

SHARHUL HADEES

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HADEES NUMBER 1

Alqama bin Waqqas Laisi ka bayaan hai ke maine Masjid Nabawi mai minbar Rasoolullah ﷺ par Umar bin Khattab Raziallahuanhu ki zabaan se suna, vo farma rahe the ke maine

Rasoolullah ﷺ se suna **Aap ﷺ** farma

rahe the ke tamaam
aamaal ka daaromadaar
niyyat par hai aur har
amal ka nateeja har
insaana ko uski niyyat ke
mutabikh hi milega. Pas
jiski hijrat (tark watan)

daulat duniya haasil
karne ke liye ho ya kisi
aurat se shaadi ki gharz
ho. Pas uski hijrat unhi
cheezon ke liye hogi
jinke haasil karne ki
niyyat se usne hijrat kee
hai. (Sahi Bukhari, Kitab ul Wahee, [baab no 1]

Rasoolullah ﷺ par wahee ki ibteda kaise huyi, Hadees no 1, 54,
2529, 3898, 5070, 6689, 6953. Sahi Muslim: 1907 [4927] wa
Sunan Abu Dawood:2201, wa Sunan Tirmizi:1647, wa sunan
Nasayi:75 wa Ibn Maajah:4227)

HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Niyat dil se kee jaati hai, zabaan se uska koyi taallukh nahi aur na hi niyat ke koyi kalimaat saabit hai.
2. Koyi bhi amal niyat ke baghair mukammil nahi. Niyat ki do qismen hai, number ek : Khaas sirf Allaah ki khushnoodi ke liye niyat karna. Ibadat aur aadaat me faraq karne ke liye niyat karna jaisa ke ghushl karne se pahle jism ki safayi ki niyat karna, janabat ki safayi ki niyat karna, haiz wa nifaas ki safayi ki niyat karna.
- 3.
4. Musalmaan ko apni niyat ki islaah karte rahna chahiye.
5. Niyat agar sahi hai to har amal ba'as ajr wa sawaab ban jaata hai.
6. Is hadees ko sulsul islam kaha gaya hai.
7. Imam Shafayi ka qoul hai : Isme fiqh ke 70 abwaab hai.
8. Ek qoul ke mutabikh Yahya bin Sayeed Ansari se 340 raaviyon ne riwayat kiya, jabke Ibn Hajar Rahimahullah kahte hai 100 se kuch zaayad Raawi hai likin 340 nahi
9. Ye sanad baad ke daur me mash'hoor ho gayi. Shuroo me ek hi raawi hai jo Umar Raziallahuanhu se riwayat karte hai, ye hadees aahad ki qabeel se hai. Aqeedah aur ahkaamaat me aahad se hujjat lee jaa sakti hai.
10. Imam Bukhari ne shuru'aat khabar aahad se kee hai aur aakhri riwayat bhi khabar waahid hai.

11. Ayimma Islam aur muhaddiseen ka jo tareeqa raha hai vo Imam Bukhari Rahimahullah ne bataya hai. Khabre ahada ke Silsila main
12. Ye hadees sahi bukhari me saat maqaamaat par aayi hai.
13. Ise hadees ghareeb kahte hai, kyu ke Umar Raziallahuanhu se Alqamah ke alaawa kisi ne riwaayat nahi kiya. Alqamah se riwaayat kiya sitf Muhammad bin Ibrahim ne, unse Yahya bin Sayeed Ansari ne uske baad ye hadees mash'hoor ho gayi.
14. Ye hadees fard hai, aur isko shaiqaain ne riwaayat kiya hai jis se iski sahet aala darje ki ho jaati hai.
15. Sabab warood me iqtelaaf hai. Ek shakhs jise muhajir Umm Qais kahte hai aurat ki khatir hijrat kee, lekin baat aisi nahi, Ibn Hajar aur Ibn Rajab Rahimahumallah kahte hai hamne saare turuq jama kiye lekin hame aisa koyi saboot nahi mila, isliye aisa kaha jaa sakta hai ke baad me ye waakhiya hua ho aur tatbeeqan is hadees ko zikar kiya gaya ho, to ye waakhiya tatbeeq ke qabeel se hai na ke sabab warood ki qabeel se.
16. Is hadees ki ahmiyat ke liye itna kaafi hai ke Imam Bukhari ne is hadees se apni kitab ka aaghaaz kiya.
17. Abdul Rahman bin Mahdi kahte hai ke tasheeh niyat ke liye ye hadees badi aham hai; har hadees ki kitab is se shuroo karni hai.
18. Baaz ulama kahte hai ke islam paanch hadees par ghoom raha hai; pahli innamal aamaalu bin niyyaa hai, doosri man ahdasa fee amarna haaza teesri hadees al halaal bayyin wal haraam bayyin

19. Imam Abu Dawood Rahimahullah ne kaha ke maine paanch laakh hadeesen jama kee hai, isme se chaar hazaar aath sau hadeesen sunan abi dawood me shaamil kee, isme se chaar hadesen kaafi hai; min husni islam il mari aur innamal
20. “man amila amalaa laisa alaih amruna” ye zaahiri aamaal ka taraazoo hai aur baatini aamaal ka taraazoo “innamal aamaalu bin niyaat” hai.
21. “Innama” adaat hasar hai, aamaal jama amal hai, amil yaamalu amlan. _____
22. Faayidatul niyah : Aadaat aur ibadat me farq niyat hi se hota hai. Ibaadaat bhi muqtalif hai to inme farq bhi niyat se hota hai. Jaisa ke ye farz ki do rakaat hai ya sunnat ki do rakaat hai, niyat hi se farq hota hai.
23. “Innamal aamaalu bin niyyaat” yaani aamaal sahi, mu’atabar aur maqbool hote hai niyat ki bunyaad par, yaani aamaal sharaee niyat ke muhtaaj hain. Aur jo aadaat hoti hai vo niyat ki muhtaaj nahi.
24. Aamaal lisaan wal jawarih in tamaam ke liye niyat shart hai. Amaal ul quloob wal Aamaal tarkiya ke liye niyat shart nahi.
25. aadaat wa qasail kisi hadees me 69 kaha gaya, kisi riwaayat me 79, ye aamaal karne par insan ka eemaan In Sha Allaah mukammil hota hai.
26. Ibn Hajar farmaate hai ke bunyaadi taur par ye aamaal 69 hai, lekin agar juziyaat me chale jaaye to 79 hote hai.
27. Niyat ke zariye koyi bhi amal sawaab waala bana sakte hai. Masalan insan khaata peeta aur sota hai, lekin

agar niyat ho ke jo khaa raha hai taake ibadat baja laa sakoon vo ye khaana bhi sawaab hoga.

28. Qawayid fiqiyah me iske 22 fiqhi nukaat ke niyat ka fiqhi aitebaar se kya asar padhta hai bayaan kiye gaye hai wahaan rujoo kar le.
29. Iqlaas ki ahmiyat par Shaikh Qahtani ki kitab “noorul Iqlaas” zaroor padhni chahiye.
30. Iqlaas par bhar poor tawajjo deni chahiye ke har amal khaalis Allaah ke liye ho aur Muhammad ﷺ ke bataye huye tareeqe ke mutabikh ho.
31. Qawayed fiqhiya me hamne paanch bade qawayed jis par 4000 fiqhi qawayed ka inhisaar hai bayan kiye hai, unhi me se ek “innamal aamaalu bin niyaat” ko saamne rakh kar hi bataya gaya hai “_____ al umooru bi maqasidihaa _____” ke maqsad aur qasad kiya hai, iska bada asar padhta hai, insan jo bolta hai ya karta hai uski bunyaad par fiqhi masaayel murattab hote hai.
32. Niyat achchi ho to uska asar door door tak jaata hai, lekin agar niyat duroost na ho to Allaah uska asar zaayal kar dete hai.
33. Eemaan ke baad qubool amal ki sharayet me iqlaas aur mawafaqat e shariyat hona zaroori hai.
34. Is sanad me ek Sanadi nukta ye hai ke ye hadees mai makki wahi ki ibitida ka zikarm ke liye laee gae hai hai to iske raawi bhi Imam Bukhari ne makki muntaqab kiye hai, jaise humeedi rahimahullah, sufyan rahimahullah.

HADEES NUMBER 2

hazrat Tameemdaari Raziallahuanhu se rivaayat sunayi ke Nabi Kareem ﷺ ne farmaya : “Deen khair khwahi ka naam hai.” Ham (Sahaba Raziallahuanhu) ne poocha : Kis ki (khair khwaahi?) Aap ne farmaya : “Allaah ki, uski kitab ki, uske rasool ki, musalmaano ke ameero ki aur aam musalmaano ki (khair khwahi).” (sahi Muslim:Kitab ul eemaan, Baab _____ [baab no. 23] Deen khair khwahi ka naam hai, Hadees no : 55 [196] wa Sunan abu dawood:4944, wa Sunan Nasayi:24022, 2403)

❖ Ye Hadees abu Hurairah Raziallahuanhu se bhi marwi hai, dekhiye : (Musnad Ahmad:7959, wa Sunan Nasayi:4204, 4205 wa Sunan Tirmizi:1926)

DOOSRI HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Deen khair khwaahi ka naam hai.
2. Ulama Kiraam par naseehat karna aur awaam unnas ki khair khwaahi chahna farz hai.

3. Baa amal aalime deen az khud qoum wa millat ke liye khair khwaahi aur naseehat ka zariya hai.
4. Aadil hukmaraan qoum wa millat ke liye khair khwaahi ka zariya hai.
5. Khawarij ka raasta gumrahi ka raasta hai, Islam naseehat ki aad me fitna wa fasaad ki ijaazat nahi deta.
6. Deegar aqwaame aalam ghair muslamaano ki khair khwaahi Islam ki bunyaadi taaleemaat ka hissa hai.
7. Jin mamalik me musalmaan aksariyat me hai un par ghair muslim aqliyat ki khair khwaahi farz hai.
8. Deen se muraad Islam hai.
9. Naseehat ka maani hai iqlaas aur kisi ke khair chahne me wusaat ke saath mehnat karna.
10. nasah ka maani hai al qaloos, yaani gandagi se paak karte huye faayda pahuchana.
11. Allaah se naseeha ye hai ke iqlaas rahe tawheed uloohiyah, tawheed ruboobiyah aur tawheed asma wa sifaat me.
12. Kitab me naseeha ka matlab ye hai ke Quraan ki hifazat me mehnat kare aur Quraan me tadabbur kare aur taalim (iske alfaaz maani seekhen) aur amal aur daawat aur sabr.
13. Rasool se naseeha ka matlab ye hai ke : Tasdeeq nabuwwat, qubool daawat, aap ne jo hukum diya usko baja laana aur jis se roka us se ruk jaana, dil se bhi maan lena, Rasool se aage nahi badhna, ihteraam karna, madad karna, jaan wa maal se difaa karna, sunnaton ko zinda karna.
14. Ayimma al muslimeen se muraad ulama bhi ho sakte hai aur hukkam bhi ho sakte hai. Unke saath khair khwaahi

aur dua karna chahiye, unke khilaaf fitna fasaad, chughli gheebat nahi karna chahiye aur jo ulama hai deni umoor me unse rahnumayi lena chahiye, unki itaat karna chahiye, jab vo Quraan wa Sahi Hadees se maamla pesh kare, adab wa ahteraam karna,

15. Aamatul muslimeen. Unko sahi raasta dikhana chahiye, unko dhoka nahi dena chahiye. Apne liye jo pasand karte ho unke liye bhi vo pasand karen. Bado ka ahteraam karna, bachcho par sahfaqqat karna, haq al muslim alal muslim sitt.
16. Ad deen an naseeha” dono maarifa hai is se ahmiyat batana maqsood hai na ke hasar jaise al haj arfah kaha gaya.
17. Naseeha yaani ke nashat ul asal : Safayi ke saath shahad nikaalna; khaalis khair khwaahi dunyavi gharz ihsaan jataana na ho.
18. Aadaab naseehat : 1Iqlaas, 2chupaye nahi, 3manasib usloob hikmat wa mauizat 4 akele me kare.
19. Shaikh Abdul Muhsin al abaad farmaate hai : Ye hadees imam bukhari ne naqal nahi ki sivaaye baab me zikar kiye isliye ke saaleh al ahtejaaj hai, albatta unki shart par nahi hai isliye zikar nahi kiye.
20. Tameem ud daari ki hadeesen saheehain me nahi hai siwaaye is ek hadees ke jo sahih muslim hai.
21. Teen martaba aap ne hadees ke alfaaz dohraaye; ye muslim me nahi mustaqraj abi awaana me hai aur sahi hai.

HADEES NUMBER 3

“Abu Maalik Ash’ari raziallahuanhu se rivaayat hai ke Rasoolullah ﷺ ne farmaya : “Paakeezgi hissa hai eemaan ka. Alhamdulillah taraazu ko bhar deta hai. Subhanallah aur Alhamdulillah aasmano se zameen tak ki wusaat ko bhar deta hai. Namaz noor hai. Sadqa daleel hai. Sabr roushni hai. Quraan tumhare haq me ya tumhare khilaaf hujjat hai, har insaan din ka aaghaaz karta hai to (kuch aamaal ke iwaz) apna sauda karta hai, fir ya to khud aazaad karne waala hota hai khud ko tabah karne waala.” (Sahi Muslim, kitab ut tahaarat, baab [baab no 1] wuzoo ki fazeelat ka bayaan, Hadees no 223 [534] Tirmizi(3517), wal Nasayi fee _____ (9996), wa Ahmed (342/5, 343, 344), wal daarmi (653), wa ibn abi shaiba fee _____(6/1, 45/11), _____ (121) _____ (35) _____ (42/1) _____ (12,13) _____ (184/1) _____2548,2453/12) _____ (176), _____

(21) _____ (170) _____

(211) _____

TEESRI HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Deen Islam me paakeezgi ki is qadar ahmiyat hai ke paakeezgi eemaan ka hissa hai.
2. Paakeezgi ka bunyaadi aur aasaan tareeqa wuzoo hai.
3. Namaz ke liye paakeezgi shart hai.
4. “at tahuru shatrul eemaan” Hadees ke ye alfaaz jaame tareen kalimaat me se hai.
5. Zaahiri aur baatini paakeezgi ki ahmiyat is Hadees se bahut waazeh ho jaati hai.
6. Taharat ke fazayel :
 - a. Wuzoo ke zariye qiyamat ke din chamak haasil hogi.
(Sahi Bukhari:136)
 - b. Wuzoo aadha eemaan hai (Sunan Tirmizi:3517, sahi)
 - c. Wuzoo karne waale ke pichle gunah baqsh diye jaate hai
(Muslim:229)
 - d. Wuzoo karne se jism ke saare guna jhad jaate hai
(Muslim:244)
 - e. Jo musalmaan wuzoo kare aur khada hokar do rakaaten namaz ada kare uske liye jannat waajib ho jaati hai
(Muslim:234)
 - f. Qiyamat ke din momino ka zewar wahaan tak pahuchega jahaan tak wuzoo ka asar pahuchega (Muslim:250)

- g. Saqti aur takleef me wuzoo kaamil taur par karne se guna mit jaate hai aur us se darjaat buland hote hai (Muslim:251)
- h. Wuzoo karne waalon me ba roz qiyamat aise aasaar numayaa honge ke unhe pahchaan liya jaayega ke vo ummat Muhammad hai (Muslim:249)
- i. Abu Malik Ashari Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Wuzoo hissa hai eemaan ka .” (Sunan Tirmizi:3517)
- j. Aur wazoo ki muhafazat sirf momin karta hai (Sunan Ibn Maajah:277)

7. Sahet salaah ke liye tahaarat shart hai.
8. Tahaarat ki do qismen hai : Tahaarat maanwiyah aur tahaarat hissiyya.
9. Tahaarat maanwiyah ka matlab hai insan tawheed par qaayam rahe aur paak rahe shirk wa kufr aur nifaq se, chughli gheebat aur ghish se, insan ka baatin paak rahe.
10. Tahaarat hisiyya yaani zaahiri tahaarat _____, hukmi tahaarat _____, insan par ghysl ya wazoo zaroori ho to vo ghysl aur wazoo karle, ise hukmi tahaarat kaha jaata hai.
11. Nisf ul eemaan ka lafz to zayeeef hai, lekin maani sahi hai shatr me iska maani aa jaata hai.
12. Eemaan se muraad yahaan namaz hai. Namaz ada karna ek hissa hai to paaki haasil karna ek hissa hai, tab hi namaz mukammal hoti hai. Jo tahaarat ke baghair namaz padh le to vo ghair mu’atabar hai. Isliye jab bhi kitaben likhi jaati hai tahaarat aur salaah ek saath likhi jaati hai.

13. Eemaan kabhi Islam ke maani me aata hai, kabhi namaz ke maani me aata hai, kabhi arkaan eemaan ke maani me aata hai.
14. Tahar nikla hai tahar, yathur, tuhar baab nasar ; paak karna.
15. Imam Shafayi aur Imam Nawawi ne taareef bayaan kee hai : Istelaah me tahoor ka maatlab hai, izala e najasat aur hadas ko rafaah karna. Tahaarat ki zid hai najaasat.
16. Izala najaasat me badan, jagah aur kapda teeno shaamil hai.
17. Najaasat kise kahte hai aur ise zaayal kaise karte hai in maamlo par kitabo me ser haasil bahas kee jaati hai, unka padhna zaroori hota hai.
18. “Talabul ilmi fareezah” me tahaarat ka ilm bhi shaamil hai. Yaani tahaarat ka ilm haasil karna aur uske masayel jaanna farz hai.
19. Bura anjaam hai jo najas se nahi bachta. Aur qabar ka azab hai

HADEES NUMBER 4

“Abu Maalik Ashari Raziallahuanhu se riwaayat hai ke

Rasoolullah ﷺ ne farmaya : “Paakeezgi nisf eemaan hai. Alhamdulillah taraazoo ko bhar deta hai.

Subhanallah aur Alhamdulillah aasmaano se zameen tak ki wasaat ko bhar dete hai. Namaz noor hai. Sadqa daleel hai. Sabr roushni hai. Quraan tumhare haq me ya tumhare khilaaf hujjat hai, har insaan din ka aaghaaz karta hai to (kuch aamaal ke iwaz) apna sauda

karta hai, fir ya to khud aazaad karne waala hota hai khud ko tabah karne waala.” (Sahi Muslim:1)

Is hadees ki mukammal taqrij hadees no 3 me guzar chuki hai.

CHOUTHYI HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

Bareerah raziallahuanhu se riwayat hai ke Nabi Kareem ﷺ ne farmaya : “Andheri raaton me masjidon ki taraf chal kar jaane waalon ko qiyamat ke din poore noor ki khush khabri de do.” (Abu Dawood:561, Saheeha Albani)

1. Namaz banda momin ke liye noor hai.
2. Namaz banda momin ke liye dil ka noor hai.
3. Namaz banda momin ke liye chehre ka noor hai.
4. Namaz banda momin ke liye qabr ka noor hai.
5. Namaz be hayayi ke kaamo se rokhti hai.
6. Namaz ke zariye dil ke waswase door hote hai.
7. Namaz padhne waalon ke chehre par noor hote hai.
8. Qiyamat ke din sabse pahle namaz ke baare me sawaal kiya jaayega.
9. Isi wajah se namaz ko noor kaha gaya.
10. As salaatu noor ka ek matlab noor fil qalb aur Allaah ki maarifat ka darwaaza khul jaata hai. AQIMIS SALAATA LI ZIKRI.

11. Fahsha aur munkar se bach jaate hai.
12. Allaah ki madad ka zariya hai.
13. Noor fil haya, noor fil qabr, noor fil hashr hai salaah.
14. Namaz qaayam karne se deen qaayam kar leta hai.
15. Namaz me Quraan padhta hai noor ala noor ke ilmi noor aur amali noor jama ho gaya.
16. Gurram mahajjileen qiyamat me noor hoga.
17. Jahannam se bachega, maa salakakum fee saqar ka jawaab denge namaz nahi padhte the.
18. Bin noor taam youmul qiyamah kaha gaya.
19. Ye noor hai matlab ye noor milne ka sabab hai.
20. Kounsi namaz noor hai? Jo sahi tareeqe se ada kee jaaye, khushoo wa khuzoo ke saath. (shuroot , arkaan, wajibaat, sunan qaouliyya aur filiyyah janna zururi hai)

HADEES NO 5

Abdullah bin Umar Raziallahuanhuma ne farmaya ke

Rasoolullah ﷺ ne farmaya, **ek musalmaan doosre musalmaan ka bhai hai,** pas us par zulm na kare aur na zulm hone de. Jo shakhs apne bhai ki zaroorat poori kare, Allaah Taala uski zaroorat poori karega. Jo shakhs kisi musalmaan ki ek museebat ko door kare, Allaah Taala uski qiyamat ki museebaton me se ek badi museebat ko door farmayega. Aur jo shakhs kisi

musalmaan ke aib ko chupaaye,
Allaah Taala qiyamat me uske
aib chupaayega. (Sahi
Bukhari:3) koyi musalmaan kisi
musalmaan par zulm na kre aur
na kisi zaalim ko us par zulm
karne de. (Hadees no:2442, _____)

PAANCHWI HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Ek musalmaan doosre musalmaan ka bhai hai, lihaza vo apne bhai ki khabar rakhe qusoosan mushkil auqaat me.
2. Jo apne liye pasand karte ho vahi musalmaan bhai ke liye bhi pasand karen, eemaan ka yahi taqaza hai.
3. Jo koyi musalmaan apne deegar musalmaan bhaiyon ko bhai na samjhe to uske eemaan me kami ho jaati hai.
4. Is hadees ko uaashre me naafiz karne se maashra ek behtareen maashra ban jaata hai.
5. Hub fillahi ki ahmiyat bayaan kee jaa rahi hai.
6. Museebat me apne bhai ko akela na chod de.
7. Uqwat ki badi ahmiyat hai usko paamaal na kare.

8. Uqwat ko “kaal bunyaan” aur “kaaljasadil wahid ” se taabeer kiya gaya.
9. Bhai chaargi qaayam karna badi cheez hai. Nabi Kareem ﷺ ne ansaar wa muhajireen me bhai chaarah qaayam karaya tha.
10. Ye hadees khabriyah hai lekin isme hukum diya jaa raha hai. Yaani amr hai bhai samjhe.
11. WAATASIMU BI HABLILLAHI JAMEE’A aur TA’AWANOO ALAL BIRRI WAT TAQWA in aayaton ko samjhenge to is hadees ko mazeed samajhne me madad milegi.
12. _____ hadees se bhi mazeed samajhne me madad milegi.
13. _____ hadees muflis, miftah khair.....in hadeeso me sabaq milta hai ke Islam uqoowat par kitna ubhaarta hai.
14. Logon me behtareen vo hai jo anfa’a linnas ho faayda pahuchaane waala.
15. Khadija Raziallahuanha Nabi ﷺ ko tasalli deti hai, un kaamo se jo vo logon ke liye kiya karte the aur kaha Allaah aap ko zaaya nahi karega.
16. Sabab warood : Waayil bin Hujur aur unke dost jaa rahe the, dushmano ne pakad liya, dost ne kaha Allaah ki Qasam, ye hamare bhai hai to dushmano ne chod diya. Baad me Nabi ﷺ se kaha ke hamne aisa kah diya to Aap ne farmaya, koyi baat nahi – al muslim aqul muslim – musalmaan doosre musalmaan ka bhai hi hota hai.
Musnad ahmad
17. Use jab madad ki zaroorat ho to use akela na choda jaaye.

HAADEES NUMBER 6

(IHFAZ LISAANAK)

APNI ZABAAN KI HIFAZAT KARO

Uqba bin aamir Raziallahuanhu kahte hai ke, maine arz kiya :

“Allaah ke Rasool ! Najaat ki kya soorat hai? Aap ne farmaya : “Apni zabaan ko qaaboo me rakho, apne ghar ki wusaat me raho aur apni qata'on par rote raho.” (Sunan Tirmizi:_____hadees no:2406,

_____, Musnad Ahmad:148/4, 259/5 – sahi) [Ye sanad mash'hoor zayeeef asaaneed me se hai, lekin shawahid ki bina par ye hadees sahi al ghairah hai, dekhiye as saheeha, raqam:890]

CHATI HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Is hadees me zabaan ki ahmiyat batayi gayi hai.
2. Jab zabaan ko qaaboo me nahi rakha jaata hai to us se fitna wa fasaad paida hote hai.
3. Zabaan se jab bhi koyi baat nikle usme khair hona chahiye.
4. Jo log apni zabaan ko qaaboo me nahi rakhte un logon se door rahna behtar hai.
5. Insaan hone ke naate zabaan se kuch na kuch nikal jaata hai, lihaza Rab Taala se apne gunahon ki maghfirat talab karte rahna chahiye.
6. Hoobahu alfaaz sahih ul jami sager mai hai albatta Tirmizi me nahi milte, milte julte alfaaz hai, albatta ye shawahid ki bina par sahi hai.
7. Aqlaaq hasna ye hai ke aadmi apni zabaan ki hifazat kare.
8. Duniya aur aakhirat me maqbool wa saalim banne ka tareeqa ye hai ke aadmi apni zabaan ki hifazat kare.
9. Sabab duqool jahannam bhi zabaan hai aur sabab duqool jannat bhi zabaan hai.
10. Laghoo kalaam se apne aap ko bachaye ke ghaltiyon me padne ka imkaan hota hai.
11. Jhoot, gheebat, chughli, aade naam, jhagda, gaali galoch, tuhmat, jhooti qasam, laan taan ye saare guna haasil hote hai zabaan ki wajah se.
12. Man samat najaa kaha gaya.

13. Islam me daakhile ke liye Kalima padhna hota hai zabaan ke zariye, is se ahmiyat waazeh hoti hai. Khurooj Islam ka zariya bhi zabaan ban sakti hai. Zabaan se nikah qubool karta hai nikah karne wala.
14. Zabaan ki hifazat kaise karen? Bolne se pahle tolna, dost unko banaye jo jhagdaaloo na ho, aqlaaq waale ho, zabaan kharaab na ho, apne nafs ko achche aadat daalne se zabaan achchi ban jaati hai, achche kaamo me waqt lagaaye jaise tilaawat, zikr waghairah, taake zabaan ki halaakaton se mahfooz rahe. Allaah dekh raha hai, ye fikar insaan ke zabaan ki hifazat karti hai, fikr aakhirat bhi control seekhati hai, har bol ka jawaab dena padega.

HADEES NUMBER 7

hazrat Anas bin Maalik Raziallahuanhu se riwaayat kee ke,
Rasoolullah ﷺ ne farmaya : “Ek doosre se
bughz na rakho, ek doosre se
hasad na karo, ek doosre se
roogardaani na karo aur Allaah
ke bande (ek doosre ke) bhai
ban kar raho. Kisi musalmaan
ke liye halaal nahi ke teen din
se zyada apne bhai se taallukh
tark kiye rakhe.” (Sahi Muslim:2558 [6526])

SAATWEN HADEES KE

AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Nabi Kareem ﷺ ne qusoosi taur par hasad se bachne ki taaleem dee hai, Muawwizatain aur dua wa azkaar bataye hai.
2. Hasad ki wajah banda Allaah Taala se bad gumaan ho jaata hai.
3. Qissa haabeel wa qaabeel mai jhagda ki wajah hasad hai.
4. Hasad aamaal ki barbaadi ka sabab.
5. Hasad khaandaan aur qabeele ki tabahi ki wajah.
6. Hasad ki teen qismen hai pahli aur doosri qism harama hai usko hasad mazmoom kaha jata hai: 1) Kisi ki n'emmat ke zawaal ki tamanna karna, 2) Zawaal ki tamanna ke saath saazish bhi karna use giraane ki, 3) Dua karna Allaah se ke use jo diya hai mujhe bhi ata kar (ye mamnoo nahi hai, jab uske zawaal ki tamanna na ho). Is ko hasad mamdoodh kaha jata hai
7. Hasdal ek keede ka naam hai jo insaan ka khoon choosta hai aur jab udna chahta hai to ud nahi paata; usne apne aap ko bhi takleef dee aur saamne waale ko bhi takleef dee.
8. Hasad ki wajah se khaandaan bikhar jaate hai, haabeel aur qaabeel ke waakhiye me hasad kaar farma tha. Iblees ko mardood karne waala amal hasad hai.
9. Hasad ke baad takabbur aur fir shahwat is se sattar bade aqlaaqiyaan janam leti hai jo jahannam me daakhil karti hai.
10. Ibn Qayyim chaar ashyaa ko gunaho ki jad bataate hai ; hasad, takabbur, ghussa aur shahwat. Unhe maine ek sher me likha hai : _____

HADEES NUMBER 8

Abu Hurairah Raziallahuanhu ne ke, ek shakhs ne Nabi Kareem ﷺ se arz kiya ke, mujhe Aap koyi naseehat farma deejiye. Nabi Kareem ﷺ ne farmaya ke, ghussa na karo. Unhone kayi martaba ye sawaal kiya aur Nabi Kareem ﷺ ne farmaya ke, ghussa na hua kar.

(Sahi Bukhari:6116)

AATHWEN HADEES KE

AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Dushmani, inteqaam ke jazbaat dil ka khoon khoulna aur dimaagh garam hone ka naam ghussa hai.

2. Ghussa ki bahut saari qismen hai, unme se baaz badi qismen jibilli, wahabi aur kasabi kahlaati hai.
3. Jab insaan ghusse me hota hai to usko apni zabaan par bhi qaaboo nahi hota, nateeje me gaali aur dil tootne waale kalimaat nikalte hai.
4. Ye baat maarroof hai ke ghussa rokne ki taaqat insaan ke andar nahi hoti, lekin ihtiyaati tadaabeer ko ba rooye kaar laakar ghusse par qaaboo paaya jaa sakta hai.
5. Tamaam aise aqwaal aur af'aal se door rahna chahiye, jiski wajah se ghussa aata hai.
6. Ghusse ko qaaboo me rakhne ke liye in asbaab ko iqtiyar karna chahiye : Doosron ki zabaan se nikli huyi kadwi aur aziyat naak baaton ko bardaasht karna, sabr karna, behtareen aqlaaq ko apnaana, sabr wa tahammul neez hilm aur burdbaari se kaam lena, ye vo asaab hai jiski wajah se log ghusse ke fitne se bach jaate hai.
7. Taaqatwar insaan vo nahi jo apne madd maqabil ko pachaad de aur chit karde balke haqeeqi taaqatwar insaan vo jo apne nafs par qaaboo paale (Hadees)
8. Ghussa ek mahmood hai aur ek mazmoom hai. Agar ghussa dunyawii bure maqasid ke liye hai to bura hai, agar Allaah ke liye aur haq ke liye hai to aisa ghussa bura nahi.
9. Ghussa shaitaani sifat hai, lihaza Allaah Taala se panah talab karte rahna chahiye.
10. Jo Sahaba aala maratib ke the unhe Nabi ﷺ ne kabhi ghusse se samjhaaya lekin jo badoo Sahaba the Aap ne unhe pyaar se samjhaaya. Ulama ne nukta bayaan kiya : Tableegh me is baat ki riyaayat karni chahiye, kam ilm aur jaahilon par ghussa na dikhaaye.

11. Bahut se ulama qareebul maut ro pade, poocha gaya to bataya, jawani me maine ghusse me falaan ko kya kya kah diya, mujhe dar hai ke Allaah mujhe pakad na le.
12. Seerat se taaleem ye hai ke ghusse waali tabiyat se door rahe, Aap hamesha muskuraate, has mukh hona chahiye, tund mizaaj nahi.
13. Teen martaba kalimaat dohraaya uski ahmiyat ke liye.
14. Asbaab ghussa yaani aise afraad, aisi jagahon aur aise kaamo se door raho jo ghussa dilaati hai.
15. Ghusse se parhez karne ke kisi kitab me 50 fawayed zikar hai to aisi kitaben padhte rahna chahiye taake ghussa control me rahe.
16. Duniya me bahut se qatl ke peeche ghussa kaar farma hota hai.
17. Muskuraahat miftaah khair hai.
18. Imam Ahmed bin Hanbal rahimahullah ne “Husnul Aqlaaq bitrakil ghazab” ghussa chodne se husne aqlaaq paida hota hai.
19. Jo haq par hote huye ghussa chod de Allaah use hoor ata karenge.
20. Jo haq par hote huye jhagda chod de uska mai jannat ki kiyaariyon me intezaar kar raha hoon.
21. Pahelwaan vo nahi jo kushti me kisi ko pachaad de, balke pahelwaan vo hai jo ghusse me apne aap par control rakhe.
22. Ilaaj : Qiallt harkat kare yaani khada ho to baith jaaye, baitha ho to let jaaye, lekin aaj ulta hota hai, uth jaata hai maarne lag jaata hai.
23. Sukoot iqtiyaar kare, ghussa jaata rahega.

24. Wuzoo se mutaallikh ulama ne bataya sahih hadees me iska zikar nahi.
25. Dua kare, AOOZUBILLAHI minasshaitan irrajeem khoob padhe, ye iska ilaaj hai.

HADEES NUMBER 9

Abdullah bin Mas'ood Raziallahuanhu se rivaayat hai ke,
Rasoolullah ﷺ ne teen baar farmaya : “Badshaguni
shirk hai aur ham me se har ek
ko waham ho hi jaata hai, lekin
Allaah usko tawakkal se door
farma deta hai.” (Sunan Abu Dawood:3910)

NAWE HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Badshaguni se tawheed par eemaan khatam hota chala jaata hai.
2. Badshaguni se Allaah Taala ke oopar tawakkal khatam hota chala jaata hai.
3. Khair aur shar dono ka maalik sirf Allaah Taala ki zaat hai.
4. Parinde ya koyi bhi maqloof baraahe raast nafa ya nuqsan ke maalik nahi hote.
5. Agar koyi insaan ye aqeedah rakhta hai ke badf'aali se faayda aur nuqsan hota hai to aisa insaan shirk me muftala hai.

6. Teyarah tair se nikla hai, jiska maani hai Tayyar ka mana hai parinda udaana, arab ke log safar se pahle parinda udaate the, agar vo daayen jaanib jaata to safar karte aur agar baayen jaanib jaata to badshaguni lete aur safar nahi karte.
7. “_allahumma la traira illa tiruka wala kaira illa kairuka wala ilaha gairuka_____” ye padhne se badshaguni rafa ho jaati hai.
8. Agar kisi ko waham ho jaaye aur mustaqbil se dar laga rahe to use chahiye ke isteqaara kare to ye kaifiyat jaati rahegi.
9. Badshaguni ki asal waham hai bas. Tawakkal ko hila dene waali sifat hai.
10. Kisi ne maheena kisi ne jagah kisi ne kisi haadsa ko bura maan liya tha aur badshaguni lene lag gaye the, ye ghalat tareeqa hai.
11. Maah safar me koyi nahoosat nahi.
12. Kisi shaksiyat ko manhoos samajhna jaayaz nahi.
13. Ghar se nikalne ke liye “bismillah tawakkaltu alallah....” Kah kar nikalna chahiye na ke jaahiliyat ki tarah parinde udaa kar. Jaisa ibne masood raziallahu anhu ne kaha tha Ham parinde dekh kar ya chaand dekh kar ghar se nahi niklate, ham to bas Allaah ka naam lekar ghar se nikalte hai.
14. Badshaguni ka ilaaj tawakkul se hi mumkin hai.
15. Kaahin aur najoomi ke paas bhi jaate hai, aise logon ki 40 din ki ibadat qubool nahi hoti. Aur agar unki baaton par yaqeen karle to vo risaalat ka munkir ho jaata hai.
16. Baaz itne wahami hote hai ke Quraan se bhi fa'al nikaalne lag jaate hai, Quraan ka lafz Rahman aa jaaye to

khush, agar shaitaan aa jaaye to ghabra jaate hai. Is se badi bad naseebi kya hogi ke Quraan se hidayat lene ke bajaay us se fa'al nikaalna shuroo karde.

17. Nabi ﷺ ka irshaad hai, jiko waham ne rok liya usne shirk kiya.

HADEES NUMBER 10

hazrat Jaabir bin Abdullah Raziallahuanhu se rivaayat kee,

unhone kaha : Rasoolullah ﷺ jab

qutbah dete to Aap ki aankhe surq ho jaati, aawaaz buland ho jaati aur jalaal ki kaifiyat taari ho jaati thi, hatta ke aisa lagta jaise Aap kisi lashkar se dara rahe hai, farma rahe hai ke vo (lashkar) subah ya shaam (tak) tumhe aa lega aur farmaate

“mai aur qiyamat is tarah bheje gaye hai” aur Aap apni angasht shahaadat aur darmiyaani ungli ko mila kar dikhaate aur farmaate, “(hamd wa salah) ke baad bila shubah behtareen hadees (kalaam) Allaah ki Kitab hai aur zindagi ka behtareen tareeqa Muhammad ﷺ ka tareeqa zindagi hai aur (deen me) badtareen kaam vo hai jo khud nikaale gaye ho aur har naya nikaala hua kaam gumrahi hai fir farmaate : “Mai har

momin ke saath khud uski nisbat zyada muhabbat aur shafaqqat rakhne waala hoon, jo koyi (momin apne baad) maal chod gaya to vo uske ahal wa ayaal (waarison) ka hai aur jo momin kharz ya be sahara ahal wa ayaal chod gaya to (us kharz ko) meri taraf loutaya jaaye (aur uske kunbe ki parwarish) mere zimme hai. (Sahi Muslim:867)

DASWEN HADEES KE AHAM NUKAAT

(ASBAAQ / LESSONS)

1. Bidat ka matlab hai isi shareeat deen ke par ghad li jae ji nabi sallallahu alaihi wasallam aur sahaba ke zamane main nahi thi
2. Deen Islam mukammal ho chuka hai na usme kuch badhaane ki gunjayish hai na hi ghataane ki gunjayish hai.
3. Tamaam bid'at chahe choti ho ya badi haraam hai.
4. Har bid'at gumrahi hai aur gumrahi jahannam me le jaane wali hai.
5. Ye deen Islam ka bahut bada paimaana hai jis se sahi aur ghalat ko naapa jaa sakta hai.
6. Nabi Kareem ﷺ ka tareeqa najaat ka zariya hai.
7. Nabi Kareem ﷺ ke tareeqe ke alaawa koyi tareeqa qaabile qubool nahi hoga.
8. Jo log bid'at me muftala rahe unko houz e kausar se hata diya jaayega.
9. "Man ahdas" wali hadees, alaikum bi sunnati wa sunnatil khulafa e raashideen wali hadees me bhi ye alfaaz aaye hai.
10. Iske nuqsaanaat : Nabi ki muqalafat hogi, Rasool se aage badhne wali baat hogi, apni raah ko ghilaazat se bhar dene ke mutaraadif hoga.
11. Bid'at mukaffirah Islam se khaarj kar degi, jaise qadariyya قَدْرِيَّة aur jahmiyyahma wali bid'at, bid'at mafassiqah insaan ko gunahgaar kar degi, faasiq bana degi, jaise khawarij ki bid'at hai.
12. Jo bid'at karta hai vo aayat "al youma ___akmaltu ___" ke khilaaf jaa raha hai, goya ke use aayat par bharosa nahi hai.

13. Imam Maalik farmaate hai : Jo bid'at karta hai vo dar asal amaanat mustafa par shak karta hai. Nabi ﷺ ke saadiq aur ameen hone par shak karta hai.
14. Maqsad shariyat se door karna aur firqon me uljha dena, ye bid'at ke nuqsanaat me se hai.
15. Waqt, umar aur taaqat zaaya karne ke mutaraadif hai.