

Ramzan-ul-Mubarak Ke Fazaail wa Masaail

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Ramzan ul mubarak ki azmat o fazilat : hazrat salman farsi radhiallahoh anho bayan karte hain ke huzur sayadul mursaleen صلی اللہ علیہ وسلم ne shabaan ul muazzam ke aakhir din khutba diya aur farmaya : ae logo ! Tumhare paas azmat aur barkat wala mahina aya, woh mahina jis mein ek raat hazaar(1000) mahino se behtar hai.uske roze allah ta'ala ne farz kiye. Aur uski raat mein qayaam karna (yani namaz e tarawih padhna) sunnat hai. Jo is mahine mein koi neki ka kaam kare to aisa hai jaise aur kisi ma-hine mein farz ada kiya. Aur jisne farz ada kiya to aisa hai jaise aur dino mein 70 farz ada kiya. Ye ma-hina sabr ka hai. Aur sabr ka sawab jannat hai. Aur yeh ma-hina mu-asat yani bhalai aur gumkhaari ka hai. Is ma-hine mein momin ka rizq badha diya jata hai. Jo is mein rozadaar ko iftaar **karaye** uske gunahon ke liye maghfirat hai. Aur uski gardan aag se aazad kar di jayegi. Aur us iftaar karane wale ko waisa hi sawab milega jaisa roza rakhne wale ko aur uske sawab mein bhi koi kami na hogi. Sahaba kiraam ne arz kiya ya rasoolallah صلی اللہ علیہ وسلم hum mein har shaks ke paas itni taa-qat nahi ke woh iftaar **karaye**. Huzur akram صلی اللہ علیہ وسلم ne irshaad farmaya ke allah ta'ala ye sawab us shaks ko bhi dega jo ek ghoont doodh ya ek khurma ya ek ghunt paani se iftaar karaye aur jis ne rozedaar ko bhar pait khana khilaya allah ta'ala usko mere hauz(kausar) se pilayega ke kabhi piyasa na hoga yahan tak ke jannat mein daakhil ho jayega. Ye woh mahina hai jiska pehla hissa rehmat aur beech ka hissa maghfirat hai aur aakhir mein jahannam se aazadi hai. Jo apne gulam ko is mahi-ne mein takhfeef kare yaani kam kaam kara-ae, allah ta'ala use baksh dega aur jahannam se aazad farma dega.(*sahi ibn e khuzaima hadith no1887 shuaibul imaan hadith no 3208*)

Roze ki fazilat ; khwahi-shaat e nafsani ko kam karne ke liye aur husool e taqwa ke liye roza ek be-missal ibadat hai. Jo allah rabbul izzat ko behad pasand hai. Chunanche hazrat abu huraira radhiallahoh anho bayan karte hai ki rasoolallah صلی اللہ علیہ وسلم ne farmaya ke-allah ta'ala ne irshaad farmaya ke roza khaas mere liye hai aur mein-hi uska badla dunga(har amal ka badla allah ta'ala hi deta hai ye roze ki fazilat hai ki allah ta'ala ne uski nisbat apni taraf farma-e)aur rozedaar ke liye khusiyan hai.jab woh iftaar karta hai to khush hota hai aur jab allah ta'ala se mulaqaat karega to khush hoga. Us zaat ki kasam jis ke kabze mein muhammad ki jaan hai ! Rozedaar ki muh ki boo allah ta'ala ke nazdeek mushk se zyada khusbudaar hai.dusri riwayaat mein ye aya hai ke rozedaar ki muh ki boo allah ta'ala ke nazdeek mushk se bhi zyada pasandeeda hai(*sahih muslim hadith no 1151*)

Hazrat abu sa-eed khudri radhiallahoh anho se riwayat hai ke rasool e akram صلی اللہ علیہ وسلم ne irshaad farmaya jo rahe khuda mein ek din roza rakhta hai allah ta'ala jahannam ki aag ko uske chehre se 70 saal ki musafat tak dur kar deta hai (bukhari hadith 6540 muslim hadith 1153)

Kin cheezon se roza toot jata hai : mas'ala: khaane pine aur jem'aa karne se roza toot jata hai jab ke rozedaar hona yaad ho . Nabi e kareem ﷺ ne irshaad farmaya ke jisne ramzan ul mubarak mein ek din iftaar kar liya ba-gair rukhshat aur ba-gair beemari ke to zindagi bhar roze rakhne ke ba-wajood uski bhar-pai na hogi . Yani uska sawab na milega jo us din ramzan mein rakhne ka tha(tirmizi hadith723)

Mas'ala : huqqa, sigaar,cigratte, churut waghairah peene se roza toot jata hai agarche ye khayal ho ke dhun-wa halq tak nahi pahuchta ho. Isi tarah paan aur tambaaku khane se bhi roza toot jata hai agarche peep bahar phenk diya ho kyunke uske baa-reek ajza(small parts) halaq tak zaroor pahuchte hai . **Mas'ala** : shakkar waghaira aisi cheez jo muh mein rakhne se gal jati hai, kisi ne muh mein rakhi aur thuk nigal gaya to roza toot jayega isi tarah daanto ke darmiyaan koi cheez chane ke daa-ne ke barabar ya zyada thi use kha gaya, ya kam hi thi magar use muh se nikaal kar phir kha gaya, ya daanton se khoon nikal kar halaq ke niche utra aur khoon thuk se zyada ya barabar ya kam tha magar uska maza halaq mein mehsoos hua to in sab suraton mein roza toot jata hai aur agar kam tha aur maza bhi mehsoos nahi hua to nahi toota . **Mas'ala** : kulli kar raha tha bagair irada paani halaq se niche utar gaya ya naak mein paani chadhaya aur dimaag tak paani chad gaya to roza toot gaya. **Mas'ala:** kaan mein tel ya dawa dala ya kisi tarah chala gaya to roza toot jayega aur paani kaan mein chala gaya to nahi tootega. **Mas'ala:** rangeen doora muh mein rakhha jiski wajah thuk rangeen ho gaya phir thuk nigal gaya to roza toot gaya. Mas'ala – aurat ka bosa liya, ya chuwa ya gale lagaya aur inzaal hogaya to roza toot gaya. **Mas'ala:** roze ke halat mein jaan bujkar kisi bhi tarah mani nikala to roza toot gaya. **Mas'ala:** jaan bujkar muh bhar qeh (vomiting) ki aur rozedaar hona yaad bhi hai to roza toot gaya aur isse kam kiya to nahi toota aur agar bila-ikhtiyaar qeh ho gayi to agar bhar muh na ho to roza na tootega agar-che woh qeh laut gayi ya usne jaan bujkar lautaya.aur agar bhar muh hai aur usne lautayi agarche usme se chane barabar hi halaq se utri to roza toot gaya warna nahi(bahare shariyat jild 1 hissa 5 page 475-476)

Kin cheezon se roza nahi toot-ta hai ? Bhul kar kahne peene se aur ji'maa karne se roza nahi toot-ta hai. Huzur akram ﷺ ne irshaad farmaya ke jisne bhool kar khaya ya piya woh apne roze ko pura kare ke use allah ne khilaya aur pilaya(bukhari hadith 6669 muslim hadith 1155 tirmizi 721)

Mas'ala: makhhi ya dhunwa ya gubaar halaq mein jaane se roza nahi toot-ta hai cha-he woh kisi bhi cheez ka ghubaar ho.haan agar jaan bujh kar dhunwa phunchaya to roza toot jayega. **Mas'ala:** surma ya tel lagaya to roza na toota agarche tel ya surma ka maza halaq mein mehsoos hota ho balke thook mein surma ka rang bhi dikha-ai deta ho. Hazrat anas bin maalik radhi allaho anho bayan karte hai ke : ek shaksh ne nabi karim ﷺ se pucha ke meri aankhon mein takleef hai to kya mein roze ki halat mein surma laga sakta hun ? Aap ﷺ ne farmaya haan.(tirmizi hadith 726) hazrat e ayesha

radhi allaho anha bayan karti hai ke aap ﷺ ne surma lagaya hala ke aap ﷺ roze se the (sunan ibne maaja hadith 1678) **mas'ala** : aankh mein dawa daalne se roza nahi toot-ta hai. **Mas'ala**: aurat ka bosa liya aur inzal(yani sperm na nikla) na hua to roza nahi tootega (bukhari hadith 1927 muslim hadith 1106 tirmizi hadith 727) **mas'ala**: aurat ki taraf dekha ya uski sharamgah ki taraf dekha magar haath na lagaya aur inzaal ho gaya to roza nahi tootega (bukhari 1927) **mas'ala**: baaz log roze ki halat mein baar baar thukte rehte hai aisa karna galat hai jis tarah aam dino mein rehte hai usi tarah rahein. **Mas'ala**: baat karne mein thuk se hont(lips) tar ho gaye ya baar baar thuk muh mein jama hua aur use andar hi andar nigal liya to roza na tootega isi tarah kha-kaar muh mein aya aur use nigal gaya to roza na tootega lekin aisa nahi karna chahiye(alamgiri durre mukhtar) **mas'ala**: ehte-laam hogaya (nightfall) ya kisi ki gheebat ki toh roza na toota agarche gheebat karna sakht haraam o gunah hai.(tirmizi hadith 719) **mas'ala**: raat ko kisi ne apne biwi ke saath humbistari kiya aur napaaki ki halat mein hi roza ki niyat kar liya to roza ho jayega. **Mas'ala**: napaaki ke halat mein subh kiya balke agar sara din napaak he raha to roza ho jayega magar itni der jaan bujh kar gusl na karna ki namaz qaza ho jaye gunah o haraam hai (bukhari hadith 1925;1926 muslim hadith 1109)

Kin cheezon se roza makruh ho jata hai ? Jhoot,chugli, gheebat, gaali dena , behuda baatein karna, kisi ko takleef dena isi tarah ke dusre gunah ke kaam ye cheezein aise bhi na-ja'iz o gunah hai aur roze ki ha-lat mein aur zyada – in sab kaamon ki wajah se roza makruh ho jata hai . Huzur akram ﷺ ne irshad farmaya ke : jo jhoot bolna aur uspar amal karna na cho-re to allah ta'ala ko koi parwah nahi ke usne khana peena chor diya (bukhari hadith 1903)

Hazrat abu hurairah radhiallaho anho bayan karte hai ke ; rasool e akram ﷺ ne irshaad farmaya ke bahot se rozedaar aise hain jinhe roze se bhuk aur piyaas ke ilawa kuch haasil nahi hota.aur bahot saare raat mein qa-yaam karne wale aise hai jinhe jaagne ke ilawah kuch nahi milta(sunan ibne maja hadith1690)

Kin suraton mein roza na rakhne ki ijazat hai ?**mas'ala**: kuch khaas suraton mein shari'at ne roza na rakhne ki ijazat di hai magar baad mein uski qaza karna zaroori hai. Haan qaza mein lagataar aur tarteeb se roze rakhna zaroori nahi jis tarah bhi chahe puri kare . **Mas'ala**: musafir shar'ai ke liye ja'iz hai ke woh roza rakhe aur chahe to na rakhe.(bukhari hadith 1943 muslim hadith 1121) **mas'ala**: hamal wali aur doodh pilane wali auraton ko agar apni jaan ya bachche ki jaan ke nuqsaan ka sahi andesha ho to ijazat hai ke us waqt roza na rakhhe(tirmizi hadith 715 nisai hadith2315) **mas'ala**: bimaar ko bimari badh jane ya der mein achcha hone ka gumaan e ghalib ho to uske liye bhi ijazat hai ke un dino mein roza na rakhe(jawhra, durre mukhtar)**mas'ala**: haiz wali auraton ko roza rakhna haraam hai lekin baad mein uski qaza zaroori hai.

Sehri wa iftaari ke masa'il: hazrat-e-anas radhi allaho anho bayan karte hain ki:nabi kareem صلی اللہ علیہ وسلم ne irshad farmaya ki : sehri khao kyunki sehri khaane me barkat hai.(sahi bukhari hadith no.1923)

Hazrat-e- abu-said khudri radhi allaho anho bayan karte hain ki:nabi kareem صلی اللہ علیہ وسلم ne irshad farmaya ki:sehri aane wale kal ki barkat hai.ise na chodna,kuch na ho toh ek ghont paani hi pee lena kyunki sehri khane walon par allah aur us ke farishte darud bhejte hain.(masnd-e- imam ahmad bin hambal, hadith no.11086. Sahi ibne hibban, hadith no.3485)

Mas'ala:sehri khane me waqt ka aitebaar hai moaz-zin ke azan ka nahi, is liye jab waqt khatam ho jaaye toh uske baad hargiz na khaaye peeye , bahot saare log sehri khaate rahte hain aur azan ka intezaar karte rahte hain ki aazan hogi toh khana peena band karenge, ye sahi nahi, kyunki kabhi aisa ho sakta hain ki moaz-zin subh-e-sadiq ke 4/5 minute baad aazan de aur log subh-e- saadiq ke baad tak khaate peete hi rahe toh aisi soorat me rooza na hoga. is liye is ka khayal rakhna zarori hai.

Hazrat e salman bin aamir radhi allaho anho bayan karte hain ki:huzur-e- akram صلی اللہ علیہ وسلم ne irshad farmaya ki:jab tum me se koi iftaar kare toh khujur ya chho-hare se kare ki wo barkat waala hai aur agar woh na ho toh pani se kare ki woh paak karne waala hai.(tirmizi, hadith no.695)

Hazrate anas radhi allaho anho bayan farmate hain ki:huzur صلی اللہ علیہ وسلم khujur se rooza iftaar karte the agar wo na hota toh chho-haron se agar woh bhi na hota toh paani se aur iftaar ke waqt ye dua padhte the.” Alla humma laka sumto w-alaa rizqiqa aftarto”.(abu-dawood, hadith no.2385)

Maslah:iftaari me jaldi karna sunnat hai.

Ae-tekaaf ke fazail o masa'il : masjid e jama'at mein allah ke liye niyat ke saath thairne ko ae-tekaaf kehte hai. Rasool e akram صلی اللہ علیہ وسلم har saal ramzan ke aakhir 10 din khud masjid mein ae-tekaaf farmaya karte the aur aap صلی اللہ علیہ وسلم ne iski badi fazilatein bayan farmayi. Chunanacha hazrat abdullah ibn e abbas radhi allaho anho se riwayat he ke : rasool e akram صلی اللہ علیہ وسلم ne motakif ke bare mein farmaya ke woh gunahon se baaz rehta hai aur nekiyon se use is qadr sawab milta hai jaise ki usne tamaam nekiyan ki (ibn e majah hadith 1781) syeduna imam hussain radhi allaho anho se riwayat hai ke rassolallah صلی اللہ علیہ وسلم ne irshad farmaya ke jis ne ramzan ul mubarak mein 10 dino ka ae-tekaaf kar liya to aisa hai jaise 2 haj aur 2 umreh ada kiya (shub ul imaan hadith 3966) mas'ala – ae-tekaaf ke 3 qisme hai 1) aetekaaf wajib – jaise kisi ne mannat mani ke mein itne din ka ae-tekaaf karunga to ab uspar wajib hai ke ae-tekaaf kare. 2) ae-tekaaf

sunnat-ramzan ul mubarak ke akhir 10 din ka ae-tekaaf karna sunnat hai. 3)in dino ke ila-wah jo ae-tekaaf kiya jaye maslan 1 din ka ya 2 din ka woh nafl hai. **Mas'ala:** ae-tekaaf karne wale ke liye hajat e tab-ee (jaise toilet waghairah) ke siwa aur kisi wajah se masjid se nikalana ja'iz nahi. Chunanche hazrat e ayesha siddiqa radhi allaho anha ne bayan farmaya ke : ae-tekaaf karne wala mareez ki iyadat ko na jaye na janaze mein haazir ho na aurat ko haath lagaye aur na usse mubashirat kare aur nahi kisi zaroorat ke liye jaye magar us zaroorat ke liye jo zaroori hai(yani toilet ke liye) (abu dawood hadith 2473) **mas'ala:** motakif ke ilawah masjid mein kisi aur ke liye khana peena ja'iz nahi. **Mas'ala :** ae-tekaaf karne walon ko chahiye ke zyada se zyada quran sharif ki tilawat , hadees sharif ka padhna, darood sharif ki kasrat, ilm e deen ka dars o tadrees aur iske ilawah digar ibadat o riyazat karte rahein.

Shab e qadr ki fazilat : quran kareem aur ahadees taiba mein is raat ki badi fazilatein ayi hain. Chunanche allah ta'ala ne is ek raat ki ibadat ko hazaar (1000) mahine ki raton se behtar karar diya aur nabi akram ﷺ ne irshad farmaya ke : jo shab qadr mein imaan ke saath sawab ki niyat se ibadat kare to uske pehle ke gunah muaaf kar diye jate (bukhari hadith 2014 muslim hadith 760)

Namaz e tarawih : nabi e karim ﷺ ne irshaad farmaya ke jis ne ramzan ki raton mein qayam kiya uske guzasata gunah muaaf kar diye jate hain.(bukhari hadith 2008 muslim hadith 760) **mas'ala:** namaz e tarawih sunnat hai aur iski kul 20 rak'at hai. Hazrat abdullah ibne abbas radhi allaho anhuma se marwih hai inhone farmaya ke huzur nabi e karim ﷺ ramzan ul mubarak mein witr ke ilawah 20 rak'at tarawih ki namaz padha karte the (musannaf ibne shaiba hadith 7692 musnad abd bin humaid hadith 653) sahaba e kiram, ta'be-een, tabe ta'be-een aur puri duniya ke musulmano ka isi par amal hai siwa-ae kuch ginti ke logon ke jinka koi ae-tebaar nahi kyunke 8 rak'at tarawih ki koi hadees hai hi nahi. Na sahi na zaeef na mauzu. Aur bukhari sharif ke jo riwayat hai ke hazrat abu salma radhi allaho ta'ala anho ne hazrat e ayesha siddiqa radhi allah ta'ala anha se ramzan ki raton mein sarkar ﷺ ki namazon ke bare mein pucha to hazrat e ayesha radhi allaho anha ne farmaya ki "rasool allah ﷺ ramzan ho ya gair ramzan 11 rak'at se zyada na padhte the(bukhari hadith 1147 muslim 738) is riwayat ki buniyad par ye kehna ke tarawih ki namaz 8 rak'at hain durust nahi. Kyunke hadees paak ke jumlo par gaur karein ! Hazrat e ayesha siddiqa radhi allaho anha ne farmaya ke ramzan ho ya gair ramzan (yani dusre mahine) sirf 11 rak'at hi padhte the toh agar waqai yahan namaz se muraad namaz e tarawih hai to isse sabit hua ke sarkar alaihis salam ramzan ke ilawah dusre mahinon mein bhi tarawih ki namaz padhte the is ae-tebaar se jo log 8 rak'at padhne ki baat karte hain unhe dusre mahino mein bhi tarawih ki namaz padhni chahiye magar koi bhi iska qa'il nahi lehaza maloom hua ke is hadees mein namaz se muraad namaz e tarawih nahi balke namaz e tahajjud ki 8 rak'at aur witr ki 3 rak'at hai jo huzur nabi e karim ﷺ hamesha ada farmaya karte the isi liye imam bukhari ,imam

muslim, imam tirmizi aur digar mohaddisin e kiram ne is hadees ko salat ul lail yani namaz e tahajjud ke baab mein bayan farmaya, isliye isse 8 rak'at tarawih samajhna sakht jahalat wah nadani hai.

Zakat ke masa'il: zakat arkaan islam mein se ek rukn hai uska munkir kaafir aur na dene wala faasik e qatl ka mustahiq hai aur ada mein taakhir karne wala gunahgaar hai zakat na dene walon ke bare mein rub e qadeer irshaad farmata hai ke woh log jo sona chandi jama karke rakhte hai aur use allah ki raah mein kharch nahi karte unhe dardnaak azaab ki khabar suna de jis din woh tapaya jayega jahannam ki aag mein phir usse unki peshaniya pehlu aur peethein daagi jayengi (aur unse kaha jayega) ye wahi maal hai jo tum apne liye jama karke rakhte the to ab maza chakho uska jo tum jama karke rakhte the (surah tauba ayat 34-35)

Zakat kin logo par farz hai ? Mas'ala – jo musalman aaqil baaligh aur maalik e nisaab hai yani 7 ½ tola sona ya 52 ½ tola chandi (maujooda wazan ke aitebaar se ahtiyatan 53 gram sona ya 652 gram chandi) ya un dono mein se kisi ek ke keemat ka maalik hai aur ye maal hajat e asliya se za'id_aur qarz se khali hai to uspar zakat ada karna farz hai.

Zakat mein kitna maal diya jaye **mas'ala:** sona chandi maal e tijarat aur rupiya paisa mein chaliswaan (40) hissa yani kul maal ka 2 ½ fisad (2.5%) nikalna zaroori hai misaal ke taur par agar kisi ke paas pachas(50) hazar rupaye hain toh uska 2 ½ % 1250 rupaye hota hai isi tarah jitna bhi maal ho uska 2 ½ % nikal le aur zakat ada karde.

Zakat kab ada karna zaroori hai ? **Mas'ala:** jab maal par mukammal ek saal guzar jaye to us waqt zakat dena zaroori ho jata hai misaal ke taur par ek shaks ke paas is saal rabi ul awwal sharif ke 15 tareekh ko itna maal jama ho gaya jispar zakat wajib hota hai phir pura ek saal guzar gaya to ab uspar zakat dena farz hogaya. **Mas'ala :** agar kisi ke paas nisaab bhar maal ho gaya lekin beech saal mein usse kam ho gaya aur phir saal ke aakhir mein nisaab pura ho gaya toh beech saal mein kam ho jane ka koi aitebaar no hoga aur yeh mana jayega ke uspar ek saal guzar gaya yani awwal o akhir ka aitebaar hai darmiyan ka nahi. **Mas'ala :** agar kisi ke maal par ramzan ul mubarak aane se do ya teen mahina pehle he saal mukammal ho gaya toh fauran ada karna zaroori hai ramzan ke intezaar mein do ya teen mahina taakheer karne wala gunahgaar hoga. **Mas'ala:** agar koi shaks ramzan ul mubarak ke mahine mein ya kisi bhi mahine mein pehle hi se apna zakat ada karna chahta hai to woh ada kar sakta hai.

Zakat ka maal kis ko diya jaye aur kisko nahi ? **Mas'ala:**apni asal jaise maa, baap, dada, dadi, nana, nani waghairah yani ye jiski awlaad mein hai aur apni awlaad jaise beta, beti, pota, poti nawasa, nawasi waghairah ko zakat aur digar sadqa wajibah ka maal dena ja'iz nahi. **Mas'ala:** zakat ke asl mustahiq fuqara o masakeen hai madaris e

islamiya mein bhi zakat ka maal dena durust hai tafseel ke liye bahare shariyat hissa 5 safa 438 ka muta'llah kare)

Sadqa e fitr : har maalik e nisaab par apni taraf se aur apne na'baligh awlad ki taraf se sadqa fitr dena zaroori hai. **Mas'ala** : ye kabhi bhi ada kiya ja sakta hai magar namaz e eid se pehle pehle ada karna sunnat hai (bukhari hadith 1503 muslim hadith 984) **mas'ala** : sadqa e fitr_ki mikdaar nisf saa gehun ya ek saa jaw hai mawjuda wazan ke aitebaar se 2 kilo 45 gram gehun ya 4 kilo 90 gram jaw hai agar rupaye paise ki shakl mein dena chahe to inhe dono mein se kisi ek ki keemat ke aitebaar se ada karna hoga misaal ke taur par aaj gehun 15 rupaye kilo hai toh 2 kilo 45 gram ki keemat 30 rupaye 68 paise hue toh ab itna hi rupiya kisi ne de diya toh sadqa e fitr ada ho jayega- haan agar hisaab se kuch rupaye zyada hi de dein to aur hi behtar hai. **Mas'ala**: har saal sadqa e fitr itna hi ada karna zaroori hai isliye jab bhi ye mauka aye to mutawassit (medium quality) ke aitebaar se 2 kilo 45 gram gehun ya 4 kilo 90 gram jaw ada kare ya iski keemat bazar se maloom karke ada karde har saal pareshaan hone ki zaroorat nahi.

Garibon ki imdad quran o hadis ki raushni me

Neki sirf yahi nahi hai ki tum namaz me apna cehra pachhim ki taraf ya poorab ki taraf kar lo. balke neki ka kamal toh ye hai ki koi shakhs imaan laaye allah par aur qayamat ke din par, farishton aur kitaab par aur sab nabion par aur apna maal allah taala ki mohabbat ki wajah se rishte-daaron, yateemon, miskeeno, musafiron aur mang ne walon ko de. aur gulamo ko aazad karaaye.

(surah baqra, aayat no:177)

Nabi kareem صلی اللہ علیہ وسلم ne irshad farmaya ki: jo shakhs kisi musulman ki koi duniyawi taklif door karega allah taala uski qayamat ke din ki mushkilaat me se koi mushkil door farmaega. jo shakhs dunya me kisi tang dast ke liye aasani paida karega allah taala dunya aur aakhirat me uske liye aasani paida karega. jo shakhs dunya me kisi musulman ki parda pooshi karega allah taala dunya aur aakhirat me uski parda pooshi farmaayega. allah taala apne bande ki madad karta rahta hai jab tak banda apne bhai ki madad me laga rahta hai.

(sahi muslim, hadith no:2699. Tirmizi, hadis no:1425)