

SHARAH HADEES (3)

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Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

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Hadees no 21

Arabic text

Sayyidina Abu Hurairah Raziallahuanhu bayaan karte hai ke Nabi Kareem ﷺ ne irshaad farmaya : Aapas me ek doosre ko tohfe tawayef diya karo iski wajah se ek doosre me muhabbat paida hoti hai. **(Sahi Jaame 577/1)**

Hadees no 21 ke aham nukaat

- 1) Ek doosre ko tohfa wa tawayef pesh karna sunnat hai, ek doosre ke saath muhabbat aur ulfat paida karna Allaah Taala ke nazdeek behad pasandeeda amal hai.
- 2) Sagge bhai bahno aur deegar qareebi rishtedaaron par kharch karna aur unko tohfa dena sunnat hai.
- 3) Bila wajah tohfa qubool na karna naa jaayaz hai.
- 4) Tohfa qubool na karne me inkaar ki gunjayish hai agar maaqool aur sharayi uzr ho ya asal maqsood ho, albatta uski wajah bhi bata dena sunnat hai jaisa ke Nabi Kareem ﷺ tohfa qubool na karne ki wajah batla diya karte the : Sayyidina Abu Hurairah kahte hai ke qabeela bani fazaarah ke ek shakhs ne Nabi Kareem ﷺ ko apne in oonton me se jo use ghaabah me mile the, ek oontni hadiya me dee, to Aap ﷺ ne use uska kuch iwaz diya, lekin vo Aap ﷺ se khafa raha, to maine Rasoolullah ﷺ ko minbar par farmaate suna :
() ke arabo me se kuch log mujhe hadiya dete hai aur uske badle me unhe jis qadar mere paas hota hai, Qasam Allaah ki ! Uske baad me arabo me se kisi bhi aadmi ka hadiya qubool nahi karoonga siwaaye quraishi, ansari ya saqfi ya dosi ke. (Sunan Tirmizi:3946)
- 5) Kisi ko tohfa dekar ahsaan jatlaana naa jaayaz hai.
- 6) Kaafir aur mushriko ko maslihat ke gharz se ya sharayi maqsad ke tahat tohfa wa tahayef pesh karna jaayaz hai.
- 7) Hadiye ki jama hidaaya hai.
- 8) Hadiya baab tafa'al se hai ()
- 9) Hadiya taalluqaat mazboot karne ka ek aham waseela hai.
- 10) Sirf kalaam se nahi maadi wasayel se muhabbat ka izhaar hota hai.
- 11) Chota hadiya bhi insaan ko khush kar deta hai.

- 12) Aadaab hadiya wa tahayef :
- I. Husne niyyat : Allaah ki raza ho, aur itteba sunnat maqsood ho, dikhaawa maqsad na ho, doosron ki madad, taalluqaat achche karna tohfa dene ki niyyat ho.
 - II. Munasib waqt ka inteqaab.
 - III. Deeni taur par vo munasibat saabit ho, aur naa jaayaz rasmon aur maghrabi tahzeeb ki mashabihat ke mawaaqe wa munasibat na ho, jaise birthday vaghairah.
 - IV. Deeni munasibat jaise Eidu ul Fitr, wa Eid ul Azha.
 - V. Shaksiyat aur **arf** wa samaaj ka khayaal rakhe.
 - VI. Baaz auqaat hadiya bashakal currency aur baaz auqaat bashakal koyi cheez ho sakti hai; mauqa mahal se tarjeeh badal sakti hai.
 - VII. Badle me waisi hi qeemat ka hadiya mile aisi ummeed na lagaye.
- 13) Purani ya be faayda cheez na de.
- 14) Tohfa achche ghilaaf me dena chahiye na ke ahtemaam ke baghair.
- 15) Bachchon ke liye halwiyaat, mithaayi ka ahtemaam karna jaayaz hai. **Adqaal saroor** bhi neki hai.
- 16) Paiso ke alaawa bhi tohfa ki shaklen hai jaise kisi ki aamad hi tohfa se kam nahi kyu ke khushi haasil hoti hai, phone kar lena bhi tohfa hai, achche maseeq ka bhi kaafi asar padta hai.
- 17) Behtareen dua bhi tohfa hai.
- 18) Kisi mayyit ke liye umrah badal ya hajj badal bhi tohfa dua maghfirat hai ; unke baa hayaat ghar waalon ke liye khushi ka zariya hai.
- 19) Rasoolullah ﷺ hadiya qubool farma liya karte aur uska badla bhi de diya karte the (Sahi Bukhari:2585)
- 20) Allaah ke Nabi ﷺ mutawaaze the ; isliye ke baaz log takabbur me aakar ghareeb ka tohfa qubool nahi karte.
- 21) Saheehain ki Hadees hai : “**_____**”
- 22) Taaleef qalb yaani dil jeetne ki har mumkin koshish karna chahiye.
- 23) Allaah ke Nabi sirf tohfa lete nahi balke dete bhi the. Mutawaaze the isliye ghareeb se ghareeb shakhs se tohfa qubool karte aur baqeel na the, isliye badle me dete bhi the.
- 24) **Hal jaza ul ahsaan illal ahsaan** par amal karte, aur aise na the
**“WAILIL LIL MUTAFFIFEEN. ALLAZEENA IZAK TAALOO ALANNASI
YASTAUFOON. WA IZA KAALOOHUM AU WAZANOO HUM YUQSIROON”**

- 25) Ameer san'aafi ne al tanweer sharah al jaame al sagheer me kaha :
Tohfe se dil ka bughz, nafrat, jhagde ke jazbaat khatam ho jaate hai
()
- 26) **Thaad wa tajaabo** – ek doosre ko dena yaani sirf lena nahi hai.
- 27) **Maavradi ne al haawi** al kabeer me kaha : Hadiya : Hidaaya iaal khair
wa al taayef, hadiya khair aur ulfat wa muhabbat ki raah bataata aur us
raah ki taraf le jaata hai.
- 28) Ulama ne kaha is se nazar bad bhi door hoti hai.
- 29) Ahteraam aur izzat wa takreem ke khayaalaat paida hote hai.
- 30) Ta'areef hoti hai Allaah ke paas aur farishton ke paas, aamaal saaleh
me shumaar hota hai.
- 31) Aqlaaq husna, mahboob amal aur maqrab amal hai.
- 32) Tohfa dekar jataana jaayaz nahi ()
- 33) Tohfa jaayaz hai jabke rishwat jaayaz nahi ; isliye Sulaiman
Alaihissalaam ne bilqis ka tohfa qubool nahi kiya, jis tohfe me shar ho ya
khair se door karna maqsood ho aisa tohfa bhi jaayaz nahi (Sooratul
Naml:35-37)
- 34) Tohfe ka maqsad qeemti shai pesh karna nahi balke maamooli si
qeemat se bhi ye maqsood haasil ho sakta hai.
- 35) “ ” (Mustadrak Al Haakim) –
Saheeha Albani.
- 36) Tohfa waapis lena jaayaz nahi agar vo qubool ho chuka ho to (tohfa
waapis lena qai waapis peene ke mutaraadif hai – Sahi Bukhari:2621)
- 37) Nabi ﷺ ne baaz yahoodiyon ki daawat qubool kee aur ghair muslim
baadshahon ke tohfe qubool kiye.
- 38) “Qawlum ma'roofunw wa maghfiratun khairum min sadaqatiny
yatba'uhaaa azaa; wallaahu Ghaniyyun Haleem
Yaaa ayyuhal lazeena aamanoo laa tubtiloo sadaqaatikum bilmanni wal azaa
kallazee yunfiq maalahoo ri'aaa'an naasi wa laa yu'minu billaahi wal yawmil
aakhiri famasaluhoo kamasali safwaanin 'alaihi turaabun fa asaabahoo
waabilun fatara kahoo saldaa; laa yaqdiroona 'alaa shai'im mimmaa kasaboo;
wallaahu laa yahdil qawmal kaafireen” **(Soorah Baqarah:263-264)**
- 39) () **(Sahi Muslim:106)**
- 40) Aurat shouhar ko mahar maaf kar sakti hai bataur hadiya.
- 41) Mard aurat ko jo tohfa deta hai vo waapis nahi le sakta hai **(Majmoo
al Fatawa, Ibn Taimiyah)**

- 42) Do gharo me se kounse ghar ko tohfa de? Jo qareeb ho aap ke ghar ke ; jiska darwaaza qareeb ho aap ke ghar ke – al aqrab fal aqrab **(Sahi Bukhari:2595)**
- 43) Log baahar izzat kamaane shohrat kamaane donate karte hai aur khaandaan me nahi karte.
- 44) Nabi ﷺ ko tohfa pesh kiya :
- I. Aila ke baadshah ne – safed khachchar aur qeemti poshaak.
 - II. _____ ne ek qeemti joda tohfa kiya.
 - III. Ek yahoodiya ne zahar mila gosht bhi diya tha.
 - IV. Maariyah qabtiyah jo umme Ibrahim thi maqoqas ne tohfa diya tha.
- 45) Kaafir ko tohfa dena jaayaz hai, vo kaafir jo aman pasandeeda shahri ho, (Laa yanhaakumul laahu 'anil lazeena lam yuqaatiloookum fid deeni wa lam yukhrijookum min diyaarikum an tabarroohum wa tuqsitooo ilaihim; innal laaha yuhibbul muqsiteen
Innamaa yanhaakumul laahu 'anil lazeena qaatalookum fid deeni wa akhrajookum min diyaarikum wa zaaharoo 'alaa ikhraajikum an tawallawhum; wa many yatawallahum fa ulaaa'ika humuz zaalimoon) **(Soorah Mumtahinah:8-9)**
- 46) Lekin zaalim ko madad karne ki qabeel se ho to aisa tohfa dena jaayaz nahi.
- 47) Islam me rushwat usko shumaar nahi kiya gaya jo haq ke husool aur apne aap se zulm ko door karne ke liye ho, apne aap se zulm ko rafa karna Islam me rushwat me nahi aata, albatta kisi ka haq maarne me rushwat shumaar hota hai.
- 48) Chori ya na haq maal ka tohfa qubool karna jaayaz nahi.
- 49) Haraam cheez ka tohfa bhi jaayaz nahi.
- 50) Tohfe ko soodi maamla na banaye, yaani tohfa dekar us se zyada ka jabar karna jaayaz nahi, na ummeed lagaye.
- 51) Ahsaan jataane ka dar ho to aise tohfe ko nazar andaaz kar sakte hai.
- 52) Agar aap ke tohfe se bewakhoof bigad sakte hai ya bachche bigad sakte hai to aise tohfe se parhez karna chahiye. (Wallahu laa yahbal fasaad)
- 53) WALAA T'UTUS SUFAHA'A AMWAALAKUM
- 54) Aisa tohfa jisme khatra ho jaadoo ka to nazar andaaz kar sakte hai ya apne bachaav ki soorat nikaal sakte hai.
- 55) Tohfa aur tarka me farq hai (Albani)
Marne se pahle waalidain bachchon ko tohfa de to barabar dena padega, ladka aur ladki ka hissa barabar hoga, aur tarke me ladke ka hissa ladki ka

do guna hoga. Shaikh bin Baaz ne tohfe me tarke ke hisaab se baantne ke liye kaha, lekin Shaikh Albani ne is fatwe ko qubool nahi kiya, Hadees sareeh ki wajah se “_____” (Sahi Bukhari:2587)

56) Qarz lete waqt qarz dene waale ke ghar ka paani na peena ya saaya me na thaharna, ye baaz salaf ka zaati amal tha kisi aur wajah se ya samaj me maaroof kuch ghalti ki islaah maqsad thi, Shaikh Albani ne aise amal ko bejaa saqti wa tashaddud par mahmool kiya hai (_____)

57) Qarz se pahle bhi daawatun ka maamool tha to fir qarz ke baad ki daawatun par jhijakna sahi nahi hai.

58) Qarz ko ahsan andaaz me loutaana jaayaz hai, yaani kuch zyada ; agar pahle se shart na lagayi gayi ho to, lekin pahle se shart lagayi gayi ho ya maashre ki majboori ki wajah se majboor _____ raha ho to ye tohfa nahi sood hai. “_____” (Sahi Bukhari:2393, Sahi Muslim:1601)

_____ (Sahi Bukhari:2394, Sahi Muslim:1222)

59) Agar fitne ka imkaan na ho to mard aur aurat ek doosre ko tohfa de sakte hai aur mahram ki nigraani me ho to fitne ko mauqa nahi milta.

Hadees no 22

Arabic text

Abu Mu’awiyah ne Aamash se, unhone Abu Saaleh se, unhone Sayyidina Abu Hurairah se riwaayat kee, kaha : Rasoolullah ﷺ ne farmaya : “Mere Sahaba Kraam Raziallahuanhum Ajmayaan ko bura mat kaho, mere Sahaba Kraam Raziallahuanhum Ajmayaan kaho, us zaat ki qasam jiske haath me meri jaan hai ! Agar tum me se koyi shakhs uhad pahaad jitna sona bhi kharch kare to vo (Sahaba Kraam Raziallahuanhum Ajmayaan) me se kisi ek ke diye huye madd balke uske aadhe ke barabar bhi (ajr) nahi paa sakta.” (Sahi Muslim:2540[6487], 2541[6488])

❖ “Ye Hadees Sayyidina Abu Sayeed Qudri se bhi marvi hai” (Sahi Bukhari:3673)

Hadees no 22 ke aham nukaat

1. Sahaba Kraam ke maqaam wa martaba ko Allaah Taala ne Quraan Majeed me bayaan farmaya hai.
2. Allaah Taala tamaam Sahaba Kraam se raazi hai (Soorah Tawbah:100)
3. Sahaba Kraam ko bura bhala kahna kufr wa nifaaq ki nishaani hai.
4. Anbiya ke baad ummaton me sabse aala wa baala maqaam Sahaba Kraam ka hai, koyi taabayi koyi aalim ya koyi zaahid Sahaba Kraam ke maqaam wa martaba ko nahi pahuch sakta.
5. Sahaba Kraam se muhabbat eemaan ka juz hai (Soorah Fatah:29)
6. Nabi Kareem ﷺ ne tamaam Sahaba Kraam ki izzat wa ahteraam ka hukum diya hai (Sunan Nasayi al **Kibri**:9222)
7. Mere qutbe me dalayel hai – Sahaba Kraam Raziallahuanhum Ajmayaan ki das aham qusoosiyat Quraan Majeed ki roushni me :

- I. Pahli qusoosiyat eemaan Sahaba Kraam Raziallahuanhum Ajmayaan
- II. Doosri qusoosiyat manhaj Sahaba Kraam Raziallahuanhum Ajmayaan
- III. Teesri qusoosiyat sadqaat Sahaba Kraam Raziallahuanhum Ajmayaan
- IV. Chouthi qusoosiyat falah Sahaba Kraam Raziallahuanhum Ajmayaan
- V. Paanchvi qusoosiyat khaireet Sahaba Kraam Raziallahuanhum Ajmayaan
- VI. Chati qusoosiyat rushd Sahaba Kraam Raziallahuanhum Ajmayaan
- VII. Saatween qusoosiyat maghfirat Sahaba Kraam Raziallahuanhum Ajmayaan
- VIII. Aathween qusoosiyat raza Sahaba Kraam Raziallahuanhum Ajmayaan
- IX. Nawi qusoosiyat adaalat wa shahaadat Sahaba Kraam Raziallahuanhum Ajmayaan
- X. Daswi qusoosiyat suhbat Sahaba Kraam Raziallahuanhum Ajmayaan

8. Sahaba Kraam ke baare me Imam Tahawi ne aqeedah ahle sunnah ki tarjumaani in alfaaz se kee hai : “Ham ashaabe Rasool se muhabbat rakhte hai, unki muhabbat me kotaahi nahi karte aur na hi unme se kisi se izhaar bara’at karte hai. Sahaba se bughz rakhne waalon aur unka zikar khair na karne waalon se ham bughz rakhte hai, unka zikre jameel hamesha hamari zabano par rahta hai. Sahaba se muhabbat deen wa eemaan balke khoobi Islam hai aur unse bughz dar haqeeqat sarkashi aur kufr wa nifaaq hai.”

(Aqeedah Tahawiyah:57/1)

9. Anbiya ke baad sabse aalaa maqaam Sahaba ka hai, koyi is maqaam ko paa nahi sakta agar che baad waalon me kitna hi saaleh kyu na ho.

10. Quraan ki muhkam aayaat ko chod kar taareeqi **tasabah** waakhiyaat ko lekar Sahaba ki azmat aur niyyat par hamla karna **daraayat** ke khilaaf hai aur eemaan ko ghaarat kar lena hai.
11. Aur haraam se bachne waale ye bhi jaan le ke Sahaba ko gaali dena haraam hai (laa _____ ashaabi.....)
12. Aur shirk wa kufr wa nifaaq wa **irteraad** se bachne waale jaan lo Sahaba ko gaali dena zalaalat wa gumrahi, siraat mustaqeem se hat kar siraat jaheem ka raasta hai. (Wa mai yushaaqir Rasoola mim ba'di maa tabaiyana la hul huda wa yattabi' ghaira sabeelil mu'mineena nuwallihee ma tawallaa wa nuslihee Jahannama wa saaa'at maseeraa) **[Soorah Nisa – 4:115]**
13. _____ **(Sahi Bukhari:3673)**

Abu Sayeed Qudri Raziallahuanhu ne bayaan kiya ke Nabi Kareem ﷺ ne farmaya, “Mere ashaab ko bura bhala mat kaho. Agar koyi shakhs uhad pahaad ke barabar bhi sona (Allaah ki raah me) kharch kar daale to unke ek madd ghalle ke barabar bhi nahi ho sakta aur na unke aadhe madd ke barabar.”

14. Sahaba wahee ka mushahidah, suhbat Nabi ﷺ, nuzool Quraan ke maqasid wa asbaab nuzool ko jaanne waale, shariyat wa hidayat ki ma'arifat baad waalon se behtar samajhne aur amal karne waale the.
15. Jo Sahaba ko gaali de, dar asal shariyat Islamiya ke gawahon se apna rishta kaat raha hai aur uske liye zalaalat ka raasta aasaan ho jaata hai.
16. Allaah jinse raazi ho baad waalon ko haq nahi pahuchta ke taareeq ke adhoore qisse se tanqeed karen, aalimul ghaib ke ilm ka ihaata maqloobaat nahi kar sakti.
17. Imam Nawawi ne kaha : Sahaba ki fazeelat ki wajah ye hai ke unhone saqt haalaat me qurbaniyaan pesh kee, nusrate Nabi ﷺ ka kirदार ada kar diya, amaanat Quraan wa sunnat ko baad tak man wa an pahuchaaya.
18. Ibn Taimiyah ne farmaya : Sahaba ke darmiyaan jo naa gawaar waakhiyaat huye ; salaamati eemaan isi me hai ke unke baare me gahraayi me na jaaye kyu ke waakhiyaat ke saare taane baane ihaata ilm se baahar hai.
19. Mujtahad **maqti** ko shariyat me jab ek ajr hai to ham Sahaba ko gaali kaise de sakte hai (Ibn Taimiyah).
20. Abdullah bin Mas'ood sahaba se mutaallikh farmaate hai :

21. Allaah ke iqtiaar par aiteraaz karna zalaalat hai.
22. Sahaba se bughz kufr ka raasta hai (“ _____ ” se daleel lee baaz ulama ne).

23. (_____) (Sahi ul Jaame:545)

24. Sabbi sahaba ke ahkaamaat me teen aqsaam ke sab wa shatam hote hai :

- Sahaba ke kufr aur murtad hone ka aqeedah rakhe to aisi sab wa shatam karne waala kufr ka murtakib hai.
- Agar sahaba par laan taan karta hai, lekin unko kaafir nahi kahta to aise khabees ko faasiq se taabeer karte hai, yaani kabeera guna aur jurm ka murtakib shumaar karte hai, baaz ulama unko bhi kaafir hi kahte hai.
- Sahaba ko duniyavi aitebaar se buzdil ya duniyavi kamzori ka zikar karte hai, to ulama unko kaafir nahi kahte lekin zaal wa mazal kahte hai aur haakim ke liye ijaazat hai ke unki shaan me gustaakhi ki wajah se taadeeb aur adab sikhaane ke liye saza de.
- Note : Teeno soorat bhi qabeeh aur amal see aur irtedaad wa zalaalat ka raasta hai.

25. " _____ " saare muhaddiseen ka ittefaaq hai sahaba ke baare me kisi bhi khisam ka taana jaayaz nahi.

26. Difaa sahaba ; hubbe Ilahi wa hubbe Rasool wa eemaan kaamil ki daleel hai. Bughz sahaba wasab sahaba kam ilm wa kamzor eemaan ki daleel hai.

27. Shaikh Saaleh Fouzaan ne kaha : Ahle sunnat wal jamaat ka aqeeda wa usool ye hai :

- Dil bughz se paak ho
- Zabaan paak rahe laan taan se
- Sahaba ke darmiyaan naa khush gawaar waakhiyaat me khamoshi iqtiyar karen apne eemaan ko bachaaye.

28. _____

29. Tabraa aur gaali dene waalon se apne aap ko apne ahal wa ayaal ko door rakhna, hajaaniyat iqtiyar karna chahiye, taake vo jaraaseem hamare andar na aa jaaye.

30. Ibn Taimiyah : Sahaba ko bura bhala kahne waala kamazkam gheebat ke guna me pad jaata hai (aur vo bhi kabeera guna aur qabr ke azaab ka moujab hai).

31. " _____ " raashid ka maani hai kabhi na bhatakne waale, fir sahaba ke baare me bura bolna kahaan se jaayaz hai.

32. Sahaba ke fazayel ki aayaat wa ahaadees ka inkaar laazim aayega, vo kufr hai, takzeeb Quraan wa Hadees (Muhammad bin Abdul Wahaab)

33. Sahaba ko munafiq pasand nahi karte (), baad waale jo sab wa shatam karte hai, munafiqeen ke raaste par hai.
34. Shaikh Saaleh Fouzaan : Nawasab bhi ghalat hai, jo ahle bait se bughz rakhte hai aur sahaba se muhabbat, aur rawafiz bhi ghalat hai jo ahle bait se muhabbat rakhte hai aur sahaba se nahi, behtareen mutawast tabqa ahle sunnah wal jamaat ka hai jo ahle bait aur sahaba dono se muhabbat rakhte hai.
35. Imam Ahmed : Agar koyi sahaba par taam kare to ye amal uski deendaari par tohmat ke liye kaafi hai.

Hadees no 23

Arabic text

Haarisa bin Mazrab kahte hai ke ham Qabaab bin arth ke paas iyaadat karne ke liye aaye, unhone apne badan me saat daagh lagwa rakhe the, unhone kaha : Yaqeenan mera marz bahut lamba ho gaya hai, gar mai Rasoolullah ﷺ ko ye farmaate na suna hota ke, "maut ki tamanna na karo," to mai zaroor uski tamanna karta, aur Aap ﷺ ne farmaya : "Aadmi ko har khair me sawaab milta hai, sivaaye mitti me kharch karne ke" ya farmaya : "ghar banaane me." (Sunan Tirmizi:2483)

Hadees no 23 ke aham nukaat

1. Maut ki tamanna karne ki chand wajoohaat ye hai : Banda museebat me muhtala ho jaata hai aur ghabra kar maut ki tamanna karne lagta hai, haalanke jab Allaah Taala kisi bande ko museebat me muhtala karta hai to vo museebat us bande ke gunaho ko mitaane ka zariya ban jaati hai.
2. Musalmaan aur ghair musalmaan me ye farq hai ke jab musalmaan museebat me ghir jaata hai to vo Allaah Taala ki taraf rujoo karta hai aur jab ek ghair musalmaan museebat me ghir jaata hai to vo ghabraakar khud kashi ki taraf badh jaata hai.
3. Islam ne maut ki tamanna karne se isliye mana kiya hai ke agar banda nek ho to vo mazeed nekiyon ke kaam karta hai aur agar gunah gaar hai to Allaah Taala se apne gunaho ki maafi talab kare, jaisa ke Nabi Kareem ﷺ ne irshaad farmaya : ()

4. Koyi shakhs tum me se maut ki aarzo na kare, agar vo nek hai to mumkin hai neki me aur zyada ho aur agar bura hai to mumkin hai us se tawbah karle. **(Sahi Bukhari:7235)**
5. Waqti museebat par maut ki tamanna karna na jaayaz aur haraam hai.
6. Kisi beemari ya kisi pareshaani ki wajah se maut ki tamanna karna eemaan ke kamzor hone ki alaamat hai.
7. Pg 27
8. Banda kisi cheez me lazzat mahsoos karta hai haalanke vo lazzat usko hamesha ki museebat me daal deti hai aur ek banda momin waqti pareshaani aur museebat ko min jaanib Allaah maan kar us par sabr karta hai to usko hamesha hamesha rahne waali lazzat haasil hoti hai, jaisa ke hadees me hai, Sayyidina Abu Sayeed Qudri aur Abu Hurairah ne bayaan kiya ke Nabi Kareem ﷺ ne farmaya :
9. ()
10. Ke musalmaan jab bhi kisi pareshaani, beemaari, ranj wa malaal, takleef aur gham me muhtala ho jaata hai yahaan tak ke agar use koyi kaanta bhi chubh jaaye to Allaah Taala use uske gunaho ka kaffara bana deta hai. **(Sahi Bukhari:5642, Sahi Muslim:2573 [6568], Sunan Tirmizi:966)**
11. () **(Sahi Bukhari:5671)**

Nabi Kareem ﷺ ne farmaya ke kisi takleef me agar koyi shakhs muhtala ho to use maut ki tamanna nahi karni chahiye aur agar koyi maut ki tamanna karne hi lage to ye kahna chahiye : “Aye Allaah! Jab tak zindagi mere liye behtar hai, mujhe zinda rakh aur jab maut mere liye behtar ho to mujhko uthaale.”

12. Takleef par sawaab milta hai, qiyamat ke din ahle aafiyat, ahle bala ke sawaab ko dekhenge to kahenge, kaash khainchiyo se hamare chamde kaat diye jaate..... (al hadees)
13. Neki karke sawaab badhaana to sab ko maaloom hai, lekin takleef ko jhel kar sawaab haasil karne ko bhool jaate hai. Hadees : () (Muslim). Sabr ki azmat wa fazeelat me ulama ne ye hadees bayaan kee hai, sabr se bada gahra taallukh hai is hadees ka.
14. Sabr wa tahammul ye aalaa sifat hai, apne andar paida kare, jaldi pareshaan hona tawakkal ke manafi hai.
15. Khud kashi haraam hai, aadmi jald baaz ho aur takleef ko bardaasht na kare to bahut saare haraam kaam ka murtakib ho jaata hai, vo hai qatl karne ka

guna ya khud kashi karne ka guna, sab haraam hai aur kabeera guna hai aur azaab qabr ka maujab hai.

16. _____ aur _____ dono ko kaise jama karen? Aadmi sirf takleefo se ghabraakar maut ki tamanna kare to ye jaayaz nahi, lekin agar use dar hai ke fitne me padh kar eemaan gawa baithega to us shart par aisi dua karna jaayaz hai (salaf se jo dua hai vo is siyaaq me hai).
17. Sirf taweel umar ki dua na kare, balke barkat waali umar, itaat waali zindagi ata kar aisi dua kare.
18. Taweel umar itaat waali behtar hai maur se. _____ (Sahi Tirmizi:110)
19. Do sahabi ka waakhiya, usme ek shaheed huye aur doosre ek saal baad inteqaal hua, fir bhi shaheed se aage maqaam paa gaye jannat me. Al Hadees.
20. “_____” Nabi Kareem ﷺ ne farmaya : “(duniya aur ahle duniya se) aaraam to vo karta hai jise (maut ke baad) baqsh diya jaata hai.” **(Silsila Saheeha:1710)**
21. Baaz auqaat maut ki tamanna jaayaz hai agar vo shartiya ho ke deen me fitna se bachne ki niyyat ho to jaayaz hai (Ibn Rajab)
22. “_____” **(Silsila Saheeha : 813)**

Mahmood bin Labeed Raziallahuanhu se riwaayat hai ke Rasoolullah ﷺ ne farmaya : “Adam ka beta do cheezon ko naa pasand karta hai : (1) Maut ko naa pasand karta hai, haalan ke maut momin ke liye fitne se behtar hai aur (2) qillat maal ko naa pasand karta hai, haalan ke maal ki kami qiyamat waale din hisaab ke halka ho jaane ka ba’as hai.”

23. _____ (Sunan Tirmizi:3233)
“Aur jab too apne bando ko kisi aazmayish me daalna chahe to fitne me daale jaane se pahle mujhe apne paas bula le.”
24. Aisi dua bhi jaayaz hai : _____ (Bukhari an Umar)
25. Alaamaat husn khaatima, Shaikh Albani ne jama kiya kitaab Al Janayez me dekhiye.
26. Husn khaatima me kalima shahaadaten ada kare zabaan se.
27. Husn khaatima me hai pessaani se paseena nikal aana.
28. Youm Jumah ya Lail Jumah me wafaat se qabr ke sawaalaat ke fitne se mahfooz rahta hai, lekin azaab qabr se mahfooz rahne ki daleel nahi.

29. Husn khaatima me ye bhi hai ke shahaadah fee sabeelillah aur ghaari fee sabeelillah.
30. Ta'aoon ke sabab maut.
31. Pet ki beemari se fout.
32. Nifaas me maut.
33. Jal kar ya doob kar ya saans ki takleef se phepde ki takleef se maut, deewar girke (car accident).
34. Apne maal ke difaa me mara ho.
35. Amal saaleh karte karte mar jaaye.

Hadees no 24

Arabic text (Sahi ul Jaame lil Albani:133/2, Raqam:6678)

Sunan Abu Dawood ki riwaayat :

Arabic text

Jaabir bin Abdullah Raziallahuanhu kahte hai ke, Rasoolullah ﷺ ne farmaya :
“Majlisen amaanat daari ke saath hai (yaani ek majlis ki baat doosri jagah jaa kar bayaan nahi karni chahiye) sivaaye teen majlison ke – ek jisme naa haq khoon bahaya jaaye, doosri jisme badkaari kee jaaye aur teesri jisme na haq kisi ka maal loota jaaye. **(Sunan Abu Dawood:4869)**

Musnad Ahmad ki riwaayat :

Arabic text

Shuaib _____ ne Musnad Ahmad ki is riwaayat ko zayeef kaha hai :

Hadees no 24 ke aham nukaat

1. Majalis me jo koyi raaz ki baat hoti hai vo amaanat hoti hai, lihaza raaz ki baaton ko faash karna jaayaz nahi.
2. Majalis me agar koyi aisi raaz ki baat hoti hai jo jaayaz nahi, jaisa ke kisi ko jaan se maarne ki baat ho ya kisi ka maal na haq loot lena ki baat ya kisi ke

izzat wa aabroo ki baat ho to aisi naa jaayaz aur haraam baaton ko raaz me rakhna naa jaayaz aur haraam hai.

3. Umar bin A'as Raziallahuanhu ne farmaya : Mujhe us aadmi se taajjub hota hai jo taqdeer se bhaagne ko koshish karta hai, haalan ke vo us par waakhai hone waali hai aur apne bhai ki aankhon ka tinka bhi use nazar aa jaata hai aur apni aankh me **shahteer** bhi use dikhaayi nahi deta, aur apne bhai ke dil se kahne ko nikaalna chahta hai aur apne dil me kahne ko chod deta hai, aur maine apna raaz kisi ke paas nahi rakha ke fir uske afshaa karne par use malaamat kee ho, mai use kaise malaamat kar sakta hoon jabke mai khud hi (uski mahfooz rakhne se) tang dil ho gaya tha (Adab al Mafrad:886)
4. Raaz faash karne ke nuqsanaat :

- Rishte toot jaate hai
- Nafs aur dilo me bughz paida hota hai
- Izzat paamaal ho jaati hai
- Ihteraam khatam ho jaata hai
- Dushmano ko faayda uthaane ka mauqa milta hai
- Log aur mulk tabah ho jaate hai
- Aalim ki izzat khatam ho jaati hai aur jaahil ghaalib ho jaata hai

5. Amaanat ka baab, bahut wasee hai: Amaanat fee huqooqullah, amaanat fee huqooq al bashar.
6. Ulama ne gheebat ki ijaazat ya raaz faashi karne ki ijaazat us waqt dee hai, jabke mafsadah ya tohmat se bari karna ho, jaise ke Yusuf Alaihissalaam ne aurat se mutaallikh bata diya, jisne warghalaaya tha aur muhaddiseen ne raawiyon ki bhi khul kar gheebat kee taake ummat zayeef aur mauzoo Hadees se bach sake.
7. Raaz na chupaane se bahut bade bad aqlaaqiyaan zaahir ho jaati hai aur kayi aayaat ki muqalifat hoti hai :

- _____
- _____
- _____
- _____
- _____
- _____
- _____

In aayaat se hifazat israar wa raaz ki ahmiyat waazeh hoti hai.

8. _____

9. _____

Rasoolullah ﷺ ne farmaya : “Qiyamat ke din, Allaah ke haan logon me martabe ke aitebaar se bad tareen vo aadmi hoga jo apne biwi ke paas quloot me jaata hai aur vo uske paas quloot me aati hai fir vo (aadmi) uska raaz faash kar deta hai (Sahi Muslim:1437)

10. (_____) (Sahi Jaame:943)

N’ematen chupa kar hasad aur nazar bad ke nuqsanaat se bacho.

11. _____

12. Amaanat me huqooqullah bhi aate hai : Salaah wa soum, ibaadaat, maamlaat, shariyat ki paabandi.

13. _____

14. Amaanat me logon ke aapas ke mu’ahide bhi aate hai.

15. Saahab *sarri* Rasool ka laqab kiska tha? Huzaifah bin Yamaan Raziallahuanhu.

16. Haatib bin Abi Balta’a ko raaz faash karne ki wajah se naseehat kee gayi, ahle badar me se the, isliye maaf kar diya gaya.

17. _____

18. **Laa khaira fee kaseerim min najwahum illa man amara bi sadaqatin au ma’arofin au islaahin bainannas (Nisa:114)**

Tarjamah : Unke aksar khufiyah mashwaron me koyi bhalayi nahi sivaaye us shakhs (ke mashware) ke jo kisi khairaat ka ya nek kaam ka ya logon me sulah karaane ka hukum deta hai.

19. Teen ho to do aapas me manaaja na kare.

20. _____ , sargoshi me shaitaan ka **miyaab** ho jaata hai.

21. Logon ke aib chupaana auliya ki aadat hai.

22. Ye qiyaanat hai ke logon ka raaz sar aam laa’o aur badnaam karo (Hasan Basri)

23. Phone ki baat record karna muqalifat amaanat aur qiyanat ki qism / majlis ki qiyanat me hai.

24. Message ya Email doosron ko forward karna aur bad naam karna qiyaanat hai.

25. Phone ki aawaaz buland sunaana baghair saamne waale ki ijazat ke qiyaanat hai.

26. Amaanat ki qismen :

- Amaanat ilm
- Amaanat maal
- Amaanat aulaad wa ahl
- Amaanat riyaaya
- Amaanat shariyat
- Amaanat ahad wa paimaan
- Amaanat badan
- Amaanat wasayel
- Amaanat salahiyaten
- Amaanat zimmedaariyaan
- Amaanat khidmaat wa naukri wa ujrat
- Amaanat talba wa madaaris wa masjid wa taaqat war soq

27. _____ (Sahi ul Jaame:4869) jo aadmi baat kare aur idhar udhar dekhe to samjho ye amaanat hai.

28. Mayyit ke israar faash na karne ki fazeelat :

- _____ (kitab ul janayez:51, sahi)
- _____ (Sahi Jaame:6403)

29. Saadiq aur Ameen ye Nabi ﷺ ki sifat hai.

30. Ibn Taimiyah Rahimahullah _____ me farmaate hai : Kisi ko bhi koyi zimmedaari dena ho to usme do cheezen hona zaroori hai. Amaanat (saalihiyat) waqoot (salaahiyaat amale duniyavi), Moosa Alaihissalaam ki

taareef me bhi auraton ne apne waalid se kaha Qawi aur Ameen hai
()

31. Shaikh ul Hadees Zaheer Asri Rahimahullah ne kaha tha : Kabhi saazishon se mat daro agar tum saadiq wa ameen ho.
32. Amaanat – Miftah Kaaba Usman bin Talha ko ada kar diya, ()
33. Anbiya amna'a hote hai – Isliye ulama wa dua'at ko bhi amaanat daar rahna chahiye, sahi ilm dena, zayeeef wa mauzoo aur bid'aat nahi aam karna chahiye ()
34. Nabi ﷺ se mutaallikh Sahaba ne kaha tha : ()
35. Bid'at par amal dar asal amaanat Muhammad ﷺ par shak karna hai.
36. Bid'at phailaana khiyaanat hai.
37. Amaanat ki wajah se Khadija Raziallahuanha ne Aap ki gawahi dee.
38. Aap ki amaanat par kuffar quraish bhi gawahi dete the, harqal ke saamne ho ya hijrat ke mauqe par.
39. Ibadat me amaanat ye hai ke poore khushoo wa khuzoo, aadaab wa sharayet, arkaan wa waajibaat ke saath ibadat bajaa laayi jaaye jaise soum wa salaah, zakaat wa haj.
40. Aazaa wa asbaab ko naa farmaani me istemaal karna bhi khiyaanat hai.
41. Aamaal wa zimmedaari ki amaanat, tanqwa ka poora haq ada karna.
42. Amaanat saamaan ye hai ke dhoka na de, milaawat na kare.
43. Amaanat daaron ko jannat ki khush khabri. ()
44. Khiyaanat ki saza - ()
45. () (har qaayin dhoke baaz aur ghaddar ka ek jhnd hoga jis se use pahchaan liya jaayega qiyamat ke din)
46. ()
47. Quraan ke hisaab se awaamar shariyat aur nawahi shariyat ka majmu'a amaanat hai ()
48. Al amaanat fid deen – Amaanat al naas ko shaamil hai (Tafseer Tabri)
49. Shanqaiti : Amaanat har vo cheez hai jo aap ko zimmedaari dee gayi waajib taur par ada karne ke liye.
50. Teen qisam ki amaanat hai :
 - Amaanat maaliyah wa aqood
 - Amaanat israar wa raaz
 - Amaanat masooliyaat wa zimmedaari

51. Hadees muflis se naseehat

52. _____ (Sahi Bukhari:2449)

Rasoolullah ﷺ ne farmaya, agar kisi shakhs ka zulm kisi doosre ki izzat par ho ya kisi tareeqe (se zulm kiya ho) to aaj hi, us din ke aane se pahle maaf karale, jis din na deenaar honge, na dirham, balke agar uska koyi nek amal hoga to uske zulm ke badle me vahi le liye jaayega aur agar koyi nek amal uske paas nahi hoga to uske (mazloom) saathi ki burayiyan us par daal dee jaayegi.

53. Tawbah nasooaha ki paanch sharayeten :

- Ma'asiyat chodna
- Nadaamat
- Azm puqta ke guna dobara na karna
- Nekiyon me izafa
- Huqooq aadmi waapis karna

Hadees no 25

Arabic text

Abu Mu'awiyah aur Wakee ne Aamash se hadees sunayi, unhone Abu Saaleh se aur unhone Sayyidina Abu Hurairah se riwaayat kee, unhone kaha ke Rasoolullah ﷺ ne farmaya : "Tum jannat me daakhil nahi hoge yahaan tak ke tum momin ho jaa'oo, aur tum momin nahi ho sakte yahaan tak ke ek doosre se muhabbat karo. Kya tumhe aisi cheez n bata'oon ke jab tum us par amal karo to ek doosre ke saath muhabbat karne lago, aapas me salaam aam karo." (Sahi Muslim:54 [194], Sunan Tirmizi:2688, Sunan abu Dawood:5193, Sunan Ibn Maajah:68)

Hadees no 25 ke aham nukaat

1. Salaam aam karne se duniya wa aakhirat me bhalayi naseeb hoti hai.
2. Salaam ahle Islam ki nishaani hai.

3. Eemaan waale jab ek doosre ko salaam karte hai to aman wa amaan yaqeeni ho jaata hai.
4. Salaam ki wajah se aapas me baahami muhabbat wa ulfat ko farogh haasil hota hai.
5. Muhabbat haasil karne ka aasaan tareeqa salaam hai.
6. Salaam ko aam karne ka ek matlab ye bhi hai ke musalmaan ek doosre ko salaam karen chahe ek doosre ko jaante ho ya na ho.
7. Ek doosre ko salaam karna jannat me daakhila ke asbaab me se ek sabab hai.
8. Ek doosre ko salaam karne ki wajah se khaandaani taallukhaat aur rishtedaariyaan mazboot ho jaati hai.
9. Salaam karne me ye barkat hai ke uski wajah se dushmani, kapat aur bughz door ho jaata hai.
10. Salaam aam karne me niyyat khaalis Allaah Taala ke liye honi chahiye, khwaahish nafsaani isme shaamil ho jaaye to salaam ka koyi maani baakhi nahi rahta.
11. Doosre qism ke tahyaat se bachne aur salaam ko aam karen.
12. Nabi Kareem ﷺ ka farmaan hai : _____ **(Sahi Muslim:54)**
 “Tum jannat me us waqt tak daakhil nahi ho sakte jab tak ke eemaan na le aa’o aur tum eemaan nahi laa sakte jab tak ke tum aapas me ek doosre se muhabbat na karo aur kya mai tumhe aisi cheez na bata’oo ke jise apna kar tum ek doosre se muhabbat karne lago? Vo ye hai ke tum aapas me salaam ko aam karo.” Yaani ek doosre ko khoob salaam kiya karo.
13. Nabi ka farmaan hai : _____ **(Sunan Tirmizi:2485)**
 “Logon ! Salaam ko aam karo, khaana khilaaya karo, raat ko jab log so rahe ho to tum namaz padha karo, salaamati ke saath jannat me daakhil ho jaa’oge.”
14. Musalmaano ka aapas me pyaar wa muhabbat ka rishta salaam ki wajah se qaayam hoga.
15. Ek musalmaan ka doosre ko salaam karna musalmaano ke huqooq me shaamil hai. Lihaza har musalmaan ki ye zimmedaari hai ke vo apne musalmaan bhai ko salaam kare aur isi tarah vo apne musalmaan bhai ke salaam ka jawaab de.
16. Salaam har musalmaan ko karna hai, chahe vo waakhif ho ya naa waakhif.
17. Islam ki khoobi me ye baat shaamil hai ke salaam ko riwaaj diya jaaye.

18. Vo shakhs Allaah Taala ke qareeb hai ke jo salaam karne me pahal kare.
19. Salaam Allaah Taala ke sifati naamo me se ek naam hai, jise Allaah Taala ne zameen me rakh diya hai, lihaza salaam ko aapas me khoob aam karna chahiye.
20. Salaam karne waala salaamati me rahega, kyu ke jab vo doosron ki salaamati chahta hai to Allaah Taala use bhi salaamati me rakhega, neez salaam karne waala takabbur se bhi mahfooz rahega.
21. Salaam ko aam karna musalmaano ki sar bulandi ka **zeena** hai.
22. Salaam ek aisa amal hai jo jannat me daakhile ka zariya bhi hai.
23. Sabse bada baqeel vo hai jo salaam me buql karta hai.
24. Aadaab salaam wa ahkaam :
25. Allaah Taala ne Hazrat Adam Alaihissalaam ko jab paida kiya to unhe hukum diya ke vo farishton ki jama'at ko salaam kahe aur farmaya ke yahi aap ka aur aap ki aulaad ka salaam hoga (Sahi Bukhari:3326, Sahi Muslim:2841)
26. Ek hadees me hai ke sawaar pyaada ko, pyaada baithe huye ko aur kam taadaad waale zyada logon ko salaam kiya karen (Sahi Bukhari:6233, Sahi Muslim:2160)
27. Chalne waala baithe huye ko aur qaleel kasrat ko salaam kiya karen (Sahi Bukhari:6234)
28. Yahoodi, Nabi Kareem ﷺ ki majlis me aakar "**Assaam alaikum**" (yaani tumhe maut aaye) kaha karte the. Chunache unke is tarze amal par unhe ye jawaab diya gaya ke jab ahle kitaab salaam karen to jawaab me unhe wa alaikum kaha jaaye (Sahi Muslim:2164)
29. Kisi majlis me musalmaan, mushrikeen, but parast aur yahoodi mushrik ho to unhe salaam kaha jaaye (Sahi Bukhari:6254, Sahi Muslim:1798)
30. Assalamu Alaikum kahne waale ko das nekiyaan aur Assalamu Alaikum Wa Rahmatullah kahne waale ko bees nekiyaan aur Assalamu Alaikum Wa Rahmatullahi Wa Barkaatahu kahne waale ko tees nekiyaan milti hai (Sunan Tirmizi:2689, Sunan Abu Dawood:5195)
31. Ek jama'at agar kisi shakhs ke paas se guzre to ek shakhs ka salaam kahna sabki taraf se kaafi ho jaayega aur baithe huye logon me se ek shakhs jawaab de to jawaab salaam sabki taraf se kaafi ho jaayega (Sunan Abu Dawood:5210)

32. Ungliyoon ke saath ishaara karke salaam eesayiyoon ka salaam hai aur hatheliyon se ishaara karna yahoodiyoon ka salaam hai aur Nabi ﷺ ne farmaya : Jo shakhs hamare ghair ke saath mushaabihat karta hai vo ham me se nahi hai (Sunan Tirmizi:2695)
33. Albatta zaroorat ke tahat haath se ishaara kiya jaa sakta hai (Sunan Tirmizi:2697, wa qaala hadees hasan) zabaan se bhi kahe, ishaare ke saath.
34. Agar kisi musalmaan se mulaaqaat ho to fir use salaam kahe aur chalte waqt darmiyaan me koyi darakht, deewaar ya chattan haayal ho jaaye aur dobara mulaaqaat ho to fir use salaam kare (Sunan Abu Dawood:5200)
35. Kisi majlis me pahuche to salaam kahe aur jab wahaan se ruqsat ho to salaam kahe (Sunan Tirmizi:2706)
36. Auraton ko bhi salaam kare (Sunan Abu Dawood:5204, ulama ne kaha : agar fitne ka qouf na ho).
37. Nabi Kareem ﷺ chand ladkon ke paas se guzre to unhe salaam kiya (Sahi Muslim:2168)
38. Bol wa baraaaz ke waqt na salaam kare aur na salaam ka jawaab de (Sunan Tirmizi:2720, Sunan Ibn Maajah:350, As Saheeha:197)
39. Namazi haath ke ishaare se salaam ka jawaab de (Sunan Nasayi:1186)
40. Jab koyi shakhs kisi ka salaam pahuchaaye to is tarah jawaab de : Alaika wa Alaihissalaam wa rahmatullahi wa barakaatahu (Musnad Ahmed, bulooghul maani 12522 wa sanad sahi).
41. Raat ke waqt itni aawaaz se salaam kare ke jaagne waala sun le aur sone waala bedaar na ho (Sahi Muslim).