

SILSILAH SHARHUL HADEES - -ROMAN

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Jazakallahu khair

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HADEES NO 1

INNAMAL AMAALU BIN NEEYAAT

TAMAAM AMAAL 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 ye aamaal 69 hai, lekin agar juzyaat me chale jaaye to 79 ho jaate hai.
27. Niyyat ke zariye koi bhi amal sawaab waala 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 nukaat 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 khalis Allaah ke liye ho aur Muhammad ﷺ ke batlaaye huye tareeqe ke mutabikh ho.
31. Qawayed fiqhiya me hamne paanch bade qawayed jis par 4000 fiqhi 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 fiqhi 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 fiqhi aitebaar se kya asar padta hai” qawayed fiqhi me maujood niyyat ke 23 fiqhi 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 aur ibadat me farq kaise karen) : Aadmi amal karta hai aadat (jaise ke ghusl karta hai niyyat tabrad [thandak] ki niyyat se) ke taur par bhi aur ibadat (ghusl 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 aamalu 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. _____ : Niyyat ka mahal dil hai aur alfaaz se adayagi bidat hai kyu ke ibadat ki asal hai tauqeef : " _____ " 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 koyi **manhiyaat** ya mamnoo’aat 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 nuqsan 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 talaah ka istemaal saabit ho jaaye to talaah shumaar karli jaati hai, lekin kitabati talaah ko saraahat nahi balke kitabati me shumaar kiya gaya hai jaisa ke tumko talaah 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 fajar (farz aur sunnat mu’akkidah). Lekin dono bhi eksaan maqsood **lazata** na ho to dono ko ek se ada kar liya jaa sakta hai, masalan : Agar koyi 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 _____ 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.

- Iqlaas niyyat se taallukh aayaat, ahadees aur aqwaal salaf yaad karne ki koshish karte rahe :

65. Sufyan al Soori : _____

66. Talbat al ilm ul ghairullah faabi ala an yakoonallah (qoul daar qatani, qoul ghazali)

67. Quraan me irshaad hai (lay yanalallah lahou mahaa wala damaha walakin yanala al taqwa minkum)

68. Arabi shayar ne kaha :

69. Azaab al riya se bacho

70. Iqlaas par 30 dalayel

71. _____

Hamse Muhammad bin Sabah ne bayaan kiya, kaha ke hamse Ismail bin Zakariya ne bayaan kiya, unse Muhammad bin Soofa ne, unse Naafe bin Jabeer bin Mut'am ne bayaan kiya, kaha ke mujhse Aisha Raziallahuanha ne bayaan kiya,

ke Rasoolullah ﷺ ne farmaya : “Qiyamat ke qareeb ek lashkar kaaba par chadhayi karega. Jab vo maqaam beeda me pahuchega to unhe awwal se aakhir tak sab ko zameen me dhansa diya jaayega. Aisha Raziallahuanha ne bayaan kiya, maine kaha, Ya Rasoolullah ! Use shuroo se aakhir tak kyu dhasaya jaayega, jabke wahi unke baazaar bhi honge aur vo log bhi honge jo in lashkaron me se nahi honge? Aap ﷺ ne farmaya ke, Haan! Shuroo se aakhir tak un sab ko dhansa diya jaayega. Fir unki niyyaton ke mutabikh vo uthaye jaayenge.

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 iqtiyaar 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. [REDACTED]

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. [REDACTED]

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 qatil aur maqtool dono dozakh me jaate hai. Maine arz kiya : Ya Rasoolullah ! Ek to qatil tha lekin maqtool ko saza kyu milegi? Nabi Kareem ﷺ ne farmaya ke, vo bhi apne qatil ke qatl par aamadah tha.

79. [REDACTED]

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 jao. 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 hui 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 [redacted] 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 [redacted] 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 shakhs 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 shakhs 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. [redacted]

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. [REDACTED]

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. [REDACTED]

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 TAQOOLONA MAA LAA TAF’ALON” (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.