

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hashia Insaaf Nama (Hashia Shareef)

(Abridged Transliteration)

HASHIA - I

1. Hazrat Mahdi AS say kisi nay sawal kiya k tamaam kalaam ullah ki murad hum ko ek aayat mein bayan farmaiye tou Hazrat Mahdi AS nay farmaya k Taurat, Injeel, Zabur, Furqan aur Allah ki wahdaniyat ki murad ek kalma mein bayan karta hoon k tamaam ki murad kalma "*La ilaaha ilallah*" hai.

2. Naql hai Hazrat Mahdi AS nay farmaya k Haq ki taseer hilal ki tarah hai har roz ziyada hoti hai aur batil ki taseer badar ki tarah hai k har roz ghatti rahti hai yahan tak k ghayab hojati hai. Allah Ta'ala farmata hai k isi nay bheja apnay Rasool ko hidayat aur saccha deen de kar takey isko ghalib karey har deen par agarche bura lagey mushrikoun ko.

5. Naql hai Hazrat Mahdi AS nay farmaya Mumin wo shakhs hai jo har halat mein subah wa sham Allah Ta'ala ki taraf mutawajje rahe.

6. Naql hai Hazrat Mahdi AS nay farmaya jis nay teen pahr Allah ka zikr kiya Munafiq hai jis nay char pahr zikr kiya mushrik hai aur jisnay panch pahr zikr kiya Mumin naqis hai aur jis nay aath pahr ka zikr kiya Mumin kamil hai. Mahdi AS ka farman Allah k farman say hai Allah k farameen badalte nahi. Ye amal nai hai tou imaan kahan aur rawish-e-Mahdi AS kahan hai?

7. Naql hai Hazrat Mahdi AS nay panch pahr k zikr ko Zikr-e-Kaseer farmaya aur Zikr-e-Kaseer is tarteeb say farmaya k awwal subah say dedh pahr tak aur Zuhr k bad say Isha k waqt tak Khuda k zikr mein rahein takey is say raat din zaya na hoon aur Zikr-e-Qaleel Munafiqoun ki sifat farmaya. Chunache Allah Ta'ala farmata hai: Tahqeeq Munafiqeen Allah say dagha baazi kartey hain aur Allah bhi un ko dagha dega aur jab wo namaz padhne uthey hain tou sust aur kahil hokar khadey hotay hain logon ko dikhanay ki namaz padhte hain aur Allah ka bahut kam zikr kartey hain. Hazrat Mahdi AS nay teen pahr zikr karney wale ko munafiq farmaya hai aur char pahr zikr karney wale ko mushrik farmaya hai yani char pahr Allah k zikr mein rahta hai aur char pahr ghairullah k zikr mein mashghool rahta hai Allah ki dosti aur shaitaan ki dosti ko barabar karta hai manind Qaul-ullah Ta'ala k: aur logon mein say baaz wo log hain jo ghairullah ko shareek tahrtey hain aur ghairullah say aisi muhabbat rakhtey hain jaisi k Allah say rakhna chahiye aur muminou ko sab say ziyada muhabbat Allah hi say hoti hai. Pas jis kisi k saath dosti bahut hoti hai uska zikr bhi ziyada tar hota hai. Nabi SAS nay farmaya jis ko kisi cheez ki ziyada muhabbat hoti hai tou is ko iski yaad bhi ziyada hoti hai. Allah Ta'ala farmata

hai: Jab Khuda-e-Wahid ka zikr kiya jata hai tou sakht ho jatey hain un k dil jo aakhirat par imaan nahi rakhtey hain aur jab ghairullah ka zikr kiya jata hai tou eka ek wo khush ho jatey hain.

10. Naql hai Hazrat Mahdi AS nay farmaya "*La ilaaha ilallah*" kisi k dil pay itni miqdar tahar (jis tarah k) koi shakhs mong ka dana gaye k singh par daley aur awaz karey is ka kaam tamaam ho jaye.

11. Naql hai Hazrat Mahdi AS nay farmaya agar "*La ilaaha ilallah*" kisi k dil par is qadar tahar jaye jaisay k ek ghar ruyi say bhara hua ho wahan ek chingari dal di jaye aur isi waqt nikal li jaye tou jis jagah wo chingari dali jati hai wo jagah jal jati hai wo lekin "*La ilaaha ilallah*" ki sifat aisi hai k ghairullah ki sari muhabbatoun ko jala deti hai. hum par afsoos hai k humari tamaam umar mein ek bar bhi aisa na hua k humaray dil par "*La ilaaha ilallah*" itni miqdar tahar jaye. Hamesha Hazrat Mahdi AS ki ye koshis thi k

12. Hazrat Bhai Muhajir^{RZ} say manqul hai k Hazrat Mahdi^{AS} ghar say hujray mein do teen bar tashreef laye aur dekha k Ashaab RZ mein say do sahabi RZ ek jagah baithey huwe thay farmaya k tum kya kartey baithey ho? arz kiya k Meeranji kuch deen ki hikayat kartey hain. Hazrat Mahdi^{AS} nay farmaya bhaiyo! Zikr-e-Khuda k siwaye hikayat say Khuda ko na paogay.

15. Naql hai Hazrat Mahdi^{AS} nay farmaya k farman-e-Khuda-e-Ta'ala hota hai k Hum nay Imaan k Khazanay ki kunjiyan tere haath mein dedi hain aur Hum nay tujh ko khaas Deen-e-Muhammadi SAS ki nusrat karne wala kiya hai aur Mein teri nusrat karne wala hoon. Jaa dawat kar. Jis nay tujh ko qubool kiya Mumin hai aur jis nay tera inkar kiya Kafir hai. Neez Hazrat Mahdi^{AS} nay farmaya k farman-e-Khuda hota hai k Hum nay tujh ko Awwaleen wa Aakhirreen aur Quran ka bayan aur Quran k mani ata kiye hain. Neez Mahdi^{AS} nay farmaya agar banda tanhayi mein Quran ka muta'ala kar k aata hai aur sonch kar bahar aata hai aur bayan karta hai tou banda jhoota hai zalim aur Allah pay iftera karne wala hai banda jo kuch kahta aur karta aur padhta hai jis ayat ki taleem Allah deta hai banda bayan karta hai. Mein bilawasta Allah say har roz taza taleem pata hoon, banda k haal hai. Aur neez Hazrat Mahdi^{AS} nay farmaya k farman-e-Khuda hota hai k: "Phir Hum par hai Quran ka bayan" tere Haq mein hai aur Hum nay tujh ko Khaas Muhammad SAS ka waris kiya hai aur Hum nay tujh ko Muhammad SAS ki kaamil pairwi aata ki jis nay tujh ko pahchana mujh ko pahchana aur jis nay tujh ko na pahchana Mujh ko na pahchana.

16. Naql hai Hazrat Mahdi^{AS} nay farmaya k meri tasdiq ki nishani ye hai k na-mard mard hota hai yani talib-e-dunya phir Talib-e-Zaat-e-Khuda-e-Ta'ala hota hai aur bakheel sakhi hota hai yani jo shakhs Khuda-e-Ta'ala ki rah mein ek dinar nahi de sakta wahi shakhs apni jaan Khuda k hawale kardeta hai aur ummi Alim hota hai yani jo shakhs ek harf nahi janta Qur'an k mani bayan karta hai.

20. Naql hai Hazrat Mahdi^{AS} nay Gojri zaban mein farmaya k Dunya ki Talab Kufir hai, Dunya ka Talib kafir hai Khuda ka Talib Mumin hai Khuda ko dekhna mumkin hai.

21. Neez farmaya k is ko duniyadar kahta hai kafir kyon nahi kahta?

22. Neez farmaya Tum ko Ghiza aur Hum ko Khuda

25. Neez farmaya jo Humaray hain wo Muflis mareingay

31. Naql hai Hazrat Mahdi^{AS} nay Gojri zaban mein farmaya k jo shakhs ye samajhta hai k mein bhi kuch hoon tou is ko samajh k wo kuch bhi nahi hai aur jo shakhs ye samajhta hai k mein kuch nahi hoon tou is mein Allah ki Muhabbat hai.

37. Naql hai Hazrat Mahdi^{AS} kay huzoor mein Jeddah mein bahut faqr wa faqa pada tha Bandagi Miyan Syed Khundmir^{RZ} k huzoor mein jeeval mein bahut faqr wa faqa pada taliban-e-Khuda inteqal kiye aur Bandagi Malik Ilhadad RZ k huzoor mein jeeval mein bahut mardan-e-Khuda faqr wa faqa say khashk ho hokar inteqal kiye. Shah-e-Khundmir^{RZ} k huzoor mein bahut faqr wa faqa zahir hua aur ghalla is qadr sasta tha k dakra ko panch sair chawal milte thay magar kisi talib-e-Khuda nay apas mein koi taraddud aur tadbeer nahi ki kam wa besh saadhe char sau fuqra nay Allah k liye sabit qadmi k saath faqr wa faqa say khashk hokar jaan jaana k hawale ki isi zamane mein Malik Muhammad k farzand Malik Sharfuddin ki taraf say un ki bahan buwa Maryam al-Muqallib Buwa Manna RH aur Bandagi Miyan^{RZ} k paas bahut rupiyee aur zewar rawana kiye gaye thay. Bandagi Malik Hammad^{RZ} nay apni futuh bhi Hazrat Bandagi Miyan^{RZ} ki khidmat mein kharche k liye pesh ki, kabatullah ki taraf rawana huwe Tamaam dairay ko sultanpur mein rakhe chunache ye baat poshida nahi.

40. Naql hai k Bandagi Miyan Syed Khundmir^{RZ} nay Bibi 'Aisha^{RZ} say farmaya chote bacche na-baligh hain Allah k waste un ki khidmat karo jab baligh ho jayein agar Khuda-e-Ta'ala ki talab ikhtiyar karein tou isi tarah ri'ayat karo balke ziyada shafaqqat ikhtiyar karo. Agar ghairullah yani dunya ki talab ikhtiyar karein tou tum Allah waste un say bezaar ho jao ghar say bahar kardo agar ye amal na karoge tou Allah k paas makhuz hogey. Aanhazrat SAS nay farmaya ziyada kamil imaan Allah k waste ki muhabbat aur Allah k waste k boghaz mein hai.

43. Naql hai kisi shakhs nay Bandagi Miyan Syed Khundmir^{RZ} say arz kiya k mardangi aur bahaduri in faqiroun ki buland hai. Miyan^{RZ} nay farmaya k ye fuqara zaeef hain Khuda-e-Ta'ala k saath sulah kar liye hain Khuda ki khushnudi mein apni zaat ko Khuda k hawale kar diye hain tumhari bahaduri bahut hai Khuda aur Rasool SAS aur farishtoun ka muqabala kartey ho aur dozakh ka azaab ikhtiyar karte ho tumhari shuja'at badi hai.

51. Naql hai Hazrat Mahdi^{AS} nay farmaya k (Deen-e-Mahdi^{AS} yani Khuda Talbi k) dushmanoun say takleef aur ranj pahunchay tou jano k Khuda-e-Ta'ala nay tum ko yaad kiya hai aur tum banday say ho aur jab khalq say futuh ziyada honay lage tou jano k tum Khuda-e-Ta'ala ki dargah say faramosh ho gaye aur tum mujh say nahi hain.

58. Naql hai Hazrat Mahdi^{AS} nay farmaya k ek waqt Sultan-ul-Lail hai aur ek waqt Sultan-un-Nahar hai. Aur Mahdi^{AS} ka farman hai k jo shakhs un dono waqtoun ko zaya karey wo deen ka faqeer nahi hai. Pas kalaam-e-Khuda aur Rasool wa Mahdi Alayhimus Saalam k farmaan say malum hua k Zikr-e-Khuda k bhaghair aakhirat mein falah nahi. Allah Ta'ala farmata hai: Pas tum Allah ka Zikr Kaseer karo shayad k tum falah pao. Pas jo shakhs namaz say farigh honay k bad zameen par paraganda na ho aur Khuda ka fazal talab na karey yani Khuda ki binaee talab na karey aur Zikr-e-Kaseer na karey tou tahqeeq Khuda k azab say najat na pawey aur har namaz k bad do ashkhaas ka ek jagah baithna la-ini batein karna Khuda-e-Ta'ala k kalaam k khilaf aur Rasoolullah SAS aur Mahdi-e-Maud AS k khilaf hai.

71. Naql hai Bandagi Miyan Shah Nemat^{RZ} say ahliyan-e-daira nay kaha k naye aadmi aate hain un k liye bayan aahista kijiye. Miyan Nemat^{RZ} nay farmaya Mahdi^{AS} ki suhbat mein banday ki dadhi safaid hui tum banday ko sikhatey ho? Dunya ka talib banday k paas aaye tou ek waar do tukday agar raha tou khush naseeb aur agar bhaag gaya tou bala gayi banda talib-e-dunya k nafs ka tabey na hoga Haq aksar logoun ko pasand nahi aata, banday ka kaam Haq ada karna hai.

77. Naql hai k muhajiroun nay Hazrat Mahdi^{AS} say arz kiya k khundkar k bad hum sab Aap^{AS} k maqbareh k paas rahengay. Hazrat Mahdi^{AS} nay farmaya humari qabar khol kar dekho agar banda qabar mein rahe tou banda Mahdi nahi. Humara muddua (Khuda ka zikr) tumharay darmiyan rahe aur tum jahan kahein raho banda tumharay darmiyan hai.

89. Naql hai Bandagi Miyan Nizam^{RZ} nay farmaya jo shakhs himmat say Khuda ki talab ikhtiyar karta hai tou is k liye bahut aasani hoti hai aur jis ko himmat na ho badi mushkil hoti hai.

106. Naql hai mullaoun nay phir kaha k Aap say bahas kaisay karsaktey hain Aap kisi mazhab k muqaiyad nahi Aap jo kuch jawab dete hain Mutlaq Quran say jawab dete hain aur hum Quran nahi samajh sakte aur hum Imam Azam RH k mazhab par muyaiyad hain. Is k bad Hazrat Mahdi^{AS} nay farmaya agarche mein kisi mazhab par muqaiyad nahi hoon mera mazhab Kitabullah aur Itteba Rasoolullah SAS hai, Phir farmaya isi par qayam ho jao (aur kaho k) jo koi Imam Azam RH k mazhab say bahar ho jaye aur mazhab k khilaf amal kare tou is par kya hukum hoga? Is k bad Mahdi^{AS} nay farmaya k nadaanaa mazhab ka mani' kya jaante hain mazhab ka mani' Imam Azam ki raftar hai na k guftar aur Paighambar AS ki sunnat Paighambar AS k amal ko kahtey hain na k guftar-e-Paighambar AS. Mahdi^{AS} nay farmaya k hum Khuda-e-Ta'ala aur Muhammad Rasoolullah SAS k mazhab par hain. Mazhab do hain ek Mazhab Khuda-e-Ta'ala ka dusra mazhab Shaitan ka. Khuda ka mazhab rakhne wale Khuda ki talab rakhte hain aur Shaitaan ka mazhab rakhne wale dunya ki talab rakhte hain. Farmaya k ye nadaanaa mazhab k mani' kya jaante hai.

108. Naql hai Hazrat Mahdi^{AS} say kisi nay pucha k kasab karna kaisa hai? Hazrat Mahdi^{AS} nay farmaya pehle tou kasab karne wala momin hona chahiye. Phir pucha k koi momin hokar kasab kare? Hazrat Mahdi^{AS} nay farmaya momin ka maqam paighambaroun ka hai shayad k wo kasab kare **Hudood-e-Kasab** ki hifazat kar sake. Phir pucha k kasab k hudood kiya hain? Hazrat Mahdi^{AS} nay farmaya:

1. Pehli hadd ye hai k Khuda pay bharosa kare kasab pay nazar na kare
2. Dusri hadd ye hai k panch waqt namaz jamat say ada kare
3. Teesri hadd ye hai k Hamesha Allah ka zikr kare
4. Chowthi hadd ye hai k hirs na kare, thodi ghiza aur satr-e-aurat par iktefa kare
5. Paachwein hadd ye hai k pura Ushr Khuda ki rah mein de
6. Chehti hadd ye hai k Talibaan-e-Khuda ki suhbat mein rahe
7. Saatwein hadd ye hai k Hamesha apni zaat par malamat kare
8. Aathwein hadd ye hai k har do waqt ki hifazat kare yane Fajr ki namaz say Tulu-e-Aaftab tak aur Asr say Isha tak Allah ka zikr kare
9. Nawein hadd ye hai k azan k bad kaam karna jayez nahi agar kaam kare tou kasab haram hai
10. Daswein hadd ye hai k zaban say jhoot na kahe, jo kuch Quran mein aaya hai sab par amal kare mamnu'at say parhaiz kare

Allah Ta'ala farmata hai: Jo log inkar karte hain Allah aur iske Rasool ka aur Chahte hain k farq nikalein Allah mein aur is k Rasooloun mein aur kahte hain k baaz Rasooloun ko maante hain aur baaz ko nahi maante aur wo chahte hain k nikal lein kufr aur imaan k beech mein ek raasta aisay hi log yaqinan kafir hain aur hum nay tayyar kar rakha hai kafiroun k liye zillat ka azab. Agar kasab karne wala kasab k hudood mazkooarah ki hifazat kare tou Khuda-e-Ta'ala is ko Tark-e-Dunya karaye aur apna Deedar aata kare agar un hudood ko todey tou is ka Momin hona Muhal hai.

109. Naql hai Hazrat Mahdi^{AS} nay Deen k Usool ko is ibarat mein farmaya k:

- Awwal Tark-e-Dunya
- Duwam Gosha Nashini
- Suwam Zikr-e-Dawam
- Chaharum Talab-e-Khuda-e-Ta'ala
- Panjum Tawakkul Tamaam
- Shashhum Munkir-e-Mahdi ko Kafir jane

Farmaya k ye Deen k Usool hain baqi sab furu hain.

154. Naql hai k Bandagi Miyan Syed Mahmood^{RZ} hafta do hafta k bad ijma kar k mahzar karte aur farmate k agar Mahdi^{AS} k khilaf humari zaat mein dekho tou humara haath pakad kar dairay k bahar kardo.

155. Naql hai Bandagi Miyan Syed Khundmeer^{RZ} aur Bandagi Miyan Shah Nemat^{RZ} nay farmaya k agar koi shakhs humari zaat mein Mahdi^{AS} k khilafkoi cheez dekhe aur humara daman na pakde tou hum kal Qiyamat k din is ka daman pakdeingay.

161. Naql hai Mahdi^{AS} nay farmaya k jo shakhs subah mein hijrat kar k Khuda-e-Ta'ala ki rah mein aaya wo Murshid hai is ka jo aakhir roz yani Asr k waqt hijrat kar k aaya kyon k aakhir mein aane wala awwal aane wala ko dekh kar aaya lehaza awwal Murshid hai aakhir ka.

166. Naql hai Mahdi^{AS} Meeran Syed Mahmood, Bandagi Miyan Syed Khundmeer, Miyan Shah Nemat, Bandagi Miyan Shah Nizam aur Bandagi Miyan Shah Dilawar Razi Allahu anhum dairay k bahar kisi k yahan na dawat mein gaye na marz mein aur na mazerat k liye gaye, magar dairay k andar gaye.

174. Naql hai Hazrat Mahdi^{AS} nay farmaya k zaroori ilm chahiye takey namaz, roza, aur manind unke dusray afaal Rasool AS k deen mein durust hoon.

175. Naql hai Hazrat Mahdi^{AS} nay farmaya k Qur'an k mani samajhne k liye jis waqt k bayan kiya jaye imaan ka noor kaafi hai.

187. Naql hai Hazrat Mahdi^{AS} nay Ishq ka bayan us ibarat mein farmaya k Ishq ka shahbaaz la-makaan say uda aasmaan par pahuncha apni jagah na dekha aage badh gaya aur pahadoun par pahuncha apni jagah na dekha aage badh gaya khaak par pahuncha apni jagah payi aur baitha aur kaha mein Muhabbat hoon. Muhabbat aur Mehnat mein farq nahi hai magar ek nuqta ka, jab neechे ka nuqta upar ho jaye tou wahi Muhabbat Mehnat ho jaati hai. Allah Ta'ala farmata hai tahqeeq Hum ne aamanat ko aasmaanou aur zameen aur pahadoun par pesh kiya pas un sab nay is ko utha nay say inkar kiya aur is say dar gaye aur is ko utha liya insaan nay.

188. Naql hai Sahaba^{RZ} nay Hazrat Mahdi^{AS} say pucha k talib k liye kya cheez farz hai k jis ki wajhe Khuda ko pahunche Hazrat Mahdi^{AS} nay farmaya wo cheez "Ishq" hai.

189. Neez pucha k Ishq kyon kar hasil hota hai farmaya k dil ki tawajjeh hamesha Haq Ta'ala ki taraf rakhe is tarah k dil mein koi cheez mayel na ho aur is maqsad k liye hamesha goshna nashini ikhtiyar kare aur kisi k saath mashghool na ho dost k saath na aghyar k saath. Har halat mein Haq ka mulaheza kare khade huwe lete huwe aur khane peene k waqt har halat mein Haq ka mulaheza kare.

196. Naql hai Hazrat Mahdi^{AS} say ek mulla nay Allah k deedar k mutaliq bahas ki aur kaha k Allah ka deedar dunya mein jayez nahi, is k bad Hazrat Mahdi^{AS} nay farmaya k kisi nay jayez rakha hai ya nahi? Is k bad mulla nay kaha haan. Hazrat Mahdi^{AS} nay farmaya k hum nay beenaoun ka mazhab ikhtiyar kiya aur tum nay andhoun ka mazhab ikhtiyar kiya hai.

199. Naql hai kisi shakhs nay Hazrat Mahdi^{AS} k huzur mein ijazat chahi k taiyun ko tark kardeta hoon, Hazrat Mahdi^{AS} nay farmaya k Khuda ko chaho wa lekin Aap bayan k mauqe par hamesha taiyun ko layin farmate aur taiyun khane wale hamesha apni zaat par malamat karte thay.

211. Naql hai Mahdi^{AS} nay farmaya k do teen ashkhas ek jagah mat baihtou agar do teen ashkhas ko ek jagah baithe huwe dekhte tou jhidki dete aur kahte k jo log baithe huwe hain unko maro.

213. Naql hai Mahdi^{AS} nay farmaya bande ko qubul karna amal-e-saleh karna hai wagarna be-amal qubuliyat mardood hai.

214. Naql hai Hazrat Mahdi^{AS} k huzoor mein koi shakhs jota ya libas barkat k liye talab karta tou Hazrat Mahdi^{AS} farmate lo aur barkat k liye ghar mein mat rakho, agar is bande ka post pahanoge hargiz dozakh say najat na paogey jo kuch k banda kahta hai jab tak amal na karo.

215. Naql hai Hazrat Mahdi^{AS} nay farmaya k qiyamat k roz Khuda-e-Ta'ala aisa nahi puchega k Ahmad^{AS} ka farzand hai ya Muhammad Mahdi^{AS} ka farzand, Haq Ta'ala muhabbat ka amal puchega.

219. Naql hai Hazrat Mahdi^{AS} k huzoor mein ek biradar nay naubat k mauqe par kaha k humari kya punji ha k chor ley jatey hain? Hazrat Mahdi^{AS} nay sun kar farmaya jo punji k chali jaye phir tere haath na aaye.

222. Naql hai Hazrat Mahdi^{AS} nay farmaya Mard ban Khuda k saath rah ya Mard ki pairwi kar, Shaitan k saath mat rah.

246. Naql hai Hazrat Mahdi^{AS} nay farmaya k tu Khuda-e-Ta'ala ki yaad mein rah koi cheez talab mat kar agar tujh ko zaroorat ho tou kuch shara' ka masla puch kaam kar kyon k Mujtahidoun nay sharai masaayel mein mu-shugafi ki hai takey kisi ko mushkil na ho.

247. Naql hai Hazrat Mahdi^{AS} nay farmaya k Badshah ka badshahi kar wa far ikhtiyar karna aur bewah aurtoun ka charkha aur tuta huwa ghar ikhtiyar karna barabar hai aur badshah k liye badshahi aur bewah aurtoun k liye tute huwe ghar ki punji tark karne mei bhi barabar hai yani badshah aur bewah aurat dunya ki talab aur tark-e-dunya mein barabar hain.

248. Naql hai Hazrat Mahdi^{AS} nay farmaya k afyoon mat khao kyon k afyoon qaid mein laati hai, banda-e-Khuda k liye kisi ka qaid nahi na bashar aur nafs ka qaid hai aur na khwahish aur shaytan ka qaid hai.

259. Naql hai Hazrat Syed Mahmood^{RZ} nay farmaya k jo shakhs tark-e-dunya kiya hai aur hijrat wa suhbat say baaz raha tou is ki tark-e-dunya talab-e-dunya k barabar hai, pas is par farz hai k hijrat aur suhbat kare wagarna is k liye deen ka bahra kuch nahi pahunchta.

261. Naql hai Bandagi Miyan Shah Dilawer^{RZ} nay farmaya k is jahan mein mominoun k liye teen aag hain: ek Ishq ki aag hai, dusri faqe ki aag hai, teesri talwar ki aag hai, chawthi aakhirat mein dozakh ki aag hai. Momin ko chahiye k un teen aag mein say kisi ek aag mein jale, jo shakhs in teen aag mein say ek aag mein nahi jalega tou aakhirat ki aag mein zaroor jalega.

263. Naql hai Hazrat Mahdi^{AS} k huzoor mein ek talib-e-khuda ko khuda-e-ta'ala nay gosht bheja tha is talib nay gosht k liye haldi aur namak ki talash ki, Hazrat Mahdi^{AS} ko malum hua tou aap nay is talib ko talab kar k farmaya k Khuda-e-ta'ala gosht bheja hai paka ya aag mein bhun jaisa bhi hai kha haldi jo dhund raha hai kya tujh ko zakham laga hai is zakham k liye dhundta hai? nafs ko chord Khuda ki yaad mein rah.

267. Naql hai Hazrat Mahdi^{AS} nay farmaya (kahawat farmaya) k murda bahisht mein jaye ya dozakh mein hum logon ko halwe mande say kaam hai, Meeran kya jane k kis nay kis ka maal zor aur zulm say liya hai jahan malum ho wahan nahi khana chahiye aur jahan malum na ho maaf hai.

HASHIA - II

277. Naql hai Miyan Abdur Rahman^{RZ} jungal ki taraf gaye thay kuch khane ki cheez khet mein pakar laye Miyan Nizam^{RZ} nay farmaya k chord do mat khao tum nay iqrar kiya tha k mein Khuda ki bheji huwi cheez k siwa dusri cheez nahi khaunga. Agle zamane mein Aulia Allah k kiye ye quwwat halal tha ab Mahdi AS k groh mein jaiz nahi.

279. Naql hai Hazrat Mahdi^{AS} k ghar mein ek baandi thi. Hazrat (Mahdi)^{AS} nay Bibi^{RZ} say farmaya k Banda k samne banda hai agar is ko azad karo tou Banda ghar mein aata hai agar azad na karoge tou Banda ghar mein nahi aayega, isi waqt Bibi^{RZ} nay baandi ko aazad kiya.

282. Naql hai Hazrat Mahdi^{AS} ki aadat mubaraka ye thi k Sahaba^{RZ} aakar haal waqeya arz karte tou Hazrat (Mahdi)^{AS} farmate k tum jo kuch karte ho is par nazar karo k Allah k waste hai tou behtar hai aur agar Allah k waste nahi hai tou sab bekar hai.

285. Naql hai Hazrat Mahdi^{AS} nay Nafs k haq mein farmaya k nafs har shakhs ko kahta hai k is jahan mein mujh ko jala aur mera khilaf kar wagarna mein kal tujh ko dozakh mein le jaunga, log kahan sunte.

290. Naql hai kisi nay Bandagi Miyan Shah Dilawer^{RZ} ki mehmani ki bahut si cheezein aur khana pakaya tha Miyan^{RZ} ko khilakar pucha k Miyan^{RZ} kya khana lazeez tha? Miyan^{RZ} nay farmaya hum ko malum na hua. Is nay kaha kyon malum na hua. Miyan^{RZ} nay farmaya bande ko Khua-e-Ta'ala ka Zikr pahuncha hai Zikr ki lazzat hum ko pakdi hui hai ye khane ki lazzat kahan is lazzat ko pahunch sakti hai.

296. Naql hai Hazrat Mahdi^{AS} nay farmaya k Talib ki ibtedayi halat mein Khuda-e-Ta'ala khushnood nahi hota magar jab apni talab ko anjam ko pahunchata hai tou Khuda-e-Ta'ala khushnood hota hai.

306. Naql hai Miyan Saadullah^{RZ} ibn Bandagi Miyan Shah Dilawer^{RZ} ka wisal Ahmadabad mein huwa. Char din huwe tou chowthey ka khana tayyar kiye Shah Dilawer^{RZ} nay mana farmaya chalees roz honay par Miyan^{RZ} nay farmaya ab khana tayyar karo kyon k ab banday nay dekha k Miyan Saadullah^{RZ} Hazrat Mahdi^{AS} k saath bahist mein hain. Khuda-e-Ta'ala nay unko chalees din qaid kar diya tha is ki wajah ye thi k ye bachcha Nizam-ul-Mulk ki majlis mein baitha tha tazim kiye is majlis k waste say chalees din qaid huwa haalaanke Hazrat Mahdi^{AS} ki suhbat mein thay aur Bandagi Miyan Shah Dilawer^{RZ} k farzand thay aur dairay mein inteqal kiye aur Miyan Dilawer^{RZ} nay un par namaz-e-janaza ada ki. Aisay ashkhas ka haal aisa huwa tou tumara aur hamara haal kya hoga?

309. Naql hai Hazrat Mahdi^{AS} nay farmaya aql teen hain. ek aql Noori hai, dusri aql aql-e-aakhirat ki talab hai, teesri aql zindagani karne ki hai.

310. Naql hai Hazrat Mahdi^{AS} nay farmaya Maqam-e-Mahmood Allah ki Vilayat hai.

313. Naql hai Hazrat Mahdi^{AS} nay farmaya agar Meeran Syed Mahmood aur Miyan Syed Khundmeer kuch zaef kaam karte hain tou un par hujjat nahi hai. Quran, Rasool^{SAS} aur Bande par hujjat hai un par nahi. Ye dono bhi hargiz zaef kaam nahi karte. Hazrat Mahdi^{AS} nay farmaya hum bhi (zaef kaam) karte hain tou rawa nahi.

318. Naql hai Hazrat Mahdi^{AS} nay farmaya k banda apnay kaan say jo kuch Khuda ki awaz sunta hai zaban say ada karta hai, tum amal karo ya na karo tum jano aur Khuda jane.

319. Naql hai Hazrat Mahdi^{AS} nay farmaya k makhluk chaand ko dekhti hai aur khushi karti hai unko khushi nahi karni chahiye zaari karni chahiye aur afsoos karey k umar zaya gayi maut nazdeek hui, kyon apni zaat par malamat nahi karte aur tawba nahi karte hoshyar rahna chahiye k humara haal kaisa hoga.

323. Naql hai Bandagi Meeran Syed Mahmood^{RZ} nay muamela dekha k aap ka ek haath Rasool^{AS} nay pakda aur dusra haath Mahdi^{AS} nay pakda aur farmaya k Aye Syed Mahmood ye jagah tumare layeq nahi hai haath pakad kar is jagah say bahar laye Meeran Syed Mahmood^{RZ} khawab say hoshyar huwe isi waqt tamam logon ko rukhsat kar k Khua-e-Ta'ala ki rah ikhtiyar ki Hazrat Mahdi^{AS} k paas ayaye. Nafs khatra laya k Hazrat Mahdi^{AS} k paas bahut taklif hai kya khata hai aur kya pahanta hai? tou mein nay nafs ko farmaya k agar mein Khuda par bharosa na kar sakoun tou Taliban-e-Khuda ki kuch khidmat karounga aur wo jo kuch dengay kha lunga zameen par pada kapda lakar dhokar baandhunga aur isi ko pahunuga is tarah aap nay nafs k khatre ki nafi ki is ko Khuda-e-Ta'ala nay pasand farmaya aur apni raah bhi aap par aasaan kardi.

326. Naql hai Bandagi Miyan Syed Khundmeer^{RZ} Muhajiroun ka haath dhulaye aur wahi pani peeye. Miyan Syed Khundmeer^{RZ} ki nesti aisi thi.

338. Naql hai Hazrat Mahdi^{AS} nay ek shakhs say puch tum ko itmenan hai? tou is nay kaha itmenan hai. Hazrat Mahdi^{AS} nay farmaya Banda zahiri itmenan nahi puchta hai kyon k tum Khuda-e-Ta'ala k saath hain tou is ko itmenan kahte hain.

339. Naql hai Hazrat Mahdi^{AS} nay naubat ki bahut takeed ki aur farmaya k naubat ka amal Arkaan-e-Deen say hai aur phir farmaya k agar teen biradar hoon tou har biradar teen ghante apni naubat ki adayee karey. Hazrat Mahdi^{AS} aur Sahaba nay naubat ki bahut takeed ki aur khud bhi naubat mein shareek hote thay.

344. Naql hai Hazrat Mahdi^{AS} say kisi shakhs nay pucha k Hatim aur Nausherwaan nay sakhawat aur adl bahut kiya, Hazrat Mahdi^{AS} nay farmaya k Hatim bakheel tha apni zaat ko Khuda par nisar nahi kya aur Nausherwaan zalim tha apni zaat par adl nahi kiya Khuda k Amr wa Nahi k baab mein be-adl tha lehaza wo bakheel hai aur zalim hai. Jo kuch Khuda-e-Ta'ala ka hukum hai pehlay tou apni zaat say is par amal karey aur phir dusroun ko hukum karey.

365. Naql hai Hazrat Mahdi^{AS} aurtoun ko is tarah mureed karte thay paani ka pyala latey Hazrat Mahdi^{AS} apna haath is paani k pyalay mein rakhte is k bad aurtein apna haath pyalay

par rakhtein Mahdi^{AS} bayan talqeen k saath karte (bayan aur tarbiyat karne k waqt) parda rahta be-parda na karte

367. Naql hai Hazrat Mahdi^{AS} ki rahlat k waqt Sahaba^{RZ} nay aap say pucha k hum Khundkar k bad kahan rahen? Hazrat Mahdi^{AS} nay farmaya jahan kahin raho "Allah k Zikr mein raho" Hum tumhare bahut nazdeek rahengay tum jis waqt touwajjeh karo Hum tumharey paas hain.

370. Naql hai Hazrat Mahdi^{AS} nay Nafs k haq mein farmaya ye ajeeb Siyah Ruh hai, jis taraf rukh karta hai apna kaam tamam karta hai Manzil ko pahunchata hai. Khuda-e-Ta'ala ki taraf rukh karta hai tou is taraf maqsood ko pahunchata hai aur agar dunya ki taraf rukh karta hai tou inteza ko pahuncha deta hai ye siyah ruh aisa kuch hai.

371. Naql hai Hazrat Mahdi^{AS} say Sahaba nay pucha k Yazid par lanat bhejna kaisa hai? (Hazrat) Mahdi^{AS} nay farmaya k apnay nafs pay lanat bhejo kyon k tum ko zaleel karta hai aur har ek k liye nafs mushkil hai.

HASHIA - IV

375. Naql hai Hazrat Mahdi^{AS} say Sahaba nay pucha k teil aur shahad khanay walon ko Khuda-e-Ta'ala puchega ya nahi? Hazrat Mahdi^{AS} nay farmaya k puchega. Mahdi^{AS} nay teil aur shahad nahi khaya, Miyan Dilawar^{RZ} nay bhi nahi khaya.

377. Naql hai Hazrat Mahdi^{AS} nay ibteda (mein) khana bahut kam khaya magar be-guman kyon k be-guman k liye hisab nahi hai.

379. Naql hai Hazrat Mahdi^{AS} nay farmaya k yahan (Mahdi^{AS} k paas) ek cheetal ka *ta'aiyun* hota tou bahut say log aatey (tasdeeq karte) kyon k Nafs muqayyad par aata hai mutlaq par nahi aata agar ek laakh tinka mutlaq (bila *ta'aiyun*) pahunche tou nahi aata magar muqayyad (*ta'aiyun*) ek cheetal ka ho tou aata hai.

389. Naql hai Hazrat Mahdi^{AS} nay farmaya k apni bhook k teen hissay karo, ek hissay k liye roti khao ek hissay k liye pani peyo ek hissa khali rakho takey Zikr kiya jaye. Agar pet bhar khaogay tou Zikr na kar sakogay aur so jaogay.

390. Neez farmaya k Shukar karna Shirk ko tark karna hai.

393. Naql hai Hazrat Mahdi^{AS} safar kar rahe thay Aap^{AS} nay jungle mein dekha k chund aadmi boriye ka saya kar k zindagi basar karte hain. Hazrat Mahdi^{AS} nay farmaya k ye log anokhi zindagi basar karte hain agar unka maqsood Khuda ho tou achcha hai wagarna sab zaya hai.

395. Naql hai Hazrat Mahdi^{AS} k hujray mein chirag roshan kiya gaya tha Bandagi Miyan^{RZ} dekh kar farmaya k aaj raat mein Mahdi^{AS} k hujray mein chirag lagaya gaya hai baazoun nay kaha aaj raat mein Bibi Fatima^{RZ} ka nikah hota hai.

400. Naql hai Bandagi Miyan Khund Malik^{RZ} k dairay mein kisi biradar nay apnay ghar mein kharbuza aur angoor ki bayel lagayi thi. Miyan^{RZ} nay un bayeloun ko khudwa diya aur farmaya k tum Khuda k talib ho tumharay liye ye jaiz nahi.

404. Naql hai Bandagi Miyan Syed Khundmeer^{RZ} nay farmaya Khuda k talib ko chahiye touwajjhe aisi karey k koi shakhs darwaze par aye aur dastak de tou kamil touwajjhe karta hai k ab aata hai ya billi chuhey k surakh k paas touwajjhe karti hai aur apnay baal nahi hilati aisi touwajjhe Khuda ka talib karna chahiye.

420. Naql hai Bandagi Miyan Shah Nemat^{RZ} nay farmaya k toubah ki shart aisi hai k gaye k doodh ki tarah pistan (than) say bahar aata hai aur phir bhaut kuch iradah karte hain k doodh pistan mein jaye tou hargiz nahi jata isi tara taubah karna chahiye.

433. Naql hai Bandagi Miyan Abdur Rahman^{RZ} nay ek Bohray ko tarbiyat kiya is bohray nay kuch Ushr Miyan Abdul Malik^{RZ} k paas laya Miyan Abdul Malik^{RZ} nay is say pucha k tum kahan tarbiyat huwe is bohray nay kaha k hum Miyan Abdur Rahman^{RZ} say tarbiyat huwe hain. Miyan Abdul Malik^{RZ} nay farmaya k ye ushr Miyan Abdur Rahman^{RZ} ka hai wahan de, is bohray nay Miyan Abdur Rahman^{RZ} k paas Ushr laya aur Miyan Abdul Malik^{RZ} nay jo kuch farmaya tha kaha, Miyan Abdur Rahman^{RZ} nay aankhaoun mein paani laka kar farmaya k ye faqiroun ka haq hai jahan kahin fuqara hain ye Ushr un ko do muqayyad kar k kisi faqir nay hargiz nahi liya humaray liye bhi muqayyad kar k lena jayez nahi. Muqayyad kar k lena Hazrat Mahdi^{AS} k amal k khilaf hai phi bhoray nay Miyan Abdul Malik^{RZ} ko Ushr diya.

434. Naql hai Bandagi Miyan Syed Mahmood^{RZ} nay farmaya k jo faqir (Murshid) jis kisi ko tarbiyat karta hai is ko chahiye k murid ko Ushr k baab mein muqayyad kar k na kahe k hum ko de dusray fuqra ko mat de kyon k ye fail jayez nahi agar koi faqir Ushr ko muqayyad karta hai tou wo Mahdi^{AS} say na hoga aur wo faqir (Murshid) Mahdi^{AS} aur Sahaba^{RZ} ki rawish k khilaf karta hai.

435. Naql hai Taliban-e-Khuda jis ko tark-e-dunya karatey hain agar is k paas ek mahinay ka kharach hai tou is ko chahiye k isi ko kharach karey. Agar aisi qabiliyat rakhta hai k dus din tak kuch nahi khaya hai aur pados mein rahnay wale khana pakate hain khana khilatay hain tou is k dil mein khatra nahi aata hai k hum ko bhi nahi khilatay. Aisi qabiliyat jis mein ho agar is k paas kahin say hazar dinar bhi aajayein tou sab dinar Khuda ki rah mein kharch kar deta hai. Aisi qabiliyat wale k liye koi cheez nazdeek rakhna jaiz nahi aur jis mein ye qabiliyat na ho is ko chachiye "qut-e-la yamut" khaye warna nafs dagha deta hai is ko dairay say bahar kar deta hai dunya ka talib banata hai bheek mangnay lagata hai dairay mein rahney nahi deta be-sabri karta hai khud ko Khuda k hawale nahi karta. Bandagan-e-Khuda dana, beena aur haziq thay farmaya hai jo shakhs mazkura batoun par amal karta hai is k liye faida hai warna is k liye halakat hai.

448. Naql hai Bandagi Miyan Syed Mahmood^{RZ} nay daira banwaya ahliyan-e-daira bade bade ghar banwaye Meeran Syed Mahmood^{RZ} nay zaari ki aur ronay lage aur farmaya k Hazrat Mahdi^{AS} k bad un gharoun mein rahna humaray liye jaiz nahi aur un gharoun ko chord diya.

452. Naql hai Hazrat Mahdi^{AS} ki rawish aisi thi k koi shakhs Khuda ki rah mein dene lata aur futuh lene k liye muhabbat say majboor karta tou Mahdi^{AS} tahqeeq karte dairay mein izterar hai ya nahi agar izterar hota tou futuh lete aur agar izterar na hota tou qubool na karte.

463. Naql hai Hazrat Mahdi^{AS} nay farmaya k koi shakhs guman say rizq khata hai tou is ka hisab hota hai guman k rizq ko mat khao kal qiyamat mein khadey kar k hisab leingay tou kya haal hoga? har haal dunya guzar jati hai, jo rizq k be-guman hai wo rizq khao k is ka hisab nahi hai. baghair guman k rizq mein aman wa amaan hai, ye tum dekh kar khao kyon k hisab hoga.

466. Naql hai Bandadi Miyan Khund Malik^{RZ} k dairay mein ek biradar nay dusray biradar say kaha k tum namaz mein bhul gaye, Miyan^{RZ} nay farmaya namaz huzur-e-dil say durust hai. Agar tu dusroun ki namaz dekhta hai ja namaz lauta kar padh. dusra biradar jo namaz mein bhul gaya tha is ko bhi aap nay dhamki di k namaz lauta phir namaz ada kar. isi waqt is biradar nay sahu shuda namaz ka e'yada kiya. Allah Ta'ala farmata hai k un namaziyon ki kharabi hai jo apni namaz say be-khabar hain.

474. Naql hai Hazrat Mahdi^{AS} nay farmaya agar sau jahan ilm-e-Mani k saath zahir hoon dozakh mein jayega agar dil ko dunya say door dala na huwa nahi hai tou is ki jagah dozakh k siwa nahi hai.

476. Naql hai Bandadi Miyan Malikji^{RZ} nay farmaya k Khuda k talib apni zaat ko aisa qaid kiye hain jaisay k dulhe ko goshe mein baithate hain, naye aur safaid kapade pahnte hain, bahut khana nahi khilate, bahar aane nahi dete - chand roz isi tarha karte hain jab jalwa hota hai tou pani nihlaate resham k kapade pahnte aur bahut sawanrte hain bahut log nausha ki taraf mutawajje hote hain, isi tarah Khuda k talib apni zaat ko qaid karte hain - dunya ki nemat say munh pher lete hain. Khuda-e-Ta'ala nay Khuda k talibou k liye dunya ki tamam nematein paida ki hai lekin Khuda k taliboun nay Khuda ki talab ikhtiyar ki namardoun nay dunya ki talab ikhtiyar ki Khuda ki talab say munh pher liya dunya ki nemat khate hain aur Khuda k bandoun par tana karte hain aur Khuda k bande din raat Khuda ko yaad karte hain aur dunya ki tamam cheezoun ko bhul jate hain un ka badla Qiyamat k din milega. Bahisht ka libas pehnakar burraq par sawar kareingay, Khuda-e-Ta'ala ka deedar ata hoga, Bahisht mein jayeingay. Jinhonay dunya ki talab ikhtiyar ki Qiyamat k din dozakh mein jayeingay. Dunya do roza hai har haal guzar jaati hai, aakhir anjam ki fikar karo.

485. Naql hai shariyat mein zakat ye hai k do sau tinkay maujud hoon tou ek saal k bad paanch tinkay dena hai aur shara' k hukum say aaqil aur baaligh par zakat farz hai. Tariqat mein zakat ye hai jo shakhs k do sau tinkay rakhta hai is k liye (shariat ki zakat dene k bad) baqiya sab tinkay dedena farz hai. (Imam) Malik is tarah kahte hain k zakat zakat bolne wale tamam log jhute hain aur jo jhuta huwa wo munafiq huwa aur jo munafiq huwa wo mushrik huwa aur jo mushrik huwa wo kafir huwa aur jis mein un charoun sifatoun mein say ek sifat zahir ho tou wo dono jahan mein mardood ho gaya. Kyon k ye log kahte hain k is maal k liye zakat hai jo mila jama' huwa aur is ko rok kar rakhte hain haalaanke is khazane ki khabar un mein say kisi ko nahi ye sab andhe hain aur kisi ko apnay khazanay ki khabar nahi aur ye zakat azad par farz hai ghulam par nahi aur ye ghulam tou abhi ghulami say azad hi nahi huwa hai

pas is par zakat ki ada'ee ka hukum kis tarah hoga? Un sab par (pehlay) ye farz hai k khudi say azad ho jayein.

HASHIA - VI

492. Naql hai Hazrat Mahdi^{AS} nay munkiroun k peechnay namaz padhne say mana kiya aur farmaya k agar namaz padhe tou phir lauta kar padhlo - Sahaba^{RZ} nay arz kiya k agar ek do jayein you kiya karein? Mahdi^{AS} nay farmaya jamat bankar jao (Mahdaviyon ki) jamat k saath namaz padho.

505. Naql hai Hazrat Mahdi^{AS} nay farmaya k Khuda-e-Ta'ala jo kuch deta hai is ka ushr do agar thoda ho ya bahut. Agar thoda ho tou is mein say thoda chuntiyon ko dalo.

509. Naql hai Hazrat Mahdi^{AS} Ramazan k aakhri ashara mein 'itekaf baith-te thay aur tamam Sahaba^{RZ} nay bhi 'itekaf baith-ha hai.

510. Naql hai Jalor mein Jama' Masjid thi Bandagi Miyan Nemet^{RZ} jakar masjid mein 'itekaf baithe.

511. Naql hai Jalor mein Qilay k andar Jama' Masjid thi is mein Bandagi Malik Ilhadad^{RZ} kai bar 'itekaf baithe aur ye fa'el jari rakha.

529. Naql hai Hazrat Mahdi^{AS} nay farmaya k Khuda k Talib k samne say Khuda kahan jayega, Talib hona chahiye. Talib hona chahiye Khuda jald hasil howaye. Yani Talib Sadiq aur Murshid Kamil ho tou jald Khuda ko hasil kare.

530. Naql hai Hazrat Mahdi^{AS} k huzoor mein kisi shakhs nay arz kiya k hum ko Mahdi^{AS} ki tasdiq mein shak ata hai. Hazrat Mahdi^{AS} nay farmaya k ek hafta gosha mein baith Khuda-e-Ta'ala ka zikr kar jo kuch Haq hai malum ho jayega. Jab is ne ye amal kiya tou Haq Ta'ala nay is ko Haq malum kar diya pas Mahdi^{AS} k huzoor mein aya aur kaha k tu Mahdi-e-Maud Haq hai, ye batini hidayat Khuda ki ata hai.

533. Naql hai Hazrat Mahdi^{AS} k huzoor mein kisi nay arz kiya k Usman^{RZ} k paas maal bahut tha. Mahdi^{AS} nay farmaya k Usman^{RZ} k jaisay bano maal rakho Usman^{RZ} nay apna maal Khuda ki rah mein kharch kiya aur khud Khuda ko hasil kiye.

544. Naql hai jab raat hoti tou Bandagi Miyan Shah Dilawer^{RZ} taliban-e-Khuda k hujroun mein jatey aur un say farmatey k Khuda-e-Ta'ala ko bahut yaad karo kyon k dunya fana honay wali hai tumharay aane ka faida ye hai k din raat Khuda ka Zikr karein wagarna koi faida nahi hai.

546. Naql hai Asr say Isha tak aur Aakhir shab say Subah tak Rahmat ka waqt hai. Ye dono waqt kisi vali aur Ummat-e-Nabi^{SAS} ko maaf na thay. Is waqt bahisht nida karti hai tou faristoun ko Khuda-e-Ta'ala ka farman hota hai k dekho bahisht kya kahti hai, farishtay bahisht say puchte hain k kya kahti hai? Bahisht jawab deti hai k jo ashkhas is waqt Khuda ko

yaad karte hain wo mere paas rahne wale hain Khuda say kaho k unko humaray hawale kar. Faristoun ko farman-e-Khuda hota hai k dunya mein jakar dekho aur us waqt jo humari yaad karte hain un k naam likh kar lao. Farishtay dunya mein aate hain aur jo bande Khuda ko yaad karte hain un k naam likh kar Khuda-e-Ta'ala k paas le jate hain tou farman-e-Khuda hota hai k bahisht say kaho k ye log tere paas aane wale hain jab Mein un ko dunya say utha lunga tou tere paas bhejunga.

547. Naql hai ye dono waqt kisi Nabi^{AS} kisi vali aur ummat k liye maaf na thay. Yani Asr say Isha tak aur Aakhir shab say Pahr Din chadhe tak ye waqt Rahmat ka hai. Dozakhein faryad karti hain, faristoun ko Khuda-e-Ta'ala ka farman hota hai k Dozakhein kya shor karti hain, farishtay dozakh say puchte hain k Tu kya chahti hai? dozakh kahti hai k jo mere paas aane wale hain hum ko de. Farishtay Khuda-e-Ta'ala k paas ja kar arz karte hain k dozakh apne paas aane waloun ko talab karti hai. Faristoun ko farman-e-Khuda hota hai k dunya mein jakar dekho k us waqt kaun Hum ko bhul gaye hain, Humara Zikr nahi karte, Ghafil ho gaye hain aur dunya mein mashghool ho gaye hain un k naam likh kar le jate hain Khuda say arz karte hain. Farman-e-Khuda hota hai dozakh say kaho k ye tere paas aane wale hain un k inteqal k bad Mein tere paas bhejunga us waqt dozakh khamoosh hoti hai.

553. Naql hai agar koi shakhs Hazrat Mahdi^{AS} ki jutiyan Hazrat^{AS} k samne rakhta tou Hazrat^{AS} apnay haath say jutiyan lekar door dalte is k bad wahan ja kar pahante aur farmate k Mahdi jutiyan uthwane k liye nahi aya hai, Mahdi ka aana Khuda-e-Ta'ala tak pahunchane k liye hai.

555. Naql hai Hazrat Mahdi^{AS} Taliban-e-Khuda k hujroun mein jatey aur dekhte agar Haq mein mashghul hain tou khush hotay agar soye huwe hain tou apna kaan un ki naak k paas le jaatey agar un ki saans Zikr-e-Khuda k saath chalti tou khush hotay warna un ko hoshyar karte aur farmatey k utho Khuda-e-Ta'ala ka Zikr karo ye jagah soney ki nahi hai. Takeed ye thi k din raat Khuda-e-Ta'ala k Zikr mein rahein.

561. Naql hai Hazrat Mahdi^{AS} nay ek waqt ye char hukum Imaan k kiye: Sar ki aankh say, ya Dil ki aankh say, ya Khawab mein Khuda ko na dekhe tou mumin na hoga magar Talib-e-Sadiq.

573. Naql hai Hazrat Mahdi^{AS} nay farmaya Banda Rasoolullah^{SAS} k qadam ba qadam hai (Kamil pairwi karne wala hai).

585. Naql hai Bandagi Miyan Syed Khundmir^{RZ} say kisi nay pucha k kaisay shakhs k liye Quran ka bayan jaiz hai? Miyan^{RZ} nay farmaya k jis mein ye ek sifat ho is k liye nuqsan nahi Quran ka bayan karey wo sifat ye hai k aankh say hirs ko dho de.

589. Naql hai Hazrat Mahdi^{AS} nay farmaya k ek shakhs k liye do ghar hain, ek sone ka ek matti ka. Wo kahta hai sonay k ghar ko ma saaz-o-samaan deta hoon aur matti k ghar ko nahi bakhashta hoon. Aaqil wo hai matti k ghar ko ikhtiyar kare sonay k ghar ko bakhash de. Bahisht aur dunya dono Khuda ki taraf say hain. Dunya k saaz-o-samaan ko chordo bahisht ko ikhtiyar karo kyon k bahisht haqiqat mein sonay ka ghar hai aur dunya fana ka ghar hai.

599. Naql hai Hazrat Mahdi^{AS} nay farmaya k Khuda-e-Ta'ala k azab say daro. Charagh ki lau par ungli rakho tou bardasht na kar sakogay tou dozakh ki aag mein kaisay sabr karogay?

HASHIA - VIII

620. Naql hai Hazrat Mahdi^{AS} nay farmaya agar koi shakhs rasm adat aur bidat karey tou is ko Deen ka bahra na pahunche.

HASHIA - IX

668. Naql hai Bandagi Miyan Syed Mahmood^{RZ} k dairay mein aisa qaid tha k Fajr ki namaz say sadhe dus baje tak koi biradar hujray k bahar nahi aata tha. ek roz ek biradar hujray say bahar aaya, biradaroun ko malum hugaya tou sab bahar aagaye aur zaari ki aur kaha k kya nahusat aayi k humaray darmiyan is waqt baat kiya. Aisay Khuda k talib thay.

689. Naql hai Ibrahim Adhma^{RH} farmate hain tayyib cheez tera bada hissa hai aur tujh par wajib nahi k tou shab-bedar aur dayam-us-saum rahe. Tayyib cheez hi k lene mein tera bada hissa hai.

HASHIA - X

704. Naql hai Hazrat Mahdi^{AS} nay farmaya k jo shakhs amal karta hai aur is amal say is k liye kuch kashf nahi hota hai tou wo amal zaya hai na aakhirat ka faida hai aur na dunya ka.

735. Naql hai k ek buzurgwar nay farmaya k jo shakhs in cheh awqaat mein Khuda-e-Ta'ala ka Zikr karta hai tou Khuda-e-Ta'ala is ki har din aur raat ki bandagi ko zaya nahi karta. Pehla waqt Fajr ki namaz k bad say aftaab k tulu honay tak hai, Dusra waqt Asr say Isha tak hai, Tesra khana khane k waqt, chawtha aurat k paas jane k waqt, paanchwaan Qaza Hajat k waqt, Chehta sotey waqt. Zuhd bura bhala kahnay ko tark karna aur dunya ki khwahish say muh pherna hai. Zahid kya hai buri baat kahne ko tark karna. Aashiq kya hai khudi ko tark karna hai. Faqir wo hai jo koi jayedad na rakhta ho aur iska haat rupye paisay say khali rahe. Sabr, Jism aur Nafs ki shikayat ko tark karna hai. Yaqeen guman k uth jane ka naam hai.

HASHIA - XI

750. Naql hai Hazrat Mahdi^{AS} nay farmaya k zaban par hargiz talaq ka lafz mat lao, agar koi shakhs lata hai tou Khuda-e-Ta'ala zahir ruswa karta hai. Apni aurat dusroun k samne sulaye. Agar aurat be-deen ho koi shakhs is ko talaq de tou wo malamat ka mustahaq nahi.