Zaruri Jante Hai. Khayal Rahe Ke Ayat Karima

"ادْعُونِي أَسْتَجِبْ"

Ke Ma'ane Yeh Hai Ke Tum Mujhe Pukaro Me Jawab Duga Ya Tum Mujh Se Dua Karo Sawab Duga Qabuliyat Dua Ka Wada Nahi , Lihaja Yeh Hadees Is Ayat Ke Khilaaf Nahi.

4 Yani Apne Liye Kuchh Nahi Mangate Deen Phaila Rahe Hai Unki Khidmat Yaqini Qabil E Qadr Hai. Khayal Rahe Ke Beamal Aalim Us Andhe Charag Wale Ki Tarah Hai Jo Apne Chirag Se Khud Fayda Na Uthhaye Magar Log Fayda Uthha Le Lekin Gair Maqbul Ibadat Bilkul Hi Bekar Jis Se Kisi Ko Fayda Nahi, Lihaja Hadees Par Koi Aitraaz Nahi Beamal Aalim Aisa Hi Hai Jaise Bimar Tabib Auro Ka Ilaaj Karde.

5 Subhan ALLAH ! Majlis E Ilm Kaisi Babarkat Hai Ab Bhi Sarkar Ulma Hi Me Tashrif Farma Rahte Hai Unhe Majlis E Ilm Me Dhundho. Khayal Rahe Ke Huzur ﷺ Agar Che Awal Darja Ke Aabid Bhi Hai Lekin Huzur Ki Ibada Amli Talim Hai. Lihaja Aap Namaz Padte Hue Bhi Mu'alim Hai Aur Huzur Ki Tashrif Awari Ka Asal Maqsad Talim Hai Rab Farmata Hai :

"وَيُعَلِّمُ الْكِتَابَ وَالْحِكْمَةَ" -

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 202 Hadees 257

Hadees 60

Riwayat Hai Hazrat Abu Darda Se Farmate Hai Nabi ﷺ Se Puchha Gaya Ke Ilm Ki Had Kya Hai Jaha Insaan Pohche To Aalim Ho Huzur ﷺ Ne Irshad Farmaya Ke Jo Meri Ummat Par 40 Ahkam E Deen Ki Hadeesein Hifz Kare Use Allah Faqih Uthhayega Aur Qayamat Ke Din Main Uska Shafih Wa Gawah Hoga 1

Sharah

1 Is Hadees Ke Bohat Pehlu Hai : Chalis (40) Hadeesein Yad Karke Musalman Ko Sunana, Chhap Kar Unme Taqsim Karna, Tarjumah Ya Sharah Karke Logo Ko Samjana, Rawiyo Se Sun Kar Kitabi Shakal Me Jamah Karna, Sab Hi Isme Dakhil Hai. Yani Jo Kisi Tarah Deeni Masail Ki 40 Hadeesein Meri Ummat Tak Pohchaye To Qayamat Me Uska Hashr Ulma E Deen Ke Zimr Me Hoga Aur Main Uski Khususi Shafa'at Aur Uske Imaan Aur Taqwe Ki Khususi Gawahi Duga Warna Umumi Shafa'at Aur Gawahi To Har Musalman Ko Naseeb Hogi. Isi Hadees Ki Bina Par Qariban Tamaam Mohdeesein Ne Jahan Hadeeso Ke Daftar Likhte Hai Waha Alhida Alhida Chahal Hadees Jise "اربعينيه" Kahte Hai Jamah Kiye. Imaam Nawawi, Shaikh Abdul Haq Mohdeesh Dehlvi Ki اربعينيات Mashhoor Hai. Faqir (Mufti Ahmad Yar Khan Naimi) Ne Bhi Apni

Mishkaat (Kitabul Ilm)

Kitaab "Saltanat E Mustafa" Me Chalis Hadeesein Jamah Ki Hai.

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Phir Ek Ilm E Gaib Bukhari Sharif Ki Roshni Me 40 Ahadeesein Bhi Hai

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Allah Ta'ala Kabul Farmaye Mere Aur Mere Ghar Walo Ke Liye Bakhshish Ka Jariya Banaye
Aameen

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 203 Hadees 258

Hadees 61

Riwayat Hai Anas Bin Malik Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Kya Tum Jante Ho Ke Bada Sakhi Kon Hai Arz Kia ALLAH Rasool Jane 1 Farmaya ALLAH Ta'ala Bada Jawwad Hai 2 Phir Aaulad E Adam Me Main Bada Sakhi Data Hun 3 Aur Mere Baad Wo Shakhs Hai Jo Ilm Sikhe Phir Use Phailaye 4 Wo Qayamat Me Akela Ameer Ya Farmaya Ek Jamaat Ho Kar Ayega 5

Sharah

1 Yeh Sahaba Ka Adab Hai Ke Na To "La" Kaha Na "Bala" Ke Han Jante Hai Take Huzur Par Paish Qadmi Na Ho Jaye. Is Se Malum Huwa Ke Huzur Ko ALLAH Se Mila Kar Zikr Karna Aur Dono Hastiyo Ke Liye Ek Hi Siga Lana Jaiz Hai Rab Farmata Hai :

"أَغْنَهُمُ اللَّهُ وَرَسُولُهُ"

Lihaja Yeh Kahte Hai ALLAH Rasool Alim Wa Khabir Hai. ALLAH Rasool Ne Gani Kar Dia, ALLAH Rasool Bhala Karey Wagera.

2 Muhawara Arab Me Umuman Sakhi Use Kahte Hai Jo Khud Bhi Khaye Auro Ko Bhi Khilaye. Jawwad Wo Jo Khud Na Khaye Aur Auro Ko Khilaye Isiliye ALLAH Ta'ala Ko Sakhi Nahi Kaha Jata Hai. Sakhi Ke Muqable Bakhil Hai Jo Khud Khaye Auro Ko Na Khilaye. Jawwad Ka Muqabil مُسَكِّهِ Jo Na Khaye Na Khane De.

ALLAH Ta'ala Ki Tamam Duniawi Ukhrawi Naimatein Dunia Ke Liye Hai Us Ke Liye Nahi.

3 Yeh Irshad Fakhran Nahi Shukran Hai Huzur Sari Khalqat Se Bade Sakhi Hai Chunke Insaan Ashraf Ul Khalq Hai Isliye Uska Zikr Farmaya Huzur Jood E ILLAHI Ke Mazhar Hai, Rab Ki Sari Zahiri Wa Batani Naimatein Huzur Ke Hatho Ko Khalq Ko Milti Hai. Khud Farmate Hai ALLAH Deta Hai Aur Main Batane Wala Hun, Is Hadees Me ALLAH Ta'ala Aur Huzur Ki Sakhawatein Bagair Qaid Zikr Hui Hai. Aur Zahir Hai Ke Sakhi Wahi Hoga Jo Malik Bhi Ho Lihaja Huzur Malik E Konain Hai.

4 Yaha Rutba Ke Badiyat Muraad Hai Na Ke Zamana Ki, Lihaja Isme Sahaba E Kiram Aur Taqayamat Ulma , Dakhil Hai, Yani Meri Sakhawat Ke Bad Aalim E Deen Ka Darja Hai Ke Maal Ki Sakhawat Se Ilm Ki Sakhawat Afzal Hai Aur Kyon Na Ho Ke Huzur Abar E Rahmat Hai, Ulma E Deen Iska Talaab. Khayal Rahe Ke Ulma Ki Sakhawat Me Ilm Ki Qaid Hai Huzur Ki Sakhawat Me Beqaid, Ilm Phailana Khawa Dars E Tadris Ho Ya Tasnif Ke Jariye.

5 Yani Us Din Aalim E Deen Imam Hoga Aur Sare Aabid Namazi Saheed Wagera Uske Matahat Kyonke Jisne Jo Naiki Ki Aalim Ke Batane Se Ki Ya Ek Aalim Ko Sare Musalmano Ke Barabar Sawaab Milega Sab Ke Hajj Jihaad Wagera Me Uska Hissa Hoga Yeh Matlab Hai Ummat Wahida Hone , Rab Farmata Hai :

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً -

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 203 Hadees 259

Hadees 62

Riwayat Hai Unhi Se Ke Nabi ﷺ Ne Farmaya Ke Do Haris Sair Nahi Hote Ek Ilm Ka Haris Jo Is Se Sair Nahi Hota Aur Dunia Ka Haris Is Se Sair Nahi Hota 1 Yeh Tino Hadeesein Behqi Ne Shoaib Ul Imaan Me Riwayat Ki Aur Farmaya Ke Imaam Ahmad Ne Abu Darda Ki Hadees Ke Bare Me Farmaya Ke Logo Me Iska Matan Mash'hoor Hai Lekin Iski Isnad Sahi Nahi 2

Sharah

Hirs Ke Ma'ani Hai Humesa Zayadati Ke Khwaish, Duniawi Hirs Buri Hai Deeni Hirs Achhi, Aalim Ko Ilm Se Sairi Nahi Hoti Yeh Allah Ki Naimat Hai, Rab Farmata Hai :

"قُلْ رَبِّ زِدْنِي عِلْمًا"

Duniadar Dunia Se Sair Nahi Hota, Jaise جَلَنْدَهْر Ki Bimaar Paani Se. Khayal Rahe Ke Yeh Sab Apne Liye Hai, Huzur Ummat Ke Liye Yeh Unse Lekar Sair Nahi Hote Huzur De Kar Sair Nahi Hote, Rab Farmata Hai :
"حَرِيصٌ عَلَيْكُمْ ۚ" Lafz Ek Hai Ma'ana Alhida.

2 Imaam Nawawi Ne Apni Chahal Hadees Me Farmaya Ke Abu Darda Ki Hadees Bohat Isnado Se Marwi Hai Jo Sari Zaif Hai Magar Isnado Ki Kasrat Aur Ulma Ke Qaul Kar Lene Ki Wajh Se Hadees Qawi Ho Gayi, Kyonke

Mishkaat (Kitabul Ilm)

Tadad Isnad Se Zaif Hasan Ban Jati Hai. Niz Fazail Aamal Me Hadees Zaif Maqbul Hai.

(Az Mirqaat Wa Ash'atul Lamha'at)

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 204 Hadees 260

Hadees 63

Riwayat Hai Hazrat Aaun Se 1 Farmate Hai Farmaya Hazrat Abdullah Ibn Masood Ne Ke Do Haris Sair Nahi Hote Ilm Wala Aur Dunia Wala Magar Dono Barabar Nahi 2 Ilm Wala To Allah Ki Razamandi Barda Leta Hai Aur Dunia Wala Sarkashi Me Bardh Jata Hai 3 Phir Hazrat Abdullah Ne Yeh Ayat Tilawat Farmayi Khabardar Ho Yaqinan Insaan Sarkashi Karta Hai Isliye Ke Apne Ko Beparwa Janta Hai Farmate Hai Aur Dusre Ke Bare Me Farmaya Ke Allah Ke Bando Me Allah Se Ulma Hi Darte Hai 4

(Darmi)

Sharah

1 Aap Tabaee Hai Aapne Hazrat Ibn Abbas, Ibn Masood, Abu Huraira Se Riwayatein Li Aur Aap Se Imaam Zuhri Aur Imaam Abu Hanifa Ne Riwayatein Li.

2 مَنَّهُمْ وَنَهَّيْ Hai Ma'ani Khane Ki Zayda Ragbat, Yani Talib E Ilm Aur Talib E Dunia Haris Dono Hai Magar Anjaam Me Farq Hai.

3 Sufiyah Ki Istlah Me Dunia Wo Hai Jo Rab Se Gafil Kare. Munafiqo Ki Namaz Dunia Thi Aur Usman Gani Ka Maal Ain Deen, Wahi Yaha Murad Hai. Lihaja Hazrat Suleman, Usman Gani Aur Imaam Abu Hanifa Jaise Maldaro Ko Duniadar Nahi Kaha Jata Sakta, Unka Maal Raza E Rehmaan Ka Jariyah Hai.

4 Yani Yeh Main Mehaj Apne Raye Se Nahi Kahta
Balke Rab Ta'ala Ne Duniadar Ke Mal Ko Tagyaan Aur
Aalim Ke Ilm Ko Zaydati Rehmat Ka Sabab Bataya.

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 204 Hadees 261

Hadees 64

Riwayat Hai Hazrat Ibn Abbas Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Meri Ummat Ke Kuch Log Ilm E Deen Sikhegey Aur Quraan Padege Kahege Ke Hum Ameero Ke Pass Jaye Unki Dunia Le Aaye Apne Deen Bacha Laaye 1 Lekin Aisa Na Ho Sakega Jaise Babool Ke Darkhat Se Kaante Hi Chune Jate Hai Aise Hi Ameero Ke Qurb Se (Muhammad Ibn Sabah Ne Farmaya Matlab Yeh Hai Ke) Khatayein Hi Chuni Jayegi 2

(Ibn Majah)

Sharah

1 Yani Baz Ulma Wa Qari Sahibaan Bila Zarurat Tamh Nafsaani Ki Khatir Aur Maal Wa Izzat Hasil Karne Ke Liye Fasiq Maldaro Aur Hukaam Ke Pass Jana Aana Wa Nashist Wa Barkhaast Rakhege Mehaj Dunia Ki Garz Se.

2 Humari Sharah Se Malum Ho Gaya Ke Ameero Se Faasiq Aur Bedeeni Ameer Murad Hai Unke Pass Ulma Ka Ana Jana Deen Ke Liye Khatarnaak Hai Ke Wo Unse Apni Marzi Ke Mutabiq Galat Fatawe Hasil Karte Hai Jaise Ke Aaj Dekha Ja Raha Hai Ke Fisaq Maldaar Intkhaab Ke Mauqa Par Dono Ke Liye Aalimo Aur Peero Ko Najaiz Istmaal Kar Lete Hai. Deendaar Ameero Ke Pass Deeni Fayde Ke Liye Ulma Ka Jana

Jaiz Balke Bada Faydamand Hai. Yusuf Allaysallam Aziz Misr Ke Afsar Maal Rahe, Aapki Barkat Se Aziz Ko Imaan Aur Dunia Ko Qahat Se Amaan Mil Gayi. Qazi Imaam Yusuf Haroon Rashid Badhshah Ke Qazi Rahe, Aapki Barkat Se Badhshah Ko Taqwa Naseeb Huwa Aur Dunia Ilm Se MalaaMal Ho Gayi. Yeh Waqiat Is Hadees Ke Khilaaf Nahi, Muhammad Ibn Muslima Farmate Hai Ke Pakhana Par Bethhane Wali Makki Ameero Aur Hakimo Ke Darwaza Par Jane Wale Aalim Wa Qari Se Achhi Hai Ke Wo Najasat Lekar Aati Hai Aur Yeh Deen Dekar Aur Zulm Lekar Aate Hai.

Miraat Ul Manajeeh Sharah Mishkat Ul Masabeeh Jild 1
Safah 205 Hadees 262

Hadees 65

Riwayat Hai Hazrat Abdullah Ibn Masood Se Farmate Hai Ke Agar Ulma Ilm Mehfooz Rakhte 1 Aur Use Ahl Hi Par Paish Karte 2 To Uski Barkat Se Apne Zamana Walo Ke Saradar Ho Jate 3 Magar Unhone Ilm Duniadaro Ke Liye Kharch Kia Taake Us Se Unki Dunia Kamaye Us Se Wo Unpar Halke Ho Gaye 4 Maine Tumhare Nabi Ko Farmate Suna Ke Jo Tamaam Ghamo Ko Ek Aakhirat Ka Gham Bana Le Allah Use Dunia Ke Ghamo Se Kafi Hoga Aur Jise Dunia Ke Gham Har Taraf Liye Phire To Allah Uski Parwa Bhi Na Karega Ke Kon Se Jungle Me Halak Huwa 5 Ise Ibn Majah Ne Riwayat Kia.

Sharah

1 Yani Ilm Ko Zillat Aur Ahaanat Se Bachate Is Tarah Ke Khud Tamh Aur Laalach Me Duniadaro Ke Darwaze Par Dhake Na Khathe Ke Aalim Ki Zillat Se Ilm Ki Zillat Hai Aur Ilm Ki Behurmati Deen Ki Zillat Hai.

2 Yani Qadrdano Aur Sharif Ul Tabh Logo Ko Ilm Sikhate.

3 Is Tarah Ke Badhsha Unke Qadmo Ke Niche Aur Unke Ahkaam Unke Qalmo Ke Nichhe Hote Hai Rab Ka Wada Hai :

وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ - :

4 Malum Hota Hai Ke Tabaeen Me Lalachi Aur Haris Aalim Paida Ho Chuke Thay, Jinhe Dekh Kar Sahaba Yeh Farma Rahe Hai.

5 Subhan Allah ! Tajurba Bhi Is Hadees Ki Taeed Karta Hai Allah Ta'ala Kisi Musalman Ko Do Gham Aur Do Fikre Nahi Deta, Jis Dil Me Aakhirat Ka Gham Wa Fikr Hai In Sha Allah Usme Dunia Ka Gham Wa Fikr Nahi Ata Duniawi Taklifein Agar Aa Bhi Jaye To Dil Unka Asar Nahi Leta. Chloroform Sunga Dene Se Opretion Ki Taklif Mehsoos Nahi Hoti. Allah Ta'ala Gham E Aakhirat Nasib Kare Hazrat Husain Radiallahu Ta'ala Anho Yahi Chloroform Sunge Hue Thay Jiski Wajh Se Karbala Ki Musibatein Khanda Peshani Se Jhail Gaye.

Hadees 66

Aur Behqi Ne Shoaib Ul Imaan Me Hazrat Ibn Umar Se Jaha Se Riwayat Ki مَنْ جَعَلَ Alkh Riwyat Hai.

Riwayat Hai Hazrat A'amash Se 1 Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Ilm Ki Aafat Bhool Jana Hai Aur Uski Barbadi Yeh Hai Ke Na Ahal Par Bayan Karo 2 Ise Darmi Ne Mursalan Riwayat Kia.

Sharah

1 Aapka Nam Sulemaan, Kuniyat Abu Muhammad Ashadi Hai, Kufi Hai, Azim Ul Shaan Tabaee Hai, Hazrat Anas Bin Malik Se Mulaqat Ki Hai, Tera Sau 1300 Hadeesein Aapse Manqul Hai, 70 Saal Jamat Ki Takbir E Ula Se Namaz Padi, Imaam Husain Ki Shahada Ke Din Paidaish Hai, Hizri 148 Me Wafaat Hui. Aapko Syed Ul Mohdeesein Kaha Jata Hai Lekin Mayl برفض Thay (Ash'atul Lamhaat)

2 Yani Jaise Maal Wa Sehat Baaz Afato Se Barbad Ho Jate Hai Aise Hi Ilm Bhulane Se Barbad Ho Jata Hai Lihaja Aalim Ko Chaiye Ke Ilm Ka Mashgala Rakhein, Kutub Bhini Chordh Na De, Hafiza Kamzor Karne Wali Aadato Aur Chizo Se Bache. Allama Shami Ne Farmaya Ke 6 Chizein Hafiza Kamzor Kar Deti Hai. Chuhe Ka Jhootha Khana, Ju Pakad Kar Zinda Chhordh Dena, Thhehare Pani Me Peshab Karna, Gond Chabana,

Mishkaat (Kitabul Ilm)

Khata Saib Khana , Saib Ke Jhilake Chabana (Note) Jo Koi Baad Namaz Dahina Hath Sar Par Rakh Kar 21 Bar Ya "قَوِيُّ" Pardh Kar Dum Kar Lia Karey In Sha ALLAH Uska Hafiza Qawi Hoga. Khayaal Rahe Ke Yaha Na Ahl Se Wo Log Muraad Hai Jo Ilm Ki Barikiyah Samj Na Sakein Yeh Log Ilm Pad Kar Dunia Me Fasaad Phailayege Jaisa Ke Aaj Mushahida Ho Raha Hai.

Mirrat Ul Manajeeh Sharha Mishkaat Ul Masabeeh Jild 1 Safah 207 Hadees 265

Hadees 67

Riwayat Hai Hazrat Sufiyaan Se 1 Ke Hazrat Umar Ibn Khataab Radiallahu Ta'ala Anho Ne Hazrat Ka'ab Se 2 Farmaya Ke Ahl Ilm Kon Log Hai Farmaya Jo Apne Ilm Par Amal Karte Hai Farmaya Ke Ulma Ke Dil Se Ilm Kis Chiz Ne Nikaal Dia Farmaya Laalach Ne 3

(Darmi)

1 Aapka Naam Sufiyaan Ibn Sa'eed Hai, Kufi Hai, Jalil Ul Qadr Tabaee Hai, Aaima E Deen Mujtahideen Aur Qutub Almin Me Se Hai Hizri 99 Me Paida Hue Hizri 161 Me Busra Me Wafaat Payi.

2 Aapka Laqab Ka'ab Ahbaar Hai, Taurait Ke Bade Aalim Thay, Bani Israil Ke Sardaar Thay, Huzur Ka Zamana Paya Magar Deedar Na Huwa, Ahad E Farooqi Me Islam Laaye, Hazrat Umar, Shahib Wa Ayesha Sidiqa Se Riwayatein Li Khilafat E Usmaniyah Me Hizri 32 Me Muqaam Hams Me Wafaat Payi Wahi Dafan Hue Shandaar Tabaee Hai.

3 Hazrat Ka'ab Ahbaar Ne Yeh Dono Batein Galiban Taurait Sharif Me Dekh Kar Bayan Farmayi. Hazrat Farooq E Azam Ne Hi Puchha Tha Ke Taurait Me Kise Aalim Kaha Gaya Hai. Ilm Nikal Jane Se Murad Hai Ilm Ke Anwar Ka Nikal Jana Tama'anayi Aalim Haq Bayan Nahi Kar Sakta Jaisa Aaj Dekha Ja Raha Hai.

Mirrat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 208 Hadees 266

Hadees 68

Riwayat Hai Hazrat ابن حوص Ibn Hakeem Se 1 Wo Apne Walid Se Rawi Farmate Hai Ke Kisi Ne Nabi ﷺ Se Burai Ki Baabat Puchha 2 To Farmaya Ke Mujh Se Burai Ki Baabat Na Puchho Bhalai Ke Mutliq Puchhein Tin Baar Farmaya 3 Phir Farmaya Aaga Raho Ke Badtarin Sharir Bure Ulma Hai Aur Achho Se Achhe Behtarin Ulma Hai 4

(Darmi)

Sharah

1 Tabaee Hai, Hazrat Anas, Abdullah Ibn Yasr Se Mulaqat Ki Hai, Riwayat Me Zaif Hai, Unke Walid Hakim Ibn Amir Sahabi Hai.

2 Yani Gunah Aur Uske Asbaab Kya Hai Aur Us Se Bachane Ka Jariyah Kya. Khayal Rahe Ke Naikiyah Karne Ke Liye Janana Chaiye Aur Gunah Bachne Ke Liye, Ulma Farmate Hai Ke Kufriyaat Sikhna Farz Hai Taake Unse Bachhe.

3 Yani Sirf Buraiyah Hi Na Puchha Karo Bhalaiya Bhi Puchha Karo.

4 Kyonke Aalim Ke Bigadane Se Aalam Bigad Jata Hai Aur Aalim Ke Sabhalne Se Aalam Sabhala Jata Hai. Aalim Musalmano Ke Jahaz Ka Kaptaan Hai, Terega Sab Ko Lekar Aur Dubega To Sab Ko Lekar, Aaj Jitane

Mishkaat (Kitabul Ilm)

Firqe Musalmano Me Bane Sab Ulma E Su Ki Meharbaani Se Aur Iske Bawjood Islam Asli Rang Me Maujood Hai Ulma E Khair Ki Barkat Se.

Mirratt Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 209 Hadees 267

Hadees 69

Riwayat Hai Hazrat Abu Darda Se Farmate Hai Qayamat Ke Din Allah Ke Nazdik Badtar Darja Wala Wo Aalim Hai Jiske Ilm Se Nafah Hasil Na Kia Jaaye 1 (Darmi)

Sharah

1 Yani Log Uske Ilm Se Fayda Na Uthhaye Na Masail Bayan Kare Na Koi Deeni Kitaab Likhein Ya Yeh Matlab Hai Ke Khud Nafah Hasil Na Karey, Yani Aalim Be Amal, Ilm Darkhat Hai Amal Uska Phal Bada Badnasib Wo Shakhs Hai Jo Apne Darkaht Ka Phal Khud Na Khaye, Jahil Beamal Ko Ek Ajaab Hai Aur Aalim Beamal Ko Sat Gunah Ajaab Jaisa Ke Riwayat Me Hai.

Hadees 70

Riwayat Hai Hazrat Ziyaad Ibn Hadir Se 1 Farmate Hai Ke Mujh Se Hazrat Umar Ne Farmaya Ke Kya Jante Ho Ke Islam Ko Kya Chiz Dhati Hai 2 Maine Kaha Nahi Farmaya Islam Ko Aalim Ki Lagzish Munafiq Ka Quran Me Jhagana Aur Gumrahkun Saradaro Ki Hukumat Tabah Karegi 3
(Darmi)

Sharah

1 Aapki Kuniyat Abu Mugira Hai, Qabila Bani Asad Se Hai, Kufa Ke Rahne Wale Hai, Tabaee Hai, Hazrat Umar Ali Se Ahadees Li.

2 Yani Islam Ki Izzat Logo Ke Dil Se Dur Karti Hai

3 Yani Jab Ulma Aaram Talbi Ki Bina Par Kotahiyah Shuru Karde, Masail Ki Tahaqeeq Me Koshish Na Karey Aur Galat Masle Bayan Karey, Bedeen Ulma Ki Shaki Me Namudar Ho Jaye, Biddato Ko Sunatein Qarar Dey, Quran Karim Ko Apni Raye Ke Mutabiq Banaye, Aur Gumrah Logo Ke Hakim Bane Aur Logo Ko Apni Ita'at Par Majbur Karey Tab Islam Ki Haibat Dilo Se Nikal Jayegi Jaisa Aaj Ho Raha Hai. Baz Ne Farmaya Ke Aalim Ki Lagzish Se Murad Unka Fisq Wa Fujoor Me Mubtla Ho Jana Hai Aalim Ka Amal Bhi Tablig Hona Chaiye.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 209 Hadees 268,269

Hadees 71

Riwayat Hai Hazrat Hasan Se Farmate Hai Ilm Do Tarah Ke Hai Ek Ilm Dil Me Yeh Ilm Fayadamand Hai 1 Dusra Ilm Sirf Zubaan Par Yeh Insan Par Allah Ki Hujjat Hai
2

(Darmi)

Sharah

1 Yani Ilm E Deen Ki Do Nauhiyat Hai : Ek Wo Jis Ka Noor Aalim Ke Dil Me Utar Jaye Jis Se Qalb Roshan Aur Qaalab Mautih Ho Jaye Yeh Ilm Aalim Ko Nafah Dega Aur Dusro Ko Bhi, Aise Aalim Ka Waiz Balke Uski Sohbat Aksir Hai. Uski Alamat Yeh Hai Ke Aalim Ke Dil Me Khauf E Khuda Aur Mahabbat Janaab Mustafa, Aankho Me Tari, Zubaan Par Allah Ka Zikr Rahta Hai. Sufiyah Farmate Hai Ke Ilm Bagair Taswuf Fisq Hai Aur Taswuf Bagair Ilm Bedeeni.

2 Yani Jab Aalim Sirf Batein Achhi Kare Magar Uska Apna Dil Noor Se Badan Asar Ilm Se Khali Ho Yeh Ilm Qayamat Yani Aalim Ke Ilzaam Kha Jane Ka Jariyah Hoga Ke Rab Farmayega Tu Sab Kuchh Janta Tha Phir Gumrah Aur Bad Amal Kyon Bana ? Sufiyah Farmate Hai Ke Jis Ilm Me Taswuf Ki Chashni Na Ho Wo Ilm Lisaani Warsiyat Shaitani Hai. Aadam Allaysallam Ka Ilm Qalbi Tha Shaitan Ka Lisaani.

Hadees 72

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Ke Maine Rasoolallah ﷺ Se Ilm Ke Do Bartan Mehfuz Kiye Ek To Tum Me Phaila Dia Aur Dusra Agar Use Phailao To Yeh Kaat Dala Jaye Yani Gala 1

(Bukhari)

Sharah

1 Yani Mujhe Huzur Se Do Qism Ke Ilm Mile, Ek Ilm Shariat Jo Maine Tumhe Bata Dia Dusra Ilm Israr Wa Tariqat Wa Haqiqat Ke Agar Wo Zahir Karu To Awam Na Samjein Aur Mujhe Bedeen Samj Kar Qatal Kar De, Ya Ek Ilm Ahkam Dusra Ilm Akhbaar, Jisme Zahir Hakimo Aur Bedeen Saradaro Ke Naam Maujood Hai Agar Main Batau To Unki Zuriyat Mujhe Halaak Kar De. Hazrat Abu Huraira Kabhi Kinayatan Isharatan Kuchh Kah Dete Thay. Chunache Dua Manga Karte Thay Ke Khuda Mujhe Hizri 60 Ke Fitano Aur Laundo Ki Hukumat Se Panah De. Chunache Hizri 60 Me Ameer Muawiyah Ki Wafaat Hui Yazid Palid Takht Naseen Huwa. Is Dua Me Un Do Waqiat Ki Taraf Ishara Tha , Aapki Yeh Dua Qabul Hui Aur Ameer Muawiyah Radiallahu Ta'ala Anho Ki Wafaat Se Ek Saal Qabl Intqaal Farmaya. Is Hadees Se Chand Masle Malum Hue Ek Yeh Ke Sharai Masle Bedhak Bayan Kiye Jaye Magar Taswwuf Ke Asrar Na Ahal Ko Na Bataye Jaye. Dusra Yeh Ke Gair Zaruri Chizein Jin Ke Izhar Se Fitna

Mishkaat (Kitabul Ilm)

Phailta Ho Hargiz Zahir Na Ki Jaaye. Tisra Yeh Ke Allah Ta'ala Ne Apne Habib Ko Uloom Gaibiyah Ata Farmaye, Huzur Ke Jariyeh Sahaba E Kiram Ko Bhi, Jab Hazrat Abu Huraira Ke Ilm Ka Yeh Haal Hai Ke Hazrat Khulfa E Rashdeen Ke Ilm To Humari Samj Se Baala Hai.

Mirratt Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 210 Hadees 271

Hadees 73

Riwayat Hai Hazrat Abdullah Se Farmaya Aey Logo ! Jo Koi Kuchh Janta Ho To Bayan Karde Aur Jo Na Janta Ho Wo Kah De Allah Jane 1 Kyon Ke Ilm Yehi Hai Jise Tum Na Jano To Kah Do Allah Jane 2 Allah Ta'ala Ne Apne Nabi Se Farmaya Ke Farmao Main Nabuwat Par Tum Se Ujrat Nahi Mangta Aur Na Banawat Karne Walo Se Hon 3

(Muslim , Bukhari)

Sharah

1 Yeh Hadees Maufuq Hai Yani Hazrat Abdullah Ibn Masood Ka Apna Farman Hai. Maqsad Yeh Hai Ke Koi Aalim Apni Beilmi Zahir Karne Me Sharm Na Karey, Agar Koi Masla Malum Na Ho To Gard Kar Na Bataye Humari Beilmi Ilm Se Zayda Hai Rab Farmata Hai :

"وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا"

Farishato Ne Arz Kia Tha : "لَا عِلْمَ لَنَا" Hazrat Ali Se Sar E Mimber Koi Masla Puchha Gaya To Aapne Farmaya Mujhe Malum Nahi, Wo Gustakh Bola Ke Aap Beilmi Ke Bawajood Mimber Par Kyon Khade Ho Gaye ? Aapne Farmaya Ke Main Baqadr Ilm Mimber Chardha Hun Agar Baqadr E Jahalat Chadta To Asman Par Pohch Jata.

(Mirqaat)

Mishkaat (Kitabul Ilm)

2 Yani Apni Beilmi Bhi Ilm Se, Apni Jahalat Se Nawaqif Hona Jahal Markab, Mufiyaan E Kiram Fatawa Ke Aakhir Me Likhte Hai : "اللَّهُ وَرَسُولُهُ أَعْلَمُ" Wo Yaha Se Akhaz Hai.

3 Halake Nabi ﷺ Awaln Wa Aakhirin Sab Se Bade Aalim, Tamam Jahan Ke Mu'alam Hai Magar Unhe Hukm Dia Gaya Jis Chiz Ka Ilm Aapko Ab Tak Na Dia Gaya Ho Betakluf Na Bataye. Chunache Huzur Se Ashab E Ka'af Ki Tadam Puchhi Gayi Na Batayi Kyon Ke Uska Ilm Bad Me Ata Huwa, Hazrat Umar Se Sawal Huwa Ke Fakha Aur اب (Maiwa Aur Chara) Me Kya Farq Hai ? Farmaya Mujhe Khabar Nahi, Hazrat Imaam Malik Ne 36 Masail Me Farmaya Ke Main Nahi Janta, Hazrat Imaam Abu Hanifa Se Puchha Gaya Ke Dhar Kia Chiz Hai Farmaya Mujhe Khabar Nahi.

Hadees 74

Riwayat Hai Hazrat Ibn Sirin Se 1 Farmate Hai Ke Ilm Deen Hai Lihaja Gaur Karo Apna Deen Kis Se Hasil Karte Ho 2

(Muslim)

Sharah

1 Aapka Naam Muhammad Ibn Sirin, Kuniyat Abubakar Hai, Shandar Tabaee Me Se Hai, Aapke Walid Sirin Hazrat Anas Ke Aazad Karda Gulaam Thay, Aap Bade Aalim, Faqih, Ilm Tabaeer Ke Imaam Thay, Aapki Umar 77 Sal Hui Hizri 110 Me Wisaal Huwa, Busra Se Qariban Dus Mill Dur Ashara Me Khawaza Hasan Basri Ke Qubba Me Aapka Mazaar Hai,

2 Yani Ilm E Shariat Ilm Deen Jab Banega Jab Sikhaane Wala Ustaad Aalim E Deen Hoga, Bedeen Aalim Se Hasil Kia Huwa Ilm Bedeeni Hai Banega, Aaj Log Bedeen Se Tafseer Wa Hadees Pad Kar Bedeen Ho Rahe Hai, Farman Ke Sath Faizaan Zaruri Hai.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Safah 210, 211 Hadees 272, 273

Hadees 75

Riwayat Hai Hazrat Hujefa Se 1 Aapne Farmaya Aey Qariyo Ke Giroh Sidhe Raho Kyon Ke Tum Bohat Hi Pehle Ho 2 Agar Tum Ulte Sidhe Ho Gaye To Tum Badi Gumrahi Me Pad Jaoge 3

(Bukhari)

Sharah

1 Aapka Naam Hujefa Ibn Yamaan Hai, Kuniyat Abu Abdullah, Aapke Walid Yamaan Ka Naam Jamil Tha, Laqab Yamaan, Aap Huzur Ke Sahib Israr Sahabi Hai, Aapko Munafiqin Aur Qayamat Ek Ek Fitna Ka Ilm Tha, Aapka Wisal Hizri 35 Me Hazrat Usman Gani Ki Shahdat Ke Bad Madaeen Me Huwa, Wahi Aapka Mazaar Hai.

(Akmal, Ash'atul Lamhat)

2 Yani Aey Sahaba Wa Tabaeen Tum Aqaid Aur Aamal Me Durusat Raho Kyon Ke Sare Musalmano Se Tum Pehle Jo Jaise Tum Hoge Waise Bad Ke Musalmaan Hoge, Wo Tumhare Naqsh E Qadam Par Chalege Aur Tumhari Naqal Karege. Khayal Rahe Ke Us Zamana Me Ala Al Umoom Ulma Qari Bhi Hote Thay Isliye Unhe "Qira" Farmaya Gaya. Sufiyan Farmate Hai Ke Ek Istqaamat Hazaar Karmato Se Behtar Hai. Hazrat Shaikh Ne Farmaya Ke Is Ma'ana Hai Aey Sahaba ! Tum Sare Musalmano Se Afzal Ho Ke Koi Shakhs Kitna Hi Amal

Mishkaat (Kitabul Ilm)

Kare Tumhare Qadam Ko Nahi Pohch Sakta , Lihaja Tumhare Aamal Sab Se Ala Chaiye.

3 Yani Agar Tumhare Aqaid Ya Aamal Galat Hoge To Tumhe Dekh Kar Sari Ummat Gumrah Ho Jayegi Lihaja Tumhari Galti Badi Khatarnaak Hai.

Mirrat Ul Manajeeh Sharha Mishkaat Jild 1 Safah 211 Hadees 274.

Hadees 76

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Gham Ke Kunwe Se ALLAH Ki Panah Mango Logo Ne Arz Kia Ya Rasoolallah ﷺ Gham Ka Kunwa Kya Hai Farmaya Dozakh Me Ek Jungle Hai Jis Se Khud Dozakh Rozana Char So (400) Bar Panah Mangti Hai 1 Arz Kia Gaya Ya Rasoolallah ﷺ Usme Kon Jayega? Farmaya Apne Aamal Me Dikhawa Karne Wale Qari 2 Ise Tirmizi Ne Riwayat Kia Yun Hi Ibn Majah Ne Isme Yeh Zayda Kia Hai Ke Khuda Ko Bohat Napasand Wo Qari Hai Jo Ameero Ki Mulaqatein Karte Hai Maharabi Zalim Aamiro Ki 3

Sharah

1 Yeh Hadees Bilkul Apne Zahir Par Hai Chunke Jungle Bohat Gehra Hai Aur Waha Siwaye Gham Ke Aur Kuchh Nahi Isliye Use Gham Ka Kunwa Farmaya Gaya. Dozakh Ki Char Hudood Hai, Har Had Rozana Sau Bar Is Wadi Se Panah Mangti Hai Ya To Waha Par Muqrar Karda Farishta Zabaniyah Is Se Panah Mangta Hai Ya Khud Dozakh Ki Aag, Har Chiz Me Shaoor Hai Jis Se Wo Janti Wa Pehchanti Hai. Khayal Rahe Ke Jaise Dunia Ki Aago Ki Garmi Mukhtalif Hai, Ghass Phoos Ki Aag Kam Garam, Babul Ki Aag Bohat Tez, Petrol Spirit Ki Aag Aur Zayda Tez, Baz Aag Loha Wa Faulaad Gala Deti Hai Aise Hi Dozakh Ki Aag Bhi Mukhtalif Hai.

Mishkaat (Kitabul Ilm)

2 Yani Wo Deeni Ulma Jo Achhe Aamal Ke Libaas Me Logo Ke Saamane Aaye Aur Logo Ko Gumrah Aur Bedeen Banaye.

3 Taake Unse Daulat Lekar Unki Badkariyo Ko Jaiz Sabit Kare Aur Zulm Me Unke Madadgaar Ho Balke Chaplus Aalim Bhi Khatarnaak Hai Jo Har Jagah Pohch Kar Waha Jaisa Ban Jaye. Humara ALLAH ,Nabi , Quraan Wa Kabba Ek , Deen Bhi Ek Hona Chaiye.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild
1 Safah 212 Hadees 275

Hadees 77

Riwayat Hai Hazrat Ali Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Anqarib Logo Par Wo Waqt Aayega Jab Islam Ka Sirf Naam 1 Aur Quraan Ka Sirf Riwaaj Hi Rah Jayega 2 Unki Masjidein Aabad Hogi Magar Hidayat Se Khali 3 Unke Ulma Aasman Ke Niche Badtarin Khalq Hoge Un Se Fitna Nikalega Aur Unhi Me Laut Jayega 4 Is Behqi Ne Shoaib Ul Imaan Me Riwayat Kia Hai.

Sharah

1 Is Tarah Ke Musalmano Ke Naam Islami Hoge Aur Apne Ko Musalmaan Kahte Hoge Magar Rang Dhang Sab Kafiro Ke Se Jaisa Aaj Dekha Jaa Raha Hai, Ya Arkaan E Islam Ke Naam Wa Shakal To Baqi Rahege Magar Maqsud Faut Ho Jayega, Namaz Ka Dhancha Hoga Khushu Wa Khuzu Nahi, Zakaat Dege Magar Qaum Parwari Khatam Ho Jayegi, Hajj Karege Magar Sirf Sair Ke Liye, Jihaad Hoga Magar Sirf Mulk Gairi Ke Liye.

2 Rasm Naqish Ko Bhi Kahte Hai Aur Tariqa Ko Bhi, Yaha Donio Ma'ani Durusat Hai, Yani Qurana Ke Naqush Kagaz Me Aur Alfaaz Zubaan Par Hoge Magar Ahtraam E Qalb Me Aur Amal Qalib Me Na Hoga Ya Rasman Quraan Padha Ya Rakha Jayega, Kacheriyo Me Jhoothi Qasmein Khane Ke Liye, Aur Gharo Me Mayyat

Par Padne Ke Liye, Amal Ke Liye Isaiyo Ke Qawanin Hoge.

3 Yani Masjido Ki Imaaratein Aalishan, Dar O Diwaar Naqishein, Bijjali Ki Fitting Khoob, Magar Namazi Koi Nahi, Unke Imaam Bedeen, Goya Masjid Me Bajaye Hidayat Ke Bedeen Ka Sar Chashma Ban Jayega, Har Masjid Se Laud Speaker Ke Jariye Dars Ki Awazein Ayegi Magar Wo Dars Zehar Qatil Hoge, Jinme Quraan Ke Naam Par Kufr Wa Tagaiyaan Phailaya Jayega.

4 Yani Bedeen Ulma Suh Ki Kashrat Hogi Jinka Fitna Sare Musalmano Ko Ghair Lega Jaise Daire Ka Khit Jaha Se Shuru Hoga Hai Wahi Pohch Kar Daira Ko Mukmal Bana Deta Hai Aur Sari Satah Ko Apne Ghaire Me Le Leta Hai Aise Hi Unka Fitna Hoga. Iska Matlab Yeh Nahi Ke Sare Aalim Kharab Ho Jayege Warna Deen Mit Jata. ALLAH Us Din Sulha E Haq Ko Taqayamat Rakhega Jo Deen Ko Asli Rang Me Baqi Rakhege Jaisa Ke Aaj Bhi Dekha Ja Raha Hai.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh Jild 1 Hadees 277 Safah 212

Hadees 78

Riwayat Hai Ziyaad Ibn Labid Se 1 Farmate Hai Ke Nabi ﷺ Ne Kisi Chiz Ka Tazkira Farmaya Aur Farmaya Ke Yeh Ilm Jaate Rahne Ke Waqt Hoga 2 Maine Arz Kia Ya Rasoolallah Ilm Kaise Ja Sakta Hai ? Hum Quraan Padate Hai Aur Apne Bacho Ko Padate Rahege Aur Taqayamat Humari Aaulad Apni Aaulad Ko 3 To Farmaya Aey Ziyaad Tumhe Tumhari Maa Roye Hum Tau Tumhe Madina Ke Bade Samjdaro Se Jante Thay 4 Kya Yeh Yahood Aur Nasara Taurait Wa Injil Nahi Padate Lekin Unme Jo Hai Ispar Bilkul Amal Nahi Karte 5 Riwayat Kia Ahmad Ibn Majah Ne Aur Tirmizi Ne Unhi Se Is Tarah Riwayat Kia.

Sharah

1 Aapki Kuniyat Abu Abdullah Hai, Ansari Hai, Zuraqi Hai. Huzur Ke Sath Tamam Gazwaat Me Sharik Rahe, Hijrat Se Pehle Huzur Ke Pass Makka Muazmah Pohch Gaye Thay. Phir Madina Munawra Hijrat Karke Aaye Isliye Aapko Tamam Sahaba Muhajir Ansaar Kaha Karte Thay, Huzur Ne Aapko **حزب موت** Ka Hakim Muqrar Farmaya, Ameer Muawiyah Ke Shurh Zamana Imaarat Me Wafaat Hui.

2 Yani Yeh Nihayat Holnaak Waqiat Jab Hoge Jab Dunia Se Ilm E Deen Uthh Gaya Hoga.

3 Yaha Quraan Padne Padhaane Se Muraad Pura Ilm Sikhna Sikhaana Hai Yani Jab Taalim Wa تعلم Ka Mashgala Qayam Rahega To Ilm Kyonkar Uthh Jayega. Musdar Ke Hote Hasil Musdar Kaha Ja Sakta Hai.

4 Is Se Malum Huwa Ke Ustaad Apne Shagird Ko Gair Munasib Sawaal Karne Par Ataab Kar Sakta Hai Yeh Alfaaz Ke Hum Tumhe Aisa Jante Thay Izhar E Ataab Ke Liye Hote Hai Na Ke Apni Beilmi Ke Izhar Ke Liye Jaisa Ke Baaz Na Samj Logo Ne Is Hadees Se Huzur Ke Ilm Ka Inkaar Kia.

5 Yani Ilm Se Humari Murad Natija E Ilm Hai. Yani Ilm Hoga Amal Na Hoga. Khayal Rahe Ke Isaiyo Ke Padri Aur Jogi Rishwatein Lekar Aawam Wa Aamal Se Maufi De Dete Hai Aur Unke Gunah Bakshate Rahte Hai To Khud Kya Naiki Karte Hoge, Hafta Me Ek Din Girje Me Ga Baja Lena Unke Amal Hai.

Hadees 79

Aise Darmi Ne Abu Imaam Se.

Hadees 80

Riwayat Hai Hazrat Ibn Masood Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Ilm Sikho Aur Logo Ko Sikhao Faraiz Sikho Aur Logo Ko Sikhao Quraan Sikho Aur Logo Ko Sikhao 1 Main Wafaat Paane Wala Hun Ilm Anqarib Uthh Jayega Fitne Zahir Hoge Hata Ke Do Shakhs Ek Fariza Me Jagdege Aisa Koi Na Payege Jo Unme Faisla Karde 2 Ise Darmi Aur Dar Qutani Ne Riwayat Kia.

Sharah

1 Faraiz Se Muraad Islami Faraiz, Roze Namaz Wagera Ke Masail Hai, Ya Ilm Mairaas, Dusre Ma'ani Zayda Zahir Hai Jaisa Ke Agle Mazmun Se Malum Ho Raha Hai Agar Che Ilm Aur Quraan Me Yeh Bhi Aa Gaya Tha Magar Zaydati Ahtmaam Ke Liye Khususiyat Se Iska Alhida Zikr Farmaya.

2 Yani Abih To Tum Ko Aasani Hai Ke Har Masla Mujh Se Puchhlo, Mere Bad Ek Waqt Dushwari Paish Ayegi Ke Ulma, Uthh Jayege Yaha Tak Ke Agar Mayyat Ki Mairaas Baatani Hogi To Mufti Na Milega. Zahir Yeh Hai Ke Yaha Do Se Muraad Mayyat Ke Do Waris Hai Aur Fariza Se Muraad Masla Mairaas Aur Ho Sakta Hai Ke Fariza Se Koi Aur Masla Sharai Muraad Ho.

Hadees 81

Riwayat Hai Hazrat Abu Huraira Se Farmate Hai Farmaya Rasoolallah ﷺ Ne Ke Is Ilm Ki Misaal Jis Se Nafah Na Uthhaya Jaye Us Khazane Ki Si Hai Jis Se ALLAH Ki Rah Me Kharch Na Kia Jaye 1
(Ahmad Wa Darmi)

Sharah

1 Subhan ALLAH ! Kya Pakiza Misaal Hai, Yani Ilm Se Na Aalim Nafah Uthhaye Na Dusre Wo Usi Maal Ki Tarah Hai Jis Se Na Maalik Fayda Uthhaye Na Aur Log, Jaise Wo Maal Bekaar Balke Muzir Aise Hi Yeh Ilm Wabaal.

Miraat Ul Manajeeh Sharah Mishkaat Ul Masabeeh
Hadees 280 Safah 214

Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 12 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna
Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan

Husne Mustafa Aur Kalame Raza - Mufti Ahmad Yaar

Khan Nayeemi Rahimahullahu Ta'ala

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam -

Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang

Kaala Tha?

Mishkaat (Kitabul Ilm)

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar
Khan Nayeemi Rahimahullahu Ta'ala
Chand Ghair Motabar Kitabein - Maulana Hasan Noori
Tirmizi (Part 1)
Aaiye Namaz Seekhein (Part 1)
Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar
Khan Nayeemi Rahimahullahu Ta'ala

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