

Sharah Al-Arabeen

Author:

**Imam Abu Zakariya Yahya Bin Sharaf An-Nawawi (676A.
H.)**

Urdu Translation & Explanation :

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PREFACE

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين، نبينا محمد وعلى آله وصحبه أجمعين

أما بعد

Ye Imam nawawi ki mashhur Kitab Al-Arbaeen ki urdu sharah ka Roman version hai. Al-Arbaeen ki mukhtalif urdu sharah market Mein available Hai. Magar yah Sharah Muktsar hone ke bavjud bahut jaame hai. Urdu tarjuma aur Sharah Ka ye Kaam Kiya Hai Sheikh Abdul Hadi Abdul khaliq Madani Hafizahullah ne. Main ne Apne Kuchh students (jinme Aham naam ye hain: Badarunisa Begum, Sadiya Abdur Rahman, Ammara Md. Husain, Ruqaiyaa Anjum wagaira) ki madad se is Urdu Kitab ko Roman Urdu mein convert Kiya Hai Taki woh tabaqa jo Urdu se na waqif hai wo is Kitab se fayda Utha sake.

Alhamdulillah Aaj Allah Tala ke fazl o Karam se ye Roman mein conversion ka kam pura Ho Gaya aur yah Kitab aapke Samne PDF ki shakal Mein pesh ki ja rahi hai. Inshallah Aage is kitab ki hard copy bhi chapane ka irada hai.

Allah humari is haqeer si koshish ko qubul kare aur is ko manzar e aam par lane me jin logon ka ta'awun raha hai un sab ko jaza e khair de. Aamin

Abdul Ghaffar Salafi

28 November 2020

Imam Nawawi's Biography

Abu Zakaria yahya bin Sharaf An-Nawawi (october 1233 - 22 December 1278)
bohat barray allama, faqeeh, Muhaddis aur musannif hain .

Naam wa Nasab:

kuniat : Abu zakaria. **laqab :** Mohiuddeen . **naam:** Yahya bin Sharaf bin muri bin hasan bin Hussain bin hizaam bin Muhammad bin jumah hezaami huraani nawawi damashqi .

Wiladat wa parwarish :

imam nawawi ki wiladat Muharramul Haram ke darmiyani ashray mein 631 hijri bamutabiq 1233 AD. mein Dimashq ke ilaqay hooran se mut-tasil aik bastii nawa mein hui. isi wajah se aap nawawi kehlaye. aap ke aaba o ajdaad hizaam se hijrat karkay yahan abad ho gaye .

ilmi khidmaat :

imam Nawawi 19 saal ki Umar mein Dimashq aaye, wahan mukhtalif asaatzaa se ilm haasil kya, phir mukhtalif madaris ki masnad e dars ko zeenat bakhshi, tasneef wa taleef ka nihayat waqee (precious) kaam kiya jin mein sahih muslim ki sharah, Tahzeebul Asmaa wal lugaat, kitaabul Azkaar aur Riazussalehin jaisi nihayat ahem kitaaben hain, jin se hazaron nahi, lakhoon afraad faizyab hotay aur rahnumai haasil karte hain. 28 saal Dimashq mein guzarnay ke baad imam sahab apne maolid (birth place) nawa mein wapas tashreef le gaye aur usi saal 676 hijri mein kuch arsa bemaar reh kar wafaat paa gaye. lekin apni ilmi khidmaat ki wajah se ilmi duniya mein zindah wa Javed ho gaye .

Aap ke Bare Me Ulama Ke Aqwaal:

Sheikh yasin Yousuf maraqishi rahimahullah farmatay hain : main ne pehli martaba Yahya bin Sharaf Nawawi ko us waqt dekha jab woh taqreeban 10 baras ke thay. bachchay unhen apne sath khelnay ke liye bulaa rahay thay lekin woh khelnay ko tayyar nahi thay. jab bachchon ne zabardasti ki to woh rotay hue Quran padhany lagey. main ne yeh haalat dekhi to un ke ustaad se mulaqaat ki aur kaha : is bachay par khusoosi tawajjoh dijiye! umeed hai ke yeh apne zamane ka sab se bara aalim wa zaahid banega aur log is se faizyab honge. yeh sun kar ustaad ne kaha : kya tum nujoomi ho? (jo aindah ki khabar day rahay ho) main ne kaha : main nujoomi nahi hoon balkay jo allah azzawajal ne mujh se kahalwaya main ne wohi kaha hai. is ke baad ustaad un ke waalid sahib se miley aur unhen (imam) Nawawi ke mutalliq bataya to unhon ne apne Farzand ki taleem wa Tarbiyat par khaas tawajjoh di. aur iss baat ki shadeed hirs (koshish) ki ke mera beta baalig honay se pehlay pehlay Quraan e kareem Nazra khatam kar le aur phir waqai imam Nawawi ne baalig honay se pehlay hi Nazra Quraan e pak khatam kar liya .

imam Zahabi farmatay hain : un ka ilm se lagao wa inhemaak zarbul misal (example) ban gaya tha .

imam Mohiuddeen farmatay hain : aap aalim e bakamaal, Zahid e be misaal aur nidar wa baybaak Daice thay.

Sheikh Mohammad bin Saleh Al-Usaimeen farmatay hain : imam Nawawi ashaab e Shafei mein se aisay paye ke imam hain ke jin ke aqwaal moatabar hain aur shafeiyah mein se sab se ziyada taleef (book authoring) ki hirs rakhnay walay hain. bohat se uloom mein aap ne likha hai. hadees aur us ke aloom, fiqh aur lughat waghera mein talifaat mojud hain. bazahir (Allahu aalam) woh mukhlis tareen

musannif thay jbhi to un ki talifaat mashriq wa magrib mein phaily hui hain, shayad hi koi masjid ho jahan Riazussalehin mojud nah ho. kisi ki kitaab ko logon mein qubool e aam haasil hona bazahir us ke ikhlaas niyat ki Daleel hai .

Kitaben :

aap ki chand mashhoor tasnifat yeh hain:

Minhajut Taalebin

Al-Daqaeeq

Alminhaaj fi sharhi sahih muslim -5 Vol

At-Taqreeb wat Tayseer fi Mustalahil hadith

Riyazus salehin min Kalami syeedil Mursaleen

Bustanul Aarifin

Rauzatut Talebeen

Al Arbaeen wagairah.

wafaat :

676 hijri yani 1277 AD me nawa mein aap ne wafaat payi .

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HADEES :1

Islaah e niyyat ki ahmiyat wa zarurat

Umar ban khitaab razi Allahu anho riwayat karte hain ke main ne Allah ke rasool sallaAllahu alaihi wasallam ko farmatay suna ke : ” tamam aamaal ka dar-o-madar niyaton par hai, aur har shakhs ke liye wohi kuch hai jis ki us ne niyat ki, chunancha jis shakhs ki hijrat (ba aitbaar e niyat) Allah aur us ke rasool ki taraf hai to us ki hijrat (ba aitbaar e anjaam bhi) allah aur us ke rasool hi ki taraf hai, aur jis ki hijrat (ba aitbaar e niyat) duniya haasil karne ke liye ya kisi aurat se nikah karne ke liye hai to us ki hijrat (ba aitbaar e anjaam) usi cheez ki taraf hai jis ki taraf us ne hijrat ki hai .

(is hadees ki takhreej imam bukhari aur imam muslim ne apni apni sahih kitabon mein ki hai, wazeh rahay ke yeh dono kitaaben tasneef kardah kitabon mein sab se ziyada sahih hain)

fawaid o ahkaam :

1. yeh aik azeem hadees hai. ulama is ki sehat o qabuliat par muttafiq hain. imam bukhari ne isi hadees se apni kitaab ka aaghaz kya hai. is hadees par madaar e deen hai. Abdul Rahman bin mehdi Rehmahullah ka qoul hai :” jo shakhs koi kitaab tasneef kere isi hadees se us ki ibtida kere
2. is hadees ke shaan e Warood ke tor par aik qissa mashhoor hai ke 1 shakhs madinah ki aik aurat se nikah karna chahta tha, lekin us aurat ne hijrat ke baghair shadi karne se inkaar kar diya. chunancha us shakhs ne us aurat se nikah ki khatir hijrat ki, isi bina par mohajir e umme Qais ke laqab se mashhoor ho gaya. Hafiz Ibn Rajab farmatay hain ke kisi sahih sanad se is ki koi asal hamein nahi mili .

3. koi amal niyat ke baghair nahi hota, insaan pehlay dil mein niyat karta hai, phir is ko amlī shakal deta hai. isi liye baaz Salaf ka qoul hai ke agar Allah taala hamein niyat ke baghair amal ka mukallaf karta to yeh takleef e ma laa yutaaq(yani aisi pabandi jidki taqat na ho) hoti" .

hadees ka dusra mafhoom yeh bhi ho sakta hai ke aamaal ka Salah o fasad ya radd o qubool aur sawab o iqaab niyat ke mutabiq hota hai .

4. aik musalman ko apni niyat ki islaah o durustagi ki fikar hamesha daman geer hoti hai, woh apne har amal mein aisi hi niyat kar taa hai jis se Allah taala ki qurbat aur us ki jannat naseeb honay wali ho. salaf salehin ko niyaton mein ikhlaas ki barri fikar hoti thi aur woh is par bohat tawajoh diya karte thay. niyat agar naik ho to mabahaat maslan khana piinaa, sona jagna aur –apne ahal o Ayal par kharch karna waghaira bhi baais e ajr o sawab ho jatay hain. aadmi agar khatay aur sotay hue yeh niyat rakhay ke is se Allah ki itaat par taaqat haasil hogi aur nishat lout aaye ga to is par sawab payega .

5. niyat ki do qismen hain : aik is baat ki niyat ke woh kis ki khatir yeh amal karne ja raha hai? kya mehez Allah ki khatir? agar aisa hai to is ka naam ikhlaas hai jis ke baghair Allah ke nazdeek koi amal qabil e qubool nahi, agar koi amal Allah ki khatir nah ho balkay ghairullah ke liye ho, kisi buut ya walii ke liye ho, ya riya wa namood aur doulat o shohrat wagairh ke husool ke liye ho, to woh amal ikhlaas se aari aur shirkiya ho jata hai, neez nijaat ke bajaye halakat ka sabab ban jata hai. niyat ki doosri qisam woh hai jis ke zariye ibadat aur aadat mein neez khud ebadaat mein aik dosray se tamiz (difference) hoti hai. misaal ke tor par ghusal karte hue badan ki safai ki niyat hai ya janabat se Taharat ki, aisay hi ibadat karte hue farz ki niyat hai ya Nafil ki. waghera

6. niyat ka maqam dil hai nah ke zabaan, aur Allah azza wajaal ko dilon ka haal khoob maloom hai, lehaza niyat ko zabaan se kehna ki zaroorat nahi, balkay lafzi niyat Shariat se saabit nah honay ki wajah se aik bidat hai .

7. kisi mafhum ko zehen se qareeb karne ke liye misalein bayan karna jaaiz hai, jis terha nabi sallallahu alaihi wasallam ne misaal bayan kar ke yeh wazahat farmai ke aik hi amal niyat ke khilaaf honay ki bina par kis terha gunah ya sawab ban jata hai

8. hijrat ki teen qismen hain : 1- hijrat e makani aur woh yeh hai ke agar koi shakhs kisi mulk mein –apne deeni Shaer azadana taor par ada nah kar sakta ho to us ko chorr kar aisay mulk chala jaye jahan usay us ki azadi haasil ho. 2- hijrat e amali aur woh yeh hai ke aadmi Allah ki mana ki hui cheezon ko chhorr day jaisa ke sahihain ki aik marfoo hadees mein yeh baat kahi gayi hai. 3- hijrat r Aamil aur woh yeh hai ke bidatti aur fasiq ko chor diya jaye, un se tark e talluq kar liya jaye hatta ke woh apni bidat aur nafarmani se baz ajayeen. Albata agar un ko chorney mein Maslehat nah ho to na chorra jaye.

HADEES :2

(Maratib e Deen Islam, Iman, Ehsaan)

Umar razi Allahu anho se riwayat hai ke aik roz hum log rasoolullah sallallahu alaihi wasallam ke paas baithy thay ke achanak 1 shakhs khoob safaid kapron aur sakht kalay balon mein namodaar huwa, us par safar ka koi nishaan nah tha aur hum mein se koi usay pahchanta bhi nahi tha. woh nabi sallallahu alaihi wasallam ke qareeb aa kar baith gaya aur –apne ghutney aap ke ghutnon se tek diye, aur apni hathelion ko apni dono ranon par rakha aur sawal kya : ae Mohammad ! aap mujhe islam ke baray mein batlaaiyyeh? aap sallallahu alaihi wasallam ne farmaya : ” islam yeh hai ke tum is baat ki shahadat do ke Allah ke siwa koi mabood barhaq nahi aur Mohammad sallallahu alaihi wasallam Allah ke rasool hain, aur salat qaim karo, aur zakat do, aur ramazaan ka som rakho, aur baitullah ka hajj karo agar wahan tak pounchanay ki tumhe istetat hai ". Us ne kaha : aap sach farmatay hain. hamein is par taajjub huwa ke khud sawal karta hai aur khud hi jawab ki tasdeeq kar taa hai. Us ne phir kaha : aap mujhe imaan ke baray mein batlaaiyyeh? aap sallallahu alaihi wasallam ne farmaya : ” imaan yeh hai ke tum Allah par, us ke firshton par, us ki kitabon par, us ke rasulon par, akhirat ke din par imaan lao, aur achi buri taqdeer par imaan lao. Us ne kaha : aap sach farmatay hain. phir kaha : mujhe ihsaan ke baray mein batlaaiyyeh? aap ne farmaya : ” ihsaan yeh hai ke tum Allah ki ibadat is terha karo goya usay dekh rahay ho, aur agar tum usay dekh nahi rahay ho to woh yaqinan tumhen dekh raha hai. Us ne kaha : mujhe qayamat ke baray mein khabar dijiye? aap ne farmaya : ” jis se qayamat ke baray mein poocha gaya hai woh poochnay walay se ziyada nahi jaanta. Us ne kaha : to us ki alamaat ke baray mein batlaaiyyeh? aap ne farmaya : ” chand alamaat yeh hain ke londi apni aaqa (malikan) ko janegi, aur tum dekhoge ke nangay paiir, nangay badan, faqeer aur bakrion ke charwahay onche onche emiratein bana kar aik dosray par fakhr karen

ge. phir woh chala gaya, mein aik muddat tak muntazir raha. phir (aik din) nabi sallallahu alaihi wasallam ne farmaya : ae Umar ! kya tumhen maloom hai ke pochhanay wala kon tha? mein ne kaha ke allah aur us ke rasool ziyada behtar jantay hain. aap sallallah alaihi wa sallam ne farmaya : " woh Jibreel amin thay, tum ko tumhare deen ki taleem dainay aaye thay ". (isay muslim ne riwayat kiya)

fawaid wa Ahkam:

1. yeh hadees bohat azeem hai, "hadees e Jibreel " ke naam se mashhoor hai. is ke andar ijmalī tor par pooray deen ka zikr hai, isi liye nabi sallallahu alaihi wasallam ne farmaya ke ” jibril tum ko tumahra deen sikhlane aaye thay.
2. farishtay kabhi insani shakal ikhtiyar kar ke atay hain. nabi sallaallahu alaihi wasallam ke paas Jibreel alaihis salam bah kasrat dihya kalbi razi Allahu anho ki shakal mein aaya karte thay.
3. taalib e ilm ko apne ustaad ke samnay barray adab o ehtram ke sath baithna chahiye
4. is hadees mein islam ke paanch arkaan ka bayan hai jis ki tafseel agli hadees mein aa rahi
5. is hadees mein imaan aur islam ke darmiyan farq kiya gaya hai, islam aaza wa jawareh ke zahiri aamaal ko kaha gaya hai, jabkay imaan mein qalbi aamaal zikar kiye gaye hain. is ka sabab yeh hai ke jab islam o imaan ko ikhattha zikr kiya jaye to dono do alag alag mafhuum rakhtay hain, lekin agar sirf kisi ek ka zikr ho to us ke andar dono ka mafhuum shaamil hota hai. isi liye ahle ilm ka qoul hai : " har momin musalman hai aur har musalman momin nahi kyunkay imaan jis ke dil mein rach bas jaye ga woh islam ke aamaal zaroor anjaam day ga, lekin jo shakhs islam ke zahiri aamaal anjaam day raha hai zaroori nahi ke us ka dil imaan par poori terha mutmain ho.

6. aamaal imaan mein daakhil hain, un ke baghair imaan mukammal nahi ho sakta hai.

7. **imaan ke 6 arkaan hain :** Allah par, us ke firshaton par, us ki kitabon par, us ke rasulon par, yaum e akhirat par, taqdeer ki bhalai aur buraiee par imaan lana. imaan billah ke zimm mein Allah ke wujood, us ki rububiyat o uluhiyat aur Asma o sifaat par imaan lana daakhil hai. Yani woh saaray Jahan ka palanhar hai, tamam aglo pichlon ki ibadat ka tanha mustahiq hai. saton asmano ke oopar apne arsh par mustawi hai. apni har choti barri makhlooq aur kaayenaat ke zarra zarra ka usay ilm hai. Us ki nazar se koi cheez makhfi nahi. Us ke siwa koi Laiq e ibadat nahi, us ke pyare pyare naam aur buland kamalaat hain jo is ke Shayan e shaan hain, hum un par waisay hi imaan rakhtay hain jaisay allah aur us ke rasool ne hamein khabar di hai, nah us ki kefiyat bayan karte hain aur nah hi misaal, nah hi us ki taweel karte hain aur nah hi tahreef o tateel.

farshaton par imaan mein yeh baat shaamil hai ke woh allah ki aik makhlooq hain, us ke Muazzaz bande hain, woh Allah ke har hukum ki tameel karte hain, kisi bhi hukm ki nafarmani nahi karte, noor se paida kiye gaye hain, nah khatay hain, nah peetay hain, kisi uktahat ke baghair shab o roz allah ki tasbeeh mein mashgool hain, woh itni kaseer tadaad mein hain ke un ki ginti Allah ke siwa kisi ko maloom nahi. kuch firshaton ke makhsoos kamon ka zikar bhi quran o hadees mein aaya hai, un par imaan bhi firshaton par imaan ka aik hissa hai.

kitabon par imaan ka matlab yeh hai ke Allah taala ne insanon ki hadaayat ke liye mukhtalif zamanon mein mukhtalif rasulon par bohat si kitaaben nazil farmaen, woh sab haqeeqat mein Allah taala ki taraf se nazil shuda hain. un mein kuch kitabon ka naam hamein maloom hai. maslan torait, injeel, Zaboor , hum un par naam banam imaan rakhtay hain, bohat si kitabon ka naam hamein maloom nahi,

hum un par ijmalan imaan rakhtay hain. neez yeh imaan bhi rakhtay hain ke quran e kareem ke zariya tamam Sabiqā kitaaben mansookh ho gayi hain. quran Majeed tamam Sabiqā kitabon par haakim aur Faisal hai.

Rasulon par imaan ka matlab yeh hai ke un ki risalat Allah taala ki taraf se barhaq hai. aik ki risalat ka munkir tamam ki risalat ka munkir mana jaye ga. sab se pehlay rasool Nooh alaihis salam aur sab se aakhri rasool Mohammad sallallahu alaihi wasallam hain. jin nabiyo aur rasulon ka naam hamein maloom hai un par naam banam warna ijmalī tor par imaan rakhna hai. un se mutaliq saabit aur sahih khabron par imaan lana hai, aur apni taraf beje gaye rasool ki Shariat ke mutabiq amal karna hai.

yaum e akhirat par imaan ke zimm mein un tamam baton par imaan lana daakhil hai jo mout ke baad qabar ke azaab o aaraam, marnay ke baad dobarah uthaya jana, juz o hisaab aur jannat o jahannum waghairh se mutaliq quran o hadees se saabit hain.

taqdeer par imaan is baat ko shaamil hai ke Allah taala ko saari cheezon ka ijmalī aur tafseeli ilm haasil hai, us ne sab kuch lauh e mehfooz mein likh diya hai, us ki mashiyat aur chahat ke baghair kuch nahi ho sakta, nah koi zarra apni jagah se urr sakta hai aur nah koi patta hil sakta hai. kaayenaat ki tamam ashya apni zaat wa sifaat aur harkaat har aitbaar se Allah ki makhlooq hain.

8. Ihsaan ke lafzi maienay hain kisi kaam ko umdah aur behtar andaaz mein karna.

9. istilaah mein ihsaan ki do qismain hain : aik to Allah ki ibadat mein ihsaan jis ka is hadees mein zikr hai, yani Allah ki ibadat is terha karo goya is ko dekh rahay ho, aur agar tum us ko nahi dekhte to woh yaqeenan tum ko dekh raha hai. yani bandah aisay shoq aur ragbat se Allah ki ibadat kere goya woh Allah ko –apne dil ki aankhon se dekh raha hai, aur agar us ko yeh maqam haasil nahi to yeh

yaqeen laazmi taor par hona chahiye ke Allah taala usay dekh raha hai. Ihsaan ki doosri qism yeh hai ke Allah ke bundon ke sath mamlaat mein husn e sulook ka rawayya apnaya jaye. un ke sath jud o sakha kiya jaye, un ki musibaton mein kaam aaya jaye, un se muskurahat aur Khanda peshani ke sath mila jaye aur deegar aamaal e khair anjaam diye jayen.

10. qayamat ke qaim honay ka mutayyan waqt Allah ke siwa koi nahi jaanta, kyunki nabi sallallahu alaihi wasallam ne farmaya hai : " jis se poocha gaya woh poochnay walay se ziyada nahi janta" yani waqt e qayamat ke baray mein saari makhlooq ka ilm yaksaan hai, Allah ke siwa kisi ko is ki khabar nahi, jo shakhs qayamat qaim honay walay waqt ke janne ka daawa kere woh jhoota hai, aur jo us ke daaway ki tasdeeq kere woh gumraah hai. kyunkay yeh ghaib daani ka daawa hai, aur ghaib ka ilm Allah ke siwa kisi ko nahi.

11. aalim jawab nah maloom honay par yeh kahe ke mujhe maloom nahi, is se us ke maqam o martabay mein koi kami nahi hoti balkay yeh us ki deendari ki Daleel hai, jaisa ke nabi sallaallahu alaihi wasallam ne qayamat ke waqt ka ilm nah honay par saaf saaf keh diya ke jis se poocha gaya poochnay walay se ziyada nahi jaanta.

is hadees mein qayamat ki baaz alamaat ka bayan hai.

laondi –apne aaqa ko janam day gi. Yani futuhaat hon gi aur laundiya barh jayen gi aur aisay hi un ki aulaad bhi, phir maa apne aaqa ki laondi ho gi aur us se honay wali aulaad us ke aaqa ke darje hai mein hogi. is ka aik mafhuum yeh bhi bayan kiya gaya hai ke laondi se bachchi paida ho gi aur woh bari ho kar aisi Ameer hogi ke apni maa jaisi londion ki maalik hogi, goya is hadees mein maal o doulat ki kasrat ki taraf ishara kiya gaya hai. neez bohat se ahle ilm ne is hadees ka yeh maienay bhi bayan kya hai ke qayamat ke qareeb aulaad nafarman aur khud sar ho jaye gi, aur –apne walidain ke sath ghulamoo aur londion jiya sulook karegi.

aap nange paon, nange badan, faqeer logon ko dekhen ge ke woh imaaron mein aik dosray par fakhr karen ge. yani past qism ke log sardar ban jayen ge, aur maal ki is qader farawani ho jaye gi ke oonche buildingen aur buland o baala emiratein bananay mein aik dosray se agay barh jane mein fakhriyah muqaabla karen ge.

12. logon ki zaroorat ke mutabiq aalim se koi sawal karna bhi taleem ka aik tareeqa hai kyunkay is waqea mein Jibreel alaihis salam ne sirf sawalaat kiye thay phir bhi nabi sallaallahu alaihi wasallam ne un ke haq mein farmaya ke woh tum ko taleem dainay ke liye aaye thay.

HADEES :3
(Arkaan e islam)

Abdullah bin Umar razi allahu anhuma se riwayat hai ke main ne rasool Allah sallallahu alaihi wasallam ko farmatay hue suna : ” islam ki bunyaad 5 cheezon par hai : is baat ki gawahi dena ke allah ke siwa koi sachcha mabood nahi, aur Mohammad (sallallahu alaihi wasallam) Allah ke rasool hain, namaz qaim karna, zakat ada karna, kaaba ka hajj karna, ramazaan ka roza rakhna “. (isay bukhari wa muslim ne riwayat kya hai)

fawaaid wa Ahkam :

is hadees mein islam ke paanchon arkaan ka bayan hai.

- 1) islam ka pehla rukan shahadatain hai, jis ka matlab hai : is baat ki gawahi dena ke Allah ke siwa koi mabood e barhaq nahi, aur Mohammad sallallahu alyhe wasallam Allah ke rasool hain. is ko nabi sallallahu alaihi wasallam ne pehla rukn qarar diya kyunkay is kalma ke iqraar ke baghair jannat mein dakhla aur jahannum se nijaat namumkin hai. koi ibadat shahdatain mein mazkoorah dono shrton ke baghair maqbool nahi, ek ikhlaas jo laa ilaha illallah ka maana hai aur dosra itebaa e sunnat jo Mohammadus rasoolullah ka taqaza hai.
- 2) laa ilaha illallah ki shahadat ka matlab yeh hai ke har terha ki ibadat o parastish ka yakta wa tanha mustahiq Allah ki zaat hai, wohi sachha aur barhaq mabood hai, us ke siwa jin ki bhi ibadat ki jati hai woh Taghoot aur jhutay mabood hain, aur un ki parastish karne walay baatil parast hain.
- 3) Mohammad Sallallahu alaihi wasallam co rasool mannay ka taqaza yeh hai ke aap ke hukmon ki tameel ki jaye, aap ki khabron ki tasdeeq ki jaye, aap ki roki hui cheezon se ijtinab kya jaye, aur allah ki ibadat ka wohi tareeqa apnaya jaye jo aap sallallahu alaihi wasallam ki Shariat mein hai.

4) Namaz qaim karne ka matlab yeh hai ke us ko allah aur us ke rasool sallallahu alaihi wasallam ke hukum ke mutabiq anjaam diya jaye, us ke Sharoot o arkaan aur vajbat o sunnat ka lehaaz kya jaye, usay Khushoo o Khuzoo ke sath dil laga kar ada kya jaye. Namaz ki pabandi karne walay ke liye barri khush khabriyan hain. ” burrows qayamat sab se pehlay namaz hi ka hisaab hoga, jis ki namaz durust hui us ke saaray aamaal durust hon ge, aur jis ki namaz kharab rahi us ke saaray aamaal kharab hon gaye “ (sahih aljaame).

5) Zakat ki adaigi ka mafhoom yeh hai ke apne maal mein ghareebon ke haqooq ka khayaal rakha jaye, aur zakat ko un ke mstahaqqin tak pohanchaya jaye. Zakat ki adaigi se Allah ki rahmaten nazil hoti hain. hirs o tama aur bukhl jaisay bure Awsaf se nafs ko paki naseeb hoti hai. is ke Bar khilaaf zakat nah ada karne se dunya mein qahat saali padtee hai (masnad Ahmed) aur akhirat mein is maal ki takhtiyan banakar aur usay aag mein tapa kar us se zakat nah dainay walay ki peshani, pehlu aur peeth ko dagha jaye ga, neez yahi maal ganje saanp ki shakal mein aakar apne maalik ke gale ka taoq ban jaye ga, aur usay –apne jabron se pakar kar kahe ga : main tera maal hoon, main tera khazana hoon “. (bukhari)

6) Hajj karne ka matlab yeh hai ke Allah ki ibadat ki gharz se hajj ke mahino mein makkah mukarramah ka rukh kiya jaye, aur tawaf e kabah, Safa wa marwah ke darmiyan saee, waqoof e arfa , muzdalifa mina mein shab guzari, rami e jamrat aur halaq o taqseer waghera jaisi makhsoos ebadaat baja laai jayen .

har tandrust aur mustatee musalman par zindagi mein aik baar hajj farz hai. hajj e maqbool aik azeem Sa'adat hai jis ka badla jannat hi hai. nabi sallallahu alaihi wasallam ne aik hadees mein irshad farmaya : ” jis ne is ghar ka Hajj kiya, nah koi behooda goi ki aur nah koi fisq ka kaam kiya, to woh apne gunaaho se us din ki terhan pak o saaf ho kar lautay ga jis din apni maa ke pait se paida huwa hai (bukhari wa muslim)

7) ramazaan ke roze se morad yeh hai ke ramazaan ke mahinay mein Allah ki ibadat ki gharz se tulu e Fajar se le kar ghuroob e aftaab tak har din khanay peenay aur jimaa (sex) balkay saum ko khatam kar dainay wali har cheez se dur raha jaye. rasoolullah sallallahu alaihi wasallam ne farmaya : jis ne imaan aur husool e sawab ki niyat se ramazaan ka roza rakha us ke pichle gunah bakhsh diye jatay hain. (muttafaq alaih).

8) islam ke mazkoorah arkaan mein se kisi rukn ki farziat ka inkaar karte hue usay tark karne wala kafir ho jaye ga, Albatta susti aur kahili se chorney wala sakht gunah e kabirh ka murtakib aur fasiq hoga, lekin millat e islamia se kharij nahi ho ga, siwae namaz ke, mohqiqeen ahle ilm ki aik mooatbar tadaad ne susti kahili se bhi Namaz chhone wale ko millat se kharij qarar diya hai .

HADEES :4

(Insaani takhleeq ke marahil aur anjaam Akhriat)

Tarjuma:

Abu Abdur Rehman Abdullah bin masood Razi Allahu anhu se riwayat hai ke Rasulullah Sallallahu alaihi wasallam ne humse ek hadees bayan farmai, Aap sacche bhi hai aur aap ki sacchai tasleem bhi ki gayi hai.

Aap ne Farmaya: "Tum me se har ek ki takhleeq ko uski maa ke pet me 40 din tak nutfe ki shakal me jama rakha hai, phir utne hi din jamey huey khoon me rehta hai, phir utne hi din gosht ke lothde ki shakal me rehta hai, phir uski taraf farishte ko bhejta hai jo usme rooh phunkta hai, aur usey 4 baatein likhne ka hukum diya jata hai, Rizq, muddat, umar, amal aur nek bakht hai ya badh bakht.

Us zaat ki qasam jiski ke siwa koi mabood e bar haq nahi? tum me se koi jannat walo ka amal karta rehta hai yaha tak ke jannat aur uske beech sirf ek haath ka fasla reh jata hai, toh uski kitab (taqdeer) agey badh jati hai aur jahannam walo ka amal karne lagta hai phir jahannam me chala jata hai. aur tum me se koi jahannam walo ka amal karta hai, yaha tak ke jahannam aur uske beech sirf ek haath ka fasla baaqi reh jata hai, phir uski kitaab (taqdeer) agey badh jati hai aur wo jannat walo ka amal karne lagta hai, phir jannat me dakhil hojata hai"

(Isey Bukhari muslim ne Riwayat kiya hai).

Fawaaid aur Ehkaam:

1. Maa ke pait me me bacche ki takhleeq kayi marahil se guzarti hai. 40din nutfe ki shakl me, phir 40din khoon ki lothde ki shakl me, phir 40din gosht ki booti ki shakl me. 120 din mukammal hone ke baad isme rooh phunki jaati hai.

2. Bacche ki takhleeq ka in marahil se guzarna Allah azza wajaal ki hikmat se hai.
3. Pait ke bacche ki taqdeer likhne ke liye Allah ki janib se ek farishta muqarrar hai.
4. Pait ke bacche par 120 din guzar jane ke baad isqaat jayez nahi, kyu ke itne dino ke baad iske jism me jaan daal di jaati hai,aur kisi jaan ko na haq qatal karna haraam hai.

Albatta isse pehle isqaat ke bare me ulama ka ikhtelaaf hai, magar zyada raej yahi hai ke wo bhi jayez nahi,Haan ! Agar uske isqaat me koi sharai maslehat hai ya isqaat na karne me maa par zarar hai toh harj nahi.

5. Rooh phunke jaane ke baad jo baccha guzar jaye isko ghusl diya jayega,uski takfeen wa tadhfeen ki jayegi,aur uspar Salat e janazah bhi padhai jayegi. rooh phunke jane se pehle isqaat ka ye hukm nahi hai
6. Insaan ki taqdeer uski maa ke pait hi me likhdi jaati hai, usey taqdeer e Umri kehte hai isse qabl lauh e mehfooz me likhi jaa chuki hai,usey taqdeer Azali kehte hai.Har saal shab e qadr me bhi taqdeer likhi jaati hai use hawli kehte hain.
7. Taqdeer par imaan ka taqaza ye hai ke insaan Allah ke taqseem karda rizq par raazi rahe, kyun ke wahi uski qismat me hai,aur is rizq ki takmeel ke begair uski maut nahi ho sakti hai admi dusro ki daulat par nazar na rakhe,na hi bila zarurat kisi ke samne dast e sawal daraaz kare, balke rozi kamane ke asbaab wa zaraye ko ikhtiyaar kare.

Nabi Sallallahu alaihi wasallam ka irshaad hai:"jo paak damaani chahata hai Allah ta'ala usey paak damaan rakhta hai aur jo be niyaazi chahata hai Allah ta'ala usey be niyaaz kardeta hai"

(Muttafaq Alaih.)

8. har insaan ki maut usi waqt se muqaddar hai jabke woh apni maa ke pait me tha ke woh kis saa'at aur kis mulk me marega.

9. Har insaan ka amal aur anjaam dono muqaddar hai. agar koi pouche ke phir amal ki kya zaroorat hai? toh iska jawab ye hai ke yahi sawal sahaba e kiram radhi Allahu anhum ne nabi sallallahu alaihi wasallam se poocha tha to aap ne iska jawab dete hue irshad farmaya: "Amal karo kyun ke har shakhs ke liye wahi rasta aasaan hoga jiske liye usey paida kya gaya hai, agar naik bakht hai to neak bakhton ka amal uske liye aasaan hoga, aur agar bad bakht hai to badh bakhton ka amal."

(Muttafuq alaih).

Agar aap apne dil me Allah ki ita'at o farmaabardari ki raghbat par hain to ye khush aaind baat hai, aur agar iske Bar khilaaf koi aur haalat hain to jald az jald apne dil ka ilaaj karen.

10. Qasam ka mutalba kiye baghair qasam khana jayez hai. hadees me jis baat par qasam khayi gayi hai woh ek gaibi cheez thi, isliye qasam ke zariye iski takeed ki zarurat thi.

11. Hadees se ba zahir ye maloom hota hai ke basa auqaat insaan neak amal karne ke bawajood maut se pehle taufeeq se mehroom hokar jahannum raseed ho jata hai lekin Sahihain hi ki ek dusri hadees se iski wazahat ho jati hai. isme hai ke insaan logon ke dekhne mein jannatiyo ka sa amal karta rehta hai halanke woh jahannumi hota hai aur aadmi logon ke dekhnay mein jahannumiyo ka sa amal karta rehta hai halaanke woh jannati hota hai. (logon ke dekhnay mein) kehne se is baat ka ishara milta hai ke batin kuch aur tha, aur isi baatini khufia kharabi ki binaa par iska yeh bura anjaam hua.

12. Is hadees se aik musalman ko yeh sabaq milta hai ke woh su e khtama se hamesha darta rahe sada apne dil ko paak wa saaf rakhe, posheeda gunaaho se dur rahe ke inka nateeja bohat bhayanak hai. sath hi Allah taala se deen par saabit qadmi ki dua karta rahe

"يَا مُقَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ"

ae dilon ke phairnay walay apne deen par hamaray dilon ko jamade.

13. Jis rab ne aik insaan ko mukhtalif marahil se guzarte hue duniyawī zindagi ataa farmai marnay ke baad dubara zindagi ataa karna is ke liye bohat aasaan hai. lehaza insaan ko is rab ke samnay haazri ka waqt kabhi faramosh na kar na chahiye.

14. Is hadees mein raah e haq se muqaharif afraad ke liye targheeb maujood hai ke woh apni rawaish ki jald islaah kar len, Allah ki taraf rujoo ho jayen, Allah ka khauf karen, gunaaho se baaz ayen, gunaaho ki kasrat ke bawajood Allah se umeed na todhe, mayoos na ho, balkay, apne rab se acha gumaan rakhen kyun ke Allah taala apne bande se is ke gumaan ke mutabiq hi maamla karta hai .

HADEES :5
(Biddat ki shana'at wa Qabahat)

Tarjuma:

ummul-momineen ayesha Radi Allah anha se riwayat hai ke rasoolullah sallallahu alaihi wasallam ne farmaya : jis ne hamaray is deen mein koi aisi cheez ijaad ki jo is mein nahi hai woh mardood (na qabil qubool) hai “isay bukhari o muslim ne riwayat kya hai, aur muslim mein aik riwayat ke alfaaz is tarha hain ke jis ne koi aisa amal kya jo hamaray tareeqay ke mutabiq nahi hai to woh mardood hai “.

fawaid wa ehkaam:

1. yeh hadees islam ka aik azeem usool hai. yeh har amal ke zahir ko parkhnay ke liye aik paimana hai, jaisa ke hadees

﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ﴾

har amal ke batin ko parkhnay ka paimana hai. jis tarha har us amal ka koi sawab nahi jis se Allah ki Raza maqsood nahi, isi tarha har woh amal karne walay ke mun par maar diya jaye ga jo Allah aur us ke rasool ke hukum ke mutabiq nahi.

2. yeh hadees is baat ki Daleel hai ke kisi bhi amal ki qubuliyat ke liye itebaa e rasool shart hai.

3. yeh hadees biddaton ke haraam hone ki Daleel hai kyun ke biddat deen mein ijaad kardah har us amal ka naam hai jis ki Shariat mein koi asaas na ho. neez nabi sallallahu alaihi wasallam ka irshad hai :

﴿وكل بدعة ضلالة﴾

"Har bid'at gumraahi hai “.

4. yeh hadees is baat ki bhi Daleel hai ke deen e islam mukammal ho chuka hai aur ab is mein kisi izafah ki gunjaish nahi hai.
5. Har biddat mardood hai lehaza bidat e hasana aur bidat e sayyiah ki taqseem baatil hai. jin logon ne biddat ki paanch qisme zikr ki hain : wajib, mandoob, Mubah , haraam aur makrooh un logon ki taqseem bhi ghalat hai.
6. Is hadees se maloom hota hai ke nabi sallallahu alaihi wasallam apni ummat ke liye nihayat shafeeq o meharban aur hamdard o kher khuwa thay, isi bana par aap ne apni ummat ko har is cheez se aagah aur khabar daar kar diya jo aamaal ki barbadi aur Adam qabuliyat ka sabab ho sakta hain.

HADEES : 6
(Halal wa Haraam aur islah e Qalb).

Tarjuma :

Abu Abdullah Noman bin Basheer radhi Allahu anhuma se marwi hai ke main ne rasool Allah Sallallahu alaihi wasallam ko farmate suna : " Yaqinan halal wazeh hai aur beshak haraam wazeh hai, aur in dono ke darmiyan kuch shubah (doubt) ki cheeze hain jin ko aksar log nahi jantay, chunanche jo shakhs shuba ki cheezon se bachgaya is ne apne deen aur apne aabaroo ko bachaliya, aur jo shuba wali cheezon mein par jaye ga wo haraam mein par jaye ga, jaisay aik charwaha jo kisi mehfooz charagah ke ird gird chara raha ho bohat mumkin hai ke charagah ke andar iska rewadh chala jaye, khabar daar! har badshah ki aik mehfooz charagah hoti hai (jis ke andar doosron ka dakhla mamnoo hota hai). khabar daar! Allah ki mehfooz charagah us ki haraam kardah cheeze hain. sun lo! be shak jism ke andar gosht ka aik tukda hai agar woh durust ho jaye to sara jism durust ho jaye, aur agar woh bigad jaye to poora jism bigadh jaye. jaan lo ke woh dil hai “.

(isay bukhari o muslim ne riwayat kiya hai).

Fawaaid wa ekhaam:

1) Halal o haraam ka maamla bilkul wazeh aur ayaan (clear) hai kisi se posheeda nahi, lehaza jahan haraam se mukammal doori ikhtiyar karna aik musalman ka fareeza hai wahi halal se lutf andoz honay ke liye usay koi rukawat nahi, kisi ke liye yeh jaaiz aur durust nahi ke woh Allah ki halal kardah kisi cheez ko haraam thehraye Allah taala ka irshad hai :

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ بَدَأَ حَلًّا وَبَدَأَ حَرَامًا لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

[Sureh Nahl:116]

” kisi cheez ko apni zabaan se jhoot moot nah keh diya karo ke yeh halal hai aur yeh haraam hai ke Allah par jhoot bohtan bandh lo “.

2) Allah taala apne bando ko khanay peenay, odhne, khareed o farkht, lain dain aur deegar mamlaat mein aisay mushtaba umoor ke zareya aazmaata hai jin ka ilm aksar logon ki nazar se makhfi hota hai. yeh Allah ki aik hikmat hai taake aik sacchey momin aur aik khwahish parast mein tameez ho jaye.

3) Is hadees mein kaha gaya hai ke yeh shuba ki cheezon ka ilm aksar log nahi jantay, jis ka mafhuum e mukhalif (apposite meaning) yeh nikalta hai ke kuch log yani ilm mein rasookh rakhnay walay is ka hukum jantay hain, lehaza koi cheez mushtaba sirf usi shakhs ke liye hai jis ke ilm ki rasai us ke ilm tak nahi, warna dar haqeeqat koi cheez mushtaba nahi.

4) aik musalman hamesha apni izzat o aabaroo aur naik Naami ki hifazat karta hai, usay daaghdaar karne wali tamam cheezon se parez karta hai, isi binah par woh aisi cheezon se bhi bachta hai jin ke halal ya haraam honay mein shuba ho, taakay deen ko tabahi se aur aabaroo logon ki aib Geeri se mehfooz rahay, kyun ke shubhat ka murtakib zabaan e Khalq se mehfooz nahi reh sakta, aur agar zabaan se mehfooz reh gaya to kam az kam badh gumaniyo se nahi.

5) is hadees se maloom hota hai ke nabi Sallallahu alaihi wasallam ki taleem ka andaaz nihayat umdah aur behtareen tha. aap ne charagah maweshi aur charwahay ki misaal dekar ma'aani ko zehnon se qareeb kar diya .

6) Allah taala ne apni haraam kardah cheezon ki haden mutayyan kar di hain taakay musalman un ke qareeb na jaye.

Allah taala ka irshad hai:

تَلَّكَ حُدُودَ اللَّهِ فَلَا تَقْرُبُهَا

(Sureh baqrah 187) .

Tarjuma:

yeh Allah taala ki hudood hain tum unke qareeb bhi na jao, neez nabi Sallallahu alaihi wasallam ka irshad hai : اجتنبوا السبع الموبقات :

" 7 halaak kar dainay wali cheezon se ijtinab karo " .

yani tum aik janib raho aur yeh cheezein dusri janib rahen.

7) Amaal ki neki o badi ka daar o madaar dil ke islaah o fasaad par hai isi liye Allah ke yahan ba roz e qayamat hisaab o kitaab dil ki niyyaton ke mutabiq hoga. duniya mein bhi zahiri islaah baatini islaah ki daleel maani jayegi aur zahiri fasaad baatini fasaad ki daleel , isi liye farmaya ke dil ke sudhrne se poora jism sudhar jata hai, aur dil ke bigadne se poora jism bighadh jata hai.

8) aik musalman apne jism ki sehat o tandrusti se kahin ziyada apne dil ki tandrusti par dheyaan deta hai. bughz o keena, nafrat o hasad, khayanat o faraib, shak o nifaq, kufar o taqqabur aur ghaflat wagera bhi maanwi bemaar ya is se dil ko paak o saaf karta hai. zikr e ilahi aur kasrat se istighfar se iski sakhti ko narmi se badalta hai .

HADEES :7

(Deen nasihat aur Khair khawahi ka naam hai).

Tarjuma:

Abu ruqaiyya Tamim bin Aus Ad-dari Radi Allahu anhu bayan karte hain ke nabi sallallahu alaihi wasallam ne farmaya : "Deen khair khawahi ka naam hai."

hum ne poocha : ae Allah ke rasool! kis ki khair khawahi ka? aap ne farmaya : Allah ki, us ki kitaab ki, us ke rasool ki, musulmano ke hakimon ki, aur musulmano ke awam ki “. (isey muslim ne riwayat kiya hai).

Fawaaid wa ehkaam:

1. yeh badi azeemush shaan hadees hai, is mein pooray deen ko nasihat wa khair khawahi mein mahsur (limited) kar diya gaya hai, kyun ke jab tak musulmano mein yeh cheez baqi rahegi unka deen mazboot o mustahkam rahega, jab yeh cheez un mein kamzor padh jayegi to woh khud bhi zindagi ke tamam maidaano mein zawaal wa ikhteta'at ka shikaar aur zaef o kamzor hotay chale jayenge .

2. Naseehat lughat mein khuloos ke maienay mein aata hai. jab shehad ko mom se alag kar ke khalis shehad banatay hain to kehte hain : نصحت العسل. aur aisay hi rafu gari ke bhi maienay mein aata hai, jab chaak damani rafau karte hain to kehte hain : نصحت الشوب. naseehat nihayat jaame lafz hai, urdu mein is ke liye kher khawahi ka lafz kisi qadar munasib hai.

3. **Allah ki khair khawahi mein mundarja zail baatein shaamil hongy :**

1) Allah par imaan aur us ki toheed ka sahih aitqaad yani Allah apni raboobiyat wa ulohiyat aur asmaa wa sifaat mein yaktaa aur be misaal hai '

- 2) Allah ki shukar guzari, us ke hukmon ki baja aavari aur us ke mamnuaat se ijtinab, jahan hukum hai wahan se bandah ghaaib na ho aur jahan momana' at hai wahan bandah na nazar aae. yhi Allah se mohabbat ki alamat hai .
- 3) Allah ki ibadat aur bandagi mein ikhlaas e niyat aur us ki Raza o khushnodi ki talaash neez har qisam ke shirk se doori .
- 4) har qisam ki ibadat, dua, madad talabi wa faryaad rasi, tawakkul wa inabat, khauf o umeed, Nazar o qasam wagaira khalis Allah ke lie karna .
- 5) Allah ki taraf logon ko bulana, aur us raah mein anay wali har museebat ko Khanda peshani se gawara karna, aur is par sabr se kaam lena .
- 6) Allah ke wastay mohabbat karna, aur Allah ke wastay nafrat karna .

4. kitaabullah ki khair khawahi mein hasbe zail umoor daakhil hain:

- 1) is baat par imaan ke woh Allah ka kalaam hai, makhloq ka nahi hai, Allah taala ne usay Jibreel alaihis salam ke wastay se –apne bande Mohammad sallAllahu alaihi wasallam ke dil par nazil farmaya hai. is ke huroof o ma-ani sab Allah ka kalaam hai. is ke saaray ehkaam mabni Bar Adl aur saari khabrain mabni Bar Sidq hain .
- 2) is ki tilawat, hifz, fahm o tadabbur aur is par amal ka ihtimaam, neez qurani aloom ki nashr o isha'at .
- 3) hifz e quran karne walon ki madad, aur un ki haosla afzai .

5. Rasoolullah sallallahu alaihi wasallam ki khair khawahi mundarja zail baton ko shaamil hai:

1) aap sallallahu alaihi wasallam par imaan ke aap Allah ke bheje hue sachey rasool hain, Khatimul ambiya hain, Sidq o amanat ke paiker thay .

2) aap sallallahu alaihi wasallam ke hukmon ki tameel, aap ki khabron ki tasdeeq, aap ki mamnuaat se ijtinab aur aap ki Shariat ke mutabiq hi Allah ki ibadat karna .

3) Aap Sallallahu alaihi wasallam ki muhabbat ko apni jaan wa maal or ahl wa ayaal ki muhabbat se muqaddam rakhna,lekin muhabbat ka mafhum qata'an nahi hai ke aap ke bare me glu se kaam liya Jaye,aur aap ko aap ke muqaam se utha kar Allah ka muqaam wa martaba diya Jaye,kyun ke is se khud nabi Sallallahu alaihi wasallam ne roka hai.

4) Aap Sallallahu alaihi wasallam ka, aap ki sunnaton ka aur aap ke deen ka difaa (defence) karna. Aap ko gali dene wala aur aap ko aib lagane wala kaafir hai. Aap ke deen ko bura kehne wala kaafir hai. Aap ka deen mukammal hai. Aap ki sunnat kafi hai. Sunnaton ko chod kar bidaton ko ikhtiyar karna raah e haq se inhereaf hai.

5) Nabi Sallallahu alaihi wasallam ki hadeeson aur sunnaton ko aam karna.

6) Nabi Sallallahu alaihi wasallam ke aal o asahab se muhabbat aur ta'azeem o tauqeer karna.

6. Musalmano k haakimao Ki khair khawahi me darje-zel Umur dakhil hai:

1) un se haq bayaan kar ke un ko haq ki nasihat karna.

2)Ma'arroof aur nek kaamo me ita'at karna,in un ki aib poshi karna,un ki madad karna,un ka difa'a karna,aur un ke liye dua karna.

3) Achche tariqe se unhe zulm o zeyadti se mehfooz rakhna.

Musalmano ke haakimao ki ita'at farz hai, albatta jab wo kisi ma'asiyat ka hukam de tu us waqt un ki baat nai mani jaye gi kyun ke ita'at sirf neki ke kaamao me hai, aur khaliq ki ma'asiyat me makhlooq ki ita'at jayez nahi.

4) logon ke samne un ke oyub aur un ke gunaho ko bayaan karne se bachna;kiyu ke is me fitna hai,aur un ki ita'at se nikalne ka zarya, neez un ki mazammat o geebat me logo ke padne ka andesha hai. Ibne umar wagaira sahaba e kiram raziAllahu anhum hajjaj jaise zalim aur khunrez hakim ke piche namaz ada karte the. Minbaron par awaam ke samne ,ya taqreeraon me, ya digar ilmi majlison ,ya tafreehi mehfilon me musalman haakimao ke oyub ka tazkira deeni kami aur aqli himaqt ka nateeja hai.

7. Aam musalmanao ki khair khawahi me madarja zeel umur dakhil hai.

1) aadmi apne momin bhai ke liye wohi pasand kere jo khud apne liye pasand karta hai.

2) mahswara talab karne par aisa khair khahana mahswara de goya ke woh khud us ka apna maamla hai.

3) mulaqaat ho to salam kare aur salam ka jawab day, chinke aur alhamdulillah kahe to jawab mein yarhamukAllah kahe, dawat day to qubool kere, mareez honay par ayadat kere, wafaat honay par janaza mein shareek ho.

4) Hadia wa tohfa liya diya kare, maqrooz ho aur qarz chukane ki taaqat nah ho to us ka qarz chuka day, khud apna qarza ho to aasani day, mohlat day ya maaf kar day. waqt e zaroorat us ki madad se mun na mode. logon se us ki sifarish kar diya kere.

5) us ki museebat par khush na ho balkay us ke dukh dard mein kaam aaye, us ka mazaq na udaaye, usay haqeer na jane, kisi gunah par usay aar na dilay. na us ki gibat kare aur na sunay, balkay agar koi gheebat karta ho to dafaa kere.

6) aik musalman ke bai par bai na kere aur na hi us ke pegham-e-nikah par pegham day.

7) gaali na day, taohmmat na lagaye, aib joi na kere balkay aib poshi se kaam le, chugli se dur rahay, lagai bujhai nah kere.

8) narmi aur khush khulqi ka bartao kere, zulm o sitam se parhaiz kere aur aziat rasani se bachay.

9) jahilon ko taleem day aur ghafilon ko wa'az o naseehat kere.

8. Aik musalman saari makhlooq ka hamdard aur kher khah hota hai. usay sirf musalmano hi ki nahi balki ghair muslimon ki bhi kher khahi maqsood hoti hai. ghair muslimon ki sab se badi kher khahi yeh hai ke unhein jahannum ki aag aur shirk o but parasti se nijaat dilai jaye. yeh nukta Chuonkeh deegar nuktao mein shaamil Hai isiliye isay hadees mein khusoosi taur par zikar nahi kiya gaya hai.

(mazed tafseel ke liye hamari kitaab " islami haqooq o aadaab ka mutalea mufeed ho ga) .

HADEES :8

Musalmano ke jaan o maal ka tahaffuz

Ibne Umar razi Allah anhuma se marwi hai ke rasool sallallahu alaihi wasallam ne farmaya." mujhe logon se us waqt tak jung karne ka hukum diya gaya hai jab tak ke woh is baat ki gawahi nah day den ke Allah ke siwa koi mabood e barhaq nahi aur Mohammad (Sallallahu alaihi wasallam) Allah ke rasool hain, aur namaz qaim karen, aur zakat ada karen, jab Aisa karne lagenge to mujh se –apne jaan wa maal ko mehfooz kar lenge, siwaye islam ke haq ke, aur un ka hisaab Allah taala par hai “. (isay bukhari wa muslim ne riwayat kya hai)

fawayed o ahkaam:

1. yeh hadees aam hai lekin quran Majeed ki aik aayat isay khaas kar deti hai. Allah ta'ala ne irshad farmaya:

Un logon se lado jo Allah par aur qayamat ke din par imaan nahi laata, jo Allah aur us ke rasool ki haraam karda shae ko haraam nahi jantay, na deen e haq ko qubool karte hain, un logon mein se jinhen kitaab di gayi hai, yahan tak ke woh zaleel o khwar ho kar –apne haath se jizya ada karen. (Al-Taubah: 29)

logon se jung us waqt tak farz hai hatta ke woh Allah ke deen mein daakhil ho jayen ya jizya ada karen.

2. shahadatain ka faqat iqraar kar lene se aadmi musalman ho jata hai, is ke baad agar woh islami Shariyat par karband hota hai to us ke bhi wohi haqooq o farayez hain jo deegar musalmanon ke hain, lekin agar woh kisi rukn ko tark kar deta hai aur aisay log apna ek pur Shaukat giroh bana letay hain to un se jung ki jaye gi.

3. namaz ka qaim karna aur zakaat ki adaigi islam ka haq hai. Abu bakar razi Allah anho ne maanein e zakat se jung ke waqt farmaya tha : " Allah ki qasam main un se zaroor jung karoon ga jo namaz aur zakaat ke darmiyan farq karte hain kyunkay zakaat maal ka haq hai. Allah ki qasam! agar woh aik rassi, ya pathiya, jo Allah ke rasool Sallallahu alaihi wasllam ko diya karte thay mujh ko nahi den ge to us ke ruknay par mein un se jung karoon ga ". (mutfaq alaih).
4. Islam qubool kar lainay se jaan wa maal mehfooz ho jata hai, siwaye un halaat ke jis mein islam khud –apne kisi haq ka mutalba kere, maslan kisi ko na-haq qatal kar dainay, ya shadi shuda ho kar zina kar liye, ya islam chod kar murtad ho jane se jaan ki hifazat khatm ho jaye gi. (mazed dekhye hadees no. 14 ke ahkaam o fawaid)
5. Qayamat ke din har bande ko Allah ke samnay apne aamal ka hisaab dena ho ga, agar neki kar rakhi hai to us ka anjaam bhi ba-khair hoga, aur agar buraie kar rakhi hai to isi lehaaz se us ka nateeja samnay aaye ga.
6. Jo shakhs zahiri tor par islam par qayam ho us ke sath musalmanoon jaisa maamla kiya jaye ga, us ke dil aur androoni kaifiyat se mutalliq koi raye nahi qayam ki jaye gi, jab tak ke kisi zahiri amal se us ke khilaaf nah maloom ho jaye. agar woh munafiq hai to is ka hisaab baroze qayamat Allah ke zimma hai.

HADEES :9

Ita'at e rasool ki farziyat aur kasrat e sawal ki mumana'at)

tarjuma :

abu-huraira Abdur Rehman bin Sakhr razi Allahu anho riwayat karte hain ke mein ne rasoolullah Sallallahu alaihi wasallam ko farmatay suna : main jis cheez se mana kar dun us se ijtinab karo, aur jis cheez ka hukum dun us par apni istetaat ke mutabiq amal karo, kiyu kay tum se pehlay ki ummaton ko un ke ba- kasrat sawalaat aur apne nabiyon se ikhtilaaf ne tabah kar dala. (isay bukhari wa muslim ne riwayat kya hai)

fawaid o ahkaam :

1. Allah aur us ke rasool sallallahu alaihi wasallam ki mana karda cheezon se har haal mein bachna zaroori hai kiyunkay yeh baat yaqeeni hai ke Allah aur us ke rasool ne jin cheezon se roka hai us mein bandon hi ki Maslehat hai, aur allah taala apne bandon ki maslehton se khoob waaqif hai.
2. Har roki hui cheez se ijtinab farz hai. kyunke irshad hai : " jis se main mana kar dun us se ruk jao. gaor karne se maloom hota hai ke nahi (prohibition) ka maamla amr (command) se sakht hai. kiyunke nahi mein kisi cheez ke irtekaab ki rukhsat nahi di gayi hai, jabkay amr mein isteta'at ki qaid laga di gayi hai. balkay is se bhi agay badh kar mamnuah (prohibited) cheezon ke asbaab o muqadmaat tak se bachna zaroori qarar diya gaya hai. misaal ke tor par Allah taala ka irshad hai :

(ولا تقربوا الزنى [الإسراء : ٣٤])

Zina ke qareeb mat jao. Pas zina tak pohanchanay wali har cheez haraam hai.

3. Allah aur us ke rasool sallallahu alaihi wasallam ke ahkaam ki baja aawari farz hai, jab tak ke us hukum ko istehbab ki taraf pher dainay wali koi doosri Daleel nah ho.

4. Islam ek aasaan deen hai, is ke andar ek shakhs ko sharai awamir o ahkaam ka isi qadar mukallaf kiya gaya hai jitni is ke andar qudrat o istetaat hai. Agar koi kisi hukm ko ko pooray tor par ada karne se aajiz ho, sirf us ka baaz hissa ada kar sakta ho, to is ke liye apni mumkin had tak ibaadat ki adayegi kaafi hai. Misaal ke tor par wuzu ki istetaat nah ho to Tayammum kar le, khade ho kar namaz ada karne ki istetaat nah ho to baith kar padhe, baithne ki bhi istetaat nah ho to let kar, warna isharay se padh le wagaira.

5. Is hadees se ba kasrat sawal karne ki mumana'at maloom hoti hai, khusoosan us waqt jab ke wahi ka nuzool ho raha tha, aur yeh imkaan tha ke kisi ke sawal ki bina par kisi halal ko haraam kar diya jaye, aur kisi ghair wajib ko wajib kar diya jaye.

Mamnua sawalaat ki bohot si qismain hain : aik to yeh ke aisay gaibi umoor se mutaliq sawal kya jaye jis ka ilm Allah ne kisi ko nahi diya maslan qayamat kab aaye gi? ya qabr ke azaab o aaraam ki kaifiyat kya hai? Ya sifaat e baari ki kaifiyat kya hai? sifaat e baari ki kaifiyat se mutaliq sawal ka durust jawab yeh hai ke jis तरह Allah ki zaat kisi zaat ke mushaba nahi waisay hi us ki sifaat kisi ki sifaat ke mushaba nahi, aur un ki kaifiyat o haqeeqat ko sirf Allah hi jaanta hai. Aisay hi wo sawalaat bhi mana hain jin ka maqsad tashaddud, Tama'uq (go deeply) aur tanattu ho. Hadees mein hai : " gloo aur takalluf karne wale halaak ho gaye. aap Sallallahu alaihi wasallam ne teen baar irshad farmaya. (muslim) Mumnu'a sawalaat mein wo farzi sawalaat bhi hain jo abhi waqe nahi hue. salaf saalehin Is terha ke sawalaat ko sakht napasand karte thay. Albatta deeni masail janne ke liye

kisi masla me Allah aur us ke rasool ka hukum maloom karna zaroori hai. Irshad e baari hai :

pas agar tum nahi jantay to ahl-e-ilm se daryaft kar lo" [alNahal : 43] .Aur hadees mein hai : " un logon ko jab (masla) maloom nahi tha to unhon ne sawal kyun nahi kiya? Aajiz ka ilaaj sawal karna hai “. (abu dawood)

Namaz, roza,zakat, hajj o umrah, khareed o farokht aur nikah o Talaq wagaira ke masail haajat ke mutabiq pooch kar ke seekhna farz hai.

6. Ba kasrat sawalaat aur apne anbiya ki mukhalifat sabiq a ummton ki halakat ka sabab hain . Lehaza musalmanoon ko in se bachna zaroori hai. Allah ke rasool Sallallahu alaihi wasallam ki mukhalafat deen o duniya ke khasaray ka baais hai. Allah taala ka irshad hai :

"Suno jo log hukm-e-raasool ki mukhalifat karte hain ,unhein dartey rehna chahiye ke kahin un par koi zabardast aafat na aapade ya unhein koi dard naak azaab nah pahonche" (Al-Nahl: 63) .

HADEES :10

(Halaal kamai ki ahmiyat aur haraam kamai ki mazammat)

Abu-huraira razi Allahu anho kehte hain ke rasoolullah Sallallahu alaihi wasallam ne irshad farmaya : ” aye logo ! be shak Allah ta'ala pakeeza hai, aur pakeeza ko hi qubool farmata hai, aur yaqeenan Allah azzwajal ne mominon ko bhi isi baat ka hukum diya hai jis ka hukum rasoolon ko diya hai, chunancha irshad hai :” aye rasoolon! Paakiza rizq khao aur nek amal karo, tum jo kuch kar rahay ho us se main bakhooobi waaqif hoon “. Nee irshad hai : ” Aye imaan walo! Hum ne tumhen jo rozi di hai us mein se pakeeza rizaq khao ". phir aap Sallallahu alaihi wasallam ne ek shakhs ka zikr kiya jo lambe safar par hai, paraganda haal aur gubaar se ata hua hai, apne dono haath aasman ki taraf phailaate hue kehta hai : Aye mere Rab! aye mere Rab! halaanki us ka khana haraam, us ka peenaa haraam, us ka libaas haraam aur haraam se us ki parwarish hui hai, to kyun kar us ki dua qubool ho sakti hai? “. (ise muslim ne riwayat kiya hai)

fawaid wa ahkam :

1. Allah taala ka aik naam" tayyib" hai, yani har qism ke uyoob o naqais se pak. Allah taala apni zaat o sifaat aur aqval o af-aal har aik mein Tayyib o pakeeza hai, kahin kisi qism ka aib o nuqs nahi
2. Allah taala sirf pakeeza cheezen hi qubool farmata hai, khah woh aqval o aamaal hon, ya sadaqat wa zakat. agar aqval wa aamal shirk wa riya wagaira se pak nahi to woh allah ke nazdik maqbool nahi, aur agar sadaqat maal e halal se nahi balkay sood, rishwat, juaa, lottery, chori, gasab ya kisi aur haraam tareeqay se haasil kardah hain to aisay maal ka sadaqa Allah taala ke yahan maqbool nahi.
3. rasoolon aur un ki ummton ko halal o pakeeza rizq khanay aur amal e Saleh kar ke us ka shukr baja lane ka hukum diya gaya hai.

4. is hadees mein dua ki qabuliat ke chand asbaab zikr kiye gaye hain :

1) **lamba safar** : safar agar chay taweel nah ho phir bhi dua ki qabuliat ka sabab hai. nabisallallahu alaihi wasallam ka irshad hai : teen duayen bila shak o shubah qubool hoti hain : mazloom ki dua, musafir ki dua aur aulaad ke liye waalid ki dua . (abu dawood, tirmizi, Ibne majah) watan se doori aur mashaqqaten jhelne ki wajah se safar mein insaan par lachari wa aajizi ki kaifiyat numayan hoti hai, aur yeh haalat rabb e kareem ko bohat pasand hai.

2) **libaas aur shakl o soorat ki paragandagi aur gubhar aloodgi.**

3) **aasman ki taraf apne dono haath uthana:** rasool sallallahu alaihi wasallam farmatay hain : ” allah taala bohat hayadaar aur nihayat kareem wa data hai, jab bandah apne dono haath uthata hai to Allah ko unhe khaali aur namuraad rad karne se haya aati hai “. (tirmizi, Ibne maja)

4) **Allah ke Asma wa sifat ka waseela** : hadees mein woh shakhs ya rab ya rab keh kar Allah ki raboobiyat ka waseela le raha hai. Allah azza wa jal ka irshad hai : aur achay achay naam Allah hi ke liye hain, so un naamon ke waastaa se Allah se dua karo" (Al-Aaraf: 180) qurani duaon par ghor karne se maloom hota hai ke un mein se aksar duayen (Rabbana) se shuru hoti hain

5) **Dua me israar o takraar aur azm o qataiyat** : hadees mein mazkoor shakhs –apne matloob ka mukammal harees aur baar baar yarab kah kar israar kar raha hai. dua mein nabi sallallahu alaihi wasallam ki sunnat bhi yahi thi ke aap aik dua ko teen teen baar duhraya karte thay. (muslim)

5. hadees mein dua ki qabuliat mein payi jane wali rukawaton mein se aik rukawat ka bayan hai, aur woh hai haraam khana, jo tamam rukawaton mein sab se ziyada khatarnaak hai. doosri rukawat wajibat ko chhorna aur muharramat ka

irtikaab hai. teesri rukawat qabuliat mein jald baazi karna aur yeh kehna hai ke main ne dua ki aur meri dua qubool nahi hui. chauthi rukawat gunah yaa rishte tornay ki dua karna hai. wazeh rahay ke dua ki qabuliat sirf yahi nahi ke bandah jo kuch maang raha hai usay beainehi (same) woh cheez mil jaye, balkay is ke dosray bhi andaaz hain jo hadees mein zikr kiye gaye hain. Allah ke rasool sallallahu alaihi wasallam farmatay hain : ” zameen par jab koi musalman Allah taala se dua karta hai to Allah taala usay woh cheez ataa farma deta hai, ya us jaisi koi museebat taall deta hai, bashart e kay us ne gunah ya qata e rehmi ki dua na ki ho. Ek shakhs ne kaha tab to hum bohat dua karenge. aap sallallahu alaihi wasallam ne farmaya : Allah bohat denay wala hai (tirmizi) mustadrak haakim ki riwayat mein qabuliat ka aik aur andaaz marwi hai woh yeh ke Allah taala usi jaisa ajr o sawab us ke liye zakheera farma deta hai “.

HADEES :11
(Shubhaat se ijtinaab)

Rasoolullah sallallahu alaihi wasallam ke nawase hasan bin Ali razi allahu anho se riwayat hai ke main ne rasoolullah sallallahu alaihi wasallam ki yeh baat yaad kar rakhi hai ke : " shubha mein daalnay wali cheezon ko chore kar shubha nah daalnay wali cheezon ko apano. (isay tirmizi aur nasai ne riwayat kya hai aur tirmizi ne hasan sahih qarar diya hai)

fawaid wa ahkam :

1. Hadees mein mashkook aur mushtaba cheezon ko chor kar aisay umoor apnane ka hukm hai jo shak wa subah se baala hain ; taakay dil iztiraab wa be chaeni ka shikaar nah ho, khah duniyawi umoor hon ya ukharwi.
2. Aadmi koi kaam karne se pehlay us ke mutalliq pukhta ilm haasil kar le taa ke kisi qism ka shak aur taraddud baqi nah rahay, aur kaam kar lainay ke baad nadamat aur pachtaway ki naubat nah aaye.
3. Sachchai ki alamat dil ka sukoon hai, aur jhoot ki nishani dil ki be itmenani. mazkoo rah riwayat ke aakhir mein tirmizi wagaiera mein yeh alfaaz ziyada hain : "kyunkay sachhai baais e itminan hai aur jhoot baais e shak" .

HADEES :12

(Layani wa beja umoor se ijtinab)

abu huraira razi Allahu anho bayan karte hain ke rasoolullah sallallahu alaihi wasallam ne farmaya : aadmi ke islam ki aik khoobi yeh hai ke woh layani (apne se ghair mutaliq) cheezon ko chor day “. yeh hadees hasan hai isay tirmizi wagaira ne riwayat kya hai)

fawaid wa ahkam :

1. layani qoul o amal tark kar dainay se aadmi ke islam mein khoobi aur behtari peda ho jati hai, is terha woh –apne waqt o zabaan ki hifazat kar laita hai aur sukoon e khatir wa itminan e qalb palita hai.
2. laa yani cheezon se murad woh aqval o aamaal hain jo aadmi se gair mutaliq hotay hain, –apne se gair mutaliq umoor mein dakhil andazi se hi saaray masail kharray hotay hain, agar aadmi un gair mutaliq umoor se kinara kash ho kar –apne mutaliq umoor mein lag jaye to fuzooliyat se bawh kar naffa uthany mein kamyab ho jaye ga.
3. layani umoor ko chor kar aadmi un cheezon ko apni mashghooliat banaye jo us ke liye deen o duniya dono mein mufeed aur nafa bakhsh hon. woh aisi hi cheezon ke liye apna poora waqt aur apni poori mehnat sarf kere. rasoolullah sallallahu alaihi wasallam ka irshad hai : taaqatwar momin Allah ke nazdeek kamzor momin se ziyada behtar aur ziyada mehboob hai. aur har aik mein bhalayi hai. –apne liye nafa bakhash cheezon ki hirs rakho, Allah se madad talabb karo aur aajiz ban ke nah raho (muslim)

HADEES :13
(islami ukhuwwat o bhai chara)

khadim e rasool anas bin maalik razi Allahu anho se riwayat hai ke nabi sallallahu alaihi wasallam ne farmaya : tum mein se koi us waqt tak (kaamil) momin nahi ho sakta jab tak –apne bhai ke liye wohi pasand nah kere jo khud –apne liye pasand kar taa hai “. (isay bukhari wa muslim ne riwayat kya hai).

fawaid wa ahkam :

1. imaan ko mukammal karne wali aik khaslat yeh hai ke aadmi –apne momin bhai ke liye wohi pasand kere jo khud –apne liye pasand karta hai, aur un baton ko na pasand kere jo khud –apne liye napasand karta hai. yahi imani ukhuwwat ka taqaza hai.
2. agar koi shakhs –apne bhai ke liye wohi pasand kere jo khud –apne liye pasand karta hai, to hamesha us ka dil bugz o keena aur hasad o jalan se mehfooz rahay ga, kyunkay yeh buray Awsaf paida isi liye hotay hain jab aadmi khud ko doosron se mumtaz aur bartar rakhna chahta hai, aur doosron ko –apne barabar dekhna nahi chahta.
3. jis shakhs se mazkoo rah sifat khatm ho jaye us ke imaan mein kami ho jati hai. aik musalman aadmi hamesha un cheezon ki talaash mein rehta hai jis se imaan mein ziyadti hoti hai aur unhein ikhtiyar karta hai, sath hi aisi cheezon se apne imaan ki hifazat karta hai jo imaan ki kami ka baais Hoti Hain.
4. agar musalman is hadees ke mazmoon ko apne muashray mein nafiz kar len to aik be misaal, be daag aur qabil e rashk samaj wujood mein aa jayega, jo is hadees ke misdaaq ho ga jis mein aap sallallahu alaihi wasallam ne farmaya hai ke

: ” bahami mohabbat o shafqat mein mominon ki misaal ek jism ki si hai, agar aik azw ko takleef hoti hai to sara badan bukhaar aur baydaari ke sath tarap jaana hai “.
(bukhari wa Muslim)

5. imaan ghatta barhta hai yani itaat o bandagi se imaan mein izafah hota hai aur masiat o nafarmani se imaan mein kami hoti hai. yahi ahle sunnat wal jamaat ka aqeedah hai.

HADEES :14
(khood e muslim ki hurmat)

Abdullah bin masood razi Allahu anho se riwayat hai ke rasoolullah sallallahu alaihi wasallam ne irshad farmaya : ” teen asbaab mein se kisi aik sabab ke baghair musalman aadmi ka khooon halal nahi : shadi shuda ho kar zina karle, kisi shakhs ko jaan boojh kar qatal kar day, –apne deen islam se murtid ho kar musalmanoon ki jamaat se alag ho jaye “. (isay bukhari wa muslim ne riwayat kya hai)

fawaaid wa ahkam :

1. hadees mein mazkooor teen halaat ke siwa musalman ka khooon masoom aur mohtaram hai. nabi sallallahu alaihi wasallam ka irshad hai : ” aik musalman par dosray musalman ki jaan o maal aur izzat o aabaroo sab kuch haraam hai “. (muslim) kisi momin ko na-haq qatal karna gunah e kabirah hai. allah taala ka irshad hai : aur jo koi kisi momin ko qasadan qatal kar daaley us ki saza dozakh hai jis mein woh hamesha rahay ga, is par Allah taala ka gazabb hai, usay Allah taala ne laanat ki hai, aur us ke liye bara azaab tayyar kar rakha hai . (Al-Nisaa:93)

2. agar koi mukallaf kisi shakhs ko amadan na-haq qatal kar day to us ke badle mein usay bhi qatal kiya jaye ga. allah taala ka irshad hai :

” ae imaan walo! tum par maqtoolon ka qisaas lena farz kiya gaya hai.” (Al-Baqarah:187)

3. hadees ke umoom jaan ke badlay jaan se maloom hotaa hai ke mard ko aurat ke badlay qatal kiya jaye ga. Amr bin Hazam ki hadees se is mafhuum ki taied hoti hai. Albatta kafir ke badlay musalman ko qatal nahi kiya jaye ga kyunkay nabi sallallahu alaihi wasallam ka farmaan sahih muslim mein saabit hai : « laa yaqtulu muslimun bilkafir». kisi musalman ko kafir ke badlay qatal nahi kya jaye ga lekin

agar woh kafir zimmi ya muaahad ya musta'man hai to us ki diyat ada karni hogi. wazeh rahay ke kafir ki diyat musalmanon ki diyat ka nisf hai, jaisa ke tirmizi aur nasayi ki riwayat hai.

kuffar ki chaar qismain hain :

1. **Harbi** : jo musalmanoon se jung ki haalat mein ho .
2. **zimmi** : jo jizilya day kar musalmanoon ke malulk mein muqem ho, aur musalmanoon ne us ke jaan wa maal ki hifazat ka paiman diya ho .
3. **muahad** : jis ka qiyam us ke –apne mulk mein ho lekin us se jung bandi ka moahida ho .
4. **Mustaman** : jis se musalmanon ne koi ehad o paiman nah kia ho, Albatta aik mutayyan waqt tak usay Amaan di gayi ho, maslan koi Herbi kafir tijarat waghera ki gharz se Amaan talab kar ke musalmanoon ke mulk mein daakhil huwa, to jis muddat tak usay Amaan di gayi hai woh mustaman hai .
4. jis shakhs ne shadi shuda ho kar zina kar liya ho us ka khoon halal ho jata hai, aur is ki saza rajm yani sang saari hai. Allah ke nabi sallallahu alaihi wasallam ne Maaiz, ghamidiya, do yahudion neez aik mard aur aurat ko Rajm farmaya hai .
5. jo shakhs deen islam chor kar bur-ghashta ho jaye aur irtidaad ikhtiyar kar le us ka khoon halal hai. nabi sallallahu alaihi wasallam ka irshad hai : ” jo apna deen tabdeel kar day usay qatal kar do “. (bukhari) Albata usay samjha kar tauba karne aur dobarah musalman ho jane ki dawat di jayegi, agar us ne tauba karli aur dobarah islam mein wapas palat aaya to usay maaf kardiya jaye ga, kyunkay tauba ke baad woh murtad nahi reh gaya, aur agar woh –apne kufir par musir raha to usay qatal kar diya jaye ga.

hadees mein mazkooor teen khaslaton ke siwa chand khaslatein aur bhi hain jin ki bana par aik musalman ka khoon halal ho jata hai. jin mein se chand hasb zail hain :

1. **liwatat (ighlaam baazi)** : nabi sallallahu alaihi wasallam ne farmaya : jis kisi ko qoum e Loot ka amal karte hue pavo faail aur mafool dono ko qatal kar do “. (Ahmed , abbu dawood, tirmizi, Ibne maja)
2. apni Mehram se zina : 1 shakhs ne –apne baap ki biwi se shadi kar li thi to nabi sallallahu alaihi wasallam ne us ke qatal ka hukum diya “. (al- Dar qutni)
3. jadoo gari : Jundub razi Allahu anho se marwi hai ke ” jadu gar ki saza yeh hai ke usay talwar se maar diya jaye “. (tirmizi)
4. aik khalifa ki mojooodgi mein khilafat ka dosra dawaydaar : nabi sallallahu alaihi wasallam ka irshad hai : jab do khalifa se baet kar liya jaye to un mein se dosray ko qatal kar do “. (muslim) doosri riwayat mein hai ke agar tumhare paas koi shakhs is haal mein aaye ke tumahra maamla 1 shakhs par muttahir hai aur woh tumhara Shirazah muntashir aur tumhari jamaat ko mutafarriq krnavchahta hai to us ko qatal kar do “. (muslim)
5. zameen mein fasaad phelana. is ki saza hai qatal ya phansi ya jala watni ya aik taraf ka haath aur dosray taraf ka paiir kaat dena .

Allah taala ka irshad hai :

"jo Allah taala se aur us ke rasool se laren aur zameen mein fasaad karte phiren un ki saza yahi hai ke woh qatal kar diye jayen, ya suli charha diye jayen, Ya mukhalif janib se un ke haath paon kaat diye jayen, ya unhein jalaa-watan kar diya

jaye. yeh to hui un ki dunewi zillat aur khawari, aur akhirat mein un ke liye bada bhari azaab hai." (Al-Maaidah:33)

HADEES :15
islami aadaab e muashrat

abu-hurera razi Allahu anho se riwayat hai ke rasoolullah sallallahu alaihi wasallam ne irshad farmaya : jo shakhs allah aur yom e akhirat par imaan rakhta hai to usay chahiye ke bhali baat kahe ya khamosh rahay. aur jo shakhs Allah aur yom e akhirat par imaan rakhta hai usay chahiye ke –apne parosi ki izzat kere. aur jo shakhs Allah aur akhirat ke din par imaan rakhta hai usay chahiye ke –apne maheman ka ehtram kere “. (isay bukhari wa muslim ne riwayat kiya hai)

fawaid o ahkaam :

1. is hadees mein mazkoor imani khaslatein haqooqul ibad se mutaliq hain aur makarim e akhlaq ki jame hain.
2. Allah aur yom e akhirat par imaan ka aik taqaza yeh hai ke musalman bhali baat kahe ya chup rahay, yani jab musalman aadmi koi baat bolna chahay to us ke nateeja par ghor kere, kya is mein koi zarar ya fasaad o khrabi hai? aur kya yeh baat aadmi ko kisi haraam ya makrooh tak le jati hai? agar aisa nahi hai to zabaan khole warna zabaan band rakhay ke is mein aafiat aur salamti hai. haqeeqat yeh hai ke zabaan ki hifazat bohat ahem hai aur is se mutaliq quran o hadees mein barri takeed aayi hai. aik hadees mein nabi sallallahu alaihi wa sallam ka yeh irshad marwi hai : ” be shak bandah laa parwahi ke sath Allah ki raza ka aik kalma boltaa hai Allah taala us ke zariye us ke darjaat buland farma deta hai. aur be shak bandah laa parwahi ke sath allah ki narazgi ka aik kalma boltaa hai aur us ki wajah se jahannum ke garhay mein gir jata hai. (bukhari).

3. be faida kasrat kalami aur bisyaar goi buri cheez hai. Umar razi Allahu anho ka qoul hai ke" jo ziyada baatein kar taa hai ziyada ghalatiyan karta hai, aur jo ziyada ghalatiyan kar taa hai us ke gunah barh jatay hain, aur jis ke gunah ziyada hon jahannum us ka ziyada haqdaar hai" .

4. Allah aur yom e akhirat par imaan ka aik taqaza yeh bhi hai ke parosi ki izzat o Ikram kia jaye. parosi se Khanda peshani ke sath milna, us ki kher o aafiat daryaft karna, bimar honay par ayadat karna, zaroorat ke waqt kaam aana, us ke rason ki hifazat karna, us ki izzat o aabaroo ka difaa karna, moqa bah moqa tohfay tahaef dena, zaroorat mand ho to sadqa o khairaat se us ka khayaal rakhna. yeh sab parosi ke haqooq hain jin ki nighdasht aik musalman ki zimma daari hai. sahih muslim mein Abuzer razi Allahu anho ki riwayat hai ke nabi sallallahu alaihi wasallam ne irshad farmaya : ” ae Abuzer ! jab tum shorbah pakao to us ka pani badhao, aur –apne parosion ka khayaal rakho “. neez nabi sallallahu alaihi wasallam ka irshad hai : ” jibrael alaihis salam mujhe barabar parosi se mutaliq naseehat karte rahay yahan tak ke mein ne samjha ke usay waris bnadin ge “. (muttafaq alyh)

5. parosi ko aziat pahunchana haraam aur us ki izzat o aabaroo par hamla karna gunah e kabirah hai. nabi sallallahu alaihi wasallam se daryaft kiya gaya ke sab se bara gunah kya hai? aap ne farmaya : ” kisi ko Allah ka humsar banana halaank us ne tanha tum ko peda kya hai. poocha gaya : us ke baad konsa gunah ? aap ne farmaya : –apne bachay ko is dar se qatal karna ke woh tumhare khanay mein shareek ho jayega. poocha gaya : phir konsa gunah ? aap ne farmaya : –apne parosi ki biwi se zina karna “. (muttafaq alaih)

sahih bukhari mein hai ke nabi sallallahu alaihi wasallam ne irshad farmaya : Allah ki qasam woh momin nahi, Allah ki qasam woh momin nahi, Allah ki qasam woh momin nahi, daryaft kiya gaya : kon ae Allah ke rasool! to aap sallallahu alaihi wasallam ne farmaya : jis ke parosi us ki shararaton se mehfooz nah rahen “. parosi ki aib giry aur muzammat, us ke sath gaali galoj, usay bura bhala kehna, aur us ki doulat o jaidaad par ghasibana qabza waghera bhi islami Shariat mein haraam hain, kyunkay yeh sab parosi ko aziat pohanchanay ki mukhtalif sooraten hain .

6. aap ka qareeb tareen parosi woh hai jis ka darwaaza aap se sab se ziyada qareeb ho. wazeh rahay ke parosion ki teen qismain hain :

kafir parosi: jisay sirf paros ka haq hai .

musalman parosi: jisay islam aur paros ki wajah se dohra haq hai .

musalman rishta daar parosi: jo tihre haqooq ka mustahiq hai .

7. maheman nawazi wajib hai. nabi sallallahu alaihi wasallam ne farmaya hai : ” ziyafat teen din hai, aik din aur aik raat atiyah hai, aur is ke baad maheman par jo kuch kharch kya jaye sadqa hai. kisi maheman ke liye jaaiz nahi ke maizban ke paas gunehgaar kar dainay ki had tak thahar jaye. logon ne poocha : ae Allah ke rasool! kaisay usay gunehgaar kare ga? aap ne farmaya : itni muddat tak thahar jaye ke us ke paas us ki ziyafat ke liye kuch nah reh jaye “. (sahih muslim)

HADEES :16
gusse se momaniat

Abu Huraira razi allahu anho se marwi hai ke ek shakhs ne nabi sallaallahu alaihi wasallam se kaha ke mujhe wasiyat farmaiye. aap ne kaha : ” gussa nah kiya karo, phir us ne apni baat kayi baar duhrai to bhi aap ne kaha :” gussa nah kiya karo “. (isay bukhari ne riwayat kiya hai)

fawaid o ahkam :

1. josh e intiqam se dil ka khoon kholnay ka naam gussa hai. nabi sallallahu alaihi wasallam ne sayel ko baar baar gussa nah karne ki takeed farmai, jis se maloom hotaa hai ke gussa har buraiee ki jad hai, aur gussa se bachna har neki ki asaas hai. gussa hi ki bana par kitne be ja gaali galoj , tohmat tarashiyen, qata e taluqaat, Talaq o khula aur na-haq qatal o khoon ho jaya karte hain, gussa rok kar aadmi in saari buraiyon se bach sakta hai .

2. nabi sallallahu alaihi wasallam ka farmaan do azeem baton par mushtamil hai :

1) asbaab ko ikhtiyar karne ka hukum: behtar akhlaq apnane ki mashq, hilm o burdbaari, sabr o tahammul nafs par qaboo aur qouli wa faeli aziyatoun ko bardasht karne ki sift peda karna. agar bandah ko in aala Awsaf ki tofeeq mil jaye to jab bhi gussa ka waqt aaye ga woh –apne achay akhlaq, sabr o zabt aur aqibat andeshi ki bina par gussa pi jaya kerega .

2) gussa aajane ke bawajood us ke taqazay par amal nah karna: ghaliban insaan ko gussa roknay ki qudrat nahi hoti, Albata gussa ke taqazoon ko roknay ki usay bahar haal qudrat hoti hai, lehaza usay un tamam aqwaal O aamal se parhaiz karna zaroori hai jin par gussa amaada karta hai jabkay islami Shariat ne unhein haraam qarar diya hai .

3) **gussa ka ilaaj:** gussa anay se pehlay yeh hai ke aadmi –apne nafs ko sabr o tahammul ka aadi aur paband banaye.

3. gussa ka ilaaj gussa anay ke baad mundarja zail hai :

1) gussa pi jane ki fazeelat ko yaad karna : Allah taala ka irshad hai : "gussa peenay walay aur logon se dar guzar karne walay hain, Allah taala un naik karon se mohabbat karta hai. (, Aali Imran: 134) hadees mein hai : ” pehelvaan woh nahi jo pacchaad de, haqeeqi pehelvaan woh hai jo gussa ke waqt –apne nafs par qaboo paley “. (mutfaq alaih) bahaduri jismani quwat se nahi balkay dimaghi quwat se hoti hai, jo shakhs haalat e gazab mein bhi –apne aap ko haq ka paband rakhta hai wohi darasal bahadur hai .

2) shaitaan mardood se Allah ki panah talabb karna.

Aoodhubillah minash shaitaanir rajeem parhna.

3) wuzu karna .

4) mojuda haalat o haiyat ko tabdeel kar lena, yani agar khada hai to baith jaye, baitha hai to let jaye .

4. gussa ke maamla mein insanon ki teen qismain hain :

1) jo is qader ghazabnak ho jatay hain ke hosh o hawaas kho baithtay hain, aur unhein –apne qoul o feal tak ka shaoor o ehsas nahi reh jata.

2) jo kisi bhi baat par gussa nahi hotay khah barri se barri baat ho jaye.

3) jo bawqt zaroorat gussa hotay hain aur sabab khatam honay par un ka gussa bhi khatam ho jata hai. yeh teesri haalat sab se munasib aur mozon hai .

5. gussa agar dunewi asbaab ki bina par hai to qabil e muzammat hai, lekin agar Allah ke liye aur haq ki khatir hai to qabil e madh hai, chunancha quran Majeed mein shirk ko dekhney par moose alaihissalam ke ghazabnak honay ka

zikar hai, neez ahadees mein Allah ki khatir nabi sallallahu alaihi wasallam ke gussa honay ka zikar milta hai.

6. gussa ki baaz qismen jibilli aur wahbi hoti hain, aur baaz kasbi aur haasil kardah hoti hain. nabi sallallahu alaihi wasallam ne ashajj Abdul Qays se farmaya tha : " tum mein do khaslatein aisi hain jo allah taala ko mehboob hain : hilm o burdbaari aur Adam e istejaal. unhon ne sawal kya : in dono akhlaq par mein paida kiya gaya hoon ya main ne unhein az khud haasil kiya hai? aap sallallahu alaihi wasallam ne farmaya : balkay in dono akhlaq par tumhe peda kiya gaya hai. unhon ne farmaya : alhmdu lillah har qisam ki tareefen Allah ke liye jis ne mujhe –apne pasandeeda akhlaq par paida farmaya“. (muslim)

HADEES :17

tamam umoor mein ahsaan o bhalai ka hukum

Abu laila Shaddad bin Aus razi Allahu anho se marwi hai ke rasoolullah sallallahu alaihi wasallam ne farmaya : ” Allah taala ne har cheez mein achay bartao ko farz kiya hai, to jab tum qatal karo to achay andaaz mein qatal karo, aur jab tum zabah karo to achay andaaz mein zabah karo, tum apni churee ko taiz kar lo aur –apne zabiha ko aaraam ponchao “. (isay imam muslim ne riwayat kiya hai.)

fawaid o ahkaam :

1. Allah taala ne tamam mamlaat mein achay bartao ko farz kiya hai, kyunkay Allah taala khud achay Bar tanao ko pasand kar taa hai. irshad hai :

aur acha bartao karo, allah taala acha bartao karne walon se mohabbat karta hai .(Albaqarah: 195)

2. Ehsaan ki do qismain hain : aik Allah ki ibadat mein ehsaan, dosra bandon ke mamlaat mein ehsaan. dono ka bayan hadees mein guzar chuka hai .

3. ehsanaat ki aik ahem qism hewanat ke sath ehsaan hai. un ke sath narmi ka maamla kya jaye, unhein zabah karte hue acha bartao kiya jaye. Zabah ke waqt achay bartao ki mukhtalif soorten hain, maslan churee taiz rakhi jaye taa ke jald rooh nikal jaye, zabeeha ko aaraam pohanchaya jaye, yani usay pehlu ke bal leta diya jaye, us ke chehray par paon rakh liya jaye, khoob achi terah taizi ke sath khoon niklne ke liye usay chhor diya jaye, us ki ragein, halaq aur narkhara kaat di jayen, churee ko zabah se pehlay nah dekhaya jaye, nah hi churee us ke samnay taiz ki jaye, aik janwar ko dosray janwaron ke samnay zabah nah kiya jaye, rooh niklne se pehlay gardan aur haddiyan nah tori jayen, aur nah hi jjld utari jaye.

HADEES :18
(taqwa aur husn e akhlaq)

Abuzer aur Muaaz razi Allah anhuma se riwayat hai ke rasoolullah sallaallahu alaihi wasallam ne irshad farmaya : ” Allah se dartay raho jis jagah bhi raho, buraiee ke baad neki kar lo neki buraiee ko mita degi, aur logon ke sath achche akhlaq ka maamla karo “. (isay tirmizi ne riwayat kiya hai aur hasan qarar diya hai, baaz nuskhon ke mutabiq hasan sahih qarar diya hai)

fawaid wa ahkam :

1. yeh bohat azeem hadees hai. is ke andar haqooqulah aur haqooqul ibad ko ikhatta kar diya gaya hai. taqwa ka hukum day kar Allah ka haq zikr kar diya gaya hai aur achay akhlaq ka zikr kar ke bandon ka haq. darmayan mein kotahiyon ki talaafi ka nuskhah bta diya gaya hai.
2. Taqwa yeh hai ke aadmi –apne aur azaab e elahi ke mabain bachao ka samaan karle, bain tor ke ehkaam ki pabandi kere aur mamnuaat se dur rahay. taqwa tamam aglay aur pichlle logon ke liye Allah ki wasiyat hai. irshad hai : aur waqai hum ne un logon ko jo tum se pehlay kitaab diye gaye thay aur tum ko bhi yahi hukum kya hai ke Allah se dartay raho" (Al-Nisaa: 131) . neez har rasool apni qoum se yahi kaha karte thay. Allah hi ki ibadat karo aur usi se daro (Al-Ankaboot: 16) . salaf salehin bhi baahum isi ki wasiyat aur takeed kya karte the.
3. taqwa, Allah ka dar aur Allah ki nigrani ka ehsas khalwat o jalwat har jagah matloob hai. jahan logon ki nazar par rahi ho aur jahan logon ki aankhon se dur hon, jis haalat mein hon, jis jagah hon, khulay aur chhupe har hal me Allah se dartay rahna hi kamyabi ki kunji hai. aadmi Allah ke sath agar apna maamla durust karle to Allah taala makhlooqaat ke sath us ke mamlaat ko durust kar dega, lekin agar koi bad naseeb Allah ko naraaz kar ke logon mein qabil e tareef banna chahta

hai, to Allah bhi us se naraaz ho jata hai aur tareef karne walay bhi aik muddat Ke baad us ki muzammat karne lagtay hain. darasal tanhai mein Allah ki nigrani aur us ke dar ka ehsas khatam ho jana dil ki aik beemari hai, isi liye quran Majeed mein usay munafiqeen ki aik sifat qarar diya gaya hai. allah taala ka irshad hai ke munafiqeen logon se apna haal chupatay hain lekin Allah se nahi chupatay, aur Allah se koi cheez kahan chhup sakti hai ke us se kaayenaat ka koi zarra makhfi nahi.

4. yeh baat yakeeni hai ke bande se taqwa ke taqazoon ki takmeel mein zaroor kotahi ho jati hai, is liye us zariya ki taraf ishara kar diya gaya jis se is kotahi ka izaala kiya ja sakay, farmaya : " gunah ke baad neki kar lo neki usay mita degi ". neki se tauba bhi murad ho sakti hai, aur be shak tauba agar khali ho to woh gunah ke mitane ka sab se bara zariya hai, aur neki se aam naikian bhi murad hosakti hain, irshad hai : " yaqeenan naikian buraiyon ko dur kar deti hain" (Hood:114)

jin nakiyon ko hadees mein gunaaho ka kaffara qarar diya gaya hai un mein se aik Namaz hai, hadees mein usay ghar ke samnay behnay walay aik neher se tashbeeh di gayi hai, jis mein aadmi rozana paanch baar ghushl karta ho jis se us ke mail kuchail saaf ho jatay hon, yahi misaal Namaz ki hai, woh isi terha gunaaho ko dho deti hai. (muttfaq alaih) 5 Waqt ki namaz, ramazaan ke roze, qiyamullail, hajj o umra bhi gunaaho ka kaffara hain, insaan wa haiwan balkay tamam makhloqaat ke sath husnr sulook, Afw o karam, musibaton mein kaam aana, tangdasti mein imdaad o taawun karna wagaira bhi gunaaho ka kaffara hain. aisay hi jism ko lagnay wali bimari, maal ko pounchanay wali museebat, aur aulaad par aane wali aafat bhi Gunahon ka kaffara hai.

5. nakiyon se buraiyan mit jati hain basharte ke woh Sagira gunah hon kyunkay kabirah gunah ke liye tauba karna zaroori hai.

6. hadees mein husn e akhlaq ki targheeb di gayi hai. husn e akhlaq yeh hai ke har aik ke sath us ke Shayan e shaan maamla kiya jaye. doosron ke liye wohi pasand kiya jaye jo khud apne liye pasand kiya jaye, aur jo khud –apne liye napasand ho woh doosron ke liye bhi napasand ho. doosron ke sath bhalai, Afw o karam aur sakhavat wa faiyazi ka maamla kiya jaye. un ki taraf se pahuchnay wali musibaton par sabr kiya jaye, kisi ko zarrar aur aziat nah pohanchai jaye, mulaqaat ke waqt muskuratay hue aur chehray par hansi bikhere hue mila jae

"husn e akhlaq qayamat ke din meezaan mein sab se ziyada wazni cheez hogi" . (tirmizi) aur husn e akhlaq wala Baroze qayamat nabi sallallahu alaihi wa sallam ko sab se ziyada mehboob aur aap se qareebi nashist panay wala hoga. (tirmizi) jo shakhs sab se ziyada husn e akhlaq ka maalik hai woh sab se ziyada imaan mein kaamil hai. (sahih Al-Jame) husn e akhlaq ki badaolat aik momin ko roze dar wa tahajjud guzar ka darja mil jata hai. (abu dawood, Ibne majah).

7. husn e akhlaq itebaa e rasool se haasil ho ga, kyunkay aap sallaallahu alaihi wasallam akhlaq ke aala maqam par Faiz thay. aap sallallahu alaihi wasallam ka Uswah e hasana jis terha zindagi ke dosray mamlaat mein hai akhlaq mein bhi hai .

HADEES :19

(Taqdeer aur Tawakkul alallah)

Abdullah bin abbas razi Allahu anhuma farmatay hain ke main aik roz nabi sallallahu alaihi wasallam ke peechay tha, aap ne farmaya : ae bachche! main tujhe chand kalimaat ki taleem deta hon : Allah ki hifazat kar Allah teri hifazat kere ga, Allah ki hifazat kar us ko apne samnay paye ga. jab tu maang to Allah se maang, aur jab tu madad talab kar to Allah se hi madad talab kar. yaqeen jaan le ke agar saari ummat ikhatta ho jaye ke mujhe kuch naffa pahucha de to nafa nahi pouncha sakti magar sirf utna hi jitna Allah ne tere liye likh diya hai, aur agar saari ummat ikhatta ho jaye ke tujhe kuch zarrar pahucha de to zarrar nahi pouncha sakti magar sirf itna hi jitna Allah ne tere khilaaf likh diya hai. qalam utha liye gaye hain aur saheefay khushk ho chuke hain. (isay tirmizi ne riwayat kiya hai aur hasan sahih kaha hai, tirmizi ke ilawa aik doosri riwayat mein hai : Allah ki hifazat kar us ko apne samnay paye ga, Allah se khushhali mein pehchan bana ke rakh woh sakhti mein tujhe pehchane ga, aur yaqeen rakh ke jo (Nemat ya museebat) tujh se hatt gayi woh tujh tak pahonch nahi sakti thi, aur jo tujh ko pahonch gayi woh tujh se hat nahi sakti thi, yaqeen rakh ke ghalba sabr ke sath hai, aur kushadgi takleef ke sath hai, aur dushwari ke sath aasani hai".

fawaid wa Ahkaam:

1. imam Ibne Rajab farmatay hain ke yeh hadees azeem wasiyaton aur umoor e deen se mutaliq kullo qawaid par mushtamil hai.
2. "Allah ki hifazat karo Allah tumhari hifazat kere ga" , yani us ke deen o Shariat ki hifazat karo, namazon ki hifazat karo, qasamon ki hifazat karo, sharamgahon ki hifazat karo, Allah ke hudood ki hifazat karo, us ke hukmon ki

pabandi karo, aur us ki roki hui cheezon se ruk jao. jo shakhs aisa kere ga allah us ke deen ki, us ke jaan o maal ki aur ahl o Ayal ki hifazat farmae ga.

Allah taala zindagi mein gumraah kun shubhat aur shirk o bjdaat se, neez haraam shahwaat o khahishaat se mehfooz rakh kar deen ki hifazat farmaye ga, aur imaan par us ki wafaat hogi. wafaat ke baad azaab e qabr aur azaab e jahannum se us ki hifazat farmae ga, us ko aur us ke ahl o Ayal ko afaat aur balaon se mehfooz rakhay ga. Us ke maal mein barkaten nazil hongii. chori, dakaeti, aatish zani aur deegar hawadis se maal salamat rahay ga. Allah taala Saleh bandon ki aulaad ki bhi hifazat karta hai, jaisa ke surah kahaf mein moosa aur khizar allahimas salam ke waqea mein mazkoor hai ke khizar alaihis salam ne Allah ke hukum se ek girty hui deewar ko seedha kar diya tha, kyunkay woh aisay do yateem bachon ki thi jin ka baap naik insaan tha .

3. jo log Allah ke deen o Shariat ko zaya o barbaad kar dete hain Allah taala bhi unhein zaya kar deta hai. irshad e baari hai : yeh Allah ko bhool gaye Allah ne unhein bhula dia (Al-Taubah: 67) . neez irshad hai: pas jab woh log terhe hi rahay to Allah ne un ke dilon ko (aur) terha kar diya. (Al-Saff: 5) haalat yeh ho jati hai ke jin se insaan khushi ki umeed rakhta hai un se bhi usay takleef pounchnay lagti hai. Us ke biwi bachchay aur naokar chaakar sab us ke nafarman ho jatay hain.

4. Allah ke deen ki hifazat karne wala Allah ko apne samnay paye ga, yani Allah taala usay har neki aur bhalai ki taofeeq day ga, har tangi mein farakhi aur har mushkil mein aasani farmaiye ga, us ke dil se har beja khaof o andesha dur kar dayga.

5. sawal sirf Allah se karo, kisi makhlooq ke samnay dast e talab daraaz nah karo, kyunkay is mein un ke samnay zillat o faqr ka izhaar hai jo sirf Allah ke samnay hona chahiye. imam Ibne Taimiyah ne kya khoob farmaya hai : " makhlooq se sawal karne mein teen buraiyan hain : 1.ghairullah ke samnay faqr o muhtajgi ka izhaar jo shirk ki aik soorat hai. 2. jis se sawal kiya gaya hai us ko takleef pahunchana jo makhlooq par zulm ki aik soorat hai. 3. ghairullah ke samnay zaleel hona jo nafs par aik zulm hai.

Albatta agar kisi waqt insaan makhlooq se sawal karne par majboor ho jaye to is mein koi harj nahi, basharte ke woh aisa sawal ho jo makhlooq ke bas mein ho, aur is par bhi aqeedah yeh ho ke yeh Allah ki taraf se aik sabab aur zariya hai, warna haqeeqi ataa karne wala allah taala hi hai.

6. hadees mein Allah hi se madad mangnay ka hukum diya gaya hai. aik aur hadees mein nabi sallallahu alaihi wasallam ka yeh irshad marwi hai : ” –apne liye mufeed cheez ke harees bano , Allah se madad talab karo aur aajiz na bano" (muslim) . neez nabi sallallahu alaihi wasallam ne Muaaz ban Jabal razi Allahu anho ko hukum diya tha ke woh har namaz ke baad yeh dua parha karen : « Allahumma Ainni Ala Zikrika wa Husni Ibadatika » ” ae Allah ! –apne zikar o shukar aur achi ibadat par meri madad farma. quran pak mein surah Fatiha ke andar bandah ko " iyyaka na'budu wa iyyaka nastaeen" padhny ki taleem di gayi hai, jis se maloom ho taa hai ke bandah allah ki madad ke baghair nah ehkaam ki baja aawari kar sakta hai, nah hi mamnuaat se bach sakta hai, aur nah hi aasmani balaon par sabr kar sakta hai, lehaza woh har ghadi Allah ki madad ka mohtaaj hai, aur usay har saa-at Allah se madad mangnay ki zaroorat hai.

imam Ibne Qayyim farmatay hain : " isteeanat mein do usool ikaththa hain : aik Allah par aetmaad ka aqeedah dosray is par amalan aetmaad. bandah kisi shakhs ko Laiq e aetmaad samjhata hai magar is ke bawajood us par aetmaad nahi karta, kyunkay usay us ki haajat nahi hoti, kabhi aisa bhi ho taa hai ke insaan kisi ko Laiq e aetmaad nah samajhne ke bawajood us ki zaroorat ki bina par us par aetmaad karta hai, kyunkay us ka koi mutabadil aur qaim maqam nahi hota ". imam Ibne Taimiyah farmatay hain : " main ne gaor kiya ke sab se ziyada mufeed dua kon si hai? to mein ne paaya ke woh dua Allah se us ki marzi ke kamon par madad maangna hai, aur woh surah Fatiha mein mojud hai : iyyaka na'budu wa iyyaka nastaeen

7. duniya mein bandah ko jo bhi nafa o zarrar pohanchta hai woh us ki taqdeer mein likha huwa hai. jo kuch insaan ki taqdeer mein hai poori duniya mil kar usay nahi taal sakti. is aqeedah ka taqaza yeh hai ke bandah tanha Allah hi se madad chahay, usi se sawal kere, usi se giryaa wa zaari kere, aur tanha usi ki ibadat kere. quran pak mein Allah taala ka irshad hai : "aap keh dijiye ke hamein koi cheez pahonch hi nahi sakti siwaye is ke jitna Allah ne hamaray haq mein likh diya hai, woh hamara karsaaz aur maola hai." (Al-Taubah: 51) neez irshad hai : nah koi museebat duniya mein aati hai aur nah (khaas) tumhari jaanon mein magar woh aik khaas kitaab mein likhi hui hai. (Al-hadeed: 22)

8. Allah taala lauh e mehfooz mein bundon ki taqdeer likh kar farigh ho chuka hai. Sahi muslim mein hai ke allah taala ne aasman o zameen ki takhleeq se pachaas hazaar saal pehlay makhloqaat ki taqdeer likh di thi. neez sahih muslim mein yeh riwayat bhi hai ke 1 shakhs ne nabi sallallahu alaihi wasallam se daryaft kya : ae Allah ke rasool! aaj hamara amal kis terha hai? kya is terha ke qalam khushk ho chuke hain aur taqdeer jari ho chuki hai ya mustaqbil mein? aap ne farmaya: nahi balkay is mein hai ke qalam khushk ho chuke hain aur taqdeer jari

ho chuki hai. to sahabi ne poocha : phir amal kyunkar karen? aap ne farmaya : amal karte jao, har kisi ke liye wohi aasaan hota hai jis par us ki takhleeq ki gayi hai. aur jo shakhs apni sehat o tandrusti, aman o aafiat aur khushhali mein Allah ko yaad rakhay ga, us ki itaat o farmaa bardari kere ga, wajibat o faraiz ka paband aur haraam kamon se baz rahay ga to bimari, khauf aur shiddat o museebat ki haalat mein Allah bhi usay yaad rakhay ga, usay khauf se nijaat day ga, aur tangi mein farakhi ataa kere ga. Allah ke nabi Yunus alaihis salam ke qissa par gaor kijiyej ke Allah ne unhein machhli ke pait se nijaat di aur sabab yeh batlaya ke woh tasbeeh karne walay thay.

" pas agar yeh paki bayan karne walon mein se nah hotay to logon ke uthaye jane ke din tak us ke pait mein hi rehtay" (Al- saffat: 143,144)

9. jab ke zalim firaon ka qissa dekhye ke garq honay ke waqt jab us ne imaan ka aelaan kiya to allah taala ne yeh keh kar radd kar diya ke: " ab imaan lata hai? aur pehlay sar kashi karta raha aur mufsidon mein daakhil raha (Yunus:91)

10. sabr karne se fath o galba naseeb hota hai. Sabr apne andar bare azeem ma'aani rakhta hai. is mein dushmanon se jehaad aur –apne nafs aur us ki khwahisaat se jehaad bhi shaamil hai. sabr ki mazeed tafseel hadees (23) mein aayegi.

11. jab insaan par museebat padtee hai, woh dushwaryon aur sakhtiyon se do chaar ho taa hai, aur Allah ki taraf lau lagaata hai, us ki rassi ko mazbooti se thamta hai to allah taala us ke liye aasaanion ke darwazay khol deta hai. irshad e baari hai : " pas yaqeenan mushkil ke sath aasani hai. beshak mushkil ke sath aasani hai" (Al-Sharh: 5,6)

12. bachon ko aqeedah ki taleem dena aur un ki deeni tarbiyat nihayat ahem aur zaroori hai.

13. douran e safar apna qeemti waqt fuzool guftagu mein zaya karne ke bajaye dawat o taleem mein lagana chahiye. Nabi Sallallahu alaihi wasallam ne ibne abbas raziallahu anhuma ko ye kalimat us Waqt sikhae the jab wo aap ke pichhe sawari par sawar the.

HADEES :20

(sharam o haya imaan ka juz hai)

abu masood uqba bin umr ansari badri razi Allahu anho se riwayat hai ke rasoolullah sallallahu alaihi wasallam ne irshad farmaya : ” pahli nabuwaton ke kalaam mein se jo baat logon tak pahuchi hai us mein se aik yeh hai ke jab tumhen sharm nah ho to jo chahe karo “. (isay bukhari ne riwayat kiya hai)

fawaid wa ahkam :

1. haya aik aala akhlaqi johar hai jis ke fazail pichli shariaton mein bhi bayan kiye gaye thay. dar haqeeqat woh aik aisi malakooti sifat hai jo insaan ko buraiyon se rokhti, haqdaron ke haqooq ki adaigi mein kotahi se bachati, aur shareefana atwaar ko apnane par amaada karti hai, lekin woh sharm jo insaan ko buraiyon se nah rokay balkay wajibat ki adaigi se rok day qabil e tareef nahi balkay qabil e muzammat hai.

2. Haya ki tareef mein bohat si ahadees aayi hain.nabi sallallahu alaihi wasallam ka irshad hai : ” haya imaan ki aik shaakh hai “. (muttafaq alaih) neez irshad hai :” haya khair hi khair hai, aur is ka injaam bhi khair hota hai “. (muslim).

3. is hadees ka matlab do tarah ho sakta hai. aik to yeh ke jo kaam tum karna chahtay ho usay dekho, agar woh aisa ho jis se sharam kiya jaye to usay kar daalo, aur agar woh aisa kaam ho jis se sharam aati ho to usay chore do, aur makhlooq ki parwah nah karo. doosra matlab yeh hai ke insaan ko jab sharam nahi hoti to nihayat be parwahi se jo chahta hai karta hai ‘ kyunkay buraiyon se roknay wali cheez haya hi hai, jab wohi khatam ho jaye to buraiee kar daalnay ke sare asbab muhayya ho jate hain.

HADEES :21

Deen o imaan Par Isteqamat

Abu umr Sufiyan bin Abdulallah razi Allahu anho kehte hain ke main ne Allah ke rasool sallallahu alaihi wasallam se kaha : islam ke baray mein mujhe koi aisi baat bata dijiye jis ke baray mein aap ke siwa kisi aur se nah pouchun, aap sallallahu alaihi wasallam ne irshad farmaya : "kaho ke mein Allah par imaan laya phir us par theek theek qaim raho" . (ise muslim ne riwayat kya hai).

Fawaid o Ahkaam :

1. sahaba mufeed sawalaat karne ke bare harees thay, khusoosan aisay sawalaat jin mein ilm o amal paaya jata hai. mehez Ilmi aur zehni lazzat walay sawalaat se woh door raha karte thay, kyunkay jis ilm ke nateeja mein koi amal nah ho woh bekar aur be faida hai. Ali razi Allahu anho ka irshad hai : " ilm amal ko aawaz deta hai agar woh pouncha to theek warna ilm rukhsat ho jata hai " .

2. yeh bari jame aur nafa bakhsh wasiyat hai. imaan billah aur istiqamat ye do cheezen hain jin mein poora islam daakhil hai. imaan tamam umoor e aqaediyah aur aamaal e qalbiyah ko muheet hai. istiqamat dayen bayen mude baghair har qism ki kajrawi aur inhiraf se bach kar Siraat e mustaqeem ko apnane, us par saabit qadmi ke sath chaltay rahne aur is raah mein anay wali har museebat ko bakhushi bardasht karne ka naam hai. dar asal istiqamat har zahiri wa baatini itaat ko shaamil hai. quran o hadees mein istiqamat ka hukum kai jagah aaya hai. istiqamat ikhtiyar karne walon ko khushkhabri sunai gayi hai. chunanche allah taala ka irshad hai :”

so tum isi ki taraf mutwajjah ho jao aur us se gunaaho ki maffi chaho"

(Fusselat: 6)

neez irshad hai : "waqai jin logon ne kaha ke hamara parvar-digaar Allah hai phir usi par qaim rahay un ke paas farishtay (yeh kehte hue) atay hain ke tum kuch bhi andesha aur gham nah karo balkay us jannat ki basharat sun lo jis ka tum wada diye gaye ho" (Fussilat:30) .

neez irshad hai : " be shak jin logon ne kaha ke hamara rab Allah hai phir us par banay rahay to un par nah to koyi khauf hoga aur nah ghamgeen honge. yeh to ahle jannat hain jo sada us mein rahen ge un aamaal ke badlay jo woh kiya karte the (Al-Ahqaaf:13,14)

nabi sallallahu alaihi wasallam farmatay hain : istiqamat ikhtiyar karo aur tum hargiz us ki haqeeqat ko nahi pahonch sakte. (mustadrik haakim)

istiqamat ke husool ke liye Muawin asbaab mundarja zel hain :

khalwat o jalwat har haal mein Allah ko yaad rakhay, aur us ki nigrani ka yaqeen dil mein bethaye. nafs ki kotahi par us ka muhasba kere, aur har ghalti ke baad haq ki taraf rujoo ho. nafs ko itaat o farmaa bardari par Bazor amaada kere, aur usay nakiyon ka aadi banaye. yad rahe ke jisey imaan o istiqamat naseeb ho gayi usay duniya wa akhirat ki har Sa'adat haasil ho gayi .

HADEES :22

faraiz aur halal o haraam ki pabandi jannat mein jane ka sabab

jabir bin Abdullah razi allahu anho se riwayat hai ke 1 shakhs ne nabi sallallahu alaihi wasallam se daryaft kiya ke aap mujhe batlaie agar main farz namazon ko ada karoon, aur ramazaan ka roza rakhun, aur halal ko halal samjhun, aur haraam ko haraam samjhun, aur is par kuch izafah nah karoon, kya jannat mein daakhil ho jaun ga? aap sallallahu alaihi wa sallam ne farmaya : ” haan “. (ise muslim ne riwayat kiya hai)

Fawaaid o Ahkaam:

1. hadees mein zikr kiye gaye aamaal dukhool e jannat ka sabab hain, un ke siwa deegar asbaab bhi mojud hain, lekin sayel ne jis qader sawal kiya tha usi ke mutabiq nabi sallallahu alaihi wasallam ne usay jawab diya. .
2. hadees mein hajj aur zakat ka zikr nahi, mumkin hai is ki wajah yeh ho ke hajj us waqt tak farz nahi huwa tha, neez sayel ki haalat se yeh mehsoos hota tha ke woh faqeer aadmi hai aur zakat ki istetat nahi rakhta.
3. farz namazon ki bohat ahmiyat hai kyunkay nabi sallallahu alaihi wasallamne usay dukhool e jannat ka aik sabab qarar diya hai. har musalman ko us ka ihtimaam aur us ki pabandi zaroori hai. Sahihain mein bhi nabi sallallahu alaihi wasallam ki aik hadees hai :” jisne do thandi namazen (fajar wa asar) ada kin jannat mein daakhil hoga. neez irshad hai :” jis ne har namaz ko us ke waqt par ada kiya us ke liye Allah ke paas yeh ahad hai ke usay jannat mein daakhil kerega “. (Abu Dawood).

4. saum e ramazaan bhi dukhool e jannat ka aik sabab hai. hadees e qudsi mein hai ke Allah taala ne farmaya : " bandah ka har amal khud us ke liye hota hai, har neki ka 10 guna sawab hota hai, siwaye saum ke woh mere liye hai, aur main hi us ka badla dunga ". (Muttafaq Alaih)

5. " halal ko halal samjhun" ka matlab yeh hai ke us ko halal maan kar us par amal karoon, lehaza is mein wajib o mustahab aur Mubah sab daakhil hai.

"haraam ko haraam samjhun" ka matlab yeh hai ke us ko haraam maan kar us se door rahan. jis ne kisi haraam ke halal honay ka aqeedah rakha to agarche woh us ka irtikaab nah kere phir bhi kafir ho jata hai. yahi maamla kisi halal ke haraam honay ka aqeedah rakhnay par bhi hai.

6. jis shakhs ne kisi kami beshi ke baghair faraiz ki adaayegi ki aur muharramat se ijtinaab kiya woh jannat mein daakhil hoga.

7. jumla insani aamaal ya to dil se kiye jatay hain, ya deegar jismani aaza se, aur ya Shariat ne unhein karne ki ijazat di hai, ya un ke karne se roka hai, jin kamon ki ijazat di gayi hai unhein halal kaha jata hai, aur jin kamon se roka gaya hai unhein haraam kaha jata hai, is lehaaz se halal o haraam mein saaray kaam daakhil ho jatay hain. jo shakhs halal ko halal samajh kar apane, aur haraam ko haraam samajh kar door rahay, goya us ne pooray deen par amal kar liya kyunkay halal o haraam se bahar koi cheez nahi.

8. jis shakhs ko deeni masail maloom nah hon usay ulama e kiraam se daryaft karna chahiye, is mein sharam o haya nuqsaan de aur qabil e muzammat hai.

HADEES :23

(Wazu, Zikr, Nama, Sadaqah, Sabr aur Tilawat e Quraan Ke Fazail)

Abu Malik ash'ari razi Allahu anho ka bayan hai ke rasoolullah sallallahu alaihi wasallam ne irshad farmaya : Taharat nisf imaan hai, aur alhamdu lillah meezaan ko bhar dega, aur subhanallah aur alhamdulillah yeh dono aasman o zamin ke darmiyan ki wus'aton ko bhar denge, namaz noor hai, sadqa Daleel hai, sabr roshni hai, quran Hujjat hai tere haq mein ya tere khilaaf, har shakhs subah karta hai to apne nafs ko bech kar ya azad kar leta hai ya halaak kar leta hai “. (ise muslim ne riwayat kiya hai)

Fawaaid o Ahkam :

1. yeh bohat azeem hadees hai, islam ki aik bunyaad hai aur deen ke bohat se ahem qawaid par mushtamil hai
2. Taharat ki bari fazeelat hai. usay nisf imaan qarar diya gaya hai. shirk o bidat aur gunah o masiat se nafs ki paki, aur ghalazat o gandagi se ba zaria gusl o wuzu jism ki paki, yani qalbi aur jismani dono qism ki Taharat is hadees ke mafhoom mein daakhil hai.
3. alhamdu lillah aur subhanallah ke zareya Allah ka zikar karne mein be shumaar ajr o sawab hai ‘ kyunkay alhmdu lillah mein Allah ke liye tamam Awsaf e kamaal ka isbat aur har zahiri wa baatini Nemat par shukr guzari payi jati hai, aur subhanallah mein har naqs o aib aur makhlooq ki mushabihat se tanzeeh o taqdees ka aitraaf hai.
4. hadees mein namaz ko noor keh kar namaz ki Azmat o ahmiyat ko uजार kiya gaya hai. Namaz ke zarie dil mein noor paida hota hai, chehray pay noor aata hai, Qabar aur hashr o Nashr mein noor hoga, pul Siraat par noor hoga. nabi sallallahu alaihi wasallam ka farmaan hai : ” jis ne salat ki

pabandi ki us ke liye baroze qayamat noor o Daleel aur nijaat hogi, aur jis ne namaz ki pabandi nahi ki us ke liye nah hi noor hoga, aur nah hi Daleel aur nijaat “. (musnad Ahmad)

5. ba Raza wa ragbat sadqa wa khairaat karna burhan hai, yani sadqa dene walay ke imaan ki sadaqat par Daleel o Burhan hai, kyunke usne apne rab ki Raza wa khushnodi ke liye apna mehboob maal kharch kiya. is mein farz zakat bhi daakhil hai aur nfli sadqat bhi. sadqa o khairaat ki fazeelat mein ba kasrat ahadees aayi hain. aik hadees mein hai ke jis din bhi bande subah karte hain do farishtay nazil hotay hain, aik kehta hai : ae Allah ! kharch karne walay ko us ka badal ataa farma, dusra kehta hai : Ae allah! samet kar rakhnay walay ko barbadi ataa farma. (muttafaq alaih).
6. Sabr ko Ziya kaha gaya hai. Zia arabi mein Sooraj ki roshni ko kehte hain, jis mein aik qism ki tapish aur sozish hoti hai, chunkay sabr mein kabhi nafs par mushaqqat aur girani hoti hai, aur nafs ki marzi aur khwahish ke khilaaf jabr karna hota hai, is liye usay Ziyaa se tabeer kiya gaya.

Allah taala ne sabr ka hukum diya hai, aur sabr karne wale ko be hisaab ajr o sawab dene aur jannat ki naematain ataa farmane ka wada kiya hai.

Sabr ki 3 qismain hain :

1. Allah ki itaat par sabr, 2. Allah ki masiat se sabr 3. Allah ki qaza wa qadr par sabr allah ki ita'at par sabr yeh hai ke insaan –lapne nafs ko Allah ke ahkaam ki pabandi par is तरह laga de ke itaat giran nah guzray. Allah ki masiat se sabr yeh hai ke Allah ki Raza ki khatir apne aap ko gunaaho aur na farmaniyon se baz rakhay. qaza o qadr par sabr yeh hai ke jaan o maal aur ahl o Ayal mein kaisi bhi museebat parre, nah hi dl mein kisi terh Allah ki taqdeer par gussa aur shikayat aane day, aur nah hi haath ya zaban se koi aisi harkat kere jis se taqdeer par narazgi

ka pata chalta ho, aur is baat ka yaqeen rakhay ke jo museebat us par aa padi hai tal nahi sakti thi, aur jo museebat tal gayi hai pad nahi sakti thi, aur Allah se ajr o sawab ki umeed rakhay. Allah ke rasool sallallahu alaihi wasallam ka farmaan hai ke : ” momin ka maamla ajeeb hai, us ke liye har har haalat mein khair hai, aur yeh bhalai sirf momin ko haasil hai. agar usay Nemat millti hai to shukr ada karta hai, aur yeh us ke haq mein behtar hai, aur agar museebat pahuchti hai to sabr karta hai, aur yeh us ke haq mein behtar hai “. (muslim).

7. qurane pak apne Aamil aur muttabe ke liye Hujjat hai, qayamat ke din us ke liye sifarishi ban ke aayega, lekin apne se mun mornay wale aur amal na karne wale ke khilaaf hujjat hai, usay jahannum ki taraf le jayega. salaf saleheen mein se kisi ka qoul hai : " jo bhi quran Majeed ke sath baitha ya to nafa le ke utha ya khasara kar ke utha ". irshad e baari hai : "yeh quran jo hum nazil kar rahay hain mominon ke liye to sarasar Shifa aur rehmat hai, han zaalimon ko bajuz nuqsaan ke aur koi ziyadti nahi hoti. (Al-israa:82)
8. saaray log subah kar ke mehnat o mushaqqat mein lag jatay hain, lekin kisi ki mushaqqat usay halakat ki taraf le jati hai, aur kisi ki mushaqqat usay nijaat ki taraf le jati hai. jo shakhs Allah ke hukum ke mutabiq kadd o kawish karta hai woh apne aap ko Allah ke azaab se bacha laita hai, aur jo shakhs is ke Bar khilaaf shaitani raahon par gamzan hota hai, Allah ke gazab ko dawat dainay walay gunaaho ka irtikaab karta hai, woh zaleel ho kar halakat mein ja padta hai .

Hadees :24

Zulm ki Hurmat aur Tauhid ki Haqiqat

Abuzer razi Allahu anho se marwi hai ke nabi sallallahu alaihi wasallam allah taala se riwayat karte hue bayan karte hain ke Allah ne farmaya : ” ae mere Bando ! main ne zulm ko apne oopar haraam kar liya hai, aur usay tumhare darmiyan bhi haraam qarar diya hai, pas aik dosray par zulm nah karo. ae mere bando! Tum sab gumraah ho siwaye us ke jisay main hidaayat dun, so mujh se hidaayat talab karo, main tumhen hidaayat dun ga. ae mere Bando ! tum sab bhukay ho siwaye us ke jisay mein khana khilaun, pas mujh se khana maango main tumhen khilaun ga. ae mere Bando ! tum sab nangay ho siwaye us ke jisay mein libaas panaahon, pas mujh se libaas mango mein tumhen libaas pehnaon ga. ae mere Bando ! tum sab shab o roz khataien karte ho, aur main tamam gunaaho ko bakhshta hun, pas mujh se bakhshish mango mein tum ko bakhsh dun ga. ae mere Bando ! tum sab ki rasai mujhe zarrar pohanchanay tak nahi ho sakti ke tum mujhe zarrar pouncha do, aur nah hi tumhari rasai mujhe naffa pohanchanay tak hosakti hai ke tum mujhe naffa pahuncha do. ae mere Bando ! agar tumhare pehlay ke log aur tumhare aakhir ke log, aur tumhare insaan aur tumhare jinnat, tum mein sab se ziyada mut-taqi shakhs ke dil jaisay ho jayen to yeh meri saltanat mein kuch izafah nah kere ga. ae mere Bando ! agar tumhare pehlay ke log aur tumhare aakhir ke log, aur tumhare insaan aur tumhare jinnat, tum mein sab se ziyada fajir shakhs ke dil jaisay ho jayen to yeh meri saltanat mein kuch kami nah kere ga. ae mere Bando ! agar tumhare pehlay ke log aur tumhare aakhir ke log, aur tumhare insaan aur tumhare jinnat, aik khulay maidan mein kharray ho jayen, aur sab mujh se sawal karen, aur main har insaan ko us ka sawal day dun, to is se mere khazanon mein koi kami nah hogi, siwaye aisay jaisay aik sooi samandar mein dabonay ke baad kam kar diya karti hai. ae mere Bando ! yeh tumhare hi aamaal hain jinhein mein tumhare liye

Shumar kar ke rakhta hon, phir tum ko is ka badla deta hon, pas jo bhalai paye woh Allah ki hamd bayan kere, aur jo is ke siwa kuch aur paye to woh apne aap hi ko malammat kere ». (isay muslim ne riwayat kya hai)

fawaid o ahkaam :

1. yeh hadees hadees e qudsi kehlati hai, kyunkay nabi sallallahu alaihi wasallam allah taala se riwayat kar rahay hain. yeh bohat ahem aur Azmat wali hadees hai.

2. allah taala ne apne nafs par zulm ko haraam kar liya hai ‘ kyunkay woh kamil Adal o insaaf wala hai, us ke adl mein koi kami nahi hai. irshad hai : "be shak Allah taala aik zarra barabar zulm nahi karta" (Al-Nisaa : 40) . neez irshad hai : "aur jo naik aamaal kere aur imaan daar bhi ho, to nah usay be insafi ka khauf ho ga, nah haq talfi ka" (Taaha :112). Allah taala ne qudrat ke bawajood bundon par zulm o zayad-ti ko apne oopar haraam kar liya hai, yeh us ka bohat bara fazl o ehsaan hai.

3. zulm ki 2 sooraten hain, aik to yeh ke bandah khud apni jaan par zulm kere, aur woh yeh ke shirk ka irtikaab kere jo sab se bara zulm hai, irshad e baari hai : "yaqeenan shirk bohat bara zulm hai" (Luqman :13) ya gunah e Saghira ya kabirh ka irtikaab kere, Allah taala ka irshad hai : "jo Allah ke hudood se tajawuz kartaa hai yaqeenan us ne apni jaan par zulm kiya" (Al-Talaq:1) .

zulm ki doosri soorat yeh hai ke bandah dosray par zulm o zayad-ti kere aur yeh bhi haraam aur bohat bara gunah hai.

4. bundon par baahum zulm wa zyadti haraam hai. nabi sallaallahu alaihi wasallam ne hajjat lul waida'a ke moqa par irshad farmaya : "tumhare khoon,

tumhare maal aur tumhari izzat o aabaroo aik dosray par aisay hi haraam hai jis terha is shehar (makkah) mein is maheena (zul hijjah) mein aaj ke din (arfa) ki hurmat hai" (muttafaq alaih) neez irshad hai : "zulm qayamat ke din tarikiyon ki soorat mein hoga" (muttafaq alaih) neez irshad hai : ” jis ne –apne bhai par koi zayad-ti ki ho to us se maaf kurwaye, kyunkay wahan (baroze qayamat) dirhum o dinar nahi ho ga, aur is ki naikian is se le kar is ke bhai ko day di jayen gi, aur agar is ke paas naikian nah huien to is ke bhai ke gunah le kar is par daal diye jayen ge" (bukhari)

5. Allah se hidaayat talabb karna zaroori hai, isi liye har namaz ki har rak-at mein "ihdinas siratal mustaqeem" ki tilawat ka hukum diya gaya hai. nabi sallallahu alaihi wa sallam apni raat ki dua mein parha karte thay : " ae allah! Jibraiel o mikaeel o Israfeel ke rab, asmano aur zameen ke peda karne walay, gayab o haazir ke janne walay, –apne bundon ke ikhtalafi umoor mein tu hi faislay kar taa hai, ikhtalafi umoor mein –apne hukum se mujhe haq ki hidaayat naseeb farma. be shak tu hi jisay chahta hai Siraat e mustaqeem ki hidaayat naseeb farmata hai. neez nabi sallallahu alaihi wasallam se aik dua is terha marwi hai : ae Allah ! mein tujh se hidaayat, taqwa, pakdamani aur be niyazi ka sawal karta hon" (sahih muslim)

sahih muslim mein tariq razi Allahu anho se riwayat hai ke jab koi shakhs islam laata to nabi sallallahu alaihi wasallam usay Namaz ki taleem dete, phir usay in alfaaz ke sath dua karne ka hukum dete :

« اللهم اغفر لي, وارحمي, واهدني, وعافني, وارفني »

ae Allah ! meri mughfirat farma, mujh par reham kar, mujhe hidaayat day, mujhe aafiat day, aur mujhe rizq ataa farma .

6. yeh hadees is baat ki Daleel hai ke bandah –apne deen o duniya ki tamam zarooraton ka sawal Allah hi se kere. jaisay bandah Allah se hidaayat o mughfirat ka sawal karta hai waisay hi khanay, peenay aur peenay ki cheezen bhi usi se mangay. aik aur hadees mein hai : tum mein se har ek koi apni har zaroorat –apne rab hi se mangay, hatta ke jootay ka tasma toot jane par woh bhi usi se mangay “. (sahih Ibn Hibban)

7. Allah taala Razzaq hai, usi ke haath mein rizq ke khazanay aur us ki kunjyan hain. irshad e maula hai : "tum Allah hi se roziyan talabb karo, aur usi ki ibadat karo." (Al-Ankaboot :17) is liye jab bhi banda e momin ko tangdasti ka saamna hota hai, ya woh faqr o mohtaji mein ghir jata hai, to woh logon se apni umeeden wabasta karne ke bajaye –apne rab ke samnay apni hajatein rakhta hai, usi se lau lagaata, aur usi ke fazl o karam ka taalib hota hai .

8. aadam ke betay subah o shaam khataien karte hain aur us ke muqablay mein Allah ki janib se Afw wa mughfirat ka Muzda hai, basharte kay bandah us se mughfirat ka taalib ho, halaanke bohat Sara fazl o karam talab e mughfirat ke baghair bhi hai. rasoolullah sallallahu alaihi wasallam ka irshad hai : us zaat ki qasam jis ke haath mein meri jaan hai, agar tum gunah nah karo to Allah taala tum ko khatam kar ke aik aisi qoum laaye ga jo gunah karenge, phir apne rab se mughfirat ke taalib hon ge, aur Allah un ki bakhshish farmae ga. (muslim)

9. Sachchi tauba aur istaghfar ke zareya Allah taala bandah ke tamam gunaaho ko bakhsh deta hai, un ki kamiyat o kefiyat jaisi hi ho, tafseel hadees (42) mein aa rahi hai .

10. Allah taala –apne bundon se be niaz hai, usay itaat guzaron ki itaat se nah koi nafa pahuchta hai aur nah masiat karon ki masiat se koi zarrar pahuchta hai. Allah ka aik naam "gani" (be niaz) aur dusra naam "hameed" (qabil e tareef) hai .

11. is hadees se Allah ki qudrat o saltanat aur be niyazi ka kamaal zahir hota hai. agar Allah taala bayak waqt wa bayak maqam saaray insaan o jinnat ko un ki mangi hui mradin ataa kar day, tab bhi us ke khazanay khatam nahi hon ge, balkay kharch karne se kam bhi nah hon ge .
12. allah taala bundon ke amal gin gin ke rakhta hai, aur unhein is ka bhar poor badla day ga, agar amal khair hai to is ka badla 10 guna se 700 guna balkay us se bhi kayi guna barha kar ataa farmaiye ga lekin agar amal bad raha to us jaisa hi badla miley ga, zayad-ti nah hogi, Albatta agar Allah chahay ga to usay bhi maaf kar day ga .
13. nakiyon ki tofeeq aur amal e khair ki aasani aik Nemat hai jis par bandah ko Allah ka shukar guzar hona chahiye .
14. na farmaan ke liye aik din aisa anay wala hai jab woh apne aap ki malammat kere ga .lekin us din nedamat o malammat ka koi faida nah hoga kyunkay waqt guzar chuka ho ga, aaj dunya mein mohlat hai ke insaan apne gunaaho se baz aajay aur Allah ki taraf rujoo karle .

HADEES:25

(sadaqa ka mafhoom aur is ki mukhtalif sooraten)

Abuzer razi Allahu anho ka bayan hai ke nabi sallallahu alaihi wasallam ke baaz sahaba ne aap sallallahu alaihi wasallam se arz kiya : ae Allah ke rasool! doulat mand log sara sawab le gaye, woh namaz parhte hain jaisay hum parhte hain, woh roza rakhtay hain jaisay hum rakhtay hain, is par mazeed woh apne fazil malon mein se sadqa wa khairaat karte hain. aap sallallahu alaihi wasallam ne farmaya : kya Allah ne baaz aamaal aisay nahi banaye hain jin ke zareya tum sadqa karo?, har "subhanallah aik sadqa hai, har" Allahu akbar" aik sadqa hai, har "alhmdu lillah" aik sadqa hai. har "laa ilaha illallah" aik sadqa hai, neki ka hukum dena sadqa hai, buraiee se mana karna sadqa hai, aur tumhari sharmgah (ke halal istemaal karne) mein sadqa hai. logon ne poocha : ae Allah ke rasool! kya hum mein se koi shakhs apni shehwat poori karta hai aur is mein bhi ajar paata hai? aap sallallahu alaihi wasallam ne farmaya : ” mujhe batlao agar woh usay haraam mein istemaal karta to is par gunah hota ? aisay hi jab us ne usay halal mein istemaal kiya to us ke liye sawab hai “. (isay muslim ne riwayat kya hai)

fawaid o ahkaam :

1. sahaba e iram razi Allahu anhum ke andar nakiyon mein aik dosray se Sabqat le jane aur agay badhne ka shadeed jazba mojud tha, isi liye jab ghareeb muhajreen ne dekha ke maldaar log sadqa wa khairaat kar lainay ki wajah se un se agay barh gaye, to unhon ne bhi is buland maqam ko panay ke liye nabi sallallahu alaihi wasallam se daryaft kiya, chunancha aap ne un ko aisay sadqat ki rahnumai ki jis ki woh istetat rakhtay thay, aap sallallahu alaihi wasallam ne unhein batlaya ke Allah ka zikr sadqa ke qaim maqam hai

2. aik musalman ke liye apne musalman bhai ko mili hui Nemat ke panay ki tamanna karna jaaiz hai, jaisa ke ghareeb sahaba ne maldaar sahaba par rashk kiya, lekin is Nemat ke chhin jane ki tamanna karna hasad hai aur haraam hai .
3. dar haqeeqat naikian bhi muqaabla ka kushadah maidan hain. ahle imaan dunyawī taraqiyyon, maal o doulat, buland imaarton aur Zaib o zeenat mein muqaabla karne ke bajaye aamaal e khair mein muqaabla kiya karte hain.
4. tasbeeh wa Tehmid aur Tahleel wa takbir Allah ka behtareen zikr hain aur sadqa ke qaim maqam hain. zikr ke baaz fazail hadees (23) mein guzar chuke hain
5. amr bilmaroof aur nahi anil munkar bhi aik sadqa hai. Maroof woh hai jo Shariat mein Maroof ho, aur Shariat ne usay baqi wa saabit rakha ho. munkar woh hai jis ka Shariat ne inkaar kya ho, aur usay baqi wa saabit nah rakha ho. amr bilmaroof aur nahi anil munkar hali woh amal hai jis ki bana par is ummat ko allah taala ne khair e ummat kaha hai :

" tum behtareen ummat ho jo logon ke liye paida ki gayi hai, tum naik baton ka hukum karte ho, aur buri baton se roktay ho, aur allah taala par imaan rakhtay ho" (Aali Imran :110) amr bilmaroof aur nahi anil munkar ko chhorna laanat ka baais hai : "bani Israel ke kafiroon par dawood alaihis salam aur eesa ban maryam alaihis salam ki zabani laanat ki gayi, is wajah se ke woh nafarmaniyan karte thay, aur had se agay barh jatay thay, aapas mein aik dosray ko buray kamon se jo woh karte thay roktay nahi thay, jo kuch bhi ye karte thay yaqeenan woh bohat bura tha" (Al-Maaidah :78,79).

nabi sallallahu alaihi wasallam ka irshad hai : "tum mein se jo koi kisi munkar ko dekhe to usay apne haath se badal day, agar is ki istetat nah ho to apni zabaan se,

aur agar is ki bhi istetat nah ho to apne dil se, aur yeh imaan ka sab se kamzor darja hai “. (muslim)

Ek shakhs jo khud kisi amali kotahi mein muftala hai kya woh kisi dosray ko bhalai ka hukum day sakta aur buraiee se rok sakta hai? yeh aik sawal hai jis ka jawab yeh hai ke har bande par do cheezen farz hain : aik khud apne nafs ko bhalai ka hukum dena aur buraiee se rokna, aur dusra farz doosron ko bhalai ka hukum dena aur buraiee se rokna, agar kisi bande se aik hukum ki adaigi mein kotahi ho rahee ho to usay dosray hukum ki adaigi zaroor karni chahiye, take us par dohra gunah ekhatta na ho. Albatta yeh baat zehen nasheen rahay ke Akmal wa afzal tareeqa bahar soorat yahi hai ke insaan jin baton ka doosron ko hukum day raha hai pehlay khud un par amal paira ho, aur jin baton se rok raha hai khud bhi un se parhez kartaa ho .

6. biwi ke paas jana aur us se hambistari karna sadqa hai, khusoosan us waqt jabkay is se apni aur apni biwi ki sharamgahon ki hifazat, Iffat o pakdamni aur Saleh aulaad ka husool maqsood ho, jin ki taleem o tarbiyat Allah ki marzi ke mutabiq karega. is se maloom hota hai ke har amal mein naik niyati ki bari ahmiyat hai.

7. halal ko ikhtiyar karna taa ke haraam se bacha ja sakay baais e ajar wa sawab hai. wazeh rahay ke halal mein un tamam haraam cheezon ka pakeeza badal mojud hai jin ki taraf insaan ki tabiyat mael hoti hai, agar koi chahay to halal ko apna kar haraam se be niaz ho sakta hai. kya hi umdah dua hai :

” « اللهم اكفني بحلالك عن حرامك, واغنني بفضلك عن سواك » »

ae Allah ! –apne haraam se bacha kar apna halal mere liye kaafi kar day, aur apne fazl ke zareya apne siwa doosron se mujhe be niaz kar day “ .

8. khair aur neki ke rastay bohat se hain, agar kisi ko kisi khaas neki ki istetat nahi hai to neki ka doosra darwaaza us ke liye khula -huwa hai, jo ghareeb honay ki bana par sadqa wa khairaat nahi kar sakta woh Allah ka zikr ba aasani kar sakta hai.

HADEES :26
(har neki sadqa hai)

Tarjuma :

Abu huraira raziallahu anhu se marvi Hai Ke Nabi Sallallahu alayhi wa sallam Ne Irshad farmaya : "Har din jismein Suraj nikalta Hai Insan ke Jism ke har har Jod per sadqa wajib hota hai." aap Sallallahu Alaihi Wasallam Ne farmaya : "do aadmiyon ke Darmiyaan Insaaf karna sadqa Hai. Paidal ko apni Sawari par Sawar kar lena ya uska Saman apni Sawari par Laad Lena sadqa Hai," neez farmaya: " Pakeezah Kalam sadqa Hai. Namaz ke liye Uthne wala Har qadam Sadqa Hai. Raste Se taklif dah chijon ko Hataa Dena sadqa Hai. "(ise Bukhari aur Muslim ne riwayat kiya hai)

Fawaid wo ahkaam :

1. Har Subah Insan ke Badan ke har Jod per ek sadqa wajib hota hai, aur phir mukhtalif aamal e khair us sadqa ki adaegi ka Zariya hote hain. Sahih Muslim mein isi hadees ke andar ye ziyadati mujood hai : "zuha(chasht) ke Waqt ki do rak'aten padh lena un sab k liye kafi hai".
2. badan ki haddiyan aur us ke joud allah ki azeem nematen hain, un nematon ke sukriya mein har har joud par ek sadaqah wajib hota hai.
3. Ikhtilaaf rakhnay walon ke darmayan Adl wa insaf ka faisla kardainay aur un mein islaah kara dene ki badi fazeelat hai, yeh bhi aik sadqa hai. Allah taala ka irshad hai :

"so tum Allah se daro aur apne bahami taluqaat ki islaah karo" (Al-Anfaal :1) islaah ke liye zabaan wa bayan, dast o baazu, maal o doulat aur Jah o Hashmat ki har mumkin taaqat istemaal karni chahiye kyoun kay bahami ikhtilafat muashray

ka zakhm hain, agar un par islaah ka marham nahi rakha gaya to woh barh kar naasoor ho jayen ge, yahi wajah hai ke logon ke darmayan islaah ki khatir jhoot bolnay tak ki ijazat di gayi hai.

4. kisi musalman ko apni sawari par sawaar kar lena ya us ka saaz o samaan sawari par rakh lena bhi sadqa hai.
5. Is hadees mein musalmanon ko bahami taawun ki fiza bananay ki dawat di gayi hai, aur aapas mein husn e sulook aur bhai chargini ke muamlay ko farogh dainay ki hosla afzai ki gayi hai.
6. pakeeza kalma sadqa hai. tasbeeh wa Tehmid , takbeer o Tahleel , dawat ila allah, amr bilmaroof aur nahi anil munkar sab pakeeza kalmaat mein daakhil hain. aisay hi zaroorat mandoon ki sifarish, haq goi, logon ki islaah, aur bahami ulfat o mohabbat ki baatein bhi umdah pakeeza kalmaat mein se hain.
7. masjid ki taraf uthnay wala har qadam sadqa hai. is silsila mein kayi ahadees aayi hain. aik hadees mein hai ke : ” jo shakhs subah ya shaam ko masjid jata hai to Allah taala us ke liye jannat mein samaan e ziyafat tayyar kar ke rakhta hai jab jab woh masjid mein subah ya shaam ko jata hai “. (bukhari)

neez rasoolullah sallallahu alaihi wasallam ne aik baar farmaya : kya mein tum ko aisa amal nah bataun jis se Allah taala khataon ko mitata aur darjaat ko buland karta hai? sahaba ne kaha : zarur ae Allah ke rasool! aap ne farmaya : tabiyat par shaq guzarnay ke bawajud mukammal wuzu karna, masjidoon ki taraf ziyada se ziyada qadam uthana, aik Namaz ke baad doosri Namaz ka intezaar karna, yahi Rubaat hai, yahi Rubaat hai “. (muslim) Rubaat ka mafhoom hai : islami sarhadoon ki pehra daari, jis ke fazail ki badi kasrat aur shohrat hai. neez irshad hai

:" namaz mein sab se ziyada sawab us shakhs ko haasil hota hai jo sab se ziyada doori se chal ke aata hai, phir woh jo us se kam, phir woh jo us se kam doori se chal ke aata hai “. (muttfaq alaih)

8. rasta se takleef da cheezon ‘ jaisay pathar, ya kantay ya gandagi, ya sheeshah waghaira ha hata dena jis se chalne aur guzarnay walon ko takleef hoti hai sadqa hai. is se safai suthrayi ki ahmiyat maloom hoti hai, aur yeh bhi maloom hota hai ke jab takleef da cheezon ko hatana sadqa ke barabar hai to zahir hai ke rasta mein takleef da cheezon ka phenkna gunah aur jurm hoga. agar is nabawi taleem ko apna liya jaye to musalmanon ki bastiyan misali bastiyan ban sakti hain .

HADEES :27
(neki aur gunah ki alamat)

Nawwas bin Sam'aan razi Allahu anho nabi sallallahu alaihi wasallam se riwayat karte hain ke aap ne farmaya : " neki husn e akhlaq ka naam hai, aur gunah woh hai jo tumhare dil Mein khatke aur is par logon ka muttala hona tumhe nagawaar ho “. (isay muslim ne riwayat kiya hai) aur wabisa bin maabad razi Allahu anho ka bayan hai ke main rasoolullah sallallahu alaihi wasallam ke paas aaya. Aap sallallahu alaihi wasallam ne farmaya : ” tum neki aur gunah ke baray mein sawal karne aaye ho? main ne kaha : Haan. Aap ne farmaya : ” apne dil se pucho, neki woh hai jis par nafs mutmain ho aur jis par dil pur sukoon ho, aur gunah woh hai jo dil mein khatke aur seenay mein taraddud peda kere, agar chay log tumhen fatwa den, agar chay log tumhen fatwa den “. (hadees hasan hai. musnad imam Ahmed aur musnad imam Darimi mein bah sanad e hasan marwi hai)

fawaid o ahkaam :

1. husn e akhlaq barri fazeelat wali cheez hai ke usay hi nabi sallallahu alaihi wasallam ne neki qarar diya. husn e akhlaq mein woh tamam fazail o makarim daakhil hain jin ki taraf quran e azeem ne dawat di hai. aur jin ko apna kar rasoolullah sallallahu alaihi wasallam ne hamaray liye Uswah e hasana paish kiya hai. rasool e akram sallallahu alaihi wasallam ka jaisa maamla Allah ke sath tha aur jaisa kuch Allah ke bundon ke sath tha wohi akhlaq ka aala namoona hai kyoun kay aap sallallahu alyhi wasallam akhlaq ke sab se buland martaba par Faiz thay
2. gunah ka paimana yeh hai ke is se dil mein tangi wa bechaeni aur qalaq wa iztiraab paida ho, is ke Bar khilaaf neki par insaan ka zameer mutmaen aur us ka dil pur sukoon hota hai.

3. momin ko hamesha is baat ka khauf hota hai ke logon ko us ke uyoob ki ittila nah ho, is ke Bar khilaaf fasiq o fajir laa parwah hota hai, balkay basa auqaat jurrat itni barh jati hai ke logon ke samnay alania jarayem karta hai, aur un ki tanqeed wa aib Giry se ilus ki peshani par koi shikan nahi parta. aur baaz ki dhitai, bad bakhti wa be hayayi to yahan tak ja pahunchti hai ke woh apne gunaahon par fakhr karte hain.
4. aadmi shuba ki cheezon ko chor kar aisay kaam Kare jo shak se pak hon, shubhat mein parney se insaan haraam mein bhi ja parta hai.
5. jis amal ke Mubah wa jaaiz honay ki sharai Daleel mojoood ho to dil mutmaen ho ya na ho Daleel par chalna zaroori hai kyunkay dil ki be qarari ke asbaab shuba ke siwa kuch aur bhi ho satke hain. misaal ke tor par safar mein roza tornay aur chaar rakaato wali namazon ko do rakatein padhany ki ijazat hai, basa auqaat logon ka dil is par mutmaen nahi hota, lekin chunkay sharai Daleel wazeh tor par mojoood hai is liye apne nafs ki mukhalfat kar ke itebaa e Daleel wajib hai. sulh e hudaibiya ke mauqa par kaaba pounchanay se pehlay hi nabi sallallahu alaihi wasallam ne sahaba e kiraam ko qurbani kar lainay aur ahraam khol dainay ka hukum farmaya, sahaba ko nagawaar hua, lekin is ke bawajood unhon ne is par amal kiya, aur un ke liye isi mein har tarah ki bhalai aur Saadat panhan thi.
6. hadees se dil ka maqam o martaba wazeh hota hai. agar dil ke andar imaan o istiqamat jaguzin aur pukhta ho jaye to shubhat ke mawaqay par us ka faisla durust hota hai, aur neki wa badi mein us ke faisle se tameez ki ja sakti hai .

HADEES :28
(sunnat ki itebaa zaroori hai)

tarjuma :

Irbaz bin Saria razi Allahu anho ka bayan hai ke aik baar rasoolullah sallallahu alaihi wasallam ne hum ko aik Baleeg wa'az farmaya jis se dil dehal gaye aur ankhen beh parin, hum ne kaha : ae Allah ke rasool! goya yeh rukhsat karne walay ka wa'az hai, pas aap hamein wasiyat kijiye. aap ne farmaya : mein tumhen Allah se darnay ki wasiyat karta hon, aur sunney aur maanne ki, agar chay koi Habshi ghulam tum par Ameer ban jaye. tum mein se jo koi mere baad zindah rahay ga to woh bohat saaray ikhtilafat dekhe ga, is waqt tum meri sunnat aur hadaayat Yafta khulafa e rashdin ki sunnat ko lazim pakar lena, is ko mazbooti se thaam lena, aur isay dadhon se khoob jakad lena, aur apne aap ko nayi ijaad karda baton se door rakhna, kyunkay har ijaad ki hui baat bidat hai, aur har bidat gumraahi hai "

(isay Abu dawood aur tirmizi ne riwayat kiya hai, aur (tirmizi ne isay hasan sahih qarar diya hai)

fawaid o ahkaam :

1. yeh hadees chaar ahem wasiyaton par mushtamil hai : 1 Allah se darna 2 baat sunna aur maanna 3 sunnat ko mazbooti se thaamna 4. bidaton se door rehna.
2. nabi e kareem sallallahu alaihi wasallam apne sahaba ko waaz o naseehat kiya karte thay, lekin rozana nahi balkay naga ke sath, kyunkay roz roz ki naseehat uktahat ka baais hoti hai. Abdullah bin masood razi Allah anho farmatay hain ke nabi sallallahu alaihi wasallam hamari uktahat ke andaishay se hamein naga day kar waaz kiya karte thay “. (muttfaq alaih)

3. waaz o naseehat jis qader Baleegh aur moassir andaaz mein ho utna hi behtar hai. dil dehla dainay wali aur aankhon ko ashkbaar kar dainay wali cheezon ke tazkeray se waaz ki taseer barh jati hai. nabi sallallahu alaihi wasallam ke waaz o taqreer ki kefiyat bayan karte hue jabir razi Allahu anho farmatay hain : nabi sallallahu alaihi wasallam jab apni taqreer mein qayamat ka zikr karte to aap ka gussa barh jata, aawaz buland ho jati, ankhen surkh ho jatein, goya aap kisi lashkar se dara rahay hain ke woh subah ya shaam ko tum par hamla aawar honay wala hai. (muslim) waezeen ko waaz ke liye aisi ayaat aur ahadees ka intikhab munasib hai jin ka samaeen par asar parta hai, aur jin se dilon par riqqat taari hoti hai, lekin is ke liye jhooti aur zaef ahadees, be saboot khwabon aur qissay kahaaniyon ka sahara lainay ki mutlaqan zaroorat nahi, kyunkay quran Majeed aur sahih ahadees mein jo kuch hai bohat kaafi hai. darasal jo shakhs Allah ke bandon ko nafa pohanchanay mein mukhlis hota hai us ko Allah taala dil ki gehraion mein utar jane walay moassir usloob se Nawaz deta hai, aur yeh to Allah ka fazl hai jisay chahay jitna ataa kere.
4. sahaba karaam razi allah anhum nabi sallallahu alaihi wasallam ki wasiaton ke barray harees thay . ahadees mein is ki bohat saari misalein payi jati hain : aik to yahi hadees hai ke sahaba ne kaha : aap hamein wasiyat farmaiye. aik hadees guzar chuki hai ke aik sahabi ne kaha : mujhe koi wasiyat kijiyej to aap sallallahu alaihi wa sallam ne farmaya : ” gussa nah kiya karo “. aik aur hadees mein hai ke aik sahabi safar par jarahay thay to unhon ne nabi sallallahu alaihi wasallam se wasiyat chahi, to aap ne farmaya : ” main tumhen Allah ka taqwa ikhtiyar karne aur har buland maqam par Allah ki takbir buland karne ki wasiyat kar taa hon “. (tirmizi, Ibne maja)

5. hadees se taqwa aur us ki wasiyat ki ahmiyat maloom hoti hai. taqwa yeh hai ke aadmi Allah ke azaab se bachao ka samaan kar le. Allah taala ne tamam aglon aur pichlon ko taqwa hi ki wasiyat ki hai. irshad hai : "aur waqai hum ne un logon ko jo tum se pehlay kitaab diye gaye thay aur tum ko bhi yahi hukum kya hai ke Allah se dartay raho “ [alnisaa : 131]
6. musalman hakimon ki sama o itaat wajib hai, siwaye is soorat ke ke woh Allah ki nafarmani ka hukum den. kitaab o sunnat ke bohat se nusoos is par daal hain. irshad e baari hai: ” ae imaan walo! farmaa bardari karo Allah taala ki, aur farmaa bardari karo rasool sallallahu alaihi wasallam ki, aur tum mein se ikhtiyar walon ki “. [alnisaa : 59] Hafiz Ibne kaseer farmatay hain :” zahir yahi hai ke yeh aayat ulama aur hukkaam dono terha ke ikhtiyar walon aur zimma daaron ko shaamil hai,wallahu aalam.

nabi sallallahu alaihi wasallam ka irshad hai : ” musalman aadmi par apni pasand wa napasand sab mein sama o itaat wajib hai, siwaye is soorat ke ke nafarmani ka hukum diya jaye, agar usay nafarmani ka hukum diya jaye to phir sama o taat nahi hai “. (muttafaq alaih) neez aap sallallahu alaihi wasallam ne farmaya : ” suno aur baat mano agarchay tumhare oopar aisa Habshi ghulam Ameer mutayyan kar diya jaye jis ka sar kishmish ki terha ho “. (bukhari)

7. ita'at sirf Maroof kamon mein hai, khaaliq ki masiat mein kisi makhlooq ki itaat durust nahi. yahin se un logon ki ghalati wazeh ho jati hai jo log khilaaf e Shariat umoor mein bhi apne ulama aur hukkaam ki itaat karte hain, jaisay sufiya hazraat mureedon se kehte hain ke peer ki kisi baat par aitraaz durust nahi, peer o murshid ki mukhalfat sahih nahi, agar chay us ka amal sareeh gunah maloom ho raha ho, un ka kehna hai : ba mae sajjada rangeen kun agar peer e mugaan goyad (peer agar kah raha hai to musalle

ko sharab se rangeen kar do) . aisay hi woh muqallidin bhi khuli ghalti par hain jo taasub ki bana par nabi sallallahu alaihi wasallam ki saaf aur sareeh hadees ke hotay hue apne imam aur apne mazhab ki baat agay rakhtay hain.

8. yeh hadees nabi sallallahu alaihi wasallam ki nabuwat ki aik nishani aur moujiza hai. aap sallaallahu alaihi wasallam ne ummat ke ikhtilaaf ki jo peshin goi farmai thi woh harf ba harf poori hui. aap sallallahu alaihi wasallam ka irshad hai : khabardaar! tum se pehlay ahle kitaab 72 firqoun mein taqseem ho gaye aur yeh millat anqareeb 73 firqoun mein taqseem hogi, 72 jahannum mein jayen ge sirf aik jannat mein jaye gi aur woh jamaat hai “. (sahih aljaame: 2638) mustadrak haakim aur tirmizi ki riwayat mein yeh alfaaz hain ke aap sallallahu alaihi wasallam se us nijaat yafta jamaat se mutaliq daryaft kiya gaya to aap ne farmaya : aaj jis tareeqa par mein hoon aur mere sahaba hain, us tareeqa ko ikhtiyar karne wali jamaat nijaat Yafta hogi “.
9. nabi sallallahu alaihi wasallam aur aap ke khulafaye rashidin ki sunnat ko mazbooti ke sath thamna ittehaad ka rasta aur ikhtilaaf wa tafriqa baazi se hifazat ka zareya hai. sirf mazbooti se thamna nahi, balkay khoob khoob mazbooti se thamna jaisay dadhon se koi cheez mazboot pakadi jati hai, taakay bidaat wa hawaaye nafs mein mubtala ho kar aadmi un raahon par na chala jaye jo kitaab o sunnat aur salaf saliheen ki rawish se mukhtalif hain.
10. hadees mein biddaton se Tahzir wa tanbeeh ki gayi hai jis ke mutaliq tafseel hadees(5) mein guzar chuki hai .

HADEES :29
(Khair wa bhalai ke darwazey)

Tarjuma :

Muaz razi Allah anhu farmate hain ke main ne kaha : ae Allah ke rasool! mujhe koi aisa amal batlaiye jo mujhe jannat mein daakhil kar de aur jahannum se dur karde aap sallallahu alaihi wasallam ne farmaya tum ne mujh se bohat badi cheez ka sawal kiya hai, Albatta woh us shakhs ke liye aasaan hai jis par Allah aasaan karde, tum Allah ki ibadat karo aur us ke sath kuch bhi shirk na karo, namaz ki pabandi karo ,zakaat ko ada karo, ramzaan ka roza rakho, baitullah ka hajj karo “. phir farmaya : kya main tumhen khair ke darwazay na batla dun? : roza dhaal hai, aur sadqa gunaaho ko isi tarha mita deta hai jis tarha pani aag ko buja deta hai, aur raat ki tanhai mein aadmi ki namaz “. phir aap ne (surah sajda ki aayat 12- 17) tilawat ki, phir farmaya :” mai tumhen puray maamle ke siray, us ke sutoon aur us ke kohaan ki chouti ki khabar na dun? maine kaha: zaroor ae Allah ke rasool, aap ne farmaya : ” maamle ka sira islam hai, aur is ka sutoon namaz hai, aur is ke kohaan ki choti jihaad hai “. phir farmaya : kya main tum ko in sab ke asal ki khabar na dun? “ mai ne kaha : zaroor ae Allah ke rasool! aap ne apni zabaan pakad ke irshad farmaya : is ko apne upar rok ke rakho “ mai ne kaha : ae Allah ke nabi! kya hum us par bhi pakde jayenge jo hum bolte hain? aap ne farmaya : tumhari maa tumhe gum kare, aakhir logon ko jahannum mein un ke muh ke bal ya farmaya : - un ke narkharo ke bal un ki zabanon ka kiya hi to giraye ga “.

(isay tirmizi ne riwayat kya aur farmaya : yeh hadees hasan sahih hai).

fawaid o ehkaam:

1. Sahaba razi Allah Anhum nabi e kareem sallallahu alaihi wasallam se aisay sawalaat kiya karte thay jo unke liye deeni taur par mufeed hotay thay, jis se jannat mein dakhla aur jahannum se nijaat haasil hoti hai. aaj logon ka haal yeh hai ke la yani sawalaat karte hain, kabhi alim ko azmaane ke liye, aur kabhi apna ilm dikhlana ke liye, Allah hamein naik taufeeq de.

2. Nabi sallallahu alaihi wasallam ne Muaz razi Allah anhu ki hausla afzai ki, un ka shoq badhaya, aur un ke sawal ki tareef ki. haqeeqat yeh hai ke aisi cheez ka sawal jis se aadmi jannat pa jaye aur jahannum se bach jaye bohat azeem sawal hai. isi sawal ka jawab dene ke liye to saare ambiya aaye aur saari kitaaben nazil ki gayin.

3. Taufeeq e arzaani Allah ke haath mein hai, woh jisay hidaayat de us ke liye hidaayat ki raah aasaan ho jati hai, aur jisay mahroom kar de us ke liye dushwaar guzar ho jati hai

irshad hai : " jis ne diya (Allah ki raah mein) aur dara (apne rab se) aur naik baat ki tasdeeq karta rahega, to hum bhi us ko aasaan raste ki sahuliyat denge, lekin jis ne bakhili ki aur be parwahi Barti , aur naik baat ki takzeeb ki, to hum bhi us ki tangi aur mushkil ke samaan muyassar kar denge" (Sureh Al Lail-5 -10).

jo log raah e hidaayat ikhtiyar karne ke sath sath hamesha Allah taala se us par Sabit qadmi ki dua karte rehte hain, woh Allah ki zaat se yeh yaqeen rakhen ke woh zaroor ba taufeeq hongaye. irshad e baari hai: " jo log hamari raah mein mushaqqaten bardasht karte hain, hum unhe apni raahen zaroor dikha denge ".(Sureh Al ankaboot -29.)

4. Jahannum se bachanay wali aur jannat mein dakhla dilanay wali sab se pehli cheez tauheed hai. is se tauheed ki ahmiyat o Azmat maloom hoti hai. quran Majeed ke andar sab se pehla hukm yahi hai. irshad hai : " ae logo! apne us rab ki ibadat karo jis ne tumhen aur tum se pehlay logon ko paida kiya yahi tumhara bachao hai " [Al Baqrah- 21] tauheed yeh hai ke Allah taala ko us ki ruboobiyat wa uluhiyat aur Asma o sifaat mein yaktaa aur be misaal mana jaye, yeh aqeedah rakha jaye ke woh apne tamaam kamon mein akela hai, tamaam ibadaat ka tanha mustahiq hai, us ke jumla Asma o sifaat us ke liye us ke Shayan e shaan saabit hain, us ka koi shareek aur saajhi nahi.

kisi bhi ibadat ke qubool honay ki do sharten hai : aik Ikhlās aur dosra ittebaa e sunnat. Allah taala ka irshad hai : " ba aetebaar e deen ke us se acha kaun hai jo apne ko Allah ke taabey kar de aur ho bhi naiko kaar ? [alnisaa : 125]

Allah ke tabay honay ka matlab Allah ke liye mukhlis hona aur naiko kaar honay ka matlab hai muttabaye sunnat hona

5. shirk aisa manhoos aur khatarnaak amal hai jis ke hotay hue insaan ki maghfirat nahi hosakti. shirk is rooye zameen par kiye jane walay gunaaho mein sab se bada gunah hai. shirk karne walay insaan par jannat haraam hai aur us ka thikana jahannum hai. shirk yeh hai ke Allah ki khususiyaat mein ghairullah ko Allah ke barabar kar diya jaye. shirk ki 2 qisme hain : 1 shirk e akbar jis se aadmi दौरا e islam se kharij ho jata hai, aur tauba ke baghair us ki bakhshish nahi hoti.

doosri qism shirk e asghar hai jo shirk e akbar tak paunchane ka zareya hai, maslan riya wa namood, ghairullah ki qasam wagera.

shirk e akbar yeh hai ke woh umoor jin ka mustahiq sirf Allah hai ghairullah ko de diye jayen ya koi ibadat ghairullah ke liye ki jaye.

is ki chaar qisme hain :

- Dua mein shirk : ibadat mein shirk ki tamaam qismen isme daakhil hain, maslan ghairullah se dua karna, un se madad maangna, un se faryaad karna, un ki panah dhundhna, un ke liye qiyam, ruku aur sajda karna, un ke liye Nazar o niyaz dena ya janwar zubah karna, kaaba ke siwa kisi aur jagah ka tawaf aur hajj karna wagera.

Ya Rasulullah madad, ya Ali madad, ya Ghaus madad pukarnay wala shirk mein waqay ho jata hai.

- Niyyat wa irade mein shirk aur is ki 4 qismen hain :

- 1)Jannat ki talab aur jahannum se nijaat maqsood honay ke bajaye jaan o maal aur ahl o Ayal ki hifazat aur duniyawī taraqqi waghera maqsood ho.

- 2).akhirat ke sawab ke bajaye sirf logon ko dikhnana maqsood ho.

- 3). naik amal kar ke sirf maal kamaana maqsood ho, maslan maal kamanay ke liye hajj kare ya jihaad kere, ya Namaz ki pabandi is liye kare kyun kay masjid mein mulazim hai waghera .

- 4).Amal to khali Allah ke liye kare lekin sath hi koi aisa kufriya amal bhi karta ho jisse islam se nikal jaye.

- Ita'at mein shirk : ita'at mein shirk yeh hai ke quran aur hadees ki wazeh, sahi aur sareeh Daleel aajane ke bawajood apne alim, ibadat guzar, imam aur bade ki baat na chodhey aur quran o hadees ko chodh de.

- Mohabbat mein shirk : ghairullah se Allah jaisi ya Allah se badhkar mohabbat rakhna shirk ho jata hai

6. Arkaan e islam ki badi ahmiyat hai, Shariat ke mutabiq inki adaigi aur pabandi jannat mein dakhla ka sabab hai.

7. Khair ke darwazay bohat se hain, wajibaat aur faraiz ke ilawa nawafil wa mustahabbat ba kasrat hain.

8. Roza dhaal hai, roze ke zariye aik momin duniya me masiyat aur gunah se aur akhirat mein jahannum se apna bachao karta hai, mahe ramazaan ke farz roze ke ilawa baaz dousre ayyaam mein roze rakhnay ki targheeb ahadees mein aayi hai jo hasbe zail hain :

Moharram ki 10 tareekh ka roza, maidan e Arfat mein maujud hajjiyo ke ilawa ke liye Arfa 9 zul hijjah ka roza, somwaar aur jumaraat ka roza, har maheena mein teen din ka roza, aik din naga kar ke roza, shawaal ke 6 dinon ka roza, Mahe moharram aur mahe shabaan mein roza.

9. Sadqe ke be shumaar fazail mein se aik fazilat yeh bhi hai ke woh gunaaho ko mitata aur unka kaffara banta hai. neez nabi sallallahu alaihi wasallam ka irshad hai : " Har Aadmi (ba roze qayamat) apne sadqa ke saya mein hoga yahan tak ke logon ke darmiyan faisla ho jaye “. (sahih Al Targib).

10. Qiyam ul lail ka aik azeem darwaaza hai is ki fazeelat mein bohat si ahadees marwi hain. abu Huraira razi Allah anhu se riwayat hai ke rasool sallallahu alaihi wasallam ne farmaya : farz ke baad sab se afzal namaz raat ki namaz hai “. (sahih muslim).

Abdullah bin salam razi Allah anhu se marwi hai ke nabi sallallahu alaihi wasallam ne farmaya : " ae logo salam ko aam karo, khana khilao, aur raat ko jab

log so rahe to Namaz padho, jannat mein salamti ke sath daakhil ho jaoge “. (tirmizi).

jabir razi Allahu anhu se riwayat hai ke mai ne rasoolullah sallallahu alaihi wasallam ko farmatay suna ke : ” be shak raat mein aik ghadi aisi hai jise koi musalman shakhs Allah se duniya aur akhirat ki bhalai mangte hue pa jaye to Allah taala us ka sawal zaroor ataa farmata hai, aur woh ghadi har raat mein aati hai “. (muslim).

11. Nabi sallallahu alaihi wasallam bhi qurane paak ko bator Daleel paish kiya karte thay. aap sallallahu alaihi wasallam ne raat ki namaz ki ahmiyat batlatey hue aayat tilawat farmai : unke pehlu apne bistaron se alag rehtay hain, apne rab ko khauf aur umeed ke sath pukarte hain, aur jo kuch hum ne unhein de rakha hai woh kharch karte hain, koi nafs nahi jaanta jo kuch un ki aankhon ki thandak ke liye posheeda rakhi gayi hai, jo kuch karte thay ye us ka badla hai (Al-Sajdah:16,17).

12. Deen ka sira islam hai. islam se murad shahdatain hai jaisa ke doosri riwayat mein is ki Tafseer maujood hai jo shakhs apne zahir o batin mein shahadatain ka iqraar na kare, us ka islam se koi talluq nahi. shahadatain ke baad sab se ahem cheez namaz hai, jisay hadees mein islam ka sutoon qarar diya gaya.

13. Allah ke yahan jihaad fi Sabeelillah ka bada azeem martaba hai, isi liye usay kohan ki bulandi se tabeer kiya gaya hai, jehaad ki fazilat mein be shumaar ayaat o ahadees hain. jihaad jaan se bhi hota hai aur maal se bhi aur zabaan se bhi, jaan se jehaad yeh hai ke islam ki Nashr o ashaat mein aur ba waqte zaroorat kuffar se ladai mein poori mehnat wa saee ki jaye, maal ka jehaad yeh hai ke mujahideen ke liye hathyaar waghera kharidne aur deegar ikhrajat ke liye maal kharch kiya jaye, aur zaban ka jehaad yeh hai ke kuffar o munafiqeen ko Allah ki taraf bulaya jaye aur un par Hujjat qaim kar di jaye.

14. Zabaan badi khatar naak cheez hai, usay qaboo mein rakhnay se hi har qism ki bhalai hai. allah taala ka irshad hai : " (insaan) muh se koi lafz nikaal nahi paata magar ke us ke paas nigebaan tayyar (Sureh Qaaf -18). aur yeh hadees guzar chuki hai ke nabi sallallahu alaihi wasallam ne farmaya : ” jo Allah aur yaum e akhirat par imaan rakhta hai woh bhali baat kahe ya khamosh rahe.

zabaan hi woh cheez hai jis se khair wa shar ke bohat se aamaal sadir hotay hain. zabaan hi se aadmi Allah ka zikar karta, us ki tasbeeh o Tehmid aur Tahleel o takbir kehta hai, bhalaiyon ka hukum dena aur buraiyon se rokta hai, Allah ke deen ki taraf bulaataa aur ghaltion ki islaah karta hai. doosri taraf isi zabaan se kufria kalmaat baaten, gaali galoch karta, jhoot bolta, jhooti tohmat lagaata, jhooti gawahi deta, logon ki izzat o aabaroo se khilwaad kar taa, zabaan Darazi karta, haq ki raah se rokta, be Ilmi ke sath fatwe deta, baatil ka parchaar karta aur kufir wa shirk aur bidaat ki dawat deta hai. zabaan ka istemaal agar khair o bhalai mein hai to anjaam ba khair hai, aur agar shar wa badi mein hai to anjaam bhi isi ke mutabiq hoga. haqeeqat yeh hai ke khamoshi salamti aur aafiat aur halakaton se nijaat ka bohat bada zariya hai.

HADEES :30

(Huddud e ilahi ki pabandi aur iltezaam zaruri hai).

Tarjuma :

abu Sa'laba Khushani razi Allah anhu se marwi hai ke rasoolullah salallahu alaihi wasallam ne irshad farmaya : Allah taala ne kuch cheezen farz farmai hain un ko zaya na karo, aur kuch had bandiya ki hain un se tajawuz na karo, aur kuch cheezon ko haraam kiya hai un ka irtikaab na karo, aur kuch cheezon ke baray mein bhul kar nahi balkay tum par reham farmatay hue khamoshi Barti hai, un ke baray mein kured na karo “.

(hadees hasan hai. daarqutni waghera ne riwayat kiya hai).

fawaaid wa ehkaam :

1. yeh hadees deeni masail ki aik azeem buniyaad hai is mein ehkaam ko 4 qismon mein taqseem kiya gaya hai :

1. faraiz

2.Moharramat

3. hudood

4.maskoot anhu (jin umoor par khamoshi ikhtiyar ki gayi hai) deen ka koi masla in 4 ehkaam se kharij nahi hai.

2. faraiz ki pabandi nihayat ahem hai yaad rahay ke faraiz ki do qisme hain :

1) **farz e kifayah** : woh amal Shariat mein jis ki anjaam dahi maqsood hai, is se qata e nazar ke us ka Fail kaun hai, is ka hukum yeh hai ke agar chand logon ne

isay anjaam de diya to yeh tamam se saqit ho jayega, is ki misaal azaan wa Iqamat aur namaz e Janazah wagera ki hai .

2) **farz e aen** : woh amal jis mein Shariat ka maqsood fe'l wa faa'il (kaam aur kaam karne wala) dono hain. jis ka mutalba har har shakhs se hai, aur jo har shakhs ko ada karna zaroori hai, jaise islam ke paanchon arkaan.

3. Allah ke hudood se tajawuz karna haraam hai. hudoodullah mein awamir wa nawahi dono daakhil hain, awamir wa ehkaamat ke tajawuz se roka gaya hai, masalan : irshad e baari hai : " yeh Allah ki hudood hain khabar daar un se agay na badhna, aur jo log Allah ki hadon se tajawuz kar jayen woh zalim[Al Baqrah 229] isi liye Shariat ne gulu wa tajawuz se roka hai. nabi sallallahu Allah alaihi wasallam ne mina mein jamraat par kankari maartay hue chane ke barabar kankariyaan haath mein le kar irshad farmaya : " is tarha ki kankariyo se maro, aur gulu se bacho, kyu ke tum se pehlay ki ummaton ko gulu ne tabah kar diya.

(Ibne maja,sahih Ibne hibban).

(gulu se mutaliq tafseel jane ke liye hamari kitaab" gulu ke karishme mulahiza karen.)

nawahi aur mamnuaat ki hadon ke qareeb jane se roka gaya hai. irshad e baari hai : " yeh Allah taala ki hudood hain, tum in ke qareeb bhi na jao, isi tarha Allah taala apni ayate logon ke liye bayan farmata hai taa ke woh bache“ [Al Baqra187].. tamam gunaahon ke qareeb jane se Shariat mein roka gaya hai. irshad e maula hai : " zina ke qareeb mat jao ". [Al Bani isreal-32] neez irshad hai.: "aur yateem ke maal ke paas na jao magar aisay tareeqay se jo kay mustahsan hai" [al-anaam : 132] gunaahon ke qareeb jane se is liye rok diya gaya kyun ke in mein padhne se Imaan kam ho jata aur Allah taala se duri paida ho jati hai. gunah gaar yeh na

dekhe ke gunah chota hai balkay woh yeh dekhe ke woh zaat kitni badi aur kitni Azmat wali hai jis ki woh nafarmani kar raha hai.

Ahle imaan ka tareeqa yeh hai ke woh gunah ho jane ke baad fauran allah ko yaad karte hain, tauba wa istaghfar ke zariya us ki taraf rujoo hojate hain

4. maskoot anhu woh umoor hain jin ke baray mein Shariat mein khamoshi ikhtiyar ki gayi hai, jin ka koi hukum bayan nahi kiya gaya hai, aisay umoor ka hukum yeh hai ke woh maaf hain, un ke baray mein ziyada behas wa kured mamnoo hai .

HADEES :31
(Zuhd ki haqeeqat wa fazeelat).

Tarjuma:

Sahal bin Sa'ad razi Allah anhu se riwayat hai ke 1 shakhs nabi Sallallahu Alaihi wasallam ki khidmat mein aaya aur arz kya : ae Allah ke rasool! mujhe koi aisa amal batlaye jisay mein karlun to Allah bhi mujhse mohabbat kare aur log bhi mujh se mohabbat karen. aap sallallahu alaihi wasallam ne farmaya :

" duniya me zuhad (be raghbati) ikhtiyar karo allah tum se mohabbat karega, aur logon ke haath mein jo kuch hai is se be raghbat raho to log tum se mohabbat karenge “.

(hadees hasan hai. Ibnr maja waghera ne riwayat kiya)

fawaid o ehkaam:

1. Is hadees mein Allah aur us ke bandon ki mohabbat haasil karne ka gur sikhaya gaya hai. insaan ki is se barri Saadat aur kya ho sakti hai ke woh –apne khaaliq aur tamaam makhluqaat ke yahan mehboob ho jaye.
2. Duniya se Zuhd wa be raghbati aik fazeelat wala amal aur Allah ki mohabbat ka baais hai. zuhd akhirat mein nafa na dene wali tamaam cheezon ko chodh dene ka naam hai. Zuhd ki bina par insaan duniya ki taraf mael nahi hota, balkay uski haalat nabi sallallahu alaihi wasallam ke is irshad ke misdaaq hoti hai ke : ” Duniya mein is tarha raho jaisay koi pardesi ya Rah guzaar musafir “ (Bukhari).

zuhd duniya se kinara kashi ka naam nahi, balkay duniya mein rehtay hue aur is ki jaaiz nematon se faida uthatay hue is se dilchaspi iski lalach aur iski mohabbat dil se nikaal dene ka naam hai.

Duniya ke baray mein allah taala ka irshad hai : Aur duniya ki zindagi dhokay ke samaan ke siwa aur kuch bhi to nahi.

(Sureh Hadeed:20)

Neez irshad hai : duniya ki zindagi to aik khel aur tamasha hai aur beshak akhirat ka ghar wahi hamesha ka ghar hai, agar woh jantay hotay “ (Al-Ankaboot:64)

Duniya ki aish o raahat ke liye baaz log halal o haraam ki tameez nahi karte, jab ke akhirat ki saza ke muqaabla mein duniya ke aish o raahat ki koi haqeeqat nahi hai. rasoolullah sallallahu alaihi wasallam ne farmaya hai : ” barozey qayamat jahannumiyo mein se aik aisay shakhs ko laya jayega jo duniya mein sab se ziyada khushaal raha hoga, usay jahannum mein aik ghouta dekar poocha jayega : ae Ibn aadam kya tu ne kabhi raahat dekhi? kya kabhi tujh par khushhali ka guzar hua hai? woh kahe ga : nahi, allah ki qasam, ae mere rab. aur jannatiyo mein se 1 shakhs ko laya jaye ga jo duniya mein sab se ziyada dukhi aur museebat zada tha, usay jannat mein aik ghouta diya jaye ga, phir usse poocha jaye ga : ae Ibn aadam! kya tu ne kabhi sakhti aur tangi dekhi hai? kya tere sath kabhi sakhti ka guzar hua? woh kahe ga : nahi, Allah ki qasam mere sath kabhi sakhti ka guzar nahi hua, na kabhi mein ne sakhti aur takleef dekhi ". (Sahih muslim).

3. Logon ki mohabbat haasil karne ka behtareen nuskha yeh hai ke un ke hathon mein payi jane wali cheezon ki lalach na kia jaye, balkay unke maal o daulat se zuhd be raghbati ikhtiyar ki jaye, kyun ke insaan apne samnay haath phelanay walay ko apne se kamtar wa haqeer aur aik boojh samjhata hai, maal

kharch karne mein girani mehsoos karta hai, yahi wajah hai ke sayel se bughz o nafrat aur karahat paida hoti hai. makhlooq ke samnay haath phelanay se fikr o gam aur bechaini paida hoti hai, is ke Bar khilaaf agar bandah bandon se beniyaz ho kar apni saari umeeden Allah se wabasta karde, usi par aetmaad wa tawakkal kare, usi se apni muradey mangay, kyun ke us ke fazl o karam ka darwaaza har waqt khula rehta hai, to is se jahan us ke qalb o rooh ko itminan o sukoon naseeb ho ga, wahi Allah Tabarak o taala us ke liye har mushkil ko aasaan karday ga, har dushwari ko sahulat mein badal dega, us ko aisi jaghon se rizq ataa farmaiye ga jo uske wehm o gumaan mein bhi na hoga, us ke saaray gham dur kardega, aur usay aisi qabil e rashk azadi ata farmayega jis se badh kar duniya ki koi cheez nahi.

4. Duniya se Zuhd wa be raghbati jab tak sharai hudood mein ho qabil e madah hai, lekin agar un hudood ko tajawuz kar jaye to wo qabil e muzammammat ho jata hai. gumraah soofiyon ne Zuhd ke naam par khalwat gazini aur khanqah nasheeni ijaad ki, phir jahalat mein ghouta zan kar ke har zalalat ko farogh diya lihaza ifraat o tafreet se khabar daar rehna nihayat ahem hai. kuch logon ne halal kamanay, shadi bayah karne, aulaad ki taleem o tarbiyat mein mashgool honay, aur ilm haasil karne ko bhi duniya daari samajh liya hai, halaanke in umoor ka islami Shariat mein hukm diya gaya hai, aur inhi umoor par islami tamaddun qaim hai .

HADEES :32

(Zarrar rasaani ki hurmat aur mumaniyat)

Abu sayeed khudri razi Allah anhu se riwayat hai ke rasoolullah sallallahu alaihi wasallam ne irshad farmaya : ” na(Bila wajah) zarrar pahunchana hai aur na badlay mein zarrar pahunchana hai.

(hadees hasan hai.Ibne majah aur daarqutni waghera ne musnadan riwayat kya hai, aur muwatta me imam maalik ne umr bin yahya se mursalan riwayat kiya hai. magar is hadees ki kayi sanadey hain jo aik dosray ko taqwiyat pohanchati hain).

fawaid o ehkaam:

1. yeh hadees deen ka aik ahem usool bayan karti hai, woh yeh ke sharai taur par zarrar ko khatam kar diya gaya hai, lehaza kisi musalman ke liye –apne musalman bhai ko kisi qism ka zarrar pahunchana jaaiz nahi, chahe qaul wa fael se ho, ya na haq isharay se, aur khah zarrar pohanchanay walay ko is se koi faida ho raha ho ya na ho raha ho agar kisi ne kisi ko koi zarrar pounchaya to bhi badle mein az khud zarrar pahunchana jaaiz nahi, balkay haakim aur qaazi ke paas maamla le jana chahiye.

Is hadees ke tehat bohat se fiqhi masail atay hain jin mein se chand ka hum yahan bator misaal zikar karte hain.

1) aik padosi ke liye apni milkiyat mein koi aisa amal karna haraam hai jis se us ke padosi ko zarrar ho ‘ maslan apni zameen mein gaddha khodnay, ya hamaam bananay, ya chakki laganay, tanoor jalanay se agar padosi ko zarrar pahunch raha hai to yeh aamaal haraam honge.

- 2) padosi ki deewar mein us ki ijazat ke baghair mekh gadna ya taaq kholna haraam hai.
 - 3) agar parosi ke sath ki mushtarak deewar gir jaye, ya chhat gir jaye, ya girnay se nuqsan ka khatrah ho, to dono ko mil kar usay durust karna ho ga, aur agar koi aisa na kare to usay aisa karne ke liye majboor kiya jaye ga.
 - 4) Biwi ko tang karna aur usay takleef pahunchana taake woh khud khula lele haraam hai.
 - 5) Bacche ki wajah se biwi shohar ko, ya shohar biwi ko takleef pohanchaye, ya nuqsan mein muhtala kare to yeh amal haraam hai.
 - 6) kisi waris ki wajah se Muris ko nuqsan pahunchana, ya wasiyat karne walay ka apni wasiyat mein zarrar pahunchana haraam hai.
2. Islam mein zarrar pahunchana mamnoo hai, aur is ke muqablay mein accha bartaw ka hukum aaya hai .

HADEES :33

(Dawa ke isbaat ka sharai tareeqa)

Ibne abbas razi Allahu anhuma se riwayat hai ke Rasoolullah Sallallahu Alaihi wa sallam ne irshad farmaya : agar logon ko sirf un ke dawon ki buniyaad par de diya jaye to kuch log doosron ke jaan wa maal ka daawa kar baithenge, daaway daar ko Daleel dena hoga, aur inkaar karne walay ko qasam khani hogi “.

(hadees hasan hai, Baihaqi waghera ne isi tarha riwayat ki hai. is ka kuch hissa Sahihain mein marwi hai).

Fawaid o ehkaam:

1. yeh badi azeem hadees hai. ikhtilafat o tanazeaat ke waqt faisle ki bunyaad hai. aik aadmi dosray shakhs par kisi haq ka daawa karta hai aur dosra is ka inkaar karta hai, ya 1 shakhs –apne upar kisi saabit haq ki adayegi ka daawa karta hai aur dosra inkaar karta hai, to aakhir is nezaa ka hal kya hoga?

Haq wa na haq kaisay maloom hoga? Nabi sallallahu alaihi wasallam ne yeh usool bata karke muddayi ko Daleel pesh karni hogi, aur Daleel na honay ki surat mein mudda'a alaih halaf uthaye ga, hall e ikhtilaaf ka zareya batadiya.

2. yeh hadees har qisam ke daawa mein aam hai. jo shakhs kisi par kisi haq ya qarz ya samaan ka daawa kare to usse Daleel ka mutalba kiya jaye ga, sahih Daleel paish kar dainay ki soorat mein us ke haq mein faisla kar diya jayega, agar sahi Daleel paish na kar saka to mudda'a alaih halaf utha kar is tohmat se bari hojayega.

Aisay hi agar koi shakhs –apne upar sabit haq se bara'at ka daawa kare, aur sahib e haq inkaar kare to jab tak woh –apne bara'at aur haq ki adaigi ki Daleel paish na

kare, us ke zimma haq ko saabit mana jaye ga, kyun ke yahi asal hai, Albatta sahib e haq ko halaf uthana hoga ke uska haq falan ke zimma baqi hai.

3. kisi muddayi ko sirf us ke daawa ki buniyaad par koi cheez nahi di jayegi kyun ke agar aisa hojaye to kuch log doosron ke jaan wa maal ka daawa kar denge, aur shar o fasaad is qadr badh jayega ke iska rokna mumkin na hoga, aur logon ki jaan o maal ghair mehfooz hojayegi is hukm se maloom hota hai ke islami Shariat intehai kaamil aur huqooq e insani ki Muhafiz hai, aisa kyun na ho jab ke yeh us Rabb e kareem ki taraf se nazil hui hai jo ilm o hikmat wala aur –apne bandon par bada Raheem o kareem hai. islami Shariat ke tamam ehkaam Adl wa insaf, reham o karam aur mazloom ki himayat par mabni hai.

HADEES :34

(Munkar aur na pasandida Umoor ko rokne ke sharai tareeqa)

Abu sayeed khudri razi Allah anhu se riwayat hai ke maine Rasulullah Sallallahu alaihi wasallam ko irshad farmatay suna : " tum mein se jo shakhs koi munkar (buraiee) dekhe to usay apne haath se badal de, agar is ki taaqat na ho to apni zabaan se, aur agar is ki bhi taaqat na ho to apne dil se, aur yeh sab se kamzor imaan hai" (isay muslim ne riwayat kya hai).

fawaaid o ehkaam:

1. yeh hadees inkaar e munkar ke wujoob ki Daleel hai. munkar (buraiee) ka inkaar aik fareeza aur imani Wasf hai jis ki adaigi haath.

ya zubaan ya dil se hasb e istetaat zaroori hai.

2. hadees ke alfaaz se ba zahir yeh maloom hota hai ke jo shakhs munkar ko apni aankhon se dekhe usi par inkaar lazim hai, magar chunkay ruyat ilm ke maienay mein bhi aata hai is liye ziyada rajeh yahi hai ke yeh hadees dekhnay aur janne dono ko shaamil hai, lehaza har us shakhs par inkaar e munkar zaroori hai jisay munkar ka ilm ho ya jis ne munkar ko dekha ho.

3. Inkar e munkar ka pehla darja yeh hai ke agar taaqat ho to haath se rokay, masalan haakim apne mehkumo ko, aadmi apne ghar walon ko, ustaad apne talba ko. inkaar ke mafhuum mein us munkar ko khatam karna, us ke murtakib ko tanbeeh, saza ki dhamki aur saza wagera sab daakhil hai .

4. Inkaar e munkar ka doosra darja yeh hai ke jisay haath se inkaar ki taaqat na ho woh apni zubaan istemaal kare, pand o naseehat kare, aur dunyawii wa ukhrawii sazaon ka khauf dilaye. chunkay qalam bhi aik zabaan hai is liye kisi buraiee ke khilaaf kitaab tasneef karna, literature tehreer karna, akhbarat o majalaat mein

mazameen likhna, us munkar ke khatraat o nuqsanaat se logon ko khabar daar karna, aur usse bachney ke tareeqay batana bhi zabaan se roknay mein daakhil hai.

5. Inkaar e munkar ka teesra darja yeh hai ke dil se inkaar kare. dil se inkaar har musalman par farz hai, kyun ke yeh aakhri darja hai jis ke baad koi darja nahi. baaz ahadees mein Sarahat ke sath yeh lafz aaya hai ke is ke baad rai ke dane barabar bhi imaan baqi nahi rehta. dil ke inkaar ka matlab yeh hai ke us munkar ko na pasand kare, us ke wujood se is ko dili takleef ho, aur is ki ye niyat ho ke jab kabhi zabaan ya haath se us buraiee ke khatam karne ka mauqa milega fauran apni taaqat ke mutabiq usay khatam karega.

6. imani khaslaton mein farq e Maratib hai. haath se inkaar karne wala sirf dil se inkaar karne walay se afzal wa aala hai. 1 shakhs agar koi imaani kaam apni aajizi aur natwani ki bina pae anjaam nahi de paata to woh agar chay gunehgaar nahi lekin us ki bah nisbat woh shakhs afzal hai jo woh imani kaam anjaam de raha hai. is usool ki Shariat mein kayi misalein hain, aik misaal aurton se mutaliq warid woh hadees hai jis mein nabi sallallahu alaihi wasallam ka irshad hai : auraton ke deen ki kami yeh hai ke woh har mahine kayi din aur kayi raatain namaz nahi padhtin. murad haiz (mahvari) ke ayyaam hain. jabkay un dinon mein khud Shariat ne unhein Namaz se rok diya hai, is ke bawajood usey deen ki kami bataya gaya. dusri misaal yeh hai ke aik Ameer apne sadqa wa khairaat ki bina par us faqeer se afzal hai jo sadqa wa khairat nahi kar sakta, gar che wo sadqa wa khairat na karne ki bina par gunahgaar aur qabil e mazammat nahi hai.

7. Inkaar e munkar ke chaar halaat hain:

- pehli haalat yeh hai ke munkar khatam ho jaye aur us ki jagah par Maroof aajaye.

- Dusri haalat yeh hai ke munkar kam ho jaye agar chay poori tarha khatam na ho.
- teesri haalat yeh hai ke munkar to khatam ho jaye lekin usi jaisa dusra munkir us ki jagah le le.
- Chauthi haalat yeh hai ke munkar to khatam ho jaye lekin us ki jagah par us se bada munkar aajaye. pehli do halaton mein inkaar mashru hai, teesri haalat mein ijtehaad ki zaroorat hai, aur chauthi haalat mein inkaar haraam hai.

8. Buraiyon ke inkaar mein agar musalman kotahi baratne lageyenge to is ka anjaam nihayat bhayanak hoga. Allah ki laanat aur us ki rehmat se doori ke mustahiq ho jayenge. duniya mein halakat o barbadi un ka muqaddar ho jayegi, aur aisi saza se do chaar ho jayenge ke duayen karte rahenge aur qubool nahi hongy .

HADEES :35

(islami muashrat ke usool o aadaab)

abu Huraira razi Allahu anho se marwi hai ke rasoolullah sallallahu alaihi wasallam ne irshad farmaya : ” baaham hasad nah karo, aik dosray ko dhoke mein daalnay ke liye bhaao nah barhao, aapas mein bughz nah rakho, aik dosray se peeth nah phero, koi apne bhai ke bai (sauda) par bai nah kere, aapas mein Allah ke bando! bhai bhai ban kar raho. aik musalman dosray musalman ka bhai hai, woh us par zulm nahi karta, us ko be sahara nahi chhorta aur nah hi usay haqeer samjhata hai. taqwa yahan hai aur –aap ne seenah ki taraf ishara farmaya- teen baar. aadmi ke bura honay ke liye itna hi kaafi hai ke woh apne musalman bhai ko haqeer samjhay. aik musalman ka sab kuch dosray musalman par haraam hai, us ka khoon bhi, aur is ki doulat aur izzat bhi “. (isay muslim ne riwayat kiya hai)

Fawaid o ahkam:

1. is hadees mein aik pur aman aur muslim muashra ki taamer o tashkeel ki bunyadi eenton ka zikr kiya gaya hai, neez un bad akhlaqiyon se mana kiya gaya hai jo samaaj ke liye naasoor ki hesiyat rakhtay hain .
2. hasad aik bad tareen akhlaqi marz hai, islam ne usay haraam qarar diya hai. hasad yeh hai ke insaan dosray par Allah ki Nemat ko napasand kere, ya dosray se Allah ki Nemat chhin jane ki tamanna kare. hasad ke be shumaar nuqsanaat hain jin mein se chand yeh hain :
 - 1) Allah ke faisla se narazgi. kyunkay Mahsood ko mili hui Nemat allah ki taraf se hai, us par agar koi –apne bhai se hasad karta hai to goya un ki taqdeer aur taqseem par raazi nahi. lehaza us ke imaan o taqwa mein khalal aur nuqs hai.
 - 2) haasid aur Mahsood mein adawat. kyunkay adawat o dushmani hasad ka laazmi nateeja hai, basa auqaat is par zayadti bhi ho jati hai.

3) tang dili aur fikr o gham: kyunkay Mahsood ko milnay wali har nai Nemat haasid ke hasad ki aag ke liye naya eendhan saabit hoti hai, jis se haasid ke fikr o gham aur jalan mein mazeed izafah ho jata hai.

4) yahood o nasara ki mushabahat: hasad Allah ki makhlooq mein sab se khabees aur khasis qoum yahudion aur nasranion ki sifat hai jaisa ke Allah taala ka irshad hai : "un ahle kitaab (yahood o nasara) ke aksar log bawajood haq wazeh ho jane ke mehez hasad o bugz ki bina par tumhen bhi imaan se hata dena chahtay hain." (Al-Baqarah: 109) hasad karne se yahood o nasara ki mushabahat hoti hai, aur nabi sallallahu alaihi wasallam ne farmaya hai : " jo kisi qoum se mushabihat ikhtiyar kere us ka talluq unhi ke sath hai" (Abu Dawood)

5) Allah ke sath be adabi: kyunkay haasid goya allah ke faislay par raazi nahi hai hasad ne hi iblis ko aadam ka sajda karne se roka, hasad ne hi to qabil ko habil ke qatal par ubhara, hasad ne hi baradran e Yousuf ko is baat par amaada kiya ke woh Yousuf alaihissalam jaisay Aziz aur masoom bhai ko andhay kunvey mein pheink den, aur apni Danist ke mutabiq un ki zindagi ka khtma kar den.

Albatta yaad rahay ke hasad baaz halaat mein qabil e tareef bhi hai, jisay rashk kehte hain, yani insaan dosray ki Nemat ki terh khud panay ki tamanna kere magar dosray par Allah ki Nemat ko napasand nah kere, nah hi us se is Nemat ke zawaal ki tamanna kere. nabi sallallahu alaihi wasallam ka irshad hai : " hasad sirf do cheezon mein durust hai : aik us shakhs se jis ko Allah ne maal se nawaza ho aur phir haq ki raah mein kharch karne par laga diya ho, dosray us shakhs se jis ko Allah ne ilm o hikmat ataa ki ho aur woh us ke zareya faisla karta ho aur us ki taleem deta ho “. (Muttafaq alaih)

3. najash haraam hai. Najash yeh hai ke jo shakhs koi samaan khareedna nahi chahta woh khareedar ya us mein se kisi aik ko fayeda aur dosray ko nuqsan

pohanchanay ke liye us samaan ka bhao brhha de. is ke haraam honay ki hikmat yeh hai ke yeh sarasar fareb aur dhoka hai, neez us hamdardi wa khair khahi ke bhi khilaaf hai jisay har musalman par farz qarar diya gaya hai.

4. aapas mein aik musalman ka dosray musalman se bughz rakhna haraam hai, kyunkay tamam musalman aapas mein bhai bhai hain, aur bhai chaargi ka taqaza aapas mein aik dosray se mohabbat hai, nah ke bughz o nafrat aur adawat.

Allah taala ne musalmanon mein bugz o adawat paida karne wali cheezon ko haraam kar diya aur un ke darmayan ulfat o mohabbat paida karne wali cheezon ka hukum diya hai. Gheebat o chughli aur lagai bujhai ko haraam kiya kyunkay is se bahami ranjish peda hoti hai. nabi sallallahu alaihi wasallam ka irshad hai : ” jannat mein chugalkhoor daakhil nahi hoga. (Muttafaq alaih) neez aap sallallahu alaihi wasallam ne irshad farmaya : "jab teen log hon to teesray ko chhor kar do aadmi aapas mein sargoshi nah karen ke is se teesray ko gham hoga. (Muttafaq alaih) nabi sallallahu alaihi wasallam farmatay hain : ” us zaat ki qasam jis ke haath mein meri jaan hai tum jannat mein us waqt tak daakhil nahi ho sakte jab tak momin nah ho jao, aur momin us waqt tak nahi ho sakte jab tak aik dosray se mohabbat nah karo. kya mein tumhe aisi cheez nah bataun jab tum usay karo toh aik dosray se mohabbat karne lagoge. aapas mein salam ko aam karo “. (muslim)

5. apne kisi musalman bhai se peeth pherna aur taluqaat todna haraam hai. nabi sallallahu alaihi wasallam ka irshad hai : kisi musalman ke liye halal nahi ke woh apne kisi musalman bhai se teen din se ziyada baat cheet band rakhay, dono mulaqaat karen to aik dosray se mun mod len, un dono mein ziyada behtar woh hai jo salam karne mein pehal kere “. (Muttafaq alaih) albatta kisi fasiq aur gunahgar se us ki islaah ki khatir teen din se ziyada baat cheet band karna jaaiz hai basharte kay baat band karne mein Maslehat ho. wallahu alam.

6. aik musalman ki bae (sauda, transaction) par dosray musalman ka bae karna haraam hai. kyunkay is ke nateeja mein bughz o inaad aur nafrat o adawat peda hoti hai. is ki aik misaal yeh hai ke 1 shakhs 50 rupay mein koi samaan khareed raha hai aik dosra aadmi us khareedar se ja kar kahe ke mein 40 rupay mein tumhen yeh samaan day dunga, ya 50 hi rupay mein is se behtar day dun ga. Us bina par khareedar pehlay ke sath apna maamla khatam kar ke dosray ke sath maamla karle. is ki doosri misaal yeh hai ke 1 shakhs kisi ke paas jaye, jis ne 50 rupay mein koi samaan becha ho, us se ja kar kahe ke mein tum se yeh samaan 60 rupay mein khareed lunga, is bina par bechnay wala pehlay ke sath maamla tod kar us se maamla karle. yeh dono sooraten islam mein mamnoo aur haraam hain aur un ki bakasrat nahy (manahi) warid hui hai .

7. hadees mein un umoor ko apnane ki targheeb hai jis se musalmanoon mein ulfat o mohabbat paida hoti hai, aur un ke dil yakja hotay hain. ziyarat (mulaqat) , sila rahmi, sadqa aur hadiya waghera ulfat o mohabbat paida karne ke chand ahem wasail hain.

8. islami ukhuwat ka taqaza yeh hai ke aik musalman dosray musalman par kisi tarah ka zulm nah kare, balkay us ke sath acha bartao kare, aur us ke haqooq ki adaigi kere, us ko be sahara na chhorey balkay us ke kaam aaye, usay haqeer nah jaane balkay us ki izzat o Takreem kere.

9. taqwa dil mein hotaa hai aur aaza o jorah se us ki tasdeeq hoti hai. agar koi bandah muttaqi ho ga to woh Allah ke ehkamaat ka paband aur us ki mamnooat se parhez gaar hoga. kisi zahiri gunah par tokne se baaz logon ka yeh jawab dena ke taqwa to dil mein hota hai aur jab dil saaf ho to gunah ka koi nuqsan nahi. yeh jawab kisi tarah durust nahi, kyunkay agar dil saaf hoga to us ke asaraat aaza par zaroor zahir honge.

10. taqwa dil mein hota hai, aur Allah ke yahan ritbe taqwa se mutayyan hotay hain, is liye bohat mumkin hai ke jisay log kamzor ya ghareeb dekh kar haqeer jantay hain Allah ke yahan azeem rutba ka maalik ho. irshad e baari hai : "Allah ke nazdeek tum sab mein ziyada izzat wala woh hai jo tum mein sab se ziyada muttaqi hai" (Al hujurat: 13)

11. musalman ki jaan wa maal aur us ki izzat o aabaroo mohtaram hai. Allah ke rasool sallallahu alaihi wasallam ka irshad hai : be shak tumhare khon, tumhare maal, aur tumhari izzaten aik dosray par haraam hain jaisay is shehar (makkah) mein, is Maheene (zil hijja) mein aaj ke din (yaumul tarwiyah) ki hurmat hai “. (Muttafaq alaih)

jaan mein khilaaf e ehtram yeh hai ke qatl ya zakhmi wagaira kar ke tajawuz kiya jaye. aabaroo mein khilaaf e ehtram yeh hai ke gheebat o chughli, gaali galoch, aib joi tohmat tarashi ba aabroo rezi waghera ke

Zarie tajawuz kiya jaye, aur maal mein khilaaf e ehtram yeh hai ke chori dakelaiti, qarz le kar inkaar aur na-haq jhoota daawa ya gasab ya rishwat waghaira le kar tajawaluz kiya jaye.

12. islam aqaed o ebadaat aur akhlaq o mamlaat ka majmua hai. woh aik achay muashray ki tashkeel o taamer ki khatir har achay akhlaq ko parwan chadata aur har bad akhlaqi se jung karta hai .

HADEES :36

(tangdast wa pareshan haal ki madad, aib poshi, talabe ilm aur amal ki fazeelat)

abu Huraira razi Allahu anho se riwayat hai ke nabi salla Allahu alaihi wasallam ne irshad farmaya : " jis ne kisi momin ki duniya ki pareshaniyon mein se koi pareshani dur kar di Allah taala baroz e qayamat us ki pareshaniyon mein se aik pareshani door kar day ga. aur jis ne kisi tang dast par aasani ki Allah us par duniya wa akhirat mein aasani kere ga. aur jis ne kisi musalman ki aib poshi ki Allah taala duniya o akhirat mein us ki aib poshi farmaiye ga. allah taala bande ki madad mein hota hai jab tak bandah apne bhai ki madad mein ho taa hai. aur jo ilm ki talaash mein kisi rastay par chala allah taala us ke liye jannat ki raah aasaan kar deta hai. aur jab koi qoum Allah ke kisi aik ghar mein ikhattha hoti hai, Allah ki kitaab ki tilawat karti hai, aur usay aapas mein parhte parhati hai, to un par sakeenat ka nuzool hota hai, un ko rehmat dhaanp leti hai, aur farishtay unhen ghair letay hain, aur Allah apne paas mojud firshaton mein un ka zikar karta hai. jis ka amal Use peechay kar day us ka nasab usay agay nahi le ja sakta. (isay in alfaaz ke sath imam muslim ne riwayat kiya hai)

fawaid wa ahkam:

1. yeh hadees bohat saaray uloom wa qawaid aur usool wa aadaab par mushtamil hai. Is mein islami ukhuwat ke taqazoon ki adaigi, ilm haasil karne aur quran Majeed ke feham o tilawat, us par amal aur us ki Nashar o isha'at par ubhara gaya hai.

2. mushkilaat mein apne kisi momin bhai ke kaam anay ki bari fazeelat hai, chahe woh maali aur muashi mushkilaat hon, ya zehni aur nafsiati uljhanein, samaaji pareshaaniya hon ya kuch aur, jo un sakhtiyon ko khatam kere ga Allah taala qayamat ke din ki sakhtiyon se us ki hifazat farmaiye ga..

3. hadees mein tangdast par aasani karne ki targheeb hai. us ki kayi shakalain hain : aik to yeh hai ke qarzdaar ko farakhi anay tak mohlat day, doosri soorat yeh hai ke qarz maaf kar day. teesri soorat yeh hai ke mazeed maali taawun kere, neez sabr o shukar ke ajar o sawab ki khushkhabri suna kar usay tasalii day.

4. hadees se musalmanon ki aib poshi ki fazeelat maloom hoti hai. woh ayb chahe shakal o soorat aur jismani saakht se mutaliq hon, ya aqval wa af-aal aur akhlaq o kirdaar se mutaliq hon. abu Dawood ki aik hadees mein hai : ” ae logo! jo zabani tor par imaan laaye ho aur imaan un ke dilon mein daakhil nahi huwa hai, musalmanoon ki gheebat nah karo, aur un ke ayb ki talaash mein nah raho kyunkay jo un ke ayb ki talaash mein rahay ga Allah us ke ayb ki talaash mein rahay ga, aur Allah jis ke ayb talaash kere ga us ki fazihat us ke ghar mein ho jaye gi.

wazeh rahay ke jo shakhs alania tor par fisq o Fajoor ka murtakib ho us ki gibat haraam nahi, balkay

logon se us ki haalat bayan kar dena zaroori hai taa ke log us ke shar se mehfooz rahen.

5. badla amal ke jins se milta hai, yani jis andaaz ka amal ho ga us ki jaza bhi akhirat mein usi terha ki miley gi, jaisay aasani karne par aasani aur aib poshi par aib poshi wagaira. Is zimm mein deegar nusoos bhi miltay hain jaisay : ” allah un bundon par reham karta hai jo doosron par reham karte hain.

6. hadees mein aik musalman ka taawun karne, us ki zaroorat poori karne, aur us ki haajat ki takmeel ke liye sai wa koshish ki targheeb di gayi hai. kisi aisay shakhs ke paas sifarish kar dena bhi taawun ki aik soorat hai jahan se zaroorat poori ho sakti hai.
7. ilm talab karne walay ke liye jannat ka rasta aasaan ho jata hai. yeh ilm talabb karne ki aik bohat bari fazeelat hai, neez is ke siwa aur bhi taalib e ilm ke bohat se fazail kitaab o sunnat me mazkoor hain.
8. masjid mein ikhatta ho kar quran Majeed ki tilawat aur taleem neez dars o tadrees aik fazeelat wala amal hai. bazahir maloom ho ta hai ke yeh masjid ke sath khaas hai, lekin saheeh muslim ki aik doosri riwayat mein masjid ka zikar nahi hai, lehaza woh apne ummoom ki bana par tamam maqamat ko shaamil hai.
9. Allah ke nazdeek bundon ka maqam un ke amal o kirdaar aur taqwa ke zareya ho taa hai, un ke hasb o nasab se nahi. allah taala ka irshad hai : "aur har aik ko apne apne aamaal ke mutabiq darje milein ge" (Al-Ahqaaf: 19) Nooh alaihis salam ke nafarman betay ko nabi ki rishta daari kaam nah aaski aur tufaan mein garq ho gaya. ibrahim alaihis salam ke waalid imaan nah laane ki bina par jahannum mein pheink diye jayen ge. Mohammad sallallahu alaihi wasallam ke chacha abu taalib shirk par qaim rehne ki wajah se daakhil e jahannum honge.
10. apne hasab o nasb aur rang o nasal par ghuroor aik fraib hai jis ka akhirat mein koi faida nahi. dil ki safai aur amal ki islaah hi akhirat mein kaam anay wali cheez hai. Allah taala ka irshad hai : " Allah ke nazdeek tum me sab se ziyada izzat wala woh hai jo tum mein sab se ziyada Allah se darnay wala hai" (Al-Hujuraat: 13) nabi salla Allahu alaihi wasallam farmatay hain : " allah taala tumhare jismon aur tumhari sooraton ko nahi dekhta balkay tumhare dilon aur tumhare aamaal ko daikhta hai. (muslim)

HADEES :37

(Allah ka fazl o karam aur uski wus'at o rahmat)

Ibne abbas razi Allahu anhuma se marwi hai ke rasoolullah salallahu alaihi wasallam ne –apne rab Tabarak wa taala se riwayat farmaya : be shak Allah taala ne nakiyon aur buraiyon ko likh diya phir is ki wazahat farmadi. agar ek shakhs ne kisi neki ka iradah kiya aur usay na kar saka to allah taala apne paas usay ek mukammal neki likhta hai, aur agar us ka iradah kiya aur phir us par amal kiya toh allah taala –apne paas das nakiyon se 700 guna tak balkay isse bhi ziyada kayee guna tak likhta hai, aur agar kisi buraiyee ka iradah kiya aur phir usay nahi kiya to usay Allah taala –apne paas ek mukammal neki likhta hai, aur agar uska iradah kiya aur phir us par amal kiya to usay Allah taala ek buraiyee likhta hai “. (isay bukhari wa muslim ne in alfaaz ke sath riwayat kiya hai).

fawaaid wa ehkaam :

1. yeh azeem hadees Allah ta'aala ke wasee lutf o karam aur fazl o ehsaan par Dalalat karti hai.
2. jo shakhs kisi neki ka iradah kere aur usay nah kar sakay to Allah taala ek mukammal neki likhta hai.

yahan iradah se murad azm aur pukhta iradah hai. neki ke iradah par hi ajr mil jane ke dalail kitaab o sunnat mein bohat hain. Allah taala ka irshad hai : ” aur jo koi apne ghar se Allah taala aur us ke rasool sallallahu alaihi wasallam ki taraf nikal khade ho phir usay mout ne aa pakda to bhi yaqeenan us ka ajar Allah taala ke zimme saabit ho gaya.[alnisaa : 100] Sahih bukhari mein abu moosa ash'ari razi Allahu anhu se marwi hai ke nabi salallahu alaihi wasallam ne irshad farmaya : ” jab bandah bimaar ya musafir hota hai to us ke liye wohi ajar wa sawab likha jata hai jo woh sehat aur Iqamat ki haalat mein kiya karta tha.

momin bandon par yeh Allah ka azeem ehsaan hai ke agar safar ya bimaari ki wajah se un ke yomiya ebadaat o aamaal ka silsila munqate ho jata hai to bhi allah taala un ka poora sawab likhta hai, kyunkay woh jaanta hai ke agar rukawat na hoti to bandah zaroor apna amal jari rakhta. isi liye Allah taala unhein un ki niyat ke mutabiq aamaal ka bhi ajar deta hai, aur bemari ka alag se makhsoos sawab bhi deta hai. sunan tirmizi ki ek hadees mein hai ke nabi sallallahu alaihi wasallam ne farmaya : ” duniya chaar qism ke logon ke liye hai. ek woh hai jisay Allah ne ilm se nawaza hai magar maal se mahroom rakha hai, iski sachchi niyat yeh hai ke agar mere paas maal hota to main falan (doulat mand) shakhs ki tarha amal karta, chunanche woh apni niyat ke mutabiq sawab payega aur dono ka sawab barabar hoga.

3. Jis shakhs ne kisi neki ka iradah kiya aur usay kar bhi liya to allah taala usay 10 guna se le kar 700 guna balkay us se bhi ziyada sawab likhta hai. Allah taala ka irshad hai : " jo shakhs nek kaam kerega usko iske das guna (al-inaam : 190) das guna par sawab ki zayad-ti husn e amal, ikhlaas e niyat, itebaa e sunnat aur neki ke mahal ki mozoonyat ke aitbaar se hogi.

4. jo shakhs buraiee ka irada karne ke baad usay na kare toh Allah ta'aala us ke liye ek kaamil neki likhta hai basharte kay us ne woh gunah Allah ke khauf se chorra ho, agar makhlooq ke dar se ya asbaab wa wasail ke mohayya na honay ki bina par majbooran chorra hai toh usay yeh fazeelat haasil nahi hogi.

5. jis shakhs ne kisi buraiee ka irada kiya aur usay kar dala toh uspar ek hi gunah likha jaye ga aur koi zayad-ti nahi ki jayegi. Allah taala ka irshad hai: aur jo shakhs bura kaam karega usko iske barabar hi saza milegi aur un logon par zulm na hoga.(Al-An'aam : 160) lekin basa auqaat waqt ya maqam ke Sharf o Azmat ki bina par buraiyon ka gunah badh jata hai, jaisay koi makkah mukarramah ya

madinah Munawwara ke hudood e haram mein shar o fasaad ka iradah kare to iradah hi par gunaaahgaar aur mustahaq e saza hojaye ga.

HADEES :38

(faraiz o nawafil ki pabandi Allah ki mohabbat o qurb ka Zariya hain)

abu Huraira razi Allah anhu se marwi hai ke rasoolullah Sallallahu alaihi wasallam ne farmaya : ” Allah taala ka farmaan hai : jis shakhs ne mere kisi walii se dushmani ki to main ne us se jung ka elaan kar diya hai. Mera banda jin cheezon se mujh se qareeb hota hai un mein sab se mehboob woh cheeze hain jo main ne us par farz qarar di hain. phir nawafil ke zariye mera bandah mujh se barabar qareeb hota jata hai yahan tak ke main us se mohabbat karne lagta hoon, aur jab main us se mohabbat karne lagta hoon toh uska kaan ban jata hoon jis se woh sunta hai, uski aankh ban jata hoon jis se woh dekhta hai, us ka haath ban jata hoon jis se woh pakadta hai, us ka paiir ban jata hoon jis se woh chalta hai, agar woh mujh se mangta hai to main usay zaroor deta hoon, aur agar mujh se panah talab karta hai to zaroor usay apni panah mein le leta hoon “. (isay bukhari ne riwayat kiya hai)

fawaid wa ehkaam:

1. is hadees se maloom hota hai ke baaz bande Allah ke walii hotay hain. quran kareem mein bhi is ka zikr mojud hai : yaad rakho Allah ke doston par na koi andesha hai aur na woh ghamgeen hotay hain, yeh woh log hai jo imaan laaye aur buraiyon se parhez rakhtay hain. [Yunus: 62,63] maloom huwa ke har momin o mut-taqi bandah Allah ka wali hai, lekin chunke log imaan o taqwa mein muttawafit hotay hain lehaza darjaat e Wilayat mein bhi tafawut ho ga. -

2. allah ke nazdeek aulia ki badi izzat hai, isi liye un se dushmani rakhnay walon se Allah ne jung ka elaan kiya hai.

3. hadees mein Wilayat haasil karne ke asbaab bataye gaye hain. faraiz ki adaigi un mein sab se ahem sabab hai. faraiz ki adaigi mein roza wa Namaz aur hajj wa zakath ki pabandi, neez amr bilma'arroof aur nahi anil munkar, aur Allah

aur us ke bandon ke tamam wajibi haqooq daakhil hain. In tamam faraiz ki adaigi bila kisi kami ke Allah ke aulia ki ek sifat hai. awam apni jahalat ki bana par bohat se aisay logon ko walii samajh letay hain jo Shariat se be parwa aur roza wa namaz se laa talluq hotay hain, aisay logon ka walii hona to kuja ek Aqil musalman hona bhi baeed hai. Shariat ki pabandi Allah ke walii ki sab se ahem nishani hai.

4. faraiz ki adaigi ke baad Wilayat ka ek sabab nawafil ke zareye Allah ki qurbat bhi hai. jis qism ki ibadat farz hai usi jins ke nawafil bhi Shariat mein paye jatay hain. yeh nawafil faraiz ki takmeel ka baais aur Allah ki mohabbat o qurbat ka zareya hain.

5. nawafil ki ba nisbat faraiz Allah ko ziyada mehboob aur ziyada ajar o sawab ka baais hain, neez woh nawafil se muqaddam hain. farz namaz nawafil namazon se aur farz riza nafli rozon se ziyada ahem aur Allah ke nazdeek ziyada mehboob hai .

6. Allah mohabbat bhi karta hai aur us se mohabbat kii bhi jati hai. quran pak mein hai : "allah ta'aala bohat jald aisi qoum ko laaye ga jo Allah ki mehboob hogi aur woh bhi Allah se mohabbat rakhti hogi" (Al-Maaidah: 54) kuch biddati firqay mohabbat e elaahi ka inkaar karte hain. ahle sunnat wal jama'at aur salaf ka maslak yeh hai ke Allah ke liye Allah ke Shayan e shaan mohabbat saabit hai, jo makhlooq ki mohabbat ki tarah nahi, balkay jis tarah Allah ki zaat be misal hai usi tarah us ki mohabbat neez deegar tamam sifaat bhi be misaal hain. allah taala ka irshad hai : "us jaisi koi cheez nahi, woh sunnay aur dekhnay wala hai" (Shoora: 11)

7. Allah jis se mohabbat karta hai aur jo uska wali hota hai Allah ta'aala us ke kaan wa aankh aur haath wa paiir ko apni marzi ke mutabiq theek rastay par chalata hai. woh wohi suntay hain jis mein Allah ki Raza ho aur wohi dekhte hai jis mein Allah ki Raza ho, aur haath paiir se bhi wohi kaam anjaam dete hain jo allah ki khushnoodi ke mutabiq ho. woh paband e Shariat hotay hain kyunkay Shariat ki

pabandi hi se Allah ki Raza haasil ki ja sakti hai. hadees ka yeh mafhoom hargiz nahi hai ke (Ma'azallah) allah taala bande ke jism mein sarayat kar jata hai, balkay Allah taala to apni makhlooq se alag thalag aur juda hai. woh sab se oopar – apne arsh par mustawi hai.

8. Allah taala apne aulia ki harkaat o sakanaat ki hifazat karta hai, unhen raah e raast par rakhta hai, neez unki duayen qubool farmata hai. Woh mangtay hain to unhein deta hai, us ki panah chahtay hain to unhein apni panah mein le leta hai .

HADEES :39

(Khata wa Nisyaan, Jabr o ikraah ki Maafi)

Ibne abbas razi Allah anhuma se marwi hai ke rasoolullah sallallahu alaihi wasallam ne farmaya : ” Allah taala ne mere liye meri ummat se ghalati, bhool chook aur jis par unhein majboor kar diya jaye maaf kar diya hai “. (hadees hasan hai, Ibne Majah aur Baihaqi wagaira ne is ki riwayat ki hai)

fawaid wa Ahkam :

1. yeh hadees bari nafa bakhsh aur ahem hai, balkay isay nisf Shariat kaha gaya hai, kyunkay insaan ka har chhota bara amal ya to us ke qasd o iradah aur ikhtiyar se sadir hoga, ya qasd o ikhtiyar ke baghair yani ghalati, bhool chook aur zor zabardasti se hoga, aur yeh doosri qism maaf hai, jabkay pehli qisam qabil e muaakhaza hai. is aitbaar se yeh hadees nisf Shariat hai.
2. Allah ki rehmat bohat wasee hai, chunancha us ne bundon se sarzad honay wali khataon, bhool chook aur majboori me ki jane wali cheezon ko maaf kar diya hai. quran pak mein hai : Ae hamaray rab! agar hum bhool gaye hon ya khata ki ho to Hume nah pakarna“ (Al-baqarah: 286) hadees mein hai ke allah taala ne farmaya : main ne aisa kar diya hai. neez irshad hai : "tum se bhool chook mein jo kuch ho jaye us mein tum par koi gunah nahi Albatta gunah woh hai jiska tum iradah awwal se karo" (Al-Ahzaab:5) neez irshad hai : "jo shakhs apne imaan ke baad Allah se kufr kare bajuz uske jis par jabr kiya jaye aur uska dil imaan par Barqarar ho, magar jo log khulay dil se kufr karen toh un par Allah ka gazab hai aur unhi ke liye bohat bada azaab hai" (Al-Nahl:106)

3. ghalati aur bhool chook ki pakad nahi hai, lekin ahle ilm ne ek qaida bayan kiya hai ke" agar koi shakhs bhool ya nadaani ya ghalati se aysa kaam chorde jiska hukum diya gaya hai to us kaam ke dobarah kiye baghair us ki zimma daari khatam nahi hogi. lekin agar ghalati ya bhool ya nadani ki bana par koi aisa kaam kar daaley jis se roka gaya hai to us ki ibadat mukammal ho jaye gi, aur usay duhrana nahi padega ". misaal ke tor par agar kisi ne bhool kar Taharat ke baghair namaz ada kar li to us par gunah nah hoga lekin usay namaz dohraani padegi, kyun ke Taharat aisa amal hai jis ka hukum diya gaya hai. is ke Bar khilaaf agar kisi ne nadani se is haalat mein namaz padh li ke us ke kapday par gandagi lagi hui thi, to uski namaz durust hogi, aur dohranay ki zaroorat nahi.

4. zabardasti karaye gaye kisi kaam par pakad nahi hai siwaye ek haalat ke, aur woh yeh hai ke agar koi aadmi kisi shakhs ko kisi begunah ke qatal par majboor karne warna woh khud qatal kar diya jaye ga, aisi soorat mein apni jaan bacha kar dosray begunah ki jaan lena durust na hoga, lekin agar kisi ne aisa kar diya to jis ne zabardasti ki hai aur jis se zabardasti ki gayi hai dono jurm mein aur qisaas mein shareek manay jayenge .

HADEES :40
(duniya ki be sabaati)

Ibne Umar razi Allahu anhuma se riwayat hai ke rasoolullah sallallahu alaihi wasallam ne mere kandhay ko pakad kar irshad farmaya : ” duniya mein is tarha raho goya pardsei ho ya raah paar guzarne walay musafir ho. Ibne Umar razi Allah anhuma kaha karte thay :” jab shaam karo toh subah ka intezaar mat karo, jab subah karo toh shaam ka intezaar mat karo, apni sehat mein apni beemari ke liye kuch kar lo, aur apni zindagi mein apni mout ke liye kuch kar lo ". (isay bukhari ne riwayat kiya hai)

fawaid wa ehkaam:

1. duniya momin ke dil laganay ki jagah nahi ke sukoon se wahein ka hoke reh jaye balkay duniya toh manzil se pehlay woh mukhtasar padao hai jahan musafir thodi der ke liye thaharta hai, aur agay jane ke liye hama tan tayyar rehta hai. irshad hai : "aye meri qoum! yeh hayaat e duniya mata'a e faani hai, yaqeen mano ke qarar aur hameshgi ka ghar to akhirat hi hai" (Gaafir:39) . nabi sallallahu alaihi wasallam ne ek baar farmaya : mujhe duniya se kya matlab, Meri misaal to us sawaar ki hai jis ne kisi darakht ke saye mein qailula kiya, aur phir usay chor kar chalta bana “. (Ibne Majah, tirmizi)
2. taleem dene ka ek umdah tareeqa yeh hai ke mu'allim apni baat kehne se pehle taalibe ilm ki tawajjoh apni taraf modle, nabi sallallahu alaihi wasallam ne Ibne Umar razi Allah anho ke dono kaandhon par haath rakh ke unhein apni taraf mutawajjah kar ke yeh hadees irshad farmai.

3. apne nafs ka muhasaba intehai zaroori hai ke isse Allah ke haqooq mein kitni kotahi hui hai aur bandon ke haqooq mein kitni? kyunkay isi se halaat durust ho sakte hain, aur duniya ki taraf maelaan khatam kar ke ibadat o ita'at mein lagaya ja sakta hai.

4. Maut se qabl mohlat e hayaat ko aur bemari se qabl tandrusti ko ghaneemat samajhna chahiye. jab tak aadmi tandrust hota hai kushadah dilii aur itminan e khatir ke sath Allah ki ibadat karta hai. lekin beemari ki haalat mein ibadaat mein girani mehsoos honay lagti hai, lekin yaad rahay ke agar woh un ibadaat ka sehat ki haalat mein aadi tha toh bimaari ki haalat mein iska wahi ajar likha jayega. nabi sallallahu alaihi wasallam ka irshad hai : jab bandah bemaar padta hai ya safar karta hai to uske liye wahi amal likha jata hai jisay woh tandrusti aur Iqamat ki haalat mein kiya karta tha “. (bukhari) aisay hi mout ke zariye insaan ke amal ka silsila munqate ho jata hai, aur jab insaan aur amal ke dar mayan mout rukawat bankar khadi hojati hai toh insaan duniya ki taraf wapas anay ki tamanna karne lagta hai, taakay use amal ka dobarah mauqa mil sakay, lekin ab hasrat o nedamat ke siwa koi charah nahi. irshad e baari hai : " yahan tak ke jab un mein se kisi ko mout anay lagti hai to kehta hai : aye mere parwardigaar! mujhe wapas laota de ke apni chori hui duniya mein jaakar nek aamaal kar loon, hargiz aisa nahi hoga, yeh to sirf ek qoul hai jis ka yeh qaail hai, un ke peechay to un ke dobarah ji uthnay ke din tak ek hijaab hai" (Al-Mu'minoon: 99,100)

HADEES :41

(Rasulullah Sallallahu alaihi Wasallam ki ita'at Imaan ki nishani hai).

Tarjuma:

Abdullah bin umr razi Allahu anhuma se riwayat hai ke rasoolullah Sallallahu alaihi wasallam ne irshad farmaya : tum mein se koi is waqt tak momin nahi ho sakta jab tak ke uski khwahisaat meri layi hui Shariat ke tabay na ho jayen “.

(hadees hasan sahih hai (abu al - fatah Nasr bin ibrahim maqdisi ki kitaab al-hujjah mein ba sanad e sahi hamein is ki riwayat mili hai).

fawaid o ehkaam:

1. Insaan us waqt tak kaamil momin nahi ho sakta jab tak ke us ki mohabbat rasoolullah sallallahu alaihi wasallam ki layi hui Shariat ke tabay na hojaye, aap ke diye hue hukmon se mohabbat kare, aur aap ki roki hui cheezon se nafrat kare. jin logon ki mohabbat aur khwahish rasoolullah sallallahu alaihi wasallam ki layi hui Shariat ke tabay nahi hai woh kayi tarha ke log hain :

- aik qism un logon ki hai jo poori tarha aap ki Shariat se bezaar hain aisay log kafir hain.
- Dusri qism un logon ki hai jo –apne dil se bezaar hain lekin zabaan o aaza se iqraar karte hain aisay log munafiq hain.
- Teesri qism un logon ki hai jo kabhi apni khwahish par chalte hain aur kabhi Shariat par, hukmon ke itebaa mein kuch kotahi karte hain aur baaz haraam kaam ke murtakib hotay hain, aisay log momin fasiq hain, –apne imaan o itebaa ki buniyaad par momin hain aur apni mukhalifat o masiat ki bina par fasiq hain.

2. Hadees mein khwahisaat e nafs ki muzammat warid hui hai, khususan jab woh Shariat ke khilaaf ho, aur waqea yeh hai ke tamaam biddat o khurafaat aur tamam na farmaniyo ki jad yahi hai ke log khwahisaat e nafs ko kitaab o sunnat par muqaddam rakhtay hain.

(imam Ibn Qayyim Rahimahullah ne khwahisaat ke mauzo par khoob likha hai, hum ne unki aik tehreer ka tarjuma ba'unwan" nafsani khwahisaat se nijaat ke zariya" kiya hai, aur wo Ehsaa islamic center hufuf se tabaa ho chuka hai, khwahisaat ke mauzo par is ka muttalla kaafi mufeed hoga).

HADEES :42

(Tauba Wa istagfaar ki fazilat aur Allah ki magfirat wa rehmat ki wus'at).

Tarjuma:

Anas razi Allah anhu se riwayat hai ke main ne rasoolullah Sallallahu alaihi wasallam ko farmatay suna : " Allah taala ne farmaya hai : ae aadam ke betay! tu jab bhi mujh se dua karta hai aur mujh se umeed lagaata hai to tere har tarah ke amal ke bawajood main tujhe bakhsh deta hun, aur main koi parwah nahi karta. Aae aadam ke betay! agar tere gunah aasman ki bulandiyon ko pauhanch jayen, phir tu mujh se maghfirat talab kare, to mai tujhe bakhsh dunga, aur mein koi parwah nahi karunga. ae aadam ke betay! agar to mere paas zameen bhar ghalatiyan le ke aaya, phir mujhse tu ne is haalat mein mulaqaat ki ke mere sath kuch bhi shirk na karta tha, to mai tere paas zameen bhar maghfirat le ke aunga".

(isay tirmizi ne riwayat kiya hai aur hasan sahi qarar diya hai.).

fawaid o ehkaam:

1. yeh is kitaab ki aakhri hadees hai, aur nihayat ahem aur bunyadi baton par mushtamil hai. Isay husn e khtima se tabeer kiya ja sakta hai.

2. Is hadees mein maghfirat ke teen asbaab zikr kiye gaye hain.

1.Dua wa umeed

2.istaghfar

3.shirk se ijtinab.

1) **Dua aur umeed** : Allah taala ne dua ka hukm diya hai aur qabuliat ka wada kya hai.

Irshaad hai: aur tumhare rab ka farmaan hai ke mujh se dua karo main tumhari duaon ko qubool karunga ". (Sureh Gafir -60).

Wazeh rahay ke dua ki qabuliat ki kayi soorten hain : yaa to bina mangi hui cheez mil jati hai, ya dua ke mutabiq koi museebat tal jati hai, ya dua ka ajar o sawab akhirat ke liye zakheera kar diya jata hai.

aik momin ki shaan yeh hai ke woh hamesha allah taala se duayen karta rehta hai, us ki rehmaton ka taalib aur us ki maghfirat ki umeed rakhta hai, kabhi mayoosi ko –apne qareeb nahi aanay deta, kyun ke usay maloom hai ke mayoosi aur na umeedi kufr hai, aur dua ki qabuliyat mein rukawat hai.

2) **istaghfar** : is ka mafhuum yeh hai ke banda Allah se maghfirat talab kare. maghfirat ka matlab yeh hai ke Allah aib ko chupade aur usay maaf karde. duniya mein logon ko us ke gunah ki ittila na honay paye, taakay koi fazhihat na ho, aur akhirat mein kabhi maaf ho jaye. hadees mein hai ke : " baroze qayamat Allah taala momin bande ke sath khalwat mein hokar is ke gunaaho ka aitraaf karaega, phir farmaye ga. maine duniya me tere un gunaaho par parda daal rakha tha, aur aaj main unhein tere liye bakhsh deta hun “. (Bukhari, muslim).

isiliye apne gunaaho ka elaan karte phirna ya sirf kisi 1 shakhs ko hi us ki ittela dena bohat sangeen ghalati hai. nabi sallallahu alaihi wasallam ka irshad hai : meri tamaam ummat maafi ke qabil hai siwaye aelaniya gunah karne wale ke, aur aelaniya gunah karna yeh bhi hai ke aadmi raat ko koi kaam kare, subah honay tak Allah ne us ke kartoot par parda daal rakha tha, phir woh khud doosron se kehney lagey : ae falan! mein ne kal raat aisay aisay kiya, halaanke us ke rab ne us ke amal par parda daal rakha tha. Us ne khud Allah ka parda chaak kar diya ". (Bukhari, muslim).

Nabi sallallahu alaihi wasallam ba kasrat tauba wa istghfar kiya karte thay. abu Huraira razi Allah anhu ki riwayat hai ke main ne rasulullah sallallahu alaihi wasallam ko farmatay suna : Allah ki qasam main aik din mein sattar (70) baar se ziyada Allah se tauba o istaghfar karta hu “.

(Bukhari).

Abdullah bin Umar razi Allah anhu kehte hain ke hum aik majlis mein nabi sallallahu alaihi wasallam ko yeh kalma kehte hue so baar shumaar karte thay : ” ae mere rab mujhe bakhsh de, aur meri tauba qubool kar, yaqeenan tu bohat ziyada tauba qubool karne wala aur bohat reham o karam wala hai “.

(Abu Dawood,Tirmizi).

Allah taala ne quran kareem ki kayi ayaat mein istaghfar ka hukum diya hai, irshad hai : Allah taala se –apne gunaaho aur momin mardon aur aurton ke gunaaho ki bakhshish talab kijiye (Sureh Mohammad:19).

Istaghfar aik to mutlaq hai ke banda har waqt aur har haal mein istaghfar karta rahe.

Dusra muqayyad hai jo baaz auqaat wa maqamat ke sath makhsoos hai, jin ka zikr hum aindah sutoor mein kar rahay hain :

(1).**Farz Namazon ke baad:** nabi sallallahu alaihi wasallam jab salam phertey thay to teen baar Astagfirullah kehte thay. (Muslim).

(2).**Gunah ke baad: irshad e baari hai :** " jab un se koi na shaista kaam ho jaye, ya koi gunah kar baithen, to fauran Allah ka zikr aur –apne gunaaho ke liye astaghfar karte hain, filwaqe allah taala ke siwa aur kaun gunaaho ko bakhsh sakta hai.(Sureh Aali Imraan -135)

Ali razi Allahu anhu kehte hain ke jab mujh se koi hadees bayan karta hai to usse qasam leta hu, agar usne mujh se qasam khayi to uski tasdeeq karta hu, mujhse abu bakr razi Allah anhu ne hadees bayan ki aur aapne sach farmaya ke nabi sallallahu alaihi wasallam ka irshad hai : ” jo musalman koi gunah kare, phir wuzu kare, aur achi tarah wuzu kare, phir do rakaatay namaz padhe, phir Allah se maghfirat talab kare, to Allah taala us ki maghfirat kar deta hai “.

(yeh riwayat sunan mein ba sanad e Jayyid marwi hai).

(3).Baitul khala se nikalne ke baad. nabi sallallahu alaihi wasallam jab baitul khala se nikaltay thay to gufranaka padhte thay. (Abu dawood, tirmizi).

(4).Aakhri tashahhud ke baad:

Abu bakr Siddiq razi Allahu anhu ne Allah ke rasool sallallahu alaihi wasallam se arz kya ke aap unko koi aisi dua sikhla den jisay woh Namaz ke andar padha karen, to aap sallallahu alaihi wasallam ne un ko yeh dua sikhayi :” ae Allah ! mein ne –apne nafs par bohat zulm kya hai, aur sirf tuhi gunaaho ko bakhshnay wala hai, tu mujh ko –apne paas se khusoosi maghfirat aur bakhshish ataa farma, aur mujh par reham kar yaqeenan tu bada bakhshnay wala aur bada reham karne wala hai “. (Muttafaq Alaih).

Ali razi Allahu anho ki aik taweel hadees ke andar is tarha hai ke nabi sallallahu alaihi wasallam namaz ke aakhir mein tashahhud aur salam phairnay ke darmiyan yeh kaha karte thay : . ” ae Allah ! mujh ko bakhsh day, jo kuch mein ne pehlay kiya hai aur jo kuch mein ne baad mein kiya hai, aur jo kuch mein ne chup kar kiya hai aur jo kuch mein ne alania kiya hai, aur jo kuch mein ne had se tajawuz kiya hai aur jo kuch tu mere baray mein mujh se ziyada jaanta hai, tu hi aagay karne wala hai aur to hi peechay karne wala hai, aur tere siwa koi Laiq e ibadat nahi “. (Sahih muslim).

(5).Ruku aur sajda ke andar: Aisha razi Allahu anha kehti hain ke nabi sallallahu alaihi wasallam –apne ruku aur sajda ke andar yeh dua kasrat ke sath padha karte thay :” ae allah, ae hamaray rab! mein teri tasbeeh aur teri hamd bayan karta hu, ae Allah ! tu mujh ko bakhsh de.

(6).Dono sajdon ke darmiyan ki baithak mein: Abdullah bin abbas razi Allahu anhu bayan karte hain ke nabi sallallahu alaihi wasallam jab sajda se sar uthatay to padhte :

ae mere rab! mujhe bakhsh de, aur mujh par reham farma, aur mujhe gani karde , aur mujhe bulandi naseeb kar, aur mujhe rizq se Nawaz , aur mujhe hidaayat de, aur mujhe aafiat ataa farma “.

(Abu Dawood).

(7).**Ba Waqt e sahar:** Allah taala ne quran Majeed mein –apne momin bundon ke Awsaf bayan karte hue irshad farmaya : "aur woh raat ke pichle pehar istaghfar karte hain."(Aali imraan:17).

neez irshad hai : aur woh waqt e sehar istaghfar kiya karte thay“(Sureh Al zariyaat-18).

hadees mein bilkul sahih sanad se yeh baat saabit hai ke Allah taala raat ke aakhri teesray pahar aasman e duniya par nuzool farmata hai, aur kehta hai : kya hai koi sayel jise main ataa karu? kya hai koi dua karne wala jis ki dua mai qubool karu? kya hai koi istaghfar karne wala jiski mai maghfirat karun?

yahan tak ke Fajar tulu ho jati hai .

(Muttafaq Alaih.)

Istaghfar ke liye sab se shandaar alfaz woh hain jinhen hadees mein syeed ul istigfaar ka naam diya gaya hai, aur jis ke alfaaz is terah hain : ” ae Allah tu mera Rab hai, tere siwa koi ibadat ke Laiq nahi, tune mujhe paida kiya hai, mai tera banda hun mai tere ahad aur waday par qaim hun jis qadr taaqat rakhta hun, maine jo kuch kiya us ke shar se teri panah chahta hu, –apne aap par teri Nemat ka iqraar karta hu, tujh se –apne gunah ka aitraaf karta hu, pas mujhe bakhsh de, kyun ke tere siwa koi gunaaho ko nahi bakhash sakta “.

syed ul astagfaar ke baray mein nabi sallallahu alaihi wasallam ka irshad hai ke :"
agar koi banda yaqeen ke sath usay subah mein padh le aur shaam honay se pehlay
usi din us ki maut hojaye to jannat mein daakhil ho ga, aur agar yaqeen ke sath ye
dua raat mein padhle aur subah honay se pehlay mar jaye to jannat mein daakhil ho
ga “. (Bukhari) .

wazeh rahay ke zabani taur par istaghfar ke kalmaat dohratay rehna aur gunah par
israar kiye jana qat'an sood mand nahi, usay sirf aik dua ki haisiyat haasil hogi,
Allah chahay to qubool kare warna radd kar day. faida mand istaghfar woh hai jis
mein dil wa zabaan ki muwafaqat ho, –apne kiye par sharmindagi ho, aur dobarah
gunah ki taraf na palatne ka pukhta azm ho.

3) **Shirk se ijtinab** : hadees mein shirk se ijtinab ko maghfirat ka teesra sabab
qarar diya gaya hai. dar haqeeqat shirk se ijtinab aur tauheed ka ikhtiyar maghfirat
ki asaas aur is ka sab se azeem sabab hai. jis ke paas tauheed nahi us ki maghfirat
nahi. jis ke paas tauheed hai us ke liye jahannum se nijaat aur jannat mein dakhla
yakeeni hai.

irshad e baari hai :Allah taala –apne sath shareek kiye jane ko nahi bakhshata aur is
ke siwa jisay chahay bakhsh deta hai “. (Sureh Al-Nisa 48).

jo shakhs kalima e tauheed ka poora paband tha, aur jis ne –apne dil se gairullah ki
mohabbat o tazeem, Haibat o jalal, khauf o Khashiyat , tawakkal wa aetemaad aur
umeed o beem nikaal bahar ki, us ke gunah jal uthenge, khah samandar ke jhaag ke
barabar kyun na ho, aur yeh bhi ho sakta hai ke nekiyon mein badal jayen.

shirk aisa manhoos aur khatarnaak amal hai jis ke hotay hue insaan ki maghfirat
nahi ho sakti. shirk is rooye zameen par kiye jane walay gunaaho mein sab se bada
gunah hai. shirk karne walay insaan par jannat haraam hai aur us ka thikana
jahannum hai. shirk kya hai? hadees (29) mein bayan kiya ja chuka hai. shirk ki
muzammat mein be shumaar ayaat o ahadees hain. Allah taala se dua hai ke woh

hamein apni tauheed par saabit qadam rakhay, aur shirk se hamari hifazat farmaiye. ameen.