

SHARAH UL HADEES PART 4

Disclaimer:

Arshad Basheer madani ke urdu books ko Roman English mai lane wale ahabab Mubarakbadi ke mustahiq hai ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم الله خيرا

Note : arshad basheer madani ne Word to Word check nahi kia Kiunke bohot books ko roman Kia gaya un sab ko Check karna asan nahi, time ka commitment deegar Urdu books Aur syllabus par laga huva hai is liye badi mazirat ke sat arz hai ke jahan kahin apko pronunciation ya talaffuz mai Diqqat lage Urdu Janne Waloun se asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah

Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

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,

Askislampedia

Hadees no 26

arabic text

Hamse Omar bin Hafas ne bayaan kiya, unhone kaha ke, hamse hamare waalid ne bayaan kiya, unse Aamash ne bayaan kiya, unhone kaha ke mujhse Zaid bin Wahab ne bayaan kiya, unhone kaha ke maine Sayyidina Jareer bin Abdullah se suna ke nabi Kareem ﷺ ne farmaya “jo raham nahi karta us par raham nahi kiya jaata.” **(Sahi Bukhari:6013,7376- Sahi Muslim:2319[6030], Sunan Tirmiz:1922)**

Hadees no 26 ke aham nukaat

1. Nabi Kareem ﷺ Rahmatul Aalameen hai, Aap ﷺ ke raham karam ka maamla tamaam chote bade, ameer ghareeb, tamaam maa tahat afraad neez tamaam haiwaanaat, charind, parind par phaila hua hai.
2. Jo banda Allaah Taala ki maqlooqaat par raham nahi karta Allaah Taala us par duniya aur aakhirat me raham nahi karta.
3. Waalidain ka apne bachchon se muhabbat karna maqlooq par raham ke mutaraadif hai, yaani ke aulaad ke saath husn sulook raham ki alaamat hai.
4. Bando par Allaah Taala ki rahmat ki alaamat ye hai ke tamaam bande aapas me raham aur shafaqqat se rah rahe hai aur agar bando me aapas me koyi raham dili nahi hai to ye bando par Allaah Taala ka ghazab hai.
5. Tamaam aamaal ka badla ye hai ke jo bando par raham nahi karta Allaah Taala bande ke is fel ke badle us par raham nahi karta.
6. Ahle Islam Ahle Eemaan, tamaam maqlooqaat ko faayda pahuchaate hai.
7. Sayyidina Abdullah Ibn Omar bayaan karte hai ke, Nabi Kareem ﷺ ne irshaad farmaya : () Raham karne waalon par Rahman raham farmaata hai, tum zameen waalon par raham karo, to aasmaan waala tum par raham karega. **(Sunan Abu Dawood:4941, Sk Albani ne is hadees ko sahi kaha hai).**
8. Bachchon par rahmat ki shakal :
 - Bosa lena (Hasan Hussain Raziallahuanhuma ko bosa diye Nabi ﷺ)
 - Bachchon par Ruqayya (dam) karna kyu ke vo itne qaabil nahi ke apna achcha bura soch sake. AOOZU BI KALIMAATILLAHIIT

TAAMMAH MIN KULLI SHAITAANI WA HAAMMAH WA MIN KULLI AINUL AAMMAH. (Nabi ﷺ ne Hasnain par ye dam kiya aur farmaya ye Ibrahim Alaihissalaam apne bachchon Ismail wa Ishaq par dam karte the).

9. Maa baap ke saath rahmat ka maamla :
 - Qoul jameel, sana'a jameel, khidmat sadiqah, husne sulook.
10. Rishtedaaron se raham ka maamla : Bar wa silah, muhabbati mulaaqaat, unke masaleh wa fawayed ke mashware aur khair khwaahi, ek doosre ki takleef ko door karna.
11. Shouhar wa biwi par raham ka maamla : Muhabbat, achcha sulook, (maashirat bil maarooft), iqlaas ke saath maamlaat daari, bejaa mutaalibaat se ek doosre ko takleef aur mushkil me na daalna, jiski taaqat na ho waise mutaalibah na karna, ghar gharasti me ek doosre ke saath ta'awwun karna, ghar chalaane aur tarbiyat aulaad me waqt aur maal lagana apni gunjayish ke mutaabikh.
12. Aam logon par raham ka maamla : Unke liye vahee pasand karna jo apne liye pasand karte hai, unki takleef ko apni takleef samajhna.
13. Haiwaano par raham ka maamla : Unhe takleef na dena, aziyyat na dena, ilaaj karwaana, khilaana pilaana, zyada bojh na daalna agar sawaari ke khaabil ho to.
14. Ausaaf rahmat :
 - Saqt dili na ho
 - Hasad na kare
 - Takabbur na kare
 - Ghazab mazmoom se bache
15. Ek kutte ko paani pilaane par jannat bhi mil sakti hai (Sahi Bukhari)
16. Shariyat me saqti nahi (LAA YUKALLIFULLAHU NAFSAN ILLA WUS AHA); ye bhi rahmat ki daleel hai.
17. Banda toubah kare to toubah ki taufeeq milna bhi rahmat ki daleel hai aur maaf kar dena bhi rahmat ki daleel hai (RABBANA ZALAMNA ANFUSANA WA ILLAM TAGHFIRLANA WA RAHMANA LA NAKOO NANNA MINAL QAASIREEN)
18. Nabi ﷺ ko Quraan me Raofur Raheem kaha gaya.
19. Nabi ﷺ jamaat ki namaz me imaamat ko muqtasar karte the agar bachche ki aawaaz sun lete taake maa par aasaani ho (Bukhari).

20. "_____ " (Sahi Muslim:2586) Saare momin ek doosre ke liye ek jism ke maanind hai.

21. Dushman par rahmat :

- Fatah Makkah daleel hai
- Jung Uhad daleel hai
- Ta'if ka waakhiya daleel hai.

22. Har ek jaandaar ki jaan ka khayaal rakhna sadqa hai.

23. Parinda agar aap ke lagaye huye poudhe se khaaye to uska bhi aap ko ajr hai.

24. Logon ke raaste me faarigh na hona, ye taaleemaat bhi unke saath raham ki daleel hai.

25. Apne aap par raham khaana matlab :

- Gunah na karna
- Khudkashi na karna
- Apna khayaal rakhna

○ _____

○ _____ (Sahi Bukhari:5199)

26. Maashirati taalluqaat bhi rahmat hai (_____30:21)

27. Tijaarat me rahmat zaroori hai :

(Sahi Bukhari:2076)

Tarjamah : Rasoolullah ﷺ ne farmaya, Allaah Taala aise shakhs par raham kare jo bechte waqt aur khareedte waqt aur taqaza karte waqt fayyazi aur narmi se kaam leta hai).

28. Masaakeen aur bewa'on ka khayaal rakhna, unke liye achche scheme, achche fund aur jamiah khairiya qaayam karna (_____) - is se Shaikh Albani rahimahullah ne jamiah khairiyah qaayam karne ki daleel lee hai). " _____ " (Sahi Bukhari:6006)

Tarjamah : Bewa'on aur miskeeno ke liye koshish karne waala Allaah ke raaste me jihaad karne waale ki tarah hai ya us shakhs ki tarah hai jo din me roze rakhta hai aur raat ko ibadat karta hai.

29. Anas Raziallahuanhu ki gawahi Nabi ﷺ ki rahmat wa shafaqqat ki daleel hai.

30. Nabi ﷺ chote bachchon ke parindo aur khilono ka khayaal rakhte.

" _____ " achche alqaab se pukaarte,

Aisha Raziallahuanha ko gudiya ki ijaazat dee khamosh rah kar (hadees taqreeri).

31. Rahmat ke khilaaf umoor :

- Gaali dena
- Laan taan karna
- Cheekhna chillana
- Saqt mizaaji
- Bad khoyi

32. Rahmat ka taqaaza :

- Sulah pasand rahna – ladaakoo mizaaj se door rahna
- Jaldi maaf kar dena
- Ghussa pee lena
- Haleem wa burdbaari

33. Rahman : Umoomi rahmat sab maqloof ke liye

34. Raheem : Khaas rahmat qiyamat ke din sirf momineen ke liye

35. Soorah Naba me mushahidaati nishaniyaan aur Soorah Abasa me ghiza ki farahami me kaaynaat ke system ko Allaah ki Ruboobiyat par daleel banakar ibadat ki daawat dee, ye rahmat ki daleel hai.

36. Allaah ki rahmat ye hai ke : Kitaben naazil kee, Rasool bheje, hidayat ka intezaam kiya, zaalim ki pakad, mazloom ki madad, kaaynaat ke **tasarrufaat**, **qewam** ki sifat, chaand sooraj baarish saari nematen aala Allaah, inaamaat, khaane peene ka intezaam, kheti, jaanwar, tarkariyaan, mewe, har ek ko ek doosre ka madad karne ka nizaam banaya, kyu ke sab kamzor hai, ek doosre ki madad ke muhtaaj (Soorah Zukhruf) (muqtasar **_____** - Ibn Qayyim Rahimahullah)

37. Duniya me masayeb rakhe ye rahmat hai, warna log aakhirat bhool jaate, jannat ki khwaahish khatam ho jaati (**_____** - Ibn Qayyim Rahimahullah)

38. **_____** (Sahi Muslim:2752)

Tarjamah : Allaah Taala ki sau rahmaten hai, unme se ek rahmat usne jinn wa ins, haiwaanaat aur hashraat al arz ke darmiyaan naazil farma dee, isi (ek hisse ke zariye) se vo ek doosre par shafaqqat karte hai, aapas me rahmat ka bartaav karte hai, isi se wahashi jaanwar apne bachchon par

shafaqqat karte hai aur Allaah Taala ne ninyaanwe rahmaten mawaqqar karke rakh lee hai, inse qiyamat ke din apne bando par raham farmayega.”

39. _____ (Sahi Bukhari:5999)

Tarjamah : Omar bin Khattab Raziallahuanhu ne bayaan kiya ke Nabi Kareem ﷺ ke paas kuch qaidi aaye, qaidiyon me ek aurat thi, jiska pastaan doodh se bhara hua tha aur vo daud rahi thi, itne me ek bachcha usko qaidiyon me mila, usne jhat apne pet se laga liya aur usko doodh pilaane lagi. Hamse Nabi Kareem ﷺ ne farmaya ke, kya tum khayaal kar sakte ho ke ye aurat apne bachche ko aag me daal sakti hai, hamne arz kiya ke, nahi jab tak usko qudrat hogi ye apne bachche ko aag me nahi phenk sakti. Nabi Kareem ﷺ ne us par farmaya ke, Allaah apne bando par is se bhi zyada raham karne waala hai, jitna ye aurat apne bachche par meherbaan ho sakti hai.

40. Iyadat mareez ke fazayel se rahmat ilahi milti hai.

41. Namaz ke baad majlis se na uthne tak rahmat naazil hoti rahti hai.

42. Nawafil ghar me padhne se rahmat milti hai.

43. _____ (Sahi Bukhari:7113)

Nabi ﷺ ne farmaya : “Tum me se kisi shakhs ko uska amal jannat me nahi le jaayega.” Poocha gaya : Allaah ke Rasool ﷺ ! Aap ko bhi nahi? Aap ﷺ ne farmaya : “Mujhe bhi nahi magar ye ke mera Rab mujhe apni rahmat me chupa le.”

44. **(QUL YAA IBAADI YALLA ZEENA ASRAFOO ALAA ANFUSIHIM LAA TAQNATOO MIR RAHMATILLAH) [Soorah Zumar:53]** Allaah ki rahmat se maayoos na hona.

45. Maa baap par rahmat : _____

46. _____ (Imam Bukhari ne baab baandha)

47. **Amar bil maaroof wal nahi anil munkar** bhi rahmat ki daleel hai.

48. Fuqaha, Muhaddiseen, Mufasssireen, Ulama Aqeedah ye sab awaam par maa'on se zyada raham karte hai (Ibn Taimiyah). Tab hi to poori zindagi ke aaraam ko qurbaan karke ilm haasil karte aur phailane ke liye door daraaz safar karte.

49. Dua karna – **waqul rabbigh firli warham wa anta khairur raaziqeen.**

Teesri Hadees

Arabic text

Hazrat Usama bin Zaid Raziallahuanhu ne bayaan kiya ke, ham Nabi Kareem ﷺ ke paas the. Ke Aap ki ek saahabzaadi (hazrat Zainab Raziallahuanha) ke bheje huye ek shakhs Aap ki khidmat me haazir huye ke unke ladke nuzoo ki haalat me hai, aur Rasoolullah ﷺ ne irshaad farmaya : Rasoolullah ﷺ ko bula rahi hai. Hadees taweel hai, aur isme hai Aap ki aankhon me aasoo bhar aaye. To hazrat Saad Raziallahuanhu ne kaha : Allaah ke Rasool ﷺ ! Ye kya hai? Aap ﷺ ne farmaya : “Ye rahmat hai jo Allaah Taala ne apne bando ke dilon me rakhi hai. Aur Allaah Taala bhi apne unhi bando par raham karta hai, jo raham dil hote hai.” **(Sahi Bukhari:7377)**

Chouthi Hadees

Arabic text

Hazrat Abu Salma bin Abdur Rahman Rahimahullah bayaan karte hai, hazrat Abu Hurairah Raziallahuanhu ne kaha : Rasoolullah ﷺ ne hazrat Hasan bin Ali Raziallahuanhu ka bosa liya. Aur Aap ke paas hazrat Uqrah bin Haabis Tameemi Raziallahuanhu baithe huye the. Hazrat Uqrah ne kaha ke, mere das ladke hai aur maine unme se kisi ka bosa nahi liya. Raoolullah ﷺ ne unki taraf dekha aur farmaya : “Jo Allaah Taala ki maqloof par raham nahi karta, us par bhi raham nahi kiya jaayega.” **(Sahi Bukhari:5997)**

Paanchwi Hadees

Arabic text

Hazrat Aisha Raziallahuanha riwaayat karti hai ke, ek dehaati Nabi Kareem ﷺ ki khidmat me haazir hua to usne kaha : Aap log bachchon ka bosa lete hai, ham to unka bosa nahi lete. To Nabi Kareem ﷺ ne farmaya : “Agar Allaah Taala ne tumhare dil se raham nikaal diya hai to mai kya kar sakta hoon.” **(Sahi Bukhari:5998)**

Chati Hadees

Arabic text

Aur is tareeqe se Muslim Shareef ki riwaayat hai ke, “Agar Allaah Taala ne tumse rahmat cheen lee hai, to mai kya kar sakta hoon,” aur Ibn Nameer raawi ne (ye lafz) bayaan kiya ke tere dil se rahmat (cheen lee gayi hai). **(Sahi Muslim:2317)**

Saatween Hadees

Arabic text

Hazrat Mu’awiyah bin Qarah Rahimahullah apne baap se bayaan karte hai ke, ek aadmi ne arz kiya : Allaah ke Rasool ﷺ ! Mai bakri zabah karta hoon, to us par raham bhi karta hoon ya yoon kaha ke, mai bakri par raham karta hoon ke, usko zabah karoon. Aap ﷺ ne farmaya : “Agar too bakri par raham karega to Allaah Taala tujh par raham karega.” **(Taqreej al Musnad:20363)**

Hawaala

(_____)

Doosra Article AskIslamPedia se

Rahmat Ilahi

Allaah Taala bada meherbaan aur nihaayat raham karne waala hai, aur sab raham karne waalon se zyada raham karne waala ARHAMUR RAAHIMEEN hai, jiski rahmat har cheez par wasee hai.

Fehrist

Quraan

Hadees

Rahmat Ilahi ke baaz mazahir

Allaah Taala ki rahmat ki do qismen hai

Arhamur Raahimeen

Aur dekhiye

Hawaalaajaat

Quraan

Allaah Taala ka farmaan hai : Aur meri rahmat har cheez ko wasee hai (Al Aaraaf:156)

Neez farmaya : Bila shubah Allaah Taala un sab par bahut hi shafeeq, meherbaan hai (Tawbah:117)

Neez farmaya : Beshak Allaah Taala ki rahmat nek kaam karne waalon ke nazdeek hai (Al Aaraaf:56)

Neez farmaya : Allaah Taala apne bando par bada hi lutf karne waala hai, jise chahta hai kushaada rozi deta hai aur vo badi taaqat, bade ghalba waala hai. (Shoora:19)

Hadees

Abu Hurairah Raziallahuanhu se marwi hai ke : Rasool Kareem ﷺ ne farmaya : Allaah ke liye sau (100) rahmaten hai, unme se ek rahmat naazil farmayi hai jiske saath jinn wa ins aur jaanwar aur choupaaye aur keede makode ek doosre par raham aur narmi karte hai, aur Allaah Taala ne ninyaanwe rahmaten apne liye rakhi jinke saath vo roze qiyamat apne bando par raham karega (Sahi Muslim:6908)

Omar bin Khattab Raziallahuanhu bayaan karte hai ke : Rasool Kareem ﷺ ke paas kuch qaidi laaye gaye aur un qaidiyon me se ek aurat kuch talaash kar rahi thi ke usne qaidiyon me bachcha paaya to use lekar apne seene se chimtaya aur doodh pilaane lagi, to Rasool Kareem ﷺ ne hame farmaya : Kya tumhare khayaal me ye aurat apne bete ko aag me daal degi? To hamne arz kiya, Allaah ki Qasam, nahi. Vo is par qaadir hai ke use aag me nahi daale, to Rasool Kareem ﷺ ne farmaya : Allaah Taala apne bando ke saath us aurat ke apne bete par raham karne se bhi zyada raham karne waala hai (Sahi Bukhari:5653, Sahi Muslim:69121)

Salman farsi Raziallahuanhu kahte hai ke Allaah ke Rasool ﷺ ne farmaya : Allaah Taala ne jis din aasmaan aur zameen banaye us din sou rahmaten paida kee, har ek rahmat itni badi hai jitna faasla aasmaan aur zameen me hai to unme se ek rahmat zameen me kee jiski wajah se maa bachche se muhabbat karti hai aur wahashi jaanwar aur parinde laalam doosre se muhabbat karti hai, fir jab qiyamat ka din hoga to Allaah Taala usko poora karega us rahmat se (Sahi Muslim:2753)

Rahmat Ilahi ke baaz mazahir

Aur Allaah Taala ki apne bando par rahmat hi hai ke usne Rasool mab'oods kiye aur kitaben aur shariyaten naazil farmayi taake unki zindagi sanwar sake aur vo tangi wa takleef aur gumraahi se rashd wa hidayat ki taraf nikal aayen, farmaan Baari Taala hai : Aur hamne Aap ko sab jahano ke liye rahmat banakar bheja hai (Al Anbiya:107). Neez farmaya : Aur ham Paighambaron ko sirf is vaaste bheja karte hai ke vo bashaarate de aur darayen, fir jo eemaan le aaye aur durusti karle so un logon par koyi andesha nahi aur na vo maghmoom honge (Al Anaam:48).

Ye Allaah Taala ki rahmat ka nateeja hi hai ke vo bando ki taubah ko qubool farmaata hai aur din wa raat unke gunahon ko baqsh deta hai, farmaan Baari Taala hai : (Meri jaanib se) kah do ke Aye Mere Bando! Jinhone apni jaano par zyadati kee hai tum Allaah ki rahmat se na ummeed na ho jaao, bil yaqeen Allaah Taala saare gunahon ko baqsh deta hai, waakhai vo badi baqshish badi rahmat waala hai (Al Zumar:53). Neez farmaya : Vahi hai jo apne bando ki taubah qubool farmaata hai aur gunahon se darguzar farmaata hai aur jo kuch tum kar rahe ho (sab) jaanta hai (Ash Shoorah:25). Abu Moosa Ash'ari Raziallahuanhu se riwaayat hai ke Nabi ﷺ ne farmaya : Beshak Allaah izzat aur buzurgi waala apna haath phailaata hai raat ko taake din ka gunahgaar taubah kare aur haath phailaata hai din ko taake raat ka gunahgaar toubah kare, yahaan tak ke aafaab nikle **pashchim** se (Sahi Muslim:2759). Abdullah bin Mas'ood Raziallahuanhuma ne do hadees (bayaan kee) ek Nabi Kareem ﷺ se aur doosri khud apni taraf se kaha ke, momin apne gunahon ko aisa mahsoos karta hai jaise vo kisi pahaad ke neeche baitha hai aur darta hai ke kahi vo uske oopar na gir jaaye aur bad kaar apne gunahon ko makhkhi ki tarah halka samajhta hai ke uske naak ke paas se guzri aur usne apne haath se yun us taraf ishaara kiya. Abu Shahaab ne naak par apne haath ke ishaare se uski kaifiyat batayi, fir unhone Rasoolullah ﷺ ki ye hadees bayaan kee.

Allaah Taala apne bande ko taubah se us shaksh se bhi zyada khush hota hai, jisne kisi pur khatar jagah padaav kiya ho uske saath uski sawaari bhi ho aur us par khaane peene ki cheezen maujood ho. Vo sar rakh kar so gaya ho aur jab bedaar hua ho to uski sawaari ghayab rahi ho. Aakhir bhook wa pyaas ya jo kuch Allaah ne chaha use saqt lag jaaye vo apne dil me soche ke mujhe ab ghar waapis chala jaana chahiye aur jab vo waapis hua aur fir so gaya lekin us neend se jo sar uthaaya to uski sawaari vahaan khaana peena liye huye saamne khadi hai to khayaal karo usko kis qadar khushi hogi (Sahi Bukhari:6308)

Aur Allaah Taala ki rahmat hi roze qiyamat uske momin bando ko jannat me daakhil karegi, koyi shakhs bhi apne aamaal ki bina par jannat me daakhil nahi hoga jaisa ke Rasool Kareem ﷺ ne farmaya hai : Kisi shakhs ko bhi uska amal jannat me daakhil nahi karega, Sahaba kraam ne arz kiya, Aye Allaah ke Rasool ﷺ, Aap bhi nahi? To Rasool Kareem ﷺ ne farmaya : Mai bhi nahi illa ye ke Allaah Taala mujhe apne fazal aur rahmat se dhaanp le, lihaza darmiyaana raah iqtiyaar karo aur afraat wa tafreet se bacho, aur tum me se koyi bhi maut ki tamanna na kare, agar too vo neki karne waala hai to khair wa bhalayi zyada karega aur agar gunahgaar hai to ho sakta hai taubah karle (Sahi Bukhari:5349, Sahi Muslim:7042)

Momin ko chahiye ke vo Allaah Taala se uski rahmat ummeed aur uske azaab ka qouf rakhe, use in dono ke maa bain rahna chahiye, kyu ke Allaah Taala ka farmaan hai : Mere bando ko bata do ke mai baqshne waala aur raham karne waala hoon, aur mera saath hi mera azaab hi dardnaak azaab hai (Al Hizr:49,50)

Allaah Taala ki rahmat ki do qismen hai :

- 1) Rahmat aamah
- 2) Rahmat khaassah

- 1) Rahmat aamah, vo rahmat hai jo saari maqlooqaat ko ghere huye hai, hatta ke kuffar aur mushrikeen bhi is se mahroom nahi, is rahmat ka doosra naam dunyavi rahmat hai, jaisa ke Allaah Taala ne farmaya : Aye Hamare Parwardigaar ! Too ne har cheez ko apni rahmat aur ilm se gher rakha hai (Ghafir:7)

2) Rahmat khaassah, vo rahmat hai jise Allaah Taala apne momin bando ke liye khaas kar rakha hai, ye deeni, dunyavi aur uqrawi rahmat hai jo ta'at ki taufeeq, ma'asiyat se garez, siraat mustaqeem par isteqaamat, jannat kin talab aur jahannam se qouf ki shakal me zaahir hoti hai, farmaan Baari Taala hai : Wahi hai jo tum par apni rahmaten bhejta hai aur uske farishte (tumhare liye dua e rahmat karte hai) taake vo tumhe andheron se ujaale ki taraf le jaaye aur Allaah Taala momino par bahut hi meherbaan hai (Al Ahzaab:43)

Ar Rahman aur Ar Raheem

Ar Rahman aur Ar Raheem Allaah Taala ke asma me se hai jo ke Allaah ki sifat rahmat par dalaalat karte hai. Ar Rahman Allaah Taala ki wasa'at rahmat aur Ar Raheem us rahmat ko maqloof tak pahuchaane par dalaalat karta hai, to Ar Rahman wasa'at rahmat waala aur Ar Raheem pahuchaane waala.

Shaikh Ibn Usaimin Rahimahullah ka kahna hai ke : Ar Rahman yaani wasa'at rahmat waala hai; isliye ke arabi me fa'alaan ka wazan wasa'at aur imtela par dalaalat karta hai jaisa ke qoul hai, rajal ghazbaan, ke jab usme ghussa bhar jaaye to use ghusse se bhara hua aadmi kahte hai. Ar Raheem : Aisa ism hai jo ke f'el par dalaalat karta hai, kyu ke ye fa'eel ba maani fa'al hai, jo ke fa'al par dalaalat karta hai, to Ar Rahman aur Ar Raheem me jama ho gaye, aur Ar Rahman se ye aqz hota hai ke vo wasa'at rahmat waala hai aur Ar Raheem se ye aqz kiya jaata hai ke vo is rahmat ko maqloof tak pahuchaane waala hai. Aur baaz ne ye kaha ke Ar Rahman me rahmat aamah aur Ar Raheem me rahmat khaassah jo ke momino ke saath khaas hai, lekin jo hamne zikar kiya hai vo hi oola hai. (Sharah Aqeedah Al Waastiyah:22/1)

Hawaalaajaat

Sharah al Aqeedah al Waastiyah: Shaikh Muhammad bin Saaleh al Usaimin, fiqh al asma wal husna : Shaikh Abdur Razzaq bin Abdul Muhsin al Badar.

Hadees no 27

Arabic text

Hamse bayaan kiya Abdullah bin Muhammad Jaafi ne, unhone kaha hamse bayaan kiya Abu Aamir Aqdi ne, unhone kaha hamse bayaan kiya Sulaiman bin Bilal ne, unhone Abdullah bin Deenaar se, unhone riwaayat kiya Abu Saaleh se, unhone naqal kiya Abu Hurairah se, unhone naqal farmaya Janab Nabi Kareem ﷺ se Aap ﷺ ne farmaya ke, eemaan ki saath se kuch oopar shaakhen hai, aur haya (sharm) bhi eemaan ki ek shaakh hai. **(Sahi Bukhari:9, Sahi Muslim:35[152,153], Sunan Abu Dawood:4676, Sunan Tirmizi:26214, Sunan Nasayi:5008, Sunan Ibn Maajah:57)**

Hadees no 27 ke aham nukaat

1. Haya eemaan ka ek **sh'abah** hai, jiske maa tahat be shumaar eemaan ke **sh'abe** aate hai.
2. Sharm wa haya husne aqlaaq ka juz hai.
3. Allaah Taala par eemaan na laana sabse badi be hayayi aur be sharmi hai.
4. Haya eemaan ka sabab hai, yaani ke haya eemaan ka bahut bada hissa hai.
5. Eemaan ki tamaam shaakhen ek doosre par fouqiyat rakhte hai.
6. Sharm wa haya eemaan ka hissa hai.
7. Sharm wa haya ka Islam me bahut bada muqaam hai.
8. Allaah se haya ka matlab :
 - a. Qouf
 - b. Allaah dekh raha hai
 - c. Uski ibadat karna
 - d. Uske hukum ki itteba aur mamnoo kaam se rukna
 - e. Allaah ki naa farmaani ke qareeb jaane se haya aana
 - f. Haya insano ko guna se rokti hai
 - g. Akele ho ya safar ya hazar me
9. Farishton se haya ka matlab :
 - a. Aamaal naama aamaal ka tasawwur karke apne aap ko guna se door rakhna, farishte note kar rahe hai.
 - b. Usman Raziallahuanhu haya waale the, farishte bhi unse haya khaate the.
10. Logon se haya :

- a. Insaniyat ke muqalif umoor se door rahna
- b. Apni zabaan aur af'aal se takleef na dena
- c. Ta'ane aur gheebat se door rahna
- d. Apni aar aur sharm waali cheezon ka izhaar na karna

11. Mazmoom haya :

- a. Adm sawaal
- b. Adm taalibe ilm
- c. _____
- d. _____
- e. Mamnoo haya ke mehmano ki khatir namaz chod dena
- f. Koyi nek amal karne se darna
- g. Unke khatir shariyat chodna

12. Har Nabi ne haya ki taaleem dee. _____ (Sahi Bukhari:6120)

Tarjamah : Nabi Kareem ﷺ ne farmaya : "Agle Paighambaron ka kalaam jo logon ko mila usme ye bhi hai ke jab sharm hi na rahi to fir jo jee chahe vo kare."

13. Is hadees ke do maani hai :

- a. Agar jahannam me jaana ho to jo chaho karlo yaani dhamki hai.
- b. Agar vo amr haya ke qaabil na ho to kaam kar sakte ho.

14. Fawayed haya :

- a. Guna se door hona aasaan ho jaata hai
- b. Itaaf karna aasaan
- c. Duniya aur aakhirat ki zillat se bach jaate
- d. Har shobe eemaan par amal aasaan ho jaata
- e. Wiqaar wa sanjeedgi naseeb hoti
- f. Logon me izzat aur aakhirat me sar kharoyi

15. Adm haya ki alaamaat :

- a. Auraten kapde tang ya jism nazar aane waale pahne
- b. Ghair mahram ke saamne apni zeb wa zeenat zaahir kare
- c. Guna ka izhaar aam karna
- d. Ghair mahram ajnabi aurat ya mard se bejaa ya ghair sharayi guftagoo karna (zaroorat padhne par guftagoo jaayaz hai agar taaleem ya zaroorat ho to lekin ghar me maujood ho aur koyi aaye to narm aawaaz

- se guftagoo na kare, **lahba** aisa na ke koyi ghalat fahami ka shikaar ho jaaye)
- e. Ilm wa taaleem me aurat ka apni aawaaz ka parda nahi, Aisha Raziallahuanha aur raawiyaat ke **tala mazah** daleel hai hudood shariyat ka khayaal rakhe.
16. Haya se door karne waale asbaab :
- Gaana
 - Raqas
 - Ghalat suhbat
 - Kasrat kalaam jisme faayda na ho
 - Irtekaab ma'asi
17. Haya ko badhaane waale umoor :
- Itaat Ilahi
 - Ibadat Ilahi
 - Hubbe Ilahi
 - Itteba Nabi
 - Seerat Anbiya padhna
 - Seerat Sahaba padhna
 - Suhbat saaliheen
 - Gheebat ki majaalis se door rahna
 - Ghaz basar**
 - Ma'asi se door rahna
18. Sifat Baari Taala : **_____**
19. Haya ka matlab insaan ke andar vo mizaaj jo usko qabeeh aqwaal wa af'aal se roke (**_____**)
20. Qasas haya
- Haya Moosa Alaihissalaam
 - Haya Nabi ﷺ
 - Haya Siddiq (qutbah)
 - Haya Usman
 - Haya **_____** (**_____**)
21. Haya haasil karne ke tareeqe :
- Allaah ki n'emat waali aayaat par ghour
 - Apni taqseer shukar par nazar
 - Allaah ki azmat aur kamaal saltanat par tadabbur

- d. Allaah ke wasee ilm par tadabbur
- e. Farishton se haya ke vo note kar rahe hai
- f. Kiraaman kaatibeen
- g. Gunaho ke natayej wa anjaam par nazar
- h. Zillat duniya wa aakhirat
- i. **Zaalika bima asau au kaanoo e'etadoon** par nazar
- j. Tabah shudah qoumo ke waakhiyaat wa anjaam zillat par nazar
- k. Jo asbaab taqwa hai vahi asbaab haya hai

22. Fawayed haya :

- a. Asbaab dakhool jannat
- b. Asbaab raza Ilahi
- c. Asbaab ahteraam seerat Nabi ﷺ
- d. Asbaab ahteraam Sahaba
- e. Asbaab ahteraam Anbiya
- f. Asbaab ahteraam saaliheen
- g. Zillat duniya wa aakhirat se doori
- h. Allaah ke mahboob
- i. Aqlaaq Islam aasaan ho jaana
- j. Gunaho se bachna aasaan

Eemaan ki shakhen

(AskIslamPedia ka tayaar kardah mazmoon ba shukriya urdu shaamilah.com)

Sayyidina Abu Hurairah Raziallahuanhu se riwaayat hai ke Nabi Kareem ﷺ ne farmaya ke : "Eemaan ki saath se kuch oopar shaakhen hai aur haya (sharm) bhi eemaan ki ek shaakh hai." (Sahi Bukhari:9)

Sayyidina Abu Hurairah Raziallahuanhu se riwaayat hai ke Nabi Kareem ﷺ ne farmaya : "Eemaan ki sattar se zyada shaakhen hai aur haya bhi eemaan ki ek shaakh hai." (Sahi Muslim:35)

Sayyidina Abu Hurairah Raziallahuanhu se riwaayat hai ke Nabi Kareem ﷺ ne farmaya : “Eemaan ke sattar se oopar (ya saath se oopar) shobe (ajzaa) hai. Sabse afzal jaza “LAA ILAAHA ILLALLAH” ka iqraar hai aur sabse chota kisi aziyyat (dene waali cheez) ko raaste se hataana hai aur haya bhi eemaan ki shaakhon me se ek hai.” (Sahi Muslim:35)

Tamheed

Arabic text

Eemaan ki mahaz ek hi khair wa bhalayi ki sifat ya uski ek hi shaakh nahi, balke uski saath ya sattar se zaayad bahut si shaakhen hai, lekin unme afzal tareen ek hi Kalima yaani Kalima Tawheed “LAA ILAAHA ILLALLAH” hai aur usme sabse adna darja ye hai ke raahgeeron ki raah me patthhta ya kaante vaghairah jaisi takleef deh cheez ko door kiya jaaye aur bil qusoos haya bhi eemaan ki ek shaakh hai, isliye ke ahle sunnat wa jama’at ke nazdeek aamaal, eemaan ki taareef me shaamil hai aur ye vo bar haq aqeedah hai jiski haqqaniyat par dalaalat karne waale sharayi dalaayel maujood hai aur unhi me se ye hadees bhi hai.

_____ :

Allama Ibn Usaimin Rahimahullah farmaate hai :

Is hadees me Nabi ﷺ ne is baat ki wazaahat farmayi ke eemaan kisi ek khoobi ya kisi ek shuba ka naam nahi hai balke uski saath ya sattar se zaayad bahut se shaakhen hai lekin unme afzal tareen ek hi Kalima yaani Kalima Tawheed “LAA ILAAHA ILLALLAH” hai, yahi vo Kalima hai ke agar is kalima ko aasmano aur zameeno ke saath tola jaaye to un sab ke muqabile me is kalima tawheed ka palla bhaari ho jaayega, kyu ke ye kalima iqlaas aur kalima tawheed hai, ye vo kalima hai ke ham Allaah Taala ki baargaah me isi baat ke talabgaar rahte hai ke hamara aur Aap sab ka khaatima isi ke saath ho, kyu ke jis kisi ka duniya se nikalte huye aakhri kalaam, is kalima ke saath ho to vo jannat me daakhil hoga. Yahi kalima eemaan ke tamaam shobon me sabse afzal hai, aur “aur sabse chota kisi aziyyat (dene waali cheez) ko raaste se hatana hai,” yaani takleef deh cheez ko raaste se hata dena, yaani raahgiron ki raah me patthhar yaa kaante, kaanch ka tukda ya

_____ vaghairah jaisi takleef deh cheez ko door kiya jaaye, agar aap raahgeeron ko zarar pahuchaane waali har cheez ko door karde to yahi eemaan ka hissa hai.

“Aur haya bhi eemaan ki shaakhon me se ek hai” ek doosri hadees me ye alfaaz hai :

Saalim bin Abdullah apne waalid Abdullah bin Umro Raziallahuanhuma se riwaayat karte hai ke ek dafa Rasoolullah ﷺ ek ansari shakhs ke paas se guzre is haal me ke vo apne ek bhai se kah rahe the ke tum itni sharm kyu karte ho. Aap ﷺ ne us ansari se farmaya ke usko uske haal par rahne do, kyu ke haya bhi eemaan hi ka ek hissa hai. (Sahi Bukhari:24, Sahi Muslim:36)

Haya ek aisi nafsiyaati haalat hai jo insaan par us f’el ke irtekaab ke waqt taari hiti hai jiske irtekaab ki soorat me vo pashemaani wa nadaamat se do chaar hota hai, ye ek qaabile taareef sifat hai aur Nabi ﷺ ke aqlaaq hameedah me “haya” wasaf khaas tha ke Aap ﷺ parda nasheen kunwari ladkiyon se bhi zyada sharm wa haya ke **pakeer** the taaham haq ke maamle me bilkul sharmaate na the, jaisa ke Bukhari wa Muslim me hai :

Sayyidina Sayeed Qudri Raziallahuanhu ne bayaan kiya ke Rasoolullah ﷺ parda nasheen kunwari ladkiyon se bhi zyada sharmeele the (Sahi Bukhari:3562. Sahi Muslim:2320)

Isliye haya ek khaabil taareef sifat hai, lekin haq se sharmaana haya me se nahi kyu ke Allaah Taala ka farmaan hai :

_____ (Ahzaab:53)

“Aur Allaah Taala (bayaan) haq me kisi ka lihaaz nahi karta.”

_____ (Baqarah:26)

“Yaqeenan Allaah Taala kisi misaal ke bayaan karne se nahi sharmaata, khwaah machchar ki ho ya us se bhi halki cheez ki.”

Haq ke silsile me sharmaana, haya nahi hai lekin uske maa siva umoor me ba haya hona aqlaaq hameedah me se hai, iske bar aks be haya shakhs hota hai jisko apne kiye aur kahe ki koyi parda nahi hoti. Isiliye Sahi Bukhari me hadees ka mash’hoor jumla hai :

Sayyidina Mas’ood Ansari Raziallahuanhu bayaan karte hai ke Nabi Kareem ﷺ ne farmaya : “Agle Paighambaron ka kalaam jo logon ko mila usme ye bhi hai ke jab sharm hi na rahi to fir jo chahe vo kare.” (Sahi Bukhari:6120)

Hadees ke alfaaz ki laghwi tashreeh

“-----” yahaan iske maani hissa aur shaakh ke hai, jaisa ke farmaan Ilahi hai :

_____ (Soorah Mursalaat:30)

“Chalo teen shaakhon waale saaye ki taraf.”

Eemaan : Dil ke aiteqaad, zabaan ke iqraar aur aaza wa jawarah se saadir hone waale af’aal par mushtamil tamaam deeni umoor par eemaan ka itlaaq hota hai.

Baa ke kasra aur kabhi fatah ke saath, teen se nau tak ke adad ke liye must’amil hota hai.

Eemaan ki afzal aur aala tareen aur sabse zyada ajr wa sawaab ata karne waali shaakh.

Aamaal me sabse adna wa maamooli darje ka amal.

Hata kar kinare me ya door kar dena.

Har vo cheez jo raahgeeron ki takleef ka ba'as ho.

Aisi aqlaaqi sifat jo bure amal ko chodne aur achche amal ko karne par aamdah kare.

Hadees ke kuch fawayed :

1. _____

Eemaan ke kuch maratib wa darjaat me jinki ek doosre par ahmiyat hai.

2. _____

Ahle sunnat wa jama'at ke nazdeek eemaan, qoul aur amal ka naam hai.

3. _____

Eemaan, amal saaleh mausar sabab hai.

4. _____

Eemaan, ajzaa me munqasim hota hai, isliye vo badhta aur ghat'ta rahta hai.

5. _____

Eemaan, ek kasbi (mehnat se haasil kiya jaane waala) maamla hai.

6. _____

Is hadees me haya ki fazeelat aur us aqlaaqi wasaf se aaraasta rahne ki targheeb hai.

Mulahizah farmayen

Eemaan ki tafseeli shaakhen

Eemaan ke umoor ko teen ajzaa me taqseem kiya gaya hai aur unki majmooyi taadaad unhattar hai : aur tafseeli juzyaat ke saath 79 hai.

1. Dil ke aiteqaadaat, jiski choubees amadah qaslaten hai.
2. Zabaan ke aamaal, jiski saat amadah qaslaten hai.
3. Jismaani aamaal, jiski adtees amadah qaslaten hai.

Asal umoor eemaan to che hai jo hadees Jibrayeel Alaihissalaam me waarid huye hai, Imam Baihaqi Rahimahullah ne adna aur aalaa amal ki tameez karne waali is hadees ki tashreeh bahut hi sharah wa basat ke saath karte huye, Shaabul Eemaan” ke zer unwaan tamaam zeli eemani shaakhon zabt tahreer me laaya.

- 1) Dil ke aiteqaadaat, jiski choubees amadah qaslaten hai.

Dil ke aamaal me aiteqaadi aur niyyaton se mutaallikh hote hai jisme choubees umoor shaamil hai :

1. Allaah Taala par eemaan laana, jisme Allaah Taala ki zaat, uski sifaat aur us tawheed ka iqraar shaamil hai ke us jaisi koyi cheez nahi aur uske maa siva tamaam cheezen haadas hai, uske farishton par eemaan laana, uski kitabon par eemaan laana, uske Rasoolon par eemaan laana, taqdeer ke khair wa shar par eemaan laana, youm aakhirat par eemaan laana.
2. Youm aakhirat par eemaan laane me khabar me hona waale azaab ya uski n’ematon par eemaan laana shaamil hai.
3. Youm aakhirat par eemaan laane me khabron se uthaaya jaa kar maidaan hashr me ikatte kiye jaane par eemaan laan shaamil hai.
4. Youm aakhirat par eemaan laane me hisaab wa kitaab liye jaane par eemaan laana shaamil hai.
5. Youm aakhirat par eemaan laane me aamaal naamo ke tole jaane par eemaan laana shaamil hai.
6. Youm aakhirat par eemaan laane me pul siraat se guzaara jaana shaamil hai.
7. Youm aakhirat par eemaan laane me jannat aur dozakh ke bar haq hone par eemaan laana shaamil hai.
8. Youm aakhirat par eemaan laane me Allaah Taala se muhabbat rakhne ke wajooob par eemaan laana shaamil hai.
9. Kisi se Allaah Taala ke liye muhabbat rakhne aur usi ke liye kisi se nafrat wa bughz rakhne ko waajib samajhna.

10. Nabi ﷺ se muhabbat rakhna, Nabi ﷺ ki taazeem wa touqeer karne ka aiteqaad rakhne aur usme Nabi ﷺ par Darood Salaam bhejne aur Aap ﷺ ki itteba karne ko waajib samajhna.
11. Allaah Taala ke liye iqlaas rakhna aur usme riyaakaari aur nifaaq ko chodne ko waajib samajhna shaamil hai.
12. Allaah Taala se apne gunahon ke liye tawbah karna.
13. Allaah Taala ka qouf rakhne ko waajib samajhna.
14. Allaah Taala hi se ummeeden waabista rakhne ko waajib samajhna.
15. Har haal me Allaah Taala ke shukar guzaar rahne ko waajib samajhna.
16. Allaah Taala ke saath eefaaye ahad karne ko waajib samajhna.
17. Har haal me Allaah Taala ke liye sabr karne ko waajib samajhna.
18. Qaza'a wa qadar par raazi barza rahne aur us par aitemaad wa tawakkal karne ko waajib samajhna.
19. Raham wa shafaqqat karne ko waajib samajhna.
20. Tawaazeh wa inkesaari iqtiyaar karne ko waajib samajhna aur usme badon ki taazeem wa ahteraam karna aur choton par raham wa shafaqqat rakhne ko waajib samajhna shaamil hai.
21. Takabbur aur khud pasandi ke chodne ko waajib samajhna.
22. Hasad wa jalan ke jazbaat chodne ko waajib samajhna.
23. Keena kapat chodne ko waajib samajhna.
24. Ghussa wa taish chodne ko waajib samajhna.

2) Zabaan ke aamaal, jiski saat **amadah** qaslaten hai.

1. Tawheed ki zabaani gawahi dena
2. Quraan Majeed ki tilaawat karna
3. Ilm deen seekhna
4. Ilm deen sikhaana
5. Dua karna
6. Zikar wa azkaar karna
7. Isteghfaar karna aur laghoo wa bekaar kaamon se bachna.

3) Jismaani aamaal, jiski adtees **amadah** qaslaten hai.

Jinme se baaz ka khaas taallukh zaahiri umoor se hai aur vo pandrah qaslaten hai :

1. Hasi aur hukmi aitebaar se paaki wa safayi haasil karna aur usme najaasaton se bachna shaamil hai.
2. Satar poshi iqtiyar karna.
3. Farz aur nafil namazen ada karna.
4. Zakaat dena.
5. Ghulamon ko aazaad karna.
6. Jo do saqaawat karna aur usme khaana khilaana aur mehmaan nawazi karna shaamil hai.
7. Farz aur nafil roze rakhna.
8. Hajj aur umrah karna.
9. Tawaaf karna.
10. Aitekaaf karna.
11. Shab e qadar talaash karna.
12. Apne deen ko bachaane ke liye bhaag jaana aur usme shirk ki sar zameen se hijrat karna bhi daakhil hai.
13. Nazar poori karna, eemaan ki jaanch karte rahna aur kaffare ada karna.

Inme se baaz zka taallukh itteba se hai aur vo che achchi qaslaten hai :

1. Nikah karte huye ufat wa paak daamani iqtiyar karna
2. Ahal wa ayaal ke huqooq bajaa laana
3. Waalidain ke saath husne sulook karna aur usme unki naa farmaani karna shaamil hai
4. Aulaad ki tarbiyat karna
5. Silah rahmi karna
6. Apne sardaaron ki ta'at karna ya ghulamo ke saath narmi barat'na.

Aur unme se baaz ka taallukh aam achchi qaslaton se hai aur vo sattar hai :

1. Adl wa insaaf ke saath imaat qaayam karna.
2. Haq parast jama'at ka musalsil saath dena
3. Hukmaraano ki ta'at wa farmabardaari karna

4. Logon ke maa bain sulah safayi karna aur usme khawarij aur baaghi groupon ke khilaaf qitaal karna shaamil hai.
5. Neki ke kaamo me baaham deegar ta'awwun karna aur usme bhalayiyon ka hukum dena aur burayiyon se rokna aur hudood qaayam karna shaamil hai.
6. Jihaad karna aur dushmano ki sarhad ke qareeb padaav daal kar islami sarhadon ki nigraani karna isi qabeel se hai.
7. Amaanaten haqdaaron ke hawaale karna aur maal ghaneemat ka paanchwaan hissa ada karna isi qabeel se hai.
8. Qarz poora chukaana.
9. Padosi ki izzat wa ikraam karna.
10. Undah tareeqe se maamlaat daari karna aur halaal raaston se maal jama karna isi qabeel se hai.
11. Maal ko uske sahi jagah kharch karna aur fuzool kharch aur israaf isi qabeel se hai.
12. Salaam ka jawaab dena.
13. Cheekhne waale cheenk kar ALHAMDULILLAH kahe to jawaab me YARHAMUKALLAAH kahna.
14. Logon se takleef ko door karna.
15. Lahoo wa la'ab cheezon se bachna aur raaste se takleef deh cheez ko door karna.

Is tarah ye jumla unhattar qaslaten huyi aur agar unke saath zam kardah umoor ko alahda kiya jaaye to unki taadaad unasi bhi ho sakti hai, Wallahu Aalam.

Hawaalaajaat

[/https://shamilaurdu.com/book/fatawa-ashaab-ul-hadees-jild-5/51](https://shamilaurdu.com/book/fatawa-ashaab-ul-hadees-jild-5/51)

Hadees no 28

Arabic text

Sayyidina Abu Zar kahte hai ke Rasoolullah ﷺ ne farmaya : “Jahaan bhi raho Allaah se daro, burayi ke baad (jo tumse ho jaaye) bhalayi karo jo burayi ko mita de aur logon ke saath husne aqlaaq se pesh aa’o.” (Sunan Tirmizi:1987)

Hadees no 28 ke aham nukaat

1. Abu Al **Darda** kahte hai ke maine Nabi Kareem ﷺ ko farmaate huye suna :
“Meezaan me rakhi jaane waali cheezon me se aqlaaq husna (achche aqlaaq) se badh kar koyi cheez wazni nahi hai, aur aqlaaq husna ka haamil uski badaulat rozedaar aur namazi ke darje tak pahuch jaayega.” (Sunan Tirmizi:2003)
2. Sayyidina Abu Umaamah se riwaayat hai ke Rasoolullah ﷺ ne farmaya :
“Bila shuba aadmi aqlaaq husna ki wajah se raat ko bedaar rah kar (qiyaam karne waale) aur dopahar ki garmiyon me pyaas bardaasht karne waale (rozedaar) ka martaba haasil kar leta hai (Silsila Ahadees Saheeha Lil Albani, Raqam:794)
3. Abdullah bin Mubarak kahte hai ke aqlaaq husna logon se muskuraakar milna hai, bhalayi karna hai aur doosron ko takleef na dena hai (Sunan Tirmizi:2005)
4. Sayyidina Anas bayaan karte hai ke Rasoolullah ﷺ ne farmaya : “Eemaan ke lihaaz se sabse mukammil momin vo hai, jo unme se aqlaaq ke aitebaar se sabse achcha ho aur beshak husn aqlaaq, roze aur namaz ke darje ko pahuch jaata hai (Silsila Ahadees Saheeha Lil Albani, Raqam:1590)
5. Sayyidina Sahal bin Saad bayaan karte hai ke Rasoolullah ﷺ ne farmaya :
“Bila shuba Allaah Taal meherbaan hai, meherbaani aur buland aqlaaq ko pasand karta hai aur radi aqlaaq se nafrat karta hai (Silsila Ahadees Saheeha Lil Albani, Raqam:1378)
6. Sayyidina Abu Hurairah Raziallahuanhu se riwaayat hai ke Nabi Kareem ﷺ ne farmaya : “Adam ke bete ne koyi aisa amal nahi kiya jo namaz, bahami islaah aur husne aqlaaq se behtar ho (Silsila Ahadees Saheeha Lil Albani, Raqam:1448)

Aqlaaq husna se mutaallikh AskIslamPedia se maaqooz mufeed article

Achche aqlaaq ki fazeelat

Fehrist mazmoon

Pahli Hadees

Doosri Hadees

Teesri Hadees

Chouthi Hadees

Paanchwi Hadees

Chati Hadees

Saatween Hadees

Aathween Hadees

Nauwi Hadees

Daswi Hadees

Gyaarwi Hadees

Baarahwi Hadees

Terahwi Hadees

Chouwi Hadees

Hawala

Pahli Hadees

_____ (Soorah Qalam:3)

Allaah Taala ne Nabi Kareem ﷺ ki taareef karte huye farmaya : “Aur beshak too bahut bade (undah) aqlaaq par hai.”

Hazrat Nawaas bin Sam’aan Raziallahuanhu bayaan karte hai ke, Rasoolullah ﷺ ke saath Madinah me ek saal raha, maine hijrat karke Madinah Munawwara me mustaqil rihayish isliye nahi rakhi, kyu ke mai Aap se deeni umoor ke mutaallikh sawaalaat ko pasand karta tha, kyu ke jab hi mai Makkah se Madinah hijrat karke mustaqil Madinah Munawwara me rihayish rakh leta to vo Rasoolullah ﷺ se deeni

umoor me sawaal nahi karta tha. Pas maine Aap se neki aur guna ke mutaallikh sawaal kiya. To Rasoolullah ﷺ ne farmaya : “Neki achche aqlaaq ka naam hai, aur guna vo hai jo tere dil me khatke, aur too na pasand kare ke log is par mutla’a ho.”

Doosri Hadees

Arabic text

Hazrat Masrookh bayaan karte hai ke ham hazrat Abdullah bin Umro Raziallahuanhuma ke paas baithe huye the. Vo hamse baaten kar rahe the usi dauraan unhone bayaan kiya ke Rasoolullah ﷺ bad go the na bad zabaan, balke Aap farmaya karte the : “Tum me sabse zyada behtar vo hai, jiske aqlaaq sabse achche ho.” (Sahi Bukhari:6035)

Teesri Hadees

Arabic text

Aur Muslim shareef ki riwaayat me hai, “Ke tum me achche vo hai, jinke aqlaaq achche ho.” (Sahi Muslim:2321)

Chouthi Hadees

Arabic text

Hazrat Abu Hurairah raziallahuanhu riwaayat karte hai, Rasoolullah ﷺ ne farmaya : “Momin me se sabse zyada mukammil eemaan waale vo log hai, jo unme se sabse zyada achche aqlaaq waale hai aur tum me se sabse achche vo log hai jo tum me se apni auraton ke haq me sabse behtar hai.” (Sahi Tirmizi:1162)

Paanchwi Hadees

Arabic text

Hazrat Aisha Raziallahuanha riwaayat karti hai ke, maine Rasoolullah ﷺ ko farmaate huye suna : “Beshak momin apne achche aqlaaq ki wajah se rozedaar

aur (raat ko) qiyaam karne waale ka darja wa sawaab paa leta hai.” (Sahi Abi Dawood:4798)

Chati Hadees

Arabic text

Hazrat Abu Hurairah Raziallahuanhu riwaayat karte hai, Rasoolullah ﷺ ne farmaya : “Beshak Allaah Taala bande ko husne aqlaaq ki wajah se roze (rakhne waale) aur namaz (padhna waale) ke ajr wa sawaab ko pahucha deta hai.” (Al Silsilatus Saheeha:55/2)

Saatween Hadees

Arabic text

Hazrat Abu Umaamah Raziallahuanhu riwaayat karte hai ke, Rasoolullah ﷺ ne farmaya : “Mai us shakhs ke liye jannat ke darmiyaan me ek ghar ka zaamin hoon, jisne haq par hote huye bhi jhagda chod diya. Aur us shakhs ke liye bhi jannat ke darmiyaan me ek ghar ka zaamin hoon, jisne mazaakh ke taur par bhi jhoot nahi bola. Aur us shakhs ke liye jannat ke bulandtareen hisse me ek ghar ka zaamin hoon, jisne apne aqlaaq sawaar liye.” (Sahi Abu Dawood:4800)

Aathween Hadees

Hazrat Asamiyah bin Shareek Raziallahuanhu bayaan karte hai ke, mai Nabi Kareem ﷺ ke paas maujood tha, ke bahut saare aaraabi aaye, to doosre log khamosh ho gaye, in (aaraab) ke alaawa koyi guftagoo nahi karta tha. Unhone kaha : Allaah ke Rasool ﷺ ! Kya ham falaan falaan kaam me koyi harj hai? Logon ke aise umoor ke mutaallikh daryaaft kiya, jin (ke karne) me koyi harj nahi. Pas Aap ﷺ ne farmaya : “ _____ ”

Allaah ke bando ! Allaah Taala ne harj (guna) utha liya hai, magar zulm ke taur par kisi aadmi ki gheebat karne waala, pas ye vo shakhs hai jo gunahgaar hua aur halaak hua.”

Unhone poocha, Allaah ke Rasool ﷺ ! Kya ham ilaaj kara liya karen? Aap ﷺ ne farmaya : “Haan Allaah ke bando ! Ilaaj karaya karo. Isliye ke Allaah Taala ne ek beemari ke alaawa tamaam beemariyon ke liye shifa rakhi hai. Unhone kaha, Allaah ke Rasool ﷺ ! Vo ek beemari kounsi hai? Aap ﷺ ne farmaya : “Budhaapa.” Unhone kaha : Allaah ke Rasool ﷺ ! Kounsi behtar cheez insaan ko dee gayi? Aap ﷺ ne farmaya : “Achche aqlaaq.” (Sahi Al Adab Al Mufraad:223, Abu Dawood:2015, Tirmizi:2038, Nasayi:7554, Ibn Maajah:3436, Ahmad:18454)

Nawi Hadees

Arabic text

Aur isi tareeqe se aur uske alaawa riwaayat ke ye alfaaz hai : “Ham Nabi Kareem ﷺ ke paas aise baithe the, jaise hamare saron par parinde hai. Jab Aap ke paas log aate to ham me se koyi bhi baat nahi karta tha.” (Sahi Targheeb:2652)

Daswi Hadees

Arabic text

Hazrat Abu **Darda** Raziallahuanhu, Nabi Kareem ﷺ se riwaayat karte hai ke, Aap ﷺ ne farmaya : “(Qiyamat waale din momin ke) taraazoo me achche aqlaaq se zyada bhaari koyi cheez nahi hogi.” (Sahi Abu Dawood:4799)

Gyaarwi Hadees

Arabic text

Hazrat Abu Darda Raziallahuanhu se riwaayat hai ke, Nabi Kareem ﷺ ne farmaya : “Qiyamat ke din momin ke meezaan (taraazoo) me achche aqlaaq se wazni koyi cheez nahi hogi. Aur beshak Allaah fahash go, bad kalaam ko na pasand karta hai.” (Sahi Tirmizi:2002)

Baarwi Hadees

arabic text

Hazrat Jabir Raziallahuanhu aur Hazrat Abu Sa'alibah Raziallahuanhu bayaan karte hai ke, Rasoolullah ﷺ ne farmaya : "Tum sab me se mujhe zyada mahboob aur aakhirat me majlis ke lihaaz se sabse zyada mere qareeb vo log hai jo tum me se sabse zyada mere qareeb vo log hai jo tum me se sabse zyada aqlaaq waale hai aur tum sab me se mujhe mabghooz (na pasand) aur aakhirat me majils ke lihaaz se sabse zyada mujhse door vo log hai, jo tum me se zyada bure aqlaaq waale hai, jo bahut baatooni, takabbur se [redacted] khol khol kar guftagoo karne waale aur tasna'a se baaten karne waale hai." (Al Silsilatus Saheeha:791)

Terhwi Hadees

Arabic text

Hazrat Umro bin Shuaib apne baap se aur vo apne daada se bayaan karte hai ke, Nabi Kareem ﷺ ko farmaate huye suna : "Kya mai tumhe us aadmi ki khabar na doon, jo qiyamat ke din tum sab me se mujhe zyada mahboob hoga aur majlis ke lihaaz se tum sab me se mere zyada qareeb hoga." Logon ne arz kiya : Haan Allaah ke Rasool ﷺ ! (Aap zaroor batayen) Aap ﷺ ne farmaya : "Jo tum me se sabse achche aqlaaq waala hoga." (Musnad Ahmad:23/11)

Choudween Hadees

Arabic text

Hazrat Abu Hurairah Raziallahuanhu riwaayat karte hai ke Rasoolullah ﷺ se is cheez ke mutaallikh sawaal kiya gaya, jiski wajah se log sabse zyada jannat me daakhil honge? To Aap ﷺ ne farmaya : "Allaah Taala ka taqwa aur achche aqlaaq....aakhir hadees tak..... (Sahi Tirmizi:2004)

Hawala

(Maaqooz az kitab : Sahi aur mustanad fazayel aamaal zayeeef aur mauzoo riwaayaat se paak Majmoo Ahadees, taalif : Abu Abdullah Ali bin Muhammad al

Maghrabi Rahimahullah, mutarjim : Fazeelatus Shaikh Hafiz Abdul Ghaffar al Madani Hafizahullah)

AskIslamPedia se maaqooz doosra article

Islam aur Aqlaaq Husna

Deen Islam apne maanne waalon ko achche aqlaaq ki targheeb deta hai aur unhe bure aur bad aqlaaqi se rokta hai, har vo aadat jo maashre me khair wa bhalayi ko farogh dene waali hai Islam uski daawat deta hai aur jo aadat maashre me shar aur fasaad ko aam karti hai Islam us se mana karta hai, ek insaan ka achche aqlaaq waala hona Islam me matloob aur marghoob hai, Islam ne achche aqlaaq ko eemaan aur Islam ki nishaani bataya hai, aur musalmaano ko ye dars diya hai ke bure aur gande aqlaaq kisi bhi momin ke shaayaan shaan nahi hai.

Fehrist

Quraan

Husne aqlaaq ki ahmiyat

Quraan Majeed ne bad aqlaaqi se mana kiya hai

Achche aqlaaq ko apnaana Nabi Kareem ﷺ ki itaat me se hai

Achche aqlaaq ek musalmaan ki shaksiyat aur uske kirdaar ke anasir me se ek hai

Aqlaaq husna aur deen islam ka gahra taallukh hai

Hadees

Aqlaaq husna neki hai

Aqlaaq husna meezaan me bhaari honge

Aqlaaq husna jannat me daakhile ka sabab

Husn aqlaaq waale shakhs ka maqaam wa martaba

Aqlaaq husna ki ahmiyat

Ye bhi aqlaaq husna me se hai

Fehrist aqlaaq husna

Quraan

Husn aqlaaq ki ahmiyat

Quraan Majeed me bahut si aayaten hai jo achche aqlaaq ko apnaane ki targheeb deti hai jaise –

Farmaan Baari Taala hai : Allaah Taala adl ka, bhalayi ka aur qaraabatdaaron ke saath achcha sulook karne ka hukum deta hai aur be hayayi ke kaamon, naa shaayista harkaton aur zulm wa zyadati se rokta hai, vo khud tumhe naseehaten kar raha hai ke tum naseehat haasil karo (Nahl:90)

Neez farmaan Baari Taala hai : Aap darguzar ko iqtiyar karen, nek kaam ki taaleem de aur jaahilon se ek kinara ho jaayen (Aaraaf:199)

Irshaad Baari Taala hai : Aye Musalmaano ! Agar tumhe koyi faasiq khabar de to tum uski achchi tarah tahqeeq kar liya karo, aisa na ho ke naadaani me kisi qoum ko eezaa pahucha do fir apne kiye par pashemaani utha'o (Hujuraat:6)

Isi tarah Quraan Majeed ne bad aqlaaqi se mana kiya hai :

Farmaan Baari Taala hai : Aye Eemaan Waalon ! Mard doosre mardon ka mazaakh na udaaye, mumkin hai ke ye unse behtar ho aur na auraten auraton ka mazaakh udaaye, mumkin hai ye unse behtar ho, aur aapas me ek doosre ko aib na laga'o aur na kisi ko bure laqab do. Eemaan ke baad fisq bura naam hai, aur jo tauba na kare vahi zaalim log hai, Aye Eemaan Waalon ! Bahut bad gumaniyo se bacho, yaqeen maano ke baaz bad gumaniyaan guna hai. Aur bhed na tatola karo aur na tum me se koyi kisi ki gheebat kare. Kya tum me se koyi bhi apne murda bhai ka gosht khaana pasand karta hai? Tum ko us se ghin aayegi, aur Allaah se darte raho, beshak Allaah tauba qubool karne waala meherbaan hai (Hujuraat:11,12)

Achche aqlaaq ko apnaana Nabi Kareem ﷺ ki itaat me se hai.

Nabi Kareem ﷺ Quraan me mazkoor tamaam achche aqlaaq ko apnaate aur tamaam bure aqlaaq se door rahte the, isiliye Aap ﷺ ke aqlaaq Quraan the, Ummul Momineen Aisha Raziallahuanha se Nabi ﷺ ke aqlaaq ke baare me daryaافت kiya gaya, to unhone irshaad farmaya : Quraan Aap ﷺ ka aqlaaq hai (Sahi Jaame:4811) aur Rasoolullah ﷺ ke aqlaaq wa kirdaar aur seerat wa shaksiyat ke

mutaallikh Quraan Majeed ki, aur dar haqeeqat Allaah Taala ki shahadat ye hai ke Aap ﷺ aqlaaq ke buland tareen martabe par faayaz hai. Farmaan Baari Taala hai : Aur Aap ke aqlaaq bahut aala hai (Qalam:4), aur Aap ﷺ ne apne har qoul wa f'el se saabit kiya ke Aap duniya me aqlaaq husna ki takmeel ke waaste hi tashreef laaye the, chuna che Aap ﷺ ka irshaad hai : Mai aqlaaq husna ki takmeel ke waaste bheja gaya hoon (Musnad Bazaar:8949, Sunan Baihaqi:20571) aur Aap ﷺ ne apni ummat ko bhi yahi hukum diya hai ke vo achche aqlaaq ko iqtiyaar kare aur bad aqlaaqi se door raahe, lihaza Abu Zar Raziallahuanhu se riwaayat hai ke, vo kahte hai ke, Rasoolullah ﷺ ne mujhse farmaya : Tum jahaan kahi bhi raho, Allaah Taala ka taqwa iqtiyaar karo, burayi ke peeche neki kar liya karo, beshak neki burayi ko mita degi, aur logon ke saath achche aqlaaq se pesh aa'o (Sunan Tirmizi:1987)

Achche aqlaaq ek musalmaan ki shaksiyat aur uske kirdaar ke anasir me se ek hai.

Ek insaan jism aur rooh ka **murkab** hota hai, uska zaahir aur baatin hota hai, islami aqlaaq us insaan ke baatini shakal wa soorat ki ek tasweer aur tamseel hai, jiski asal jagah insaan ka apna dil hai, aur yahi baatini tasweer ek musalmaan ki shaksiyat ka aham ansar hai, dar haqeeqat insaan apni lambayi, choudaayi, rang wa roop, fakheeri aur maal daari se nahi jaana jaata hai balke haqeeqat me insaan apne aqlaaq aur apne sulook se jaana aur pahchaana jaata hai, farmaan Baari Taala hai : Aye Logon ! Hamne tum sab ko ek (hi) mard wa aurat se paida kiya hai aur isliye ke tum aapas me ek doosre ko pahchaano ke **_____** aur qabeele bana diye hai, Allaah ke nazdeek tum sab me ba izzat vo hai jo sabse zyada darne waala hai. Yaqeen maano ke Allaah daana aur baa khabar hai (Hujuraat:13), aur Nabi ﷺ ka farmaan hai : Beshak Allaah Taala tumhare jismo aur soorato ko nahi dekhta, balke Allaah Taala tumhare dil aur aamaal ko dekhta hai (Sahi Muslim:2564), neez Aap ﷺ ka irshaad hai : baaz rahe vo log jo faqr karte hai apne baap daada'on par jo mar chuke hai, yaani haalat jaahiliyat aur kufr me aur haqeeqat me vo koyle hai jahannam ka, nahi to zaleel ho jaaye ke Allaah ke aage gobar **mail** se bhi zyada jo apne naak se **goh** gobar ki goliyaan banata hai, aur beshak Allaah ne door kee tumse jaahiliyat ka takabbur aur apne baap daada par faqr karna, ab to log ya to muttaqi momin hai ya faajir aur badbaqt, aur nasab ki haqeeqat ye hai ke sab log aulaad Adam hai aur Adam mitti se bane hai (Sunan Tirmizi:3955).

(_____)

Aqlaaq husna aur deen Islam ka gahra taallukh hai

Islam me aqlaaq husna ka aqeedah aur shariyat se gahra taallukh hai, isiliye aksar Allaah Taala eemaan aur amal saaleh ko aapas me ek doosre ke saath marboot zikar karte hai, jo ke aqlaaq husna ko apne arkaan me shumaar karta hai, aqeedah **baghri** aqlaaq husna ke is darakht ke maanind hai jiski koyi chaav hi nahi aur na us darakht ka koyi samrah aur phal hai, aqlaaq husna ka shariyat se jo taallukh hai vo is tarah ke shariyat naam hai ibaadaat, maamlaat ka aur ibaadat hi ke zariye uska samrah aqlaaq husna ki shakal me dasteyaab hota hai, is waqt jabke ek musalmaan ibaadat ko kaamil tareeqe se anjaam de, farmaan Baari Taala hai : Aur namaz qaayam karen, yaqeenan namaz be hayayi aur burayi se rokhti hai (Ankaboot:45), aur rahi baat aqlaaq husna ka taallukh maamlaat se to vo to zaahir hai isliye ke maamlaat ka daaromadaar aqlaaq husna hi par hai.

Hadees

Aqlaaq husna neki hai.

Nawaas bin Sam'aan raziallahuanhu se riwaayat hai ke, maine Rasoolullah ﷺ se neki aur guna ke kaam ke mutaallikh sawaal kiya to, Aap ﷺ ne jawaab me irshaad farmaya : Neki to achche aqlaaq hai aur guna vo hai jo tere dil me khatak paida kare aur tujhe ye naa gawaar ho ke log us se baa khabar ho (Sahi Muslim:2553)

Wazaahat : Is hadees me ek aham usool bayaan kiya gaya hai ke, husn aqlaaq neki aur khair hai, isliye ke baa aqlaaq aadmi mahaasin aur af'aal khair iqtiyaar karta aur razayel (bad qaslaton) se ijtenaab karta hai.

Aqlaaq husna meezaan me bhaari honge

Abu Al Darda Raziallahuanhu se riwaayat hai ke Nabi Kareem ﷺ ne farmaya : Qiyamat waale din momin bande ke meezaan me husne aqlaaq se zyada bhaari cheez koyi nahi hogi aur yaqeenan Allaah Taala bad zabaan aur behooda goyi karne waale ko naa pasand karta hai (Sunan Tirmizi:2002)

Wazaahat : Is hadees ka matlab ye hai ke aqlaaq husna qiyamat waale din sabse zyada nafa baqsh hoga kyu ke ye deegar sab amalon se zyada bhaari hoga, lekin

sirf usi shakhs ke liye jo momin hoga, ghair momino ke liye to wazan aamaal hi nahi hoga, farmaan Baari Taala hai : Ham kaafiro ke liye taraazoo hi qaayam nahi karenge (Kahaf:105), isi tarah bure aqlaaq ka haamil aur be hooda go insaan Allaah Taala ke yahaan naa pasandeeda hai jiska matlab hai ke aisa shakhs aakhirat me naa kaam wa naa muraad rahega.

Aqlaaq husna jannat me daakhile ka sabab

Abu Hurairah Raziallahuanhu se riwaayat hai ke, Rasoolullah ﷺ se sawaal kiya gaya ke koun se amal insano ke zyada jannat me jaane ka sabab banenge? Aap ﷺ ne farmaya : Allaah Taala ka dar (taqwa) aur husne aqlaaq, aur poocha gaya ke koun si cheezen insaan ke zyada jahannam me jaane ka sabab hongii? Aap ﷺ ne farmaya : Muh aur sharm gaah (Sunan Tirmizi:2004)

Wazaahat : Ye hadees Nabi Kareem ﷺ ki jaame tareen ahadees me se ek hai, jisme huqooqullah aur huqooqul ibaad dono ko jama kar diya gaya hai, Allaah Taala ke dar se insaan ka taallukh Allaah Taala ke saath sahi taur se jud jaata hai aur husne aqlaaq se logon ke huqooq me koyi kotahi nahi karta, isliye ye do amal aise hai ke jinke zariye se log ba kasrat jannat me jaayenge, isi tarah muh se hi insaan kalimaat kufr bakta hai, gheebat, buhtaan tarashi, gaali galoch aur be hooda goyi, ye sab zabaan ke kaam hai aur sharm gaah badkaari ka ba'as hai, is aitebaar se ye dono cheezen insaan ko jahannam me zyada le jaane ka ba'as hongii.

Husne aqlaaq waale shakhs ka maqaam wa martaba

Jabir Raziallahuanhu se riwaayat hai ke, Rasoolullah ﷺ ne farmaya : “Mere nazdeek tum me se (duniya me) sabse zyada mahboob aur qiyamat ke din mujhse sabse zyada qareeb baithne waale vo log hai jo tum me behtareen aqlaaq waale hai, aur mere nazdeek tum me (duniya me) sabse zyada qaabil nafarat aur qiyamat ke din mujhse door baithne waale vo log hai jo baatooni, bila ahtiyaat bolne waale, zabaan daraaz aur takabbur karne waale “mutaffiqoon” hai “Sahaba ne arz kiya : Allaah ke Rasool ﷺ ! Ham neshar saaron (baatooni) _____ (bila ahtiyaat bolne waale) ko to jaan liya, lekin “mutaffiqoon” koun log hai? Aap ne farmaya : “Takabbur karne waale” (Sunan Tirmizi:2018)

Wazaahat : Is hadees me kam bolne aur saadgi se guftagoo karne ki taaleem dee gayi hai aur tasna'a wa banaawat aur takabbur se mana kiya gaya hai.

Aqlaaq husna ki ahmiyat

Abu Darda Raziallahuanhu kahte hai ke, maine Nabi Kareem ﷺ ko farmaate huye suna : "Meezaan me rakhi jaane waali cheezon me se aqlaaq husna (achche aqlaaq) se badh kar koyi cheez wazni nahi hai, aur aqlaaq husna ka haamil uski ba daulat saayim aur qaayim ke darje tak pahuch jaayega" (Sunan Tirmizi:2033)

Wazaahat : Saayim se muraad vo rozedaar jo kasrat se nafli roze rakhta hai, aur qaayim se muraad vo musalli jo raaton ko uth uth kar Allaah ki ba kasrat ibadat karne waala hai, in do amaloo ki paabandi nihaayat mushkil hai, lekin jo inka ahtemaam karte hai uska ajr wa sawaab bhi unhe isi hisaab se be paayaa milega, lekin aqlaaq husna se aaraasta shakhs jo sirf farayez ki adayagi karta hai, mazkoora nawafil ka ahtemaam nahi kar paata vo bhi saayim wa qaayim ke darje ko paalega, is hadees se husne aqlaaq ki ahmiyat wa fazeelat waazeh hoti hai.

Ye bhi aqlaaq husna me se hai

Abdullah bin Mubarak se riwaayat hai ke, unhone aqlaaq husna ka wasaf bayaan karte huye kaha : Aqlaaq husna logon se muskuraakar milna hai, bhalayi karna hai aur doosron ko takleef na dena hai (Sunan Tirmizi:2055)

Fehrist Aqlaaq Husna

Ahsaan karna, ulfat wa muhabbat se pesh aana, amaanatdaari, eesaar wa qurbani, khandah pashaani, sukoon wa itminaan yaani adm ujlat, khair me ta'awwun, tawaazo, aajizi inkesaari, burdbaari, jo do saqaa, sharm wa haya, narmi, pardah poshi, salamat sadar, dil ki paaki, ma'af karna, darguzar karna, rahmat wa shafaqqat, bahadoori, buland himmati, sachchayi, sabr wa isteqaamat, adl wa insaaf, gheerat, faraast wa hikmat, qinaa'at wa murawwat, sanjeedgi aur wiqaar, ahad ka paasdaari vaghairah.

Hadees no 29

Arabic text

Abdullah bin Nameer, Jareer aur Abu Usamah ne Hishaam bin Urwa se hadees sunayi, unhone apne waalid (Umro) se aur unhone Sayyidina Sufyan bin Abdullah Saqafi se riwaayat kee, unhone kaha ke maine Rasoolullah ﷺ se arz kiya : Aye Allaah ke Rasool ! Mujhe Islam ke baare me aisi pakki baat bataye ke Aap ke baad kis se iske baare me sawaal karne ki zaroorat na rahe (Abu Usamah ki riwaayat me "Aap ke baad" ke bajaay "Aap ke siwa" ke alfaaz hai) Aap ne irshaad farmaya : "Kaho : Aamantubillah (mai Allaah par eemaan laaya) fir us par pakke ho jaao." (Sahi Muslim:38 [159])

Hadees no 29 ke aham nukaat

1. () dar asal aqeedah eemaan billah ka sabse aalaa darja hai.
2. Ye hadees () kahlaati hai, yaani ke Rasoolullah ﷺ ke jaame irshaadaat me se ek hai, kyu ke agar koyi musalmaan sirf is jumle par jam jaaye aur isteqaamat iqtiyar kare to vo najaat paa jaayega.
3. Sahaba Kraam deen ke maalaat jaanne me sabse zyada harees the aur is tarah ke jaame umoor ko daryaaft karne ke khwaahishmand rahte the. Isi wajah se tamaam Sahaba Kraam deen aur duniya me kaamyabi aur falaah ke aala maqaam wa martaba par faayaz huye.
4. () isteqaamat ki ahmiyat ye hai ke banda Allaah aur Rasool ﷺ ki itaat wa farmabardaari me hamatan laga rahe, us par saabit qadam rahe.
5. Ulama Kraam se masayel wa maamlaat poochne ki ahmiyat ye hai ke Ulama Kraam ne kaha ke ilm waalon se kisi masle ko daryaaft karna nisf ilm kahlaata hai aur behtareen sawaal saayil ke zahani tadabbur aur uske zahani salahiyat ko zaahir karta hai.
6. Isteqaamat eemaan ka juz hai, chuna che isteqaamat ek musalmaan ko musalsil farmabardaari par ubhaarta rahta hai.
7. Allaah Taala par eemaan laane aur us par pakke tareeqe se jam jaane ke baad isteqaamat ko siraat mustaqeem ka husool kaha gaya hai.
8. Ummul Momineen Sayyida Aisha Raziallahuanha bayaan farmaati hai ke Rasoolullah ﷺ ne irshaad farmaya : "Tumhare paas shaitaan aa kar ye kahta

hai : Tujhe kisne paida kiya? Vo kahta hai : Allaah Taala ne, vo dobara kahega : Achcha to fir Allaah Taala ko kisne paida kiya? Agar aisa waswasa paida ho jaaye to ye dua padhni chahiye : “AAMANTU BILLAHI WA RASOOLUH” “Mai Allaah aur uske Rasool par eemaan laaya,” ye amal is waswase ko khatam kardega (Silsila Ahadees Saheeha Lil Albani:116)

9. Eemaan : Naam hai tasdeeq ka jo taqaza karti hai amal wa itaat ki aur saath hi eemaan ke che arkaan ka maanna bhi laazim aata hai, umoor ghaibah par eemaan laana eemaan ka taqaza hai.
10. Ye hadees amal qalb yaani eemaan aur amal badan yaani isteqaamat dono ko shaamil hai.
11. Isteqaamat ka laghwi maani “khade hona” aur “seedhe ho jaana” hai.
12. Imam Qurtubi farmaate hai : Aqaayed, aqwaal aur aamaal, sab me Allaah Taala ki farmabardaari karna, isi par jame rahna aur isi raah par qaayam rahna isteqaamat kahlaata hai.
13. Isteqaamat par Quraani aayaat :

- **INNALLAZEENA QAALOO RABBUNALLAHU SUMMAS TAQAAMOO TATANAZZALU ALAIHIMUL MALAAYIKATU ALLAA TAQAAFU WALAA TAHZANOO WA ABSHIROO BIL JANNATILLATI KUNTUM TOO’ADOON (Fussilat:30)**
- **INNALLAZEENA QAALOO RABBUNALLAHU SUMMAS TAQAAMOO FALAA QOUFUN ALAIHIM WALAA HUM YAHZANOON (Ahkhaaf:13)**
- **IHDINAS SIRAATAL MUSTAQEEM (Fatihah)**
- **FASTAQIM KAMAA UMIRT (Hood:112)**

14. Ibn Qayyim : [REDACTED] (Tahzeeb midraaj Al Saalikeen: 529)
15. Isteqaamat : [REDACTED] (Ibn Taimiyah – Midraaj Al Saalikeen)
16. Isteqaamat lisaan, isteqaamat qalb, isteqaamat aamaal, isteqaamat ahwaal wal niyaat.
17. Guna na ho isteqaamat ka ye matlab nahi; guna hone ke baad tawbah na karna, isteghfaar na karna, balke israar karna aur guna par jame rahna ye isteqaamat ke manafi hai.
 - **FASTAQEEMU ILAIHI WASTAGHFIRUH (Fussilat:6)**

- Suhbat saaliheen
(FAS TAQIM KAMAA UMIRT WAMAN TAABA MA'AKA WALAA TATGHAU
INNAHU BIMA TA'AMALOONA BASEER, WALAA TARKANOO ILALLAZEENA
ZALAMOO FATAMASSAKUMUN NAARU WAMAA LAKUM MIN DOONILLAHI
MIN AULIYAA'A SUMMA LAA TUNSAROON) (Hood:112-113)
- Aitedaal wa wasteet
 (Sahi Bukhari:43)

Tarjamah : Aisha Raziallahuanha se riwaayat naqal ki ke Rasoolullah ﷺ (ek din) unke paas aaye, us waqt ek aurat mere paas baithi thi, Aap ne daryaافت kiya, ye koun hai? Maine arz kiya, falaan aurat aur uski namaz (ke istiyaakh aur paabandi) ka zikar kiya. Aap ﷺ ne farmaya, baith jao (sun lo ke) tum par utna hi amal waajib hai jitne amal ki tumhare andar taaqat hai. Allaah ki Qasam ! (sawaab dene se) Allaah nahi uktaata, magar tum (amal karte karte) uktaa jaa'oge aur Allaah ko deen (ka) vahi amal zyada pasand hai jiski hamesha paabandi kee jaa sake (aur insaan baghair uktaaye huye anjaam de).

20. Isteqaamat se rukaawat daalne waale asbaab :

- Guna ko maamooli samajhna
- Duniya me gum hokar aakhirat ko bhulaana
- Buri suhbat

21. Dua isteqaamat :

- Ya maqallibal quloob sabbit qalbi alaa deenik
- Aallahumma inni as'aluka al hadi wal taqi wal afaaf wal ghani
- Allahumma a'ani alaa zikrika wa shukrika wa husna ibaadatik
- Laa houla wala quwwata illa billah
- Ihdinas siraatal mustaqeem
- Allahumma ahdini wa sadadni

22. Asbaab isteqaamat : (dil mustaqeem ho to aamaal bhi mustaqeem rahte hai)

- Iqlaas aboodiyat
- Isteghfaar wa tawbah
- Muhasibah nafs wa tazkeer
- Salawaat qamsah ki paabandi, nawafil ka ahtemaam
- Suhbat saaleheen
- Ma'arifat qutwaat shaitaan aur ijtenaab
- Maharmaat se door
- Zabaan, dil aur aamaal ko paak rakhna
- Arkaan Islam wa eemaan par tadabbur aur taqazon par amal
- Siraat mustaqeem ke taqazon par amal (Ibn Taimiyah ki kitab iqteza al siraatal mustaqeem)
- Taqwa ki mulaazimat isteqaamat wa wilaayat ki kunji hai (man kaanallaha taqayaa kaanallaha waliya)
- Wasaawus shaitaan aur majalis ashraar se door rahna
- Nawafil umrah, daawati wa islaahi kaam, tilaawat, talab ilm shariyat me time lagaana.

23. Isteqaamat ke laazmi natayej :

- Husool tawheed aur shirk wa kufr wa nifaaq se nafrat
- Husool amal saaleh aur fisq wa fujoor wa guna se nafrat
- Itaat Ilahi wa ijtenaab ma'asi
- Laa houl wala quwwata illa billah
 - Ise chaar qism ke logon se samajh sakte :
 - Achche kaam bhi nahi bure kaam bhi nahi
 - Achche kaam bhi aur bure kaam bhi
 - Achche kaam nahi sirf bure kaam
 - Achche kaam kare, bure nahi ye sab sahi log hai.

- Hudoode shariyat ki paasdaari aur hudood ko todne se rukna, Umar Raziallahuanhu “waqaaf” the ruk jaate the agar shariyat ke hudood ki baat aati thi.
- Huqooqullah aur huqooqul ibaad ada karna.
- Seerat Anbiya wa saaleheen se muhabbat
- Allaah se muhabbat, uski ta’azeem
- Logon ko takleef na dena
- Ma’aroor aam karna
- Har amal achche ada karna chahe koyi dekhe ya na dekhe
- Ad’aa amaanat
- Maut tak isteqaamat
- Zindagi me zillat nahi
- Husne qalq paida hona
- Khushoo ibadat
- Maamlaat me safayi
- Maashre ke liye mufeed, fasaad se door

Hadees no 30

Arabic text

Hamse Muhammad bin Bashaar ne bayaan kiya, kaha hamse Abdul Maalik bin Umro Aqdi ne bayaan kiya, unse Shaaba ne bayaan kiya, unse Sayeed bin Abi Bardah ne bayaan kiya ke, maine apne waalid se suna, unhone bayaan kiya ke, Nabi Kareem ﷺ ne mere waalid (Sayyidina Abu Moosa) aur Sayyidina Maaz bin jabal ko yaman bheja aur unse farmaya ke aasaani paida karna aur tangi na karna aur khush khabri dena aur nafrat na dilaana aur aapas me ittefaaq rakhna, Sayyidina Abu Moosa ne poocha ke, hamare mulk me shahad ka nabeez (taba’a) banaya jaata hai? Nabi Kareem ﷺ ne farmaya ke, har nashaa aawar cheez haraam hai. Nazar bin Shumail, Abu Dawood Tayaalsi, Yazeed bin Haaro aur Wake’e ne Shaabah se bayaan kiya, unse Saad ne, unse unke waalid ne, unse unke daada ne Nabi Kareem ﷺ se yahi hadees naqal kee.

Hadees no 30 ke aham nukat

- ❖ Nasha aawar cheez chahe kisi bhi shakal me ho haraam hai.
- ❖ Nasha aawar cheez chahe miqdaar me kam ho ya zyada haraam hai.
- ❖ Agar sharabi shakhs duniya me baghair tawbah ke mar jaaye to aakhirat me vo jannat ki sharab se mahroom kar diya jaayega, yaani ke vo sharabi jannat me [redacted] jannat me daakhil na hoga.
- ❖ Nasha aawar cheezon ki khareed wa farokht bhi haraam hai.
- ❖ Tambakoo, cigarete, sigaar vaghairah maftar wa mazar aur baaz maskar ke hukum me daakhil hai.
- ❖ Manshiyaat ka istemaal chahe muh se pee jaaye ya naak se soonghi jaaye, ya khaayi jaaye ya injection ke zariye lee jaaye ya kisi aur shakal se lee jaaye haraam hai.

Sharab ki hurmat

Fehrist mazmoon

- Sharab ki hurmat
- Hawaala

Sharab ki hurmat

Hazrat Taariq bin Suwaid Jaafi Raziallahuanhu ne riwaayat kee ke unhone Nabi Kareem ﷺ se sharab ke baare me poocha to Aap ne sharab banana saqt naa pasand kiya aur unhe mana farmaya. Unhone kaha : “Mai to ise bataur dawa banaata hoon.” Aap ne farmaya : [redacted] “Ye dawa nahi balke ye beemari hai.” (Sahi Muslim:1984)

Jadeed medical science ne sharab ke vo asraat tafseel se bayaan kar diye hai jo insano ke jism aur aqal par murattib hote hai aur saqt nuqsan deh hai, masalan :

Doctor [redacted] kahte hai : “Mustaqil sharab noshi aurat ki beeza daani ko suked kar tang kar deti hai.”

Doctor Barqoula ne likha : “Maine hamesha sharab peene waalon ke postmortem ke dauraan dekha ke unke khase sukad kar saqt ho gaye aur 86 feesad me mani waale jarasim nahi hote.”

Allaah ke bando ! Ilaaj **mu'alijah** karo, magar haraam (ashyaa) se ilaaj na karo, chunache Allaah Taala ne jo beemari bhi utaari hai." (Sunan Ibn Maajah:3436)

Allaah Taala ne sharab par ye hukum lagaya hai ke, vo naa paak aur haraam hai aur us se parhez karne ka hukum diya hai, lihaza use zaaye karna waajib hai, kyu ke uska baakhi rakhna uske istemaal ka sabab aur zariya ban sakta hai, jab sharab ki hurmat naazil huyi to Nabi Kareem ﷺ ne use giraane ka hukum diya tha, chunache use madinah ki galiyon aur baazaron me baha diya gaya, lekin agar un ashyaa me aise alcohol ki aamezash huyi hai, jiski kaseer miqdaar istemaal karne se nasha nahi hota to un ashyaa ko istemaal karne me koyi harj nahi, kyu ke vo sharab ke hukum me nahi hai.

_____ : 20339

Hawaala

450 sawaal wa jawaab baraye sahet wa ilaaj aur medical staff **laa sahaab al fazeelah** Bin Baaz, Ibn Usaimin al Fouzan Rahimahullah aur Ulama Saudia Fatwa Committee. Mutarjim Fazeelat us Shaikh Hafiz Abdullah Saleem Hafizahullah.

Arabic AskIslamPedia

Qaalallahu Taala : _____ (Al Maayidah:90,91)


Al Quraan

Al Hadees

Faayidah

Al Maraaje

Al Quraan

Qaalallahu Taala : 

Al Hadees


ALCOHOL-THE MOTHER OF EVILS

The word alcohol is derived from the Arabic word al-kohl, which means fermented grains, fruits or sugars that form an intoxicating beverage when fermented. Khamr or khamrah is the word used in the Qur'an to denote a fermented beverage that intoxicates a person when he/she drinks it. It is sometimes translated as "wine."

Table of Contents

- Intoxication risks
- WHO Report
- Every alcoholic was initially a social drinker
- Qur'an
- Hadith
- Punishment for drinking alcohol
- Alcohol is mother of evils
- Allah has cursed the drinker of alcohol
- The one who is addicted to alcohol is like one who worship idol
- The one who is addicted to alcohol will be denied admission to paradise 79
- Prayer (salah) will not be accepted for forty days
- Prohibition of Every Drink that Intoxicates in Large Amounts
- Scholars view
- Ruling on selling alcohol to non-Muslim
- Ruling on working in a company,restaurant,stores etc where alcohol is sold
- Ruling on medicine containing alcohol
- It is not permissible to mix medicines with alcohol, because alcohol must be thrown away
- Ruling on using vessels that are used for drinking of alcohol

- Conclusion
- References

Intoxication risks

Intoxication is the most common cause of alcohol-related problems, leading to injuries and premature deaths. As a result, intoxication accounts for two-thirds of the years of life lost from drinking. Alcohol is responsible for:

30% of road accidents

44% of fire injuries

34% of falls and drownings

16% of child abuse cases

12% of suicides

10% of industrial accidents

As well as deaths, short-term effects of alcohol result in illness and loss of work productivity (e.g. hangovers, drink driving offences). In addition, alcohol contributes to criminal behaviour - in Australia over 70% of prisoners convicted of violent assaults have drunk alcohol before committing the offence and more than 40% of domestic violence incidents involve alcohol. [1]

WHO Report

The harmful use of alcohol results in 2.5 million deaths each year. 320 000 young people between the age of 15 and 29 die from alcohol-related causes, resulting in 9% of all deaths in that age group. Alcohol is the world's third largest risk factor for disease burden; it is the leading risk factor in the Western Pacific and the Americas and the second largest in Europe. Alcohol is associated with many serious social and developmental issues, including violence, child neglect and abuse, road traffic accidents and absenteeism in the workplace.

The harmful use of alcohol is also associated with several infectious diseases like HIV/AIDS, tuberculosis and sexually transmitted infections (STIs). This is because alcohol consumption weakens the immune system and has a negative effect on patients' adherence to antiretroviral treatment. [2]

Every alcoholic was initially a social drinker

Many may argue in favour of liquor by calling themselves as social drinkers. They claim that they only have one or two pegs and they have 81 self-control and so never get intoxicated. Investigations reveal that every alcoholic started as a social drinker. Not a single alcoholic or drunkard initially starts drinking with the intention of becoming an alcoholic or a drunkard. No social drinker can say that I have been having alcohol for several years and that I have so much self-control that I have never been intoxicated even a single time. [3]

Qur'an

It is affirmed by from Islamic sharee'ah that it came to bring and increase good things, and to ward off and reduce harmful things. Whatever is beneficial or mostly beneficial is permissible (halaal) and whatever is harmful or mostly harmful is forbidden (haraam). Alcohol undoubtedly falls into the second category. Allah (Glory be to Him) says (interpretation of the meaning): "They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit" (Qur'an SURAH BAQARAH 2 : 219)

The harmful and evil effects of alcohol are well known to all people, to knowledgeable and ignorant alike. Among the harmful effects of alcohol is that which was mentioned by Allah (Glory be to Him) (interpretation of the meaning): "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al Ansaab (stone altars for offering sacrifices to idols, the jinn, etc), and Al Azlaam (arrows for seeking luck or decision) are an abomination of Shaytaan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (Qur'an Surah Maidah 5:90)

