



SHARH UL HADEES

Level 1

HADEES KI SHARH ROMAN MAIN
Intermediate level

ARSHAD BASHEER MADANI
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على رسوله الكريم وعلى آله وأصحابه أجمعين أما بعد :

HADEES NO 1

INNAMAL AAMAALU BIN NEEYAAT

TAMAAM AAMAAL KA DAAROMADAAR NIYYAT PAR HAI

ARABIC TEXT (Bukhari:1, Muslim:1907)

Tarjamah : Umar bin Khattab Raziallahuanhu se riwayat hai ke, maine Rasoolullah ﷺ se suna, Aap ﷺ farma rahe the ke : “Tamaam aamaal (ki qubooliyat) ki bunyaad niyyaton par hai aur har insaan ke liye wahi hai jaisi uski niyyat hai. So jiski hijrat Allaah aur Rasool ki khatir hai to uski hijrat Allaah Rasool ke liye hi hai (maqbool hai) aur jiski hijrat duniya haasil karne ke liye ho ya kisi aurat se shaadi karne ke liye ho to uski hijrat uske maqsad ke mutabikh hai (aakhirat me ajr se mahroom rahega).

Asbaaq Hadees

1. Niyyat dil se kee jaati hai, zabaan se uska koyi taallukh nahi aur na hi niyyat ke koyi kalimaat saabit hai.
2. Niyyat ki do qismen hai, number ek : Khaas sirf Allaah ki khushnoodi ke liye niyyat karna. Ibadaat aur aadaat me niyyat karna jaisa ke ghusl karne se pahle jism ki safayi ki niyyat karna, janabat ki safayi ki niyyat karna, haiz wa nifaas ki safayi ki niyyat karna.
3. Koyi bhi amal niyyat ke baghair mukammil nahi.
4. Musalmaan ko apni niyyat ki islaah karte rahna chahiye.

5. Niyyat agar sahi hai to har amal ba'as ajr wa sawaab ban jaata hai.
6. Is Hadees ko Salasa Al Islam kaha gaya hai.
7. Imam Shafayi ka qoul hai : Isme fiqh ke 70 abwaab hai.
8. Ek qoul ke mutabikh Yahya bin Sayeed Ansari se 340 raawiyon ne riwayat kiya, jabke Ibn Hajar Rahimahullah kahte hai 100 se zaayad riwaat nahi milte.
9. Ye sanad baad ke daur me mash'hoor ho gayi. Shuroo me ek hi raawi hai jo Umar Raziallahuanhu se riwayat karte hai, ye hadees aahad ki qabeel se hai. Aqayed aur ahkaamaat me aahad se hujjat lee jaa sakti hai.
10. Imam Bukhari ne shuru'aat khabar aahad se kee hai aur aakhri riwayat bhi khabar aahad hai.
11. Khabar waahid ki qubooliyat ke baare me ayimma islam aur muhaddiseen ka jo tareeqa raha hai vo Imam Bukhari Rahimahullah ne bataya hai.
12. Ye hadees sahi bukhari me saat maqaamaat par aayi hai.
13. Ise hadees ghareeb kahte hai, kyu ke Umar raziallahuanhu se alqama ke alawa kisi ne riwayat nahi kiya. Alqama se riwayat kiya sirf Muhammad bin Ibrahim al taimi ne, inse Yahya bin Sayeed Ansari ne, uske baad ye hadees mash'hoor ho gayi.
14. Ye hadees fard hai; aur isko shaikhen ne riwayat kiya hai, jis se uski sahet aala darje ki ho jaati hai.
15. Sabab warood me iqtelaaf hai. Ek shakhs jise muhajir Umm Qais kahte hai aurat ki khatir hijrat kee ye sabab warood hai, lekin baat aisi nahi, Ibn Hajar aur Ibn Rajab Rahimahullah kahte hai ke hamne saare tareeq jama kiye lekin hame aisa koyi saboot nahi mila, isliye aisa kaha jaa sakta hai ke baad me ye waaqiya hua ho aur tatbeeqan is hadees ko zikar kiya gaya ho. To ye waaqiya tatbeeq ki qabl se hai na ke sabab warood ki qabl se.
16. Is hadees ki badi ahmiyat hai, aamaal ki qubooliyat ke liye iqlaas wa itteba zaroori hai, yahi wajah hai ke, Imam Bukhari ne is hadees se apni kitab ka aaghaaz kiya aur isi tarah har aalim ne iski ahmiyat bayaan ki.

17. Abdur Rahamn bin Mahdi kahte hai ke, sahi niyyat ke liye ye hadees badi aham hai; har hadees ki kitab isi se shuroo karni hai.
18. Baaz ulama kahte hai ke islam paanch hadees par ghoom raha hai; pahli : INNAMAL AAMAALU BIN NIYYAAT hai, doosri :
19. Imam Abu Dawood Rahimahullah ne kaha ke maine paanch laakh hadeese jama kee hai, isme se chaar hazaar aath sau hadeesen Sunan Abi Dawood me shaamil ki, isme se chaar hadeesen kaafi hai :
20. " " ye zaahiri aamaal ka tarazoo hai aur baatini aamaal ka tarazoo "INNAMAL AAMAALU BIN NIYYAAT" hai.
21. "Innama" adati hasr hai, aamaal jama amal hai,
22. : Aadaat aur ibaadaat me farq niyyat hi se hota hai. Ibaadaat bhi muqtalif hai to inme farq bhi niyyat se hota hai. Jaisa ke ye farz ki do rakaat hai ya sunnat ki do rakaat hai, niyyat hi se farq hota hai.
23. "Innamal aamaalu bin niyyaat" yaani aamaal sahi, mu'atabar aur maqbool hote hai niyyat ke bunyaad par, yaani aamaal shariya niyyat ke muhtaaj hai, aur jo aadaat hoti hai vo niyyat ki muhtaaj nahi.
24. Aamaal al quloob wal lisaan wal jawarah, in tamaam ke liye niyyat shart hai. Aamaal tarkiya jaise izaala najasat ke liye niyyat shart nahi.
25. " " aadaat wa qasaal kisi me 69 kaha gaya, kisi riwayat me 79. Ye aamaal karne par insaan ka eemaan In Sha Allaah mukammil hota hai.
26. Ibn Hajar farmaate hai ke, bunyaadi taur pe ye aamaal 69 hai, lekin agar juzyaat me chale jaaye to 79 ho jaate hai.
27. Niyyat ke zariye koi bhi amal sawaab wala bana sakte hai. Masalan insaan khaata peeta aur sota hai, lekin agar niyyat ho ke jo kha raha hai taake ibadat bajaa laa sakoon, vo ye khana bhi sawaab hoga. Aur niyyat ki kharabi ki wajah se vo amal ba'as saza ho jaayega.
28. Qawayed fiqhiya me iske 22 fiqhi nukta pesh karne ki Allaah ne mujhe inayat farmayi ke niyyat ka fiqhi aitebaar se kya asar padhta hai.

29. Iqlaas ki ahmiyat par Shaikh Qatani ki kitab “noorul iqlaas” zaroor padhni chahiye.
30. Iqlaas par bhar poor tawajjo deni chahiye ke har amal khali Allaah ke liye ho aur Muhammad ﷺ ke batlaaye huye tareeqe ke mutabik ho.
31. Qawayed fihiya me hamne paanch bade qawayed jis par 4000 fihi qawayed ka inhisaar hai bayaan kiye hai, unhi me se ek qaaydah “innamal aamaalu bin niyyaat” ko saamne rakh kar hi banaya gaya hai, “_____” ke maqsad aur qasad kya hai iska bada asar padhta hai, insaan jo bolta hai ya karta hai usi ki bunyaad par fihi masayel murtab hote hai.
32. Niyyat achhi ho to uska asar door door tak jaata hai, lekin agar niyyat duroost na ho to Allaah uska asar zaayal kar deta hai.
33. Eemaan ke baad qubool amal ki sharayet hai iqlaas aur mawafiqat shariyat hona zaroori hai.
34. Is sanad me ek nukta ye hai ke ye hadees bada al wahi se hai aur bada al wahi ka taallukh Makkah se hai to iske raawi bhi Imam Bukhari ne makki muntaqab kiye hai, jaise Hameedi Rahimahullah, Sufyan Rahimahullah.
35. “Niyyat ka fihi aitebaar se kya asar padta hai” qawayed fihi me maujood niyyat ke 23 fihi nukaat mulahizah ho.
36. _____ (niyyat se muraad kya hai) : _____ muraad hai.
37. _____ (niyyat shart hai ya rukun) : Shart amal se baahar ki cheez hai, jabke niyyat daakhili aur khaarji ko muheet hai, isliye baaz ulama ne kaha ke niyyat shart bhi hai aur rukun bhi hai (Ibn Baaz)
38. _____ (aadaat aaur ibadat me farq kaise karen) : Aadmi amal karta hai aadat (jaise ke ghushl karta hai niyyat tabrad [thandak] ki niyyat se) ke taur par bhi aur ibadat (ghushl baraye niyyat rafa janaba) ke taur par bhi, isliye sawaab ke liye niyyat shart rakhi gayi (Shaikh Saadi).
39. _____ : Niyyat ke zariye aqsaam ibaadaat me bhi farq kiya jaa sakta hai aur aadat aur ibadat me bhi farq kiya jaa sakta hai (Shaikh Saadi).

40. _____ : Niyyat hi par madaar hota hai amal ke qubool hone aur radd hone ka. Iski daleel ye qoul Rasool ﷺ hai ‘innamal aamaalu bin niyyaat” aamaal ka daaromadaar niyyaton par hai (Sahi Bukhari:1)
41. Nisbat : (1) Imam Baihaqi ne kaha mera iraada to ye hai ke har baab se pahle ye hadees likhoon, (2) Kisi ne kaha ye salas al ilm hai, (3) kisi ne kaha ke raba’a ul ilm hai, (4) bahar haal Imam Bukhari ne Sahi Bukhari ki shuru’at “innamal aamaalu bin niyyaat” se kee hai. Yaani uske aane waala har baab ek amal ka taqaza karta hai aur har amal niyyat saadiqa ka taqaza karta hai.
42. _____ : Eemaan Billah ke baad (1) niyyat saadiqa (iqlaas) aur (2) itteba, do sharten hai qubool amal ke liye. Imam Ibn Taimiyah Rahimahullah kahte hai : Islam ka khulasa do sawaal wa jawaab me hai, (1) man ta’abud? (iska jawaab hai al iqlaas) (2) wa kaifa ta’abud? (iska jawaab hai al itteba)
43. _____ : Iqlaas niyyat vo azeem shai hai jo mubaah kaam ko kaare sawaab bana deti hai. Khana, peena, sona, maal kamaana aur nikah vaghairah inka maqsad haraam se bachna ho to ye ibadat aur kaare sawaab hai.
44. _____ : Shariyat me ahkaamaat do tarah ke hai : Ek hukum jiska maqsad hai karna aur vo amr bajaa laana, iske liye niyyat zaroori hai sahet amal aur sawaab ke liye. Jabke vo hukum jiska maqsad hai tark, jaise izala najasat uske liye niyyat shart nahi (Saad al _____), lekin izala janabat aur isi tarah wazoo baraye rafa’a hadas asghar wa ghusl baraye rafa’a hadas akbar ke liye niyyat shart hai, kyu ke ye ibadah **muhzatah** hai.
45. _____ / _____ / _____ : Niyyat se muraad maqsad hai.
46. _____ :
47. Misaal ke taur par taharat shart hai salah ke liye, agar taharat na ho to salaah ka **adm** hai, lekin taharat ke hone se namaz ka hona laazim nahi (Muhammad bin hadi Mudqali, audio clip, Youtube)

48. _____ : Shaikh Saad Shashri Hafizahullah ne kaha is qaayda par aiteraaz hai ke saare aamaal ke liye niyyat ki shart ki taabeer me waqt nahi kyu ke shart hai ma'amooraat ke liye jaise namaz vaghairah, jabke vo hukum jiska maqsad tark ho jaise izala najasat to isme niyyat shart nahi.
49. _____ : Shart ki do qismen hai : 1. " _____ " jaise taharat, namaz ke liye taharat shart hai uske bina namaz sahi nahi, 2. " _____ " jaise haj ke liye istetaat shart hai, lekin agar khatoon baghair muhram ke haj karle to haj us par waajib to na tha lekin haj sahi hai (Ibn Usaimin) aur muqalifat ka guna hoga, to ye karna zaroori, agar haj me muhram ka inteqaal ho jaaye to aurat baghair muhram ke haj mukammil karle, ye faayadatan hai shart wajoob jaanne ka lekin baghair muhram ke bila wajah haj ki shuru'aat na kare.
50. _____ : Sahet wazoo ke liye ahnaaf ke paas niyyat ki shart nahi kyu ke vo use ibadat ghair mahzah maante hai, jabke jamhoor ki raay ko raayaj qaraar diya gaya ke wazoo ibadat mahzah hai aur uske liye niyyat zaroori hai (Ibn Rashd, _____)
51. _____ : Kyu farq kare ham rukun waajib aur sunan me? Aur rukun aur shart me kya farq hai?
52. Allaah ke Nabi ﷺ ki hadees _____ ke mutabikh " _____ " (Muslim) Aap ﷺ ne sajda sahoon nahi balke dohrane ke liye kaha, rukun salah choot jaane par rakaat ya fir mukammil namaz dohrana padega. Allaah ke Nabi ﷺ ne jab tashahhud awwal choda to na rakaat dohrayi na namaz balke sirf sajda sahoon par iktefa kiya (Sahi Ibn Quzaimah:1031, Silsila Saheeha:2457)
53. Sunan Al Salah : Abu Hurairah Raziallahuanhu ke poochne par isteftah salah ki dua batayi iska matlab sunnat chodne par sajda sahoon bhi laazim nahi hota.
54. Is ilm ka faayda ye hai ke rukun, waajib aur sunan ke chodne par kya karen? Iska jawaab milta hai, farqe maratib maujood wa saabit hai aur unke

ishkaal ka jawaab hai jo ye kahte hai rukun wa waajib aur sunnat ki tafreeq ki daleel kahaan hai? (As Shaikh Muhammad al Shanqati Youtube video)

55. [REDACTED] : Niyyat ka mahal dil hai aur alfaaz se adayagi bidat hai kyu ke ibadat ki asal hai tauqeef : "[REDACTED]" yaani ibadat mahzah ki asal hai rukna jab tak ke karne ki daleel na aa jaaye (Al Mawafiqat Lil Shaatbi)
56. [REDACTED] : Zabah ke waqt talaffuz hota hai (BISMILLAH ALLAHU AKBAR, ALLAHUMMA TAQABBAL MINNA) aur haj umrah ki ibteda me bhi (ALLAHUMMA LABBAIK HAJJAN, ALLAHUMMA LABBAIK UMRATAN) iska jawaab ulama ne ye diya ke ye talaffuz nahi balke mustaqil ek ibadat hai jaise niyyat ke baad takbeer tahreemah Allaahu Akbar se namaz ki ibteda hoti hai.
57. [REDACTED] : Jaanwar zabah karte waqt amadan "bismillahi allahu akbar" chodna fisq hai aur vo jaanwar halaal na hoga lekin agar nasyana ho to fisq shumaar na hoga, lihaza momin ka zabiyaah bhool jaane ki haalat me baghair Bismillah ke bhi halaal hai (Imam Bukhari, Shaikh Saaleh Fouzan)
58. Qata'an yaani chook se agar koi **manhiyaat** ya mamnoo'at ya **mahzoraat** ka irtekaab karle "Huqooqullah" jaisa ke haj ke dauraan bhool kar **mahzoraat** ka irtekaab, to ye maaf hai (Baqarah:286). Lekin haj me waajib anjaane me chook jaaye aur choot jaaye to guna nahi magar dam waajib hota hai kyu ke ulama ne dalayel ki bunyaad par farq kiya hai, maamooraat wa manhiyaat me (masee salaah waali hadeesme waajibaat wa arkaan choot gaye isliye dohraane ka hukum hua jabke namaz me ek Sahabi ne salaah me jahal ya ghalti se baat kee, namaz dohraane ka hukum na mila, aur isi tarah nuqsaan ki talafi zaroori hai jaise kaffara dete hai, qatl qata par.
59. [REDACTED] : Sarahati kalimaat ka maani zaahiri liya jaayega niyyat ke baare daryaaft nahi karta qaazi jaisa ke lafz talaaq ka istemaal saabit ho jaaye to talaaq shumaar karli jaati hai, lekin kitabati talaaq ko saraahat nahi balke kitabat me shumaar kiya gaya hai jaisa ke tumko talaaq hai (saraahat

me shumaar kiya gaya hai) aur apne ghar chali jao (kunaya me shumaar kiya gaya hai).

60. [REDACTED] : Baaz fuqaha ne jo shiddat barti hai ke har juzyaat salaah par niyyat muqaddam karna hai vo ghuloo hai.
61. [REDACTED] : Nafil ke dauraan farz ki niyyat nahi badli jaa sakti jabke farz ke dauraan farz se nafil me niyyat badli jaa sakti hai (Saad al [REDACTED])
62. [REDACTED] : Agar dono bhi maqsood "maqsood al zaata" ho to ek niyyat se dono ada nahi hote balke alag alag ada karna padega jaisa ke do rakaat fajr (farz aur sunnat mu'akkidah). Lekin dono bhi ek saan maqsood **lazata** na ho to dono ko ek se ada kar liya jaa sakta hai, masalan : Agar koi shakhs peer aur jumeraat ke rozo ka ihtemaam karta tha. Aur usi me ayyam beez aa jaaye to usko dohra sawaab milega. Ya dono me se ek maqsad [REDACTED] na ho jaise Tahiyatul Masjid aur Salaatul Farz, farz me tahiyatul masjid bhi daakhil ho jaati hai. Isko tadaqil kahte hai.
63. **Taghayyur** niyyat dauraan salah :
 - A. Mu'ayyan se mayeen ki tabdeeli jaayaz nahi (salaah zahi ke dauraan fajr ki do rakaat sunnat mu'akkidah ki taraf muntaqali jaayaz nahi, isi tarh salaah asr ki muntaqali salaah zaahir ki taraf jaayaz nahi).
 - B. Mutlaq se mayeen ki taraf bhi jaayaz nahi, nafil do rakaat se salaah fajr ki sunnat mu'akkidah ki taraf muntaqali jaayaz nahi kyu ke dono sooraton me shart niyyat ibteda se honi zaroori hai.
 - C. Mayeen se mutallikh ki ijazat hai, farz padh chuka tha ghalti se shuroo kiya dauraan namaz farz se nafil ki taraf niyyat muntaqil karna jaayaz hai (majmoo fatawa Ibn Usaimin: raqam sawaal 347)
64. Takraar nahi hai dono me maanwiyat ka farq hai, INNAMAL AAMAALU me aamaal se mutallikh guftagoo hai, jabke walkal amri me aamil se mutallikh guftagoo hai.

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71. _____

72. _____

Hamse Umro bin ali falaas ne bayaan kiya, hamse Yahya Qataan ne bayaan kiya, kaha hamse Sufyan Soori ne bayaan kiya, kaha ke mujhse Mansoor ne bayaan kiya Mujahid se, unhone Taawas se aur unhone Ibn Abbas Raziallahuanhuma se ke Nabi Kareem ﷺ ne fatah makkah ke din farmaya tha : “Makkah fatah hone ke baad (ab makkah se madina ke liye) hijrat baakhi nahi hai, lekin quloos niyyat ke saath jihaad ab bhi baakhi hai, isliye tumhe jihaad ke liye bulaya jaaye to nikal khade ho.”

73.

Iman Bukhari rahimahullah hadees ki doosri sanad bayaan karte hai ke hamse Sulaiman bin Harb ne bayaan kiya, kaha hamse Hamaad ne bayan kiya, ye Zaid ke bete hai, unse Hameed ne aur unse Anas bin Maalik Raziallahuanhu ne ke Nabi Kareem ﷺ ek ghazwa (tabook) par the Aap ﷺ ne farmaya ke : Kuch log madina me hamare peeche rah gaye hai, lekin ham kisi bhi ghati ya waadi me (jihaad ke liye) chalen vo sawaab me hamare saath hai ke vo sirf uzr ki wajah se hamare saath nahi aa sake. Aur Moosa ne bayaan kiya ke hamse Hamaad ne bayaan kiya, unse Hameed ne, unse Moosa bin Anas ne aur unse unke waalid ne bayaan kiya ke Nabi Kareem ﷺ ne farmaya : Abu Abdullah (Imam Bukhari Rahimahullah) farmaate hai ke pahli sanad zyada sahi hai.

74.

Hamse Muhammad bin Yusuf Faryaabi ne bayaan kiya, kaha ke hamse Israyil bin Yunus ne bayaan kiya, kaha ke hamse Abu Juweriyah (Hataan bin Khafaaf) ne bayaan kiya ke Mayeen bin Yazeed ne unse bayaan kiya, unhone kaha ke : Maine aur mere waalid aur daada (Aqfash bin Habeeb) ne Rasoolullah ﷺ ke haath par bait kee thi. Aap ne meri mangni bhi karayi aur aap hi ne nikah bhi padhaya tha aur mai aap ki khidmat me ek muqaddama lekar haazir hua tha. Vo ye ke mere waalid Yazeed ne kuch deenaar khairaat ki niyyat se nikaale aur unko unhone masjid me ek shakhs ke paas rakh diya. Mai gaya aur maine unko us se le liya. Fir jab mai unhe lekar waalid

sahab ke paas aaya to unhone farmaya ke, Qasam Allaah ki, mera irada tujhe dene ka nahi tha. Yahi muqaddama mai Rasoolullah ﷺ ki khidmat me lekar haazir hua aur Aap ne ye faisla diya ke, dekho yazeed jo tumne niyyat kee thi uska sawaab tumhe mil gaya aur Moin ! Jo too ne le liye vo ab tera ho gaya.

75.

Hamse Abdullah bin Yusuf Taneesi ne bayaan kiya, unhe Imam Maalik ne khabar dee. Unhe Ibn Shahaab ne, unhe Aamir bin Saad bin Abi Waqaas ne aur unhe unke waalid Saad bin Abi Waqaas Raziallahuanhu ne ke :
 Rasoolullah ﷺ hajjatul vidaa ke saal (10 me) meri ibadat ke liye tashreef laaye. Mai saqt beemaar tha. Maine kaha ke mera marz shiddat iqtiaar kar chuka hai, mere paas maal wa asbaab bahut hai aur meri sirf ek ladki hai jo waaris hogi to kya mai apne do tihaayi maal ko khairaat kar doon? Fir Aap ﷺ ne farmaya ke, ek tihaayi kar do aur ye bhi badi khairaat hai ya bahut khairaat hai, agar too apne waarison ko apne peeche maaldaar chod jaaye to ye us se behtar hoga ke muhtaaji me unhe is tarah chod kar jaaye ke vo logon ke saamne haath phailate phire. Ye yaad rakho ke jo kharch bhi tum Allaah ki raza ki niyyat se karoge to us par bhi tumhe sawaab milega. Hatta ke us luqma par bhi jo tum apni biwi ke muh me rakho. Fir maine poocha ke, Ya Rasoolullah ! Mere saathi to mujhe chod kar (hajjatul vidaa karke) makkah se jaa rahe hai aur mai unse peeche rah raha hoon. Is par Nabi Kareem ﷺ ne farmaya ke, yahaan rah kar bhi agar tum koi nek amal karoge to us se tumhare darje buland honge aur shayad abhi tum zinda rahoge aur bahut se logon ko (musalmano ko) tumse faayda pahuchega aur bohton ko (kuffar wa murtadeen ko) nuqsaan. (Fir Aap ﷺ ne dua farmayi) Aye Allaah ! Mere saathiyon ko hijrat par isteqlaal ata farma aur unke qadam peeche ki taraf na louta. Lekin museebat zadah Saad bin Qoula the aur Rasoolullah ﷺ ne unke makkah me wafaat paa jaane ki wajah se izhaar gham kiya tha.

76.

Abu Hurairah Raziallahuanhu se riwayat hai ke Rasoolullah ﷺ ne farmaya :
 “Allaah Taala na tumhare jismo ko aur na tumhari soorato ko dekhega balke tumhare dilo ko dekhega aur ishara kiya Aap ﷺ ne apni ungliyon se apne seene mubarak ki taraf.

77.

Hamse Muhammad bin Kaseer ne bayaan kiya, kaha hamse Sufyan bin Ainah ne bayaan kiya, unse Aamash ne, unse Abu Waayal ne aur unse Abu Moosa Raziallahuanhu ne ke : Ek shakhs Nabi Kareem ﷺ ke paas aaya aur kaha ke koyi shakhs hameet ki wajah se ladta hai, koyi bahadoori ki wajah se ladta hai aur koyi dikhaawe ke liye ladta hai. To unme se koun Allaah ke raaste me hai? Nabi Kareem ﷺ ne farmaya ke, jo isliye ladta hai ke Allaah ka kalima hi buland rahe.

78.

Hamse Abdur Rahman bin Al Mubarak ne bayaan kiya, kaha hamse Hamaad bin Zaid ne, kaha hamse Ayyub aur Yunus ne, unse Imam Hasan Basri ne, unse Ahnaf bin Qeen ne ke : Mai un sahab (Ali bin Abi Talib Raziallahuanhu) ki jung jamal me madad ke liye tayaar tha ke Abu Bakr Raziallahuanhu se meri mulaaqaat huyi. Unhone poocha, kahaan ka irada hai? Maine kaha ke, un sahab ki madad ke liye jaana chahta hoon. Unhone farmaya ke, waapis chale jaao, maine Rasoolullah ﷺ se suna hai, Nabi Kareem ﷺ farmaate the ke, jab do musalmaan talwaar kheench kar ek doosre se bhid jaaye to qaatil aur maqtool dono dozakh me jaate hai. Maine arz kiya : Ya Rasoolullah ! Ek to qaatil tha lekin maqtool ko saza kyu milegi? Nabi Kareem ﷺ ne farmaya ke, vo bhi apne qaatil ke qatl par aamadah tha.

79.

Hamse Masrad ne bayaan kiya, kaha hamse Abu Mu'awiyah ne Aamash ke vaaste se, unhone Abu Saaleh Zakwaan se, unhone Abu Hurairah Raziallahuanhu se, unhone Rasoolullah ﷺ se ke, Aap ﷺ ne farmaya :
 “Jamaat ke saath namaz padhne me ghar ke andar ya baazaar (dukaan

vaghairah) me namaz padhne se pachhees guna sawaab zyada milta hai. Kyu ke jab koyi shakhs tum me se wazoo kare aur uske aadaab ka lihaaz rakhe, fir masjid me sirf namaz ki gharz se aaye to uske har khadam par Allaah Taala ek darja uska buland karta hai aur ek guna us se maaf karta hai. Is tarah vo masjid ke andar aayega. Masjid me aane ke baad jab tak namaz ke intezaar me rahega, use namaz hi ki haalat me shumaar kiya jaayega aur jab tak us jagah baitha rahe jahaan usne namaz padhi hai to farishte uske liye rahmat khudawandi ki duayen karte hai “allahummagh fir lahu” allahumma rahmah” Aye Allaah ! Isko baqsh de, Aye Allaah ! Is par raham kar. Jab tak ke reeh kharij karke (vo farishton ko) takleef na de.

80.

Hamse Abu Ma'amar ne bayaan kiya, unhone kaha hamse Abdul Waaris ne bayaan kiya, unhone kaha hamse Abu Usman ne bayaan kiya, unse Abu Raja Ataardi ne bayaan kiya aur unse Abdullah bin Abbas Raziallahuanhu ne bayaan kiya ke, Rasoolullah ﷺ ne ek hadees qudsi me farmaya, “Allaah Taala ne nekiyaan aur burayiyan maqdar kar dee hai aur fir unhe saaf saaf bayaan kar diya hai. Pas jisne kisi neki ka irada kiya lekin us par amal na kar saka to Allaah Taala ne uske liye ek mukammil neki ka badla likha hai aur agar usne irada ke baad us par amal bhi kar liya to Allaah Taala ne uske liye apne yahaan das guna se saat sau guna tak nekiyaan likhi hai aur us se badh kar aur jisne kisi burayi ka irada kiya aur fir us par amal nahi kiya to Allaah Taala ne uske liye apne yahaan neki likhi hai aur agar usne irada ke baad us par amal bhi kar liya to apne yahaan uske liye ek burayi likhi hai.

81.

Hamse Ismail bin Khaleel ne bayaan kiya, kaha hamko Ali bin Mashar ne khabar dee, unhe Abdullah bin Umar ne, unhe Naafe ne aur unhe Ibn Umar Raziallahuanhu ne ke, Rasoolullah ﷺ ne farmaya : “Pichle zamane me (bani israyil me se) teen aadmi kahi raaste me jaa rahe the ke achanak baarish ne unhe aa liya. Vo teeno pahaad ke ek **kho** (ghaar) me ghus gaye (jab vo

andar chale gaye) to ghaar ka muh band ho gaya. Ab teeno aapas me yoon kahne lage ke, Allah ki Qasam, hame is museebat se ab to sirf sachhayi hi najaat dilayegi. Behtar ye hai ke ab har shakhs apne kisi aise amal ko bayaan karke dua kare jiske baare me use yaqeen ho ke vo khaalis Allaah Taala ki raza mandi ke liye kiya tha. Chuna che ek ne is tarah dua kee, Aye Allaah ! Tujh ko khoob maaloom hai ke maine ek mazdoor rakha tha jisne ek farq (teen saa) chaawal ki mazdoori par mera kaam kiya tha, lekin vo shakhs (ghusse me aakar) chala gaya aur apne chaawal chod gaya. Fir maine us ek farq chaawal ko liya aur uski kaasht kee. Us se itna kuch ho gaya ke maine paidawaar me se gaay, bail khareed liye. Iske bahut din baad vahi shakhs mujhse apni mazdoori maangne aaya. Maine kaha ke ye gaay, bail khade hai unko le jaao. Usne kaha ke mera to sirf ek farq chaawal tum par hona chahiye tha. Maine us se kaha ye sab gaay bail le jaa kyu ke usi ek farq ki aamdani hai. Aakhir vo gaay bail lekar chala gaya. Pas Aye Allaah ! Agar too jaanta hai ke ye eemaandaari maine sirf tere dar se kee thi to, too ghaar ka muh khol de. Chuna che usi waqt vo pathhar kuch hat gaya. Fir doosre ne is tarah dua kee. Aye Allaah ! Tujhe khoob maaloom hai ke mere maa baap jab boodhe ho gaye to mai unki khidmat me rozana raat me apni bakriyon ka doodh laakar pilaya karta tha. Ek din ittefaaq se der se aaya to vo so chuke the. Idhar mere biwi aur bachhe bhook se bilbila rahe the, lekin meri aadat thi ke jab tak waalidain ko doodh na pila loon, biwi bachhon ko nahi deta tha, unhe bedaar karna bhi pasand nahi tha aur chodna bhi pasand na tha (kyu ke yahi unka shaam ka khana tha aur uske na peene ki wajah se vo kamzor ho jaate) Pas maine unka vahi intezaar karta raha yahaan tak ke subah ho gayi. Pas agar tere ilm me bhi maine ye kaam tere qouf ki wajah se kiya tha to hamari mushkil door karde. Us waqt vo pathhar kuch aur hat gaya aur ab aasmaan nazar aane laga. Fir teesre shakhs ne yoon dua kee, Aye Allaah ! Meri ek chacha zaad bahan thi jo mujhe sabse zyada mahboob thi. Maine ek baar us se suhbat karni chahi, usne inkaar

kiya magar is shart par tayaar huyi ke mai use sawa sharfi laakar de doon. Miane ye raqam haasil karne ke liye koshish ki. Aakhir vo mujhe mil gayi to mai uske paas aaya aur vo raqam uske hawale kardee. Usne mujhe apne nafs par qudrat de dee. Jab mai uske dono paavon ke darmiyaan baith chuka to usne kaha ke Allaah se dar aur mahar ko baghair haq ke na tod. Mai (ye sunte hi) khada ho gaya aur sawa sharfi bhi waapis nahi lee. Pas agar tere ilm me bhi maine ye amal tere qouf ki wajah se kiya tha to, too hamari mushkil aasaan karde. Allaah Taala ne unki mushkil door kar dee aur vo teeno baahar nikal aaye.

82.

Saad bin Abi Waqaas Raziallahuanhu se riwayat hai ke unhe khayaal hua ke unhe apne siwa Nabi Kareem ﷺ ke deegar Sahaba par fazeelat wa bartari haasil hai to Nabi Kareem ﷺ ne farmaya : “Allaah Taala is ummat ki madad uske kamzor logon ki dua’on, salaah aur iqlaas ki badaulat farmata hai.”

83.

Abu Darda Raziallahuanhu se riwayat hai ke Nabi ﷺ ne farmaya : “Ye duniya aur jo kuch isme hai sab mal’oon hai, siwaaye Allaah Taala ke zikar ke aur uske jo zikar Allaah se mutaallikh rahta hai.”

84.

Abu Kabsha Raziallahuanhu ka bayaan hai ke unhone Rasoolullah ﷺ ko farmaate huye suna : “Mai teen baaton par qasam khaata hoon aur mai tum logon se ek baat bayaan kar raha hoon jise yaad rakho,” “kisi bande ke maal me sadqa dene se koyi kami nahi aati (ye pahli baat hai), aur kisi bande par kisi qism ka zulm ho aur us par sabr kare to Allaah uski izzat ko badha deta hai (doosri baat hai), aur agar koyi shakhs ke liye sawaal ka darwaza kholta hai to Allaah uske liye faqr wa muhtaaji ka darwaaza khol deta hai.” (ya isi ke ham maani aap ne koyi aur kalima kaha) (ye teesri baat hai) aur tum logon se ek aur baat bayaan kar raha hoon ise bhi achhi tarah yaad rakho : “Ye duniya chaar qism ke logon ke liye hai : Ek

banda vo hai jise Allaah Taala ne maal aur ilm ki daulat dee, vo apne Rab se is maal ke kamaane aur kharch karne me darta hai aur us maal ke zariye silah rahmi karta hai aur usme se Allaah ke huqooq ki adayagi ka bhi khayal rakhta hai, aise bande ka darja sab darjon se behtar hai. Aur ek vo banda hai jise Allaah ne ilm diya, lekin maal wa daulat se use mahroom rakha fir bhi uski niyyat sachhi hai aur vo kahta hai ke kaash mere paas bhi maal hota to mai us shaksh ki tarah amal karta, lihaza use uski sachhi niyyat ki wajah se pahle shakhs ki tarah ajr barabar milega, aur ek vo banda hai jise Allaah ne maal aur daulat se nawaza, lekin use ilm se mahroom rakha, vo apne maal me ghalat rawish iqtiyaar karta hai, us maal ke kamaane aur kharch karne me apne Rab se nahi darta hai, na hi silah rahmi karta hai aur na hi us maal me Allaah ke haq ka khayal rakhta hai to aise shaksh ka darja sab darjon se badtar hai, aur ek vo banda hai jise Allaah ne maal wa daulat aur ilm dono se mahroom rakha, vo kahta hai kaash mere paas maal hota to falaan ki tarah mai bhi amal karta (yaani : bure kaamo me maal kharch karta) to uski niyyat ka wabaal use milega aur dono ka azaab aur baar gunah barabar hoga.”

85.

Hamse Qateebah bin Sayeed ne bayaan kiya, unhone kaha hamse Mugheerah bin Abdur Rahman ne bayaan kiya, unse Abu Al Zanaad ne bayaan kiya, unse a’araj ne bayaan kiya aur unse Abu Hurairah Raziallahuanhu ne bayaan kiya ke Rasoolullah ﷺ ne farmaya : “Allaah Taala farmata hai ke, jab mera banda kisi burayi ka irada kare to use na likho yahaan tak ke use kar na le. Jab usko karle fir use uske barabar likho aur agar us burayi ko mere qouf se chod de to uske haq me ek neki likho aur agar banda koyi neki karni chahe to uske liye irada hi par ek neki uske liye likho.”

86.

Hamse Abu **Al Yamaan** ne bayaan kiya, kaha ke hame Shuaib ne khabar dee, kaha ke hamse Abu Al Zanaad ne bayaan kiya, unse Aaraj ne aur unse Abu Hurairah Raziallahuanhu ne ke Rasoolullah ﷺ ne farmaya ke : “Ek shakhs ne (bani israyil me se) kaha ke mujhe zaroor sadqa (aaj raat) dena hai. Chuna che vo apna sadqa lekar nikla aur (na waaqifi se) ek chor ke haath me rakh diya. Subah huyi to logon ne kahna shuroo kiya ke aaj raat kisi ne chor ko sadqa de diya. Us shakhs ne kaha ke, Aye Allaah ! Tamaam taareef tere hi liye hai (aaj raat) mai fir zaroor sadqa karoonga, chuna che vo dobara sadqa lekar nikla aur is martaba ek faahisha ke haath me de aaya. Jab subah huyi to fir logon me charcha hua ke aaj raat kisi ne faahisha aurat ko sadqa de diya. Us shakhs ne kaha, Aye Allaah ! Tamaam taareef tere hi liye hai, mai zaniya ko apna sadqa de aaya. Achha aaj raat fir zaroor sadqa nikaaloonga. Chuna che apna sadqa liye huye vo fir nikla aur is martaba ek maaldaar ke haath par rakh diya. Subah huyi to logon ki zabaan par zikar tha ke ek maaldaar ko kisi ne sadqa de diya hai. Us shakhs ne kaha ke, Aye Allaah ! Hamd tere hi liye hai. Mai apna sadqa (laa ilmi se) chor, faahisha aur maaldaar ko de aaya (Allaah Taala ki taraf se) bataya gaya ke jahaan tak chor ke haath me sadqa chale jaane ka sawaal hai, to usme uska imkaan hai ke vo chori se ruk jaaye. Isi tarah faahisha ko sadqa ka maal mil jaane par iska imkaan hai ke vo zina se ruk jaaye aur maaldaar ke haath me pad jaane ka ye faaida hai ke use ibrat ho aur fir jo Allaah Taala ne use diya hai, vo kharch kare.

87. **_____**

Aamir bin Saad bin Abi Waqaas se riwayat hai, Sayyidina Saad bin Abi Waqaas Raziallahuanhu apne oonton me the, itne me unka beta umar aaya (ye umar bin saad vahi hai jo Sayyidina Husain Raziallahuanhu se lada aur jisne duniya ke liye apni aakhirat barbaad ki) jab Sayyidina Saad Raziallahuanhu ne unko dekha to kaha : Panah maangta hoon mai Allaah Taala ki is sawaar ke shar se. fir vo utra aur bola : Tum apne oonton aur

bakriyon me itre ho aur logon ko chod diya, vo saltanat ke liye jhagad rahe hai (yaani qilafat aur hukumat ke liye) Sayyidina Saad Raziallahuanhu ne uske seene par maara aur kaha : Chup rah maine Rasoolullah ﷺ se suna, Aap ﷺ farmaate the : “Allaah dost rakhta hai us bande ko jo parhezgaar hai, maaldaar hai, chupa baitha hai ek kone me (fasaad aur fitne ke waqt) aur duniya ke liye apna eemaan nahi bigaad’ta.”

88.

Hamse Abu Nayeem Fazal bin Dakeen ne bayaan kiya, kaha hamse Sufyan Soori ne bayaan kiya, unse Aamash ne, unse Ibrahim ne, unse hamaam ne aur unse Huzaifa Raziallahuanhu ne kaha ke : “Aye Quraan wa Hadees padhne waalon ! Tum agar Quraan wa Hadees par na jamoge, idhar udhar daayen baayen raasta loge to bhi gumrah ho gaye bahut hi bade gumrah.”

89.

Abu al Aswad ne kaha : Sayyidina Abu Moosa Ash’ari Raziallahuanhu ne basra ke qaariyon ko bula bheja aur vo sab teen sau qaari unke paas aaye aur unhone Quraan padha aur Sayyidina Abu Moosa Ash’ari Raziallahuanhu ne unse kaha ke, tum basra ke sab logon se behtar ho aur wahaan ke qaari ho, so Quraan padhte raho aur bahut muddat guzar jaane se sust na ho jaa’o ke tumhare dil saqt ho jaaye, jaise tumse aglon ke dil saqt ho gaye aur ham ek soorat padha karte the jo tol me aur saqt wayeedon me baraat ke barabar thi, fir mai use bhool gaya magar itni yaad rahi ke agar aadmi ke do maidaan hote hai maal ke tab bhi teesra dhoondta rahta aur aadmi ka pet nahi bharta magar mitti se aur ham ek soorat aur padhte the aur usi ko musbahaat me ki ek soorat ke barabar jaante the, mai vo bhi bhool gaya, magar usme se ye aayat yaad hai, “YA AYYUHALLAZEENA AAMANU LIMA TAQOOLOONA MAA LAA TAF’ALOON” (Soorah Saff:2) “Aye eemaan waalon ! Kyu kahte ho vo baat jo karte nahi,” aur jo baat aisi kahte ho ke karte nahi vo tumhari gardano me likh dee jaati hai gawahi ke taur par ke uska sawaal hoga tumse qiyamat ke din.

HADEES NUMBER 2

AD DEENUN NASEEHAH

DEEN KHAIR KHWABI KA NAAM HAI

ARABIC TEXT

Tarjamah : Sufyan bin _____ ne kaha : Maine Suhail se kaha ke Umro ne hame qaaqaa ke waaste se aap ke waalid se Hadees sunayi (sufyan ne kaha:) Mujhe ummeed thi ke vo (mujhe khud rivaayat suna kar) ek raawi kam kar dega (chuanche suhail ne kaha) Maine usi se ye rivaayat suni jis se mere waalid se suni, vo shaam me unka dost tha. (Muhammad bin Abaad ne kaha) fir Sufyan ne hame suhail ke waaste se Ata bin Yazeed ki hazrat Tameemdaari Raziallahuanhu se rivaayat sunayi ke Nabi Kareem ﷺ ne farmaya : “Deen khair khwahi ka naam hai.” Ham (Sahaba Raziallahuanhu) ne poocha : Kis ki (khair khwaahi?) Aap ne farmaya : “Allaah ki, uski kitab ki, uske rasool ki, musalmaano ke ameero ki aur aam musalmaano ki (khair khwahi).”

Asbaaq Hadees

1. Deen khair khwaahi ka naam hai.
2. Ulama Kraam par naseehat karna aur awaam unnas ki khair khwaahi chahna farz hai.
3. Baa amal aalime deen az khud qoum wa millat ke liye khair khwaahi aur naseehat ka zariya hai.
4. Aadil hukmaraan qoum wa millat ke liye khair khwaahi ka zariya hai.

5. Khawarij ka raasta gumrahi ka raasta hai, Islam naseehat ki aad me fitna wa fasaad ki ijaazat nahi deta.
6. Deegar aqwaame aalam ghair muslamaano ki khair khwaahi Islam ki bunyaadi taaleemaat ka hissa hai.
7. Jin mumalik me musalmaan aksariyat me hai un par ghair muslim aqliyat ki khair khwaahi farz hai.
8. Deen se muraad Islam hai.
9. Naseehat ka maani hai iqlaas aur _____, kisi ke khair chahne me wasaat ke saath mehnat karna.
10. Al nasah ka maani hai al qaloos, yaani gandagi se paak karte huye faayda pahuchana.
11. Allaah se naseeha ye hai ke iqlaas rahe tawheed uloohiyah, tawheed ruboobiyah aur tawheed asma wa sifaat me.
12. Kitab me naseeha ka matlab ye hai ke Quraan ki hifazat me mehnat kare aur Quraan me tadabbur kare aur taalim (iske alfaaz maani seekhen) aur amal aur daawat aur sabr.
13. Rasool se naseeha ka matlab ye hai ke : Tasdeeq nabuwwat, qubool daawat, aap ne jo hukum diya usko baja laana aur jis se roka us se ruk jaana, dil se bhi maan lena, Rasool se aage nahi badhna, ihteraam karna, madad karna, jaan wa maal se difaa karna, sunnaton ko zinda karna.
14. Ayimma al muslimkeen se muraad ulama bhi ho sakte hai aur hukkam bhi ho sakte hai. Unke saath khair khwaahi aur dua karna chahiye, unke khilaaf fitna fasaad, chughli gheebat nahi karna chahiye aur jo ulama hai deni umoor me unse rahnumayi lena chahiye, unki itaat karna chahiye, jab vo Quraan wa Sahi Hadees se maamla pesh kare, adab wa ahteraam karna,
15. Aamatul muslimkeen : Unko sahi raasta dikhana chahiye, unko dhoka nahi dena chahiye. Apne liye jo pasand karte ho unke liye bhi vo pasand karen. Bado ka ahteraam karna, bachcho par sahfaqqat karna, haq al muslim alal muslim **sat** par amal.

16. Ad deen an naseeha” dono maaroofta hai is se ahmiyat batana maqsood hai na ke hasar jaise al haj al arfah kaha gaya.
17. Naseeha yaani ke nashat al asal : Safayi ke saath shahad nikaalna; khaalis khair khwaahi dunyavi gharz ihsaan jataana na ho.
18. Aadaab naseehat : 1. Iqlaas, 2. chupaye nahi, 3. manasib usloob hikmat wa mauizat iqtiyaar kare, 4. Akele me naseehat kare na ke fazeehat.
19. Abdul Muhsin al abaad farmaate hai : Ye hadees imam bukhari naqal nahi kiye sivaaye baab me zikar kare isliye ke saaleh al ahtejaaj hai, albatta unki shart par nahi hai isliye zikar nahi kiye.
20. Tameem ud daari ki hadeesen saheehain me nahi hai siwaaye is ek hadees ke jo Sahi Muslim me hai.
21. Teen martaba aap ne hadees ke alfaaz dohraaye; na muslim me nahi mustaqraj abi awaana me hai aur sahi hai.

HADEES NUMBER 3

AT TAHOORU SHATRUL EEMAAN

PAAKEEZGI NISF EEMAAN HAI

ARABIC TEXT

Tarjamah : “Abu Maalik Ash’ari raziallahuanhu se rivaayat hai ke Rasoolullah ﷺ ne farmaya : “Paakeezgi nisf eemaan hai. Alhamdulillah taraazu ko bhar deta hai. Subhanallah aur Alhamdulillah aasmano se zameen tak ki wasaat ko bhar deta hai. Namaz noor hai. Sadqa daleel hai. Sabr roushni hai. Quraan tumhare haq me ya tumhare khilaaf hujjat hai, har insaan din ka aaghaaz karta hai to (kuch aamaal ke iwaz) apna sauda karta hai, fir ya to khud aazaad karne waala hota hai khud ko tabah karne waala.”

Asbaaq Hadees

1. Deen Islam me paakeezgi ki is qadar ahmiyat hai ke paakeezgi eemaan ka hissa hai.
2. Paakeezgi ka bunyaadi aur aasaan tareeqa wazoo hai.
3. Namaz ke liye paakeezgi shart hai.
4. "at tahaaru shatrul eemaan" Hadees ke ye alfaaz jaame tareen kalimaat me se hai.
5. Zaahiri aur baatini paakeezgi ki ahmiyat is Hadees se bahur waazeh ho jaati hai.
6. Taharat ke fazayel :
 - a. Wazoo ke zariye qiyamat ke din chamak haasil hogi. (Sahi Bukhari:136)
 - b. Wazoo aadha eemaan hai (Sunan Tirmizi:3517, sahi)
 - c. Wazoo karne waale ke pochle gunah baqsh diye jaate hai (Muslim:229)
 - d. Wazoo karne se jism ke saare guna jhad jaate hai (Muslim:244)
 - e. Jo musalmaan wazoo kare aur khada hokar do rakaaten namaz ada kare uske liye jannat waajib ho jaati hai (Muslim:234)
 - f. Qiyamat ke din momino ka zewar wahaan tak pahuchega jahaan tak wazoo ka asar pahuchega (Muslim:250)
 - g. Saqti aur takleef me wazoo kaamil taur par karne se guna mit jaate hai aur us se darjaat buland hote hai (Muslim:251)
 - h. Wazoo karne waalon me ba roz qiyamat aise aasaar numayaa honge ke unhe pahchaan liya jaayega ke vo ummat Muhammad hai (Muslim:249)
 - i. Abu Malik Ashari Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : "Wazoo aadha eemaaan hai." (Sunan Tirmizi:3517)
 - j. Aur wazoo ki muhafizat sirf momin karta hai (Sunan Ibn Maajah:277)
7. _____
8. Sahet salaah ke liye tahaarat shart hai.
9. Tahaarat ki do qismen hai : Tahaarat maanwiyah aur tahaarat hasiya.

10. Tahaarat maanwiyah ka matlab hai insan tawheed par qaayam rahe aur paak rahe shirk wa kufr se, chughli gheebat aur ghash se, insan ka baatin paak rahe.
11. Tahaarat hasiya yaani zaahiri tahaarat _____, hukmi tahaarat _____, insan par ghushl ya wazoo zaroori ho to vo ghushl aur wazoo karle, ise hukmi tahaarat kaha jaata hai.
12. Nisf ul eemaan ka lafz to zayeeef hai, lekin maani sahi hai shart me iska maani aa jaata hai.
13. Eemaan se muraad yahaan namaz hai. Namaz ada karna ek hissa hai to paaki haasil karna ek hissa hai, tab hi namaz mukammil hoti hai. Jo tahaarat ke baghair namaz padh le to vo ghair mu'atabar hai. Isliye jab bhi kitaben likhi jaati hai tahaarat aur salaah ek saath likhi jaati hai.
14. Eemaan kabhi Islam ke maani me aata hai, kabhi namaz ke maani me aata hai, kabhi arkaan eemaan ke maani me aata hai.
15. Tahar nikla hai tahur, yathur, tuhar baab nasar ; paak karna.
16. Imam Shafayi aur Imam Nawawi taareef bayaan kee hai : Istelaah me tahoor ka maatlab hai, hadas ko rafaah karna. Tahaarat ki zid hai najaasat.
17. Izala najaasat me badan, jagah aur kapda teeno shaamil hai.
18. Najaasat kise kahte hai aur ise zaayal kaise karte hai in maamlo par kitabo me ser haasil bahas kee jaati hai, unka padhna zaroori hota hai.
19. "Taalib e ilm fareezah" me tahaarat ka ilm bhi shaamil hai. Yaani tahaarat ka ilm haasil karna aur uske masayel jaanna farz hai.
20. Bura anjaam hai jo najas se nahi bachta, aur khabar ka azaab hai.

HADEES NUMBER 4

AS SALAATU NOOR

NAMAZ NOOR HAI

ARABIC TEXT

Tarjamah : “Abu Maalik Ashari Raziallahuanhu se riwaayat hai ke Rasoolullah ﷺ ne farmaya : “Paakeezgi nisf eemaan hai. Alhamdulillah taraazoo ko bhar deta hai. Subhanallah aur Alhamdulillah aasmaano se zameen tak ki wasaat ko bhar dete hai. Namaz noor hai. Sadqa daleel hai. Sabr roushni hai. Quraan tumhare haq me ya tumhare khilaaf hujjat hai, har insaan din ka aaghaaz karta hai to (kuch aamaal ke iwaz) apna sauda karta hai, fir ya to khud aazaad karne waala hota hai khud ko tabah karne waala.” (Sahi Muslim:1)

Is hadees ki mukammil taqri hadees no 3 me guzar chuki hai.

Asbaaq Hadees

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

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

11. Fahasha aur munkar se bach jaata hai.
12. Allaah ki madad ka zariya hai. WASTAYEENU BIS SABRI WAS SALAAH
13. Noor fil haya, noor fil qabr, noor fil hashr hai salaah.
14. Namaz qaayam karne se deen qaayam kar leta hai.
15. Namaz me Quraan padhta hai noor ala noor ke ilmi noor aur amali noor jama ho gaya.
16. Ghara mahajaleen qiyamat me noor hoga.
17. Jahannam se bachega, maa salakakum fee saqar ka jawaab denge namaz nahi padhte the.
18. Baal noor al taam youmul qiyamah kaha gaya.
19. Ye noor hai matlab ye noor milne ka sabab hai.
20. Kounsi namaz noor hai? Jo sahi tareeqe se ada kee jaaye, khushoo wa khuzoo ke saath (shuroot, waajibaat wa arkaan aur sunan qouliyah wa feliyah jaanna zaroori hai)

HADEES NO 5

AL MUSLIMU AQUL MUSLIM

EK MUSALMAAM DOOSRE MUSALMAAN KA BHAII HAI

ARABIC TEXT

Tarjamah : Hamse Yahya bin Bakeer ne bayaan kiya, kaha ke ham se Lais ne bayaan kiya, unse Aqeel ne, unse Ibn Shahaab ne, unhe Saalim ne khabar dee aur unhe Abdullah bin Umar Raziallahuanhuma ne farmaya ke Rasoolullah ﷺ ne farmaya, ek musalmaan doosre musalmaan ka bhai hai, pas us par zulm na kare aur na zulm hone de. Jo shakhs apne bhai ki zaroorat poori kare, Allaah Taala uski zaroorat poori karega. Jo shakhs kisi musalmaan ki ek museebat ko door kare, Allaah Taala uski qiyamat ki museebaton me se ek badi museebat ko door

farmayega. Aur jo shakhs kisi musalmaan ke aib ko chupaaye, Allaah Taala qiyamat me uske aib chupaayega.

Asbaaq Hadees

1. Ek musalmaan doosre musalmaan ka bhai hai, lihaza vo apne bhai ki khabar rakhe qusoosan mushkil auqaat me.
2. Jo apne liye pasand karte ho vahi musalmaan bhai ke liye bhi pasand karen, eemaan ka yahi taqaza hai.
3. Jo koyi musalmaan apne deegar musalmaan bhaiyon ko bhai na samjhe to uske eemaan me kami ho jaati hai.
4. Is hadees ko maashre me naafiz karne se maashra ek behtareen maashra ban jaata hai.
5. Hab fillahi ki ahmiyat bayaan kee jaa rahi hai.
6. Museebat me apne bhai ko akela na chod de.
7. Uqwat ki badi ahmiyat hai usko paamaal na kare.
8. Uqwat ko “kaalbanyaana” aur “kaaljasad” se taabeer kiya gaya. Jis se uski ahmiyat ka andaza hota hai.
9. Bhaia chaargi qaayam karna badi cheez hai. Nabi Kareem ﷺ ne ansaar wa muhajireen me bhai chaarah qaayam karaya tha.
10. Ye hadees khabriyah hai lekin isme hukum diya jaa raha hai. Yaani amr hai bhai samjhe.
11. WAATASIMU BI HABLILLAHI JAMEE'A aur TA'AWANOO ALAL BIRRI WAT TAQWA in aayatun ko samjhenge to is hadees ko mazeed samajhne me madad milegi.
12. _____ hadees se bhi mazeed samajhne me madad milegi.
13. _____ hadees muflis, maftah khair.....in hadeeso me sabaq milta hai ke Islam aqoot par kitna ubhaarta hai.
14. Logon me behtareen vo hai jo anfa'a linnas ho faayda pahuchaane waala.

15. Khadija Raziallahuanha Nabi ﷺ ko tasalli deti hai, un kaamo se jo vo logon ke liye kiya karte the aur kaha Allaah aap ko zaaya nahi karega.
16. Sabab warood : Waayil bin Hajar aur unke dost jaa rahe the, dushmano ne pakad liya, dost ne kaha Allaah ki Qasam, ye hamare bhai hai to dushmano ne chod diya. Baad me Nabi ﷺ se kaha ke hamne aisa kah diya to Aap ne farmaya, koi baat nahi – al muslim aqwal muslim – musalmaan doosre musalmaan ka bhai hi hota hai.
17. Use jab madad ki zaroorat ho to use akela na choda jaaye.

HADEES NUMBER 6

(AHFAZ LISAANAK)

APNI ZABAAN KO QABOO ME RAKHO

ARABIC TEXT

Tarjamah : Uqba bin aamir Raziallahuanhu kahte hai ke, maine arz kiya : “Allaah ke Rasool ! Najaat ki kya soorat hai? Aap ne farmaya : “Apni zabaan ko qaaboo me rakho, apne ghar ki wasaat me maqeed raho aur apni qata'on par rote raho.”

Asbaaq Hadees

1. Is hadees me zabaan ki ahmiyat batayi gayi hai.
2. Jab zabaan ko qaaboo me nahi rakha jaata hai to us se fitna wa fasaad paida hote hai.
3. Zabaan se jab bhi koi baat nikle usme khair hona chahiye.
4. Jo log apni zabaan ko qaaboo me nahi rakhte un logon se door rahna behtar hai.
5. Insaan hone ke naate zabaan se kuch na kuch nikal jaata hai, lihaza Rab Taala se apne gunahon ki maghfirat talab karte rahna chahiye.

6. Ahfaz lisaanak ye alfaaz hoobahu Tirmizi me nahi, albatta Sahi Jaame Al Sagheer aur shaikh Albani ne sahi kaha.
7. Aqlaaq husna ye hai ke aadmi apni zabaan ki hifazat kare.
8. Duniya aur aakhirat me maqbool wa saalim banne ka tareeqa ye hai ke aadmi apni zabaan ki hifazat kare.
9. Sabab daqool jahannam bhi zabaan hai aur sabab daqool jannat bhi zabaan hai.
10. Laghoo kalaam se apne aap ko bachaye ke ghaltiyan me padne ka imkaan hota hai.
11. Jhoot, gheebat, chughli, aade naam, jhagda, gaali galoch, tuhmat, jhooti qasam, laan taan ye saare guna haasil hote hai zabaan ki wajah se.
12. Man samat najaa kaha gaya.
13. Islam me daakhile ke liye Kalima padhna hota hai zabaan ke zariye, is se ahmiyat waazeh hoti hai. Khurooj Islam ka zariya bhi zabaan ban sakti hai. Zabaan se nikah qubool karta hai nikah karne waala.
14. Zabaan ki hifazat kaise karen? Bolne se pahle tolna, dost unko banaye jo jhagdaaloo na ho, aqlaaq waale ho, zabaan kharaab na ho, apne nafs ko achche aadat daalne se zabaan achchi ban jaati hai, achche kaamo me waqt lagaaye jaise tilaawat, zikr waghairah, taake zabaan ki halaakaton se mahfooz rahe. Allaah dekh raha hai, ye fikar insaan ki zabaan ki hifazat karti hai, fikr aakhirat, har bol ka jawaab dena padega.

HADEES NUMBER 7

WALAA TAHAASADOO

EK DOOSRE SE HASAD NA KARO

ARABIC TEXT

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

Asbaaq Hadees

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



HADEES NUMBER 8

LAA TAGHZAB

GHUSSA NA HUA KAR

ARABIC TEXT

Tarjamah : Mujhse Yahya bin Yusuf ne bayaan kiya, kaha ham ko Abu Bakr ne khabar dee jo Ibn Ayaash hai, unhe Abu Hasan ne, unhe Abu Saaleh ne aur unhe Abu Hurairah Raziallahuanhu ne ke, ek shakhs ne Nabi Kareem ﷺ se arz kiya ke, mujhe Aap koyi naseehat farma dejiye. Nabi Kareem ﷺ ne farmaya ke, ghussa na karo. Unhone kayi martaba ye sawaal kiya aur Nabi Kareem ﷺ ne farmaya ke, ghussa na hua kar.

Asbaaq Hadees

1. Dushmani, inteqaam ke jazbaat dil ka khoon khoulne aur dimaagh garam hone ka naam ghussa hai.
2. Ghussa ki bahut saari qismen hai, unme se baaz badi qismen jabali, wahami aur kasabi kahlaati hai.
3. Jab insaan ghusse me hota hai to usko apni zabaan par bhi qaaboo nahi hota, nateeje me gaali gaftaar aur dil tootne waale kalimaat nikalte hai.
4. Ye baat maaroof hai ke ghussa rokne ki taaqat insaan ke andar nahi hoti, lekin ahtiyaati tadaabeer ko ba rooye kaar laakar ghusse par qaaboo paaya jaa sakta hai.
5. Tamaam aise aqwaal aur af'aal se door rahna chahiye, jiski wajah se ghussa aata hai.
6. Ghusse ko qaaboo me rakhne ke liye in asbaab ko iqtiyaar karna chahiye :
Doosron ki zabaan se nikli huyi kadwi aur aziyat naak baaton ko bardaasht karna, sabr karna, behtareen aqlaaq ko apnaana, sabr wa tahammul neez halam aur burdbaari se kaam lena, ye vo asaab hai jiski wajah se log ghusse ke fitne se bach jaate hai.

7. Taaqatwar insaan vo nahi jo apne madd maqabil ko pachaad de aur chit karde balke haqeeqi taaqatwar insaan vo jo apne nafs par qaaboo paale (Hadees)
8. Ghussa ek mahmood hai aur ek mazmoom hai. Agar ghussa dunyawī maqasid ke liye hai to bura hai, agar Allaah ke liye aur haq ke liye hai to aisa ghussa bura nahi.
9. Ghussa shaitaani sifat hai, lihaza Allaah Taala se panah talab karte rahna chahiye.
10. Jo Sahaba aala maratib ke the unhe Nabi ﷺ ne kabhi ghusse se samjhaaya lekin jo badoo Sahaba the Aap ne unhe pyaar se samjhaaya. Ulama ne nukta bayaan kiya : Tableegh me is baat ki riyaayat karni chahiye, kam ilm aur jaahilon par ghussa na dikhaaye.
11. Bahut se ulama qareebul maut ro pade, poocha gaya to bataya, jawani me maine ghusse me falaan ko kya kya kah diya, mujhe dar hai ke Allaah mujhe pakad na le.
12. Seerat se taaleem ye hai ke ghusse waali tabiyat se door rahe, Aap hamesha muskuraate, has mukh hona chahiye, tand mizaaj nahi.
13. Teen martaba kalimaat dohraaya uski ahmiyat ke liye.
14. Asbaab ghussa yaani aise afraad, aisi jagahon aur aise kaamo se door raho jo ghussa dilaati hai.
15. Ghusse se parhez karne ke kisi kitab me 50 fawayed zikar hai to aisi kitaben padhte rahna chahiye taake ghussa control me rahe.
16. Duniya me bahut se qatl ke peeche ghussa kaar farma hota hai.
17. Muskuraahat miftaah khair hai.
18. Imam Ahmed bin Hanbal rahimahullah ne “Husnul Aqlaaq batrak al ghazab” ghussa chodne se husne aqlaaq paida hota hai.
19. Jo haq par hote huye ghussa chod de Allaah use hoor ata karenge.
20. Nabi ﷺ ne farmaya, Jo haq par hote huye jhagda chod de uska mai jannat ki kiyaariyon me intezaar kar raha hoon.

21. Pahelwaan vo nahi jo kushti me kisi ko pachaad de, balke pahelwaan vo hai jo ghusse me apne aap par control rakhe.
22. Ilaaj : Qalt harkat kare yaani khada ho to baith jaaye, baitha ho to let jaaye, lekin aaj ulta hota hai, uth jaata hai maarne lag jaata hai.
23. Sukoot iqtiaar kare, ghussa jaata rahega.
24. Wazoo se mutaallikh ulama ne bataya hadees me iska zikar nahi.
25. Dua kare, AOOZUBILLAH khoob padhe, ye iska ilaaj hai.

HADEES NUMBER 9

AT TIYARATU SHIRK

BAD SHAGUNI SHIRK HAI

ARABIC TEXT

Tarjamah : Abdullah bin Mas'ood Raziallahuanhu se rivaayat hai ke, Rasoolullah ﷺ ne teen baar farmaya : "Badshaguni shirk hai aur ham me se har ek ko waham ho hi jaata hai, lekin Allaah usko tawakkal se door farma deta hai."

Asbaaq Hadees

1. Badshaguni se tawheed par eemaan khatam ho jaata hai.
2. Badshaguni se Allaah Taala ke oopar tawakkal khatam ho jaata hai.
3. Khair aur shar dono ka maalik sirf Allaah Taala ki zaat hai.
4. Parinde ya koyi bhi maqlooq baraahe raast nafa ya nuqsan ke maalik nahi hote.
5. Agar koyi insaan ye aqeedah rakhta hai ke badf'aali se faayda aur nuqsan hota hai to aisa insaan shirk me muftala hai.
6. Teerah tateer se nikla hai, jiska maani hai udaana, arab ke log safar se pahle parinda udaate the, agar vo daayen jaanib jaata to safar karte aur agar baayen jaanib jaata to badshaguni lete aur safar nahi karte.

7. “_____” ye padhne se badshaguni rafa ho jaati hai.
8. Agar kisi ko waham ho jaaye aur mustaqbil se dar laga rahe to use chahiye ke isteqaara kare to ye kaifiyat jaati rahegi.
9. Badshaguni ki asal waham hai bas. Tawakkal ko hila dene waali sifat hai.
10. Kisi ne maheena kisi ne jagah kisi ne kisi haadsa ko bura maan liya tha aur badshaguni lene lag gaye the, ye ghalat tareeqa hai.
11. Maah safar me koyi nahoosat nahi.
12. Kisi shaksiyat ko manhoos samajhna jaayaz nahi.
13. Ghar se nikalne ke liye “bismillah tawakkaltu ilallah....” Kah kar nikalna chahiye na ke jaahiliyat ki tarah parinde udaa kar.
14. Ibn Masood Raziallahuanhu ko jab kisi ne kaha ke safar mat karo kyu ke chaand uqrab me hai to jawaab me, Ham parinde dekh kar ya chaand dekh kar ghar se nahi nikalte, ham to bas Allaah ka naam lekar ghar se nikalte hai.
15. Badshaguni ka ilaaj tawakkal se hi mumkin hai.
16. Ye bad shaguni me muhtala log kaahin aur najoomi ke paas bhi jaate hai, aise logon ki 40 din ki ibadat qubool nahi hoti. Aur agar unki baaton par yaqeen karle to vo risaalat ka munkar ho jaata hai.
17. Baaz itne wahami hote hai ke Quraan se bhi fa'al nikaalne lag jaate hai, Quraan ka lafz Rahman aa jaaye to khush, agar shaitaan aa jaaye to ghabra jaate hai. Is se badi bad naseebi kya hogi ke Quraan se hidayat lene ke bajaay us se fa'al nikaalna shuroo karde.
18. Nabi ﷺ ka irshaad hai, jise waham ne rok liya usne shirk kiya. _____

HADEES NUMBER 10

WAKULLU BID'ATIN ZALAALAH

HAR NAYA NIKAALA HUA KAAM GUMRAHI HAI

ARABIC TEXT

Tarjamah : Abdul Wahhab bin Abdul Majeed (saqfi) ne Ja'afar (sadiq) bin Muhammad (baaqar) se rivaayat kee, unhone apne waalid se aur unhone hazrat Jaabir bin Abdullah Raziallahuanhu se rivaayat kee, unhone kaha : Rasoolullah ﷺ jab qutbah dete to Aap ki aankhe surq ho jaati, aawaaz buland ho jaati aur jalaal ki kaifiyat taari ho jaati thi, hatta ke aisa lagta jaise Aap kisi lashkar se dara rahe hai, farma rahe hai ke vo (lashkar) subah ya shaam (tak) tumhe aa lega aur farmaate "mai aur qiyamat is tarah bheje gaye hai" aur Aap apni angasht shahaadat aur darmiyaani ungli ko mila kar dikhaate aur farmaate, "(hamd wa salah) ke baad bila shubah behtareen hadees (kalaam) Allaah ki Kitab hai aur zindagi ka behtareen tareeqa Muhammad ﷺ ka tareeqa zindagi hai aur (deen me) badtareen kaam vo hai jo khud nikaale gaye ho aur har naya nikaala hua kaam gumrahi hai fir farmaate : "Mai har momin ke saath khud uski nisbat zyada muhabbat aur shafaqqat rakhne waala hoon, jo koyi (momin apne baad) maal chod gaya to vo uske ahal wa ayaal (waarison) ka hai aur jo momin kharz ya be sahara ahal wa ayaal chod gaya to (us kharz ko) meri taraf loutaya jaaye (aur uske kunbe ki parwarish) mere zimme hai.

Asbaaq Hadees

1. Bid'at ka matlab hai ek aisi shariyat deen ke naam par ya deeni umoor me gadh lee jaaye jo Nabi ﷺ aur Sahaba ke zamane me na thi.
2. Deen Islam mukammil ho chuka hai na usme kuch badhaane ki gunjayish hai na hi ghataane ki gunjayish hai.
3. Tamaam bid'aat chahe choti ho ya badi haraam hai.
4. Har bid'aat gumrahi hai aur gumrahi jahannam me le jaane waali hai.
5. Ye deen Islam ka bahut bada paimaana hai jis se sahi aur ghalat ko naapa jaa sakta hai.

6. Nabi Kareem ﷺ ka tareeqa najaat ka zariya hai.
7. Nabi Kareem ﷺ ke tareeqe ke alaawa koyi tareeqa qaabile qubool nahi hoga.
8. Jo log bid'aat me muqtala rahe unko huz e kausar se hata diya jaayega.
9. "Man ahdas" waali hadees, sunnati wa sunnah al khulafa e raashideen waali hadees me bhi ye alfaaz aaye hai.
10. Iske nuqsanaat : Nabi ki muqalifat hogi, Rasool se aage badhne waali baat hogi, shariyat ko ghilaazat se bhar dene ke mutaraadif hoga.
11. Bid'aat makfarah Islam se khaarj kar degi, jaise qadariya aur jaheema waali bid'aat, bid'at mafaqah insaan ko gunahgaar kar degi, faasiq bana degi, jaise khawarij ki bid'at hai.
12. Jo bid'at karta hai vo aayat "al youmal _____" ke khilaaf jaa raha hai, goya ke use aayat par bharosa nahi hai.
13. Imam Maalik farmaate hai : Jo bid'at karta hai vo dar asal amaanat mustafee par shak karta hai. Nabi ﷺ ke saadiq aur ameen hone par shak karta hai.
14. Maqsad shariyat se door karna aur firqon me uljha dena, ye bid'at ke nuqsanaat me se hai.
15. Waqt, umar aur taaqat zaaya karne ke mutaraadif hai.

HADEES NO 11

ATTAQILLAH HAISUMA KUNTA

JAHAN BHI RAHO ALLAAH SE DARO

ARABIC TEXT

Tarjamah : Sayyidina Abu Zar Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Jahaan bhi raho Allaah se daro, burayi ke baad (jo tum se ho jaaye) bhalayi karo, jo burayi ko mita de aur logon ke saath husne aqlaaq se pesh aao. Imam Tirmizi Rahimahullah kahte hai : Ye Hadees Hasan Sahi hai, is baab me Sayyidina Abu Hurairah Raziallahuanhu se bhi riwaayat hai.

Asbaaq Hadees :

1. Taqwa “**wakhayyah**” se nikla hai jiske maani hai : (Allaah ke azaab se bach jaana, gunaho se bachte huye aur uske awamar ki paabandi karte huye).
2. Taqwa Allaah se muraad hai, maraakhabah Allaah yaani Allaah dekh rahe hai. Nateeje me uski naa farmaniyon se bachna hai aur awaamar bajaa laana hai.
3. Taqwa ka maani Allaah ki mahboob cheezon ko apnaana hai aur jin cheezon ko naa pasand kiya hai use chod dena hai.
4. Logon se achche aqlaaq se pesh aana bhi taqwa hai. Kyu ke is baat ka bhi Allaah hi ne mutaaliba kiya hai.
5. Taqwa ka hi takhaaza hai ke koyi ghalti ho jaaye to fouran neki kare aur toubah karle.
6. Al wakhaaya khair min al ilaaj “precaution is better than cure.”
7. Taqwa dar asal toubah ka advance level hai kyu ke toubah guna ke baad karte hai jabke taqwa guna se door rahne ka naam hai.
8. Taqwa nikla hai “taqaah” se jiska maani aata hai chatri, jis tarah insaan charti ke zariye baarish ke paani se bachta hai, usi tarah Allaah ke azaab se apne aap ko bachana hai to taqwa iqtiyaar karen (Allaah ki naa farmaniyon se bache aur Allaah ki farmaabardaari kare, jis se aap duniya ke azaab se, qabar ke azaab se aur aakhirat ke azaab se bach sakte hai).
9. “**Haishma kunt**” har jagah har waqt uski naa farmaniyon se bache / taqwa iqtiyaar kare.

10. Chahe tanha ho ya bheed me ho har maukhe par naa farmaniyon se bache / taqwa iqtiyaar kare.
11. Museebat ke haalaat ho ya achceh haalaat ho har moukhe par naa farmaniyon se bache / taqwa iqtiyaar kare.
12. Jab bhi koyi chook ho jaaye koyi neki kare, salah, sadqa vaghairah. Agar koyi bada guna ho jaaye tab to toubah laazim hai jiske andar paanch sharayet hoti hai : 1. Nadaamat, 2. Guna chod de, 3. Maafi maange, 4. Dobra na loutne ka irada kare, 5. Huqooq ul ibaad se ho to vo haq lauta de.
13. **(WALLAZEENA IZA FA'ALOO FAAHISHATAN AW ZALAMOO ANFUSAHUM ZAKARULLAHA FASTAGHFARU LI ZUNOOBIHIM WAMAN YAGHFIRUZ ZUNOOBA ILLALLAHU WALAM YUSIRROO ALAA MAA FA'ALOO WAHUM YA'ALAMOON)** [Aale Imran:135]
 Jab unse koyi naa shaayista kaam ho jaaye ya koyi guna kar baithe to fouran Allaah ka zikar aur apne gunaho ke liye isteghfaar karte hai, fa yaaloo aqa Allaah Taala ke siva aur koun gunaho ko baqsh sakta hai? Aur vo log bawajood ilm ke kisi bure kaam par ad nahi jaate.
14. Aqlaaq husna me tabasuum, maamlaat me narmi vaghairah aa jaata hai.
15. Taqwa ka taqaza hai ke aadmi apne guna mitaata rahe aur maamlaat achche karta rahe.
16. **WALAQAD WAS SAINALLAZEENA OOTUL KITAABA MIN QABLIKUM WA IYYAKUM ANITTAQULLAH** (Nisa:131)
 Aur waakhai hamne un logon ko jo tum se pahle kitaab diye gaye the aur tum ko bhi yahi hukum kiya hai ke Allaah se darte raho.
17. **WATTAQULLA ALLAZEE ILAIHI TUHSHAROON** (Maayidah:96)
 Aur Allaah Taala se daro jiske paas jama kiye jaa'oge.
18. **WATTAQOO YOUMAN TURJA'OONA FEEHI ILALLAH** (Baqarah:281)
 Aur us din se daro jisme tum sab Allaah Taala ke taraf laoutaaye jaa'oge.

19. YAA AYYU HALLAZEENA AAMANUTTA QULLAHA HAQQA TUQAATIH (Aale Imran:102)

Aye Eemaan Waalon ! Allaah Taala se itna daro jitna us se darna chahiye.

20. FATTAQULLAHA MAS TATAATUM (Taghabun:16)

Pas jahaan tak tumse ho sakta hai Allaah se darte raho.

21. WATTAQUN NAARALLATI UYIDDAT LIL KAAFIREEEN (Aale Imran:131)

Aur us aag se daro jo kaafiron ke liye tayaar kee gayi hai.

22. In sab aayaton ka maqsad ye hai ke bacho gunaho se aur Allaah ki naa farmaaniyon se, ye taqwa hai.

23. "Alhasanah" se muraad : 1. Toubah nasooch, 2. Matlaq Aamaal Saaleha.

24. Makfaraat al zanoob :

- 1) Wazoo,
- 2) Salaah,
- 3) Namaz chal kar jaana,
- 4) Soum
- 5) Qiyaam,
- 6) Umrah,
- 7) Hajj,
- 8) Sadqa,
- 9) Zikar,
- 10) Sabr.

25. Aamaal saaleh sagheera gunaho ka kaffara bante hai lekin kabeera guna ho jaaye to toubah nasoocha laazim hai.

26. Kabayir se bachna bhi gunaho ka kaffara banta hai.

27. IN TAJTANIBOO KABAAIRA MAA TUNHAUNA ANHU NUKAFFAR ANKUM SAYYI'AATIKUM WA NUD KHILKUM MUDQALAN KAREEMA (Nisa:31)

Agar tum un bade gunaho se bachte rahoge jis se tumko mana kiya jaata hai to ham tumhare chote guna door kardenge aur izzat wa buzurgi ki jagah daakhil karenge.

28. Huqooq ul ibaad nazar andaaz na kare : **“WAQOOLU LINNASI HASANA”**
29. Husn qalq ka taqaza hai ke aadmi tawaazo iqtiyaar kare, khud wa saqa ka muzahirah kare, narmi iqtiyaar kare, wafaadaari aur sachchayi, khair khwaahi, amaanatdaari, uyoob ki parda noshi kare, logon ke darmiyaan islaah kare, rahmat wa shafaqqat se pesh aaye, waalidain se husne sulook kare, bahaduri ka muzahirah ho, eesaar wa qurbani, maaf karne ki aadat, khushkhabri dene waala bane, adl wa insaaf se pesh aaye.
30. Husn qala ke fawayed : Dukhool jannat aasaan ho jaati hai, meezaan saqeel ho jaata hai, Nabi ﷺ ki suhbat milti hai, eemaan kaamil, deen me maqaam buland, umar wa rizq me zyadati, muhabbat ilahi naseeb hoti hai, duniya wa aakhirat ki museebaten door hoti hai, maqlooq ki muhabbat milti hai.
31. Taqwa ka faayda : Allaah ki muhabbat, rahmat, qabar ke azaab se hifazat, jahannam se hifazat, Allaah ki madad, qali'ah, furqaan haq wa baatil me tameez, shaitaan bhaag jaata hai, tausee rizq, tafreeq al karb, taiseerul umoor, dushman par ghalba, hidayat milti hai, sifat auliya, qubooliyat aamaal, bashri lil muttaqeen, faayezon aur muflihon kaha gaya muttaqeen ko, hasb maal aur karam taqwa hai. Al hadees, ilm aasaan ho jaata hai, jannat jaane ka sabab.
32. Nabi ﷺ ki seerat aqlaaq ka paikar thi. Anas Raziallahuanhu ki gawahi, Abu Sufyan abhi kalima nahi padhe lekin harqil ke darbaar me Nabi ﷺ ke aqlaaq ki gawahi diye. Fatah Makkah dar asal fatah quloob tha.
33. Taqwa kaise haasil kare :
Allaah ki itaat, roze ki paabandi, sifaat muttaqeen apnaaye, Nabi ﷺ ke raaste chale, Allaah ki sharayi wa koni nishaniyon par ghour kare, Allaah ka zikar aur tilaawat, nek logon ki suhbat, aakhirat ki fikar daaman ger rahe, maqsad zindagi waali Ahadees par ghour kare, umar kahaan guzaari?

34. Allaah ki itaat se raahat aur naa farmani se sukoon ghaarat ho jaata hai.

35. Alaamat taqwa : Taqwa dil me hota hai, “_____”

HADEES NO 12

AD DUA'U HUWAL IBADAH

DUA IBADAT HAI

ARABIC TEXT

Tarjamah : Sayyidina Nomaan bin Basheer Raziallahuanhu kahte hai ke Nabi Kareem ﷺ ne farmaya : “Dua ibadat hai, tumhara Rab farmaata hai : Mujhse dua karo, mai tumhari dua qubool karoonga.” (Soorah Ghafir:60)

Asbaaq Hadees

1. _____ hi ibadat hai matlab asal ibadat hai.
2. Aayat padhne me taaleel wa istedlaal hai.
3. Allaah ke alaawa kisi se maange vo takabbur hai.
4. Dua ki kuch sharten hai vo na ho to asar jaata rahta hai.
5. Dua ke aadaab ka khayal rakhna zaroori hai.
6. Dua me asar badhaane ke liye farayez ke saath nawafil ka ihtemaam laazim hai.
7. Dua ki do qismen : Dua masilah wa talab, ibadat (namaz)
8. Quraan me rabbana kayi baar aaya hai, Anbiya dua maangte the tazra'a ke saath.
9. Quraan me dua masilah aur ibadah dono muraad hai. (Shaikh Saadi)
10. Dua me waseela apne nek aamaal ka, Allaah ke asma wa sifaat ka, ya zinda shaksh se dua karaana, yahi teen jaayaz waseela hai dua me.
11. Naa jaayaz waseela ye ke falaan ke jaafalaan ya shaksiyat ka waseela jo ke inteqaal kar gaye ho.

12. Mayyit se dua maangna shirk hai.
13. Ad'ooni do maani hi abdooni meri ibadat karo doosra salooni mujhse maango dono duroost hai (iqteza al siraatul mustaqeem)
14. Kounsi cheezen dua qubool hone me maane banti hai? Ise maaloom karna zaroori taake unse bacha jaa sake. (hisnul muslim me shaikh Qahtaani aur mera bayaan bhi hai sune, is baare me tafseel bayaan kee gayi hai).
15. Tawaazo wa tazraa dua ki jald qubooliyat ka sabab hai, jaise sayyadul isteghfaar me hai.
16. Sadqe ke baad, neki ke baad, do rakaat namaz ke baad dua maangne se asar piada ho jaata hai.
17. Azkaar aur dua par hamara kaam hua hai Alhamdulillah, hisnul muslim ki duayen poori Hadees ke saath jama kee gayi hai, 500 safhaat par mushtamil mlahizaat, taqreej, tarajamah, mustadlal Hadees, Ruqaya Shariyah, subah shaam ke azkaar vaghairah sab par kam hua hai abmqurannotes.com se downlaod kare.
18. Ad Dua roohul ibadah.
19. Salaah dar asal dua hai, muqtalif aqwaal, aamaal wa azkaar ka murakkib hai.
20. Dua masayel hal kar deti hai jab asbaab haath de jaate hai.
21. Dua momin ka hasan haseen aur hathyaar hai.
22. Allaah se qareeb hone ka zariya hai dua.
23. Dua aiteraaf ruboobiyat ea uloohiyat wa asma wa sifaat hai.
24. Dua bande me ajz paida karti hai, jo momin bande ki sifat hai.
25. Dua ki ahmiyat : Shifa, qaid se rihayi, zaalim se najaat, muhtaaji door ho jaati, be kasi wa majboor ka sahara, ilm milta hai, aulaad milti hai, qouf se najaat, naa kaami se baahar nikalna, masayel ka hal milta hai.
26. Samad, Hannan, Mannan hi Qayyum : Ism Aazam hai.
27. Man gadhat duaon se bachna chahiye.
28. Nek amal ke baad mutmayin na ho balke dua karta rahe.

29. Har phasa hua insaan nikal sakta hai "LAA ILAA ILLA ANT SUBBHAANAK INNI KUNTU MINAZ ZAALIMEEN"
30. Shaitaan se bach sakta hai "AOOZU BILLAHI MINASH SHAITAAN NIRRAJEEM"
31. Haasid ke hasad se bach jaata hai : AOOZUBI KALIMAATILLAHIT TAAMMA, AOOZU BILLAHI MINAL AIN.
32. Waswason se bach jaata hai : ALLAHUMMA LAA TAIRA ALAA TAIRIK WALA KHAIR AL KHAIRIK WALA ILA GHAIK.
33. Allaah kahta hai mai qareeb hoon; is ahsaas se insaan ka qouf wa wahshat door ho jaati hai.
34. Badar wa ahad me Nabi ﷺ ne dua kee jis se faayda hua.
35. Duniya ke bahut saare masayel gham wa pareshaani shaitaan daalta hai jo dua karne se zaayal ho jaate hai. tazkeer wa ifaaza ham mabsaroon.
36. Zikar jitna zyada hoga shaitaan bhaagega ; jitna zikar kam hoga shaitan haavi ho jaayega.
37. Raaste band hai kahne waala agar tahajjud me dua kare aur isteghfaar kare to raaste khul jaate hai.
38. Allaah ke achche naamo ke zariye pukaaro, ya Jabbar kah kar dua karo, kamzori chale jaati, ya Shafi kah kar pukaaro shifa milegi, ya Azeez ya Rahman ya Raheem ya Zul Jalaal Wal Ikraam is naamo ke waseele se dua kare, Allaah Raabi Laa Shareek ba **sheena** ; shirk mai nahi karta ye kah kar dua karne se power badh jaata hai, dua maqbool ho jaati hai.
39. Logon ke qouf se najaat milti hai.
40. Aadmi ghaflat se baahar nikalta hai.
41. Dua ka asar Anbiya ke waakhiyaat padhne se pata chalta hai. Badar, istesqaa, teen ghaar waale, qissa jareej, qissa awais qarni.
42. Dua ke dauran ye na kare : Had se zyada tajaawuz na kare, wasee rahmat ko muqeed na karle, haraam na khaayen, jaldi na kare, mu'alliq dua na kare, ghaflat wa susti se dua na kare.

43. Dua ke dauraan khayal rakhe : Iqlaas, Rujoo Ilallah, toubah wa isteghfaar, nadaamat, ahad, tazroo, tazallul, rahmat wa raghbat, israar, qiuf wa ummeed ke saath maange, aawaaz dheemi rakhe, cheekh wa pukaar na kare, haath uthaakar maange, qubooliyat auqaat ka khayaal karte huye maange, maqsoos jagahon ka khayaal kare, maqsoos haalaat ka khayaal rakhe
44. Dua qubool hone ke haalaat : Jo maange vahi mil jaye, aane waali aafat tal jaaye, zakheera karke aakhirat me sawaab milta hai, Al Hadees.

HADEES NO 13

IZA SA'ALAT FAS ALILLAH

JAB TUM KOYI CHEEZ MAANGO TO SIRF ALLAHAH SE MAANGO

ARABIC TEXT

Tarjamah : Sayyidina Abdullah bin Abbas Raziallahuanhu kahte hai ke, mai ek din Rasoolullah ﷺ ke saath sawaari par peeche tha, Aap ne farmaya : Aye Ladke! Beshak mai tumhe chand aham baaten batla raha hoon : Tum Allaah ke ahkaam ki hifazat karo, vo tumhari hifazat farmayega, too Allaah ke huqooq ka khayaal rakh use tum apne saamne paaoge, jab tum koyi cheez maango to sirf Allaah se maango, jab too madad chaho to sirf Allaah se madad talab karo, aur ye baat jaan lo ke agar saari ummat bhi jama hokar tumhe kuch nafa pahuchaana chahe to vo tumhe us se zyada kuch bhi nafa nahi pahucha sakti jo Allaah ne tumhare liye likh diya hai, aur agar vo tumhe kuch nuqsan pahuchaane ke liye jama ho jaaye to us se zyada kuch nuqsan nahi pahucha sakte jo Allaah ne tumhare liye likh diya hai, qalam uthaa liye gaye aur (taqdeer ke) saheefe khushk ho gaye hai. ()

Asbaaq Hadees

1. Falaan taj'alullaha andaada, tawheed ka raasta iqtiyaar kare na ke tandeed ka raasta.
2. Dua ki ahmiyat aur Tawheed ki ahmiyat par mera bayaan hai usko zaroor sune.
3. Tohfatal houzi me iski achchi tashreeh aayi hai.
4. _____; Allaah ke ahkaamaat ki paabandi karna aur uski naa farmaniyon se bachna ye hai, ahfazallah ka matlab, to Allaah tumhari bhi hifazat karega, yaani duniya me aafaat se bachayega, makroohaat se bachayega, aur aakhirat me bure aaqaab se hifazat karega.
5. _____, kyu ke vahee qaadir hai dene par, rokne waale, nuqsaan se bachaane par aur nafa pahuchaane par.
6. Taqdeer ki do qismen hai : Mu'allikh aur mabram.
7. Mabram jo tai ho chuki hai badalti nahi. Mu'allikh vo jo badal sakti hai, "_____" se daleel lee hai, Shaikh Bin Baaz ne aur laa yaradal qaza alal ad dua se.
8. Silah rahmi se rizq umar me izafa hota hai (Shaikh Bin Baaz aise samjhaya hai ke Allaah farishton se kahta hai ke falaan banda falaan kaam kare aur maafi maange to uski taqdeer badal do warna usi takleef me rahne do).
9. Dua aur koshish karte rahna chahiye mu'allaikh taqdeer badal sakti hai (Ibn Taimiyah: Al sa'ayaan ki zaroorat hai sayee rizq aur sayee dua _____)
10. Bachchon ko taqdeer ke masayil sikhana bahut zaroori hai taake bachche bachpan hi se Allaah par bharosa karna seekh jaayen. Aur apne masayel hal karna seekhe aur gham se door rahe.
11. Bachchon ki tarbiyat par ubhaara jaa raha hai is Hadees me.
12. Safar par sikhaane se bachche jald seekh jaate hai.
13. Asma wa sifaat ko chaar hisso me taqseem karke maine apne ek bayaan me samjhaya tha balhari me vo zaroor samaat kare.
14. Allaah ko chod kar kisi aur se maangna bewaqoofi hai kyu ke vo na sun sakte hai na de sakte hai.

15. "Al Maztar" insaan jab museebato me ghir jaata hai to kaise maangta hai ghaar waalon se seekhna chahiye.
16. Jaayaz waseela apnaana chahiye.
17. Mashroo saalat haajah padh kar dua kar sakte hai. Man ghadat tareeqe se salaah haajat na kare.
18. Hamd se shuru'at fir Darood aur isteghfaar shaamil rahe dua me.
19. Isteqaara bhi dua ki ek shakal hai ; maine apne kitab un nikah me isteqaara ke 18 masayel zikar kiye hai, zaroor padhe.

HADEES NO 14

MAN GHASHSHA FALAISA MINNA

JO DHOKA DE, HAM ME SE NAHI HAI

ARABIC TEXT

Tarjamah : Sayyidina Abu Hurairah Raziallahuanhu kahte hai ke Rasoolullah ﷺ ek **ghalah** ke dher se guzre, to Aap ﷺ ne uske andar apna haath daakhil kar diya, Aap ﷺ ki ungliyaan tar ho gayi to Aap ﷺ ne farmaya : "**Ghalah** waale ! Ye kya maamla hai?" Usne arz kiya : Allaah ke Rasool ! Baarish se bheeg gaya hai, Aap ﷺ ne farmaya : Ise oopar kyu nahi kar diya taake log dekh sake, fir Aap ﷺ ne farmaya : "Jo dhoka de, ham me se nahi hai."

Asbaaq Hadees

1. **Falees mina** ka matlab ye momino ki sifat me se nahi hai, inka tareeqa aur raasta nahi.
2. Khair khwaahi me shaamil hai ke dhoka na de, sachchayi aur diyaanat daari apnaaye.
3. Dhoka dete hi kaafir ho jaata ye khawaarij ka aqeeda hai. Lekin guna kabeerah hai. Lais mana se takfeer ka maani na kare.

4. Ibn Taimiyah : Kaamil eemaan waala nahi. Asal eemaan ki nafi nahi kaamil eemaan ki nafi hai.
5. Imam Qatabi : **Lais min seer tana**, Hamara tareeqa nahi hai Nabi ke tareeqe se hat gaya. Maulana Hafeez ur Rahman Aazmi Rahimahullah ne tarjamah kiya, hamare raah ka ham safar ban na saka.
6. Anwa'a Ghash : Ba'i wa sharaa me dhoka, naap tol me dhoka, imtehaan me dhoka, gawahi me dhoka, shaadi me dhoka, naseehat me dhoka, faislon me dhoka.
7. Nuqsaan : Jahannam, rizaalat ki alaamat, dua ki qubooliyat se mahroomi, **harmaan barkat**, amr wa maal, nuqs eemaan, dushman ke ghalbe ka azaab.
8. Taajeeron ka ghash : Saamaan ghalat bataana (fraud), milaawat, **kawaalti** ka dhoka, ghalat bayaani, charb zabaani, ghalat maamlaat, kisi ka haq maarna, baghair ijaazat ke bechna.
9. Qoum ki tarbiyat ka dakhal (japan ki misaal)
10. Allaah ke Nabi ﷺ ki tarbiyat sabse behtareen wa khair ul hadi, hadees Muhammad ﷺ.
11. Bharosa uth jaata hai qoumon par.

HADEES NO 15

AHFAZ ALLAAHA YAHFAZK

TUM ALLAAH KE AHKAAM KI HIFAZAT KARO, VO TUMHARI HIFAZAT FARMAYEGA

ARABIC TEXT

Tarjamah : Sayyidina Abdullah bin Abbas Raziallahuanhu kahte hai ke mai ek din Rasoolullah ﷺ ke saath sawari par peeche tha, Aap ﷺ ne farmaya : Aye Ladke ! Beshak mai tumhe chand aham baaten batla raha hoon : Tum Allaah ke ahkaam ki hifazat karo, vo tumhari hifazat farmayega, too Allaah ke huqooq ka khayaal rakh,

use tum apne saamne paa'oge, jab tum koyi cheez maango to sirf Allaah se maango, jab tum madad chaho to sirf Allaah se madad talab karo, aur ye baat jaan lo ke agar saari ummat bhi jama hokar tumhe kuch nafaa pahuchaana chahe, to vo rumhe us se zyada kuch bhi nafa nahi pahucha sakte, jo Allaah ne tumhare liye likh diya hai, aur agar vo tumhe kuch nuqsaan pahuchaane ke liye jama ho jaaye to us se zyada kuch nuqsaan nahi pahucha sakti jo Allaah ne tumhare liye likh diya hai, qalam uthaa liye gaye aur (taqdeer ke) saheefe khushk ho gaye hai.

- ❖ Sharah Al Hadees.
- ❖ Asbaaq guzar chuke hai.
- ❖ Raawiyon ka ta'arruf guzar chuka hai.

HADEES NO 16

KULLU MA'AROOFIN SADAQAH

HAR NEK KAAM SADQAH

ARABIC TEXT

Tarjamah : Hamse Ali bin Ayaash ne bayaan kiya, unhone kaha mujh se Muhammad bin munkadar ne bayaan kiya, inse Jabir bin Abdullah Raziallahuanhu ne Nabi Kareem ﷺ ne farmaya : "Har nek kaam sadqa hai."

Asbaaq Hadees

1. Maa'roof : Khair ka har qoul wa f'el jis se auron ko faayda pahuche.
2. Sadqa sirf maal se nahi hota, balke har insaan ka amal aur qoul jisme khair ho sadqa hai.
3. Hadees Abu Zar " " waali Hadees me sadqa ki qismen hai.
4. Subhaanallah sadqa hai, Alhamdulillah sadqa hai, Laa ilaaha illallah sadqa hai, amr bil maaroof sadqa hai, nahi anil munkar sadqa hai.

5. Maarooof khair ka har vo kaam jise vo Allaah ke liye bajaa laaye aur logon ko khair se nawaze aur shar se door rahe, in do sooraton me maarooof aam hai.
6. Maarooof ki shaklen : Maal se madad, ta'aleeqaat se madad, tabassum waale chehre se milna, baat me narmi, adqaal al suroor, mareez ki iyaadat ke waqt marz ko maamooli samjhaana (laa baasa tahoor), kisi aadmi ko paseene me dekh kar pankha chalaana ya mandeel / dasti dena, fan ya ac kholna, mehmaan ka badi khushi se isteqbaal karna, ziyaafat jaldi pesh karna, apne shar se logon ko mahfooz rakhna, gunaho ko tark karna (Hadees : ghaar waala badkaari se ruka), mubaah kaam bhi ajr ban jaata hai, Allaah ke qurb wa khushnoodi ke liye biwi ke muh me luqma daalna bhi sadqa hai, Al Hadees,.

HADEES NO 17

SAMMILLAHA WAKUL BIYAMEENIK

BISMILLAH PADH LIYA KARO, DAAHINE HAATH SE KHAYA KARO

ARABIC TEXT

Tarjamah : Hamse Ali bin Abdullah Madeeni ne bayaan kiya, kaha ham ko Sufyan Soori ne khabar dee, kaha ke mujhe Waleed bin Kaseer ne khabar dee, unhone Wahab bin Kaisaan se suna, unhone Umar bin Abi Salma Raziallahuanha se suna, unhone bayaan kiya ke, mai bachcha tha aur Rasoolullah ﷺ ki parwarish me tha aur (khaate waqt) mera haath bartan me chaaron taraf ghooma karta. Isliye Aap ﷺ ne mujhse farmaya ke, Bete! Bismillah padh liya karo, daahine haath se khaaya karo aur bartan me wahaan se khaaya karo jo jagah tujhse nazdeek ho. Chunache uske baad mai hamesha isi hidayat ke mutabikh khaata raha.

Asbaaq Hadees

Khaane ke aadaab :

1. Khaane se qabl dono haathon ko dhona
2. Khaane se qabl Bismillah padhna
3. Daayen haath se khaana
4. Apne saamne maujood khaane me se khaana
5. Khaane ke baad haath dhona :
6. Khaane ke baad kulli karna :
7. Mezbaan ke liye dua :
8. Teen ungliyon se khaana khaana
9. Gire huye luqme ko khaana
10. Khaana khaate huye tek mat lagaye
11. Sab milkar khaana khaaye
12. Khaane ke dauraan achchi guftagoo kare
13. Chote bachchon aur biwiyon ko apne haath se khilayen
14. Khaane se faraaghat ke baad Alhamdulillah, aur dua padhna masnoon hai
15. Khaane ke aib na nikaale jaaye
16. Miyaana rawi se khaana khaana aur mukammil taur par pet na bharna
17. Khaane peene ke liye sone aur chaandi ke bartan istemaal na kare
18. Ye ladke Abu Salma ke bete the, Nabi ﷺ ke rabeeb the, aur badi umar me hadees bayaan kiye, bachpan ki tarbiyat ka asar kitna door tak jaata hai, is se andaaza ho jaata hai (bachpan ki aadat pachpan tak)
19. Baayen haath se khaane par shadeed wayeed hai. shaitaan baayen haath se khaata hai.
20. Jaan boojh kar muqaalifat takabbur hai.
21. Agar anwaa wa aqsaam ka khaana ho to door se lekar khaana jaayaz hai.
22. Bado ko chahiye ke bachchon ko aadaab akal sikhaaye.

HADEES NO 18

LIKULLI DAA'IN DAWAA'UN

HAR BEEMARI KI DAWA HAI

ARABIC TEXT

Tarjamah : Sayyidina Jabir Raziallahuanhu ne Rasoolullah ﷺ se riwayat kee ke Aap ﷺ ne farmaya : “Har beemari ki dawa hai, jab koi dawa beemari par theek dee jaati hai to mareez Allaah Taala ke hukum se tandrust ho jaata hai.

Asbaaq Hadees

1. Fatah al man'am me hai : Mausam aur jagah badalne se jaanwar, tarkaariyaan aur phal bhi alag rahte, yahaan tak ke bacteria bhi alag rahte, aur baaz ko jamte aur baaz ko nahi jamte.
2. Aadam Alaihissalaam ko Allaah ne ilm ata kiya. Insaan ne tajurbe se kaafi cheezen taqleeq ifkaar se eejaad kee, sanaat kaari waghairah.
3. Beemari aur iyaadat par Islam kya kahta hai?
4. Amraaz wa takleefaad ke fawayed
5. Aadaab iyaadat mareez
6. Huqooq ul Muslim sat padhna
7. Kitab ul tibb Ibn Qayyim Rahimahullah ki padhen.
8. Ilaaj tawakkal ke manafi nahi hai, tawakkal ka matlab hi ye hai ke asbaab iqtiyaar karke Allaah par aitemaad karna.
9. Iyaadat mareez ki dua : 7 martaba “ASAALULLAHIL AZEEM RABBIL ARSHIL AZEEM IN YASHFEEK”
10. Muslim talaba ko yaqeen dilaati hai ye hadees
11. Ibn Seena ki kitab ko bible ka darja dete the europe me. Isme 700 uloom ilaaj ka zikar hai.
12. Puda naami university me syllabus ke taur par musalmaano ki kitaben thi
13. 30 se zyada martaba Imam Zahraawi ka zikar kiya hai.
14. Yoonani dawayi me muslim naamo ki bahtaati hai.

15. Tibbe Nabawi thi lekin maujooda daur me research me elopathy aage bad gaya hai, muslim peeche rah gaye kyu ke unhone taameeraat banayi lekin research centre kam banaye, sivaaye chand ke vo itne kaafi nahi.
16. Ilaaj ke liye ta'amil muslim wa ghair muslim koyi masla nahi kyu ke Allaah ke Nabi ﷺ ne hijrat ke mauqe par ghair muslim se ta'amil kiya; dunyavi umoor me ta'amil ghalat nahi.
17. Tilaawat Quraan wa isteshifa bil Quraan wa adyiya maasoorah ko har dayee seekhe taake daawati maidaan me muslim aur ghair muslim ko hidayat ka sabab ban sake, In Sha Allaah.

HADEES NO 19

ATTAQI DA'AWATAL MAZLOOM

MAZLOOM KI BAD DUA SE DARTE RAHNA

ARABIC TEXT

Tarjamah : Hamse Yahya bin Moosa ne bayaan kiya, kaha ham se wak'ee ne bayaan kiya, kaha hamse Zakariya bin Ishaq Makki ne bayaan kiya, unse Yahya bin Abdullah Saifi ne, unse Ibn Abbas Raziallahuanhu ke ghulam Abu Ma'abad ne, aur unse Ibn Abbas Raziallahuanhu ne ke Nabi Kareem ﷺ ne Maaz Raziallahuanhu ko jab (aamil banakar) yaman bheja, to Aap ﷺ ne unhe hidayat farmayi ke mazloom ki bad dua se darte rahna ke is (dua) ke aur Allaah Taala ke darmiyaan koyi parda nahi hota.

Asbaaq Hadees

1. Fiqh daawa ye hai ke _____ ka khayaal rakhte huye tarjeeh bunyaado par kaam kare.
2. Tadraj iqtiaar karte huye "_____" par amal kare.

3. Pahle eemaan fir amal ki daawat de, tarteef ka khayaal rakhe (Soorah Asr)
4. Seeratun Nabi ﷺ wa Sahaba ko padh kar asbaaq wa tarteef haasil kare.
5. Nabi ﷺ ne Maaz Raziallahuanhu ko san 9 hijri me bheja ; baaz ne kaha 10 hijri.
6. Ahwaal aqwaam ka pata hona chahiye, vo qoum ahle kitab thi (nasara)
7. Pahle shahadah LAA ILAAHA ILLALLAH MUHAMMADUR RASOOLULLAH – kalima tawheed wa kalima risaalat.
8. Badni ibadat ke saath maali ibadat ka zikar, sadqe se muraad yahaan zakaat hai.
9. Nabi ﷺ ki wasiyat arkaan islam ke saath bayaan kiya ke mazloom ki bad dua se bacho, sirf huqooq Allaah par nahi ubhaara gaya balke huqooqul ibaad par bhi ubhaara gaya.
10. Jab zakaat ka maal lene ka zikar hua to mazloom ki bad dua se bachne ki wasiyat kyu ke maal ke maamle me aadmi jald zulm ka shikaar ho jaata hai.
11. Mazloom ki bad dua zaay nahi hoti “laisa baina wa bainallaah hijaab”
12. “At tawheed aw laa ya dua” Shaikh Albani ki kitab padhna zaroori hai.
13. Manhaj al Anbiya feel hikmah wal aqal” Shaikh Rab’ee ki kitab har daayee ko padhna zaroori hai.
14. Daawat me tawheed ko tarjeeh haasil hai.
15. Har bad dua qubool nahi hoti ; mazloomiyat waali bad dua qubool hoti hai, aur bad dua bejaa ho to Allaah raham wa adl waale hai.
16. Allaah hakeem hai ; kisi ki dua aur bad dua qubool karna ya nahi Allaah behtar jaanta hai.
17. Mazloom agar kaafir bhi ho to dua qubool hoti hai lihaza zulm se bacho.
18. Teen logon ki dua radd nahi hoti : Imam Aadil, Rozedaar, Mazloom.
Aasmaan ke darwaaze khol diye jaate hai aur Allaah kahta hai, mai tumhari zaroor madad karoonga, kuch der baad hi sahi (Silsila Saheeha:2/257)

19. Mazloom ke saamne teen raaste : 1) Bad dua (jaisa ke Saad bin Abi Waqaas aur Sayeed bin Zaid ne kee thi), 2) Maafi (jaisa ke fatah makkah ke mauqe par kiya gaya), 3) Allaah ke hawaale (hasbunallah wa nemal wakeel)
20. Afzal hai maafi kyu ke Allaah ko maaf karna pasand hai.
21. Qoum par zulm ho to qunoot naazilah ka bhi saboot milta hai.
22. Maaf karne ki fazeelat : Sawaab, Allaah ki khushnoodi
23. WALA TAHSABANNALLAHA GHAAFILAN AMMA YA'AMALUZ ZAALIMOON.
INNAMA YU'AKH KHIRU HUM LI YOUMIN TASHQASU FEEHIL ABSAAR
(Ibrahim:42)
24. Na insafo ke aamaal se Allaah ko ghafil na samajh vo to unhe us din tak mahoolat diye huye hai jis din aankhen phati ki phati rah jaayengi.
25. Al zaalim zulmaat youmul qiyamah
26. Hadees Qudsi : [REDACTED]
27. Zulm ki teen qismen hai : 1) Shirk, 2) Guna wa ma'asiyat, 3) Logon par zulm karna
28. Ibn Qayyim Rahimahullah farmaate hai : Bande ke zulm ke teen duayen hai, qiyamat ke din Allaah ke paas; 1) Deewaan shirk, 2) Deewaan zulm ul ibaad, 3) Deewaan ma'asiyat
29. Pahle ke do deewaan aasaani se nahi mit'te ; deewaan shirk mit jaata hai tawheed se, deewaan zulm ul ibaad mit jaata hai bando ke mazaalim wa huqooq waapis karne se. Albatta deewaan ma'asiyat jald mit jaata hai isteghfaar wa toubah nasooaha se.
30. Note : Lekin kisi bhi neki aur badi ko maamooli na samjhe, aadat banne der nahi lagti. [REDACTED]
31. Adm zulm muhabbat insaani aur muhabbat Ilahi ka taqazah hai. Eemaan kaamil naseeb hota hai.
32. Qouli zulm aur feli zulm se bacho, [REDACTED]
33. Qouli zulm : Gheebat, Chughal khori, Kazb, Buhtaan, Gaali, Ladayi, Bure alqaab, Mazaaq udaana, Zaleel karna, Raaz faash karna.

34. Feli zulm : Zarb, Qatl na haq, Chori, Dhoka, Zina, Jaasoosi, Logon ke aib tatolna, Sargoshi sunna, Sahr, Saazish, Baqeeli, Amwaal ka zaay karna, Yateem ka maal khaana, Kamzor ko dabaana, Qiyaanat, Kisi ka haq maarna ya zameen dabaana, Ghasb, Jhooti khasam par maamlaat karna, Qarz lekar waapis na karna, Kisi ke rizq ko band kar dena hasad me aakar, Ohda ka ghalat istemaal karte huye kisi ko job se ya uske haq se mahroom kar dena, Laalach, Na haq khaana, Huqooq ke liye rukaawat banna, Hisson aur meeraas ki ghalat taqseem, Kisi ke bharose aur ghaflat ka na jaayaz faayda uthaana, Waalidain ki na farmaani, Unke huqooq ya rishtedaaron ke huqooq maarna.
35. Zulm ka anjaam : Bahut bura hai. Qissa fir'oun, qissa aad wa samood, qissa qoum Ibrahim wa Loot, qissa Saaleh, qissa kuffar quraish, qissa maghzoob wa zaalleen, Hadees muflis, Hadees sab'aa maubaqaat, Soorah Yusuf zaalim aur mazloom dono ke liye rahnumayi ka soorah, zaalim ko kaamyabi nahi milti, La'anat barasti hai, zaalim ko hidayat nahi milti, zaalim ko sifarish nahi milti, kabeerah guna jis se azaab qabr hoga, qiyamat ke din andhera, azaabaat ka silsila.
36. FAKA AYYIM MIN QARYATIN AHLAKNAAHAA WAHIYA ZAALIMATUN FAHIYA QAAWIYATUN ALAA UROOSHIHAA WA B'IRIM MU'ATTALATIN WA QASRIM MASHEED (Hajj:45)
37. Bahut see bastiyaan hai jinhe hamne **tai wa baala** kar diya isliye ke vo zaalim the, pas vo apni chaton ke bal oundhi huyi padi hai aur bahut se aabaad kunwe bekaar pade hai aur bahut se pakke aur buland mahal weeraan pade hai.
38. Asbaab al zaalim : Chaar bure aqlaaq : Kibr, hasad, Ghazab, Shahwat ; shaitaani sifat, nafs ammarah.
39. Awaaqab : Barkat ka khaatma, Badnaami, Azaab, Adam falah, Adam hidayat, Rahmat Ilahi se doori, Sabab la'anat, Zawaal, N'ematon ka zawaal,

sue anjaam, Azaab qabr, Azaab hashr, Jahannam, Siraat shaitaan, Siraat mustaqeem se doori.

HADEES NO 20

AL BIRRU HUSNUL QULUQ

NEKI ACHHA QALQ HAI

ARABIC TEXT

Tarjamah : Ibn Mahdi ne hame Mu'awiyah bin Saaleh se Hadees bayaan kee, unhone Abdur Rahman bin Jabeer bin Nafeer se, unhone apne waalid se, unhone Sayyidina Nawaas bin Sam'aan Ansari Raziallahuanhu se rivayat kee, kaha : Maine Rasoolullah ﷺ se neki aur guna ke baare me sawaal kiya to Aap ne farmaya : Neki achcha qalq hai, aur guna vo hai jo tumhare dil me khatke aur tum naa pasand karo ke logon ko uska pata chale.”

Asbaaq Hadees

1. Sifaat Abraar
2. Sifaat Anbiya wa Saaleheen
3. Sifaat Auliya
4. Al birr – Jaame lakal aamaal al khair
5. Hasr mubaaligha ke liye hai taqsees nahi.
6. Husne Aqlaaq – Khaliq aur makhlooq ke saath.
7. Qalbe Saleem ka husool / Qalbe mareez se najaat.
8. Aqlaaq Mahmoodah – Aqlaaq mazmoomah par meri kitab “Naujawaan bulooghat ki dahleez par” 100 saf'haat zaroor padhe.
9. Banda aur rab ke darmiyaan aur banda aur deegar bando ke darmiyaan maamlaat sahi rahe.
10. Husne Aqlaaq – Saamne waale ka khayaal rakhna

11. Nabi ﷺ ke 15 sunhari aqlaaq ke waakhiyaat ke zariye ham samajh sakte, hasan seerat wa kirdaar apnaane ka raasta
12. Kaana qalaqal Quraan – Quraan aur seerat padhne se achche aqlaaq paida hote hai.
13. Husne aqlaaq se daawat ka kaam aasaan ho jaata.
14. Bad aqlaaqi se Islam aur daawati kaam me rukaawat aati.
15. Fawayed Husne Aqlaaq : Taqarrub Ilahi, Jannat me Nabi ﷺ ki suhbat, Siqaal Meezaan, Neki, Fouz, Muhabbat Ilahi, Dakhool Jannat, Rizwan, Maashre me khush haali, Logon me izzat, Kaamo me aasaani, Kaamyaabi.
16. Aqlaaq Mahmoodah ki List : _____ ya hamari kitab “Naujawaan bulooghat ke dahleez par” mulahizah karen.
17. Husne Aqlaaq apnaane ka tareeqa : Allaah se rujoo, Fikr aakhirat, Fikr insaaniyat, Fikr aaqibat, Fawayed par nazar aur nuqsaan ka zikar, aadat apnaaye achche aqwaal achche afkaar, achche logon ki suhbat, sawaab ka ilm, bughz wa adaawat aur ladayi se ijtenaab aur bure anjaam par nazar, zabaan se aur amal se be hayayi se door rahna, fahash wa munkaraat se door rahna, gandi aadat, sharaab, juwa, bad aqlaaqi se door rahna.
18. Achche aqlaaq ki misaalen :
 - i. Muskuraata chehra
 - ii. Saqt mizaaji se doori
 - iii. Narm lahja
 - iv. Huqooqullah aur huqooq ul ibaad ka khayaal
 - v. Maafi maangna
 - vi. Ghussa peena, maaf karna, aeraaz karna, nazar andaaz karna.
 - vii. Sabr karna logon ki takaaaleef par.
 - viii. _____ waalidain aur silah rahmi.
 - ix. Padosi ke huqooq
 - x. Karam, jood wa saqa waali sifat apnaana, baqeeli se bachna.
 - xi. Amaanat

- xii. Khair khwaahi
- xiii. Gaali, la'anat, gheebat, chughal khori se bachna
- xiv. Nizaafat : Badan, jagah, zabaan, libaas.
- xv. Waada ki paabandi, time ki paabandi, amaanat daari
- xvi. Husne zan, ahteraam
- xvii. Dua karna – Apne dost ke liye, insano ke liye. Hidayat ki dua, momino ke liye maghfirat ki dua.
- xviii. Ghaayibaana achcha zikar karna.
- xix. Laa zarar walaa zaraar

19. Fehrist Husne Aqlaaq :

- i. Haya
- ii. Sulaah waale aamaal ki tadap, fasaad se doori
- iii. Sadooq al lisaan
- iv. Aamaal saaleh ki tadap, fuzool se doori
- v. Saboor
- vi. Shukoor
- vii. Waqoor
- viii. Kibr, hasad, ghussa mazmoom, shahwaat se paak
- ix. Allahumma inni a'oozubika minal shiqaaq wa sau al aqlaaq

20. Mazahir Husne Aqlaaq :

- i. Salaam aam karna
- ii. Muskuraata chehra
- iii. Musaafa karna

21. Salaam ka jawaab behtar tareeqe se garm joshi ke saath

22. Zabaan ki hifazat, achche tareeqe se kalaam karna

23. Zabaan wa aamaal se sirf khair hi nikaalna na ke shar

24. Teen ho to do ka sargoshi na karna

25. Laa yaani cheezo ko na kar dena

26. Hubbul khair va adam al hasad

27. Adm ahteqaar
28. Logon ke aibon ko na tatolna
29. Doosro ke nafsiyaat aur jazbaat ko thes pahuchane se bachna
30. Tohfa tahayef dena
31. Sirf lena nahi dena bhi (wailul lil mutaffifeen)
32. Maafi, narmi, rawaadaari, asbiyat se paak
33. Logon ki raza se zyada Allaah ki raza ka khayaal *****

HADEES NO 21

TAHADAU TAHAABBOO

AAPAS ME EK DOOSRE KO TOHFE TAHAYEF DIYA KARO

ARABIC TEXT

Tarjamah : 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)**

Asbaaq Hadees

- 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, Shaikh Albani is hadees ko sahi kaha hai, _____(3945))
- 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 (1) ALLAZEENA IZAK TAALOO ALANNASI
YASTAUFOON (2) WA IZA KAALOOHUM AU WAZANOO HUM YUQSIROON
(3)”

- 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 yunfiqu 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. Talaq ya khula ke waqt, albatta aariyah ya hifazat ya waqtan istemal ke liye diya hua to vo 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 yuqaatilookum 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

LAA TASUBBU AS HAABI

MERE SAHABA KRAAM RAZIALLAHUANHUM KO BURA MAT KAHO

ARABIC TEXT

Tarjamah : 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 Ajmayeen ko bura mat kaho, mere Sahaba Kraam Raziallahuanhum Ajmayeen kaho, us zaat ki qasam jiske haath me meri jaan hai ! Agar tum me se koi shakhs uhad pahaad jitna sona bhi kharch kare to vo (Sahaba Kraam Raziallahuanhum Ajmayeen) 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 Raziallahuanhu se bhi marvi hai.”

Asbaaq Hadees

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, koi taabayi koi aalim ya koi 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 Ajmayeen ki das aham qusoosiyat Quraan Majeed ki roushni me :

- ❖ Pahli qusoosiyat eemaan Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Doosri qusoosiyat manhaj Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Teesri qusoosiyat sadqaat Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Chouthi qusoosiyat falah Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Paanchvi qusoosiyat khairaat Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Chathi qusoosiyat rushd Sahaba Kraam Raziallahuanhum Ajmayeen

- ❖ Saatween qusoosiyat maghfirat Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Aathween qusoosiyat raza Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Nawī qusoosiyat adaalat wa shahaadat Sahaba Kraam Raziallahuanhum Ajmayeen
- ❖ Daswi qusoosiyat suhbat Sahaba Kraam Raziallahuanhum Ajmayeen

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 hudaa 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 maqlooqaat 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 kirdaar 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. Muftahad **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 iqtiyaar 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. Difaah 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 iqtiaar karen apne eemaan ko bachaaye.
28. " "
29. Tabraa aur gaali dene waalon se apne aap ko apne ahal wa ayaal ko door rakhna, hajaaniyat iqtiaar 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 hua.
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 koi sahaba par taam kare to ye amal uski deendaari par tohmat ke liye kaafi hai.

HADEES NO 23

LAA TAMANNAU AL MAUT

MAUT KI TAMANNA NA KARO

ARABIC TEXT

Tarjamah : 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)**

Asbaaq Hadees

1. Maut ki tamanna karne ki chand wajooahaat 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 aarzoo 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. Allaah Taala tamaam maqlooqaat ke haalaat se ba khoobi waakhif hai, lihaza taqdeer par eemaan rakhte huye Allaah Taala ke har faisle ko qubool karna chahiye.
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 takleef 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 peshani 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

AL MAJALISU BIL AMAANAH

MAJALEES AMAANAT DAARI KE SAATH HAI

ARABIC TEXT (Sahi ul Jaame lil Albani:133/2, Raqam:6678)

Sunan Abu Dawood ki riwaayat :

Arabic text

Tarjamah : 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 [redacted] ne Musnad Ahmad ki is riwaayat ko zayeeef kaha hai :

[redacted]

Asbaaq Hadees

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 zayeeef 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 nuqsaanaat 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. [REDACTED] (Sahi Jaame:6028), Tarjamah :
Jo kisi ki baaten chup kar sune haalan ke vo naa pasand karte ho aise shakhs ke kaan me sheesh pighla kar daala jaayega.
18. **Laa khaira fee kaseerim min najwahum illa man amara bi sadaqatin au ma'aroofin 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. [REDACTED] , 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 ujrati
- 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 koi zimmedaari dena ho to usme do cheezen hona zaroori hai. Amaanat (saalihiyat) waqoot (salaahiyaat amale duniyawi), 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, zayeef 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

52. [REDACTED] (Sahi Bukhari:2449)

53. Tawbah nasooaha ki paanch sharayeten :

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

AFSHOO AS SALAAMA BAINAKUM

AAPAS ME SALAAM AAM KARO

ARABIC TEXT

Tarjamah : 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’o, 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

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 Aadam 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. Ungliyon ke saath ishaara karke salaam eesayiyon ka salaam hai aur hatheliyon se ishaara karna yahoodiyon 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 baraaz 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).

HADEES NO 26

MAN LAA YARHAMU LAA YURHAM

JO RAHAM NAHI KARTA US PAR RAHAM NAHI KIYA JAATA

ARABIC TEXT

Tarjamah : 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)**

Asbaaq Hadees

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 KALIMAATILLAHIT 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 Raoofur 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 maqlooq 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 Ruboobiyyat 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. [Redacted] (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 : [Redacted]

46. [Redacted] (Imam Bukhari ne baab baandha)

47. **Amar bil maarooft 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 raahimeen.**

50. Ahkaamaat shariyat me insaan ki paanch azeem bunyaadi zaroorat ki takmeel hai, ye bhi rahmat ki daleel hai.

53. _____ (Sahi Muslim:499)

ne Ibrahim Raziallahuanhu ke baare me Allaah Taala ke farmaan :

Alaihissalaam ! Muhammad ﷺ ke paas jaa'o, jabke tumhara Rab zyada

- ## 55. Hugooq ul Muslim ki hadees rahmat ki daleel

56. “innallaha y’a muru bil adli wal ihsaani wa eetaayi zil qurba” (Soorah Nahal:90)

Rahmat se mutaallikh AskIslamPedia se maakhoos wa mufeed Article

Allaah ki maqloog par rahmat wa shafaqqat karne ki fazeelat

Fehrist Mazmoon

Pahli Hadees

Doosri Hadees

Teesri Hadees

Chouthi Hadees

Paanchwi Hadees

Chati Hadees

Saatwi Hadees

Hawaala

Pahli Hadees

Arabic text

Hazrat Abdullah bin Umro Raziallahuanhu riwaayat karte hai – Rasoolullah ﷺ ne farmaya : “Raham karne waalon par Rahman raham karta hai. Tum ahle zameen par raham karo, aasmaan waala tum par raham karega.” **(Abu Dawood:4941, Tirmizi:1924, Ahmad:6494)**

Qaala Taala : (Soorah Isra:110)

“Kah dejiye ke Allaah ko Allaah kah kar pukaro ya Rahman kah kar, jis naam se bhi pukaro tamaam achche naam usi ke hai.”

Doosri Hadees

Arabic text

Hazrat Jareer bin Abdullah Raziallahuanhu riwaayat karte hai – Rasoolullah ﷺ ne farmaya : “Jo logon par raham nahi karta, Allaah Taala us par raham nahi karta.”

(Sahi Bukhari:7376, Muslim:2319)

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 jaata.” **(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 choupaaaye 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 bashaarat 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 gunaho 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 gunaho 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 gunaho se darguzar farmaata hai aur jo kuch tum kar rahe ho (sab) jaanta hai (Ash Shoora: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 aaftaab nikle **pashchim** se (Sahi Muslim:2759). Abdullah bin Mas'ood Raziallahuanhuma ne do ahadees (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 Hjr: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 maqlooq 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 maqlooq 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

AL HAYA'U SHU'ABATUN MINAL EEMAAN

HAYA (SHARM) BHI EEMAAN KI EK SHAAQ HAI

ARABIC TEXT

Tarjamah : 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.

Asbaaq Hadees

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 mamnool kaam se rukna
 - e. Allaah ki naa farmaani ke qareeb jaane se haya aana
 - f. Haya insano ko guna se rokta 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. Mamnool 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 :

- a. Gaana

- b. Raqas
- c. Ghalat suhbat
- d. Kasrat kalaam jisme faayda na ho
- e. Irtekaab ma'asi

17. Haya ko badhaane waale umoor :

- a. Itaati Ilahi
- b. Ibadat Ilahi
- c. Hubbe Ilahi
- d. Itteba Nabi
- e. Seerat Anbiya padhna
- f. Seerat Sahaba padhna
- g. Suhbat saaliheen
- h. Gheebat ki majaalis se door rahna
- i. Ghaz basar
- j. 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

- a. Haya Moosa Alaihissalaam
- b. Haya Nabi ﷺ
- c. Haya Siddiq (qutbah)
- d. Haya Usman
- e. Haya _____ (_____)

21. Haya haasil karne ke tareeqe :

- a. Allaah ki n'emat waali aayaat par ghour
- b. Apni taqseer shukar par nazar
- c. 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

haal me ke vo apne ek bhai se kah rahe the ke tum itni sharm kyu karte ho. Aap ﷺ

ye ek qaabile taareef sifat hai aur Nabi ﷺ ke aqlaaq hameedah me “haya” wasaf

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 wajoob 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 iqtiyaar karna.
3. Farz aur nafil namazen ada karna.
4. Zakaat ada karna.
5. Ghulamoon 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 ka taallukh itteba se hai aur vo che achchi qaslaten hai :

1. Nikah karte huye ufat wa paak daamani iqtiyaar 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 sardaron 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 bhalaiyon ka hukum dena aur buraiyon 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

KHAALIQUINNAS BI KHULUQIN HASANIN

LOGON KE SAATH HUSNE AQLAAQ SE PESH AA'O

ARABIC TEXT

Tarjamah : 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)

Asbaaq Hadees

1. Abu Al **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 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 : “Aadam 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

Choudhwi 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 Mufrad: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 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 zayeef 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 shakhsyat 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 iqtiyaar 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 daryaaft 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 iqtiaar 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 iqtiaar 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 **mail** 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 Aadam hai aur Aadam 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 nafrat 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 amal 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 peshaani, 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 wiquaar, ahad ka paasdaari vaghairah.

HADEES NO 29

QUL AAMANTU BILLAHI FASTAQIM

AAMANAT BILLAAH (ME ALLAAH PAR EEMAAN LAANA), FIR US PAR PAKKE HO JAAO

ARABIC TEXT

Tarjamah : 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])

Asbaaq Hadees

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 iqtiaar 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

- **INNALLAZEENA QAALOO RABBUNALLAHU SUMMAS
TAQAAMOO TATANAZZALU ALAIHIMUL MALAAYIKATU
ALLAA TAQAAFOO 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 (Fatiha)**
- **FASTAQIM KAMAA UMIRT (Hood:112)**

15. Isteqaamat : _____ (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)
- KULLUBNI AADAMA KHATTA'UN WA KHAIRUL KHATTAYEENAT TAWWAABOON (Sunan Tirmizi:2499)

18. Fawayed isteqaamat :

- Farishton ka nuzool
- Sakeenat wa tamaaneenat ka nuzool
- Nuzool rahmat
- Jannat ki khush khabri

INNALLAZEENA QAALOO RABBUNALLAHU SUMMAS TAQAAMOO TATANAZZALU ALAIHIMUL MALAAYIKATU ALLAA TAQAAFOO WALAA TAHZANOO WA ABSHIROO BIL JANNATILLATI KUNTUM TOO'ADOON (Fussilat:30)

- Wusa'at rizq
(WA ALLAWIS TAQAAMOO ALAT TAREEQATI LA AS KHAINAHUM MAA AN GHADAQAA (Al Jinn:16)
- Sharah sadar
(MAN AMILA SAALIHAM MIN ZAKARIN AU UNSAA WAHUWA MU'MIN FALANUH YIYANNAHU HAYAATAN TAYYIBATAN WALANAJ ZIYANNAHUM AJRAHUM BI AHSANI MAA KAAANOO YA'AMALOON) (Nahal:97)

19. Isteqaamat wa saabit qadmi haasil karne ke tareeqe :

- Taa'at wa ibadat
_____ (Sahi Bukhari:6502)
- Ilm sharayi me mashghool rahna
_____ (Sunan Abu Dawood:3643)

- Ilm wa amal me iqlaas
(FA AQIM WAJHAKA LID DEENI HANEEFA (Room:30)
- Dua
(IHDINAS SIRAATAL MUSTAQEEM)
- Qira'at Quraan ki kasrat
(IN HUWA ILLA ZIKRUL LIL AALAMEEN, LIMAN SHA'AA MINKUM AY YASTAQEEM) (Takweer:27-28)
- 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 DOONILLAH 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 daryaaft kiya, ye koun hai? Maine arz kiya, falaan aurat aur uski namaz (ke istiyaakh aur paabandi) ka zikar kiya. Aap ﷺ ne farmaya, baith jaao (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
- Isteghfah 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
- Itaati 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.
- Hudood 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'arof aam karna
- Har amal achche ada karna chahe koi 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

KULLU MUSKIRIN HARAAM

HAR NASHA AAWAR CHEEZ HARAAM HAI

ARABIC TEXT

Tarjamah : 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.

Asbaaq Hadees

- ❖ Nasha aawar cheez chahe kisi bhi shakal me ho haraam hai.
- ❖ Nasha aawar cheez chahe miqdaar me kam ho ya zyada haraam hai.

- ## Sharab ki hurmat

- Sharab ki hurmat
- Hawaala

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 : _____ “Ye dawa nahi balke ye beemari hai.” (Sahi Muslim:1984)

Doctor 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.”

Is se maaloom hota hai ke mustaqil sharab noshi karne waale baanjhpan aur naamardi ka shikaar kyu hote hai?

Hawaala

Maakhooz az kitab : Seeratun Nabi ﷺ , maulif : Duktoor Mahdi Rizqullah Ahmad, mutarjim : Shaikh ul Hadees hafiz Muhammad Ameen.

Khaane peene ki ashya me alcohol ka istemaal

Fehrist Mazmoon

Khaane peene ki ashya me alcohol ka istemaal

Hawaala

Khaane peene ki ashya me alcohol ka istemaal

_____ wa noshi ki jin ashya me aisa alcohol shaamil ho jiski kasrat miqdaar ke istemaal karne se nasha ho jaata ho to uska kam aur zyada, khaane aur peene me bataur khushboo aur bataur dawayi aur ilaaj ke istemaal jaayaz nahi hai, kyu ke Allaah Taala ka farmaan hai : **_____**

“Aye Eemaan Waalon ! Baat yahi hai ke sharab aur juwa aur thaana aur fa'al nikaalne ke paanse ke teer, ye sab gandi baaten, shaitaani kaam hai, unse bilkul alag raho taake tum falaahyaab ho, shaitaan to yoon chahta hai ke sharab aur juwe ke zariye se tumhare aapas me adaawat aur bughz waakhai kara de aur Allaah Taala ki yaad se aur namaz se tum ko baaz rakhe, so ab bhi baaz aa jaao.”

(Al Maayidah:90,91)

Aur isliye bhi ke Nabi Kareem ﷺ ka irshaad hai :

“Jis cheez ki zyada miqdaar nasha paida karti ho usko kam miqdaar me istemaal karna haraam hai.” (Sunan Abu Dawood:3681, Sunan Tirmizi:1865, Sunan Ibn Maajah:3393)

Neez Aap ﷺ ka farmaan hai :

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 koi 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.

Qaalallahu Taala : (Al Maayidah:90,91)

Al Quraan

Al Hadees

Faayidah

Al Maraaje

Al Quraan

Qaalallahu Taala :

Al Hadees

HADEES NO 31

MAN ALLAQA TAMEEMATAN FAQAD ASHRAK

JO SHAKHS TAAWEEZ LATKAATA HAI VO SHIRK KARTA HAI

ARABIC TEXT

Tajamah : Sayyidina Uqba bin Aamir Raziallahuanhu bayaan karte hai ke, ek martaba Nabi Kareem ﷺ ki khidmat me (das aadmiyon ka) ek wafd haazir hua, Nabi Kareem ﷺ ne unme se nau aadmiyon ko ba'it kar liya aur ek se haath rok liya, unhone poocha, Ya Rasoolullah ﷺ ! Aap ne nau ko ba'it kar liya aur is shakhs ko chod diya? Nabi Kareem ﷺ ne farmaya, usne taaweez pahan rakha hai, ye sun kar usne girebaan me haath daal kar us taaweez ko tukde tukde kar diya aur Nabi

Kareem ﷺ ne us se bhi ba'it le lee aur farmaya, jo shakhs taaweez latkaata hai vo shirk karta hai. (Silsila Saheeha Albani:389/1, Raqam:492, Sahi Jaame Lil Albani:6394) Shaikh Albani Rahimahullah is Hadees ki sanad ke baare me kahte hai :

()

Is hadees ki sanad sahi hai () ke alawa iske rijaal Muslim ke rijaal me daqeen ko Imam Yakhoob Sufyan Al Faswi Rahimahullah, Imam Ibn Hibban Rahimahullah aur Imam Haakim Rahimahullah ne saqa qaraar diya hai.

Asbaaq Hadees

1. Latkaana ya lagaana ya chipkaana sab ghalat hai, agar vo **tameemah** ke maani me aa jaaye.
2. Takleef se bachne ke jaayaz tareeqe Quraan wa Sahi Ahadees me mazkoor hai, isko chod kar waham, gahalat aur fasaadi tareeqa aur ghair mashroo wa haraam tareeqa apna kar takleef se bachne me koyi khair nahi, agar khair hota to Rahman wa Raheem ne Rahmatul Aalameen ko sikhaya aur ham tak pahuchaya hota, lihaza Allaah aur Rasool se aage badhne ki koshish na kare.
3. "Is tarah karne se ye kaam tamaam wa ikmaal ko pahuchaya jaa sakta hai" apni taraf se is tarah soch lene se kaam nahi chalta, is par muhar Nabawi hona laazim hai.
4. Ghair sharayi tareeqe se taaweez wa gande paleete par bharosa karke aadmi siraat mustaqeem se hat jaata hai aur zalaalat wa gumrahi ke raaste par nikal jaata hai aur shirk asghar wa amali shirk se hote huye aakhir shirk Akbar, aqeedah me shirk tak pahuch jaata hai. Hamne dekha hai khabron par sar rakhte huye aur gale me taaweez daalte huye jinki shuru'at taaweezon se huyi yhi.

5. Taaweez : Aooz ya'awaz taaweez bachana, us se pata chalta hai insan ki fitrat me museebaton se panah lena hai; Allaah ne is fitrat ki maang poori kar dee mashr'oo tareeqe se, mu'awwazatain naazil farma dee, Al Samad Allaah ki sifat Al Salaam Allaah ki sifat hai, Allaah ki sifaat wa asma ka waseela lekar dua maange aur mu'awwazatain padhe aur adiyia maasoorah padhne se vo kounsa masla hai jo hal nahi hota.
6. Sha'ar :
Ek hi dar ho to sajdah karne me maza aata hai, vo dar dar bhatakte hai jinke kayi mushkil kusha hote hai.
7. Taaweez latkaane ko ulama ne kaha amali shirk hai, lekin ye itna baareek shirk hai ke dil me uska aiteqaad se itna gambhir asar hota hai ke kab ye shirk akbar me badal jaaye koyi nahi bata sakta, kyu ke ye andar ka maamla hai aur baatin me koyi jhaank nahi sakta, na har islaah karne waale ko itna time hai ke vo aap ki fikar me poochta rahe ke dil ki kaifiyat kya hai, taaweez latkaane waale se lahza taaweez latkaane waale aur dene waale dono bhi Allaah se dare aur aqeedah me khilwaad na kare aur aakhirat ke saude me gad bad na kare aur jahannam ke masayel me khel kood na kare.
8. (Musnad Ahmad)

Note : Baaz tamayim kahte hai aur baaz jawaama aur baaz haroz aur baaz jahab (Musnad Ahmad, Ibn Hibban)

Sabab shirk hota hai ye amal.

Shaikh Bin Baaz ne kaha nafa wa nuqsan ka aqeedah paida hone lagta hai un latke huye dhaagon se, Allaah se raghbat door hona shuroo ho jaati hai aur Allaah par tawakkal kamzor hone lagta hai, yahi sabab kaafi hai in paleeto se door rahne ke liye, mashroo wa jaayaz tareeqa kaafi hai ad'iyah ki shakal me vo hame in gumrahiyon se bachne ke liye kaafi hai.

9. Shaikh Bin Baaz ne kaha latkaana shirk asghar hai, dil me nafa wa nuqsaan ka paida hona shirk akbar hai (Fatawa:94/25)
10. Al tamayim : Al Manzari ne kaha _____
11. _____ : " _____ " (Silsila Saheeha:3122, Juz:1 / safha 889)

Tarjamah : Sayyidina Uqba bin Aamir Raziallahuanhu se riwayat hai ke ek jama'at (ba'it karne ke liye) Nabi Kareem ﷺ ke paas aayi, Aap ﷺ ne nau (9) afraad se ba'it le lee aur ek se na lee. Unhone kaha : Aye Allaah ke Rasool ! Aap ne nau (9) afraad se ba'it le lee aur ek ko tark kar diya (kya wajah hai)? Aap ﷺ ne farmaya : "Usne taaweez latkaya hua hai. Usne apna haath daakhil kiya aur taaweez kaat diya. Fir Aap ﷺ ne us se ba'it lee aur farmaya : "Jisne taaweez latkaya usne shirk kiya."

12. _____ : 182/3)

Ibn Abi Haatim _____

13. _____ Tarjamah: Abu Basheer Ansari Raziallahuanhu farmaate hai ke vo ek safar me Rasoolullah ﷺ ke saath the. Rasoolullah ﷺ ne apna ek qaasid (Zaid bin Haarisa Raziallahuanhu) ye elaan karne ke liye bheja ke jis shakhs ke oont ki gardan me taanat ka ganda ho ya yoon farmaya ke ganda (haar) ho vo use kaat daale (Sahi Bukhari:3005)
14. _____ (Musnad Ahmad, Sahi ul Albani) Tarjamah : Jhaad phoonk, taaweez aur habba ke aamaal sab shirk hai.

- A) Mashroo ruqaya jaise fatiha tul kitab, soorah iqlaas, mu'awwazatain aur deegar maaroof duayen is hadees me, ye maqsood nahi hai jisme mamnoo kaha gaya, jo mamnoo kaha vo doosre naa jaayaz ruqaya hai.
- B) Mamnoo ruqaya : Jisko naa jaayaz ruqaya, jaahiliyat waala ruqaya, shirk waala ruqaya, haraam wa ghair sharayi ruqaya kaha jaata hai, jo man gadhat hai, jo Nabi ﷺ se saabit nahi balke saabit shuda ke khilaaf hai.

_____ : Biwi apne shouhar ki muhabbat paane ke liye jaadoo karwaati thi, sh'abadah baazon aur jaadoo garon ke paas jaakar, ye bhi haraam hai, ye bhi shirk ki qabeel se hai. Soorah Baqarah:102 me isko kufr se ta'abeer kiya gaya hai, chahe tafreeq ke liye ho ya tahbeeb ke liye bhatakte huye raaste me.

Jaadoo : Ek qism ka jaadoo hai jise dhaaga ya kaaghaz me aurat mard ke darmiyaan muhabbat paida karne ke liye kiya jaata hai.

15. _____ (Ibn Maajah:3530, Ahmad:3615)
16. Jhaad phoonk aur mantar se muraad vo mantar hai jo arabi me na ho, aur jiska maani wa mafhoom bhi waazeh na ho, lekin agar uska mafhoom samajh me aaye aur vo Allaah ke zikar par mushtamil ho to mustahab hai, jo log arabi zabaan na jaante ho unko dua'on ke silsile me badi ahtiyat karni chahiye, aur is silsile me islami aadaab ka lihaaz zaroori hai.
17. _____
- a. Lakdi
- b. Dhaaga

- c. Shaitaan me khanaas hai jab ghalat tareeqe se ilaaj karte hai to waqtiya vo door ho jaata hai, to log shaitaan ke is khanaas waali, dhoke waali sifat ko samajh nahi paate aur samajhte hai ke ilaaj ho gaya aur yoon shaitaan bharosa qaayam karta hai taake logon ko ghairullah par yaqeen aa jaaye aur is tarah vo apne taabedaaron ko jahannam le jaata hai.

18. _____ (Abu Dawood:3883)

Tarjamah : Abdullah bin Mas'ood Raziallahuanhu kahte hai ke, maine Rasoolullah ﷺ se suna, Aap farma rahe the : "Jhaad phoonk (mantar) ganda (Taaweez) aur tola shirk hai." Abdullah bin Mas'ood Raziallahuanhu ki biwi Zainab Raziallahuanha kahti hai : Maine kaha : Aap aisa kyu kahte hai? Qasam Allaah ki meri aankh dard ki shiddat se nikal aati thi aur mai falaan yahoodi ke paas dam karane aati thi, to jab vo dam kar deta tha to mera dard band ho jaata tha, Abdullah Raziallahuanhu bole : Ye kaam to shaitaan hi ka tha, vo apne haath se aankh choota tha to jab vo dam kar deta tha to vo us se ruk jaata tha, tere liye to bas waisa hi kahna kaafi tha jaisa Rasoolullah ﷺ kahte the : (_____) "Logon ke Rab ! Beemari ko door farma, shifa de, too hi shifa dene waala hai, aisi shifa jo kisi beemari ko na rahne de."

19. _____ :

- Quraan se saabit rahe.
- Sahi ahadees se saabit rahe.
- Mafhoom wa maaloom duayen.
- Ghair mafhoom wa ghair ma'arroof dua'on se bachna hai, lihaza maasoor dua'on ka ahtemaam kare aur naye naye tajurbaat se door rahe aur ulama se jude rahe, **raasiqon fil** ilm se.

20. Imam Suyooti farmate hai : Teen shart hai jaayaz ruqaya me :

- i. Kalaamullah wa Asma wa Sifaat ke zariye.
- ii. Arabi zabaan ke zariye.
- iii. Aqeedah ye rakhe ke bazaat khud nafa nahi pahuchata, Allaah hi nafa nuqsan ka maalik hai.

21. Salaf se jo latkaane ka zikar milta hai uska jawaab hai :

- a. Shaikh Albani ne kaha vo aasaar zayeef hai aur unse takraane waale aasaar maujood hai jo ijazat nahi dete.
- b. Doosra jawaab ye hai, vo jo latkaane ka zikar hai vo hifazat ke liye na tha balke chote bachhon ko taqtiyaan latka kar yaad karaya karte the dua'en (Sharah Kitab At Tawheed)

22. Fa in tana'a zaatum, agar salaf me takraane waale aasaar milte hai to kitab wa sunnat ki taraf lout aana chahiye, lout aaye to ye hadees milti hai :

23. _____ (Musnad Ahmad, Nasayi)

24. _____ (Abu Dawood:36, Nasayi:5067, Ahmad:16995)

25. Faayda kya hai naa jaayaz taaweez kaatne ka? Sayeed Bin Jabeer qaal :

yaani insan se taaweez kaatna ek ghulam azaad karne ke barabar sawaab ka kaam hai.

26. Naa jaayaz taaweez ki shaklen :

- a. Jaanwaron ki sing
- b. Jaanwaron ki haddiyaan
- c. Maqsoos jhado ke patte
- d. Mote kaante ki lakdiyaan
- e. Mota kaddu
- f. Dhaancha

27. Tasaweer taake bhoot ya jinn dar kar bhaage

- A. Leemoo mirch
- B. Dhaaga
- C. Doriyaan
- D. Angoothi ya pathhar
- E. Majooharaat

28. Umar Raziallahuanhu ne kaha : Aye Hajare Aswad, too na nuqsaan pahuchata hai aur na nafa; agar maine Nabi ﷺ ko tujhe bosa dete na dekhta to mai bhi bosa na deta (Allaah Rabbul Aalameen hai, us par tawakkal karna chahiye).

29. Shaikh Albani ne kaha : ke taur par taaweez dhaagon ko rokna zaroori hai, kyu ke dalayel ke maulif Jazooli ne had kar dee vo naa jaayaz taaweezaat ka sikha rahe hai, Na'oozu Billaah (Silsila Saheeha:1/2/890)

30. Aqeedah tawakkal, nafa nuqsaan ka maalik Allaah hai.

Ruboobiyat (Allaah hi Khaliq, Maalik, Raazikh, Naafe wa Zaar, Tasarruf ka Maalik, Qayyum, Kaaynaat chalane waala, Al Samad, sab uske muhtaj hai vo kisi ka muhtaj nahi, ye sab mazboot karna zaroori hai, Tawheed Ruboobiyat ka laazmi juz hai Tawheed Uloohiyat.

31. (Wa iny-yamsaskal laahu bidurrin falaaa kaashifa lahoo illaa Huwa wa iny-yamsaska bikhairin fa Huwa 'alaa kulli shai'in Qadeer) (An'aam:17)

Tarjamah : Aur agar tujhko Allaah Taala koyi takleef pahuchaye to uska door karne waala siwaaye Allaah Taala ke aur koyi nahi. Aur agar tujhko Allaah Taala koyi nafa pahuchaye to vo har cheez par poori qudrat rakhne waala hai.

32. (hasbunal laahu wa ni'malwakeel) (Aale Imran:173)

Tarjamah : Hame Allaah kaafi hai aur vo bahut achcha kaarsaaz hai.

33. (wa many yatawakkal 'alal laahi fahuwa hasbuh) (Talaq:3)

Tarjamah : Aur jo shakhs Allaah par tawakkal karega, Allaah use kaafi hoga.

34. Musabbib haqeeqi Allaah hai, jaayaz asbaab ko apna kar Allaah par bharosa karna tawakkal hai. Dif'a ain ke liye :

- a. A'oozubillahi minal ain
- b. Quraan shifa hai (17:36)
- c. Ruqayya an Nabi ﷺ wa Ibrahim (a'yeez kama bikalimatillahi)
- d. Bachhon me Allaah ki muhabbat, deen se muhabbat aur Allaah par tawakkal aur taqdeer par raazi rahne ki ta'aleem aur dua'on ka ahtemaam.

e. Is tarah naa jaayaz taaweezon se chutkaara milega.

35. Ghair shirkiya taaweez bhi mana hai sad zariye ke taur par (Shaikh Bin Baaz, Abdullah bin Umar : : 212/1)

36. Hafiz Hakmi : Ghair shirkiya taaweezaat azlaam aur paanso ki maanind hai, muqalif shariyat hai (2/510-512)

37. Shirk baatil raasta hai, tawheed haq ka raasta hai.

- a. (innallaha laa yaghfiru ay yushraka bihi wa yaghfiru maa doona zaalika limay yashaa) (Nisa:48)
- b. (innal shirka la zulmun azeem) (Luqman:13)
- c. (mai yushrik billahi faqad harramallahu alaihil jannata wam'a wahunnaar wama liz zaalimeena min ansaar) (Ma'idah:72)
- d. (Walam yalbisu eemaanahum bi zulm) (An'aam:82)

38. Anwaa al shirk

- a. Shirk ul ibadah
- b. Shirk ul shifa'a
- c. Shirk ul ta'ata wal itteba
- d. Shirk al dua

39. Quraan me anwaa ibtaal al shirk

a. Ruboobiya ka isbaat karke

- ❖ (Inna Rabbakumul laahul lazee khalaqas samaawaati wal arda fee sittati aiyaamin thummas tawaa 'alal 'Arshi yudabbirul amra maa min shafee'in illaa min ba'di iznih; zalikumul laahu Rabbukum fa'budooh; afalaa tazakkaroon) (Yunus:3)
- ❖ (Huwal lazee ja'alah shamsa diyaaa'anw walqamara nooranw wa qaddarahoo manaazila li ta'lamoo 'adadas sineena walhisaab; maa khalaqal laahu zaalika illa bilhaqq; yufassilul aayaati li qawminy ya'lamoon. Inna fikh tilaafil laili wannahaari wa maa khalaqal laahu fis samaawaati wal ardi la aayaatin liqawminy yattaqoon) (Yunus:5-6)
- ❖ (Qul mai yazuqukum minas samaaa'i wal ardi ammany yamlikus sam'a wal absaara wa mai yukhrijul haiya minal maiyiti wa yukhrijul maiyita minal haiyi wa mai yudabbirul amr; fasa yaqooloonal laah; faqul afalaa tattaqoon. Fazaalikumul laahu Rabbukumul haqq; famaazaa ba'dal haqqi illad dalaalu fa anna tusrafoon) (Yunus:31-32)
- ❖ (Huwa yuhyee wa yumeetu wa ilaihi turja'oon) (Yunus:56)
- ❖ (Qulin zuroo maazaa fissamaawaati wal ard; wa maa tughnul Aayaatu wannuzuru 'an qawmil laa yu'minoon) (Yunus:101)
- ❖ (Qul yaaa ayyuhan naasu in kuntum fee shakk-in min deene fa laa a'budul lazeena ta'budoona min doonil laahi wa laakin a'budul laahal lazee yatawaffaakum wa umirtu an akoona minal mu'mineen) (Yunus:104)

b. Museebat me kuffar quraish iqlaas se Allaah ko pukaarte the, us waqt ko yaad dilaya gaya, Allaah ka qouf aur uski muhabbat ki yaad dihani karakar

- ❖ (Wa iza massal insaanad durru da'aanaa li jambiheee aw qaa'idan aw qaaa'iman falammaa kashafnaa 'anhu durrahoo marra ka an lam yad'unaaa ilaa durrin massah; kazaalika zuyyina lilmusrifeena maa kaanoo ya'maloon) (Yunus:12)

- ❖ (Huwal lazee yusayyirukum fil barri walbahri hattaana iza kuntum fil fulki wa jaraina bihim bi reehin tayyibatinw wa farihoo bihaa jaaa'at haa reehun 'aasifunw wa jaaa'ahumul mawju min kulli makaaninw wa zannooo 'annahum 'uheeta bihim da'a wullaaha mukhliseena lahud deena la'in anjaitanaa min haazihee la nakoonanna minash shaakireen. Falammaa anjaahum iza hum yabghoona fil ardi bighairil haqq; yaaa aiyuhannaasu innamaa bagh yukum 'alaaa anfusikum mataa'al hayaatid dunyaa thumma ilainaa marji'ukum fanunabbi 'ukum bimaa kuntum ta'maloon) (Yunus:22-23)

c. Tawheed se a'eraaz karne waalon ki saza bayaan karke

- ❖ (Wa laqad ahlaknal quroona min qablikum lammaa zalamoo wa jaaa'at hum Rusuluhum bil baiyinaati wa maa kaanoo liyu'minoo; kazaalika najzil qawmal mujrimeen. Thumma ja'alnaakum khalaaa'ifa fil ardi min ba'dihim li nanzura kaifa ta'maloon) (Yunus:13-14)
- ❖ (Wallazeena kasabus saiyi aati jazaaa'u saiyi'atin bimislihaa wa tarhaquhum zillah; maa lahum minal laahi min 'aasimin ka annamaaa ughshiyat wujoohuhum qita'an minal laili muzlimaa; ulaaa'ika Ashaabun Naari hum feeha khaalidoon) (Yunus:27)
- ❖ (Bal kazzaboo bimaa lam yuheetoo bi'ilmihee wa lammaa ya'tihim ta'weeluh; kazaalika kazzabal lazeena min qablihim fanzur kaifa kaana 'aaqibatuz zaalimeen) (Yunus:39)
- ❖ (Fa kazzaboohu fa najjainahu wa man ma'ahoo fil fulki wa ja'alnaahum khalaaa'ifa wa aghraqnal lazeena kazzaboo bi aayaatinaa fanzur kaifa kaana 'aaqibatul munzareen) (Yunus:73)
- ❖ (Wa jaawaznaa bi Baneee Israaa'eelal bahra fa atba'ahum Fir'awnu wa junooduhoo baghyanw wa 'adwaa; hattaana izaana adrakahul gharaqu qaala aamantu annahoo laa ilaaha illal lazeeee aamanat bihee Banooo Israaa'eela wa ana minal muslimeen) (Yunus:90)

- ❖ (Wa laa takoonanna minal lazeena kazzaboo bi Aayaatil laahi fatakoona minal khaasireen) (Yunus:95)
- ❖ (Fahal yantaziroona illaa misla ayyaamil lazeena khalaw min qablihim; qul fantazirooo innee ma'akum minal muntazireen. Thumma nunajjee Rusulana wallazeena aamanoo; kazaalika haqqan 'alainaa nunjil mu'mineen) (Yunus:102-103)

d. Allaah ke siwa koyi nafa nuqsaan ka maalik nahi ye samjha kar;

- ❖ (Wa ya'budoona min doonil laahi maa laa yadurruhum wa laa yanfa'uhum wa yaqooloona haaa'ulaaa'i shufa'aaa 'unaa 'indal laah; qul 'a tunabbi 'oonal laaha bi maa laa ya'lamu fis samaawaati wa laa fil ard; subhaanahoo wa Ta'aalaa 'ammaa yushrikoon) (Yunus:18)
- ❖ (Wa laa tad'u min doonil laahi maa laa yanfa'uka wa laa yadurruk; fa in fa'alta fa innaka izam minaz zaalimeen) (Yunus:106)
- ❖ (Tallaahi in kunnaa lafee dalaalim mubeen. Iz nusawweekum bi Rabbil 'aalameen) (Shu'ara:97-98)
- ❖ (Wa anzir 'asheeratakal aqrabeen) (Shu'ara:214)

❖ (_____)

❖ (_____)

❖ (_____)

e. Qiyamat ke roz ghairullaah ka kya haal rahega bayaan karke ;

- ❖ (Wa yawma nahshuruhum jamee'an thumma naqoolu lil lazeena ashtrakoo makaanakum antum wa shurakaaa'ukum; fazaiyalnaa bainahum wa qaala shurakaaa'uhum maa kuntum iyyaanaa ta'budoon. Fakafaa billaahi shaheedan bainanaa wa bainakum in kunnaa 'an 'ibaadatikum laghaafileen) (Yunus:28-29)

f. Sab ki aajizi bayaan karke

- ❖ (Qul hal min shurakaaa 'ikum mai yahdeee ilal haqq; qulil laahu yahdee lilhaqq; afamai yahdeee ilal haqqi ahaqqu ai yutta'a ammal laa yahiddeee illaaa ai yuhdaa fama lakum kaifa tahkumoon) (Yunus:35)

g. Allaah ghani hai shareek se

- ❖ (Qaalut takhazal laahu waladan Subhaanahoo Huwal Ghaniyyu laho maa fis samaawaati wa maa fil ard; in 'indakum min sultaanin bihaazaaa; a' taqooloona 'al allaahi maa laa ta'lamoona) (Yunus:68)

- ❖ (Lillaahi maa fissamaawaati wa maa fil ard) (Baqarah:284)

- ❖ ()

h. Qiyamat ke din ahle tawheed aur ahle shirk ka anjaam zikar karke radd shirk

- ❖ (Qul 'a ra'aytum in ataakum 'azaabuhoo bayaatan aw nahaaran maazaa yasta'jilu minhul mujrimoon. 'A thumma iza maa waqa'a aamantum bihi; aal 'aana wa qad kuntum bihee tasta'jiloona. Thumma qeela lil lazeena zalamoo zooqoo 'azaabal khuldi hal tujzawna illaa bimaa kuntum taksiboon) (Yunus:50-52)

- ❖ (Wa law anna likulli nafsin zalamat maa fil ardi laftadat bihi; wa asarrun nadaamata lammaa ra'awul 'azaab, wa qudiya bainahum bilqist; wa hum laa yuzlamoon) (Yunus:54)

- ❖ ()

- ❖ (Wallazeena kasabus saiyi aati jazaaa'u saiyi'atin bimislihaa wa tarhaquhum zillah; maa lahum minal laahi min 'aasimin ka annamaaa ughshiyat wujoohuhum qita'an minal laili muzlimaa; ulaaa'ika Ashaabun Naari hum fee ha khaalidoon) (yunus:27)

Ahle Tawheed ka behtareen anjaam

- ❖ (Alaa innaa awliyaaa'al laahi laa khawfun 'alaihim wa laa hum yahzanoon. Allazeena aamanoo wa kaanoo yattaqoon. Lahumul bushraa fil hayaatid dunyaa wa fil Aakhirah; laa tabdeela li kalimaatil laah; zaalika huwal fawzul 'azeem) (Yunus:62-64)
- ❖ (Qul yaaa ayyuhan naasu in kuntum fee shakk-in min deenees fa laa a'budul lazeena ta'budoona min doonil laahi wa laakin a'budul laahal lazees yatawaffaakum wa umirtu an akoona minal mu'mineen) (Yunus:104)

HADEES NO 32

MAA NAQASAT SADAQATUN MIN MAAL

SADQA MAAL ME KAMI NAHI KARTA

ARABIC TEXT

Tarjama : Sayyidina Abu hurairah Raziallahuanhu bayaan karte hai ke, Rasoolullah ﷺ ne irshaad farmaya : “Sadqa maal me kami nahi karta aur Allaah Taala bande ko afoo wa darguzar karne par zyada izzat baqsha hai aur jo bhi Allaah Taala ki raza wa khushnoodi ke liye **ajz** wa nyaaz apnata hai, Allaah usko rafa'at wa bulandi baqshta hai.” (Sahi Muslim:2588 [6592])

Asbaaq Hadees

Fawayed sadqa :

1. Tatheer maal
2. Tatheer nafs
3. Maal me barkat
4. Fuqara ki madad
5. Nazar bad se hifazat
6. Ma'ashre se shirk ka khaatma

7. Raza Ilahi
8. Husool jannat
9. Difa azaab qabr
10. Qiyamat ki houlnaakiyon se hifazat, karb youm al qiyamah se najaat
11. Jahannam se aazaadi
12. Jannat me darjaat ki bulandi
13. Ek choti cheez ko bada banakar pahaad ke maanind ajr
14. Izzat, daulat aur umar me barkat
15. Silah rahmi ka ajr
16. Sunnat Nabi wa Sahaba wa Saaliheen
17. Misl **ya nufqon** waali aayaat ki fazeelat ka husool
18. Adm infaaq wa riyaakari par jo aayaat hai us par **ta'aail** aur hazar
19. Allaah ki madad wa karam aur wasa'at ka husool
20. Dua farishton aur saliheen ki aur Allaah ka raham
21. Naa gahani museebaton se doori
22. Beemariyon ka ilaaj
23. Kaam me aasaani
24. Gunaho ka izala
25. Mustajaab al dua
26. [REDACTED] (Sunan Tirmizi:2470),

Tarjamah : Ummul Momineen Aisha Raziallahuanha se riwayat hai ke Sahaba ne ek bakri zubah ki, Nabi Kareem ﷺ ne poocha "isme se kuch baakhi hai? Aisha Raziallahuanha ne kaha : dasti ke siwa aur kuch nahi baakhi hai, Aap ne farmaya : "Dasti ke siwa sab kuch baakhi hai."

27. [REDACTED] (Al Saba:39) Tarjamah : Tum jo kuch bhi Allaah ki raah me kharch karoge Allaah uska (poora poora) badla dega aur vo sabse behtar rozi dene waala hai.
28. Bukhari (4554) wa Muslim (998) ne Anas bin Maalik Raziallahuanhu se riwayat kee hai ke Madina Munawwara me Abu Talha Ansari Raziallahuanhu bahut maaldaar aadmi the, aur unka sabse mahboob maal berha baagh tha, jo masjid Nabawi ke saamne tha. Rasoolullah ﷺ kabhi kabhaar usme daakhil hote aur uska meetha paani peete. Jab ye aayat naazil huyi : (Lan tanaalul birra hatta tunfiqoo mimmaa tuhibboon; wa maa tunfiqoo min shai'in fa innal laaha bihee 'Aleem) (Soorah Aale Imran:92) Tarjamah : Jab tum apni pasandeeda cheez se

Allaah Taala ki raah me kharch na karoge hargiz bhalayi na paa'oge aur tum jo kharch karo use Allaah bakhooobi jaanta hai. To unhone Rasoolullah ﷺ se kaha ke mera sabse mahboob maal berha hai, ise mai Allaah ki raah me sadqa karta hoon, Aap ise jahaan chahe kharch kare. To Aap ne kaha ke bahut khoob, ye to qeemti maal hai, jo tumne kaha, maine sun liya, meri raay hai ke tum ise rishtedaaron me taqseem kardo. To Abu Talha ne kaha ke, Aye Allaah ke Rasool ! Aisa hi karoonga, chuna che unhone apne rishtedaaron aur chacha zaad bhaiyon me taqseem kar diya.

29. (Fastajabnaa lahoon wa wahabnaa lahoon Yahyaa Wa aslahnaa lahoon zawjah; innahum kaanoo yusaari'oona fil khairaati wa yad'oonanaa raghabanw wa rahabaa; wa kaanoo lanaa khaashi'een) (Anbiya:90) Tarjamah : Hamne uski dua ko qubool farma kar use Yahya Alaihissalaam ata farmaya aur unki biwi ko unke liye duroost kar diya. Ye buzurg log nek kaamo ki taraf jaldi karte the aur hame laalach tama aur dar qouf se pukarte the. Aur hamare saamne aajizi karne waale the (shouhar biwi).

30. Ali Raziallahuanhu ke baare me qusoosan; (Innaamaa nut'imukum li wajhil laahi laa nureedu minkum jazaaa'anw wa laa shukoora) (Soorah Dahar:9) Tarjamah : Ham tumhe sirf Allaah Taala ki raza mandi ke liye khilaate hai na tumse badla chahte hai na shukar guzari.

31. Abu al Dahdaa ka waaqiya

Muhammad ﷺ ne Sahaba Kraam Raziallahuanhuma ke darmiyaan tashreef farma the ke ek yateem jawan shikayat liye haazir khidmat hua. Kahne laga, Ya Rasoolullah; Mai apni khajooron ke baagh ke ird gird deewar taameer karaya tha ke mere hamsaaye ki khajoor ka ek darakht deewar ke darmiyaan me aa gaya. Maine apne hamsaaye se darkhwaast ki ke vo apni khajoor ka darakht mere liye chod de taake mai apni deewar seedhi bana sakoon, usne dene se inkaar kiya, to maine us khajoor ke darakht ko khareedne ki peshkash kar daali, mere hamsaaye ne mujhe khajoor ka darakht bechne se bhi inkaar kar diya.

Nabi ﷺ ne us naujawaan ke hamsaaye ko bula bheja. Hamsaaya haazir hua to Aap ﷺ ne use naujawaan ki shikayat sunayi jise usne tasleem kiya ke waakhiyatan aisa hi hua hai. Aap ﷺ ne use farmaya

ke tum apni khajoor ka darakht is naujawaan ke liye chod do ya us darakht ko naujawaan ke haatho farokt kar do aur qeemat le lo. Us aadmi ne dono haalaton me inkaar kiya.

Aap ﷺ ne apni baat ko ek baar fir dohraya; khajoor ka darakht us naujawaan ko farokht karke paise bhi wasool kaarlo aur tumhe jannat me bhi ek azeem o shaan khajoor ka darkaht milega jiske saaye ki tawaalat me sawaar sau saal tak chalta rahega.

Duniya ke ek darakht ke badle me jannat me ek darakht ki pesh kash aisi azeem thi jisko sun kar majlis me maujood saare Sahaba Kraam Raziallahuanhuman dang rah gaye. Sab yahi soch rahe the ke aisa shakhs jo jannat me aise azeem o shaan darakht ka maalik ho kaise jannat se mahroom hokar dozakh me jaayega. Magar waaye qismat ke dunyaavi maal wa mataa ki laalach aur tama'a aade aa gayi aur us shakhs ne apna khajoor ka darkaht bechne se inkaar kar diya.

Majlis me maujood ek Sahabi (aba al dahraah) aage badhe aur Nabi Kareem ﷺ se arz kiya, Ya Rasoolullah ﷺ, agar mai kisi tarah vo darakht khareed kar is naujawan ko de doon to kya mujhe jannat ka vo darakht milega? Aap ﷺ ne jawab diya, haan tumhe vo darakht milega.

Aba al Dahraah us aadmi ki taraf palte aur us se poocha, mere khajooron ke baagh ko jaante ho? Us aadmi ne fauran jawab diya; jee kyu nahi, madine ka kounsa aisa shakhs hai jo Aba al Dahraah ke che sau khajooron ke baagh ko na jaanta ho, aisa baagh jiske andar hi ek mahal taameer kiya gaya hai, baagh me meethe paani ka ek kunwan aur baagh ke ird gird taameer khoobsoorat aur numayaan deewar door se hi nazar aati hai. Madina ke saare taajir tere baagh ki aala aqsaam ke khajooron ko khaane aur khareedne ke intezaar me rahte hai.

Aba al Dahraah ne us shakhs ki baat ko mukammil hone par kaha, to fir kya tum apne us khajoor ke ek darakht ko mere saare baagh, mahal, kunwen aur us khoobsoorat deewar ke badle me farokht karte ho?

Us shakhs ne ghair yaqeeni se sarkaaar e do aalam ki taraf dekha ke kya aqal maanti hai ke ek khajoor ke darakht ke badle me use **Aba al Dahraah** ke che sau khajooron ke baagh ka qabza bhi mil paayega ke nahi? Maamla to har lihaaz se faayda mand nazar aa raha tha. Nabi Paak ﷺ aur majlis me maujood Sahaba Kraam Raziallahuanhuma ne gawahi dee aur maamla tay paa gaya.

Aba al Dahraah ne khushi se Nabi Kareem ﷺ ko dekha aur sawaal kiya; Ya Rasoolullah ﷺ, jannat me mera ek khajoor ka darakht pakka ho gaya na?

Aap ﷺ ne farmaya nahi. **Aba al Dahraah** Nabi ﷺ ke jawaab se hairat zada se huye. Aap ﷺ ne apni baat ko mukammil karte huye jo kuch farmaya uska mafhoom yoon banta hai ke; Allaah Rabbul Izzat ne to jannat me ek darakht mahaz ek darakht ke badle me dena tha. Tumne to apna poora baagh hi de diya. Allaah Rabbul Izzat jod wa karam me be misaal hai, unhone tujhe jannat me khajooron ke itne baaghaat ata kiye hai kasrat ki bina par jinke darakhton ki ginti bhi nahi kee jaa sakti. **Aba al Dahraah** mai tujhe phal se lade huye un darakhton ki kis khadar taareef bayaan karoon? Aap ﷺ apni is baat ko is khadar dohraate rahe ke mahfil me maujood har shakhs ye hasrat karne laga ke kaash vo **Aba al Dahraah** hota.

Aba al Dahraah wahaan se uth kar jab apne ghar ko laute to khushi ko chipa na paa rahe the. Ghar ke baahar se hi apni biwi ko aawaaz dee ke, maine chaar deewari samet ye baagh, mahal aur kunwan bech diya hai.

Biwi apne khaawind ki kaarobaari khoobiyon aur salaahiyaton ko achchi tarah jaanti thi, usne apne khaawind se poocha; **Aba al Dahraah** kitne me becha hai ye sab kuch?

Aba al Dahraah ne apni biwi se kaha maine yahaan ka ek darakht jannat me lage aise ek darakht ke badle me becha hai, jiske saaye me sawaar sau saal tak chalta rahe.

Aba al Dahraah ki biwi ne khushi se chillate huye kaha; Aba al Dahraah, tumne muna'afa ka sauda kiya hai. Aba al Dahraah tumne muna'afa ka sauda kiya hai. (Silsila Saheeha:3403, 6/1131)

32. () Tarjamah : Adi bin Haatim

Raziallahuanhu se riwayat hai, unhone kaha ke, maine Rasoolullah ﷺ ko ye kahte suna ke jahannam se bacho agar che khajoor ka ek tukda dekar hi sahi (magar zaroor sadqa karke dozakh ki aag se bachne ki koshish karo) (Sahi Bukhari:1417)

33. Qiyamat ke din arsh ka saaya naseeb hoga / apne sadqe ke saaye me hoga.

34. Sadqa Rab ke ghusse ko thanda karta hai.

35. Jannat me "Baabul Sadqah" se pukara jaayega.

36. as sadaqata burhan – sadqa eemaan ki daleel hai.

37. Saqda nuzool matar ka sabab hai.

38. Sawaab jaariya ka ba'as.

39. Izzat ki hifazt.

40. Museebaton se doori aur najaat.

41. Saqda se m'aashre ka faayda :

a. Communism aur capitalism par radd.

b. Laalach par radd.

c. Shaitaaniyat ka khaatma.

d. Hasad ka khaatma.

e. Takabbur ka khaatma.

f. Rahmat wa mawaasaat ki taaleem.

g. Ek doosre ka khayaal karne ki taaleem.

h. Ijtemaaiyyat wa insaaniyat ka husool.

i. Muhabbat wa ta'awun wa aqoot ki bedaari.

42. Anwaa al sadqaat : Sadqaat ki anwaa

a. Maali sadqa – khairaat

b. Ma'anwi sadqa – tasbeeh wa taheel

43. Shuroot qubool sadqa :

a. Riya na ho.

b. Ahsaan na jataaye

c. Allaah ke liye khalis ho.

d. Tareeqa Nabawi ho.

- e. Mustahaq ko de taake zyada sawaab mile.
- f. Paak maal, achcha maal de, raddi na de.

HADEES NO 33

MAN TASHABBAHA BI QOUMIN FAHUWA MINHUM

JISNE KISI QOUM KI MASHAABIHAT IQTIYAAR KI TO VO UNHI ME SE HAI

ARABIC TEXT

Tarjamah : Sayyidina Abdullah bin Umar Raziallahuanhu bayaan karte hai ke, Rasoolullah ﷺ ne farmaya : “Jisne kisi qoum ki mashabihat iqtiyaar ki to vo unhi me se hai.” (Sunan Abu Dawood:4031, Shaikh Albani Rahimahullah ne is hadees ki sanad ko “hasan sahi” kaha hai).

Asbaaq Hadees

1. Tashbah saaliheen par daleel.
2. Tashbah kuffar se hazar.
3. Tashbah aqayed kuffar kufr hai.
4. Tashbah aadaat wa taqaaleed haraam hai.
5. Ibn Taimiyah : _____ (_____)
6. Zawaabit tashbah : (kab tashbah shumaar nahi hota?) (kitab ul sunan wal aasaar 59-59)
 - a. Unki imtiyaazi alaamat na ho.
 - b. Unke mazhabi rusoom ke saabit shuda tareeqon se na ho.
 - c. Hamari shariyat me mamnoo ki daleel na ho.
 - d. Hamari shariyat se muqalifat ka zariya na bane.
 - e. Unke eidon ki mawafiqat laazim na kare.
7. Baaz ulama ne ye taqseem kee :
 - a. Ibaadaat me tashbah haraam hai.
 - b. Aadaat me tashbah do tarah ke hai : ek jaayaz aur doosra naa jaayaz.
8. Jaayaz us waqt hai jabke maslihat raaje ho usko dunyavi masaleh ke liye istemaal maqsood ho, jaise jadeed daur ke computer ke istemaalat wa tareeq mawaasilaat.

9. Doosra naa jaayaz aadaat jabke sirf uski muhabbat me itteba kare aur mutasir ho jaaye aur apne taur tareeqe ko maamooli samjhe aur koyi faayda wa masaalih nazar na aaye to us se bachna chahiye hasbe khatraat.
10. Ibn Usaimin : Tashbah mamnool kya hai?
- Kuffar ke liye jo khaas ho jaaye vo umoor bajaa laana tashbah haraam hai, jisko dekhne se kuffar ka zan hone lage maqsoos pahnaav ya zewar ya libaas.
 - Vo saare khaane jo kuffar khaate ya banate hai vo tasbah me nahi aate.
 - Ek waqt tha ke [REDACTED] sirf kuffar pahante the to mamnool tha lekin fir jab aam ho gaya aur kuffar ke liye baakhi na raha to ye tashbah mamnool me nahi aata, albatta shuroot libaas ka khayaal rakhe tight na ho aur satar dhakane me kami na ho vaghairah.

HADEES NO 34

LAA YAD QULUL JANNATA QATTATUN

JANNAT ME CHUGHAL KHOR NAHI JAAYEGA

ARABIC TEXT

Tajamah : Hamse Abu Nayeem (Fazal bin Dakeen) Rahimahullah ne bayaan kiya, kaha hamse Sufyan Soori Rahimahullah ne bayaan kiya, unse Mansoor bin Ma'amar Rahimahullah ne, unse Ibrahim Naqayi Rahimahullah ne, unse Hamaam bin Haaris Rahimahullah ne bayaan kiya ke, ham Sayyidina Huzaifah Raziallahuanhu ke paas maujood the, unse kaha gaya ke ek shakhs aisa hai jo yahaan ki baaten Sayyidina Usman Raziallahuanhu se jaa lagata hai, is par Sayyidina Huzaifah Raziallahuanhu ne kaha ke, maine Nabi Kareem ﷺ se suna hai, Aap ﷺ ne batlaya ke, jannat me chughal khor nahi jaayega. (Sahi Bukhari:6056, Sahi Muslim:105 [290,291,292])

Asbaaq Hadees

1. [REDACTED]
2. [REDACTED] ke guna ka murtakib hoga.
3. (mashshayim binameem) (Al Qalam:11) ka murtakib hoga.

4. [redacted] ki mashaabahat hai.
5. (laa yad khalal jannata namaam) (Muslim:105)
6. Azaab qabr ka sabab, baaz hadees me [redacted]
7. Jaayaz nameemah ye hai ke islaah kare, do bichadne waale ko milaye, naa jaayaz nameemah ye hai ke chughalkhori ke zariye fasaad khada kare.
8. Rishte kaatne ka zariya.
9. Jaahiliyat aur kuffar quraish ka tareeqa hai.
10. Saaliheen ka tareeqa nahi.
11. Be bharosa.
12. Ghair mu'atamad.
13. Asal al nameemah : [redacted]
14. Islaah ke liye kazb mana nahi kyu ke hadees hai : [redacted] (Sahi Bukhari:2692, Sahi Muslim:2605)
Tarjamah : Jhoota vo nahi hai jo logon me baaham sulah karane ki koshish kare aur uske liye kisi achchi baat ki chughli khaaye ya us silsile ki aur koyi achchi baat kah de.
15. [redacted] (Sahi Bukhari:7042)
Tarjamah : Aur jo shakhs doosre logon ki baat sunne ke liye kaan lagaye jo use pasand nahi karte ya us se bhaagte hai to qiyamat ke din uske kaano me seesa pighlaakar daala jaayega.
16. Chughalkhor apne chehre nochenge qiyamat ke din (hadees miraj).
17. Shaikh bin Baaz : Kaffara ye hai jahaan jahaan gheebat kare wahaan muhasin zikar kare, aasaan ho to maafi maang le aur ghayibana dua kare, qiyamat me hadees muflis ke daayre me na aaye.
18. [redacted] (Sahi Bukhari:7188) Tarjamah :
Rasoolullah ﷺ ne farmaya, "Allaah ke nazdeek sabse mu'azzaz vo shakhs hai jo saqt jhagdaaloo ho."
19. [redacted] - Allaah ko fasaad karna pasand nahi.
20. Gheebat che jagah jaayaz hai, isme fasaad maqsood nahi hota balke fasaad ka khaatma hota hai.
21. Sha'ar :
[redacted]
[redacted]
Namaam aur qataat me farq hai.
a. Namaam alaaniyah majlis me baith'ta hai aur sunta hai, fir ye khabar muntaqil karta hai doosron ki taraf taake ladayi wa fasaad me izafa ho.

b. Qitaat chip kar sunta hai aur fir baat udaata hai goya qitaat do guna ka murtakib hota hai : 1) Tajassus, 2) naqal khabar taake fasaad ho (chughalkhori).

1) As Shaikh Albani : Awwal dahla me jannat me nahi jaayega, agar bad amali ho, lekin agar usko halaal samjhe to kabhi bhi jannat me nahi jaayega kyu ke istehlaal haraam aur kufr hai.

2) Alqattu : Sookha daana chughalkhor apne sunne waale ko sookha daana khilata koi thos maloomaat faraham nahi karta sabka time zaay karta hai.

3. Chughalkhori ke nuqsanaat :

a. Ek din me namaam chughalkhor jo nuqsan pahuchata vo kayi jaadoogar milkar nahi pahuchaate.

b. Qabr ka azaab hota.

c. Maashre me fasaad.

d. Khoon kharaba.

e. Satar aib par amal nahi hota.

f. Kabayer guna me se hai.

g.

HADEES NO 35

YUSALLIMUS SAGHEERU ALAL KABEER

CHOTA BADE KO SALAAM KARE

ARABIC TEXT

Tarjamah : Aur Ibrahim bin Tahmaan Rahimahullah ne bayaan kiya, unhone kaha ke, hamse Moosa bin Uqbah Rahimahullah ne bayaan kiya, unse Safwaan bin Saleem Rahimahullah ne bayaan kiya, unse Ata bin Yasaar Rahimahullah ne bayaan kiya aur unse Sayyidina Abu Hurairah Raziallahuanhu ne bayaan kiya ke, Rasoolullah ﷺ ne farmaya, "Chota bade ko salaam kare, guzarne waala baithne waale ko aur kam ta'adaad waale badi ta'adaad waalon ko." (Sahi Bukhari:6234, Raaj'a:6231)

HADEES NO 36

TA'AWWAZU BILLAHI MIN AZABIL QABR

QABR KE AZAAB SE ALLAAH KI PANAH MAANGO

ARABIC TEXT

Tarjamah : Sayyidina Abu Sayeed Qudri Raziallahuanhu bayaan karte hai, maine ye hadees Rasoolullah ﷺ ke roabaru haazir hokar nahi suni, balke mujhe Sayyidina Zaid bin Saabit Raziallahuanhu ne bayaan ki, unhone kaha : Ek dafa jab Nabi ﷺ banu najar ke ek baagh me apne khachhar par sawaar the, ham aap ke saath the ke, achanak vo bidak gaya, vo aap ko giraane laga tha (dekha to) wahaan che ya paanch ya chaar qabren thi (Ibn Alai ne) kaha : Jareeri is tarah kaha karte the, Aap ﷺ ne farmaya : “In qabron waalon ko koun jaanta hai? Ek aadmi ne kaha : Mai. Aap ﷺ ne farmaya : “Ye log kab mare the?” Usne kaha : Shirk (ke aalam) me mare the. Aap ﷺ ne farmaya : “Ye log apni qabron me muftala e azaab hai, agar ye qadsha na hota ke tum (apne murdon ko) dafan na karoge to mai Allaah se dua karta ke qabr ke jis azaab (ki aawazon) ko mai sun raha hoon vo tumhe bhi suna de.” Fir Aap ﷺ ne hamari taraf rukh anwar phera aur farmaya : “Aag ke azaab se Allaah ki panah maango.” Sabne kaha ham aag ke azaab se Allaah ki panah me aate hai, fir Aap ﷺ ne farmaya : “Qabr ke azaab se Allaah ki panah maango.” Sabne kaha : Ham qabr ke azaab se Allaah ki panah me aate hai, fir Aap ﷺ ne farmaya : “(Tamaam) fitno se jo unme hai zaahir me aur jo posheeda hai, Allaah ki panah maango.” Sabne kaha : Ham fitno se jo zaahir hai aur posheeda hai, Allaah ki panah me aate hai. Aap ﷺ ne farmaya : “Dajjal ke fitne se Allaah ki panah maango.” Sabne kaha : Ham dajjal ke fitne se Allaah ki panah me aate hai. (Sahi Muslim: _____ Murde ko uska thikaana batlaaye jaane aur qabr ke azaab ka bayaan, hadees no : 2867 [7213]).

Asbaaq Hadees

1. Ghaibiyaat par eemaan laana farz hai.
2. Tabtali : Tamtahan aazmaya jaayega, fir faisla hoga nayeem qabar ya azaab qabar ka.
3. Zaahiri fitna : Qatl wa azaab, baatini fitna – adaawat, hasad aur bughz.
4. Janwaron ko azaab sunayi deta hai, jinнат aur insano ko nahi.

5. Asbaate azaab qabr.
6. Allaah ke Nabi ﷺ Rahmatul Aalameen hai aur Aap ki shafaqqat ye hai ke ham ko rahnumayi kardee.
7. Salaam pherne se pahle in ta'awwuzaat ka ahtemaam karna chahiye.
8. Qabr ke azaab se bachne ke liye jahaan duayen zaroori hai amali taur par ziyaarat quboor ke liye bhi waqt nikaalna chahiye apne shaharon me, albatta safar karna qabron ke liye jaayaz nahi hai, isi tarah maangne ya qabar waalon ko sunne waala aur faryaad rasi karne waala samajhna shirk akbar aur gumrahi ka raasta hai. Qabron ki ziyarat ka maqsad ibrat lena hai aur naseehat lena hai, na ke unse maangna ya dua, sajdah, nazar wa niyaaz karna hai. (faanatbah)
9. Sahaba qabron ko jaate to naseehat lete the.
10. (Abu Dawood:3235, Tirmizi:1054)
Tarjamah : Rasoolullah ﷺ ne farmaya : "Maine tumhe qabron ki ziyaarat se roka tha. Lekin ab tum unki ziyaarat karo, ye cheez aakhirat ki yaad dilaati hai."
11. Qabron ki ziyarat se ye ahsaas paida hota hai ke ham sab barabar hai, marne aur dafan hone me sirf taqwa ki bunyaad par ikraam wa inaaam hoga aur nayeem qabr naseeb hoga. Hasb nasb, jaah wa maal, taallukhaat kaam aane waale nahi sirf eemaan wa amal saaleh ki bunyaad par faisla hoga.
12. Sha'ar :
Ibrat ke liye dhoond kisi shah ki tarbat
Aur poocho kidhar hai vo teri shaani hukumat
Tujhme jo bhara tha vo ghuroor aaj kahaan hai?
Aye kaasa sar bol, tera taaj kahaan hai?
13. Nazm :

Duniya ke aye musafir ! manzil teri qabar hai
Tay kar raha hai jo too do din ka ye safar hai

Jab se bani hai ye duniya, laakhon karodon aaye
Baakhi raha na koyi mitti me sab samaaye
Is baat ko na bhoolo sabka yahi hashr hai

Duniya ke aye musafir, manzil teri qabr hai

Aankhon se toone apne kitne janaze dekhe
Haathon se apne toone dafnaaye kitne murde
Anjaam se too apne itna be khabar kyu hai

Duniya ke aye musafir manzil teri qabr hai

Ye oonche oonche mahal kuch kaam ke nahi hai
Ye aali shaan bangle kuch kaam ke nahi hai
Do gaz zameen ka tukda chota sa tera ghar hai

Duniya ke aye musafir manzil teri qabr hai

Maqmal pe sone waale mitti pe so rahe hai
Shah gada yahaan pe sab ek ho rahe hai
Dono huye barabar ye maut ka asar hai

Duniya ke aye musafir manzil teri qabr hai

Mitti ke putle toone mitti me hai samana
Ek din yahaan to aaya ek din yahaan se jaana
Rahna nahi jahaan par jaari tera safar hai

Duniya ke aye musafir manzil teri qabr hai

Aye faani arfaan ! apne moula se dil lagale
karke Rab ko raazi, kuch nekiyaan kamaale
saamaan tera yahi hai too sahab safar hai

Duniya ke aye musafir manzil teri qabr hai
Tay kar raha hai jo too do din ka ye safar hai

14. Umro bin A'as Raziallahuanhu tadfeen ke baad seedha gaye aur namaz padhi, poocha gaya aisa kyu kiya? To kaha : Mujhe aakhirat ki yaad aa gayi (_____) Duniyawi khwahish ke darmiyaan rukawat pad jaayegi maut aakhirat se to meri khwahish hai ke namaz padhoon fouran mujhe fikr aakhirat daaman ger huyi aur do nafil namaz padh liya qabl iske ke mujhe maut aa jaaye aur ye padhne ka mauqa na mile.

15. Qabr tak maal, ahal wa ayaal aur amal jaata hai, aur waapis aa jaate hai ahal wa ayaal aur maal aur baakhi rah jaata hai amal.
(Wa al laisa lil insaani illaa maa sa'aa) [Al Najm:39]
Tarjamah : Aur ye ke har insaan ke liye sirf vahi hai jiski koshish khud usne kee.
(wa laa taziru waaziratunw wizra ukhraa) [Al Ana'am:164]
Tarjamah : Aur koyi kisi doosre ka boj na uthaayega.
16. Duniya banaana bahut mushkil hai aur maut hote hi haath se nikal jaati hai, jabke aakhirat banaana bahut aasaan hai aur baakhi rahne waali hai.
12 / raka'at sunan mu'akkidah se jannat me ghar taameer.
Tasbeeh wa tamheed se meezaan bhar jaata hai, aasmaan wa zameen nekiyon se bahr jaate hai. Eemaan wa amal ko sawaarna insaan ke bas me hai : (Laa yukalliful-laahu nafsani illaa wus'ahaa) [Baqarah:286]
Tarjamah : Allaah Taala kisi jaan ko uski taaqat se zyada takleef nahi deta.
17. Qabar ki pahli raat ko yaad rakhe, is ziman me Sahi Targheeb me hadees aayi hai jisme uski manzar kashi kee gayi hai, mulahizah farmaye :

(Sahi Targheeb:3558)

Bara bin Aazib Raziallahuanhuma kahte hai ke, ham Rasoolullah ﷺ ke saath ansaar ke ek shakhs ke janaze me nikle, ham qabar ke paas pahuche, vo abhi tak tayaar na thi, to Rasoolullah ﷺ baith gaye aur ham bhi Aap ke ird gird baith gaye goya hamare saron par chidiyaan baithi hai, Aap ﷺ ke haath me ek lakdi thi, jis se Aap zameen kured rahe the, fir Aap ﷺ ne sar uthaaya aur farmaya : "Qabr ke azaab se Allaah ki panah talab karo." Ise do baar ya teen baar farmaya, yahaan Jareer ki riwayat me itna izafa hai : Aur farmaya : "Aur vo unke jooton ki chaap sun raha hota hai jab vo peet pher kar lout' te hai. Usi waqt us se poocha jaata hai, aye jee ! Tumhara Rab koun hai? Tumhara deen kya hai? Aur tumhara Nabi koun hai? Hinaad ki riwayat ke alfaaz hai, Aap ﷺ ne farmaya : "Fir uske paas do farishte aate hai, use bithaate hai aur us se poochte hai : Tumhara Rab (maabood) koun hai? To vo kahta hai, mera Rab (maabood) Allaah hai, fir vo dono us se poochte hai : Tumhara deen kya hai? Vo kahta hai : Mera deen islam hai, fir poochte hai : Ye koun hai jo tum me bheja gaya tha? Vo kahta hai : Vo Allaah ke Rasool ﷺ hai, fir vo dono us se kahte hai : Tumhe ye kahaan se maaloom hua? Vo kahta hai : Maine Allaah ki kitab padhi aur us par eemaan laaye aur usko sach samjha." Jareer ki riwayat me yahaan par ye izafa hai : Allaah Taala ke

qoul () se yahi muraad hai” (fir dono ki riwayaton ke alfaaz ek jaise hai) Aap ﷺ ne farmaya : “Fir ek pukaarne waala aasmaan se pukaarta hai : Mere bande ne sach kaha, lihaza tum unke liye jannat ka bichona bicha do, aur uske liye jannat ki taraf ka ek darwaaza khol do, aur use jannat ka libaas pahna do” Aap ﷺ farmate hai : “Fir jannat ki hawa aur uski khushboo aane lagti hai aur taahad nigaah uske liye qabar kushaada kar dee jaati hai.” Aur raha kaafir to Aap ﷺ uski maut ka zikar kiya aur farmaya : “Uski rooh uske jism me louta dee jaati hai, uske paas do farishte aata hai, use uthaate hai aur poochte hai : Tumhara Rab koun hai? Vo kahta hai : Haha ! Mujhe nahi maaloom, vo dono us se poochte hai : Ye aadmi koun hai jo tum me bheja gaya tha? Vo kahte hai : Haha ! Mujhe nahi maaloom, fir vo dono us se poochte hai : Tumhara deen kya hai? Vo kahte hai : Haha ! Mujhe nahi maaloom, to pukaarne waala aasman se pukaarta hai : Isne jhoot kaha, iske liye jahannam ka bichona bicha do aur jahannam ka libaas pahna do, aur uske liye jahannam ki taraf darwaaza khol do, to uski tapish aur uski zahar mili hawa (loo) aane lagti hai aur uski qabar tang kar dee jaati hai, yahaan tak ke uski phasliyaan idhar se udhar ho jaati hai.” Jareer ki riwayat me ye izafa hai : “Fir us par ek andha goonga (farishta) muqarrar kar diya jaata hai, uske saath lohe ke ek garz hota hai agar vo use kisi pahaad par bhi maare to vo bhi khaak ho jaaye, chuna che vo use uski ek zarb lagata hai jisko mashriq wa maghrib ke damiyaan ki saari maqlooq siwaaye aadmi wa jinn ke sunti hai aur vo mitti ho jaata hai.” Aap ﷺ farmaate hai : “Fir usme rooh louta dee jaati hai.”

18. Qabar ke sawalaat wa jawabaat sirf teen nahi balke chaar hai. Hawala hadees baala.

19. Shirk al quboor se apne aap ko bachayiye.

20. Inkaar azaab qabar gumrah firqon ka aqeeda hai, apne aap ko mu’atazalla wa aqlaaqi wa munkareen hadees banne se bachaye.

Marne ke baad uthaaye jaane par eemaan laana laazim hai agar koyi is baat par eemaan na laaye to vo eemaan me daakhil nahi, jaisa hadees me hai Ali Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne irshaad farmaya :

()

“Koyi banda chaar cheezon par eemaan laaye baghair momin nahi ho sakta :

- 1) Gawahi de ke Allaah ke siwa koyi maabood bar haq nahi aur mai Allaah ka Rasool hoon, usne mujhe haq ke saath bheja hai.
- 2) Maut par eemaan laaye.

- 3) Marne ke baad dobara uthaaye jaane par eemaan laaye.
- 4) Taqdeer par eemaan laaye.” (Jaame Tirmizi:2145, Sk Albani ne is hadees ko sahi kaha hai, Sunan Ibn Maajah:81)

21. Azaab qabr ke dalayel sirf hadees me nahi balke Quraan me 7 jagah hai :

Azaab qabr ke baare me Quraan Majeed ki pahli daleel :

(Yusabbitul laahul lazeena aamanoo bilqawlis saabiti fil hayaatid dunyaa wa fil Aakhirati wa yudillul laahuz zaalimeen; wa yaf'alul laahu maa yashaaa)
[Ibrahim:27]

“Eemaan waalon ko Allaah Taala pakki baat ke saath mazboot rakhta hai, duniya ki zindagi me bhi aur aakhirat me bhi, haan naa insaaf logon ko Allaah bahka deta hai aur Allaah jo chahe kar guzre.”

Hadees me hai ke ye aayat azaab qabr ke bar haq hone par naazil huyi, Sayyidina Baraa bin Aazib se riwayat hai, rasoolullah ﷺ ne farmaya :

()

Allaah Taala ahle eemaan ko puqta qoul yaani ke kalima ke haqeeqi gawahi ke zariye se haq par saabit qadam rakhta hai aur Aap ne irshaad farmaya ke, ye aayat azaab qabr ke baare me naazil huyi, mayyit se poocha jaata hai ke tumhara Rab koun hai? Momin mayyit kahti hai ke, mera Rab Allaah hai aur mere Nabi Muhammad ﷺ hai, lihaza Allaah Taala Quraan Majeed me irshaad farmaate hai :

(Yusabbitul laahul lazeena aamanoo bilqawlis saabiti fil hayaatid dunyaa wa fil Aakhirati wa yudillul laahuz zaalimeen; wa yaf'alul laahu maa yashaaa)
[Ibrahim:27]

“Eemaan waalon ko Allaah Taala pakki baat ke saath mazboot rakhta hai, duniya ki zindagi me bhi aur aakhirat me bhi”

Azaab qabr ke baare me Quraan Majeed ki doosri daleel :

(Wa man azlamu mimmanif taraa 'alal laahi kaziban aw qaala oohiya ilaiya wa lam yooaha ilaihi shai'un wa man qaala sa unzilu misla maaa anzalal laah; wa law taraaa iziz zaalimoona fee ghamaraatil mawti walmalaaa'ikatu baasitooo aideehim akhrijooo anfusakum; al yawma tujzawna 'azaabal hooni bimaa kuntum taqooloona 'alal laahi ghairal haqqi wa kuntum 'an aayaatihee tastakbiroon) [Ana'am:93]

“Aur us shakhs se zyada koun zaalim hoga jo Allaah Taala par jhoot tuhmat lagaye ya yoon kahe ke, mujh par wahee aati hai haalanke uske paas kisi baat ki bhi wahee nahi aayi aur jo shakhs yoon kahe ke, jaisa kalaam Allaah ne naazil kiya hai usi tarah ka mai bhi laata hoon aur agar aap us waqt dekhe jab ke ye zaalim log maut ki saqtiyon me honge aur farishte apne haath badha rahe honge ke haan apni jaane nikalo, aaj tum ko zillat ka azaab diya jaayega, is sabab se ke, tum Allaah Taala ke zariye jhooti baaten lagaate the, aur tum Allaah Taala ki aayat se takabbur karte the.”

Azaab qabr ke baare me Quraan Majeed ki teesri daleel :

(Wa law taraaa iz yatawaf fal lazeena kafarul malaaa'ikatu yadriboona wujoohahum wa adbaarahum wa zooqoo 'azaabal hareeq, Zaalika bimaa qaddamat aideekum wa anal laaha laisa bizallaamil lil 'abeed) [Anfaal:50-51]

“Kaash ke too dekhta jabke farishte kaafiron ki rooh qabz karte hai, unke muh par aur seeno par maar maarte hai (aur kahte hai) tum jalne ka azaab chakho, ye baa sabab un kaamo ke jo tumhare haathon ne pahle hi bhej rakha hai, beshak Allaah apne bando par zulm karne waala nahi.”

Azaab qabr ke baare me Quraan Majeed ki chouthi daleel :

(Wa mimmann hawlakum minal A'raabi munaafiqoona wa min ahlil Madeenati maradoo 'alan nifaaq, laa ta'lamuhum nahnu na'lamuhum; sanu'azzibuhum marrataini summa yuraddoona ilaa 'azaabin 'azeem) [Tawbah:101]

“Aur kuch tumhare gird wa pesh waalon me aur kuch madina waalon me aise munafiq hai ke nifaaq par ade huye hai, aap unko nahi jaante, unko

ham jaante hai, ham unko dohri saza denge, fir vo bade bhari azaab ki taraf bheje jaayenge.”

Azaab qabr ke baare me Quraan Majeed ki paanchwi daleel :

(Allazeena tatawaf faahu mul malaaa'ikatu zaalimeeee anfusihim fa alqawus salama maa kunnaa na'malu min sooo'; balaaa innal laaha 'aleemum bimaa kuntum ta'maloon, Fadkhulooo abwaaba jahannama khaalideena feeha falabi'sa maswal mutakab bireen) [Nahl:28-29]

“Vo jo apni jaano par zulm karte hai, farishte jab unki jaan qabz karne lagte hai us waqt vo jhuk jaate hai ke ham burayi nahi karte the. Kyu nahi? Allaah Taala khoob jaanne waala hai jo kuch tum karte the, pas ab hameshgi ke taur par tum jahannam ke darwaazon me daakhil ho jaa'o, pas kya hi bura thikaana hai ghuroor karne waalon ka.”

Azaab qabr ke baare me Quraan Majeed ki chati daleel :

(An Naaru yu'radoona 'alaihaa ghuduwwanw wa 'ashiyyanw wa Yawma taqoomus Saa'aatu adkhilooo Aala Fir'awna ashaddal 'azaab) [Momin:46]

“Jo aag hai, vo us par subah wa shaam pesh kiye jaate hai aur jis din qiyamat qaayam hogi, aal fir'oun ko saqt tareen azaab me daakhil karo.”

Azaab qabr ke baare me Quraan Majeed ki saatwi daleel :

(Fazarhum hatta yulaaqoo yawmahumul lazee feehee yus'aqoon, Yawma laa yughnee 'anhum kaiduhum shai'anw wa laa hum yunsaroon, Wa inna lillazeena zalamoo 'azaaban doona zalika wa laakinna aksarhum laa ya'lagoon) [Toor:45-47]

“Aap unhe chod de yahaan tak ke unhe us din se saabiqa pade jisme ye behosh kar diye jaayenge, jis din unhe unka makar kuch kaam na dega aur na vo madad kiye jaayenge, beshak zaalimo ke liye uske alaawa aur azaab bhi hai, lekin un logon me se aksar be ilm hai.”

Azaab qabr ke baare me Quraan Majeed ki aanthwi daleel :

Allaah Taala qoum Nooh ke baare me kahte hai :

(Mimmaa khateee' aatihim ughriqoo fa udkhiloo Naaran falam yajidoo lahum min doonil laahi ansaaraa) [Nooh:25]

“Apne gunaho ki wajah se vo gharq kiye gaye, pas aag me daakhil kiye gaye, fir unhone Allaah ke siwa apne liye koyi madad karne waale na paaye.”

22. Asbaab azaab qabr jaanna zaroori hai.

- ❖ Qabron ka azaab islami taaleemaat ke mutabikh eemaan waalon ke liye haqeeqat hota hai, jo ke qiyamat ke din tak unki zindagi ka hissa hota hai. Qabr ka azaab kayi wajoohaat par mabni hota hai, jisme se chand ye ho sakti hai :
- ❖ Kufr ya Shirk : Agar koyi shakhs Allaah ke alaawa kisi aur cheez ya shakhs ko maabood qaraar deta hai, ya Allaah ki itaat me kisi doosre ko shareek banata hai, to us par qabr ka azaab hota hai.
- ❖ Kabeera gunahon : Agar koyi shakhs qabar me is haal me pahuche ke uske aamaal me bade guna ho to use azaab milta hai.
- ❖ Gheebat ya nameemah : Agar koyi shakhs doosron ki zaat ya cheezon ki gheebat ya nameemah karta hai, to ye ek manfi amal hota hai aur iska azaab qabr me bhi hota hai.
- ❖ Namaz ka tark : Islam me namaz ko bahut bada haq mana gaya hai aur agar koyi shakhs namaz ko chodta hai, to uska qabr me azaab hota hai.
- ❖ Waalidain ki naa farmani wa be adbi : Agar koyi shakhs apne waalidain ke saath be adbi karta hai, to qabr me use unki naa farmani wa be adbi ka azaab hota hai.

- ❖ Ye tamaam umoor eemaan waalon ke liye qabr ke azaab ki wajooaat ho sakti hai, aur Allaah ki rahmat aur maghfirat ka talabgaar har waqt apne gunaho ki maghfirat ke liye dua karta rahe.

23. Asbaab najaat azaab qabr bhi jaanna zaroori hai :

Islam me azaab qabr se najaat haasil karne ke liye muqtalif aham asbaab bayaan kiye gaye hai. Yahaan kuch aham asbaab diye gaye hai :

1. Eemaan ki quwwat : Eemaan ka mazboot hona aham hai. Har shakhs ko Allaah ka eemaan hona chahiye aur vo tawheed par isteqraar rakhe.
2. Namaz ki paabandi : Namaz islami ibadaat me sabse aham hai. har shakhs ko namaz ki paabandi me rahna chahiye aur har namaz ko waqt par ada karna chahiye.
3. Quraan ki tilawat aur us par amal karna : Quraan ko samajh kar aur us par amal karte huye insaan apne eemaan ko mazboot karta hai aur azaab qabr se najaat haasil karta hai.
4. Sadqa wa khairaat : Dena aur khairaat karna ek aham amal hai jo insaan ko azaab qabr se najaat dilata hai.
5. Waalidain ki khidmat : Waalidain ki khidmat ek bada amal hai jo Allaah ki khushnoodi ka ba'as banta hai aur azaab qabr se najaat deta hai.
6. Tawbah aur isteghfhaar : Gunaho se tawbah aur Allaah se maghfirat ka talab karna bhi aham hai. Insaan jo apne gunaho ki maafi ke liye dua karta hai, Allaah use baqshish deta hai.
7. Islami taaleemaat par amal karna : Insaan ko islami taaleemaat par amal karna chahiye aur islami usoolon par qeematon ke mutabikh zindagi guzarna chahiye.

Ye tamaam umoor ek shakhs ko azaab qabr se najaat haasil karne me madad faraham karti hai. Allaah se tawbah karna aur achche aamaal karna insaan ko duniya aur aakhirat me kaamyaab banata hai.

24. Azaab qabr ke saath nayeem qabr bhi jaanna zaroori hai :

Qabr ki nematen haq hai : Ahle eemaan ko qabr me jannat ki nematen haasil hoti hai.

(Allazeena tatawaf faahumul malaaa'ikatu taiyibeena yaqooloona salaamun 'alai kumud khulul Jannata bimaa kuntum ta'maloon) [Nahl – 16:32]

“Nek aur paak logon ki rooh qabz karne ke liye jab farishte aate hai to (pahle) Assalamu Alaikum kahte hai (aur fir kahte hai) daakhil ho jaao jannat me un aamaal ke badle jo tum karte rahe.” (Nahl:16-32)

Qabr momin ke liye sarsabz wa shaadaab baagh hai jisme choudwi ke chaand jaisi roushni hoti hai.

_____ (Hasan)

Hazrat Abu Hurairah Raziallahuanhu se riwayat hai ke Rasoolullah ﷺ ne farmaya : “Beshak momin apni qabr me sarsabz baagh me hota hai jo uske liye sattar haath (taqreeban 105 fut ya 35 meter) faraaq kar diya jaata hai aur isme choudwi raat ke chaand jaisi roushni kar dee jaati hai.” Ise Abu Yaala ne riwayat kiya hai.

Wazahat : Doosri Hadees me momin ki qabr sattar dar sattar faraaq karne ke alfaaz aaye hai. Qabr me faraaqi momin ke nek amaal ke mutabikh hogi. Wallahu Aalam !

Ahle eemaan ko qabr me unki jannat waali rihayish gaah subah wa shaam dikhayi jaati hai.

_____ 5216

_____ (Muslim)

Hazrat Abdullah bin Umar Raziallahuanhuma se riwayat hai ke Rasoolullah ﷺ ne farmaya, “Tum me se jab koyi marta hai to use subah wa shaam uska thikaana dikhaya jaata hai, agar vo jannati hai to use jannatiyon waale mahlaat dikhaye jaate hai aur agar jahannami hai to jahannamiyon waala thikaana dikhaaya jaata hai aur use bataya jaata hai ke ye hai teri rihayish gaah, Allaah Taala qiyamat ke roz tujhe yahaan bhejega.” Ise Muslim ne riwayat kiya hai.

Momin ko qabr me jannat ka bistar aur jannat ka libaas muhayya kiya jaata hai.

Momin ki qabr me jannat ki taraf ek mustagil darwaza khol diya jaata hai.

Kitab ul Jannah wa safa, baab

25. Azaab qabr ke chand ahwaal jo Sahi Ahadees me hai yaad kar leejiye.

Azaab qabr ke baare me waarid Ahadees :

Umro bint Abdur Rahman bin Sayeed bin Zararah bayaan karti hai :

Ummul Momineen Aisha ke paas ek yahoodi aurat maangne ke liye aayi aur usne dua dee ke Allaah aap ko qabr ke azaab se bachaye. Ummul Momineen Aisha ne Rasoolullah ﷺ se poocha ke kya logon ko qabr me azaab hoga? Is par Aap ﷺ ne farmaya ke, Mai Allaah Taala ki is se panah maangta hoon (Sahi Bukhari:1049)

Umm Mabshar bayaan karti hai :

Rasoolullah ﷺ mere paas aaye aur mai banu bukhari ke kisi baagh me thi, wahaan door jaahiliyat me marne waalon ki chand qabren thi, unhe jo azaab ho raha tha vo Aap ﷺ ko sunayi diya, so Aap ﷺ wahaan se ye farmaate huye nikle qabr ke azaab se Allaah Taala ki panah talab kiya karo, maine kaha : Aye Allaah ke Rasool ﷺ ! Aaya unko qabron me azaab ho raha hai? Aap ﷺ ne farmaya : Haan ! Aisa azaab ho raha hai jise jaanwar bhi sunte hai.” (Musnad Ahmad:27044)

26. Nayeem qabr ki chand jhalkiyaan.

27. Jab bhi dua dena hai mayyit ko che duayen na bhooleen :

- a. Noor
- b. Wasaat
- c. Rouzatul jannah
- d. Qabr jahannam ka gadha banne se bacha
- e. Maghfirat wa maafi
- f. Jannatul firdous
- g. Azaabon se najaat

28. Qabr ke paas jaayaz aur naa jaayaz kaamo ki fehrist :

29. Asbaab dukhool, jannat wa asbaab dukhool naar (30 bayaan keejiye)

30. Aakhirat ke din ke das marahil taaza rakhen :

- 1) Nafq soor
- 2) Hashr – Arsh ke neechе jagah paane waale
- 3) Shifa'at
- 4) Hisaab
- 5) Meezaan
- 6) Houz
- 7) Andhera munafiqeen aur momino me farq
- 8) Siraat par guzarna aur jahannam me daakhil (kala laib)
- 9) Qantarah aur ghul se safayi
- 10) Jannat me daakhila

31. Qiyamat ki das badi nishaniyaan aur 50 se zaayad choti nishaniyaan yaad rakhe.

Qiyamat ki das badi nishaniyon par eemaan laana :

- 1) (Ad dukhaan) har taraf dhua cha jaayega
- 2) (Ad dukhaan) dajjal ka khurooj hoga
- 3) (wa nuzula Eesa Ibn Maryam) Eesa Ibn Maryam ka zahoor hoga
- 4) (wa yajooja wa majooj) yajooj wa majooj ka khurooj hoga
- 5) (wa salaasata khusoofin khasfun bil mashrikh) teen jagahon par logon ko zameen me dhasa diya jaayega, mashrikh me logon ko zameen me dhasa diya jaayega
- 6) (wa qasfun bil maghrib) maghrib me logon ko zameen me dhasa diya jaayega
- 7) (wa qasfun bi jazeeratil arab) aur jazeeratul arab me logon ko zameen me dhasa diya jaayega
- 8) (wa tuloo ash shamsi min maghribiha) sooraj mashrikh se tuloo hoga

9) (ad daabbatah) daabital arz ka khurooj hoga

10) (wa aakhiru zaalika naarun taqruju minal yameeni tatrudunnasa ilaa mahashari him) aur aakhir me yaman se ek aag niklegi jo logon ko haank kar mahshar ki taraf le jaayegi.

32. Husn khaatma aur eemaan par khaatma ki ahmiyat

Aur husn khaatma ki alaamat to bahut zyada hai, ulama rahimahullah ne is baare me waarid shudah nusoos ko saamne rakhte huye unka tatba'a bhi sikhaaya hai, in alaamaat me se chand darj zel hai :

1. Maut ke waqt kalima shahadat padhna, iski daleel Nabi ﷺ ka ye farmaan hai :

“Jis shaksh ki aakhri kalaam LAA ILAAHA ILLALLAH ho vo jannat me daakhil ho gaya.” (Sunan Abu Dawood:3116, Allama Albani Rahimahullah ne Sahi Abu Dawood: 2673, me ise sahi qaraar diya hai).

2. Peshaani ke paseene se maut aana :

Yaani uski maut ke waqt peshaani par paseene ke qatre ho, iski daleel mandarja zel Hadees hai :

Bareeda bin Al Haseeb Raziallahuanhu bayaan karte hai ke maine Rasool Kareem ﷺ ko ye farmaate huye suna :

“Momin ki maut peshaani ke paseene se hoti hai.” (Musnad Ahmad:22513, Jaame Tirmizi:980, Sunan Nasayi:1828, Allama Albani Rahimahullah ne Sahi Tirmizi me ise sahi qaraar diya hai).

3. Juma ki raat ya din me maut aana :

Rasool Kareem ﷺ ka farmaan hai :

“Jo shakhs bhi juma ki raat ya juma waale din fout hota hai Allaah Taala use qabr ke fitne se mahfooz rakhta hai.” (Musnad Ahmad:6546, Jaame Tirmizi:1074, Allama Albani Rahimahullah kahte hai : Ye Hadees apne sab tarq ke saath hasan ya sahi hai).

4. Allaah Taala ki raah me ladte huye maut aana :

Kyu ke Allaah Taala ka farmaan hai :

“Jo log Allaah Taala ki raah me shaheed kiye gaye hai unko hargiz murda na samjhe, balke vo zinda hai apne Rab ke paas rizq diye jaa rahe hai, Allaah Taala ne jo unhe apna fazl de rakha hai us se vo bahut khush hai aur khushiyaan mana rahe hai, un logon ki baabat jawaab tak unse nhi mile, unke hai, us par ke na unhe koyi qouf hai, aur na ghamgeen honge, vo khush hote hai Allaah Taala ki n'emat aur fazl se aur us se bhi ke Allaah Taala eemaan waalon ke ajr wa sawaab ko zaaya nahi karta (Aale Imran:169-172)

Aur Rasool Kareem ﷺ ka farmaan hai :

“Jo Allaah Taala ki raah me qatl kar diya gaya vo shaheed hai, aur jo Allaah Taala ki raah me fout hua vo shaheed hai.” (Sahi Muslim:1915)

5. Ta’aon ki beemari se maut waakhai honi :

Kyu ke Rasool Kareem ﷺ ka farman hai :

“Ta’aon har musalmaan ke liye shahadat hai.” (Sahi Bukhari:2830, Sahi Muslim:1916)

Aur Nabi ﷺ ki zawja Aisha Raziallahuanha bayaan karti hai ke, maine Rasool Kareem ﷺ ta’aon ke mutallikh daryaaft kiya to unhone mujhe bataya ke :

“Ye Allaah Taala ka azaab hai jis par chahe Allaah Taala musallat karde. aur Allaah Taala ne use momino ke liye rahmat ka ba’as banaya hai, jo koi bhi ta’aon ki beemari me pad jaaye aur fir vo sabr aur Allaah Taala se ajr wa sawaab ki ummeed rakhte huye apne ilaaqe me hi rahe, use ye ilm ho ke use wahi takleef pahuch sakti hai jo Allaah Taala ne uske muqaddar me likh dee hai, to use shaheed jitna ajr wa sawaab haasil hoga.” (Sahi Bukhari:3474)

6. Pet ki beemari se maut waakhai hona :

Kyu ke Rasool Kareem ﷺ ka farmaan hai :

“Aur jo pet ki beemari se faut hua vo shaheed hai.” (Sahi Muslim:1915)

7. Doobne aur munhadim shuda ke neechе dab kar maut waakhai hona :

Kyu ke Rasool Kareem ﷺ ka farmaan hai :

“Shaheed paanch qism ke hai : Ta’aon ki beemari se faut hone waala, aur pet ki beemari se faut hone waala, aur paani me gharq hone waala, aur dab kar marne waala, aur Allaah Taala ki raah me shaheed hone waala.” (Sahi Bukhari:2829, Sahi Muslim:1915)

8. Apne bachche ki wajah se aurat ka nifaas me ya haamila fout hona :

Iske dalayel darje zel hai :

Rasool Kareem ﷺ ne farmaya :

“Aur vo aurat jo apne hamal ki bina par fout ho vo shaheed hai.” (Sunan Abu Dawood:3111)

Qatabi Rahimahullah kahte hai :

Iska maani ye hai ke vo fout ho to bachcha uske pet me ho.

Aur Imam Ahmed Rahimahullah ne Ubada bin Saamit Raziallahuanhu se bayaan kiya hai ke Rasool Kareem ﷺ ne shuhada ke mutaallikh bataate huye farmaya : “Aur vo aurat jise uska bachcha hamal ki haalat me qatl karde ye bhi shahadat hai.” (Musnad Ahmad:17341)

(use uska bachcha apne naal [paidayish ke baad naaf se kaata jaata hai] ke saath jannat me kheench lega).

Allama Albani Rahimahullah ne kitab, Al Janayez, safa no 39 me ise sahi qaraar diya hai.

9. Jalne, aur zaatul janb aur sil ki beemari se maut aana :

Kyu ke Rasool Kareem ﷺ ka farmaan hai :

“Allaah Taala ki raah me qatl hona shahadat hai, aur ta’aoon shahadat hai, aur gharq shahadat hai, aur pet ki beemaari se marna shahadat hai, aur nifaas me marne waali aurat shaheed hai, use uska beta apne naal ke saath jannat me kheenchega.”

Vo kahte hai ke : Baitul Maqdis ke darbaan ne ye alfaaz zyada kiya hai : “Jalne aur sil ki beemaari se marne waala.”

Allama Albani Rahimahullah kahte hai : Hasan sahi hai, dekhiye : Sahi ut Targheeb wal Tarheeb:1396.

10. Deen ya maal ya apni jaan ka difa karte huye marna :

Kyu ke Rasool Kareem ﷺ ka farmaan hai :

“Jo koyi apna maal bachaata hua qatl ho vo shaheed hai, aur jo koyi apna deen bachaata hua qatl ho vo shaheed hai, aur jo koyi apna khoon aur jaan bachaate huye qatl ho vo shaheed hai.” (Jaame Tirmizi:1421)

Aur Imam Bukhari wa Muslim Rahimahullah ne Abdullah bin Umro Raziallahuanhuma se bayaan kiya hai ke, maine Rasoolullah ﷺ ko ye farmaate huye suna :

“Jo apne maal ka difa karta hua qatl ho jaaye vo shaheed hai.” (Sahi Bukhari:2480, Sahi Muslim:141)

Allaah Taala ki raah me pahra dete huye maut aana :

Salman Farsi Raziallahuanhu bayaan karte hai ke Rasool Kareem ﷺ ne farmaya :

“Ek din aur raat ka pahra ek maah ke roze aur qiyaam se behtar hai, aur agar vo mar jaaye to us amal ka ajr jaari rahta hai jo kar raha tha, aur uska rizq bhi jaari rahta hai, aur vo fitne se mahfooz rahta hai.” (Sahi Muslim:1913)

11. Aur husn khaatme ki ye alaamat hai ke :

Kisi nek aur saaleh amal ko anjaam dete huye maut waakhai ho, kyu ke Rasool Kareem ﷺ ka farmaan hai :

“Jisne Allaah Taala ki razamandi aur khushnoodi ke liye LAA ILAAHA ILLALLAH kaha aur uska khaatma us par hua vo jannat me daakhil hoga, aur jisne sadqa kiya aur us par uska khaatma hua to vo jannat me

daakhil hoga.” (Musnad Ahmad:22813, Allama Albani Rahimahullah ne kitab, Al Janayez, safa no 43 me ise sahi qaraar diya hai).

Ye alaamaten achchi khush khabri me se hai jo husne khaatma par dalaalat karti hai, lekin uske bawajood ham yaqeenan kisi beena shakhs ke liye ye nahi kah sakte ke vo jannati hai, lekin ke mutaallikh Rasool Kareem ﷺ ne jannati hone ki basharat de dee hai, masalan Khulafa e Raashideen aur Ashra Mubashshirah.

Allaah Taala se hamari dua hai ke vo hame husn khaatma naseeb farmaye.

12. So khaatma aur kufr par khaatma se panah

- 1) So khaatma ki pahli wajah : Aqeedah ka fasaad wa bigaad hai kyu ke jiska aqeedah bigad jaata hai uska asar aise waqt me zaahir hota hai jisme vo Allaah ki madad aur saabit qadmi ka zyada muhtaaj hota hai.
- 2) So khaatma ki doosri wajah : Duniya me lag jaana aur duniya se apna taallukh jod lena hai.
- 3) So khaatma ki teesri wajah : Isteqaamat se hatna aur khair wa hidayat se a'araaz darog daani karna hai.
- 4) So khaatma ki chouthi wajah : Maasiyaton par israar karna aur us se maanoos hota hai, kyu ke insaan jab apni muddat hayaat me kisi cheez se maanoos ho jaata hai aur uska aadi ho jaata hai aur us se apna taallukh jod leta hai to marte waqt uska khayaal use aa jaata hai aur ke aalam me zyada taraasi ko dohrata hai.

Hafiz Ibn Kaseer Rahimahullah farmaate hai : Aasaam wa ma'asi aur khwahishaat marte waqt insaan ko ruswa kar dete hai, neez shaitaan bhi use dhoka de deta hai, is tarah eemaan ki kamzori ke saath shaitaan ka dabaav padta hai jo uske so khaatma ka sabab ban jaata hai, farmaan Ilahi hai (wa kaanash Shaitaanu lil insaani khazoolaa) “Aur shaitaan to insaan ko waqt par dagha dene waala hai.” (Furqaan:29)

Aur so khaatma : Allaah Taala hame us se apni panah me rakhe, jo shakhs Allaah ke saath apna zaahir wa baatin duroost kar leta hai aur apne aqwaal wa aamaal me iqlaas paida kar leta hai, to vo so khaatma me nahi padta kyu ke aisa kabhi suna nahi gaya, albatta so khaatma us aadmi ka ho sakta hai jo aqeedah ke aitebaar se apna baatin bigaad le aur amali taur par uska muzahirah bhi karle, jo kabeera gunaho ki jasaarat kare aur jarayem ka irtekaab kare to bahut mumkin hai ke tawbah karne se pahle mout ke waqt us par ye cheezen ghalib rahe.

13. Sakraat ul mout ka manzar

Sakraat se muraad mout ki shiddat aur ghash hai, jo mout ke waqt pesh aati hai aur mout se pahle har aadmi par sakraat ki kaifiyat taari hoti hai, baaz waqt sakraat ka asar aur nishaani us par zaahir bhi hoti hai, aur kisi ko is shiddat ke asar se peshaani par paseena bhi aa jaata hai, Rasool Kareem ﷺ ko jab ye haalat pesh aayi to Aap paani me haath daal kar chehra mubarak par mal rahe the aur farmaate the (LAA ILAAHA ILLALLAH INNAL MOUT SAKRAAT) yaani kalima tayyiba padhte huye farmaya ke, mout ke liye badi shiddat hoti hai. (2) mout ki shiddat momin ke haq me kaffara seenaat aur maujab raf'a darjaat bhi hoti hai, jaisa ke beemari uske haq me ba'as kaffara seenaat banti hai (Wa jaaa'at sakratul mawti bilhaqq; zaalika maa kunta minhu taheed) [Qaaf:19] "Aur mout ki saqti haqeeqatan aa pahuchi, ye vo cheez hai jis se too bidakta tha."

14. Rooh ka safar

Islami aqayed ke mutabikh, insaan ki rooh mout ke baad aakhirat ki jaanib safar karti hai. Ye rooh ka safar muqtalif marahil par mabni hota hai, yahaan rooh ka safar ke muqtasar tafseelaat dee gayi hai :

1. Mout (al mout) : Jab insaan ki mout hoti hai, to insaan ki rooh uske jism se alag ho jaati hai. Us waqt ko "al mout" ya mout kaha jaata hai.
2. Qabr (al qabr) : Rooh ka safar qabr ka aaghaaz hota hai, qabr me insaan ki rooh ko azaab ya aasaani ki haalat me hota hai, jo uske amalo par mabni hoti hai.
3. Ba'as (al ba'as) : Qiyamat ka din, yaani baasat ka din, Allaah Taala sabko dobara zinda karega aur unko unke amalo ke mutabikh hisaab liya jaayega.
4. Aakhirat (al aakhirat) : Husn khaatma ya so khaatma ke baad, eemaan waalon ko jannat me barkaton bhari zindagi hogi, jabke kaafiron ya so khaatma waalon ko azaab me muhtala hona hoga. Ye amal kitaab wa sunnat ke mutabikh rooh ka safar ko zaahir karte hai. Is safar ki haqeeqat Allaah hi jaanta hai aur ye eemaan waalon ke liye achcha hoga jo Allaah ke hukmo par eemaan rakhte hai aur nek amal karte hai.

HADEES NO 37

YA'TOONAL KUHHAAN, QAALA : FALA TA'TIHIM

TUM UN (KAAHINO) KE PAAS NA JAANA

ARABIC TEXT

Tarjamah : Hamse Abu Jaafar Muhammad bin Sabah Rahimahullah aur Abu Bakr bin Abi Shaibah Rahimahullah ne hadees bayaan kee. Hadees ke lafzon me bhi dono ek doosre ke qareeb hai. Dono ne kaha : Hamse Ismail bin Ibrahim Rahimahullah ne hadees bayaan kee, unhone Hijaaj Sawwaaf Rahimahullah se, unhone Yahya bin Abi Kaseer Rahimahullah se, unhone Bilal bin Abi Maimoona Rahimahullah se, unhone Ata bin Yasaar Rahimahullah se aur unhone Sayyidina Ma'awiyah bin Abi Hakim Salmi Raziallahuanhu se riwayat kee, unhone kaha : Mai Rasoolullah ﷺ ke saath namaz padh raha tha ke, logon me se ek aadmi ko cheenk aayi to maine kaha : Yarhmukallah "Allaah tujh par raham kare." Logon ne mujhe ghoorna shuroo kar diya. Maine (dil me) kaha : Meri maa mujhe gum paaye, tum sab ko kya ho gaya? Ke mujhe ghoor rahe ho, fir vo apne haath apni raano par maarne lage. Jab maine unhe dekha ke vo mujhe chup kara rahe hai (to mujhe ajeeb laga) lekin mai khamosh raha, jab Rasoolullah ﷺ namaz se faarigh huye, mere maa baap Aap par qurbaan ! Maine Aap se pahle aur Aap ke baad Aap se behtar koyi mu'allim (sikhaane waala) nahi dekha! Allaah ki Qasam ! Na to Aap ne mujhe daanta, na mujhe maara aur na mujhe bura bhala kaha. Aap ne farmaya : Ye namaz hai, isme kisi qism ki guftagoo rawa nahi hai, ye to bas tasbeeh wa takbeer aur quraan ki tilaawat hai." Ya jaise Rasoolullah ﷺ ne farmaya : Maine arz kee, Aye Allaah ke Rasoolullah ! Abhi thoda arsa pahle jaahiliyat me tha, aur Allaah ne Islam se nawaz diya hai, ham me se kuch log hai jo kaahino (peshan goyi karne waale) ke paas jaate hai. Aap ne farmaya : "Tum unke paas na jaana." Maine arz kee : Ham me se kuch log aise hai jo bad shaguni lete hai. Aap ne farmaya : "Ye aisi baat hai jo vo apne dilon me paate hai (ek tarah ka waham hai) ye (waham) unhe (unke) kisi kaam se na roke." (Muhammad) Ibn Sabah ne riwayat kee : "Na tumhe kisi soorat (apne kaamo se) na roke." Maine arz kee : Ham me se kuch log lakeeren kheenchte hai." Aap ﷺ ne farmaya : Sabiqah Anbiya me se ek Nabi lakeeren kheencha karte the to jiski lakeeren unke mawafiq ho jaayen vo to sahi ho sakti hai" (lekin ab uska jaanna mushkil hai) (Ma'awiyah bin Hakim Raziallahuanhu ne) kaha : Meri ek loundi thi jo ahad aur jawaniya ke atraaf me meri bakriyaan charaati thi, ek din mai us taraf jaa nikla to bhediya uski bakri le jaa chuka tha. Mai bhi bani Adam me se ek aadmi hoon, mujhe bhi is tarah afsos hota hai jis tarah unko hota hai (mujhe sabr karna chahiye tha) lekin maine use zor se ek thappad jad diya uske baad Rasoolullah ﷺ ki khidmat me haazir hua.

1. Ilm ul baraaq haraam hai.
2. Astronomy halaal hai jabke Astrology haraam hai.
3. Kaahin wa araaf ke paas jaana haraam hai.
4. Waham ki khareed wa farokht haraam.
5. Itteba zan haraam hai.
6. Itteba manzil kitab wa sunnat waajib aur farz hai.
7. Sar baazaar kartab dikha kar shaabadah baazi karne waalon se choukanna rahe.
8. Ghaib ki baaton aur najoomi se door raho.
9. Hadees : [REDACTED] (Sahi Bukhari:5762) Tarjamah : Aisha Raziallhuanha ne bayaan kiya ke kuch logon ne Rasoolullah ﷺ se kaahino ke mutaallikh poocha. Nabi Kareem ﷺ ne farmaya ke, iski koyi bunyaad nahi. Logon ne kaha ke, Ya Rasoolullah ! Baaz auqaat vo hame aisi cheezen bhi bataate hai jo sahi ho jaati hai. Nabi Kareem ﷺ ne farmaya ke, ye kalima haq hota hai. Use kaahin kisi jinn se sun leta hai, vo jinn apne dost kaahin ke kaan me daal jaata hai aur fir ye kaahin uske saath sau jhoot milakar bayaan karte hai.
10. [REDACTED] (Sahi Bukhari:3210) Tarjamah : Hamse Muhammad ne bayaan kiya, unhone kaha hamse Ibn Abi Maryam ne bayaan kiya, unhone kaha ke, hame lais ne khabar dee, unse Ibn Abi Jafar ne bayaan kiya, unse Muhammad bin Abdur Rahman ne bayaan kiya, unse Urwah bin Zubair ne bayaan kiya, aur unse Nabi Kareem ﷺ ki zawjah Aisha Raziallahuanha ne bayaan kiya ke, unhone Nabi Kareem ﷺ se suna. Aap ﷺ ne farmaya tha, "farishte (anaan) me utarte hai. Aur (anaan) se muraad baadal hai. Yahaan farishte un kaamo ka zikar karte hai jinka faisla aasmaan me ho chuka hota hai. Aur yaheen se shayateen kuch chori chupe baaten uda lete hai. Fir kaahino ko uski khabar kar dete hai aur ye kaahin sau jhoot apni taraf se mila kar use bayaan karte hai."

11. [REDACTED] (Sahi Muslim:2230)
Tarjamaah : (Abdullah bin Umar Raziallahuanhuma ki ahliya) Safiya ne Nabi ﷺ ki ek ahliya se aur unhone Nabi ﷺ se riwayat kee, ke Aap ne farmaya :
"Jo shakhs kisi ghaib ki khabren sunaane waale ke paas aaye aur us se kisi cheez ke baare me pooche to chaalis raaton tak us shakhs ki namaz qubool nahi hoti.
12. [REDACTED] (Sunan Abu Dawood:3907)
Tarjamah : Qabeesa bin Waqaas Raziallahuanhu kahte hai, maine Rasoolullah ﷺ ko farmaate huye suna : Ramal, bad shaguni aur parinda udana kufr ki rasm me se hai." Parindo ko daant kar udana tarq hai, aur [REDACTED] vo lakeeren hai jo zameen par kheenchi jaati hai jise ramal kahte hai.
[REDACTED]
Parinda agar [REDACTED] ki taraf ude to achcha maani aur yasaar ki taraf mude to bad shaguni; ye waham wa khuraafaat hai.
13. Iyaafah : Al Qat – Lakeeren kheenchna
Al Jabat : sanam, kaahin, saahir sab par chaspa hota
14. Mad'ee ilm ghaib se door rahe
15. (Qul laa ya'lamu man fis sammaawaati wal ardil ghaiba illal laah; wa maa yash'uroona aiyaana yub'asoon) [Al Naml:65] Tarjamah : Kah deejiye ke aasmaano waalon me se zameen waalon me se siwaaye Allaah ke koyi ghaib nahi jaanta, unhe to ye bhi nahi maaloom ke kab uth khade kiye jaayenge?
16. (Innal laaha 'indahoo 'ilmus saa'ati wa yunazzilul ghaisa wa ya'lamu maa fil arhaami wa maa tadree nafsum maazaa taksibu ghadaa; wa maa tadree nafsum bi ayyi ardin tamoot; innal laaha 'Aleemun Khabeer) [Luqman:34]
Tarjamah : Beshak Allaah Taala hi ke paas qiyamat ka ilm hai, wahi baarish naazil farmata hai aur maa ke pet me jo hai use jaanta hai. koyi (bhi) nahi jaanta ke kal kya (kuch) karega? Na kisi ko ye maaloom hai ke kis zameen me marega? (yaad rakho) Allaah Taala hi poore ilm waala aur sahi qabron waala hai.
17. (Wa 'indahoo mafaatihul ghaibi laa ya'lamuhaaa illaa Hoo; wa ya'lamu maa fil barri walbahr; wa maa tasqutu minw waraqatin illaa ya'lamuhaa wa laa habbatin fee zulumaatil ardi wa laa ratbinw wa laa yaabisin illaa fee Kitaabim Mubeen) [Anaam:59] Tarjamah : Aur Allaah Taala hi ke paas hai ghaib ki kunjiyaan, (khazane) unko koyi nahi jaanta ba juz Allaah ke. Aur vo tamaam cheezon ko jaanta hai jo kuch khushki me hai aur jo kuch dariya'on

me hai aur koyi pata nahi karta magar vo usko bhi jaanta hai aur koyi daana zameen ke taareek hisso me nahi padta aur na koyi tar aur na koyi khushk cheez girti hai magar ye sab kitab Mubeen me hai.

18. [REDACTED] (Sahi Targheeb:3044) Tarjamah : Jo kisi kaahin ke paas jaaye aur uski tasdeeq kare usne us cheez ka inkaar kiya jo Muhammad ﷺ par naazil hua.
19. [REDACTED] se 40 din ki namazen zaay hongy, agar tasdeeq ke saath kaahin par bharosa kare to kufr laazim hoga.
20. Jinno ka shaukh se khabren churana aur khel : (Wa annaa lamasnas samaaa'a fa wajadnaahaa muli'at harasan shadeedanw wa shuhuba, Wa annaa kunnaa naq'udu minhaa maqaa'ida lis'sam'i famany yastami'il 'aana yajid lahoo shihaabar rasada) [Jinn:8,9] Tarjamah : Aur hamne aasmaan ko tatol kar dekha to use saqt choukeedaaron aur saqt sholo se **parpaaya**, us se pahle ham baaten sunne ke liye aasmaan me jagah jagah baith jaaya karte the. Ab jo bhi kaan lagata hai vo ek shole ko apni taak me paata hai.
21. Mera ek bayaan hai suniye : Safar ka maheena maqsoos nahi aur waham gumaan aur soum parasti se najaat.
22. Haathon ki lakeer ya waham wa gumaan ke billi ne raasta kaata vaghairah jaahilaana aqeedah hai.
23. Ibn Taimiyah Rahimahullah : Kahaanat ki asal hai jinнат ka farishton ke kalaam se baat ka churana (jiski shuru'aat hi chori se ho aisa ilm naafe kaise ho sakta hai?)
24. (Hal unabbi'ukum 'alaa man tanazzalush Shayaateen, Tanazzalu 'alaa kulli affaakin aseem, Yulqoonas sam'a wa aksaruhum kaaziboon) [Sh'uara:221-223] Tarjamah : Kya mai tumhe bata'oon ke shaitaan kis par utarte hai, vo har ek jhoote gunahgaar par utarte hai, (uchat'ti) huyi suni sunayi pahucha dete hai aur unme se aksar jhoote hai.
25. Ibn Hajar : Kahaanat ad dua ilm ghaib.
Kaahin, araaf, najoomi : Koyi jinn ka sahara, koyi taaron ka sahara, koyi lakeeron aur pathharon ka sahara ya waham wa gumaan ka sahara lete hai.
26. Ilm ghaib ka daawa karna shirk hai.
27. Shaitaan ki qurbat bhi haraam hai.
28. Kaahin taaghoot hai, logon ko siraat mustaqeem se hataane waala.
29. Kaahin ka jhoot kholne aur awaam ko bedaar karne ke liye sawalaat karna guna nahi.
Ibn Taimiyah Rahimahullah ne bahut se logon ki pol kholi hai; auliya ar rahman wa auliya ash shaitaan padhe.

30. Jinn ki madad se baaz log hipnotize karte hai, vo ghalat hai.
31. Counselling karna aur tasalli dena, insaan ke dimaagh ko kholna, naseehat aur achhi taaleem ke zariye vo sahar wa sha'ooza nahi hai, jab tak waazeh taur par jinn wa jaadoo ka istemaal saabit na ho.
32. Jinn ki madad lekar ghaib ki baaten maaloom karna sab haraam raaste.
33. **Abraaj** padhna haraam hai, sitaron ke khel zodiac vaghairah.
34. Vo us waqt paida hua jab falaan burj ya sitara tha, ya maheena ya din ya mausam tha, ya jiska naam us hurf se shuroo ho vaghairah. Is par rajam bil ghaib **be par ki** haankna kaha gaya aur mardood ilm hai.
35. Iste'aanat bil jinn haraam hai ()
36. (Sunan Abu Dawood:3484) Tarjamah : Abu Hurairah Raziallahuanhu kahte hai ke, Nabi Kareem ﷺ ne farmaya : "kutte ki qeemat halaal nahi, na hi kaahin ki ujrat, aur na hi zaaniya aurat ki kamayi."
37. (Sunan Abu Dawood:3905) Tarjamah : Abdullah bin Abbas Raziallahuanhuma kahte hai, Rasoolullah ﷺ ne farmaya : "Jisne ilm najoom ka koyi hissa aqz kiya to usne itna hi jaadoo aqz kiya, vo jitna izafa karega utna hi izafa hoga."
38. Tawakkal aur quwwat eemaan darkaar hai iska muqabila karne ke liye.
39. Allaah ke naamo aur sifaton me ghour karo to Allaah ki quwwat wa azmat ka andaza hoga, doosre kamzor raaste aur sitaron ki zaroorat nahi padegi.
40. (iyyaka na'abudu wa iyyaka nastayeen) [Soorah Fatiha:4] Tarjamah : Ham sirf teri hi ibadat karte hai aur sirf tujh hi se madad chahte hai.

HADEES NO 38

ALMAR'U MA'A MAN AHABBU

INSAAN USKE SAATH HAI JIS SE VO MUHABBAT RAKHTA HAI

ARABIC TEXT

Tarjamah : Hamse Qateebah bin Sayeed Rahimahullah ne bayaan kiya, kaha hamse Jareer bin Abdul Hameed Rahimahullah ne bayaan kiya, unse Aamash Rahimahullah ne, unse Abu Waayil Rahimahullah ne aur unse Sayyidina Abdullah bin Mas'ood Raziallahuanhu ne ke, ek shakhs Rasoolullah ﷺ ki khidmat me haazir

hua aur arz kiya : Ya Rasoolullah ! Aap ka is shakhs ke baare me kya irshaad hai jo ek jamaat se muhabbat rakhta hai lekin unse mel nahi ho saka hai? Nabi Kareem ﷺ ne farmaya ke, insaan uske saath hai jis se vo muhabbat rakhta hai. Is riwayat ki mutaaba'at Jareer bin Hazim, Sulaiman bin Qarm aur Abu Awana ne Aamash se kee, inse Abu Wail ne, inse Abdullah bin Mas''d Raziallahuanhu ne aur unse Nabi Kareem ﷺ ne. (Sahi Bukhari:6169, Raaje:6168)

Asbaaq Hadees :

1. (Sahi Bukhari:6171) Tarjamah : Anas bin Maalik Raziallahuanhu se riwayat hai, ek shakhs ne Nabi Kareem ﷺ se poocha : Ya Rasoolullah ﷺ ! Qiyamat kab qaayam hogi? Nabi Kareem ﷺ ne daryaaft farmaya ke, tumne uske liye kya tayaari kee hai? Unhone arz kiya ke, maine uske liye bahut saari namazen, roze aur sadqe nahi tayaar kar rakhe hai, lekin mai Allaah aur uske Rasool se muhabbat rakhta hoon. Nabi Kareem ﷺ ne farmaya ke, tum uske saath ho jis se tum muhabbat rakhte ho.
2. (Ushshurul lazeena zalamoo wa azwaajahum wa maa kaanoo ya'budoon Min doonil laahi fahdoohum ilaa siraatil Jaheem) [Saaffat:22-23] Tarjamah : “Zaalimo ko aur unke ham raahiyo ko aur (jinn) jinki vo Allaah ke alawa parastish karte the (un sab ko) jama karke unhe dozakh ki raah dikha do.” Umar Raziallahuanhu ka farmaan hai : Sood khor sood khaane waalon ke saath hoga, zinakaar zina karne waalon ke saath hoga, sharabi sharaab peene waalon ke saath hoga (Tafseer Ibn Kaseer, Tafseer Saadi)
3. (Wa izan nufuosu zuwwijat) [Takweer:7] Tarjamah : Aur jab jaane (jismo se) mila dee jaayegi.
4. Taallukh Billah mazboot ho to saare Allaah waalon se muhabbat khud ba khud ho jaaati hai.
5. Al hab fillah wal bughz fillah.
6. Asbaab muhabbat ilahi :
 - 1) Iqlaas
 - 2) Tilaawat
 - 3) Kasrat e zikr
 - 4) Namazon ki paabandi
 - 5) Infaaq
 - 6) Ilmi halqa
 - 7) Saaleheen ki suhbat
 - 8) Husne aqlaaq (Allaah aur bando ke saath)

- 9) Sabr wa ihtesaab, raza bil taqdeer
7. Muhabbat ilahi ke mawaana :
- 1) Riya
 - 2) Adm tilaawat
 - 3) Farayez ki adaayagi me kotahi
 - 4) Zikr se ghaflat
 - 5) Maal ki laalach
 - 6) Shahwaat me muhtala rahna
 - 7) Maasi me mashghool rahna
 - 8) Ishraar / Bure logon ki suhbat
 - 9) Anaaniyat / Doosron ki naseehaton par kaan na dharna
 - 10) Taqdeer par adam raza
8. (Al akhillaaa'u Yawma'izin ba'duhum liba'din 'aduwwun illal muttaqeen) [Zukhruf:67] Tarjamah : Us din (gahre) dost bhi ek doosre ke dushman ban jaayenge siwaaye parhezgaaron ke.
9. () Tarjamah : Abdullah bin Umar Raziallahuanhuma kahte hai ke, Rasoolullah ﷺ ne farmaya : “Vo momin jo logon se mil jul kar rahta hai, aur unki eeza par sabr karta hai, to uska sawaab us momin se zyada hai jo logon se alag thalag rahta hai, aur unki eeza rasaani par sabr nahi karta.” (Sunan Ibn Maajah:4032)
10. () (Sahi Muslim:2566) Tarjamah : Abu Hurairah Raziallahuanhu se riwayat hai, kaha : Rasoolullah ﷺ ne farmaya : “Allaah Taala qiyamat ke din farmayega : Mere jalaal ki bina par ek doosre se muhabbat karne waale kahaan hai? Aaj mai unhe apne saaye me rakhoonga, aaj ke din jab mere saaye ke siwa aur koyi saaya nahi.”
11. (Alaa innaa awliyaaa'al laahi laa khawfun 'alaihim wa laa hum yahzanoon) [yunus:62] Tarjamah : Yaad rakho Allaah ke doston par na koyi andesha hai aur na vo ghamgeen hote hai.
12. Sifaat Auliya Ar Rahman : “Wali Ar Rahman” Ek arabi istelaah hai, jo Allaah ki khaas hifazat me rahne waale afraad ko zaahir karne ke liye istemaal hota hai. Islam me, ye lafz nekokaar aur parhezgaar logon ko zaahir karne ke liye istemaal hota hai, jo Allaah ki khwaahish par amal karte hai aur Muhammad ﷺ ki sunnat ki pairvi karte hai. “Wali Ar Rahman” ki qusoosiyaat ko aam taur par darj zel sifaat se zaahir kiya jaata hai :
- 1) Taqwa (parhezgaari) : Wali Allaah ko eemaan ke saath har iqdaam karne waale logon me parhezgaari ki sifaat hoti hai.

- 2) Eemaan (Allaah par yaqeen) : “Wali Ar Rahman” ko Allaah par mazboot eemaan hota hai, aur unhe islami usoolon ka pairvi karna chahiye.
 - 3) Tawazo aur muhabbat : Tawazo aur doosron ke saath muhabbat me rahna aham hota hai, aur insaan ko ghuroor aur takabbur se door rahna chahiye.
 - 4) Insaaf aur Ihsaan : Islam insaaf aur ihsaan ki ahmiyat par zor deta hai, aur doosron ke liye madadgaar banne aur madad karne ka hukum deta hai.
 - 5) Rahmat aur Lataafat : Insaan ko doosron ke saath rahmat aur lataafat se maamla karna chahiye aur dil ko saaf rakhna chahiye.
 - 6) Sadqaat aur Amaanat : “Waliullah” sadqaat aur amaanat daari ke usoolon ko apnaata hai.
 - 7) Tawakkal Ilallaah : Islam me Allaah par bharosa karna aur us par tawakkal karna bahut aham hai.
 - 8) Ye achhe aqlaaqi aur aqlaaqiyaati qusoosiyaat insaan ki zindagi ka aham hissa hai aur ye deeni iqdaar ki rahnumayi me bhi madad faraham karti hai.
13. Allaah ke waliyon ki qusoosiyaat : Allaah Taala ne Quraan Majeed me apne momin bando ko aman aur khushi ki khabar dee hai, insaan ki **tamaniya** aur khushi Allaah ke taraf se aati hai, jaisa ke Allaah Taala farmaata hai : (Alaa innaa awliayaaa'al laahi laa khawfun 'alaihim wa laa hum yahzanoon) [Soorah Yunus:62] Allaah ke waliyon ko Allaah ki hifazat hai aur vo hargiz ghamzadah nahi hote.
- 1) Taqwa Allaah : Taqwa Allaah vo sifat hai jo quraani aayaat aur hadeeson me baar baar dohrayi gayi hai. Allaah ke wali banne ke liye eemaan se bhara hua dil, labon se baakhi rahne waala zikr, ta'aton me masroof jism, ye sab cheezen hai jo ek insaan ko Allaah ka wali banati hai.
 - 2) Ta'at Allaah aur uske Rasool ki ita'at : Allaah ke wali banne ke liye ek shakhs ko Allaah aur uske Rasool ki ita'at karni chahiye.
 - 3) Allaah ke liye muhabbat aur nafrat : Rasoolullah ﷺ ne farmaya : **“_____”** (Sahi Muslim), yaani “eemaan ki sabse mazboot rassi : Allaah ki khatir muhabbat aur Allaah ki khatir bughz.”
 - 4) Zahad fil duniya : Allaah ke waliyon ka dil duniya se be parwah hota hai, unki zindagi Allaah ki raza ke liye hoti hai aur vo duniya ki nematon ko sirf ibadat me madadgaar tasawwur karte hai.

- 5) Maarifat saheeha **ba umoor ad** deen : Allaah ke wali banne ke liye deen ke umoor ko sahi tareeqe se seekhna bahut zaroori hai.
 - 6) Nawafil ki zyada chahat : Rasoolullah ﷺ ne farmaya ; Allaah farmata hai : _____ (Sahi Bukhari), yaani "Mera banda nawafil ki bhar maar karta rahe gaata ke mai us se muhabbat karne lagoo."
 - 7) Allaah ke ahkaam ki paasdaari : Allaah ke waliyon ko Allaah aur uske Rasool ke hukum par amal karna chahiye aur apni pasandeeda khwaahishaat ko qurban karna chahiye.
 - 8) Achhe Aqlaaq : Allaah ke waliyon ko achhe aqlaaq haasil hote hai, jaise ke haqeeqat pasandi, shukriya, sachhayi, eemaandaari, insaaf aur hikmat.
14. Auliya shaitaan ki sifaat : Islami taaleemaat ke mutabikh, shaitaan ya auliya shaitaan ki sifaat manfi hoti hai, jo insano ko gumrah karne aur unko khuda se munharif karne ki koshish karte hai. Yahaan kuch aham manfi sifaat zikar kee gayi hai :
- 1) Kibr (Arrogance) : Shaitaan ka pahla guna uska kibr (khud par ghuroor) tha.
 - 2) Hasad (Jealousy) : Usne Adam Alaihissalaam ko unke bunyaadi ahmiyat aur maqsoos maqaam ki bina par hasad kiya aur Allaah ki farmabardaari se inkaar kar diya.
 - 3) Nifaaq (Hypocrisy) : Shaitaan ka daawa hua ke vo Allaah ka banda hai, magar usne haqeeqat me Allaah ki ta'at se inkaar kar diya.
 - 4) Chaalbaazi (Deception) : Usne Adam Alaihissalaam aur Hawwa Alaihissalaam ko gumrah karne ke liye chaalbaazi istemaal kee.
 - 5) Faraar (Defiance) : Usne Allaah ki hikmaton ka inkaar kiya, aur apni maqloof ki haqeeqiyat par parda chupaane ki koshish kee.
 - 6) Bad fahmi (Misguidance) : Shaitaan logon ko haq se bahka kar unhe raahe raast se hata deta hai.
 - 7) Istekbaar (Rebellion) : Shaitaan ne Allaah ke hukum ka inkaar karke maqloof ke liye be rahmi aur fasaad ka ba'as bana diya.
15. Auliya aur karaamat haq hai : Karaamat Auliya mu'jizaat ki tarah haq aur sach hai, albatta mu'jizaat aur karaamat me teen farq hai.
- 1) Karaamat Paighambar ki itteba ki barkat se zaahir hoti hai, agar kisi faasikh wa faajir ke haathon par koyi kharq aadat amr zaahir ho to vo makrooh istedraaj hai.

- 2) Nabi ko apni nabuwwat par yaqeen hota hai, bar khilaaf wali, jiske haathon karaamat zaahir hoti hai, use apni wilaayat ka ilm aur us par yaqeen nahi hota.
- 3) Nabi par apne mu'jize ka izhaar zaroori hai aur wali par apni karaamat ka iqfa zaroori hai. Karaamat auliya haq hai, lekin ye alfaaz baa qaayda kisi hadees shareef me nahi hai, balke ye ek aqeeda hai jiska sawaab Quraan Kareem aur khabar mutawatir se milta hai.

Hazrat Maryam Alaihissalaam choonke Nabi nahi hai, unki karaamat Quraan Kareem me mazkoor hai ke unhone mausam ke phal khaane ko milte the. Hazrat Zakariya Alaihissalaam ye dekh kar poochte hai (ya maryam anna laki haaza) Aye Maryam ! Tumhare paas ye cheezen kahaan se aati hai? To Hazrat Maryam Alaihissalaam farmaati hai (huwa min indallah) ke ye Allaah ki taraf se hai.

Aur khabar mutawatir se Hazrat Umar Raziallahuanhu ki ye karaamat milti hai ke Aap ek baar Madina Munawwarah me minbar par tashreef farma the ke achanak ba aawaaz buland Aap ne farmaya : ya saariyah, al jabal. Aye Saariyah ! Pahaad ki taraf se hoshiyaar ho jaayen. Hazrat Saariya **nahawind** me mujahideen ke ameer the. Maidaan jung ki pasht me ek pahaad tha, jahaan se dushman achanak hamla karne ki tayaari kar raha tha, mujahideen Hazrat Umar Raziallahuanhu ki aawaaz sunkar pahaadi ki taraf mutawajje huye aur dushman ki saazish naa kaam bana dee. Dekhiye ! Dushman ki saazish se aagah hona, mujahideen ko khabardaar karna, Aap ki aawaaz ka madina se nuhawind tak pahuch jaana, ye sab Aap ki karaamaat ka hissa hai.

Jawamari khaariq aadat kisi saaleh mataji sunnat ummati se saadir ho vo karaamat hai, wali ki karaamat bhi asal us Nabi ka mu'jiza hota hai jiska ye ummati hai aur jinki itteba aur pairvi ke silah me usko ye kamaal haasil hua hai, masalan hawa me udna, masaafat bayeedah ko muqtasar waqt me tai kar lena, ghair mausam ke phal milna vaghairah, in karaamaat ko karaamaat hasi kaha jaata hai. Is jagah ye baat bhi ba taur khaas malhooz rakhi jaaye ke aam taur par hasi karaamaton ko hi kamaal samjha jaata hai, magar ahle kamaal ke nazdeek "karaamat ma'anwi" kamaal hai, yaani shariyat Muhammadiya par mazbooti se saabit qadam rahna zindagi ke har shobe me aur har mouqe par sunnat aur ghair sunnat ke farq ko samajh kar sunnat Rasoolullah ﷺ ki mukammil itteba uska shouq uski lagan aur dil se tawajjo Ilallaah aur **ishteghaal** billah ke ek dam aur ek saans bhi ghaflat me na guzre, lihaza

kisi shakhs me tareeqa sunnat ki itteba ke baghair agar koyi ta'ajjub ki cheez dekhne me aaye to vo hargiz karaamat nahi balke istedraaj aur shaitaani harkat hai.

Chunache kaha gaya : Agar tum kisi ko dekho ke usko ajeeb wa ghareeb baaten mili hai, hawa me udta hai, fiza me chaar zaano baith'ta hai, paani par chalta hai to jab tak vo shariyat aur tareeq sunnat ka paaband na ho use khayaal me na laao.

Isi tarah har wali kaamil se hasi karaamat ka saadir hona zaroori nahi, balke baaz auliya kamileen ye tamanna karte the ke kaash unse koyi karaamat saadir na hoti, aur basaavkhaat aisa bhi hota hai ke kisi buland martaba wali se karaamat zaahir nahi hoti aur aise wali se karaamat zaahir hoti hai jo maqaam wa martaba me pahle ki ba nisbat kam darje ka hota hai.

Karaamaat auliya ko haq aur sach maanna ahle sunnat wal jamaat ke aqayed me hai, iska inkaar karne waala bidati aur faasiq hai, lekin aise shakhs par kufr ka hukum nahi hai.

Auliya Allaah ke apni khabron me zinda hone se koyi taallukh nahi hai. Maaloom hona chahiye ke islami riwaayaat ki roo se har marne waale ko barzakh me ek khaas qism ki hayaat milti hai, jis se vo khabar ke azaab wa sawaab ko mahsoos karta hai, isme momin wa kaafir ya saaleh wa faasiq me koyi farq nahi, lekin is hayaate barzakh ke muqtalif darjaat me ek darja to sab ko aam wa shaamil hai, kuch darje Anbiya wa sulaha ke liye maqsoos hai, inme bhi baahami tafazal hai, Anbiya ki hayaat sabse uqwi hai, uske baad shuhada ki hayaat hai aur ye shuhada aam hai, chahe haqeeqi shuhada ho, masalan Allaah ke raaste me jihaad karte huye shaheed huye ho ya **hakmi** jaise **muhtasab**, taalibe ilm, mabtoon waghairah. Inhi shuhada me baaz auliya bhi shaamil hai, "albatta baaz ahadees se maaloom hota hai ke baaz auliya wa saaleheen bhi is fazeelat me shuhada ke shareek hai so mujahidah nafs me marne ko bhi maanan shahadat me daakhil samjhenge is taur par vo shuhada huye." Auliya Allaah ki haqeeqi pahchaan mushkil hai, zaahiri pahchaan itteba sunnat hai, jo shakhs jis khadar zyada Nabi Kareem ﷺ ki sunnat aur tareeqon ka mutba'h hoga usi khadar zyada buzurg aur Allaah Taala ke qareeb hoga.

16. Qiyamat tak Allaah ke nek bande aate rahenge aur karaamaat jaari rahengi.

17. Anbiya wa auliya se mutaallikh hai : laa qouf alaihim wala ham yahzanon.

18. (Wa Yawma ya'adduz zaalimu 'alaa yadaihi yaqoolu yaa laitanit takhaztu ma'ar Rasooli sabeelaa) [Furqan:27] Tarjamah : Aur us din zalim shakhs apne haathon ko chaba chaba kar kahega, haay kaash ke maine Rasool ﷺ ki raah iqtiyaar kee hoti.
19. [redacted] (Sunan Abu Dawood:4829) Tarjamah : Aur saaleh dost ki misaal mushk waale ki tarah hai, ke agar tumhe us se kuch bhi na mile to uski khushboo to zaroor pahuch kar rahegi, aur bure dost ki misaal is **dhunakni** (lohe ki bhatti) waale kee si hai ke vo agar uski siyahi se bach bhi jaaye to uska dhuwan to lag hi kar rahega.
20. [redacted] (Sunan Abu Dawood:5125) Tarjamah : Anas bin Maalik Raziallahuanhu se riwayat hai ke ek shakhs Nabi Kareem ﷺ ke paas tha, itne me ek shakhs uske saamne se guzra to us shakhs ne kaha : Allaah ke Rasool ! Mai is se muhabbat rakhta hoon, to Nabi Kareem ﷺ ne us se poocha : “Tum ne use ye baat bata dee hai?” Usne kaha : Nahi, Aap ne farmaya : “Use bata do.” Ye sunkar vo shakhs utha aur us shakhs se jaakar mila aur use bataya ke, mai tumse Allaah waaste ki muhabbat rakhta hoon, usne kaha : Tumse vo zaat muhabbat kare, jiski khatir tumne mujhse muhabbat kee hai.
- Yaaani agar koyi kahe “ahbak fillah” to ye kahe “ahabbaka [redacted]”
21. [redacted] (Sunan Abu Dawood:4833) Tarjamah : Abu Hurairah Raziallahuanhu kahte hai ke, Nabi Kareem ﷺ ne farmaya : “Aadmi apne dost ke deen par hota hai, lihaza tum me se har shakhs ko ye dekhna chahiye ke vo kis se dosti kar raha hai.”
22. Dosti aur dushmani aur aadat wa suhbat ka asar :
23. Dosti insaan ke deen ko badal deti hai.

[redacted]

Tarjamah : Hazrat Abu Hurairah kahte hai, Rasoolullah ﷺ ne farmaya : Aadmi apne dost ke deen par hota hai, lihaza har aadmi ko dekhna chahiye ke vo kise apna dost bana raha hai. (Jaame Tirmizi:2378, Silsila Saheeha:927, Mishkat:5019, Sunan Abi Dawood:4833)

24. Achhi ya buri dosti insaan ke aqayed wa aamaal par asar andaaz hoti hai.
- [redacted]

Tarjamah : Hazrat Abu Moosa se riwayat hai ke, Nabi Kareem ﷺ ne farmaya, nek aur bure dost ki misaal mushk saath rakhne waale aur bhatti dhunakne waale kee si hai (jiske paas mushk hai aur tum uski muhabbat me

ho) vo usme se ya tumhe kuch tohfa ke taur par dega ya tum us se khareed sakoge ya (kamazkam) tum uski umdah khushboo se to mahfooz ho hi sakoge aur bhatti dhunakne waala ya tumhare kapde (bhatti ki aag se) jala dega ya tumhe uske paas se ek naa gawaar badboodaar dhuwan pahuchega (Sahi Bukhari:5534)

25. Dosti insaan ke anjaam par bhi asar andaaz hoti hai.

Tarjamah : Hazrat Anas kahte hai, Rasoolullah ﷺ ne farmaya : (Qiyamat ke roz) too usi ke saath hoga jis se toone muhabbat kee (Sahi Muslim:2639)

26. Qiyamat ke roz sirf nek logon ki dosti kaam aayegi.

(Al akhillaaa'u Yawma'izin ba'duhum liba'din 'aduwwun illal muttaqeen)
[Zukhruf:67]

Tarjamah : Us din dost bhi aapas me dushman ho jaayenge magar parhezgaar log.

27. Ahle eemaan ko sirf momin aur muttaqi logon se dosti karni chahiye.

Tarjamah : Hazrat Abu Sayeed se riwayat hai ke, unhone Rasoolullah ﷺ ko farmaate huye suna : “Momin ke alawa kisi aur ko apna dost na banaa’o aur tumhara khaana sirf muttaqi aadmi ko khaana chahiye (Jaame Tirmizi:2395, Mishkat:5018).

28. Rasool Kareem ﷺ ne bure dost se panah maangne ki taaleem dee hai.

(Sahi Jaame:1299)

Tarjamah : Hazrat Uqba bin Aamir kahte hai ke, Nabi Kareem ﷺ ye dua maanga karte the, “Ya Allaah ! Mai apne ghar me bure din aur buri raat aur buri ghadi aur bure saathi aur bure hamsaaye se teri panah chahta hoon.

29. Achhhi aur buri suhbat ke asraat :

Achha dost : Vo hai jo Allaah ka mut'ee wa farmabardaar ho, uske **au** amr ki paabandi karne waala, **munhayaat** se door rahne waala, farayez ko ada karne waala, sunan ki paabandi karne waala, hudood Allaah ka lihaaz rakhne waala, achhe aur aala aqlaaq se pesh aane waala, bure aqlaaq se bachne waala, silah rahmi karne waala, waalidain se husne sulook karne waala, hamsaaye se ahsaan karne waala, burdbaar, aajiz, logon ke kaam aane waala aur logon aziyat dene se door rahna waala ho.

Bura dost : Vo hai jo Allaah aur uske Rasool ka baaghi ho, farayez me kotahi karne waala, munhamaat me juraat karne waala, hudood Allaah ko paamaal karne waala, bure aqlaaq se pesh aane waala, qatah rahmi karne waala, waalidain ka naa farmaan, hamsaaye se burayi karne waala, jald aur bahut zyada ghussa karne waala, mutakabbir aur logon ko aziyat dene waala ho. Goya ke aqeedah, amal aur sulook karne me deen se munharif ho.

30. Achhi suhbat ke asraat :

Beshak insani zindagi par achhi suhbat ke achhe asraat murtab hote hai, kyu ke achha dost aap ko khair aur bhalayi ki jaanib rahnumayi karega. Aur aap ko deen wa duniya ki behtari ka mashwarah dega. Allaah ki itaat aur farmabardari par raaghib karega, jabke aap ke uyoob ki bhi nishaandehi karta rahega. Bure aqlaaq chod kar achhe aqlaaq apnaane ki daawat dega. Ya kamazkam aap uski neki ko dekh kar khud neki karne ki koshish karenge. Aap ki maujoodgi ya adm maujoodgi me aap ki khair khwahi karega aur aap ki zindagi ya maut ke baad aap ke liye dua maghfirat karega.

31. Buri suhbat ke asraat :

Jis tarah achhi suhbat se insani zindagi par achhe asraat murattib hote hai usi tarah buri suhbat iqtiyaar karne se bure asraat murattib hote hai. Insaan apne doston se pahchana jaata hai aur apne doston ke deen par hota hai, jaisa ke kisi shayar ka kalaam hai :

Kisi bhi aadmi ke baare me mat poocho ! Balke uske dost ke mutaallikh poocho, kyu ke dost apne doston ke paiokaar hote hai.

Hazrat Abu Moosa Ash'ari se riwayat hai ke, Nabi Kareem ﷺ ne achhe dost aur bure dost ki misaal bayaan karte huye farmaya :

() [Muttafiq Alai]

“Achhe dost aur bure dost ki misaal kastoori uthaane waale aur bhatti jhokne waale ki maanind hai, kastoori uthaane waala ya to aap ko hadiya me de dega ya aap us se khareed lenge ya kamazkam achhi khushboo to paayenge, jabke bhatti jhokne waala aap ke kapdon ko jala dega ya kamazkam aap us se badboo paayenge.” (Sahi Bukhari:2101, Sahi Muslim:2628)

32. Nek logon ke saath muhabbat aur unki muhabbat iqtiyaar karne ke fawayed :

Jaisa ke hazrat Abu Sayeed Qudri riwayat karte hai ke Nabi Kareem ﷺ ne farmaya :

“Sirf momin shakhs ki suhbat iqtiyaar kar, aur tera khaana sirf muttaqi shakhs khaaye.” (Jaame Tirmizi:2395, Mishkat:5018)

Hazrat Abu Hurairah se riwayat hai ke Nabi Kareem ﷺ ne farmaya :

() (Sunan Abu Dawood:4833, Tirmizi:2378, Musnad Ahmad:8398)

“Aadmi apne dost ke deen par hota hai, pas chahiye ke tum me se har shakhs apne dost ko dekhe.”

Hazrat Abu Moosa Ash'ari riwayat karte hai ke, Nabi Kareem ﷺ ne farmaya : [redacted]

“Aadmi uske saath hoga jis se muhabbat karta hai.” (Sahi Bukhari:2101, Sahi Muslim:2628)

Isi tarah Rasoolullah ﷺ ka farmaan hai ke deendaar aurat se shaadi kee jaaye taake vo tumhare deen me tumhari madadgaar saabit ho sake. Hazrat Abu Hurairah se riwayat hai ke, Nabi Kareem ﷺ ne farmaya :

() [Muttafaqun Alai]

“Chaar wajoohaat se aurat ke saath nikah kiya jaata hai. Uske maal ki wajah se, uske hasb wa nasb ki wajah se, uske jamaal ki wajah se, aur uske deen ki wajah se. Deen waali ko tarjee do tere haath khaak aalooda na ho.” (Sahi Bukhari:5090)

Hazrat Abu Hurairah ki hadees me in saat afraad ka tazkirah hai jinko qiyamat ke din Allaah Taala apne arsh ke saaya ata farmayenge, jinme se do afraad vo bhi hai :

“Jo faqt Allaah ke liye muhabbat karte hai, usi muhabbat par jama hote hai aur usi par hi alaihdah hote hai.” (Sahi Bukhari:660)

Doosri jagah Allaah Taala ne farmaya :

(Wa Yawma ya'adduz zaalimu 'alaa yadaihi yaqoolu yaa laitanit takhaztu ma'ar Rasooli sabeelaa Yaa wailataa laitanee lam attakhiz fulaanan khaleelaa

Laqad adallanee 'aniz zikri ba'da iz jaaa'anee; wa kaanash Shaitaanu lil
insaani khazoolaa) [Soorah Furgan:27-29]

“Aur us din zaalim shakhs apne haathon ko chaba chaba kar kahega, haay kaash ke maine Rasoolullah ﷺ ki raah iqtiyaar kee hoti, haay afsos kaash ke maine falaan ko dost na banaya hota. Usne to mujhe uske baad gumrah kar

diya ke naseehat mere paas aa pahuchi thi aur shaitaan to insaan ko (waqt par) dagha dene waala hai.”

Isi tarah jahannami jahannam me nadaamat ka izhaar karenge, irshaad Baari Taala hai :

(Yawma tuqallabu wujoohuhum fin Naari yaqooloona yaa laitanaaaa ata'nal laaha wa ata'nar Rasoolaa Wa qaaloo Rabbanaaaa innaaa ata'naa saadatanaa wa kubaraaa'anaa fa adalloonas sabeelaa) [Ahzaab:66,67]

“Us din unke chehre aag me ulat palat kiye jaayenge (hasrat wa afsos se) kahenge ke, kaash ham Allaah Taala aur Rasool ki itaat karte. Aur kahenge, Aye Hamare Rab ! Hamne apne sardaron aur apne bado ki maani jinhone ne hame raahe raast se bhatka diya.” Is se maaloom hua ke bade logon ki suhbat na sirf ilmi wa aqlaaqi fawayed se mahroom kar deti hai balke insaan ko asfal saafileen tak jaa pahuchati hai.

HADEES NO 39

BALLIGHUANNI WALAU AAYAH

MEERA PAIGHAAM LOGON KO PAHUCHAA'O ! AGARCHE EK HI AYAT HO

ARABIC TEXT

Tarjamah : Hamse Abu Aasim Zahaak bin Muqlid Rahimahullah ne bayaan kiya, kaha ham ko Awzaayi Rahimahullah ne khabar dee, kaha hamse Hisaan bin Atiya Rahimahullah ne bayaan kiya, unse Abu Kabsha Rahimahullah ne aur unse Sayyidina Abdullah bin Umar Raziallahuanhu ne ke, Nabi Kareem ﷺ ne farmaya : “Mera paighaam logon ko pahuchaa'o ! Agar che ek hi aayat ho aur bani israyil ke waaqiyaat tum bayaan kar sakte ho, unme koyi harj nahi aur jisne mujh par qasadan jhoot baandha to use apne jahannam ke thikaane ke liye tayaar rahna chahiye.” (Sahi Bukhari:3461)

Asbaaq Hadees

1. Shaikh bin Baaz Rahimahullah ne kaha : Taalib ho ya ghair taalib jo bhi ek aayat achha samjh jaaye usko bata sakta hai lekin uske alaawa jo maaloom nahi usme na jaaye.
2. Insaan baseerat rakhe, gahra ilm rakhe is aayat ke baare me to jaayaz hai.
3. Ibn Usaimin Rahimahullah : Aayat se muraad mukammil Quraan wa Hadees ki maaloomaat ho to tableegh kare warna ilm haasil karne me mashghool rahe.
4. Fatawa ulama al badar al haraam , pg 329
5. Daayee ka mukammil bada aalim hona zaroori nahi, albatta jo pesh kar raha hai uska ilm hona zaroori hai, bila ilm koyi baat na bole na bole ye zaroori hai.
6. Tableegh aur fatwa me farq hai. Tableegh jitna maaloom utna pahuchaye lekin fatwa sirf raasiqon fil ilm hi de.

HADEES NO 40

INNAD DAALLA ALAL KHAIRI KAFAILIHI

BHALAYI KI TARAF RAHNUMAYI KARNE WAALA (SAWAAB ME) BHALAYI KARNE WAALE HI KI TARAH HAI

ARABIC TEXT

Tarjamah : Sayyidina Anas bin Maalik Raziallahuanhu bayaan karte hai ke, ek shakhs Nabi Kareem ﷺ ke paas sawaari maangne aaya, to Aap ﷺ ke paas use koyi sawaari na mili jo use manzil maqsood tak pahucha deti, Aap ﷺ ne use ek doosre shakhs ke paas bhej diya, usne use sawaari faraham kar dee, fir usne aakar Aap ﷺ ko iski ittela dee to Aap ﷺ ne farmaya : “Bhalayi ki taraf rahnumayi karne waala (sawaab me) bhalayi karne waale hi ki tarah hai.” (Sunan Tirmizi:2670, Shaikh Albani Rahimahullah ne is hadees ko “hasan sahi” kaha hai, : Hasan Sahi, Al Saheeha (1160), Al Ta’aleeq Al Ragheeb (72/1), taqreejul hadees : (tohfatul ashraaf:902) (hasan sahi).

Asbaaq Hadees

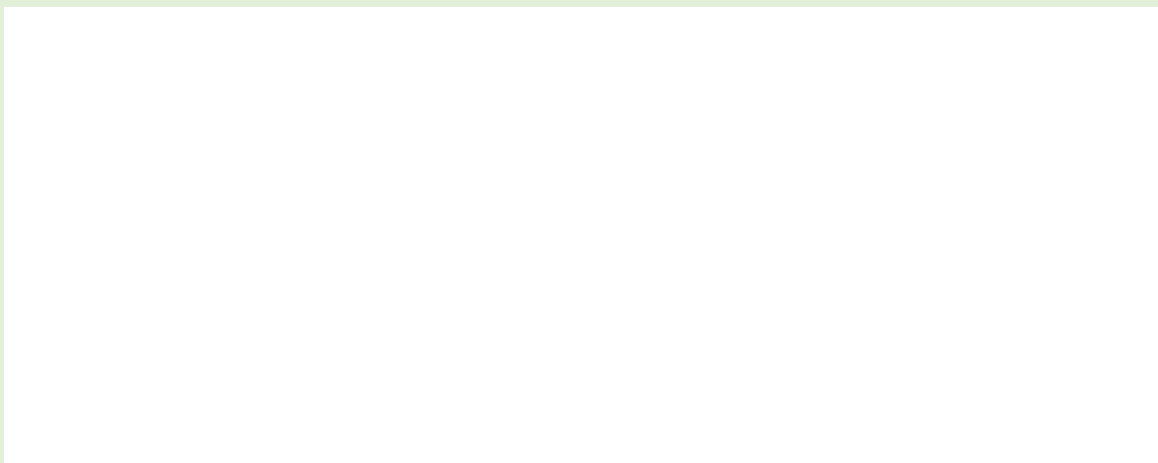
- ❖ Jo koyi bhalayi ki taraf kisi ki rahnumayi kare aur sahi raasta dikhaaye to amal karne waale ko jitna sawaab milta hai, rahnumayi karne waale ko bhi, utna hi ajr wa sawaab milta hai.
- ❖ Khair ke kaamo me ek doosre ki rahnumayi karna ya ta'awun karna bahut bada neki ka kaam hai.
- ❖ Is hadees se ye baat bhi maaloom hoti hai ke ek doosre se kisi qism ki koyi madad maangna jaayaz hai aur ye asbaab ke tahat hai, albatta musabbibul asbaab sirf Allaah Taala ki zaat hai.
- ❖ Kisi musalmaan bhai ko sahi rahnumayi karne aur usko sahi mashwarah dene me kanjoosi nahi karna chahiye.
- ❖ Rahnumayi ke asbaab me sabse bada sabab muqlis deen daar ulama kraam hai aur ye qoum wa millat ke liye bada sarmaya hai.
- ❖ Kisi ki bhalayi chahna ya kisi ki rahnumayi karna neez bhalayi aur neki ki taraf targheeb dilaana in tamaam cheezon ke wasayel maqasid ke hukum me shumaar kiye jaate hai.

Rahnumayi ki das misaalen

- 1) Apne amali isteta'at ke mutabikh deen ki taraf rahnumayi karna (isme qusoosiyat ke saath ulama kraam shaamil hai).
- 2) Agar koyi Quraan Majeed sahi tareeqe se padhna na jaanta ho to usko tajweed aur maqarij ke saath Quraan sikhana.
- 3) Jisko sahi tareeqe se namaz aur wazoo na aata ho to uski behtareen tareeqe se rahnumayi karna.
- 4) Isi tarah jo log ahadees se naa waaqif hai unko ilm hadees ki taaleem faraham karna.
- 5) Asri uloom ki taaleem dena jo logon ke liye faayda mand ho.
- 6) Kisi ko hunar mand banana.
- 7) Ulama Kraam ke saath deen ki nashr wa ishaat me maali ta'awun ya jis tarah se vo madad kar sakte hai unki madad karna.
- 8) Masajid, ja'amiyaat, aur deen ki nashr wa ishaat me ta'awun karna.
- 9) Samaji aur maashirati kaamo me jo madad ke haqdaar hai unko rahnumayi karna.
- 10) Talba'a wa taalibaat ki deeni wa asri uloom me baa salahiyat afraad ke ke saath rahnumayi karna.







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