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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

23: Kitab-ul-Janaaiz (Janaaze Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْجَنَائِزِ

Baab 1: Jiska Aakhri Kalaam "لَا إِلٰهَ إِلَّا اللهُ" Ho

Hazrat Wahab bin Munabba se poocha gaya "لَا إِلٰهَ إِلَّا اللهُ" Jannat ki chaabi nahi? Unho'n ne farmaya: Kyou'n nahi, lekin har chaabi ke dandaane hote hain. Agar tu aisee chaabi laae jiske dandaane hain to taala khul jaaega, ba-soorat-e-deegar nahi khulega.

[1237] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mere Rabb ki taraf se mere paas aane waala aaya aur mujhe khush-khabri di ke meri ummat mein se jo shakhs baaee'n haalat faut hoke wo Allah ke saath kisi ko shareek na karta ho to wo Jannat mein daakhil hoga*". Maine arz kiya: Agarche usne zina kiya ho aur chori ki ho? Aap ne farmaya: "*Haa'n, agarche usne zina kiya ho aur chori ki ho*". [1]

[1238] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shakhs is haal mein faut hoke wo Allah ke saath shirk karta ho, wo dozakh mein daakhil hoga*". Maine kehta hoo'n: Jo shakhs is haal mein faut hoke Allah ke saath kisi ko shareek na karta ho, wo janant mein daakhil hoga.[2]

Faaeda: Imam Bukhari ﷺ ka ye maqsad hai ke mareez aur qareeb-ul-marg aadmi ko kalma-e-taiyyaba ki talqeen ki jaae, take uska khatima iman par ho. Agarche talqeen ke mutalliq wazeh ahadees bhi kutub-e-ahadees mein marwi hain, lekin Imam Bukhari ﷺ ki sharaaet ke mutaabiq na thee'n, is liye unhe'n pesh nahi kiya gaya. Chunache Saheeh Muslim mein hai ke apne qareeb-ul-marg taalluq-daaro'n ko "لَا إِلٰهَ إِلَّا اللهُ" padhne ki talqeen karo.[3] Talqeen ka matlab ye nahi hai ke uske paas shahadatain ka zikr kiye jaae, balke usey padhne ke mutalliq kaha jaae jaisa ke Rasool Allah ﷺ ek (1) Ansari ki timaar-daari ke liye tashreef le gae to aap ne usey kaha ke "لَا إِلٰهَ إِلَّا اللهُ" kaho.[4]

Baab 2: Janaze Mein Shareek Hone Ka Hukum

[1239] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne hame'n saat (7) baato'n ka hukum diya aur saat (7) cheezo'n se manaa farmaya. Jin baato'n ka hukum diya tha wo: Janazo'n ke hamraah jaana, mareez ki iyaadat karna, daawat qubool karna, mazloom ki madad karna, qasam ka poora karna, salaam ka jawab dena, aur chee'nkne waale ke liye dua karna hain. Aur jin cheezo'n se manaa farmaya wo: Chaandi ke bartano'n ka istemaal aur sone ki anghoti, resham, deeba[5], qazz[6], aur istabraq[7] (pehenna) hain.[8]

[1240] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko farmate hue suna: "*Musalman ke musalman par paanch (5) haq hain: Salam ka jawab dena, mareez ki iyaadat karna, janaaze mein shareek hona, daawat ka qubool karna, aur cheenkne waale ko dua dena*".

Abdur Razzaq ne Amr bin Abi Salama ki mataaba-at ki aur kaha ke hame'n Ma'amar ne khabar di hai, nez is hadees ko Salaamah bin Rooh ne Aqeel se bayan kiya hai.

Baab 3: Wafaat Ke Baad Jab Maiyyat Kafan Mein Lapet Di Jaae to Uske Paas Jaana

[1241] [1242][9] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ apne muqam-e-sakh waale ghar se ghode par sawaar ho kar aae to sawaari se utar kar masjid mein daakhil hue, logo'n se koi baat na ki, hatta ke Hazrat Ayesha ﷺ

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[1] Dekhiye: 1408, 2388, 3222, 5827, 6268, 6443, 6444, 8487

[2] Dekhiye: 4497, 6683

[3] Saheeh Muslim: Al Janaaez: H2123(916)

[4] Musnad Ahmad: V3 P152

[5] T: (دِيبا) Rangeen aur dabeez qism ka qeemti reshmi kapda jis par sunehra, chaandi-e-rang ka ubhra hua kaam bana hota hai [Rekhta]

[6] T: (قَزّ) Kaccha resham, ghatiya qism ka resham [Rekhta]

[7] T: (اِسْتَبْرَق) Mota zartaar reshmi kapda [Rekhta]

[8] Dekhiye: 2445 5175 5635 5650 5838 5749 5863 6222 6235 6654

[9] T: Urdu pdf mein in do (2) ahadees ko ek saath hi likha hai. [RSB]

ke paas gae aur Nabi ﷺ ka qasd kiya. Aap ki dhaaridaar Yemeni chaadar mein lapeta gaya tha. Unho'n ne chadar hataa kar chehra khola aur jhuk kar aap ko bosa diya, phir ro-pade, aur farmaya: Allah ke Nabi! Mere maa-baap aap par qurban! Allah Ta'ala aap par do maute'n jamaa nahi karega. Bahar-haal ek dafa jo maut aap ke muqaddar mein thi wo to aachuki hai.

Raawi Abu Salama kehte hain: Mujhe Hazrat Ibne Abbas ﷺ ne bataaya ke jab Hazrat Abu Bakar ﷺ baahar aae to Hazrat Umar ﷺ logo'n se baate'n kar rahe the. Unse farmaya: Baith jaao. Unho'n ne (baithne se) inkaar kar diya. Aap ne unhe'n dobaara baithne ko kaha, lekin wo na baithe. To Hazrat Abu Bakar ﷺ ne khutba dena shuru kar diya. Chunache log Hazrat Umar ﷺ ko chodkar aap ki taraf mutawajja ho gae. Hazrat Abu Bakar ﷺ ne *Amma Ba'ad* (أَمَّا بَعْدُ) ke baad farmaya: Tum mein se jo koi Hazrat Muhammad ﷺ ki ibaadat karta tha to Hazrat Muhammad ﷺ ab wafaat paa chuke hain, aur jo shakhs Allah Azzawajal ki ibaadat karta tha to wo zinda jawed hai. Usey maut nahi aaegi. Irshad-e-Baari Ta'ala hai:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.

Aur Muhammad ﷺ Ek (1) Rasool Hi To Hain. Unse Pehle Bhi Bohot Se Rasool Guzar Chuke Hain. Agar Wo Wafaat Paa Jaae'n, Yaa Shaheed Ho Jaae'n To Kya Tum Ulte Paao'n Phir Jaaoge? Aur Koi Ulte Paao'n Phir Bhi Jaaega To Allah Ka Kuch Nahi Bigaad Sakta, Aur Shukar Guzaaro'n Ko Allah Ta'ala Jald Hi Accha Badla De Ga.[10]

Allah ki qasam! Goya log pehle jaante hi na the ke Allah Ta'ala ne ye aayat naazil farmaai hai, hatta ke Abu Bakar ﷺ ne usey padha aur unse logo'n ne ye aayat seekhi. Phir har shakhs ki zuban par is aayat ka wird tha.[11] [12]

[1243] Ek (1) Ansari khatoon Hazrat Umme A'alaai (عَلَاءِ) se riwayat hai (jo un aurto'n mein shamil hain) jinho'n ne Nabi ﷺ ki bait ki thi. Unho'n ne farmaya: Jab muhajireen ba-zariya-e-qura andaazi taqseem hue to hamaare hisse mein Hazrat Usman bin Mazoon ﷺ aae, jinhe'n ham apne ghar le aae aur wo achaanak marz-e-wafaat mein mubtalaa ho gae. Jab wo faut hue to unhe'n ghusl diya gaya aur unhi ke kapdo'n mein kafnaaya gaya. Daree'n asna Rasool Allah ﷺ tashreef laae to maine kaha: Aye Abu Saaeb! Tum par Allah ki rahmat ho. Tumhare liye meri shahadt ye hai ke Allah Ta'ala ne tumhe'n sarfaraz kar diya hai. Rasool Allah ﷺ ne farmaya: "*Tumhe'n kya maaloom ke Allah Ta'ala ne unhe'n izzat di hai?*" Maine arz kiya: Allah ke Rasool! Mere maa-baap aap par qurban ho'n! To phir Allah Ta'ala kisey safaraz karega? Aap ﷺ ne farmaya: "*Bila-shubha unhe'n acchi haalat mein maut aai hai. Wallah! Main bhi unke liye bhalai ki ummeed rakhta hoo'n, lekin Allah ki qasam! Main Allah ka rasool ho kar bhi apne mutalliq nahi jaanta ke mere baare mein kya muaamala kiya jaaega?*" Hazrat Umme A'alaai ﷺ kehti hain: Allah ki qasam! Uske baad maine kisi ke pakbaaz hone ki shahadat nahi di.

Saeed bin Ufair ne bhi Lais se isi tarah bayan kiya hai. Naafe bin Yazeed ne Uqail raawi se ye alfaaz bayan kiye hain: "*Main nahi jaanta ke Usman ke saath kya muaamala kiya jaaega*".

Shuaib, Amr bin Dinar aur Ma'amar ne Uqail ki mataaba-at ki hai.[13]

[1244] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Mere waalid jab (ghzwa-e-uhud mein) Shaheed hue to main baar-baar unke chehre se parda hataata aur rota tha. Log mujhe usse mana karte the, lekin Nabi ﷺ mujhe manaa nahi farmate the. Phir meri phoophi Hazrat Fatima ﷺ bhi rone lagi to Nabi ﷺ ne farmaya: "*Tu ro, yaa na ro, farishte to un par apne paro'n ka saaya kiye rahe, hata ke tum ne umhe'n uthaa liya*".

[10] Surah aale Imran: 144
[11] Hadees [1241] Dekhiye: 3667 3669 4452 4455 5710
[12] Hadees [1242] Dekhiye: 3668 3670 4453 4454 4457 5711
[13] Dekhiye: 2687 3929 7003 7004 7018

Ibne Juraij ne Shu'ba ki mataaba-at ki hai. Unho'n ne kaha: Mujhe Muhammad bin Munkadir ne khabar di ke unho'n ne Hazrat Jabir ﷺ se suna hai.[14]

Baab 4: Jo Shakhs Maiyyat Ke Azizo'n Ko Uske Marne Ki Khud Khabar De

[1245] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne Hazrat Najjashi ke faut hone ki khabar sunaai jis din wo faut hue the. Phir aap eid-gaah tashreef le gae, safe'n durust karne ke baad chaar (4) takbeero'n kahee'n aur uski namaz-e-janaza adaa ki.[15]

[1246] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "(*Jung-e-Mu'tah mein) Pehle Hazrat Zaid ﷺ ne jhanda uthaya aur wo saheed ho gae. Phir Hazrat Jafar ﷺ ne jhanda uthaya aur wo bhi Shaheed ho gae. Aakhir mein Hazrat Abdullah bin Rawaaha ﷺ ne jhanda uthaya to wo bhi Shaheed ho gae* …us waqt Rasool Allah ﷺ ki aankhe'n ashkbaar[16] theen… *Phir Hazrat Khalid bin Waleed ﷺ ne salaari ke baghair hi jhanda uthaya to unke haatho'n fatah hui"*.[17]

Baab 5: Janaze Ki Ittela Dena

Hazrat Abu Raafe, Syedna Abu Huraira ﷺ se riwayat karte hain, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Tum logo'n ne mujhe (namaz-e-janaza ki) ittela kyou'n na di*".

[1247] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ek (1) shakhs ki iyaadat kiya karte the. Wo raat ke waqt faut ho gaya to logo'n ne usey raat hi ko dafan kar diya. Jab subah hui to unho'n ne uske mutalliq Rasool Allah ﷺ ko ittela di. Aap ne farmaya: "*Mujhe (raat ke waqt hi) khabar dene se tumhe'n kis cheez ne baaz rakha?*" Unho'n ne arz ki: Raat ka waqt tha aur sakht andhera tha, is liye ham ne aap ko takleef dena munaasib na samjha. Chunache aap uski qabar par tashreef le gae aur namaz-e-janaza padhi.[18]

Baab 6: Us Shakhs Ki Fazilat Jiska Koi Bacha Mar Jaae To Wo Sawaab Ki Ummeed Se Sabr Kare

Irshad-e-Baari Ta'ala hai: "*Aap sabr karne waalo'n ko khush-khabri suna de'n*".

[1248] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis musalman ke teen (3) na-baaligh bacche mar jaae'n to Allah Ta'ala baccho'n par apni inaayat ziyada hone ke baais usey Jannat mein daakhil farmaega*".[19]

[1249] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke aurto'n ne Nabi ﷺ se arz kiya: Hamaare liye koi din muqarrar farma de'n, chunache aap ne unhe'n waaz kiya aur farmaya: "*Jis aurat ke teen (3) bacche mar jaae'n wo dozakh ki aag se uske liye rukawat ban jaae'nge*". Ek (1) aurat ne kaha: Do (2) bhi? Aap ne farmaya: "*Do (2) bhi (hijab bane'nge)*".[20]

[1250] Hazrat Shareek ki sanad se hai ke Hazrat Abu Saeed Khudri aur Hazrat Abu Huraira ﷺ Nabi ﷺ se bayan farmate hain. Hazrat Abu Huraira ﷺ ki riwayat mein hai: "*Wo bacche jo buloogh[21] ko na pohche ho'n*".[22]

[1251] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Jab kisi musalman ke teen (3) bacche faut ho jaae'n wo dozakh mein daakhil nahi hoga, sirf qasam ko poora karne ke liye dozakh par waarid hoga*".[23]

Abu Abdullah (Imam Bukhari) ne farmaya: Isse muraad hai, Allah ka farmaan:

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[14] Dekhiye: 1293 2816 4080

[15] Dekhiye: 1318 1327 1328 1333 3880 3881

[16] T: (اَشْک بار) Aansu barsaane waala, rone waala [Rekhta]

[17] Dekhiye: 2798 3063 3630 3757 4262

[18] راجع: 857

[19] Dekhiye: 1381

[20] راجع: 101

[21] T: (بُلُوغ) Jawaani, shabaab, fikr-o-aqal ki pukhtagi haasil hone ki kaifiyat [Rekhta]

[22] راجع: 102

[23] Dekhiye: 6656

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا.

Aur Tum Mein Se Har Shakhs Is (jahannum) Par Waarid Hone Waala Hai.[24]

Baab 7: Qabar Ke Paas Mard Ka Aurat Ko Sabr Ki Talqeen Karna

[1252] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ek (1) aurat ke paas se guzre jo qabar ke paas ro rahi thi. Aap ne usse farmaya: "*Allah se dar aur sabr se kaam le*".[25]

Baab 8: Maiyyat Ko Paani Aur Beri Ke Patto'n Se Ghusl Dena Aur Usey Wazoo Karana

Hazrat Abdullah bin Umar ﷺ ne Saeed bin Zaid ke bete ko khushboo lagaai, usey uthaaya aur namaz padhai, lekin wazoo nahi kiya.

Hazrat Abdullah bin Abbas ﷺ ne farmaya: Musalman zinda yaa murda napaak nahi hota. Hazrat Saad ﷺ ne farmaya: Agar (Saeed bin Zaid ki) na'ash (نعش)[26] najis hoti to main usey naa chuta. Nabi ﷺ ne farmaya: "*Momin napaak nahi hota*".

[1253] Hazrat Umme Atiya Ansariya ﷺ se riwayat hai, unho'n ne kaha: Jab aap ki sahibzaadi faut huee'n to aap hamaare paas tashreef laae aur farmaya: "*Usey teen (3) yaa paanch (5) martaba ghusl do. Agar munaasib khayaal karo to usse ziyada baar bhi de sakti ho. Ghusl ke paani mein beri ke patte mila lo aur aakhir mein kuch kaafoor bhi istemaal karo, phir jab ghusl se faarigh ho jaao to mujhe ittela dena*". Chunache jab ham usey ghusl de kar faarigh huee'n to aap ko ittela di. Aap ne hame'n apna the-band diya aur farmaya: "*Is mein poora badan lapet do*". Hadees mein حِقْلوٌ se muraad the-band hai.[27]

Faaeda: Maiyyat ko ghusl dena zaroori hai, kyou'nke Rasool Allah ﷺ ne us shakhs ke mutalliq hukum diya tha jo haalat-e-ehraam mein apni sawaari se gir-kar jaa'n-bahaq ho gaya tha, ke usey paani aur beri ke patto'n se ghusl do. Beri ke patte istemaal karne ka hukum mahez nazaafat-o-safaai ke liye hai. Agar uske qaaem-muqaam koi cheez, masalan: Sabun waghaira dastiyab ho to wo bhi durust hai.

Baab 9: Maiyyat Ko Taaq Martaba Ghusl Dena Pasandeeda Hai

[1254] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ hamaare paas tashreef laae, jabke ham aap ki saahibzaadi ko ghusl de rahi thee'n. Aap ne farmaya: "*Usey teen (3) yaa paanch (5) yaa usse ziyaada baar paani aur beri ke patto'n se ghusl do aur aakhri martaba kafoor shaamil kar lo. Jab tum ghusl se faarigh ho jaao to mujhe ittela dena*". Chunache ham ne faarigh ho kar aap ko ittela di to aap ne hame'n apna the-band diya aur farmaya: "*Usey is mein lapet do*".[28]

Ayyub Raawi kehte hain ke Mujhe Hafsa bint Sireen ne Muhammad bin Sireen ki tarah hadees bayan ki. Hafsa ki hadees mein hai: "*Usey taaq adad mein ghusl do*" aur us mein ye bhi hai: "*Usey teen (3), paanch (5) yaa saat (7) martaba ghusl do*". Aur us mein ye bhi hai ke aap ne farmaya: "*Uske daae'n azaa aur wazoo ki jagho'n se ghusl dena shuru karo*". Us hadees mein ye tha ke Hazrat Umme Atiya ﷺ ne farmaya: "Ham mein se uske baalo'n mein kanghi karke uski teen (3) chotiya'n bana dee'n".

Baab 10: (Ghusl e) Maiyyat Ke Daae'n Atraaf Se Shuru Kiya Jaae

[1255] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne apni sahibzaadi ko ghuls dene ke mutalliq farmaya: "*Unki daae'n atraaf aur wazoo ke muqamaat se ghusl ka aghaaz kare'n*".[29]

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[24] Surah Maryam: 71

[25] Dekhiye: 1283 1302 7154

[26] T: (نَعش) Insaan ka murda jism, laash, maiyyat, murda, janaaza [Rekhta]

[27] راجع: 167

[28] راجع: 167

[29] راجع: 167

Baab 11: Maiyyat Ke Azaa-e-Wazoo

[1256] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne kaha: Jab ham Rasool Allah ﷺ ki lakht-e-jigar ko ghusl dene lagee'n to aap ne farmaya: "*Uske daae'n atraaf aur wazoo ke muqamaat se ghusl shuru karo*".[30]

Faaeda: Is hadees se maaloom hua ke ghusl se pehle maiyyat ko wazoo karaana chaahiye, nez ye bhi maaloom hua ke pehle istinja waghaira karaaya jaae aur wazoo mein kulli karaana aur uske naak mein paani daalna bhi mustahab hai, aur ye wazoo, ghusl ka ek hissa hai. Wazoo karaate waqt uske mu'n aur naak mein paani daalna kyou'nke mumkin nahi hota, is liye unko rooi waghaira se saaf kiya jaae.

Baab 12: Kya Aurat Ko Mard Ke Tah-band Mein Kafnaaya Jaa Sakta Hai?

[1257] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki lakht-e-jigar faut ho gaee'n to aap ne ham se farmaya: "*Usey teen (3) yaa paanch (5) yaa agar zaroorat ho to ziyaada baar ghusl do, aur jab faarigh ho jaao to mujhe khabar do*". Chunache jab ham faarigh ho gaee'n to ham ne aap ko ittela di. Aap ne apni kamar se tah-band khola aur farmaya: "*Usey is mein lapet do*".[31]

Baab 13: Aakhri Baar Paani Mein Kaafoor Milaaya Jaae

[1258] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki sahibzadiyo'n mein se ek (1) sahibzaadi faut ho gai to aap baahar tashreef laae aur farmaya: "*Usey teen (3) baar yaa paanch (5) baar, aur agar munaasib khayaal karo to usse ziyada baar paani aur beri ke patto'n se ghusl do. Aur aakhri baar paani mein kaafoor*[32] *mila do. Jab faarigh ho jaao to mujhe ittela do*". Hazrat Umme Atiya ﷺ kehti hain: Jab ham faarigh ho gaee'n to ham ne aap ko muttala kiya, aap ne hamari taraf apna tah-band phenka aur farmaya: "*Usey is mein lapet do*". Hazrat Ayyub raawi ne Hazrat Hafsa se, unho'n ne Hazrat Umme Atiya ﷺ se bhi isi tarah ki riwayat ki.[33]

[1259] Hazrat Umme Atiya ﷺ ne kaha ke Rasool Allah ﷺ ne farmaya: "*Usey teen (3) baar, ya paanch (5) baar, ya saat (7) baar, aur agar munasib khayaal karo to usse bhi ziyaada baar ghusl do*".

Hafsa ne kaha ke Hazrat Umme Atiya ﷺ ne farmaya: Ham ne uske baalo'n ki teen (3) mendhiya'n[34] banaae'n.[35]

Baab 14: Maiyyat Aurat Ke Baal Kholna

Imam Ibne Sireen ﷺ bayan karte hain ke (khatoon) maiyyat ke baal kholne mein koi harj nahi.

[1260] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Aurto'n ne Rasool Allah ﷺ ki sahibzaadi ke baalo'n ki teen (3) mendhiya'n banaee'n, is tarah ke unho'n ne baal khole, unhe'n dhoya, phir unki teen (3) chotiya'n banaee'n.[36]

Faaeda: Mukhtasar taur par maiyyat ko ghusl dete waqt mundarja-zel umoor ka khayaal rakha jaae: ❁ Maiyyat ko pehle istinja, phir wazoo karaaya jaae, uske naak aur mu'n ki safaai rooi waghaira se ki jaae. ❁ Ghusl ke paani mein beri ke patte daale jaae'n, phir usey josh diya jaae. ❁ Maiyyat agar mard hai, to kisi deendaar aur amanat-daar mard ka, aur agar aurat hai to mazkoora sifaat ki haamela kisi khatoon ka bandobast kiya jaae. ❁ Kam-az-kam teen (3) martaba ghusl diya jaae, hasb-e-zaroorat ziyada martaba bhi diya jaa sakta hai, lekin taaq adad ka khayaal rakha jaae. ❁ Aakhri martaba paani bahate waqt us mein kuch kaafoor yaa kisi bhi khushboo ko shamil kar liya jaae. ❁ Aurat ke baalo'n ko khol kar acchi tarah dhoya jaae, phir un mein kanghi ki jaae. ❁ Aakhir mein uske baalo'n ki teen (3) mendhiya'n bana kar unhe'n peeche daal diya jaae. Ye tamaam umoor dalaael se saabit hain. Allama Albani ﷺ ne unhe'n tafseel se bayan kiya hai.[37]

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[30] راجع: 167

[31] راجع: 167

[32] T: (کافُور) Safed aur tez khushboo ka gond umooman murde ki jism par malte hain [Rekhta]

[33] راجع: 167

[34] T: (مینڈھی) Baalo'n ki choti, latt (لٹ) jise choti ki tarah goondha gaya ho [Rekhta]

[35] راجع: 167

[36] راجع: 167

[37] Fath-ul-Baari: V3 P170

Baab 15: Maiyyat Par Kapda Kaise Lapeta Jaae?

Hazrat Hasan Basri ﷺ bayan karte hain ke paancho'n kapde ke saath qamees ke neeche dono'n raan aur siren lapete jaae'n.

[1261] Muhammad bin Sireen ﷺ farmate hain ke Hazrat Umme Atiya ﷺ... wo ansaar ki un aurto'n mein se hain jinho'n ne Rasool Allah ﷺ ki bait bhi ki thi... Apne bete se mulaqaat ke liye basra aaee'n, lekin usey wahaa'n na paaya. Unho'n ne bayan kiya ke Nabi ﷺ hamaare paas tashreef laae, jabke ham aap ki sahibzaadi ko ghusl de rahi thee'n. Aap ne farmaya: "*Usey teen (3) baar yaa paanch (5) baar, ya agar zaroorat ho t usse ziyada baar paani aur beri ke patto'n se ghusl do, aur aakhri baar us mein kaafoor milaao, aur jab faarigh ho jaao to mujhe ittela karo*". Hazrat Umme Atiya ﷺ ne kaha: Jab ham faarigh ho gaee'n to aap ne hamair taraf apna tah-band phenka aur farmaya: "*Usey is mein lapet do*". Aur usse ziyada kuch na kaha. Ibne Sireen kehte hain: Mujhe maaloom nahi wo aap ki kaunsi sahibzaadi thee'n.[38]

Raawi ne kaha: Ash'aar ye hai ke usey chadar mein lapet do. Isi tarah Ibne Sireen aurat ke mutalliq hukum dete the ke usey kapde mein lapet diya jaae aur usey tah-band na bandha jaae.

Baab 16: Aurat Ke Baalo'n Ki Teen (3) Mendhiyaa'n Banadi Jaae'n

[1262] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Ham ne Nabi ﷺ ki sahibzaadi ke baal goondh[39] kar unki teen (3) mendhiya'n bana di thee'n.

Hazrat Wakee ne apne shaikh Hazrat Sufyan se uski tafseel bayan ki hai ke ek (1) peshaani ki taraf se baalo'n ki choti aur baaqi do (2) atraaf ke baalo'n ki chotiya'n muraad hain.[40]

Baab 17: Faut-shuda Aurat Ke Baal (teen (3) chotiya'n banakar) Uske Peeche Daal diye Jaae'n

[1263] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki sahibzadiyo'n mein se ek (1) sahibzaadi ka inteqal ho gaya to Nabi ﷺ hamaare paas tashreef laae aur farmaya: "*(Paani mein) Beri ke patte daal kar usey teen (3) baar yaa paanch (5) baar, aur agar zaroorat mehsoos karo to usse bhi ziyaada baar ghusl do, aur aakhri baar (paani mein) mein kuch kaafoor ki aamezish kar do, aur jab faarigh ho gaee'n to aap ko ittela di. Aap ne hamari taraf apna tah-band phenka, ham ne unke baal goondh-kar teen (3) chotiya'n banaaee'n aur unhe'n baith kar peeche daal diya*".[41]

Baab 18: Kafan Ke Liye Safed Kapdo'n Ka Hona

[1264] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ko teen (3) safed kapdo'n mein kafan diya gaya, jo Yemeni sahooli[42] rooi se bane hue the, un mein na to qamees thi aur na amaama.[43]

Baab 19: Do (2) Kapdo'n Mein Kafan Dena

[1265] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) shakhs muqaam-e-arfa mein thehra hua tha ke achanak apni sawaari se gira, jisse uski gardan toot gai. Nabi ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se ghusl de kar do (2) kapdo'n mein kafan do. Magar hanoot (ek khushboo) na lagaana aur na uska sar dhaanpna, kyou'nke ye qiyamat ke din labbaik kehta hua uthaya jaaega*".[44]

Baab 20: Maiyyat Ko Khushboo Lagaana

[1266] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) shakhs Rasool Allah ﷺ ke hamraah muqam-e-arfa mein thehra hua tha, ke achaanak apni sawaari se gir-pada jisse uski gardan toot gai. Rasool Allah ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se ghusl de kar do (2) kapdo'n mein kafan do. Usey khusboo na lagaao, aur*

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[38] راجع: 167

[39] T: (بال گوندھنا) mendhiyaan banana, choti banana, lambe baalo'n ki lado'n ko ek-doosre se milaa kar choti ki shakl dena [Rekhta]

[40] راجع: 167

[41] راجع: 167

[42] T: (سحولی) Pieces of cloth (sunnah.com) [RSB]

[43] Dekhiye: 1271 1272 1273 1287

[44] Dekhiye: 1266 1267 1268 1839 1849 1850 1851

na auske sar hi ko dhaanpo, kyou'ne usey Allah Ta'ala qiyamat ke din is haal mein uthaaega ke ye talbiya keh raha hoga".[45]

Baab 21: Mohrim Ko Kis Tarah Kafan Diya Jaae?

[1267] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) shakhs ke oont ne uski gardan tod di, jabke ham sab Nabi ﷺ ke saath the. Aur wo shakhs mohrim tha. Nabi ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se ghusl do, aur kafan ke liye do (2) kapde pehnao, nez usey khusboo na lagaao aur na uska sar hi dhaanpo, kyou'nke Allah Ta'ala usey qiyamat ke din is haalat mein uthaaega ke ye talbiya keh raha hoga*".[46]

[1268] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'nne farmaya: Ek (1) shakhs Nabi ﷺ ke hamraah muqam-e-arfa mein thehra hua tha. Wo apni sawaari se gir gaya. Ayyub raawi ne kaha: "فوقصته" aur Amr ne kaha: "فأقصعته", yaane sawaari ne uski gardan tod di aur wo mar gaya. Rasool Allah ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se ghusl do aur do (2) kapdo'n mein kafnao. Usey khusboo na lagaao aur na uska sar hi dhaanpo, kyou'nke ye qiyamat ke din uthega to talbiya pukaar raha hoga*".

Ayyub raawi ne *muzaare* (مضارع) "يُلَبِّيْ" aur Amr ne (ism-e-fail) "مُلَبِّيًا" ke alfaaz bayan kiye hain.[47]

Baab 22: Sili aur An-sili Qamees Mein Kafan Dena

[1269] Hazrat Abdullah Bin Umar ﷺ se riwayat hai ke jab Abdullah bin Ubai (munafiq) mar gaya to uska beta Nabi ﷺ ki khidmat mein haazir hua aur arz kiya: Mujhe apni qamees inaayat farmae'n, take main apne baap ko us mein kafan doo'n. Nez aap uski namaz-e-janaza padhe'n, aur uske liye maghriat ki dua kare'n. Nabi ﷺ ne usey apni qamees di aur farmaya: "*Janaza taiyyaar ho jaae to mujhe ittela karna, main uska janaza padhu'nga*". Chunache usne janaza taiyyaar hone ki aapko ittela kardi. Jab aap ne us par namaz-e-janaza padhne ka irada kiya to Hazrat Umar ﷺ ne aap ka daaman thaam kar arz kiya: Allah Ta'ala ne aapko munafiqeen ka janaza padhne se mana nahi farmaya? Aap ne jawab diya: "*Mujhe do (2) baato'n ka ikhtiyar diya gaya hai. Irshad-e-Baari Ta'ala hai:*"

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ

Aap Unke Liye Maghfirat Ki Dua Kare'n Ya Na Kare'n, Agar Unke Liye Sattar (70) Martaba Bhi Bakhshish Ki Dua Kare'nge To Allah Unhe'n Hargiz Moaaf Nahi Farmaega.[48]

Chunache aap ne uski namaz-e-janaza padh di, to ye aayat naazil hui:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا

Un Munafiqeen Mein Se Agar Koi Mar Jaae To Uski Namaz Na Padhna (aur na uski qabar hi par khade hona).[49]

[1270] Hazrat Jabir ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ Abdullah bin Ubai munaafiq ke dafan hone ke baad tashreef laae, usey qabar se baahar nikaala aur uske mu'n mein apna luaab[50] daala aur usey apni qamees pehnaai.[51]

Baab 23: Qamees Ke Baghair Kafan Dena

[1271] Hazrat Ayesha ﷺ se riwayat hai, unho'nne farmaya: Nabi ﷺ ko sahooliya basti ke taiyyaar-shuda teen (3) sooti kapdo'n mein kafan diya gaya, jin mein qamees aur pagdi nahi thi.[52]

[1272] Hazrat Ayesha ﷺ hi se riwayat hai ke Rasool Allah ﷺ ko teen (3) kapdo'n mein kafan diya gaya. Un mein na to qamees thi aur na amaama.[53]

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[45] راجع: 1265
[46] راجع: 1265
[47] راجع: 1265
[48] Surah Tauba: 80
[49] Dekhiye: 4670 4672 5796
[50] T: (لُعاب) Zabaan se risne waali ratoobat ya nami, mu'n se nikalne waali ratoobat [Rekhta]
[51] Dekhiye: 1350 3008 5795
[52] راجع: 1264
[53] راجع: 1264

Baab 24: Amaama Ke Baghair Kafan Dena

[1273] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ko teen (3) kapdo'n mein kafan diya gay, jin mein na to qamees thi aur na amaama hi tha.[54]

Baab 25: Kafan Ke Akhrajaat Maiyyat Ke Tamaam Maal Se Ho'n

Hazrat Ataa, Imam Zohri, janab Amr bin Dinar aur Hazrat Qatada ﷺ ne yehi kaha hai. Amr bin Dinar ne kaha ke khushboo waghaira bhi jamee maal se li jaaegi. Hazrat Ibrahim Nakhai ﷺ ne kaha: Maiyyat ke maal se pehle kafan-dafan ke akhrajaat minha[55] kiye jaae'n, phir qarz utaara jaae, phir wasiyyat waghaira ko jaari kiya jaae. Sufyan sori ne kaha hai: Qabar aur ghusl waghaira ki ujrat bhi kafan mein shamil hai.

[1274] Ibrahim bin Abdur Rahman ﷺ se riwayat hai ke Hazrat Abdur Rahman bin Awf ﷺ ke paas ek (1) din khana laaya gaya to farmaane lagey ke Musa'b bin Umair ﷺ ko saheed kar diay gaya aur wo mujhse behtar the. Unke tarke se ek (1) chadar ke siwa kafan na mil saka. Isi tarah Hazrat Hamza ﷺ ya koi aur shakhs jo mujh se behtar tha, Shaheed kiya gaya to unke liye bhi ek (1) chaadar ke alaawa kafan muyassar na aasaka. Mujhe andehs hai ke mabaada hamari aakhirat ki paakiza cheez'n is duniyawi zindagi hi mein hame'n de di jaae'n. Uske baad unho'n ne rona shuru kar diya.[56]

Baab 26: Agar Maiyyat Ke yahaa'n Sirf Ek (1) Hi Chaadar Mile To Kya Kiya Jaae?

[1275] Hazrat Ibrahim ﷺ se marwi hai ke Abdur Rahman bin Awf ﷺ ke paas khana laaya gaya, jabke wo roze ki haalat mein the. Unho'n ne farmaya: Hazrat Musa'b bin Umair ﷺ shaheed kiye gae, halaa'nke wo mujhse behtar the. Unhe'n sirf ek (1) hi chaadar mein kafan diya gaya. Agar unka sar dhaanpa jaata to paao'n khul jaate, aur agar unke paao'n chupaae jaate to sar khul jaata. Raawi kehte hain: Mere khayaal ke mutaaibq unho'n ne ye bhi kaha: Hazrat Hamza ﷺ shaheed kiye gae, halaa'nke wo bhi mujhse behtar the, phir ham par duniya ke darwaze khol diye gae. Hame'n khatra hai ke kahee'n hamari nekiyo'n ka badla hame'n duniya hi mein na de diya gaya ho. Phir unho'n ne rona shuru kar diya, hatta ke khana chodh diya.[57]

Baab 27: Jab Kafan Ke Liye Itna Kapda Muyassar Ho Ke Usse Sar Aur Paao'n Dono Ekatthe Na Dhaanpe Jaa Sake'n To Sar Ko Dhaanp Diya Jaae

[1276] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne farmaya: Ham ne Nabi ﷺ ke hamraah hijrat ki. Hamara maqsad sirf Allah ki raza-joi[58] tha. Ab hamaara ajar Allah Ta'ala ke zimme tha. Ham mein se baaz hazraat faut hue to unho'n ne duniya mein apne ajar ka kuch hissa bhi nahi khaya. Hazrat Musa'b bin Umair ﷺ bhi aise logo'n mein se the, aur kuch aise bhi hain jin ka phal pak chuka hai, aur wo chun-chun kar kha rahe hain. Hazrat Musa'b bin Umair ﷺ jung-e-uhud mein shaheed hue to hame'n (unke tarke mein) kafan ke liye ek (1) choti si chaadar ke alaawa kuch na mila. Jab ham unka sar chupaate to paao'n khul jaate aur jab paao'n dhaanpte to sar zaahir ho jaata. Chunache Rasool Allah ﷺ ne hame'n hukum diya ke ham unka sar dhaanp de'n aur unke qadmo'n par azkhar naami ghaas daal de'n.[59]

Baab 28: Zamaana-e-Nabuwwat Mein Jisne Apna Kafan Taiyyaar Kiya Aur Us Par Koi Eteraaz Na Hua

[1277] Hazrat Sahal ﷺ se riwayat hai, unho'n ne farmaya: Ek aurat Nabi ﷺ ke liye taiyyaar-shuda haashiya-daar chaadar laai, tumhe'n maaloom hai ke "bardah" kya cheez hai? Logo'n ne kaha: Chaadar ko kehte hain. To unho'n ne kaha: Haa'n. Al-gharz aurat ne kaha: Maine us chadar ko apne haath se taiyyaar kiya hai, aur aapko pehnaane ke liye laai hoo'n. Nabi ﷺ ko us waqt zaroorat bhi thi, is liye usey qubool farma liya. Phir aap baahar tashreef laae to wo chadar aap ki izaar thi. Ek (1) shaksh ne uski taareef ki aur kehne laga kya hi umda chaadar hai, ye mujhe inaayat

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[54] راجع: 1264

[55] T: (مِنْها) Ghataana, katoti karna, kam karna [Rekhta]

[56] Dekhiye: 1275 4045

[57] راجع: 1274

[58] T: (رَضا جوئی) Ijaazat ki khwahish, ijaazat-talabi [Rekhta]

[59] Dekhiye: 3897 3913 3914 4047 4082 6432 6448

kar deejiye. Logo'n ne usse kaha: Toone accha nahi kiya, kyou'nke Nabi ﷺ ne intehai zaroorat ke pesh-e-nazar usey zeb-tan kiya tha, magar toone usey maang liya hai aur tujhe ilm hai ke Aap ﷺ kisi ka sawal radd nahi karte. Us shakhs ne kaha: Allah ki qasam! Maine usey pehenne ke liye nahi maanga, balke is liye ke wo mere kafan ho.

Hazrat Sahal ؓ farmate hain ke phir wohi chaadar us shakhs ka kafan bani.[60]

Faaeda is hadees se maaloom hua ke zaroorat se pehle kisi cheez ko taiyyaar kar lena jaaez hai, isi tarah apni zindagi mein kafan taiyyaar karke rakh lena tawakkul ke manaafi nahi, lekin qabl-az maut qabr taiyyaar kar lena, take maut yaad rahe, Sahaba Ikraam ؓ se saabit nahi.

Baab 29: Khawateen Ka Janaze Ke Hamraah Jaana

[1278] Hazrat Umme Atiya ؓ se riwayat hai, unho'n ne farmaya: Hame'n janaze ke saath chalne se mana kiya gaya, lekin is silsile mein ham par sakhti nahi ki jaati thi.[61]

Faaeda: Mazkoora hadees se Rasool Allah ﷺ ke daur ki aurto'n ki kamaal aqali saabit hoti hai ke wo baareek-beeni ke saath maraatib-o-ahkaam ko jaanti thee'n. Hazrat Umme Atiya ؓ ne maraatib-e-nahee ki tara ishaara kiya hai. Agarche share ko matloob yehi tha ke khawateen janazo'n ke saath na nikle'n, albatta janazo'n ke saath chalne ke baghair agar janaze mein shirkat ka mauqa mil jaae to us mein koi qabaahat nahi, jaisa ke Hazrat Ayesha ؓ se marwi hai ke unho'n ne masjid mein Hazrat Saad bin Abi Waqqas ؓ ki namaz-e-janaza padhi.[62]

Baab 30: Aurat Ka Shauhar Ke Alaawa Kisi Doosre Shakhs Par Sog Karna

[1279] Muhammad bin Sireen ؒ se riwayat hai ke Hazrat Umme Atiya ؓ ka beta faut ho gaya, jab teesra din hua to unho'n ne zard rang ki khushboo mangwaai aur usey badan par lagaaya aur farmaya ke hame'n khaawind ke alaawa kisi doosre par teen (3) din se ziyaada sog manaane se manaa kiya gaya hai.[63]

[1280] Hazrat Zainab bint Abi Salmah ؓ se riwayat hai, unho'n ne kaha: Jab ilaaqa-e-sham se Hazrat Abu Sufyan ؓ ke faut hone ki ittela aai to Hazrat Umme Habiba ؓ ne teesre roz zard rang ki khushboo mangwaai aur usey apne haatho'n aur rukhsaaro'n par lagaaya aur farmaya: Agarche mujhe iski qat-an zaroorat na thi, lekin maine Nabi ﷺ ko ye farmate suna hai: "*Jo aurat Allah par imaan aur yaum-e-akhirat par yaqeen rakhti ho, uske liye ye halaal nahi ke wo kisi maiyyat par teen (3) din se ziyaada sog karey, lekin usey apne khaawind par chaar (4) maah dus (10) din tak sog karna chaahiye*".[64]

[1281] Hazrat Zainab bin Abi Salmah ؓ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki zauja-e-mohtarma Umme Habiba ؓ ke paas gai to unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna hai: "*Jo aurat Allah aur yaum-e-akhirat par yaqeen-o-imaan rakhti hai, uske liye jaaez nahi ke wo shauhar ke siwa kisi doosri maiyyat par teen (3) din se ziyaada sog kare. Albatta usey shauhar ke marne par chaar (4) maah dus (10) din tak sog karna chaahiye*".[65]

[1282] (Hazrat Zainab bint Abi Salmah ؓ ne kaha ke) Phir main (Ummul Momineen) Hazrat Zainab bint Jahash ؓ ke paas gai, jabke unka bhai faut ho gaya tha to unho'n ne khusboo mangwa kar apne badan par lagaai. Phir farmaya: Mujhe khushboo ki zaroorat na thi, magar maine Rasool Allah ﷺ ko mimbar par ye kehte hue suna hai: "*Kisi bhi aurat ke liye, jo Allah par imaan aur yaum-e-akhirat par yaqeen rakhti ho, jaaez nahi ke kisi maiyyat par teen (3) din se ziyaada sog kare, lekin usey apne khaawind par chaar (4) maah dus (10) din tak sog karna chaahiye*".[66]

Baab 31: Qabro'n Ki Ziyaarat Karna

[1283] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Ek (1) dafa Nabi ﷺ ka ek (1) aurat ke paas se guzar hua, jo qabar ke paas baithi ro rahi thi. Aap ne usse farmaya: "*Allah se dar aur sabr kar*". Wo aap ko na pehchaan

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[60] Dekhiye: 8510 6036

[61] راجع: 313

[62] Saheeh Muslim: Al Janaaez: H2252(973)

[63] راجع: 313

[64] Dekhiye: 1281 5334 5339 5345

[65] راجع: 1280

[66] Dekhiye: 5335

saki aur kehne lagi: Mujh se door raho, kyou'nke tumhe'n mujh jaisi museebat nahi pohchhi. Jab usey bataaya gaya ke ye to Nabi ﷺ the to wo (maazarat ke liye) Nabi ﷺ ke dar-e-daulat par haazir hui. Usne aapke darwaze par koi darban na dekha, haazir ho kar arz karne lagi: Maine aap ko pehchaana nahi tha (mujhe moaaf farma deejiye). Aap ne farmaya: "*Sabr to sadme ke aghaaz mein hota hai*".[67]

Baab 32: Irshad-e-Nabawi ﷺ: "Maiyyat ko uske rishtedaaro'n ke us par rone ki wajah se azaab hota hai". Ye Us Waqt Hai Jab Rona Peetna Marne Waale Ka Wateera Ho

Irshad-e-Baari Ta'ala hai:

قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Apne Aap Ko Aur Apne Ghar Waalo'n Ko Aag Se Bachaao.[68]

Nez irshad-e-nabawi ﷺ hai: "*Tum mein se har ek (1) nigehbaan hai aur usse apni raiyyat*[69] *ke mutalliq sawaal hoga*". Aur jab noha[70] karna uski aadat na ho to wo Hazrat Ayesha ؓ ke farmaan ke mutaaibq hai: "*Koi bojh uthaane waala kisi doosre ka bojh nahi uthaaega*". Nez wo farmaan-e-ilaahi ke mutaabiq hai ke:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

Koi Bojh Uthaane Waala Kisi Doosre Ka bojh Nahi Uthaaega.[71]

Nez wo farmaan-e-ilaahi ke mutaabiq hai ke:

إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ

Agar Koi Bojh Uthaane Waali Jaan Kisi Doosre Ko Bojh Uthaane Ke Liye Bulaae To Usse Koi Cheez Na Uthaai Jaaegi.[72]

Aur nauha ke baghair rone ki ijaazat di gai hai. Nabi ﷺ ka irshad-e-giraami hai: "*Koi jaan bhi naa-haq qatal hoti hai to Hazrat Aadam ؑ ke bete (Qaabeel) par us khoon-e-naa-haq ka bojh hoga, kyou'nke usne qatal-e-naa-haq ka tareeqa raaej kiya tha*".

[1284] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki ek (1) sahibzaadi ne aap ko paighaam bheja ke mera beta faut ho raha hai, aap hamaare yahaa'n tashreef laae'n. Aap ne salaam kehte hue waapas paighaam bheja aur farmaya: "*(Allah Ta'ala hi ka saara maal hai.) Jo Allah ne liya wo uska tha, aur jo usne ataa kiya wo bhi usi ka hai. Uske yahaa'n har cheez ka waqt muqarrar hai, is liye usey chaahiye ke sabr kare aur sawaab ki talabgaar rahe*". Sahibzaadi ne phir paighaam bheja aur aap ko qasam di ke zaroor tashreef laae'n, chunache aap khade hue aur aap ke saath Hazrat Saad bin Ubadah, Moaaz bin Jabal, Ubai bin Kaab, Zaid bin Saabit aur mazeed chand log the. Bacche ko Rasool Allah ﷺ ke paas laaya gaya, jabke uska saans ukhda hua tha. Raawi ne kaha: Mera gumaan hai ke usne kaha: Goya wo mashkeeza hai. Rasool Allah ﷺ kid ono aankhe'n (ye manzar dekh kar) behne lagee'n, to Hazrat Saad ؓ ne arz kiya: Allah ke Rasool! Ye rona kaisa hai? Aap ne farmaya: "*Ye rahmat hai, jise Allah Ta'ala ne apne bando'n ke dilo'n mein rakha hai, aur Allah Ta'ala rahem karne waale bando'n hi par rahem karta hai*".[73]

[1285] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ki sahibzaadi ke janaze mein haazir the, jabke Rasool Allah ﷺ qabar ke paas baithe hue the. Maine dekha ke aap ki ankho'n se aansu rawaa'n the, phir

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[67] راجع: 1252

[68] Surah at Tahreem: 6

[69] T: (رَعِيَّت) Riaayaa, wo log jo baadshah ya raja ki sultanat mein aabaad ho'n [Rekhta]

[70] T: (نَوحَه) Maatam karna, murde par chilla ke rona [Rekhta]

[71] Surah Anaam: 164

[72] Surah Faatir: 18

[73] Dekhiye: 5655 6602 6655 7377 7448

aap ne farmaya: "*Kya tum mein se koi aisa shakhs hai jisne aaj raat ham-bistari na ki ho?*" Hazrat Abu Talha ﷺ ne arz kiya: Main hoo'n. To Rasool Allah ﷺ ne farmaya: "*Tum qabar mein utro*". Chunache wo unki qabar mein utre.[74]

Faaeda: Syeda Umme Kulsoom ﷺ arsa-e-daraaz tak bimaar rahee'n aur Hazrat Usman ﷺ ko ye gumaan bhi na tha ke wo us raat faut ho jaae'n gi. Is liye unho'n ne us raat apni laundi se jimaa kar liya, lekin Rasool Allah ﷺ ko ye pasand na tha ke wo mareeza biwi, jo qareeb-ul-marg thi, unka khayaal na karte hue laundi ke saath mashghool ho'n. Chunache itaab[75] ke taur par unko qabar mein utarne se ishare ke saath manaa kar diya. Kisi hadees se ye saabit nahi ke unho'n ne Syeda Umme Kulsoom ﷺ ke inteqal ke baad yaa ba-waqt-e-wafaat jimaa kiya tha, yaa unhe'n sahibzaadi ke inteqal ka ilm tha. Raafzi hazraat ghalat propaganda karte hain ke Hazrat Usman ﷺ ne maut ke baad Hazrat Umme Kulsoom ﷺ se jimaa kiya tha, yaa unse jimaa ki wajah se maut waaqe hui thi. Hadees mein iska ishaara tak nahi.

[1286] Hazrat Abdullah bin Obaidullah bin Abi Mulaika se riwayat hai, unho'n ne kaha: Hazrat Usman ﷺ ki ek (1) sahibzaadi makkah mukarrama mein faut ho gai to ham unke janaze mein shareek hue. Hazrat Abdullah bin Umar aur Hazrat Abdullah bin Abbas ﷺ bhi wahaa'n maujood the aur main unke darmiyan baitha hua tha. Ya kaha: Main un mein se kisi ek (1) ke paas baitha hua tha, phir doosre sahib tashreef laae aur wo mere pehlu mein baith gae. Hazrat Abdullah bin Umar ﷺ ne Hazrat Amr bin Usman ﷺ se kaha: (Un aurto'n ko) Rone se manaa kyou'n nahi karte ho? Kyou'nke Rasool Allah ﷺ ka farmaan hai: "*Maiyyat ko uske ahle-khaana ke us par rone ki wajah se azaab diya jaata hai*".

[1287] Hazrat Ibne Abbas ﷺ ne farmaya: Hazrat Umar ﷺ bhi aisa hi farmaya karte the. Phir unho'n ne khabar di ke main Syedna Umar ﷺ ke hamraah makkah mukarrama se aaraha tha. Jab ham muqam-e-baeda pohche to achanak ek (1) qafila keekar[76] ke saae taley tha. Unho'n ne farmaya: Jaao dekho ye kaun log hain? Maine dekha to wo Hazrat Suhai ﷺ the. Maine unhe'n khabar di to unho'n ne farmaya: Unhe'n mere paas bula laao. Main Hazrat Suhaib ﷺ ke paas gaya aur unse kaha: Chale'n aur Ameer-ul-Momineen se mulaqaat kare'n. Jab Hazrat Umar ﷺ zakhmi kiye gae to Suhaib ﷺ aae aur rote hue ye kehne lagey: Haae mere bhai! Haae mere saathi! Hazrat Umar ﷺ ne farmaya: Aye Suhaib! Kya mujh par ro rahe ho, halaa'nke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Maiyyat ko uske ghar waalo'n ke us par rone ki wajah se azaab hota hai*".[77]

[1288] Hazrat Ibne Abbas ﷺ ne farmaya ke jab Syedna Umar ﷺ Shaheed ho gae to maine Ummul Momineen Hazrat Ayesha ﷺ se ye zikr kiya. Unho'n ne farmaya: Allah Ta'ala Hazrat Umar ﷺ par rahem kare. Allah ki qasam! Rasool Allah ﷺ ne ye nahi farmaya tha ke momin ko uske ghar waalo'n ke us par rone ki wajah se azab hota hai. Rasool Allah ﷺ ne to ye farmaya tha: "*Allah Ta'ala kaafir ko uske ghar waalo'n ke us par rone ki wajah se mazeed azaab karta hai*". Aur farmaya ke Quran-e-Kareem ki ye aayat-e-karima tumhare liye kaafi hai:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

Aur Koi Bojh Uthaane Waala Kisi Doosre Ka Bojh Nahi Uthaaega.[78]

Hazrat Ibne Abbas ﷺ ne us waqt kaha: Allah Ta'ala hi hasaata aur rulaata hai. Hazrat Ibne Abi Mulaika ne kaha: Allah ki qasam! Hazrat Ibne Umar ﷺ ne us waqt kuch na kaha.[79]

[1289] Hazrat Amrah bint Abdur Rahman se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ki zauja-e-mohtarma Syeda Ayesha ﷺ ko ye farmate hue suna ke Rasool Allah ﷺ ek (1) yahooiya aurat ke paas se guzre, jabke uske ghar waale us par ro rahe the, aap ne farmaya: "*Ye to us par ro rahe hain, halaa'nke usey qabar mein azaab diya jaa raha hai*".[80]

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[74] Dekhiye: 1342

[75] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

[76] T: (کِیکَر) Babool, babool ka chota darakht [Rekhta]

[77] Dekhiye: 1290 1292

[78] Surah al Anaam: 164

[79] Dekhiye: 1289 3987

[80] راجع: 1288

[1290] Hazrat Abu Moosa Ashari ﷺ se riwayat hai ke jab Hazrat Umar ﷺ zakhmi kiye gae to Hazrat Suhaib ﷺ rote hue kehne lagey: Haae mere bhai! Hazrat Umar ﷺ ne farmaya: Kya tumhe'n maaloom nahi ke Nabi ﷺ ne farmaya: "*Maiyyat ko zinda ke rone ki wajah se azaab diya jaata hai*".[81]

Faaeda: Maiyyat ko uske ghar waalo'n ke rone se us waqt azaab hoga jab usne apne ahel-o-ayaal ke liye nauha ka tareeqa jaari yaa pasand kiya ho, ya ye jaante hue ke wo uske marne ke baad us par nauha-o-maatam kare'nge. Unhe'n us kaam se baaz rehne ki wasiyyat na ki ho.

Baab 33: Maiyyat Par Nauha Karna Makrooh Hai

Hazrat Umar ﷺ bayan karte hain ke un aurto'n ko chod do, wo Hazrat Abu Sulaiman (Khalid bin Waleed) ﷺ par roee'n jab tak naqa'a aur laq-laqa na ho. Naqa'a se muraad sar par mitti daalna aur laq-laqa ke maane awaaz nikaalna hain.

[1291] Hazrat Mugheera ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Meri taraf jhoot mansoob karna doosre logo'n ki taraf jhoot mansoob karne ki tarah nahi. Jisne daanista meri taraf jhoot mansoob kya wo apna thikaana dozakh mein bana le*". Aur maine Nabi ﷺ se ye bhi suna hai ke aap ne farmaya: "*Jis shakhs par nauha kiya jaata hai, usey us nohe ki wajah se azaab diya jaata hai*".

[1292] Hazrat Ibne Umar ﷺ se riwayat hai, wo apne walid-e-mohtaram Hazrat Umar ﷺ se bayan karte hain ke Nabi ﷺ ne farmaya: "*Maiyyat ko apni qabar mein us par nauha kiye jaane ke sabab azaab hota hai*".

Abdaan ki Abdul Aala ne mataaba-at ki hai aur Aadam ne Shu'ba se riwayat karte hue ye alfaaz bayan kiye: "*Maiyyat ko zindo'n ke us par rone ki wajah se azaab diya jaata hai*".[82]

Baab 34: Bila-unwaan

[1293] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Mere waalid-e-giraami ko uhud ke din is haalat mein laaya gaya ke unka musla[83] kiya gaya tha. Unhe'n Rasool Allah ﷺ ke saamne rakh kar kapde se dhaanp diya gaya. Main is iraade se unke qareb gaya ke unke chehre se kapda hataau'n, lekin meri qaum ne mujhe manaa kar diya. Main dobaara unke paas gaya, take kapda uthaau'n mujhe phir logo'n ne manaa kar diya. Itne mein Rasool Allah ﷺ ne unki maiyyat ko uthaane ka hukum diya to aap ne cheekh maarne waali aurat ki awaaz suni. Aap ne farmaya: "*Ye kaun hai?*" Logo'n ne bataaya ke Amr ki beti yaa unki behen hai. Aap ne farmaya: "*Ye kyou'n roti hai?*" Ya farmaya: "*Ye na roe, farishte apne paro'n se un par saaya kiye hue the, ta-aa'nke unhe'n utha liya gaya*".[84]

Baab 35: Jo Girebaan Phaade Wo Ham Mein Se Nahi

[1294] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jo shakhs apne rukhsaar peete aur girebaan phaade, nez ahd-e-jaahiliyyat ki tarah cheekh-o-pukaar kare, wo ham mein se nahi*".[85]

Faaeda: Is hadees se ye bhi maaloom hua ke museebat ke waqt girebaan phaadna aur rukhsaar peetna haram hai. Kyou'nke ye Allah ki taqdeer par adm-e-raza ki daleel hai. Agar kisi ko uski hurmat ka ilm hai, uske ba-wujood usey halaal samajh kar aisa karta hai to wo daaera-e-islam se khaarij hai. Hazrat Sufyan Soori ﷺ mazkoora hadees ke mutalliq kisi qism ki taujeeh yaa taaweel karne se manaa karte the, ke usse waeed ka maqsad faut ho jaata hai, jo logo'n ko aise afaal-e-shaneea[86] se rokne ka baais hai.[87]

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[81] راجع: 1287

[82] راجع: 1287

[83] T: (مُثْلَه) (Bataur-e-saza ya inteqaam waghaira) naak, kaan kaat daalna, naash ko maskh karna [Rekhta]

[84] راجع: 1244

[85] Dekhiye: 1297 1298 3519

[86] T: (اَفعالِ شَنِيعَه) Buri harkat, sharmnaak kaam [Rekhta]

[87] Saheeh Muslim: Al Iman: H285(103)

Baab 36: Hazrat Saad bin Khaula ﷺ Par Nabi ﷺ Ka Izhar-e-Ranj-o-Malaal Karna

[1295] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ hajjatul wida ke saal, jabke main ek (1) sangeen marz mein mubtalaa tha, meri iyaadat ke liye tashreef laate the. Maine arz kiya: Meri bimaari ki intehai shiddat ko to aap dekh hi rahe hain, main ek (1) maaldaar aadmi hoo'n magar meri ek (1) beti ke siwa mera aur koi waaris nahi. Kya main apne maal se do-tihaai khairat kar sakta hoo'n? Aap ne farmaya: "*Nahi*". Maine arz kiya: Kya apna aadha maal? Aap ne farmaya: "*Nahi*". Maine phir arz kiya: Kya ek-tihaai khairat kar du'n? Aap ne farmaya: "*Ek-tihaai khairat karne mein koi muzaaeqa nahi, agarche ek-tihaai bhi ziyaada hai*". "*Apne wurasaa*[88] *ko maaldaar chodh kar jaana tumhare liye isse bethar hai ke unhe'n faqeer aur tang-dast chodh jaao, aur wo logo'n ke saamne haath pahilate phire'n. Tum Allah ki raza-joi ke liye jo kuch kharch karoge uska ajar tumhe'n zaroor milega, hatta ke jo luqma apni biwi ke mu'n mein do-ge uska bhi sawaab milega*". Maine arz kiya: Allah ke Rasool! Kya main bimaari ki wajah se apne saathiyo'n se peeche reh jaau'nga? Aap ne farmaya: "*Tum hargiz peeche na rahoge, jo nek amaal karoge unse tumhare darajaat mein izaafa hota chala jaaega aur tumhara martaba unse buland hota rahega, aur shayad tum baad tak zinda rahoge, yahan tak ke baaz logo'n ko tumse nafaa pohchega aur kuch logo'n ko tumhari wajah se nuqsaan hoga. Aye Allah! Mere ashaab ki hijrat ko kaamil karde aur unhe'n ediyo'n ke bal na lauta, yaane unhe'n makkah mein maut na aae. Lekin be-chaare Saad bin Khaula!*". Rasool Allah ﷺ unke liye izhar-e-ranj-o-gham karte the ke wo makkah hi mein inteqal kar gae.[89]

Baab 37: Museebat Ke Waqt Sar Mundwaana Manaa Hai

[1296] Hazrat Abu Bardah bin Abu Moosa Ashari ﷺ se riwayat hai ke ek (1) dafa Abu Moosa ﷺ sakht bimaar hue aur un par ghashi taari ho gai. Unka sar unke ghar ki ek (1) aurat ki godh mein the. (Wo rone lagi) Hazrat Abu Moosa Ashari ﷺ mein itni taaqat na thi ke usey manaa karte. Hosh aaya to kehne lagey: Main us shakhs se baree hoo'n jisse Hazrat Muhammad ﷺ ne izhar-e-baraa-at farmaya hai. Yaqeenan Rasool Allah ﷺ ne museebat ke waqt chilla kar rone waali, sar mundhwaane waali aur girebaan phaadne waali aurat se izhar-e-baraa-at farmaya hai.

Baab 38: Jo Koi Rukhsaar Peete Wo Ham Se Nahi

[1297] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Wo shakhs ham mein se nahi jo apne rukhsaar peete, kapde phaade aur jaahiliyyat ka sa bakwaas kare*".[90]

Baab 39: Museebat Ke Waqt Waawela Karne Aur Daur-e-Jaahiliyyat Ke Alfaaz Pukaarne Ki Mumaaneat

[1298] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne (museebat ke waqt) apne rukhsaar peete, girebaan phaada aur daur-e-jaahiliyyat ke najaaez kalimaat kahe wo ham se nahi*".[91]

Baab 40: Museebat Ke Waqt Ghamgeen Baithna

[1299] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ ke paas Hazrat Zaid bin Haaritha, Hazrat Jaafar aur Hazrat Ibne Rawaaha ﷺ ke shaheed hone ki khabar aai to aap ghamgeen ho kar baith gae. Main darwaze ki daraad se dekh rahi thi ke ek (1) shakhs aap ke paas aaya jisne Hazrat Jaafar ﷺ ki aurto'n ke rone-dhone ka zikr kiya. Aap ﷺ ne usey hukum diya ke unhe'n girya-wizaari se manaa karo, chunache wo gyaa aur waapas aakar arz kiya ke wo nahi maantee'n. Aap ne phir yehi farmaya: "*Unhe'n manaa karo*". Wo teesri martaba waapas aakar kehne laga: Allah ke Rasool! Allah ki qasam wo ham par ghalib aagaae'n aur nahi maantee'n. Hazrat Ayesha ﷺ ne kaha: Aakhir-kaar Rasool Allah ﷺ ne farmaya: "*Jaa! Unke mu'n mein khaak jhonk de*". Maine kaha: Allah teri naak-khaak aalood karega! Jis kaam ka tujhe Rasool Allah ﷺ ne hukum diya wo bhi nahi karta aur (baar-baar aakar) Rasool Allah ﷺ ko takleef dene se bhi baaz nahi aata.[92]

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[88] T: (وُرَثا) Waaris ki jamaa [Rekhta]

[89] Dekhiye: 2742 2744 3936 5354 5668 6373 6733

[90] راجع: 1294

[91] راجع: 1294

[92] Dekhiye: 1305 4263

Faaeda: Is Uwan ka matlab ye hai ke agar museebat-zada aadmi apne ghar mein sabr se baith jaae aur log aakar taaziyat karte rahe'n to ye jaahiliyyat waali rasm nahi hogi jo shar-an mamnoo hai.

[1300] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Jab qurra Shaheed hue to Rasool Allah ﷺ ne ek (1) maah tak qunoot farmaai. Maine Rasool Allah ﷺ ko kabhi usse ziyaada ghamgeen nahi dekha.[93]

Baab 41: Jo Shakhs Museebat Ke Waqt Apne Ranj-o-Alam Ko Zaahir Na Hone De

Muhammad bin Kaab Qurzi bayan karte hain ke "jaza'a" "جَزَعٌ" buri baat aur bure gumaan dono ko kaha jaata hai. Hazrat Yaqoob ﷺ ne farmaya: (jaisa ke irshad-e-Baari Ta'ala hai:)

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ

Main Apne Ranj-o-Gham Ka Shikwa Sirf Allah Se Karta Hoo'n.[94]

[1301] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Abu Talha ﷺ ka ek (1) beta bimaar tha. Wo faut ho gaya, jabke Hazrat Abu Talha ﷺ us waqt ghar par maujood nahi the. Unki biwi ne bacche ko ghusl-o-kafan de kar usey ghar ke ek (1) goshe mein rakh diya. Jab Hazrat Abu Talha ﷺ ghar tashreef laae to poocha: Ladke ka kya haal hai? Unki biwi ne jawab diya: Usey aaraam hai, aur mujhe ummed hai ke usey sukoon muyassar hua hai. Hazrat Abu Talha ﷺ ne samjha ke wo saheeh keh rahi hain (bacha ab theek hai). Phir wo raat bhar apni biwi ke paas rahe aur subah ko ghusl karke baahar jaane lagey to biwi ne unhe'n bataaya ke ladka to faut ho chuka hai. Hazrat Abu Talha ﷺ ne Nabi ﷺ ke hamraah subah ki namaz adaa ki, phir raat ke maajre ki Nabi ﷺ ko khabar di, jis par Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala tum dono miyaa'n biwi ko tumhari is raat mein barkat de ga*".[95]

Ek (1) Ansari shakhs ka bayan hai ke maine Hazrat Talha ﷺ (ki nasl) se nau (9) ladke dekhe, jo saare ke saare hafiz-e-quran the.[96]

Baab 42: Sabr Wohi Hai Jo Aghaaz-e-Sadma Mein Ho

Syedna Umar ﷺ bayan karte hain ke "do idl" (عِدل) kis qadar acche hain, aur ilaawah (عِلاوہ) kitna behtar hai? ke:

الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَـٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَـٰئِكَ هُمُ الْمُهْتَدُونَ

Jin Logo'n Ko Jab Koi Museebat Aati Hai To Kehte Hain Ke Ham Allah Hi Ke Hain, Aur Usi Ki Taraf Hame'n Laut Kar Jaana Hai. Aise Hi Logo'n Par Unke Rabb Ki Taraf Se Inayaat Aur Rahmate'n Barasti Hain Aur Yehi Log Hidayat Yaafta Hain.[97]

Irshad-e-Baari Ta'ala hai:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Sabr Aur Namaz Se Madad Haasil Karo. Yaqeenan Namaz Bhaari Hai Magar Un Logo'n Par Jo Allah Se Darte Hain, Yaane Un Par Namaz Bhaari Nahi Hogi.[98]

[1302] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Sabr wohi hai jo ibteda-e-sadma mein ho*".[99]

Baab 43: Irshad-e-Nabawi ﷺ Ke: "(Ibrahim! Ham Teri Judaai Se Ranjeeda Hain"

Hazrat Ibne Umar ﷺ ne Nabi ﷺ se bayan kiya ke aap ne farmaya: "*Aankh ashkbaar aur dil ghamzada hai*".

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[93] راجع: 1001

[94] Surah Yusuf: 86

[95] Dekhiye: 4570

[96] Dekhiye: 5470

[97] Surah Baqara: 156-157

[98] Surah Baqara: 45

[99] راجع: 1252

[1303] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ham Rasool Allah ﷺ ke saath Abu Saif Lohar ﷺ ke yahaa'n gae, jo Hazrat Ibrahim ﷺ ka razaai baap tha. Rasool Allah ﷺ ne Hazrat Ibrahim ﷺ ko le kar bosa diya aur uske oopar apna mu'n rakha. Uske baad ham dobaara Abu Saif ke yahaa'n gae to Hazrat Ibrahim ﷺ haalat-e-nazaa' mein the. Rasool Allah ﷺ ki aankhe'n ashkbaar huee'n. Hazrat Abdur Rahman bin Awf ﷺ ne arz kiya: Aye Allah ke Rasool! Aap bhi rote hain? Aap ne farmaya: "*Aye Ibne Awf! Ye to ek (1) rahmat hai*". Phir aap ﷺ ne rote hue farmaya: "*Aankh ashkbaar aur dil ghamzada hai, lekin ham ko zuban se wohi kehna hai jisse hamaare maalik raazi ho. Aye Ibrahim! Ham teri judaai se yaqeenan ghamgeen hain*".

Is riwayat ko Moosa ne Sulaiman bin Mugheera se bhi bayan kiya hai.

Baab 44: Mareez Ke Paas Rona

[1304] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Saad bin Ubadah ﷺ bimaar hue to Nabi ﷺ Hazrat Abdur Rahman bin Awf, Saad bin Abi Waqqas aur Abdullah bin Masood ﷺ ki maieeyat[100] mein unki iyaadat ke liye tashreef le gae. Jab aap wahaa'n pohche to usey apne ahle khana ke darmiyan paaya to aap ne dariyaaft farmaya: "*Aaya inteqal ho gaya hai?*" Logo'n ne arz kiya: Allah ke Rasool! Nahi. Phir Nabi ﷺ ro pade, chunache Rasool Allah ﷺ ko rota dekh kar doosre log bhi rone lagey. Phir uske baad aap ne farmaya: "*Kya tum sunte nahi ho?*" "*Allah ki aankh ke rone aur dil ke ghamzada hone se azaab nahi deta balke* …aap ne apni zuban ki taraf ishaara karke farmaya… *Iski wajah se azaab ya rahem karta hai. Beshak maiyyat ko uske azeezo'n ke chilla kar girya wizaari karne se azaab diya jaata hai*".

Hazrat Umar ﷺ nauha karne waalo'n ko laathi aur pattharo'n se maara karte the aur unke mu'n mein khaak daalte the.

Faaeda: Is hadees se ye bhi maaloom hua ke Allah Ta'ala aankh ke aansu aur dil ke ranj-o-sadma par muwaakhaza nahi karega, albatta zuban se be-jaa kalimaat nikaalne aur ghair-mashroo nauha karne par zaroor muwaakhaza hoga. Aur is tarah rone-dhone par maiyyat se bhi baaz-purs hogi. Ba-sharte ke wo wasiyyat kar gaya ho, yaa unhe'n rok sakta tha. Lekin unhe'n roke baghair hi duniya se chal basa. Lehaza hame'n is pehli se khabardaar rehna chaahiye.

Baab 45: Nauha Aur Girya-wizaari Se Mumaaneat Aur Us Par Daa'ntna

[1305] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Zaid bin Haaritha, Jaafar-e-Taiyyaar, aur Abdullah bin Rawaaha ﷺ ke Shaheed hone ki khabar pohchi to Nabi ﷺ baithe aur aap ki zaat-e-giraami se huzn-o-ranj[101] zaahir ho raha tha. Main is manzar ko darwze ke suraakh se dekh rahi thi. Ek (1) shaksh aap ke paas aaya aur arz karne laga: Allah ke Rasool! Jaafar-e-Taiyyaar ﷺ ki aurte'n ro rahi hain. Aap ne usey hukum diya ke unhe'n rone se manaa kare. Wo shakhs gaya aur waapas aakar kehne laga: Maine unhe'n manaa kiya hai, lekin wo baaz nahi aatee'n. Aap ne usey dobaara farmaya ke wo unhe'n manaa kare. Wo dobaara gaya aur waapas aakar kehne laga: Allah ki Qasam! Wo mujh par ghalib aagaae'n …Yaa ham par ghalib aagaee'n. Muhammad bin Abdullah bin Haushab ne alfaaz ke mutalliq shak ka izhaar kiya hai… Hazrat Ayesha ﷺ ne kaha: Nabi ﷺ ne farmaya: "*Jao unke mu'n mein khaak jhonk do*". Maine kaha: Allah teri naak khaak-alood kare! Jis kaam ka tujhe Rasool Allah ﷺ ne hukum diya hai wo bhi nahi karta aur baar-baar aakar Rasool Allah ﷺ ko takleef dene se bhi baaz nahi aata.[102]

[1306] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ham se bait lete waqt ye ehed liya tha ke ham nauha nahi kare'ngi, magar us ehed ko sirf paanch (5) aurto'n ne poora kiya. Yaane Umme Sulaim, Umme Aalaa, Abi Sabrah ki beti jo Moaaz ki biwi thee'n aur mazeed do (2) aurte'n yaa you'n kaha ke Abi Sabrah, Moaaz ki zauja aur ek (1) koi doosri aurat.[103]

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[100] T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [Rekhta]

[101] T: (حُزْن) Gham, ranj, ghamgeen hona [Rekhta]

[102] راجع: 1299

[103] Dekhiye: 4892 7215

Baab 46: Janaza Dekh Kar Khade Hona

[1307] Hazrat Amir bin Rabeea ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab tum janaza dekho to khade ho jaao, hatta ke wo tumhe'n peeche chodh jaae*".

Hazrat Humaidi ki riwayat mein ye izaafa hai: "*Hatta ke wo tumhe'n peeche chodh jaae ayaa usey zameen par rakh diya jaae*".[104]

Faaeda: Ibtedai daur-e-nabuwwat mein janaza saamne aane par khade hote the, phir is qiyaam ko tark kar diya gaya. Is liye ab ye qiyaam zaroori nahi jaisa ke Hazrat Ali ﷺ farmate hain ke Rasool Allah ﷺ ne hame'n janaze ke liye khade hone ka hukum diya tha. Phir aap uske baad baithne lagey aur hame'n bhi baithne rehne ka hukum diya.[105]

Baab 47: Janaze Ke Liye Khada Ho to Kab Baithe?

[1308] Hazrat Aamir bin Rabeea ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab tum mein se koi janaaza dekhe to khwah uske saath na jaae, magar khada zaroor ho jaae, hatta ke wo janaze ko peeche chodh de, yaa janaza usey peeche chodh jaae, yaa peeche chodne se qabl janaza zameen par rakh diya jaae*".[106]

[1309] Hazrat Keesaan ﷺ se riwayat hai ke ham ek (1) janaze ke saath the, Hazrat Abu Huraira ﷺ ne marwaan ka haath pakada aur janaza rakhe jaane se qabl hi dono baith gae. Itne mein Hazrat Abu Saeed Khudri ﷺ wahaa'n aagae to unho'n ne Marwan ka haath pakad kar kaha: Khade ho jaao. Allah ki Qasam! In (Abu Huraira ﷺ) ko maaloom hai ke Nabi ﷺ ne hame'n isse manaa farmaya hai. Us par Hazrat Abu Huraira ﷺ ne farmaya ke unho'n ne sach kaha hai.[107]

Baab 48: Jo Shakhs Janaze Ke saath Ho Usey Chaahiye Ke Kandho'n Se Neeche Rakhe Jaane Se Pehle Na Baithe, Agar Baith Jaae To Usey Khada Hone Ke Liye Kaha Jaae

[1310] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab tum janaza dekho to khade ho jaao aur jo shakhs uske hamraah jaa raha ho, wo na baithe ta-aa'nke usey zameen par rakh diya jaae*".[108]

Faaeda: Hamaare nazdeek janaze ke liye qiyaam ki ye doosri qism bhi mansookh hai, kyou'nke hadees mein hai ke Rasool Allah ﷺ janazo'n ke saath khade rehte jab tak unhe'n rakh na diya jaata aur aap ke saath log bhi khade rehte, phir uske baad aap ne baithna shuru kar diya aur logo'n ko bhi baithne ka hukum diya.[109]

Baab 49: Yahoodi Ke Janaza Ke Liye Khada Hona

[1311] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Hamaare saamne se ek (1) janaza guzra to Nabi ﷺ uske liye khade ho gae. Ham bhi khade ho gae aur arz kiya: Allah ke Rasool! Ye to ek (1) yahoodi ka janaza tha. Aap ﷺ ne farmaya: "*Jab tum janaza dekho to khade ho jaaya karo*".

[1312] Hazrat Abdur Rahman bin Abi Laila se riwayat hai ke Hazrat Sahal bin Haneef aur Hazrat Qais bin Saad ﷺ dono Qaadisiya mein baithe hue the, ke unke paas se log janaza le kar guzre to dono khade ho gae. Unse arz kiya gaya ke ye janaza to ahle arz, yaane dhimmi[110] yahoodi ka hai. Unho'n ne farmaya ke Nabi ﷺ ke paas se ek (1) janaza guzra to aap bhi khade ho gae the. Aap se arz kiya gaya ke ye yahoodi ka janaza hai, to aap ne farmaya: "*Kya ye nafs nahi hai?*"

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[104] Dekhiye: 1308

[105] Musnad Ahmad: V1 P82

[106] راجع: 1307

[107] Dekhiye: 1310

[108] راجع: 1309

[109] Sunan Kubra lil Bayhaqi: V4 P27

[110] T: (ذِمّی) Wo mushrik ya ahle kitaab jo islaami hukumat ki amaan mein rehta ho aur usne shart-e-zimma (jiziy) ko qubool kar liya ho [Rekhta]

[1313] Hazrat Ibne Abi Laila hi se riwayat hai, unho'n ne kaha: Main Hazrat Qais aur Hazrat Sahal ﷺ ke saath tha, un dono ne farmaya ke ham Nabi ﷺ ke hamraah the. Ibne Abi Laila se ek (1) aur riwayat mein hai ke Hazrat Abu Masood aur Hazrat Qais ﷺ dono janaze ke liye khade ho jaate the.

Baab 50: Aurto'n Ke Bajaae Sirf Mardo'n Ko Janaza Uthana Chaahiye

[1314] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab janaza (taiyyaar karke) rakh diya jaata hai aur log usey apne kandho'n par utha lete hain phir agar wo nek hota hai to kehta hai: Mujhe jaldi le chalo, aur agar nek nahi hota to kehta hai: Haae afsos! Mujhe kaha'n liye jaate ho? Uski awaaz insan ke alaawa har cheez sunti hai, agar insan sunle to (maare dehshat ke) behosh ho jaae*".[111]

Baab 51: Janaze Ko Jaldi Le Jaana

Hazrat Anas ﷺ ne farmaya: Tum janaza aagey le jaane waale ho, khwah uske aagey yaa peeche, daae'n ya baae'n chalo. Hazrat Anas ke alawa doosro'n ne kaha: Uske qareeb qareeb chalo.

[1315] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Janaze ko jaldi le kar chalo, kyou'nke agar wo nek hai to tum usey khair ki taraf le jaa rahe ho, aur gar bura hai to buri cheez ko apni gardano'n se utaar kar subak-dosh*[112] *ho jaaoge*".

Baab 52: Chaar-paai Par Rakha Hua Janaza Kehta Hai Ke Mujhe Jaldi Lekar Chalo

[1316] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jab janaza taiyyaar karke rakh diya jaata hai aur log usey apne kandho'n par utha lete hain to agar wo nek ho to kehta hai: Mujhe jaldi aagey le chalo aur agar wo nek na ho to wo apne ghar waalo'n se kehta hai: Afsos! Tum mujhe kaha'n le jaa rahe ho? Insano'n ke alaawa uski awaaz ko har cheez sunti hai. Agar insan usey sun le'n to (maare dehshat ke) behosh ho jaae'n*".[113]

Faaeda: Waazeh rahe ke janaza uthate waqt Allah Ta'ala maiyyat ko barzakhi zuban ataa kar deta hai. Agar wo jannati hai to us Jannat ke shauq mein kehta hai ke mujhe jaldi-jaldi le chalo, take main apni muraad ko haasil karoo'n. Aur agar dozakhi hai to ghabra kar kehta hai ke mujhe kaha'n lejaa rahe ho? Us waqt Allah Ta'ala aise tareeqe se bolne ki taaqat deta hai ke uski awaaz ko jinno'n aur insaano'n ke alaawa tamaam makhlooq sunti hai.

Baab 53: Janaze Ke Liye Imam Ke Peeche Do (2) Ya Teen (3) Safe'n Banaana

[1317] Hazrat Jabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ ne Najjashi ki namaz-e-janaza padhi aur main doosri yaa teesri saff mein tha.[114]

Baab 54: Janaze Ke Liye Mutaaddid Safe'n Banaana

[1318] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne apne Sahaba Ikraam ﷺ ko Hazrat Najjashi ke faut hone ki khabar di, phir aap aagey badhe to Sahaba Ikraam ﷺ ne aap ke peeche safe'n baandhee'n aur aap ne chaar (4) takbeere'n kahee'n.[115]

[1319] Hazrat Shu'ba se riwayat hai, unho'n ne kaha: Mujhe us shakhs ne khabar di jo Nabi ﷺ ke paas maujood tha ke aap ek (1) alag-thalag qabar par tashref laae aur Sahaba Ikraam ﷺ ki saff-bandi farmaai. Aap ne chaar (4) takbeere'n kahee'n.

Shaibani kehte hain: Maine dariyaaft kiya: Aye Abu Amr Sha'abi! Tum se kisne bayan kiya? To unho'n ne kaha: Hazrat Ibne Abbas ﷺ ne (ye hadees bayan ki thi).[116]

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[111] Dekhiye: 1316 1380

[112] T: (سُبُک دوش) Najaat haasil karne waala, chutkaara paane waala, kisi amr ya zimmedaari se faarigh ho jaane waala [Rekhta]

[113] راجع: 1314

[114] Dekhiye: 1320 1334 3877 3878 3879

[115] راجع: 1245

[116] راجع: 857

[1320] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Aaj mulk-e-habsha ka ek (1) saaleh shakhs faut ho gaya hai. Aao uski namaz-e-janaza padho*". Hazrat Jaabir ﷺ ne kaha: Ham ne safe'n durust kee'n aur Nabi ﷺ ne us par namaz-e-janaza padhi, jabke ham aap ke peeche saff-basta the.

Abu Zubair, Hazrat Jabir ﷺ se bayan karte hain, unho'n ne farmaya: Main doosri saff mein tha.[117]

Faaeda: Hamaare nazdeek ghaibaana namaz-e-janaza har ek (1) ke liye mash-hoor nahi. Agar kisi ki siyaasi, mazhabi, ilmi, ya samaaji khidmaat ho'n to uski ghaibaana namaz-e-janaza padhne mein koi harj nahi. Kyou'nke Rasool Allah ﷺ se najjashi ke alaawa kisi aur sahaabi ko ghaibaana namaz-e-janaza padhne ka suboot nahi milta. Halaa'nke mutaaddid Sahaba Ikraam ﷺ Rasool Allah ﷺ ki maujoodgi mein madina se baahar faut hue hain.

Baab 55: Namaz-e-Janaza Mein Mardo'n Ke saath Baccho'n Ka Saff-bandi Karna

[1321] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ek (1) aisee qabar ke paas se guzre jis mein raat ke waqt maiyyat ko dafan kiya gaya tha. Aap ﷺ ne dariyaaft farmaya: "*Isey kab dafan kiya gaya tha?*" Logo'n ne arz kiya: Guzishta raat. Aap ne farmaya: "*Tum ne mujhe ittela kyou'n na di?*" Logo'n ne arz kiya: Ham ne usey Andheri raat mein dafan kiya tha aur aap ko us waqt bedaar karna munaasib khayaal na kiya. Chunache aap khade hue aur ham ne aap ke peeche saff-bandi ki. Hazrat Ibne Abbas ﷺ ne farmaya: Main bhi un logo'n mein shamil tha, phir aap ne us par namaz-e-janaza padhi.[118]

Baab 56: Namaz-e-Janaza Ka Sharai Tareeqa

Nabi ﷺ ne farmaya: "*Jo koi namaz-e-janaza padhe….*" Aap ﷺ ne farmaya: "*Apne saathi ki namaz padho*". Aap ﷺ ne farmaya: "*Najjaashi par namaz-e-janaza padho*". In tamaam riwayaat mein Rasool Allah ﷺ ne janaza ko namaz ke naam se taabeer[119] kiya hai. Halaa'nke us mein rukoo aur sajda nahi hoga, us mein guftagu karna bhi manaa hai, nez us mein bhi takbeer-e-tahreema aur salaam hota hai.

Hazrat Ibne Umar ﷺ wazoo ke baghair namaz-e-janaza nahi padhte the, aur na tuloo-e-aftaab aur ghuroob-e-aftaab hi ke waqt usey adaa karte the, nez wo (takbiraat mein) raf-ul-yadain karte the.

Hazrat Hasan Basri ﷺ ne farmaya: Maine logo'n ko paya hai ke wo namaz-e-janaza ki imaamat ka ziyada haqdaar usko jaante the jisko wo namaz-e-farz mein apna imam banana pasand karte the. Jab koi namaz-e-eid ya namaz-e-janaza mein be-wazoo ho jaae to wo paani talash kare aur tayammum na kare. Jab koi dauran-e-janaza mein aae to takbeer kehkar unke saath shaamil ho jaae.

Hazrat Ibne Musaiyyib ﷺ kehte hain ke raat ho ya din, safar ho yah azar, namaz-e-janaza mein chaar (4) takbeere'n kahe.

Hazrat Anas ﷺ bayan karte hain ke pehli takbeer namaz-e-janaza shuru karne ki hai. Irshad-e-Baari Ta'ala hai:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا

Agar Munafiqeen Mein Se Koi Mar Jaae To Uski Namaz-e-Janaza Na Padhe'n.[120]

[1322] Hazrat Sha'abi se riwayat hai, unho'n ne farmaya: Mujhe us shakhs ne khabar di, jiska Nabi ﷺ ke hamraah ek aisee qabar se guzar hua jo doosri qabro'n se alag-thalag ek (1) taraf thi. (Unho'n ne kaha ke) Aap ﷺ ne hamari imaamat karaai aur ham ne aap ke peeche saff-bandi ki (aur aap ke hamraah namaz-e-janaza adaa ki). Ham ne kaha: Aye Abu Amr! Tum se kis shakhs ne ye hadees bayan ki thi? Unho'n ne jawab diya: Hazrat Ibne Abbas ﷺ ne.

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[117] راجع: 1317
[118] راجع: 857
[119] T: (تَعْبِير) Mafhoom, muraad, tashreeh maane, bayaan karna [Rekhta]
[120] Surah Tauba: 84

Baab 57: Janaze Ke saath Jaane Ki Fazilat

Hazrat Zaid bin Saabit ﷺ bayan karte hain ke jab toone namaz-e-janaza padh li to jo maiyyat ka haq tha usey toone adaa kar diya.

Humaid bin Hilal ne kaha: Ham namaz-e-janaza padhne ke baad waapas hone ke liye ijaazat lene se maanoos[121] nahi. Lekin jo koi namaz-e-janaza padh kar waapas chala aae usey ek qiraat[122] sawaab milega.

[1323] Hazrat Ibne Umar ﷺ se riwayat hai, unse kaha gaya ke Hazrat Abu Huraira ﷺ bayan karte hain: Jo shakhs janaze ke saath jaaega usey ek (1) qiraat sawaab milega. Us par Hazrat Ibne Umar ﷺ ne farmaya: Abu Huraira bohot ziyada ahadees bayan karte hain.[123]

[1324] Hazrat Ayesha ﷺ ne Hazrat Abu Huraira ﷺ ki tasdeeq farmaai aur kaha ke maine Rasool Allah ﷺ ko aise hi farmate suna hai. Us par Hazrat Ibne Umar ﷺ ne farmaya: Ham ne to bohot se qiraat ka nuqsaan kar liya hai. Quran-e-Kareem mein "فَرَّطْتُ" ke maane hain: Maine Allah Ka Hukum Zaae Kiya Hai.

Baab 58: Jis Ne Maiyyat Ke Dafan Hone Tak Intezaar Kiya

[1325] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha, Rasool Allah ﷺ ne farmaya: "*Jo shakhs janaze mein shareek hua, yahaa'n tak ke namaz-e-janaza padha to uske liye ek (1) qiraat ka sawaab hai. Aur jo koi janaze mein uske dafan hone tak shareek raha, usey do (2) qiraat sawaab milta hai*". Kaha gaya: Ye do (2) qiraat kya hain? Aap ne farmaya: "*Do (2) badey badey pahaado'n ki maanind*".[124]

Baab 59: Baccho'n ka Logo'n Ke Hamraah Namaz-e-Janaza Padhna

[1326] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ek (1) qabar ke paas tashreef laae to logo'n ne arz kiya: Isey guzishta raat dafan kiya gaya hai. Hazrat Ibne Abbas ﷺ ne farmaya ke ham ne aap ke peeche saff-bandi ki, phir aap ne us par namaz-e-janaza adaa ki.[125]

Baab 60: Eidgaah Aur Masjid Mein Namaz-e-Janaza Ada Karna

[1327] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne hame'en habsha ke farma-rawa najjashi ke faut hone ki khabar usi din sunaai jis din wo faut hua tha. Aap ne farmaya: "*Apne bhai ke liye astaghfar karo*".[126]

[1328] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne eidgaah mein logo'n ki saff-bandi ki aur us (Najjashi) par chaar (4) takbeere'n kahee'n.[127]

[1329] Hazrat Ibne Umar ﷺ se riwayat hai ke yahoodi Nabi ﷺ ke paas ek (1) mard aur aurat ko le kar aae, jinho'n ne bad-kaari ka irtekaab kiya tha. Aap ne unhe'n rajm ka hukum diya, chunache masjid ke paas janaze padhane ki jagah ke qareeb unhe'n sangsaar kiya gaya.[128]

Baab 61: Qabro'n Par Masaajid Banaana Haraam Hai.

Jab Hazrat Ali ﷺ ke potey Hazrat Hasan bin Hasan faut hue to unki biwi ne ek (1) saal tak unki qabar par kheema lagaae rakha. Jab usey uthaya gaya to logo'n ne haatif-e-ghaib se ye awaaz suni: Kya unho'n ne apni gumshuda cheez ko paa liya? Ek doosri awaaz aai: Nahi, balke maayoos ho kar waapas chale gae.

[1330] Hazrat Ayesha ﷺ se riwayat hai, wo Nabi ﷺ se bayan karti hain ke aap ne apni marz-e-wafaat mein farmaya: "*Allah Ta'ala yahood-o-nasaara par laanat kare, ke unho'n ne apne paighambaro'n ki qabro'n ko sajda-gaah bana*

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[121] T: (مَانُوس) Aadi, khoogar, jise kisi baat ki aadat pad jaae [Rekhta]

[122] T: (قِيراط) Ek (1) wazan jo dirham ke baarwen hisse ki miqdaar ke baraabar hota hai [Rekhta]

[123] راجع: 47

[124] راجع: 47

[125] راجع: 857

[126] راجع: 1245

[127] راجع: 1245

[128] Dekhiye: 3635 4556 6819 6841 7332 7543

liya". Hazrat Ayesha ﵂ farmati hain: Agar ye darn a hota to aap ki qabar-e-mubaarak ko bilkul zaahir kar diya jaata, magar mujhe andesha hai ke mubaada usey bhi sajda-gaah bana liya jaae.[129]

Baab 62: Zachgi Ke Dauran Mein Marne Waali Aurat Ki Namaz-e-Janaza Padhna

[1331] Hazrat Samra bin Jundub ﵁ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke peeche ek (1) aisi aurat ki namaz-e-janaza padhi jo dauran-e-zachgi[130] mein faut ho gai thi, to aap uske darmiyan mein khade hue the.[131]

Baab 63: Aurat Aur Mard Ki Namaz-e-Janaza Padhate Waqt Imam Kaha'n Khada Ho?

[1332] Hazrat Samra bin Jundub ﵁ hi se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke peeche ek (1) aurat ki namaz-e-janaza padhi jo ba-haalat-e-nifaas faut ho gai thi. Aap uske wast[132] mein khade hue the.[133]

Faaeda: Mard ke janaze ke mutalliq Hazrat Anas bin Maalik ﵁ se marwi hai ke unho'n ne ek (1) shakhs ki namaz-e-janaza padhai to uske sar ke paas khade hue. Jab usey utha liya gaya to ek (1) aurat ka janaza laaya gaya. Unho'n ne uski bhi namaz-e-janaza padhai to uske darmiyan mein khade hue. Kisi ne dariyaaft kiya ke mard aur aruat ke janaze ke liye jaha'n aap khade hue hain, Rasool Allah ﷺ bhi isi tarah khade hote the? Unho'n ne farmaya: Haa'n.[134]

Baab 64: Namaz-e-Janaza Mein Chaar (4) Takbeere'n Kehna

Humaid ne kaha: Hame'n Hazrat Anas bin Maalik ﵁ ne namaz-e-janaza padhai to teen (3) takbeere'n kahee'n aur salaam pher diya. Unse iske mutalliq kaha gaya to wo qibla-roo hue aur chauthi takbeer kahi, phir salaam phera.

[1333] Hazrat Abu Huraira ﵁ se riwayat hai ke jis din habsha ke baadshah Najjashi ki wafat hui, to usi roz Rasool Allah ﷺ ne hame'n uske faut hone ki khabar sunaai. Sahaba Ikraam ﵃ ke hamraah aap eid-gaah tashreef le gae, unki saff-bandi ki aur uski namaz-e-janaza mein aap ne chaar (4) takbeere'n kahee'n.[135]

[1334] Hazrat Jaabir bin Samra ﵁ se riwayat hai ke Nabi ﷺ ne As-hamah Najjashi ki namaz-e-janaza padhi to chaar (4) takbeere'n kahee'n. Yazeed bin Haroon aur Abdul Samad ne bhi Saleem bin Hayaan se As-hamah bayan kiya hai.[136]

Baab 65: Namaz-e-Janaza Mein Surah Faatiha Padhna

Hazrat Hasan Basri ﵀ bayan karte hain ke bacche ke janaze par Imam Surah Faatiha padhe aur phir ye dua kare:

اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّفَرَطًا وَّأَجْرًا.

Aye Allah! Isey hamaare liye meer-e-kaarwaan, zakheera-e-akhirat aur baais-e-ajar-o-sawaab banaade.

[1335] Hazrat Talha se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﵄ ke peeche namaz-e-janaza padhi. Us mein aap ne Surah Faatiha ki qiraa-at farmaai. Faraghat ke baad faramaya (ke maine is liye padhi hai) take tumhe'n iske sunnat hone ka ilm ho jaae.

Faaeda: Is riwayat se ye bhi maaloom hua ke namaz-e-janaza ba-awaaz-e-buland padhni jaaez hai. Is mauqif ki taaeed Hazrat Awf bin Maalik ﵁ se marwi ek (1) hadees se bhi hoti hai, aap farmate hain ke Rasool Allah ﷺ ne namaz-e-janaza padhai to ham ne aap ki padhi hui dua yaad kar li.[137]

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[129] راجع: 435

[130] T: (زَچْگی) Bacche ki wilaadat, baccha janne ki haalat [Rekhta]

[131] راجع: 332

[132] T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]

[133] راجع: 332

[134] Fath-ul-Baari: V3 P257

[135] راجع: 1245

[136] راجع: 1317

[137] Musnad Ahmad: V6 P23

Baab 66: Dafan Kiye Jaane Ke Baad Qabar Par Namaz-e-Janaza Padhna

[1336] Hazrat Sha'abi ﷺ se riwayat hai, unho'n ne kaha: Mujhe us sahkhs ne hadees bayan ki, jo Nabi ﷺ ke hamraah ek (1) alag-thalag qabar ke paas se guzra. Rasool Allah ﷺ ne wahaa'n logo'n ki imaamat ki aur logo'n ne aap ke peeche namaz (e janaza) padhi. Shaibani kehte hain: Maine Abu Amr Sha'abi se dariyaaft kiya: Aap ko ye hadees kis ne bayan ki thi. Unho'n ne farmaya: Mujhe Hazrat Ibne Abbas ﷺ ne iske mutalliq bataaya tha.[138]

[1337] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) siyaah-faan (mard ya aurat) masjid mein rehta aur jhaadu diya karta tha. Uska inteqal ho gaya aur Nabi ﷺ ko uski maut ka ilm na ho saka. Ek din Rasool Allah ﷺ ne uska zikr farmaya aur dariyaaft kiya: "*Wo shakhs kaha'n hai?*" Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool! Uski wafaat ho gai hai. Aap ne farmaya: "*Tum logo'n ne mujhe muttala*[139] *kyou'n na kiya?*" Unho'n ne arz kiya: Hazrat Uska qissa to is tarah hai, goya unho'n ne uska muaamala itna ahem na samjha. Aap ne farmaya: "*Mujhe uski qabar se agaah karo*". Chunache aap uski qabar par tashreef laae aur namaz-e-janaza padhi.[140]

Baab 67: Murda Jooto'n Ki Awaaz (bhi) Sunta Hai

[1338] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab bande ko uski qabar mein rakh diya jaata hai, aur uske saathi dafan se faarigh ho kar waapas hote hain to wo unke jooto'n ki awaaz suntan hai. Us waqt uske paas do (2) farishte aate hain aur usey bitha kar poochte hain: Tu us shakhs Muhammad ﷺ ke mutalliq kya eteqaad rakhta tha? Agar wo jawab de: Main gawaahi deta tha ke wo Allah ke bande aur uske Rasool hain to usey kaha jaata hai: Tu apne dozakhi muqaam ko dekh, iske ewaz Allah Ta'ala ne tujhe jannat mein thikana diya hai*". Nabi ﷺ ne farmaya: "*Wo dono muqamaat ko dekhta hai, lekin kaafir ya munaafiq ka ye jawab hota hai: Main kuch nahi jaanta, jo doosre log kehte the, main wohi keh deta tha. Phir usse kaha jaata hai: Toone aqal se kaam liya na Ambiya ki pairawi di, phir uske dono kaano'n ke darmiyan lohe ke hathode se ek (1) zarb lagaai jaati hai ke wo cheekh uthta hai. Uski cheekh-pukaar jinn-o-ins ke alaawa uske aas-paas ki tamaam cheeze'n sunti hain*".[141]

Faaeda: Is hadees se maaloom hua ke jis qabar mein maiyyat ko dafan kiya jaata hai, sawaal-o-jawab ka silsila bhi wahee'n jaari hota hai, phir raahat-o-azaab ka ehsaas bhi usi qabar mein hoga. Baaz fitna-parwar logo'n ne barzakhi qabr ka sha-khsaana[142] qaaem kiya hai, jiska kutub-e-hadees mein koi suboot nahi. Jis shakhs ko qabar na mil sakey, yaane wo paani mein gharq ho kar samandari jaanwaro'n ki khuraak ban gaya, yaa wo jal-kar raakh ho gaya, yaa kisi haadse mein is tarah rezah-rezah hua ke uske ajza na mil sakey ho'n to aisa insan jaha'n kaheen bhi pada hai, wohi uski qabar hai aur waheen usse sawaal-o-jawaab ka silsila shuru kar diya jaaega. Waazeh rahe ke farishte qabr mein: "هٰذا الرجل" (*haaza ar rajul*) ke alfaaz se sawaal kare'nge. Ba-zaahir ye alfaaz Rasool Allah ﷺ ki taazeem-o-tauqeer ke khilaaf hain. Ye andaaz is liye ikhtiyaar kiya jaaega ke imtehan ke mauqa par qaael ke taazeemi alfaaz se saaheb-e-qagar ko jawab ka ishaara na mil jaae. Bahar-haal saheeh jawaab dene ka madaar quwwat-e-iman par hoga, jo sirf momin ko haasil hogi. والله أعلم

Baab 68: Arz-e-Muqaddas Yaa Kisi Aur Mutabarrik Muqaam Mein Dafan Hone Ki Aarzu Karna

[1339] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Malik-ul-maut ko Hazrat Moosa ﷺ ke paas bheja gaya. Jab wo unke paas aae to unho'n ne ek tamaacha-raseed-kiya[143] (jisse uski ek (1) aankh phoot gai). Farishte ne apne Rabb ke paas jaakar arz kiya: Toone mujhe ek (1) aise bande ke paas bheja hai jo marna nahi chahta. Allah Ta'ala ne uski aankh durust kardi aur farmaya ke un (Moosa ﷺ) ke paas dobaara jaa kar kaho ke wo apna haath ek bael[144] ki peeth par rakhe'n, jitney bhi baal unke haath ke neeche aae'nge to har baal ke badle unhe'n ek (1) saal ki zindagi di jaaegi. Us par Hazrat Moosa ﷺ ne kaha: Aye parwardigaar! Phir kya hoga? Allah Ta'ala ne farmaya: Phir

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[138] راجع: 857

[139] T: (مُطَّلَع) Ittela, khabardaar, waaqif, aagaah [Rekhta]

[140] راجع: 458

[141] Dekhiye: 1374

[142] T: (شاخُسانَه) Aisi guftagu jis mein fasaad paida ho, ajeeb-o-ghareeb baat, fitna [Rekhta]

[143] T: (طَماچَه رسید کَرنا) Thappad lagaana [Rekhta]

[144] T: Ox [RSB]

marna hoga. Moosa ﷺ ne kaha: To phir abhi aajaae. Unho' ne Allah se dua ki, ke unhe'n ek pathar phenkne ke miqdaar ke baraabar arz-e-muqaddas se qareeb karde. Raawi-e-hadees (Hazrat Abu Huraira ﷺ) ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar main wahaa'n hota to Moosa ﷺ ki qabar surkh teele ke paas raaste ke kinaare par tumhe'n dikha deta*".[145]

Faaeda: Is hadees se bhi ye baat waazeh hoti hai ke kisi baqa'a-e-mubaarak (بقعه) (ba-barkat jagah) ki hurmat-o-taqaddus imaan-o-amal ke baghari nafa-bakhsh saabit nahi hogi. Unke baghair arz-e-muqaddas yaa ghair arz-e-muqaddas mein dafan hona baraabar hai. Chunache Hazrat Abu Darda ﷺ ne Hazrat Salman Faarsi ﷺ ko khat likha ke aap hamari arz-e-muqaddas mein aajaae to unho'n ne jawab diya ke sarzameen insan ki pakeezgi ka zariya nahi ban sakti, balke nek amal insan ko zaroor muqaddas bana deta hai.[146] Lekin iman-o-amaal-e-saaleha ke saath kis ibhi arz-e-muqadds mein dafan hone ki khwahish karna matloob-e-momin hai.

Baab 69: Maiyyat Ko Raat Ke Waqt Dafan Karna

Syedna Abu Bakar ﷺ raat ke waqt dafan kiya gae the.

[1340] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek (1) shakhs ki namaz-e-janaza padhi jo raat ke waqt dafan kiya gaya tha. Aap aur aap ke Sahaba Ikraam uthe aur aap ne us shakhs ke mutalliq dariyaaft kiya aur farmaya: "*Ye kaun hai?*" Logo'n ne arz kiya: Ye falaa'n shakhs hai, jise guzishta raat dafan kiya gaya tha, chunache aap ne aur aap ke Sahaba Ikraam ﷺ ne us par namaz-e-janaza padhi.[147]

Baab 70: Qabar Par Masjid Taameer Karna

[1341] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ bimaar hue to aap ki baaz biwiyo'n ne ek (1) girje ka tazkira kiya, jise unho'n ne habsha ki sarzameen mein dekha tha aur usey Mariya kaha jaata tha. Hazrat Umme Salama ﷺ aur Umme Habiba ﷺ habsha gai thee'n. Unho'n ne girje ki khoobsoorti aur us mein rakhi hui tasaweer ka bhi aap se zikr kiya. To aap ne sar-e-mubaarak uthaya aur farmaya: "*Ye wo log hain jab un mein koi nek shakhs mar jaata to uski qabar par masjid bana lete, phir us mein ye tasaweer banaakar lagaa dete. Allah Ta'ala ke nazdeek ye log tamaam makhlooq se bad-tareen hain*".[148]

Baab 71: Aurat Ki Qabar Mein Kaun Utar Sakta Hai?

[1342] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ham Rasool Allah ﷺ ki lakht-e-jigar ke janaze mein shareek hue. Rasool Allah ﷺ qabar ke paas tashreef farma the. Maine dekha ke aap ki aankhe'n ashkbaar thee'n. Aap ne farmaya: "*Tum mein se koi shakhs aisa hai jo aaj raat apni biwi se ham-bistar na hua ho?*" Hazrat Abu Talha ﷺ ne arz kiya: Main hoo'n. Aap ne farmaya: "*Tum qabar mein utro*". Chunache wo sahibzaadi ki qabar mein utre aur unhe'n lahed[149] mein rakha.

Abdullah bin Mubaarak apne shaikh Fulaih ke hawaale se bayan karte hain ke "لم يقارف" ke maane "*Jisne gunah na kiya ho*" hain. Imam Bukhari ﷺ farmate hain ke "لِيَقْتَرِفُوا"[150] ke maane hain: "لِيَكْتَسِبُوْا" "Taake wo gunah ka kasb[151] kare'n".[152]

Baab 72: Shaheed Ki Namaz-e-Janaza

[1343] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ shohada-e-uhud mein se do-do (2-2), ko ek-ek (1-1) chaadar mein rakh kar farmate the: "*In mein se quran ka ilm kisko ziyada tha?*" To jab un mein se kisi ki taraf ishaara kiya jaata to lahed mein aap usey aagey rakhte aur farmate: "*Qiyamat ke din main unke mutalliq*

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[145] Dekhiye: 3407

[146] Al Muwatta Imam Maalk: Al Wisaaya: H1524

[147] راجع: 857

[148] راجع: 427

[149] T: Dekhiye Baab 75 H1347 se pehle [RSB]

[150] Surah Anaam: 113

[151] T: (كَسْب) Husool, kamaai [Rekhta]

[152] راجع: 1285

gawaahi du'nga". Phir aap ne unhe'n isi tarah khoon lagey hue ghusl diye baghair dafan karne ka hukum diya aur un par namaz-e-janaza bhi na padhi gai.[153]

[1344] Hazrat Uqba bin Aamir ﷺ se riwayat hai ke Nabi ﷺ ek din baahar tashreef laae aur shohada-e-uhud par namaz padhi jis tarah amwaat par namaz-e-janaza padhi jaati hai. Phir mimbar ki taraf laute aur farmaya: "*Main tumhara ameer-e-karwaan aur tum par gawaah hoo'n. Allah ki Qasam! Main ab apne hauz ko dekh raha hoo'n aur mujhe zameen ya zameen ke khazano'n ki kunjiya'n ataa ki gai hain. Allah ki qasam! Main apne baad tumhare mutalliq shirk mein mubtalaa hone ka andhes nahi rakhta, lekin mujhe khatra hai ke tum duniya mein raghbat rakhte hue ek-doosre se aagey badhne ki koshish karoge*".[154]

Faaeda: In hadees ke pesh-e-nazar hamaara mauqif ye hai ke saheed ki namaz-e-janaza padhne ya na padhne mein insan ko ikhtiyaar hai, lekin ziyada behtar padhna hi hai. Kyou'nke dua aur ibaadat ajar-o-sawaab mein izaafe ka baais hai. Albatta Shaheed ka ghaibaana namaz-e-janaza padhna[155] se mutalliq khair-ul-quroon mein koi nazeer nahi milti. Rasool Allah ﷺ ke ahd-e-mubaarak mein Hazrat Abdullah bin Rawaaha, Hazrat Zaid bin Haaritha aur Hazrat Jafar-e-Taiyyaar ﷺ madina munawwara se baahar jung-e-mu'tah mein Shaheed hue. Rasool Allah ﷺ ko ba-zariya-e-wahee ittela di gai, lekin aap se ye saabit nahi ke aap ne unki ghaibaana namaz-e-janaza ka ehtemaam kiya ho.

Baab 73: Do (2) Yaa Teen (3) Aadmiyo'n Ko Ek Hi Qabar Mein Dafan Karna

[1345] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, ke Nabi ﷺ shohada-e-uhud ke do-do (2-2) aadmiyo'n ko jamaa karte the.[156]

Baab 74: Jiske Nazdeek Shaheed Ko Ghusl Dena Jaaez Nahi

[1346] Hazrat Jabir ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne uhud ke din farmaya: "*In shohada ko khoon samet dafan kar do*". Aur aap ne unhe'n ghusl bhi na diya.[157]

Baab 75: Lahed Mein Aagey Kisko Rakha Jaae?

Lahed ko is liye ye naam diya jaata hai ke wo ek (1) kinaare mein hoti hai. Har zaalim mulhid hai. Quran mein "مُلْتَحَدًا"[158] ke maane "Jaae Panaah" hain. Agar kinaare ke bajaae seedhi ho to usey zareeh kehte hain.

Wazaahat: Lahed ke maane hain, ek taraf hatt jaana. Deen se ek (1) taraf hatt jaane waale ko mulhid kaha jaata hai. Qabar ki lahed bhi darmiyan se hatt kar ek taraf hoti hai, is liye usey lahed kaha jaat hai. Uske muqaable mein qabar ke darmiyan ghadha khodne ko "*shaq*" kehte hain, jaisa ke aainda iski wazaahat hogi.

[1347] Hazrat Jabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ shohada-e-uhud mein se do-do (2-2) aadmiyo'n ko ek (1) kapde mein jamaa karte the. Phir farmate: "*In mein se kisko quran ziyada yaad hai?*" Jab un dono mein se ek (1) ki taraf ishaara kiya jaata to usey lahed mein aagey karte aur farmate: "*Main in par gawaah hoo'n*". Nez, unhe'n khoon samet dafan karne ka hukum diya aur un parn amaz-e-janaza na padhi aur na unhe'n ghusl hi diya.[159]

[1348] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai ke Rasool Allah ﷺ shohada-e-uhud ke mutalliq farmate the: "*Un mein se kisko quran ziyada yaad hai?*" Jab kisi aadmi ki taraf ishaara kiya jaata to usey lahed mein uske saathi se pehle rakhte. Hazrat Jaabir ﷺ en farmaya: Mere walid-e-giraami aur chacha mohtaram ko ek (1) hi safed-o-siyaah dhaaridaar moti chaadar mein dafan diya gaya tha.[160]

Sulaiman bin Kaseer bayan karte hain ke mujhe Zohri ne khabar di, unho'n ne kaha: Mujhe usne bataaya jisne Hazrat Jabir ﷺ se suna tha.

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[153] Dekhiye: 1345 1346 1347 1348 1353 4079

[154] Dekhiye: 3596 4042 4085 6426 6590

[155] T: Urdu pdf mein typing karte hue پڑھنے mein ے ki jagah ا ke saath پڑھنا type ho gaya. [RSB]

[156] راجع: 1343

[157] راجع: 1343

[158] Surah Kahaf: 27

[159] راجع: 1343

[160] راجع: 1343

Baab 76: Qabar Mein Azkhar Aur Khushk Ghaas Bichaana

[1349] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala ne makkah mukarrama ko haram qaraar diya hai. Mujhse pehle bhi kisi ke liye halal nahi hua aur na mere baad hi kisi ke liye halal hoga. Mere liye bhi din ke kuch hisse mein halal kiya gaya tha, is bainaa par na to uski taaza ghaas ko ukhaada jaae aur na uske darakht hi kaate jaae'n. Nez uske shikaar ko bhi khaufzada na kiya jaae, aur na uski giri-padi cheez hi ko uthaya jaae. Haa'n! Uske mutalliq elaan karne waala utha sakta hai*". Is par Hazrat Abbas ﷺ ne arz kiya ke azkhar ghaas to hamaare zar-garo'n[161] aur hamari qabro'n ke liye istemaal hoti hai. Aap ne farmaya: "*Haa'n! Azkhar ghaas (isse mustasna hai)*".

Hazrat Abu Huraira ﷺ ne Nabi ﷺ se bayan karte hue farmaya: "*Khushk ghaas hamari qabro'n aur hamaare ghar ke liye hai*".

Hazrat Safiya bint Shaiba ﷺ farmati hain: Maine Nabi ﷺ se isi tarah suna hai.

Hazrat Ibne Abbas ﷺ se ba-riwayat Mujahid ye alfaaz manqool hain ke khushk ghaas unke loharo'n aur gharo'n ke liye hai.[162]

Baab 77: Kya Kisi Zaroorat Ke Pesh-e-Nazar Maiyyat Ko Qabar Aur Lahed Se Nikaala Jaa Sakta Hai?

[1350] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ rayees-ul-munafiqeen Abdullah bin Ubai ke paas aae, jabke usey qabar mein dakhil kar diya gaya tha. Aap ne usey nikaalne ka hukum diya, chunache usey baahar nikaala gaya. Aap ne usey apne ghutno'n par rakh liya aur uske mu'n mein apna luaab-e-mubaarak daala. Nez usey apni qamees pehnaai. Waise to iski wajah Allah hi behtar jaanta hai, albatta usne Hazrat Abbas ﷺ ko apni qamees pehnaai thi. Abu Haroon ka bayan hai ke Rasool Allah ﷺ ke badan par do (2) qameese'n thee'n, aur Abdullah bin Abdullah bin Ubai ﷺ ne arz kiya: Allah ke Rasool! Mere baap ko neeche waali qamees pehnaae'n jo aap ke badan se lag chuki hai. Sufyan ne kaha: Logo'n ke khayaal ke mutaaibq Nabi ﷺ ne raees-ul-munafiqeen Abdullah ko qamees ka badla chukane ke liye pehnaai thi, kyou'nke usne Hazrat Abbas ﷺ ko pehnaai thi.[163]

[1351] Hazrat Jabir ﷺ se riwayat hai, unho'n ne farmaya: Jab uhud ka waqea pesh aaya to mere waalid-e-girami Hazrat Abdullah ﷺ ne mujhe us raat bulaya aur farmaya ke mere gumaan ke mutaaibq Nabi ﷺ ke Sahaba Ikraam ﷺ mein se jo shaheeh ho'nge un mein pehla maqtool main khud hu'nga aur main Rasool Allah ﷺ ki zaat-e-karima ke siwa apne baad kisi ko tujhse ziyada aziz nahi chodh raha hoo'n. Mujh par qarz hai usey adaa kar dena aur apni behno'n se accha bartaao karna. Subah hui to sabse pehle Shaheed hone waale wohi the, chunache unke saath qabar mein ek doosre Shaheed ko bhi dafan kar diya gaya, lekin mere dil ko ye baat acchi na lagi ke main apne walid-e-giraami ko doosre shakhs ke saath chodh doo'n, is liye maine che (6) maah baad unhe'n qabar se nikaal liya. Wo usi tarah the, jis tarah maine unhe'n dafan kiya tha, sirf kaan ka thoda sa hissa mutaassir hua tha.[164]

[1352] Hazrat Jabir ﷺ hi se riwayat hai, unho'n ne farmaya: Mere walid-e-girami ke hamraah ek (1) aur Shaheed bhi dafan kiya gaya tha, lekin meri tabiyyat ko ye pasand na aaya, is liye maine unhe'n nikaala aur alaaheda qabar mein dafan kar diya.[165]

Faaeda: Qabl azee'n hadees mein tha ke Hazrat Jabir ﷺ ne che (6) maah baad apne waalid-e-giraami ki qabar ko khola aur unhe'n wahaa'n se nikaal kar doosri jagah muntaqil kiya. Jabke ek (1) riwayat mein hai ke unke walid-e-giraami Hazrat Abdullah bin Amr aur Amr bin Jamooh ﷺ ki qabar ko sailaab ne kured diya tha, jabke wo dono ek (1)

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[161] T: (زَرْگر) Sunaar, sone ka kaam karne waala [Rekhta]

[162] Dekhiye: 1587 1833 1834 2090 2433 2783 2825 3077 3189 4313

[163] راجع: 1270

[164] Dekhiye: 1352

[165] راجع: 1351

hi qabar mein the. Unhe'n muntaqil karne ke liye jab qabar kushaai ki gai to wo zarra bhar bhi mutaassir na hue the, hatta ke Hazrat Abdullah bin Amr ke jism mein koi zakht tha aur wafaat ke waqt unka haath us zakhm par tha, unhi usi tarah dafan kar diya gaya tha. Jab qabar se unhe'n nikaala gaya aur unka haath us jagah se hataaya gaya phir usey choda gaya to khud-ba-khud apni pehli jagah par pohoch gaya. Dekhne mein aisa maaloom hota tha ke wo abhi kal faut hue hain. Halaa'nke waqea-e-uhud aur qabar kushaai ke darmiyan 46 saal ka faasla tha.[166]

Dono riwayaat mein unka ek (1) hi qabar mein hone ka zikr hai to uski tatbeeq ye hai ke Hazrat Jaabir ﷺ ne apne waalid-e-giraami aur Amr bin Jamooh ﷺ ki qabar ko do (2) martaba khola hoga. Ek che (6) maah baad, ghaliban us waqt Rasool Allah ﷺ se ijazat li hogi, kyou'nke us waqt Rasool Allah ﷺ hayaat the, uske baad unki qabro'n ko qareeb-qareeb rakha gaya, kyou'nke un dono mein bohot gehra taalluq tha. Phir sailaab waghaira ne unki qabro'n ko kured kar ek (1) kar diya. Phir Hazrat Ameer-e-Muawiya ﷺ ne us jagah paani ka ek chashma jaari kiya to Hazrat Jabir ﷺ ko dobaara tashweesh hui to ke mubaada unki laashe'n paani mein beh jaae'n. Is wajah se unho'n ne muddat daraaz ke baad dobaara qabar-kushaai ki to dekha ke dono ke jism ba-dastoor apni haalat mein the.[167] [168]

Baab 78: Baghli Yaa Sandooqi Qabar Banana

[1353] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ shohada-e-uhud se do-do (2-2) aadmiyo'n ko jamaa karte, phir farmate: "*In mein se kisko quran ziyada yaad hai?*" Jab un mein se kisi ek (1) ki taraf ishaara kiya jaata to usey lahed mein aagey rakhte aur farmate: "*Main qiyamat ke din in logo'n ke mutalliq gawaahi du'nga*". Phir unhe'n khoon samet dafan karne ka hukum farmaya aur unhe'n ghusl bhi na diya.[169]

Baab 79: Jab Koi Baccha Musalman Ho Jaae To Kya Uski Namaz-e-Janaza Padhni Chaahiye? Nez, Kya Bacche Par Islam Pesh Kiya Jaae?

Hasan Basri, Qaazi Shuraih, Ibrahim Nakhai, aur Hazrat Qatada ﷺ ne kaha: Jab waledain mein se koi ek (1) musalman ho jaae to bacha musalman ke saath hoga. Hazrat Ibne Abbas ﷺ apni walida ke hamraah "مُسْتَضْعَفِيْنَ" (naa-tawaa'n) mein se the aur apne walid ke hamraah apni qaum ke deen par nahi the. Nez farmaya ke islam ghalib rehta hai, maghloob nahi hota.

[1354] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ Nabi ﷺ ke saath deegar chand logo'n ki ma'iyyat[170] mein Ibne Saiyyad ke paas gae. yahaa'n tak ke unho'n ne usey Banu Maghala ki ghadiyo'n ke qareeb kuch ladko'n ke saath khelta hua paaya. Ibne Saiyyad us waqt qareeb-ul-buloogh tha. Usey Nabi ﷺ ki aamad ka ilm na hua, hatta ke aap ne usey apne dast-e-mubarak se usey maara. Phir Ibne Saiyyad se farmaya: "*Kya tu is baat ki gawaahi deta hai ke main Allah ka Rasool hoo'n?*" Usne aap ko dekha to kehne laga: Main gawaahi deta hoo'n ke aap an-padh logo'n ke rasool hain. Phir Ibne Saiyyad ne Nabi ﷺ se kaha: Aap is baat ki gawaahi dete ke main bhi Allah ka firistaada[171] hoo'n? Aap ye baat sun kar usse alag ho gae aur farmaya: "*Main Allah aur uske rasoolo'n par iman laata hoo'n*". Phir aap ne usse poocha ke tu kya dekhta hai? Ibne Saiyyad bola: Mere paas sacchi-jhooti dono khabre'n aati hain. Us par Nabi ﷺ ne farmaya: "*Tujh par muaamala mushtaba kar diya gaya hai*". Phir Nabi ﷺ ne usse farmaya: "*Maine tere liye ek baat apne dil mein sochi hai (bata wo kya hai?)*". Ibne Saiyyad bola: Wo dukh (دخ) hai. Aap ne farmaya: "*Tu dafaa hoja, apni bisaat[172] se kabhi aagey nahi badh sakega*". Hazrat Umar ﷺ ne arz kiya:

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[166] Fath-ul-Baari: V3 P276

[167] T: Urdu pdf mein yahaa'n koi reference maujood nahi [RSB]

[168] T: Urdu pdf ke V2 Page 115 (pdf page 118) mein wazaahat ke aakheer mein reference "2" ka nishaan hai. Par us page par us reference ki tafseel nahi. Isi liye maine is reference se pehle waale reference ko khaali chodh diya hai. [RSB]

[169] راجع: 1343

[170] T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [Rekhta]

[171] T: (فِرِسْتادَہ) Bheja hua, qaasid, safeer [Rekhta]

[172] T: (بِساط) Qudrat, haisiyat, asal, haqeeqat, hasti [Rekhta]

Allah ke Rasool! Mujhe ijaazat de'n, main uski gardan udaa doo'n. Nabi ﷺ ne farmaya: "*Agar ye wohi (dajjaal) hai to tum us par qaabu nahi paa sakte aur agar wo nahi to phir uske qatal karne mein koi faaeda nahi*".[173]

[1355] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne farmaya: Uske baad phir ek (1) dafa Rasool Allah ﷺ aur Hazrat Ubai bin Kaab ﷺ khajooro'n ke us bagh mein gae jis mein Ibne Saiyyad tha. Aap chaahte the ke usse kuch baate'n sune'n, qabl iske, ke wo aap ko dekhe. Chunache Nabi ﷺ ne usey baae'n-haalat dekha ke wo ek (1) chadar odhe kuch gungunaa raha tha. Aap khajoor ke darakhto'n ki aadh mein chal rahe the ke Ibne Saiyyad ki maa'n ne Aap ﷺ ko dekh liya aur usey awaaz di: Aye Saaf! …Ye Ibne Saiyyad ka naam hai… Ye Muhammad ﷺ aagae hain. Ye sun kar Ibne Saiyyad uth baitha. Nabi ﷺ ne farmaya: "*Agar wo aurat usey (uske haal par) chodh deti to wo apna muaamala uch waazeh kar deta*".

Shuaib ki riwayat mein zamzamah (زمزمه) ke alfaaz hain aur rafzah (رفضه) ki jagah rafsah (رفصه) hai. Ishaq Kalbi aur Uqail ki riwayat mein ramzah (رمزه) ke aflaaz hain. (In tamaam alfaaz ke maane hain: Uski ek aisee khafi awaaz thi jo samajh mein nahi aati thi).[174]

[1356] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) yahoodi ladka Nabi ﷺ ki khidmat kiya karta tha. Wo bimaar ho gaya to Nabi ﷺ uski iyaadat ke liye tashreef le gae aur uske sirhaane baithkar usse farmaya: "*Tu musalman hoja*". Usne apne baap ki taraf dekha jo uske paas baitha hua tha. Usne kaha: Abul Qasim ﷺ ki baat maan lo, chunache wo musalman ho gaya. Phir Nabi ﷺ ye farmate hue baahar tashreef le aae: "*Allah ka shukar hai, jisne us ladke ko aag se bachaa liya*".[175]

[1357] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Main aur meri walida natawaa'n logo'n mein se the. Main baccho'n mein se aur meri waalida aurto'n mein se kamzor thee'n.[176]

[1358] Hazrat Shuaib se riwayat hai ke Imam Ibne Shihab Zohri bayan karte hain ke har faut hone waale bacche ki namaz-e-janaza padhi jaaegi, agarche wo zina ki paidawaar hi kyou'n na ho. Kyou'nke uski paidaaish fitrat-e-islam par hui hai. Ba-sharte ke uske waledain dono, yaa sirf baap musalman ho. Uski maa'n khwah ghair-muslim ho aur ye bhi shart hai ke wo bacha paidaaish ke waqt cheekh maar kar roya ho. Agar usne paidaaish ke waqt cheekh nahi maari to wo na-tamaam bacha hai. Is liye uski namaz-e-janaza nahi adaa ki jaaegi. Kyou'nke Hazrat Abu Huraira ﷺ bayan karte hain ke Nabi ﷺ ne farmaya: "*Har bacha fitrat (e islam) par paida hota hai. Uske maa-baap usey yahoodi, nasraani ya majoosi bana lete hain, jaisa ke jaanwar saheeh-o-saalim a'zoo* (عُضْو) *waal abaccha janta hai, kya tum un mein koi kaan kata hua dekhte ho?*" Phir Hazrat Abu Huraira ﷺ ne ye aayat-e-karima tilaawat ki:

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

(Ye) Allah Ki Fitrat Hai Jis Par Usne Logo'n Ko Paida Kiya Hai.[177] [178]

[1359] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Har bacha fitrat-e-islam hi par paida hota hai, phir uske waledain usey yahoodi, nasraani, ya majoosi bana lete hain, jis tarah koi jaanwar bacha janam deta hai, kya tum us mein koi kaan kata hua paate ho?*" Phir Hazrat Abu Huraira ﷺ ye aayat-e-karima padhte:

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ.

Ye Allah Ki Fitrat Hai, Jis Par Usne Logo'n Ko Paida Kiya Hai. Allah Ke Paida Karne Mein Koi Tabdeeli Nahi Hai. Yehi Allah Ka Seedha Deen Hai.[179] [180]

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[173] Dekhiye: 3055 6173 6618
[174] Dekhiye: 2638 3033 3056 6174
[175] Dekhiye: 5657
[176] Dekhiye: 4587 4588 4597
[177] Surah Rome: 30
[178] Dekhiye: 1359 1385 4775 6599
[179] Surah Rome: 30
[180] راجع: 1357

Hamaare nazdeek na-tamaam bacche ke mutalliq namaz-e-janaza ki sharaaet mahal-e-nazar hain ke agar wo paidaaish ke waqt cheekh maare to uski namaz-e-janaza padhi jaae, ba-soorat-e-deegar na padhi jaae. Kyou'nke jis riwayat par is mauqif ki bunyaad hai wo saheeh nahi, jaisa ke Allama Albani ﷺ ne iske mutalliq tafseel bayan ki hai.[181] Hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Na-tamaam bacche ki namaz-e-janaza padhi jaaegi*".[182] [183] Waazeh rahe ke na-tamaam se muraad wo bacha hai jis ke chaar (4) maah mukammal ho chuke ho'n aur us mein rooh phoonk di gai ho, phir wafaat paa jaae. Agar is muddat se pehle saaiqt ho jaae to uski namaz-e-janaza nahi padhi jaaegi, kyou'nke wo us soorat mein maiyyit kehla hi nahi sakta.

Baab 80: Agar Koi Mushrik Marte Waqt Kalma-e-Tauheed Padhle

[1360] Hazrat Musaiyyib bin Hizn ﷺ se riwayat hai, unho'n ne farmaya: Jab Abu Talib marne laga to Rasool Allah ﷺ uske paas tashreef laae. Wahaa'n us waqt Abu Jahal bin Hisham aur Abdullah bin Abu Umaiyya bin Mugheera bhi the. Rasool Allah ﷺ ne Abu Talib se farmaya: "*Aye Chacha! Kalma-e-tauheed* "لا إله إلا الله" *kehde to main Allah ke yahaa'n teri gawaahi du'nga*". Abu Jahal aur Abdullah bin Abu Umaiyya bole: Abu Talib! Kya tum (apne baap) Abdul Muttalib ke tareeqe se phirte ho?

Rasool Allah ﷺ to baar-baar usey kalma-e-tauheed ki talqeen karte rahe aur wo dono apni baat dohraate rahe, hatta ke Abu Talib ne aakhir mein kaha: Wo Abdul Muttalib ke tareeqe par hai aur "لا إله إلا الله" kehne se inkar kar diya. Jis par Rasool Allah ﷺ ne farmaya: "*Ab main us waqt tak tere liye Allah Ta'ala se dua-e-maghfirat karta rahoo'nga jab tak mujhe uss manaa na kar diya jaae*". Us par Allah Ta'ala ne ye aayat naazil farmaai: "مَا كَانَ لِلنَّبِيِّ" "Nabi Ke Liye Jaaez Nahi (ke wo mushrikeen ke liye dua-e-maghfirat kare, agarche wo qareebi rishtedaar hi ho'n)".[184] [185]

Baab 81: Qabar Par Khajoor Ki Shaakh Rakhna

Hazrat Buraida Aslami ﷺ ne wasiyyat ki thi ke unki qabar mein kahjoor ki do (2) shaakhe'n rakhi jaae'n. Hazrat Abdullah bin Umar ﷺ ne Abdur Rahman ki qabar par kheema dekha to farmaya: Aye Ghulam! Isey ukhad do, uska amal us par saaya kar raha hai. Hazrat Kharija bin Zaid ne kaha: Jab ham Hazrat Usman ﷺ ke daur-e-khilaafat mein naujawan the, to maine apne aap ko is haalat mein dekha ke ham mein sabse badi chalaang lagaane waala wo hota tha jo Hazrat Usman bin Mazoon ﷺ ki qabar ko chalaang laga kar uboor kar jaata tha. Usman bin Hakeem ne kaha ke Kharija ne mera mera haath pakada aur mujhe ek (1) qabar par bitha diya. Phir unho'n ne apne chacha Yazid bin Saabit ke hawaale se bataaya ke qabar par baithna us shakhs ke liye makrooh hai jo us par bol-o-baraaz[186] kare. Hazrat Naafe ne kaha: Hazrat Abdullah bin Umar ﷺ qabro'n par baith jaaya karte the.

Wazaahat: Imam Bukhari ﷺ ke andaaz se maaloom hota hai ke Rasool Allah ﷺ ka do (2) qabro'n par chadiya'n gaadne waala amal un hi ke saath khaas tha, kyou'nke ye saabit nahi ho saka ke Rasool Allah ﷺ ne kisi aur qabar par ye amal kiya ho. Agar ye amal sunnat hota to aap tamaam marne waalo'n ki qabro'n par aisa karte aur uske baad Khulafa-e-Rashideen aur kubaar Sahaba Ikraam ﷺ is sunnat par amal karte, lekin aisa karna manqool nahi. Hazrat Buraida ﷺ ka apna ijtehaad hai, jis mein ghalati aur durusti ke dono pehlu hoe hain. Qabar par khajoor ki tehniyaa'n rakhne ke mutalliq durust mauqif yehi hai ke usse ijtenaab kiya jaae. Balke uske oopar phool waghaira daalna bhi durust nahi. Imam Bukhari ﷺ ne is asar ko ye bataane ke liye pesh kiya hai ke Rasool Allah ﷺ ka qabar par khajoor ki do (2) shaake'n rakhna aap ki khusoosiyat hai. Hazrat Buraida ﷺ ka usey umoom mahmool karna saheeh nahi. والله أعلم [187]

[1361] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ek (1) dafa do (2) qabro'n ke paas se guzre, jin (mein madfoon murdo'n) ko azaaab diya jaa raha tha. Aap ne farmaya: "*Un dono ko azaab diya jaa raha hai, lekin*

[181] Sunan Abu Dawood: Al Janaez: H3180
[182] Ahkam-ul-Janaez: P105-105
[183] T: Shayad urdu pdf mein oopar maujood dono reference jinke shuru mein * lagaa hai ek-doosre se badal gae hain. Maine unhe'n waise hi rehne diya hai. [RSB]
[184] Surah Tauba: 113
[185] Dekhiye: 3884 4675 4772 5657 6681
[186] T: (بول و براز) Peshab-o-pakhaana [Rekhta]
[187] Fath-ul-Baari: V3 P284

ye azab kisi mushkil baat ki wajah se nahi. Un mein se ek (1) peshab se parhez nahi karta tha, aur doosra chugli khata tha". Uske baad aap ne khajoor ki taaza shaakh li aur usey cheer kar do (2) hisse kar diye, phir har ek (1) qabar par ek-ek (1-1) gaad di. Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool! Aap ne aisa kyou'n kiya hai? Aap ne farmaya: "*Ummeed hai ke jab tak ye dono tukde khushk na ho'nge unke azaab mein takhfeef hoti rahegi*".[188]

Baab 82: Mohaddis Ka Qabar Ke Paas Waaz Karna Aur Shaagirdo'n Ka Uske Ird-gird Baithna

Irshad-e-Baari Ta'ala hai:

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ.

Jis Din Wo Purani Qabro'n Se Nikle'nge.[189]

أجداث se muraad qabre'n hain.

بُعْثِرَتْ

(Jab qabre'n) Ukhed di jaae'ngi.[190]

بُعْثِرَتْ ke maane ukhedna hain, jaisa ke kaha jaata hai: "بُعْثِرَتْ حَوْضِيْ" Maine hauz ka nichla hissa oopar kar diya. "إِيْفَاضُ" ke maane hain: Tez daudna. Imam Amash ne irshad-e-Baari:

إِلَىٰ نُصُبٍ يُوفِضُونَ

Wo Aastaano'n Ki Taraf Tez Daud Rahe Ho'nge.[191]

Ke maane ye kiye hain ke wo ek-doosre se sabqat kar rahe ho'nge. "نُصُبَ" Waahed hai aur "نَصْبَ" masdar hai. " يَوْمُ الْخُرُوجِ"[192] se muraad nikalne ka din hai. "يَنسِلُونَ"[193] ke maane hain: Wo apni qabro'n se nikle'nge.

[1362] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya: Ham ek (1) janaze ke saath baqee-e-garqad mein the ke Nabi ﷺ hamaare qareeb tashreef laakar baith gae, aur ham log bhi aap ke gird baith gae. Aap ke haath mein ek chadi thi. Aap ne apna sar jhuka liya aur chadi se zameen kuredne lagey, phir aap ne farmaya: "*Tum mein se koi aisa jaandaar nahi jiski jagah Jannat ya dozakh mein na likhi gai ho, aur har shakhs ka nek-bakht ya bad-naseeb hona bhi likha gaya hai*". Us par ek (1) shakhs ne arz kiya: Allah ke Rasool! Phir ham us noshte (likhe hue) par etemaad karke amal chodh na de'n, kyou'nke ham mein se jo shakhs khush-naseeb hoga wo ahle saadat ke amal ki taraf rujoo karega aur jo shakhs bad-naseeb hoga wo ahle shaqaawat ke amal ki taraf rujoo karega. Aap ne farmaya: "*Saeed ko amal-e-saadat ki taufeeq di jaati hai, aur shaqee ke liye amal-e-shaqaawat asaan kar diya jaata hai*". Uske baad aap ne ye aayat tilaawat farmaai:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ

Phir Jo Shakhs Sadqa De Ga Aur Parhegaari Ikhteyar Karega, Nez Umda Baad Ki Tasdeeq Karega (to ham usey zaroor aasaani (amal-e-saadat) ki taufeeq de'nge).[194] [195]

Baab 83: Khud-kushi Karne Waale Ke Mutaalliq Waeed Ka Bayan

[1363] Hazrat Saabit bin Zahack ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs islam ke alaawa kisi doosre mazhab ki daanista*[196] *jhooti qasam uthaae to wo waisa hi hoga jaisa usne kaha hai. Aur jo shakhs tez hathiyaar se khud ko maar daale, usko usi hathiyaar se jahannum mein azaab diya jaaega*".[197]

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[188] راجع: 216

[189] Surah Ma-aarij: 43
[190] Surah Infitaar: 4
[191] Surah Ma'arij: 43
[192] Surah Qaaf: 42
[193] Surah Yaseen: 51
[194] Surah Layl: 5-6
[195] Dekhiye: 4945 4946 4947 4948 6217 6605 7552
[196] T: (دانِسْتَه) Jaan-boojh kar, qasdan [Rekhta]
[197] Dekhiye: 4171 4843 6047 6105 6652

[1364] Hazrat Hasan Basri ﷺ se riwayat hai, unho'n ne kaha: Hame'n Hazrat Jundub ﷺ ne is masjid mein hadees bayan ki, jise ham bhoole nahi aur na hame'n ye andesha hi hai ke unho'n ne Nabi ﷺ par jhoot bola hoga. Unho'n ne Rasool Allah ﷺ se bayan kiya ke aap ne farmaya: "*Ek (1) shakhs ko zakhm lag gaya tha, usne khud ko qatal kar daala to Allah Ta'ala ne farmaya: Choo'nke mere bande ne mujh se sabqat chaahi, lehaaza maine us par Jannat ko haram kar diya hai*".[198]

[1365] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jo khud apna gala ghot le wo dozkah mein apna gala ghot-ta hi rahega aur jo shakhs neza maar kar khud-kushi karey wo dozakh mein bhi khud ko neza maarta hi rahega*".[199]

Baab 84: Munafiqeen Ki Namaz-e-Janaza Aur Mushrikeen Ke Liye Dua-e-Maghfirat Makrooh Hai

Uske mutalliq Hazrat Ibne Umar ﷺ ne Nabi-e-Akram ﷺ se riwayat ki hai.

[1366] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne farmaya: Jab Abdullah bin Ubai bin Salool mara to Rasool Allah ﷺ ko uski namaz-e-janaza padhne ke liye daawat di gai. Jab Rasool Allah ﷺ namaz ke liye khade hue to main aap ki taraf tezi se kood pada aur arz kiya: Aye Allah ke Rasool! Kya aap Abdullah bin Ubai ki namaz-e-janaza padhe'nge, halaa'nke usne falaa'n-falaa'n roz aisa-aisa bakwaas kiya tha? Maine uski baate'n shumaar karne laga. Rasool Allah ﷺ ne muskura kar farmaya: "*Umar! Tum yahaa'n se ek (1) taraf hatt jaao*". Jab main ziyada israar karne laga to aap ne farmaya: "*Mujhe ikhteyar diya gaya hai, lehaaza maine istighfaar karna ikhteyar kiya hai. Agar mujhe ilm ho ke mere sattar (70) se ziyada martaba istighfaar karne se Allah usey moaaf kar de ga to main sattar (70) se ziyaada martaba uske liye istighfaar kar lunga*".

Raawi kehta hai ke Rasool Allah ﷺ ne uski namaz-e-janaza padhi aur waapas tashreef le aae. Abhi chand lamhaat hi theherne paae ho'nge ke Surah Tauba ki ye do ayaat naazil huee'n:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا..... فَاسِقُونَ.

Aye Habeeb! Jab Koi Munafiqeen Mein Se Mar Jaae, Us Par Kabhi Namaz-e-Janaza Na Padhe'n....[200]

Is waaqea ko bayan karne ke baad Hazrat Umar ﷺ ne farmaya: Mujhe baad mein taajjub hua ke kis tarah us din Rasool Allah ﷺ ke huzoor maine aisee jur-at ki thi. Halaa'nke Allah aur uske Rasool (har maslahat ko) ko khoob jaante hain.[201]

Baab 85: Logo'n Ka Maiyyat Ki Taareef Karna

[1367] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Log ek (1) janaza le kar guzre to Sahaba Ikraam ﷺ ne uski taareef ki. Us par Nabi ﷺ ne farmaya: "*Uske liye waajib ho gai*". Uske baad log doosra janaza le kar guzre to Sahaba Ikraam ﷺ ne uski buraai ki. Us par Aap ﷺ ne farmaya: "*Uske liye laazim ho gai*". Hazrat Umar ﷺ ne arz kiya: Kya wajib ho gai. Rasool Allah ﷺ ne farmaya: "*Pehla shakhs jiski tum ne taareef ki, uske liye Jannat waajib ho gai aur doosra shakhs jiski tumne buraai ki, uske liye jahannum laazim ho gai. Tum log zameen mein Allah ki taraf se gawaahi dene waale ho*".[202]

[1368] Hazrat Abul Aswad se riwayat hai, unho'n ne farmaya: Main ek (1) dafa madina taiyyaba aaya jabke wahaa'n wabaa phaili hui thi. Main Syedna Umar ﷺ ke paas baith gaya. Unke paas se ek (1) janaza guzra to us maiyyat ki acchi taareef ki gai. Us par Hazrat Umar ﷺ ne farmaya: Wajib ho gai. Phir doosra janaza guzra to uski bhi taareef ki gai, to Hazrat Umar ﷺ ne farmaya: Wajib ho gai. Phir teesra janaza guzra to uski buraai bayan ki gai. Us par Aap ne farmaya: Waajib ho gai. Abul Aswad kehte hain: Maine kaha: Ameer-ul-Momineen! Kya wajib hogai? Unho'n ne farmaya: Maine wohi kaha hai jo Nabi ﷺ ne farmaya: "*Jis musalman ke liye chaar (4) aadmi acchi gawaahi de'n to*

[198] Dekhiye: 3463
[199] Dekhiye: 5778
[200] Surah Tauba: 84
[201] Dekhiye: 4671
[202] Dekhiye: 2642

Allah Ta'ala usey jannat mein daakhil karega". Ham ne arz kiya: Agar teen (3) aadmi gawaahi de'n to? Aap ne farmaya: "*Teen (3) bhi*". Phir ham ne arz kiya: Do (2) aadmi bhi? Aap ne farmaya: "*Do (2) aadmi bhi*". Phir ham ne ek (1) shakhs ki gawaahi ke mutalliq sawal nahi kiya.[203]

Faaeda: Waazeh rahe ke maiyyat ke mutalliq un logo'n ki gawaahi ka etebaar hoga jo deendaar aur dayanat-daar ho'n, kyou'nke bad-kaar aur fisq-o-fujoor mein mubtalaa to apne jaise ki hi taareef kare'nge. Aur un logo'n ki gawaahi bhi motabar nahi hogi jinhe'n maiyyat ke saath dushmani ya hasad ho, kyou'nke dushman ki gawaahi ka koi etebaar nahi hota.

Baab 86: Azaab-e-Qabr Ka Bayan

Irshad-e-Baari Ta'ala hai:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ.

Aur Agar Aap Deke'n Jabke Zulm Pasha Log Maut Ki Sakhtiyo'n Mein Ho'nge Aur Farishte Apne Haath Phaila Kar Unse Kahe'nge: Nikaalo Apni Jaane'n. Aaj Tumhe'n Zillat Ke Azaab Se Do-chaar Kiya Jaaega.[204]

Abu Abdullah (Imam Bukhari) ﷺ farmate hain: هُوْن ke maane هَوَان, yaane ruswaai ke hain aur هَوْن narmi ko kehte hain. Allah Jalle Shanahu ka irshad hai:

سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ.

Jald Hi Ham Unhe'n Do (2) Martaba Saza De'nge, Phir Wo Bade Azaab Ki Taraf Lautaae Jaae'nge.[205]

Nez irshad-e-Baari Ta'ala hai:

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ.

Aur Aale Firaun Ko Burey Azaab Ne Gher Liya, Jo Aag Hai, Wo Subah-o-Shaam Us Par Pesh Kiye Jaate Hain, Aur Jis Din Qiyamat Qaaem Hogi (to hukum hoga ke) Aale Firaun Ko Sakht-tareen Azaab Mein Daakhil Kar do.[206]

[1369] Hazrat Baraa bin Aazib ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab momin ko uski qabar mein bithaya jaata hai to uske paas farishte aate hain, phir wo gawaahi deta hai ke Allah ke siwa koi maabood-e-bar-haq nahi aur Muhammad ﷺ Allah ke rasool hain. Yehi irshad-e-Baari Ta'ala hai:*"

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ

Jo Log Imaan Laae Allah Ta'ala Unhe'n Qaul-e-Saabit (kalma-e-taiyyaba) Ke Zariye Se Duniya Ki Zindagi Mein Bhi Saabiq Qadam Rakhta Hai Aur Akhirat Mein Bhi Rakhega.[207]

Muhammad bin Basshar ki riwayat mein ye izaafa hai ke ye aayat "يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا...." azaab-e-qabr ke mutalliq naazil hui.[208]

[1370] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne (badr ke) kooe'n mein pade hue mushrikeen ki laasho'n ko dekha aur farmaya: "*Aaya tum ne us cheez ko theek-theek paa liya jiska tumhare Rabb ne tum se waada kiya tha?*" Aap se arz kiya gaya: Aap murdo'n ko awaaz dete hain (halaa'nke wo to sunte nahi hain). Aap ne farmaya: "*Tum unse ziyada nahi sunte, lekin wo jawab nahi de sakte*".[209]

[203] Dekhiye: 2643
[204] Surah Anaam: 93
[205] Surah Tauba: 101
[206] Surah Ghaafir: 45-46
[207] Surah Ibrahim: 27
[208] Dekhiye: 4699
[209] Dekhiye: 3980 4026

[1371] Hazrat Ayesha ﵂ se riwayat hai ke Nabi ﷺ ne qaleeb[210]-e-badr waalo'n ke mutalliq farmaya tha: "*Ab unhe'n ilm ho gaya hai ke main jo kaha karta tha wo haq tha*". Irshad-e-Baari Ta'ala hai:

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى.

Aap Murdo'n Ko Nahi Suna Sakte.[211] [212]

[1372] Hazrat Ayesha ﵂ se riwayat hai ke ek (1) yahoodi aurat unke paas aai aur usne azab-e-qabr ka zikr kiya to kaha ke Allah Ta'ala aap ko azab-e-qabr se mehfooz rakhe. Ummul Momineen Hazrat Ayesha ﵂ ne Rasool Allah ﷺ se azab-e-qabr ke mutalliq dariyaaft kiya to aap ne farmaya: "*Haa'n azaab-e-qabr (bar-haq) hai*". Hazrat Ayesha ﵂ ne farmaya ke uske baad maine Rasool Allah ﷺ ko dekha ke har namaz ke baad azaab-e-qabr se panaah maanga karte the.

Ghundar ki riwayat mein ye izaafa hai ke Rasool Allah ﷺ ne farmaya: "Azaab-e-qabr bar-haq hai".

Faaeda: Azab-e-qabr rooh ko hoga, ya rooh aur jism dono ko? Hamaare nazdeek azaab rooh ko hota hai, lekin rooh ka aala-e-kaar banne waala jism bhi usse mutaassir hota hai. Baaz ka khayaal hai ke azab-e-qabr misaali jism ko hoga, aalam-e-misaal, aalam-e-arwaah se ziyada kaseef[213] hai, aur aalam-e-ajsaad se ziyada lateef[214] hai. Hame'n misaali jism ke falsafe se ittefaq nahi hai, al-gharz azaab ka kuch hissa qabar se shuru ho jaata hai jo jahannum mein dakhil hone se mukammal ho jaaega. والله أعلم

[1373] Hazrat Asma bin Abi Bakr ﵂ se riwayat hai, unho'n ne kaha: Ek (1) dafa Rasool Allah ﷺ khutbe ke liye khade hue to aap ne qabar ke fitne ka zikr kiya, jis mein aadmi mubtalaa hota hai. Jab aap ne ye zikr kiya to musalman cheekhe'n maar kar rone lagey.[215]

[1374] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Aadmi ko jab qabar mein dafan kar diya jaata hai aur dafan karne waale waapas laut-te hain, wo abhi unke jooto'n ki chaap sun raha hota hai, ke uske paas do (2) farishte aajaate hain. Jo usey bithakar poochte hain ke tu us aadmi, yaane Muhammad ﷺ ke baare mein kya eteqaad rakhta tha? Momin jawab mein kehta hai: Main gawaahi deta hoo'n ke wo Allah ke bande aur uske Rasool hain. Phir usse kaha jaata hai: Tu jahannum mein apna thikana dekh le, Allah ne uske badle tujhe Jannat mein thikana diya hai. Wo dono'n thikano'n ko baek waqt dekhta hai*". Hazrat Qatada ne kaha: Hadees mein ye bhi zikr hua hai ke uski qabar ko kushada kar diya jaata hai. Phir usne Hadees-e-Anas ki taraf rujoo kiya. Farmaya: "*Jab kaafir aur munaafiq se sawal kiya jaata hai to us shakhs ke baare mein kya eteqaad rakhta tha? To wo kehta hai: Main kuch nahi jaanta. Jo kuch log kehte the main bhi wohi kuch keh deta tha. Phir usse kaha jaata hai ke tu khud samajha na kisi samjhane waale ki raae par chala. Phir usey lohe ke hathodo'n se itni maar padti hai ke wo chilla uthta hai. Jinn-o-ins ke alaawa sab uske aas-paas waale uski cheekh-o-pukaar sunte hain*".[216]

Baab 87: Azaab-e-Qabr Se Panaah Maangna

[1375] Hazrat Abu Ayyub Ansari ﵁ se riwayat hai, unho'n ne farmaya: Ek din ghuroob-e-aftaab ke baad Nabi ﷺ baahar tashreef laae to aap ne ek (1) haulnaak awaaz suni. Us waqt aap ne farmaya: "*Yahood ko unki qabro'n mein azaab diya jaa raha hai*".

Hazrat Nazar ke tareeq se bhi ye riwayat marwi hai.

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[210] T: (قَلِيب) Puraana kooaa'n, kaccha kooaa'n [Rekhta]
[211] Surah an Naml: 80
[212] Dekhiye: 3979 3981
[213] T: (كَثِيف) Thos, bhaari [Rekhta]
[214] T: (لَطِيف) Baareek, daqeeq, naram [Rekhta]
[215] راجع: 86
[216] راجع: 1338

[1376] Hazrat Umme Khalid bint Khalid ﷺ se riwayat hai, unho'n ne Nabi ﷺ se suna ke aap azab-e-qabr se panaah talab karte the.[217]

[1377] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ aksar ye dua padha karte the:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فَتْنَةِ الْمَسِيْحِ الدَّجَّالِ.

Aye Allah! Main azab-e-qabr se, aur azab-e-jahannum se, zindagi aur maut ke fitne se, aur maseeh-e-dajjaal ke fitne se teri panaah chaahta hoo'n.

Baab 88: Gheebat Aur Peshab Se Na Bachne Ke Baais Azab-e-Qabr Hona

[1378] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ka guzar do (2) qabro'n ke paas se hua to aap ne farmaya: "*Un dono ko azab ho raha hai, aur kisi bade gunah ki padaash mein unhe'n sazaa nahi di jaa rahi*". Phir farmaya: "*Kyoun nah! Ek (1) un mein se chugli khata-phirta tha aur doosra apne peshab (ke cheento'n) se parhez nahi karta tha*". Hazrat Ibne Abbas ﷺ ne farmaya: Phir aap ne (khajoor ki) ek (1) taaza shaakh li aur uske do (2) tukde kiye, phir har ek (1) ki qabar par gaad kar farmaya: "*Jab tak ye khushk na ho'nge ummeed hai ke unke azaab mein takhfeef hoti rahegi*".[218]

Baab 89: Maiyyat Ko Subah Aur Shaam Dono Waqt Uska Thikana Dikhaya Jaata Hai

[1379] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi mar jaata hai, to har subah-o-sham usey uska thikana dikhaya jaata hai. Agar wo jannati hai to Jannat mein aur agar dozakhi hai to jahannum mein. Phir usey kaha jaata hai ke yehi tera muqaam hai, yahaa'n tak ke qiyamat ke din Allah tujhe uthaaega*".[219]

Faaeda: Qabar mein azab-o-sawab ki soorat ye hogi ke Jannat ke liye Jannat ki taraf se ek (1) khidki khol di jaaegi, jisse Jannat ki tar-o-taazgi usey milti rahegi aur dozakhi ke liye jahannum ki taraf se ek (1) khidki khol di jaaegi, jisse jahannum ki garmi, garam hawaae'n usey jhulsati rahe'ngi.

Baab 90: Chaar-paai Par Maiyyat Ka Kalaam Karna

[1380] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab maiyyat ko chaar-paai par rakha jaata hai, phir log usey apne kandho'n par utha lete hain to agar wo nek aadmi hota hai to kehta hai: Mujhe aagey le chalo. Mujhe aagey le chalo. Aur agar wo badkaar hota hai to kehta hai: Afsos tum mujhe kaha'n le jaa rahe ho? Maiyyat ki us awaaz ko insan ke alaawa har cheez sunti hai. Agar insan sunle to behosh ho jaae*".[220]

Baab 91: Musalmano Ki (Naa-baaligh) Aulad Ke Mutaalliq Jo Kaha Gaya Hai

Hazrat Abu Huraira ﷺ ne Nabi ﷺ se riwayat karte hue farmaya: "*Jis shakhs ke teen (3) naa-baaligh bacche faut ho jaae'n to wo uske liye dozakh ki aag se hijab ban jaae'nge, ya farmaya ke wo zaroor Jannat mein dakhil hoga*".

[1381] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Logo'n mein se jis kisi musalman ke teen (3) bacche mar jaae'n jo bulooghat ko na pohche ho'n to Allah Ta'ala usey Jannat mein daakhil farmaega aur aisa mahez uski khaas rahmat ki binaa par hoga, jo wo un par karega*".[221]

[1382] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya: Jab (jigar gosha-e-rasool) Hazrat Ibrahim ﷺ ki wafat hui to Rasool Allah ﷺ ne farmaya: "*Janna mein uske liye ek (1) doodh pilaane wali ko taenaat kar diya gaya hai*".

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[217] Dekhiye: 6364

[218] راجع: 216

[219] Dekhiye: 3240 6515

[220] راجع: 1314

[221] راجع: 1248

Baab 92: Mushrikeen Ki (Naa-baaligh) Aulaad Ke Mutaalliq Kya Kaha Gaya Hai?

[1383] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ se aulad-e-mushrikeen ke mutalliq dariyaaft kiya gaya to aap ne farmaya: "*Jab Allah Ta'ala ne unhe'n paida kiya to wo khoob jaanta tha ke wo kaise amal kare'nge*".

[1384] Hazrat Abu Huraira ﷺ se riwayat hai, wo kehte hain ke Rasool Allah ﷺ se mushrikeen ki aulaad ke mutalliq poocha gaya to aap ne farmaya: "*Allah hi behtar jaanne waala hai, jo amal wo karne waale hain*".[222]

[1385] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Har bacche ki paidaaish fitrat par hoti hai, phir uske maa-baap usey yahoodi, nasraani ya majoosi bana dete hain, jaisa ke haiwanaat ke bacche saheeh-o-salaamat paida hote hain. Kya tum ne (paidaaishi taur par) unke jism ka koi hissa kata hua dekha hai?*"[223]

Baab 93: Bila-unwaan

[1386] Hazrat Samra bin Jundub ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab namaz (e fajr) se faarigh hote to hamari taraf mu'n karke farmate: "*Tum mein se kisi ne aaj raat koi khwaab dekha hai?*" Agar kisi ne koi khwaab dekha hota to wo bayan kar deta. Phir jo kuch Allah chahta aap uski taabeer bayan karte. Chunache isi tarah ek (1) din aap ne ham se poocha: "*Kay tum mein se kisi ne koi khwaab dekha hai?*" Ham ne arz kiya: Nahi. Aap ne farmaya: "*Magar maine aaj raat do (2) aadmiyo'n ko khwaab mein dekha hai ke wo mere paas aae aur mera haath pakad kar mujhe ek (1) muqaddas zameen par le gae. Wahaa'n main kya dekhta hoo'n ke ek (1) aadmi baitha aur doosra khada hai, jiske haath mein lohe ka aankda[224] hai, jise wo baithe hue aadmi ke jabdey mein daakhil karta hai, jo us taraf ko cheerta hua, uski guddi tak pohoch jaata hai, phir uske doosre jabde mein bhi aisa hi karta hai. Is arse mein pehla jabda theek ho jaata hai. Phir ye dobaara aise hi kar deta hai. Maine poocha: Ye kya hai? Un dono ne mujhe kaha: Aagey chaliye. Ham chale to ek (1) aise shakhs ke paas pohche jo bilkul chit-leta[225] hua hai aur ek (1) aadmi uske sirhaana patthar liye khada hai. Wo us patthar se uska sar phod raha hai. Jab patthar maarta hai to wo ludhak kar door chala jaata hai, phir wo usey jaakar utha laata hai, aur jab us lete hue shakhs ke paas laut kar aata hai to us waqt tak uska sar jud-kar accha ho jaata hai, aur jaise pehle tha usi tarah ho jaata hai. Phir usey dobaara maarta hai. Maine poocha: Ye kaun hai? Un dono ne kaha: Aagey chaliye. Chunache ham ek (1) gadhe[226] ki taraf chale jo tannoor[227] ki tarah tha. Uska mu'n tang aur penda chauda tha. Us mein aag jal rahi thi, aur us mein barhana mard aur aurte'n thee'n, jab aag bhadakti to wo (barhana log) sholo'n ke saath uchal padte aur nikalne ke qareeb ho jaate, phir jab aag dheemi ho jaati to wo bhi dhadaam se neeche gir-padte. Maine kaha: Ye kaun hain? Un dono ne kaha: Aagey chaliye. Chunache ham chale aur ek khooni neher par pohche. Us mein ek (1) shakhs khada tha aur uske kinaare par doosra aadmi tha, jiske saamne bohot se patthar pade the, neher ke andar waala admi jab baahar aana chahta to kinare waala aadmi uske mu'n par is zor se patthar maarta ke wo phir apni jagah par laut jaata, phir aisa hi karta tha. Jab kabhi wo nikalna chahta to doosra is zor se uske mu'n par patthar maarta ke usey apni jagah par lauta deta. Maine poocha ye kya hai? Un dono ne kaha: Aagey chaliye. Ham chal diye. Chalte-chalte ham ek (1) sar-sabz baagh mein pohche jis mein ek (1) bada sa darakht tha. Uski jadd ke qareeb ek (1) boodha aadmi aur kuch bacche baithe the. Ab achanak main kya dekhta hoo'n ke us darakht ke paas ek (1) aur aadmi hai, jiske saamne aag hai aur wo usey sulga raha hai. Phir wo dono mujhe us darakht par Chadha le gae aur wahaa'n unho'n ne mujhe ek (1) aise makaan mein daakhil kiya jisse behtar makan maine kabhi nahi dekha. Us mein kuch boodhe, kuch jawaan, kuch aurte'n aur kuch bacche the. Phir wo dono mujhko wahaa'n se nikaal laae aur darakht par chadhaaya. Wahaa'n*

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[222] Dekhiye: 6598 6600

[223] راجع: 1358

[224] T: (آنکڑا) Lohe ki salaakh jis ka ek (1) sira muda hua ho (jo baaz cheezo'n ko latkaane, atkaane, kheench kar nikaalne, ya kuredne waghaira ke kaam aata hai) [Rekhta]

[225] T: (چِت لیٹنا) Peeth ke bal daraaz hona, oopar ki taraf mu'n kar ke letna [Rekhta]

[226] T: Khadda [RSB]

[227] T: (تَنُّور) Tandoor, roti pakaane ki bhatti jo bade matke se milti-julti lohi ya mitti ki bani hoti hai, usey zameen mein gaad diya jaata hai, us mein aag jalti hai, garam ho jaane par uske oopar ke hisse mein roti lagaai jaati hai [Rekhta]

bhi ek (1) makan tha, jis mein mujhe daakhil kiya. Ye makan pehle se bhi ziyada umda aur shandaar tha. Us mein bhi kuch boodhe aur jawan aadmi maujood the. Tab maine un dono se kah: Tum ne mujhe raat bhar phiraaya hai, ab maine jo kuch dekha hai, uski haqeeqat bataao?".

"*Unho'n ne jawab diya: Accha. Wo shakhs jise aap ne dekha ke uska jabda cheera jaa raha tha, wo bohot jhoota aadmi tha, aur jhooti baate'n kiya karta tha, jo usse naqal ho kar tamam atraaf-e-aalam mein pohoch jaati thee'n. Is liye qiyamat tak uske saath aisa hi muaamala hota rahega. Aur wo shakhs jise aap ne dekha ke uska sar kuchla jaa raha hai, ye wo shakhs hai, jise Allah Ta'ala ne quran ka ilm diya tha, magar wo quran ko chodhkar raat bhar sota rehta aur din mein bhi us par amal nahi karta tha. Roz-e-qiyamat tak uske sar par yehi amal hota rahega. Aur wo log jinhe'n aap ne gadhe*[228] *mein dekha, wo zaani hain. Aur jise aap ne neher mein dekha wo sood-khor hain. Wo boodha insan jo darakht ki jadd ke qareeb baitha hua tha, wo Hazrat Ibrahim* ﷺ *the aur chote bacche jo unke gird baithe hue the, wo logo'n ke wo bacche the jo (buloogh se pehle) mar gae. Aur jo aadmi aag tez kar raha tha, wo Maalik, jahannum ka daarogha tha. Aur wo pehla makan jis mein aap tashreef le gae the, aam musalmano ka ghar hai aur ye doosra shaheedo'n ke liye hai. Main Jibraeel hoo'n aur ye Mikaeel hain. Ab aap apna sar uthaae'n. Maine sar uthaaya to yaka-yak dekhta hoo'n ke mere ooopar abar ki tarah koi cheez hai. Unho'n ne bataaya ke ye aap ki iqaamat-gaah hai. Maine kaha: Mujhe apne makaan mein jaane do. To unho'n ne kaha: Abhi aap ki kuch umr baaqi hai, agar aap usey poora kar chuke hote to apni rahaaish-gaah mein jaa sakte the*".[229]

Baab 94: Do-shubma (Peer) Ke Roz Wafaat

[1387] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Main Hazrat Abu Bakar ﷺ ke paas haazir hui to unho'n ne farmaya: Tum ne Nabi ﷺ ko kitne kapdo'n mein kafan diya tha? Maine jawab diya: Teen (3) sahooli chaadaro'n mein, jin mein na qamees thi aur na amaama hi tha. Phir unho'n ne farmaya: Nabi ﷺ ne kis roz wafaat paai thi? Hazrat Ayesha ﷺ ne kaha: Peer ke din. Abu Bakar ﷺ ne farmaya: Aaj kaunsa din hai? Unho'n ne jawab diya: Aap peer ka din hai. Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Main ummeed karta hoo'n ke is waqt se le kar raat tak wafaat paa jaau'nga. Phir unho'nne apne kapde ki taraf dekha jis mein wo bimaar hue the, aur us mein ek (1) zaafraan ka nishaan tha. Aap ne farmaya ke mere isi kapde ko dho daalo, us mein do-chaadaro'n ka izaafa kar do aur un mein mujhe kafan dena. Maine kaha: Ye kapda to puraana hai. Unho'n ne farmaya: Zinda aadmi nae kapdo'n ka murde se ziyada haqdaar hai, kyou'nke aakhir-kaar kafan to peep ki nazar hone waala hai. Phir mangal ki raat unho'n ne wafaat paai aur subah se pehle-pehle dafan kar diye gae.

Baab 95: Maut Ka Achaanak Aana

[1388] Hazrat Ayesha ﷺ se riwayat hai ke ek (1) shakhs ne Nabi ﷺ se arz kiya: Meri walida ka achanak inteqal ho gaya hai aur mujhe yaqeen hai ke agar wo bol saktee'n to zaroor sadqa-o-khairat kartee'n. Kya main unki taraf se sadqa doo'n to unhe'n kuch sawab milega? Aap ne farmaya: Haa'n.[230]

Faaeda: Is hadees se Imam Bukhari ﷺ ne saabit kiya hai ke momin ke liye naa-gahaani[231] maut nuqsaan-deh nahi hoti, kyou'nke Rasool Allah ﷺ ke saamne is na-gahaani maut ka zikr hua to aap ne kisi qism ki naa-gawaari ka izhar nahi farmaya.

Baab 96: Hazrat Abu Bakar ﷺ ﷺ Aur Hazrat Umar ﷺ Ki Qabro'n Ka Bayan

Irshad-e-Baari Ta'ala hai:

فَأَقْبَرَهُ

Us Ne Usey Qabar Mein Rakha.[232]

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[228] T: Khadde [RSB]

[229] راجع: 845

[230] Dekhiye: 2760

[231] T: (ناگہانی) Achaanak aane waali museebat, yakaayak roonuma hone waala saaneha [Rekhta]

[232] Surah Abasa: 21

Arabi mein "أَقْبَرْتُ الرَّجُلَ" ke maane hain: Maine aadmi ki qabar taiyyaar ki, aur "قَبَرْتُهُ" ke maane hain: Maine usey dafan kiya. (Irshad-e-Baari Ta'ala hai:

كِفَاتًا

(Kya ham ne zameen ko) Samet Kar Rakhne Waali (nahi banaaya?).[233]

Iska matlab hai ke is zameen mein log zindagi basar kare'nge aur marne ke baad us mein dafan kiye jaae'nge.

[1389] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ apni marz-e-wafaat mein baar-baar izhar-e-khayaal farmate: "*Main aaj kahaa'n hoo'n?, kal kaha'n hoo'nga?*" Aisa Ayesha ki baari ko bohot door khayaal karne ki wajah se karte the. Bil-aakhir jab mera din aaya to Allah Ta'ala ne aap ko mere pehlu aur seene ke darmiyan qabz[234] kiya aur aap mere ghar hi mein dafan hue.[235]

[1390] Hazrat Ayesha ﵂ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne apni us marz mein jisse aap sehat-yaab na hue the, farmaya: "*Allah Ta'ala yahood-o-nasaara par laanat kare, unho'n ne apne Ambiya ﵈ ki qabro'n ko masaajid bana liya*". Agar aap ki qabar ko masjid bana lene ka andesha na hota to usey zaroor zaahir kar diya jaata. Raawi-e-hadees Hazrat Hilal ne kaha ke Hazrat Urwah bin Zubair ne meri kuniya rakhi, halaa'nke meri koi aulaad nahi.[236]

Hazrat Sufyan Tammaar se riwayat hai, unho'n ne bataaya: Maine Nabi ﷺ ki qabar-e-mubaarak ko kohaan-e-shatar (oont ki kohaan) ki tarah ubhri hui dekha hai.

Hazrat Urwah bayan karte hain ke jab Waleed bin Abdul Malik ke zamane mein hujra-e-mubaarak ki deewaar gir gai aur log usey taameer karne mein masroof hue to unhe'n ek paao'n dikhaai diya. Wo ghabraa gae aur khayaal karne lagey ke shayad ye Nabi ﷺ ka paao'n mubaarak hai. Chunache uske mutalliq unhe'n saheeh maaloomaat dene waala koi na mil saka, hatta ke Hazrat Urwah bin Zubair ne unse kaha: Allah ki Qasam! Ye Nabi ﷺ ka qadam-e-mubaarak nahi, balke ye paao'n Hazrat Umar ﵁ ka hai.

[1391] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne Hazrat Abdullah bin Zubair ﵁ ko wasiyyat ki, ke mujhe Rasool Allah ﷺ aur aap ke saathiyo'n ke saath dafan na karna, balke mujhe meri doosri saukano'n ke hamraah baqee (e garqad) mein dafan karna. Main nahi chaahti ke un hazraat ki wajah se meri bhi taareef hua kare.[237]

Faaeda: yahaa'n ek (1) ishkaal[238] hai ke aainda riwayat se pataa chalta hai ke Hazrat Umar ﵁ se aap ne kaha tha ke maine hujra-e-mubaaraka mein apne liye jagah rakhi thi, take main wahaa'n dafan ho'n, lekin main aap ko tarjeeh deti hoo'n. Isse maaloom hota hai ke hujra-e-mubraka mein sirf ek (1) qabr ki jagah baaqi thi, halaa'nke muddat ke baad jab Hazrat Ayesha ﵂ ki wafaat hui to aap ne farmaya ke mujhe wahaa'n dafan na karna, maine apni badaai nahi chaahti, usse maaloom hota hai ke aap ki wafaat ke waqt bhi wahaa'n ek (1) qabar ki jagah baaqi thi. Iska jawab ye hai ke pehle Hazrat Ayesha ﵂ ka yehi khayaal hoga ke Hazrat Abu Bakar ﵁ ke dafan karne ke baad hujra-e-mubaraka mein sirf ek (1) ki jagah hai. Hazrat Umar ﵁ ke dafan hone ke baad maaloom hua ke ek (1) qabar ki mazeed gunjaesh hai. Taaham jin riwayaat mein Isa ﵇ ke Nabi ﷺ ke saath dafan hone ka zikr hai, to wo tamaam riwayaat zaeef hain.

[1392] Hazrat Amr bin Maimoon Aodee ﵀ farmate hain: Maine Hazrat Umar bin Khattab ﵁ ko dekha, unho'n ne Hazrat Abdullah bin Umar ﵁ se farmaya: Aye Abdullah! Tum Ummul Momineen Hazrat Ayesha ﵂ ke paas jaao, unse kaha ke Umar bin Khattab aap ko salaam kehte hain, aur unse dariyaaft karo ke maine apne don saathiyo'n ke saath dafan hona chahta hoo'n. Ummul Momineen ﵂ ne jawab diya: Main apni zaat ke liye is jagah ka iraada rakhti thi,

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[233] Surah Mursalat: 25

[234] T: (قبض) Qabza, pakadna, giraftagi, apne ikhtiyaar mein laana [Rekhta]

[235] راجع: 890

[236] راجع: 435

[237] Dekhiye: 7327

[238] T: (اِشْكال) Diqqat, dushwaari [Rekhta]

lekin aaj main unko apni zaat par tarjeeh deti hoo'n. Hazrat Abdullah bin Umar ﷺ waapas aae to unho'n ne poocha: Kya jawab laae ho? Unho'n ne arz kiya: Ameer-ul-Momineen! Ummul Momineen ﷺ ne aap ko ijaazat dedi hai. Hazrat Umar Farooq ﷺ ne farmaya: Mujhe sabse ziyada fikr isi khwaab-gaah ki thi. Jab main faut ho jaau'n to mujhe utha kar wahaa'n le jaana, salaam karna, phir kehna ke Umar bin Khattab ijaazat maangte hain. Agar wo ijaazat de de'n to mujhe wahaa'n dafan kar dena, ba-soorat-e-deegar mujhe musalmano ke qabarstan mein wapas le jaana. Main khilaafat ka mustahiq un logo'n se ziyada kisi ko khayaal nahi karta, jinse Rasool Allah ﷺ khush ho kar faut hue hain. Ye log mere baad jise bhi khalifa bana le'n, wohi khalifa hoga. Uski baat sunna aur itaa-at karna, phir aap ne Hazrat Usman, Hazrat Ali, Hazrat Talha, Hazrat Zubair, Hazrat Abdur Rahman bin Awf, aur Hazrat Saad bin Abi Waqqas ﷺ ke naam zikr kiye. Daree'n asna ansaar ka ek (1) naujawan aap ke paas aaya aur kehne laga: Ameer-ul-Momineen! Aap ko Allah Ta'ala ki basharat se khush hona chaahiye, kyou'nke aap ko islam mein qadaamat[239] ka sharf[240] haasil hai, jo aap bhi acchi tarah jaante hain. Alaawa azee'n aap khalifa muntakhab hue aur adl-o-insaaf se kaam liya. Phir un sab ke baad aap ne shahadat paai. Hazrat Umar Farooq ﷺ ne farmaya: Aye mere bahtije! Kaash ke main unki wajah se barabar-barabar choot jaau'n. Na mujhe koi azaab ho aur na koi sawaab miley. Main apne baad aane waale khalifa ko muhajireen-e-awaleen se acche sulook ki wasiyyat karta hoo'n. Wo unke huqooq ko pehchaanne aur unki izzat-o-hurmat ki nigahdaasht kare. Aur ansar ke mutalliq bhi khair-khwahi ki wasiyyat karta hoo'n, jinho'n ne madina ko apna ghar banaaya aur (muhajireen ke madina aane se pehle) iman le aae ke un mein se mohsin ka ehsan qubool kiya jaae aur un mein se jo bura kaam karne waale ho'n, unse darguzar kiya jaae. Main hone waale khalifa ko wasiyyat karta hoo'n ke wo us zimmedari ko poora kare jo Allah aur uske Rasool ﷺ ki zimmedari hai. Yaane unke ehed-o-paiman ko poora kiya jaae aur unke aagey dushman se lada jaae aur taaqat se ziyada un par koi bojh na daala jaae.[241]

Baab 97: Murdo'n Ko Bura-bhala Kehne Ki Mumaaneat Ka Bayan

[1393] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Murdo'n ko bura-bhala na kaho, wo jo kuch kar chuke hain usse ham aaghosh[242] ho chuke hain*".

Is riwayat ko Abdullah bin Abdul Quddus aur Muhammad bin Anas ne bhi Amash se bayan kiya hai. Shu'ba se riwayat karne mein Ali bin Ja-ad, Muhammad bin Ar-ar aur Ibne Abi Adi ne Aadam ki mataaba-at ki hai.[243]

Faaeda: Aam hukum to yehi hai ke murdo'n ko bura-bhala na kaha jaae. Agar koi laeen Abu Lahab jaisa bad-bakht-o-bad-kirdaar ho to usey buraai se yaad karna jaaez hai. Jaisa ke Imam Bukhari ﷺ ne khud uske mutalliq unwaan qaaem kiya hai.

Baab 98: Murdo'n Ki Buraai Zikr Karna

[1394] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Laeen Abu Lahab ne ek (1) dafa Nabi ﷺ se kaha tha: Saara din aap ke liye barbaadi ho. Us par ye aayat naazil hui:

تَبَّتْ يَدَا أَبِي لَهَبٍ

Toot Gae Haath Abu Lahab Ke Aur Wo Khud Bhi Halaak Ho Gaya.[244] [245]

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

24: Kitab uz Zakaat (Zakat Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الزَّكَاْةِ

Baab 1: Farziyat-e-Zakat Ka Bayaan

Irshad-e-Baari Ta'ala hai:

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[239] T: (قَدامَت) Qadeem hona [Rekhta]
[240] T: (شَرَف) Buzurgi, badaai, bartari, tarjeeh, bhalaai [Rekhta]
[241] Dekhiye: 352 3162 3700 4888 727
[242] T: (ہَم آغوش) Hamkinaar [Rekhta]
[243] Dekhiye: 6516
[244] Surah Masad: 1
[245] Dekhiye: 3525 3526 4770 4801 4971 4972 4973

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Aur Namaz Qaaem Karo Aur Zakat Adaa Karo.[246]

Hazrat Ibne Abbas ﷺ ne farmaya: Mujh se Hazrat Abu Sufyan ﷺ ne Nabi ﷺ ki hadees bayan ki aur kaha: Aap hame'n namaz padhne, zakat dene, sila-rehmi karne, aur paak-daamani ikhtiyar karne ka hukum dete hain.

[1395] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Moaaz ﷺ ko Yemen rawaana kiya to farmaya: "*Sab se pehle ahle yemen ko is baat ki daawat dena ke Allah Ta'ala ke siwa koi maabood-e-bar-haq nahi aur main Allah ka rasool hoo'n. Agar wo ye baat maan le'n to unse kehna ke Allah Ta'ala ne shab-o-roz mein un par paanch (5) namaze'n farz ki hain, agar wo us baat ko bhi tasleem kar le'n to unhe'n bataana ke Allah Ta'ala ne un par unke maal ka sadqa bhi farz kiya hai, jo unke ahle qudrat se wasool karke unke mohtajo'n par sarf[247] kiya jaaega*".[248]

[1396] Hazrat Abu Ayyub ﷺ se riwayat hai ke ek (1) shakhs ne Nabi ﷺ se arz kiya: Mujhe koi aisa amal bataae'n jo mujhe Jannat mein dakhil kar de. Kisi ne kaha: Isey kya ho gaya hai? Isey kya ho gaya hai? Nabi ﷺ ne farmaya: "*Saaheb-e-haajat hai aur isey kya hua hai? Allah ki ibaadat kar aur uske saath kisi ko shareek na bana, namaz padh, zakat de, aur sila-rehmi ka rawaiyya iktiyar kar*".

(Raawi-e-hadees) Bahz (بَهْزٌ) ne kaha: Ham se Shu'ba ne bayan kiya, unho'n ne kaha: Hame'n Muhammad bin Usman aur unke waalid Usman bin Abdullah ne bataaya, un dono ne Moosa bin Talha se suna, unho'n ne Abu Ayyub se aur wo Nabi ﷺ se ye hadees bayan karte hain.

Imam Bukhari ﷺ farmate hain: Mujhe andesha hai ke sanad mein Muhammad bin Usman ke mutalliq Shu'ba ko wahem ho gaya ho, dar-asl saheeh Amr bin Usman hai.[249]

[1397] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) dehati Nabi ﷺ ke paas aaya aur arz karne laga: Aap mujhe koi aisa amal bataae'n agar wo baja laau'n to Jannat mein dakhil ho jaau'nga. Aap ne farmaya: "*Allah ki ibaadat karo aur uske saath kisi ko sahreek na thehraao, farz namaze'n, aur farz zakat adaa karo aur ramzan ke roze rakho*". Dehati bola: Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Main isse ziyada nahi karu'nga. Jab wo chala gaya to Nabi ﷺ ne farmaya: "*Jo shakhs kisi jannati ko dekhna chahta ho wo is shakhs ko dekh le*".

Musaddad ne Yahya Qattan se aur Abu Haiyyan (Yahya bin Saeed) se bayan karte hain ke mujhe Abu Zar-aa ne khabar di wo Nabi ﷺ se riwayat bayan karte hain.

[1398] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Qabila Abdul Qais ka wafad Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool! Ham Rabeea qabile ki ek (1) shaakh hain, hamaare aur aap ke darmiyan kuffaar-e-muzar haael hain, aur ham hurmat waale mahine ke alaawa aap ke paas nahi aasakte. Lehaza aap hame'n aisee baato'n ka hukum de'n ke ham unhe'n mazbooti se pakade'n aur ham peche waale logo'n ko bhi unki daawat de'n. Aap ﷺ ne farmaya: "*Main tumhe'n chaar (4) baato'n ka hukum deta hoo'n, aur chaar (4) baato'n se mana karta hoo'n. Allah par iman laana aur gawaahi dena ke Allah ke siwa koi maabood-e-bar-haq nahi hai, phir aap ne shumaar karne ke liye apne haath se is tarah girah lagaai, aur namaz ki paabandi karna, zakat adaa karna aur ghanimat ke maal se paanchwaa'n hissa dena, nez main tumhe'n peene ke liye chaar (4) bartano'n, yaane Dubba* (دباء)*, hantam* (حنتم)*, naqeer* (نقير)*, aur muzaffat* (مزفت) *se manaa kara hoo'n*".

Sulaiman aur Abu Noman ne Hammad se riwayat ki, ke "*Allah par imaan laana ye gawaahi dena hai ke Allah ke siwa koi maabood-e-bar-haq nahi hai*".[250]

Faaeda: Chaar (4) qism ke baratno'n ko istemaal karne se manaa farmaya, jin mein sharaab rakhne se wo aur ziyada nasha-aaar ho jaati thi. Aur nabez bhi thode waqt mein sharaab ki soorat ikhtiyar kar jaati thi, aur kuch bartano'n ko

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[246] Surah Baqara: 43

[247] T: (صَرْف) Kharch, istemaal [Rekhta]

[248] Dekhiye: 1457 1496 2448 4347 7371 7372

[249] Dekhiye: 5982 5983

[250] راجع: 53

bataur-e-jam aur suraahi istemaal karte the. Ye aqti mumaaneat thi, baad mein un bartano'n ko istemaal karne ki aap ne ijaazat dedi thi. Manaa karda bartano'n ki tafseel hasb-e-zel hai: ❁ *Dabaa* (دباء): Khushk kaddu ko bataur-e-bartan istemaal kiya jaata tha. ❁ Hantam (حنتم): Sabz rang ke matke, jin mein sharaab zakheera ki jaati thi. ❁ Naqeer (نقير): Lakdi ko darmiyan se kured kar bartan banaaya jaata tha. ❁ Muzaffat (مزفت): Roghani yaa tarcoal lagaa hua bartan jiske masaam[251] band ho'n.

[1399] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ ka inteqal hua aur Hazrat Abu Bakar ﷺ khalifa muntakhab hue to arab ke baaz log kaafir (murtad) ho gae. (Hazrat Abu Bakar ﷺ ne unke khilaaf qitaal ka iqdaam kiya) to Hazrat Umar ﷺ ne arz kiya: Aap unke khilaaf qitaal kyou'n karte hain, halaa'nke Rasool Allah ﷺ ne farmaya hai: "*Mujhe logo'n se qitaal ka hukum us waqt tak hai jab tak wo* "لا إله إلا الله" *na padhe'n, jab unho'n ne kalma-e-tauheed padh liya to unho'n ne apne maal aur jaan ko mujhse mehfooz kar liya magar islam ka haq adaa karna hoga, aur un (ke baatin) ka hisaab Allah ke supurd hai*".[252]

[1400] Hazrat Abu Bakar ﷺ ne farmaya: Allah ki qasam! Main har us shakhs se qitaal karu'nga jo namaz aur zakat mein farq karta hai, kyou'nke zakat maal ka haq hai. Allah ki qasam! Agar unho'n ne ek (1) bakri ka baccha bhi rok liya jo Rasool Allah ﷺ ko adaa karte the to uske rokne par bhi main zaroor unse jung ladu'nga. Hazrat Umar ﷺ ne farmaya: Allah ki qasam! Main bhi is wazahat ke baad wohi samajhne laga jiske liye Allah Ta'ala ne Hazrat Abu Bakar ﷺ ka seena khol diya tha. Ab main pechaan gaya ke haq yehi hai.[253]

Baab 2: Zakat Dene Par Bait Karna

(Irshad-e-Baari Ta'ala hai:)

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ.

Agar Wo Tauba Kar Le'n, Namaz Qaaem Kare'n Aur Zakat De'n To Wo Tumhare Deeni Bhaai Hain.[254]

[1401] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Maine namaz padhne, zakat dene aur har musalman se khair-khwahi karne par Nabi ﷺ se bait ki hai.[255]

Baab 3: Zakat Rok Lene Waale Ka Gunah

Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ

Jo Log Sone Aur Chaandi Ko Khazana Bana Kar Rakhte Hain Aur Unhe'n Allah Ki Raah Mein Kharch Nahi Karte, Aap Unhe'n Dardnaak Azaab Ki Khabar De'n. Jis roz Sone Aur Chaandi Ko Jhannum Ki Aag Mein Khoob Garam Kiya Jaaega, Phir Uske saath Unke Chehro'n, Pehluo'n, Aur Pushto'n Ko Daagha Jaaega (aur unse kaha jaaega:) Ye Wo Hai Jisko tum Apni Jaano'n Ke Liye Khazana Banaate The Ab Tum Khazana Shuda Maal Ka Maza Chakho.[256]

[1402] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Qiyamat ke din oont pehle se ziyada farba aur behtar haalat mein apne maalik ke paas aae'nge jabke wo maalik unka haq (zakat) na adaa karta ho. Phir wo usey apne paao'n se raunde'nge*[257]*. Isi tarah bakriya'n bhi pehle se ziyaada tawaana aur behtar haalat mein apne maalik ke paas aae'ngi, jabke wo maalik unka haq (zakat) na adaa karta ho, wo usey apne khuro'n se kuchle'ngi aur apni seengo'n se maare'ngi*". Aap ne farmaya: "*Unka haq ye bhi hai ke paani ke ghaat par unse doodh haasil kiya jaae aur mohtajo'n ko pilaya jaae*". Nez aap ne farmaya ke: "*Tum mein se koi shakhs bhi qiyamat ke din*

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[251] T: (مَسام) Suraakh, kisi satah par baareekh suraakh [Rekhta]

[252] Dekhiye: 1457 6924 7284

[253] Dekhiye: 1465 6925 7285

[254] Surah Tauba: 11

[255] راجع: 57

[256] Surah Tauba: 34-35

[257] T: (روندنگے) Paamaal kare'nge, tabaah-o-barbaad kare'nge [Rekhta]

bakri ko apni gardan par sawaar karke na laae, baae'n[258] *haalat ke wo mimya rahi ho aur wo shakhs mujh se kahe: Ya Muhammad (ﷺ meri sifarish farmaiye) aur main kahoo'nga: Main tere liye kisi baat ka ikhtiyar nahi rakhta, main to Allah ka hukum pohcha chuka hoo'n. Isi tarah koi shakhs oont ko apni garden par sawaar karke na laae, baee'n haalat ke wo bilbila raha ho. Wo shakhs mujhse kahe: Ya Muhammad! (ﷺ meri shafaa-at keejiye) aur main keh doo'n ke main tere liye kisi baat ka ikhtiyar nahi rakhta, main to Allah ka paighaam pohcha chuka hoo'n*".[259]

Faaeda: Waazeh rahe ke mazkoora azaab har us shakhs ko diya jaaega jo apne haiwanaat ki zakat nahi de ga, khah inkar karte hue zakat na de, ya bukhl ke taur par usey adaa na kare.[260]

[1403] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala jise maal-o-daulat se nawaze aur wo uski zakat adaa na kare to uska ye maal qiyamat ke din ek (1) ganje saanp ki shakl mein laaya jaaega. Jiske dono jabdo'n se zehrili jhaag beh rahi hogi, aur wo tauq ki tarah uski gardan mein pada hoga aur uski dono baache'n pakad kar kahega: Main tera maal hoo'n, main tera khazana hoo'n*". Iske mutalliq Rasool Allah ﷺ ne mundarja-zel aayat tilaawat farmaai:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ

Jin Logo'n Ko Allah Ta'ala Ne Apne Fazal Se Nawaaza Aur Phir Wo Bukh Se Kaam Lete Hain Wo Is Khayaal Mein Na Rahe'n (ke ye bakheeli unke haq mein acchi hai, nahi, balke ye unke haq mein intehai buri hai. Jo kuch wo apni kanjoosi se jamaa kar rahe hain, wohi qiyamat ke roz unke galey ka tauq ban jaaega).[261] [262]

Baab 4: Jis Maal Ki Zakat Adaa Kardi Jaae Wo Kanz Nahi Rehta

Irshad-e-Nabwi ﷺ hai: "*Paanch (5) oqiya se kam mein zakat nahi hai*".

[1404] Hazrat Khalid bin Aslam se riwayat hai ke ham Hazrat Abdullah bin Umar ؓ ke hamraah nikle to unse ek (1) eraabi ne dariyaaft kiya ke irshad-e-Baari Ta'ala hai:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ

Jo Log Sone Aur Chaandi Ko Jamaa Karte Hain Aur Usey Allah Ki Raah Mein Kharch Nahi Karte.[263] Ka kya matlab hai? Hazrat Abdullah bin Umar ؓ ne jawab diya: Jis ne maal jamaa kiya aur uski zakat na adaa ki, uske liye halakat hai. Aur aayat mein mazkoora waeed zakat ke naazil hone se pehle thi, jab zakat ka hukum naazil hua to Allah Ta'ala ne usey amwaal ki paakeezgi ka zariya bana diya.[264]

[1405] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Paanch (5) oqiya se kam chaandi mein zakat nahi aur paanch (5) oonto'n se kam mein zakat nahi, aur paanch (5) wasq*[265] *se kam (ghalle) mein zakat nahi*".[266]

Faaeda: Ek (1) oqiya chalees (40) dirham ke barabar hai, aur paanch (5) oqiya mein do-sau (200) dirham hote hain, jo saade-baawan (52 ½) tole ke barabar hain. Isse kam miqdaar mein zakat nahi. Isi tarah ek wasq saath (60) saa (صاع) ka hai, aur ek saa do (2) kilogram aur sau (100) gram (2100 gram) ke barabar hai. Paanch (5) wasq che-sad-tees (630) kilogram ke barabar hai. Usse kam miqdaar ghalle mein koi zakat nahi.

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[258] T: (بائیں حالت) Is haalat, aisi haalat [RSB]
[259] Dekhiye: 2378 373 6958
[260] Fath-ul-Baari: V3 P339
[261] Surah aale Imran: 180
[262] Dekhiye: 4565 4659 6957
[263] Surah Tauba: 34
[264] Dekhiye: 4661
[265] T: وسق Bojh jo oont utha sakey, ek (1) wazan jo saath (60) saa' (صاع) ke baraabar hota tha. [Rekhta]
[266] Dekhiye: 1447 1459 1484

[1406] Hazrat Zaid bin wahb se riwayat hai, unho'n ne kaha: Main rabzah[267] se guzra to wahaa'n Hazrat Abu Zar ﷺ dikhai diye, maine unse dariyaaft kiya: Aap yahaa'n kyou'n aagae hain? Unho'n ne jawab diya: Main Shaam mein tha, mera aur Hazrat Muawiya ﷺ ka is aayat-e-karima mein ikhtelaaf ho gaya:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ

Jo Log Sone Aur Chaandi Ko Jamaa Karte Hain Aur Usey Allah Ki Raah Mein Kharch Nahi Karte To Aise Logo'n Ko Dardnaak Azaab Ki Khabar Do.[268] Hazrat Muawiya ﷺ ka kehna hai ke ye aayat ahle kitab ke mutalliq naazil hui, jabke mera mauqif hai ke mazkoora aayat hamaare aur ahle kitab dono ke mutalliq hai. Is aayat ke mutalliq ikhtelaaf ke nateeje mein hamaare darmiyan kuch talkqhi paida ho gai, to unho'n ne Hazrat Usman ﷺ ko ba-zariya-e-khat meri shikaayat ki. Hazrat Usman ﷺ ne mujhe khat likha ke tum madina chale aao, chunache main mainda chala aaya ato mere yahaa'n logo'n ka is qadar hujoom hone laga ke unho'n ne mujhe pehle kabhi dekha hi na tha. Phir maine Hazrat Usman ﷺ se logo'n ke hujoom ka zikr kiya to unho'n ne farmaya: Agar tum munasib khayaal karo to madina se hatt kar kisi doosri qaribi jagah alag qiyaam ikhtiyar karlo. Bas yehi baat mujhe yahaa'n (rabzah) le aai hai. Agar wo kisi habshi ko bhi mera ameer muqarrar kar de'n to main uski bhi sunu'nga aur itaa-at karu'nga.

[1407] Hazrat Ahnaf bin Qais se riwayat hai, unho'n ne kaha: Main quraish ki ek (1) jamat mein baitha tha ke ek (1) shakhs paraaganda baalo'n, motey kapdo'n aur saada shakl-o-soorat mein wahaa'n aaya aur khade ho kar salaam kiya. Phir kaha: Maal jama karne waalo'n ko aise garam patthar ki khush-khabri sunaao jise jahannum ki mitti mein tapaaya jaaega, phir usey unki chaati par rakha jaaega, jo mondhe ki taraf se paar ho jaaega. Phir usey kandhe ke patthe par rakha jaaega to wo chaati se paar ho jaaega. Isi tarah wo patthar barabar dhalakta rahega. Uske baad wo shakhs wahaa'n se chal diya aur ek (1) sutoon ke paas jaakar baith gaya. Main uske peeche gaya aur uske qareeb baith gaya, mujhe maaloom nahi tha ke ye buzurg kaun hain? Maine arz kiya: Ye log to aap ki baat ko pasand nahi karte. Unho'n ne farmaya ke ye log kuch nahi samajhte.

[1408] Unho'n ne (Abu Zar ﷺ) ne kaha: Mere Khaleel ﷺ ne farmaya …maine arzkiya: Aap ke khaleel kaun hain? Unho'n ne kaha: Nabi ﷺ…: "*Aye Abu Zar! Uhuhd pahaad ko dekhte ho?*" Abu Zar ﷺ ne kaha: Maine sooraj ki taraf nazar ki ke kitna din baaqi reh gaya hai. Maine khayaal kiya ke Rasool Allah ﷺ muhe apni kisi zaroorat ke liye bhejna chaahte hain, maine arz kiya: Ji haa'n (main uhud pahaad ko dekh raha hoo'n). Aap ne farmaya: "*Agar mere paas uhud ke baraabar sona ho to main pasand karoo'nga ke teen (3) dinar ke alaawa sab ka sab kharch kar du'n. Ye log samajhte nahi hain, balke dhada-dhad duniya jama kar rahe hain. Allah ki qasam! Na to main unse duniya maangta hoo'n aur na unse deen ke mutalliq sawal hi karoo'nga, ta-aa'nke main Allah Ta'ala se jaa milu'n*".[269]

Baab 5: Maal Ko Allah Ki Raah Mein Kharch Karna

[1409] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Qaabil-e-rashk to do (2) hi aadmi hain: Ek (1) wo jise Allah ne maal diya ho aur usey haq ke raaste mein kharch karne ki taufeeq bhi di ho aur doosra wo jise Allah Ta'ala ne ilm-o-daanish ki nemat se nawaaza, wo uske saath faisle karta hai aur uski taaleem deta hai*".[270]

Faaeda: Is hadees mein lafz-e-hasad, rashk ke maane mein istemaal hua hai, rashk ye hai ke insan kisi mein acchi sifat dekh kar apne liye uski tamanna kare. Agar maqsood ye ho ke usse ye nemat chinn jaae aur mujhe haasil ho jaae to usey hasad kaha jaata hai, aur ye qabil-e-mazammat hai.

Baab 6: Sadqe Mein Riyakaari Karna

Irshad-e-Baari Ta'ala hai:

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[267] T: Al Rabadah, located 200 km north east of Madina Munawwara [RSB]

[268] Surah Tauba: 34

[269] راجع: 1237

[270] راجع: 73

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

Aye Imaan waalo! Apne sadaqaat ko ehsan jatlakar aur dukh pohcha kar zaae mat karo, jaise wo shakhs zaae karta hai jo apna maal logo'n ko dikhaane ke liye kharch karta hai aur Allah aur yaum-e-aakhirat par imaan nahi rakhta, aise shakhs ki misaal you'n hai jaise ek (1) saaf aur chikna patthar ho, jis par mitti ki teh jamee hi, phir us par mosladhaar bearish barse to mitti beh jaae aur patthar ka patthar baaqi reh jaae, is tarah kharch karne se agar wo kuch kamaate bhi hain to bhi unke haath kuch na aaega, aur Allah Ta'ala kaafiro'n ko seedhi raah nahi dikhata.[271]

Hazrat Ibne Abbas ﷺ farmate hain ke "صَلْدًا"[272] se muraad saaf aur chikna patthar hai, jis par koi cheez na ho. Hazrat Ikrima ﷺ kehte hain ke "وَابِلٌ"[273] se muraad mosladhaar bearish hai aur طَلٌّ ke maane shabnam hain.

Baab 7: Khayanat Ke Maal Se Sadqa Qubool Nahi Jaata, Balke Allah Ta'ala Sirf Halal Aur Pakeeza Kamaai Ka Sadqa Qubool Karta Hai

Irshad-e-Baari Ta'ala hai:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ.

Acchi Baar Aur Darguzar Karna Aise Sadqe Se Behtar Hai Jiske Baad Eeza[274] Di Jaae (aur Allah Be-niyaz aur) Burdbaar Hai.[275]

Baab 8: Paak Kamaai Se Sadqa Karna

Irshad-e-Baari Ta'ala hai:

وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

(Allah Ta'ala) Sadaqaat Ki Parwarish Karta Hai Aur Allah Ta'ala Kisi Naashukre Gunahgaar Insan Ko Pasand Nahi Karta. Albatta Jo Log Imaan Laae Aur Unho'n Ne Acche Kaam Kiye, Namaz Qaaem Karte Rahe Aur Zakat Dete Rahe, Unka Ajar Unke Parwardigaar Ke Paas Hai, Unhe'n Na Koi Khauf Hoga Aur Na Wo Ghamgeen Ho'nge.[276]

[1410] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shakhs halal kamaai se ek (1) khajoor ke baraabar bhi sadqa deta hai …Aur Allah Ta'ala halal-o-paakiza cheezo'n hi ko qubool karta hai… Allah Ta'ala us sadqe ko apne daae'n haath mein leta hai, phir usey dene waale ki khaatir badhata hai, jis tarah tum mein se koi apne ghode ke bacche ko paal kar badhata hai, hatta ke wo khajoor pahaad ke baraabar ho jaati hai*".

Sulaiman ne Abdullah bin Dinar se riwayat karne mein Abdur Rahman ki mataaba-at ki hai. Warqa ne Ibne Dinar se, usne Saeed bin Yasaar se, usne Hazrat Abu Huraira ﷺ se, wo Nabi ﷺ se is riwayat ko bayan karte hain. Muslim bin Abi Maryam, Zaid bin Aslam aur Suhail ne Abu Saaleh se, unho'n ne Hazrat Abu Huraira ﷺ se aur unho'n ne Nabi ﷺ se is riwayat ko bayan kiya hai.[277]

Baab 9: Sadqa Dena Chaahiye Qabl Us Zamane Ke Jab Koi Sadqa Na Le Ga

[1411] Hazrat Harisa bin Wahab ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna hai, aap farma rahe the: "*Logo! Sadqa karo, kyou'nke tum par ek (1) waqt aaega ke aadmi apna sadqa liye hue phirega, magar koi shakhs aisa nahi milega jo usko qubool kare. Jise dene lagega wo jawab de ga: Agar tu kal laata to main le-leta, lekin aaj to mujhe uski koi zaroorat nahi*".[278]

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[271] Surah Baqara: 264
[272] Surah Baqara: 264
[273] Surah Baqara: 264
[274] T: (اِیْذا) Aziyyat, takleef, dukh, sadma [Rekhta]
[275] Surah Baqara: 263
[276] Surah Baqara: 276-277
[277] Dekhiye: 7430
[278] Dekhiye: 1424 7120

[1412] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Qiyamat us waqt tak barpa nahi hogi, jab tak tumhare paas maal ki is qadar farawaani*[279] *na ho jaae ke wo behne lagey, yahaa'n tak ke maaldaar ko ye cheez pareshan kar degi ke uske sadqe ko kaun qubool kare? Naubat yahaa'n tak pohoch jaaegi ke ek (1) aadmi doosre ko maal pesh karega to wo jawab de ga: Mujhe to iski zaroorat nahi*".[280]

[1413] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne farmaya: Main Rasool Allah ﷺ ke paas maujood tha, us dauran mein do (2) aadmi aae. Ek (1) ne ghurbat-o-tang-dasti ka shikwa kiya aur doosre ne chori aur daaka-zani ki shikaayat ki, to Rasool Allah ﷺ ne farmaya: "*Raaste ki bad-amani ke mutalliq to thodi muddat guzregi, ke makkah tak ek (1) qaafila baghair kisi muhafiz ke jaaega, baaqi rahi tang-dasti to qiyamat us waqt tak qaaem nahi hogi, yahaa'n tak ke tum mein se ek (1) apna sadqa le kar phirega, magar usey qubool karne waala nahi milega. Phir (qiyamat ke din) tum mein se har shakhs Allah ke saamne khada hoga, jabke uske aur Allah ke darmiyan koi parda haael nahi hoga, aur na koi tarjuman hi hoga jo uski guftagu naqal kare. Bila-shubha phir Allah usse farmaega: Kya maine tujhe maal na diya tha? Wo arz karega: Kyou'n nahi! Phir Allah farmaega: Kya maine tere paas ek (1) azeem paighambar nahi bheja tha? Wo arz karega: Kyou'n nahi! Phir wo apni daaee'n taraf dekhega to aag ke alaawa usey wahaa'n koi cheez nazar nahi aaegi, aur apni baaee'n taraf nazar daalega to udhar bhi siwaae aag ke kuch nahi hoga. Lehaza tum mein se har shakhs ko har-mumkin aag se bachna chaahiye, agarche khajoor ka tukda hi de, agar ye bhi mumkin na ho to acchi baat hi keh de (kyou'nke ye bhi sadqa hai)*".[281]

[1414] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: Logo'n par aisa waqt zaroor aaega ke aadmi sadqe ka sona le kar phirega aur wo kisi shakhs ko na paaega jo usko qubool kare. Aur insan ye manzar bhi dekhega ke mardo'n ko qillat aur aurto'n ki kasrat ki wajah se chalees (40) aurte'n uske yahaa'n panaah-gazee'n ho'ngi.

Baab 10: Aag Se Bacho, Agarche Khajoor Ka Tukda Aur Thoda Sa Sadqa Hi Kyou'n Na Ho

(Irshad-e-Baari Ta'ala hai:)

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ... فِيهَا مِن كُلِّ الثَّمَرَاتِ.

Un Logo'n Ki Misaal Jo Apne Maal Kharch Karte Hain… Us Mein Har Tarah Ke Phal Ho'n.[282]

[1415] Hazrat Abu Masood ﷺ se riwayat hai ke jab sadqa karne ki aayat naazil hui to ham bojh utha kar mazdoori karte the. Ek (1) shakhs aaya aur usne bohot saa sadqa diya to logo'n ne kaha: Ye to riya-kaar hai, phir ek doosra shakhs aaya, aur usne ek (1) saa' (صاع) sadqa diya to kehne lagey ke Allah Ta'ala is saa' (صاع) ke sadqe se be-niyaaz hai. Us par ye aayat naazil hui:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ.

Wo Log Jo In Ahle Imaan Par Taana-zani Karte Hain Jo Khusi Se Ziyaada Sadqa Dete Hain Aur Unse Bhi Mazaaq Karte Hain Jo Mehnat Se Kamaa Kar Laate Hain (ye munafiqeen unka mazaad udaate hain, Allah Ta'ala unhe'n mazaaq ka badla de ga aur unke liye alamnaak azaab hoga).[283] [284]

Faaeda: Ye taana-zani aur mazaaq karne waale kam-bakht munaafiq log the, unhe'n kisi tarah bhi chain nahi aata tha. Hazrat Abdur Rahman bin Awf ﷺ ne 8000 dirham sadqa kiya to unhe'n riyakaar kehne lagey aur Abu Aqeel ﷺ ne mehnat mazdoori karke ek (1) saa' (صاع) khajoor bataur-e-sadqa di to unse mazaaq karne lagey, ke Allah Ta'ala

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[279] T: Ifraat, bohtaat, ziyaadati [Rekhta]

[280] راجع: 85

[281] Dekhiye: 1417 3595 623 6539 6540 6563 7443 7512

[282] Surah Baqara: 265-266

[283] Surah Tauba: 79

[284] Dekhiye: 1416 4668 4669

ko iski kya zaroorat hai. Unhe'n maaloom nahi ke Allah ke yahaa'n miqdaar nahi balke meyaar ki qadar-o-qeemat hai. Wahaa'n to dil ka ikhlaas dekha jaata hai, uski maujoodgi mein ek (1) saa' (صاع) khajoor bhi bohot hai.

[1416] Hazrat Abu Masood Ansari ﷺ hi se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ hame'n sadqe ka hukum dete to ham mein se koi bazaar jaata aur bojh utha kar mazdoori karta, ujrat mein jo ek (1) mudd milta usey sadqa kar deta. Magar aaj ye haalat hai ke baaz unhi logo'n ke paas ek (1) lakh dirham maujood hain.[285]

[1417] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Jahannum ki aag se bacho, agarche tumhe'n khajoor ka ek (1) tukda hi sadqa karna pade*".[286]

[1418] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) aurat sawaal karti hui aai, jiske saath uski do (2) betiyaa'n bhi thee'n. Us waqt mere paas ek (1) khajoor ke siwa kuch na tha. Maine wohi khajoor usey de di. Usne usey apni dono betiyo'n ke darmiyan taqseem kar diya aur khus usse kuch na khaya. Phir jab wo chali gai aur Nabi ﷺ tashreef laae to maine aap se uska tazkira kiya, jis par Nabi ﷺ ne farmaya: "*Jo shakhs in beityo'n ki wajah se kisi takleef mein mubtalaa hua uske liye ye ladkiya'n aag se parda ban jaae'ngi*".[287]

Baab 11: Tandrust Aur Harees Ke Sadqe Ki Fazilat

Irshad-e-Baari Ta'ala hai:

وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ.

Jo Kuch Ham Ne Tumhe'n Rizq Diya Hai, Us Mein Se Kharch Karo Qabl-Azee'n Ke Tum Mein Se Kisi Ko Maut Aae.[288]

Nez farmaan-e-Ilaahi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ.

Imaan Waalo! Jo Rizq Ham Ne Tumhe'n Diya Hai, Us mein Se Kharch Karo, Qabl-azee'n Ke Wo Din Aae Jab Khareed-o-Farokht Na Hogi...[289]

[1419] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) shakhs Nabi ﷺ ke paas aaya aur arz karne laga: Allah ke Rasool! Kaunsa sadqa ajar-o-sawaab mein sabse behtar hai? Aap ne farmaya: "*Wo sadqa jo tandrusti ki haalat mein ho, jabke tujh par maal ki hirs ka bhi ghalba ho, tujhe nadaari ka andesha bhi ho aur tawangari ki khwahish bhi. Us waqt ka intezaar na kar, jab dam halaq mein aajaae to us waqt wasiyyat kare ke falaa'n ko itna dedo, aur falaa'n ko itna likh do, halaa'nke ab to wo az-khud hi falaa'n (aur falaa'n) ka ho chuka hoga*".[290]

Baab: Bila-unwaan

[1420] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ki kuch biwiyo'n ne aap se arz kiya: Wafaat ke baad ham mein se kaun sabse pehle aap ko milegi? Aap ne farmaya: "*Jis ka haath tum sab mein lamba hai*". Chunache unho'n ne chadi le kar apne haath naapne shuru kar diye to Hazrat Sauda ﷺ ka haath sabse bada nikla (magar sab se pehle Hazrat Zainab bint Jahash ﷺ ki wafaat hui). Tab ham logo'n ne samajh liya ke haath ki lambaai se muraad khairaat karna tha, chunache wo (Hazrat Zainab ﷺ) ham se pehle Rasool Allah ﷺ se jaa milee'n, unhe'n sadqa dene ka bohot shauq tha.

Baab 12: Elaaniya Sadqa Karna

Irshad-e-Baari Ta'ala Hai:

لَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً ... وَلَا هُمْ يَحْزَنُونَ.

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[285] راجع: 1415
[286] راجع: 1413
[287] Dekhiye: 5995
[288] Surah Munafiqoon: 10
[289] Surah Baqara: 254
[290] Dekhiye: 2748

Jo Log Apne Maal Karch Karte Hain, Din-raat, Khule Aur Chupe (unhe'n apne Rabb se uska ajar zaroor milega, aise logo'n ko na kuch khauf hoga) Aur Na Wo Ghamzada Ho'nge.[291]

Baab 13: Poshida Sadqa Karna

Hazrat Abu Huraira ﷺ ne Nabi ﷺ se bayan karte hue farmaya: "*Wo aadmi (bhi qiyamat ke din Allah ke saae mein hoga) jisne sadqa kiya aur usko chupaya, hatta ke uske baae'n haath ko maaloom na ho saka ke uske daae'n haath ne kya kiya hai*". Irshad-e-Baari Ta'ala hai:

إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ.

Agar Tum Apne Sadaqaat Zaahir Karo To Bhi Accha Hai Aur Agar Tum Khufiya Taur Par Fuqaraa Ko Sadqa Do To Ye Tumhare Liye Ziyada Behtar Hai.[292]

Baab 14: Agar Na-daanista Taur Par Kisi Maaldaar Jo Sadqa De Diya Jaae?

[1421] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ek (1) shakhs ne tae kiya ke aaj main sadqa du'nga, jab wo sadqa le kar nikla to usne laa-ilmi mein ek (1) chor ke haath par rakh diya. Subah ke waqt logo'n mein che-me-goiyaa'n*[293] *hone lagee'n ke ek (1) chor ko sadqa de diya gaya hai. Us shakhs ne kaha: Aye mere maabood! Taareef sirf tere liye hai, accha main aaj phir sadqa du'nga, chunache wo apna sadqa le kar nikla to ab (na-daanista taur par) ek (1) zaaniya ko de diya. Subah ke waqt log phir baate'n banaane lagey ke guzishta raat ek (1) zaaniya ko khairaat di gai, jis par us shakhs ne kaha: Aye mere Maabood! Sab tere hi liye hai, mera sadqa to zaaniya ke haath lag gaya. Accha main kuch aur sadqa du'nga, chunace wo phir sadqa le kar nikla to is dafa (anjaane mein) ek (1) maaldaar ke haath par rakh diya. Subah ke waqt logo'n mein phir charcha hua ke ek (1) ameer aadmi ko sadqa de diya gaya hai. Us shakhs ne kaha: Aye mere Maabood! Taareef sirf tere liye hai, mera sadqa ek (1) martaba chor ko mila, phir ek (1) bad-kaar aurat ko, uske baad ek (1) maaldaar shakhs ko. (Aakhir ye maajra kya hai?) Chunache usey (khwaab mein) ek (1) shakhs mila, usne bataaya ke tumhara (sadqa qubool ho gaya) jo sadqa chor ko mila to mumkin hai wo chori se baaz aajaae, isi tarah zaaniya ko jo sadqa mila to shayad wo zina se ruk jaae, aur jo sadqa maaldaar ko mila to mumkin hai ke wo ibrat haasil kare, aur jo Allah ne usey diya hai us mein se kharch kare*".

Baab 15: Apne Bete Ko Laa-shaoori Taur Par Sadqa Dena

[1422] Hazrat Maa'n (مَعْنَ) bin Yazeed ﷺ se riwayat hai, unho'n ne farmaya: Main, mera baap aur mere dada ne Rasool Allah ﷺ se bait ki thi, phir aap hi nere meri mangni ki aur nikah bhi karaaya, ek (1) din main aap ke paas ye muqaddama le kar gaya ke mere baap Yazeed ﷺ ne khairaat ki kuch ashrafiya'n nikaal kar masjid mein ek (1) shakhs ke paas rakh dee'n (taake wo unhe'n taqseem karde). Chunache main gaya aur wo ashrafiyaa'n usse le kar apne ghar chala aaya. Mere waalid ko pataa chala to unho'n ne kaha: Allah ki qasam! Maine tujhe dene ka iraada nahi kiya tha. Bil-aakhir main ye muqaddama Rasool Allah ﷺ ke paas le kar aaya to aap ne farmaya: "*Yazeed! Tumari niyyat poori ho gai. Aye Maa'n* (مَعْنَ)*! Jo tum ne liya hai wo tumhara hai*".

Faaeda: Is hadees se ye bhi maaloom hua ke baap agar apni aulaad mein se kisi haqdaar ko sadqa-o-khairaat deta hai to usey rujoo[294] ka haq nahi. Albatta hiba[295] waghaira ko waapas lene ka haq baap ke liye ba-dastoor qaaem rehta hai.

Baab 16: Daae'n Haath Se Sadqa Karna

[1423] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Saat (7) qism ke logo'n ko Allah Ta'ala apne saae mein jagah de ga, jis roz uske saae ke alaawa aur koi saaya na hoga. Insaaf karne waala hukumraan, wo naujawaan-o-Allah ki ibaadat mein parwaan chadhe, wo shakhs jiska dil masjido'n mein tika*

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[291] Surah Baqara: 274
[292] Surah Baqara: 271
[293] T: (چہ مِیگوئیاں) Gapshap karna [Urduinc]
[294] T: (رُجُوع) Pehli jagah par lautna, saabiq haalat ki taraf phirne ka amal, waapsi [Rekhta]
[295] T: (ہِبَہ) Haq-e-milkiyat ki muntaqili (umooman bila-qeemat), atiya, bakhshish, waqf [Rekhta]

rehta ho, wo do (2) shakhs jo Allah ke liye dosti kare'n, jamaa ho'n to uske liye aur juda ho'n to uske liye. Wo shakhs jise koi khoobru aur hasab-o-nasab waali aurat buraai ki daawat de aur wo keh de, ke main Allah se darta hoo'n. Wo shakhs jo is qadar posheeda taur par sadqa de ke uske baae'n haath ko bhi pataa na ho ke daayaa'n haath kya kharch karta hai, saatwaa'n wo shakhs jo khilwat mein Allah ko yaad kare to be-saakhta uski aankho'n se aansu jhalak pade'n".[296]

Faaeda: Waazeh rahe ke hadees mein mazkoor ezaaz[297] sirf saat (7) qism ke logo'n ke liye khaas nahi, balke rahmat-e-ilaahi ka ye aalam hai ke deegar ahadees mein is qism ke logo'n ki taadaad taqriban sattar (70) tak pohonchti hai, jo Rasool Allah ﷺ ne mukhtalif ahwaal-o-zuroof[298] ko madde-nazar rakhte hue bayan farmaai hai. Un mein mard ya aurat ke mutalliq bhi hasar[299] nahi, baaz mohaddiseen ne is mauzoo par mustaqil risaale bhi likhe hain. واللہ أعلم

[1424] Hazrat Haaritha bin Wahab Khuzaai ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye kehte hue suna: "*Sadqa-o-khairaat kiya karo, anqareeb tum par ek waqt aane waala hai ke aadmi apna sadqa uthaae phirega. Doosra aadmi kahega: Agar tu guzishta kal mere paas le aata to main tujhse ye sadqa qubool kar leta, lekin aaj mujhe to iski zaroorat nahi hai*".[300]

Baab 17: Jo Shakhs Khud Apne Haath Se Sadqa Dene Ke Bajaae Apne Kisi Khidmat-gaar Ko Uska Hukum De

Hazrat Abu Moosa ؓ ne Nabi ﷺ se bayan karte hue farmaya hai: "*Wo (khaazin[301] bhi) sadqa dene waalo'n mein samjha jaaega*".

[1425] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jab koi aurat apne ghar ki ashyaa-e-khurd-o-nosh[302] se khairaat kare aur uski niyyat ghat ko ujaadne ki na ho, to usko khairaat karne ka sawaab hoga. Uske shauhar ko kamaai karne ka ajar milega, aur khazanchi ka bhi yehi hukum hai. Un mein se koi bhi doosre ke sawaab mein kami ka baais nahi hoga*".[303]

Baab 18: Sadqa Wohi Hai Jis Ke Baad Aadmi Ghani Rahe

Jo khud mohtaaj ho, yaa uske ahel-o-ayaal zaroorat-mand ho'n, yaa us par qarz ho to sadqe, ghulam ko aazaadi dene aur hiba waghaira se behtar hai ke pehle qarz adaa kiya jaae. Ye cheeze'n usko waapas ki jaae'ngi usey haq nahi pohonchta ke wo sadqe ke bahane logo'n ke maal zaae kare. Nabi ﷺ ka irshad-e-giraami hai: "*Jo logo'n ke maal le kar usey talaf[304] kar de ga*". Illa ye ke jo shakhs sabr mein mash-hoor ho aur doosro'n ko apni zaat par tarjeeh deta ho, agarche usey khud zaroorat ho, jaisa ke Hazrat Abu Bakar ؓ ؓ ki zaat-e-giraami hai ke unho'n ne apna saara maal sadqa kar diya tha aur usi tarah ansaar ne muhajireen ko apne oopar tarjeeh di thi. Uske alaawa Nabi ﷺ ne maal zaae karne se manaa farmaya hai. Is binaa par kisi shakhs ko ye ijaazat nahi di jaa sakti ke wo sadqa-o-khairaat karne ke bahaane logo'n ke maal zaae kare. Hazrat Kaab bin Maalik ؓ ne arz kiya tha: Allah ke Rasool! Meri tauba ki ek (1) soorat ye bhi hai ke main apne maal se dast-bardaar ho kar wo sab ka sab Allah aur uske Rasool ﷺ par qurbaan kar du'n. Aap ne farmaya tha: "*Apne maal ka kuch hissa apne liye rok lo, ye tumhare liye behtar hai*". Maine kaha: Theek hai, main apna Khybar waala hissa rok leta hoo'n.

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[296] راجع: 660

[297] T: (اِعْزاز) Manzilat, martaba, imtiyaazi haisiyat [Rekhta]

[298] T: Situations, circumstances, conditions [RSB]

[299] T: (حَصْر) Hadbandi, taayyun, hudood mein laana ya hudood muqarrar karna [Rekhta]

[300] راجع: 1411

[301] T: (خازِن) Kisi idaare ka wo ohdadaar jo maali umoor ka zimmedaar ho, khazaanchi [Rekhta]

[302] T: Khana-peena [Rekhta]

[303] Dekhiye: 1437 1439 1440 1441 2065

[304] T: Zaae, barbaad [Rekhta]

[1426] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Behtar sadqa wo hai jise sadqa karne ke baad maal-daari qaaem rahe, aur un logo'n se sadqe ki ibteda karo jin ki ayaal-daari*[305] *karte ho*".[306]

[1427] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Oopar waala haath neeche aale haath se behtar hai, aur sadqe ki ibteda un logo'n se kar jinki tu ayaal-daari karta hai. Aur behtar sadqa wo hai jiske baad maal-daari qaaem rahe aur jo koi logo'n se sawaal karne se parhez karna chaahe Allah Ta'ala usey bachaa hai. Nez jo logo'n se be-niyaaz hona chaahe Allah usey be-niyaaz kar deta hai*".

[1428] Hazrat Wuhaib se riwayat hai, wo Hisham se bayan karte hain, unho'n ne apne baap se aur wo Hazrat Abu Huraira ﷺ se mazkoora (saabeqa) riwayat bayan karte hain.[307]

Faaeda: Imam Bukhari ﷺ ne mazkoora ahadees ki raushni mein ye rahnumaai farmaai hai ke insaan ke liye sirf sadqa-o-khairaat karna usi waqt sood-mand hai, jab wo sharai hudood ko pesh-e-nazar rakhe. Kisi ko ye ijaazat nahi hai ke wo apne ahel-o-ayaal se be-niyaaz ho kar apni tamaam jaaedaad fee-sabeel-illlah waqf karde aur apne wurasaa ko muflis aur tang-dast chod jaae. Aisa karne se wurasaa ki haq-talfi hogi. Haa'n! Agar koi Hazrat Abu Bakar ﷺ jaisa saabir-o-shaakir musalman ho to uske liye ziyaada se ziyaada eesaar[308] pesh karna jaaez hoga, magar aaj-kal aisi misaale'n dhoondhne se bhi nahi miltee'n.

[1429] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya jabke aap mimbar par tashreef farma the aur aap ne sadqa karne, sawaal se ijtenaab karne aur dast-e-sawaal phailaane ka zikr kiya (is dauraan mein aap ne farmaya:) "*Oopar waala haath neeche waale haath se behtar hai, oopar waala haath kharch karne waala aur neeche waala haath sawaal karne waala hai*".

Baab 19: Sadqa De Kar Ehsaan Jatlaana

Irshad-e-Baari Ta'ala hai:

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى.

Jo Log Allah Ki Raah Mein Apne Maal Kharch Karte Hain, Phir Kharch Karne Ke Baad Na Ehsaan Jatlaate Hain Aur Na Dukh Dete Hain.[309]

Baab 20: Sadqa Karne Mein Jaldi Karni Chaahiye

[1430] h Uqba bin Haaris ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne hame'n namaz-e-asr padhai, uske baad jald hi ghar tashreef le aae. Abhi kuch hi der thehre the ke baahar tashreef laae, is par maine ya kisi aur ne dariyaaft kiya kto farmaya: "*Ghar mein sadqe ke maal se na-khaalis sone ka ek tukda chod aaya tha, mujhe ye baat pasand na thi ke usey taqseem kiye baghair raat basar karoo'n, is liye maine usey taqseem kar diya hai*".[310]

Baab 21: Sadqa Dene Par Aamaada Karna Aur Uske Mutaalliq Sifaarish Karna

[1431] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ eid ke din baahar tashreef laae, do (2) rakat namaz padhai, jabke uske pehle aur baad koi namaz na padhi, phir aap ne aurto'n ki taraf tawajjo farmaai. Hazrat Bilal ﷺ aap ke hamraah the, chunache aap ne aurto'n ko waaz-o-naseehat farmaai aur unhe'n sadqa dene ka hukum diya to aurto'n ne apne kangan aur baaliyaa'n (Hazrat Bilal ﷺ ke kapde mein) daalni shuru kar dee'n.[311]

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[305] T: (عَیال داری) Khandaan ki kafaalat karna, gharelu intezaam ki zimmedaari [Rekhta]

[306] Dekhiye: 1428 5355 5356

[307] راجع: 1426

[308] T: (اِیْثار) Doosro'n ke mafaad ko apne mafaad par tarjeeh dene ka amal, apne se doosre ka faaeda muqaddam jaanna, qurbaan karna, qurbaani dena [Rekhta]

[309] Surah Baqara: 262

[310] راجع: 851

[311] راجع: 98

[1432] h Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke paas jab koi saail aata, yaa aap se koi haajat talab ki jaati to farmate: "*Tum sifaarish kar diya karo, usse tumhe'n sawaab milega aur Allah Ta'ala apne Nabi ﷺ ki zubaan par jo chahta hai faisla kar deta hai*".[312]

[1433] Hazrat Asma ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne mujhse farmaya: "*Sadqa-o-khairaat ko mat rook, wa-garna tum par bandish kardi jaaegi*".

Ek (1) riwayat mein hai ke aap ne farmaya: "*Sadqa dene ke liye gin-gin kar mat rakho, wa-garna Allah bhi tumhe'n gin-gin kar hi de ga*".[313]

Baab 22: Hasb-e-Istetaa-at Sadqa Dena

[1434] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai ke wo ek (1) dafa Nabi ﷺ ke paas haazir huee'n to aap ne farmaya: "*Apne maal ko senth-senth kar mat rakho, warna Allah apni rahmat tum se rok le ga, aur jis qadar mumkin ho kharch karti raho*".[314]

Baab 23: Sadqa Gunaho'n Ko Mitaa Deta Hai

[1435] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ ne ek (1) dafa farmaya: Tum mein se kaun hai jise fitne ke mutalliq Rasool Allah ﷺ ki koi hadees yaad ho? Maine kaha: Jaise Rasool Allah ﷺ ne farmaya tha, mujhe usi tarah yaad hai. Hazrat Umar ﷺ ne farmaya: Haa'n! Tumhari jur-at is baare mein qaabil-e-daad hai. Bataao! Aap ne kaise farmaya tha? Maine kaha: "*Aadmi ka fitna apne ahel-o-ayaal, aulaad aur ham-saae ke mutaaliq hota hai, namaz, sadqa aur bhali baat nez accha kaam uske liye kaffara hai*" …raawi-e-hadees Sulaiman ne kaha: Wo you'n farmaya karte the ke namaz, sadqa, acche kaamo'n ka hukum dena aur burey kaamo'n se rokna ye sab uska kaffaara ban jaae'nge… Hazrat Umar ﷺ ne farmaya: Mera sawaal iske mutalliq nahi, balke main to us fitne ke mutalliq poochna chaahta hoo'n jo samandar ki lehro'n ki tarah mauj-zan[315] hoga. Maine kaha: Aye Ameer-ul-Momineen! Aap uske mutalliq koi fikr na kare'n, kyou'nke aap ke aur uske darmiyan ek (1) band-shuda darwaza hai. Aap ne farmaya: Wo darwaza toda jaaega, yaa khola jaaega? Maine arz kiya: Nahi! Balke wo darwaza toda jaaega. Hazrat Umar ﷺ ne farmaya: Jab wo toda gaya to phir kabhi band nahi hoga. Hazrat Huzaifa ﷺ ne arz kiya: Haa'n! Muaamala kuch aisa hi hai. Raawi-e-hadees kehte hain ke ham darwaze ke mutalliq sawaal karne se darey, is liye ham ne Masrooq se kaha ke tum Hazrat Huzaifa ﷺ se us darwaze ke mutalliq dariyaaft karo, chunache Hazrat Masrooq ne Hazrat Huzaifa ﷺ se poocha to unho'n ne farmaya: Wo darwaza khud Umar Farooq ﷺ hain. Ham ne arz kiya: Kya Umar Farooq jaante the ke aap ki muraad kya hai? Unho'n ne farmaya: Haa'n, jaise aane waale kal se pehle raat ka hona yaqeeni hai, ye is liye ke maine Hazrat Umar Farooq ﷺ ko ek (1) aisee hadees bayan ki hai jo paheli yaa chistaan[316] nahi hai.[317]

Baab 24: Jo Shakhs Ba-haalat-e-Shirk Sadqa Kare Phir Musalman Ho Jaae

[1436] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, wo kehte hain ke maine arz kiya: Allah ke Rasool! Main zamaana-e-jaahiliyyat mein ibaadat ki niyyat se jo sadqa deta tha, ya Ghulam aazaad karta, aur sila-rehmi karta tha. Kya un ka koi ajar milega? Nabi ﷺ ne farmaya: "*Tum un nekiyo'n ke saath islaam laae ho*".[318]

Faaeda: Hasanaat ki do (2) aqsaam hain: ❁ Aisi hasanaat jin ka baraah-e-raast ibadaat se taalluq nahi hai, balke wo makaarim-e-akhlaaq[319] aur insani hamdardi se mutalliq hain. Masalan: Hilm[320]-o-burd-baari, Ghulam aazaad karna, aur sadqa-o-khairat karna waghaira. Hasanaat ki ye aqsaam kaafir ke liye aakhirat mein naafe ho'ngi. Sila-rehmi ke mutalliq to hadees mein saraahat hai ke kaafir ko bhi uske ewaz[321] duniya mein izzat aur rizq mein kushaadgi haasil

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[312] Dekhiye: 627 628 7476
[313] Dekhiye: 1434 259 2591
[314] راجع: 1433
[315] T: (مَوْج زَن) Josh maarta hua, behta hua [Rekhta]
[316] T: (چِستان) Raaz, bhed [Rekhta]
[317] راجع: 525
[318] Dekhiye: 2220 2538 5992
[319] T: (مَكارِم اَخلاق) Akhlaaq ki khoobiyaan, acche bartaao, buzurgi ke sulook, aala akhlaaq [Rekhta]
[320] T: (حِلْم) Burdbaari, bardaasht, tahammul [Rekhta]
[321] T: (عِوَض) Badla, sila [Rekhta]

hoti hai, lekin is qism ki hisaanat[322] ukhrawi azaab se najaat ka baais nahi ho'ngi. Kyou'nke uske liye imaan shart hai, khwah dhundhla saa hi kyou'n na ho, albatta unki wajah se azaab mein takhfeef zaroor hogi. Masalan: Nabi ﷺ ke chacha Abu Taalib ka saara badan azaab se mehfooz hoga, sirf aag ke joote unko pehnaae jaae'nge, jin ki garmi se unka dimaagh khaulta rahega.[323] ❁ Aisi hasanaat jin ka taalluq baraah-e-raast ibadaat se hai. Masalan: Namaz padhna, ya hajj karna, unka duniya ya aakhirat mein koi etebaar na hoga. Haa'n! agar musalman ho jaae to unhe'n shumaar kar liya jaaega. Agar musalman na hua aur haalat-e-kufr par maut aai to aisi ibadaat ko "هبا", "منثورا" (Hiba mansoora) kar diya jaaega, kyou'nke ibadaat mein niyyat zaroori hai, aur imaan ke baghair niyyat motabar nahi hogi. Doosri qism ki taa-aat[324] mein niyyat shart nahi hai.

Baab 25: Khaadim Jab Ba-hukm-e-Aaqa Sadqa Kare To Uska Sawaab Ba-sharte-ke Uski Niyyat Bigaad Ki Na Ho

[1437] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab biwi apne khaawind ki ashya-e-khurd-o-nosh[325] se sadqa kare. Ba-sharte-ke ghar tabaah karne ki niyyat na ho to usey sadqa karne ka sawaab aur uske shauhar ko kamaai karne ka ajar milega aur khaazin[326] ko bhi isi tarah sawaab milega*".[327]

Faaeda: Naukar apne maalik ke saamaan mein tasarruf[328] karne ka koi haq nahi rakhta, is liye usey sadqa karne ke liye ijaazat lena zaroori hai. Imam Bukhari ؒ ne isi liye ba-hukum-e-aaqa ke alfaaz zikr kiye hain.[329]

[1438] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Wo musalman khazanchi jo amaanatdaar ho aur khushi se bila-kam-o-kaast[330] apne aaqa ka hukum naafiz karde aur cheez jis aadmi ko dene ka hukum diya gaya hai uske hawaale karde to wo bhi khairat karne waalo'n mein se ek hoga. Kabhi aap "يُنْفِذُ" ki bajaae "يُعْطِيْ" ka lafz farmate, yaane cheez de-de (jis aadmi ko dene ka hukum diya gaya hai usey)*".[331]

Baab 26: Aurat Ka Sawaab Jabke Wo Apne Shauhar Ke Maal Se Sadqa Kare Ya Uske Ghar Se Khana Khilaae Ba-sharte-ke Tabaahi Ki Niyyat Na Ho

[1439] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayan karti hain: "*Jab aurat apne shauhar ke ghar se sadqa kare (to usey sawaab milta hai)*".[332]

[1440] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab aurat apne shauhar ke ghar se khana khilaae, jabke wo ghar ki tabaahi ka iraada na rakhti ho, to usey ajar milega. Uske shauhar ko bhi utna hi ajar milega aur khaazin kio bhi sawaab milega, mard ko kamaai karne ka, aur aurat ko kharch karne ki wajah se ajar diya jaaega*".[333]

[1441] Hazrat Ayesha ؓ hi se riwayat hai, wo Nabi ﷺ se bayan karti hain ke aap ne farmaya: "*Jab aurat apne ghar ki ashyaa-e-khor-o-nosh se kharch kare, jabke wo ghar ki tabaahi ka iraada na rakhti ho, to usey ajar milega. Uske shauhar ko kamaai karne ka ajar diya jaaega, aur khazaanchi ko bhi utna hi ajar milega*".[334]

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[322] T: (حِسانَت) Khoobsoorti, husn, jamaal [Rekhta]
[323] SB: Manaaqib-ul-Ansaar: H3885
[324] T: taa-at ki jamaa, (طاعَت) Allah ki parastish, ibaadaat, bandagi, itaa-at [Rekhta]
[325] T: (اَشْیائِ خُورْد و نوش) Khane-peene ka saamaan [RSB]
[326] T: (خازِن) Kisi idaare ka wo ohdadaar jo maali umoor ka zimmedaar ho, khazaanchi [Rekhta]
[327] راجع: 1425
[328] T: (تَصَرُّف) Istemaal, ikhtiyaar, dast-andaazi, radd-o-badal [Rekhta]
[329] Fath-ul-Baari: V3 P382
[330] T: (بِلا کَم و کاسْت) Poora-poora, min-o-an, joo'n ka too'n, baghair ghataae badhaae [Rekhta]
[331] Dekhiye: 2260 2319
[332] راجع: 1425
[333] راجع: 1425
[334] راجع: 1425

Baab 27: Irshad-e-Baari Ta'ala Hai: Jis Shakhs Ne Allah Ki Raah Mein Diya Aur Taqwa Ikhtiyar Kiya, Nez Bhali Baato'n Ki Tasdeeq Ki To Ham Usey Asaan Raaste Par Chalne Ki Sahoolat De'nge. Uske Bar-aks Jis Ne Bukhl Kiya Aur Be-parwa Bana Raha, Nez Usne Bhalaai Ko Jhutlaaya To Ham Usey Tangi Ke Raaste Par Chalne Ki Sahoolat De'nge.[335]

Aye Allah! Kharch karne waale ko uska ewaz[336] ataa farma.

[1442] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab log subah karte hain to do (2) farishte utarte hain. Ek (1) kehta hai: Aye Allah! Kharch karne waale ko nemul badal ataa kar. Aur doosra kehta hai: Aye Allah! Kanjoos ko tabaahi-o-barbaadi se do-chaar kar*".

Baab 28: Sadqa Dene Waale Aur Bakheel Ki Misaal

[1443] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Sadqa karne waale aur bakheel ki misaal* …doosri riwayat ke mutaabiq kanjoos aur sakhee ki misaal… *un do (2) insano'n ki tarah hai, jo seene se gardan tak lohe ka libaas pehle hue hain. Jab sakhi kharch karna chaahta hai to wo libaas khul jaata hai, ya uske jism par kushaada ho jaata hai, aur bakheel jab kharch karna chahta hai to uske libaas ki har kadi apni jagah par jam jaati hai. Wo har-chand usey kholna chahta hai, magar wo kushaada nahi hota".* Hasan bin Muslim ne "جُبَّتَيْنِ" *jubbatain* ka lafz Hazrat Taawus se bayan karne mein Ibne Taawus ki mataaba-at ki hai.[337]

[1444] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne "جُنَّتَانِ" *junnataani* ka lafz irshad farmaya hai.[338]

Faaeda: Is misaal ki wazaahat is tarah bhi hai ke sakhee insaan ko Allah Ta'ala parde mein karta hai, jaisa ke kurta insaan ko chupa leta hai. Is tarah Allah Ta'ala sakhee par duniya-o-aakhirat mein parda daalta hai, jabke bakheel ka kurta uske galey mein phasa rehta hai, jiski wajah se uska jism nanga rehta hai, jo uski zillat aur ruswaai ka baais banta hai. Is tarah Allah Ta'ala bakheel ko dono jahaano'n mein zaleel-o-khwar karta hai.

Baab 29: Apni Kamaai Aur Maal-e-Tijaarat Se Sadqa Karna

Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ ... إِلَىٰ قَوْلِهِ ... حَمِيدٌ.

Imaan Waalo! Jo Kuch Tum Ne Kamaaya Us Mein Se Acchi Cheeze'n Allah Ki Raah Mein Kharch Karo … Aur Jaan Lo Ke Beshak Allah Ta'ala Be-parwa Hai, Qaabil-e-Taareef Hai.[339]

Baab 30: Har Musalman Ke Zimme Khairaat Karna Waajib Hai Agar Muyassar Na Ho To Bhali Baat Ko Amal Mein Laana Hi Khairat Hai

[1445] Hazrat Abu Moosa ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Har Musalman ke liye khairat karna zaroori hai*". Logo'n ne arz kiya: Allah ke Nabi! Agar kisi ko muyassar na ho (to kya kare?) Aap ne farmaya: "*Wo apne haath se mehnat karke khud bhi faaeda uthaae aur khairat bhi kare*". Logo'n ne phir arz kiya: Agar uski bhi taaqat na ho (to kya kare?) Aap ne farmaya: "*Wo kisi zaroorat-mand aur sitam-zada ki fariyaad-rasi kare*". Logo'n ne phir arz kiya: Agar uski bhi taaqat na ho (to kya kare?) Aap ne farmaya: "*Acchi baat par amal kare, aur buri baat se baaz rahe to uske liye yehi sadqa hai*".[340]

Baab 31: Zakat Ya Sadqe Se (kisi zaroorat-mand ko) Kis Qadar Dena Chaahiye Aur Jis Ne Poori Bakri Kisi Ko Sadqa De (to uska kya hukum hai?)

[1446] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Nusaibah Ansariya ke paas sadqe ki ek (1) bakri bheji gai, unho'n ne us mein se kuch gosht Hazrat Ayesha ﷺ ke yahaa'n bhej diya. Nabi ﷺ (ghar tashreef laae to aap)

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[335] Surah al Lail: 5-10

[336] T: (عِوَض) Badla, sila [Rekhta]

[337] Dekhiye: 1444 2917 5299 5797

[338] راجع: 1443

[339] Surah Baqara: 267

[340] Dekhiye: 6022

ne poocha: "*Tumhare paas kuch hai?*" Hazrat Ayesha ﷺ ne arz kiya: Us bakri ka gosht hai jo Nusaibah ne bheja hai, uske alaawa kuch nahi. Aap ne farmaya: "*Usey hi le aao kyou'nke apne muqaam par pohonch chuki hai*".[341]

Baab 32: Chaandi Se Zakat Ka Bayaan

[1447] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Paanch (5) oonto'n se kam mein zakat nahi, paanch oqiya chaandi se kam mein zakat nahi aur paanch wasq ghalle se kam mein zakat nahi*".

Yahya bin Saeed ki riwayat mein Amr ne apne waalid-e-mohtaram Yahya Muzni se samaa ki tasreeh ki hai.[342]

Faaeda: Bees (20) dinar sona kam-o-besh saadhe saat (7 ½) tole ke baraabar hai. Maujooda ashaari-nizaam[343] ke mutaabiq is mein taqriban 87 gram hote hain. Asr-e-haazir mein choo'nke sona ya chaandi bataur-e-currency ya qeemat istemaal nahi hota, is liye hamari maujooda currency sone ya chaandi ke nisaab ko pohonch jaae to usse chaleeswaa'n hissa bataur-e-zakat nikaala jaae. Behtar hai ke ghuraba aur masakeen ke faaede ke pesh-e-nazar chaandi ke nisaab ko meyaar banaaya jaae. Yaane kisi ke paas is qadar maaliyat ki currency padi hai, jisse 87 gram sona ya 612 gram chaandi kharidi jaa sakey, aur us par saal guzar jaae to us currency se chaaliswaa'n hissa bataur-e-zakat adaa kiya jaae. Doosre alfaaz mein 2.5 yaane adhaai fisad (2.5%) ke etebaar se zakat adaa ki jaae. Sone aur chaandi ko milaakar nisaab mukammal karna saheeh nahi. واللہ أعلم

Baab 33: Zakat Mein Saamaan-o-Asbaab Ka Lena Dena

Hazrat Taawus kehte hain: Hazrat Moaaz bin Jabal ﷺ ne ahle yemen se farmaya: "*Tum mere paas jau aur Makai ke bajaae chaadar aur libaas ki soorat mein saamaan-e-zakat le aao, kyou'nke us mein tumhare liye aasaani aur madina munawwara mein Rasool Allah ﷺ ke Sahaba Ikraam ﷺ ke liye behtari hai.* Nabi ﷺ ne (Hazrat Khalid bin Waleed ﷺ ke mutalliq) farmaya: *"Khalid ne apni zirhe'n[344] aur apne hathiyaar Allah ki raah mein waqf kar rakhe hain*". Nez Nabi ﷺ ne (eid ke mauqa par aurto'n se) farmaya tha: "*Sadqa do, agarche zewaraat hi se kyou'n na ho".* Aap ne saamaan waghaira ke sadqe ka istisna nahi farmaya, chunache aurte'n apni baaliyaa'n aur haar dene lagee'n. Al-gharz aap ne saamaan waghaira se sone aur chaandi ko khaas nahi kiya, har cheez se zakat di jaa sakti hai.

[1448] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ﷺ ne unhe'n zakat ke wo ehkaam likh kar diya jo Allah Ta'ala ne apne Rasool ﷺ par naazil farmae the, (un mein ye bhi tha) ke "*Jis kisi par sadqe mein ek (1) baras ki oontni farz ho aur wo uske paas na hua aur uske paas do (2) baras ki oontni ho to us mein wohi qubool kar li jaae aur sadqa wasool karne waala bees (20) dirham ya do (2) bakriya'n usey waapas de. Aur agar ek (1) saala oontni zakat mein matloob ho aur wo uske paas na ho balke uske paas do (2) saal ka nar oont ho to whoi qubool kar liya jaae, magar us soorat mein usey koi cheez waapas na ki jaae*".[345]

[1449] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Main Rasool Allah ﷺ ke mutalliq gawaahi deta hoo'n ke yaqeenan aap ne khutba-e-eid se pehle namaz-e-eid padhi, aur aap ko khayaal hua ke aurto'n ko waaz nahi suna saka hoo'n. Is liye aap aurto'n ke paas tashreef laae aur aap ke hamraah Hazrat Bilal ﷺ apna kapda phailaae hue the. Chunache aap ne aurto'n ko waaz farmaya aur unhe'n sadqa karne ka hukum diya to aurte'n (apne haar waghaira) daalne lagee'n. Ye hadees bayan karte waqt Ayyub raawi ne apne kaan aur galey ki taraf ishaara kiya, yaane baaliyaa'n aur haar bataur-e-sadqa dene lagee'n.[346]

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[341] Dekhiye: 1494 2579

[342] Dekhiye: 1405

[343] T: (اَعْشاری نِظام) Shumaar, wazan, paimaaesh ke liye har ikaai ko dus (10) hisso'n par taqseem karne ka tareeqa, angrezi mein ise decimal system kehte hain [Rekhta]

[344] T: (زِرَہْ) ki jamaa, baareek kadiyo'n ka baghair aasteen ka faulaadi libaas jo dauraan-e-jung jism ki hifaazat ke liye aam libaas ke oopar pehna jaata hai [Rekhta]

[345] Dekhiye: 1450 1451 1453 1454 1455 2487 3106 5878 6955

[346] راجع: 98

Baab 34: (Sadqe se bachne ke liye) Mutafarriq Ko Yakjaa Aur Yakjaa Ko Mutafarriq Na Kiya Jaae

Saalim a'an (عن) Umar ke tareeq se Nabi ﷺ se isi tarah bayan kiya jaata hai.

[1450] Hazrat Anas ؓ se riwayat hai ke Hazrat Abu Bakar ؓ ؓ ne unhe'n zakat ke ehkaam likh kar diye, jo Rasool Allah ﷺ ne muqarrar farmae the: (Un mein se ek ye tha ke) "*Sadqe ke khauf se mutafarriq*[347] *maal ko yakjaa*[348] *aur yakjaa ko mutafarriq na kiya jaae*".

Faaeda: Hadees mein mazkor soorato'n ko samajhne ke liye haiwanaat se zakat ka nisaab pesh-e-nazar hona chaahiye. Sahoolat ko madde-nazar rakhte hue ham bakriyo'n ka nisaab aur usse sharah-e-zakat zikr karte hain:

- 1 – 39 Bakriyo'n mein koi zakat nahi.
- 40 – 120 Bakriyo'n mein ek (1) bakri.
- 121 – 200 Bakriyo'n mein do (2) bakriya'n.
- 201 – 300 Bakriyo'n mein teen (3) bakriya'n
- 301 – 400 Bakriyo'n mein chaar (4) bakriya'n
- 401 – 500 Bakriyo'n mein paanch (5) bakriya'n

Is tarah aage har sau (100) ki taadaad par ek (1) bakri mazeed bataur-e-zakat dena hogi. Mamnoo[349] soorate'n maalik-e-nisaab aur sadqa lene waale ke etebaar se chaar (4) hain. Maqsad ye hai ke sadqe se bachne, ya usey kam miqdaar mein adaa karne, ya ziyada lene ke liye maal-e-zakat mein jamaa-o-tafreeq na ki jaae. Tafseel hasb-e-zel hai:

Maalik-e-Nisaab	Sadqa Wasool Karne Waale Ke Etebaar Se
Shiraakat ki bunyaad par do (2) shakhso'n ki pachaas (50) bakriyaa'n hain, jin mein ek (1) bakri bataur-e-zakat dena padti hai. Jab sadqa wasool karne waala aae to wo 25-25 bakriya'n alag-alag kar le'n, take kisi ko zakat na dena pade. Ya do (2) aadmiyo'n ki bataur-e-shiraakat do-sau-bees (220) bakriya'n hain, un mein teen (3) bakriya'n zakat-e-waajib hai. Wo zakat ke waqt apni bakriya'n alag-alag kar le'n, taake do (2) bakriya'n zakat di jaae. Do (2) hazraat ki alag-alag chalees-chalees (40-40) bakriya'n hain, nisaab ke etebaar se har ek (1) par ek-ek (1-1) bakri zakat waajib hai. Jab zakat lene waala aae to unhe'n yakjaa kar liya jaae. Is soorat mein unhe'n ek hi bakri dena padegi.	Do (2) aadmiyo'n ki alag-alag pacchees-pacchees (25-25) bakriya'n hain, un mein se kisi par bhi zakat waajib nahi hai, lekin sadqa lene waala unhe'n yakjaa karke unse ek (1) bakri wasool kar le. Do (2) aadmiyo'n ki sau (100) bakriya'n hain, un par ek (1) bakri zakat waajib hai, lekin sadqa lene waala unhe'n alag-alag kar de, is tarah ek (1) ki pachaas (50) bakriyo'n par ek (1) aur doosre ki pachaas (50) par bhi ek (1) bakri wasool kare.

Rasool Allah ﷺ ne sadqa se bachne, ya ziyada wasool karne ke pesh-e-nazar isse manaa farmaya hai, kyou'nke ye ek (1) fareb aur najaaez heela-gari[350] hai.

Baab 35: Shiraakat-daar Zakat Ka Hissa Baraabar-baraabar Taqseem Kar Le'n

Taawus or Taawus aur Ataa ne kaha hai ke jab do (2) shakhs shiraakat-daar apne-apne amwaal jaante ho'n to un ke maal ko na jamaa kiya jaae.

Sufyan Soori ne kaha ke zakat us waqt tak waajib nahi hoti, ta-aa'nke ek (1) shareek ki chalees (40) aur doosre ki bhi chalees (40) bakriya'n ho'n.

[347] T: (مُتَفَرِّق) Kai, mukhtalif, bikhra hua [Rekhta]
[348] T: (یَکْجا) Ek (1) jagah, ekattha, ek (1) muqaam par [Rekhta]
[349] T: (مَمْنُوع) Khilaaf-e-shariyat, khilaaf-e-qaanoon, naajaaez, jis se mana kiya ya roka jaae [Rekhta]
[350] T: (حِیلَہ گَری) Bahaane-baazi, chaalbaazi, dhokabaazi [Rekhta]

[1451] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ﷺ ne unke liye wo ahkaam-e-zakat likh kar diye jo Rasool Allah ﷺ ne muqarrar farmae the (un mein se ek (1) ye tha ke) "*Jo maal do (2) shareeko'n ka ekattha ho to wo zakat ki raqam ba-qadr hissa baraabar-baraabar adaa kare'n*".[351]

Faaeda: Hadees mein zikr karda soorat ki wazaahat ye hai ke agar do (2) shareeko'n ki chalees (40) bakriya'n hain to ek (1) bakri bataur-e-zakat deni hogi. Ab jis ke maal se sadqa wasool karne waala bakri le gaya hai, doosra usey uski nisf qeemat adaa karega, take hisaab baraabar ho jaae.

Baab 36: Oonto'n Ki Zakaat

Oonto'n ki zakat ke mutalliq Hazrat Abu Bakar ﷺ, Hazrat Abu Zar Ghaffari aur Abu Huraira ﷺ ne Nabi ﷺ se bayan kiya hai.

[1452] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke ek (1) dehaati ne Rasool Allah ﷺ se hijrat ke mutalliq dariyaaft kiya, to aap ne farmaya: "*Tere liye kharabi ho, hijrat ka muaamala bada sakht hai, kya tere paas kuch oont hain jin ki tu zakat adaa karta hai?*" Usne arz kiya: Ji haa'n! Aap ne farmaya: "*Phir tu dariyaao'n ke us paar amal karta reh, beshak Allah Ta'ala tere amaal se kisi cheez ko zaae nahi karega*".[352]

Baab 37: Jis Ke Maal Mein Yak-saala Oontni Sadqa Padti Ho Lekin Uske Paas Na Ho

[1453] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ﷺ ne unhe'n wo faraaez-e-zakat likh kar diye jin ka Allah Ta'ala ne apne Rasool ﷺ ko hukum diya tha (wo ahkaam ye the:) "*Jis ke oont is taadaad ko pohonch jaae'n ke unki zakat chaar (4) saala oont ka baccha ho, jabke uske paas chaar (4) saala baccha na ho, balke teen (3) saala ho to usse teen (3) saala baccha le liya jaaega aur uske saath do (2) bakriya'n bhi leli jaae'ngi, ba-sharte-ke aasaani se muyassar ho'n. Ba-soorat-e-deegar bees (20) dirham wasool kar liye jaae'n. Aur jiske zimme teen (3) saala baccha ho, lekin uske paas teen (3) saala ke bajaae chaar (4) saala ho to usse chaar (4) saala wasool kar liya jaae aur sadqa wasool karne waala usey bees (20) dirham ya do (2) bakriyaa'n waapas kare. Aur agar zakat mein teen (3) saala baccha farz ho aur uske paas teen (3) saala ke bajaae do (2) saala maada baccha ho to wohi qubool kar liya jaae, aur wo (maal ka maalik) mazeed uske saath bees (20) dirham ya do (2) bakriyaa'n de. Aur agar zakat mein do (2) saala maada baccha waajib ho aur uske paas teen (3) saala baccha maujood ho to sadqa wasool karne waala hi le kar bees (20) dirham ya do (2) bakriya'n (maalik ko) waapas kar de. Agar zakat mein do (2) saala baccha waajib ho aur uske paas do (2) saala ke bajaae ek (1) saala maada baccha ho to wohi qubool kar liya jaae, lekin wo (maalik-e-maal) uske hamraah bees (20) dirham ya do (2) bakriya'n mazeed de*".[353]

Baab 38: Bakriyo'n Ki Zakaat

[1454] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ne jab unhe'n (zakat wasool karne ke liye) Bahrain ki jaanib rawaana kiya to ye dastawez likh kar di thi.

Shuru Allah ke naam se jo bada meherbaan, nihaayat rhem karne waala hai. Ye ahkaam-e-sadqa hain jo Rasool Allah ﷺ ne musalmano ke liye muqarrar farmae hain, aur jin ke mutalliq Allah Ta'ala ne apne Rasool ﷺ ko hukum diya hai. Lehaza jis musalman se is tehreer ke mutaabiq zakat ka mutaalba kiya jaae wo usey adaa kare, aur jisse ziyaada ka mutaabla kiya jaae wo izaafa na adaa kare.

(Iski tafseel baae'n-taur[354] hai ke) Chaubees (24) oont yaa usse kam taadaad par har paanch (5) mein ek (1) bakri farz hai. Pacchees (25) se paentees (35) tak yak-saala[355] maada oontni (bint mukhaaz[356]), chattees (36) se pae'ntalees (45) tak do (2) saala maada oontni (bint-e-laboon[357]), chiyalees (46) se saatth (60) tak teen (3) saala maada oontni

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[351] راجع: 1448

[352] Dekhiye: 2633 3923 6165

[353] راجع: 1448

[354] T: (بَائِنْ طَور) Is tarah, aise, you'n [Urduurban]

[355] T: (یَک سالَہ) Ek (1) saal ka [Rekhta]

[356] T: (مُخاض) Oont ka maada baccha, jo do (2) saal mein daakhil ho chuka ho chuka ho, oontniyo'n ka giroh jis ko charne ke liye bilkul aazaad chod diya gaya ho [Rekhta]

[357] T: (بِنْتِ لَبُون) Oontni jo teesre saal mein daakhil ho chuki ho [Rekhta]

(hiqqa[358]) jo qaabil-e-jufti[359] ho. Iksatth (61) se pichattar (75) tak chaar (4) saala maada oontni (juza'a[360]). Chiattar (76) se nawwe (90) tak do (2) adad do (2) saala maada oontniyaa'n (bint laboon), ikaanwe (91) se ek-sau-bees (120) tak do (2) adad teen (3) saala maada oontniyaa'n (haqqa) jo jufti ke qaabil ho'n. Agar isse ziyaada ho'n to har chalees (40) par do (2) saala oontni (bint laboon) har har pachaas par teen (3) saala oontni (haqqa) hai. Aur jiske paas sirf chaar (4) oont ho'n to un par zakat farz nahi. Albatta unka maalik agar chaahe to zakat de sakta hai. Agar paanch (5) oont ho'n to un par ek (1) bakri waajib hai. Bakriyo'n ki zakat ke mutalliq ye zaabta hai ke jungle mein charne waali bakiyaa'n jab chalees (40) ho jaae'n to ek-sau-bees (120) tak ek (1) bakri dena hogi. Ek-sau-bees (120) se do-sau (200) tak do (2) bakriyaa'n aur do-sau-ek (201) se teen-sau (300) tak teen (3) bakriyaa'n dena zaroori hain. Agar bakriyaa'n teen-sau (300) se ziyaada ho'n to har sau (100) mein ek (1) bakri dena hogi, aur agar chalees (40) se kam ho'n to zakat nahi. Haa'n! Maalik dena chaahe to uski marzi hai. Chaandi mein zakat chaaleeswa'n (40th) hissa hai, ba-sharte-ke do-sau (200) dirham ho'n. Agar ek-sau-nawwe (190) dirham hain to un par kuch zakat nahi. Haa'n! Agar maalik dena chaahe to de sakta hai.[361]

Oonto'n Par Zakat Ki Tafseel Hasb-e-Zail Hai:

1	Ek – Chaar (1-4)	7	Chattis – Pae'ntaalis (36-45)
2	Paanch – Nau (5-9)	8	Chiyaali – Saatth (46-60)
3	Dus – Chauda (10-14)	9	Iksatth – Pichhattar (61-75)
4	Pandra – Unnees (15-19)	10	Pichhattar – Nawwe (75-90)
5	Bees – Chaubees (20-24)	11	Ikaanwe – Ek-sau-bees (91-120)
6	Pacchees – Pae'ntees (25-35)		

Ek-sau-bees (120) se ziyaada ke liye ye zaabta hai ke har chalees (40) ki taadaad par ek (1) bint laboon aur har pachaas (50) par ek (1) haqqa hai. والله أعلم

Baab 39: Zakat Mein Boodhi Ya Aeb-daar Ya Nar Jaanwar Na Diya Jaae, Haa'n! Agar Wasool Karne Waala Chaahe

[1455] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ﷺ ne unhe'n ek (1) tehreer likh kar di, jiska Allah Ta'ala ne apne Rasool ﷺ ko hukum diya tha ke: "*Zakaat mein boodhi bakri aur aeb-daar jaanwar na nikaala jaae aur na bakra hi diya jaae. Haa'n! Agar sadqa wasool karne waala chaahe to le sakta hai*".

Baab 40: Zakat Mein Bakri Ka Baccha Lena

[1456] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Hazrat Abu Bakar ﷺ ﷺ ne farmaya: Allah ki qasam! Agar maane-een-e-zakaat[362] mujh se bakri ka baccha bhi roke'nge jo wo Rasool Allah ﷺ ko adaa karte the to uske rokne par main unse jung karunga.[363]

[1457] Hazrat Umar ﷺ ne farmaya: Baat sirf ye thi ke Allah Ta'ala ne unse jung ke liye Hazrat Abu Bakar ﷺ ﷺ ka seena khol diya tha. Maine pehchaan liya ke haq yehi hai.[364]

Baab 41: Zakat Mein Logo'n Ka Umda Maal Na Liya Jaae

[1458] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne jab Hazrat Moaaz ﷺ ko yemen ka haakim bana kar rawaana kiya to farmaya: "*Tum ahle kitab ke paas jaa rahe ho, sab se pehle tum ne unhe'n Allah waahed ki ibaadat ki daawat deni hai. Jab wo us baat se aashna[365] ho jaae'n to unhe'n bataana ke Allah Ta'ala ne un par din-raat mein*

[358] T: (حِقَّه) Teen (3) saala oont ya oontni [Rekhta]
[359] T: (جُفْتی) Nar aur maada ka jinsi milaap [Rekhta]
[360] T: جذعه
[361] راجع: 1448
[362] T: (مانعینِ زکوۃ) Zakaat adaa karne se inkaar karne waale [RSB]
[363] راجع: 1400
[364] راجع: 1399
[365] T: (آشْنا ہونا) Waaqif, mutaarif hona [Rekhta]

paanch (5) namaze'n farz ki hain, jab wo un par amal karne lage'n to unhe'n muttala[366] *karo ke Allah Ta'ala ne un par unke amwaal mein zakat farz ki hai, jo unse wasool karke unke ghuraba par taqseem ki jaaegi. Jab wo uski itaa-at par amaada ho jaae'n to unse zakat wasool karo, is silsila mein unke umda maal lene se ijtenaab karo*".[367]

Baab 42: Paanch (5) Oonto'n Se Kam Mein Zakat nahi

[1459] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Paanch (5) wasq*[368] *se kam khajoor par zakat nahi aur na chaandi hi ke paanch (5) uqiyo'n se kam mein zakat hai, nez paanch (5) oonto'n se kam mein zakat nahi hai*".[369]

Baab 43: Gaae (Bael) Ki Zakat

Hazrat Abu Humaid ﷺ ne kaha: Nabi ﷺ ne farmaya: "*Main us shakhs ko jaanta hoo'n jo qiyaamat ke din Allah ke huzoor gaae le kar haazir hoga aur do dakaar rahi hogi*".

Is silsile mein lafz "خُوَارٌ" ke bajaae "جُؤَارٌ" bhi riwayat kiya gaya hai. Quran-e-Kareem mein lafz "تَجْأَرُونَ"[370] ke maane ke tum apni awaaze'n buland karoge, jis tarah gaae apni awaaz buland karti hai.

[1460] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ke paas gaya to aap ne farmaya: "*Mujhe us zaat ki qasam jis ke haath mein meri jaan hai!*" ya farmaya: "*Us zaat ki qasam jiske alaawa koi ibaadat ke laayaq nahi!*" Ya is jaisi koi qasam uthaai, phir farmaya: "*Jis shakhs ke paas oont, gaae aur bakriyaa'n ho'n aur wo unka haq adaa na kare to qiyamat ke din un jaanwaro'n ko bada aur mota-taaza karke laaya jaaega, wo usey apne paao'n se raunde'nge*[371] *aur apne seengo'n se maare'nge, jab unse aakhri jaanwar guzar jaaega to phir pehle ko lauta diya jaaega, ta-aa'nke logo'n ke darmiyan faisla ho jaae*".

Is riwayat ko Bukair ne Abu Saaleh se, unho'n ne Hazrat Abu Huraira ﷺ se aur unho'n ne Nabi ﷺ se bayan kiya hai.[372]

Baab 44: Rishte-daaro'n Ko Zakat Dena

Nabi ﷺ ne farmaya: "*Rishtedaaro'n ko zakat dene se dohara ajar milta hai: Ek (1) qaraabat daari (sila-rehmi) ka aur doosra sadqa-o-khairat karne ka*".

[1461] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Abu Talha ﷺ madina mein tamaam ansaar se ziyaada maaldaar aur khajooro'n ke baghaat rakhne waale the. Unhe'n sabse ziyaada pasand beeruha naami baagh tha, jo Masjid-e-Nabai ke saamne waaqe tha. Wahaa'n Rasool Allah ﷺ tashreef le jaate aur uska khush-gawaar paani nosh farmate. Hazrat Anas ﷺ farmate hain ke jab ye aayat naazil hui:

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ.

Tum Neki Nahi Haasil Kar Sakte Jab Tak Apni Pasandeeda Cheezo'n Mein Se Kharch Na Karo.[373]

To Hazrat Abu Talha ﷺ ne Rasool Allah ﷺ ke saamne khade ho kar arz kiya: Allah ke Rasool! Allah Ta'ala farmate hain: "*Tum neki haasil nahi kar sakte, jab tak apni pasandeeda cheeze'n Allah ki raah mein kharch na karo*". Aur mera sabse mehboob maal beeruha hai. Lehaza wo aaj se Allah ki raah mein waqf hai, aur main Allah ke yahaa'n uske sawab aur akhirat mein uske zakheera hone ka ummeed-waar hoo'n. Allah ke Rasool! Aap usey Allah ke hukum ke mutaaibq masraf[374] mein le aae'n. Hazrat Anas ﷺ ka bayan hai ke Rasool Allah ﷺ ne farmaya: "*Bohot khoob! Ye to bohot nafa-bakhsh saamaan hai, ye to waaqai nafa-bakhsh maal hai aur jo kuch tum ne kaha, maine sun liya hai,*

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[366] T: (مُطَّلَع) Ittela, khabardaar, waaqif, aagaah [Rekhta]

[367] راجع: 1395

[368] T: (وسق) Bojh jo oont utha sakey, ek (1) wazan jo saath (60) saa' (صاع) ke baraabar hota tha. [Rekhta]

[369] راجع: 1405

[370] Surah Nahl: 53

[371] T: (روندنگے) Paamaal kare'nge, tabaah-o-barbaad kare'nge [Rekhta]

[372] Dekhiye: 6638

[373] Surah aale Imran: 92

[374] T: (مَصْرَف) Kisi cheez ke istemaal ya kharch karne ki jagah [Rekhta]

aur mera mashwara hai ke tum isey apne rishtedaaro'n mein taqseem kar do". Hazrat Abu Talha ﷺ ne arz kiya: Allah ke Rasool ﷺ! Main aapke hukum ki taameel karu'nga, chunache Hazrat Abu Talha ﷺ ne usey apne rishtedaaro'n aur chacha-zaad bhaiyo'n mein taqseem kar diya.

Rooh[375] ne Imam Maalik se riwayat karne mein Abdullah bin Yusuf ki mataaba-at ki hai, aur ek (1) riwayat mein "رَابِحٌ" ke bajaae "رَايِحٌ" ke alfaaz manqool hain, jis ke maane hain: Ye to chalta hua maal hai.[376]

[1462] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ eid-ul-adha ya eid-ul-fitr ke din eidgaah tashreef le gae, jab namaz se faarigh hue to logo'n ko waaz-o-naseehat ki aur unhe'n sadqa karne ka hukum diya. Farmaya: "*Logo! Sada kiya karo*". Phir aurto'n ke paas gae aur farmaya: "*Aye aurto'n ki jamaat! Sadqa karo, maine tumhe'n ba-kasrat jahannum mein dekha hai*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! Aisa kyou'n hai? Aap ne farmaya: "*Tum laan-taan* (لعن طعن) *bohot karti ho aur apne shauharo'n ki naa-farmaani karti ho. Aye Aurto! Maine aqal-o-deen mein tumse ziyaada naaqis kisi ko nahi dekha jo bade zeerak*[377]*-o-daana ki aqal ko muzmahil*[378] *karde*". Phir aap waapas hue, jab ghar tasheef laae to Ibne Masood ﷺ ki biwi Hazrat Zainab ﷺ aaee'n aur aap ke paas haazir hone ki ijaazat maangi. Chunache arz kiya gaya: Allah ke Rasool ﷺ! Zainab aai hain. Aap ne dariyaaft farmaya: "*Kaunsi Zainab?*" Arz kiya gaya: Ibne Masood ﷺ ki biwi. Aap ne farmaya: "*Accha! Unhe'n ijaazat dedo*". Chunache ijaazat di gai. Usne arz kiya: Allah ke Nabi! Aap ne aaj sadqa dene ka hukum diya hai aur mere paas kuch zewar hai. Main chahti hoo'n ke usey khairat kar du'n, magar Ibne Masood ﷺ ka khayaal hai ke wo aur us ke bacche ziyada mustahiq hain ke unhe'n sadqa doo'n, tab Nabi ﷺ ne farmaya: "*Ibne Masood ne saheeh kaha hai, tumhare khaawind aur tumhare bacche uske ziyada haqdaar hain ke tum unko sadqa do*".[379]

Faaeda: Is hadees se maaloom hua ke biwi apne naadaar[380] khaawind aur maa'n apne muflis baccho'n par khairaat kar sakti hai aur unhe'n zakat bhi de sakti hai. Hazrat Zainab ﷺ ka zewaraat ke mutalliq sawaal is baat ka qareena[381] hai ke ye farz zakat ke baare mein tha, agar isey nafli sadqa par mahmool kar liya jaae to Imam Bukhari ﷺ ne us par farz sadqa ko qiyaas kiya hai.

Baab 45: Musalman Par Apne Ghode Ki Zakat Dena Farz Nahi

[1463] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Musalman par uske ghode aur ghulam mein zakat nahi*".[382]

Faaeda: Is hadees ka matlab ye hai ke ghodo'n mein oont, gaae aur bakriyo'n ki tarah ek (1) khaas sharha se zakat farz nahi hai, albatta ba-gharz-e-tijaarat rakhe ho'n to unki aamadni par zakat deni hogi jaisa ke Ibne Munzir ne is par ijma naqal kiya hai.[383]

Baab 46: Musalman Ke Liye Apne Ghulam Ki Zakat Dena Zaroori Nahi

[1464] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Musalman par uske ghulam aur ghode mein zakat nahi hai*".[384]

Baab 47: Yateemo'n Par Sadqa Karna

[1465] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ek (1) din mimbar par raunaq-afroz hue. Jab ham log aap ke gird baith gae to aap ne farmaya: "*Main apne baad tumhare haq mein duniya ki shadaabi aur uski zebaaesh ka andesha rakhta hoo'n, jiska darwaza tumhare liye khol diya jaaega*". Us par ek (1) shakhs ne arz kiya: Allah ke Rasool! Kya acchi cheez bhi buraai paida karegi, aap khamosh ho gae, us shakhs se kaha gaya: Kya

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[375] T: Ek taabai ka naam [RSB]
[376] 2318 2752 2758 2769 4554 4555 5611
[377] T: (زِيْرک) Daanishmand, daana, aqalmand, hoshiyaar [Rekhta]
[378] T: (مُضْمَحِل) Sust, thaka-maanda, thaka hua [Rekhta]
[379] راجع: 304
[380] T: (نادار) Muflis, Mohtaj, ghareeb, mohtaj, kangaal [Rekhta]
[381] T: (قَرِينَه) Qiyaas, andaaza, alaamat, baahami-taalluq [Rekhta]
[382] Dekhiye: 1464
[383] Fath-ul-Baari: V3 P412
[384] راجع: 1463

baat hai ke tu lab-kushaai kiye jaa raha hai, jabke Rasool Allah ﷺ guftagu nahi farmate. Uske baad ham ne dekha ke aap par wahee ka nuzool ho raha hai. Raawi kehta hai ke aap ne chehra-e-mubaarak se paseena saaf kiya aur farmaya: "*Saail*[385] *kaha'n hai?*" Goya aap ne uski tehseen[386] farmaai, phir farmaya: "*Dar-asl baat ye hai ke acchi cheez to buraai paida nahi karti, lekin fasl-e-rabee (khizaa'n ka mausam) aisi ghaas paida karti hai jo jaanwar ko maar daalti hai, ya bimaar kar deti hai, magar us sabza-khor jaanwar ko jo is hadd tak khaae ke uski dono kokh bhar jaae'n, phir wo dhoop mein aakar lait jaae aur peshab kare, phir charne lagey, bila-shubha ye maal bhi sar-sabz-o-shiree'n hai, aur musalman ka behtareen saathi hai, jabke usse miskeen, yateem, aur musafir ko diya jaae*". Ya is tarah kki koi aur baat irshad farmaai, mazeed farmaya: "*Jo shakhs is maal ko naa-haq le ga wo us shakhs ki tarah hoga jo khata jaae, magar ser*[387] *na ho, aisa maal qiyamat ke din uske khilaaf gawaahi de ga*".[388]

Baab 48: Shauhar Aur Zer-e-Parwarish Yateemo'n Ko Zakat Dena

Is mazmoon ko Hazrat Abu Saeed Khudri ؓ ne Nabi ﷺ se bayan kiya hai.

[1466] Hazrat Zainab zauja-e-Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Main masjid mein tha ke Nabi ﷺ ko ye kehte hue dekha. Aap ne farmaya: "*Aurto'n! tum sadqa karo, agarche zewaraat hi se kyou'n na ho*". Hazrat Zainab ؓ apne shauhar Abdullah bin Masood ؓ aur un yateem baccho'n par kharch karti thee'n jo un ki parwarish mein the. Unho'n ne apne shauhar Abdullah bin Masood ؓ se kaha ke aap Rasool Allah ﷺ se dariyaaft kare'n aaya mere liye kaafi hai ke main tum par aur un yateem baccho'n par kharch karoo'n, jo meri parwarish mein hain. Yaane un par sadqa karoo'n? Hazrat Abdullah bin Masood ؓ ne farmaya: Tum khud hi Rasool Allah ﷺ se uske mutalliq dariyaaft kar lo. Chunache main Nabi ﷺ ke paas gai aur aap ke darwaze par ek ansariya aurat ko paaya, uski haajat bhi meri haajat jaisi thi. Utne mein hamaare paas se Hazrat Bilal ؓ guzre to ham ne kaha ke Nabi ﷺ se dariyaaft karo. Aaya mere liye ye kaafi hai ke main apne shauhar aur un yateem baccho'n par kharch karoo'n jo meri parwarish mein hain? Aur ham ne ye bhi kaha ke aap se hamaara zikr na karna. Hazrat Bilal ؓ andar gae aur aap se poocha to aap ne farmaya: "*Wo do (2) aurte'n kaun hain?*" Bilal ؓ ne arz kiya: Zainab hai. Aap ne dariyaaft farmaya: "*Kaunsi Zainab?*" Hazrat Bilal ؓ ne arz kiya: Hazrat Abdullah bin Masood ؓ ki biwi. Aap ne farmaya: "*Haa'n! Uske liye do (2) ajar hain, ek (1) qaraabat daari (sila-rehmi) ka sawaab aur doosra sadqe ka ajar*".

[1467] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne kaha: Maine arz kiya: Allah ke Rasool! Agar main Abu Salama ؓ ke betiyo'n par kharch karoo'n to kya mujhe ajar milega. Halaa'nke wo mere bhi bete hain? Aap ﷺ ne farmaya: "*Un par jo kharch karogi tumhe'n uska zaroor ajar milega*".[389]

Baab 49: Irshad-e-Baari Ta'ala Hai: Ghulamon Ko Aazaad Karne, Qarz-daaro'n Ko Najaat Dilaane Aur Allah Ki Raah Mein (maal-e-zakat kharch kiya jaae).[390]

Hazrat Ibne Abbas ؓ se manqool hai ke insan apne maal-e-zakat se ghualm aazaad kare aur hajj ke liye de.

Imam Hasan Basri ؒ ne kaha hai: Agar maal-e-zakat se apna ghulam baap khareede (aur usey aazaad kare) to jaaez hai. Usi tarah mujahideen ko de aur un logo'n ko de jinho'n ne hajj nahi kiya, phir unho'n ne ye aayat tilaawat ki:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ.

Sadaqaat To Fuqaraa Ke Liye Hain…[391]

Un mein se jisko bhi tu zakat de ga kaafi hai. Nabi ﷺ ne farmaya: "*Beshak Khalid ne to apni zirhe'n*[392] *Allah ki raah mein waqf kardi hain*". Abu Laas se manqool hai ke hame'n Nabi ﷺ ne hajj ke liye sadqe ke oont muhaiyya farmae.

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[385] T: (سائِل) Haajatmand, bhikaari, fariyaadi [Rekhta]
[386] T: (تَحْسِين) Taareef karna, pasand karna [Rekhta]
[387] T: (سیر نا ہونا) pait na bharna [RSB]
[388] راجع: 921
[389] Dekhiye: 5369
[390] Surah Tauba: 60
[391] Surah Tauba: 60
[392] T: (زِرَهْ) ki jamaa, baareek kadiyo'n ka baghair aasteen ka faulaadi libaas jo dauraan-e-jung jism ki

[1468] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek (1) dafa sadqa wasool karne ka hukum diya, arz kiya gaya ke Ibne Jameel, Khalid bin Waleed, aur Abbas bin Abdul Muttalib ﷺ ne sadqa nahi diya. Us par Nabi ﷺ ne farmaya: "*Ibne Jameel tu is wajah se inkaar karta hai ke wo tang-dast tha, Allah aur uske Rasool ﷺ ne usey maaldaar kar diya, magar Khalid par tum ziyaadati karte ho. Kyou'nke usne to apnir zirhe'n aur aalaat Allah ki raah mein waft kar rakhe hain. Rahe Abbas bin Abdul Muttalib to wo Rasool Allah ﷺ ke chacha hain unki zakat un par sadqa aur uske baraabar aur bhi (meri taraf se hogi)*".

Abu Zanaadi (أَبِيْ الزِّنَادِ) ne ye alfaaz naqal kiye hain: "*Ye un (Muhammad ﷺ) ke zimme hai aur uske baraabar bhi*".

Ibne Juraij ne A'arji (أَعْرَجِ) se bayan karne mein Abu Zanaadi ki mataaba-at ki hai.

Faaeda: Hazrat Abbas ﷺ ke zakat adaa na karne ki wajah ye bayan ki gai hai ke wo badr mein apna aur apne bhai ka fidya dene ki wajah se maqrooz the, unho'n ne apne maal ko khud par qarz khayaal kiya aur ba-haisiyat maqrooz zakat ko khud apne liye jaaez samjha. Ye maane in alfaaz ke tanaazur mein hai ke: "...هي عليه صدقة" Aur Abu Zanaadi ke alfaaz ke mutaabiq ye ho'nge ke Aap ﷺ ne farmaya ke uski zakat mere zimme hai, balke mazeed ek (1) saal ki zakat bhi, aur yehi maane raajeh hain. Is zakat ki zimmedaari aap ne kyou'n li? Uski ek (1) wajah to ye hai ke Rasool-e-Akram ﷺ ne Hazrat Abbas ﷺ se do (2) saal ki peshgi zakat wasool Karli thi. Haafiz ibne Hajar ﷺ ne agarche in riwayaat ko sanadan kamzor kaha hai, lekin raajeh baat yehi hai ke ye riwayaat hasan darje ki hain. Tafseel ke liye dekhiye: (Irwa-ul-Ghaleel: H857) doosri wajah ye ho sakti hai ke aap ne farmaya ke Abbas ki zakat ki fikr na karo aur mere zimme rahi kyou'nke wo mere chacha hain aur chacha baap hota hai. Is liye maine de-di, ya unho'n ne, ek hi baat hai. Is taujeeh ki taaeed Saheeh Muslim ki ek hadees (983) se hoti hai. Taaham agar peshgi zakat wasool karne waali riwayaat saheeh ho'n to pehli wajah raajeh hogi kyou'nke wo sareeh hai. "والله أعلم" Ibne Jameel ke mutalliq bhi wazaahat kar dena zaroori hai ke wo islam laane se qabl ghareeb aur nadir tha, islam ki barkat se maaldaar ban gaya, ab wo zakat dene se roo-gardaani[393] karta hai, kya islam ke ehsanaat ka yehi badla hai?[394]

Baab 50: Sawaal Karne Se Ijtenaab Karna

[1469] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke ansaar mein se chand logo'n ne Rasool Allah ﷺ se (maal ka) sawal kiya to aap ne unhe'n de diya, unho'n ne dobaara maanga to aap ne phir de diya, unho'n ne phir dast-e-sawaal phailaaya to aap ne phir ataa farma diya, yahaa'n tak ke aap ke paas jo kuch tha sab khatam ho gaya. Bil-aakhir Aap ﷺ ne farmaya: "*Mere paas jo maal hoga usey tum logo'n se bacha kar nahi rakhunga, lekin yaad rakho! Jo shakhs sawaal karne se bachega Allah Ta'ala usey foqar-o-faaqa se bachaaega, aur jo shakhs (duniya ke maal se) be-niyaaz rahega, Allah usey ghani kar de ga aur jo shakhs sabr karega Allah usey saabit bana de ga, aur kisi shakhs ko sabr se behtar koi wasee-tar nemat nahi di gai*".[395]

Faaeda: Is hadees mein sawaal na karne ke teen (3) darje bayan hue hain: Pehla ye hai ke insan sawaal se parhez kare, lekin isteghna[396] ko zaahir na kare. Doosra ye ke makhlooq se to be-niyaaz rahe, albatta usey kuch de diya jaae to khushi se qubool kare. Aur teesra ye hai ke dene ke ba-wujood usey qubool na kare, ye sabr-o-sabaat[397] ka aakhri darja hai, jo makaarim-e-akhlaaq[398] ko apne andar samite hue hai.

[1470] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Us zaat ki qasam jis ke haath mein meri jaan hai! tum mein se agar koi rassi mein lakdiyo'n ka gattha baandhe aur usey apni peeth par laad kar laae to doosre ke paas jaakar sawaal karne se behtar hai, (maaloom nahi) wo usey de ya na de*".[399]

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hifaazat ke liye aam libaas ke oopar pehna jaata hai [Rekhta]

[393] T: (رُو گزدانی) Mukhaalifat, inheraaf karna [Rekhta]

[394] Fath-ul-Baari: V3 P421

[395] Dekhiye: 6470

[396] T: (اِسْتِغْنا) Be-niyaazi, be-parwaai, be-iltefaati [Rekhta]

[397] T: (ثَبات) Isteqlal, mazbooti, paaedaari, sabr-o-sukoon, quwwat-e-bardaasht, isteqaamat [Rekhta]

[398] T: (مَكارِم اَخلاق) Akhlaaq ki khoobiyaan, acche bartaao, buzurgi ke sulook, aala akhlaaq [Rekhta]

[399] Dekhiye: 1480 2074 2374

[1471] Hazrat Zubair bin Awwam ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tum mein se koi rassi le aur lakdiyo'n ka gattha apni pusht par laad kar laae aur usey farokht kare. Allah Ta'ala is wajah se uske chehre ko sawaal se bachaae to ye uske liye isse behtar hai ke wo logo'n se maangta phire, wo usey de'n ya na de'n*".[400]

[1472] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, unho'n ne farmaya: Maine ek (1) dafa Rasool Allah ﷺ se kuch maanga to aap ne mujhe de diya, maine phir maanga to bhi aap ne mujhe de diya. Maine phir maanga to aap ne mujhe phir bhi de diya aur uske baad farmaya: "*Hakeem! Ye maal sabz-o-shiree'n hain. Jo shakhs isko sakhawat*[401]*-e-nafs ke saath leta hai, usey barkat ataa hoti hai, aur jo tama'*[402] *ke saath leta hai, usko us mein barkat di jaati aur aisa aadmi us shakhs ki tarah hota hai jo khata to hai, magar ser*[403] *nahi hota. Nez oopar waala haath neeche waale haath se behtar hai*". Hazrat Hakeem ﷺ kehte hain: Maine arz kiya: Allah ke Rasool ﷺ! Us zaat ki qasam jis ne aap ko haq de kar bheja hai! Main aap ke baad kisi se kuch nahi maangu'nga, yahaa'n tak ke duniya se chala jaau'n. Chunache jab Abu Bakar ﷺ khalifa hue to wo Hazrat Hakeem ﷺ ko wazeefa dene ke liye bulaate rahe, magar unho'n ne qubool karne se inkaar kar diya, phir Hazrat Umar ﷺ ne bhi apne daur-e-khilaafat mein unko bula kar wazeefa dena chaaha, lekin unho'n ne inkaar kar diya. Jis par Hazrat Umar ﷺ ne farmaya: Musalmano! Main tumhe'n gawaah banaata hoo'n ke maine Hazrat Hakeem ﷺ ko unka haq pesh kiya, magar wo maal-e-ghanimat se apna haq lene se inkaar karte hain. Al-gharz Hazrat Hakeem ﷺ Rasool Allah ﷺ ke baad jab tak zinda rahe unho'n ne kisi se kuch nahi liya.[404]

Baab 51: Jis shakhs Ko Allah Ta'ala Baghair Sawaal Aur Baghair Tama' Ke Kuch De (to usey qubool karna chaahiye,) Irshad-e-Baari Ta'ala Hai: Un Ke Maalo'n Mein Maangne Aur Na Maangne Waalo'n Ka Haq Hai.405

[1473] Hazrat Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ mujhe maal dete to main keh deta ke ye us shakhs ko de'n jo mujh se ziyada haajatmand ho. Tab aap farmate: "*Le lo, agar bin maange aur baghair intezaar kiye tumhare paas maal aajaae to le liya karo aur jo aisa na ho uske peeche mat pado*".[406]

Baab 52: Jo Apni Daulat Badhane Ke Liye Logo'n Se Sawaal Kare

[1474] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs musalsal logo'n se sawaal karta rehta hai wo qiyamat ke din is haal mein aaega ke uske mu'n par gosht ki boti tak nahi hogi*".

[1475] Nez Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din aftaab itna qareeb aajaaega ke paseena nisf kaan tak pohonch jaaega, sab log usi haal mein Hazrat Aadam ﷺ se fariyaad kare'nge, phir Moosa ﷺ se, aur phir Hazrat Muhammad ﷺ se …raawi-e-hadees Abdullah bin Saaleh ki riwayat mein ye izaafa hai… Aap sifaarish kare'nge taake makhlooq ke darmiyan faisla kiya jaae. Aap tashreef le jaae'nge, hatta ke jannat ke darwaze ka halqa pakad le'nge. Us roz Allah Ta'ala aap ko muqaam-e-Mahmood par jalwa afroz karega. Jiski tamaam mahshar waale taareef kare'nge*".

Is silsile mein Hazrat Mualla (مُعَلّٰی) bin Asad ke tareeq se bhi ek (1) riwayat hai, jis mein sirf logo'n se sawaal karne ka zikr hai.[407]

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[400] Dekhiye: 2075 2353
[401] T: (سَخاوَت) Faiyyazi [Rekhta]
[402] T: (طَمَع) Laalach, hirs, bohot ziyaada khwahish [Rekhta]
[403] T: (سیر) Dil bhar jaana, niyyat bhar jaana [Rekhta]
[404] Dekhiye: 2750 3143 6441
[405] Surah adh Dhaariyat: 19
[406] Dekhiye: 7163 7164
[407] Dekhiye: 4718

Baab 53: Kis Qadar Maal Se Ghina Haasil Hoti Hai Allah Azzo Wa Jal Ka Irshad hai: Wo Logo'n Se Chimat Kar Sawaal Nahi Karte.[408] Nez Nabi ﷺ Ne Farmaya: "*Wo shakhs itna maal na paae jo usko be-parwa bana de*". Irshad-e-Baari Ta'ala hai: Un Fuqaraa Ke Liye Jo Allah Ki Raah Mein Is Tarah Ghir Gae Hai Ke (apni moaash ke liye) Zameen Mein Chal-phir Bhi Nahi Sakte (unke sawaal na karne ki wajah se na-waaqif log unhe'n khush-haal khayaal karte hain, aap unke chehro'n se unki kaifiyat pehchaan sakte hain, wo logo'n se lipat kar sawaal nahi karte, un par tum jo maal bhi kharch karoge) To Allah Ta'ala Yaqeenan Usey Jaanne Waala Hai.[409]

[1476] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Miskeen wo nahi jise ek (1) ya do (2) luqme idhar-udhar ghoomne par majboor kar de'n, balke haqeeqi miskeen wo hai jo is qadar maal na paae jo usey be-niyaaz karde aur wo logo'n se sawaal karne mein sharm mehsoos kare ya wo logo'n se chimat kar sawaal na kar sakey*".[410]

[1477] Hazrat Mugheera bin Shu'ba رضي الله عنه ke kaatib awaarid se riwayat hai ke Hazrat Muawiya رضي الله عنه ne Mugheera bin Shu'ba رضي الله عنه ko khat likha ke tum mujhe aisee baat likh kar irsaal karo jo tum ne Nabi ﷺ se suni ho, unho'n ne jawaban likha ke maine Nabi ﷺ ko ye farmate hue suna: "*Allah Ta'ala tumhare liye teen (3) cheeze'n naa-pasand karta hai. Idhar-udhar ki fuzool baate'n karna, maal ko zaae karna aur ba-kasrat sawaal karna*".[411]

Faaeda: Ba-kasrat sawaal karne ke mutalliq mutaaddid ehtemalaat[412] hain. Masalan: Maal jamaa karne ki niyaat se ba-kasrat sawalaat karna, mutashaaba aur paheli-numa sawaal karna, laa-yaani, fuzool aur be-maqsad sawalaat karna. Aise muaamalaat ke mutalliq sawalaat karna wuqoo-pazeer[413] nahi hue. Imam Bukhari رحمه الله ne umoom ke pesh-e-nazar pehle maane muraad liye hain. Isi soorat mein ye hadees qaaem karda unwaan ke mutaabiq hogi. Qeel-o-qaal se fuzool aur la-yaani qism ki baate'n muraad hain, isi tarah deeni muaamalaat mein deeni tehqeeq ke baghair guftagu karna aur naqal-e-riwayaat mein be-ehtiyaati karna bhi us mein shaamil hai. والله أعلم

[1478] Hazrat Saad bin Abi Waqqas رضي الله عنه se riwayat hai, unho'n ne farmaya: Main ek (1) jamaat mein baitha hua tha ke Rasool Allah ﷺ ne unhe'n kuch maal diya aur ek (1) aadmi ko chodh diya. Usey kuch na diya, halaa'nke wo shakhs mujhe sab se ziyada pasand tha. Main Rasool Allah ﷺ ke paas uthkar gaya aur raaz-daari ke taur par arz kiya: Allah ke Rasool ﷺ! Kya baat hai ke aap ne falaa'n shakhs ko nazar-andaaz kar diya hai? Allah ki qasam! Main to usey momin khayaal karta hoo'n. Aap ne farmaya: "*Momin nahi, usey musalman kaho*". Main thodi der khamosh raha, phir uska wo haal jo mujhe maaloom tha mujh par ghalib aagaya to maine arz kiya: Allah ke Rasool! Kya baat hai ke aap ne falaa'n shakhs se kyou'n eraaz[414] kiya hai? Allah ki qasam! Main to usey momin khayaal karta hoo'n. Aap ne farmaya: "*Momin ke bajaae musalman kaho*". Hazrat Saad رضي الله عنه kehte hain ke main phir kuch der khamosh raha, lekin mujh par phir wo baat ghaalib aagai jo main uske mutalliq jaanta tha. Maine phir arz kiya: Allah ke Rasool ﷺ! Kya baat hai aap ne falaa'n shakhs ko chodh diya hai? Allah ki qasam! Main to usey momin samajhta hoo'n. Aap ne farmaya: "*Momin ke bajaae musalman kho*". Uske baad aap ne farmaya: "*Main kisi shakhs ko maal deta hoo'n halaa'nke doosra shakhs mere nazdeek usse ziyaada mehboob hota hai aur is andeshe ke pesh-e-nazar deta hoo'n, mabaada[415] wo chehre ke bal dozakh mein gir jaae*". Ek (1) riwayat mein hai ke Hazrat Saad رضي الله عنه ne kaha: Phir Rasool Allah ﷺ ne meri gardan aur kandhe ke darmiyan apna haath maara aur farmaya: "*Aye Saad! Mutawajja ho jaao, beshak main ek (1) shakhs ko is liye deta hoo'n…*" Imam Bukhari رحمه الله bayan karte hain ke Quran-e-Kareem mein "فَكُبْكِبُوْا"[416] ke maane ulta daal diye jaane ke hain. Isi tarah "مُكِبًّا"[417] ka lafz hai. Ye "أَكَبَّ" se mushtaq[418] hai. Ye us waqt bola jaata hai jab uska fe'l (فعل) kisi doosre par waaqe na ho, yaane "أَكَبَّ الرَّجُلُ" fe'l (فعل)-e-laazim hai, aur jab kisi doosre par waaqe ho to "كَبَّهُ

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[408] Surah Baqara: 273
[409] Surah Baqara: 273
[410] Dekhiye: 1479 4539
[411] راجع: 844
[412] T: (اِحْتِمال) ki jamaa, imkaan, gunjaaesh, gumaan, andesha [Rekhta]
[413] T: (وُقُوع پَذِير) Zaahir, waaqe, sarzad [RSB]
[414] T: (اِعْراض) Kinaara-kashi, parhez, ijtenaab [Rekhta]
[415] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]
[416] Surah ash Shu'ara: 92
[417] Surah al Mulk: 22
[418] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikla hua [Rekhta]

لِوَجْهِهِ اللهُ” kehte hain. Yaane Allah Ta’ala ne usey aundhe mu’n giraaya aur “كَبَبْتُهُ” ke maane hain: Maine usey giraaya.[419]

[1479] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Miskeen wo nahi jo logo’n ka tawaaf karta phire aur ek-do (1-2) luqme ya ek-do (1-2) khajoore’n usey idhar-udhar gardish karaati rahe’n. Balke miskeen wo shakhs hai jo is qadar maldaari na paae jo usey be-niyaaz karde aur kisi ko uska pataa bhi na chal sakey ke wo us par sadqa kare aur na wo khada ho kar logo’n se maangta hi phire*”.[420]

[1480] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: “*Tum mein se koi apni rassi pakde aur subah-subah pahaad ki taraf chala jaae, wahaa’n lakdiya’n chune, phir unhe’n farokht kare, usse kuch khaae aur kuch sadqa karde, ye isse kahee’n behtar hai ke wo logo’n se sawaal karta phire*”.

Imam Bukhari ﷺ bayan karte hain ke raawi-e-hadees Saaleh bin Keesaan, Imam Zohri se bade hain aur unho’n ne Hazrat Ibne Umar ﷺ ka zamaana paaya hai.[421]

Baab 54: (Darakhto’n Par) Khajoor Ka Andaaza Lagaana

[1481] Hazrat Abu Humaid Saa’di ﷺ se riwayat hai, unho’n ne farmaya: Ham ghazwa-e-tabuk mein Nabi ﷺ ke hamraah the, jab aap waadi-e-Qura mein tashreef laae to dekha ke ek (1) aurat apne baagh mein hai. Nabi ﷺ ne apne Sahaba Ikraam ﷺ se farmaya: “*Andaaza karo ke is mein kitni khajoore’n ho’ngi*”. Khud Rasool Allah ﷺ ne uska das (10) wasq[422] andaaza lagaya, phir us aruat se farmaya: “*Jitni khajoore’n paida ho’n un ko wazan kar lena*”. Phir jab ham tabuk pohonche to aap ne farmaya: “*Aaj raat sakht aandhi aaegi, is liye aaj raat koi na uthe aur jiske paas oont ho, usey baand de*”. Chunache ham logo’n ne oonto’n ko baandh diya, phir sakht aandhi aai, ittefaaq se ek (1) shakhs khada hua to usey (tez hawaa ne) tae naami pahaad par phek diya. Usi jihad mein aeelah (أَيْلَةَ) ke baadhshah ne Nabi ﷺ ke liye ek (1) safed khacchar aur odhne ke liye ek (1) chaadar bheji, aap ne uske ilaaqe ki hukumat uske naam likh di, phir jab aap waadi-e-quraa laut kar aae to aap ne us aurat se poocha: “*Tumhare baagh mein khajooro’n ki kitni paidawaar rahi?*” Usne arz kiya: Das (10) wasq. Jitna ke Rasool Allah ﷺ ne andaaza lagaaya tha. Phir Nabi ﷺ ne farmaya: “*Main madina munawwara jaldi jaana chahta hoo’n, lehaaza tum mein se jo mere saath jaldi jaana chahta hai wo jaldi taiyyaar ho jaae*”. Jab aap ko madina nazar aane laga. Ibne Bakkaar ne is mafhoom ka kalma bola. To farmaya: “*Ye Taiba hai*”. Aur jab aap ne uhud ko dekha to farmaya: “*Ye chota pahaad hai, jo ham ko dost rakhta hai aur ham isey dost rakhte hain, kya main tumhe’n bataau’n ke ansaar mein kis ka gharaana behtareen hai?*” Sahaba Ikraam ﷺ ne arz kiya: Ji haa’n! Aap ne farmaya: “*Qabila Banu Najjaar ka gharana, uske baad Banu Abdul Ash-hal, phir Banu Saadah* (بنو ساعده) *ke gharane ya Banu Haaris bin Khazraj ke gharane. Waise to ansaar ke tamaam gharano’n mein khair aur bhalaai hai*”.[423]

[1482] Ek (1) riwayat ke mutaaibq aap ne farmaya: “*Phir Banu Haaris ke gharane, phir Banu Saada ke gharane behtar hain*”. Ek (1) riwayat mein alfaaz ye hain ke Nabi ﷺ ne farmaya: “*Uhud pahaad ham se mohabbat karta hai aur ham usse mohabbat karte hain*”.

Imam Bukhari ﷺ bayan karte hain ke har baagh jiski deewaar ho wo hadeeqa hai, aur jis ki deewaar na ho usko hadeeqa nahi kaha jaata.

Baab 55: Ashr (عشر) Us Kheti Mein Hai Jise Aab-e-Baaraa’n Yaa Aab-e-Rawaa’n Se Seencha Jaae

Hazrat Umar bin Abdul Aziz ﷺ shahed mein ashr ke qaael nahi the.

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[419] راجع: 27
[420] راجع: 1476
[421] راجع: 1470
[422] T: (وسق) Bojh jo oont utha sakey, ek (1) wazan jo saath (60) saa’ (صاع) ke baraabar hota tha. [Rekhta]
[423] Dekhiye: 1872 3161 3791 4422

[1483] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo kheti baarish yaa chashme[424] ke paani se saeraab[425] hoti ho, wo zameen jo khud-ba-khud saeraab ho, us mein daswaa'n (10th) hissa liya jaae. Aur jo kheti kooe'n ke paani se seenchi jaae usse beeswaa'n (20th) hissa liya jaae*".

Imam Bukhari ﷺ farmate hain ke ye pehli hadees ki tafseer hai, kyou'nke pehli hadees, yaane Ibne Umar ﷺ se marwi wo hadees ke: Ko kehti baarish se saeraab ho us mein daswaa'n (10th) hissa hai. Us mein nisaab ka taayyun[426] nahi hai aur is hadees mein nisaab ko bayan kiya gaya hai. Aur siqa raawi ka izaafa qubool hota hai. Aur mufassar riwayat mubham riwayat ka faisla karti hai, jabke usey ahle sabat, yaane siqa raawi bayan kare'n. Jaisa ke Fazal bin Abbas ﷺ se riwayat hai ke Nabi ﷺ ne ka'aba mein namaz nahi padhi aur Hazrat Bilal ﷺ ne bayan kiya hai ke Rasool Allah ﷺ ne ka'aba mein namaz padhi hai. Hazrat Bilal ﷺ ke bayan ko qubool kar liya gaya hai aur Hazrat Fazal bin Abbas ﷺ ke qaul ko chod diya gaya hai.

Baab 56: Paanch (5) Wasq Se Kam Mein Sadqa Nahi Hai

[1484] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Paanch (5) wasq se kam paidawaar mein zakat nahi aur na paanch (5) oonto'n se kam mein zakat hai aur na paanch (5) oqiya se kam chaandi mein sadqa hai*".[427]

Faaeda: Agar kisi ne zameen theke par haasil ki hai to zaeendaar choo'nke uska asal maalik hota hai, is liye wo theke ki us raqam ko apni majmooi aamadni mein shaamil karey aur agar wo nisaab ko pohonch jaae to usse zakat adaa kare. Aur zameen theke par lene waala kaasht[428] karne mein saaheb-e-ikhtiyar hota hai aur paidawaar ka maalik bhi wohi hota hai to wo mukhtar hone ki haisiyat se paidawaar ka ashr () adaa karega aur theke ki raqam usse minha (nikaali) nahi jaaegi. Isi tarah wo apni sahoolat ke liye, ya apni paidawar badhane ke liye jo raqam kharch karta hai ye bhi paidawar se minha (nikaali) nahi ki jaaegi. Albatta mehnat-o-mashaqqat yaa maali akhrajaat jo zameen ki saeraabi par aate hain unke pesh-e-nazar shariyat ne usey riaayat di hai ke wo apni paidawaar se daswaa'n (10th) hissa dene ke bajaae beeswaa'n (20th) hissa adaa kare. Agar is riaayat ke ba-wujood theke ki raqam, khaad aur spray ke akhrajaat, kataai ke liye mazdoori aur thareeshar[429] waghaira ke akhrajaat bhi minha kar diye jaae'n to baaqi kya bachega jo ashr (عشر) ke taur par adaa kiya jaaega. Lehaza is silsile mein hamaara rujhaan ye hai ke theke ki zameen se theke ki raqam paidawar se minha nahi hogi, balke wo apni majmui paidawaar se beeswaa'n (20th) hissa bataur-e-ashr (عشر) adaa kare, ba-sharte-ke uski paidawaar paanch (5) wasq (630 kilogram) tak pohonch jaae. Agar isse kam hai to ashr (عشر) nahi hoga. Haa'n! Agar maalik chaahe to dene par qad-ghan[430] nahi, Allah Ta'ala aisa karne se uske rizq mein mazeed izaafa aur barkat ataa farmaega.

Baab 57: Jab Khajoor Darakhto'n Se Tode'n To Us Waqt Zakaat Li Jaae, Nez Kya Bacche Ko You'n Hi Chodh Diya Jaae Ke Wo Sadqe Ki Khajooro'n Se Kuch Le-le

[1485] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke paas fasal kat-te hi (sadqe ki) khajoore'n aane lagtee'n aur aisa hota ke ek (1) shakhs apni khajoore'n le aata, to idhar doosra shakhs apni khajoore'n le aata, is tarah sadqe ki khajooro'n ke dher lag jaate. Ek (1) roz sadqe ki khajooro'n le aata to idhar doosra shakhs apni khajoore'n le aata, is tarah sadqe ki khajooro'n ke dher lag jaate, ek (1) roz Hazrat Hasan aur Hazrat Hussain ﷺ un khajooro'n se khelne lagey aur un mein se kisi ne khajoor utha kar apne mu'n mein daali, jise Rasool Allah ﷺ ne dekh liya. To aap ne wo khajoor uske mu'n se nikaal kar farmaya: "*Kya tumhe'n maalom nahi ke Aal-e-Muhammad ﷺ sadqa nahi khaate?*"[431]

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[424] T: (چشمہ) ki jamaa, zameen se paani nikalne ki jagah [Rekhta]

[425] T: Paani se bhara hua, jis ki pyaas bujh jaae [Rekhta]

[426] T: (تَعَيُّن) Taqarrur, tashakhkhus, muaiyyan karna, mahdood karna, makhsoos karna [Rekhta]

[427] راجع: 1405

[428] T: (کاشت) Kheti, ziraa-at [Rekhta]

[429] T: (تهريشر) Bhoose se anaaj ya beej ko alag karne ki ek farm machine [RSB]

[430] T: (قَدْغَن) Rok-tok, mumaaneat, paabandi, bandish [Rekhta]

[431] Dekhiye: 1491 3072

Baab 58: Jis Ne Apne Phal Ya Khajoor Ke Darakht, Zameen Ya Kheti Ko Farokht Kiya, Jabke Us Par Ashr (عشر) Ya Zakat Waajib Ho Chuki Thi Aur Usne Zakat Doosre Maal Se Adaa Kardi Ya wo Phal Farokht Kiya Jis Par Sadqa Waajib Na Tha (to uska kya hukum hai?)

Nabi ﷺ ka irshad-e-giraami hai: "*Phalo'n ko us waqt tak na farokht karo jab tak un mein pukhtagi zaahir na ho jaae*". Phalo'n ke pakne ke baad Rasool Allah ﷺ ne kisi par khareed-o-farokht ki mumaaneat nahi farmaai aur na koi takhsees hi farmaai hai ke kis par zakat waajib hai aur kis par waajib nahi.

[1486] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne phalo'n ko bechne se manaa farmaya hai, ta-aa'nke pukhtagi zaahir ho jaae aur jab aap se pukhtagi ke mutalliq dariyaaft kiya jaata to farmate: "*Jab wo aafat se mehfooz ho jaae'n*".[432]

[1487] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne salahiyat zaahir hone se pehle phalo'n ko farokht karne se manaa farmaya hai.[433]

[1488] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ ne phalo'n ki khareed-o-farokht se manaa farmaya, ta-aa'nke wo rangdaar ho jaae'n, yaane surkh ho jaae'n.[434]

Baab 59: Kya Aadmi Apne Sadqe Ka Maal Khareed Sakta Hai? Doosre Ki Sadqa Di Hui Cheez Khareedne Mein Koi Qabaahat Nahi Hai. Kyou'nke Nabi ﷺ ne Sirf Sadqa Karne Waale Ko Apni Sadqe Mein Di Hui Cheez Ko Khareedne Se Mana Farmaya Hai, Doosro'n Ko Usse Manaa Nahi Kiya

[1489] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Hazrat Umar bin Khattab ؓ ne ek (1) ghoda Allah ke raaste mein sadqa kar diya, phir dekha ke usey farokht kiya jaa raha hai to unho'n ne uske khareedne ka iraada kiya. Phir Nabi ﷺ ki khidmat mein haazir hue aur aap se mashwara liya to aap ne farmaya: "*Apne sadqe ko waapas na lo*". Is bina par Ibne Umar ؓ jab apni kisi sadqa-karda cheez ko farokht hoa dekhte to usey khareed ka sadqa kar dete the.[435]

[1490] Hazrat Umar bin Khattab ؓ se riwayat hai, unho'n ne farmaya: Maine ek (1) dafa Allah ki raah mein sawaari ka ghoda diya. Jis shakhs ke paas wo ghoda gaya usne usey bilkul kharab aur bekaar kar diya, maine iraada kiya ke usey khareed loo'n, mere zehen mein ye khayaal bhi aaya ke wo us ghode ko sasta bech de ga. Maine Nabi ﷺ se uske mutalliq dariyaaft kiya to aap ne farmaya: "*Usey mat khareedo aur apna sadqa waapas na lo, agarche wo ek (1) dirham mein tujhe de daale, kyou'nke khairat de kar waapas lene waala qae karke chaatne waale ki tarah hai*".[436]

Baab 60: Nabi ﷺ Aur Aap Ki Aal Ke Liye Sadqe Ke Mutaalliq Jo Manqool Hai

[1491] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Hazrat Hasan bin Ali ؓ ne sadqe ki khajooro'n mein se ek (1) khajoor li aur usey apne mu'n mein daal liya, us par Nabi ﷺ ne farmaya: "*Thoo-thoo, take wo usey phenk de*". Phir farmaya: "*Tum jaante nahi ho ke ham sadqa nahi khaate*".[437]

Baab 61: Nabi ﷺ Ki Azwaaj-e-Mutahharaat ؓ Ke Aazaad-karda Ghulamo'n Par Sadqa Karna

[1492] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ek (1) mari hui bakri dekhi jo Hazrat Maimoona ؓ ki aazaad-karda laundi ko bataur-e-sadqa di gai thi. Nabi ﷺ ne farmaya: "*Tum uski khaal se faaeda kyou'n nahi uthaate?*" Logo'n ne arz kiya: Wo to murdaar hai. Is par aap ﷺ ne farmay: "*Murdaar ka sirf khana haraam hai*".[438]

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[432] Dekhiye: 2183 2194 2199 2247 2249
[433] Dekhiye: 2189 2196 2381
[434] Dekhiye: 2195 2197 2198 2208
[435] Dekhiye: 2775 2971 3002
[436] Dekhiye: 2623 2636 2970 3003
[437] راجع: 1485
[438] Dekhiye: 2221 5531 5532

Faaeda: Is hadees se maaloom hua ke azwaaj-e-mutahharaat ﷺ ke ghulamo'n aur laundiyo'n ko sadqa dena jaaez hai, albatta khud azwaaj-e-mutahharaat ﷺ Rasool Allah ﷺ ki Aal mein shaamil hain, is liye unke liye sadqa-o-khairaat haram hai. Jaisa ke Khalaal ne is riwayat ko naqal kiya hai. Hazrat Ayesha ﷺ farmati hain ke ham Aal-e-Muhammad ﷺ se hain, aur hamaare liye sadqa haraam hai.[439] Isi tarah Musannaf Ibne Abi Shaiba mein hai ke Khalid bin Saeed ne Hazrat Ayesha ﷺ ko kuch sadqa bheja to unho'n ne farmaya: Ham Aal-e-Muhammad ﷺ se taalluq rakhti hain, hamaare liye sadqa jaaez nahi.[440] Rasool Allah ﷺ ke aazaad karda ghulamo'n ke liye bhi sadqa haraam hai, kyou'nke Rasool Allah ﷺ ka farmaan hai: "*Qaum ka aazaad karda Ghulam bhi unhi mein shumaar hota hai aur hamaare liye sadqa halaal nahi hai*".[441]

[1493] Hazrat Ayesha ﷺ se riwayat hai ke unho'n ne Hazrat Barirah ﷺ ko aazaad karne ke liye unhe'n khareedne ka iraada kiya, lekin Hazrat Barirah ﷺ ke maalikaan ne apne liye unki walaa[442] ki shart aaed kar di. Hazrat Ayesha ﷺ ne Nabi ﷺ iska zikr kiya to Nabi ﷺ ne farmaya: "*Usey khareed lo, walaa to uske liye hai, jo usey aazaad kare*". Hazrat Ayesha ﷺ ne farmaya ke phir ek (1) baar Nabi ﷺ ki khidmat mein gosht laaya gaya to maine arz kiya ke wo gosht hai jo Hazrat Barirah ﷺ ko sadqa mein mila hai. Aap ﷺ ne farmaya: "*Ye uske liye sadqa hai, hamaare liye hadiya hai*".[443]

Baab 62: Jab Sadqe Ki Haisiyat Badal Jaae

[1494] Hazrat Umme Atiya Ansariya ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa Nabi ﷺ Hazrat Ayesha ﷺ ke yahaa'n tashreef laae to farmaya: "*Tumhare paas kuch (khaane ke liye) hai?*" Unho'n ne arz kiya: Kuch nahi. Albatta sadqe ki ek (1) bakri ka gosht maujood hai, jo aap ne Hazrat Nusaiba ko bheji thi. Usne kuch gosht hame'n bheja hai. Aap ne farmaya: "*(Laao) Wo to apne muqaam par pohonch chuki hai*".[444]

[1495] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ke saamne kuch gosht laaya gaya, jo Hazrat Barirah ﷺ ko bataur-e-sadqa diya gaya tha. Aap ne farmaya: "*Barirah ﷺ ke liye to sadqa tha, lekin hamaare liye hadiya hai*". Abu Dawood ne kaha: Hame'n Shu'ba ne khabar di, unhe'n Qatada ne, unho'n ne Hazrat Anas ﷺ se suna, wo Nabi ﷺ se bayan karte the.[445]

Baab 63: Sadqa Maaldaaro'n Se Wasool Karke Faqeero'n Par Sarf Kiya Jaae, Wo Jaha'n Kahee'n Bhi Ho'n

[1496] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne jab Hazrat Moaaz ﷺ ko yemen rawaana kiya to unse farmaya: "*Tum ek (1) qaum ke paas jaa rahe ho, jo ahle-kitaab hain. Unke paas pohonch kar unhe'n daawat do ke wo "لَا إِلٰهَ إِلَّا اللّٰهُ، مُحَمَّدًا رَسُوْلُ اللّٰهِ" ki shaadat de'n. Agar wo us mein tumhari itaa-at kare'n to unhe'n bataao ke Allah Ta'ala ne un par din-raat mein paanch (5) namaze'n farz ki hain. Agar wo is silsile mein tumhari baat tasleem kar le'n to unhe'n bataao ke Allah Ta'ala ne un par zakat farz ki hai, jo un ke maaldaaro'n se wasool karke unke fuqaraa par taqseem ki jaaegi. Aur agar wo us mein tumhari itaa-at kare'n to un ke umda maal lene se ijtenaab karo aur mazloom ki bad-dua se bhi bacho, kyou'nke uski bad-dua aur Allah ke darmiyan koi hijab nahi hota*".[446]

Faaeda: Zaroorat aur maslahat ke pesh-e-nazar doosre shahr mein maal-e-zakat sarf kiya jaa sakta hai, albatta aam haalaat mein behtar hai ke jis ilaaqe se zakat wasool ki jaae usei ilaaqe ke fuqaraa mein taqseem kardi jaae, jaisa ke darj-e-zel ahadees se pataa chalta hai. Hazrat Abu Juhaifa ﷺ se riwayat hai ke hamaare paas Rasool Allah ﷺ ki taraf se zakat wasool karne waala shakhs aaya to usne hamaare maaldaaro'n se zakat wasool karke hamaare fuqaraa mein

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[439] Fahtul Baari: V3 P448

[440] Musannaf Ibne Abi Shaiba: V3 P214; Umdatul Qaari: V6 P545

[441] Sunan Abu Dawood: Az Zakaat: H1650

[442] T: (وَلاء) Aazaad ghulam ki meeraas [Rekhta]

[443] راجع: 456

[444] راجع: 1446

[445] Dekhiye: 2577

[446] راجع: 1395

taqseem kardi.[447] Wazeh rahe ke is hadees ke mukhaatib musalman hain, lehaaza ghair muslim par maal-e-zakat sarf nahi karna chaahiye.[448]

Baab 64: Saaheb-e-Sadqa Ke Liye Imam Ki Khwast-gaari[449] Aur Dua Karna, Irshad-e-Baari Ta'ala Hai: (Aye Nabi!) Aap Unke Amwaal Mein Se Sadqa Le'n (taake) Uske Zariye Se Unhe'n Paak Kare'n Aur Unka Tazkiya Kare'n, Phir Unke Liye Dua Kare'n, Beshak Aap Ki Dua Unke Liye Baais-e-Taskeen Hai.[450]

[1497] Hazrat Abdullah bin Ubai Awfi ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki aadat thi ke jab koi aap ke paas sadqa laata to aap uske liye you'n dua karte:

اَللّٰهُمَّ صَلِّ عَلٰى فُلَانٍ.

"*Aye Allah! Falaa'n par merherbani farma*".

Chunache mere waalid-e-giraami, aap ke paas sadqa le kar aae to aap ne dua farmaai: "*Aye Allah! Abul Awfa ki aal-aulaad par meherbaani farma*".[451]

Baab 65: Jo Maal Samandar Se Bar-aamad Kiya Jaae (us mein zakat hai ya nahi)

Hazrat Ibne Abbas ﷺ farmate hain ke *ambar rikaaz* (madfoon khazaana) nahi, balke ye aisi cheez hai jisko samandar phenkta hai.

Imam Hasan Basri ﷺ ne kaha ke ambar motiyo'n mein khums, yaane paanchwa'n hissa zakat hai. Halaa'nke Rasool Allah ﷺ ne rikaaz (madfoon khazane) mein khums muqarrar farmaya hai. Na ke us cheez se jo paani se haasil ki jaae.

[1498] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain: "*Bani Israel mein se kisi ne ek (1) shakhs se hazaar (1000) dinar qarz maange to usne de diye. (Ittefaaqan wo qarzdaar safar mein nikla aur adaa-e-qarz*[452] *ka waqt aagaya, lekin darmiyan mein ek (1) dariya haael tha) wo dariya ki taraf gaya, magar usne wahaa'n koi sawaari na paai. Majbooran usne ek lakdi li, us mein suraakh kiya aur us mein ek-hazaar (1000) dinar rakh kar usey dariya mein baha diya. Ittefaaq se wo shakhs jis ne qarz diya tha dariya ki taraf aa-nikla, usey ye lakdi nazar aai to usne usey apne ghar waalo'n ke liye bataur-e-indhan utha liya. Phir unho'n ne poori hadees bayan ki (jis ke aakhir mein tha:) Aur usne jab lakdi ko cheera to us mein apna maal rakha hua paaya*".[453]

Baab 66: Madfoon Khazane Mein Paanchwaa'n Hissa Hai

Imam Maalik aur Imam Muhammad bin Idrees Shafai ﷺ ne farmaya: Rikaaz se muraad daur-e-jaahiliyyat ka madfoon khazana hai. Uske qaleel-o-kaseer mein paanchwaa'n (5th) hissa waajib hai. Aur ma'adan (معدن) (kaan[454]) rikaaz nahi hai. Kyou'n ke Rasool Allah ﷺ kar ishad-e-girami hai: "*Kaan mei marne waale ka khoon moaaf hai, aur rikaaz, yaane madfoon khazane mein paanchwa'n (5th) hissa hai*". Hazrat Umar bin Abdul Aziz ma'adaniyaat (معدنيات) mein har sau (100) dirham par paanch (5) dirham zakat lete the. Hazrat Hasan Basri ﷺ farmate hain ke darul harb ke dafeene mein khums hai, lekin Darussalam ke dafeene mein zakat hai. Agar dushman ki sar-zameen mein koi giri-padi cheez paao to uski tash-heer[455] karo, agar wo dushman ki hai to us mein khums adaa karna hoga. Baaz log kehte hain ke jaahiliyyat ke dafeene ki tarah ma'adan bhi rikaaz hai. Kyou'nke jab usse koi cheez nikaal jaae to us par *arkaaz-ul-ma'adinu* "أَرْكَزَ الْمَعْدِنُ" ke alfaaz bole jaate hain. Magar usse kaha jaaega ke is tarah tu jis shakhs ko koi maal hiba kiya jaae, yaa usey bohot nafaa haasil ho, yaa uske baagh ka phal ziyaada aae to usey kaha jaata hai: "أَرْكَزْتَ" "toone

[447] Jaame Tirmizi: Az Zakat: H649
[448] Surah at Tauba: 103
[449] T: (خواست گاری) Darkhwaast, khwahish, talabgaari [Rekhta]
[450] Surah at Tauba: 103
[451] Dekhiye: 4166 6332 6359
[452] T: (اَدائے قَرْض) Qarz adaa karna [RSB]
[453] Dekhiye: 2063 2291 2404 2430 2734 6261
[454] T: (كان) Wo jagah jahan se khod kar ma'daniyaat (minerals) nikaale jaate hain [Rekhta] Mining [RSB]
[455] T: (تَشْہِیر) Munaadi, mash-hoor karna [Rekhta]

khazana paaya". Yaane mauhoob[456], nafaa-e-kaseer aur phalo'n mein bhi khums hona chaahiye, halaa'nke aisa nahi hai. To phir unho'n ne apna wazaa-karda[457] zaabta khud tod diya aur kaha ke uske chupaane aur khums na adaa karne mein koi harj nahi.

[1499] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jaanwar ka zakhm moaaf hai, kooe'n mein gir kar mar jaane mein koi muaawaza nahi aur kaan mein bhi yehi hukum hai, yaane us mein gir kar marne waale ka khoon moaaf hai. Albatta dafeena milne par paanchwaan (5th) hissa waajib hai.[458]

Baab 67: Irshad-e-Baari Ta'ala: Tehseel-daaro'n Ko Bhi Zakaat Se Hissa diya Jaae.[459] Nez Haakim Ko Unka Muhaasba Bhi Karna Chaahiye

[1500] Hazrat Abu Humaid Saa'di ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne qabila banu sulaim ki zakat wasool karne ke liye qabila-e-asad ke ek (1) shakhs ko muqarrar farmaya, jise Ibnul Lutaiba kaha jaata tha. Jab wo waapas aaya to Rasool Allah ﷺ ne usse hisaab liya.[460]

Baab 68: Musafir Log Zakat Ke Oont Istemaal Kar Sakte Hain Aur Unka Doodh Bhi Pi Sakte Hain

[1501] Hazrat Anas ﷺ se riwayat hai ke qabila-e-uraina ke chand log madina taiyyaba aae to uski aab-o-hawaa unke muwaafiq[461] na aai, Rasool Allah ﷺ ne unhe'n ijaazat di ke wo sadqe ke oont mein jaakar unka doodh aur peshab nosh kare'n. Unho'n ne charwaahe ko qatal kar diya aur oont le kar bhaag nikle. Rasool Allah ﷺ ne unke peeche aadmi rawaana kiye, chunache unhe'n giraftar karke laaya gaya to aap ne unke haath paao'n kaat dene ka hukum diya, nez unki aankho'n mein garam salaaiyaa'n pherne ko kaha, phir unhe'n garam pathreeli zameeni par phenk diya, chunache wo pyaas ke maare pattharo'n ko chabaate the. Abu Qilaaba, Humaid aur saabit ne Hazrat Anas ﷺ se riwayat karne mein Qatada ki mataaba-at ki hai.[462]

Baab 69: Haakim-e-Waqt Ka Zakat Ke Oonto'n Ko Khud Apne Haath Se Daagh Dena

[1502] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke main ek (1) subah Hazrat Abu Talha ﷺ ke bete Abdullah ﷺ ko le kar Rasool Allah ﷺ ki khidmat mein haazir hua, take Aap kuch chabaa kar uske mu'n mein daal de'n to maine aap ko is haalat mein paaya ke aap ke haath mein daagh dene waala ek (1) aala tha, aap usse zakat ke oonto'n ko daagh de rahe the.[463]

Faaeda: Is hadees se ye bhi saabit hua ke baccho'n ko ghutti dena masnoon hai, husool-e-barkat to sirf Rasool Allah ﷺ ke saath khaas hai. Is liye koi shakhs bhi bacche ko ghutti de sakta hai, taaham tafaawulan[464] kisi nek aadmi se ghutti dilwaane mein koi harj nahi, albatta us mein takallfu se gurez karna chaahiye. Iske mutaaddid tibbi fawaaed bhi hain aur bazaar se ghutti khareed kar istemaal karne mein bhi koi harj nahi. والله أعلم

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[456] T: (مَوہُوب) (wo shae jo) Hiba ki gai, inaayat ki gai [Rekha]

[457] T: (وَضْع كَردَه) Waza kiya hua, banaaya hua, tashkeel diya hua [Rekhta]

[458] Dekhiye: 2355 6912 6913

[459] Surah at Tauba: 60

[460] راجع: 935

[461] T: (مُوَافِق) Mizaaj ya tabiyyat waghaira ke munaasib [Rekhta]

[462] راجع: 233

[463] Dekhiye: 5542 5824

[464] T: Tafaawul ki jamaa (تفاوُل) faal lena, shagun lena [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

Abwaab Sadqatul Fitr (Sadqa-e-Fitr Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ صَدَقَةِ الْفِطْرِ

Baab 70: Sadqa-e-Fitr Ki Farziyat

Abul Aaliya, Ataa aur Ibne Sireen ne kaha ke sadqa-e-fitr farz hai

[1503] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne har musalman mard, aurat, chote, badey, aazaad aur ghulam sadqa-e-fitr ek (1) saa' (صاع) khajoor yaa jau[465] se farz kiya hai, aur namaz ke liye jaane se qabl uski adaaegi ka hukum diya hai.[466]

Baab 71: Sadqa-e-Fitr Musalman Ghulam Laundi Par Bhi Farz Hai

[1504] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne har musalman par, wo ghualm ho ya aazaad, mard ho ya aurat, ek saa' (صاع) jo bataur-e-sadqa-e-fitr farz kiya.[467]

Baab 72: Jau Se Ek (1) Saa' (صاع) Fitraana Adaa Karna

[1505] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke ham jau ka ek (1) saa' (صاع) bataur-e-fitraana khilaya karte the.[468]

Faaeda: Iska matlab ye hai ke jo cheez saal ke beshtar hisse mein bataur-e-khuraak istemaal hoti ho, usse fitraana adaa kiya jaae aur uski miqdaar ek (1) saa' (صاع) hai. ② Hamaare yahaa'n saa' (صاع)-e-hijaazi ke wazan ke mutalliq kuch ikhtelaaf hai, aam taur par hamaare saamne do (2) mauqif hain: ❁ Do (2) Ser 10 chataak 3 tola aur 4 maasha, yaane paune-teen ser, raaej-ul-waqt taqriban adhaai (2.5) kilo. ❁ 2 ser 4 chata'nk, raaej-ul-waqt taqriban 2 kilo 100 gram. Hamaare nazdeek doosra mauqif saheeh hai, kyou'nke saa' (صاع)-e-hijaazi mein 5⅓ ritl[469] hote hain. Mukhtalif fuqaha ki tasreeh ke mutaabiq ek ritl nawwe (90) misqaal[470] ka hota hai, to saa' (صاع)-e-hijaazi ke 480 misqaal bante hain. Ek Misqaal saadhe chaar (4 ½) ka hota hai, is hisaab ke mutaaibq 480 misqaal ke do-hazaar-ek-sau-saath (2160) mashe hue. Choo'nke ek (1) tole mein baara (12) maashe hote hain. Lehaza baara par taqseem karne se ek saa' (صاع) ka ek-sau-assi (180) tole wazan banta hai. Jadeed ashaari nizaam[471] ke mutaaibq teen tole ke taqriban 35 gram hote hain. Is hisaab se ek-sau-assi (180) tole wazan ke do-hazaar-ek-sau (2100) gram bante hain. Yaane ek (1) saa' (صاع)-e-hijaazi ka wazan do (2) kilo sau (100) gram (2100 gram) hai. Puraane wazan ke mutaaibq do (2) ser chaar (4) chataa'nk hai.

Baab 73: Khurak Se Ek Saa' (صاع) Fitraana Adaa Karna

[1506] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke ham ek (1) saa' (صاع) khuraak, ya ek (1) saa' (صاع) jau, yaa ek (1) saa' (صاع) khajoor, ya ek (1) saa' (صاع) paneer, ya ek (1) saa' (صاع) munaqqa bataur sadqa-e-fitr diya karte the.[472]

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[465] T: (جَو) Ek (1) qism ka anaaj jo zardi-maael safed rang ka chilkedaar hota hai, iski shakl gehoon se kisi qadar mukhtalif hoti hai [Rekhta]

[466] Dekhiye: 1504 1507 1509 1511 1512

[467] راجع: 150

[468] Dekhiye: 1506 1508 1510

[469] T: (رِطل) Taqriban 40 tole ke baraabar ek (1) wazan [Rekhta]

[470] T: (مِثْقال) Saade-chaar 4 ½ maashe ka wazan, sone ke ek (1) sikke ka naam jo arab mein raaej tha [Rekhta]

[471] T: (اَعْشاری نِظام) Shumaar, wazan, paimaaesh ke liye har ikaai ko dus (10) hisso'n par taqseem karne ka tareeqa, angrezi mein ise decimal system kehte hain [Rekhta]

[472] راجع: 1505

Baab 74: Khajoor Se Ek (1) Saa' (صاع) Fitraana Adaa Karna

[1507] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) saa' (صاع) khajoor ya ek (1) saa' (صاع) jau se sadqa-e-fitr dene ka hukum diya tha, lekin logo'n ne uske badle do (2) mudd gandum[473] ko muqarrar kar liya hai.[474]

Baab 75: Munaqqa Se Ek (1) Saa' (صاع) Sadqa-e-Fitr Adaa Karna

[1508] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke ham ne Nabi ﷺ ke ahd-e-mubaarak mein khuraak, yaa khajoor, ya jau, ya munaqqa, ka ek (1) saa' (صاع) bataur sadqa-e-fitr dete the. Jab Hazrat Muawiya ﷺ ka daur aaya aur (sham se) gandum aai to unho'n ne kaha ke mere khayaal ke mutaabiq gandum ka ek (1) mudd deegar ajnaas ke do (2) mudd ke baraabar hai.[475]

Baab 76: Eid Se Pehle Sadqa-e-Fitr Ki Adaaegi

[1509] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne sadqa-e-fitr logo'n ke namaz-e-eid ki taraf jaane se pehle-pehle adaa karne ka hukum diya.[476]

[1510] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke ham Rasool Allah ﷺ ke ahd-e-mubaarak mein eid-ul-fitr ke din khuraak mein se ek (1) mudd saa' (صاع) adaa kiya karte the, un dino'n hamari khuraak jau, kishmish, paner, aur khajoore'n hua karti thee'n.[477]

Faaeda: Sadqa-e-fitr ki adaaegi eid ki namaz se pehle-pehle zaroori hai, agarche taqseem baad mein kar diya jaae, namaz-e-eid ke baad fitraana adaa karna durust nahi. Uski haisiyat aam sadqe ki nahi ke jis waqt marzi ho adaa kar diya jaae.

Baab 77: Aazaad Aur Ghualm Par Fitraane Ka Wujoob

Imam Zohri ﷺ ne tijarati ghulamo'n ke mutalliq farmaya ke tijarat ki wajah se unki zakat di jaae aur unka fitraana bhi adaa kiya jaae.

[1511] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne har muzakkar, muannas, aazaad aur Ghulam par sadqa-e-fitr, ya sadqa-e-ramzan ek (1) saa' (صاع) khajoor, ya ek (1) saa' (صاع) jau muqarrar kiya hai. Phir logo'n ne nisf[478] saa' (صاع) gandum uske masaawi[479] qaraar de liya. Hazrat Abdullah bin Umar ﷺ fitraana khajooro'n se diya karte the, ek (1) dafa ahle madina khajoore'n na haasil kar sakey to aap ne jau bataur-e-fitraana adaa kiye. Raawi kehta hai ke Hazrat Ibne Umar ﷺ har chote badey hatta ke mere beto'n ki taraf se fitraana adaa karte the. Aur aap fitraana un logo'n ko dete the jo sadqa wasool karne par taenaat the, log unhe'n eid-ul-fitr se ek (1) ya do (2) din pehle fitraana de dete the.[480]

Faaeda: Hamaare nazdeek sadqa-e-fitr ka maqsad "*masakeen ki khuraak*" theraya gaya hai. Jiski wazaahat hadees mein hai.[481] Is binaa par ashyaa-e-khoordani[482] hi fitraane mein di jaae, qeemat waghaira adaa karna mahal-e-nazar hai. والله أعلم

Baab 78: Har Chote Badey Par Fitraane Ka Wujoob

[1512] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne har chote, badey, aazaad aur ghulam par sadqa-e-fitr ki ek (1) saa' (صاع) jau yaa ek (1) saa' (صاع) khajoor farz kiya hai.[483]

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[473] T: (گَنْدُم) Gehu'n [Rekhta]

[474] راجع: 1503

[475] راجع: 1505

[476] راجع: 1503

[477] راجع: 1505

[478] T: (نِصف) Aadha [Rekhta]

[479] T: (مُساوی) (Darje, haalat, ya khusoosiyat waghaira mein) baraabar, yaksaa'n, ham-sar [Rekhta]

[480] راجع: 1503

[481] Sunan Abu Dawood: Az Zakaat: H1609

[482] T: (خُوْرْدَنِی اَشْیا) Khaane peene ki cheeze'n, wo cheeze'n jo khaane ke laayaq ho'n [Rekhta]

[483] راجع: 1503

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

25: Kitab-ul-Hajj (Hajj Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْحَجِّ

Baab 1: Hajj Ki Farziyat Aur Fazilat Ka Bayan

Irshad-e-Baari Ta'ala hai:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.

Aur Logo'n Par Allah Ka Ye Haq Hai Ke Jo Is (ghar) Tak Pohonchne Ki Istetaa-at Rakhta Ho, Wo Uska Hajj Kare Aur Jo Naa Maane To Allah Ta'ala Tamaam Ahle Jahan Se Be-niyaaz Hai.[484]

[1513] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dafaa Hazrat Fazal bin Abbas ﷺ Rasool Allah ﷺ ke peeche sawaari par baithe hue the. Itne mein qabila-e-khath-am ki ek (1) aurat aai, to Hazrat Fazal ﷺ uski taraf dekhne lagey aur wo Fazal ki taraf dekhne lagi. Tab Nabi ﷺ ne Fazal ka mu'n doosri taraf pher diya, chunache us aurat ne dariyaaft kiya: Allah ke Rasool! Allah Ta'ala ka fareeza-e-hajj jo uske bando'n par aaed hai, usne mere boodhe baap ko paa liya hai, magar wo sawaari par nahi baith sakta, to kya main uski taraf se hajj kar sakti hoo'n? Aap ne farmaya: "*Haa'n!*". Ye waaqea hajjatul widaa mein pesh aaya tha.[485]

Faaeda: Is hadees se maaloom hua ke kisi maazoor ki taraf se hajj karna jaaez hai, jise hajj-e-badal kaha jaata hai, basharte ke hajj-e-badal karne waala pehle apna hajj kar chuka ho aur hajj-e-badal kisi ke marne ke baad bhi uski taraf se karna jaaez hai.

Baab 2: Irshad-e-Baari Ta'ala: "Log Door Daraaz Raasto'n Se Dubley Patley Oonto'n Par Sawaar Yaa Paida Chal Kar Tere Paas Aae'nge, Taake Apne Fawaaed Haasil Kare'n".[486] فِجَاجًا [487] Ke Maane Kushaada Raaste Hain

[1514] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko dekha ke aap Dhul-Hulaifa mein apni sawaari par sawaar ho jaate aur jab wo aapko le kar seedhi khadi ho jaati to labbaik kaha karte the.[488]

[1515] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ ka Dhul-Hulaifa se talbiya kehna us waqt hota jab aap ki sawaari aap ko le kar seedhi khadi ho jaati.

Hazrat Anas aaur Hazrat Ibne Abbas ﷺ ne bhi isey bayan kiya hai.

Baab 3: Paalaan Par Sawaar Ho Kar Hajj Karna

[1516] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ne unke bhai Abdur Rahman ko unke saath rawaana kiya to Hazrat Abdur Rahman bin Abi Bakr ﷺ ne Hazrat Ayesha ﷺ ko muqam-e-tanyeem se umrah karaya aur unhe'n apne peeche kajaawe par hi sawaar kar liya.

Hazrat Umar ﷺ ne farmaya ke hajj ke liye paalaan[489] baandho, kyou'nke ye bhi ek (1) jihaad hai.

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[484] Surah aale Imran: 97
[485] Dekhiye: 1854 1855 4399 6228
[486] Surah Hajj: 27-28
[487] Surah Nuh: 20
[488] راجع: 166
[489] T: (پالان) Wo gadari ya kapda jo oont ya gadhe ki peeth ki hifaazat ke waaste pusht par daalte hain (baandhna, rakhne ke saath) [Rekhta]
(پالان باندْھنا) (Baar-bardaari ke jaanwar ki peeth par) kapda ya gaddi rakhna [Rekhta]

[1517] Hazrat Thumaama bin Abdullah ﷺ se riwayat hai ke Hazrat Anas ﷺ ne paalaan par sawaar ho kar hajj kiya, halaa'nke aap bakheel nahi the. Aur unho'n ne bayan kiya ke Rasool Allah ﷺ ne bhi paalaan par sawaar ho kar hajj kiya tha, aur usi oontni par aap ka saaz-o-saamaan ladaa hua tha.

[1518] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Allah ke Rasool! Aap sab logo'n ne umrah kar liya hai, lekin main nahi kar saki hoo'n. Aap ﷺ ne Hazrat Abdur Rahman bin Abi Bakr ﷺ se farmaya: "*Apni hamsheera ko le jaao aur unhe'n muqaam-e-tanyeem se umrah karaao*". Chunache unho'n ne Hazrat Ayesha ﷺ ko apne oont ke peeche paalaan par bitha liya aur is tarah Hazrat Ayesha ﷺ ne umrah mukammal kiya.[490]

Baab 4: Hajj-e-Mabroor Ki Fazilat

[1519] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se dariyaaft kiya gaya: Kaunsa amal afza hai? Aap ﷺ ne farmaya: "*Allah aur uske rasool par imaan laana*". Arz kiya gaya: Phir kaunsa? Aap ne farmaya: "*Allah ki raah mein jihaad karna*". Phir dariyaaft kiya gaya ke uske baad kaunsa? Aap ne farmaya: "*Hajj-e-mabroor*".[491]

Faaeda: Lafz-e-mabroor بِرٌّ (Birrun) se bana hai, jiske maane neki ke hain. Is binaa par hajj-e-mabroor se muraad aisa hajj hai, jis mein awaal-ta-aakhir nekiyaa'n hi nekiyaa'n ho'n. Us mein gunah ka shaaeba tak na ho. Allah ke yahaa'n yehi hajj maqbool hota hai.

[1520] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne arz kiya: Allah ke Rasool! Ham samajhte hain ke jihaad sab nek amaal se badh kar hai, to kya ham jihaad na kare'n? Aap ne farmaya: "*(Nahi) balkey (tumhare liye) umda jihaad hajj-e-mabroor hai*".[492]

[1521] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Jo shakhs mahez Allah ke liye hajj kare, phir kisi gunah ka murtakib ho, na fahash kaam kare, aur na hi fisq-o-fujoor mein mubtalaa ho. To wo aise gunaho'n se paak waapas hoga jaise usey aaj hi uski maa'n ne janam diya ho*".[493]

Baab 5: Hajj Aur Umrah Ke Liye Ehraam Baandhne Ke Muqamaat

[1522] Zaid bin Jubair kehte hain ke wo Hazrat Abdullah bin Umar ﷺ ke paas aae, wahaa'n unki qiyaam-gaah par kheeme aur qannaate'n lagi hui thee'n. Maine dariyaaft kiya: Main kaha se umrah ke liye ehraam baandhoo'n? Unho'n ne farmaya: Rasool Allah ﷺ ne ahle ajd ke liye qarn-ul-manaazil, ahle madina ke liye dhul-hulaifa, aur ahle shaam ke liye juhfa muqaraar farmaya hai.[494]

Faaeda: Mawaqeet aur Ahle Mawaqeet ki tafseel darj-e-zel hai:

Dhul-Hulaifa	Ahle Madina
Juhfa	Ahle Shaam
Qarn-ul-Manaazil	Ahle Najd
Yalamlam	Ahle Yemen
Zaat-e-Irq	Ahle Iraq

Jo log hajj yaa umrah ka iraada na karte ho'n wo ehraam baandhe baghair bhi miqaat se guzar kar makkah mein daakhil ho sakte hain.

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[490] راجع: 294
[491] راجع: 26
[492] Dekhiye: 1861 2783 2875 2876
[493] 1819 1820
[494] راجع: 133

Baab 6: Irshad-e-Baari Ta'ala hai: Aur Zaad-e-Safar Saath Le Liya Karo Aur Behtareen Zaad-e-Raah To Taqwa Hai.[495]

[1523] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Ahle Yemen hajj karte, lekin zaad-e-safar saath na lete the aur kehte ke ham mutwakkil hain. Jab wo makkah mukarrama aate to logo'n ke saamne dast-e-sawaal phailaate to Allah Ta'ala ne ye aayat naazil farmaai: "Zaad-e-Safar Saath Le Liya Karo Aur Behtareen Zaad-e-Raah To Taqwa Hai".[496]

Is riwayat ko Ibne Uyayna ne Umru bin Dinar se, unho'n ne Hazrat Ikrima se mursal taur par bayan kiya hai.

Baab 7: Ahle Makkah Ke Liye Hajj Aur Umrah Ke Ehraam Ki Jagah

[1524] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne ahle madina ke liye dhul-hulaifa ko miqaat banaaya. Ahle Shaam ke liye Juhfa, Ahle Ajd ke liye Qarn-ul-manaazil aur Ahle Yemen ke liye Yalamlam ko miqaat muqarrar kiya. Ye miqaat un muqamaat ke bashindo'n ke liye hain aur un logo'n ke liye bhi jo hajj-o-umrah ka iraada karte hue wahaa'n se guzre'n. Aur jo log un muqamaat ke andar ki jaanib hain, wo jaha'n se chale'n wahee'n se ehraam baandhe'n, chunache ahle makkah, makkah hi se ehraam bandh kar chale'n.[497]

Baab 8: Ahle Madina Ka Miqaat, Nez Unhe'n Dhul-Hulaifa Se Pehle Talbiya Nahi Kehna Chaahiye

[1525] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ahle Madina dhul-hulaifa se talbiya kahe'n aur ahle sham juhfa se, nez ahle ajd qarn-ul-manaazil se ehraam ki niyyat kare'n*". Hazrat Ibne Umar ﷺ ne kaha: Mujhe maaloom hua ke Rasool Allah ﷺ ne farmaya: "*Ahle Yemen yalamlam se talbiya kahe'n*".[498]

Baab 9: Ahle Shaam Ke Liye Ehraam Baandhne Ki Jagah

[1526] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne madina waalo'n ke liye dhul-hulaifa ko miqaat muqarrar farmaya, sham waalo'n ke liye juhfa, ajd waalo'n ke liye qarn-ul-manaazil aur yemen waalo'n ke liye yalamlam ko muqarrar kiya. Ye miqaat un mulk waalo'n ke hain aur un logo'n ke liye bhi jo un ilaaqo'n se guzar kar hudood-e-haram mein daakhil ho'n. Basharte ke wo hajj ya umrah ka iraada rakhte ho'n. Aur jo log miqaat ke andar ki jaanib hain wo jaha'n se rawaana ho'n wahee'n se ehraam baandhe'n hajjat ke ahle makkah, makkah mukarrama se ehraam baandh le'n.[499]

Baab 10: Ahle Ajd Ke Liye Ehraam Baandhne Ki Jagah

[1527] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne miqaat mutaiyyan kar diye the.[500]

[1528] Hazrat Ibne Umar ﷺ hi se riwayat hai ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Ahle madina ka miqaat dhul-hulaifa, hale sham ka mahya'a* (مَهْيَعَةُ) *yaane juhfa aur ajd waalo'n ka qarn-ul-manaazil hai*".

Hazrat Ibne Umar ﷺ ne farmaya ke maine khud Nabi ﷺ se nahi suna, balke log kehte hain ke aap ne farmaya: "*Ahle Yemen ke liye ehraam baandhne ka muqaam yalamlam hai*".[501]

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[495] Surah Baqara: 197
[496] Surah Baqara: 197
[497] Dekhiye: 1526 1529 1530 1845
[498] راجع: 133
[499] راجع: 1524
[500] راجع: 133
[501] راجع: 133

Baab 11: Miqaat Ke Andar Rehne Waalo'n Ke Liye Ehraam Baandhne Ki Jagah

[1529] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne ahle madina ke liye dhul-hulaifa, ahle sham ke liye juhfa, ahle yemen ke liye yalamlam aur ahle ajd ke liye qarn ko miqaat muqarrar farmaya. Ye miqaat un ilaaqa-jaat (ke baashindo'n) ke liye hain aur unke liye bhi jo unke alaawa doosre muqamaat se aae'n, aur yahaa'n se guzre'n. Basharte ke wo hajj-o-umrah ka iraada kare'n. Aur jo log un mawaqeen ke andar hain wo apne gharo'n se ehraam baandhe'n, hatta ke baashindagaan-e-makkah, makkah mukarrama hi se ehraam baandhe'n.[502]

Baab 12: Ahle Yemen Ki Miqaat

[1530] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ahle madina ke liye dhul-hulaifa ko miqaat banaaya, ahle sham ke liye juhfa, ahle ajd ke liye qarn-ul-manaazil aur ahle yemen ke liye yalamlam ko miqaat muqarrar farmaya. Ye muqamaat un logo'n ke miqaat hain jo wahaa'n ke baashinde hain, aur un logo'n ke liye bhi jo hajj-o-umrah ka iraada karte hue un muqamaat se guzre'n. Aur jo log un muqamaat ke andar ki jaanib hain wo jaha'n se chale'n wahee'n se ehraam baandhe'n hatta ke ahle makkah, makkah hi se ehraam ki niyyat kare'n.[503]

Baab 13: Ahle Iraq Ke Liye Zaat-e-Irq Miqaat Hai

[1531] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke jab ye dono shahr (kufa aur basra) fatah hue to log Hazrat Umar Farooq ﷺ ke paas aae aur kaha: Ameer-ul-Momineen! Rasool Allah ﷺ ne ahle ajd ke liye qarn ko bataur-e-miqaat muqarrar kiya hai aur wo hamaare raaste se ek (1) taraf reh jaat hai. To hamaare liye bohot mushkil ka baais banta hai. Hazrat Umar ﷺ ne farmaya: Tum apne raaste mein uske muqaabil koi jagah dekho, phir aap ne unke liye zaat-e-irq ko muqarrar kar diya.

Baab 14: Bila-unwaan

[1532] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne dhul-hulaifa ke maidaan mein apne oont ko bithaaya, phir wahaa'n namaz padhi aur Hazrat Abdullah bin Umar ﷺ bhi aisa kiya karte the.[504]

Baab 15: Nabi ﷺ Ka Shajarah Ke Raaste Se Nikalna

[1533] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ madina se shajarah ke raaste rawaana hote aur moarras (مُعَرَّس) ke raaste se madina mein daakhil hote. Aur Rasool Allah ﷺ jab madina munawwara se makkah ke liye rawaana hote to masjid-e-shajarah mein namaz padha karte aur jab laut-te to dhul-hulaifa ke nashebi maidaan mein namaz adaa karete. Aur raat ko subah tak wahee'n qiyaam farmate.[505]

Faaeda: Sharajah aur moarras do (2) muqaam hain jo madina munawwara se 6 meel ke faasle par hain. Albatta moarras kuch qareeb hai, usey batha-e-dhul-hulaifa bhi kehte hain.

Baab 16: Nabi ﷺ Ke Irshad-e-Giraami: "Waadi-e-Aqeeq Ek (1) Baa-barkat Waadi Hai" Ka Bayan

[1534] Hazrat Umar ﷺ se riwayat hai, unho'n ne kaha ke main ne Rasool Allah ﷺ ko waadi-e-aqeeq mein ye farmate hue suna: "*Aaj raat mere Rabb ki jaanib se ek (1) aane waala aaya aur kehne laga ke is baa-barkat waadi mein namaz padhe'n aur kahe'n ke maine hajj ke saath umrah ki bhi niyyat ki hai*".[506]

Faaeda: Waadi-e-Aqeeq, Madina Munawwara se che (6) meel ke faasle par baqee ke qareeb hai. Kehte hain ke Yemen ka baadshah تُبَّع jab madina munawwara se waapas hua to us waadi mein padaao kiya, uski zar-khezi,

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[502] راجع: 1524
[503] راجع: 1524
[504] راجع: 484
[505] راجع: 484
[506] Dekhiye: 2337 7343

shadaabi aur mahal-e-wuqoo ko dekh kar kehne laga ke ye to kurra-e-arz ka aqeeq maaloom hota hai. Us waqt se iska naam waadi-e-aqeeq hai. Waazeh rahe ke aqeeq naami ek waadi makkah mukarrama mein bhi hai lekin usse muraad wo waadi hai jo madina munawwara mein dhul-hulaifa ke paas hai.

[1535] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ko ek (1) khwaab dikhaya gaya jabke aap dhul-hulaifa ki ek (1) waadi (e aqeeq) ke darmiyan raat ka padaao kiye hue the. Aap se kaha gaya: Aap is waqt ek (1) baa-barkat maidaan mein hain. Raawi-e-hadees kehta hai ke Hazrat Saalim bin Abdullah ne hame'n usi muqaam par thehraaya. Wo usi jagah ko talash karte jaha'n Hazrat Abdullah bin Umar ﷺ oont bithaya karte the aur wo bhi Rasool Allah ﷺ ke padaao ka qasd karte the. Batn-e-waadi mein wo muqam masjid ki nichli jaanib hai, yaane padaao karne waalo'n aur raaste ke darmiyan mein waaqe hai.[507]

Baab 17: (Mohrim ka) Apne Kapdo'n Se Teen Martaba Khushboo Ko Dhona

[1536] Hazrat Yaala bin Umaiyya ﷺ se riwayat hai, unho'n ne Hazrat Umar ﷺ se arz kiya ke jis waqt Nabi ﷺ par wahee naazil ho rahi ho aap mujhe dikhaae'n. Raawi ka bayan hai ke ek (1) din Nabi ﷺ muqam-e-ju'ranah mein the, Sahaba Ikraam ﷺ ka ek (1) giroh bhi wahaa'n haazir tha, itne mein ek (1) shakhs ne aap ke paas aakar arz kiya: Allah ke Rasool! Aap us shakhs ki baabat kya hukum dete hain jisne umrah ka ehraam bandha, magar wo khusboo se aalooda tha? Us par Nabi ﷺ ne der sukoot farmaya, phir aap par wahee aai to Hazrat Umar ﷺ ne meri taraf ishaara kiya. Jab main aaya to us waqt TA ke sar par ek (1) kapde se saaya kiya gaya tha. Maine apne sar us kapde ke andar kiya to dekhta hoo'n ke Rasool Allah ﷺ ka chehra surkh hai, aur aap kharaate le rahe hain. Rafta-rafta jab aap ki ye haalat khatam hui to aap ne farmaya: "*Wo shakhs kaha'n hai, jisne umrah ke mutalliq sawal kiya tha?*" Chunache wo shakhs haazir kiya gaya to aap ne usey farmaya: "*Jo khushboo tujhe lagi hui hai, usey teen dafa dho daalo aur apna jubba utaar do aur umrah mein bhi usi tarah karo jaise hajj mein karte ho*". Raawi kehta hai: Maine Hazrat Ataa sar dariyaaft kiya ke Rasool Allah ﷺ ne jab usey teen (3) martaba dhone ka hukum diya tha to usse aap ka safaai ka iraada tha? Unho'n ne jawab diya: Haa'n.[508]

Baab 18: Ehraam Ke Waqt Khusboo Lagaana, Nez Jab Mohrim Ehraam Baandhne Ka Iraada Kare To Kya Pehne? Kya Kanghi Kar Sakta Hai, Ya Tel Lagaa Sakta Hai?

Hazrat Ibne Abbas ﷺ ne farmaya: Mohrim khusboo soongh sakta hai aur aaina bhi dekh sakta hai aur khaane ki chezzo'n, masalan: Tel[509] aur ghee ko bataur-e-dawaa istemaal kar sakta hai.

Aur Ataa ne kaha ke mohrim anghoti pehen sakta hai aur himiyaani[510] bandh sakta hai. Hazrat Ibne Umar ﷺ ne ba-haalat-e-ehraam tawaaf kiya, unho'n ne apne pait par kapda bandh rakha tha. Hazrat Ayesha ﷺ ne un logo'n ke liye ba-haalat-e-ehraam jhaangiyaa pehnne mein koi muzaaeqa nahi, khayaal kiya jo aap ka haudaj[511] oont par rakha karte the.

Wazaahat: Khusboo ki chand aqsaam hain: Ek ye hai ke us mein zaafraan yaa wars[512] ki milaawat hoti hai aur usey aam taur par aurte'n istemaal karti hain. Ye khusboo mardo'n ke liye kisi haalat mein jaaez nahi hai, khwah ehraam se pehle ho ya baad mein. Doosri qism ki wo khusboo hai jis mein kisi cheez ki milaawat nahi hoti. Uske istemaal ki do (2) soorate'n hain: ❁ Ehraam baandhne se pehle usey aadmi istemaal kar sakta hai, agarche uske asaraat ehraam ke baad bhi maujood rahe'n. ❁ Ehraam ke baad usey istemaal karna durust nahi hai. Teesri qism ki wo khushboo hai

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[507] راجع: 483

[508] Dekhiye: 1789 1847 4329 4985

[509] T: Oil

[510] T: (ہمیانی) Rupiye paise rakhne ki patli si thaili jo kamar se baandh lete hain [Rekhta]

[511] T: (ہَودَج) Oont ka kajaawa, mahmil (uthaane ka aala) jis mein arab khawateen safar karti thee'n [Rekhta]

[512] T: (وَرَس) Badbudaar [Rekhta]

jise waqti taur par soongha jaa sakta hai, jaise phool waghaira. Unhe'n dauran-e-ehraam mein bhi soonghne ki ijaazat hai.

[1537] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha ke Hazrat Ibne Umar ﷺ (dauran-e-ehraam mein) zaitoon ka tel istemaal karte the. Jab maine Ibrahim Nakhai se uska zikr kiya to unho'n ne kaha ke tu Ibne Umar ﷺ ke qaul (amal) ko kya karega.

[1538] Mujhe Hazrat Aswad ne bayan kiya ke Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Goya main Rasool Allah ﷺ ki maang mein khusboo ki chamak dekh rahi hoo'n, halaa'nke aap mohrim the.[513]

[1539] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Main Rasool Allah ﷺ ko ehraam baandhte waqt aur tawaaf-e-ziyaarat se pehle ehraam kholte waqt khushboo laga deti thi.[514]

Baab 19: Baalo'n Ko Jamaa Kar Ehraam Baandhne Ka Hukum

[1540] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ko labbaik pukaarte hue suna, jabke aap apne baalo'n ko jamaae hue the.[515]

Baab 20: Masjid-e-Dhul-Hulaifa ke paas (Ehraam band kar) Labbaik Pukaarna

[1541] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne masjid, yaane masjid-e-dhul-hulaifa se hi talbiya shuru kiya tha.

Baab 21: Mohrim Kaun Se Kapde Na Pehne?

[1542] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke ek (1) shakhs ne arz kiya: Allah ke rasool! Mohrim kaun se kapde pehne? Rasool Allah ﷺ ne farmaya: "*Mohrim qamees, pagdi, shalwar, topi aur moze na pehne. Haa'n agar joota na miley to moze pehen le, lekin unhe'n takhno'n ke neeche se kaat le aur aisa kapda bhi na pehno jise zaafraan yaa wars lagi hui ho*".[516]

Fawaaed: Ehraam ke mutalliq mazkoor sharaaet sirf mardo'n ke liye hain, albatta aurte'n sirf zaafraani aur wars-zada kapdo'n se ijtenaab kare'n, uske alaawa naqaab odhne par paabandi hai, lekin jab ghair-mohrim saamne aae to parda karna zaroori hai.[517]

Baab 22: Dauran-e-Hajj Mein Sawaar Hon Aur Kisi Doosre Ko Peeche Bithaana

[1543, 1544] Hazrat Ibne Abbas ﷺ se riwayat hai ke arafaat se muzdalifa tak Hazrat Usama ﷺ Rasool Allah ﷺ ke hamraah sawaar the. Phir muzdalifa se mina tak aap ne Hazrat Fazal bin Abbas ﷺ ko apne peeche bithaya. Raawi kehte hain: Dono hazraat ka bayaan hai ke Nabi ﷺ baraabar labbaik kehte rahe hatta ke aap ne jamrah-e-aqaba ko kankariyaa'n maaree'n.[518] [519]

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[513] راجع: 271

[514] Dekhiye: 1754 5922 5928 5930

[515] Dekhiye: 1549 5914 5915

[516] راجع: 134

[517] Fath-ul-Baari: V3 P507

[518] For H1543: Dekhiye 1686

[519] For H1544: Dekhiye 1670 1685 1687

Faaeda: Talbiya daswee'n (10th) taareekh ko jamrah-e-aqaba ki ramee[520] ke baad khatam kar dena chaahiye, chunace Fazal bin Abbas ﷺ bayan karte hain ke main maidaan-e-arafaat se aap ke hamraah tha. Aap talbiya kehte rahe hatta ke jamarah-e-aqaba ki aakhri kankari maarne ke baad talbiya qata'[521] kiya.[522]

Baab 23: Mohrim Kis Qism Ke Kapde, Chaadar Aur Tah-band Pehne

Hazrat Ayesha ﷺ ne ehraam ki haalat mein kusum[523] mein range hue kapde pehne. Unho'n ne farmaya ke aurte'n ba-haalat-e-ehraam apna mu'n na dhaanpe'n, aur na burqa pehne'n aur na aisa kapda hi zeb-tann kare'n jo wars aur zaafraan se ranga hua ho. Hazrat Jaabir ﷺ kehte hain ke maine muasfar ko khusboo khayaal nahi karta hoo'n. Hazrat Ayesha ﷺ ne aurat ke liye ba-haalat-e-ehraam zewaraat, siyaah aur gulaabi kapde, nez moze pehenne mein koi harj khayaal nahi kiya. Hazrat Ibrahim ne kaha ke mohrim aadmi agar apne kapde tabdeel karna chaahe to us mein koi harj nahi hai.

[1545] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ aur aap ke sahaaba ikram kanghi karne, tel lagaane, tah-band pehenne aur chaadar odhne ke baad madina munawwara se rawaana hue. Aur aap ne kisi qism ki chaadar aur tah-band pehenne se manaa nahi farmaya, albatta zaafraan se range hue kapde jin se badan par zaafraan lagey unse manaa farmaya. Al-gharz subah ke waq taap dhul-hulaifa se apni oontni par sawaar hue aur jab muqaam-e-baeda par pohche to aap ne aur aap ke Sahaba Ikraam ﷺ ne labbaik kaha aur aap ne apni qurbaniyo'n ke galey mein qalaade daal diye. Aur ye 25 dhul-qada ka waaqea hai. Phir aap 4 dhul hajja ko makkah mukarrama pohche to Kaaba ka tawaaf kiya aur safaa-marwa ke darmiyan saee farmaai. Choo'nke aap qurbani ke oont saath laae the aur unhe'n qalaada pehna chuke the, is liye ehraam na khol sakey. Phir aap makkah ki bulandi par muqaam-e-hajoon ke paas farokash[524] hue. Aap hajj ka ehraam baandhe hue the. Is bina par tawaaf-e-qudoom karne ke baad phir Kaaba ke qareeb nahi gae, yahaa'n ak ke arafat se waapas aae. Aur aap ne apne Sahaba Ikraam ﷺ ko hukum diya ke wo Kaaba ka tawaaf aru safa-marwa ki saee kare'n. Phir apne bal katarwa daale'n aur ehraam khol de'n. Ye hukum un logo'n ko diya jin ke paas qurbani ka jaanwar na tha, jise pehle qalaada pehnaya gaya ho. Aur jiske saath uski biwi thi to wo uske liye halal ho gai, isi tarah khushboo aur deegar libaas bhi istemaal karna ab jaaez ho gaya.[525]

Baab 24: Dhul-Hulaifa Mein Raat Guzaarna Aur Subah Tak Wahaa'n Teherna

Hazrat Abdullah bin Umar ﷺ ne Nabi ﷺ se is amr ko bayan kiya hai.

[1546] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne madina munawwara mein (zohar ki) chaar (4) rakat aur dhul-hulaifa mein (asr ki) do (2) rakat adaa kee'n, phir subah tak dhul-hulaifa mein qiyaam farmaya, jab aap apni sawaari par sawaar hue wo seedhi khadi ho gai to aap ne talbiya kaha.[526]

[1547] Hazrat Anas ﷺ hi se riwayat hai ke Nabi ﷺ ne madina munawwara mein namaz-e-zohar ki chaar (4) rakat aur dhul-hulaifa mein asr ki do (2) rakat adaa kee'n. Uske baad mere khayaal ke mutaaibq aap subah tak dhul-hulaifa mein thehre rahe.[527]

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[520] T: (رَمِيُ الْجَمَرات) Jamaraat ko kankariyan maarna [RSB]

[521] T: (قَطْعٌ) Kaatna, chodna, munqata karna [Rekhta]

[522] Saheeh Ibne Khuzaima: V4 P282

[523] T: (كُسُم) Ek (1) phool jisse shahaab (شَهَاب) yaane gehra surkh rang nikalta hai aur kapde range jaate hain [Rekhta]

[524] T: T: (فَروكَش) Muqeem, theherna, qiyaam karna [Rekhta]

[525] Dekhiye: 1625 1731

[526] راجع: 1089

[527] راجع: 1089

Baab 25: Ba-awaaz-e-Buland Talbiya Kehna

[1548] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne madina munawwara mein namaz-e-zohar ki chaar (4) rakat aur dhul-hulaifa mein asr ki do (2) rakat padhe'n aur maine Sahaba Ikraam ﷺ ko hajj aur umrah dono ka ba-awaaz-e-buland talbiya padhte hue suna.[528]

Faaeda: Is hadees se maaloom hua ke hajj-o-umrah ke liye talbiya oonchi awaaz se kaha jaa sakta hai. Jamhoor ke nazdeek aisa karna mustahab hai. Ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Mere paas abhi abhi jibraeel aae aur unho'n ne paigahm diya ke main apne sahaaba ko ba-awaaz-e-buland talbiya kehne ka hukum doo'n, kyou'nke ye hajj ka shear hai*".[529]

Baab 26: Labbaik Ka Bayan

[1549] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ is tarah talbiya kehte the:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمءدَ وَانِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيْكَ لَكَ.

"*Main haazir hoo'n, Aye Allah! Main haazir hoo'n. Phir haazir hoo'n, tere siwa koi shareek nahi, main haazir hoo'n. Tere hi liye taareef hai, toohi jumla nemato'n aur baadshahat ka maalik hai. Tera koi shareek nahi*".[530]

[1550] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Mujhe maaloom hai Nabi ﷺ kis tarah talbiya kaha karte the (wo is tarah hai): "*Main haazir hoo'n, Aye Allah! Main haazir hoo'n. Phir haazir hoo'n, tere siwa koi shareek nahi, main haazir hoo'n. Tere hi liye taareef hai, toohi jumla nemato'n ka maalik hai*".

Abu Muawiya ne Amash se riwayat karne mein Sufyan Soori ki mataaba-at ki hai. Shu'ba ne ek (1) riwayat bayan ki hai, jis mein Abu Atiya kehte hain ke maine Hazrat Ayesha ﷺ se suna hai.

Baab 27: Talbiya Se Pehle Sawaari Par Sawaar Hote Waqt "اَللّٰهُ أَكْبَرْ", "اَلْحَمْدُ لِلّٰهِ", "سُبْحَانَ الله"

[1551] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne madina munawwara mein zohar ki chaar (4) rakat padhee'n, jabke ham log aap ke saath the. Phir dhul-hulaifa mein asr ki do (2) rakat padhkar raat wahee'n qiyaam farmaya. Subah ke waqt wahaa'n se sawaar hue, jab sawaari maidaan-e-baeda mein pohchi to aap ne Alhamdulillah, Subhan-Allah, aur Allahu Akbar kaha. Phir aap ne hajj aur umrah dono ke liye labbaik kaha aur logo'n ne bhi hajj aur umrah dono ke liye labbaik kaha. Jab ham makkah mukarrama pohche to (umrah se faraaghat ke baad) aap ne logo'n ko (ehraam kholne) ka hukum diya to unho'n ne ehraam khol daala, yahaa'n tak ke aathwee'n dhul hajja ka din aagaya, phir unho'n ne hajj ka ehraam bandha. Hazrat Anas ﷺ farmate hain ke Nabi ﷺ ne khade ho kar kai oont apne haath se nahr[531] kiye aur madina munawwara mein (eid-ul-adha ke mauqa par) aap ne seengo'n waale do (2) khoobsoorat mendhe qurban kiye.

Imam Bukhari ﷺ ne kaha ke baaz ne is hadees ko Ayyub se, unho'n ne kisi aadmi se, usne Hazrat Anas ﷺ se riwayat kiya hai.[532]

Baab 28: Jab Sawaari Seedhi Khadi Ho Jaae To Us Waqt Labbaik Kehna

[1552] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne us waqt labbaik kehna shuru kiya jab aap ki sawaari seedhi khadi ho gai.[533]

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[528] راجع: 1089

[529] Saheeh Ibne Khuzaima: V4 P174

[530] راجع: 1540

[531] T: (نَحْر) Qurbaan karna, Allah ki raah mein koi jaanwar (bil-khusoos oont) qurbaan karna [Rekhta]

[532] راجع: 1089

[533] راجع: 166

Baab 29: Qibla-roo Ho Kar Talbiya Kehna

[1553] Hazrat Naafe ﵀ se riwayat hai ke jab Ibne Umar ﵁ dhul hulaifa mein subah ki namaz padh lete to apni sawaari taiyyaar karne ka hukum dete, chunache wo taiyyaar kardi jaati to us par sawaar hote. Jab wo seedhi khadi ho jaati to qibla-roo ho kar talbiya kehte, hatta ke haram pohonch jaate. Phir talbiya mauqoof kar dete. Phir jab muqaam-e-zee-tawaa pohochte to wahaa'n raat basar karte, hatta ke subah ho jaati. Jab subah ki namaz padh lete to wahee'n ghusl karte aur kehte ke Rasool Allah ﷺ ne aise hi kiya hai.

Ismail ne Ayyub se ghusl ki riwayat karne mein Abdul Waaris ki mataaba-at ki hai.[534]

[1554] Hazrat Naafe ﵀ se riwayat hai ke Hazrat Ibne Umar ﵁ jab makkah mukarrama jaane ka iraad karte to aisa tel istemaal karte jis mein khushboo na hoti. Phir masjid-e-dhul-hulaifa mein aate aur wahaa'n namaz padhte, phir sawaar ho jaate. Jab sawaari seedhi khadi ho jaato to (talbiya se) ehraam ki niyyat karte aur uske baad farmate ke maine Rasool Allah ﷺ ko isi tarah karte dekha hai.[535]

Baab 30: Mohrim Jab Waadi Mein Utrey To Labbaik Kahe

[1555] Mujahid ﵀ se riwayat hai ke ham Ibne Abbas ﵁ ke paas the to logo'n ne dajjaal ka zikr kiya aur kaha ke aap ﷺ ka farmaan hai: "*Uski dono aankho'n ke darmiyan kaafir likha hua hai*". Hazrat Ibne Abbas ﵁ ne farmaya: Maine ye baat Rasool Allah ﷺ se nahi suni, albatta aap ne ye zaroor farmaya: "*Goya main is waqt Moosa ﵇ ko dekh raha hoo'n ke wo labbaik kehte hue waadi ke nasheb mein utar rahe hain*".[536]

Faaeda: Mumkin hai ke is qism ke waaqeaat aalam-e-khwaab mein roonuma hue ho'n aur Ambiya ﵈ ke khwaab bhi wahee hote hain. Haafiz Ibne Hajar ﵀ ne isi ko tarjeeh di hai aur qaabil-e-etemaad thehraya hai.

Baab 31: Haiz Aur Nifaas Waali Aurat Ehraam Kis Tarah Baandhe?

"أَهَلَّ" ke maane baat-cheet karna hain. "اَسْتَهْلَلْنَا" aur "أَهْلَلْنَا" ye sab zuhoor ke maane mein istemaal hote hain. *As tahallal mataru* "اَسْتَهَلَّ الْمَطَرُ" ke maane hain: Paani baadal se nikla.

وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ.

Aur Jo Jaanwar Ghairullah Ke Liye Naam-zad Kar diya Jaae.[537]

Mein "أُهِلَّ", "استهلال الصبي" se liya gaya hai, jiske maane hain: Bacche ka rone ki awaaz buland karna.

Wazaahat: Choo'nke hadees mein lafz-e-أهل isemal hua hai, is liye Imam Bukhari ﵀ uski loghawi tehqeeq karte hain ke un tamaam alfaaz mein zuhoor ke maane paae jaate hain.

[1556] Ummul Momineen Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke ham hajjatul wida ke mauqa par Nabi ﷺ ke hamraah nikle, pehle ham ne umrah ka ehraam bandha, phir Nabi ﷺ ne farmaya: "*Jis ke paas qurbani hai usey umrah ke saath hajj ka bhi ehraam bandh lena chaahiye, phir aisa shakhs hajj aur umrah dono se faraghat ke baad hi halal hoga*". Hazrat Ummul Momineen ﵂ farmati hain ke jab main makkah mukarrama aai to ba-haalat-e-haiz thi, is liye baitullah ka tawaaf aur safa-marwa ki saee na kar saki. Maine uske mutalliq Nabi ﷺ se shikaayat ki to aap ne farmaya: "*Apne sar ke baal khol kar un mein kanghi karlo aur umrah ko chodhkar sirf hajj ki niyyat kar lo*". Maine taameel-e-hukum ki. Phir jab ham hajj se faarigh ho gae to Nabi ﷺ ne mujhe mere bhai, Hazrat Abdur Rahman bin Abi Bakr ﵁ ke hamraah tanyeem bheja to maine wahaa'n se ehraam baandh kar umrah kiya. Aap ne farmaya: "*Ye tumhare us tark karda umrah ke badle mein hai*". Hazrat Ayesha ﵂ bayan karti hain ke jin logo'n ne sirf umrah ka ehraam bandha tha wo baitullah ka tawaaf aur safa-marwa ki saee karke halaal ho gae, phir Mina se waapsi ke

[534] Dekhiye: 1554 1573 1574

[535] راجع: 1553

[536] Dekhiye: 3355 5913

[537] Surah Maaida: 3

baad unho'n ne doosra tawaaf (e ziyaarat) kiya. Lekin jin logo'n ne hajj aur umrah ka ek (1) ehraam bandha tha, unho'n ne sirf ek (1) hi tawaaf kiya.[538]

Baab 32: Jis Shakhs Ne Zamana-e-Nabawi Mein Nabi ﷺ Ki Misl Ehraam Baandha

Is amr ko Hazrat Abdullah bin Umar رضی اللہ عنہ ne Nabi ﷺ bayan kiya hai.

[1557] Hazrat Ataa رضی اللہ عنہ se riwayat hai ke Hazrat Jabir رضی اللہ عنہ ne kaha: Nabi ﷺ ne Hazrat Ali رضی اللہ عنہ ko hukum diya ke wo apne ehraam par qaaem rahe'n aur unho'n ne Suraqa bin Maalik رضی اللہ عنہ ka qaul bhi zikr kiya.[539]

[1558] Hazrat Anas bin Maalik رضی اللہ عنہ se riwayat hai, unho'n ne farmaya ke Hazrat Ali رضی اللہ عنہ yemen se Nabi ﷺ ke paas aae to aap ne farmaya: "*Tum ne kis cheez ka ehraam bandha hai?*" Unho'n ne arz kiya ke maine wohi ehraam bandha hai jo Nabi ﷺ ka hai. Aap ne farmaya: "*Agar mere saath qurbani na hoti to main bhi ehraam khol deta*". Muhammad bin Abi akar ki riwayat mein ye izaafa hai ke Nabi ﷺ ne farmaya: "*Aye Ali! Tum ne kis cheez ka ehraam bandha hai?*" Unho'n ne arz kiya ke jis cheez ka Nabi ﷺ ne ehraam bandha hai. Rasool Allah ﷺ ne Hazrat Ali رضی اللہ عنہ ko hukum diya: "*Apni qurbani ko qaabu mein rakho aur jaise is waqt ho isi haalat mein mohrim raho*"

Faaeda: Imam Bukhari رحمہ اللہ ke unwaan se maaloom hota hai ke aisa karna zamaana-e-nabuwwat ke saath khaas tha kyou'nke zamaana-e-wahee aur ehkamaat ka nuzool hota rehta tha, ab choo'nke deen-e-islam mukammal ho chuka hai. Is liye ab ehraam ke waqt niyyat ka taayyun karna zaroori hai, ab ehraam ko kisi buzurg ke ehraam ki misl qaraar dena saheeh nahi.[540]

[1559] Hazrat Abu Moosa Ashari رضی اللہ عنہ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne mujhe meri qaum ki taraf yemen bheja to main wahaa'n se aise waqt mein waapas aaya jab aap waadi-e-batha mein farokash the. Aap ne mujh se poocha: "*Tum ne kaunsa ehraam bandha hai?*" Maine arz kiya ke Nabi ﷺ ke misl ehraam baandh raha hai. Aap ne farmaya: "*Tumhare paas qurbani hai?*" Maine arz kiya: Nahi! Phir maine aap ke hukum ke mutaaibq baitullah ka tawaaf kya aur safa-marwa ki saee ki. Phir aap ne mujhe ehraam khol dene ka hukum diya to maine ehraam khol diya. Uske baad maine apne ghar waalo'n mein se ek (1) aurat ke paas aaya. Usne mere baalo'n mein kanghi ki ya mera sar dhoya. Jab Hazrat Umar رضی اللہ عنہ khalifa hue to aae aur farmaane lagey: Agar ham kitabullah par amal karte hain to wo hajj aur umrah poora karne ka hukum deti hai. Irshad-e-Baari Ta'ala hai: "*Hajj aur umrah ko Allah ke liye poora karo*". Aur agar ham Nabi ﷺ ki sunnat par amal kare'n to aap ne bhi qurbani se pehle ehraam nahi khola.[541]

Baab 33: Irshad-e-Baari Ta'ala: "Hajj Ke Mahine Mein... Hajj Ke Dauran Mein"[542] Ka Bayan, Nez Irshad-e-BR Hai: "Log Aap Se Ahwaal-e-Qamar Ke Mutaalliq Sawaal Karte Hain? Aap Unse Keh De'n Ke Ye Logo'n Ke Liye Aur Hajj Ke Liye Auqaat-e-Muqarrara Hain".[543]

Hazrat Abdullah bin Umar رضی اللہ عنہ ne farmaya ke hajja ke mahine shawwal, dhul qada aur dhul hajja ke das (10) din. Hazrat Ibne Abbas رضی اللہ عنہ ne farmaya: Masnoon ye hai ke hajj ka ehraam sirf hajj ke mahino'n mein bandha jaae. Hazrat Usman رضی اللہ عنہ ne khorasaan aur kirmaan se ehraam baandhna makrooh khayaal kiya hai.

[1560] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya ke ham Rasool Allah ﷺ ke hamraah hajj ke mahino'n, hajj ki raato'n, aur hajj ke ehraam mein rawaana hue, phir ham ne muqaam-e-sarif mein padaao kiya. Hazrat Ayesha رضی اللہ عنہا ne farmaya ke phir aap apne sahaaba ke paas tashreef laae aur farmaya: "*Tum mein se jis ke paas qurbani ka jaanwar*

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[538] راجع: 294

[539] Dekhiye: 1568 1570 1651 1758 2506 4352 7230 7367

[540] Fath-ul-Baari: V3 P525

[541] Dekhiye: 1565 1724 1795 4346 4397

[542] Surah Baqara: 187

[543] Surah Baqara: 189

na ho aur wo is ehraam se umrah karna chahta ho, to wo aisa kar sakta hai, magar jiske paas qurbani ka jaanwar ho, wo aisa na kare". Hazrat Ayesha ﷺ ne farmaya ke aap ke ashaab mein se baaz ne is hukum se faaeda uthaya aur kuch usse qaasir rahe. Hazrat Ayesha ﷺ kehti hain ke Rasool Allah ﷺ aur aap ke kuch Sahaba Ikraam ﷺ saaheb-e-haisiyat the, aur unke paas qurbani ke jaanwar the, wo umrah nahi kar sakte the. Hazrat Ayesha ﷺ ne farmaya ke Rasool Allah ﷺ jab mere paas tashreef laae to main ro rahi thi. Aap ne farmaya: "*Aye bholi-bhaali! Kyou'n ro rahi ho?*" Maine arz kiya: Huzoor! Maine aap ki wo guftagu suni jo aap ne apne sahaaba se ki hai aur main umrah nahi kar sakti hoo'n. Aap ne farmaya: "*Kya baat hai?*" Arz kiya: Maine namaz ke qaabil nahi rahi. Aap ne farmaya: "*Kaoi zarar*[544] *nahi, aakhir tum bhi deegar banaat-e-aadam ki tarah ho. Allah Ta'ala ne tumhare muqaddar mein wohi kuch likha hai jo doosri aurto'n ke liye hai, tum apne hajj ke ehraam mein raho, shayad Allah Ta'ala tumhe'n umrah naseeb kar de*". Hazrat Ayesha ﷺ ne farmaya ke ham hajj ke liye rawaana hue, hatta ke jab mina mein aae to main haiz se paak ho gai, phir main mina se rawaana hui aur ghusl ke baad baitullah ka tawaaf kiya. Farmati hain: Phir main aap ke hamraah kooch ke doosre din wahaa'n se rawaana hui, yahaa'n tak ke aap ne waadi-e-muhassab mein padaao kiya. Ham bhi aap ke hamraah wahaa'n thehre. Aap ne Abdur Rahman bin Abi Bakr ﷺ ko bulaya aur farmaya: "*Apni hamsheera ko haram se baahar le jaao, take wo wahaa'n se umrah ka ehraam baandhe, phir umrah se faarigh ho kar tum log yahee'n waapas aajaao, main yahaa'n tumhara muntazir hoo'n*". Hazrat Ayesha ﷺ ne farmaya ke ham haram se baahar gae, hatta ke main (umra) aur tawaaf se faarigh ho gai. Phir a'ala-as-subah (على الصبح) Rasool Allah ﷺ ke paas pohchi to aap ne farmaai: "*Tum umrah se faarigh ho chuke ho?*" Maine arz kiya: Ji haa'n! Phir aap ne apne Sahaba Ikraam ﷺ mein kooch ka elaan kiya to log chal pade. Is tarah aap ne madina munawwara ki taraf mutawajja ho kar raah-e-safar ikhtiyar farmaya.

Lafz "لَايَضُرُّكِ", "ضَبْرًا يَضِبْرُ ضَارَ" se, ya "ضَوْرًا يَضُوْرُ ضَارَ" aur "ضَرًّا يَضُرُّ ضَرَّ" se mushtaq[545] bhi kaha gaya hai.

Baab 34: Hajj-e-Tamatto, Qiraan, Afraad, Aur Jiske Paas Qurbani Na Ho Uske Liye Hajj Jo Naskht Karke Umrah Bana Dene Ka Bayaan

Wazaahat: Hajj ki teen (3) qisme'n hain: Hajj-e-Tamatoo, Hajj-e-Qiraan, Hajj-e-Ifraad. ❁ Hajj-e-Tamatto: Isse muraad hajj ke mahino'n mein umrah ka ehraam baandh kar makkah mukarrama mein daakhil hona, phir umrah karke ehraam utaar dena aur ghair mohrim hi rehna, hatta ke aath (8) dhul-hajja ko hajj ke liye ehraam baandhna. Is hajj mein qurbani karna zaroori hai. ❁ Hajj-e-Qiraan: Isse muraad miqaat se hajj aur umrah ka ehraam baandhne ke baad makkah pohonch karumrah karna aur saee karne ke baad ehraam na kholna, balke haalat-e-ehaam hi mein ayyam-e-ahjj ka intezar karna aur usi ehraam se hajj mukammal karna. Is mein masnoon ye hai ke qurbani saath le kar jaae. ❁ Hajj-e-Ifraad: Miqaat se sirf hajj ke liye ehraam baandh kar tamaam manaasik-e-hajj sar-anjaam dena hajj-e-ifraad kehlaata hai.

[1561] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham Nabi ﷺ ke hamraah (madina se) rawaana hue to sirf hajj karne ka iraada tha, lekin jab ham ne makkah mukarrama pohonch kar Kaaba ka tawaaf kar liya to Nabi ﷺ ne hukum diya ke jo shakhs qurbani ka jaanwar saath le kar na aaya ho, wo ehraam khol de, chunache jo log qurbani saath na laae the wo ehraam se baahar ho gae. Choo'nke aap ki azwaaj-e-mutahharaat bhi qurbani ka jaanwar hamraah na laai thee'n, is liye unho'n ne bhi ehraam khol diye. Hazrat Ayesha ﷺ farmati hain ke maine haalat-e-haiz mein thi, is liye maine tawaaf na kiya. Jab waadi-e-muhassab mein thehrne ki raat thi to maine arz kiya: Allah ke Rasool! Log to umrah aur hajj karke laute'nge aur main sirf hajj karke waapas jaa rahi hoo'n. Aap ne farmaya: "*Jin raato'n mein ham makkah mukarrama aae the kya tum ne tawaaf nahi kiya tha?*" Maine arz kiya: Nahi. Aap ne farmaya: "*Tum apne bhai (Abdur Rahman bin Abi Bakr ﷺ) ke saath muqaam-e-tanyeem jaao aur umrah ka ehraam baandh kar uski takmeel karo, uske baad falaa'n jagah par aajaana*". Ummul Momineen Safiyya ﷺ ne kaha: Mera khayaal hai ke meri wajah se logo'n ko rukna padega. Aap ne farmaya: "*Aqra halqa* (عَقْرى حَلْقى) *kya toone qurbani ke din tawaaf nahi kiya tha?*" Hazrat Safiyya ﷺ ne arz kiya: Kyou'n nahi, yaane maine tawaaf-e-ziyaarat kiya tha. Aap

[544] T: (ضَرر) Nuqsaan, dukh, dard, ranj, takleef [Rekhta]

[545] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]

ne farmaya: "*Phir koi harj nahi, rawaana ho jaao*". Hazrat Ayesha ﵂ ne farmaya ke meri Nabi ﷺ se mulaqaat hui, jabke aap makkah jaa rahe the, aur main waapas aarahi thi, ya main makkah ko jaa rahi thi aur aap waapas aarahe the.[546]

[1562] Hazrat Ayesha ﵂ hi se riwayat hai, unho'nne farmaya ke jab ham hajja-tul-wida ke saal Rasool Allah ﷺ ke hamraah (madina munawwara se) rawaana hue to ham mein se baaz ne sirf umrah ka ehraam bandha tha aur baaz hazraat ne hajj aur umrah dono ka, aur kuch logo'n ne sirf hajj ki niyyat se ehraam bandha tha. Albatta Rasool Allah ﷺ ne sirf hajj karne ki niyyat ki thi aur usi ka ehraam bandha tha, chunache jinho'n ne sirf hajj ka ya hajj aur umrah dono ka ehraam bandha tha, wo yaum-un-nahr se pehle ehraam ki paabandiyo'n se aazaad na ho sakey.[547]

[1563] Hazrat Marwan bin Hakam se riwayat hai, unho'n ne kaha ke main Hazrat Usman aur Hazrat Ali ﵄ ki ek (1) majils mein maujood tha. Hazrat Usman ﵁ ne hajj-e-tamatto aur hajj-o-umrah ekattha karne (hajj-e-qiraan) se mana kiya. Hazrat Ali ﵁ ne jab ye dekha to hajj aur umrah dono ka ek (1) saath ehraam bandha aur kaha: Labbaika Bi-Umratin wa Hajjatin "لَبَّيْكَ بِعُمْرَةٍ وَّحَجَّةٍ" Phir farmaya ke main Nabi ﷺ ki sunnat ko kisi ke kehne se nahi chodunga.[548]

[1564] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya: Log samajhte the ke hajj ke zamane mein umrah karna is zameen par bad-tareen gunah hai. Aur wo (apni taraf se) maah-e-moharram ko safar bana lete, aur kehte ke jab oont ki peeth ka zakhm accha ho kar uska nishaan mitt jaae, aur safar guzar jaae to us waqt umrah halal hai us shakhs ke liye jo umrah karna chaahe. Jab Rasool Allah ﷺ aur aap ke Sahaba Ikraam ﵃ chaar (4) dhul-hajja ki subah ko hajj ka ehraam baandhe hue makkah pohche to aap ne Sahaba Ikraam ﵃ ko hukum diya ke wo is ehraam ko khatam karke uske bajaae umrah ka ehraam baandh le'n. Ye baat un par bohot giraa'n guzri aur kehne lagey: Allah ke Rasool! Umrah karke hamaare liye kya cheez halaal hogi? Aap ne farmaya: "*Sab cheeze'n halaal ho'ngi*".[549]

[1565] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, unho'n ne farmaya ke main Nabi ﷺ ke paas aaya to aap ne mujhe ehraam kholne ka hukum diya.[550]

[1566] Hazrat Hafsa ﵂, jo Nabi ﷺ ki zauja-e-motarma hain, unse riwayat hai, unho'n ne arz kiya: Allah ke Rasool! Kya wajah ke logo'n ne to umrah karke ehraam khol diya hai, lekin aap ne umrah mukammal karne ke ba-wujood ehraam nahi khola hai? Aap ne farmaya: "*Maine apne baal jamaa liye the, aur qurbani ke galey mein qalaada pehna diya tha, is liye main jab tak qurbani na karoo'n ehraam nahi khol sakta*".[551]

[1567] Hazrat Abu Jamrah Nasar bin Imran Zubaee se riwayat hai, unho'n ne kaha ke maine hajj-e-tamatto ka ehraam bandha to logo'n ne mujhe manaa kiya. Maine uske mutalliq Hazrat Ibne Abbas ﵄ se dariyaaft kiya to unho'n ne mujhe tamatto hi ka hukum diya. Uske baad maine khwaab mein dekha, goya ek (1) aadmi mujhe keh raha hai ke tumhara hajj mabroor aur umrah maqbool hai. Maine us khwaab ka tazkira Hazrat Ibne Abbas ﵄ se kiya to unho'n ne farmaya ke ye to Abul Qaasim ﷺ ki sunnat hai, nez mujhse farmaya ke tum mere paas raho, main apne maal mein se tumhare liye kuch hissa muqarrar kar du'nga. Raawi-e-hadees Shu'ba ne kaha: Maine Abu Jamrah se kaha ke Hazrat Ibne Abbas ﵄ ne aisa kyou'n famraya? Unho'n ne kaha: Us khwaab ki wajah se jo maine dekha tha.[552]

[1568] Hazrat Abu Shihab se riwayat hai, unho'n ne kaha: Main makkah mukarramam mein umrah ka ehraam baandhe hue aaya, meri niyyat hajj-e-tamatto karne ki thi, chunache ham 8 dhul hajja se 3 din pehle makkah pohche to mujhe ahle makkah mein se chand logo'n ne kaha ke tera hajj to makki hoga. Main Hazrat Ataa bin Abi Rabaah ke paas aaya, taake unse masla dariyaaft karoo'n. Unho'n ne kaha: Mujhe Jaabir bin Abdullah ﵄ ne khabar di hai ke unho'n ne Rasool Allah ﷺ ke hamraah hajj kiya. Rasool Allah ﷺ us waqt qurbani ke jaanwar saath laae the. Deegar tamaam Sahaba Ikraam ﵃ ne hajj-e-mufrad ka ehraam bandha tha. Aap ne unse farmaya: "*Tum log Kaaba ka tawaaf*

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[546] راجع: 294

[547] راجع: 294

[548] Dekhiye 1569

[549] راجع: 1085

[550] راجع: 1559

[551] Dekhiye: 1697 1725 4398 5916

[552] Dekhiye: 1688

aur safa-marwa ki saee karke ehraam khol do, aur baal katwa do, phir usi tarah ehraam ke baghair thehre raho. Jabb aatwee'n (8th) taareekh ho to makk hi se hajj ka ehraam baandh o, aur jis ehraam mein tum aae the, usey tamatto bana lo". Sahaba Ikraam ﷺ ne arz kiya: Ham isey kis tarah tamatto kar de'n, kyou'nke ham ne to ehraam baandhte waqt sirf hajj ka naam liya tha? Aap ne farmaya: "*Jo kuch main tumhe'n hukum deta hoo'n usey baja laao. Agar main qurbani ka jaanwar na laaya hota to main bhi aisa hi karta jaisa tumhe'n hukum deta hoo'n. Lekin main kya karoo'n, jab tak qurbani apne thikaane par nahi pohonch jaati mujh par koi cheez halaal nahi ho sakti (jo ehraamki wajah se haraam thi)*". Chunache Sahaba Ikraam ﷺ ne taameel-e-hukum ki.

Abu Abdullah (Imam Bukhari) kehte hain ke Abu Shihab ki yehi ek (1) hadees musnad hai.[553]

[1569] Hazrat Sayeed bin Musaiyyib se riwayat hai, unho'n ne kaha ke Hazrat Usman aur Hazrat Ali ﷺ ka muqaam usfaan mein hajj-e-tamatto ke mutalliq ikhtelaaf hua to Hazrat Ali ﷺ ne farmaya ke aap us kaam se manaa karna chaahte hain jaise Nabi ﷺ ne kiya hai. (Hazrat Usman ﷺ ne farmaya: Mujhe apne haal par chodh deejiye.) Jab Hazrat Ali ﷺ ne ye dekha to unho'n ne hajj aur umrah dono ka ek (1) saath ehraam baandha. [554]

Baab 35: Taayyun Karke Hajj Ka Labbaik Kehna

[1570] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke jab ham Rasool Allah ﷺ ke hamraah aae to ham ne hajj ka taayyun karke is tarah talbiya kaha:

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ بِالْحَجِّ.

Aye Allah! Main hajj ki niyyat se haazir hoo'n. Phir Rasool Allah ﷺ ne hame'n hukum diya to ham ne usey umrah bana liya.[555]

Baab 36: Rasool Allah ﷺ Ke Ahd-e-Mubaarak Mein Hajj-e-Tamatto Ka Jaari Hona

[1571] Hazrat Imran bin Hussain ﷺ se riwayat hai, unho'n ne farmaya ke ham ne Rasool Allah ﷺ ke zamane mein tamatto kiya hai, aur khud quran mein bhi uska hukum naazil hua hai, magar ek (1) shakhs ne apni raae se jo chaaha keh diya.[556]

Baab 37: Irshad-e-Baari Ta'ala: "Ye (Hajj-e-Tamatto Ka Hukum) Un Logo'n Ke Liye Hai Jo Masjid-e-Haram Ke Baashinde Na Ho'n"[557] Ka Bayan

[1572] Hazrat Ibne Abbas ﷺ se riwayat hai, un se hajj-e-tamatto ke mutalliq dariyaaft kiya gaya to unho'n ne farmaya: Muhajireen-o-ansaar aur Nabi ﷺ ki azwaaj-e-mutahharaat ﷺ ne hajjatul wida ke mauqa par ehraam bandha aur ham ne bhi ehraam bandha. Jab ham makkah mukarrama ke qareeb aae to Rasool Allah ﷺ ne farmaya: "*Apne hajj ke ehraam ko ehraam banado jin logo'n ne qurbani ke jaanwar ko qalaada pehnaya hai, wo apni pehli haalat mein rahe'n*". Chunache ham baitullah ka tawaaf aur safa-marwa ki saee karke apni biwiyo'n ke paas aae aur doosre kapde pehen liye. Rasool Allah ﷺ ne farmaya: "*Jis ne apni qurbani ke galey mein qalaada daala hai, uske liye ehraam kholna jaaez nahi, hatta ke qurbani ka jaanwar apne thikane par pohonch jaae*". Phir aap ne hukum diya ke aath (8) dhul hajja ke pichle peher hajj ka ehraam baandh le'n. Is tarah jab ham manaasik-e-hajj se faarigh hue to aakar baitullah ka tawaaf kiya, phir safa-marwa ki saee karne ke baad hamaara hajj mukammal ho gaya. Aur ham par qurbani waajib hui, jaisa ke irshad-e-Baari Ta'ala hai: "*Jise qurbani ka jaanwar muyassar ho (wo qurbani kare aur) jise muyassar na ho wo teen (3) roze ayyam-e-hajj mein rakhe aur saat (7) ghar waapas pohonch kar*". Yaane apne shehro'n ko waapas jaao to wahaa'n saat (7) roze rakho. Qurbani ke liye ek (1) bakri kaafi hai. Sahaba Ikraam ﷺ ne

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[553] راجع: 1557
[554] راجع: 1563
[555] راجع: 1557
[556] Dekhiye: 4518
[557] Surah Baqara: 196

ek (1) saal mein do (2) ibaadate'n, yaane hajj aur umrah ko jamaa kiya. Allah Ta'ala ne is (hajj-e-tamatto) ko apni kitab mein naazil farmaya aur Nabi ﷺ ne usey masnoon qaraar diya aur ahle makkah ke alaawa deegar logo'n ke liye usey mubaah[558] kiya. Irshad-e-Baari Ta'ala hai:

ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ.

Ye Hukum Un Logo'n Ke Liye Hain Jo Masjid-e-Haraam (Makkah) Ke Baashinde Na Ho'n.[559]

Hajj ke mahine jinhe'n Allah Ta'ala ne kitab mein zikr kiya hai, wo shawwal, dhul qada, aur dhul hajja hain. Jis ne un mahino'n mein hajj-e-tamatto ka ehraam baandha us par qurbani yaa rozey waajib hain.

"رفث" (الرَّفَثُ) ke maane jimaa[560], "فُسُوْقُ" ke maane gunah aur "جِدَالُ" ke maane baaham ladna-jhagadna hain.

Baab 38: Makkah Mein Daakhil Hote Waqt Ghusl Karna

[1573] Hazrat Naafe ؒ se riwayat hai, unho'n ne kaha ke Hazrat Ibne Umar ؓ jab haram-e-makki ke qareeb pohonchte to talbiya kehne se ruk jaate. Phir waadi-e-zee-tawaa mein raat basar karte, wahee'n namaz-e-fajr padhte aur ghusl karte. Aur bayan farmate ke Allah ke Nabi ﷺ bhi isi tarah kiya karte the.[561]

Baab 39: Makkah Mukarrama Mein Din Ya Raat Ke Waqt Daakhil Hona

Nabi ﷺ ne zee-tawaa mein raat basar ki aur subah tak wahee'n rahe, phir makkah mein daakhil hue. Hazrat Ibne Umar ؓ bhi isi tarah karte the.

[1574] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne waadi-e-zee-tawaa mein raat basar ki. Subah tak aap ne wahee'n qiyaam farmaya, phir makkah mukarrama mein daakhil hue. Raawi-e-hadees kehta hai ke Hazrat Ibne Umar ؓ bhi isi tarah karte the.[562]

Baab 40: Makkah Mukarrama Kis Taraf Se Daakhil Hone Chaahiye?

[1575] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ buland ghaati se makkah mukarrama mein daakhil hote the aur nichli ghaati ki jaanib se nikalte the.[563]

Faaeda: Rasool Allah ﷺ hajj ko jaate hue eid ki tarah ek (1) raaste se daakhil hue aur faraaghat ke baad doosre raaste se nikle, taake dono raaste gawaahi de'n. والله أعلم

Baab 41: Makkah Mukarrama Se Nikalte Waqt Kaunsi Jaanib Ikhteyar Kare?

[1576] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ buland ghaati ke muqaam-e-Kadaa se jo batha mein hai, makkah mukarrama mein daakhil hue aur nichli ghaati ki taraf se nikle the.[564]

Abu Abdullah (Imam Bukhari ؒ) kehte hain: Mere ustad Hazrat Musaddad apne naam ki tarah hain. Unho'n ne mazeed kaha ke maine Yahya bin Muyeen ko Yahya bin Saeed ke hawaale se ye kehte hue suna ke agar main Musaddad ke paas unke ghar jaau'n aur wahaa'n unse hadees bayan karoo'n to wo uske haqdaar hain, aur mujhe is baat ki koi parwa nahi ke meri kitaabe'n mere paas rahe'n yaa Musaddad ke paas ho'n.

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[558] T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [Rekhta]

[559] Surah Baqara: 196

[560] T: (جِماع) Mubaasharat, ham-bistari [Rekhta]

[561] راجع: 1553

[562] راجع: 1553

[563] Dekhiye: 1576

[564] راجع: 1555

[1577] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ jab makkah meina ae to uski aala jaanib se daakhil hue aur nichli jaanib se baahar nikle.[565]

[1578] Hazrat Ayesha ﷺ hi se riwayat hai ke Nabi ﷺ fatah-e-makkah ke saal Kadaa ki jaanib se daakhil hue aur aala makkah (اعلیٰ مکہ) ki jaanib se muqaam-e-kadaa se waapas tashreef le gae.[566]

[1579] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ fatah-e-makkah ke mauqa par muqaam-e-kadaa se daakhil hue, jo makkah mukarrama ka oopar waala hissa hai. Hisham kehte hain ke Hazrat Urwah kadaa aur kudaa dono jaanib se daakhil hote the. Unka makkah mein aksar daakhila kudaa se hota tha, kyou'nke ye muqaam unke ghar se qareeb tha.[567]

[1580] Hazrat Urwah se riwayat hai, unho'n ne kaha ke Nabi ﷺ fatah-e-makkah ke saal aala makkah ke muqaam kadaa se daakhil hue the.

Hazrat Urwah aksar-o-beshtar muqaam-e-kudaa se daakhil hote the, kyou'nke ye muqaam unke ghar se qareeb tha.[568]

[1581] Hazrat Urwah hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ fatah-e-makkah ke saal muqaam-e-kadaa se makkah mein daakhil hue.

Hazrat Urwah muqaam-e-kadaa aur kudaa dono jaanib se makkah mein aate the, lekin aksar-o-beshtar kudaa ki jaanib se makkah mein aate, kyou'nke ye muqaam unke ghar se nazdeek tha.

Abu Abdullah (Imam Bukhari ﷺ) bayan karte hain ke kadaa aur kudaa makkah mein do (2) muqaam hain.[569]

Baab 42: Makkah Mukarrama Aur Uski Imaarato'n Ki Fazilat

Irshad-e-Baari Ta'ala hai:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ. وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ.

Aur Jab Ham Ne Baitullah Ko Logo'n Ke Liye Sawaab Aur Aman Ki Jagah Qaraar Diya (to hukum diya ke) Muqaam-e-Ibrahim Ko Jaae Namaz Qaraar Do. Nez Ibrahim Aur Ismail Ko Taakeed Ki, Ke Wo Mere Ghar Ko, Tawaaf Karne Waalo'n, Etekaaf Aur Rukoo-o-Sujood Karne Waalo'n Ke Liye Saaf Suthra Rakhe'n. Aur Jab Ibrahim Ne Dua Ki: Aye Mere Rabb! Is Jagah Ko Aman Ka Shahr Bana De Aur Uske Rehne Waalo'n Mein Se Jo Koi Allah Par Aur Roz-e-Aakhirat Par Imaan Laae Usey Phal Ataa Farma. (Allah Ta'ala Ne) Farmaya: Jo Kufr Karega Usey Thoda Sa Faaeda Du'nga, Phir Usey Azaab-e-Jahannum Ki Taraf Laa-Chaar Kar Du'nga Aur Wo Bura Thikana Hai. Aur Jab Irahim Aur Ismail Baitullah Ki Bunyaade'n Utha Rahe The (to dua ki:) Aye Hamaare Rabb! Ham Se (khidmat) Qubool Farma. Bila-Shubha Toohi Sab Ki Sunne Waala Aur Sab Kuch Jaanne Waala Hai. Aye Hamaare Parwardigaar! Ham Dono Ko Apna Farma-Bardaar Bana Aur Hamari Aulaad Mein Se Apni Ek Muslim Jamaat Bana. Hame'n Apni Ibaadat Ke Tareeqe Sikha Aur Hamari Tauba Qubool Farma. Beshak Tu Badaa Tauba Qubool Karne Waala Aur Nihayat Rahem Karne Waala Hai.[570]

[1582] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke Khaana-e-Kaaba ki taameer shuru ki gai to Nabi ﷺ aur Hazrat Abbas ﷺ patthar utha kar laa rahe the. Hazrat Abbas ﷺ ne Nabi ﷺ se kaha ke aap apna tah-band utaar kar kandhe par rakh le'n. Jab aap ne aisa kiya to behosh ho kar zameen par gir pade aur aap ki nigahe'n

[565] Dekhiye: 1578 1579 1580 1581 4290 4291
[566] راجع: 1577
[567] راجع: 1577
[568] راجع: 1577
[569] راجع: 1577
[570] Surah Baqara: 125-128

aasmaan ki taraf uth gaee'n. Aap ne farmaya: "*Mera tah-band mujhe dedo*". Uske baad aap ne apne tah-band apne oopar baadh liya.[571]

Faaeda: Waazeh rahe ke ye waaqea zamaana-e-nabuwwat se pehle ka hai.

[1583] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne unse farmaya: "*Aaya tu nahi jaanti ke teri qaum ne jab baitullah taameer kiya to Hazrat Ibrahim ؑ ki bunyaado'n par usey istawaar*[572] *karne se qaasir rahi?*" Maine arz kiya: Allah ke Rasool! Kya aap baitullah ko Hazrat Ibrahim ؑ ki bunyaado'n par nahi bana sakte? Aap ne farmaya: "*Agar teri qaum ka zamana kufr ke qareeb na hota to main zaroor kar deta*". Hazrat Abdullah bin Umar ؓ ne farmaya: Agar Hazrat Ayesha ؓ ne ye baat Rasool Allah ﷺ se suni hai to mere khayaal ke mutaabiq Rasool Allah ﷺ ka hateem se muttasil baitullah ke do (2) kono'n ka istelaam na karna is wajah se tha ke wo Hazrat Ibrahim ؑ ki bunyaado'n par poora taameer nahi hua tha.[573]

[1584] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ se hateem ke mutalliq dariyaaft kiya ke wo bhi baitullah ka hissa hai? Aap ne farmaya: "*Haa'n*". Maine arz kiya: Phir in logo'n ne isey baitulah mein dakhil kyou'n na kiya? Aap ne farmaya: "*Teri qaum ke paas maal kam tha (usse taameer ke akhrajaat poore nahi ho sakte the)*". Maine arz kiya: Darwaza itna ooncha kyou'n rakha hai? Aap ne farmaya: "*Ye kaam teri qaum ne is liye kiya, take jise chaae'n Kaaba mein daakhil hone de'n aur jise caahe'n rok de'n. Agar teri qaum ka zamaana-e-jaahiliyyat ke qareeb na hota aur unke dilo'n par naa-gawaari ke asaraat ka mujhe andesha na hota to main hateem ko Kaaba mein shaamil kar deta aur uska darwaza bhi zameen se muttasil bana deta*".[574]

[1585] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne mujhse farmaya: "*Agar tumhari qaum ka zamana abhi kufr se taaza na hota, to main baitullah ko masmaar karke usey Hazrat Ibrahim ؑ ki bunyaado'n par taameer karta. Kyou'nke quraish ne uski imaarat ko chota kar diya hai. Nez main uska ek (1) aur darwaaza pehle darwaze ke bil-muqaabil bana deta*".

Raawi-e-hadees Hisham ne kaha ke hadees mein *khalf* se muraad bil-muqaabil darwaza hai.[575]

[1586] Hazrat Ayesha ؓ hi se riwayat hai ke Nabi ﷺ ne unse farmaya: "*Agar teri qaum ka zamana-e-jaahiliyyat abhi taaza na hota, to main Kaaba ko mandham karke jo hissa usse khaarij kar diya gaya tha, usko phir us mein shaamil kar deta aur uska darwaza zameen se muttasil kar deta. Nez usmein ek sharqi aur ek gharbi do (2) darwaze bana deta. Al-gharz main usey Hazrat Ibrahim ؑ ki bunyaado'n ke mutaaibq istawaar karta*".

(Raawi-e-hadees kehta hai ke) Ye wo hadees hai, jis ne Hazrat Abdullah bin Zubair ؓ ko baitullah ke giraane par aamaada kiya tha. Yazeed kehte hain ke meri maujoodgi mein Hazrat Ibne Zubair ؓ ne usey giraaya aur banaaya tha. Unho'n ne us mein hateem ko bhi shaamil kar diya tha. Maine Ibrahimi bunyaado'n ke patthar dekhe hain jo oont ki kohaan jaise the. Jarir kehte hain ke maine baitullah ki deewaar se che (6) gaz yaa uske qareeb qareeb andaaza kiya hai.[576]

Baab 43: Sar-zameen-e-Haram Ki Fazilat

Irshad-e-Baari Ta'ala hai:

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ۔وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ.

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[571] راجع: 364

[572] T: (اُسْتُوار) Mustahkam, mazboot, pukhta (imaarat waghaira), na tootne waala [Rekhta]

[573] راجع: 126

[574] راجع: 126

[575] راجع: 126

[576] راجع: 126

(Aye Nabi! Keh Deejiye) Mujhe To Yehi Hukum Hua Ke Main Is Shahr (Makkah) Ke Maalik-e-Haqeeqi Ki Itaa-at Karoo'n, Jisne Isey Ehteraam Bakhsha Hai, Aur Wo Har cheez Ka Maalik Hai, Aur Muhhe To Hukum Diya Gaya Hai Ke Main Farma-bardaar Bankar Rahoo'n.[577]

Nez Farman-e-Ilaahi hai:

أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ.

Kya Ham Ne Pur-aman Haram Ko Unki Jaa-e-Qiyaam Nahi Banaaya, Jaha'n Hamari Taraf Se Rizq Ke Taur Par Har Tarah Ke Phal Khiche Chale Aate Hain, Lekin Un Mein Se Aksar Log Jaante Nahi Hain.[578]

[1587] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne fatah-e-makkah ke mauqa par farmaya: "*Allah Ta'ala ne is shahr ko qaabil-e-ehteraam thehraaya hai. Lehaza iske kaante na kaate jaae'n, aur na yahaa'n ke shikaar hi ko pareshan kiya jaae, nez is mein giri-padi cheez bhi na uthaai jaae. Haa'n! Tash-heer-o-elaan karaane waale ko wo giri hui cheez uthaane ki ijaazat hai*".[579]

Baab 44: Makkah Ke Gharo'n Mein Wiraasat Ke Jaari Hone Aur Unki Khareed-o-Farokh Karne. Nez Sirf Masjid-e-Haraam Mein Logo'n Ka Baraabar Haqdaar Hone Ka Bayaan

Irshad-e-Baari Ta'ala Hai:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ.

Beshak Wo Log Jo Kaafir Hain Aur Logo'n Ko Allah Ki Raah Se Aur Masjid-e-Haraam Se Rokte Hain, Wo Masjid-e-Haram Jis Mein Ham Ne Wahaa'n Ke Baashindo'n Aur Baahar Se Aane Waalo'n Ke Huqooq Baraabar Rakhe Hain. Lehaza Jo Bhi Is Mein Kisi Qism Ke Zulm Ke saath Kisi Kaj-rawee Ka Iraada Karega, Aise Sab Logo'n Ko Ham Dardnaak Azaab Chakhaae'nge.[580]

(Abu Abdullah Imam Bukhari ﷺ kehte hain ke) "بَادِى" se muraad baahar se aane waala aur "مَعْكُوْفًا" ke maane mahboos ke hain.

[1588] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne (hajjat-ul-wida ko jaate waqt) arz kiya: Allah ke Rasool! Aap apne makkah waale ghar mein kaha'n nuzool farmae'nge? Us par aap ne farmaya: "*Aqeel ne hamaare liye koi jaaedaad ya makaan kahaan choda hai?*" Aqeel aur Taalib to Abu Taalib ke waaris thehre. Hazrat Jaafar aur Hazrat Ali ﷺ unki kisi cheez ke waaris na hue, kyou'nke ye dono musalman ho gae the. Jabke Aqeel aur Taalib (us waqt) kaafir the. Isi bunyaad par Hazrat Umar ﷺ farmaya karte the ke musalman kisi kaafir ka waaris nhi hota. Ibne Shihab kehte hain ke is muaamale ke liye log irshad-e-Baari Ta'ala ko bataur-e-daleel pesh karte hain:

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ.

Jo Log Imaan Laae, Hijrat Ki Aur Apne Maal-o-Jaan Ke saath Allah Ki Raah Mein Jihaad Kiya Aur Wo Log Jinho'n Ne Panaah Di, Aur Madad Ki Wohi Ek-doosre Ke Waaris Ho'nge.[581] [582]

Faaeda: Ahadees se saabit hai ke islam se pehle makkah ke makanaat aur zameeno'n mein logo'n ka haq-e-milkiyat qaaem tha. Us mein wiraasat aur bae[583] (بيع)-o-ijaarah[584] ke muaamalaat bhi ohte the jo islam ke baad bhi qaaem rahe. Chunache Syedna Umar ﷺ ke zamane mein Naafe bin Abdul Haaris ne Safwaan bin Umaiyya se ek (1) ghar jail-khana banaane ke liye makkah mein is shart par khareeda ke agar Syedna Umar ﷺ is kharidaari ko manzoor kare'nge

[577] Surah Naml: 91
[578] Surah Qasas: 57
[579] راجع: 1349
[580] Surah Hajj: 25
[581] Surah Anfaal: 72
[582] Dekhiye: 3058 4282 6764
[583] T: (بَيع) Farokht, bikri, bechne ka amal [Rekhta]
[584] T: (اِجارَہ) Kiraaya [Rekhta]

to bae pukhta hogi. Ba-soorat-e-deegar Safwaan ko 400 dinar kiraae ke mil jaae'nge.[585] Imam Bukhari ﷺ unwan aur pesh-karda riwayaat se un ahadees ke zoaf ki taraf ishaara karna chaahte hain, jin mein makkah mukarrama ko farokht karne yaa unhe'n kiraae par dene ki mumaaneat hai.[586]

Baab 45: Nabi ﷺ Ka Makkah Mukarrama Mein Padaao Karna

[1589] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne jab makkah mukarrama tashreef laane ka iraada kiya to farmaya: "*Agar Allah ne chaaha to kal hamaara qiyaam Khaif Banu Kinaana mein hoga, jaha'n kuffaar-e-quraish ne kufr par jame rehne ki qasam khaai thi*".[587]

[1590] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne nahr ke agle roz farmaya, jabke aap Mina mein tashreef farma the: "*Ham ka Khaif Banu Kinaana mein utre'nge, jaha'n kuffaar-e-quraish ne kufr par datey rehne ki qasam khaai thi*".

Khaif Banu Kinaana se muraad Muhassab "مُحَصَّبْ" hai. Waaqea you'n hai ke quraish aur kinaana ne banu haashim aur banu abdul muttalib ke khilaaf qasam utha kar ye qaraar-daad paas ki thi ke unke saath rishta-e-nikah nahi kare'nge, aur naa unke haath koi cheez farokht kare'nge, jab tak wo Nabi ﷺ ko hamaare hawaale na kar de'n.

Ek riwayat ke mutaaibq banu haashim aur banu muttalib ke alfaaz hain. Imam Bukhari ﷺ farmate hain ke banu muttalib ke alfaaz hi ahqeeqat ke qareeb-tar maaloom hote hain.[588]

Baab 46: Irshad-e-Baari Ta'ala: "Aur Jab Ibrahim ﷺ Ne Dua Ki Thi Ke Aye Mere Rabb! Is Shahr (Makkah) Ko Pur-aman Bana De. Mujhe Aur Meri Aulaad Ko Is Amr Se Mehfooz Karde Ke Ham Butho'n Ki Ibaadat Kare'n. Aye Mere Rabb! In Maaboodaan-e-Baatila Ne To bohot Se Logo'n Ko Gumrah Kar Diya Hai, Lehaza Jisne Meri Ittaba Ki Wo Yaqeenan Mera Hai Aur Jisne Meri Naa-farmaani Ki To Yaqeenan (Allah Ta'ala) Bohot Ziyada Moaaf Karne Waala, Nihaayat Rahem Karne Waala Hai. Aye Hamaare Rabb! Maine Apni Aulaad Ke Ek (1) Hisse Ko Tere Qaabil Ehteraam Ghar Ke Paas Aise Maidaan Mein Laa-basaaya Hai Jaha'n Koi Kheti-baadi Nahi, Hamaare Rabb! Taake Wo Namaz Qaaem Kare'n, Chunache Tu Logo'n Ke Dilo'n Ko Unki Taraf Maael Karde"589 Ka Bayaan.

Wazaahat: Imam Bukhari ﷺ ne is unwaan ke tahet koi hadees zikr nahi ki, sirf aayaat par iktefa[590] kiya hai. Goya aap ne Hazrat Ibne Abbas ﷺ se marwi ek (1) hadees ki taraf ishaara kiya hai, jis mein Hazrat Ibrahim ﷺ ke Hazrat Hajra aur apne lakht-e-jigar Hazrat Ismail ﷺ ko yahaa'n laakar aabaad karne ka zikr hai.

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[585] SB: Al Khusumaat: Baab 8
[586] Fath-ul-Baari: V3 P568
[587] Dekhiye: 1590 3882 4284 4285 7479
[588] راجع: 1589
[589] Surah Ibrahim: 35-37
[590] T: (إكْتِفا) Kifaayat, qanaa-at, kaafi [Rekhta]

Baab 47: Irshad-e-Baari Ta'ala: "Allah Ta'ala Ne Kaaba Ko Jo Qaabil-e-Ehteraam Ghar Hai, Logo'n Ke Liye Qiyaam (e Aman) Ka Zariya Bana Diya. Hurman Waale Mahine Ko Aur Patte Waale Jaanwaro'n Ko Bhi, Take Tumhe'n Maaloom Ho Jaae Ke Allah Aasmaano'n Aur Zameen Mein Maujood Tamaam Cheezo'n Ke Haalaat Khoob Jaanta Hai, Nez Ye Ke Allah Ta'ala Ko Har Cheez Kai Lm Hai"[591] Ka Bayaan:

[1591] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kaaba ko baareek pindliyo'n waala habshi kharam karega*".[592]

[1592] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke log ramzan ke rozey farz hone se pehle aashoora ka roza rakha karte the, aur us roz Kaaba shareef ko ghilaaf pehnaaya jaata tha. Phir jab Allah Ta'ala ne ramzan ke rozey farz kar diye to Rasool Allah ﷺ ne farmaya: "*Ab jo chaahe aashoora ka roza rakhe, aur jo na chaahe na rakhe*".[593]

[1593] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Yajooj-majooj ke khurooj ke baad bhi khaana-e-Kaaba ka hajj aur umrah hota rahega*".

Abaan aur Imran ne Qatada se bayan karne mein Hajjaaj bin Hajjaaj ki mataabe-at ki hai.

Shu'ba a'an (عن) Qatada ke tareeq se marwi riwayat mein hai: "*Is waqt tak qiyaamat nahi aaegi, ta-aa'nke hajj mauqoof ho jaae*". Lekin pehli riwayat aksar hai.

(Abu Abdullah Imam Bukhari ﷺ kehte hain ke) Qatada ne Abdullah se aur Abdullah ne Hazrat Abu Saeed Khudri ﷺ se ye hadees suni hai.

Faaeda: Imam Bukhari ﷺ ki bayan karda in dono riwayaat mein ba-zaahir ta-aaruz[594] hai, jise is tarah door kiya jaa sakta hai ke yajooj-majooj ke khurooj ke baad hajj aur umrah hota rahega, uske baaad qurb-e-qiyaamat ke waqt logo'n mein kufr phail jaaega. Is liye hajj-o-umrah bhi mauqoof ho jaaega.

Baab 48: Kaaba Par Ghilaaf Chadaana

[1594] Hazrat Abu Waael se riwayat hai, unho'n ne kaha ke main Shaiba ke saath Kaaba mein kursi par baitha hua tha, to unho'n ne kaha ke is jagah par Hazrat Umar Farooq ﷺ ne baith kar farmaya: Mera iraada hai ke Kaaba mein jis qadar sona chaandi maujood hai main usey taqseem kar du'n. Maine arz kiya ke aap ke dono pesh-roo saathiyo'n ne to aisa nahi kiya. Tab Umar Farooq ﷺ ne farmaya: Wo dono jaleel-ul-qadar insaan the, main bhi unki iqteda karta hoo'n.[595]

Baab 49: Indhaam-e-Kaaba Ki Pesh-goi

Hazrat Ayesha ﷺ ne kaha ke Nabi ﷺ ne farmaya: "*Ek (1) Lashkar khaana-e-ka'aba par chadhaai karega to usey zameen mein dhansaa diya jaaega*".

[1595] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Goya main chote qadam waale siyaah-faam shakhs ko dekh raha hoo'n, jo ka'aba ki e'nth se e'nth bajaa de ga*".

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[591] Surah Maaida: 97
[592] Dekhiye: 1596
[593] Dekhiye: 1893 2001 2002 3831 4502 4504
[594] T: (تَعارُض) Mukhaalifat, ikhtelaaf [Rekhta]
[595] Dekhiye: 7275

[1596] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Kaaba Shareef ko choti-choti pindliyo'n waala ek (1) habshi mandham kar de ga*".[596]

Faaeda: Ye waaqea Isa ﷺ ke dobaara aane aur unke wafaat paane ke baad hoga. Jabke qurani taalimaat ko seeno'n se utha liya jaaega. Rasool Allah ﷺ ko indhaam-e-ka'aba ka manzar dikhaya gaya, phir aap ne us chashm-deed waaqea se apni ummat ko agaah farmaya ke ka'aba ko giraane waala siyaah-faam habshi kibr-o-ghuroor se chalta hua aaega. Chalne mein uske dono panje to nazdeek, albatta ediyo'n mein faasla hoga. Sar se ganja, naak phaili hui, pait badaa, apne haath mein bhaala pakde hue aaega. Uske saath us qimaash[597] ke doosre log bhi ho'nge jo uski sar-baraahi mein baitullah ki e'nth se e'nth baja de'nge. Aur uska ek-ek patthar ukhaad kar samandar mein phenk de'nge aur aisa aen qurb-e-qiyamat ke waqt hoga.

Baab 50: Hajr-e-Aswad Ke Mutaalliq Jo Manqool Hai

[1597] Hazrat Umar ﷺ se riwayat hai ke wo hajr-e-aswad ke paas aae aur usey bosa de kar farmaya: Main jaanta hoo'n ke tu ek (1) patthar hai. Kisi ko nafaa yaa nuqsaan pohchaana tere bas mein nahi. Agar maine Rasool Allah ﷺ ko bosa dete hue na dekha hota to main bhi tujhe bosa na deta.[598]

Faaeda: Hadees mein hai ke hajr-e-aswad Jannat ka patthar hai. Ye barf se ziyada safed tha, lekin Ibne Aadam ki khataao'n ne usey siyaah kar diya hai.[599]

Baab 51: Kaaba Ka Darwaza Band Karke Uske Har Kone Mein Namaz Padhi Jaa Sakti Hai

[1598] Hazrat Abdullah bin Umar ﷺ se riwayat hai, Unho'n ne kaha ke Rasool Allah ﷺ baitullah mein daakhil hue, unke saath Hazrat Usama bin Zaid, Hazrat Bilal aur Hazrat Usman bin Talha ﷺ the. Unho'n ne darwaza band kar diya. Faraaghat ke baad jab darwaza khula to sabse pehle main andar daakhil hua. Bilal ﷺ se mila aur unse dariyaaft kiya ke aaya is mein Rasool Allah ﷺ ne namaz padhi hai? Bilal ﷺ ne kaha: Haa'n, dono Yemeni sutoono'n ke darmiyan namaz padhi hai.[600]

Baab 52: Khaana-e-Kaaba Mein Namaz Padhna

[1599] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke jab wo baitullah mein daakhil hone ka iraada karte to daakhil hote hi seedhe aagey chale jaate, darwaze ko apni pusht ki taraf kar lete, yahaa'n tak ke aapke aur saamne waali deewaar ke darmiyan teen (3) haath ka faasla reh jaata to wahaa'n namaz padhte. Aur aap ka maqsad us jagah ko talaash karna hota jiske mutalliq Hazrat Billa ﷺ ne nishaan-dahi ki thi ke Rasool Allah ﷺ ne wahaa'n namaz adaa ki thi. Lekin kisi par koi harj nahi hai ke baitullah ki jis jaanib chaahe namaz padhe.[601]

Baab 53: Khaana-e-Kaaba Mein Daakhil Na Hona

Hazrat Abdullah bin Umar ﷺ aksar hajj karte, lekin baitullah mein daakhil nahi hote the.

[1600] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne is tarah umrah kiya ke baitullah ka tawaaf kiya aur muqaam-e-Ibrahim ke peeche do (2) rakat adaa kee'n. Aap ke saath ek (1) aisa shakhs bhi tha jo doosre logo'n se aap ko ott mein rakhta tha. Ek-doosre aadmi ne usse dariyaaft kiya ke aaya Rasool Allah ﷺ baitullah mein daakhil hue the? Usne kaha: Nahi. Yaane aap daakhil nahi hue the.[602]

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[596] راجع: 1591

[597] T: (قِمَاشْ) Rawish, dhang, chaal-chalan [Urduinc]

[598] Dekhiye: 1605 1615

[599] Saheeh Ibne Khuzaima: V4 P220

[600] Dekhiye: 397

[601] راجع: 397

[602] Dekhiye: 1791 4188 4255

Baab 54: Jis Shakhs Ne Kaaba Ke Kono'n Mein Allahu Akbar Kaha

[1601] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke rA jab Makkah Mukarrama tashreef laae to aap ne Kaaba ke andar daakhil hone se inkaar kar diya. Kyou'nke andar buth rakhe hue the. Phir aap ke hukum se unhe'n nikaal diya gaya, aur Sahaba Ikraam ﷺ ne Hazrat Ibrahim ﷺ aur Hazrat Ismail ﷺ ki wo tasweere'n bhi nikaal dee'n jin ke haatho'n mein paanse[603] ke teer the. Us par Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala in (mushriko'n) ko tabaah kare! Unhe'n ba-khoobi maaloom hai ke Hazrat Ibrahim aur Hazrat Ismail ﷺ ne to kabhi paanso'n se qura-andaazi nahi ki*". Uske baad aap baitullah ke andar daakhil hue aur uske atraaf mein Allahu Akbar kaha, lekin namaz nahi padhi.[604]

Baab 55: (Tawaaf Mein) Ramal Ki Ibteda Kaise Hui?

[1602] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ aur aap ke Sahaba Ikraam ﷺ jab makkah tashreef laae to mushrikeen ne ye kehna shuru kar diya ke tumhare paas ek (1) aisa wafad aaya hai jise yasrib (Madina) ke bukhaar ne kamzor kar diya hai. Us par Nabi ﷺ ne apne Sahaba Ikraam ko hukum diya ke tawaaf ke pehle teen (3) chakkaro'n mein tez-tez aur akad kar chale'n aur dono rukno'n ke darmiyan maamool ki chaal chale'n. Aap ko ye hukum dene mein ke wo saat (7) chakkaro'n mein akad kar chale'n logo'n par aasaani ke alaawa koi amr maane (مانع) na tha.[605]

Faaeda: Baaz logo'n ka khayaal hai ke ab ramal karne ki illat zaael ho chuki hai, lehaaza ab ramal karna masnoon nahi hai. Lekin unka ye mauqif mahal-e-nazar hai. Bahar-haal ab bhi yaadaar ke taur par ramal karna chaahiye, take islam ke urooj ki taareekh taaza rahe. والله أعلم

Baab 56: Jab Koi Makkah Aae To Tawaaf Shuru Karte Waqt Sabse Pehle Hajr-e-Aswad Ko Choome Aur Teen (3) Chakkaro'n Mein Ramal Kare

[1603] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko dekha ke jab aap makkah tashreef laate to tawaaf shuru karte waqt pehle hajr-e-aswad ko bosa dete, phir saat (7) chakkaro'n mein se pehle teen (3) mein zara akad kar chalte.[606]

Baab 57: Hajj aur Umrah Mein Ramal Karna

[1604] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ hajj aur umrah karte waqt tawaaf ke pehle teen (3) chakkaro'n mein tez chalte aur daudte the, aur baaqi chaar (4) chakkaro'n mein maamool ke mutaabiq aam chaal chalte the.

Suraij ki Lais ne mataaba-at ki hai, usne kaha: Mujhe Kaseer bin Farqad ne, unho'n ne Naafe se, unho'n ne Ibne Umar ﷺ se, unho'n ne Nabi ﷺ se bayan kiya.[607]

[1605] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne hajr-e-aswad ko mukhatib karke farmaya: Main yaqeenan jaanta hoo'n ke tu ek (1) patthar hai. Kisi ko nuqsaan yaa nafaa nahi de sakta. Aur agar maine Rasool Allah ﷺ ko na dekha hota ke aap ne tujhe bosa diya tha, to main kabhi tujhe bosa na deta. Phir unho'n ne hajr-e-aswad ko bosa diya. Uske baad kaha: Ab hame'n ramal ki kya zaroorat hai? Ye to ham ne mushrikeen ko apni taaqat dikhane ke liye kiya tha aur ab Allah Ta'ala ne unhe'n halaak kar diya hai. Phir kehne lagey ke jo kaam Nabi ﷺ ne kiya hai, ham usey tark karna pasand nahi karte.[608]

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[603] T: (پانّسه) paansa ki jamaa, (Teer, rupiya paisa waghaira) jisse faal nikaali jaae, ya ghaib ka haal maaloom kiya jaae [Rekhta]

[604] راجع: 398

[605] Dekhiye: 4256

[606] Dekhiye: 1604 1616 1617 1644

[607] راجع: 1603

[608] راجع: 1597

[1606] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Jab se maine Nabi ﷺ ko un dono kono'n ka istelaam karte dekha hai, maine shiddat aur narmi kisi haal mein bhi unka istelaam karna tark nahi kiya.

Raawi kehta hai ke maine Hazrat Naafe se dariyaaft kiya: Aaya Hazrat Ibne Umar ﷺ un dono ke darmiyan maamool ke mutaabiq chalte the? Unho'n ne jawab diya: Wo is liye maamool ke mutaabiq chalte the, take hajr-e-aswad ko bosa dene mein aasaani rahe.[609]

Baab 58: Chadi Se Hajr-e-Aswad Ko Choona

[1607] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne hajjat-ul-Wida mein apne oont par sawaar ho kar tawaaf kiya. Aap chadi se hajr-e-aswad ka istelaam farmate.

Abdul Aziz Darawardi ne Zohri se riwayat karne mein Yunus ki mataaba-at ki hai.[610]

Baab 59: Sirf Hajr-e-Aswad Aur Rukn-e-Yemaani Ka Istelaam

[1608] Hazrat Abu Shaasha (ابو شعشا) se riwayat hai, unho'n ke kaha: Baitullah ke kisi hisse se kaun parhez karta hai? Hazrat Muawiya ﷺ tamaam arkaan-e-ka'aba ka istelaam karte the, to unse Hazrat Ibne Abbas ﷺ ne farmaya: Un dono (2) kono'n (rukn-e-shaami aur rukn-e-iraaqi) ko bosa nahi diya jaata. Hazrat Muawiya ﷺ ne farmaya ke baitullah ki koi cheez matrook nahi hai. Hazrat Abdullah bin Zubair ﷺ bhi tamaam arkaan ka istelaam karte the.

Faaeda: Hazrat Ameer-e-Muawiya ﷺ ne jo kuch farmaya aur Ibne Zubair ﷺ ne jo kuch kiya, uski bunyaad unke zaati faham par hai, magar Rasool Allah ﷺ ka amal us par muqaddam hai.

[1609] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ko hajr-e-aswad aur rukn-e-yemaani ke alaawa kisi ka istelaam karte nahi dekha.[611]

Baab 60: Hajr-e-Aswad Ko Bosa Dena

[1610] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne hajr-e-aswad ko bosa diya aur farmaya: Agar maine Rasool Allah ﷺ ko tujhe bosa dete hue na dekha hota to maine bhi tujhe bosa na deta.[612]

[1611] Hazrat Ibne Umar ﷺ se riwayat hai, unse ek (1) aadmi ne hajr-e-aswad ko bosa dene ke mutalliq poocha, to unho'n ne farmaya: Maine Rasool Allah ﷺ ko usey haath lagaate aur bosa dete dekha hai. Us shakhs ka bayan hai ke maine arz kiya: Accha bataaiye agar majmaa ziyaada ho, aur log mujh par ghaalib aajaae'n to main kya karoo'n? Hazrat Ibne Umar ﷺ ne farmaya: Is qism ki agar-magar yemen mein rehne do, maine Rasool Allah ﷺ ko usey bosa dete hue aur choomte hue dekha hai.[613]

Baab 61: Hajr-e-Aswad Ke Paas Aakar Uski Taraf Ishaara Karna

[1612] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne oont par sawaar ho kar baitullah ka tawaaf kiya. Jab aap hajr-e-aswad ke saamne aate to uski taraf ishaara karte.[614]

Faaeda: Hajr-e-Aswad ko choone ke mutalliq chaar (4) tareeqe Rasool Allah ﷺ se saabit hain: ❁ Hajr-e-Aswad ko bosa diya jaae, jaisa ke pehle bayaan hua hai. ❁ Haath se hajr-e-aswad ko choona phir apne haath choom lena. ❁ Agar door ho to chadi ke zariye se usey choona, phir chadi ko choom lena. ❁ Door se haath yaa chadi ke zariye se ishaara karna. Is soorat mein haath yaa chad ko nahi choomna chaahiye.

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[609] Dekhiye: 1611
[610] Dekhiye: 1612 1613 1632 5293
[611] راجع: 166
[612] راجع: 1597
[613] راجع: 1606
[614] راجع: 1607

Baab 62: Hajr-e-Aswad Ke Paas Aakar Allahu Akbar Kehna

[1613] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne oont par sawaar ho kar baitullah ka tawaaf kiya. Aap jab bhi hajr-e-aswad ke paas aate to aap ke paas jo cheez hoti usse ishaara karte aur Allahu Akbar kehte.[615]

Ibrahim bin Tahmaan ne Khalid al-Ahzaa se riwayat karne mein Khalid bin Abdullah ki mataaba-at ki hai.

Baab 63: Jo Shakhs Makkah Aate Hi Kaaba Ka Tawaaf Kare, Qabl Iske, Ke Apne Thikaane Par Jaae, Phir Do (2) Rakaat namaz Padhe, Phir Safaa Ki Taraf Nikle

[1614, 1615] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha ke mujhe Ummul Momineen Hazrat Ayesha ﷺ ne bayan kiya ke Nabi ﷺ jab makkah mukarrama aae to sabse pehle wazoo karke baitullah ka tawaaf kiya, sirf tawaaf karne hi se aap ka umrah mukammal nahi hua tha. Phir aap ke baad Hazrat Abu Bakar ﷺ ﷺ aur Hazrat Umar ﷺ ne bhi aisa hi hajj kiya. Phir maine apne waalid-e-mohtaram Hazrat Zubair ﷺ ke hamraah hajj kiya to unho'n ne bhi sabse pehle tawaaf kiya. Uske baad maine muhajireen-o-ansaar ko dekha ke wo bhi isi tarah karte the. Meri waalida (Hazrat Asma ﷺ) ne mujhe bataaya ke unho'n ne aur unki hamsheera Hazrat Ayesha ﷺ ne, Hazrat Zubair bin Awaam aur falaa'n, falaa'n ne umrah ka ehraam bandha, unho'n ne jab hajr-e-aswad ko haath lagaaya (aur tawaaf mukammal karne ke baad safaa-o-marwa ki saee ki) to ehraam khol diya.[616] [617]

[1616] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ jab hajj yaa umrah ke liye makkah aate to sabse pehle baitullah ka tawaaf karte. Pehle teen (3) chakkaro'n mein daudte aur baaqi chaar (4) mein maamool ke mutaabiq chalte. Tawaaf ke baad do-gaana[618] adaa karte, phir safaa-o-marwa ke darmiyan saee karte the.[619]

[1617] Hazrat Abdullah bin Umar hi se riwayat hai, ke Nabi ﷺ jab pehla tawaaf karte to pehle teen (3) chakkaro'n mein daudte aur baaqi chaar (4) mein maamool ke mutaabiq chalte. Aur jab safa-o-marwa ke darmiyan saee karte to naale ke wasat[620] mein zaraa tez daudte.[621]

Baab 64: Aurto'n Ka Mardo'n Ke Hamraah Tawaaf Karna

[1618] Ibne Juraij se riwayat hai ke Hazrat Ataa ne kaha: Jab Ibne Hisham ne aurto'n ko mardo'n ke saath tawaaf karne se rok diya to maine kaha ke tu unhe'n kyou'n rokta hai. Halaa'nke Nabi ﷺ ki azwaaj-e-mutahharaat ne mardo'n ke saath tawaaf kiya hai? (Raawi-e-hadees Ibne Juraij kehta hai:) Maine kaha: Kya parde ki aayat utarne se pehle yaa baad? Ataa kehne lagey: Meri umr ki qasam! Maine unhe'n aayat-e-hijab ke nuzool ke baad paaya hai. Us par Ibne Juraij ne kaha: Aurte'n mardo'n ke saath kis tarah mil-jul jaati thee'n? Unho'n ne farmaya: Ikhtilaat[622] nahi hota tha. Hazrat Ayesha ﷺ mardo'n se alag-thalag ho kar tawaaf karti thee'n, unse ikhtilaat na karti thee'n. Ek (1) aurat ne unse arz kiya: Aye Ummul Momineen! Chale'n hajr-e-aswad ko bosa de'n. Unho'n ne farmaya: Tum jaao aur saath jaane se inkaar kar diya. Azwaaj-e-mutahharaat raat ke waqt is haalat mein nikaltee'n ke pehchaani na jaati thee'n aur mardo'n ke saath tawaaf karti thee'n. Albatta jab wo baitullah ke andar daakhil hona chaahtee'n to khadi rehtee'n, mardo'n ko baahar nikaala jaata (phir wo baitullah mein daahil hotee'n). Main aur Obaid bin Umair Hazrat Ayesha ﷺ ki khidmat mein us waqt haazir hue jabke wo Sabeer (ثَبِيْر) pahaad par muqeem thee'n. Maine arz kiya: Us waqt unka parda kya hota tha? Farmaya: Wo ek (1) turkey khema mein hoti thee'n, jiske aagey ek parda

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[615] راجع: 1607

[616] For H1614, Dekhiye: 1641

[617] For Hadees: 1615, Dekhiye: 1642 1796

[618] T: Namaz jis mein sirf do (2) Rakat hon [Rekhta]

[619] راجع: 1603

[620] T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]

[621] راجع: 1603

[622] T: (اِخْتِلاط) Khalat-malat hone ki kaifiyat, mel-jol, be-takallufi ki guftagu ya isharaat [Rekhta]

latka hota tha. Hamaare aur unke darmiyan uske siwa aur koi cheez haael na thi. Us waqt maine dekha ke aap ne gulaabi rang ki qamees pehen rakhi thi.

[1619] Ummul Momineen Hazrat Umme Salama ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ se apne bimaar hone ki shikaayat ki, to aap ne farmaya: "*Tum sawaar ho kar logo'n ke peeche-peeche reh kar tawaaf kar lo*". Chunache maine logo'n se peeche reh kar tawaaf mukammal kiya, jabke Rasool Allah ﷺ us waqt baitullah ki ek (1) jaanib subah ki namaz padh rahe the aur "وَالطُّورِ وَكِتَابٍ مَّسْطُورٍ" [623] ki tilaawat farma rahe the.[624]

Baab 65: Dauran-e-Tawaaf Mein Guftagu Karna

[1620] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ka'aba ka tawaaf kar rahe the. Us dauraan mein aap ka guzar ek (1) aise shakhs ke paas se hua, jisne apna haath tasme[625] ya dhaage, yaa kisi aur cheez ke zariye se doosre shakhs se baandh rakha tha. Nabi ﷺ ne usey apne haath se kaat diya, phir farmaya: "*Haath pakad kar usey le chalo*".[626]

Baab 66: Jab Dauran-e-Tawaaf Kisi Se Baandha Hua Tasma Ya Na-pasand Cheez Dekhe To Usey Kaat De

[1621] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) shakhs ko ka'aba ka tawaaf karte hue dekha ke wo rassi ya kisi aur cheez se bandha hua tha. Aap ne usey kaat diya.[627]

Baab 67: Koi Barhana Aadmi Baitullah Ka Tawaaf Na Kare Aur Na Koi Mushrik Hajj Ko Aae

[1622] Hazrat Abu Huraira ﷺ se riwayat hai ke hajjat-ul-wida se qabl Rasool Allah ﷺ ne Hazrat Abu Bakar ﷺ ﷺ ko ek (1) saal ameer-e-hajj banaaya. Unho'n ne mujhe daswee'n (10th) dhul hajja ko chand aadmiyo'n ke hamraah logo'n mein ye munaadi karne ke liye bheja ke is saal ke baad na koi mushrik hajj kare aur na koi barhana shakhs ka'aba ka tawaaf kare.[628]

Baab 68: Agar Dauran-e-Tawaaf Kisi Wajah Se Ruk Jaae (To Kya Kare?)

Hazrat Ataa bin Abi Rabaah ne kaha: Jo shakhs baitullah ka tawaf kar raha ho, us dauraan mein namaz ki takbeer ho jaae yaa kisi aur wajah se tawaaf chodna pade to salaam pherne ke baad usi jagah laut aae jaha'n uska tawaaf munqata hua tha. Hazrat Ibne Umar aur Abdur Rahman bin Abi Bakr ﷺ se bhi isi tarah manqool hai.

Baab 69: Nabi ﷺ Ne Tawaaf Kiya aur Saat (7) Chakkaro'n Par Do (2) Rakate'n Padhee'n

Hazrat Naafe ne kaha ke Hazrat Abdullah bin Umar ﷺ tawaaf ke har saat (7) chakkaro'n ke baad do (2) rakat namaz padhte the. Ismail bin Umaiyya ne kaha: Maine Imam Zohri se arz kiya ke Ataa bin Abi Rabaah farmate hain: Tawaaf ki do (2) rakato'n se farz namaz kifaayat kar jaati hai. Unho'n ne jawab diya: Sunnat par amal karna Afzal hai, kyou'nke Nabi ﷺ jab bhi tawaaf ke saat (7) chakkar lagaate to uske baad do (2) rakate'n padhte the.

[1623] Hazrat Amr bin Dinar se riwayat hai ke ham ne Hazrat Abdullah bin Umar ﷺ se dariyaaft kiya: Aaya koi shakhs umrah karte hue safa-o-marwa ki saee karne se pehle apni biwi ke paas aasakta hai? Unho'n ne jawab diya ke Rasool Allah ﷺ makkah mukarrama tashreef laae. Aap ne baitullah ke gird saat (7) chakkar lagaae. Phir muqam-e-Ibrahim

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[623] Surah at Tur: 1-2

[624] راجع: 464

[625] T: (تَسْمَه) tasma ki jamaa, chamde ki patli dori jo do (2) dedh (1 ½) inch tak chaudi hoti hai, lambaai muqarrar nahi, istelaahan tasma kehlaati hai [Rekhta]

[626] Dekhiye: 1621 6702 6703

[627] راجع: 1620

[628] راجع: 369

ke paas do (2) rakat adaa kee'n. Uske baad safa-o-marwa ke darmiyan saee ki. Aur Ibne Umar ﷺ ne farmaya: (Irshad-e-Baari Ta'ala hai:)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Yaqeenan Tumhare Liye Allah Ke Rasool (ki zaat) Mein Behtareen Namoona Hai (is liye tumahre iye Rasool Allah ﷺ ki iqteda aur pairawi hi behtar hai).[629] [630]

[1624] Hazrat Umru bin Dinar ne kaha: Maine Hazrat Jaabir bin Abdullah ﷺ se (yehi) sawaal kiya to unho'n ne farmaya: Safa-o-marwa ke darmiyan saee se pehle apni biwi se jimaa na kare.[631]

Baab 70: Jo Shakhs Pehla Tawaaf (e Qudoom) Karke Phir Kaaba Ke Qareeb Na Gaya Aur na Usne Dobaara Tawaaf Hi Kiya, yahaa'n Tak Ke Arafaat Se Ho Aaya

[1625] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ makkah mukarrama tashreef laae to ka'aba ka tawaaf kiya aur safa-o-marwa ke darmiyan saee ki, phir arfa se waapsi ke waqt aap ka'aba ke qareeb nahi gae.[632]

Faaeda: Imam Bukhari ﷺ ka matlab ye hai ke agar koi tawaaf-e-qudoom ke baad apni masrufiyaat ke pesh-e-nazar wuqoof-e-arafaat se pehle baitullah haazri nahi deta aur na hi nafil tawaaf karta hai to us par koi qadghan nahi hai. Uske ye maane nahi ke nafil tawaaf karne par paabandi hai.

Baab 71: Tawaaf Ki Do (2) Rakate'n Masjid-e-Haraam Se Baahar Adaa Karna

Hazrat Umar ﷺ ne tawaaf ki do (2) rakate'n haram ke baahar jaakar adaa kee'n.

[1626] Hazrat Umme Salama ﷺ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ se apni bimaari ke mutalliq shikaayat ki.

Ek doosri sanad ke saath ye riwayat baae'n-alfaaz hai, Nabi ﷺ ki zauja-e-motarma Hazrat Umme Salama ﷺ ne kaha ke jab aap makkah mukarrama mein tashreef farma the, aur wahaa'n se rawangi ka iraada farmaya, (main) Umme Salama bhi rawaana hona chahti thi. Lekin baitullah ka tawaaf nahi kiya tha to Rasool Allah ﷺ ne unse farmaya: "*Jab namaz-e-fajr khadi ho jaae to tum apne oont par sawaar ho kar tawaaf karlo jabke log namaz padh rahe ho'n*". Chunache unho'n ne aisa hi kiya aur haram se baahar nikalne tak tawaaf ki namaz nahi padhi.[633]

Baab 72: Muqaam-e-Ibrahim Ke Peeche Tawaaf Ki Do (2) Rakat Adaa Karna

[1627] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ makkah mukarrama tashreef laae to aap ne baitullah ke gird saat (7) chakkar lagaae aur muqaam-e-Ibrahim ke peeche do (2) rakat adaa kee'n. Phir Aap ﷺ safa ki jaanib tashreef le gae aur farmaya: Irshad-e-Baari Ta'ala hai:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Yaqeenan Tumhare Liye Allah Ke Rasool (ki zaat) Mein Behtareen Namoona Hai.[634] [635]

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[629] Surah al Ahzaab: 21

[630] راجع: 395

[631] راجع: 396

[632] راجع: 1545

[633] راجع: 464

[634] Surah al Ahzaab: 21

[635] راجع: 395

Baab 73: Subah Aur Asr Ke Baad Tawaaf Karna

Hazrat Abdullah bin Umar ﷺ tuloo-e-shams se pehle tawaaf ki do (2) rakat padha karte the.

Syedna Umar Farooq ﷺ ne namaz-e-subah ke baad tawaaf kiya, phir sawaar ho kar baahar chale gae, aur muqaam-e-zee-tawaa mein do (2) rakat adaa kee'n.

[1628] Hazrat Ayesha ﷺ se riwayat hai ke kuch logo'n ne subah ki namaz ke baad tawaaf kiya, phir waaz ke paas baith gae. Jab sooraj tuloo hua to khade ho kar namaz (e tawaaf) padhne lagey. Is par Hazrat Ayesha ﷺ ne farmaya; Ye log baithe rahe aur jab namaz ke liye waqt-e-makrooh shuru hua to unho'n ne uth kar namaz padhna shuru kardi.

[1629] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko tuloo-e-aftaab aur ghuroob-e-aftaab ke waqt namaz se manaa karte hue suna hai.[636]

[1630] Hazrat Abdul Azeez bin Rafee se riwayat hai, unho'n ne kaha: Maine Hazrat Abdullah bin Zubair ﷺ ko dekha ke wo namaz-e-fajr ke baad tawaaf karte aur do (2) rakat padhte the.

[1631] Hazrat Abdul Azeez hi se riwayat hai, unho'n ne kaha ke maine Hazrat Abdullah bin Zubair ﷺ ko dekha ke wo asr ke baad do (2) rakat padhte the. Aur Hazrat Ayesha ﷺ ke hawaale se hadees bayan karte the ke Nabi ﷺ jab Hazrat Ayesha ﷺ ke ghar daakhil hote to (asr ke baad) do (2) rakat zaroor padhte the.[637]

Baab 74: Bimaari Ki Haalat Mein Sawaar Ho Kar Tawaaf Karna

[1632] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne oont par sawaar ho kar baitullah ka tawaaf kiya. Aap jab bhi hajr-e-aswad ke paas se guzarte, apne dast-e-mubaarak mein pakdi hui kisi cheez se uski taraf ishaara karte aur Allahu Akbar kehte the.[638]

[1633] Ummul Momineen Hazrat Umme Salama ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se arz ki, ke main bimaar hoo'n. To aap ne farmaya: "*Sawaar ho kar logo'n ki pichli jaanib se baitullah ka tawaaf karlo*". Chunache maine (is tarah) apna tawaaf mukammal kiya, jabke Rasool Allah ﷺ baitullah ki ek (1) jaanib khade namaz padh rahe the, aur aap ba-haalat-e-namaz Surah Toor ki tilaawat kar rahe the.[639]

Baab 75: Haajiyo'n Ko Paani Pilaana

[1634] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abbas bin Abdul Muttalib ﷺ ne Rasool Allah ﷺ se mina ki raato'n mein makkah rehne ki ijaazat talab ki kyou'nke wo haajiyo'n ko paani pilaaya karte the to aap ne unhe'n ijaazat dedi.[640]

[1635] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ﷺ ne sabeel ke paas tashreef laakar paani talab farmaya to Hazrat Abbas ﷺ ne apne bete Hazrat Fazal ﷺ se kaha ke apni maa'n ke paas jaao aur Rasool Allah ﷺ ke liye mashroob laao. Aap ne farmaya: "*Mujhe yehi paani pilaao*". Hazrat Abbas ﷺ ne arz kiya: Allah ke Rasool! Log us mein haath daalte hain. Aap ne farmaya: "*Tum mujhe isi mein se pilaao*". Chunache aap ne us mein se piya, phir aap chashma-e-zamzam ke paas aae, wahaa'n log paani pilaane ka kaam kar rahe the. Aap ne farmaya: "*Apne kaam mein masroof raho, tum accha kaam kar rahe ho*". Phir farmaya: "*Agar ye andesha na hota ke tum maghloob ho jaaoge to yaqeenan main sawaari se utar kar rassi apne yahaa'n (kandhe par) rakh leta*". Aap ne apne kandhe ki taraf ishaara kiya.

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[636] راجع: 582
[637] راجع: 590
[638] راجع: 1607
[639] راجع: 464
[640] Dekhiye: 1743 1744 1745

Baab 76: Zamzam Ke Mutaalliq Jo Manqool Hai

[1636] Hazrat Abu Zar ﷺ se riwayat hai ke Rasool Allah ﷺ ﷺ ne farmaya: "*Mere ghar ki chatt khol di gai, jabke main makkah mukarrama mein tha. Hazrat Jibraeel ﷺ naazil hue to unho'n ne mera seena chaak kiya, usey aab-e-zamzam se dhoya. Phir sone ka ek (1) tasht le kar aae jo imaan-o-hikmat se bhara hua tha, usey mere seene mein undel kar seena band kar diya. Phir mera haath pakda aur aasmaan-e-duniya ki taraf oopar chadh gae, Hazrat Jibareel ne aasmaan-e-duniya ke daaroghe se kaha: Darwaza kholo. Usne poocha: Kaun hai? Farmaya: Main Jibraeel hoo'n*".[641]

[1637] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ko aab-e-zamzam pilaaya. Aap ne usey khade ho kar nosh farmaya. Hazrat Ikrima ne qasam kha kar kaha ke Rasool Allah ﷺ us din oont par sawaar the.[642]

Baab 77: Hajj-e-Qiraan Karne Waale Ka Tawaaf

[1638] Hazrat Ayesha ﷺ se riwayat hai ke ham hajjat-ul-wida mein Rasool Allah ﷺ ke hamraah nikle aur umrah ka ehraam bandha. Phir aap ne farmaya: "*Jis ke paas qurbani hai wo hajj aur umrah dono ka ehraam baandhe, phir wo ehraam ki paanbadi se aazaad nahi hoga, taa-aa'nke wo unhe'n poora kare*". Maine jab makkah mukarrama aai to haalat-e-haiz mein thi. Jab ham ne hajj mukammal kar liya to aap ne mujhe Abdur Rahman ﷺ ke hamraah tanyeem bheja. Wahaa'n se maine umrah mukammal kiya to Aap ﷺ ne farmaya: "*Ye tumhare pehle umre ka badal hai*". Jin logo'n ne umrah ka ehraam baand tha, unho'n ne tawaaf kiya ehraam ki paabandi se aazaad ho gae, phir unho'n ne mina se waapas aane ke baad ek (1) aur tawaaf kiya. Aur jin logo'n ne hajj aur umrah dono'n ka ekattha ehraam bandha tha, unho'n ne sirf ek (1) hi tawaaf kiya.[643]

[1639] Hazrat Naafe ﷺ se riwayat hai ke Abdullah bin Umar ﷺ ke paas unke bete Abdullah bin Abdullah bin Umar ﷺ aae jabke unki sawaari unke ghar mein bilkul taiyyaar thi. Unho'n ne arz kiya: Mujhe andhes hai ke is saal logo'n mein ladaai ho jaaegi aur wo aap ko baitullah jaane se rok de'nge. Bana-baree'n aap ka yahee'n theherna munaasib hai. Hazrat Abdullah bin Umar ﷺ ne farmaya ke Rasool Allah ﷺ bhi (umrah ke liye) tashreef le gae the to kuffaar-e-quraish aap ke aur baitullah ke darmiyan haael ho gae. Lehaza agar koi mere aur baitullah ke darmiyan haael hua to main bhi wohi karu'nga, jo Rasool Allah ﷺ ne kaha tha: "*Beshak Rasool Allah ﷺ mein tumhare liye behtareen namoona hai*". Phir farmaya ke: "*Tum gawaah raho, maine umrah ke saath hajj ko bhi waajib kar liya hai*". Raawi kehte hain: Phir aap makkah mukarrama aae aur hajj-o-umrah dono ke liye ek (1) hi tawaaf kiya.[644]

[1640] Hazrat Naafe ﷺ hi se riwayat hai ke jis saal Hajjaaj bin Yusuf Hazrat Abdullah bin Zubair ﷺ se jung ka iraada rakhta tha. Is saal Hazrat Ibne Umar ﷺ ne hajj ka iraada kiya. Hazrat Abdullah bin Umar ﷺ se arz kiya gaya ke logo'n mein jung-o-qitaal hone waala hai, hame'n khatra hai ke log aap ko rok de'nge (lehaaza aap makkah mukarrama na jaae'n). Is par unho'n ne farmaya: "*Tumhare liye Rasool Allah ﷺ ki hayaat-e-taiyyaba mein behtareen namoona hai*". Us waqt main bhi wohi karoo'nga jo Rasool Allah ﷺ ne kiya tha. Maine tumhe'n gawaah banaata hoo'n ke maine umrah ko waajib kar liya hai. Phir wo rawaana hue. Jab muqaam-e-baeda poh'nche to farmaya: Hajj aur umrah ek (1) hi haal hai. Main tumhe'n gawaah banaata hoo'n ke maine umrah ke saath hajj bhi waajib kar liya hai. Uske baad hadee bhej di jo qudaid se kharidi thi. Usse ziyaada kuch na kiya, na to nahr kiya aur na koi aisa kaam hi kiya jo ehraam ke baais haram tha, na sar mundwaaya aur na baal hi chote karaae, yahaa'n tak ke qrubani ke din qurbani zibah ki aur sar mundwaaya. Aap ka ye mauqif tha ke aap ne ek (1) tawaaf se hajj aur umrah dono ka tawaaf kar liya hai. Hazrat Abdullah bin Umar ﷺ ne farmaya ke Rasool Allah ﷺ ne bhi isi tarah kiya tha.

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[641] راجع: 349

[642] Dekhiye: 5617

[643] راجع: 295

[644] Dekhiye: 1640 1693 1708 1729 1806 1807 1808 1810 1812 1813 4183 4174 4185

Faaeda: Hajj-e-qiraan karne waala agar ek (1) tawaaf aur ek (1) saee karta hai to saheeh ahadees ke etebaar se aisa karna saheeh hai aur jin riwayaat mein is mauqif ke khilaaf bayan hua hai wo saheeh ahadees ke muqaable mein kuch bhi haqeeqat nahi rakhtee'n. Is silsile mein Fath-ul-Baari: V3 P625 ka mutaala'a mufeed rahega.

Baab 78: Baa-wazoo Tawaaf Karna

[1641] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ke hajj ke mutalliq Hazrat Ayesha ؓ ne mujhe aagaah farmaya. Unho'n ne bataaya ke Rasool Allah ﷺ jab makkah mukarrama tashreef laae to aap ne pehla kaam ye kiya ke wazoo kiya, phir baitullah ka tawaaf kiya. Mahez tawaaf karne hi se aap ka umrah mukammal nahi hua tha. Uske baad Hazrat Abu Bakar ؓ ؓ ne hajj kiya. Unho'n ne sabse pehle jo kaam kiya wo baitullah ka tawaaf tha, phir ye umrah na hua. Uske baad Hazrat Umar Farooq ne bhi isi tarah kiya. (Hazrat Urwah ne kaha) Phir Hazrat Usman ؓ ne hajj kiya. Maine un sab ko sabse pehle jo kaam karte dekha wo baitullah ka tawaaf tha, phir ye umrah na bana. Uske baad Ameer-e-Muawiya ؓ aur Hazrat Abdullah bin Umar ؓ (ne bhi aise hi kiya). Uske baad maine (apne waalid-e-giraami) Hazrat Zubair ؓ ke saath hajj kiya, unho'n ne sabse pehle baitullah ka tawaaf kiya, phir ye umrah na hua. Baad azaa'n maine muhajireen-o-ansaar ko bhi yehi kaam karte dekah ke umrah nahi hota tha. Aakhri shakhsiyat jise meina is tarah karte dekha wo Hazrat Abdullah bin Umar ؓ ki zaat-e-giraami thi. Unho'n ne bhi hajj ko tod kar umrah nahi banaaya tha. Ibne Umar ؓ bhi unke paas maujood hain, lekin unse iske mutalliq poochte nahi. Isi tarah jo akaabir pehle guzar gae hain unka bhi makkah mein daakhil hote hi pehla qadam tawaaf ke liye uthta tha, phir ye bhi ehraam nahi kholte the. Maine apni khala aur walida ko dekha ke jab wo aatee'n to sabse pehle tawaaf kartee'n, uske baad ehraam nahi kholti thee'n.[645]

[1642] (Hazrat Urwah kehte hain ke) Mujhe meri waalida ne khabar di, unho'n ne apni behen, Hazrat Zubair ؓ, aur falaa'n, falaa'n ke saath umrah kiya hai. Ye sab log hajr-e-aswad ko bosa dete to ehraam khol dete.[646]

Faaeda: Aakhri ibaarat ka matlab ye nahi hai ke hajr-e-aswad ke bosey ke baad ehraam khol dete the, balke tawaaf karne ke baad safa-o-marwa ke darmiyan saee karte, phir sar mundwaa kar ehraam kholte the.

Baab 79: Safa-o-Marwa Ki Saee Waajib Hai Aur Unhe'n Sha-aaer Illahi (شَعَائِرِ اللهِ) Qaraar Diya Gaya Hai

[1643] Hazrat Urwah bin Zubair ؓ se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ؓ se sawal kiya ke aap is aayat-e-karima ki wazaahat kare'n:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا.

Bila-shubha Safa Aur Marwa Allah Ta'ala Ki Nishaniyo'n Mein Se Hain. Jo Shakhs Kaaba Ka Hajj Yaa Umrah Kare To Us Par Koi Gunah Nahi Ke Wo Safa-o-Marwa Ki Saee Kare.[647]

Wallah! Isse to ye maaloom hota hai ke agar safa-o-marwa ki saee na kare'n to kisi par kuch bhi gunah nahi hai. Hazrat Ayesha ؓ ne farmaya: Aye mere bhaanje! Toone ghalat baat kahi. Agar Allah Ta'ala ka ye matlab hota to aayat-e-karima you'n hoti: Unke Tawaaf Na Karne Mein Koi Harj Nahi. Dar-asl baat ye hai ke mazkoora aayat-e-karima ansaar ke baare mein naazil hui. Wo islaam laane se pehle manaat ke liye ehraam baandha karte the, jiski wo muqaam-e-mushallali ke qareeb ibaadat karte the. Is liye un mein se jo shakhs ehraam baandhta to wo safa-o-marwa ke darmiyaan saee karna gunah khayaal karta tha. Jab ye log musalman hue to unho'n ne Rasool Allah ﷺ se iske mutalliq dariyaaft kiya aur kaha: Allah ke Rasool! Ham log to safa-o-marwa ke darmiyan saee ko bura samajhte the, us par Allah Ta'ala ne ye aayat-e-karima naazil farmaai: Safa Aur Marwa Allah Ta'ala Ki Nishaniyo'n Mein Se Hain…. Hazrat Ayesha ؓ ne farmaya ke Rasool Allah ﷺ ne to safa-o-marwa ki saee ko jaari farmaya hai, is liye ke ab koi saee ko tark nahi kar sakta. Hazrat Urwah kehte hain ke phir maine Abu Bakar bin Abdur Rahman ko is baat se agaah kiya

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[645] راجع: 1614
[646] راجع: 1615
[647] Surah Baqara: 158

to unho'n ne kaha ke ye to ilm-o-aagahi ki baate'n hain. Maine pehle nahi suni thee'n, albatta maine kuch ahle ilm ko iske siwa bayan karte hue suna hai. Jo Ummul Momineen ﵂ ne kaha hai ke jo log manaat ke liye ehraam baandhte the, wo sab log safa-o-marwa ka tawaaf karte the. Jab Allah Ta'ala ne baitullah ke tawaaf ka zikr kiya aur Quran-e-Majeed mein safa-o-marwa ka zikr na kiya to unho'n ne arz kiya: Allah ke Rasool! Ham safa-o-marwa ka tawaaf karte the aur Allah Ta'ala ne ka'aba ke tawaaf ka zikr kiya hai, safa ka kahee'n zikr nahi, to kya ham par gunah hoga agar ham safa-o-marwa ka tawaaf kare'n? To Allah Ta'ala (ne[648]) ye aayat naazil farmaai: Safa Aur Marwa Allah Ta'ala Ki Nishaniyo'n Mein Se Hain…. Hazrat Abu Bakar ﵁ bin Abdur Rahman ne kaha: Main ye suntan raha hoo'n ke ye aayat un dono fareeqo'n ke baare mein naazil hui. Jo log daur-e-jaahiliyyat mein safa aur marwa ke tawaaf ko gunah khayaal karte the unke baare mein un logo'n ke baare mein bhi jo pehle to safa-o-marwa ka tawaaf karte the, phir islaam laane ke baad usse is wajah se gunah khayaal karne lagey ke Allah Ta'ala ne baitullah ke tawaaf ka zikr kiya, lekin safa-o-marwa ke tawaaf ka zikr nahi kiya. Ta-aa'nke Allah Ta'ala ne baitullah ke tawaaf ke baad unke tawaaf ka zikr farmaya.[649]

Baab 80: Safa Aur Marwa Ke Darmiyan Saee Ke Mutaalliq Kya Hidayaat Hain?

Hazrat Ibne Umar ﵁ farmate hain ke saee Banu Ibaad ke gharo'n se Banu Abu Hussain ki galee tak hai.

[1644] Hazrat Ibne Umar ﵁ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ pehla tawaaf karte to pehle teen (3) chakkaro'n mein daudte aur baaqi chaar (4) maamool ke mutaabiq chalte. Aur jab safa-o-marwa ki saee karte to naale ke nasheb mein daudte the. Obaidullah ne kaha: Maine Hazrat Naafe se poocha ke Hazrat Ibne Umar ﵁ jab rukn-e-yemaani ke paas pohonchte to kya has be maamool chalte the? Unho'n ne kaha ke: Nahi, albatta agar hajr-e-aswad ke paas hujoom hota to aahista chalte, kyou'nke us ka istelaam kiye baghair usko nahi chodhte the.[650]

[1645] Amr bin Dinar se marwi hai ke unho'n ne Abdullah bin Umar ﵁ se aise aadmi ke mutalliq sawal kiya, jis ne umrah karte waqt baitullah ka tawaaf to kar liya, lekin safa-o-marwa ki abhi tak saee nahi ki. Kya wo apni biwi ke paas aasakta hai? Aap ne jawab diya ke Nabi ﷺ makkah mukarrama tashreef laae, baitullah ke saat (7) chakkar lagaae, muqaam-e-Ibrahim ke peeche do (2) rakat adaa kee'n, uske baad safa-o-marwa ke darmiyan saat (7) chakkar lagaae: "Yaqeenan Tumhare Liye Rasool Allah ﷺ (ki zaat-e-giraami) Mein Bethareen Namoona Hai".[651] [652]

[1646] (Amr bin Dinar kehte hain ke) Ham ne Jaabir bin Abdullah ﵁ se yehi sawaal kiya to unho'n ne waazeh taur par farmaya ke jab tak safa-o-marwa ki saee na kar le, apni biwi ke paas na jaae.[653]

[1647] Hazrat Abdullah bin Umar ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ makkah mukarrama tashreef laae, baitullah ka tawaaf kiya, phir (tawaaf ki) do (2) rakate'n padhee'n, uske baad safa aur marwa ke darmiyan saee ki. Baad-azaa'n[654] Hazrat Ibne Umar ﵁ ne ye aayat tilaawat ki:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Yaqeenan Tumhare Liye Allah Ke Rasool (ki zaat-e-giraami) Mein Behtareen Namoona Hai.[655] [656]

Faaeda: In riwayaat ka madlool[657] ye hai ke umrah ke liye teen (3) kaamo'n ka ehtemaam zaroori hai: ❁ Baitullah ka tawaaf, jis mein pehle teen (3) chakkar daud kar baaqi chaar (4) maamool ki raftaar se poore kiye jaae'n. ❁ Tawaaf

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[648] T: Shayad typing karte hue urdu mein نے ne lafz choot gaya. [RSB]

[649] Dekhiye: 1790 4495 4861

[650] راجع: 1603

[651] Surah Ahzaab: 21

[652] راجع: 395

[653] راجع: 396

[654] T: (بَعْد ازاں) Iske baad [Rekhta]

[655] Surah Ahzaab: 21

[656] راجع: 395

[657] T: (مَدْلُوْل) Maane, mafhoom, dalaalat ki hui baat ya cheez [Rekhta]

ke baad muqam-e-Ibrahim ke peeche yaa uske aas-paas do (2) rakat padhi jaae'n. ❁ Safa aur marwa ke darmiyan saee ki jaae.

[1648] Hazrat Aasim ﷺ se riwayat hai, wo kehte hain ke maine Anas bin Maalik ﷺ se poocha: Kya aap log safa-o-marwa ke darmiyan saee karne ko bura khayaal karte the? Unho'n ne farmaya: Haa'n, kyou'nke ye daur-e-jaahiliyyat ka she-aar tha, ta-aa'nke Allah Ta'ala ne ye aayat-e-karima naazil farmaai:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا.

Bila-shubha Safa Aur Marwa Allah Ta'ala Ki Nishaniyo'n Mein Se Hain. Jo Shakhs Kaaba Ka Hajj Yaa Umrah Kare To Us Par Un Ki Saee Karne Mein Koi Gunah Nahi Hai.[658] [659]

[1649] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ka dauran-e-tawaaf mein tez chalna aur safa-o-marwa ki saee mein daudna is liye tha ke mushrikeen ke saamne apni taaqat ka muzaahera kare'n.

Humaidi ﷺ ne bhi is tareeq se isi tarah riwayat bayan ki hai, taaham unho'n ne Sufyan ki Amr bin Ataa se samaa-at ki saraahat ki hai.[660]

Baab 81: Haaeza Tawaaf-e-Kaaba Ke Alaawa Tamaam Arkaan-e-Hajj Baja Laae, Nez Jis Ne Safa-o-Marwa Ki Saee Wuzoo Ke Baghair Karli To (kya hukum hai)?

[1650] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke jab main hajj ke liye makkah aai to main haiz se thi, is liye main baitullah ka tawaaf aur safa-o-marwa ki saee na kar saki. Farmati hain: Maine Rasool Allah ﷺ se iski shikaayat ki to aap ne farmaya: "*Deegar haajiyo'n ki tarah arkaan-e-hajj adaa karti raho, lekin baitullah ka tawaaf na karo, hatta ke haiz se paak ho jaao*".[661]

[1651] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ aur aap ke Sahaba Ikraam ﷺ ne hajj ka ehraam baandha, lekin Nabi ﷺ aur Hazrat Talha ﷺ ke alaawa kisi ke saath qurbani ka jaanwar nahi tha. Hazrat Ali ﷺ yemen se tashreef laae to unke paas qurbani maujood thi. Unho'n ne kaha: Maine Nabi ﷺ ke ehraam jaisi niyyat ki, chunache jab Nabi ﷺ ne Sahaba Ikraam ﷺ ko hukum diya ke wo ehraam-e-hajj ko umrah se badal le'n, phir baitullah ka tawaaf aur safa-o-marwa ki saee ke baad saro'n ke baal chote kara le'n aur ehraam khol de'n, magar jiske paas qurbani ka jaanwar hai wo ehraam na khole. Sahaba Ikraam ﷺ ne aapas mein guftagu ki, ke ham mina ki taraf is haalat mein jaae'nge ke hamaare azaa-e-tanaasul mani tapka rahe ho'nge? Jab Nabi ﷺ ko Sahaba Ikraam ﷺ ki ye baat pohonchi to aap ne farmaya: "*Jis baat ka mujhe ab ilm hua hai agar pehle maaloom ho jaati to main qurbani ka jaanwar saath na laata aur agar mere saath qurbani ka jaanwar na hota to main ehraam khol deta*".

Hazrat Ayesha ﷺ ko dauran-e-hajj mein haiz aagaya, is liye unho'n ne baitullah ke tawaaf ke alaawa deegar tamaam arkaan-e-hajj adaa kiye, phir jab wo paak ho gaee'n to unho'n ne tawaaf kiya. Is dauran mein unho'n ne Rasool Allah ﷺ se arz kiya: Allah ke Rasool! Aap sab log hajj-o-umrah dono mukammal karke waapas jaa rahe hain, jabke main sirf hajj mukammal karke waapas jaau'ngi. Chunache aap ne Abdur Rahman bin Abi Bakr ﷺ ko hukum diya ke unke saath tanyeem jaae'n aur wahaa'n umrah ka ehraam baandhe'n) is tarah Hazrat Ayesha ﷺ ne hajj ke baad umrah adaa kiya.[662]

[1652] Hazrat Hafsa bint Sireen se riwayat hai ke ham apni naujawan kawaari ladkiyo'n ko baahar (eidgaah mein) jaane se manaa karti thee'n, chunache ek (1) aurat aai aur Banu Khalaf ke mahel mein thehri. Usne bayan kiya ke unki hamsheera Rasool Allah ﷺ ke sahaaba mein se kisi ek (1) sahaabi ki biwi thi. Uske shauhar ne Rasool Allah ﷺ ke

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[658] Surah Baqara: 158
[659] Dekhiye: 4496
[660] Dekhiye: 4257
[661] راجع: 294
[662] راجع: 1557

hamraah baara (12) ghazawaat mein shirkat ki thi. Meri hamsheera bhi che (6) ghazawaat mein uske hamraah thee'n. Usne bayan kiya ke ham maidaan-e-jihaad mein zakhmiyo'n ki marham-patti aur mareezo'n ki iyaadat karti thee'n. Meri behen ne Rasool Allah ﷺ se arz kiya: Agar ham chaadar na hone ki wajah se baahar (eidgaah) na jaae'n to us mein koi harj to nahi hai? Rasool Allah ﷺ ne farmaya: "*Uski saheli apni chaadar usey de-de, aur wo daawat-e-khair aur musalmano ki duaao'n mein zaroor sahreek ho*". Phir jab Umme Atiya رضی اللہ عنہا basra aaee'n to ham ne unse yehi masla dariyaaft kiya. Hazrat Umme Atiya رضی اللہ عنہا ki aadat thi ke wo jab bhi Rasool Allah ﷺ ka zikr kartee'n to farmatee'n: Mere maa-baap aap par qurbaan ho'n! Ham ne unse dariyaaft kiya ke aap ne Rasool Allah ﷺ se is-is tarah suna hai? Unho'n ne farmaya: Ji haa'n, mere maa-baap aap par fida ho'n, Rasool Allah ﷺ ne farmaya: "*Nau-jawaan kuwaari ladkiya'n, parda-daar khawateen, aur haiz waali aurte'n baahar (eidgaah ki taraf) nikle'n, khair-o-barkat aur musalmano ki duao'n mein shareek ho'n. Albatta haiz waali aurte'n jaae namaz se alag rahe'n*". Maine kaha: Kya haiz waali aurte'n bhi shareek ho'n? Unho'n ne farmaya: "*Kya haiz waali aurte'n maidaan-e-arafaat aur falaa'n, falaa'n jagah nahi jaati? (phir eidgaah jaane mein kya amr maane hai)*"?[663]

Baab 82: Ahle Makkah Aur Musaafir Hujaaj-e-Mina Ki Taraf Rawaangi Ke Waqt Batha Waghaira Se Ehraam Baandhe'n

Ataa bin Abi Rabaah se us shakhs ke mutalliq sawaal hua jo makkah mein muqeem ho wo hajj ke liye kab labbaik kahe, unho'n ne kaha ke Ibne Umar رضی اللہ عنہ dhul hajja ki aathwee'n taarekh ko jab zohar ki namaz padh kar apni sawaari par baithte (aur wo aap ko le kar seedhi khadi ho jaati) to talbiya padhte the.

Hazrat Jaabir رضی اللہ عنہ se riwayat hai ke ham Nabi ﷺ ke hamraah (hajjat-ul-wida ke mauqa par makkah mukarrama) aae to dhul hajja ki aathwee'n taarekh tak ham ne ehraam khole rakha, phir jab ham ne makkah ko apne peeche chodh diya to hajj ka talbiya kehna shuru kar diya.

Hazrat Abu Zubair, Syedna Jaabir bin Abdullah رضی اللہ عنہ se bayan karte hain, unho'n ne farmaya ke ham ne waadi-e-batha, yaane makkah hi se hajj ka ehraam baandha tha.

Obaid bin Juraij ne Hazrat Abdullah bin Umar رضی اللہ عنہ se arz kiya: Maine aap ko dekha hai ke jab aap makkah mein hote hain to log to chaand dekh kar ehraam baandh lete hain, lekin aap aathwee'n taareekh tak ehraam nahi baandhte. Hazrat Abdullah bin Umar رضی اللہ عنہ ne farmaya: Maine Nabi ﷺ ko dekha ke jab tak aap mina jaane ke liye oontni par sawaar na hote ehraam na baandhte.

Wazaahat: Ahle Makkah se muraad wo aadmi hai jo makkah ka rahaaishi ho aur hajj ka iraada rakhta ho. Aur musaafir hujjaaj se muraad wo log hain jinho'n ne hajj-e-tamatto ki niyyat ki ho. Ye dono, yaane ahle makkah aur musaafir hujjaj jab manaasik-e-hajj ke liye mina ki taraf rawaana ho'nge to waadi-e-amkka se ehraam baandhe'nge. Unhe'n hudood-e-haram se baahar jaane ki zaroor nahi.

Baab 83: Haaji Aatwee'n Dhul Hajja Ko Zohar Ki Namaz Kaha'n Padhe?

[1653] Hazrat Abdul Aziz bin Rafee se riwayat hai, unho'n ne kaha: Maine Hazrat Anas bin Maalik رضی اللہ عنہ se dariyaaft kiya ke aap mujhe ek (1) cheez ke mutalliq bataae'n jo aap ko Rasool Allah ﷺ se acchi tarah yaad ho. Aap ﷺ ne aathwee'n dhul hajja ko zohar aur asr ki namaze'n kaha'n padhi thee'n? Unho'n ne farmaya: Ye namaze'n mina mein padhi thee'n. Maine kaha: Kooch[664] ke din aap ne asr ki namaz kaha'n padhi thi? Unho'n ne farmaya: Waadi-e-batha mein. Phir unho'n ne farmaya ke tum wohi karo jo tumhare umaraa[665] kare'n.[666]

[1654] Hazrat Abdul Aziz hi se riwayat hai, unho'n ne kaha: Main aatwee'n dhul hajja ko mina ki taraf gaya to wahaa'n Hazrat Anas رضی اللہ عنہ se mila, jo gadhe par sawaar ho kar jaa rahe the. Maine arz kiya: Nabi ﷺ ne us din zohar ki namaz

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[663] راجع: 324

[664] T: (کُوچ) Safar, rawaangi [Rekhta]

[665] T: (اُمَرا) Haakim, ahle iqtedaar [Rekhta]

[666] Dekhiye: 1654 1763

kaha'n padhi thi? Unho'n ne farmaya: Dekho! Jaha'n tumhare umaraa namaz padhte hain wahaa'n tum bhi namaz padho.[667]

Baab 84: Mina Mein Namaz Padhna

[1655] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ aur Hazrat Abu Bakar ﷺ-o-Umar ﷺ mina mein do-do (2-2) rakat padhte the. Isi tarah Hazrat Usman ﷺ ne bhi apne ibtedaai daur-e-khilaafat mein do-do (2-2) rakat padhne ka ehtemaam kiya tha.[668]

[1656] Hazrat Haaritha bin Wahab Khuzaai ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ hame'n mina mein do (2) rakate'n padhae'n. Halaa'nke ham kisi waqt bhi usse ziyaada kaseer taadaad mein na the, aur na usse ziyaada aman waale hi the.[669]

[1657] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke maine mina mein Nabi ﷺ ke hamraah do (2) rakate'n padhee'n. Hazrat Abu Bakar ﷺ ke saath bhi do (2) hi rakate'n adaa kee'n, phir Hazrat Umar Farooq ﷺ ke saath bhi do (2) rakate'n padhe'n. Phir tumhare tareeqe mukhtalif ho gae. Kaash! Chaar (4) rakat ke bajaae mujhe aisi do (2) rakate'n hi naseeb ho jaae'n jinhe'n Allah ke yahaa'n sharf-e-paziraai[670] haasil ho.[671]

Baab 85: Arfa Ke din Roza Rakhna

[1658] Hazrat Umme Fazal ﷺ se riwayat hai, unho'n ne farmaya ke arfa ke din logo'n ko Nabi ﷺ ke roze ke mutalliq shak hua to maine Nabi ﷺ ki khidmat mein ek (1) mashroob bheja. Aap ne usey nosh-e-jaa'n farmaya.[672]

Faaeda: Saheeh Muslim ki riwayat mein hai ke arfa ke din roza rakhne se do (2) saal ke gunah moaaf ho jaate hain, taaham haaji ke liye bethar hai ke wo arfa ke din roza na rakhe.[673]

Baab 86: Mina Se Arafaat Jaate Waqt Talbiya Aur Takbeer Kehna

[1659] Hazrat Muhammad bin Abi Bakar Saqafi se riwayat hai, unho'n ne Hazrat Anas bin Maalik ﷺ se dariyaaft kiya, jab ye dono mina se arafaat ki taraf jaa rahe the: Aap hazraat Rasool Allah ﷺ ke hamraah jaate waqt is din kya karte the? Hazrat Anas ﷺ ne farmaya ke ham mein se kuch talbiya kehte the, unhe'n koi buran ahi kehta tha, jabke kuch Allahu Akbar kehte the, unhe'n bhi koi bura khayaal nahi karta tha.[674]

Baab 87: Arfa Ke Din (wuqoof ke liye) Jaldi Rawaana Hona

[1660] Hazrat Saalim se riwayat hai, unho'n ne kaha ke Khalifa Abdul Malik bin Marwan ne Hajjaaj bin Yusuf ko khat likha ke wo ahkaam-e-hajj mein Hazrat Abdullah bin Umar ﷺ ki mukhalifat na kare. Chunache Abdullah bin Umar ﷺ arfa ke din zawaal-e-aftaab ke baad tashreef laae, jabke main bhi aap ke hamraah tha. Unho'n ne Hajjaaj ke dete ke paas pohonch kar zor se awaaz di to Hajjaj kusum mein rangi hui chaadar odhe baahar nikla aur kehne laga: Abu Abdur Rahman! Kya baat hai? Hazrat Ibne Umar ﷺ ne farmaya: Agar tumhe'n sunnat ki pairawi matloob hai to abhi chalna chaahiye. Hajjaaj bola: Bilkul isi waqt? Unho'n ne farmaya: Haa'n. Hajjaaj ne kaha: Mujhe itni mohlat de'n ke main apne sar par paani baha loo'n, phir chalta hoo'n. Hazrat Ibne Umar ﷺ apni sawaari se neeche uthar pade, yahaa'n tak ke Hajjaaj faarigh ho kar baahar nikla. Jab wo mere aur waalid-e-giraami ke darmiyan chalne laga to maine kaha ke agar tu sunnat ki pairawi chahta hai to khutba mukhtasar padhna aur wuqoof mein jaldi karna. Ye sun kar Hajjaaj Hazrat Abdullah bin Umar ﷺ ki taraf dekhne laga. Jab Hazrat Abdullah bin Umar ﷺ ne usey dekha to farmaya ke Saalim sach kehta hai.[675]

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[667] راجع: 1653
[668] راجع: 1082
[669] راجع: 1083
[670] T: (پَذِیرائی) Qubooliyat, manzoori [Rekhta]
[671] راجع: 1084
[672] Dekhiye: 1661 1988 5604 5618 5636
[673] Saheeh Muslim: As Siyaam: H2746(1162)
[674] راجع: 970
[675] Dekhiye: 1662 1663

Faaeda: Ye wuqoof hajj ka rukn hai. Uske baghair hajj nahi hota hai. Ye wuqoof aen garmi ke waqt dopaher ke baad hi shuru kar dena chaahiye, nez wuqoof se pehle ghusl karna mustahab hai.

Baab 88: Maidaan-e-Arfa Mein Sawaari Par Wuqoof Karna

[1661] Hazrat Umme Fazal bint Haaris ﷺ se riwayat hai ke unke yahaa'n chand logo'n ne Nabi ﷺ ke mutalliq yaum-e-arfa ke roze ke baare mein ikhtelaaf kiya. Baaz ne kaha: Aap roze se hain, jabke kuch logo'n ka khayaal tha ke aap ne roza nahi rakha. Hazrat Umme Fazal ﷺ ne aap ke paas doodh ka pyaala bheja, jabke aap apni oontni par wuqoof farma rahe the, to aap ne usey nosh-e-jaa'n farmaya.[676]

Baab 89: Maidaan-e-Arafaat Mein Do (2) Namazo'n Ko Jamaa Karna

Hazrat Abdullah bin Umar ﷺ ki namaz-e-ba-jamaat faut ho jaati to dono namazo'n ko jamaa karke padhte the.

[1662] Hazrat Saalim bin Abdullah se riwayat hai ke Hajjaaj bin Yusuf jis saal Hazrat Abdullah bin Zubair ﷺ se jung karne (makkah) aaya to usne Hazrat Abdullah bin Umar ﷺ se dariyaaft kiya ke aap arfa ke din mauqoof mein kya karte hain? Hazrat Saalim ne kaha: Agar tu sunnat ki pairawi karna chahta hai to arfa ke din namaz-e-zohar dopaher ke waqt jaldi padhna. Hazrat Abdullah bin Umar ﷺ ne farmaya: Is (Saalim) ne sach kaha hai. Yaqeenan Sahaba Ikraam ﷺ sunnat ke mutaabiq zohar aur asr ki namaz jamaa karte the. Ibne Shihab kehte hain; Maine Hazrat Saalim se dariyaaft kiya: Aaya Rasool Allah ﷺ ne bhi aisa kiya tha? Hazrat Saalim ne jawab diya ke tum is masle mein Rasool Allah ﷺ ki sunnat hi par chalte ho.[677]

Baab 90: Maidaan-e-Arafaat Mein Khutba Mukhtasar Padhna

[1663] Hazrat Saalim bin Abdullah se riwayat hai ke Khalifa Abdul Malik bin Marwan ne Hajjaj bin Yusuf ko likha ke hajj ke muaamalaat mein Hazrat Abdullah bin Umar ﷺ ki pairawi kare. Chunache jab arfa ka din tha to Hazrat Abdullah bin Umar ﷺ zawaal-e-aftaab ke baad aae. Main bhi unke hamraah tha. Unho'n ne hajjaaj ke khema ke paas aakar buland awaaz se kaha: Ye kaha'n hai? Hajjaaj baahar nikla to Hazrat Ibne Umar ﷺ ne farmaya: Arafaat ki taraf chale'n. Hajjaaj bola: Abhi chalna hai? Farmaya: Haa'n. Hajjaj ne kaha: Mujhe thodi si mohlat de'n ke main apne sar par paani baha loo'n. Hazrat Abdullah bin Umar ﷺ sawaari se utar kar intezaar karne lagey, yahaa'n tak ke wo baahar nikla aur mere aur mere waalid-e-giraami ke darmiyan chalne laga. Maine usey kaha: Agar sunnat ko paana chaahte ho to aaj khutba mukhtasar karo aur wuqoof mein jaldi karo. Hazrat Ibne Umar ﷺ ne farmaya: Usne sach kaha hai.[678]

Baab: Arafaat Mein Theherne Ke Liye Jaldi Karna

Wazaahat: Is unwaan ke tahat Imam Bukhari ﷺ ne guzishta hadees ke pesh-e-nazar kisi aur hadees ka indraaj[679] nahi kiya, kyou'nke us mein ye alfaaz hain: Agar tu sunnat ki itteba karna chahta hai to khutba mukhtasar aur wuqoof mein jaldi karna. SB ke baaz nuskho'n mein Hazrat Imam Bukhari ﷺ ke ye alfaaz mazkoor hain: "Is unwaan ke tahat wohi hadees likhne ka program tha jise Imam Maalik ne Imam Ibne Shihab Zohri se bayan kiya hai, lekin main chahta hoo'n ke is kitab mein wohi hadees laau'n jo bila-faaeda mukarrar[680] na ho". Is ibaarat se waazeh hota hai ke SB mein koi hadees mukarrar nahi hai. Jo ahadees ba-zaahir mukarrar nazar aati hain un mein taqaiyyud[681]-o-itlaaq[682], izaafa-o-kami aur sanad waghaira mein zaroor tafaawut[683] hota hai. واللہ أعلم

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[676] راجع: 1658
[677] راجع: 1660
[678] راجع: 1660
[679] T: (اِنْدِراج) Tehreer, tehreer karna ya kiya jaana [Rekhta]
[680] T: (مُکَرَّر) Aksar, baar-baar [Rekhta]
[681] T: (تَقَیُّد) Taakeed, iltezaam, paabandi [Rekhta]
[682] T: (اِطْلاق) Kisi qism ki shart ya qaid lagaana [Rekhta]
[683] T: (تَفاوُت) Farq, kami [Rekhta]

Baab 91: Maidaan-e-Arafat Mein Wuqoof Karna

[1664] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha: (Qabl az islaam) Ek (1) dafa mera oont gumm ho gaya. Main arfa ke din usey talaash karne nikla to maine Nabi ﷺ ko maidaan-e-arafaat mein wuqoof karte hue dekha. Maine dil mein kaha: Allah ki qasam! Ye to qaum hums (حُمْس) se hain (jo hudood-e-haram se baahar nahi nikalte) yahaa'n inka kya kaam hai?

[1665] Hazrat Urwah bin Zubair se riwayat hai ke daur-e-jaahiliyyat mein hums ke alaawa doosre log baitullah ka nange tawaaf karte the. Hums se muraad quraish aur uski aulaad hai. Quraish neki samajh kar logo'n ko kapde dete, mard-mard ko kapde deta, wo un mein tawaaf karta aur, aurat-aurat ko kapde deti, wo un mein tawaaf karti. Jise quraish kapde na dete wo nanga ho kar baitullah ka tawaaf karta. Doosre log to maidaan-e-arafaat se waapas aate, lekin hums muzdalifa hi se waapas aajaate. Hazrat Ayesha ﷺ ne bataaya ke darj-e-zel aayat-e-karima quraish ke mutalliq naazil hui:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ.

Phir Tum Log Wahaa'n Se Waapas Lauto Jaha'n Se Doosre Log Laut-te Hain.[684]

Raawi kehte hain ke quraish muzdalifa se palat aate tha, is liye unhe'n arafaat ki taraf bheja gaya.[685]

Baab 92: Arafaat Se Laut-te Waqt Kis Tarah Chalna Chaahiye?

[1666] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha ke meri maujoodgi mein Hazrat Usama bin Zaid ﷺ se dariyaaft kiya gaya ke hajjatul widaa mein arafaat se waapsi ke waqt Rasool Allah ﷺ ki raftaar kaisi thi? Unho'n ne farmaya ke aam raftaar se chalte the aur jab maidaan aajaata to tez ho jaate.

(Raawi-e-hadees) Hazrat Hisham ne kaha: Nas (نص) us tez raftaari ko kehte hain jo aam raftaar se ziyada ho. "فَجَوَةٌ" *Fajwatun* wasee maidaan ko kehte hain. Uski jamaa "فَجَوَاتٌ" *fajwaat* aur "فِجَاءٌ" *Fijaaun* hai. Jaisa ke "رَكْوَةٌ" *Rakwatun* ki jamaa (ركوات *Rikwaat* aur) "رِكَاءٌ" *Rikaaun* hai. "مَنَاصٌ" Manasunke maane hain: Bhaagne ka waqt nahi raha.[686]

Baab 93: Arafaat Aur Muzdalifa Ke Darmiyan (sawaari se) Utarna

[1667] Hazrat Usama bin Zaid ﷺ se riwayat hai ke Nabi ﷺ jab arafaat se wapas hue to raaste mein ek (1) ghaati ki taraf mutawajja hue. Aap ne qazaa-e-haajat se faraghat ke baad wazoo farmaya to maine arz kiya: Allah ke Rasool! Kya aap namaz padhe'nge? Aap ne farmaya: "*(Nahi) Namaz to aage hogi*".[687]

[1668] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ﷺ muzdalifa mein maghrib aur isha ki namaz ek (1) saath padhte the, albatta aate waqt raaste mein is ghaati ki taraf mud jaate jis taraf Rasool Allah ﷺ mutawajja hue the. Wahaa'n qazaa-e-haajat karte, wazoo farmate lekin wahaa'n namaz na padhte hatta ke muzdalifa pohonch kar usey adaa karte.[688]

[1669] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne farmaya ke main arafaat se waapsi ke waqt Rasool Allah ﷺ ke hamraah sawaar hua. Jab Rasool Allah ﷺ baae'n ghaati ke paas pohonch jo muzdalifa ke qareeb hai to apni oontni ko bithaya. Wahaa'n peshab kiya. Phir waapas tashreef laae to maine aap par wazoo ka paani daala to aap ne halka-phulka wazoo kiya. Maine arz kiya: Allah ke Rasool! Namaz padhni hai? Aap ne farmaya: "*Namaz aage hogi*". Uske baad aap sawaar hue hatta ke muzdalifa tashreef laae, wahaa'n namaz padhi. Phir muzdalifa ki subah ko Hazrat Fazal bin Abbas ﷺ aap ke hamraah sawaar hue.[689]

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[684] Surah Baqara: 199
[685] Dekhiye: 4520
[686] Dekhiye: 2999 4413
[687] راجع: 139
[688] راجع: 1091
[689] راجع: 139

[1670] Hazrat Kuraib kehte hain ke mujhe Hazrat Abdullah bin Abbas ﷺ ne Hazrat Fazal bin Abbas ﷺ ke hawaale se bataaya ke Rasool Allah ﷺ talbiya kehte rahe, ta-aa'nke aap jamra-e-a'qaba[690] pohonch gae (wahaa'n aap ne kankariyaa'n maaree'n).[691]

Baab 94: Arafaat Se Laut-te Waqt Nabi ﷺ Ka Sukoon-o-Itmenaan Ki Talqeen Karna Aur Kode Se Ishaara Farmana

[1671] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ ke hamraah arfa ke din waapas hue to Nabi ﷺ ne apne peeche shor-o-ghul aur oonto'n ko maarne peetne ki awaaz suni. Aap ne apne kode se unki taraf ishaara farmaya aur hukum diya: "*Logo! Sukoon qaaem rakho. Oonto'n ko daudaane mein koi neki nahi hai*".

"أَضْوْضَعُوْا" ke maane tez daudne ke hain. "خِلَالَكُمْ" ke maane hain Tumhare Darmiyaan.[692] "وَفَجَّرْنَا خِلَالَهُمَا" ke maane hain: Ham Ne Unke Darmiyan (neher ko) Jaari Kiya.[693]

Baab 95: Muzdalifa Mein Do (2) Namazo'n Ko Jamaa Karna

[1672] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne farmaya ke jab Rasool Allah ﷺ arafaat se waapas hue to ghaati mein utre. Wahaa'n peshab kiya, phir wazoo farmaya, lekin poora nahi balke halka sat ha. Maine aap se arz kiya: Namaz padhni hai? Aap ne farmaya: "*Namaz to aage hogi*". Uske baad aap muzdalifa tashreef laae aur wazoo kiya, yaane kaamil wazoo kiya. Phir namaz ke liye iqaamat kahi gai to aap ne namaz-e-maghrib padhi. Phir har aadmi ne apna oont apne thikaane par bithaaya. Phir namaz ke liye iqaamat kahi gai to aap ne namaz-e-isha padhai aur unke darmiyan koi nafil waghaira nahi padhe.[694]

Baab 96: Jis Ne Dono Namazo'n Ko Jamaa Karte Waqt Darmiyan Mein Nafil Waghaira Na Padhe

[1673] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne muzdalifa mein maghrib aur isha ko jamaa karke padha. Un mein har ek (1) namaz ki takbeer alag-alag thi. Un dono'n ke darmiyan nafil nahi padhe, aur na un mein se kisi ke baad nafil hi adaa kiye.[695]

[1674] Hazrat Abu Ayyub Ansari ﷺ se riwayat hai ke Rasool Allah ﷺ ne hajjat-ul-wida ke mauqa apr muzdalifa mein maghrib aur isha ko jamaa karke padha.[696]

Baab 97: Jis ne Har Namaz Ke Liye Alag Azaan Aur Alag Takbeer Kahi

[1675] Hazrat Abdur Rahman bin Yazeed se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Masood ﷺ ne hajj kiya to ham azaan-e-isha ke waqt yaa uske qareeb muzdalifa poh'nche. Unho'n ne ek (1) aadmi ko hukum diya, usne azaan aur iqaamat kahi, phir unho'n ne namaz-e-maghrib adaa ki. Uske baad do (2) rakat padhee'n. Phir raat ka khana mangwa kar tanaawul farmaya. Phir unho'n ne ek (1) aadmi ko hukum diya, to usne azaan aur iqaamat kahi. Uske baad unho'n ne namaz-e-isha ki do (2) rakate'n adaa kee'n. Jab fajr tuloo hui to farmaya ke Nabi ﷺ aaj ke din is namaz ke alaawa is muqaam par is waqt koi namaz nahi padhte the. Hazrat Abdullah bin Masood ﷺ ne mazeed farmaya ke ye do (2) namaze'n hain jo apne waqt se pher di gai hain: Ek (1) maghrib ki namaz logo'n ke muzdalifa pohonchne par, doosri fajr ki namaz jabke fajr zaahir ho. Maine Nabi ﷺ ko isi tarah karte dekha hai.[697]

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[690] T: Makka se sabse ziyaada qareeb yehi hai. Ise Jamra-e-kubra ya jamra-e-uzma bhi kaha jaata hai [RSB]

[691] راجع: 1544

[692] Surah Tauba: 47

[693] Surah Kahaf: 33

[694] راجع: 139

[695] راجع:1091

[696] Dekhiye: 4414

[697] Dekhiye: 1682 1683

Baab 98: Jis Ne Apne Ahle Khaana Ke Kamzor Afraad Ko Raat Pehle Bhej Diya Ke Wo Muzdalifa Thehre'n, Dua Kare'n, Nez Chaand Ghuroob Hote Hi Unhe'n Aagey (mina) Rawaana Kar Diya

[1676] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke wo apne kamzor afraad ko pehle rawaana kar dete ke wo raat ke waqt muzdalifa mein wuqoof kare'n aur jis qadar chaahe'n Allah ka zikr kare'n. Phir wo imam ke wuqoof aur uske waapas hone se pehle laut jaae'n. Un mein se kuch to namaz-e-fajr ke waqt mina pohonchte aur kuch uske baad aate. Jab wo sab mina pohonch jaate to jamre ko kankariyaa'n maarte. Hazrat Abdullah bin Umar ﷺ farmate ke Rasool Allah ﷺ ne unke liye ijaazat di hai.

[1677] Hazrat Ibne Abbas ﷺ se riwayat hai, wo farmate hain ke mujhe Nabi ﷺ ne raat hi ke waqt muzdalifa se (mina) rawaana kar diya tha.[698]

[1678] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne farmaya ke main un afraad mein se tha, jinhe'n Nabi ﷺ ne muzdalifa ki raat apne ahle-khaana ke kamzor afraad ke hamraah pehle bhej diya tha.

[1679] Abdullah, maula Asma ﷺ se marwi hai ke Hazrat Asma bint Abi Bakr ﷺ muzdalifa mein raat ke waqt utree'n aur namaz padhne khadi ho gaee'n. Phir ek (1) ghadi tak namaz padhti rahee'n. Uske baad poocha: Bete! Kya chaand ghuroob ho gaya hai? Maine kaha: Nahi. Wo phir kuch der tak namaz padhti rahee'n, phir dariyaaft kiya: Bete! Kya chaand ghuroob ho gaya hai? Usne kaha: Ji haa'n. Unho'n ne farmaya: Phir kooch karo, chunache ham rawaana hue, yahaa'n tak ke Hazrat Asma ﷺ ne mina pohonch kar jamre ko ramee ki, phir subah ki namaz waapas aakar apne muqaam par adaa ki. Maine unse arz kiya: Bibi Ji! Mere khayaal ke mutaaibq ham ne jald-baazi se kaam liya hai, aur taareeki hi mein kankariyaa'n maar di hain. Hazrat Asma ﷺ ne jawab diya: Aye Pisar-e-mann[699] Rasool Allah ﷺ ne aurto'n ko aisa karne ki ijaazat di hai.

[1680] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Sauda ﷺ bhaari jasaamat waali aurat thee'n. Unho'n ne Rasool Allah ﷺ se muzdalifa ki raat ijaazat maangi to aap ne ijaazat de di.[700]

[1681] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya: Ham muzdalifa mein utre to Hazrat Sauda ﷺ ne Nabi ﷺ se ijaazat maangi ke wo logo'n ke hujoom se pehle-pehle mina rawaana ho jaae'n, kyou'nk wo zara sust-raftaar thee'n. Aap ﷺ ne unhe'n ijaazat de di, chunache wo logo'n ki bheed se pehle hi nikal khadi huee'n aur ham log subah tak wahee'n thehre rahe aur Rasool Allah ﷺ ke hamraah waapas hue. Kaash! Maine bhi Rasool Allah ﷺ se ijaazat li hoti jaisa ke Hazrat Sauda ﷺ ne li thi to ye mere liye ziyaada mehboob aur bohot badi khushi ki baat thi.

Baab 99: Namaz-e-Fajr Muzdalifa Mein Adaa Karna

[1682] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ko nahi dekha ke aap ne koi namaz waqt se hatt kar adaa ki ho, albatta un dono namazo'n ko waqt se pehle padha hai: Aa pne (muzdalifa mein) maghrib aur isha ko mila kar padha aur namaz-e-fajr bhi uske (aam) waqt se pehle padhi.[701]

[1683] Hazrat Abdur Rahman bin Yazeed se riwayat hai, unho'n ne kaha: Maine Hazrat Abdullah bin Masood ﷺ ke hamraah makkah mukarrama aaya. Phir ham muzdalifa aae to unho'n ne do (2) namaze'n adaa kee'n. Har namaz ke liye alag alag azaan aur iqaamat kahi aur dono ke darmiyan khana khaya. Phir jab subah numudaar hui to namaz-e-fajr ki. Us waqt itna andhera tha ke koi fajr kehta abhi fajr nahi hui. Faraaghat ke baad Hazrat Abdullah bin Masood ﷺ ne kaha: Rasool Allah ﷺ ne farmaya: "*Ye dono namaze'n maghrib-o-isha is muqaam (muzdalifa) mein apne waqt se hataa di gai hain. Logo'n ko chaahiye ke wo muzdalifa mein us waqt daakhil ho'n jab andhera ho jaae. Aur namaz-e-fajr is waqt padhe'n*". Phir Abdullah bin Masood ﷺ thehre rahe hatta ke raushni ho gai. Phir kehne lagey: Agar

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[698] Dekhiye: 1678 1856

[699] T: (پِسَرِ مُتَبَنّٰی) Godh liya hua ladka [Rekhta]

[700] Dekhiye: 1681

[701] راجع: 1675

Ameer-ul-Momineen (Hazrat Usman ﷺ) is waqt mina ki taraf rawaana hote to sunnat ke mutaabiq amal karte. Raawi kehta hai ke mujhe ye ilm nahi ho saka ke Hazrat Ibne Masood ﷺ ka ye farmaan pehle hua ya Hazrat Usman ﷺ ka kooch pehle hua. Hazrat Abdullah bin Masood ﷺ musalsal talbiya kehte rahe, hatta ke qurbani ke din jamra-e-aqaba ko kankariyaa'n maaree'n.[702]

Faaeda: Ye matlab nahi hai ke usey subah saadiq se pehle padh liya jaae, jaisa ke baaz hazraat ne gumaan kiya hai, balke usey tuloo-e-fajr ke baad hi padhna hoga, jaisa ke ek (1) riwayat mein hai ke Rasool Allah ﷺ ne namaz-e-fajr tuloo-e-fajr ke waqt padhi.[703]

Baab 100: Muzdalifa Se Kab Rawaana Hona Chaahiye?

[1684] Hazrat Amr bin Maimoon se riwayat hai, unho'n ne kaha ke jab Hazrat Umar ﷺ ne muzdalifah mein namaz-e-fajr adaa ki to main bhi maujood tha. Namaz ke baad aap thehre aur farmaya: Mushrikeen tuloo-e-aftaab ke baad yahaa'n se kooch karte aur tuloo-e-aftaab ke intezaar mein ye kehe the: Aye Sabeeru (ثَبِيْرُ)! Tu chamak ja, yaane aftaab tujh par zaahir ho, lekin Nabi ﷺ ne unki mukhalifat ki aur tuloo-e-aftaab se pehle wahaa'n se rawaana hue.[704]

Baab 101: Yaum-e-Neher Ki Subha, Jamra ki Ramee Tak Talbiya-o-Takbeer Kehna Aur Dauran-e-Safar Mein Kisi Ko Apne Peeche Bithaana

[1685] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne Fazal bin Abbas ﷺ ko apne peeche sawaari par bithaya. Hazrat Fazal ﷺ ne bayan kiya ke Rasool Allah ﷺ jamre ko ramee karne tak talbiya kehte rahe.[705]

[1686 1687] Hazrat Ibne Abbas ﷺ hi se riwayat hai ke Hazrat Usama bin Zaid ﷺ arfa se muzdalifah tak Rasool Allah ﷺ ke peeche sawaari par baithe the. Phir aap ne muzdalifah se mina tak Hazrat Fazal bin Abbas ﷺ ko apne peeche bithaya. Ibne Abbas ﷺ farmate hain ke dono hazraat ka mushtaraka bayan hai ke Nabi ﷺ jamra-e-a'qaba ko ramee karne tak talbiya kehte rahe.[706]

Baab 102: Irshad-e-Baari Ta'ala: Jo Shakhs Hajj Ka Zamaana Aane Tak Umrah Ka Faaeda Uthaana Chaahe Wo Qurbani Kare Jo Usey Muyassar Aae... (ye hukum un logo'n ke liye hai) Jo Masjid-e-Haraam (Makkah) Ke Baashinde Na Ho'n.[707] Ka Bayan

[1688] Hazrat Abu Jamrah ﷺ se marwi hai ke maine Hazrat Ibne Abbas ﷺ se tamatto ke mutalliq dariyaaft kiya to aap ne usey amal mein laane ka hukum diya. Aur maine hadee ke mutalliq sawaal kiya to aap ne farmaya: Tamatto mein oont, gaae, ya bakri kaafi hai, aur qurbani mein shirkat bhi ho sakti hai. Abu Jamrah kehte hain: Logo'n ne to usey makrooh khayaal kiya, chunache main soya to khwaab mein dekha ke ek (1) shakhs ba-awaaz-e-buland pukaar raha hai: Hajj mabroor aur tamatto qubool hai. Main Hazrat Ibne Abbas ﷺ paas aaya aur unse khwaab bayan kiya to unho'n ne farmaya: Allahu Akbar! Ye to Abul Qasim ﷺ ki sunnat hai.

Raawi kehte hain ke Aadam, Wahab bin Jarir aur Ghundar ne Shu'ba se baae'n-alfaaz is hadees ko bayan kiya hai ke umrah qubool aur hajj mabroor.[708]

Baab 103: Qurbani Ke Oonto'n Par Sawaar Hona

Irshad-e-Baari Ta'ala hai:

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[702] راجع: 1675

[703] H1683

[704] Dekhiye: 3838

[705] راجع: 1544

[706] راجع: 1543, 1544

[707] Surah Baqara: 196

[708] راجع: 1567

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا ... وَبَشِّرِ الْمُحْسِنِينَ.

Aur Qurbani Ke Oonto'n Ko Ham Ne Tumhare Liye Sha-aaer Rillah Banaaya Hai, Tumhare Liye Un Mein Behtari Hai. Lehaza (neher ke waqt) Jab Wo Paao'n Bandhe Khade Ho'n To Tum Un Par Allah Ka Naam Lo, Phir Jab Wo Pehlu Ke Bal Zameen Par Gir Jaae'n… Aur Neki Karne Waalo'n Ko Basharat Deejiye.[709]

Imam Mujahid ne kaha ke oonto'n ke farba hone ki wajah se unhe'n (الْبُدْنَ) al-budna kaha jaata hai. "قَانِعُ" Qaaneu se muraad sawal karne waala aur "مُعْتَرُّ" motarru wo hai jo qurbani ke paas ghoomta phire. Khwah maaldaar ho yaa tang-dast. "شَعَائِرُ اللهِ" Sha-aer Ullat se muraad qurbani ke jaanwaro'n ko mote karna aur acche banana hai. Baitullah ko "عَتِيْقِ" Ateeq is liye kaha jaata hai ke usey zaalim baadshaho'n ki dast-burd[710] se aazaad rakha gaya hai. "وَجَبَتْ" Wajabat ke maane zameen par gir padna hain. Usi se "وَجَبَتِ الشَّمْسُ" ka muhaawara bana hai, jis ke maane sooraj ka ghuroob hona hain.

[1689] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne ek (1) shakhs ko dekha, wo qurbani ke jaanwar ko haank raha tha. Aap ne farmaya: "*Us par sawaar ho ja*". Usne ar zkiya: Ye to qurbani ka oont hai. Aap ne farmaya: "*Us par sawaari kar le*". Us ne phir arz kiya: Ye to qurbani ka oont hai. Aap ne farmaya: "*Tujh par afsos ho! Us par sawaar hoja*". Doosri ya teesri martaba ye alfaaz istemaal farmae.[711]

[1690] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne ek (1) shakhs ko dekha wo qurbani ka jaanwar haanke jaa raha hai. Aap ne farmaya: "*Tu us par sawaar hoja*". Usne arz kiya: Ye to qurbani ka oont hai. Aap ne farmaya: "*Tu us par sawaari kar*". Usne phir arz kiya: Ye to qurbani ka oont hai. Aap ne teesri martaba farmaya: "*Tu us par sawaar ho ja*".[712]

Faaeda: Daur-e-jaahiliyyat mein log jaanwaro'n ko mazhabi nazar-o-niyaaz ke taur par chodh dete the. Un par sawaari karna unke yahaa'n maayoob[713] tha. Qurbani ke jaanwaro'n ke mutalliq bhi yehi tasawwur tha. Islam ne usey ghalat qaraar diya, kyou'nke qurbani ke jaanwar hone ka ye matlab hargiz nahi ke unhe'n bilkul moattal[714] kar diya jaae.

Baab 104: Jo Qurbani Ka Jaanwar Saath Lekar Jaae

[1691] Hazrat Ibne Umar se hai, unho'n ne farmaya: Rasool Allah ﷺ ne hajjat-ul-wida ke mauqa par hajj ke saath umrah mila liya tha aur qurbani ki thi. Hua you'n ke aap dhul hulaifa se qurbani ka jaanwar apne saath le gae the aur Rasool Allah ﷺ ne ibteda mein ehraam-e-umrah ke saath labbaik kaha, baad azaa'n hajj ka labbaik kaha to logo'n ne bhi Nabi ﷺ ke hamraah hajj ko umrah ke saath mila kar faaeda haasil kiya. Un mein se kuch log qurbani ke jaanwar saath laae the, jabke kuch logo'n ke saath qurbani ke jaanwar nahi the. Chunache Nabi ﷺ jab makkah tashreef laae to logo'n se farmaya: "*Jis shakhs ke paas qurbani ka jaanwar hai uske liye koi aisi cheez jo ba-haalat-e-ehraam haram thi, halaal na hogi, hatta ke wo apne hajj se faarigh ho jaae. Aur jo shakhs qurbani ka jaanwar hamraah nahi laaya wo ka'aba ka tawaaf karke safa-o-marwa ki saee kare, phir apne baal tarshwa kar ehraam khol de. Uske baad hajj ka ehraam baandhe aur labbaik kahe. Jo qurbani ki istetaa-at na rakhta ho wo teen (3) roze ayyam-e-hajj mein aur saat (7) roze apne ghar pohonch kar rakhe. (Is tarah wo kul das (10) roze rakhe)*". Jab aap makkah mukarrama pohonche to baitullah ka tawaaf is tarah kiya ke sabse pehle hajr-e-aswad ko bosa diya, phir teen (3) chakkar daud kar lagaae aur chaar (4) chakkar hasb-e-aadat chal kar poore kiye. Jab baitullah ka tawaf poora kar liya to muqaam-e-Ibrahim ke paas do (2) rakat adaa kee'n. Phir salaam pherne ke bad faarigh ho gae aur safa par tashreef laae to safa aur marwa ke darmiyan saat (7) chakkar lagaae, phir jo cheez ehraam mein haram thi, hajj poora karne tak usse ehteraaz kiya aur das (10) dhul hajja ko qurbani zibah ki aur aakar baitullah ka tawaaf kiya. Ab jitni cheeze'n ehraam

[709] Surah Hajj: 36-37
[710] T: (دَسْت بُرْد) Loot-maar, ghaarat-giri, tabaahi, zulm-o-sitam [Rekhta]
[711] Dekhiye: 1706 2755 6160
[712] Dekhiye: 2754 6159
[713] T: (مَعْيُوب) Kharaab, baais-e-sharm, qaabil-e-sharm [Rekhta]
[714] T: (مُعَطَّل) Kaam se khaali, bekaar [Rekhta]

mein haram thee'n wo jaaez huee'n aur jo log qurbani saath laae the unho'n ne wohi kiya jo Rasool Allah ﷺ ne kiya tha.

[1692] Hazrat Urwah bin Zubair se riwayat hai, Hazrat Ayesha ؓ ne unhe'n bataaya ke Nabi ﷺ ne hajj aur umrah ek (1) saath kiya, nez logo'n ne bhi aap ke saath hajj aur umrah ek (1) saath hi kiya tha. Unho'n ne bilkul usi tarah khabar di, jaisa ke Hazrat Saalim ne Hazrat Abdullah bin Umar ؓ ke waste se Rasool Allah ﷺ se riwayat kiya hai.

Baab 105: Qurbani Ka Jaanwar Raaste Se Khareedna

[1693] Hazrat Abdullah bin Umar ؓ se riwayat hai, un se unke lakht-e-jigar Abdullah ne arz kiya ke aap thehre'n (hajj par na jaae'n) kyou'nke mujhe andhes hai ke aap ko baitullah se rok diya jaaega. Hazrat Ibne Umar ؓ ne farmaya: Is waqt main wohi karoo'nga jo Rasool Allah ﷺ ne kiya tha. Irshad-e-Baari Ta'ala hai:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Tumhare Liye Allah Ke Rasool (ﷺ ki zaat-e-giraami) Mein Behtareen Namoona Hai.[715]

Main tumhe'n gawaah banaata hoo'n ke maine apne aap par umrah waajib kar liya hai. Phir aap ne umrah ka ehraam baandha, phir aap rawaana hue. Jab muqaam-e-baeda par pohonche to hajj aur umrah dono ka talbiya kaha aur farmaya: Hajj aur umrah dono ka ek (1) hi muaamala hai. Phir muqaam-e-qudaid se qurbani khareedi. Jab makkah mukarrama tashreef laae to hajj aur umrah ka ek (1) hi tawaaf kiya aur ehraam na khola hatta ke dono se faarigh ho gae.[716]

Baab 106: Jis Shakhs Ne Dhul Hulaifa Pohonch Kar Qurbani Ki Kohaan Ko Zakhm Lagaaya Aur Uske Galey Mein Patta Daala, Phir Ehram Baandha

Hazrat Naafe bayan karte hain ke Hazrat Abdullah bin Umar ؓ sulah-e-hudaibiya ke zamaane mein jab (madina taiyyaba se) qurbani ka jaanwar le jaate to dhul hulaifa pohonch kar uske galey mein qalaadah, yaane haar pehnaate aur uska ash'aar karte, jab wo qibla-roo baitha hota to uski kohaan ki daae'n jaanib ko churi se cheerte.

[1694 1695] Hazrat Miswar bin Makhrama aur Marwan ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ zamana-e-hudaibiya mein ek-hazaar (1000) Sahaba Ikraam ؓ ke saath madina munawwara se rawaana hue. Jab dhul-hulaifa pohonche to Nabi ﷺ ne apni qurbaniyo'n ko qalaada pehnaya aur unka ishaar[717] kiya, phir umrah ka ehraam bandha.[718] [719]

[1696] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ki qurbaniyo'n ke haar apne haath se taiyyaar kiye. Aap ne khud un ke galo'n mein haar daale aur unka ash'aar kiya, phir unhe'n makkah mukarrama rawaana kiya. Aisa karne se aap par koi cheez haraam na hui jo aap ke liye pehle halaal thi.[720]

Baab 107: Qurbani Ke Oonto'n Aur Gaayo'n Ke Liye Haar Taiyyaar Karna

[1697] Ummul Momineen Hazrat Hafsa ؓ se riwayat hai, unho'n ne kaha: Maine arz kiya: Allah ke Rasool ﷺ! Logo'n ne ehraam khol diya hai, lekin aap ne nahi khola, iski kya wajah hai? Aap ne farmaya: "*Maine apne sar ke baalo'n ko jamaa liya hai, aur qurbani ke galey mein haar daal rakha hai, lehaaza main hajj se faraaghat tak ehraam nahi kholu'nga*".[721]

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[715] Surah al Ahzaab: 21

[716] راجع: 1639

[717] T: (اِشْعَار) Izhaar, jataana, aagaah karna [Rekhta]

[718] For Hadees: 1694: Dekhiye: 1811 2712 2731 4158 4178 4181

[719] For Hadees 1695: Dekhiye: 2711 2732 4157 4179 4180

[720] Dekhiye: 1698 1699 1700 1701 1702 1703 1704 1705 2317 5566

[721] راجع: 1566

[1698] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ madina taiyyaba se qurbani bhejte aur main unke liye haar khud taiyyaar karti. Phir aap kisi cheez se parhez na karte jisse mohrim ijtenaab[722] karta hai.[723]

Baab 108: Qurbani Ke Jaanwaro'n Ka Ash'aar Karna

Hazrat Urwah ﵀ ne Hazrat Miswar ﵁ se bayan kiya ke Nabi ﷺ ne hadee ko haar pehnaaya aur uska ash'aar kiya, phir aap ne umrah ke liye ehraam baandha tha.

[1699] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ki hadee ke liye haar taiyyaar kiye. Phir aap ne unka ash'aar kiya aur unhe'n qalaada pehnaya. Phir aap ne unhe'n baitullah rawaana kiya aur khud madina taiyyaba mein thehre. Is amal se aap par koi aisi cheez haraam na hui jo aap ke liye halaal thi, yaane aap mohrim na hue.[724]

Baab 109: Jisne Apne Haath Se Qalaada Pehnaya

[1700] Hazrat Amrah bint Abdur Rahman (عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ) bayan karte hain ke Hazrat Ziyaad bin Abu Sufyan ne Hazrat Ayesha ﵂ ko likha ke Ibne Abbas ﵁ kehte hain, jo shakhs makkah mukarrama ki taraf qurbani ka jaanwar bhej de us par har wo cheez haraam ho jaati hai jo hajj karne waale par haraam hoti hai, ta-aa'nke us jaanwar ko zibah kar diya jaae. Amrah kehti hain: Is par Hazrat Ayesha ﵂ ne farmaya: Jo Ibne Abbas ﵁ ne kaha wo durust nahi hai, kyou'nke maine Rasool Allah ﷺ ki hadee (qurbani) ke haar khud apne haath se taiyyaar kiye, phir Rasool Allah ﷺ ne apnhe haatho'n se qalaado'n ko pehnaaya aur mere waalid-e-mohtaram ke saath unhe'n rawaana kiya, magar koi cheez jo Allah Ta'ala ne Rasool Allah ﷺ ke liye halaal ki thi wo haraam nahi hui, ta-aa'nke us hadee ko zibah kar diya gaya.[725]

Baab 110: Qurbani Ki Bakri Ko Qalaada Pehnaana

[1701] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ek (1) dafa bakriyaa'n qurbani ke liye (makkah mukarrama) bheji thee'n.[726]

[1702] Hazrat Ayesha ﵂ se hi riwayat hai, unho'n ne farmaya ke main Nabi ﷺ ki qurbaniyo'n ke liye haar banaaya karti thi. Aap unhe'n bakriyo'n ke galey mein daalte aur khud apne ghar mein ehraam (aur uski paabandiyo'n) ke baghair rehte the.[727]

[1703] Hazrat Ayesha ﵂ hi se ek (1) doosri riwayat hai, unho'n ne farmaya ke Nabi ﷺ ki bakriyo'n ke liye haar taiyyaar karti, aap unhe'n makkah rawaana kar dete aur khud ehraam ke baghair rehte the.[728]

[1704] Hazrat Ayesha ﵂ se ek (1) aur riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ki hadee (qurbani) ke liye aap ke ehraam baandhne se pehle haar taiyyaar kiye.[729]

Baab 111: Pashm Se Haar Taiyyaar Karna

[1705] Ummul Momineen Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke maine qurbaniyo'n ke qalaade us ooun[730] se banaae the jo mere paas maujood thi.[731]

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[722] T: (اِجْتِناب) (kisi shakhs ya shae se) parhez, kinaara-kashi, ehteraaz, bachna ya door rehna [Rekhta]

[723] راجع: 1696

[724] راجع: 1696

[725] راجع: 1696

[726] راجع: 1696

[727] راجع: 1696

[728] راجع: 1696

[729] راجع: 1696

[730] T: (اُوْن) Bhed-bakri waghaira ke baal jin se garam kapde taiyyaar kiye jaate hai [Rekhta]

[731] راجع: 1696

Baab 112: Jooto'n Ka Qalaada Pehenna

[1706] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) aise aadmi ko dekha jo qurbani ke oont ko haank[732] raha tha. Aap ne farmaya: "*Us par sawaar ho jaao*". Usne arz kiya: Ye qurbani ka jaanwar hai. Aap ne farmaya: "*Us par sawaar ho jaao*". Hazrat Abu Huraira ﷺ kehte hainke maine usey dekha ke wo oont par sawaar ho kar Nabi ﷺ ke saath saath chal raha tha, aur jooto'n ka haar us oont ke galey mein tha.

Muhammad bin Basshar ne (Yahya bin Abi Kaseer se riwayat karne mein) Maamar (معمر) ki mataaba-at ki hai.

Ali bin Mubaarak ne Yahya bin Abi Kaseer se, unho'n ne Hazrat Ikrima se, unho'n ne Hazrat Abu Huraira ﷺ se aur unho'n ne Nabi ﷺ se isi tarah riwayat kiya hai.[733]

Baab 113: Qurbani Ke Jaanwar Ko Jhoole'n Pehnaana

Hazrat Abdullah bin Umar jhool[734] ko sirf kohaan[735] ki jagah se phaadte the. Jab jaanwar ko zibah karte to jhool ko utaar dete, mabaada khoon usey kharaab karde, phir usey sadqa kar dete the.

[1707] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Mujhe Rasool Allah ﷺ ne ye hukum diya tha ke jo oont qurbani ke taur par maine zibah kiye hain, unki jhoole'n aur khaale'n sadqa kar du'n.[736]

Baab 114: Raaste Mein Qurbani Khareed Kar Usey Qalaada Pehnaana

[1708] Hazrat Naafe se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Umar ﷺ ne Hazrat Abdullah bin Zubair ﷺ ke daur-e-hukumat mein harooriya ke hajj ke saal hajj karne ka iraada kiya, to unse arz kiya gaya: Logo'n mein jung hone waali hai. Hame'n andesha hai ke wo aap ko baitullah se rok de'nge. Unho'n ne farmaya: (Irshad-e-Baari Ta'ala hai:)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

Yaqeenan Tumhare Liye Allah Ke Rasool (ki zaat) Mein Behtareen Namoona Hai.[737]

Main is waqt wohi karoo'nga jo Rasool Allah ﷺ ne kiya tha. Main tumhe'n gawaah banaata hoo'n ke maine umrah kudh par waajib kar liya hai. Jab wo baeda ke maidaan mein pohonche to farmaane lagey ke hajj aur umrah ka haal ek (1) jaisa hai. Main tumhe'n gawaah banaata hoo'n ke maine hajj ko umrah ke saath jamaa kar liya hai. Phir unho'n ne qurbani ke jaanwar ko qalaada daal kar rawaana kiya, jo unho'n ne khareed kar liya tha. Jab makkah mukarrama pohonche to baitullah aur safa-o-marwa ka tawaaf kiya aur us par kisi cheez ka izaafa na kiya aur kisi cheez ko halaal khayaal na kiya jo un par ba-haalat-e-ehraam haraam thi, hatta ke dhul-hajja ke daswe'n (10th) roz halaq kiya aur qurbani di. Unho'n ne khayaal kiya ke pehle hi tawaaf se hajj aur umrah ka tawaaf poora kar liya hai. Phir farmaya ke Nabi ﷺ ne bhi aise hi kiya tha.[738]

Baab 115: Apni Biwiyo'n Ki Taraf Se Unke Kahe Baghair Gaae Zibah Karna

[1709] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham pacchees (25) dhul-qada ko Rasool Allah ﷺ ke hamraah madina taiyyaba se rawaana hue. Hamara sirf hajj karne ka iraada tha. Jab ham makkah mukarrama ke qareeb hue to Rasool Allah ﷺ ne hukum diya jiske saath qurbani nahi hai wo jab baitullah ka tawaaf aur safa-o-marwa ki saee kar chuke to ehraam khol de. Hazrat Ayesha ﷺ ne farmaya ke qurbani ke din hamaare saamne gaae

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[732] T: (ہانکنا) Maweshi ko chalaana, tez-raftaar karna [Rekhta]

[733] راجع: 1689

[734] T: (جُھول) Oont, bael waghaira ke oopar daalne ka kapda [Rekhta]

[735] T: (کوہان) Oont ya bael ki pusht ka ubhra hua hissa [Rektha]

[736] Dekhiye: 1716, 1716م, 1717, 1718, 2299
T: Urdu pdf mein 1716 ke saath م chapaa hua hai, isi liye maine bhi yahaa'n م likha hai [RSB]

[737] Surah al Ahzaab: 21

[738] راجع: 1639

ka gosht laaya gaya, to maine poocha: Ye gosht kaisa hai? Laane waale ne kaha ke Rasool Allah ﷺ ne apni biwiyo'n ki taraf se qurbani ki hai.

Raawi-e-hadees Yahya bin Saeed ne is hadees ka zikr Qasim se kiya to usne kaha: Umrah Amrah ne ye hadees theek-theek bayan ki hai.[739]

Baab 116: Mina Mein Nabi ﷺ Ke Muqaam-e-Qurbani Par Qurbani Zibah Karna

[1710] Hazrat Naafe ؒ se riwayat hai ke Hazrat Abdullah bin Umar ؓ jaae qurbani par apni qurbani zibah karte the. Unke bete Obaidullah ne kaha ke Rasool Allah ﷺ ki jaae qurbani par apni qurbani karte the.[740]

[1711] Hazrat Abdullah bin Umar ؓ hi se riwayat hai, ke wo muzdalifah se raat ke aakhri hisse mein haajiyo'n ke hamraah, jin mein aazaad aur ghulam hote, qurbani bhejte, phir usey Rasool Allah ﷺ ke nahr karne ki jagah le jaaya jaata.[741]

Baab 117: Apne Haath Se Qurbani Ko Nahr Karna

[1712] Hazrat Anas ؓ se riwayat hai, unho'n ne ek (1) taweel hadees bayan karte hue farmaya: Nabi ﷺ ne apne haath se saat (7) oont khade karke nahr farmae aur madina taiyyaba mein do (2) chitkabre[742] bade seengo'n waale mendhe bataur-e-qurbani zibah kiye. Is hadees ko mukhtasaran zikr kiya hai.[743]

Baab 118: Oont Ko Baandh Kar Nahr Karna

[1713] Hazrat Ziyaad bin Jubair ؒ se riwayat hai, unho'n ne kaha ke maine Hazrat Abdullah bin Umar ؓ ko dekha jabke wo ek (1) aadmi ke paas aae jo apne qurbani ke oont ko bitha kar nahr kar raha tha. Unho'n ne farmaya: Usey khada karke baandho (phir nahr karo). Ye Hazrat Muhammad ﷺ ki sunnat hai. Jab Shu'ba ne Yunus se is riwayat ko bayan kiya to "mujhe Ziyaad ne khabar di" ke alfaaz naqal kiye.

Baab 119: Oont Ko Khada Karke Nahr Karna

Hazrat Abdullah bin Umar ؓ bayan karte hain ke aisa karna Hazrat Muhammad ﷺ ki sunnat hai. Hazrat Ibne Abbas ؓ ne qurani lafz "صَوَآفَّ"[744] ke maane baae'n-alfaaz bayan kiye hain: "Wo Khade Ho'n".

[1714] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne madina taiyyaba mein zohar ki namaz chaar (4) rakat adaa ki aur dhul hulaifah mein asr ki namaz do (2) rakat padhi aur wahee'n raat basar ki. Jab subah hui to apni sawaari par sawaar hue aur tehlel-o-tasbeeh karne lagey. Phir jab muqaam-e-baeda par tashreef farma hue to hajj aur umrah dono ka talbiya kaha. Makkah mukarrama mein daakhil hue to logo'n ko hukum diya ke wo ehraam khol de'n. Us dauraan mein Nabi ﷺ ne apne dast-e-mubaarak se saat (7) oont khade karke nahr farmae, jabke madina taiyyaba mein (eid ke mauqa par) do (2) chitkabre seengo'n waale mendhe zibah kiye.[745]

[1715] Hazrat Anas bin Maalik ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne madina taiyyaba mein zohar ki chaar (4) rakat padhee'n, aur dhul hulaifa mein asr ki do (2) rakat adaa kee'n.

Raawi-e-hadees Ismail bin Alae ne Ayyub se, unho'n ne ek (1) aadmi se, usne Hazrat Anas ؓ se bayan kiya, unho'n ne farmaya ke Aap ﷺ raat bhar dhul hulaifa mein rahe, hatta ke subah ho gai. Phir subah ki namaz padh kar apni sawaari par sawaar hue. Jab aap ki sawaari muqaam-e-baeda par pohonchi to hajj aur umrah dono ka labbaik kaha.[746]

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[739] راجع: 294
[740] راجع: 982
[741] راجع: 982
[742] T: (چِتْکَبْرا) Safed aur kaale dhabbo'n waala [Rekhta]
[743] راجع: 1689
[744] Surah al Hajj: 36
[745] راجع: 1089
[746] راجع: 1089

Baab 120: Qurbani Se Qassab Ko (bataur-e-ujrat) Kuch Na Diya Jaae

[1716] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne mujhe oonto'n ki nigehdaasth[747] ke liye rawaana kiya. Jab main gaya to mujhe hukum diya ke main unka gosht taqaseem karoon, chunache maine taqseem kar diya, phir hukum diya to maine unki jhoole'n aur khaale'n bhi khairat kar dee'n.[748]

[1716](م) Hazrat Ali ﷺ hi se riwayat hai, unho'n ne kaha: Mujhe Nabi ﷺ ne hukum diya ke main qurbani ke oonto'n ki nigraani karoo'n aur qassab ko unki koi cheez bataur-e-ujrat na doo'n.[749]

Baab 121: Qurbani Ki Khaal Sadqa Kardi Jaae

[1717] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne unhe'n hukum diya ke wo qurbani ke oonto'n ki nigahdaasht kare'n aur un ka gosht, chamda aur jhoole'n sab khairat kar de'n. Nez qassab ko bataur-e-ujrat un mein se koi cheez na de'n.[750]

Faaeda: Qurbani ki khaalo'n ko guraba-o-masakeen mein taqseem kar dena chaahiye. Unhe'n farokht karke unki raqam bhi di jaa sakti hai. Qurbani ki khaal ko dol[751] ya musalle[752] ki shakl mein khud bhi isemal kiya jaa sakta hai.

Baab 122: Qurbaniyo'n Ki Jhoole'n Bhi Sadqa Kardi Jaae'n

[1718] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ek-sau (100) oonto'n ki qurbani di. Aap ne mujhe hukum diya ke unka gosht sadqa kar du'n, to maine usey taqseem kar diya. Phir aap ne mujhe unki jhoole'n taqseem karne ka hukum diya, to maine unhe'n bhi baant diya. Phir aap ne mujhe unki khaale'n taqseem karne ka hukum diya to maine wo bhi taqseem kar dee'n.[753]

Baab 123: Irshad-e-Baari Ta'ala: "Aur (yaad kare'n) Jab Ham Ne Ibrahim Ke Liye Baitullah Ki Jagah Muqarrar Kardi (aur usey hukum diya) Ke Tu Mere Saath Kisi Shae Ko Shareek Na Kar Aur Tawaaf Karne Waalo'n, Qiyaam Karne Waalo'n Aur Rukoo, Sajde Karne Waalo'n Ke Liye Mera ghar Paak Rakh Aur Logo'n Mein Hajj Ka Elaan Karde Wo Aae'nge Tere Paas Paidal Chalkar... To Ye Uske Rabb Ke yahaa'n Uske Liye Bohot Behtar Hai"[754]

Wazaahat: Mazkoora ayaat unwaan aur daleel-e-unwaan hain. Kyou'nke in ayaaat mein ahkaam-e-hajj bayan hue hain jin ki tafseel hasb-e-zel hai: ❁ In mein baitullah ko, tawaaf karne waalo'n aur namaz padhne waalo'n ke liye saaf-suthra rakhne ka hukum hai. ❁ Ye khitaab agarche Syedna Ibrahim ﷺ se hai, taaham Rasool Allah ﷺ ko bhi hukum hai ke aap hajjat-ul-wida ke mauqa par farziyat-e-hajj ka elaan kare'n. ❁ Fareeza-e-hajj adaa karte waqt duniyawi munaafa bhi haasil kare'n aur un ka khud mushaahada kare'n. ❁ Ayyam-e-maaloomaat mein apni qurbaniyo'n ko Allah ka naam le kar zibah kare'n. ❁ Qurbaniyo'n ka gosht khud khaae'n aur ghuraba-o-masakeen ko bhi khilaae'n. ❁ Qurbani ke baad apni hajaamat banwaae'n aur badan se mael-kuchail ko door kare'n. ❁ Is silsile mein jo Allah ke liye nazre'n aur mannate'n hain unko poora kare'n. ❁ Sabse aakhir mein tawaaf-e-ziyaarat kare'n,

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[747] T: (نگہداشت) Nigraani, hifaazat [Rekhta]

[748] راجع: 1707

[749] راجع: 1707

[750] راجع: 1707

[751] T: (دَّول) Paani nikaalne ka chamde ya dhaat ka bartan jis ko rassi se baandh kar kooe'n mein daalte aur paani nikaalte hain [Rekhta]

[752] T: (مُصَلّے) Jaae namaz [RSB]

[753] راجع: 1707

[754] Surah al Hajj: 26-30

kyou'nke uske baghair hajj nahi hota. ❁ Allah Ta'ala ki taraf se qaabil-e-ehteraam cheezo'n ka ehteraam kare'n, kyou'nke unksa faaeda unhi ke liye hain.[755]

Baab 124: Qurbani Ke Jaanwaro'n Se Kya Khud Kaae Aur Kya Sadqa Kare?

Obaidullah ba-waasta Hazrat Naafe Syedna Ibne Umar ﷺ se khabar dete hain ke aap ne farmaya: Shikaar ka kaffara aur nazar ka gosht to na khaaya jaae. Albatta unke alaawa har qism ka gosht khaaya jaa sakta hai. Hazrat Ataa farmate hain ke tamatto ki qurbani se khud bhi khaa sakta hai, aur doosro'n ko bhi khila sakta hai.

[1719] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke ayyaam-e-mina mein ham qurbani ka gosht teen (3) din se ziyaada nahi khaate the, lekin Nabi ﷺ ne hame'n ijaazat dete hue farmaya: "*Khaao aur ziyaada raah ke taur par saath bhi le jaao*". Chunache ham ne khaaya aur toshe ke taur par saath bhi laae.

Ibne Juraij kehte hain: Main Ataa se dariyaaft kiya ke aaya Hazrat Jaabir bin Abdullah ﷺ ye kaha tha: Hatta ke ham madina taiyyaba pohonch gae? Hazrat Ataa ne jawab diya: Nahi (ye nahi kaha tha.).[756]

[1720] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke maah-e-dhul qada mein paanch (5) din baaqi reh gae to ham Rasool Allah ﷺ ke hamraah rawaana hue. Ham ne sirf hajj ka iraada kiya tha. Jab ham makkah mukarrama pohonche to Rasool Allah ﷺ ne hukum diya ke jiske hamraah qurbani nahi hai wo jab baitullah ka tawaaf kar le to ehraam khol de. Hazrat Ayesha ﷺ ne farmaya: hamaare paas qurbani ke din gaae ka gosht laaya gaya to maine kaha: Ye kya hai? Bataaya gaya ke Nabi ﷺ ne apni biwiyo'n ki taraf se isey zibah kiya hai.

Raawi-e-hadees ne kaha ke maine is hadees ka zikr Janab Qasim se kiya to unho'n ne kaha: Amrah ne ye hadees tum se theek-theek bayan ki hai.[757]

Faaeda: Qurbani ka gosht kitna khud istemaal karna hai aur kitna sadqa karna hai? Iske mutalliq koi mutaiyyan sharha bayan nahi hui. Behtar hai ke uske teen (3) hisse kar liye jaae'n: Ek (1) hissa khud istemaal kare, ek (1) hissa dost ahbaab ko tohfe mein de, aur ek (1) hissa sadqa-o-khairat kar de. Chunache Abdullah bin Masood ﷺ Hazrat Alqama ko hukum dete the ke wo qurbani ke teen (3) hisse kare. Ek-tihaai (1/3) dosto'n ko bataur-e-tohfa bhej de'n.[758] Quran ki ek (1) aayat se bhi is qism ka ishaara milta hai.[759]

Baab 125: Sar Mundwaane Se Pehle Qurbani Karna

[1721] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ se aise shakhs ke mutalliq dariyaaft kiya gaya jo qurbani dene se pehle sar mundwa le, ya is qism ka koi fe'l (فعل) kar le to aap ne farmaya: "*Koi harj nahi, koi harj nahi*".[760]

[1722] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne kaah: Ek (1) aadmi ne Nabi ﷺ se arz ki, ke maine ramee[761] se pehle tawaaf-e-ziyaarat kar liya hai. Aap ne farmaya: "*Koi harj nahi*". Phir usne kaha: Maine qurbani dene se qabl sar mundwa diya hai. Aap ne farmaya: "*Koi harj nahi*". Us ne phir arz kiya, ke maine ramee karne se pehle apni qurbani zibah kar di hai. Aap ne farmaya: "*Koi harj nahi*".

Abdur Raheem Raazi ne Ibhe Khuthaim se, unho'n ne Hazrat Ataa se, unho'n ne Ibne Abbas ﷺ se, unho'n ne Nabi ﷺ se is riwayat ko bayan kiya hai.

Qasim bin Yahya ne kaha: Mujhe Ibne Khuthaim ne Hazrat Ataa se aur unho'n ne Ibne Abbas ﷺ se, unho'n ne Nabi ﷺ se isey bayan kiya hai.

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[755] Umdatul Qaari: V3 P329

[756] Dekhiye: 298 5424 5567

[757] راجع: 294

[758] Umdatul Qaari: V7 P331

[759] Surah al Hajj: 36

[760] راجع: 84

[761] T: Jamaraat ko kankariyan maarna [RSB]

Affan ne kaha: Mujhe Wuhaib ne Ibne Khuthaim se, unho'n ne Saeed bin Jubair se, unho'n ne Ibne Abbas ﷺ se, aur unho'n ne Nabi ﷺ se ye riwayat bayan ki.

Hammad ne Qais bin Saad aur Abbaad bin Mansoor se, unho'n ne Ataa se, unho'n ne Hazrat Jaabir ﷺ se, aur unho'n ne Nabi ﷺ se riwayat bayan ki.

[1723] Hazrat Ibne Abbas ﷺ se ek (1) aur riwayat hai, unho'n ne kaha: Nabi ﷺ se dariyaaft kiya gaya: Kisi ke kaha: Maine ghuroob-e-aftaab ke baad kankariyaa'n maari hain. Aap ne farmaya: "*Koi harj nahi*". Usne arz kiya: Maine qurbani karne se pehle sar mundwa diya hai. Aap ne farmaya: "*Koi harj nahi*".[762]

[1724] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne farmaya ke main Rasool Allah ﷺ ki khidmat mein us waqt haasir hua jab aap waadi-e-batha mein tashreef farma the. Aap ne dariyaaft kiya: "*Aaya toone hajj ki niyyat ki hai?*" Maine arz kiya: Ji haa'n. Aap ne poocha: "*Toone ehraam kaisa bandha tha?*" Maine arz kiya: Nabi ﷺ ke ehraam jaisa ehraam bandha tha. Aap ne farmaya: "*Toone accha kiya. Ab jaao baitullah ka tawaaf karo aur safa-o-marwa ki saee karo*". (Usse faraaghat ke baad) Phir main Banu Qais ki ek (1) khatoon ke paas aaya to usne mere sar se juee'n nikaalee'n. Uske baad maine dobaara hajj ka ehraam bandha. Main Hazrat Umar Farooq ﷺ ﷺ ki khilaafat tak yehi fatwa deta raha. Uske baad jab maine Hazrat Umar ﷺ se iska zikr kiya to unho'n ne farmaya: Agar ham kitabullah ko le'n to Allah Ta'ala ne hame'n hajj aur umrah dono ko poora karne ka hukum diya hai, aur agar sunnat-e-Rasool Allah ﷺ par amal kare'n to aap ne bhi us waqt tak ehraam nahi khola, hatta ke qurbani apni thikaane par pohonch gai.[763]

Baab 126: Ehraam Ke Waqt Baalo'n Ko Jamaa Lena Aur (ehraam kholte waqt unhe'n) Mundwa Dena

[1725] Hazrat Hafsa ﷺ se riwayat hai, unho'n ne arz kiya: Allah ke Rasool! Logo'n ko kya hua, unho'n ne umrah ka ehraam khol diya lekin aap ne abhi tak ehraam nahi khola hai? Aap ne farmaya: "*Maine apne sar ke baal jamaae hain aur qurbani ke giley mein qalaada daala hai. Main ehraam nahi kholu'nga yahaa'n tak ke qurbani kar loo'n*".[764]

Baab 127: Ehraam Kholte Waqt Sar Mundwaana Aur Baal Katarwaana

[1726] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne apne hajj ke mauqa par sar ko mundwaya tha.[765]

[1727] Hazrat Ibne Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aye Allah! Sar mundwaane waalo'n par meherbaani farma*". Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool! Baal katarwaane waalo'n par bhi. Aap ne phir farmaya: "*Aye Allah! Sar mundwaane waalo'n par rahmat naazil farma*". Sahaba Ikraam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Baal katarwaane waalo'n par bhi. Tab aap ne farmaya: "*Baal katarwaane waalo'n par bhi rahem farma*".

Laith ne kaha: Ham se naafe ne "*Allah Ta'ala sar mundwaane waalo'n par rahem kare*" ke kalimaat ka zikr ek (1) ya do (2) martaba farmaya.

Obaidullah ne kaha: Mujh se naafe ne bayan kiya aur chauthi baar "*baal katarwaane waalo'n*" ka zikr kiya.

[1728] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Aye Allah! Sar mundwaane waalo'n ko bakhsh de*". Logo'n ne arz kiya: Aur sar ke baal katarwaane waalo'n ko bhi. Aap ne farmaya: "*Aye Allah! Sar mundwaane waalo'n ko bakhsh de*". Logo'n ne kaha: Baal katarwane waalo'n ko bhi. Aap ne farmaya: "*Aye Allah! Sar mundwaane waalo'n ko bakhsh de*". Logo'n ne kaha: Baal katarwaane waalo'n ko bhi. Aap ne baal

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[762] راجع: 84
[763] راجع: 1559
[764] راجع: 1566
[765] Dekhiye: 4410 4411

mundwaane waalo'n ke mutalliq teen (3) martaba dua farmaai. Phir aap ne farmaya: "*Baal katarwaane waalo'n ko bhi*".

Faaeda: Waaze rahe ke agar hajj se chand din qabl umrah kiya jaae aur andesha ho ke halaq karaane ke baad daswee'n dhul hajja tak baal nahi ugg sake'nge to aise haalaat mein umrah karne waale ke liye baal katarwaana afzal hai taake hajj ke mauqa par halaq ho sakey. Rasool Allah ﷺ ke hamraah jin hazraat ne umrah kiya tha, unho'n ne is mauqa par baal chote karaae the.

[1729] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ke Sahaba Ikraam ؓ mein se ek (1) giroh ne sar mundwaae jabke kuch hazraat ne apne baal katarwaae the.[766]

[1730] Hazrat Muawiya ؓ se riwayat hai, unho'n ne farmaya ke maine ek (1) dafa Rasool Allah ﷺ ke baal qainchi se chote kiye the.

Baab 128: Hajj-e-Tamatto Karne Waala Umre Ke Baad Baal Chote Karaae

[1731] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke jab Nabi ﷺ makkah moazzama tashreef laae to apne Sahaba Ikraam ؓ ko hukum diya ke wo baitullah ka tawaaf aur safa-o-murda ki saee kare'n, phir ehraam khol de'n, uske baad baal mundwae'n ya chote karwaae'n.[767]

Baab 129: Daswee'n Dhul Hajja Ko Tawaaf-e-Ziyaarat Karna

Hazrat Abu Zubair ne Ummul Momineen Hazrat Ayesha aur Hazrat Ibne Abbas ؓ se bayan kiya hai ke Nabi ﷺ ne tawaaf ziyarat ko raat tak muakh-khar kiya tha.

Abu Hassaan ke hawaale se bayan kiya jaata hai ke unho'n ne Syed Ibne Abbas ؓ se riwayat kiya ke Nabi ﷺ ayyaam-e-mina mein tawaaf-e-ziyarat kiya karte the.

[1732] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne daswee'n dhul hajja ko ek (1) tawaaf kiya, uske baad qaeloola farmaya phir mina aae.

Abdur Razzaq ne is riwayat ko marfoo zikr kiya hai. Unho'n ne kaha ke hame'n Obaidullah ne kahbar di thi.

Faaeda: Waazeh rahe ke daswee'n taareekh ko kankariyaa'n maarne ke baad ehraam ki paabandiyaa'n kuch naram ho jaati hain, ba-sharte-ke ghuroob-e-aftaab se pehle-pehle tawaaf-e-ziyaarat kar liya jaae. Agar din ghuroob hone se qabl tawaaf na kar saka to ehraam ki paabandi do baara laut aaegi. Phir tawaaf-e-ziyaarat ke baad ehraam kholna hoga.[768]

[1733] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke ham ne Nabi ﷺ ke hamraah hajj kiya. Jab ham ne daswee'n taareekh ko tawaaf-e-izaafa kiya to Hazrat Safiyya ؓ ko haiz aagaya. Nabi ﷺ ne jab unse is cheez ka iraada kiya jo shauhar apni biwi se karta hai to maine arz kiya: Allah ke Rasool! Usey to haiz aagaya hai. Aap ne farmaya: "*Ye hame'n madina waapas jaane se rok degi?*" Unho'n ne arz kiya ke unho'n (Safiyya ؓ) ne qurbani ke din tawaaf-e-ziyaarat kar liya tha. Aap ne farmaya: "*Phir kooch karo*".[769]

Hazrat Qasim, Urwah aur Aswad ؓ se zikr kiya jaata hai, wo Hazrat Ayesha ؓ se bayan karte hain ke Syeda Safiyya ؓ ne qurbani ke din tawaaf-e-ziyaarat kar liya tha.

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[766] راجع: 1639
[767] راجع: 1545
[768] Sunan Abu Dawood: Al Manaasik: H1999
[769] راجع: 294

Baab 130: Jo Shakhs Bhool Kar Ya Jahaalat Ke Baais Shaam Ke Baad Ramee Karey Ya Qurbani Se Pehle Sar Mundwaale

[1734] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ se zibah karne, sar mundwane, kankariyaa'n maarne, aur taqdeem-o-taakheer ke mutalliq arz kiya gaya to aap ne farmaya: "*Koi harj nahi hai*".[770]

[1735] Hazrat Ibne Abbas ﷺ hi se riwayat hai ke Nabi ﷺ se qurbani ke din mina ke maidaan mein (taqdeem-o-taakheer ke mutalliq) dariyaaft kiya jaata to aap farmate: "*koi harj nahi*". Chunache ek (1) shakhs ne aap se dariyaaft kiya ke maine qurbani karne se qabl sar mundawa liya hai? Aap ne farmaya: "*Ab zibah kar do, koi harj nahi*". Phir usne kaha: Maine shaam hone ke baad ramee ki hai? Aap ne farmaya: "*Koi harj nahi hai*".[771]

Baab 131: Jamre Ke Paas Sawaari Par Sawaar Ho Kar Masaael Bayaan Karna

[1736] Hazrat Abdullah bin Amr bin al Aas ﷺ se riwayat hai ke Rasool Allah ﷺ hajjatul widaa ke mauqa par khade hue to logo'n ne aap se sawaal poochna shuru kar diye. Ek (1) aadmi ne kaha: Mujhe maaloom na tha, maine qurbani se pehle apna sar mundwa diya hai. Aap ne farmaya: "*Zibah karo, koi harj nahi*". Ek (1) aur aadmi aaya aur usne kaha: Maine laa-ilmi mein ramee karne se pehle qurbani kardi hai. Aap ne farmaya: "*Ramee karo, koi harj nahi hai*". Al-gharz aap se us din kisi cheez ki taqdeem-o-taakheer ke mutalliq sawaal hua to aap ne farmaya: "*Karo, koi hajr nahi hai*".[772]

[1737] Hazrat Abdullah bin Amr bin al Aas ﷺ hi se riwayat hai ke wo Nabi ﷺ ki khidmat mein haazir hue jabke aap daswee'n dhul hajja ko khutba de rahe the. Aap ke saamne ek (1) aadmi khada hua aur kehne laga: Mera gumaan to ye tha ke falaa'n kaam, falaa'n kaam se pehle hai. Phir ek-doosra uthkar kehne laga: Mere khayaal bhi ye tha ke falaa'n kaam, falaa'n kaam se pehle hai. Maine qurbani se pehle sar mundwa liya hai aur ramee karne se pehle qurbani zibah kardi hai aur is qism ke aur afaal[773] bhi hain jin mein taqdeem-o-taakheer hui hai. Aap ne farmaya: "*Karo! Koi harj nahi hai*". Aap ne un sab kaamo'n ke mutalliq yehi farmaya ke ab karlo, koi harj nahi hai. Al-gharz us din Aap ﷺ se koi sawaal na kiya gaya magar Aap ne farmaya: "*Karo, koi harj nahi hai*".[774]

[1738] Hazrat Abdullah bin Amr bin al Aas ﷺ se ek (1) aur riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ us din apni oontni par baithe hue the. Phir baaqi hadees zikr ki.

Maamar (معمر) bin Rashid ne Imam Zohri ﷺ se bayan karne mein Saaleh bin Keesaan ki mataaba-at ki hai.[775]

Baab 132: Mina Ke Dino'n Mein Khutba Dena

[1739] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne logo'n ko qurbani ke din khutba diya to farmaya: "*Aye Logo! Ye kaunsa din hai?*" Logo'n ne jawab diya: Ye hurmat waala din hai. Phir farmaya: "*Ye kaunsa shahr hai?*" Logon ne arz kiya: Ye hurmat waala shahr hai. Aap ne farmaya: "*Ye kaunsa mahina hai?*" Logo'n ne kaha: "*Ye hurmat waala mahina hai".* Uske baad aap ne farmaya: "*Yaqeenan tumhare khoon, tumhare maal aur tumharei izzate'n tum par aise hi haraam hain jaise is shahr mein is mahine ke dauran mein ye din hurmat waala hai*". Aap ne is baat ko baar-baar dohraya. Phir aap ne apna sar-e-mubaarak uthakar farmaya: "*Aye Allah! Maine tera hukum pohoncha diya hai. Maine tere hukum se logo'n ko agaah kar diya hai*". Ibne Abbas ﷺ ne farmaya: Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Yaqeenan ummat ke liye aap ki ye wasiyyat hai: "Maujood logo'n ko chaahiye ke wo ghayab logo'n ko ye paighaam pohoncha de'n ke mere baad tum kaafiro'n ki tarah na ban jaana, ke ek (1) doosre ki gardane'n udaane lago".[776]

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[770] راجع: 84
[771] راجع: 84
[772] راجع: 83
[773] T: (اَفْعال) Fe'l ki jamaa, insaan ke aamaal [Rekhta]
[774] راجع: 83
[775] راجع: 83
[776] Dekhiye: 779

[1740] Hazrat Ibne Abbas ﷺ se hi riwayat hai, kehte hain ke maine maidaan-e-arafaat mein Nabi ﷺ ka khutba khud suna tha.

Amr se bayan karne mein Sufyan bin Uyaynah ne Shu'ba ki mataaba-at ki hai.[777]

[1741] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n qurbani ke din khutba diya aur farmaya: "*Tum jaante ho ye din kaun sa hai?*" Ham ne arz kiya: Allah aur uske rasool hi jaante hain. Aap thodi der khamosh rahe. Ham ne khayaal kiya ke aap uska koi aur naam tajweez kare'nge. Taaham aap ne farmaya: "*Kya ye qurbani ka din nahi hai?*" Ham ne arz kiya: Kyou'n nahi! Iske baad aap ne farmaya: "*Ye kaunsa mahina hai?*" Ham ne arz kiya: Allah aur uske Rasool hi jaante hain. Aap thodi der chup rahe. Ham ne khayaal kiya ke aap uska koi aur naam tajweez kare'nge. Aap ne farmaya: "*Kya ye dhul hulaifa nahi hai?*" Ham ne arz kiya kyou'n nahi, ye dhul hulaifa hai. Phir aap ne farmaya: "*Ye kaunsa shahr hai?*" Ham ne kaha: Allah aur uske Rasool hi jaante hain. Aap thordi der khamosh rahe, ham ne khayaal kiya ke aap iska koi aur naam zikr kare'nge. Aap ne farmaya: "*Kya ye makkah mukarrama nahi hai?*" Ham ne arz kiya: Kyou'n nahi, ye makkah mukarrama hai. Aap ne farmaya: "*Beshak tumhare khoon aur tumhare maal tum par haram hain, jaise is din ki hurmat tumhare is mahine mein aur is shahr mein hai ta-aa'nke tum apne Rabb se jaa milo. Khabardaar! Kya maine hukum pohoncha diya hai?*" Logo'n ne arz kiya: Ji haa'n! Aap ne farmaya: "*Aye Allah! Tu gwaah reh. Ab chaahiye ke haazir shakhs ye taalimaat ghair-maujood ko pohoncha de, kyou'nke basa auqaat ba-raah-e-raast sunne waale se wo shakhs ziyada yaad rakhta hai jise baad mein hukum pohonchaya jaae. Logo! Mere baad kaafiro'n ki tarah na ban jaana ke ek (1) doosre ki gardane'n udaane lago*".[778]

[1742] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ Mina ke maidaan mein farmaya: "*Kya tum jaante ho ye din kaunsa hai?*" Logo'n ne arz kiya: Allah aur uske rasool hi ziyada baa-khabar hain. Aap ne farmaya: "*Ye din hurmat waala hai. Kya tum jaante ho ye shahr kaunsa hai?*" Logo'n ne kaha: Allah aur uske rasool hi ziyaada jaante hain. Aap ne farmaya: "*Ye shahr bhi hurmat waala hai. Kya tum jaante ho ye mahina kaunsa hai?*" Logo'n ne kaha: Allah aur uske rasool hi ziyaada jaante hain. Aap ne farmaya: "*Ye mahina bhi izzat waala hai*". Phir aap ne farmaya: "*Allah Ta'ala ne tum par tumhare khoon, tumahre maal aur tumhari izzate'n haraam ki hain, jis tarah is din ki hurmat is mahine ke dauraan is shahr mein hai*".

Hisham bin Ghaaz ne kaha: Mujhe Hazrat Naafe ne Hazrat Ibne Umar ﷺ se khabar di ke Nabi ﷺ hajjat-ul-wida mein qurbani ke din jamaraat ke darmiyan khade hue aur farmaya: "*Ye din hajj-e-akbar ka hai*". Uske baad Nabi ﷺ ne kehna shuru kiy: "*Aye Allah! Tu gawaah reh*". Aur logo'n ko al-wida kaha, to logo'n ne kaha: Ye al-widaai hajj hai.[779]

Baab 133: Kya Paani Pilaane Waale Ya Is Qism Ke Log Mina Ki Raate'n Makkah Mein Basar Kar Sakte Hain.

[1743] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne rukhsat di hai.[780]

[1744] Hazrat Ibne Umar ﷺ hi se riwayat hai ke Nabi ﷺ ne ijaazat ataa farmaai.[781]

[1745] Hazrat Ibne Umar ﷺ se ek (1) aur riwayat hai ke Hazrat Abbas bin Abdul Muttalib ﷺ ne Nabi ﷺ se ijaazat talab ki, ke paani pilaane ke intezamaat karne ke liye mina ki raate'n makkah mukarrama mein basar kare'n to aap ne unhe'n ijaazat de di.

Abu Usama, Uqba bin Khalid aur Abu Zamrah ne Abdullah bin Numair se riwayat karne mein Muhammad bin Abdullah ki mataaba-at ki hai.[782]

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[777] Dekhiye: 1841 1843 584 5853

[778] راجع: 68

[779] Dekhiye: 4403 6043 6466 6785 6868 7077

[780] راجع: 1634

[781] راجع: 1634

[782] راجع: 1634

Baab 134: Jamaraat Ko Kankariyaa'n Maarna

Hazrat Jaabir ﷺ ne kaha ke Nabi ﷺ ne qurbani ke din chaasht ke waqt aur uske baad baaqi ayyaam mein zawaal-e-aftaab ke baad kankariyaa'n maaree'n.

[1746] Hazrat Wabarah se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Umar ﷺ se poocha ke main jumeraat ko kis waqt kankariya'n maaroo'n? To unho'n ne jawab diya ke jab tera ameer ramee kare to us waqt tu bhi ramee kar le. Maine dobaara unse sawaal kiya, unho'n ne farmaya: Ham intezaar kiya karte the. Jab zawaal-e-aftaab ho jaata to ham kankariyaa'n maarte the.

Baab 135: Waadi Ke Nasheb Se Ramee-e-Jamaar Karna

[1747] Hazrat Abdur Rahman bin Yazeed se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Masood ﷺ ne waadi ke nasheb se kankariyaa'n maaree'n to maine kaha: Abu Abdur Rahman! Kuch log to oopar hi se khade ho kar ramee karte hain, to unho'n ne farmaya: Qasam hai us Allah ki, jiske siwa koi maabood-e-bar-haq nahi! Ye us shakhs ke ramee karne ka muqaam hai jis par Surah Baqaraar naazil hui thi. ﷺ

Abdullah bin Waleed ne kaha: Hame'n Sufyan Soori ne Amash se yehi hadees bayan ki.[783]

Baab 136: Har Jamre Ko Saat-saat (7-7) Kankariyaa'n Maarna

Is baat ko Hazrat Abdullah bin Umar ﷺ ne Nabi ﷺ se bayan kiya hai.

[1748] Hazrat Abdullah bin Masood ﷺ se riwayat hai, jab wo jamra-e-kubra (jamra-e-a'qaba) ke paas pohonche to unho'ne ne kaabe ko apni baaee'n jaanib aur mina ko apni daaee'n taraf kar liya, phir usey saat (7) kankariyaa'n maaree'n aur farmaya ke is tarah us shakhsiyat ne kankariyaa'n maaree'n thee'n, jis par Surah Baqara naazil hui thi.[784]

Baab 137: Jamra-e-Aqaba Ko Ramee Karte Waqt Baitullah Ko Baae'n Jaanib Karna

[1749] Hazrat Abdur Rahman bin Yazeed se riwayat hai, unho'n ne Hazrat Abdullah bin Masood ﷺ ke saath hajj kiya to dekha ke unho'n ne baitullah ko baaee'n jaanib aur mina ko daaee'n jaanib karke jamra-e-kubra ko saat (7) kankariyaa'n maaree'n, phir farmaya: Ye us staudah-sifaat[785] ke khade hone ki jagah hai, jin par Surah Baqara naazil hui.[786]

Baab 138: Har Kankari Maarte Waqt Allahu Akbar Kehna

Is baat ko Hazrat Abdullah bin Umar ﷺ ne Nabi ﷺ se bayan kiya hai.

[1750] Hazrat Amash kehte hain: Maine Hajjaaj bin Yusuf ko mimbar par ye kehte hue suna: Wo surah jis mein Baqara ka zikr hai, wo surah jis mein Aale Imran ka zikr hai, aur wo surah jis mein Nisa ka zikr hai. Amash ne kaha: Jab maine is baat ka Ibrahim Nakhai se zikr kiya to unho'n ne kaha: Mujhe Abdur Rahman bin Yazeed ne khabar di, wo Hazrat Abdullah bin Masood ﷺ ke hamraah the, jab unho'n ne jamra-e-aqaba ko ramee ki to waadi ke nasheb mein utrey, hatta ke darakht ke bil-muqaabil hue. Uske saamne khade ho kar saat (7) kankariyaa'n maaree'n. Har kankari maarte waqt Allahu Akbar kehte the. Phir kaha: Us Allah ki qasam jiske alaawa koi maabood-e-bar-haq nahi hai! Is jagah se us zaat-e-giraami ne kankariyaa'n maari thee'n jis par Surah Baqara naazil hui hai.[787]

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[783] Dekhiye: 1748 1749 1750

[784] راجع: 1747

[785] T: (سِتُودَہ صِفات) Qaabil-e-taareef khusoosiyaat aur kirdaar waale [RSB]

[786] راجع: 1747

[787] راجع: 1747

Baab 139: Jamra-e-Aqaba Ko Ramee Karne Ke Baad Wahaa'n Nahi Theherna Chaahiye

Is baat ko Hazrat Ibne Umar ﷺ ne Nabi ﷺ se bayan kiya hai

Baab 140: Pehle Aur Doosre Jamre Ko Kankariyaa'n Maarne Ke Baad Naram Zameen Par Qibla-roo Khade Hona

[1751] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke wo qareeb waale jamre ko saat (7) kankariya'n maarte aur har kankari ke baad Allahu Akbar kehte. Phir aage badhte aur naram zameen par pohonch kar qibla-roo khade ho jaate aur der tak haath utha kar dua karte rehte. Is tarah der tak wahaa'n khade rehte. Phir darmiyan waale jamre ko kankariya'n maarte. Uske baad baae'n jaanib naram-o-hamwaar zameen par chale jaate aur qibla-roo ho jaate. Phir der tak haath utha kar dua karte rehte aur you'n der tak wahaa'n khade rehte. Phir waadi ke nasheb se jamra-e-aqaba ko ramee karte aur uske paas na theherte. Phir waapas aajaate aur farmate ke maine Nabi ﷺ ko aisa karte dekha hai.[788]

Baab 141: Pehle Aur Doosre Jamre Ke Paas Dono Haath Uthaana

[1752] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo jamra-e-oola ko saat (7) kankariya'n maarte. Har kankari maare ke baad wo Allahu Akbar kehte. Phhir aagey badhte aur naram zameen mein qibla-roo khade ho jaate aur der tak khade rehte, dua karte aur apne dono haath uthaate. Phir jamra-e-wusta ko ramee karte aur baaee'n jaanib naram zameen mein chale jaate aur der tak qibla-roo ho kar khade rehte. Dua karte aur dono haath uthaate. Uske baad jamra-e-aqaba ko waadi ke nasheb se ramee karte aur uske paas na theherte aur farmate ke maine Nabi ﷺ ko isi tarah karte dekha hai.[789]

Baab 142: Pehle Aur Doosre Jamre Ke Paas Dua Karna

[1753] Hazrat Ibne Shihab Zohri se riwayat hai, unho'n ne (ba-waasta-e-Saalim bin Abdullah a'an (عن) Ibne Umar) kaha ke Rasool Allah ﷺ jab is jamre ko ramee karte jo masjid-e-mina ke qareeb hai to usey saat (7) kankariyaa'n maarte. Jab bhi kankari maarte to Allahu Akbar kehte, phir aage badh jaate, aur qibla-roo ho kar theherte, phir dono haath utha kar dua karte. Is tarah der tak wahaa'n theherte. Phir doosre jamre ke paas aate, aur usko saat (7) kankariyaa'n maarte. Jab bhi kankari maarte to Allahu Akbar kehte. Phir baaee'n jaanib waadi ke qareeb utar jaate, wahaa'n bhi qibla-roo khade hote aur dono haath utha kar dua karte rehte. Phir jamra-e-aqaba ke paas aate, usey bhi saat (7) kankariyaa'n maarte aur har kankari ke saath Allahu Akbar kehte. Uske baad waapas ho jaate aur uske paas dua ke liye na theherte.

Ibne Shihab Zohri ne kaha: Maine Hazrat Saalim se suna, wo apne baap Hazrat Abdullah bin Umar ﷺ se, wo Nabi ﷺ se isi tarah bayan karte the, nez Hazrat Abdullah bin Umar ﷺ khud bhi isi tarah kiya karte the.[790]

Baab 143: Jamaraat Ko Ramee Ke Baad Khushboo Lagaana Aur Tawaaf-e-Ziyaarat Se Pehle Sar Mundwaana

[1754] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke maine khud apne haatho'n se Rasool Allah ﷺ ko khusboo lagai, jabke aap ne ehraam baandhne ka iraada farmaya aur usi tarah jab aap ne tawaaf-e-ziyaarat se pehle ehraam khola aur aap ehraam ki paabandiyo'n se aazaad hue. Hazrat Ayesha ﷺ ne ye hadees bayan karte waqt apne dono haath phailaa diye.[791]

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[788] Dekhiye: 1752 1753

[789] راجع: 1751

[790] راجع: 1751

[791] راجع: 1539

Baab 144: Al Widaai Tawaaf

[1755] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Logo'n ko hukum diya gaya ke sab se aakhir mein tumhara amal baitullah ka tawaaf ho, magar ayyaam-e-mahwaari waali aurat se takhfeef ki gai hai.[792]

Faaeda: Is hadees ke pesh-e-nazar tawaaf-e-widaa waajib hai, albatta haaeza aurat se takhfeef kardi gai hai, ke wo uske baghair apne ghar jaa sakti hai, jaisa ke aainda uski wazaahat hogi.

[1756] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne zohar, asr, maghrib aur isha ki namaz padhi. Phir waadi-e-muhassab mein kuch waqt mahoo-e-isteraahat[793] hue. Uske baad baitullah ki taraf sawaar ho kar tashreef le gae aur uska tawaaf kiya.

Lais ne Qatada se riwayat karne mein Amr bin Haaris ki mataaba-at ki hai aur kaha ke mujhe Khalid ne Saeed se, unho'n ne Qatada se, unho'n ne Hazrat Anas bin Maalik ﷺ se aur unho'n ne Nabi ﷺ se is riwayat ko bayan kiya hai.[794]

Baab 145: Tawaaf-e-ziyaarat Kar Lene Ke Baad Agar Aurat Ko Haiz Aajaae?

[1757] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ki zauja-e-mohtarma Hazrat Safiyya bint Huyai ﷺ ko haiz aagaya to unho'n ne Rasool Allah ﷺ se iska zikr kiya. Aap ne farmaya: "*Kya ye hame'n rok legi?*" unho'n ne arz kiya ke unho'n ne tawaaf-e-ziyaarat kar liya hai. Aap ne farmaya: "*Phir koi harj nahi hai, yaane safar ka aghaaz karo*".[795]

[1758 1759] Hazrat Ikrima se riwayat hai ke ahle madina mein Hazrat Ibne Abbas ﷺ se us aurat ke mutalliq dariyaaft kiya jis ne tawaaf-e-ziyaarat kar liya ho. Phir usey haiz aajaae? Unho'n ne farmaya ke wo apne safar ka aghaaz kar de. Logo'n ne kaha: Ham aisa nahi kare'nge, ke aap ki baat maan le'n aur Hazrat Zaid bin Saabit ﷺ ki baat tark kar de'n. Hazrat Ibne Abbas ﷺ ne farmaya ke jab tum waapas madina jaao to is masle ki tehqeeq kar lena, chunache log jab madina taiyyaba waapas aae to is masle ke mutalliq dariyaaft kiya. Jin logo'n se unho'n ne dariyaaft kia un mein se Umme Sulaim ﷺ bhi thee'n. Unho'n ne is silsile mein Hazrat Safiyya ﷺ ka waaqea bayan kiya.

Is hadees ko Khalid aur Qatada ne Hazrat Ikrima ﷺ se bayan kiya hai.

[1760] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne farmaya ke haaeza aurat ko tawaaf-e-ziyaarat ke baad makkah se jaane ki ijaazat hai.[796]

[1761] Raawi ka bayan hai ke maine Hazrat Ibne Umar ﷺ ko ye kehte hue suna ke haaeza aurat ko safar ki ijaazat nahi hai. Lekin maine uske baad unse suna ke Nabi ﷺ ne aisee aurto'n ko safar karne ki ijaazat di hai.[797]

Faaeda: Hazrat Umar, Ibne Umar, aur Hazrat Zaid bin Saabit ﷺ ka ye mauqif tha ke haaez aurat ke liye bhi tawaf-e-widaa karna zaroori hai. Lekin Hazrat Ibne Umar aur Zaid bin Saabit ﷺ ne is mauqif se rujoo kar liya. Albatta mazkoora hadees ka ilm na hone ki wajah se Hazrat Umar ﷺ ka apne mauqif se rujoo saabit nahi hai. Bahar-haal tawaaf-e-widaa waajib hai, lekin haaeza aurat se saaqit hai aur us par koi fidya waghaira bhi nahi hai.

[1762] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham Nabi ﷺ ke hamraah rawaana hue. Hamara sirf hajj karne ka iraada tha. Nabi ﷺ jab makkah mukarrama aae to aap ne baitullah ka tawaaf aur safa-o-marwa ke darmiyan saee ki, lekin aap ne ehraam na khola, kyou'nke aap ke hamraah qurbani thi. Aap ke saath aap ki biwiwyaa'n aur deegar Sahaba Ikraam ﷺ the, unho'n ne bhi tawaaf kiya. Jin ke paas qurbani na thi unho'n ne ehraam

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[792] راجع: 329

[793] T: (مَحْو اِسْتِرَاحَت) Aaraam se leta hua, soya hua [Rekhta]

[794] Dekhiye: 1764

[795] راجع: 294

[796] راجع: 329

[797] راجع: 330

khol diya. Daree'n asna usey (Hazrat Ayesha ﵂) ko haiz aagaya. Chunache ham ne manaasik-e-hajj adaa kiye. Jab rawaangi ki raat aai to usne arz kiya: Allah ke Rasool! Mere alaawa aap ke tamaam Sahaba Ikraam ﵃ ne hajj aur umrah karke waapas jaa rahe hain. Aap ﷺ ne farmaya: "*Jin raato'n ham makkah mukarrama aae the kya tum ne us waqt baitullah ka tawaaf nahi kiya tha?*" Maine arz kiya: Nahi. Aap ne farmaya: "*Apne bhai ke saath muqaam-e-tanyeem jaao aur wahaa'n se umrah ka ehraam baandh kar umrah kar lo, faraaghat ke baad falaa'n jagah par aajaao*". Chunache main Hazrat Abdur Rahman ke hamraah tanyeem chali gai. Wahaa'n se umrah ka ehraam baandha. Aur Hazrat Safiyya ﵂ ko haiz aagaya to Nabi ﷺ ne usey farmaya: "*Aqra halqa* (عَقْرى حَلْقى)! Kya tu hame'n rok legi. Kya toone qurbani ke din baitullah ka tawaaf nahi kiya tha?" Unho'n ne jawab diya: Kyou'n nahi, yaane tawaaf kiya tha. Aap ne farmaya: "*Phir koi harj nahi, rakht-e-safar baandho*[798]". Hazrat Ayesha ﵂ farmati hain ke umrah se faraaghat ke baad meri jab aap se mulaqaat hui to makkah ke balaai ilaaqe par aap chadh rahe the aur main nasheb mein utar rahi thi, yaa uske bar-aks main oopar chadh rahi thi aur aap neeche utar rahe the.

Raawi-e-hadees Musaddad ne kaha ke riwayat-e-mazkoora mein lafz-e-لا hai. Jarir ne Mansoor se lafz-e-لا riwayat karne mein Musaddad ki mataaba-at ki hai.[799]

Baab 146: Rawaangi Ke Din Namaz-e-Asr Abtahi (أَبْطَحِ) Mein Padhna

[1763] Hazrat Abdul Aziz bin Rafee se riwayat hai, unho'n ne kaha: Maine Hazrat Anas bin Maalik ﵁ se dariyaaft kiya ke mujhe aisi cheez bataae'n jo aap ne Nabi ﷺ se acchi tarah maaloom ki ho. Rasool Allah ﷺ ne aathwee'n (8th) dhul hajja ko zohar ki namaz kaha padhi thi? Hazrat Anas ﵁ ne farmaya: Namaz-e-zohar mina mein padhi thi. Maine phir arz kiya ke rawaangi ke din asr ki namaz kahan padhi thi? Unho'n ne farmaya: Waadi-e-Abtahi mein, taaham tum aise hi karo jis tarah tumhare hukkaam kare'n.[800]

[1764] Hazrat Anas bin Maalik ﵁ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne zohar, asr, maghrib aur isha ki namaze'n waadi-e-muhassab mein adaa kee'n. Uske baad wahaa'n thodi si neend farmaai, phir sawaar ho kar baitullah ki taraf tashreef le gae aur uska tawaaf kiya.[801]

Faaeda: Hajj se faraaghat ke baad Waadi-e-Abtahi mein namaz-e-asr padhna mashroo hai, lekin uska manaasik-e-hajj se koi taalluq nahi hai. Riwayat mein jis tawaaf ka zikr hai wo tawaaf-e-widaa hai. Hazrat Anas ﵁ ne apne shaagird ko talqeen ki, aisi baato'n ko bunyaad bayan kar apne hukkaam ki mukhalifat nahi karni chaahiye, balke unki itaa-at ko har muqaam par tarjeeh di jaae, ba-sharte-ke kitab-o-sunnat ke khilaaf na ho.

Baab 147: Waadi-e-Muhassab Mein Theherna

[1765] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke muqaam-e-abtahi par Nabi ﷺ ne is liye padaao kiya tha, taake wahaa'n se madina taiyyaba jaane mein aasaani ho.

[1766] Hazrat Ibne Abbas ﵁ se riwayat hai, unho'n ne farmaya ke waadi-e-muhassab mein padaao karna koi sunnat nahi hai, balke wo to ek (1) manzil hai jaha'n Rasool Allah ﷺ ne padaao kiya tha.

Faaeda: Rasool Allah ﷺ ka waadi-e-muhassab mein pafdaao Allah Ta'ala ka shukar adaa karne ke liye tha, kyou'nke Allah Ta'ala ne islaam ko ghalba diya, jabke mushrikeen ne islam ko neest-o-naabood karne ke liye us muqaam par qasme'n uthaai thee'n. Is binaa par wahaa'n utarne ko mustahab qaraar diya jaa sakta hai, jabke wahaa'n se guzar ho. Albatta wahaa'n padaao karne ka manaasik-e-hajj se koi taalluq nahi. والله أعلم

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[798] T: (رَخْتِ سَفَر باندْهنا) Safar ki taiyyaari karna, kooch karna [Rekhta]

[799] راجع: 294

[800] راجع: 1653

[801] راجع: 1756

Baab 148: Dukhool-e-Makkah Se Pehle Zee-tawaa Mein Theherna Aur Makkah Se Laut-te Waqt Waadi-e-Batha Mein Padaao Karna Jo Dhul Hulaifa Mein Hai

[1767] Hazrat Naafe se riwayat hai ke Hazrat Ibne Umar ﷺ makkah jaate waqt do (2) pahaado'n ke darmiyan zee-tawaa mein raat guzaarte. Phir us waadi ki taraf se daakhil hote jo makkah ke balaai taraf hai. Aur jab makkah mukarrama mein hajj ya umrah karne aate to apni oontni ko masjid ke darwaze ke paas hi bithate. Phir (masjid haram mein) daakhil hote aur hajr-e-aswad ke paas se ibteda karte. Phir baitullah ke saath chakkar lagaate: Phele teen (3) zara daud kar phir chaar (4) chakkar maamool ke mutaabiq chalte. Tawaaf se faraaghat ke baad do (2) rakat namaz padhte, hpir apni qiyaam-gaah jaane se qabl safa aur marwa ke darmiyan saee karte. Jab hajj ya umrah se faarigh ho kar waapas aate to apni oontni ko waadi-e-batha mein bithate jo dhul-hulaifa mein hai, jaha'n Nabi ﷺ apni oontni ko bithaya karte the.[802]

[1768] Hazrat Khalid bin Haaris se riwayat hai, unho'n ne kaha ke Hazrat Obaidullah se waadi-e-muhassab mein utarne ke mutalliq sawaal hua to unho'n ne Hazrat Naafe se bayan kiya ke Rasool Allah ﷺ, Hazrat Umar aur Hazrat Ibne Umar ﷺ ne waadie muhassab mein zohar aur asr ki namaz padhte the. (Raawi kehte hain:) Mera khayaal hai unho'n ne maghrib ka bhi zikr kiya hai. Namaz-e-isha ka zikr to unho'n ne yaqeenan kiya. Phir thodi der wahaa'n sote aur bayan karte ke Nabi ﷺ bhi aisa hi karte the.

Baab 149: Makkah Mukarrama Se Waapas Hote Waqt Waadi-e-Zee-tawa Mein Theherna

[1769] Hazrat Ibne Umar ﷺ se riwayat hai ke jab wo makkah mukarrama jaate to muqaam-e-zee-tawa mein padaao karte. Raat wahee'n rehte, subah hoti to makkah mukarrama mein daakhil hote, aur jab makkah mukarrama se waapas hote to bhi muqaam-e-zee-tawa mein raat guzaarte. Subah tak wahee'n qiyaam karte aur bayan karte the ke Nabi ﷺ bhi aisa karte the.[803]

Baab 150: Ayyam-e-Hajj Mein Tijaarat Karna Aur Daur-e-Jahaalat Ki Mandiyo'n Mein Khareed-o-Farokht Karna

[1770] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Dhul Majaaz aur Okaz daur-e-jaahiliyyat mein logo'n ki mandiyaa'n thee'n. Jab islam aaya to logo'n ne wahaa'n khareed-o-farokht karne ko accha khayaal na kiya, taa-aa'nke ye aayat-e-karima naazil hui:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ.

Tumhare Liye Koi Harj Nahi Hai Ke Hajj Ke Zamaane Mein Apne Rabb Ka Fazal Talaash Karo.[804] [805]

Faaeda: Jaahiliyyat ke zamaane mein chaar (4) mandiyaa'n bohot mash-hoor thee'n: ❁ Dhul Majaaz: Maidaan-e-Arafa se ek (1) meel ke faasle par bazaar lagaaya jaata tha. ❁ Majinnah: Makkah ke nasheb mein mar-dahraan ke paas iska ehtemaam hota tha. ❁ Okaz: Nakhla aur Taif ke darmiyan fataq muqaam par ye mandi lagti thi. ❁Habaasha: Makkah se yemen ke taraf dayaar-e-baariq mein ye bazaar lagta tha. Choo'nke Dhul Majaaz aur Okaz hajj ke dino'n mein lagaae jaate the, is liye hadees mein unka bayan hua hai. Log un dino'n khareed-o-farokht naa-pasand karte the, kyou'nk ye din zikr-e-ilaahi ke liye makhsoos hain. Allah Ta'ala ne hadees mein mazkoora aayat ke zariye se un dino'n khareed-o-farokht aur tijaarat ko jaaez qaraar diya hai.[806] Hadees ke aakhir mein jis aayat ka zikr

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[802] راجع: 491

[803] راجع: 491

[804] Surah Baqara: 198

[805] Dekhiye: 2050 2098 4519

[806] Fath-ul-Baari: V3 P749-750

kiya gaya hai, wo mazkoora alfaaz se shaaz qiraa-at hai, jo Ibne Abbas ﷺ se manqool hai. Albatta mutawaatir mein (في مواسم الحج) ke alfaaz nahi hain, aur yehi baat raajeh hai.

Baab 151: Wadi-e-Muhassab Se Raat Ke Aakhri Hisse Mein Rawaana Hona

[1771] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Safiyya ﷺ ko rawaangi ki raat haiz aagaya to unho'n ne kaha: Mere khayaal ke mutaabiq main tumhare kooch mein rukaawat banu'ngi. Nabi ﷺ ne farmaya: "*Aqra halqa* (عَقْرى حَلْقى)! Kya usne qurbani ke din tawaaf-e-ziyaarat kiya tha?" Arz kiya gaya: Haa'n! To aap ne farmaya: "*Rakht-e-safar baandho aur rawaana ho jaao*".[807]

[1772] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya ke ham Rasool Allah ﷺ ke hamraah madina se nikle to hamari zubaano'n par sirf hajj ka zikr tha. Jab ham makkah pohonch gae to aap ne hame'n ehraam khol dene ka hukum diya. Aur jab rawaangi ki raat thi to Hazrat Safiyya bin Huyai ﷺ ko haiz aagaya. Nabi ﷺ ne farmaya: "*Aqra halqa* (عَقْرى حَلْقى)! *Mera khayaal hai ke wo tumhe'n safar se rok degi*". Phir aap ne farmaya: "*Kya toone qurbani ke din tawaaf-e-ziyaarat kiya tha?*" Safiyya ﷺ ne kaha: Ji haa'n! To aap ne farmaya: "*Phir safar par rawaana ho jaao*". Hazrat Ayesha ﷺ ne kaha ke maine arz kiya: Allah ke Rasool ﷺ! Main halaal nahi hui (maine hajj ka ehraam nahi khola hai.) Aap ne farmaya: "*Tum muqaam-e-tanyeem se ehraam baandh kar umrah karlo*". Chunache unke saath unke bhai Hazrat Abdur Rahman ﷺ gae. Hazrat Ayesha ﷺ ne farmaya: Ham aap ko raat ke aakhri hisse mein miley to aap ne farmaya: "*Ham tumhara intezaar falaa'n jagah par kare'nge*".[808]

Faaeda: Rasool Allah ﷺ ne az-raah-e-mohaabat[809] Hazrat Safiyya ﷺ kel iye ye alfaaz istemaal farmae ke Aqra (عقرىٰ), Halqa (حلقىٰ), Baanjh, Sar-mundi. Unke alfaaz se rafaaqat-o-shafqat tapakti hai, jaisa ke aise mauqa par Hazrat Ayesha ﷺ se farmaya tha ke haiz ek (1) muaamala hai, jo Allah Ta'ala ne banaat-e-aadam par likh diya hai. In alfaaz se bad-dua dena muraad nahi hai, aur na izhaar-e-khafgi[810] maqsood hai.

[807] راجع: 294
[808] راجع: 294
[809] T: Mohabbat ki wajah se [RSB]
[810] T: (خَفَگی) Naaraazi, itaab, ghussa [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

26: Abwaab-ul-Umrah (Umrah Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ الْعُمْرَةِ

Baab 1: Umrah Ka Wujoob Aur Uski Fazilat

Hazrat Ibne Umar ﷺ bayan karte hain ke har musalman par hajj aur umrah waajib hai. Hazrat Ibne Abbas ﷺ ne farmaya ke ye dono'n Allah ki kitaab mein ek-doosre ke saathi hain. Irshad-e-Baari Ta'ala hai:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ.

Allah Ke Liye Hajj Aur Umrah Ko Poora Karo.[811]

[1773] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Ek (1) umrah doosre umrah tak un gunaho'n ka kaffaara hai jo unke darmiyan kiye gae ho'n, aur hajj-e-mabroor ki jazaa to jannat hai.

Baab 2: Hajj Karne Se Pehle Umrah Karna

[1774] Hazrat Ikrima bin Khalid se riwayat hai, unho'n ne Hazrat Ibne Umar ﷺ se dariyaaft kiya ke hajj se pehle umrah kiya jaa saka hai? Unho'n ne farmaya: Koi harj nahi hai. Ikrima ne kaha ke Hazrat Ibne Umar ﷺ bayan karte hain ke Nabi ﷺ ne hajj karne se pehle umrah kiya tha.

Muhammad bin Ishaq bhi Hazrat Ikrima bin Khalid se isi tarah bayan karte hain.

Abu Aasim, Ibne Juraij ke tareeq se se bhi Ikrima ﷺ se isi tarah marwi hai. Taaham us mein hai, Ikrima kehte hain: Maine Ibne Umar se dariyaaft kiya.

Baab 3: Nabi ﷺ Ne Kitne Umre Kiye?

[1775] Hazrat Mujahid se riwayat hai, unho'n ne kaha: Main aur Urwah bin Zubair masjid-e-nabawi mein gae to dekha ke Hazrat Abdullah bin Umar ﷺ, Hazrat Ayesha ﷺ ke hujre ke paas baithe the aur log masjid mein chaasht ki namaz padh rahe the. Ham ne unse logo'n ki us namaz ke mutalliq dariyaaft kiya to unho'n ne farmaya: Ye namaz bidat hai. Phir unse arz kiya: Nabi ﷺ ne kitne umre kiye the? Unho'n ne farmaya: Chaar (4), un mein se ek (1) umrah rajab mein kiya tha. Chunache ham ne unki tardeed karna munaasib khayaal na kiya.[812]

[1776] Ham ne hujra-e-Ayesha ﷺ mein miswaak karne ki awaaz suni to Hazrat Urwah ne kaha: Amaa Jaan! Kya aap ne Abu Abdur Rahman ki baat suni hai? Unho'n ne farmaya ke wo kya kehte hain? Urwah goya hue: Wo kehte hain ke Rasool Allah ﷺ ne chaar (4) umre kiye hain, aur un mein se ek (1) rajab mein tha. Hazrat Ayesha ﷺ ne farmaya: Allah Ta'ala Abu Abdur Rahman par rahem kare! Aap ne aisa koi umrah nahi kiya jis mein wo maujood na ho'n (phir wo bhool gae). Rajab mein to aap ne koi umrah bhi adaa nahi farmaya.[813]

[1777] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha ke maine Hazrat Ayesha ﷺ se dariyaaft kiya to unho'n ne farmaya: Rasool Allah ﷺ ne rajab mein koi umrah nahi kiya.[814]

[1778] Hazrat Qatada se riwayat hai, unho'n ne kaha: Maine Hazrat Anas ﷺ se poocha ke Nabi ﷺ ne kitne umre kiye the? Unho'n ne farmaya: Chaar (4). Ek (1) umrah-e-hudaibiya, jo dhul qada ke mahine mein kiya, jabke mushrikeen ne aap ko waapas kar diya tha. Doosra umrah aainda saal dhul qada mein kiya, jabke mushrikeen se aap ne sulah ka muaahada farmaya. Teesra umrah ju'ranah (جعرانه) jab maal-e-ghanimat taqseem kiya. Mera khayaal hai ke wo maal-e-ghanimat ghzwa-e-hunain ka tha. Maine arz kiya: Aap ﷺ ne kitne hajj kiye the? Unho'n ne farmaya: Sirf ek (1) hajj kiya tha.[815]

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[811] Surah Baqara: 196

[812] Dekhiye: 4253

[813] Dekhiye: 1777 4254

[814] راجع: 1776

[815] Dekhiye: 1779 1780 3066 4148

[1779] Hazrat Qatada hi se riwayat hai, unho'n ne kaha: Maine Hazrat Anas ﷺ se poocha to unho'n ne farmaya ke Nabi ﷺ ne us waqt umrah kiya jab mushrikeen ne aap ko baitullah jaane se rok diya tha. Phir aainda saal umrah-e-hudaibiya, teesra dhul qada mein aur chautha umrah apne hajj ke saath adaa farmaya.[816]

[1780] Hazrat Hamaam (هَمَّام) se riwayat hai ke Aap ﷺ ne chaaro'n umre dhul qada mein kiye the, swaae us umrah ke jo hajj ke saath adaa kiya tha. Ek (1) umrah hudaibiya, ek (1) umrah qazaa aainda saal, teesra (3rd) umrah ju'ranah, jabke hunain ka maal-e-ghnimat taqseem kiya aur chautha umrah apne hajj ke saath adaa farmaya.[817]

[1781] Abu Ishaq se riwayat hai, unho'n ne kaha: Maine Hazrat Masoorq, Hazrat Ataa aur Hazrat Mujahid ﷺ se dariyaaft kiya to unho'n ne kaha: Rasool Allah ﷺ ne hajj karne se pehle maah dhul-qada mein umrah kiya. Unho'n ne kaha: maine Hazrat Baraa bin Aazib ﷺ se suna, unho'n ne farmaya: Rasool Allah ﷺ ne hajj karne se pehle dhul-qada mein do (2) umre ke the.[818]

Faaeda: Raajeh baat ye hai ke Rasool Allah ﷺ ne teen (3) umre maah-e-dhul-qada mein kiye the aur chautha (4) umrah hajjat-ul-wida ke saath maah dhul-hajja mein adaa kiya tha. Hazrat Abdullah bin Umar ﷺ ne chaasht ki namaz ko bidat kaha hai, shayad aap ko maaloom na ho ke Rasool Allah ﷺ ne Hazrat Umme Haani ﷺ ke ghar namaz-e-chaasht adaa ki thi. Ye bhi mumkin hai ke aap ne namaz-e-chaasht ko masjid ke andar ijtemaai soorat mein adaa karne ko bidat kaha ho. Bahar-haal namaz-e-chaasht Rasool Allah ﷺ ne khud bhi padhi hai aur doosro'n ko padhne ki targheeb bhi di hai.

Baab 4: Ramzan Mein Umrah Karna

[1782] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) Ansari aurat se farmaya: …(Raawi-e-hadees Hazrat Ataa ne kaha:) Hazrat Ibne Abbas ﷺ ne us aruat ka naam zikr kiya tha, lekin main bhool gaya hoo'n… "Hamaare saath hajj karne se tujhe kis cheez ne roka?" Us aurat ne arz kiya ke hamaare paas ek (1) aab-kash[819] oont tha, jis par abu falaa'n aur uska beta sawaar ho kar chale gae hain. Usne apne shauhar aur bete ki taraf ishaara kiya. Ek-doosra oont chodh gae hain, jis par ham paani laate hain. Aap ﷺ ne farmaya: "*Jab ramzan-ul-mubaarak ka mahina aae to us mein umrah karna, kyou'nke ramzan mein umrah karna hajj ke baraabar hai*". Yaa isse milte-julte alfaaz irshad farmae.[820]

Baab 5: Muhassab Ki Raat Yaa Uske Alaawa Kisi Waqt Umrah Karna

[1783] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham Rasool Allah ﷺ ke hamraah us waqt rawaana hue jab dhul-hajja ka chaand tuloo ho chuka tha. Aap ne hame'n farmaya: "*Tum mein se jo hajj ka ehraam baandhna chahta hai wo hajj ka ehraam baandh le aur jo umrah ka ehraam baandhna pasand karta hai wo umrah ka ehraam baandh le. Agar maine qurbani saath na li hoti to main bhi umrah ka ehraam baandhta*". Hazrat Ayesha ﷺ farmati hain ke ham mein se baaz ne umrah ka ehraam bandha aur kuch ne hajj ka ehraam baandh liya aur main un logo'n se thi jinho'n ne umrah ka ehraam bandha tha. Arfa ka din aaya to mujhe haiz ne aaliya. Maine Nabi ﷺ se uski shikyat ki, to aap ne farmaya: "*Umrah chodhkar apne sar ke baal khol do aur kanghi karlo, phir hajj ka ehraam baandh lo*". Jab muhassab ki raat thi to aap ne mere saath Hazrat Abdur Rahman ﷺ ko tanyeem bheja to maine guzishta umrah ke bajaae aur umrah ka ehraam baandh liya.[821]

Faaeda: Aap ka padaao choo'nke waadi-e-muhsab mein tha, is liye kooch ki raat ko lailatul hasabah yaa Lailah-muhassab kaha jaata hai.

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[816] راجع: 1778

[817] راجع: 1778

[818] Dekhiye: 1844 2698 2699 2700 3184 4251

[819] T: (آبْ كَش) Paani bharne ya pilaane waala [Rekhta]

[820] Dekhiye: 1863

[821] راجع: 294

Baab 6: Tanyeem Se umrah Karna

[1784] Hazrat Abdur Rahman bin Abi Bakr ﷺ se riwayat hai, Nabi ﷺ ne unhe'n hukum diya ke wo Hazrat Ayesha ﷺ ko apne saath sawaar karke le jaae'n aur unhe'n muqaam-e-tanyeem se umrah kara laae'n.

Sufyan bin Uyaynah ne kabhi to kaha: Maine Amr bin Dinar se suna. Aur kabhi kaha: Maine Amr se kai baar ye hadees suni.[822]

Faaeda: Is hadees se maaloom hua ke ahle makkah agar umrah karna chaahe'n to unhe'n haram se baahar jaakar "hil[823] se ehraam baandhna hoga. Rasool Allah ﷺ ne Hazrat Ayesha ﷺ ko muqam-e-tanyeem se umrah ka ehraam baandhne ka hukum diya, kyou'nke doosre muqamaat ki nisbat ye muqaam makkah se ziyaada qareeb hai". والله أعلم

[1785] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ aur aap ke Sahaba Ikraam ﷺ ne hajj ka ehraam baandha. Nabi ﷺ aur Hazrat Talha ﷺ ke alaawa kisi ke saath qurbani ka jaanwar nahi tha. Hazrat Ali ﷺ yemen se tashreef laae aur unke saath hadee thi. Unho'n ne kaha ke maine isi shart ke saath ehraam baandha jisse Rasool Allah ﷺ ne ehraam baandha hai. Nabi ﷺne apne Sahaba Ikraam ﷺ ko hukum diya ke wo is ehraam-e-hajj ko umrah mein badal le'n. Baitullah ka tawaaf kare'n aur baal katwaa kar halaal ho jaae'n. Haa'n! Jiske saath qurbani ka jaanwar hai, wo ehraam na khole. Loog'n mein se kuch ne kaha ke ham jab mina jaae'nge to hamaare zakar[824] se mani tapak rahi hogi. Nabi ﷺ ko ye khabar pohonchi to aap ne farmaya: "*Agar mujhe apne muaamale ka pehle ilm ho jaata jo baad mein hua hai to apne saath qurbani ka jaanwar na laat aur agar mere saath qurbani ka jaanwar na hota to main bhi ehraam khol deta*". Ittefaq ye hua ke Hazrat Ayesha ﷺ ko is dauran mein haiz aagaya. Unho'n ne baitullah ke tawaaf ke alaawa hajj ke tamaam arkaan poore kar liye. Hab wo haiz se paak ho gaee'n aur baitullah ka tawaaf kar liya to arz kiya: Allah ke Rasool ﷺ! Aap sab hajj aur umrah karke waapas jaa rahe hain, aur main sirf hajj karke waapas jaau'ngi? Aap ﷺ ne Hazrat Abdur Rahman bin Abi Bakar ﷺ ko hukum diya ke unke saath tanyeem jaae'n. Chunache Hazrat Ayesha ﷺ ne hajj ke baad maah-e-dhul-hajja mein urma kiya. Hazrat Suraaqa bin Maalik bin Ja'asham (جعشم) ﷺ ne Nabi ﷺ se us waqt mulaqaat ki jab aap jamra-e-aqaba ko ramee kar rahe the. Unho'n ne arz kiya: Allah ke Rasool ﷺ! Kya aisa karna sirf aap ke liye hai? Aap ne farmaya: "*Nahi, balke ye hamesha ke liye hai*".[825]

Baab 7: Hajj Ke Baad Qurbani Ke Baghair Ke Baghair Umrah Karna

[1786] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamran us waqt (safar-e-hajj par) rawaana hue jab dhul-hajja ka chaand tuloo ho chuka tha. Rasool Allah ﷺ ne farmaya: "*Jo shakhs chaahe wo umrah ka ehraam baandh le aur jo shakhs hajj ka ehraam baandhna pasand kare wo uska ehraam baandh le, aur agar maine qurbani saath na li hoti to main umrah ka ehraam baandhta*". Chunache Sahaba Ikraam ﷺ mein se baaz ne umrah ka ehraam baandha aur kuch ne hajj ka ehraam baandha, aur main un logo'n se thi jinho'n ne umrah ka ehraam baandha tha. Makkah mein daakhil hone se pehle mujhe haiz aagaya aur mujhe yaum-e-arfa ne usi haalat mein aaliya ke main ba-haalat-e-haiz thi. Maine is baat ki shikaayat Rasool Allah ﷺ se ki to aap ne farmaya: "*Umrah chodh do, sar ke baal kholkar un mein kanghi karo aur hajj ka ehraam baandh lo*". Maine aise hi kiya. Jab Muhassab ki raat aai to aap ne mere saath Hazrat Abdur Rahman ﷺ ko bheja. Unho'n ne ise[826] apne sawaari ke peeche bitha liya, to isne pehle umrah ko badal kar doosre umrah ka ehraam baandha, is tarah Allah Ta'ala ne iska hajj aur umrah poora kar diya aur us mein koi cheez qurbani, sadqa aur roza waghaira na tha.[827]

Faaeda: Aksar ulama ka is baat par ittefaaq hai ke jo umra, hajj adaa karne ke baad aur ayyaam-e-tashreeq guzar jaane ke baad kiya jaae us umrah mein koi cheez waajib nahi hoti, kyou'nke wo mutamatte (متمتع) nahi hai. Mutamatte wo shakhs hai jo hajj ke dino'n mein urma kare aur wuqoof-e-arfa se pehle tawaaf kare, usey damm-e-

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[822] Dekhiye: 2985

[823] T: Makka aur Madina ke Haram ke ilaaqe ke baahar ka area, jaha'n pe qitaal halaal hai [Saheeh MuslimS]

[824] T: (ذَكَر) Nar ka a'zoo (عُضْو)-e-tanaasul, aala-e-tanaasul [Rekhta]

[825] راجع: 1557

[826] T: Hazrat Ayesha Siddiqa ﷺ [RSB]

[827] راجع: 294

tamatto dena hota hai. Aur jo shakhs amaal-e-hajj adaa karne ke baad umrah karta hai, us par hadee, sadqa aur roza waghaira waajib nahi hai.[828]

Baab 8: Umrah Ka Sawaab Ba-qadar-e-Masutaabeqat Hai

[1787] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne arz kiya: Allah ke Rasool ﷺ! Log do (2) ibaadate'n (hajj-o-umra) karke waapas jaae'nge, jabke main sirf ek (1) ibaadat (hajj) karke waapas jaa rahi hoo'n? To unse kaha gaya: "*Aap intezaar kare'n, jab haiz se paak ho jaae'n to tanyeem jaakar umrah ka ehraam baandhe'n, phir falaa'n jagah hamaare paas aae'n, lekin umrah ka sawaab tumhare kharch ya tumhari mashaqqat ke mutaabiq diya jaaega*".[829]

Faaeda: Waazeh rahe ke kharch aur mashaqqat bhi wo motabar hai, jiski shariyat mazammat na kare. Be-jaa maal kharch karna ya khwah-ma-khwah khud ko mashaqqat mein daalna shariyat mein qat-an mahmood nahi.

Baab 9: Umrah Karne Waala Jab Tawaaf Karke Waapas Chala Aae To Kya Ye Tawaaf-e-Widaa Se Kaafi Hoga?

[1788] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham hajj ke mahino'n aur hajj ke auqaat mein ehraam baandh kar rawaana hue. Jab ham ne muqaam-e-sarf par padaao kiya to Nabi ﷺ ne apne Sahaba Ikraam ﷺ se farmaya: "*Jiske saath qurbani ka jaanwar nahi aur wo usey umrah ke ehraam mein tabdeel karna chahta hai to kar le, aur jiske saath qurbani ka jaanwar hai usey aisa karne ki ijaazat nahi*". Nabi ﷺ aur aap ke Sahaba Ikraam ﷺ mein se ahle-sarwat[830] ke paas qurbani ke jaanwar the, lehaaza unke liye ye alag umrah na hua. Us dauran mein Nabi ﷺ mere paas tashreef laae to main ro-rahi thi. Aap ne poocha: "*Kyoun ro rahi ho*". Maine arz kiya ke aap ne jo baat Sahaba Ikraam ﷺ se farmaai hai usey maine sun liya hai, lekin main umrah se rok di gai hoo'n. Aap ne farmaya: "*Aisa kyoun hai?*" Maine arz kiya: Main namaz nahi padh sakti hoo'n. Rasool Allah ﷺ ne farmaya: "*Tujhe is baa ka koi nuqsaan nahi, aakhir tum bhi to aadam ki betiyo'n mein se ho, tere muqaddar mein wohi cheez likhi gai hai jo unke muqaddar mein likhi gai hai. Lehaza tum apne hajj ke ehraam mein raho, anqareeb Allah tumhe'n umrah naseeb karega*". Hazrat Ayesha ﷺ ne farmaya ke main usi haalat mein rahi, yahaa'n tak ke jab ham mina se rawaana hue aur waadi-e-muhassab mein padaao kiya to aap ne Hazrat Abdur Rahman ﷺ ko bulaya aur farmaya: "*Apni hamsheera ko haram se baahar le jaao, wahaa'n se wo umrah ka ehraam baandhe, phir jab tawaaf se faarigh ho jaao to waapas aao, main tumhara intezaar karta hoo'n*". Ham aadhi raat ko aae to aap ne farmaya: "*Tum faarigh ho gae ho?*" Maine arz kiya: Ji haa'n! Uske baad aap ne Sahaba Ikraam ﷺ ko chalne ka hukum diya to logo'n ne kooch ki taiyyaari Karli aur un logo'n ne bhi kooch kiya jinho'n ne namaz-e-fajr se pehle baitullah ka tawaaf kar liya tha, phir aap madina taiyyaba ki taraf rawaana hue.[831]

Baab 10: Umrah Karte Waqt Wohi Kuch Kare Jo Hajj Mein Karta Hai

[1789] Hazrat Ya'ala bin Umaiyya ﷺ se riwayat hai, Jab Nabi ﷺ ju'ranah mein tashreef farma the, to ek (1) aadmi aap ke paas aaya. Usne aisa jubba pehen rakha tha, jis par khalooq ya zardi ke nishanaat the. Usne arz kiya: Aap mujhe umrah karne ke baare mein kya hukum dete hain? Allah Ta'ala ne Nabi ﷺ par wahee naazil farmaai. Us dauraan mein aapko kapde se dhaanp diya gaya. Meri khwahish thi ke main Nabi ﷺ par nuzool-e-wahee ki kaifiyat dekhoo'n. Hazrat Umar ﷺ ne farmaya: Aao, kya tum Nabi ﷺ par nuzool-e-wahee ki kaifiyat dekhna chaahte ho? Maine arz kiya: Ji haa'n. Unho'n ne kapde ka kinaara uthaya to maine aap ﷺ ko baaee'n haalat dekha ke aap se kharaate bharne ki awaaz aarahi thi. Ye awaaz oont ke bil-bilaane ki tarah thi. Jab aap se ye kaifiyat zaael hui to aap ne farmaya: "*Umre ke mutalliq sawaal karne waala aadmi kaaha'n hai?*" (Usey farmaya:) Apne jubba utaar do, aur apne jism se khushboo ke asaraat dho-daalo, nez zardi ko saaf karo aur umrah karte waqt wohi kaam karo jo hajj mein karte ho.[832]

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[828] Umdatul Qaari: V7 P422

[829] راجع: 294

[830] T: (ثروَت) Daulatmand, maaldaar, khush-haal [Rekhta]

[831] راجع: 294

[832] راجع: 1536

[1790] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se arz kiya, jabke main us waqt nau-umr tha: Darj-e-zel irshad-e-Baari Ta'ala ke baare mein aap kya farmati hain:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا.

Bila-shubha Safa Aur Marwa Allah Ta'ala Ki Nishaniyo'n Mein Se Hain. Jo Shakhs Baitullah Ka Hajj Ya Umrah Kare, Uske Liye Inki Saee Karne Mein Koi Harj Nahi.[833]

Mera khayaal hai ke agar koi unki saee na kare to us par koi gunah nahi hoga. Hazrat Ayesha ؓ ne ye sun kar farmaya: Aisa hargiz nahi. Agar matlab ye hota, jaisa ke tum keh rahe ho, to aayat you'n hoti. Us par koi gunah nahi, agar wo unka tawaaf na kare. Lekin ye aayat to ansaar ke mutalliq naazil hui jo manaat ke liye ehraam baandhte the, jo qudaid ke saamne rakha hua tha. Aur wo safa aur marwa ki saee ko accha nahi samajhte the. Jab islam aaya to unho'n ne Rasool Allah ﷺ se iske mutalliq dariyaaft kiya to Allah Ta'ala ne ye aayt-e-karima naazil farmaai:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا.

Bila-shubha Safa Aur Marwa Allah Ta'ala Ki Nishaniyo'n Mein Se Hain. Jo Shakhs Baitullah Ka Hajj Ya Umrah Kare, Us Par Koi Gunah Nahi Ke Wo In Dono Ka Tawaaf (saee) Kare.[834]

Sufyan aur Abu Muawiya ne Hishab se bayan karte hue ye mazeed alfaaz naqal kiye hain ke Allah Ta'ala us shakhs ka hajj ya umrah poora nahi karega jisne safa aur marwa ke darmiyan saee na ki.[835]

Baab 11: Umrah Karne Waala Kab Ehraam Ki Paabandiyo'n Se Aazaad Hota Hai?

Hazrat Ataa ne Syedna Jaabir ؓ se riwayat kiya hai ke Nabi ﷺ ne apne Sahaba Ikraam ؓ ko hukum diya ke wo apne ehraam-e-hajj ko umrah se badal le'n, tawaaf kare'n, phir baal chote karaae'n, aur ehraam ki paabandiyo'n se aazaad ho jaae'n.

[1791] Hazrat Abdullah bin Abi Awfa ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne umrah kiya aur ham ne bhi aap ke hamraah umrah kiya. Jab aap makkah mukarrama mein daakhil hue to aap ne baitullah ka tawaaf kiya. Phir aap ne safa aur marwa ki saee ki, to ham ne bhi aap ke saath saee ki. Ham ahle makkah se aap ki hifaazat karte the, mabaada koi mushrik aap ko teer maar de. Mere ek (1) saathi ne dariyaaft kiya ke Rasool Allah ﷺ (us waqt) baitullah mein daakhil hue the? Unho'n ne kaha ke (us waqt baitullah mein daakhil) nahi (hue the).[836]

[1792] Hazrat Ibne Abi Awfa ؓ se sawaal hua ke Rasool Allah ﷺ ne Hazrat Khadeeja tul Kubra ؓ ke mutalliq kya bayan kiya tha. Unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Khadeeja ؓ ko Jannat mein ek (1) mahel ki khush-khabri do, jo motiyo'n se bana hua hoga. Us mein kahee'n shor-o-ghul aur zarra bhar mashaqqat na hogi*".[837]

[1793] Hazrat Amr bin Dinar se riwayat hai ke ham ne Hazrat Ibne Umar ؓ se sawal kiya ke agar koi umrah karte waqt baitullah ka tawaaf mukammal kare aur safa-o-marwa ke darmiyan saee na kare to kya apni biwi ke paas jaa sakta hai? Unho'n ne jawab diya: Nabi ﷺ makkah mukarrama mein tashreef laae, ka'aba ke saat (7) chakkar lagaae aur muqaam-e-Ibrahim ke peeche do (2) rakate'n padhee'n, uske baad safa aur marwa ke darmiyan saat (7) chakkar lagaae. Aur tumhare liye Rasool Allah ﷺ ki zaat-e-giraami mein behtareen namoona hai.[838]

[1794] Hazrat Amr bin Dinar se riwayat hai, unho'n ne kaha ke ham ne ye masla Hazrat Jaabir bin Abdullah ؓ se dariyaaft kiya to unho'n ne farmaya ke jab tak safa aur marwa ke darmiyaan saee na kare apni biwi ke qareeb na jaae.[839]

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[833] Surah Baqara: 158
[834] Surah Baqara: 158
[835] راجع: 1643
[836] راجع: 1600
[837] راجع: 3819
[838] راجع: 395
[839] راجع: 396

[1795] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ke paas waadi-e-batha mein us waqt aaya jab aap wahaa'n padaao daale hue the. Aap ne farmaya: "*Tum hajj ki niyyat se aae ho?*" Maine arz kiya: Ji haa'n! Aap ne dariyaaft kiya: "*Tum ne kis niyyat se ehraam baandha hai?*" Maine arz kiya ke us ehraam se labbaik kaha hai jo Nabi ﷺ ka ehraam hai. Aap ne farmaya: "*Toone bohot accha kiya hai, baitullah ka tawaaf karo, phir safa aur marwa ke darmiyan saee karke ehraam khol do*". Chunache maine baitullah ka tawaaf kiya, phir safa aur marwa ke darmiyan saee ki, phir main qabila-e-qais ki ek (1) aurat ke paas aaya. Usne mere sar se jooe'n[840] nikaalee'n. Baad-azaa'n maine hajj ka ehraam baandha, main logo'n ko usi ke mutaabiq fatwa diya karta tha hatta ke Hazrat Umar ﷺ ka ahd-e-khilaafat aaya to unho'n ne kaha: Agar ham Allah ki kitab ko le'n to wo hame'n hajj aur umrah poora karne ka hukum deti hai, aur agar ham Nabi ﷺ ke irshad par amal kare'n to aap us waqt tak ehraam se aazaad nahi hue hatta ke qurbani apne muqaam tak pohonch gai.[841]

[1796] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, wo jab bhi muqaam-e-hajoon se guzartee'n to farmatee'n: Allah Ta'ala apne Rasool Hazrat Muhammad ﷺ apni rahmate'n naazil farmae! Beshak ham aap ke hamraah is muqaam par utre the. Un dino'n ham halki-phulki thee'n. Hamari sawariyaa'n bhi kam aur zaad-e-raah bhi thoda tha. Main, meri hamsheera Ayesha, Hazrat Zubair aur falaa'n-falaa'n shakhs ﷺ ne umrah kiya. Ham ne ka'aba ka tawaaf karke ehraam khol diya, phir ham ne doosre waqt hajj ka ehraam baandha.[842]

Baab 12: Jab Koi Hajj, Umrah Ya Jihaad Se Laute To Kaunsi Dua Padhe?

[1797] Hazrat Ibne Umar ﷺ se riwayat hai ke jab Rasool Allah ﷺ jihad ya hajj-o-umrah se laut-te to zameen ki har oonchi jagah par chadhte waqt teen martaba Allahu Akbar kehte, phir ye dua padhte:

لا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، آيِبُوْنَ تَائِبُوْنَ، عَابِدُوْنَ سَاجِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

Allah ke siwa koi maabood-e-bar-haq nahi. Usi ki hukoomat-o-baadshahat hai. Wohi taareef ke laayaq hai, aur wo har cheez par poori qudrat rakhne waala hai. Ham safar se lautne waale, tauba karne waale, apne maalik ki bandgai karne waale, uske huzoor sajda-rez hone waale. Apne parwardigaar ki taareef karne waale hain, jisne apna waada saccha kar dikhaya. Apne bande ki madad farmaai aur us akele ne kuffaar ki afwaaj ko shkast se do-chaar kar diya.[843]

Faaeda: Ye dua jihad aur hajj-o-umrah ke safar ke liye hi khaas nahi, balke har safar se waapsi par padhi jaa sakti hai jo Allah ki itaa-at ke liye ikhtiyar kiya gaya ho. Chunache Imam Bukhari ﷺ ne Kita bud Da'awaat mein is hadees par baae'n-alfaaz unwaan qaaem kiya hai: "*Jab Safar Par Jaae Yaa Waapas Aae To Kya Padhe?*"

Baab 13: Aane Waale Haajiyo'n Ka Isteqbaal Karna Aur Teen (3) Aadmiyo'n Ka ek (1) Sawaari Par Baithna

[1798] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke jab Rasool Allah ﷺ makkah tashreef laae to bani abdul muttalif ke chand ladke aap ke isteqbaal ke liye gae, un mein se ek (1) ko aap ne apne aage aur doosre ko apne peeche sawaari par bitha liya.[844]

Faaeda: Is hadees se maaloom hua ke haajiyo'n ki aamad-o-raft ke waqt unki taazeem-o-ikraam aur isteqbaal karna jaaez hai. Kyou'nke Rasool Allah ﷺ ne aap ka isteqbaal karne waalo'n ko roka nahi hai, balke ek (1) ko apne aagey, doosre ko peeche bithakar isteqbal ki tauseeq[845] farmaai hai.

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[840] T: (جُوں) Joo'n ki jamaa, ek (1) chota sa keeda jo baalo'n ya kapdo'n mein mael ya pasine se paida hota hai [Rekhta]

[841] راجع: 1559

[842] راجع: 1615

[843] Dekhiye: 2995 3084 4116 6385

[844] Dekhiye: 5965 5966

[845] T: (تَوثِیق) Tasdeeq, taaeed [Rekhta]

Baab 14: Musaafir Ka Apne Ghar Mein Subah Ke Waqt Aana

[1799] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ jab makkah mukarrama ki taraf rawaana hote to masjid-e-Shajarah mein namaz padhte. Aur jab waapas tashreef laate to dhul-hulaifa ki waadi ke nasheb mein namaz adaa karte aur subah tak wahaa'n raat basar karte.[846]

Baab 15: Shaam Ke Waqt Ghar Aana

[1800] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ apne ghar waalo'n ke paas apne safar se ba-waqt-e-shab waapas na aate the, subah ke waqt ghar aate, ya sham ke waqt tashreef laate the.

Baab 16: Jab Aadmi Apne Shahr Pohonche to Raat Ke Waqt Ghar Na Aae

[1801] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne (safar se) raat ke waqt apne ghar aane se manaa farmaya hai.[847]

Baab 17: Madina Ke Qareeb Pohonchne Par Sawaari Ko Tez Karne Ka Bayaan

[1802] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ jab kisi safar se madina taiyyaba waapas aate aur madina ki raaho'n ko dekhte to (fart-e-shauq se) apni oontni ko tez kar dete. Agar koi aur sawaari hoti to usey bhi edi lagaate[848]. Abu Abdullah (Imam Bukhari ﷺ) ne kaha ke Haaris bin Umair ne Humaid hi ke tareeq se is riwayat mein ye izaafa naqal kiya hai ke Rasool Allah ﷺ madina taiyyaba ki mohabbat ki wajah se aisa karte the.

Ismail ne Humaid se darajaati (دَرَجَاتِ) ke bajaae juduraatin (جُدُرَاتٍ) ke alfaaz naqal kiye hain. (Aur) Ye alfaaz bayan karne mein Haaris bin Umair ne Ismail ki mataaba-at ki hai.[849]

Baab 18: Irshad-e-Baari Ta'ala: "Aur Apne Gharo'n Mein Unke Darwaazo'n Se Aao" Ka Bayaan

[1803] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya ke ye aayat-e-karima hamaare mutalliq naazil hui. Waaqea ye hua ke ansaar jab hajj karte aur waapas aate to darwaazo'n se apne gharo'n mein daakhil na hote the, balke gharo'n ki pichli jaanib se andar aate. Ek (1) ansari shakhs aaya aur wo darwaaze se apne ghar mein daakhil hua to us wajah se usey sharminda kiya gaya. Is par ye aayat-e-karima naazil hui:

وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۖ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا.

Gharo'n Ko Unki Pushto'n Se Daakhil Hona Neki Nahi Hai. Albatta Nek Wo Shakhs Hai Jo Allah Se Dar Jaae Aur Tum Apne Gharo'n Mein Darwaazo'n Se Aao.[850] [851]

Baab 19: Safar Mein Goya Ek (1) Qism Ka Azaab Hai

[1804] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain. Aap ne farmaya: "*Safar azaab ka ek (1) hissa hai, jo khaane peene aur sone ko mauqoof kar deta hai. Lehaza jab safar ki zaroorat poori ho jaae to apne ghar jaldi waapas aana chaahiye*".[852]

Baab 20: Musaafir Ko Jab Chalne Ki Jaldi Ho Aur Wo Jaldi Ghar Aana Chaahta Ho

[1805] Hazrat Zaid bin Aslam apne baap se riwayat karte hain ke main makkah ke raaste mein Hazrat Abdulalh bin Umar ﷺ ke hamraah tha. Us dauraan mein unhe'n Safiyya bint Abu Obaid ke sakht bimaar hone ki ittela mili to unho'n ne apni sawaari tez kardi, ta-aa'nke ghuroob-e-shafaq[853] ke baad apni sawaari se utre aur maghrib-o-isha ki

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[846] راجع: 484
[847] راجع: 443
[848] T: (ایڑ لگانا) Ghode ko edi ke ishaare se chalaana [Rekhta]
[849] Dekhiye: 1886
[850] Surah Baqara: 189
[851] Dekhiye: 4512
[852] Dekhiye: 3001 5429
[853] T: (شَفَق) Surkhi jo tuloo aur ghuroob-e-aaftaab ke waqt zaahir hoti hai, aasmaani surkhi [Rekhta]

namaze’n jamaa karke adaa kee’n. Phir farmaya: Maine Nabi ﷺ ko dekha ke jab aap ko safar karne mein jaldi hoti to maghrib ko muakh-khar karte aur dono namazo’n (maghrib-o-isha) ko jamaa karke padhte.[854]

[854] راجع: 1091

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

27: Abwaab-ul-Muhsari Wa Jazaa is Saidi (Mohrim Ke Rok Diye Jaane Aur Shikaar Karne Par Taawaan Ke Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ الْمحْصَرِ وَجَزَاءِ الصَّيْدِ

Irshad-e-Baari Ta'ala hai:

فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ.

Agar Tumhe'n (hajj ya umrah se) Rok Diya Jaae To Jo Bhi Hadee Muyassar Ho (karo) Aur Apne Sar Na Mundwaao, Taa-aa'nke Hadee (qurbani) Apni Jagah Pohonch Jaae.[855]

Hazrat Ataa bin Abi Rabaah ne kaha ke ihsaar har us cheez se hai jo usey rok de.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Quran-e-Kareem mein Hasooran "حَصُوْرًا"[856] ke maane hain: Wo aadmi jo aurto'n ke paas na aae.

Baab 1: Jab Umrah Karne Waale Ko Rok Diya Jaae

[1806] Hazrat Naafe bayan karte hain ke Hazrat Abdullah bin Umar ﷺ fitna ibne zubair ke zamane mein umrah karne ki niyyat se makkah rawaana hue to kaha: Agar mujhe baitullah ka tawaaf karne se roka gaya to main wohi kuch karoo'nga jo ham ne Rasool Allah ﷺ ke hamraah kiya tha. Chunache unho'n ne is binaa par ehraam baandh liya jaisa ke Rasool Allah ﷺ ne hudaibiya ke saal ehraam baandha tha.

[1807] Hazrat Obaidullah bin Abdullah aur Hazrat Saalim bin Abdullah se riwayat hai, unho'n ne Hazrat Abdullah bin Umar ﷺ se un dino'n guftagu ki, jab (hujjaaj ka) Lashkar Hazrat Abdullah bin Zubair ﷺ ke khilaaf makkah pohonch chuka tha. Un dono'n ne arz kiya: Agar aap is saal hajj na kare'n to aap ka koi nuqsaan nahi hai. Hame'n khatra hai ke mabaada aap ke aur baitullah ke darmiyan koi rukaawat khadi kardi jaae. Hazrat Abdullah bin Umar ﷺ ne farmaya: Ham Rasool Allah ﷺ ke hamraah nikle to kuffaar-e-quriash baitullah ke saamne rukaawat ban gae. Nabi ﷺ ne aise haalaat mein apni qurbani zibah kardi aur sar-e-mubaarak mundwa diya. Lehaza main tumhe'n gawaah banaata hoo'n ke main umrah waajib kar chuka hoo'n. Agar Allah ne chaaha to main zaroor jaau'nga. Agar mere aur baitullah ke darmiyan koi rukaawat na hui to main baitullah ka tawaaf karu'nga. Uske bar-aks agar mere aur baitullah ke darmiyan rukaawat aagai to main wohi amal karoo'nga jo Nabi ﷺ ne kiya tha, aur main us waqt aap ke hamraah tha. Chunache unho'n ne dhul-hulaifa se umrah ka ehraam baandh liya. Phir thodi der chal kar farmaane lagey ke hukum to dono ka ek (1) hai, is liye main tumhe'n gawaah banaata hoo'n ke maine apne umrah ke saath hajj bhi waajib kar liya hai. Phir unho'n ne dono ka ehraam na khola hatta ke qurbani ke din ehraam se baahar hue aur qurbani zibah ki. Wo kaha karte the ke ehraam na khola jaae, hatta ke makkah mein daakhil ohkar ek (1) tawaaf kar liya jaae.[857]

[1808] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ﷺ ke baaz beto'n ne arz kiya: Agar aap is saal theher jaae'n to behtar hoga.[858]

[1809] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ko (muqaam-e-hudaibiya par) rok diya gaya to aap ne apna sar-e-mubaarak mundwaaya. Apni biwiyo'n se sohbat ki aur qurbani ke jaanwaro'n ko zibah kiya, phir aainda saal (naya) umrah kiya.

Baab 2: Hajj Mein Rukaawat Ka Paida Ho Jaana

[1810] Hazrat Saalim ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ibne Umar ﷺ farmaya karte the: Kya tumhe'n Rasool Allah ﷺ ki sunnat kaafi nahi hai? Tum mein se agar koi hajj se rok diya jaae to usey chaahiye ke wo baitullah

[855] Surah Baqara: 196
[856] Surah aale Imran: 39
[857] راجع: 1639
[858] راجع: 1639

ka tawaaf kare, phir safa-o-marwa ki saee kare. Uske baad wo har cheez se halaal ho jaae. Aainda saal hajj kare aur qurbani de. Agar qurbani muyassar na ho to roze rakhe.

Abdullah (bin Mubaarak) ne ye riwayat Yunus ke alaawa Ma'amar a'an Zohri (معمر عن زهری) ke tareeq se bhi isi tarah bayan ki hai.[859]

Baab 3: Hasr Min Sar Mundwaane Se Pehle Qurbani Karne Ka Bayan

[1811] Hazrat Miswar bin Makhrama ﷺ se riwayat hai ke Rasool Allah ﷺ ne (jis saal aap umrah se rok diye gae the) pehle qurbani ki, phir sar mundwaaya aur apne Sahaba Ikraam ko bhi usi ka hukum diya tha.[860]

[1812] Hazrat Naafe bayan karte hain ke Abdullah aur Hazrat Saalim ne apne baap Hazrat Abdullah bin Umar ﷺ se makkah mukarrama na jaane ke mutalliq guftagu ki, to unho'n ne farmaya: Ham Nabi ﷺ ke hamraah umrah karne ke liye rawaana hue, to kuffaar-e-quraish baitullah ke darmiyan haael ho gae. Chunache Rasool Allah ﷺ ne wahee'n oont ki qurbani kardi aur apna sar-e-mubaarak mundwaaya.[861]

Baab 4: Muhsar Par (hajj ya umrah ki) Qazaa Zaroori Nahi Hai

Hazrat Ibne Abbas ﷺ se manqool hai ke qazaa sirf us shakhs ke zimme hai jo talazzuz, yaane jimaa ke zariye se apne hajj ko faasid karde. Lekin jise koi uzr waghaira rok de, wo ehraam khold-e-aur qazaa na kare. Agar uske paas qurbani hai aur wo baitullah se rok diya gaya hai to (us soorat mein) agar wo haram bhejne par qaadir hai to us waqt tak ehraam na khole jab tak wo apne mahel par na pohonch jaae. Imam Maalik waghaira farmate hain: Wo apni qurbani jis jagah chaahe zibah karde, sar mundwaae, us par qazaa waajib nahi, kyou'nke Nabi ﷺ aur aap ke Sahaba Ikraam ﷺ ne muqaam-e-hudaibiya mein apni qurbaniyo'n ko zibah kiya, sar mundwaae aur tawaaf se pehle hi ehraam khol diye. Unki qurbani bhi baitullah tak nahi pohonch paai thi. Phir ye bhi zikr nahi hua ke Nabi ﷺ ne kisi sahaabi ko ye hukum diya ho ke wo uski qazaa de aur na unho'n ne az-khud kisi cheez ka iaada[862] kiya, nez waazeh rahe ke muqaam-e-hudaibiya hudood-e-haram se baahar hai.

[1813] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke jab wo fitna-e-zubair ke waqt umrah karne ki niyyat se makkah rawaana hue to farmaya: Agar mujhe baitullah se rok diya gaya to ham wohi kaam kare'nge jo ham ne Rasool Allah ﷺ ke hamraah kiya tha. Phir unho'n ne umrah ka ehraam baandha, kyou'nke Nabi ﷺ bhi hudaibiya ke saal umrah ki niyyat se ehraam baandha tha. Phir Abdullah bin Umar ﷺ ne apne muaamala mein ghaur kiya to farmaya ke hajj aur umrah dono ka hukum ek (1) hai. Apne saathiyo'n ki taraf mutawajja ho kar farmaya: Choo'nke dono ka muaamala ek (1) jaisa hai, is liye main tumhe'n gawaah banaata hoo'n ke maine umrah ke saath hajj bhi waajib kar liya hai. Phir unho'n ne dono ke liye ek (1) tawaaf kiya aur usey kaafi samjha aur apni qurbani zibah ki.[863]

Baab 5: Irshad-e-Baari Ta'ala hai: "Jo Koi Tum Mein Se Bimaar Ho Ya Uske Sar Mein Koi Takleef Ho To Uske Zimme Fidya Hai: Roze Rakhe Ya Sadqa De Ya Jaanwar Zibah Kare"[864] Ka Bayan. Nez In Teeno'n Mein Usey Ikhtiyar Hai, Lekin Roze Teen (3) Din Rakhne Ho'nge.

[1814] Hazrat Kaab bin Ujrah ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Shayad tumhari jooe'n tumhe'n takleef pohoncha rahi hain?*" Unho'n ne kaha: Haa'n, Allah ke Rasool ﷺ! To Rasool Allah ﷺ ne farmaya: "*Apna sar mundwa do, phir teen (3) din ke roze rakho, ya che (6) masakeen ko khana khilaao ya ek (1) bakri zibah karo*".[865]

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[859] راجع: 1639
[860] راجع: 1494
[861] راجع: 1639
[862] T: (اِعادَہ) Dohraana [FL]
[863] راجع: 1639
[864] Surah Baqara: 196
[865] Dekhiye: 1815 1816 1817 1818 4159 4190 4191 4517 5665 5703 6708

Baab 6: Irshad-e-Baari Ta'ala: "Ya Sadqa De"[866] Se Muraad Che (6) Maskeen Ko Khana Khilaana Hai

[1815] Hazrat Kaab bin Ujrah ﷺ se riwayat hai, unho'n ne farmaya ke hudaibiya mein Rasool Allah ﷺ mere qareeb khade hue to mere sar se jooe'n gir rahi thee'n. Aap ne farmaya: "*Jooe'n tumhare liye takleef ka baais ho'ngi?*" Maine arz kiya: Haa'n! Aap ne farmaya: "*Apna sar mundwa do*". Hazrat Kaab ﷺ farmate hain ke ye aayat-e-karima mere hi haq mein naazil hui:

فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ.

Phir Jo Koi Tum Mein Se bimaar Ho Jaae, Yaa Uske Sar Mein Koi Takleef Ho..[867] aakhir tak.

Nabi ﷺ ne mazeed farmaya: "*Teen (3) din ke roze rakh ya ek (1) farq (teen (3) Sa'a)* (صاع) *anaaj che (6) masakeen ko sadqa kar, ya jo qurbani tujhe muyassar ho usey zibah kar*".[868]

Faaeda: Iska matlab ye hai ke ek (1) farq (فَرَقٍ) mein teen saa' (صاع) hote hain aur farq madina taiyyaba ka mash-hoor paimaana hai. Jis mein sola (16) ritl (رطل)[869] hote hain. Jab ke ek (1) farq mein teen (3) saa' hote hain. Jaisa ke Musnad Imam Ahmad mein saraahat hai to iska taqaaza hai ke us saa' mein 5⅓ yaane 5.34 ritl ho'n. Maujooda ashaari nizaam ke mutaabiq ye wazan 2102.14 gram banta hai. Is soorat mein ek (1) farq mein sola (16) ritl ho sakte hain. Isse maaloom hua ke ek (1) saa' mein aat (8) ritl nahi hote, jaisa ke ahle kufa ki raae hai.[870]

Baab 7: Fidye Mein Nisf Saa' (صاع) Khana Khilaana Hai

[1816] Hazrat Abdullah bin Ma'aqil (مَعْقِلٍ) se riwayat hai, unho'n ne kaha kemain Hazrat Kaab bin Ujrah ﷺ ke paas baitha aur unse fidya ke mutalliq dariyaaft kiya to unho'n ne farmaya: Mazkoora (fidye waali) aayat-e-karima mere haq mein khaas taur par naazil hui. Albatta uska hukum tumhare liye aam hai. Mujhe Rasool Allah ﷺ ke paas is haalat mein laaya gaya ke jooe'n mere chehre par gir rahi thee'n. Rasool Allah ﷺ ne farmaya: "*Mujhe yaqeen nahi tha ke tumhari takleef is hadd tak pohonch gai hogi. Kya tujhe bakri mil jaaegi?*" Maine arz kiya: Nahi! Aap ne farmaya: "*Teen (3) din ke roze rakho y ache (6) masakeen ko khana khilaao, har miskeen ko nisft saa' do*".[871]

Baab 8: Nusuk (اَلنُّسُكُ) Se Muraad Ek (1) Bakri Ki Qurbani Hai

[1817] Hazrat Kaab bin Ujrah ﷺ se riwayat hai ke Rasool Allah ﷺ ne unko is haalat mein dekha ke unke chehre par jooe'n gir rahi thee'n. Aap ne farmaya: "*Kya tujhe teri jooe'n takleef de rahi hain?*" Arz kiya: Ji haa'n! Aap ne unhe'n sar mundwaane ka hukum diya, jabke aap abhi hudaibiya hi mein the aur aap ne unse ye wazaahat na farmaai ke wo usi muqaam par ehraam khol de'nge. Sahaba Ikraam ﷺ pur-ummeed the ke wo zaroor makkah mukarrama mein daakhil ho'nge. Allah Ta'ala ne fidye ke ehkaam naazil farmae. Rasool Allah ﷺ ne Hazrat Kaab bin Ujrah ﷺ ko hukum diya ke wo ek (farq) teen (3) saa' ta'am[872] che (6) masakeen ko khilaae, ya bakri zibah kare, ya teen (3) din ke roze rakhe.[873]

[1818] Hazrat Kaab bin Ujrah ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne unhe'n dekha jabke unke chehre par jooe'n gir rahi thee'n. Phir isi tarah hadees bayan ki.[874]

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[866] Surah Baqara: 196

[867] Surah Baqara: 196

[868] راجع: 1814

[869] T: (رِطل) Taqriban 40 tole ke baraabar ek (1) wazan [Rekhta]

[870] Fath-ul-Baari: V4 P22

[871] راجع: 1814

[872] T: (طَعام) Khaana, ghiza khuraak [Rekhta]

[873] راجع: 1814

[874] راجع: 1814

Baab 9: Irshad-e-Baari Ta'ala: "Dauran-e-Hajj Mein Shehwat Ki Baate'n Na Ho'n"[875] Ki Tafseer

[1819] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne is ghar ka hajj kiya, us dauran mein biwi se jimaa na kiya aur na gunah hi ki koi baat ki, wo is tarah waapas hoga jaise abhi uski maa'n ne usey janaa ho*".[876]

Baab 10: Irshad-e-Baari Ta'ala: "Dauran-e-Hajj Mein Bad-kirdaari Aur Ladaai Jhagda Jaaez Nahi"[877] Ki Wazaahat

[1820] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis shakhs ne is ghar ka hajj kiya aur shehwaani ched-chaad ki, na bad-kirdaari hi ka murtakib hua to wo gunaho'n se aisa saaf ho kar waapas hoga jaisa ke aaj hi uski maa'n ne usey janam diya hai*".[878]

[875] Surah Baqara: 197

[876] راجع: 1821

[877] Surah Baqara: 197

[878] راجع: 1521

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

28: Kitabu Jazaa is Saidi (Shikaar Karne Par Taawaan Ke Mutaalliq Ahkaam-o-Masaael) كِتَابُ جَزَاءِ الصَّيْدِ

Baab 1: Shikaar Karne Par Taawaan Waghaira Ka Bayan

Irshad-e-Baari Ta'ala hai:

ا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ ... إلىٰ قَوْلِهِ ... وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ.

(Aye Imaan Waalo!) Tum Haalat-e-Ehraam Mein Shikaar Na Karo Aur Jis ne Deeda-daanisata Shikaar Maara To Uska Badla Maweshiyo'n Mein Se Usi Shikaar Ke Ham-palla Jaanwar Hai … Aur Allah Ki Naa-farmaani Se Bachte Raho Jiske Huzoor Tum Jamaa Kiye Jaaoge.[879]

Baab 2: Jab Koi Ghair mohrim Shikaar Karke Mohrim Ko Tohfa De To Wo Usey Kha Sakta Hai

Hazrat Ibne Abbas aur Hazrat Anas ﷺ ke nazdeek mohrim ke liye zibah karne mein koi harj nahi, ba-sharte-ke wo shikaar na ho, jaise oont, bakri, gaae, murgha aur ghoda waghaira.

Adl se muraad misl hai aur jab usey aen ke kasrah (عِ ke ِ) ke saath padha jaae to uske maane hain: "Ham Wazan". Aur qiyaaman "قِيٰمًا"[880] ke maane qiwaaman "قِوَامًا" hain. Yaane duniya ke qaaem rehne ka daar-o-madaar baitullah ke baaqi rehne par hai. "يَعْدِلُوْنَ"[881] ke maane hain: "Baraabari Karte Hain".

[1821] Hazrat Abdullah bin Abu Qatada se riwayat hai, unho'n ne kaha ke mere waalid-e-mohtaram (Abu Qatada ﷺ) hudaibiya ke saal rawaana hue. Unke saathiyo'n ne ehraam baandha, lekin unho'n ne nahi baandha tha. Nabi ﷺ ko bataaya gaya ke muqam-e-ghaiqa (غَيْقَةَ) mein dushman aap se jung karna chahta hai, lekin Nabi ﷺ ne apne safar ko jaari rakha. Mere waalid apne saathiyo'n ke saath safar kar rahe the ke acchanat wo ek-doosre ko dekh kar hasne lagey. (Mere waalid ne bayan kiya ke main mutawajja hua) to maine dekha ke ek (1) jungle gadha saamne hai. Maine us par hamla kar diya aur usey zakhmi karke theherne par majboor kar diya. Maine is silsile mein Sahaba Ikraam se ta-aawoon (تَعَاوُن) chaaha, lekin unho'n ne meri madad karne se inkaar kar diya. Bahar-haal ham ne uska kuch gosht khaya. Isi asna[882] mein hame'n khatra laahiq hua ke mabaada ham (Rasool Allah ﷺ se) peeche reh jaae'n. Chunache maine Nabi ﷺ ko talaash karna shuru kiya. Main apne ghode ko kabhi daudaata aur kabhi aahista chalaata raha. Main aadhi raat ke qareeb qabila-e-ghaffar ke ek (1) shakhs se mila, maine usse dariyaaft kiya ke Nabi ﷺ ko toone kaha'n choda hai? Usne kaha: Maine aap ﷺ ko muqaam-e-ta'ahin (تَعْهِنْ) mein choda hai. Aap suqiya muqaam par qailoola karna chaahte the. Maine (aap ke paas pohonch kar) arz kiya: Allah ke Rasool! Aap ke sahaaba aap ko salaam kehte hain aur aap ke liye rahmat-e-ilaahi ki dua karte hain! Unhe'n adhesha hai ke kahee'n wo aap se peeche na reh jaae'n. Lehaza aap unka intezaar farmae'n. Maine arz kiya: Allah ke Rasool ﷺ! Maine ek gaaokhar[883] ka shikaar kiya hai aur mere paas kuch bacha hua gosht maujood hai. Aap ne qaum se farmaya: "*Usey khaao*". Halaa'nke wo sab ehraam baandhe hue the.[884]

Baab 3: Mohrim Shikaar Dekh Kar Hans Pade'n Aur Ghair-mohrim Samajh Jaae Ke Shikaar Hai (to iska kya hukum hai?)

[1822] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne farmaya ke ham hudaibiya ke saal Nabi ﷺ ke hamraah rawaana hue. Aap ke tamaam ashaab ne ehraam baandh liya, magar maine ehraam na baandha. Phir hame'n khabar mili thi ke muqaam-e-ghaiqa mein dushman maujood hai, lehaaza ham unki taraf chal diye. Mere saathiyo'n ne ek

[879] Surah al Maaida: 95-96
[880] Surah al Maaida: 97
[881] Surah al Anaam: 1
[882] T: (اَثْنا) (waqt, zamaana, kalaam, muqaam, wagahria ka) darmiyaan [Rekhta]
[883] T: (گاؤ خَر) Jungli gadha [RSB]
[884] Dekhiye: 1822 1823 1824 2570 2854 2914 4149 5406 5407 5490 5491 5492

(1) jungli gadha dekha to wo ek (1) doosre ko dekh kar ha'nse. Maine nazar uthaai to usey dekha. Uske peeche ghoda daudaaya aur usey zakhmi karke gira liya. Phir maine apne saathiyo'n se madad chaahi, lekin unho'n ne meri madad karne se saaf inkaar kar diya, bil-aakhir ham sab ne uska gosht khaya. Phir main Rasool Allah ﷺ se jaa mila. Hame'n khauf tha ke ham Rasool Allah ﷺ se peeche reh jaae'nge is liye main kabhi apne ghode ko tez chalaata aur kabhi aahista chalaata, bil-aakhir main aadhi raat ko banu ghaffar ke ek (1) shakhs se mila to usse dariyaaft kkiya ke toone Rasool Allah ﷺ ko kaha'n choda hai? Usne kaha: Maine aap kio ta'ahina (نَعْهِنَ) chashme par choda tha aur aap muqaam-e-suqiya mein qailoola karne ka iraada rakhte the. Bil-aakhir main Rasool Allah ﷺ se jaa mila aur aap ki khidmat mein haazir ho kar arz kiya: Allah ke Rasool ﷺ! Mujhe aap ke saathiyo'n ne rawaana kiya hai aur wo aap ko salaam arz karte hain aur aap ke liye rahmat-e-ilaahi ki dua maangte hain. Unhe'n ye andesha hai ke mabaada dushman hame'n aap se judaa karde. Lehaza aap unka intezar farmae'n, chunache aap ne aisa hi kiya. Phir maine arz kiya: Allah ke Rasool ﷺ! Ham ne ek (1) jungle gadha shikaar kiya tha, aur hamaare paas uske gosht se bacha hua ek tukda hai, to Rasool Allah ﷺ ne apne Sahaaba Ikram Ko hukum diya ke "*Khaao*", halaa'nke wo sab mohrim the.[885]

Baab 4: Shikaar Maarne Mein Mohrim Aadmi Kisi Ghair-mohrim Ki Madad Na Kare

[1823] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha: Ham Rasool Allah ﷺ ke hamraah qaaha (قَاحَة) mein the, jo madina se teen (3) manzil par hai. Ham mein se baaz mohrim the aur kuch ehraam ke baghair the. Maine apne saathiyo'n ko dekha ke wo koi cheez dekh rahe hain. Maine nazar uthaai to ek (1) gaaokhar ko dekha (main apne ghode par sawaar hua, neza aur koda haath mein liya) to mujh se koda gir gaya (maine kaha mujhe khoda uthaa do). Unho'n ne kaha: Ham ba-haalat-e-ehraam hain, is liye ham teri madad nahi kar sakte. Chunache maine khud usko pakad kar uthaaya. Phir maine teele ke peeche se gaaokhar ke paas aaya aur usey zakhmi kar diya. Jab main usey le kar apne saathiyo'n ke paas aaya to un mein se kuch ne kaha: Isey tanaawul karo. Jabke baaz kehne lagey: Usey na khaao. Is liye mainNabi ﷺ ki khidmat mein haazir hue, jabke aap ham se kuch aage the. Maine aap se dariyaaft kiya to aap ne farmaya: "*Khaao ye halaal hai*". Hame'n Amr bin Dinar ne kaha ke tum Saaleh bin Keesaan ke paas jaao, is hadees aur iske alaawa deegar ahadees ke mutalliq unse poocho, kyou'nke wo hamaare yahaa'n (makkah) aae hain.[886]

Baab 5: Mohrim Aadmi Shikaar Ki Taraf Is Gharz Se Ishaara Na Kare Ke Ghair-mohrim Usey Shikaar Kar Le

[1824] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ hajj ki niyyat se rawaana hue to Sahaba Ikraam bhi aap ke hamraah nikle. Aap ne un mein se kuch logo'n ko doosre raaste se bhej diya. Un mein Abu Qatada ؓ bhi the. Aap ne unse farmaya: "*Tum samandar ka kinaara ikhteyar karo, hatta ke ham aamile'n*". Wo dariya ke kinaare kinaare chalte rahe. Jab wo laute to un sab ne ehraam baandha tha, is dauran mein ke wo chal rahe the, unho'n ne kai ek gaaokhar dekhe. Hazrat Abu Qatada ؓ ne achanak un par hamla kiya to maada gaaokhar ko shikaar kar liya. Unke saathi sawariyo'n se utre aur uska gosht khaya. Phir kehne lagey: Ham to mohrim hain, kya ham is tarah shikaar ka gosht kha sakte hain? Phir ham ne is maada gaaokhar ke gosht se kuch bacha hua tukda liya aur Rasool Allah ﷺ ki khidmat mein haazir ho kar kehne lagey: Allah ke Rasool ﷺ! Ham ne ehraam baandha hua tha, jabke Abu Qatada ؓ ehraam ke baghair the. Ham ne kai ek gaaokhar dekhe to Abu Qatada ne un par hamla karke ek (1) maada gaaokhar ka shikaar kar liya. Ham apni sawariyo'n se utre aur uska gosht khaya. Phir ham ne khayaal kiya ke mohrim ho kar shikaar ka gosht kha rahe hain? Ham mein se kuch bacha hua gosht apne saath utha laae hain. Aap ne farmaya: "*Kya tum mein se kisi ne usko gaaokhar par hamla karne ka kaha tha, ya uski taraf ishaara kiya tha?* Unho'n ne arz kiya: Nahi. Aap ne farmaya: "*Uska jo bacha hua gosht hai wo bhi khaalo*".[887]

Baab 6: Jab Koi Mohrim Ko Zinda Jungli Gadha Bataur-e-Hadiya De to Wo Usey Qubool Na Kare

[1825] Hazrat Sa'ab bin Jassaama Laisi ؓ se riwayat hai, unho'n ne ek (1) jungle gadha Rasool Allah ﷺ ko bataur-e-hadiya pesh kiya. Us waqt aap muqaam-e-abwa ya muqaam-e-waddaan mein the. Rasool Allah ﷺ ne usey waapas

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[885] راجع: 1821
[886] راجع: 1821
[887] راجع: 1821

kar diya, lekin aap ne jab uske chehre par afsardgi dekhi to farmaya: "*Ham ne ye isliye waapas kiya hai ke ham mohrim hain*".[888]

Faaeda: Is hadees se ye bhi maaloom hua ke kisi maaqool wajah se hadiya waapas kiya jaa sakta hai, lekin uske liye zaroori hai ke uski wajah bayan kardi jaae, taake hadiya dene waale ki hausla-shikni na ho.[889]

Baab 7: Mohrim Kin Jaanwaro'n Ko Haram Mein Maar Sakta Hai?

[1826] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Paanch (5) jaanwar aise hain jinhe'n maar dene mein mohrim par koi harj nahi hai*".

(Doosri sanad se) Hazrat Abdullah bin Dinar, Hazrat Abdullah bin Umar ﷺ se bayan karte hain ke Rasool Allah ﷺ ne farmaya: (Aagey wohi alfaaz hain jo pehle bayan hue hain).[890]

[1827] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne kaha ke mujhe kisi Ummul Momineen ne Nabi ﷺ se khabar di ke aap ne farmaya: "*Mohrim (paanch (5) jaanwaro'n ko) maar sakta hai*". (jin ka aage zikr aaraha hai.)

[1828] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unse Hazrat Hafsa ﷺ ne bayan kiya ke Rasool Allah ﷺ ne farmaya: "*Paanch (5) jaanwar aise hain jinhe'n maar dene mein koi gunah nahi hai: Kawwa, Cheel, Chooha, Bicchu, aur Baaola kutta jo kaat-khaane waala ho*".

[1829] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Paanch (5) jaanwar zarar-rasaa'n hain. Unhe'n haram mein bhi maara jaa sakta hai: Kawwa, Cheel, Bicchu, Chooha, aur Baaola kutta jo kaatne waala ho*".[891]

[1830] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke ham Nabi ﷺ ke hamraah mina ke ek (1) ghaar mein the. Itne mein Surah Mursalaat aap par naazil hui, jiski aap tilaawat farmaane lagey aur main bhi aap se sun kar usey yaad karne laga. Aap ka roo-e-mubaarak tilaawat se abhi tar-o-taaza tha ke achaanak ek (1) saanp ham logo'n par kood nikla. Nabi ﷺ ne farmaya: "*Usey maar daalo*". Chunache ham usey maarne ke liye jaldi daude, magar wo bach kar nikalne mein kaamyaab ho gaya. Tab Nabi ﷺ ne farmaya: "*Jis tarah tum uske zarar se bacha liye gae ho usi tarah wo bhi tumhare zarar se bacha liya gaya hai*".[892]

[1831] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne chipkali ke mutalliq farmaya: "*Ye mozi jaanwar hai*" Magar maine ye nahi suna ke aap ne usko maar daalne ka hukum diya ho.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Is hadees ke bayan karne se hamaara maqsad ye hai ke mina haram mein daakhil hai, aur Sahaba Ikraam ﷺ ne haram mein saanp maarne mein koi harj mehsoos nahi kiya.

Baab 8: Haram Ke Darakht Na Kaate Jaae'n

Hazrat Ibne Abbas ﷺ ne Nabi ﷺ se bayan karte hue kaha ke uske kaante na tode jaae'n.

[1832] Hazrat Abu Shareeh Adawi ﷺ se riwayat hai, unho'n ne amr bin Saeed se kaha, jabke wo makkah mukarrama ki taraf Lashkar bhej raha tha. Aye Ameer! Agar mujhe ijaazat ho to main tumhe'n ek (1) baat ki khabar du'n jise Rasool Allah ﷺ ne fatah makkah ke agle din bayan farmaya. Us baat ko mere kaano ne suna, mere dil ne yaad kiya aur meri aankho'n ne dekha jab aap wo baat keh rahe the. Aap ne pehle Allah Ta'ala ki hamd-o-sana bayan ki, phir farmaya: "*Bila-shubha Allah Ta'ala ne makkah mukarrama ko haram qaraar diya hai, logo'n ne usey qaabil-e-ehteraam qaraar nahi diya. Koi insan jiska Allah par imaan aur qiyamat par yaqeen hai uske liye jaaez nahi ke wo makkah mukarrama mein khoonrezi kare aur uska darakht kaate. Agar koi Rasool Allah ﷺ ke jung karne ki wajah se ijaazat chaahe to usey kehdo ke Allah Ta'ala ne apne rasool ko ijaazat di thi aur tumhe'n ijaazat nahi di. Mere liye bhi din ki ek (1) ghadi ke liye ijaazat di thi, jabke uski hurmat aaj ke din usi tarah laut aai hai jis tarah ka uski hurmat*

[888] Dekhiye: 2573 2596
[889] Fath-ul-Baari: V4 P45
[890] Dekhiye: 3315
[891] Dekhiye: 3314
[892] Dekhiye: 3317 4930 4931 4934

bar-qaraar thi. Haazir shakhs ko chaahiye ke wo ghayab ko ye paighaam pohoncha de". Abu Shareeh se kaha gaya ke aap ko Amr ne kay jawab diya tha? Hazrat Abu Shareeh ﷺ ne farmaya: (usne mujhe kaha tha:) Abu Shareeh! Main is masle ko tujh se ziyada jaanta hoo'n. Abu Shareeh! Haram kisi nafarmaan, takhreeb-kaar[893], aur khoon-kharaaba karke bhaagne waale ko panaah nahi deta.

(Imam Bukhari ﷺ ne kaha ke) Khurba (خُرْبَةٌ) ke maane fitna-o-fasaad hain.[894]

Baab 9: Haram Ka Shikaar Khaufzada Na Kiya Jaae

[1833] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Allah Ta'ala ne makkah ko qaabil-e-ehteraam qaraar diya hai. Ye mujh se pehle kisi ke liye halaal nahi tha aur na mere baad hi kisi ke liye halaal hoga. Mere liye bhi sirf din ki ek (1) ghadi ke liye halaal hua. Ab na to uski sabz ghaas kaati jaae, na uska koi darakht toda jaae aur na uska shikaar hi khaufzada kiya jaae. Nez uski giri-padi cheez ko bhi na uthaya jaae. Haa'n, uske mutalliq elaan karne waala usey utha sakta hai*". Hazrat Abbas ﷺ ne arz kiya: Allah ke Rasool! Uski khushudaar ghaas ko mushtasna kar deejiye, kyou'nke wo sunaaro'n ke liye aur qabro'n mein istemaal hoti hai. Aap ne farmaya: "*Khusbudaar ghaas usse mustasna hai*". Hazrat Ikrima ne kaha: Jaante ho shikaar ko khaufzada karne ke kya maane hain? Wo ye hai ke shikaar ko saae se bhaga kar khud us jagah baitha jaae.[895]

Baab 10: Makkah Mukarrama Mein Jung-o-Qitaal Jaaez Nahi Hai

Hazrat Abu Shareeh ﷺ Nabi ﷺ se bayan karte hain ke (aap ne farmaya:) "*Makkah mukarrama mein koi insan khoonrezi na kare*".

[1834] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne fatah makkah ke roz farmaya: "*Ab hijrat baaqi nahi rahi, albatta jihaad qaaem aur khuloos-e-niyyat baaqi rahega aur jab tumhe'n jihad ke liye nikalne ko kaha jaae to fauran nikal pado. Beshak ye (makkah) ek (1) aisa shahr hai ke jis din se Allah Ta'ala ne zameen-o-aasmaan ko paida kiya isey qaabil-e-ehteraam thehraaya hai, aur wo qiyamat tak Allah Ta'ala ke haraam karne ke qaabil-e-ehteraam hai. Is mein jung karna mujhse qabl kisi ke liye halaal na hua, mere liye bhi din ke kuch hisse mein halaal hua, ab wo Allah ki hurmat se qiyamat tak ke liye haraam hai. Is liye uska kaanta na toda jaae aur na uske shikaar hi ko harasaa'n kiya jaae. Us mein giri-padi cheez bhi na uthaai jaae, haa'n jo shakhs uski tash-heer kare wo utha sakta hai. Iska sabz ghaas kaatna bhi jaaez nahi hai*". Hazrat Abbas ﷺ ne arz kiya: Allah ke Rasool ﷺ! Izkhir (khushbudaar ghaas) ki ijaazat deejiye. Kyou'nke ye sunaaro'n aur logo'n ke gharo'n mein kaam aati hai. Aap ne farmaya: "*Haa'n, izkhir (khushbudaar ghaas) ki ijaazat hai*".[896]

Baab 11: Mohrim Ke Liye Sengi Lagwaana

Hazrat Ibne Umar ﷺ ne apne bete ko daagh diya, jabke usne ehraam baandha hua tha. Isi tarah mohrim aisi dawa istemaal kar sakta hai jis mein khushboo na ho.

[1835] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne haalat-e-ehraam mein pachne[897] lagwaae. Amr bin Dinar kehte hain ke phir maine unhe'n ye kehte hue suna ke mujhe Taawus ne Hazrat Ibne Abbas ﷺ ke waste se ye hadees bayan ki to maine khayaal kiya ke shayad unho'n ne dono hazraat se ye hadees suni hogi.[898]

[1836] Hazrat Ibne Buhaina ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne muqaam-e-lahyi jamal mein ba-haalat-e-ehraam sar ke darmiyan sengi[899] lagwaai.[900]

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[893] T: (تَخْرِيب كار) Mulk mein tod-phod aur inteshaar phailaane waala [Rekhta]

[894] راجع: 104

[895] راجع: 1349

[896] راجع: 1349

[897] T: (پَچْنا) Hijaama [RSB]

[898] Dekhiye: 1938 1939 2103 2278 2279 5691 5694 5695 5699 5700 5701

[899] T: (سِينگی لَگوانا) Khokhle seeng ke zariye faasid khoon khaarij karaana [Rekhta]

[900] Dekhiye: 5698

Baab 12: Mohrim Ka Nikah Karna

[1837] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne ba-haalat-e-ehraam Hazrat Maimoona ﷺ se nikah kiya.[901]

Faaeda: Hamaare nazdeek mohrim aadmi ke liye nikah karna ya nikah karaana jaaez nahi hai. Jaisa ke ahadees mein iski saraahat hai. Is bina par mazkoora Hazrat Ibne Abbas ﷺ ki riwayat marjooh[902] ya qaabil-e-taaweel hai. والله أعلم

Baab 13: Mohrim Mard Ya Aurat Ke Liye Khushboo Lagaane Ki Mumaaneat

Hazrat Ayesha ﷺ farmati hain ke mohrim aurat wars[903] aur zaafraan se ranga hua libaas zeb-tan na kare.

[1838] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ se ek (1) mard ne khade ho kar arz kiya: Allah ke Rasool ﷺ! Haalat-e-ehraam mein aap kaunsa kapda pehenne ka hukum dete hain? Nabi ﷺ ne farmaya: "*Tum qamees, shalwar, pagdi aur topi waala lamba coat nahi pehen sakte (aur na paao'n mein moze pehno). Haa'n! Agar kisi ke paas pehenne ke liye chappal, joota na ho to wo majbooran paao'n ki hifaazat ke liye moze pehen le, lekin unhe'n takhno'n ke neeche se kaat kar joota sa bana le, nez haalat-e-ehraam mein aisa koi kapda na pehno jise zaafraan yaa wars lagi ho aur mohrim aurat naqaab aur dastaane bhi na pehne*". Naqaab aur dastaano'n ke mutalliq Naafe se dariyaaft karne mein lais ki, Moosa bin Uqba, Ismail bin Ibrahim, Juwairya aur Ibne Ishaq ne mataaba-at ki hai. Aur Obaidullah ne "لَاوَرَسَ" ke alfaaz bayan kiye hain. Wo kehte the ke aurat ba-haalat-e-ehraam naqaab aur dastaane na pehne. Imam Maalik ne ba-waasta-e-Naafe Hazrat Ibne Umar ﷺ se riwayat ki, ke mohrim aurat naqab na pehne. Imam Maalik ki Lais bin Abu Sulaim ne mataaba-at ki hai.[904]

[1839] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) mohrim shakhs ko Rasool Allah ﷺ ki khidmat mein laaya gaya, jiski gardan uski oontni ne tod di thi aur usey maar daala tha. Rasool Allah ﷺ ne farmaya: "*Usey ghusl do, kafan pehnaao, lekin uska sar na dhaanpo aur na khushboo hi uske qareeb le jaao. Kyou'nke wo qiyamat ke din talbiya kehta hua uthaya jaaega*".[905]

Baab 14: Mohrim Ke Liye Ghusl Karna

Hazrat Ibne Abbas ﷺ farmate hain ke mohrim insan ghusl khaane mein daakhil ho sakta hai. Hazrat Ibne Umar aur Hazrat Ayesha ﷺ ke nazdeek mohrim ke liye badan khujaane mein koi harj nahi hai.

[1840] Hazrat Abdullah bin Hunain se riwayat hai ke muqaam-e-abwa mein Abdullah bin Abbas aur Miswar bin Makhrama ﷺ ka ek masle mein ikhtelaaf hua. Hazrat Abdullah bin Abbas ﷺ ne kaha: Mohrim aadmi apna sar dho sakta hai, aur Hazrat Miswar ﷺ ne kaha ke mohrim insan apna sar nahi dho sakta. Hazrat Abdullah bin Abbas ﷺ ne mujhe Hazrat Abu Ayyub Ansari ﷺ ke paas bheja to maine unhe'n kooe'n ki do (2) lakdiyo'n ke darmiyan ghusl kare dekha, jabke un par kapde ka parda kiya hua tha. Maine unhe'n salaam kiya to unho'n ne kaha: Ye kaun hai? Maine arz kiya ke Abdullah bin Hunain hoo'n. Mujhe Hazrat Ibne Abbas ﷺ ne aap ke paas bheja hai ke aap se ek (1) masle ki tehqeeq karoo'n, (wo ye hai ke) Rasool Allah ﷺ ba-haalat-e-ehraam apna sar-e-mubaarak kaise dhoya karte the? Hazrat Abu Ayyub ﷺ ne apna haath kapde par rakha aur usey neeche kiya, yahaa'n ak ke mere saamne unka sar zaahi hua, phir unho'n ne kisi shaksh se kaha ke wo un par paani daale. Usne un ke sar par paani daala to unho'n ne apne sar ko dono haatho'n se hilaaya. Phir haatho'n ko aage laae aur peeche le gae aur farmaya ke maine Rasool Allah ﷺ ko aise hi karte dekha hai.

Baab 15: Mohrim Joota Na Hone Ki Soorat Mein Moze Pehen Le

[1841] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko arafaat mein khutba dete hue suna. Aap ne mohrim ke liye farmaya: "*Jiske paas joota na ho, wo moze pehen le aur jiske paas tah-band na ho to wo shalwaar pehen le*".[906]

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[901] Dekihye: 4258 4259 5114

[902] T: (مَرجُوح) kamzor [Rekhta]

[903] T:

[904] راجع: 134

[905] راجع: 1265

[906] راجع: 1740

[1842] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ se poocha gaya: Morhim aadmi kaun se kapde pehne? To aap ne farmaya: "*Wo qamees, amaala, shalwar aur topi na pehne, aur na wo kapda hi pehne jise zaafraan aur wars lagi hui ho. Agar joota na paae to moze pehen le, lekin unhe'n kaat kar takhno'n se neeche kare*".[907]

Baab 16: Jiske Paas Tah-band Na Ho Wo Shalwaar Pehen Sakta Hai

[1843] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n maidaan-e-arafaat mein khutba diya aur farmaya: "*Jis shakhs ko tah-band na miley wo shalwaar pehen le aur jis shakhs ko joote na mile'n wo moze pehen le*".[908]

Baab 17: Mohrim Ka Hathiyaar-band Hone Ka Bayan

Hazrat Ikrima ne kaha: Agar mohrim ko dushman se khatra ho to hathiyaar pehen le. Is soorat mein usey fidya dena hoga. Lekin fidya dene ke mutalliq unse kisi ne ittefaq nahi kiya.

[1844] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya ke jab Rasool Allah ﷺ ne maah-e-dhul-qada mein umrah karne ka iraada farmaya to ahle makkah ne aap ko makkah mein daakhil hone ki ijaazat dene se inkaar kar diya, hatta ke aap ne unse is shart par sulah ki ke hathiyaar niyaam mein daal kar makkah mein daakhil ho'nge.[909]

Baab 18: Makkah Aur Haram Mein Ehraam Ke Baghair Daakhil Hone Ka Bayan

Hazrat Ibne Umar ﷺ ehraam ke baghair makkah mein daakhil hue. Nabi ﷺ ne ehraam baandhne ka hukum sirf us shakhs ko diya jo hajj ya umrah karne ka iraada rakhta ho, lekin lakdiyaa'n bechne waalo'n aur unke alaawa doosre logo'n ka zikr nahi kiya

[1845] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne ahle madina ke liye dhul-hulaifa ko miqaat muqarrar farmaya. Najd waalo'n ke liye qarn al manaazil aur ahle yemen ke liye yalamlam ko miqaat qaraar diya. Ye miqaat un mumaalik ke baashindo'n aur doosre tamaam un logo'n ke liye bhi hain jo in mumaalik se guzar kar makkah aae'n aur hajj-o-umrah ka iraada rakhte ho'n. Albatta jo log in miqaat ki hudood ke andar ho'n to unka miqaat wohi jagah hai jaha'n se wo apna safar shuru kare'n, yahaa'n tak ke ahle makkah ka miqaat makkah mukarrama hi hai.[910]

[1846] Hazrat Anas bin Maalik ﷺ se riwayat hai ke fatah ke saal jab Rasool Allah ﷺ makkah mein daakhil hue to aap ke sar par khud tha. Jis waqt aap ne usey utaara to ek (1) shakhs ne aap ko muttala kiya ke ibne Khatl (ابن خطل) ka'aba ke pardo'n se chimta hua hai. Aap ne farmaya: "*Usey qatl kar do*".[911]

Baab 19: Jis Ne Daanista Taur Par Baae'n-haalat-e-Ehraam Baanda Ke Usne Qamees Pehen Rakhi Thi

Hazrat Ataa bayan karte hain ke jis ne jahaalat se ya bhool kar khushboo lagaai ya libaas pehen liya us par koi kaffara nahi.

[1847] Hazrat Yaala bin Umaiyya ﷺ se riwayat hai, unho'n ne kaha ke main Rasool Allah ﷺ ke hamraah tha to aap ke paas ek (1) aadmi aaya jis ne jubba pehen rakha tha, aur us par khusbhoo waghaira ke nishanaat the. Hazrat Umar ﷺ ne mujhe farmaya: Kya tu is baat ko pasand karta hai ke aap ﷺ ko is haalat mein dekhe jab aap par wahee naazil ho rahi ho? Us dauraan Rasool Allah ﷺ par wahee naazil hui. Jab aap se nuzool-e-wahee ki kaifiyat khatam hui to aap ne farmaya: "*Umrah mein wohi kuch karo jo hajj mein karte ho*".[912]

[1848] Hazrat Yaala bin Umaiyya ﷺ hi se riwayat hai ke ek (1) mard ne kisi doosre shakhs ka haath chaba daala to usne apna haath kheencha, jisse uska daant nikal gaya. Us par Nabi ﷺ ne uske badle ko baatil farma diya.[913]

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[907] راجع: 134
[908] راجع: 1740
[909] راجع: 1781
[910] راجع: 1524
[911] Dekhiye: 3044 4286 5808
[912] راجع: 1536
[913] Dekhiye: 2265 2973 4417 6893

Baab 20: Agar Mohrim Maidaan-e-Arafaat Mein Mar Jaae To Nabi ﷺ Ne Uski Taraf Se Baai Manaasik-e-Hajj Adaa Karne Ka Hukum Nahi diya.

[1849] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) shakhs Nabi ﷺ ke hamraah maidaan-e-arafaat mein thehra hua tha, ke achaanak wo apni oontni se gir gaya to usne uski gardan tod di. Tab Nabi ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se ghusl do. Usi ke do (2) kapdo'n mein usey kafnaao, uske sar ko mat dhaanpo aur na usey khushboo hi lagaao. Kyou'nke qiyamat ke din Allah Ta'ala usey uthaaega to wo talbiya keh raha hoga*".[914]

[1850] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne farmaya ke ek (1) aadmi Nabi ﷺ ke harmah arafaat mein wuqoof kiye hue tha ke wo apni oontni se gir pada. Oontni ne uski gardan tod di. Tab Nabi ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se nehlaao aur do (2) kapdo'n mein kafan do. Usey khushboo mat lagaao, na uska sar dhaanpo aur na usko hanoot*[915] *hi lagaao. Kyou'nkr Allah Ta'ala jab qiyamat ke din usey uthaaega to ye talbiya kehta hoga*".[916]

Baab 21: Mohrim Mar Jaae To Uski Tajheez-o-Takfeen Ka Kya Tareeqa Hai?

[1851] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) shakhs Nabi ﷺ ke hamraah (maidaan-e-arafaat mein thehra hua) tha. Uski oontni ne uski gardan to di, jabke wo ehraam ki haalat mein tha. Usi haalat mein wo mar gaya to Rasool Allah ﷺ ne farmaya: "*Usey paani aur beri ke patto'n se ghusl do. Usey uske dono kapdo'n mein kafnaao. Usey khushboo na lagaao aur na uska sar hi dhaanpo, kyou'nke ye qiyamat ke din talbiya kehta hua uthega*".[917]

Baab 22: Maiyyat Ki Taraf Se Hajj Karna Aur Uski Nazr Ko Poora Karna, Nez Mard, Aurat Ki Taraf Se Hajj Kar Sakta Hai

[1852] Hazrat Ibne Abbas ﷺ se riwayat hai ke qabila juhaina ki ek (1) aurat Nabi ﷺ ki khidmat mein haazir hui aur arz kiya: Meri maa ne hajj karne ki nazr maani thi, magar usey hajj kiye baghair maut aagai hai. Aaya main uski taraf se hajj kar sakti hoo'n? Aap ne farmaya: "*Haa'n, uski taraf se hajj karo. Mujhe bataao agar tumhari maa ke zimme qarz hota to kya tu usey adaa karti? Allah ka haq bhi adaa karo, kyou'nke Allah Ta'ala ziyada laayaq hai ke uska qarz adaa kiya jaae*".[918]

Baab 23: Us Shakhs Ki Taraf Se Hajj Karna Jo Sawaari Par Nahi Baith Sakta

[1853] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Hazrat Fazal bin Abbas ﷺ se bayan karte hain ke ek (1) khatoon (qabila-e-khath-am (خثعم) se hajjat-ul-wida ke mauqa par aai aur kehne lagi...)

[1854] Hazrat Fazal bin Abbas ﷺ se riwayat hai ke hajjat-ul-wida ke mauqa par qabila-e-khath-am ki ek (1) aurat aai aur arz kiya: Allah ke Rasool ﷺ! Allah ki taraf se uske bando'n par aaed-karda fareeza-e-hajj ne mere baap ko is haalat mein paaya hai ke wo bohot boodha ho chuka hai aur sawaari par theher nahi saka. Agar main uski taraf se hajj karoo'n to adaa ho jaaega? Aap ne farmaya: "*Haa'n*".[919]

Baab 24: Aurat Ka Mard Ki Taraf Se Hajj Karna

[1855] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Fazal bin Abbas ﷺ Nabi ﷺ ke peeche sawaari par baithe hue the ke qabila-e-khath-am ki ek (1) aurat aai. Hazrat Fazal ﷺ uski taraf dekhne lagey aur wo unki taraf dekhne lagi to Nabi ﷺ ne Hazrat Fazal ﷺ ka chehra doosri taraf pher diya. Us aurat ne arz kiya ke Allah ki taraf se fareeza-e-hajj ne mere baap ko baaee'n haalat paaya ke wo bohot boodha ho chuka hai, aur sawaari par

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[914] راجع: 1265

[915] T: (حَنُوط) Khusbudaar cheezo'n ka murakkab jise murde ke jism par malte hain aur kafan par bhi lagaate hain [Rekhta]

[916] راجع: 1265

[917] راجع: 1565

[918] Dekhiye: 6699 7315

[919] راجع: 1513

nahi theher sakta. Kya main uski taraf se hajj karoo'n? Aap ne farmaya: "*Haa'n*" aur ye hajjat-ul-wida ka waaqea hai.[920]

Baab 25: Baccho'n Ka Hajj Karna

[1856] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke mujhe Nabi ﷺ ne muzdalifa se raat ke waqt hi saamaan waghaira ke hamraah pehle bhej diya tha.

[1857] Hazrat Abdullah bin Abbas ﷺ hi se riwayat hai, unho'n ne farmaya ke main apni gadhi par sawaar ho kar aaya, jabke main qareeb-ul-buloog tha. Rasool Allah ﷺ mina mein khade namaz padha rahe the, hatta ke main pehli saff k eek (1) hisse ke aage se guzar gaya, hpir main usse utara aur wo charni lagi. Main Rasool Allah ﷺ ke peeche logo'n ke hamraah saff mein shareek ho gaya. (Raawi-e-hadees Yunus) ne Ibne Shihab se riwayat kiya hai: Rasool Allah ﷺ hajjat-ul-wida ke mauqa par mina mein namaz padha rahe the.[921]

[1858] Hazrat Saaeb bin Yazeed ﷺ se riwayat hai, unho'n ne farmaya ke mujhe Rasool Allah ﷺ ke saath hajj karaya gaya, jabke main us waqt saat (7) baras ka tha.

[1859] Hazrat Umar bin Abdul Aziz se riwayat hai, unho'n ne Hazrat Saaeb bin Yazeed ﷺ ke mutalliq farmaya: Unhe'n Nabi ﷺ ke saamaan-e-safar (baal-baccho'n) mein hajj karaaya gaya tha.[922]

Baab 26: Aurto'n Ka Hajj Karna

[1860] Hazrat Ibrahim bin Abdur Rahman bin Awf se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ ne apne aakhri hajj ke waqt Nabi ﷺ ki azwaaj-e-mutahharaat ko hajj karne ki ijaazat dedi thi. Unho'n ne unke hamraah Hazrat Usman bin Affan aur Hazrat Abdur Rahman bin Awf ﷺ ko rawaana kiya tha.

[1861] Ummul Momineen Syedha Ayesha ﷺ se riwayat hai, unho'n ne arz kiya: Allah ke Rasool! Kya ham aap ke saath mil kar jihaad na kare'n? Aap ne farmaya: "*Lekin tumhara accha aur khoobsoorat jihaad hajj-e-maqbool hai*". Hazrat Ayesha ﷺ ne farmaya ke jab se maine Rasool Allah ﷺ se ye suna hai, uske baad main kabhi hajj nahi chodti.[923]

[1862] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Koi khatoon apne mohrim ke baghair safar na kare, aur na uske paas koi mard hi aae, jab tak uske saath mohrim maujood na ho*". Ye sun kar ek (1) shakhs ne kaha: Allah ke Rasool ﷺ! Main falaa'n falaa'n Lashkar mein jaana chahta hoo'n, lekin meri biwi hajj ka iraada rakhti hai. Aap ﷺ ne farmaya: "*Tum uske saath hajj ke liye jaao*".[924]

[1863] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ jab hajj se waapas hue to Hazrat Umme Sinaan Ansariya ﷺ se farmaya: "*Tumhe'n hajj se kis baat ne roka tha?*" Usne arz kiya ke falaa'n shakhs, yaane uske shauhar ne. Uske paas paani bharne ke liye do (2) oont the. Ek (1) par wo khud hajj karne chale gae aur doosra zameen saeraab karne ke liye tha. Aap ne farmaya: "*(Accha tum umrah karlo) Ramzan mein jo umrah kare, wo hajj ke baraabar hai*". Ya (farmaya:) "*Mere saath hajj karne ke baraabar hota hai*".

Is riwayat ko Ibne Juraij ne Ataa se bayan kiya. Unho'n ne Hazrat Ibne Abbas ﷺ se suna, unho'n ne Nabi ﷺ se.

Aur Obaidullah ne Abdul Kareem se riwayat kiya, unho'n ne Ataa se, unho'n ne Hazrat Jaabir ﷺ se aur unho'n ne Nabi ﷺ se.[925]

[1864] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ ke hamraah baara (12) ghazawaat mein shareek hue. Unho'n ne farmaya ke maine Rasool Allah ﷺ se chaar (4) baate'n suni hain …ya (raawi ne kaha ke) wo Nabi ﷺ se bayan karte the… Jo mujhe bohot acchi aur bhali maaloom huee'n. Ek (1) ye ke koi aurat do (2) din ka safar mohrim

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[920] راجع: 1513

[921] راجع: 76

[922] Dekhiye: 6712 7330

[923] راجع: 1520

[924] Dekhiye: 3006 3061 5233

[925] راجع: 1782

ya khaawind ke baghair na kare, nez eid-ul-fitr aur eid-ul-adha ka roza na rakha jaae. Uske alaawa namaz-e-asr ke baad ghuroob-e-aftaab tak aur namaz-e-fajr ke baad tuloo-e-aftaab tak koi namaz na padhi jaae, aur aakhri baat ke teen (3) masjido'n, masjid-e-haraam, meri masjid, aur masjid-e-aqsa ke alaawa kisi doosri masjid ki taraf rakht-e-safar[926] na baandha jaae.[927]

Baab 27: Jo Kaaba Tak Paida Jaane Ki Mannat Maane

[1865] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) boodhe ko dekha jo apne do (2) beto'n ke sahare chal raha tha. Aap ne dariyaaft farmaya: "*Isey kya hua hai?*" Logo'n ne arz kiya ke usne paidal chalne ki nazr maani hai. Aap ne farmaya: "*Ye apni jaan ko takleef de raha hai. Yaqeenan Allah Ta'ala isse be-niyaaz hai*". Aap ne usey hukum diya ke wo sawaar ho kar jaae.[928]

[1866] Hazrat Uqba bin Aamir ﷺ se riwayat hai, unho'n ne farmaya ke meri behen ne baitullah tak paidal jaane ki nazr maani aur mujhe hukum diya ke Nabi ﷺ se uske mutalliq sawaal karoo'n. Chunache maine uske mutalliq dariyaaft kiya to aap ne farmaya: "*Wo paidal bhi chale aur sawaar bhi ho jaae*". Hazrat Uqba bin Aamir ﷺ se riwayat karne waale Hazrat Abul Khair hain, jo unse juda na hote the. Iske baad Imam Bukhari ﷺ ne is hadees ki ek-doosri sanad zikr ki hai.

[926] T: (رَخْتِ سَفَر) Safar ka saamaan [Rekhta]

[927] راجع: 586

[928] راجع: 6701

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

29: Kitab Fazaael al Madina (Fazaael-e-Madina Ka Bayaan) كِتَابُ فَضَائِلِ الْمَدِيْنَةِ

Baab 1: Haram-e-Madina Ka Bayaan

[1867] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Madina falaa'n muqaam se falaa'n muqaam tak haram hai. Lehaza yahaa'n ka darakht na kata jaae aur na us mein kisi bidat ka irtekaab kiya jaae. Jis ne yahaa'n koi bidat paida ki, us par Allah ki, farishto'n ki, aur sab logo'n ki laanat hai*".[929]

[1868] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ madina taiyyaba tashreef laae aur masjid banaane ka hukum diya. Aap ne farmaya: "*Aye banu najjaar! Tum mujh se zameen ki qeemat wasool karo*". Unho'n ne arz kiya ke ham iska muaawaza Allah Ta'ala se wasool kare'nge. Al-gharz aap ne wahaa'n mushrikeen ki qabre'n ukhaadne ka hukum diya to unhe'n khoda gaya, phir gadho'n ko baraabar karne ka hukum diya to unhe'n hamwaar kar diya gaya. Phir aap ne khajoore'n kaatne ka hukum diya to unhe'n kaat diya gaya. Phir un tano'n ko masjid ke qible ki taraf qataar mein gaad diya gaya.[930]

[1869] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Madina taiyyaba ke dono pathreele kinaaro'n k darmiyaani hissa meri zuban se qaabil-e-ehteraam theher gaya hai*". Hazrat Abu Huraira ﷺ kehte hain ke Nabi ﷺ banu haaritha ke paas tashreef le gae aur farmaya: "*Aye banu haaritha! Mere khayaal ke mutaabiq tum haram se baahar ho*". Phir aap ne tawajjo farmaai, to kaha: "*Nahi, balke tum haram ke andar ho*".[931]

Faaeda: "لابة" Siyaah kankariyo'n ki jagah ko kehte hain. Usey "حره" bhi kaha jaata hai. Madina ke mashriq aur maghrib mein ye muqaam waaqe hai. Ek (1) ko Hirah-e-sharqiya aur doosre ko hirah-e-gharbiya kehte hain.

[1870] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya: Hamaare paas Allah ki kitaab ke siwa kuch bhi nahi, ya phir ye saheefa jo Nabi ﷺ se manqool hai. (Us mein hai ke) "*Madina Aier* (عير) *pahaad se falaa'n jagah tak qaabil-e-ehteraam hai, leahza jo shakhs is mein koi nai baat (bidat ya dast-daraazi) karega ya bidati ko jagah de ga us par Allah ki, farishto'n ki aur sab logo'n ki laanat. Uski na koi nafil ibaadat qubool hogi aur na koi farz ibaadat*". Nez farmaya: "*Musalmano mein paas-e-ehed ki zimmedaari mushtaraka hai. Ab jo koi musalman ke ehed ko tode us par Allah ki, farishto'n ki aur sab insaano'n ki laanat hai. Uska koi nafil qubool hoga na farz. Aur jo shakhs apne aqaao'n ki ijaazat ke baghair kisi qaum se muaahada-e-mawalaat karega us par bhi Allah ki, farishto'n ki aur sab insaano'n ki laanat hai. Uski na nafil ibaadat qubool hogi, aur na farz ibaadat*".

Imam Bukhari ﷺ ne farmaya: Adl ke maane fidya ke hain.[932]

Baab 2: Madina Taiyyaba Ki Fazilat Aur Uska Bayan Ke wo Bure Logo'n Ko Nikaal De Ga

[1871] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mujhe ek (1) aisi basti mein jaane ka hukum diya gaya hai jo doosri bastiyo'n ko apne andar jazb karegi. Log usey yasrib kehte hain, halaa'nke uska saheeh naam 'madina' hai. Wo burey logo'n ko is tarah nikaal degi jaise Bhatti lohe ka mael-kuchail nikaal deti hai*".

Faaeda: Imam Nawavi ﷺ ne likha hai ke is hadees ka misdaaq dajjaal ke waqt hoga, jab madina se bohot se munafiqeen nikal kar dajjaal se mil jaae'nge. Haafiz Ibne Hajar ﷺ farmate hain ke ahadees ke etebaar se dono zamaane muraad liya jaa sakte hain. Nez, ye zaroori nahi ke madina se tamaam shareer log nikal jaae'nge, balke matlab ye hai ke madina taiyyaba musalsal unki chaa'nti karta rahega, agarche kuch us mein reh bhi jaae'nge. Jaisa ke quran mein hai ke "*Ahle Madina Mein Kuch Aise Bhi Hain Jo Abhi Tak Nifaaq Par Ade Hue Hain*". Ye bhi zaroori nahi ke madina se jaane waale sab shareer ho'nge, kyou'nke Rasool Allah ﷺ ke baad Hazrat Moaaz, Abu Obaida,

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[929] راجع: 7306
[930] راجع: 237
[931] Dekhiye: 1873
[932] راجع: 111

Ibne Masood, Hazrat Talha, Zubair aur Hazrat Ammaar ﷺ ne madina chodh kar doosre shehro'n mein iqaamat[933] ikhtiyar Karli thi, halaa'nke ye log deeni etebaar se Afzal the.[934]

Baab 3: Madina Taiyaba Ka Ek Naam Taaba Hai

[1872] Hazrat Abu Humaid Saa'di ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah tabuk se waapas madina taiyyaba ke qareeb pohonche to aap ne farmaya: "*Ye taaba* (طابة) *yaane paak muqaam hai*".[935]

Baab 4: Madina Taiyyaba Ke Dono Pathreele Kinaare

[1873] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Agar main madina taiyyaba mein haran charte hue dekhoo'n to unhe'n harasaa'n nahi karta hoo'n. Kyou'nke Rasool Allah ﷺ ne farmaya: "*Madina taiyyaba ke dono pathreele kinaaro'n ka darmiyani ilaaqa qaabil-e-ehteraam hai*".[936]

Baab 5: Jo Shakhs Madina Taiyyaba Se Eraaz Kare

[1874] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Tum madina ko bohot acchi haalat mein chodh jaao ge. Wahaa'n sirf parinde aur darinde reh jaae'nge. Aakhir mein qabila-e-muzaina ke do (2) charwaane madina taiyyaba aae'nge jo apni bakriyo'n ko awaaze'n de'nge. Wo madina ko wahshi[937] jaanwaro'n se bhara hua paae'nge. Jab wo thaniyatul wadaa pohonche'nge to apne mu'n ke bal gir pade'nge*".

[1875] Hazrat Sufyan bin Abu Zuhair ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate suna: "*(Jab) Yemen fatah hoga to kuch log apne oonto'n ko haankte hue aae'nge. Apne ahle khana ko aur jo unka kaha maane'nge unhe'n sawaar karke madina taiyyaba se le jaae'nge. Halaa'nke agar wo jaan le'n to madina taiyyba unke liye behtar hoga aur (jab) sham fatah hoga to bhi ek (1) jamat apne oont haankti hui aaegi. Apne ahle-o-ayaal aur unki taabedaari karne waalo'n ko laad kar le jaaegi. Kaash! Unhe'n maaloom hota ke madina taiyyaba unkel iye behtar hai. (Isi tarah) Iraq fatah hoga to bhi kuch log apne jaanwar haankte aae'nge, madina taiyyaba se apne ghar waalo'n aur mutalliqeen ko nikaal kar le jaae'nge. Kaash! Wo jaante ke madina taiyyaba unke liye behtar tha*".

Baab 6: Imaan Madina Taiyyaba Ki Taraf Simat Aaega

[1876] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*(Qiyamat ke qareeb) Imaan madina ki jaanib is tarah simat kar aajaaega jis tahr saanp apne bil ki taraf simat jaata hai*".

Faaeda: Qurb-e-qiyamat ke waqt ek (1) aisa daur bhi aaega ke madina taiyyaba ke alaawa kahee'n bhi koi momin nahi rahega. Hadees mein hai ke madina taiyyba tamaam shehro'n ke aakhir mein tabaahi se do-chaar hoga. Ye is liye ke us mein aakhir waqt tak imaan baaqi rahega. والله أعلم

Baab 7: Ahle Madina Se Makr-o-Fareb Karne Ka Gunah

[1877] Hazrat Saad ﷺ se riwayat hai, unho'nne kaha ke maine Nabi ﷺ ko ye farmate suna: "*Jo shakhs ahle madina se fareb-o-dagha karega, wo is tarah ghul jaaega jis tarah namak paani mein ghul jaata hai*".

Baab 8: Madina Taiyyaba Ke Qile

[1878] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ madina taiyyaba ke qilo'n mein se kisi qile par chadhe to farmaya: "*Kya tum wo dekhte ho jo main dekh raha hoo'n? Beshak tumhare gharo'n mein fitno'n ke muqamaat is tarah dekh raha hoo'n, jaise baarish ka qatra girne ki jagah nazar aati hai*".

Ma'amar aur Sulaiman bin Kaseer ne Zohri se riwayat karne mein Sufyan ki mataaba-at ki hai.[938]

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[933] T: Qiyaam, padaao [Rekhta]

[934] Fath-ul-Baari: V4 P114

[935] راجع: 1481

[936] راجع: 1869

[937] T: (وَحْشی) Jungli jaanwar [Rekhta]

[938] Dekhiye: 2467 3597 7060

Baab 9: Madina Taiyyaba Mein Dajjaal Daakhil Nahi Ho Sakega

[1879] Hazrat Abu Bakrah ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Madina taiyyaba mein dajjaal ka rob-o-khauf daakhil nahi hoga. Us waqt madina taiyyaba ke saat (7) darwaze ho'nge. Har darwaze par do (2) farishte pehra de'nge*".[939]

[1880] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Madina taiyyaba ke darwazo'n par farishte pehra de'nge. Wahaa'n na to marz-e-taaoon* (طاعُون) *daakhil hoga aur na dajjaal hi aaega*".[940]

[1881] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Har shahr mein dajjaal ka guzar hoga, magar makkah mukarrama aur madina taiyyaba mein nahi (aaega). Kyou'nke unke tamaam raasto'n par farishte saff-basta pehra de'nge. Phir madina taiyyaba apne makeeno'n*[941] *ko teen (3) martaba khoob zor se hilaaega aur Allah Ta'ala har kaafir aur munaafiq ko isse nikaal de ga*".[942]

[1882] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n dajjaal ke mutalliq ek (1) taweel hadees bayan ki. Us hadees mein ye bhi farmaya: "*Jab dajjaal aaega to madina taiyyba se baahar ek shoreeli zameen mein thehrega kyou'nke us par madina taiyyaba ke andar aana haraam kar diya gaya hai. Phir ahle madina se wo shakhs uske paas jaaega jo us waqt ke tamaam logo'n se behtar hoga. Wo kahega: Maine gawaahi deta hoo'n ke toohi dajjaal hai, jiske mutalliq Rasool Allah ﷺ ne hame'n agaah kiya tha. Dajjaal kahega: Bataao! Agar main isey qatal karke dobaara zinda kar du'n to kya tum phir bhi mere muaamale mein shak karoge? Log kahe'nge: Nahi, chunache wo us shakhs ko qatal kar de ga aur phir zinda karega to wo shakhs kahega: Allah ki qasam! Ab to main aur ziyaada tere haal se waaqif ho gaya hoo'n. Dajjaal kahega: Main phir isey qatal karta hoo'n, lekin phir wo us par qaabu nahi paa sakega*".[943]

Faaeda: Dajjaal mein itni taaqat nahi ke wo kisi ko maar kar dobaara zinda kar sakey, kyou'nke ahyaa-e-mauta[944] to Allah ki sifat hai, lekin Allah Ta'ala ahle imaan ka imtehaan lene ke liye dajjaal ke haatho'n ye karishma zaahir karega, taake ahle imaan aur munafiqeen ke darmiyan khat-e-imtiyaaz saabit ho. Chunache uski shobada-baazi[945] ko dekh kar nadaan log uski uloohiyat ke qaael ho jaae'nge, lekin sacche ahle imaan usse zarra bhar mutaassir nahi ho'nge. Balke uske kaafir dajjaal hone par unka imaan aur ziyaada badh jaaega. Is hadees par kitab-ul-fitan mein ham tafseel se guftagu kare'nge. بإذن الله

Baab 10: Madina Taiyyaba Bure Aadmi Ko Nikaal deta Hai

[1883] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) eraabi Nabi ﷺ ki khidmat mein haazir hua aur aap se islam par bait ki. Jab wo doosre din bukhaar mein mubtalaa hua to aap ke pas aakar kehne laga ke aap apni bait waapas le le'n. Aap ne teen (3) dafa inkaar karte hue farmaya: "*Madina taiyyaba Bhatti ki tarah hai ke wo buri cheez ko nikaal deti hai aur umda cheez ko khaalis kar deti hai*".[946]

[1884] Hazrat Zaid bin Saabi ﷺ se riwayat hai, unho'n ne farmaya ke jab Rasool Allah ﷺ ghzwa-e-uhud ke liye madina taiyyba se nikle, us dauran aap ke baaz saathi waapas chale gae to kuch kehne lagey: Ham unhe'n qatal kar de'nge aur uske bar-aks chand logo'n ne kaha: Ham unhe'n qatal nahi kare'nge. Is par aayat-e-karima naazil hui:

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ.

Tumhara Kya Haal Hai Ke Tum Munafiqeen Ke Baare Mein Do (2) Giroh Ban Gae Ho.[947]

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[939] Dekhiye: 7125 7126
[940] Dekhiye: 5731 7133
[941] T: (مَكِين) Makeen ki jamaa, qiyaam-pazeer, muqeem, jo rahaaish-pazeer ho [Rekhta]
[942] Dekhiye: 7124 7134 7473
[943] Dekhiye: 7132
[944] T: Murda ko zinda karne [RSB]
[945] T: (شُعْبَدَه بازی) Chalaaki, aiyyaari, shobada-baazi ka kaam ya pesha [Rekhta]
[946] Dekhiye: 7209 7211 7216 7322
[947] Surah Nisa: 88

Un haalaat mein Nabi ﷺ ne farmaya: "*Madina taiyyaba (munaafiq) aadmiyo'n ko is tarah door kar deta hai jis tarah aag lohe se zangaar*[948] *door karti hai*".[949]

Baab: Bila-unwaan

[1885] Hazrat Anas رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne dua farmaai: "*Aye Allah! Jitni barkat toone makkah mein rakhi hai, usse dugni barkat madina mein karde*". Is hadees ko Yunus se bayan karne mein Usman bin Umar ne Jarir Ki mataaba-at ki hai.

[1886] Hazrat Anas رضی اللہ عنہ hi se riwayat hai ke Nabi ﷺ jab safar se waapas aate aur madina taiyyaba ki deewaare'n dekhte to uski mohabbat ke baais apni sawaari ko tez chalaate aur agar kisi aur sawaari par sawaar hote to usey edi lagaate.[950]

Baab 11: Madina Taiyyaba Ka Wiraan Karna Nabi ﷺ Ko Nagwaar Tha

[1887] Hazrat Anas رضی اللہ عنہ se riwayat hai, unho'n ne farmaya ke Banu Salama qabile ne iraada kiya ke wo masjid-e-nabawi ke qareeb muntaqil ho jaae'n. Lekin Rasool Allah ﷺ ne ye pasand na farmaya ke madina taiyyaba ko you'n be-abaad kar diya jaae. Aap ne farmaya: "*Aye Banu Salma! Kya tum apne nishanaat-e-qadam ka sawaab nahi lena chaahte ho?*" Ye sun kar Banu Salama naqal-e-makaani se ruk gae.[951]

Baab 12: Bila-unwaan

[1888] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Mere ghar aur mere mimbar ke darmiyan jannat ke baghaat mein se ek (1) bag hai aur mera mimbar mere hauz par hoga*".[952]

Faaeda: Shareheen ne is hadees ke kai-ek mafhoom bayan kiye hain jin mein se chand-ek hasb-e-zel hain: ❁ Rasool Allah ﷺ ke ghar aur mimbar ka darmiyani ilaaqa nuzool-e-rahmat aur husool-e-saadat mein Jannat ke baagh ki tarah hai. ❁ Us mein ibaadat karne se insaa Jannat mein pohonch jaata hai. ❁ Mazkoora muqaam be-aenihi[953] Jannat mein muntaqil ho jaaega.

[1889] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya ke jab Rasool Allah ﷺ madina taiyyaba tashreef laae to Hazrat Abu Bakar رضی اللہ عنہ aur Hazrat Bilal رضی اللہ عنہ ko bukhaar aagaya. Hazrat Abu Bakar رضی اللہ عنہ رضی اللہ عنہ ko jab bukhaar aata to ye sher padhte:

Ghar mein apne subah karta hai ek fard-e-bashar
Maut uski jooti ke tasme se hai nazdeek-tar

Hazrat Bilal رضی اللہ عنہ ka jab bukhaar utarta to ba-awaaz-e-buland ye sher kehte:
Kaash! Phir makkah ki waadi mein rahoo'n mein ek (1) raat

Sab taraf ugey ho'n wahaa'n Jaleel-o-azkhar nabaat
Kaash! Phir dekhu'n main shaama, kaash! Phir dekhu'n tufail

Aur piyu'n paani majnah ke jo hain aap-e-hayaat

Aye Allah! Shaiba bin Rabeea, Utbah bin Rabeea aur Umaiyya bin Khalf par teri laanat ho, jinho'n ne hamaare mulk se hame'n nikaal kar ek wabaai zameen ki taraf dhakel diya. Ye sun kar Rasool Allah ﷺ ne farmaya: "*Aye Allah! Madina taiyyaba ki mohabbat is tarah hamaare dilo'n mein daal de jis tarah makkah se mohabbat karte hain, balke usse bhi ziyaada. Aye Allah! Hamaare saa'* (صاع) *aur mudd* (مد) *mein barkat farma aur madina ki aab-o-hawaa hamaare liye acchi karde aur uska bukhaar Juhfa ki taraf bhej de*".

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[948] T: (زَنگار) Zang, lohe ka mael [Rekhta]
[949] Dekhiye: 4050 4589
[950] راجع: 1802
[951] راجع: 655
[952] راجع: 1196
[953] T: (بِعَينہٖ) Hoo-ba-hoo, bilkul, waisa hi [Rektha]

Hazrat Ayesha ﷺ farmati hain ke jab ham madina taiyyaba aae to wo Allah ki zameeno'n mein sabse babaai zameen aur is waadi-e-buthaan mein badbudaar aur bad-maza paani behta tha.[954]

Faaeda: Rasool Allah ﷺ makkah se hijrat karke madina taiyyaba tashreef laae to us waqt madina taiyyaba ek (1) sakht wabaai aab-o-hawaa ki lapet mein tha. Chunache madina taiyyaba mein aane waale sakht bukhaar mein mubtalaa ho jaate. Rasool Allah ﷺ ki dua se ye waba Juhfa muntaqil ho gai jo us waqt mushrikeen ki basti thi, aur madina taiyyaba na sirf aab-o-hawaa, balke har etebaar se jannat ka namoona ban gaya, al-gharz aaj madina taiyyba ki har basti baa-barkat hai jisse saari duniya ko faiz pohonchta raha hai.

[1890] Hazrat Umar ﷺ se riwayat hai, unho'n ne ye dua farmaai: Aye Allah! Mujhe apne raaste mein shahadat naseeb farma aur meri maut tere (mehboob) Rasool Allah ﷺ ke shahr mein waaqe ho.

(Imam Bukhari ﷺ ne is hadees ki mukhtalif asnaad zikr ki hain:) Zaid bin Aslam apni waalida se, wo Hazrat Hafsa bint Umar ﷺ se, wo apne baa Hazrat Umar ﷺ se bayan karti hain. Hazrat Hishab ne Hazrat Zaid se, wo apne waalid se, wo Hazrat Hafsa ﷺ se aur unho'n ne Hazrat Umar ﷺ se yehi hadees bayan ki.

[954] Dekhiye: 3926 5654 5677 6372

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

30: Kitab us Saum (Rozo'n Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الصَّوْمِ

Baab 1: Ramzan Ke Rozo'n Ki Farziyat

Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

Aye Imaan Waalo! Tum Par Roze Farz Kiye Gae Hain, Jis Tarah Tum Se Pehle Logo'n Par Farz The, Taake Tum Mein Taqwa Paida Ho.[955]

[1891] Hazrat Talha bin Obaidullah ﷺ se riwayat hai ke ek (1) dehati Rasool Allah ﷺ ke paas baaee'n haalat haazir hua ke uske baal paraaganda[956] the. Usne arz kiya: Allah ke Rasool ﷺ! Mujhe agaah kare'n ke Allah Ta'ala ne mujh par kitni namaze'n farz ki hain? Aap ne farmaya: "*Paanch (5) namaze'n, magar tum apni khushi se nafil adaa karo to alag baat hai*". Usne arz kiya: Bataae'n ke Allah Ta'ala ne mujh par kitne roze farz kiye hain? Aap ne farmaya: "*Maah-e-ramzan ke roze, haa'n ye aur baat hai ke tum khushi se nafli roze rakho*". Usne phir arz kiya ke aap bataae'n Allah Ta'ala ne mujh par zakat kis tarah farz ki hai? Raawi kehta hai ke Rasool Allah ﷺ ne usey islam ke ahkaam se agaah farmaya. Usne kaha: Us zaat ki qasam jis ne aap ko izzat bakhshi hai! Allah Ta'ala ne mujh par jo farz kiya hai main us par kisi cheez ka izaafa nahi karu'nga, aur na usse kisi kami hi ka murtakib hu'nga. Rasool Allah ﷺ ne farmaya: "*Agar ye sach keha hai to apni muraad paa le ga, ya Jannat mein jaaega*".[957]

[1892] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne aashoora ka roza rakha aur logo'n ko bhi ye roza rakhne ka hukum diya. Jab ramzan ke roze farz hue to aashoora ka roza tark kar diya gaya. Hazrat Abdullah bin Umar ﷺ ye roza nahi rakhte the. Albatta agar unke rozo'n ke muwaafiq ho jaata to rakh lete the.[958]

[1893] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke quraish zamaana-e-jaahiliyyat mein aashoora ka roza rakhte the. Phir Rasool Allah ﷺ ne bhi us din roza rakhne ka hukum diya. Jab ramzan ke roze farz hue to aap ne farmaya: "*Jo chaahe aashoora ka roza rakhe aur jo chaahe na rakhe*".[959]

Baab 2: Roze Ki Fazilat

[1894] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Roza ek (1) dhal hai, lehaaza rozedaar ko chaahiye ke wo na to fahash-kalaami kare aur na jaahilo'n hi jaisa koi kaam kare. Haa'n agar koi shakhs usse ladey ya usey gaali de to usko do (2) martaba keh de ke main roze se hoo'n. Us zaat ki qasam jiske haath mein meri jaan hai! Rozadaar ke mu'n ki boo Allah ke nazdeek kastoori ki kushboo se ziyada behtar hai. (Allah Ta'ala ka irshad hai ke) Roza-daar apna khana, peena aur apni khwahishaat mere liye chodta hai. Lehaza roza mere hi liye hai aur main hi uska badla du'nga aur har neki ka sawaab das (10) guna hai*".[960]

Baab 3: Roza Gunaho'n Ka Kaffaara Hai

[1895] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha: Hazrat Umar ﷺ ne farmaya ke fitne ke mutalliq Nabi ﷺ ki hadees kisi ko yaad hai? Hazrat Huzaifa ﷺ ne kaha ke maine aap ﷺ ko ye farmate hue suna: "*Insan ke liye uske baal-bacche, uska maal aur uske padosi baais-e-aazmaaesh hain, jis ka kaffaara namaz padhna, roza rakhna aur sadqa dena ban jaata hai*". Hazrat Umar ﷺ ne farmaya: Main us fitne ke mutalliq nahi pooch raha hoo'n, balke mujhe us fitne ke baare mein dariyaaft karna hai jo samandar ki tarah mauj-zann[961] hoga. Hazrat Huzaifa ﷺ ne arz kiya ke us fitne se pehle ek (1) band darwaza hai. Hazrat Umar ﷺ ne poocha: Us darwaze ko khola jaaega ya toda jaaega? Arz

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[955] Surah Baqara: 183

[956] T: (پَراگَنْدَہ) Bikhra hua, mutafarriq, pareshan, muntashir [Rekhta]

[957] راجع: 46

[958] Dekhiye: 2000 4501

[959] راجع: 1592

[960] Dekhiye: 1904 5927 7429 7538

[961] T: (مَوْج زَن) Josh maarta hua, behta hua [Rekhta]

kiya: Usey toda jaaega. Hazrat Umar Farooq ﷺ ne farmaya: Phir to darwaza is laayaq hai ke qiyamat ke din tak band na ho. Ha m ne raawi-e-hadees Masrooq se dariyaaft kiya: Tun unse pooch ke aaya Hazrat Umar ﷺ jaante the ke wo darwaza kaun hai? Hazrat Huzaifa ﷺ ne jawab diya ke haa'n, unhe'n ba-khoobi ilm tha jaise wo ye jaante the ke kal se pehle raat ka aana yaqeeni hai.[962]

Baab 4: Raiyyaan Roza-daaro'n Ke Liye Hai

[1896] Hazrat Sahal ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jannat ka ek (1) darwaza hai jise Raiyyaan kaha jaata hai. Qiyamat ke din usse roza-daar hi guzre'nge. Unke alaawa koi doosra us mein se daakhil nahi hoga. Awaaz di jaaegi roza-daar kaha'n hain? To wo uth khade ho'nge, unke siwa koi doosra us mein se daakhil nahi hoga. Jab wo daakhil ho jaae'nge to usey band kar diya jaaega, koi aur us mein daakhil na hoga*".[963]

Faaeda: Raiyyaan ke maane saeraabi[964] ke hain. Choo'nke roza-daar duniya mein Allah ke liye bhook aur pyaas bardaasht karte hain, is liye unhe'n bade ezaaz-o-ehteraam ke saath us saeraabi ke darwaze se guzaara jaaega aur wahaa'n se guzarte waqt unhe'n aisa mashroob pilaaya jaaega ke uske baad kabhi pyaas mehsoos nahi hogi.

[1897] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs Allah ki raah mein ek (1) joda kharch karega to usey Jannat ke darwazo'n se bulaya jaaega. Usey kaha jaaega: Aye Allah ke bande! Ye darwaza behtar hai. Phir namaziyo'n ko namaz ke darwaze se bulaya jaaega, aur mujahideen ko jihaad ke darwaze se awaaz di jaaegi aur roza-daaro'n ko baab-e-raiyyaan se pukaara jaaega aur sadqa karne waalo'n ko sadqe ke darwaze se andar aane ki daawat di jaaegi*". Hazrat Abu Bakar ﷺ ﷺ ne arz kiya: Allah ke Rasool ﷺ! Mere maa baap aap par qurban ho'n, jo shakhs un sab darwazo'n se pukaara jaaega usey to koi zaroorat nahogi, to kya koi aisa aadmi hoga jise un sab darwazo'n se pukaara jaaega? Aap ne farmaya: "*Haa'n, mujhe ummeed hai ke tum un logo'n mein se hoge*".[965]

Faaeda: Is hadees se qatai taur par Hazrat Abu Bakar ﷺ ﷺ ke jannati hone ka pataa chalta hai, balke aap ambiya-e-ikram ﷺ ke baad ahle Jannat mein sab se aala, Afzal aur bar-tar hor'nge, ke farishte unhe'n Jannat ke har darwaze se andar aane ki daawat de'nge.

Baab 5: Ramzan Kaha Jaae Ya Maah-e-Ramzan Aur Jis Ne Dono Ko Jaaez Khayaal Kiya

Nabi ﷺ ne farmaya: "*Jis ne ramzan ke roze rakhe*". Nez farmaya: "*Ramzan se pehle isteqbaali roze na rakho*".

[1898] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab ramzan aata hai to aasmaan ke darwaze khol diye jaate hain*".[966]

[1899] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab ramzan aata hai to aasmaan ke darwaze mukammal taur par khol diye jaate hain aur dozakh ke darwaze band kar diye jaate hain. Nez shayateen jakad diye jaate hain*".[967]

[1900] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate suna: "*Jab tum (ramzan ka) chaand dekho to roza rakho, aur jab tum (shawwal ka) chaand dekho to roza mauqoof karo. Agar matla[968] abr-aalood ho to uske liye andaaza karlo*".

Aqeel aur Yunus ki riwayat mein "Hilal-e-Ramzan" ke alfaaz hain.[969]

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[962] راجع: 525

[963] Dekhiye: 3257

[964] T: (سَیرابی) Tar-o-taazgi, shadaabi, haryaali [Rekhta]

[965] Dekhiye: 2841 3216 3666

[966] Dekhiye: 1899 3277

[967] راجع: 1898

[968] T: Fiza, aasmaan, horizon [RSB]

[969] Dekhiye: 1906 1907

Baab 6: Jis Ne Imaan Ke saath Sawaab Ki Gharz Se Niyyat Karke Ramzan Ke Roze Rakhe

Hazrat Ayesha ﵂ ne Nabi ﷺ se riwayat karte hue farmaya: "*Log apni niyyato'n ke mutaabiq qabro'n se uthaae jaae'nge*".

[1901] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis shakhs ne shab-e-qadar mein imaan-o-yaqeen ke saath sawaab ki niyyat se qiyaam kiya to uske saabeqa gunah moaaf kar diye jaae'nge, isi tarah jis ne ramzan ka roza imaan-o-yaqeen ke saath aur husool-e-sawaab ki niyyat se rakha, uske bhi pehle gunah moaaf kar diye jaae'nge*".[970]

Fawaaed-o-Masaael: ① Imam Bukhari ﵀ ne unwaan mein teen (3) alfaaz zikr farmae hain. Imaan, Ehtesaab aur Niyyat. Iska matlab ye hai ke aakhirat mein Allah se accha badla lene ke liye zaroori hai ke duniya mein imaan-o-yaqeen ke saath nek amal kiya jaae. Nez niyyat bhi husool-e-sawaab ki ho. Agar imaan-o-yaqeen ke saath khaane peene se parhez kiya, lekin maqsad-e-husool sawaab na tha, balke kisi doctor waghaira ke kehne par parhez kiya to uske liye qiyaamat ke din acche badle ki ummeed nahi ki jaa sakti. Dar-asl amaal mein niyyat ka kirdaar hota hai, agar niyyat mein ikhlaas ho to Allah ke yahaa'n ajar-o-sawaab ki ummeed ki jaa sakti hai. Kaafir dozakh mein hamesha is liye rahega ke uski niyyat ye thi ke agar wo zinda raha to kufr karta rahega. Is niyyat-e-badd ki wajah se usey hamesha jahannum mein rakha jaaega. ② Ehtesaab ke mutalliq Allaama Khattaabi ne likha hai ke isse muraad husool-e-sawaab ki niyyat hai. Yaane wo ramzan ka roza is iraade se rakhe ke usey sawaab haasil hoga. Usey bojh khayaal na kare aur na hi unke dino'n ki tawaalat ka khayaal zehen mein laae, balke taiyyab nafs ke saath is fareeze ko adaa kare.[971] ③ Waazeh rahe ke is hadees mein ما hai, jisse muraad gunah hain, wo jo bhi ho'n, khwah sagheera ho'n ya kabira. Hadees mein waarid alfaaz ka bhi yehi taqaaza hai. والله أعلم

Baab 7: Nabi ﷺ Ramzan Mein Bohot Sakhee Hote The.

[1902] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ logo'n mein sabse ziyaada khair ki sakhawat karne waale hote the. Aur sabse ziyaada aap ki sakhawat maah-e-ramzan mein hoti thi, jabke Hazrat Jibraeel ﵇ se aap ki mulaqaat hoti thi. Hazrat Jibraeel ﵇ ramzan-ul-mubaarak ke khatam hone tak har raat aap se mulaqaat karte, Nabi ﷺ unse Quran-e-Majeed ka daur farmate, jis waqt aap se Hazrat Jibraeel ﵇ ki mulaqaat hoti to aap khuli hawaa se bhi ziyaada sakhi hote the.[972]

Faaeda: Arabi zubaan mein jod (جود) aur sakha (سخا) ka farq ye hai ke sakhawat karte waqt insan apne ahel-o-ayaal ka bhi khayaal rakhta hai, jabke jod karte waqt insan unke khayaal se baala-tar hota hai.

Baab 8: Jis Shakhs Ne Ba-haalat-e-Roza Jhoot Bolna Aur Fareb Karna Tark Na Kiya

[1903] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs jhoot aur fareb-kaari tark na kare to Allah Ta'ala ko uski zaroorat nahi, ke wo (roze ke naam se) apna khana peena chodh de*".[973]

Baab 9: Jab Kisi Roza-daar Ko Gaali Di Jaae To Kya Jaaez Hai Ke Wo Keh De: "Main Roza-dar Hoo'n"

[1904] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai: 'Ibne Aadam Ke Tamaam Amaal Uske Liye Hain, Magar Roza, Wo Khaas Mere Liye Hai, Aur Main Khud Hi Uska Badla Du'nga. Roza Ek (1) Dhal Hai. Jab Tum Mein Se Kisi Ka Roze Ka Din Ho To Wo Buri Baate'n Aur Shor-O-Ghoo-Ghaa N Kare. Agar Usey Koi Gaali De Ya Usse Jhagda Kare To Wo Usey Ye Keh De Ke Main Roze Se Hoo'n'. Us zaat ki qasam, jiske haath mein meri jaan hai! Roza-daar ke mu'n ki boo Allah ke yahaa'n kastoori ki khushboo se ziyaada behtar hai. Roza-daar ke liye do (2) masarraten hain, jinse wo khush hota hai: Ek (1) to roza kholne ke waqt khush hota hai, doosre jab wo apne maalik se milega to roze ka sawaab dekh kar khush hoga*".[974]

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[970] راجع: 35

[971] Fath-ul-Baari: V4 P149

[972] راجع: 6

[973] Dekhiye: 6057

[974] راجع: 1894

Faaeda: Ibaadat ka izhaar makrooh hai. Usey har mumkin andaaz se makhfi rakhne ki koshish karni chaahiye. Agar uske izhaar mein kuch faaeda ho to usey zaahir kar dene mein koi harj nahi, ba-sharte-ke riya aur shohrat maqsood na ho.

Baab 10: Jis Shakhs Ko (adm-e-nikah ki wajah se) Zina Mein Pad Jaane Ka Andesha Ho Wo Roza Rakhe

[1905] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah the, ke aap ne farmaya: "*Jo shakhs nikah ki qudrat rakhta ho wo zaroor shaadi kar le. Kyou'nke ye nigaah ko neecha karti hai aur badkaari se bachaati hai aur jo shakhs iski qudrat na rakhta ho to wo roza rakhe, kyou'nke roza shehwat*[975] *ko todne waala hai*".[976]

Baab 11: Farman-e-Nabawi: "(Ramzan ka) Chaand Dekho To Roza Rakho Aur (Shawwal ka) Chaand Dekho To Roza Mauqoof Kar do" Ki Wazaahat

Janaab Silah, Hazrat Ammaar ﷺ se bayan karte hain ke jis ne shak ke din ka roza rakha usne Abul Qasim ﷺ ki naa-farmaani ki.

Wazaahat: Shak ka din wo hai jis mein aise log chaand nazar aane ki gawaahi de'n jin ki adaalat naaqis[977] ho aur chaand ke mutalliq unki gawaahi ghair-motabar ho, ya logo'n ki zuban par chaand dekhne ka charcha ho, magar unho'n ne khud usey na dekha ho. Aise din ka roza rakhna haraam hai. Waazeh rahe ke chaand dekh kar roza rakhne ka taalluq untees (29) taareekh se hai, kyou'nke teeswee'n (30) taareekh ko chaand nazar aae ya na aae us din to mahine poora ho hi jaata hai. Shak ke roze ka taalluq bhi unteeswee'n 29 taareekh se hai. Is liye ke teeswee'n (30) taareekh ko shak-o-shubha door ho jaata hai.

[1906] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne Ramzan-ul-Mubaarak ka zikr kiya aur farmaya: "*Roza na rakho hatta ke chaand dekh lo, aur us waqt tak roze rakhne band na karo hatta ke chaand dekh lo. Phir agar tum par baadal chaa jaae to andaaza (karke mahina poora) karo*".[978]

[1907] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mahina untees (29) raat ka bhi hota hai, lehaaza tum chaand dekh lo to roza rakho aur agar matlaa'* (مطلع) *abr-aalood ho to teen (30) din ki gingi poori karo*".[979]

[1908] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai ke Nabi ﷺ ne farmaya: "*Mahina is tarah aur is tarah hota hai, teesri martaba aap ne anghota daba liya, yaane untees (29) din ka bhi hota hai*".[980]

[1909] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ …yak aha ke Abul Qaasim ﷺ… ne farmaya: "*(Ramzan ka) Chaand dekh kar roza rakho aur (Shawwal ka) chaand dekh kar eid-ul-fitr karo aur agar baadal chaaya ho to Shabaan ki ginti tees (30) din poori karo*".

[1910] Hazrat Umme Salama ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) maah ke liye apni biwiyo'n se tark-e-taalluq ki qasam uthaai. Jab untees (29) din guzar gae to subah-sawere ya dopaher ko aap unke paas tashreef le gae. Arz kiya gaya ke aap ne to ek (1) maah tak unke paas na aane ki qasam uthaai thi. Aap ne farmaya: "*Mahina untees (29) din ka bhi hota hai*".[981]

[1911] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne ek (1) maah tak ke liye apni biwiyo'n se tark-e-taalluq ki qasam uthaai, jabke aap ke paao'n ko moch aagai thi. Aap apne baala-khaane mein untees (29)

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[975] T: (شَهْوَت) Nafsaani khwahish, umooman khwahish-e-jimaa [Rekhta]

[976] Dekhiye: 5065 5066

[977] T: (ناقِص) Adhoora, naa-mukammal, aebdaar, khoti [Rekhta]

[978] راجع: 1900

[979] راجع: 1900

[980] Dekhiye: 1913 5302

[981] Dekhiye: 5202

din tak iqaamat-gazee'n rahe. Phir aap neeche utar aae to logo'n ne arz kiya: Allah ke Rasool ﷺ! Aap ne to mahina bhar ki qasam uthaai thi. Aap ne farmaya: "*Mahina untees (29) din ka bhi hota hai*".[982]

Baab 12: Eid Ke Dono Mahine Kam Nahi Hote

Abu Abdullah (Imam Bukhari رحمہ اللہ) kehte hain ke Hazrat Ishaq bin Raahwiya ne farmaya: Agar ye dono mahine kam bhi ho'n to bhi tees (30) din ka ajar milta hai. Muhammad bin Ismail ne kaha ke dono mahine ek (1) saal mein naaqis nahi ho sakte.

[1912] Hazrat Abu Bakrah رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Eid ke dono mahine, yaane ramzan aur dhul-hijja kam nahi hote*".

Faaeda: Is hadees ka matlab ye hai ke agarche taadaad-e-ayyam ke etebaar se kam ho sakte hain, lekin kamaal-e-ibaadat mein dono ka hukum ek (1) hai. Agar kisi ne untees (29) roze rakhe to usey sawaab tees (30) rozo'n hi ka milta hai. Uske sawaab ke mutalliq kisi ko shak nahi hona chaahiye, isi tarah wuqoof-e-arafa mein ghalati ho jaae to uska hajj poora hai, us mein koi kami nahi hai.[983]

Baab 13: Irshad-e-Nabawi: "Ham Likhna Nahi Jaante Aur Na Hi Ilm-e-Hisaab Se Hame'n Waaqfiyat Hai" Ki Wazaahat

[1913] Hazrat Ibne Umar رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ham ummi log hain, hisab kitaab nahi jaante. Mahina is tarah aur kabhi is tarah hota hai. Yaane kabhi untees (29) din ka aur kabhi tees (30) din ka hota hai*".[984]

Baab 14: Koi Shakhs Ramzan Se Ek (1) ya Do (2) Din Pehle (isteqbaali) Roza Na Rakhe

[1914] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*tum mein se koi shakhs ramzan se ek (1) ya do (2) din pehle roza na rakhe. Lekin agar koi shakhs apne maamool ke roze rakhta ho, to wo us din roza rakh le*".

Faaeda: Ek (1) shakhs somwaar[985] ya jumeraat ka roza rakhta hai, ittefaaq se Shabaan ka aakhri din somwaar ya jumeraat ho to us din ka roza rakhna jaaez hai. ❁ Kisi ke zimme qazaa ke roze the, wo ramzan se ek (1) ya do (2) din qabl unhe'n rakh sakta hai. ❁ Kaffaare aur nazar ka roza bhi un dino'n rakha jaa sakta hai, albatta ramzan ke roze ki niyyat se ek (1) ya do (2) din pehle roza rakhna durust nahi.

Baab 15: Irshad-e-Baari Ta'ala: "Tumhare Liye Rozo'n Ki Raat Apni Biwiyo'n Ke Paas Jaana Halaal Kar Diya Gaya Hai. Wo Tumhare Liye Libaas Hain Aur Tum Unke Liye Libaas Ho. Allah Ne Jaan Liya Hai Ke Beshak Tum Apne Aap Se Khayanat Karte The, Chunache Usne Tum Par Tawajjo Farmaai Aur Tumhe'n Moaaf Kar Diya, Is Liye Ab Tum Unse Ham-bistari Kar Sakte Ho. Aur Allah Ta'ala Ne Jo Tumhare Liye Likha Hai Usey Talaash Karo[986] Ka Bayan.

[1915] Hazrat Baraa bin Aazib رضی اللہ عنہ se riwayat hai, unho'n ne farmaya: Hazrat Muhammad ﷺ ke Sahaba Ikraam ka ye dastoor tha ke jab koi roze se hota aur iftaar ke waqt wo iftaar karne se pehle so jaata to phir baaqi raat mein kuch na khaa sakta aur na doosre din, yahaa'n tak ke sham ho jaati. Ek (1) din Qais bin Sirmah Ansari رضی اللہ عنہ roze se the, iftaar ka waqt aaya to apni ahliya ke paas aae aur unse poocha ke tumhare paas kuch khana hai? Unho'n ne kaha: Nahi, lekin main kahee'n jaati hoo'n aur tumhare liye khane ka bandobast karti hoo'n. Wo saara din mehnat-mazdoori karte the, un par neend ghaali baagai aur so gae. Phir jab unki ahliya aaee'n to unhe'n soya hua dekh kar kehne lagee'n: Haae tumhari mehroomi! Wo doosre din dopeher ke waqt bhook ke maare behosh ho gae. Ye waaqea Nabi ﷺ se zikr kiya gaya to us waqt ye aayat naazil hui:

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[982] راجع: 378

[983] Fath-ul-Baari: V4 P161

[984] راجع: 1908

[985] T: (سوموار) Itwaar ke baad aur mangal se pehle waala din, Monday [RSB]

[986] Surah Baqara: 187

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ.

Tumhare liye rozo'n ki raat apni biwiyo'n ke paas jaana halaal kar diya gaya hai.[987]

Is par Sahaba Ikraam ﷺ bohot khush hue. Ye bhi aayat naazil hui:

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ.

Khaao Piyo, Ta-aa'nke Sham Ki Siyaah Dhaari Se Sapeedah-e-Subah Ki Dhaari Numaaya'n Nazar Aajaae.[988]

Baab 16: Irshad-e-Baari Ta'ala: "Khaao Aur Piyo yahaa'n Tak Ke Tumhe'n Shabb Ki Siyaah-dhaari Se Sapeedah-e-Seher Ki Dhaari Numaaya'n Nazar Aane Lagey, Phir Roze Ko Raat Tak Poora Karo"[989] Ka Bayan

Iske mutalliq Hazrat Baraa bin Aazib ﷺ ne Nabi ﷺ se ek (1) riwayat bayan ki hai.

[1916] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne farmaya ke jab ye aayat naazil hui:

حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ.

(Khaao aur piyo) yahaa'n Tak Ke Tumhare Liye Safed Dhaaga, Siyaah Dhaage Se Numaaya'n Ho Jaae.[990]

To main ek (1) siyaah aur ek (1) safed rassi li, phir un dono ko apne takiye ke neeche rakh liya aur raat ko uth kar unko dekhta raha. Lekin mujhe kuch maaloom na ho saka. Chunache main subah ke waqt Rasool Allah ﷺ ke paas gaya aur aap se uska zikr kiya to aap ne farmaya: "*Siyaah dhaaga shab ki siyaahi aur safed dhaaga subah ki safedi hai*".[991]

[1917] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne farmaya ke ye aayat-e-karima naazil hui:

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ.

Khaao Piyo, yahaa'n Tak Ke Safed Dhaga, Siyaadh Dhaage Se Numaaya'n Ho Jaae.[992]

Lekin uske baad "مِنَ الْفَجْرِ" ke alfaaz naazil hahi hue the. Is liye kuch log jab roza rakhne ka iraada karte to apne paao'n se safed aur siyaah dhaage baandh lete, phir khaate rehte hatta ke unka rang ek-doosre se mumtaaz ho jaata. Jab Allah Ta'ala ne "مِنَ الْفَجْرِ" ke alfaaz naazil farmae to unhe'n pataa chala ke isse muraad din aur raat hai.[993]

Baab 17: Irshad-e-Nabawi: "Bilal Ki Azaan Tumhe'n Sehri Khane Se Na Roke" Ka Bayan

[1918 1919] Hazrat Ibne Umar aur Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Bilal ﷺ raat ko azaan diya karte the to Rasool Allah ﷺ ne farmaya: "*Tum khaate peete raha karo, ta-aa'nke Ibne Umme Maktoom azaan de'n, kyou'nke wo azaan nahi dete hatta ke fajr tuloo ho jaae*".

(Raawi-e-hadees) Hazrat Qasim bin Muhammad ne kaha ke un dono ki azaan mein sirf itna farq hota tha ke ek (1) azaan dene ke liye oopar chadhta tha aur doosra azaan de kar utar raha hota tha.[994]

Faaeda: Is hadees se maaloom hua ke Hazrat Bilal ﷺ sehri ki azaan kehte the. Hadees mein is azaan ka maqsad baae'n-alfaaz bayan hua hai ke tahajjud padhne waale gharo'n ko laut jaae'n aur jo so rahe hain wo uth kar sehri ka ehtemaam kare'n. Yaane uska naam azaan-e-tahajjud nahi, balke azaan-e-sehri hai.[995]

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[987] Surah Baqara: 187
[988] Surah Baqara: 187
[989] Surah Baqara: 187
[990] Surah Baqara: 187
[991] Dekhiye: 4509 4510
[992] Surah Baqara: 187
[993] Dekhiye: 4511
[994] راجع: 618
[995] Saheeh Ibne Khuzaima: V4 P210

Baab 18: Sehri Khane Mein Jaldi Karna

[1920] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne farmaya ke main apne ghar mein sehri khata, phir jaldi kharta, taake main Rasool Allah ﷺ ke hamraah namaz-e-fajr paa sakoo'n.[996]

Baab 19: Sehri Aur Namaz-e-Fajr Ke Darmiyan Kitna Waqfa Hona Chaahiye?

[1921] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne farmaya ke ham ne Nabi ﷺ ke hamraah sehri khaai, phir aap subah ki namaz ke liye khade hue. Hazrat Anas ﷺ ne dariyaaft kiya ke azaan-e-fajr aur sehri ke darmiyan kitna waqt tha? Hazrat Zaid bin Saabit ﷺ ne farmaya: "Pachaas (50) aayaat ki tilaawat karne ke baraabar waqfa tha".[997]

Baab 20: Sehri Khana Baais-e-Barkat Hai Waajib Nahi.

Kyou'nke Nabi ﷺ aur aap ke Sahaba Ikraam ﷺ ne wisaal[998] kiya aur us mein sehri ka zikr nahi hai.

[1922] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) dafa musalsal roze rakhe to Sahaba Ikraam ne bhi aap ke hamraah "saum-o-saal" (صوم و صال) ka ehtemaam kiya. Jab unhe'n sakht takleef hui to aap ne unhe'n manaa farma diya. Unho'n ne arz kiya: Aap bhi to pae-dar-pae roze rakhte hain. Aap ne farmaya: "*Main tumhari tarah nahi hoo'n, mujhe to baraabar khilaaya aur pilaaya jaata hai*".[999]

[1923] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Sehri khaaya karo, kyou'nke sehri mein barkat hoti hai*".

Baab 21: Agar Koi Shakhs Din Ko Roze Ki Niyyat Kare

Hazrat Umme Darda kehti hain ke Hazrat Abu Darda ﷺ farmate hain: Kya tumhare paas khana hai? Agar ham jawab dete ke nahi, to farmate: Tab aaj mera roza hai. Hazrat Abu Talha, Abu Huraira, Ibne Abbas aur Hazrat Huzaifa ﷺ se bhi aisa karna marwi hai.

[1924] Hazrat Salama bin Akwa ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) shakhs ko aashoora ke din ye munaadi karne ke liye bheja: "*Aaj jis shakhs ne kuch kha liya hai wo sham tak mazeed na khaae, yaane wo roza mukammal kare*". Ya farmaya: "*Wo roza rakhe aur jis ne nahi khaaya wo (sham tak kuch) na khaae*".[1000]

Faaeda: Jamhoor ulama ne Imam Bukhari ke is mauqif se ittefaaq nahi kiya, balke unho'n ne kaha hai ke farz roze ke liye raat hi se niyyat karna zaroori hai. Rasool Allah ﷺ ka irshad-e-giraami hai ke: "*Jis ne fajr, yaane subah-e-saadiq se pehle roze ki pukhta niyyat na ki, uska roza nahi hai*".[1001] Phir hadees mein hai ke amaal ka daar-o-madaar niyyato'n par hai.[1002] Albatta nafil roze ki zawaal se pehle bhi niyyat ki jaa sakti hai.

Baab 22: Roza-daar Jab Janaabat Ki Haalat Mein Subah Kare

[1925 1926] Hazrat Abu Bakar bin Abdur Rahman se riwayat hai, unho'n ne kaha ke main aur mere waalid Hazrat Ayesha aur Hazrat Umme Salama ﷺ ki khidmat mein haazir hue. Doosri sanad ke saath ye hai ke Abdur Rahman ne Marwan bin Hakamko Hazrat Ayesha aur Hazrat Umme Salama ﷺ ke hawaale se bataaya ke Rasool Allah ﷺ baaz auqaat biwiyo'n ki muqaarabat[1003] ki wajah se subah tak ba-haalat-e-janaabat rehte, phir ghusl karte aur roza rakh lete. Marwan ne Abdur Rahman bin Haaris se kaha ke main tujhe Allah ki qasam deta hoo'n, ye hadees Hazrat Abu Huraira ﷺ ko waazeh taur par suna do. Marwan us waqt madina taiyyaba ka governer tha. Raawi-e-hadees Abu Bakar kehte hain ke Hazrat Abdur Rahman ne is baat ko pasand na kiya, phir ham ittefaaq se dhul-hulaifa mein ekatthe hue. Hazrat Abu Huraira ki wahaa'n zameen thi. Us waqt Abdur Rahman bin Haaris ne Hazrat Abu Huraira ﷺ se kaha: Main aap se ek (1) baat zikr karta hoo'n, agar uske mutalliq Marwan ne mujhe qasam na di hoti to main

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[996] راجع: 577
[997] راجع: 575
[998] T: (وِصال) Do (2) ya usse zaaed roze is tarah rakhna ke darmiyaan mein iftaar na kiya jaae [Rekhta]
[999] Dekhiye: 1962
[1000] Dekhiye: 2007 7265
[1001] Sunan Abu Dawood: As Saum: H2545
[1002] SB: Bida al Waheeh: H1
[1003] T: (مُقارَبَت) Qurbat, nazdeeki, aapas mein milna [Rekhta]

tumse is ka zikr na karta. Chunache unho'n ne Ummul Momineen Hazrat Ayesha ﵂ aur Ummul momineen Hazrat Umme Salama ﵂ ka qaul zikr kiya to Hazrat Abu Huraira ﵁ ne farmaya: Mujhe Fazal bin Abbas ﵁ ne is tarah khabar di thi aur wo ziyada jaante hain. Hazrat Abu Huraira ﵁ se ek (1) riwayat hai ke Nabi ﷺ aise haalaat mein roza-iftaar kar dene ka hukum dete the. Imam Bukhari ﵀ farmate hain: Is silsile mein pehli riwayat ziyada mustanad[1004] hai.[1005]

Faaeda: Tangi-e-waqt ke pesh-e-nazar jis tarah junbi aadmi roza rakhne ke baad ghusl kar sakta hai, usi tarah haiz-o-nifaas waali ka khoon agar raat ke waqt ruk jaae aur waqt tang ho to wo roza rakhne ke baad ghusl kar sakti hai. Is par jumla ahle-ilm ka ittefaaq hai.[1006]

Baab 23: Roza-daar Ka Apni Biwi Ke Jism Se Jism Lagaana

Hazrat Ayesha ﵂ farmati hain ke roza-daar par biwi ki sharm-gaah haraam hai.

[1927] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ roze ki haalat mein kabhi bosa dete aur kabhi apna badan mere badan se lagaa dete, magar wo apni khwahish par tum se ziyaada qaabu-yaafta the.

Hazrat Ibne Abbas ﵁ farmate hain ke "مَأْرَبٌ" se muraad haajat hai. Nez, Hazrat Taawus kehte hain ke "غَيْرِ أُولِي الْإِرْبَةِ"[1007] se muraad wo log hain jinhe'n aurto'n ki khwahish nahi hoti. Jaabir bin Zaid kehte hain ke agar wo aurat ko dekhe aur usey inzaal ho jaae to wo roza poora karega.[1008]

Baab 24: Roza-daar Ka Bosa Dena

[1928] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ roze ki haalat mein apni kisi biwi ko bosa dete the. Phir wo khud hi has-padee'n.[1009]

Faaeda: Hazrat Ayesha ﵂ ke hasne ka matlab ye hai ke wo khud hi saaheb-e-waaqea hain. Haafiz Ibne Hajar ne likha hai ke aise mauqa par has-dena kabhi sharmindagi ki wajah se hota hai ke apne haalaat ki khud hi khabar de rahi hain. Yaad rahe ke ye baat Syeda Ayesha ﵂ se unke bhaanje Syedna Urwah ﵀ bayan karte hain.

[1929] Hazrat Umme Salama ﵂ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke hamraah ek munaqqash[1010] chaadar mein thi ke mujhe haiz aane laga. Main jaldi se nikal gai aur haiz ke kapde pehen liye to Rasool Allah ﷺ ne farmaya: "*Tumhe'n kya ho gaya hai? Kya tumhe'n haiz aane laga hai?*" Maine arz kiya: Ji haa'n. Phir main aap ke saath chaadar mein daakhil ho gai. Nez wo aur Rasool Allah ﷺ ek (1) hi bartan mein ghusl kar lete aur aap unko bosa dete, halaa'nke aap roze se hote the.[1011]

Baab 25: Roza-daar Ka Ghusl Karna

Hazrat Abdullah bin Umar ﵁ ne apna kapda tar kiya aur usey roze ki haalat mein khud par daal liya. Imam Sha'abi ba-haalat-e-roza hammam mein daakhil hue. Hazrat Ibne Abbas ﵁ ne farmaya: Handiya ya koi cheez chakhne mein koi harj nahi. Hasan Basri ne kaha: Roza-daar ke liye kulli karna aur thandak lena jaaez hai. Hazrat Abdullah bin Masood ﵁ ne farmaya: Jab tum mein se koi ba-haalat-e-roza ho to tel[1012] laga sakta hai aur kanghi bhi kar sakta hai. Hazrat Anas ﵁ ne farmaya: Mera ek (1) hauz hai, us mein ba-haalat-e-roza ghota-zan hota hoo'n. Nabi ﷺ se zikr kiya jaata hai ke aap ne roze ki haalat mein miswaak ki. Hazrat Ibne Umar ﵁ ne farmaya: Din ke pehle aur aakhri hise mein miswaak kar sakta hai. Lekin apne thook ko na nigle. Hazrat Ataa ne kaha: Agar kisi ne thook nigla to main nahi keht ake usne roza-iftaar kar diya. Hazrat Ibne Sireen ne kaha: Taaza miswaak ka zaaeqa hota hai. Unho'n ne farmaya:

[1004] T: (مُسْتَنَد) Sanad ya tasdeeq paaya hua, tasdeeq kiya hua, sanad yaafta, motabar [Rekhta]

[1005] For H1925: Dekhiye 1930 1931
For Hazrat 1962: Dekhiye: 1932

[1006] Fath-ul-Baari: V4 P190

[1007] Surah an Noor: 31

[1008] Dekhiye: 1928

[1009] راجع: 1927

[1010] T: (مُنَقَّش) Jis par naqsh-o-nigaar ho'n [Rekhta]

[1011] راجع: 298

[1012] T: Oil [RSB]

Paani ka bhi zaaeqa hota hai, halaa'nke tum usse kulli karte ho. Hazrat Anas ﷺ, Hazrat Hasan Basri aur Hazrat Ibrahim Nakhai roza-daar ke liye surma lagaane mein koi harj mehsoos nahi karte the.

[1930] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko Ramzan-ul-Mubaarak mein ehtelaam ke baghair subah ke waqt ghusl karne ki zaroorat hoti to aap ghusl farmate aur roza rakhte.[1013]

[1931] Hazrat Abu Bakar bin Abdur Rahamn se riwayat hai, unho'n ne kaha ke main aur mere waalid-e-giraami Hazrat Abdur Rahman Hazrat Ayesha ﷺ ke paas haazir hue to unho'n ne farmaya: Main gawaahi deti hoo'n ke Rasool Allah ﷺ ehtelaam ke baghair, jimaa se ba-haalat-e-janaabat subah karte, phir roza rakhte.[1014]

[1932] Phir Ham Hazrat Umme Salama ﷺ ke paas gae to unho'n ne bhi isi tarah farmaya.[1015]

Baab 26: Roza-daar Agar Bhool Kar Khaa-pi Le

Hazrat Ataa ne kaha: Agar naak mein paani daala aur paani halaq mein utar gaya, agar wo usey waapas karne par qaadir nahi to us mein koi harj nahi. Hasan Basri ne kaha: Agar roze-daar ke halaq mein makkh chali gai to koi harj nahi. Hasan Basri aur Imam Mujaahid ne kaha: Agar bhool kar biwi se jimaa kar liya to bhi koi harj nahi hai.

[1933] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar koi shakhs bhool kar khaa-pi le to apne roze ko poora kare, kyou'nke ye Allah Ta'ala ne usko khilaaya pilaaya hai*".[1016]

Baab 27: Roza-daar Ke Liye Taaza Aur Khushk Miswaak Istemaal Karna

Hazrat Aamir bin Rabeea ﷺ se manqool hai, unho'n ne farmaya ke maine be-shumaar dafa Nabi ﷺ ko roze ki haalat mein miswaak karte dekha hai.

Hazrat Abu Huraira ﷺ, Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar main apni ummat ke liye giraa'n*[1017] *khayaal na karta to unhe'n har wazoo ke waqt miswaak karne ka hukum deta*". Isi tarah ki riwayat Hazrat Jaabir aur Hazrat Zaid bin Khaalid ﷺ bhi Nabi ﷺ se bayan karte hain. Us mein roza-daar aur ghair roza-daar ki koi takhsees nahi hai.

Hazrat Ayesha ﷺ, Nabi ﷺ se bayan karti hain ke aap ne farmaya: "*Miswaak mu'n ko saaf rakhne ka baais aur Rabb ko khush rakhne ka zariya hai*".

Hazrat Ataa aur Qatada ne kaha ke roza-daar apna thook nigal sakta hai.

[1934] Hazrat Humraan se riwayat hai, unho'n ne kaha: Maine Hazrat Usman ﷺ ko dekha ke unho'n ne wazoo kiya aur apne dono haatho'n par teen-teen (3-3) baar paani bahaaya, phir kulli ki aur naak mein paani daala. Uske baad teen (3) baar chehra dhoya. Phir daayaa'n haath kohni tak teen (3) baar dhoya, phir baaya'n haath kohni tak teen (3) baar dhoya. Uske baad sar ka masah kiya. Phir daayaa'n paao'n teen (3) baar uske baad baayaa'n paao'n teen (3) baar dhoya. Phir farmaya: Maine Rasool Allah ﷺ ko dekha ke aap ne mere is wazoo ki tarah wazoo kiya aur farmaya: "*Jis ne mere wazoo jaisa wazoo kiya, phir do (2) rakat padhee'n aur din mein koi khayaal na laaya to uske pichle sab gunah bakhsh diye jaae'nge*".[1018]

Baab 28: Irshad-e-Nabai ﷺ: "Jab Wuzoo Kare To Naak Mein Paani Daale" Ki Wazaahat, Nez Is Mein Roza-daar Aur Ghair Roza-daar Ki Koi Takhsees Nahi

Hasan Basri ne kaha: Roza-daar ke liye naak mein dawaai daalne mein koi harj nahi, jabke wo uske halaq mein na pohonche, nez wo surma bhi laga sakta hai. Hazrat Ataa ne kaha: Agar kulli ki, phir mu'n mein jo kuch paani tha usey

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[1013] راجع: 1925

[1014] راجع: 1925

[1015] راجع: 1926

[1016] Dekhiye: 6669

[1017] T: (گِراں) Naa-gawaar, takleef-deh, dushwaar, mushkil [Rekhta]

[1018] راجع: 159

baahar phenk diya to thook aur baaqi maanda paani ko nigalne mein koi harj nahi. Roza-daar mastagi[1019] na chabaae, agar mustagi (gond) ka thook nigal jaae to main nahi kahu'nga ke uska roza toot gaya, lekin usse usey manaa kiya jaae. Agar naak mein paani daale aur wo halaq mein chala jaae to is mein koi harj nahi, kyou'nke wo usey waapas laane par qaadir nahi tha.

Baab 29: Jab Ramzan Mein Biwi Se Jimaa Kare (to uska kya hukum hai?)

Hazrat Abu Huraira ﷺ se marfoo riwayat hai: "*Jis ne ramzan mein kisi uzr*[1020] *aur bimaari ke baghair roza chod diya, agar wo saari zindagi roze rakhta rahe phir bhi uski fazilat ko nahi paa sakta*". Hazrat Ibne Masood ﷺ ne bhi yehi kaha hai. Hazrat Saeed bin Musaiyyib, Imam Sha'abi, Saeed bin Jubair, Ibrahim Nakhai, Qatada aur Hammad ﷺ ne kaha hai ke uske bajaae ek (1) din ek (1) roza bataur-e-qazaa rakhe.

[1935] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) aadmi Nabi ﷺ ke paas aaya aur arz kiya ke wo jal gaya hai. Aap ne farmaya: "*Tujhe kya hua hai?*" Usne arz kiya ke maine ramzan mein (din ke waqt) biwi se sohbat karli hai. Nabi ﷺ ke paas kahjooro'n ka ek (1) thaela aaya jise arq kaha jaata tha. Aap ne farmaya: "*Jalne waala kaha'n hai?*" Usne kaha ke main idhar hoo'n. Aap ne farmaya: "*Isey sadqa kar do*".[1021]

Faaeda: Jalne ka matlab ye hai ke is gunaah ki binaa par wo qiyamat ke din aag mein jalega.

Baab 30: Jab Koi Ramzan Mein Jimaa Kare Aur Uske Paas (kaffaare ke liye) Kuch Na Ho, Usey Sadqa Mile To Usse Kaffara De

[1936] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dafa ham Nabi ﷺ ke paas baithe the ke itne mein ek (1) shakhs ne aakar arz kiya: Allah ke Rasool ﷺ! Main barbaad ho gaya hoo'n. Aap ne poocha: "*Kya hua?*" Usne arz kiya: Maine ba-haalat-e-roza apni biwi se sohbat Karli hai. Aap ne farmaya: "*Kya tujhe koi ghulam muyassar hai to usey aazaad karde?*" Usne arz kiya: Nahi. Aap ne farmaya: "*Kya tu musalsal do (2) maah ke roze rakh sakta hai?*" Usne arz kiya: nahi. Aap ne farmaya: "*Kya tu saath (60) miskeeno'n ko khana khila sakta hai?*" Usne arz kiya: Nahi. Hazrat Abu Huraira ﷺ kehte hain ke phir wo Nabi ﷺ ke paas thehra raha, ham sab bhi usi tarah baithe the ke Nabi ﷺ ke paas kahjooro'n se bhara hua araq laaya gaya …araq bade tokre ko kehte hain… Aap ne farmaya: "*Saail kaha'n hai?*" Usne arz kiya: Main haazir hoo'n. Aap ne farmaya: "*Ye log, aur isey khairaat kar do*". Usne arz kiya: Allah ke Rasool ﷺ! Khairaat us par karoo'n jo mujh se ziyaada mohtaaj ho, Allah ki qasam! Madina ke do (2) tarfa pathreele kinaaro'n mein koi ghar mere ghar se ziyaada mohtaaj nahi. Ye sun kar Nabi ﷺ itna hanse ke aap ke daant mubaarak zaahir ho gae. Phir aap ne farmaya: "*Accha isey apne ghar waalo'n hi ko khila do*".[1022]

Baab 31: Kya Ramzan Mein Apni Biwi Se Ham-bistari Karne Waala Kaffaara Apne Ahle Khana Ko Khila Sakta Hai, Jabke Wo Ziyaada Mohtaaj Ho'n

[1937] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ek (1) shakhs Nabi ﷺ ki khidmat mein haazir hua aur kehne laga: Is bad-naseeb ne ramzan-ul-mubaarak mein apni biwi se sohbat karli hai. Aap ne farmaya: "*Kya tum ghulam aazaad karne ki taaqat rakhte ho?*" Usne arz kiya: Nahi. Aap ne farmaya: "*Kya to pae-dar-pae do (2) maah ke roze rakh sakta hai?*" Usne arz kiya: Nahi. Aap ne farmaya: "*Kya tere paas itna khana hai jo tu saath (60) miskeeno'n ko khila sakey?*" Usne kaha: Nahi. Raawi kehta hai ke Nabi ﷺ ke paas araq laaya gaya, jis mein khajoore'n thee'n …araq, zambeel (tokre) ko kehte hain… Aap ne farmaya: "*Ye apni taraf se kisi ko khila do*". Usne arz kiya ke ham se jo ziyada mohtaaj hua usey khilaau'n? Madina taiyyaba ke dono pathreele kinaaro'n ke darmiyan koi aisa ghar nahi jo ham se ziyaada mohtaj ho. Aap ne farmaya: "*Jaao apne ghar waalo'n hi ko khila do*".[1023]

[1019] T: (مَضْطَگی) Ek qism ka zard (red) gond jo pista ke darakht se nikalta hai [Urduinc]

[1020] T: (عُذْر) Maaqool sabab, jawaaz-e-sharai [Rekhta]

[1021] Dekhiye: 6822

[1022] Dekhiye: 1937 2600 5368 6087 6164 6709 6710 6711 6726

[1023] راجع: 1936

Baab 32: Roza-daar Ke Liye Sengi Lagaana Ya Usey Qae Aana

Hazrat Abu Huraira ﷺ ne farmaya ke jab koi qae kare to uska roza nahi toota, kyou'nke wo baahar nikalta hai, kuch daakhil nahi karta. Hazrat Abu Huraira ﷺ hi se manqool hai ke uska roza jaata reha hai, lekin pehli baat hi saheeh hai. Hazrat Ibne Abbas ﷺ aur Hazrat Ikrima ﷺ kehte hain ke roza us cheez se toot-ta hai jo daakhil ho aur usse nahi jaata jo khaarij ho. Hazrat Abdullah bin Umar ﷺ roze ki haalat mein sengi lagwaate the, phir unho'n ne is amal ko tark kar diya aur raat ke waqt sengi lagwaana shuru kardi. Hazrat Abu Moosa Ashari ﷺ ne bhi raat ke waqt pachne lagwaae. Hazrat Saad, Hazrat Zaid bin Arqam aur Hazrat Umme Salama ﷺ se marwi hai ke unho'n ne ba-haalat-e-roza pachne lagwaae. Umme Alqama kehti hain ke Hazrat Ayesha ﷺ ki maujoodgi mein ham pachne lagwaate the, lekin wo hame'n manaa nahi farmati thee'n. Hasan Basri ne kai-ek hazraat se marfoo riwayaat bayan ki hain: Sengi lagaane aur lagwaane waale dono ka roza jaata rehta hai. Ayyash ne bayan kiya, unhe'n Abdul Aala ne khabar di, unho'n ne kaha: Hame'n Yunus ne Hasan Basri se is jaisi khabar di hai. Unse kaha gaya ke ye Nabi ﷺ se marwi hai? To unho'n ne farmaya: Ji haa'n. Phir kaha: Allah hi ziyaada jaanta hai.

[1938] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne haalat-e-ehraam aur haalat-e-roza mein pachne lagwaae.[1024]

[1939] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ba-haalat-e-roza sengi lagwaai.[1025]

[1940] Saabit Banaani se riwayat hai, unho'n ne kaha ke Hazrat Anas bin Maalik ﷺ se sawal kiya gaya: Aaya aap roze-daar ke liye pachne lagwaane ko makrooh khayaal karte the? Unho'n ne kaha: Nahi. Lekin kamzori ke baais usey makrooh jaante hain. (Raawi-e-hadees) Shabaaba ne Hazrat Shu'ba ke hawaale se ye izaafa bayan kiya hai ke Nabi ﷺ ke ahd-e-mubaark mein (tum usey makoorh jaante the?)

Faaeda: Imam Bukhari ﷺ ke andaaz se maaloom hota hai ke sengi se roza tootne ki riwayaat mansookh hain, kyou'nke fatah-e-Makkah ke waqt ek (1) shakhs roze ki haalat mein sengi lagwa raha tha to Rasool Allah ﷺ ne farmaya: "*Un dono ka roza jaata raha*". Aur Ibne Abbas ﷺ ki hadees, hajjat-ul-wida ke mauqa par irshad-e-farmaai aur ye das (10) hijri ka waaqea hai, jabke makkah aath (8) hijri mein fatah hua. Ye ek (1) usool hai ke muakh-khar[1026] hadees muqaddam[1027] ke liye naasikh hoti hai. Nez ibne abbas ki hadees mein hai ke Rasool Allah ﷺ ne haalat-e-ehraam mein sengi lagwaai. Isse bhi maaloom hota hai ke ye hajjat-ul-wida ka waaqea hai.[1028]

Baab 33: Safar Mein Roza Rakhna Ya Chodna

[1941] Hazrat Abdullah bin Ubai Awfi ﷺ se riwayat hai, unho'n ne farmaya ke ham ek (1) safar mein Rasool Allah ﷺ ke hamraah the. (Sham ke waqt) Aap ne ek (1) shakhs se farmaya: "*Utar kar mere liye sattu taiyyaar kar*". Usne arz kiya: Allah ke Rasool! Abhi to aftaab ki raushni hai. Aap ne farmaya: "*Utar kar mere liye sattu ghol*". Usne arz kiya: Allah ke Rasool ﷺ! Abhi tak sooratj ki raushni baaqi hai. Aap ne farmaya: "*Utar kar mere liye sattu taiyyaar kar*". Chunache wo utra aur aap ke liye sattu taiyyaar kiye. Aap ne unhe'n nosh kiya, phir apne haath se mashriq ki jaanib ishaara karke farmaya: "*Jab idhar se raat ka andhera shuru ho jaae to roza-daar ko roza-iftaar karna chaahiye*".[1029]

Jarir aur Abu Bakar bin Ayyash ne Abu Ishaq se riwayat karne mein Sufyan ki mataaba-at ki hai. Wo Ibne Abi Awfa ﷺ se bayan karte hain ke unho'n ne farmaya: Main Nabi ﷺ ke hamraah ek (1) safar mein the.

[1942] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Hamza bin Amr Aslami ﷺ ne arz kiya: Allah ke Rasool ﷺ! Main pae-dar-pae roze rakhta hoo'n.[1030]

[1024] راجع: 1835
[1025] راجع: 1835
[1026] T: (مُؤَخَّر) Baad waali [RSB]
[1027] T: (مُقَدَّم) Pehle waali [RSB]
[1028] Fath-ul-Baari: V4 P226
[1029] Dekhiye: 1955 1956 1958 5297
[1030] Dekhiye: 1943

[1943] Hazrat Ayesha ﷺ hi se riwayat hai ke Hazrat Hamza bin Amr Aslami ﷺ ne Nabi ﷺ se arz kiya ke main safar mein roza rakh loo'n? Aur wo bohot roze rakha karte the. Aap ne farmaya: "*(Tumhari marzi hai) Chaaho to rakh lo, chaaho to chod do*".[1031]

Baab 34: Jab Ramzan Mein Chand Ayyaam Roze Rakhe, Phir Safar Kare

[1944] Hazrat Abdullah bin Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ramzan-ul-mubaarak mein makkah mukarrama ki taraf rawaana hue. Us waqt aap roze se the. Jab muqaam-e-kadeed pohonche to aap ne wahaa'n roza chodh diya. Tab logo'n ne bhi roza-iftaar kar diya.

Abu Abdullah (Imam Bukhari) ﷺ ne farmaya: Kadeed, Usfaan aur Qudaid ke darmiyan ek chashme ka naam hai.[1032]

Baab 35: Bila-unwaan

[1945] Hazrat Abu Darda ﷺ se riwayat hai, unho'n ne farmaya ke ham kisi safar mein Rasool Allah ﷺ ke hamraah nikle. Garmi is qadar sakht thi ke uski shiddat se aadmi apne sar par haath rakh leta tha. Is wajah se ham mein se koi shakhs bhi roze se na tha. Sirf Rasool Allah ﷺ aur Hazrat Abdulah bin Rawaaha ﷺ roze-daar the.

Baab 36: Nabi ﷺ Ka Us Shakhs Ke Mutaalliq Irshad-e-Giraami Jis Par Sakht Garmi Ki Wajah Se Saaya Kiya Gaya Tha: "Dauran-e-Safar Mein Roza Rakhna Neki Nahi"

[1946] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne dauran-e-safar ek (1) hujoom dekha. Us mein ek (1) aadmi nazar aaya jis par saaya kiya gaya tha. Aap ne farmaya: "*Ye kaya hai?*" Logo'n ne arz kiya: Ye shakhs roza-daar hai. Aap ne farmaya: "*(Aise haalaat mein) Dauran-e-safar mein roza rakhna koi neki nahi*".

Baab 37: Sahaba Ikraam ﷺ Mein Se Koi Dauran-e-Safar Mein Kisi Par Roza Rakhne Ya Na Rakhne Ki Wajah se Aeb Nahi Lagaata Tha

[1947] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah safar kiya karte the, roza rakhne waala, tark karne waale par aur chodne waala roze-daar par aeb nahi lagaata tha.

Baab 38: Jis ne Dauran-e-Safar Mein Roza-iftaar Kiya, Taake Log Usey Dekhe'n

[1948] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ madina taiyyaba se makkah mukarrama rawaana hue. Aap ne roza rakha, hatta ke jab muqaam-e-asfaan pohonche to paani mangwaaya. Usey apne haatho'n ki taraf uthaaya, taake logo'n ko dikhaae'n, phir aap ne roza-iftaar kar diya. Ta-aa'nke aap makkah mukarrama tashreef laae. Ye safar dauran-e-ramzan ka tha. Hazrat Ibne Abbas ﷺ kehte hain ke Rasool Allah ﷺ ne safar mein roza rakha aur iftaar bhi kiya. Ab jo chaahe (dauran-e-safar mein) roza rakhe aur jo chaahe iftaar kare.[1033]

Baab 39: (Irshad-e-Baari Ta'ala): "Aur Un Logo'n Par Jo Iski Taaqat Rakhte Hain Fidya Hai Jo Ek (1) Miskeen Ko Khana Khilaana Hai"[1034] Ka Bayan

Hazrat Ibne Umar aur Hazrat Salama bin Akwa ﷺ kehte hain ke mazkoor aayat ko darj-e-zel aayat ne mansooqkh kar diya hai:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ ...إِلَىٰ قَوْلِهِ... عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ.

Maah-e-Ramzan Wo Hai Jis Mein Quran Naazil Kiya gaya Hai… Taake Tum Shukar-guzaar Ban Jaao.[1035]

[1031] راجع: 1942

[1032] Dekhiye: 1948 2953 4275 4276 4277 4278 4279

[1033] راجع: 1944

[1034] Surah Baqara: 184

[1035] Surah Baqara: 185

Ibne Abi Laila kehte hain ke Hazrat Muhammad ﷺ ke Sahaba Ikraam ﷺ ne ham se bayan kiya ke jab ramzan ke roze rakhne ka hukum naazil hua to logo'n par bohot shaaq (giraa'n) guzre. Un mein jo saaheb-e-haisiyat hota wo har roz kisi miskeen ko khana khilakar roza tark kar deta. Iski unhe'n rukhsat thi. Phir usey aayat:

وَأَن تَصُومُوا خَيْرٌ لَّكُمْ.

Roze Rakhna Tumhare Liye Behtar Hai.[1036]

Se mansookh kar diya gaya aur unhe'n roza rakhne ka hukum diya gaya.

[1949] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne (فِدْيَةٌ طَعَامُ مَسَاكِيْنَ) padha aur farmaya ke ye aayat mansookh hai.[1037]

Baab 40: Ramzan Ke Qaza-shuda Roze Kab Rakhe Jaae'n?

Hazrat Ibne Abbas ﷺ bayan karte hain ke qaza-shuda rozo'n ko mutafarriq taur par rakhne mein koi harj nahi, kyou'nke irshad-e-Baari Ta'ala hai:

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ.

Doosre Dino'n Se Ginti Poori Karlo.[1038]

Hazrat Saeed bin Musaiyyib ne dhul-hajja ke das (10) rozo'n ke mutaliq farmaya ke ramzan ke faut-shuda rozo'n ki qazaa se pehle unhe'n rakhna accha nahi. Ibrahim Nakhai ne kaha: Agar faut-shuda rozo'n ke mutalliq is qadar kotaahi ki, ke doosra ramzan aagaya to wo qazaa aur adaa ke dono roze rakhe, uske zimme fidya waghaira nahi hai. Hazrat Abu Huraira ﷺ se mursal aur Hazrat Ibne Abbas ﷺ se ek (1) hadees manqool hai ke wo fidya bhi de. Lekin Quran-e-Majeed mein faut-shuda rozo'n ke mutalliq fidye ka zikr nahi hai. Is mein to sirf ye hai ke wo doosre dino'n se ginti poori kare.

[1950] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke mujh par ramzan ke faut-shuda roze hote aur main shabaan ke mahine ke alaawa unhe'n qazaa na kar sakti thi.

(Raawi-e-hadees) Yahya ne kaha ke Nabi ﷺ ki khidmat mein mashghool hone ki wajah se unh'n qazaa karne ka waqt nahi milta tha.

Baab 41: Haaeza Roze Aur Namaz Chod-de

Hazrat Abu Zinada farmate hain ke aksar ehkaam-e-sharaiya aur umoor-e-haq khilaaf-e-aqal hain. Musalmano ko unki itteba zaroori hai. Un mein se ek (1) ye hai ke haaeza, faut-shuda roza to rakhe, lekin un ayyaam mein tark karda namaze'n na padhe.

[1951] Hazrat Abu Saeed ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Kya ye haqeeqat nahi hai ke aurat ko jab haiz aata hai to wo namaze'n nahi padhti aur na roze hi rakhti hai. Yehi uske deen ka nuqsaan hai*".

Baab 42: Agar Koi Mar Jaae Aur Uske Zimme Roze Hon?

Hasan Basri ﷺ ne kaha ke agar maiyyat ki taraf se tees (30) aadmi ek (1) hi dein roza rakh le'n to jaaez hai.

[1952] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs mar jaae, aur uske zimme roze ho'n to uska waaris uski taraf se roze rakhe*".

Ibne Wahab ne Umru bin Haaris se bayan karne mein Moosa bin Aen (أعين) ki mataaba-at ki hai aur Yahya bin Ayyub ne bhi is hadees ko Ibne Abi Jaafar se riwayat kiya hai.

[1036] Surah Baqara: 184
[1037] Dekhiye: 4506
[1038] Surah Baqara: 184

Faaeda: Hadees mein "عَلَيْهِ صِيَامٌ" se muraad nafil roze nahi, balke aise roze hain jo us par farz ho'n. Masalan: ❁ Ramzan ke roze. ❁ Nazr ke roze. ❁ Kaffaar ke roze. Agar koi shakhs faut ho jaae aur uske zimme farz roze ho'n to uske waaris ko un rozo'n ka ehtemaam karna hoga.

[1953] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke ek (1) shakhs Nabi ﷺ ki khidmat mein haazir hua, usne arz ne arz kiya: Allah ke Rasool ﷺ! Meri maa'n faut ho gai hai aur uske zimme ek (1) maah ke roze the. Kya main uski taraf se roze rakh sakta hoo'n? Aap ne farmaya: "*Haa'n, kyou'nke Allah ka qarz adaaegi ka ziyaada haq rakhta hai*". Ibne Abbas ﷺhi ke ek (1) tareeq mein hai: Ek (1) aurat ne Nabi ﷺ se kaha: Meri behen faut ho gai hai, ek (1) doosre tareeq mein hai ke, ek (1) aurat ne Nabi ﷺ se kaha: Meri maa'n faut ho gai hai. Ek tareeq ke alfaaz mein hai ke meri maa'n faut ho gai hai aur uske zimme nazar ke roze the. Ek (1) tareeq mein hai meri maa'n faut ho gai hai, aur uske zimme pandra (15) dino'n ke roze the.

Baab 43: Roza-daar Ko Apna Roza Kis Waqt Iftaar Karna Chaahiye?

Hazrat Abu Saeed Khudri ﷺ ne roza us waqt iftaar kiya jab sooraj ki tikiya ghuroob ho gai.

[1954] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab idhar se raat aajaae aur udhar se din chala jaae, nez sooraj ghuroob ho jaae to roza-daar apna roza-iftaar karde*".

[1955] Hazrat Abdullah bin Ubai Awfa ﷺ se riwayat hai, unho'n ne kaha ke ham ek (1) safar mein Nabi ﷺ ke hamraah the. Aap ne roza rakha hua tha. Jab soorat ghuroob hua to aap ne ek (1) shakhs se farmaya: "*Aye falaa'n! Uth hamaare liye sattu taiyyaar kar*". Usne arz kiya: Allah ke Rasool ﷺ! Shaan hone dete. Aap ne farmaya: "*Utar kar hamaare liye sattu ghol*". Usne arz kiya: Allah ke Rasool ﷺ! Shaam hone deejiye. Aap ne farmaya: "*Utar aur harmare liye sattu banaa*". Usne phir arz kiya: Abhi to din baaqi hai. Aap ne farmaya: "*Utar kar hamaare liye sattu taiyyaar kar*". Chunache, wo shakhs utra aur usne sattu taiyyaar kiye to Rasool Allah ﷺ ne unhe'n nosh-e-jaa'n[1039] farmaya. Phir irshad hua: "*Jab tum dekho ke raat is taraf se aagai hai to roza-daar ko chaahiye ke wo iftaar karde*".[1040]

Baab 44: Roza-daar Ko Paani Waghaira Jo Bhi Dastiyaab Ho Usse Roza-iftaar Kare

[1956] Hazrat Abdullah bin Ubai Awfa ﷺ se riwayat hai, unho'n ne kaha ke ham ne Rasool Allah ﷺ ke hamraah ek (1) safar kiya. Aap ne roza rakha hua tha. Jab sooraj ghuroob ho gaya to aap ne (kisi se) farmaya: "*Utar kar hamaare liye sattu taiyyaar kar*". Usne arz kiya: Allah ke Rasool ﷺ! Shaam to hone deejiye. Aap ne farmaya: "*Utar kar hamaare liye sattu taiyyaar kar*". Usne phir arz kiya: Allah ke Rasool ﷺ! Abhi din baaqi hai. Aap ne farmaya: "*Utar kar hamaare liye sattu bana*". Wo utra aur aap ke liye sattu taiyyaar kiye. Phir aap ne farmaya: "*Jab tum raat ko dekho ke wo idhar se aagai hai to roze-daar apna roza-iftaar karde*". Aap ne apni angusht-e-mubaarak se mashriq ki taraf ishaara farmaya.[1041]

Baab 45: Roza Kholne Mein Jaldi Karna

[1957] Hazrat Sahal bin Saad ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Log hamesha khair-o-barkat aur neki par rahe'nge, jab tak wo roza jaldi iftaar karte rahe'nge*".

Faaeda: Yahood-o-nasaara roza der se iftaar karte hain, hame'n unki mukhalifat ka hukum hai. Is liye ghuroob-e-aftaab ke baad ehtiyaat ke naam par mazeed intezaar karna shariyat ki khilaaf-warzi hai.

[1958] Hazrat Ibne Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke main ek (1) safar mein Nabi ﷺ ke hamraah tha. Aap ne roza rakha. Jab sham hui to ek (1) shakhs se farmaya: "*Utar kar mere liye sattu taiyyaar kar*". Usne arz kiya: Agar aap sham tak intezaar karte to behtar hota. Aap ne farmaya: "*Utar kar mere liye sattu taiyyaar kar*". Jab tu dekhe ke raat idhar se aagai hai to roza-daar ko iftaar kar dena chaahiye.[1042]

[1039] T: (نُوشِ جَاں) Wo cheez jo marghoob ho, wo cheez jo raghbar se khaai jaae [Rekhta]

[1040] راجع: 1941

[1041] راجع: 1941

[1042] راجع: 1941

Baab 46: Jab Ramzan Mein Roza-iftaar Karne Ke Baad Sooraj Nikal Aae

[1959] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ke ahd-e-mubaarak mein ek (1) din matlaa'[1043] abr-aalood tha Ham ne roza iftaar kar liya. Phir uske baad sooraj nikal aaya. Hisham se dariyaaft kiya gaya: Phir logo'n ko qazaa ka hukum diya gaya hoga? Unho'n ne kaha: Uske bahgair aur kya chaara tha? Hazrat Ma'amar kehte hain ke maine Hisham ko ye kehte hue suna; Mujhe maaloom nahi ke logo'n ne orza qazaa kiya ya ahi.

Baab 47: Baccho'n Ke Roze Ka Bayan

Syedna Umar ﷺ ne ek (1) nasha-baaz se ramzan mein farmaya: Bad-bakht! Hamaare bacche bhi roze se hain, lekin toone sharaab pi hai. Phir aap ne us par hadd jaari farmaai.

[1960] Hazrat Rabee bint Muawwiz ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne aashoora ke din subah ko ansaar ki bastiyo'n mein ye paighaam bheja: "*Jis ne aaj roza na rakha ho wo bhi baaqi din kuch na khaae aur jisne roza rakha ho wo roze se rahe*". Hazrat Rabee ﷺ farmati hain ke is hukum ke baad ham aashoora ka roza rakhtee'n aur apne baccho'n ko bhi rakhwatee'n. Nez unhe'n behlaane ke liye ham rooi ke khilone bana detee'n. Jab koi un mein se khane ke liye rota to ham usey wo khilona de detee'n, yahaa'n tak ke iftaar ka waqt aajaata.

Baab 48: Saum-e-Wisaal Ka Bayan

Jis ne kaha: Raat ko roza nahi hota, kyou'nke irshad-e-Baari Ta'ala hai:

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ.

Phir Raat Tak Roza Poora Karo.[1044]

Aur Nabi ﷺ ne logo'n ko meherbaani aur shafqat karte hue isse manaa farmaya, nez ibaadat mein shiddat ikhtiyar karna makrooh hai.

Wazaahat: Wisaal se muraad ye hai ke insan iraadi taur par do (2) ya ziyaada dino'n tak roza-iftaar na kare, raat ko kuch khaae na sehri ke waqt kuch tanaawul kare, balke musalsal roze se rahe. Aisa karna manaa hai.[1045]

[1961] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Pae-dar-pae roze na rakho*". Logo'n ne arz kiya: Aap bhi to mutawaatir roze rakhte hain! Aap ne farmaya: "*Main tumhari tarah nahi hoo'n, mujhe khilaya aur pilaaya jaata* hai". ya (farmaya ke) "*Mujhe raat ke waqt khilaya pilaaya jaata hai*".[1046]

[1962] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mutawaatir roze rakhne se manaa farmaya. Logo'n ne arz kiya: Aap to wisaal ke roze rakhte hain? Aap ne farmaya: "*Main tumhari misl nahi hoo'n, mujhe khilaya-pilaya jaata hai*".[1047]

[1963] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate suna: "*Logo! Tum wisaal ke roze na rakho. Jab tum mein se koi wisaal ka roza rakhna chaahe to subah tak kare, usse ziyaada na kare*". Logo'n ne arz kiya: Allah ke Rasool ﷺ! Aap to mutawaatir roze rakhte hain? Aap ne farmaya: "*Main tumhare jaisa nahi hoo'n, main raat guzaarta hoo'n to mujhe khilane waala khilaata hai aur pilaane waala pilaata hai*".[1048]

[1964] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne meherbaani karte hue mutawaatir roze rakhne se manaa farmaya. Logo'n ne arz kiya ke aap to pae-dar-pae rakhte hain? Aap ne farmaya: "*Main tumhari misl nahi hoo'n? Mujhe mera Rabb khilata aur pilaata hai*".

[1043] T: (مَطْلَع) Fiza, aaasmaan (baadal hone ya na hone kaifiyat) [Rekhta]

[1044] Surah Baqara: 187

[1045] Musnad Ahmad: V3 P170

[1046] Dekhiye: 7241

[1047] راجع: 1922

[1048] راجع: 1976

Abu Abdullah (Imam Bukhari) ﷺ kehte hain ke raawi-e-hadees Usmain bin Abi Shaiba ne "*Meherbaani karte hue*" ke alfaaz zikr nahi kiye hain.

Baab 49: Ba-kasrat Wisaal Ka Roza Rakhne Waalo'n Ke Liye Saza Ka Bayan

Isey Hazrat Anas ﷺ ne Nabi ﷺ se bayan kiya hai.

[1965] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne rozo'n mein wisaal karne se manaa farmaya to musalmano mein se kisi shakhs ne arz kiya: Allah ke Rasool ﷺ! Aap to wisaal karte hain? Aap ne farmaya: "*Tum mein se kaun shakhs meri tarah hai! Main raat to sota hoo'n to mera Allah mujhe khila-pilaa deta hai*". Lekin jab wo log wisaal se baaz na aae to aap ne unke hamraah ek (1) din kuch na khaaya, doosre din bhi kuch na khaaya, phir eid ka chaand tuloo ho gaya. Aap ne farmaya: "*Agar chaand zaahir na hota to main tum se aur ziyaada wisaal ke roze rakhwaata*". Goya aap ne unhe'n saza dene ke liye farmaya jab wo wisaal ke rozo'n se baaz na aae.[1049]

[1966] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Wisaal ka roza rakhne se ijtenaab karo*". Aap ne do (2) martaba aisa farmaya. Aap se arz kiya gaya: Aap to wisaal ke roze rakhte hain? Aap ne farmaya: "*Jab main raat guzaarta hoo'n to mera Rabb mujhe khilaata aur pilaata hai, lekin tum utna hi kaam apne zimme lo jitni tum mein taaqat hai*".[1050]

Baab 50: Subah Tak Wisaal Ka Roza Rakhna

[1967] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Pae-dar-pae roze na rakho. Tum mein se jo koi wisaal ke roze rakhna chaahe wo subah tak wisaal ka roza rakhe*". Sahaba Ikraam ne arz kiya: Allah ke Rasool ﷺ! Aap to wisaal ka roza rakhte hain? Aap ne farmaya: "*Main jab raat guzaarta hoo'n to khilaane waala mujhe khilaata hai aur pilaane waala mujhe pilaata hai*".[1051]

Baab 51: Agar Koi Apne Bhai Ko Nafil Roza Todne Ki Qasam De, Agar Wo Uski Muwaafaqat Kare To Uske Zimme Koi qazaa Nahi

[1968] Hazrat Abu Juhaifa ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne Hazrat Salman Farsi aur Hazrat Abu Darda ﷺ ke ma-bain bhai-chaara kara diya tha. Chunache ek (1) din Hazrat Salman ﷺ Hazrat Abu Darda ﷺ se milne gae to unho'n ne Hazrat Umme Darda ﷺ ko intehaai paraaganda haalat mein dekha. Unho'n ne unse dariyaaft kiya: Tumhara kya haal hai? Wo bolee'n ke tumhare bhai Hazrat Abu Darda ﷺ ko duniya ki zaroorat hi nahi hai. Itne mein Hazrat Abu Darda ﷺ bhi aagae, unho'n ne Hazrat Salman ﷺ ke liye khana taiyyaar kiya. Phir Hazrat Salman ﷺ se goya hue: Tum khaao main to roze se hoo'n. Hazrat Salman ﷺ ne kaha: Jab tak tum nahi khaaoge main bhi nahi khaau'nga. Bil-aakhir Hazrat Abu Darda ﷺ ne khana tanaawul kiya. Jab raat hui to Hazrat Abu Darda ﷺ namaz ke liye uthe to Hazrat Salman ﷺ ne unhe'n kaha: So jaao, chunache wo so gae. Thodi der baad phir uthne lagey to Hazrat Salman ﷺ ne kaha: Abhi soe raho. Jab aakhir shab hui to Hazrat Salman ﷺ ne kaha: Ab utho, chunache dono ne namaz padhi, phir Hazrat Salman ﷺ ne Hazrat Abu Darda ﷺ se kaha: Beshak tum par tumhare Rabb ka bhi haq hai, nez tumhari jaan aur tumhari ahliya ka bhi tum par haq hai. Lehaza tumhe'n sab ke huqooq adaa karne chaahiye. Phir Hazrat Abu Darda ﷺ Nabi ﷺ ke paas aae aur aap se ye sab muaamala bayan kiya to aap ne farmaya: "*Salman ne sach kaha hai*".[1052]

Faaeda: Pesh-karda riwayat se maaloom hota hai ke nafli roza kisi maaqool wajah se toda jaa sakta hai aur uska poora karna zaroori nahi aur na uski qazaa hi dena zaroori hai. Haa'n, agar aadmi chaahe to baad mein uski jagah aur roza rakh le.

[1049] Dekhiye: 1966 6851 7242 4299

[1050] راجع: 1925

[1051] راجع: 1963

[1052] Dekhiye: 6139

Baab 52: Maah-e-Shabaan Mein Roze Rakhna

[1969] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ nafli roze is qadar rakhte ke ham kehtee'n: Ab aap kabhi roza tark nahi kare'nge aur jab chod dete to hame'n khayaal hota ke ab aap kabhi roza nahi rakeh'nge. Aur maine Rasool Allah ﷺ ko ramzan ke alaawa kisi aur mahine ke poore roze rakhte hue nahi dekhta. Aur maine aap ko shabaan se ziyaada kisi aur mahine mein nafli roze rakhte hue nahi dekha.[1053]

[1970] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ shaban ke mahine se ziyada kisi aur mahine mein nafli roze nahi rakhte the. BAlke aap saara shabaan roze rakhte the aur farmaya karte the: "*Aye logo! Itni hi ibaadat karo jo qaabil-e-bardaasht ho. Kyou'nke Allah Ta'ala sawaab dene se nahi thakta, yahaa'n tak ke tum khud ibaadat karne se ukta jaaoge*". Nabi ﷺ ko wohi namaz pasand thi jo agarche thodi ho, magar paabandi se adaa ho. Chunache Aap ﷺ jab koi namaz padhte to us par hameshgi karte the.[1054]

Baab 53: Nabi ﷺ Ke Roze Rakhne Aur Na Rakhne Ka Bayan

[1971] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ramzan ke siwa kabhi poora ek (1) mahine roze nahi rakhe. Aap roze rakhte hatta ke kehne waala kehta: Wallah! Aap kabhi iftaar nahi kare'nge, aur iftaar karte hatta ke kehne waala kehta: Allah ki qasam! Aap kabhi roze nahi rakhe'nge.

[1972] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ kisi mahine mein iftaar karte jaate, ta-aa'nke ham khayaal karte ke aap is maah mein roza nahi rakhe'nge aur roze rakhte jaate, hatta ke ham gumaan karte ke aap kisi din iftaar nahi kare'nge. Aur raat mein agar tu kisi waqt aap ko namaz padhte dekhan chatha to dekh sakta tha aur agar mahoo-e-isteraahat[1055] dekhna chahta to dekh sakta tha. (Raawi-e-hadees) Sulaiman ne Humaid se riwayat kiya, unho'n ne Hazrat Anas ﷺ se (Rasool Allah ﷺ ke) roze ke mutalliq dariyaaft kiya.[1056]

[1973] Hazrat Humaid se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﷺ se Nabi ﷺ ke roze ke mutalliq dariyaaft kiya to unho'n ne farmaya: Jab main chahta ke kisi mahine mein aap ko ba-haalat-e-roza dekhu'n to aap ko usi haalat mein dekh leta. Jab chahta ke aap ko iftaar ki haalat mein dekhu'n to us haalat mein dekh leta. Isi tarah raat ko jab chahta aap ko namaz mein khade hue dekh lete. Aur maine koi resham aur makhmal Rasool Allah ﷺ ki hatheliyo'n se ziyada naram nahi dekha aur na maine koi mushk aur ambar Rasool Allah ﷺ ke paseene ki khushboo se ziyada khushbudaar soongha.[1057]

Baab 54: Roze Mein Mehmaan Ka Haq

[1974] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'n ne kaha: Mere paas Rasool Allah ﷺ tashreef laae. Aap ne poori hadees zikr ki. Yaane Rasool Allah ﷺ ne farmaya: "*Tere mehmaan ka tujh par haq hai aur teri biwi ka tujh par haq hai*". Maine arz kiya ke Hazrat Dawood ﷺ ka roza kyat ha? Aap ne farmaya: "*Nisf dahar tha*". Yaane ek (1) din roza rakhte aur ek (1) din iftaar karte the.[1058]

Faaeda: Is hadees ka maqsood ye hai ke agar kisi ne nafli roza rakha hai to usey mehmaan ki khaatir khatam kiya jaa sakta hai. Kyou'nke mehmaan ka haq hai ke uske sth baith kar khana khaaya jaae aur uski deegar zarooriyaat ka khayaal rakha jaae. Ba-haalat-e-roza haq-e-ziyaafat adaa nahi ho sakta.

Baab 55: Roze Mein Jism Ka Haq

[1975] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'nne kaha ke mujhe Rasool Allah ﷺ ne farmaya: "*Abdullah! Kya mujhe ye khabar nahi pohonchi ke aap din mein roze se hote hain aur raat bhar namaz padhte rehte hain?*" Maine arz kiya: Kyou'n nahi Allah ke Rasool ﷺ! Aisa hi hai. Aap ne farmaya: "*Aisa mat kiya karo, roza rakho iftaar bhi karo, namaz padho aur araam bhi karo, kyou'nke tum par tumhare jism ka haq hai. Tum par tumhari*

[1053] Dekhiye: 1970 6465

[1054] راجع: 1969

[1055] T: (مَحْو اِسْتِراحَت) Aaraam se leta hua, soya hua [Rekhta]

[1056] راجع: 1141

[1057] راجع: 1141

[1058] راجع: 1131

aankho'n ka haq hai aur tum par tumhari biwi ka haq hai aur tum par tumhare mehmaan ka bhi haq hai. Tujhe yehi kaafi hai ke har mahine mein teen (3) din roze rakhe, kyou'nke tere liye har nek amal ka das (10) guna ajar-o-sawaab hai. Is tarah ye poore saal ke roze hain". Lekin maine jism par sakhti ki to mujh par sakhti ki gai, maine arz kiya: Allah ke Rasool ﷺ! Main apne andar isse ziyaada ki taaqat paata hoo'n! Aap ne farmaya: "*Agar aisa hai to Allah ke nabi Hazrat Dawood ﷺ ka roza rakho aur us par ziyaadati na karo*". Maine arz kiya: Allah ke Nabi Hazrat Dawood ﷺ ke roze kaise the? Farmaya: "*Nisf zindagi*". Yaane ek (1) din roza aur ek (1) din iftaar. Baad-azaa'n Hazrat Abdullah bin Amr ﷺ jab boodhe ho gae to kaha karte the: Kaash! Maine Nabi ﷺ ki rukhsat ko qubool kiya hota (to aaj ye haal na hota).[1059]

Baab 56: Zindagi Bhar Ke Roze

[1976] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ko meri is baat ki ittela di gai ke maine qasam khaa rakhi hai ke main jab tak roza rahu'nga din ko roza rakhu'nga aur raat bhar namaz padhta rahu'nga. Maine aap se arz kiya: Mere waledain aap par fida ho'n! Maine ye baat kahi hai. Aap ne farmaya: "*Tum iski taaqat nahi rakhte, is liye roza rakho aur iftaar bhi karo, namaz padho aur araam bhi karo, nez har mahine mein teen (3) roze rakho, kyou'nke har neki ka das (10) guna sawaab milta hai, aur aisa karna umr bhar ke rozo'n ke baraabar hai*". Maine arz kiya: Main isse ziyaada ki taaqat rakhta hoo'n: Aap ne farmaya: "*Ek (1) din roza rakho aur do (2) din iftaar karo*". Maine arz kiya: Main isse ziyada ki taaqat paata hoo'n. Aap ne farmaya: "*Ek (1) din roza rakho aur ek (1) din iftaar karo, ye Hazrat Dawood ﷺ ke roze hain aur ye afzal roze hain*". Maine arz kiya: Main isse behtar ki taaqat rakhta hoo'n. Nabi ﷺ ne farmaya: "*Isse Afzal koi roza nahi hai*".[1060]

Baab 57: (Nafli) Roza Rakhne Mein Ahel-o-Ayaal Ke Huqooq Ka Khayaal Rakhna

Is baat ko Hazrat Abu Juhaifa ﷺ ne Nabi ﷺ se bayan kiya.

[1977] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko mere mutalliq ye khabar pohonchi ke main mutawaatir roze rakhta hoo'n aur raat bhar namaz padhta rehta hoo'n. Aap ne mujhe paighaam bheja ya main khud aap se mila to aap ne farmaya: "*Mujhe tere mutalliq ye ittela mili hai ke tum musalsal roze rakhte ho aur iftaar nahi karte aur namaz padhte rehte ho? Roze bhi rakho, iftaar bhi karo, namaz bhi padho aur araba bhi karo, kyou'nke tumhari aankho'n ka tum par haq hai, tumhari jaan ka tum par haq hai, tumhari biwi aur tumhare baccho'n ka tum par haq hai*". Hazrat Abdullah bin Amr ﷺ ne arz kiya: Main iski apne andar himmat paata hoo'n. Aap ne farmaya: "*Hazrat Dawood ﷺ jaise roze rakho*". Arz kiya: Wo kaise the? Aap ne farmaya: "*Wo ek (1) din roza rakhte the aur ek (1) din iftaar karte the. Jab dushman ka muqaabla karte to raah-e-faraar nahi ikhtiyar karte the*". Hazrat Abdullah bin Amr ﷺ ne arz kiya: Allah ke Nabi! Merit araf se is (Dawood ﷺ waali sifat) ki zimmedaari kaun leta hai? (Raawi-e-hadees) Hazrat Ataa ne kaha: Mujhe maaloom nahi ho saka ke aap ne hamesha roze rakhne ka zikr kis tarah kiya? Nabi ﷺ ne farmaya: "*Jis ne hamesha roze rakhe usne goya roze nahi rakhe*". Ye aap ne do (2) dafa kaha.[1061]

Baab 58: Ek (1) Din Roza Rakhna Aur Ek (1) din Iftaar Karna

[1978] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne unhe'n farmaya: "*Mahine mein teen (3) roze rakha karo*". Hazrat Abdullah bin Amr ﷺ ne arz kiya ke main isse ziyaada ki taaqat rakhta hoo'n. Is tarah silsila-e-kalaam jaari raha, aakhir-kaar aap ne farmaya: "*Ek (1) din roza rakho aur ek (1) din iftaar karo*". Nez aap ne farmaya: "*Har mahine mein quran khatam kiya karo*". Hazrat Abdullah bin Amr ﷺ ne arz kiya: Main isse ziyaada ki taaqat rakhta hoo'n. Is tarah guftagu chalti rahi, hatta ke aap ne farmaya: "*Teen (3) din mein khatam kar liya karo*".[1062]

[1059] راجع: 1131
[1060] راجع: 1131
[1061] راجع: 1131
[1062] راجع: 1131

Baab 59: Hazrat Dawood ﷺ Ke Roze

[1979] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'n ne kaha ke mujhe Nabi ﷺ ne farmaya: "*Tum saara saal roza rakhte ho aur raat bhar namaz padhte rehte ho?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Aisa karne se aankho'n mein gadhe pad jaae'nge aur jaan kamzor ho jaaegi. Jis ne hamesha ke roze rakhe usne goya roze nahi rakhe. Har mahine mein teen (3) din roze rakh lena usse zamane bhar ke roze rakhne ka sawab milta hai*". Maine arz kiya: Mujh mein isse ziyaada ki taaqat hai. Aap ne farmaya: "*Hazrat Dawood ﷺ ke rozo'n jaise roze rakho, wo ek (1) din roza rakhte aur ek (1) din iftaar karte the. Iske ba-wujood jab dushman se muqaabla hota to raah-e-faraar nahi ikthiyaar karte the*".[1063]

[1980] Hazrat Abu Qilaaba se riwayat hai, unho'n ne kaha: Mujhe Abu Maleeh ne bataaya ke main tere baap ke hamraah Hazrat Abdullah bin Amr ﷺ ke paas gaya. Unho'n ne ham se bayan kiya ke Rasool Allah ﷺ ke yahaa'n mere rozo'n ka tazkira hua to aap mere yahaa'n tashreef laae. Maine aap ke liye khajoor ki chaal se bhara hua chamde ka takiya bicha diya. Aap zameen par baith gae. Is bain par takiya mere aur aap ke darmiyan raha. Aap ne farmaya: "*Kya tumhe'n har mahine mein teen (3) roze kaafi nahi?*" Maine arz kiya: Allah ke Rasool ﷺ!.... Aap ne farmaya: "*Paanch (5) roze?*" Maine arz kiya: Allah ke Rasool ﷺ!... Aap ne farmaya: "*Saat (7) roze?*" Maine arz kiya: Allah ke Rasool ﷺ!... Aap ne farmaya: "*Nau (9) roze?*" Maine arz kiya: Allah ke Rasool ﷺ!… Aap ne farmaya: "*Giyaara (11) roze?*" Maine arz kiya: Allah ke Rasool ﷺ!... Phir Rasool Allah ﷺ ne farmaya: "*Hazrat Dawood ﷺ ke rozo'n se koi roza Afzal nahi jo nisf saal ke roze rakhte the. Tum ek (1) din ka roza rakho aur ek (1) din iftaar karo*".[1064]

Baab 60: Ayyam-e-Beez, Yaane Har Mahine Ki Terah (13), Chauda (14), Aur Pandra (15) Ka Roza

[1981] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke mujhe mere khaleel ﷺ ne teen (3) baato'n ki wasiyyat farmaai: Har mahine mein teen (3) din roze rakhna, ishraaq padhna aur neend se pehle witr padhna.[1065]

Baab 61: Jo Koi (ba-haalat-e-roza) Kisi Se Milne Gaya Aur Wahaa'n Roza Na Toda

[1982] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ Hazrat Umme Sulaim ﷺ ke paas tashreef le gae to unho'n ne aap ko khajoore'n aur ghee pesh kiya. Aap ne farmaya: "*Apna ghee mashkeeze mein aur khajoore'n bartan mein waapas daal do, kyou'nke main roze se hoo'n*". Phir aap ne ghar ke ek (1) goshe mein khade ho kar farz namaz ke alaawa koi namaz adaa ki. Phir aap ne Hazrat Umme Sulaim ﷺ aur deegar ahle khana ke liye dua farmaai. Hazrat Umme Sulaim ﷺ ne arz kiya: Allah ke Rasool! Mera ek (1) khaas aziz hai (uske liye bhi). Aap ne farmaya: "*Wo kaun hai?*" Unho'n[1066] arz kiya: Aap ka khaadim Anas. Phir aap ne duniya-o-akhirat ki koi bhalaai nahi chodi jiski mere ke liye dua na ki ho. Aap ne farmaya: "*Aye Allah! Usey maal-o-aulaad ataa frma aur usey khair-o-barkat se hamkinaar kar*". (Hazrat Anas ﷺ kehte hain ke dekh lo) Main tamaam ansaar se ziyaada maaldaar hoo'n, aur mujhse meri beti Umaina ne bayan kiya ke hajjaaj ke basra aane ke waqt tak ek-sau-bees (120) se kuch ziyada mere haqeeqi bacche dafan ho chuke hain.

(Raawi-e-hadees) Yahya bin Ayyub kehte hain ke mujhe Humaid Taweel ne hadees bayan ki, unho'n ne Hazrat Anas ﷺ se suna, wo Nabi ﷺ se bayan karte the.[1067]

Baab 62: Mahine Ke Aakhir Mein Roza Rakhna

[1983] Hazrat Imran bin Hussain ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne unse sawal kiya… ya kisi aur shakhs se aap ne dariyaaft kiya jabke Hazrat Imran ﷺ sun rahe the … aap ne farmaya: "*Aye abu falaa'n! Kya toone is mahine ke aakhir mein roze nahi rakhe?*"… Abu Noman ne kaha ke mere gumaan ke mutaabiq aap ne maah-e-ramzan ke mutalliq dariyaaft kiya … us shakhs ne arz kiya: Allah ke Rasool! Nahi. Aap ne farmaya: "*Jab tum ramzan ke rozo'n se faarigh ho jaao to do (2) din roze rakh lena*". (Raawi-e-hadees) Salat (الصَّلْتُ) ne ramzan ke alfaaz bayan

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[1063] راجع: 1131
[1064] راجع: 1131
[1065] راجع: 1178
[1066] T: Yahaa'n shayad typing karte hue Unho'n ke baad ne choot gaya hai. [RSB]
[1067] Dekhiye: 6334 6344 6378 6380

nahi kiye. Imam Bukhari kehte hain ke saabit ne Mutarrif se, unho'n ne Hazrat Imran bin Hussain ﷺ se aur wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kya toone shabaan ke aakhir mein roze nahi rakhe*".

Faaeda: Imam Bukhari ﷺ ne unwaan mein mutlaq taur par mahine ke aakhir ka zikr kiya hai, jabke hadees mein maah-e-shabaan ke aakhir ka zikr hai, isse maaloom hota hai ke Imam Bukhari ﷺ ke nazdeek mutlaq taur par har mahine ke aakhir mein roza rakhna mashroo hai, aake insan ko uski aadat pad jaae, jabke ek (1) doosri hadees mein hai ke ramzan se pehle ek (1) do (2) din ka roza rakhna manaa hai. Ye us soorat mein hai jab bataur-e-isteqbal rakhe jaae'n agar isteqbaal ki niyyat na ho balke insan ki aadat ho to shabaan ke aakhir mein roze rakhne mein koi qabaahat[1068] nahi.

Baab 63: Juma Ka Roza Rakhna, Nez, Jab Juma Ke Din Subah Roze Se Ho To Zaroori Hai Ke Roza Iftaar Karde

[1984] Hazrat Muhammad bin Abbaad se riwayat hai, unho'n ne kaha: Maine Hazrat Jaabir ﷺ se dariyaaft kiya: Aaya Nabi ﷺ ne juma ke din roza rakhne se manaa farmaya hai? Unho'n ne kaha: Haa'n. (Raawi-e-hadees) Hazrat Abu Aasim ke alaawa doosre raawi ne ye izaafa bayan kiya hai ke us waqt manaa hai jab sirf ek (1) din ka roza rakhe.

[1985] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Tum mein se koi juma ke din roza na rakhe, magar ek (1) din juma se pehle ya ek (1) din uske saath milaae*".

[1986] Hazrat Juwairya bint Haaris ﷺ se riwayat hai ke Nabi ﷺ juma ke din unke ghar tashreef le gae, jabke wo roze se thee'n. Aap ne farmaya: "*Kya toone kal roza rakha tha?*" Usne kaha: Nahi. Aap ne farmaya: "*Kya kal roze rakhne ka iraada hai?*" Arz kiya: Nahi. Aap ne farmaya: "*Roza iftaar kar do*".

Ek (1) riwayat mein ahi ke Rasool Allah ﷺ ne Hazrat Juwairiyyah ﷺ ko roza iftaar karne ka hukum diya to unho'nne roza iftaar kar diya.

Baab 64: Kya Nafli Roze Ke Liye Koi Din Muqarrar Kiya Jaa Sakta Hai?

[1987] Hazrat Alqama se riwayat hai, unho'n ne Hazrat Ayesha ﷺ se dariyaaft kiya: Aaya Rasool Allah ﷺ ibaadat ke liye kuch dino'n ki takhsees farmate the? Unho'n ne farmaya: Nahi. Aap ki ibadaat daaemi hua karti thi. Aur tum mein se kaun hai jo Rasool Allah ﷺ ke baraabar taaqat rakhta ho?[1069]

Baab 65: Arfa Ke Din Roza Rakhna

[1988] Hazrat Umme Fazal bint Haaris ﷺ se riwayat hai ke logo'n ne unke paas arfa ke din Nabi ﷺ ke roze mein ikhtelaaf kiya. Baaz ne kaha: Aap roze se hain aur baaz ne kaha: Aap roze se nahi hain. Hazrat Umme Fazal ﷺ ne aap ke paas doodh ka pyaala bheja, jabke aap oont par sawaar the to aap ne usey nosh-e-jaa'n farmaya.[1070]

[1989] Hazrat Maimoona ﷺ se riwayat hai, ke logo'n ne arfa ke din Nabi ﷺ ke roze mein shak kiya to unho'n ne aap ke paas doodh bheja, jabke aap arfa mein thehre hue the. Aap ne us mein se kuch doodh nosh farmaya, jabke log aap ko dekh rahe the.

Faaeda: Pak-o-Hind mein yaum-e-arfa ko aath (8) taareekh hoti hai, jabke baaz maghribi mumaalik aise hain jaha'n yaum-e-arfa ko das (10) taareekh ho sakti hai. Is liye wahaa'n eid hogi aur eid ka roza rakhna manaa hai. Is liye roze-daar ko Saudi arab ke yaum-e-arfa se waabasta karna mahal-e-nazar hai. Hamaare nazdeek raajeh baat yehi hai ke ham apne hisaab se chaand ka etebaar kare'n. Jis din dhul-hajja ki nau (9) taareekh ho, us din ka roza rakhe'n, khwah Saudi arab mein eid hi kyou'n na ho. والله أعلم

[1068] T: (قَباحَت) Kharaabi, buraai, naqs, aeb [Rekhta]

[1069] Dekhiye: 6466

[1070] راجع: 1658

Baab 66: Eid-ul-Fitr Ke Din Roza Rakhna

[1990] Hazrat Abu Obaid Maula Ibne Azhar se riwayat hai, unho'n ne kaha ke main eid ke din Hazrat Umar ﷺ ke paas tha. Unho'n ne farmaya ke Rasool Allah ﷺ ne do (2) dino'n mein roza rakhne se manaa farmaya hai: Ek tumhra rozo'n ko iftaar karne ka din (eid-ul-fitr ka) aur doosra din wo hai jis mein tum apni qurbani ka gosht khaate ho. Abu Abdullah (Imam Bukhari) ﷺ ne Abu Obaid ke mutalliq farmaya ke Maula Ibne Azhar aur Maula Abdur Rahman bin Awf dono tarah kehna saheeh hai.[1071]

[1991] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne eid-ul-fitr aur eid-ul-adha ke din roza rakhne se manaa farmaya hai. Isi tarah "*Boli bukkal*"[1072] aur ek (1) kapde mein gotth[1073] maarne se bhi roka hai.[1074]

[1992] Is hadees mein hai ke Rasool Allah ﷺ ne namaz-e-fajr aur namaz-e-asr ke baad nafil padhne se manaa farmaya hai.[1075]

Baab 67: Qurbani Ke Din Roza Rakhna

[1993] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Do (2) din ke rozo'n aur do (2) qism ki khareed-o-farokht se manaa kiya gaya hai: Eid-ul-fitr aur qurbani ke din roza rakhna, nez bae (بيع)-e-mulaamasah[1076] aur bae munaabazah[1077] se manaa kiya gaya hai.[1078]

[1994] Hazrat Ziyaad bin Jubair se riwayat hai, unho'n ne kaha ke ek (1) shakhs Hazrat Abdullah bin Umar ﷺ ke paas aaya aur kehne laga: Ek shakhs ne nazr maani hai ke wo ek (1) roza rakhega, mera gumaan hai ke wo somwaar ka din hai aur ittefaaq se us din eid thi. Hazrat Abdullah ﷺ ne farmaya: Allah Ta'ala ne nazar ko poora karne ka hukum diya hai aur Nabi ﷺ ne us din roza rakhne se manaa farmaya hai.

Faaeda: Hamaare nazdeek raajeh mauqif ye hai ke nahee ko muqaddam karte hue us din ka roza na rakha jaae, jaisa ke Rasool Allah ﷺ ne us shakhs ko sawaari karne ka hukum diya tha jis ne paidal chal kar hajj karne ki nazr maani thi. Agar aise haalaat mein nazar ka poora karna zaroori hota to aap usey sawaari istemaal karne ka hukum na dete. Soorat-e-mazkoora mein bhi nazar ka poora karna zaroori nahi, kyou'nke us din ka roza rakhna jaaez nahi. Lehaza wo apni nazar ko kisi soorat mein poora nahi karega.[1079]

[1995] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne Nabi ﷺ ke hamraah baara (12) junge'n ladi hain, unho'n ne farmaya ke maine Nabi ﷺ se chaar (4) baate'n suni hain, jinho'n ne mujhe bohot khush kiya. Aap ne farmaya: "*Koi aurat bhi apne shauhar ya mohrim ke bahgair do (2) din ka safar na kare. Nez Eid-ul-fitr aur Eid-ul-adha ke din ka roza nahi hai. Isi tarah namaz-e-fajr ke baad koi (nafil) namaz nahi, ta-aa'nke sooraj tuloo ho jaae aur namaz-e-asr ke baad koi (nafil) namaz nahi, hatta ke ghuroob-e-aftaab ho jaae aur teen (3) masaajid ke alaawa kisi masjid ki taraf rakht-e-safar baandhna jaaez nahi aur wo ye hain: Masjid-e-Haraam, Masjid-e-Aqsa aur meri ye masjid, yaane Masjid-e-Nabawi*".[1080]

Baab 68: Ayyam-e-Tashreeq Ke Roze Rakhna

[1996] Hazrat Urwah bin Zubair ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ayesha ﷺ ayyaam-e-mina (ayyaam-e-tashreeq) mein roze rakha karti thee'n aur Hishaab ke baap Hazrat Urwah bhi un ayyaam mein roze rakhte the.

[1071] Dekhiye: 5571

[1072] T: (بؤلى بكل)

[1073] T: Baith kar apne kapde se kamar aur pindliyaa'n baand li jaae'n aur sharm-gaah par koi kapda na ho [RSB from SB H5820]

[1074] راجع: 367

[1075] راجع: 586

[1076] T: (بيع ملامسه)

[1077] T: (بَيع مُنابَذَه) Bae ki ek (1) qism, ke baae (bechne waala) jab bae ki mustari (khareedne waale) ke paas phenk de to bae laazim ho jaae [Rekhta]

[1078] راجع: 368

[1079] Fath-ul-Baari: V4 P307

[1080] راجع: 586

[1997 1998] Hazrat Ayesha aur Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke ayyaam-e-tashreeq mein roza rakhne ki ijaazat nahi di gai, magar us shakhs ko jise (ayyaam-e-hajj mein) qurbani ka jaanwar na mil sakey.

[1999] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Jo shakhs hajj aur urma ke darmiyan tamatto kare, usey arfa ke din tak roza rakhne ki ijaazat hai, lekin agar qurbani na paa sakey aur usne roze bhi nahi rakhe to wo ayyaam-e-mina mein roze rakh le.

Ibne Shihab ne Urwah se, unho'n ne Hazrat Ayesha ﷺ se isi tarah bayan kiya hai.

Hazrat Ibne Shihab se bayan karne mein Ibrahim bin Saad ne Imam Maalik ki mataaba-at ki hai.

Baab 69: Aashoora Ke Din Roza Rakhna

[2000] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Agar koi chaahe to aashoora ka roza rakh le*".[1081]

[2001] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne aashoora ke din roza rakhne ka hukum diya, lekin jab ramzan ke roze farz hue to aashoora ka roza jo chahta rakhta aur jo chahta na rakhta.[1082]

[2002] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya ke jaahiliyyat mein quraish aashoora ka roza rakha karte the. Aur Rasool Allah ﷺ bhi nabuwwat se pehle us din ka roza rakhte the. Jab aap madina taiyyaba tashreef laae to khud bhi roza rakha aur doosro'n ko bhi us din roza rakhne ka hukum diya, lekin jab ramzan ke roze farz hue to aashoora ka roza chod diya gaya. Ab jo chaahe us din roza rakhe, jo chaahe na rakhe.[1083]

[2003] Hazrat Humaid bin Abdur Rahman se riwayat hai, unho'n ne Hazrat Ameer Muawiya ﷺ ko aashoora ke din, jis saal unho'n ne hajj kiya, mimbar par khutba dete hue suna. Aap ne farmaya: Aye ahle madina! Tumhare ulama kaha'n gae? Maine Rasool Allah ﷺ se suna, aap ne farmaya: "*Ye aashoora ka din hai. Allah Ta'ala ne tum par is din ka roza farz nahi kiya, albatta main roze se hoo'n, is liye jo chaahe roza rakhe aur jo chaahe usey chod de*".

[2004] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ madina taiyyaba tashreef laae to aap ne yahoodiyo'n ko aashoora ka roze[1084] rakhte dekha. Aap ne unse dariyaaft kiya: "*Is roze ki haisiyat kya hai?*" Unho'n ne jawab diya: Ye ek (1) accha din hai, is din Allah Ta'ala ne bani Israel ko uske dushman se najaat di thi to Moosa ﷺ ne roza rakha tha. Rasool Allah ﷺ ne farmaya: "*Main tum se ziyaada Moosa ﷺ se taalluq rakhta hoo'n*". Chunache aap ne us din ka roza rakha aur logo'n ko bhi roza rakhne ka hukum diya.[1085]

[2005] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne farmaya ke yahoodi aashoora ke din ko bataur-e-jashn manaate the. Nabi ﷺ ne farmaya: "*Tum is din roza rakho*".[1086]

[2006] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ko nahi dekha ke aashoora ke din aur ramzan ke mahine ke alaawa kisi din ko afzal samajh kar aap ne uska roza rakha ho.

[2007] Hazrat Salama bin Akwaa (اکوع) ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne qabila-e-aslam ke ek (1) shakhs ko hukum diya ke wo logo'n mein elaan kare: "*Jisn ne kuch khaa liya hai wo baaqi din ka roza rakhe aur jis ne nahi khaaya wo poore din ka roza rakhe. Is liye ke aaj ka din aashoora ka din hai*".[1087]

[1081] راجع: 1892
[1082] راجع: 1592
[1083] راجع: 1592
[1084] T: Urdu pdf mein typing karte hue روزہ (Roza) ki jagah روزے (Roze) type ho gaya hai. Maine usey roze hi likha hai. [RSB]
[1085] Dekhiye: 3397 3943 4680 4737
[1086] Dekhiye: 3942
[1087] راجع: 1924

Faaeda: Hamaare nazdeek aashoora-e-moharram ke roze ki teen (3) soorate'n hasb-e-zel hain: ❁ Behtareen soorat ye hai ke nawwee'n (9th) aur daswee'n (10th) ka roza rakha jaae, kyou'nke daswee'n ka roza to haqeeqat-e-saabita hai, lekin nawwee'n (9th) moharram ke mutalliq Rasool Allah ﷺ ne apni khwahish ka izhar farmaya ke agarche rafeeq-e-aala se mulaqaat ki wajah se uski takmeel na ho saki. ❁ Isse kam darja ye hai ke daswee'n (10th) aur giyaarwee'n (11th) moharram ka roza rakha jaae. ❁ Sab se kam darja ye hai ke sirf daswee'n (10th) taareekh ka roza rakha jaae, sirf nawwee'n (9th) ka roza rakhna kai-ek lihaaz se mahal-e-nazar hai. والله أعلم

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

31: Kitab us Salaat ut Taraweeh (Namaz-e-Taraweeh Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ صَلَاةِ التَّرَاوِيْحِ

Baab 1: Us Sahkhs Ki Fazilat Jo Ramzan Mein Raat Ke Waqt Qiyaam Kare

[2008] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko maah-e-ramzan ke mualliq ye farmate hue suna: "*Jis ne imaan ke saath aur talab-e-sawaab ki niyyat se ramzan mein (raat ka) qiyaam kiya, uske sab guzishta gunah moaaf kar diye jaate hain*".[1088]

[2009] Hazrat Abu Hurara ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne imaan ke saath aur sawaab ki niyyat se ramzan mein qiyaam kiya to uske pehle sab gunah moaaf kar diye jaate hain*". Ibne Shihab ne kaha ke jab Rasool Allah ﷺ ki wafaat hui to muaamala isi tarah raha, phir Hazrat Abu Bakar ﷺ ﷺ ke daur-e-khilaafat aur Hazrat Umar ﷺ ke ibtedaai daur-e-hukumat mein bhi yehi haal raha.[1089]

[2010] Hazrat Abdur Rahman bin Abdul Qaari se riwayat hai, unho'n ne farmaya ke main ramzan ki ek (1) raat Hazrat Umar ﷺ ke saath masjid mein gaya. Sab log mutafarriq aur muntashir the. Koi akela namaz padh raha tha aur koi kisi ke peeche kahda tha. Ye dekh kar Hazrat Umar ﷺ ne farmaya: Mera khayaal hai ke main tamaam logo'n ko ek (1) qaari ke peeche jama kar du'n to ziyaada munaasib hoga. Chunache unho'n ne is azm-o-iraade ke saath Hazrat Ubai bin Kaab ﷺ ko unka imam muqarrar kar diya. Doosri raat phir mujhe unki ma'iyyat (مَعِيَّت)[1090] mein masjid-e-nabawi jaane ka ittefaq hua to dekha ke log apne imam ke peeche namaz-e-taraweeh padh rahe hain. Hazrat Umar ﷺ ne unhe'n dekh kar farmaya ke ye naya tareeqa kis qadar behtar aur mustahsan hai! Aur raat ka wo hissa jis mein ye log so jaate hain is hisse se behtar hai jis mein ye namaz padh rahe hain. Aap ki muraad raat ke aakhri hisse ki fazilat se thi. Kyou'nke log ye namaz raat ke shuru hi mein padh lete the.

Faaeda: Hazrat Umar ﷺ ne is fe'l (فعل) ko bidat se isliye mausoom[1091] kiya ke unke zamaane mein namaz-e-taraweeh is tarah nahi padhi jaati thi. Is etebaar se unke ahd-e-khilaafat mein yaqeenan ye naya kaam tha, lekin fil-haqeeqat ye kaam Nabi ﷺ ke ahd-e-mubaarak mein kiya jaa chuka tha. Isey bidat kehne ki ye hargiz wajah na thi ke Hazrat Umar ﷺ bidat ki taqseem se logo'n ko agaah karna chaahte the ke bidat ki do (2) qisme'n hain: Ek (1) bidat-e-hasana, ek (1) bidat-e-saiyyiah, jaisa ke aaj baaz hazraat ka mauqif hai, balke shariyat ki nazar mein har bidat gumrahi hai. Waazeh rahe ke Saaeb bin Yazeed kehte hain ke Hazrat Umar bin Khattab ﷺ ne Hazrat Ubai bin Kaab aur Hazrat Tameem Daari ﷺ ko namaz-e-taraweeh ke liye taenaat farmaya ke wo logo'n ko giyaara (11) rakate'n padhae'n.[1092]

[2011] Hazrat Ayesha ﷺ se riwayat hai jo Nabi ﷺ ki zauja-e-mohtarma hain, unho'n ne farmaya ke Rasool Allah ﷺ ne ek (1) martaba namaz-e-taraweeh padhi aur ye ramzan mein hua tha.[1093]

[2012] Hazrat Ayesha ﷺ hi se riwayat hai ke Rasool Allah ﷺ (ramzan mein) ek (1) martaba nisf shab ke waqt masjid mein tashreef le gae to wahaa'n namaz-e-taraweeh padhi. Kuch Sahaba Ikraam ﷺ bhi aap ke saath namaz mein shareek ho gae. Subah hui to unho'n ne uska charcha kiya, chunache doosri raat log pehle se bhi ziyaada jama ho gae aur aap ke hamraah namaz (e taraweeh) padhi. Doosri subah ko aur ziyaada charcha hua. Phir teesri raat usse bhi ziyaada log jama ho gae. Rasool Allah ﷺ masjid mein tashreef laae, namaz padhi aur logo'n ne bhi aap ki iqteda mein namaz (e taraweeh) adaa ki. Jab chauthi (4th) raat aai to itne log jama hue ke masjid namaziyo'n se aajiz aagai, yahaa'n tak ke subah ki namaz ke liye aap baahar tashreef laae. Jab namaz-e-fajr padh li to logo'n ki taraf mutawajja

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[1088] راجع: 35

[1089] راجع: 35

[1090] T: (مَعِيَّت) Kisi ki maujoodgi mein, hamraahi mein, saath-saath [Rekhta]

[1091] T: (مَوسُوم) Mash-hoor-o-maaroof, mukhaatib, mulaqqab [Rekhta]

[1092] Al Muwatta lil Imam Maalik Ma'a Tanweer-ul-Hawaalik: V1 P105

[1093] راجع: 729

hue, khutba padha phir farmaya: "*Waaqea ye hai ke tumhara maujood hona mujh par makhfi na tha, lekin mujhe andesha hua ke mabaada namaz-e-shab farz ho jaae, phir tum usey adaa na kar sako*". Rasool Allah ﷺ wafaat paa gae aur ye muaamala isi tarah raha.[1094]

[2013] Hazrat Abu Salama bin Abdur Rahman se riwayat hai, unho'n ne Ummul Momineen Hazrat Ayesha رضي الله عنها se dariyaaft kiya ke Rasool Allah ﷺ ki ramzan mein namaz kaise hoti thi? Unho'n ne jawab diya ke aap ramzan aur ghair ramzan mein giyaara (11) rakat se ziyaada na padhte the. Aap chaar (4) rakat padhte, unki khoobsoorat aur taweel hone ke mutalliq mat sawaal karo. Phir chaar (4) rakat adaa karte, unki bhi khoobsoorat aur lambi hone ke baare mein mat pooch. Phir teen (3) rakat (witr) padhte. Maine arz kiya: Allah ke Rasool ﷺ! Aap witr padhne se pehle so jaate hain? Aap ne farmaya: "*Ayesha! Meri ankhe'n soti hain, albatta mera dil bedaar rehta hai*".[1095]

Faaeda: Imam Bukhari رحمه الله ne saabit kiya hai ke Rasool Allah ﷺ se namaz-e-taraweeh ki masnoon taadaad giyaara (11) rakat hai. Waazeh rahe ke is taadaad ke khilaaf bees (20) rakat taraweeh ke isbaat[1096] mein pesh ki jaane waali tamaam riwayaat kamzor aur na-qaabil-e-hujjat hain.

[1094] راجع: 729
[1095] راجع: 1147
[1096] T: (اثبات) Suboot, daleel [Rekhta]

بسم الله الرحمان الرحيم

32: Kitabu Fazle Lailatul Qadar (Shab-e-Qadar Ki Fazilat Ka Bayan) كِتَابُ فَضْلِ لَيْلَةِ الْقَدْرِ

Baab 1: Shab-e-Qadar Ki Fazilat

Irshad-e-Baari Ta'ala Hai:

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ... إِلَى آخِرِ السُّوْرَةِ.

Beshak Ham Ne Quran Ko Shab-e-Qadar Mein Naazil Kiya Hai. Aur Aap Ko Kya Maaloom Ke Shab-e-Qadar Kya Hai…[1097] Aakhir soorah tak.

Imam Ibne Uyaynah ﷺ bayan karte hain ke Quran-e-Kareem mein jaha'n "وَمَا أَدْرَاكَ" hai wo Allah Ta'ala ne Aap ﷺ ko bataa diya hai aur jaha'n "وَمَا يُدْرِيْكَ"[1098]hai wo Allah Ta'ala ne aap ko nahi bataaya.

[2014] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis ne imaan ke saath aur sawab ki niyyat se ramzan ke roze rakhe, uske guzishta gunah bakhsh diye jaate hain aur jis ne imaan ke saath aur sawaab ki niyyat se shab-e-qadar mein qiyaam diya uske bhi pehle gunah moaaf kar diye jaate hain*". Sulaiman bin Kaseer ne Zohri se riwayat karne mein Sufyan ki mataaba-at ki hai.[1099]

Baab 2: Ramzan Ki Aakhri Saat (7) Raato'n Mein Shab-e-Qadar Ko Talaash Karna

[2015] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ke chand Sahaba Ikraam ﷺ ko dauran-e-khwaab mein ramzan ki aakhri saat (7) raato'n mein shab-e-qadar dikhaai gai. Rasool Allah ﷺ ne farmaya: "*Main dekh raha hoo'n ke tumhare sab ke khwaab aakhri saat (7) raato'n par muttafiq ho gae hain, is liye jo usko talash karna chaahe wo aakhri saat (7) raato'n mein talaash kare*".[1100]

[2016] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke ham ne Nabi ﷺ ke hamraah ramzan ke darmiyani ashre ka etekaaf kiya to aap beeswee'n (20) taareekh ki subah (etekaaf-gaah se) baahar tashreef laae aur ham se mukhatib hote hue farmaya: "*Mujhe khwaab mein shab-e-qadar dikhai gai thi magar mujhe bhuladi gai*". Ya farmaya: "*Main az-khud bhool gaya, lehaaza ab tum usey aakhri ashre ki taaq raato'n mein talash karo. Maine khwaab mein aisa dekha goya keechad mein sajda kar raha hoo'n, lehaaza jis shakhs ne mere saath etekaaf kiya tha wo waapas laut aae (aur etekaaf kare)*". Chunache ham waapas aagae aur us waqt aasmaan par baadal ka nishaan tak na tha, lekin achaanak baadal umad aaya aur itna barsa ke masjid ki chatt tapakne lagi aur wo khajoor ki shaakho'n se bani hui thi. Phir namaz khadi ki gai to maine Rasool Allah ﷺ ko keechad mein sajda karte hue dekha, yahaa'n take maine Rasool Allah ﷺ ki peshaani par mitti ke nishanaat dekhe.[1101]

Baab 3: Aakhri Ashre Ki Taaq Raato'n Mein Shab-e-Qadar Ko Talaash Karna

Uske Mutaalliq Hazrat Ubadah bin Saamit ﷺ se ek (1) hadees marwi hai.

[2017] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Shab-e-qadar ko ramzan ke aakhri ashre ki taaq raato'n mein talash karo*".[1102]

[2018] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ramzan ke darmiyan ashre mein etekaaf karte the. Jab beeswee'n (20th) raat guzar jaati aur ikeeswee'n (21st) raat ki aamad hoti to apne ghar waapas aajaate aur wo log bhi apne gharo'n ko waapas chale jaate jo aap ke saath etekaaf karte the. Phir ek (1) ramzan mein

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[1097] Surah Qadar: 1-5

[1098] Surah al Ahzaab: 63; Surah ash Shura: 17; Surah Abasa: 3

[1099] راجع: 35

[1100] راجع: 1158

[1101] راجع: 669

[1102] Dekhiye: 2019 2020

jab aap etekaaf se the to us raat bhi masjid mein muqeem rahe jis mein aap ki aadat ghar waapas aane ki thi. Aap ne wahaa'n logo'n ko khutba diya aur Allah Ta'ala ki marzi ke mutaabiq unhe'n kuch ahkaam bataae. Phir farmaya: "*Main is doosre ashre mein etekaaf karta tha lekin ab mujh par waaze hua hai ke main aakhri ashre mein etekaaf karoo'n, is liye jo shakhs mere saath etekaaf mein raha hai, wo apni etekaaf-gaah mein rahe aur mujhe is raat "shab qadar" dikhai gai thi, phir wo bhala di gai, usey tum aakhri ashre mein aur uski taaq raato'n mein talash karo. Maine khwaab mein dekha ke main paani aur mitti mein sajda kar raha hoo'n*". Us raat khoob baadal kadka aur bohot baarish hui. Nabi ﷺ ki jaae namaz par masjid tapakne lagi. Ye ikeeswee'n (21st) raat thi. Meri ankho'n ne aap ko dekha ke aap subah ki namaz se faarigh hue to aap ki peshaani paani aur keechad se bhari hui thi.[1103]

Faaeda: Ye mubaarak raat ramzan ke aakhri ashre ki taaq raato'n mein hoti hai aur ye har saal tabdeel hoti rehti hai. Usey kisi khaas taareekh ke saath mutaiyyan nahi kiya jaa sakta, nez ye ek (1) poshida raat hai aur us raat ke makhfi hone mein hikmat ye hai ke uski talaash ke liye koshish jaari rakhi jaae. Agar usey muaiyyan kar diya jaata to phir usi raat hi par iktefa kar liya jaata.[1104] والله أعلم

[2019] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayan karti hai ke aap ne farmaya: "*(shab-e-qadar) talash karo*".[1105]

[2020] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ramzan ke aakhri ashre mein etekaaf karte the aur farmate the: "*Ramzan ke aakhri ashre mein sab-e-qadar talash karo*".[1106]

[2021] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Ramzan ke aakhri ashre mein shab-e-qadar talaash karo jabke nau (9) ya saat (7) ya paanch (5) raate'n baaqi reh jaae'n*".[1107]

[2022] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ye raat aakhri ashre mein hai, jabke nau (9) raate'n guzar jaae'n yaa saat (7) raate'n baaqi reh jaae'n*". Yaane shab-e-qadar ke mutalliq aap ne ye farmaya tha. Hazrat Ibne Abbas ؓ se ek (1) riwayat hai ke usey chaubeeswee'n (24th) raat mein talaash karo.[1108]

Faaeda: "*Chaubeeswee'n (24th) raat mein talaash karo*". Ibne Abbas ka ye qaul inhi alfaaz se kisi aur kitab mein hame'n nahi mil saka. Haafiz Ibne Hajar ؒ ne Fath-ul-Baari mein Musand Ahmad ke hawaale se Ibne Abbas ؓ se ek (1) riwayat naqal ki hai. Ye riwayat Ibne Abbas ؓ se Musnad Ahmad: V1 P255, Al Mojam-ul-Kabeer lit Tabarani: V11 P292 aur Musannaaf Ibne Abi Shaiba: V4 P120 mein mausoolan marwi hai aur us mein chaubeeswee'n (24th) raat ke bajaae te-eeswee'n (23rd) raat ke alfaaz hain. Is liye Fath-ul-Baari: V4 P333 mein "ليلة أربع و عشرين" ke alfaaz sahoo[1109] hai.

Baab 4: Logo'n Ke Jhagde Ki Binaa Par Shab-e-Qadar Ki Pehchaan Ka Uth Jaana

[2023] Hazrat Ubadah bin Saamit ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ hame'n shab-e-qadar ki khabar dene ke liye tashreef laa rahe the ke do (2) musalman aapas mein jhagda karne lagey. Aap ne farmaya: "*Main tumhe shab-e-qadar bataane ke liye baahar aaya tha, lekin falaa'n-falaa'n jhagad pade to uski maa'rifat[1110] ko utha liya gaya aur ummeed hai ke tumhare haq mein yehi behtar hoga, lehaaza ab tum usey nawee'n (9th), saatwee'n (7th), aur paanchwee'n (5th) raat mein talaash karo*".[1111]

Faaeda: Ulama-e-Hadees ne ahadees ki raushni mein shab-e-qadar ki kuch alamaat zikr ki hain. Chand-ek hasb-e-zel hain: ❁ Shab-e-qadar ki subah ko soorat ke buland hone tak uski shuaa (شعاع)[1112] nahi hoti wo thali ki maanind hota

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[1103] راجع: 669

[1104] Fahul Baari: V4 P338

[1105] راجع: 2017

[1106] راجع: 2017

[1107] Dekhiye: 2022

[1108] راجع: 2021

[1109] T: (سَہْو) Ghalati, bhook-chook, ghaflat [Rekhta]

[1110] T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [Rekhta]

[1111] راجع: 49

[1112] T: (شُعاع) (sooraj ki) raushni, kiran, tajalli, chamak-damak [Rekhta]

hai.[1113] ❁ Us mein chaand tuloo hota hai to bade thaal ke kinaare ki tarah maaloom hota hai.[1114] ❁ Wo raat badi motadil[1115] hoti hai us mein garmi hoti hai na sardi, us subah ka sooraj is tarah tuloo hota hai ke uski surkhi madham hoti hai.[1116] ❁Haafiz Ibne Hajar ﷺ ne Ibne Abi Shaiba ke hawaale se likha hai ke us raat halki-halki hawaa chalti hai aur baarish bhi hoti hai, nez us raat shayateen ko shihaab-e-saaqib nahi maare jaate kyou'nke us raat itne farishte zameen par utarte hain ke shayateen unse dabak[1117] jaate hain.[1118] ❁ Haafiz Ibne Hajar ﷺ ne Tabari ke hawaale se likha hai ke us raat ek (1) ghadi aisi bhi aati hai ke tamaam darakht sajda-rez ho jaate hain aur Imam Bayhaqi ke hawaale se likha hai ke us raat namkeen paani meetha ho jaata hai, lekin in riwayaat ki istenaadi haisiyat intehaai kamzor hai.[1119]

Baab 5: Ramzan Ke Aakhri Ashre Mein Ibaadat Karna

[2024] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab ramzan ka aakhri ashra hota hai to Nabi ﷺ (ibaadat ke liye) kamar-basta ho jaate, shab bedaari farmate aur apne ahle khana ko bhi bedaar rakhte the.

Faaeda: Maqsad ye hai ke aakhri ashra khoob ibaadat karte hue guzaara jaae. Rasool Allah ﷺ Is ashre mein apni biwiyo'n se alag ho jaate aur bistar ko lapet dete, khoob kamar-basta ho kar un raato'n ka ehtemaam karte. Hazrat Ayesha ﷺ bayan karti hain ke Rasool Allah ﷺ aakhri ashre mein itni mehnat karte ke jitni doosre dino'n mein nahi karte the. Is koshish aur mehnat ki tafseel Imam Bukhari ﷺ ki pesh-karda hadees mein bayan hui hai ke ibadat ke liye kamar-basta ho jaate, raat ko ibaadat karke usey zinda rakhte aur apne ahel-o-ayaal ko ibaadat ke liye bedaar karte. Hamaare yahaa'n bad-qismati se inferaadi ibaadat ke bajaae ijtemaai ibaadat ka ehtemaam kiya jaata hai, taaq raato'n mein taqareer aur duroos hote hain, saara ashra behtareen maakulaat[1120] aur mashrubaat ke daur ke liye makhsoos kar diya jaata hai. Rasool Allah ﷺ ke uswa-e-hasana mein in cheezo'n ka nishaan tak nahi mila. Hame'n is aakhir ashre ke qeemti dino'n aur sunehri raato'n ko sokar ya khaane peene ya taqareer sunne mein zaae nahi karna chaahiye, balke infiraadi ibadaat ka khusoosi ehtemaam karna chaahiye. Is ashre mein do (2) amal Allah ke yahaa'n bohot buland muqaam rakhte hain, yaane etekaaf aur shab-e-qadar ki talaash.

[1113] Saheeh Muslim: Salat-ul-Musafireen: H1785(762)
[1114] Saheeh Muslim: As Siyaam: H2779(1170)
[1115] T: (مُعْتَدِل) Seedja, etedaal waala, etedaal pasand [Rekhta]
[1116] Saheeh Ibne Khuzaima: V3 P231
[1117] T: (دَبَک) Chupna, posheeda hona, dar ya daa'nt-dapat se sahem jaana [Rekhta]
[1118] Fath-ul-Baari: V4 P330
[1119] Sunan Ibne Maajja: As Saum: H1767
[1120] T: (ماکُولات) khaane ki cheeze'n [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

33: Abwaab-ul-Etekaaf (Etekaaf Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ الْاِعْتِكَافِ

Baab 1: Aakhri Ashre Mein Etekaaf Karna

Etekaaf tamaam masaajid mein jaaez hai, kyou'nke irshad-e-Baari Ta'ala hai:

وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ.

Jab Tum Masaajid Mein Etekaaf Karo To Biwiyo'n Se Mubaasharat Na Karo. Ye Allah Ki Hade'n Hain, Lehaza Tum Unke Qareeb Mat Jaao. Allah Logo'n Ke Liye Apni Aayate'n Isi Tarah Bayan Farmata Hai, Taake Wo Muttaqi Bane'n.[1121]

[2025] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ramzan ke aakhri ashre mein etekaaf farmate the.

[2026] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ramzan ke aakhri ashre mein paabandi se etekaaf karte the, yahaa'n tak ke aap Allah Ta'ala ko pyaare ho gae. Phir aap ke baad aap ki azwaaj-e-mutahharaat etekaaf karti rahee'n.

Faaeda: Masjid mein etekaaf karna mardo'n aur aurto'n dono'n ke liye yaksaa'n hai. Jo hazraat khawateen ke liye ghar mein etekaaf karne ki gunjaaesh nikaalte hain, ye durust nahi hai. Hamara mauqif hai ke khawateen bhi masjid hi mein etekaaf kare'n, ba-sharte-ke khaawind ya sarparast ki ijaazat se ho aur wahaa'n chaadar, chaar (4) deewaari majrooh[1122] hone ka andesha na ho. Ghar mein etekaaf karne ko ibaadat kel iye khilwat gazeeni to kaha jaa sakta hai, lekin usey etekaaf ka naam dena mahal-e-nazar hai.

[2027] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ramzan ke darmiyani ashre mein etekaaf faramate the. Aap ne ek (1) saal etekaaf kiya, jab ikkeeswee'n (21st) raat aati aur ye wo raat hai jiski subah aap etekaaf se baahar hote the, to aap ne farmaya: "*Jis ne mere saath etekaaf kiya hai wo aakhri ashra bhi etekaaf mein guzaare, kyou'nke mujhe is raat shab-e-qadar dikhaai gai, phir usey mere zehen se mahoo[1123] kar diya gaya. Chunache maine khwaab mein dekha ke main ikkeeswee'n (21st) ki subah paani aur mitti mein sajda karta hoo'n. Is liye tum usey aakhri ashre mein talaash karo. Khaas taur par taaq raat mein talaash karo*". Waaqea ye hai ke us raat baadal barsa aur masjid choo'nke khajoor ki shaakho'n se thi, is liye wo bh beh padi. Meri ankho'n ne Rasool Allah ﷺ ko dekha ke ikkeeswee'n (21st) raat ki subah aap ki peshaani par paani aur mitti ka nishaan tha.[1124]

Baab 2: Haaeza Aurat Ka Motakif Ko Kanghi Karna

[2028] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ masjid mein motakif hote, aap meri taraf apna sar-e-mubaarak jhuka dete to main aap ko kanghi karti, halaa'nke main ba-haalat-e-haiz hoti thi.[1125]

Baab 3: (Motakif) Zaroorat Ke Baghair Ghar Mein Daakhil Na Ho

[2029] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ba-haalat-e-etekaaf masjid mein rehte hue apna sar-e-mubaarak meri taraf jhuka dete to main aap ko kanghi kar deti thi. Aur jab aap motakif hote to ghar mein bila-zaroorat tashreef na laate the.[1126]

[1121] Surah Baqara: 187

[1122] T: (مَجرُوح) Zakhmi, ghaayal [Rekhta]

[1123] T: (مَحْو) Gumm, khoya hua, ghayab [Rekhta]

[1124] راجع: 669

[1125] راجع: 295

[1126] Dekhiye: 2033 2034 2041 2045

Baab 4: Motakif Ke Liye Sar Ya Badan Dhona

[2030] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Nabi ﷺ mere saath baghalgeer hote, halaa'nke main ba-haalat-e-haiz hoti thi.[1127]

[2031] Rasool Allah ﷺ ba-haala-e-etekaaf apna sar-e-mubaarak masjid se baahar kar dete to main usey dho deti thi, jabke main ba-haalat-e-haiz hoti.[1128]

Baab 5: Raat Ka Etekaaf Karna

[2032] Hazrat Ibne Umar ﵁ se riwayat hai ke Hazrat Umar Farooq ﵁ ne Nabi ﷺ se arz kiya: Maine zamaana-e-jaahiliyyat mein nazr maani thi ke masjid-e-haraam mein ek (1) raat etekaaf karu'nga. Rasool Allah ﷺ ne farmaya: "*Tum apni nazar poori karlo*".[1129]

Baab 6: Aurto'n Ka Etekaaf Karna

[2033] Hazrat Ayesha ﵂ se riwayat hai, unho'nne kaha ke Nabi ﷺ ramzan ke aakhri ashre mein etekaaf karte the. Main aap ke liye khema lagane ka ehtemaam karti thi. Aap subah ki namaz padhte, phir us mein daakhil ho jaate. Hazrat Hafsa ﵂ ne Hazrat Ayesha ﵂ se kheema lagaane ki ijaazat maangi to unho'n ne ijaazat dedi aur Hazrat Hafsa (rza ne bhi wahaa'n apna kheema laga liya. Jab usey Hazrat Zainab ﵂ ne dekha to unho'n ne wahaa'n ek (1) aur kheema nasab kar liya. Jab subah hui to Nabi ﷺ ne wahaa'n kai kheeme dekhe to farmaya: "*Ye kay hai?*" Aap ko jab soorat-e-haal se agaah kiya gaya to Nabi ﷺ ne farmaya: "*Kya tum isse neki ka iraada karte ho?*" Aap ne us mahine ka etekaaf tark kar diya, phir sahwwal mein das (10 din ka etekaaf kiya.[1130]

Baab 7: Masjid Mein Kheeme Lagaana

[2034] Hazrat Ayesha ﵂ se riwayat hai ke Nabi ﷺ ne ek (1) dafa etekaaf ka iraada farmaya. Jab aap us jagah pohonche jaha'n etekaaf karna chaahte the to wahaa'n chand keehme dekhe, yaane wo Hazrat Ayesha, Hazrat Hafsa aur Hazrat Zainab ﵃ ke kheeme the. Aap ne unhe'n dekh kar farmaya: "*Kay in mein neki kehte ho?*" Phir wahaa'n se waapas aagae aur etekaaf na kiya yahaa'n tak ke maah-e-shawwal mein das (10) din etekaaf mein guzaare.[1131]

Faaeda: Isse ye bhi maaloom hua ke etekaaf ki sirf niyyat karne se etekaaf waajib nahi ho jaata. Albatta Rasool Allah ﷺ ne maah-e-shawwal mein uski qazaa bataur-e-istehbaab ki hai. Kyou'nke aap jis amal ko shuru karte us par dawaam karte the. Lekin azwaaj-e-mutahharaat ke mutalliq koi ishaara nahi ke unho'n ne bhi maah-e-shawwal mein etekaaf kiya ho.[1132]

Baab 8: Kya Motakif Apni Kisi Zaroorat Ke Pesh-e-Nazar Masjid Ke Darwaze Tak Aasakta Hai?

[2035] Nabi ﷺ ki zauja-e-mohtarma Hazrat Safiyya ﵂ se riwayat hai ke Rasool Allah ﷺ ramzan ke aakhri ashre mein masjid ke andar motakif the, to wo aap ki ziyaarat ke liye aaee'n aur kuch der guftagu ki. Phir uth kar jaane lagee'n to Nabi ﷺ bhi unhe'n pohonchaane ke liye saath hi uthe. Jab aap masjid ke darwaze ke qareeb Hazrat Umme Salama ﵂ ke darwaze ke paas pohonche to ansaar ke do (2) aadmi udhar se guzre. Unho'n ne Rasool Allah ﷺ ko salaam kiya to Nabi ﷺ unse farmaya: "*Theher jaao, ye Safiyya bint Huyai ﵂ hai*". Un dno ne kaha: Subhan-Allah, Allah ke Rasool! (Kya aap ham par badgumaan hain?) Aur unhe'n ye cheez bohot shaaq guzri to Nabi ﷺ ne farmaya: "*Shaitan, khoon ki tarah insan ke rag-o-reshe mein gardish karta hai. Mujhe andesha hua ke mabaada tumhare dilo'n mein koi waswasa daal de*".[1133]

Baab 9: Nabi ﷺ Ka Etekaaf Baithna Aur Beeswee'n (20) Ki Subah Ko Baahar Nikalna

[2036] Hazrat Abu Salama bin Abdur Rahman se riwayat hai, unho'n ne kaha ke maine Hazrat Abu Saeed Khudri ﵁ se dariyaaft kiya ke, kya aap ne kabhi Rasool Allah ﷺ ko shab-e-qadar ka zikr karte suna hai? Unho'n ne farmaya:

[1127] راجع: 295 300

[1128] راجع: 295

[1129] Dekhiye: 2043 3144 4320 6697

[1130] راجع: 2029

[1131] راجع: 2029

[1132] Fath-ul-Baari: V4 P352

[1133] Dekhiye: 2038 2039 3101 3281 6219 7171

Haa'n, ham ne Rasool Allah ﷺ ke hamraah ramzan ke darmiyani ashre mein etekaaf kiya. Ham beeswee'n (20th) ramzan ki subah ko etekaaf-gaah se baahar nikle. Rasool Allah ﷺ ne hame'n beeswee'n (20th) ki subah khitab karte hue farmaya: "*Mujhe shab-e-qadar dikhaai gai, phir usey bhula diya gaya, is liye tum usey aakhri ashre ki taaq raato'n mein talaash karo. Choo'nke maine (khwaab mein) dekha hai ke paani aur mitti mein sajda kar raha hoo'n. Is liye jis ne Rasool Allah ﷺ ke hamraah etekaaf kiya tha wo waapas apne motakif mein aajaae*". Log ye sun kar masjid mein waapas aagae. Ham ne aasmaan par zarra bhar bhi baadal na dekha the ke achaanak thoda sa baadal aaya aur wo khoob barasa. Iqaamat kahi gai to Rasool Allah ﷺ ne keechad aur paani mein sajda kiya, hatta ke maine Rasool Allah ﷺ ki naak aur peshaani-e-mubaarak par mitti ke nishanaat dekhe.[1134]

Baab 10: Mustahaaza Aurat Ka Etekaaf Karna

[2037] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke hamraah aap ki ek (1) biwi ne istehaaze ki haalat mein etekaaf kiya. Wo surkhi aur zardi dekha karti thi. Baaz auqaat jab wo namaz padhti to ham uske neeche tasht rakh dete the.[1135]

Baab 11: Biwi Ka Apne Khaawind Se Etekaaf-gaah Mein Mulaqaat Karna

[2038] Nabi ﷺ ki zauja-e-mohtarma Hazrat Safiyya رضي الله عنها se riwayat hai ke Nabi ﷺ masjid-e-nabawi mein the aur aap ke paas azwaaj-e-mutahharaat maujood thee'n. Wo (apne-apne gharo'n ko) jaane lagee'n to Aap ﷺ ne Hazrat Safiyya bint Huyai رضي الله عنها se farmaya: "*(Jaane mein) Jaldi na karna, main tumhare saath jaata hoo'n*". Unka ghar Hazrat Usama bin Zaid رضي الله عنه ki haweli mein tha. Nabi ﷺ unke hamraah gae to aap ko do (2) ansari miley. Unho'n ne Nabi ﷺ ko dekha aur jaldi se aagey badh gae. Nabi ﷺ ne unse farmaya: "*Idhar aao, ye Safiyya bint Huyai hai*". Unho'n ne arz kiya: Subhan-Allah, Allah ke Rasool! Aap ne farmaya: "*Yaqeenan shaitan, insan ke jism mein khoon ki tarah saraayat*[1136] *karta hai. Mujhe andesha hua ke mabaada tumhare dilo'n mein koi badgumaani paida karde*".[1137]

Baab 12: Kya Motakif Apna Difaa Kar Sakta Hai?

[2039] Hazrat Safiyya رضي الله عنها se riwayat hai ke wo Nabi ﷺ ke paas aaee'n, jabke aap etekaaf ki haalat mein the. Phir jab wo waapas jaane lagee'n to aap bhi unke saath chale. Is dauran mein aap ko ek (1) ansari jawaan ne dekha. Jab aap ki nazar us par padi to aap ne usey bulaya aur farmaya: "*Idhar aao! Ye (meri biwi) Safiyya hai*" …Sufyan ne baaz auqaat (هِيَ صَفِيَّةُ ke bajaae) "هٰذِهِ صَفِيَّةُ" ke alfaaz kahe… (Nabi ﷺ ne farmaya ke maine ye wazaahat zaroori samjhi) "*kyou'nke shaitan ibne aadam ke ragg-o-reshe mein khoon ki tarah saraayat karta hai*". (Ali bin Abdullah kehte hain) Maine apne shaikh Sufyan se kaha: Hazrat Safiyya رضي الله عنها aap ke paas raat ko aai thee'n? To unho'n ne jawab diya: Raat hi to thi.[1138]

Faaeda: Is hadees se ye bhi maaloom hua ke badgumaani aur shaitani makr-o-fareb se khud ko mehfooz rakhna bohot zaroori hai. Khaas taur par ulama hazraat ko aisa kaam nahi karna chaahiye jisse log unke mutalliq badgumaani mein mubtalaa ho jaae'n. Agarche us kaam mein mukhlis hi kyou'n na ho'n. Kyou'nke badgumaani paida hone ki soorat mein unke uloom ka intefaa (أنتفاع)[1139] khatam ho jaaega. Koi shakhs bataur-e-tajraba bhi aisa kaam na kare. Allah Ta'ala isse mehfooz rakhe.[1140]

Baab 13: Etekaaf-gaah Se Subah Ke Waqt Nikalna

[2040] Hazrat Abu Saeed Khurdi رضي الله عنه se riwayat hai, unho'n ne kaha: Ham ne (ek dafa) Rasool Allah ﷺ ke hamraah ramzan ke darmiyani ashre ka etekaaf kiya. Jab beeswee'n (20th) ki subah hui to ham ne apna saamaan waghaira (gharo'n mein) muntaqil kar liya. Rasool Allah ﷺ hamaare paas tashreef laae aur farmaya: "*Jo etekaaf mein tha wo apni jaae etekaaf mein waapas chala jaae, is liye ke maine is raat khwaab dekha hai, us khwaab mein khud paani*

[1134] راجع: 669

[1135] راجع: 309

[1136] T: (سَرايَت) Taaseer, jazb hone asar-andaaz hone, ek (1) cheez ki doosri shae mein gul-mil jaane [Rekhta]

[1137] راجع: 2035

[1138] راجع: 2035

[1139] T: (سَرايَت) Taaseer, jazb hone asar-andaaz hone, ek (1) cheez ki doosri shae mein gul-mil jaane [Rekhta]

[1140] Umdatul Qaari: V4 P282

aur keechad mein sajda karta hoo'n". Jab aap apne motakif mein waapas chale gae to ek (1) baadal numudaar hua aur khoob baarish hui. Us zaat ki qasam jis ne Aap ﷺ ko haq de kar ma-boos kiya hai! Usi din ke aakhri hisse mein baadal aaya. Choo'nke masjid khajoor ki tehniyo'n se bani hui thi, is liye maine aap ki naak aur peshaani par paani aur keechad ke nishanaat dekhe.[1141]

Faaeda: Ziyada se ziyada ya kam-az-kam muddat ka etekaaf ki koi hadd nahi hai. Baaz hazraat ka khayaal hai ke raat ke etekaaf ke saath din ka etekaaf karna bhi zaroori hai, lekin is hadees se maaloom hota hai ke ye paabandi zaroori nahi hai. Taaham jo ye kaha jaata hai ke namaz padhne ke liye aae'n to etekaaf ki niyyat kar le'n, iski koi asal nahi hai. Ye be-bunyaad baat hai.

Baab 14: Maah-e-Shawwal Mein Etekaaf Karna

[2041] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ har ramzan mein etekaaf kiya karte the. Jab subah ki namaz padhte to us jagah tashreef le jaate jaha'n etekaaf karna hota. Hazrat Ayesha رضی اللہ عنہا ne aap se ijaazat talab ki, ke wo etekaaf kare'n. Jab aap ne unhe'n ijaazat di to unho'n ne masjid mein kheema laga liya. Hazrat Hafsa رضی اللہ عنہا ne suna to unho'n ne bhi kheema nasb kar liya. Hazrat Zainab رضی اللہ عنہا ne suna to unho'n ne ek (1) aur kheema laga liya. Jab Rasool Allah ﷺ agle roz gae to wahaa'n chaar (4) kheeme dekhe. Aap ne farmaya: "*Ye kya baat hai?*" To aap ko unki haqeeqat se agaah kiya gaya to aap ne farmaya: "*Is par unhe'n kis cheez ne ubhaara hai? Kya wo neki chahti hain? In tamaam khemo'n ko ukhaad do, main unhe'n yahaa'n nahi dekhna chahta*". Chunache wo tamaam kheeme khatam kar diye gae. Phir aap ne ramzan mein etekaaf na kiya, hatta ke shawwal ke aakhri ashre mein etekaaf kiya.[1142]

Baab 15: Jis ne Motakif Par Roza Rakhna Zaroori Khayaal Nahi Kiya

[2042] Hazrat Umar رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Maine zamaana-e-jaahiliyyat mein nazr maani thi ke ek (1) raat masjid-e-haraam mein etekaaf karu'nga. Nabi ﷺ ne unhe'n farmaya: "*Apni nazar poori karlo*". Tab unho'n ne ek (1) raat etekaaf kiya.

Faaeda: Hamaare nazdeek raajeh mauqif ye hai ke roze ke baghair etekaaf jaaez hai, lekin roze ke saath etekaaf karna Afzal hai. Yaad rahe! Iska ye matlab nahi ke koi shakhs ramzan ka roza to istetaa-at ke ba-wujood na rakhe aur etekaaf kar le, balke iska matlab ye hai ke jo shakhs ramzan ke alaawa etekaaf karta hai, ya ramzan mein roze ki himmat nahi rakhta to uske liye jaaez hai.

Baab 16: Jis Ne Zamaana-e-Jaahiliyyat Mein Etekaaf Ki Nazr Maani, Phir Musalman Ho Gaya

[2043] Hazrat Ibne Umar رضی اللہ عنہ se riwayat hai, ke Hazrat Umar رضی اللہ عنہ ne zamaana-e-jaahiliyyat mein nazr maani thi ke wo ek (1) raat masjid-e-haraam mein etekaaf kare'nge. Rasool Allah ﷺ ne unhe'n farmaya: "*Apni nazar poori karo*".[1143]

Baab 17: Ramzan Ke Darmiyani Ashre Mein Etekaaf Karna

[2044] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne farmaya: Nabi ﷺ har ramzan mein das (10) din ka etekaaf kiya karte the, magar jis saal aap ki wafaat hui, us saal aap ne bees (20) din etekaaf kiya.

Faaeda: Etekaaf ke liye agarche aakhri ashra afza hai, kyou'nke uski taaq raato'n mein shab-e-qadar hai, lekin ye zaroori nahi. Usse pehle bhi etekaaf kiya jaa sakta hai, aakhri saal Rasool Allah ﷺ ne bees (20) din etekaaf farmaya.

Baab 18: Jis Ne Etekaaf Ka Iraada Kiya, Phir Us Iraade Ko Tark Kar Dena Munaasib Khayaal Kiya

[2045] Hazrat Ayesha رضی اللہ عنہا se riwayat hai ke Rasool Allah ﷺ ne (ek (1) dafa) ramzan ke aakhri ashre mein etekaaf karne ka zikr farmaya. Hazrat Ayesha رضی اللہ عنہا ne aap se (etekaaf karne ki) ijaazat talab ki to aa pne unhe'n ijaazat dedi. Hazrat Hafsa رضی اللہ عنہا ne Hazrat Ayesha رضی اللہ عنہا se sawal kiya ke wo usey bhi ijaazat le de'n, to unhe'n bhi ijaazat mil gai. Jab Hazrat Zainab bint Jahash رضی اللہ عنہا ne ye dekha to unho'n ne kheema lagaane ka hukum diya, chunache unka kheema bhi nasb

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[1141] راجع: 669
[1142] راجع: 2039
[1143] راجع: 2032

kar diya gaya. Hazrat Ayesha ﵂ ne farmaya: Jab Rasool Allah ﷺ namaz padhne ke baad apne motakif ki taraf tashreef laae aur wahaa'n kai-ek kheeme dekhe to farmaya: "*Ye kya hai?*" Logo'n ne arz kiya: Ye Hazrat Ayesha, Hazrat Hafsa aur Hazrat Zainab ﵄ ke kheeme hain. Rasool Allah ﷺ ne farmaya: "*Kya wo isse neki ka iraada karti hain? Main (is saal) etekaaf nahi karu'nga*". Chunache aap waapas laut aae. Jab roze khatam hue to aap ne shawwal ke ek (1) ashre ka etekaaf kiya.[1144]

Faaeda: Rasool Allah ﷺ ne etekaaf-gaah mein daakhil hone se pehle hi apna iraada multawi kar diya tha. Iske ye maane hargiz nahi hain ke aap etekaaf-gaah mein daakhil hue, phir aap ne etekaaf ka iraada tark farmaya. Iska matlab ye hai ke kisi cheez ki niyyat kar lene se wo cheez waajib nahi ho jaati, choo'nke aap ki aadat-e-mubaaraka thi ke jis kaam ko shuru karte us par dawaam farmate, is liye aap ne maah-e-shawwal mein das (10) din ka etekaaf karke uski talaafi farmaai. Ba-soorat-e-deegar sirf niyyat kar lene se wo etekaaf aap par waajib nahi hua tha jiski baad mein qazaa deni zaroori ho.

Baab 19: Agar Motakif Apna Sar Dhone Ke Liye Ghar Mein Daakhil Kare

[2046] Hazrat Ayesha ﵂ se riwayat hai ke wo Nabi ﷺ ke sar-e-mubaarak ko dhoya karti thee'n, halaa'nke wo ba-haalat-e-haiz hotee'n aur aap ﷺ masjid mein motakif hote the. Hazrat Ayesha ﵂ apne hujre mein hotee'n, aap ﷺ apna sar-e-mubaarak unki taraf jhuka dete (to wo usey dho deti thee'n).[1145]

[1144] راجع: 2029

[1145] راجع: 295

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

34: Kitab-ul-Bu-yoo (Khareed-o-Farokht Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْبُيُوْعِ

Irshad-e-Baari Ta'ala hai:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا.

Allah Ne Tijaarat Ko Halaal Kiya Hai Aur Sood Ko Haraam Qaraar Diya Hai.[1146]

Nez Allah Ta'ala ne farmaya:

إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ.

Haa'n Jo Tijaarati Led-den Dast-ba-dast Tum Log Karte Ho (usko na likha jaae, to koi harj nahi).[1147]

Faaeda: Sood, Juaa, aur rishwat lene-dene mein bhi baahami razamandi paai jaati hai, lekin ye haqeeqi nahi, balke izteraari[1148] hoti hai, kyou'nke sood par qarz lene waale ko qarz-e-hasana mil sakta ho to wo kabhi sood par qarz na le. Juaa khelne waala is liye razamand hota hai ke un mein se har ek ko apne jeente ki ummeed hoti hai aur agar kisi ko haarne ka andesha ho to wo kabhi juaa nahi khelega. Isi tarah agar rishwat dene waale ko maaloom ho, ke usey rishwat diye baghair haq mil sakta hai to wo kabhi rishwat na de. Iske alaawa agar saude-baazi mein ek (1) fareeq ki poori razamandi na ho aur usey is par majboor kar diya jaae to wo bhi is zimn mein aata hai.

Baab 1: Irshad-e-Baari Ta'ala: "Jab Namaz (e juma) Se Faarigh Ho Jaao To Zameen Mein Muntashir Ho Kar Allah Ka Fazal Talaash Karo..." Surah Juma[1149] ke Aakhir Tak. Aur Irshad-e-Baari Ta'ala: "Apne Maal Aapas Mein Baatil Tareeqe Se Mat Khaao, Magar Ye Ke Tijaarat Tumhari Baahami Razamandi Se Ho (to wo halaal aur jaaez hai)"[1150] Ka Bayan.

[2047] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Tum kehte ho ke Abu Huraira Rasool Allah ﷺ se bohot ahadees bayan karta hai. Aur (ye bhi) kehte ho ke muhajireen aur ansaar to Rasool Allah ﷺ se itni hadeese'n bayan nahi karte jis qadar Abu Huraira bayan karte hain? Asal baat ye hai ke mere muhaajir bhai to baazaaro'n mein khareed-o-farokht aur tijaarat mein mashghool rehte the aur main quwwat-e-la-yamoot par Rasool Allah ﷺ ki sohbat mein rehta. Main aap ki khidmat mein haazir rehta, jabke wo ghayab hote aur shughal ki wajah se bhool jaate, lekin main yaad rakhta. Isi tarah mere ansaar bhaaiyyo'n ko kheti-baadi masroof rakhti, jabke main suffa ke masakeen mein se ek (1) miskeen aadmi tha. Jab wo log baate'n bhool jaate the main unhe'n yaad rakhta tha. (Doosri baat ye hai ke) ek (1) dafa Rasool Allah ﷺ ne hadees bayan karte hue farmaya: "*Jo shakhs apna kapda phailaaega yahaa'n tak ke jab main apni ye guftagu khatam karu'n to wo apna kapda ekattha karke apne seene se lagale to jo baat main kahu'nga wo usey yaad kar lega*". Chunache maine wo rang-daar chaadar, jo mere oopar thi, phaila di. Jab Rasool Allah ﷺ ne apni guftagu khatam ki to maine ekattha karke usey apne seene se lagaa liya. Uske baad wo din aur aaj ka din main Rasool Allah ﷺ ki us guftagu se koi cheez nahi bhoola.[1151]

[2048] Hazrat Abdur Rahman bin Awf ﷺ se riwayat hai, unho'n ne farmaya ke jab ham madina taiyyaba aae to Rasool Allah ﷺ ne mere aur Saad bin Rabee ﷺ ke darmiyan bhai-chaara kara diya. Hazrat Saad bin Rabee ﷺ ne (mujhse) kaha: Main tamaam ansaar se ziyaada maaldaar hoo'n. Tumhe'n apna nisf maal deta hoo'n, aur meri dono biwiyo'n ko dekh lo, jise tum pasand karo main usey talaaq deta hoo'n. Jab uski iddat guzar jaae to usse nikah kar lena. Hazrat Abdur Rahman bin Awf ﷺ ne kaha: Mujhe uski zaroorat nahi, yahaa'n koi baazaar hai, jaha'n tijaarat hoti ho? Unho'n ne kaha: Haa'n Qainuqa naami ek baazaar hai. Hazrat Abdur Rahman bin Awf ﷺ subah ko bazaar gae, kuch paneer

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[1146] Surah Baqara: 275
[1147] Surah Baqara: 282
[1148] T: (اِضْطِرارِی) Majboori ka, ghair-iraadi [Rekhta]
[1149] Surah Juma: 10-11
[1150] Surah Nisa: 29
[1151] راجع: 118

aur ghee kamaa kar le aae. Phir wo rozaana ba-gharz-e-tijaarat bazaar jaane lagey. Kuch din baad Hazrat Abdur Rahman bin Awf ﷺ (Rasool Allah ﷺ ki khidmat mein) haazir hue to unke libaas par razd[1152] khushboo ka rang tha. Rasool Allah ﷺ ne poocha: "*Kya tum ne shaadi ki hai?*" Unho'n ne arz kiya: Haa'n. Aap ne farmaya: "*Kis se?*" Arz kiya: Ek (1) ansari khatoon se. Aap ne farmaya: "*Tum ne usey kitna maher diya?*" Arz kiya: Ek (1) guthli baraabar sona diya hai, ya kaha ke ek (1) sone ki guthli. Tab Nabi ﷺ ne unhe'n farmaya: "*Valima karo agarche ek (1) bakri hi se ho*".[1153]

[2049] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abdur Rahman bin Awf ﷺ madina taiyyaba aae to Nabi ﷺ ne unke aur Hazrat Saad bin Rabee Ansari ﷺ ke darmiyan bhai-chaara qaaem kar diya. Hazrat Saad ﷺ maaldaar the, unho'n ne Hazrat Abdur Rahman bin Awf ﷺ se kaha: Main tujhe apna maal aadha-aadha taqseem kar deta hoo'n. Uske alaawa aap ki shaadi ka bhi bandobast karta hoo'n. Hazrat Abdur Rahman bin Awf ﷺ ne kaha: Allah Ta'ala tumhare ahel-o-ayaal, aur maal-o-asbaab mein barkat farmae. Mujhe bazaar ka raasta bataao. Chunache wo mandi se waapas na aae hatta ke paneer aur ghee bataur-e-nafaa haasil kar liya aur wo le kar apne ghar waalo'n ke paas aae. Ham chand din thehre yaa jis qadar Allah ko manzoor tha ke Hazrat Abdur Rahman bin Awf ﷺ aae aur un par rang-daar khushoo lagi hui thi. Nabi ﷺ ne unse farmaya: "*Tumhara kya haal hai?*" Unho'n ne arz kiya: Allah ke Rasool ﷺ! Maine ek (1) ansari khatoon se nikah kiya hai. Aap ne farmaya: "*Uska haq-e-maher kya rakha hai*". Arz kiya: Guthni bhar sona, ya kaha guthni ka wazan sona. Aap ﷺ ne farmaya: "*Valima karo, agarche ek (1) bakri hi ho*".[1154]

[2050] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke okaz, majannah aur dhul-majaaz jaahiliyyat ke daur mein mandiyaa'n thee'n. Jab islam ka daur aaya to kuch logo'n ne un mandiyo'n mein karobaar karna gunah tasawwur kiya to ye aayat-e-karima naazil hui:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ.[1155] فِي مَوَاسِمِ الْحَجِّ

Tum Par Is Baat Mein Koi Harj Nahi Ke Ayyaam-e-Hajj Mein Apne Rabb Ka Fazal Talaash Karo.

Hazrat Ibne Abbas ﷺ ki yehi qiraayat hai.[1156]

Faaeda: Hazrat Ibne Abbas ﷺ qiraa-at-e-mash-hoora ke bar-aks is aayat ke aakhir mein "فِي مَوَاسِمِ الْحَجِّ" ke alfaaz padhte the. Mumkin hai ke mazkoora alfaaz aayat ka hissa ho'n. Jise mansookh kar diya gaya, lekin Hazrat Ibne Abbas ﷺ ko uska ilm na ho saka. Isey qiraa-at-e-shaazah kehte hain, jisse qiraa-at saabit nahi hoti. Albatta masaael ke akhaz[1157]-o-istembaat[1158] mein isse madad li jaa sakti hai.

Baab 2: Halaal Waazeh Hai Aur Haraam Bhi Waazeh Hai Aur Unke Darmiyan Kuch Mushtaba Cheeze'n Hain

[2051] Hazrat Noman bin Basheer ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Halaal zaahir hai aur haraam bhi zaahir hai, unke darmiyan kuch mushtaba cheeze'n hain. Jis shakhs ne us cheez ko tark kar diya jis mein gunah ka shubha ho to wo us cheez ko ba-darja-e-oola chodh de ga jiska gunah hona zaahir ho. Aur jis ne shubha ki cheez par jur-at ki to wo jald hi aisi baat mein mubtalaa ho sakta hai jiska gunah hona zaahir hai. Gunah (goya) Allah ki charaa-gaah[1159] hain, jo insan apne jaanwar chara-gaah ke ird-gird charaaega jald hi uksa chara-aah mein pohonchna mumkin hoga*".[1160]

[1152] T: urdu pdf mein shayad typing karte hue زرد (Zard) ki jagah رزد (razd) type ho gaya.
[1153] Dekhiye: 3780
[1154] Dekhiye: 2293 3781 3937 5072 5148 5153 5155 5167 6082 6386
[1155] Surah Baqara: 198
[1156] راجع: 1770
[1157] T: (اَخْذ) Haasil karne ya lene ka amal, husool [Rekhta]
[1158] T: (اِسْتِنْباط) Muqarrar usool ke tahat Quran-o-Hadees se masaael-e-sharaiya furooiya ka hukum nikaalne ka amal, kisi sharai masle mein ijtehaad [Rekhta]
[1159] T: (چراہ گاہ) Jaanwaron ke charne ki jagah [RSB]
[1160] راجع: 52

Baab 3: Shubhaat Ki Tafseer

Hassaan bin Abu Sinan bayan karte hain ke maine parhezgaari se ziyaada asaan koi cheez nahi dekhi, jo shak mein daale usey chodh-do aur us cheez ko ikhtiyaar karo jo shak mein na daale.

[2052] Hazrat Uqba bin Haaris ﷺ se riwayat hai ke ek (1) siyaah-faam aurat aai aur kehne lagi ke maine tum dono (miyaa-biwi) ko doodh pilaaya hai. Usne Nabi ﷺ se zikr kiya to aap ne usse mu'n phir liya aur muskurate hue farmaya: "*Tum is aurat ko (bataur-e-biwi) kaise rakh sakte ho, jabke tumhare baare mein aisa kaha gaya hai?*" Hazrat Uqba bin Haari ki biwi Abu Ihaab Tamimi ki beti thi.[1161]

[2053] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Utbah bin Abi Waqaas ne apne bhai Hazrat Saad bin Abi Waqaas ﷺ se ye wasiyyat ki thi ke Zama'h (زَمْعَةَ) ki laundi ke batn (بَطْن) se paida hone waala beta mere nutfe se hai. LEhaza tum usey apne qabze mein le lena. Hazrat Ayesha ﷺ farmati hain ke fatah makkah ke saal Hazrat Saad bin Abi Waqaas ﷺ ne usey qabze mein le liya aur kaha ke ye mera bhatija hai aur mere bhai ne usey lene ki mujhe wasiyat ki thi. (Us waqt) Abd bin Zama'h khada hua aur kehne laga: Ye to mera bhai hai, yaane mere baap ki laundi ka beta hai aur uske bistar par paida hua hai. Aakhir dono jhagadte-jahagdte Rasool Allah ﷺ ke paas aae. Hazrat Saad ﷺ ne arz kiya: Allah ke Rasool ﷺ! Ye mera bhatija hai. Mere bhai ne usey tahweel mein lene ki mujhe wasiyyat ki thi. Abd bin Zama'h ne kaha: Ye mere bhai hai aur mere baap ki laundi se hai, nez uske bistar hi par paida hua hai. Us par Nabi ﷺ ne farmaya: "*Abd bin Zama'h! Ye baccha tujhe milega*". Uske baad Nabi ﷺ ne mazeed farmaya: "*Baccha uska hota hai jiske bistar par paida ho aur zinakaar ke liye patthar hain*". Uske baad aap ne Ummul Momineen Hazrat Sauda bint Zama'h ﷺ se farmaya: "*Tum is (bacche) se parda karo*". Kyou'nke aap ne us ladke mein Utbah ki mushaabahat dekhi, chunache uske baad us ladke ne Hazrat Sauda ﷺ ko nahi dekha yahaa'n tak ke wo Allah se jaa mila.[1162]

[2054] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se teer ke shikaar ke mutalliq poocha to aap ne farmaya: "*Agar wo shikaar ko nok ki taraf se laga hai to to khaa lo aur agar arz ke bal lag kar shikaar ko maar diya hai to usey mat khaao kyou'nke wo murdaar hai*". Maine arz kiya: Allah ke Rasool ﷺ! Main shikaar ke liye bismillah padhkar apna kutta chodta hoo'n, lekin shikaar ke waqt uske saath kisi doosre kutte ko bhi pata hoo'n, jis par maine bismillah nahi padhi hoti, mujhe maaloom nahi ke kis kutte ne shikaar maara hai? Aap ﷺ ne farmaya: "*Usey mat khaao, tum ne sirf apne kutte par bismillah kahi doosre kutte par to bismillah nahi kahi thi*".[1163]

Baab 4: Mushtaba Cheezo'n Se Parhez Karna

[2055] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) giri hui khajoor ke paas se guzre to farmaya: "*Agar ye khajoor sadqe ki na hoti to main isey khaa leta*".

Hamaam (هَمَّام) ne Hazrat Abu Huraira ﷺ se, unho'n ne Nabi ﷺ se bayan kiya ke aap ne farmaya: "*Main apne bistar par giri hui khajoor paata hoo'n*".[1164]

Faaeda: Musnad Imam Ahmad mein hai ke Rasool Allah ﷺ ek (1) raat sakht qalq[1165] aur pareshani mein bedaar rahe, dariyaaft karne par maaloom hua ke aap ne ek (1) giri-padi khajoor ko khaa liya tha, uske baad yaad aaya ke ghar mein sadqa ki khajoore'n bhi thee'n, jinhe'n ghuraba mein taqseem karna tha. Is liye aap ko pareshani hui ke us khajoor ke mutalliq yaqeen na tha, yaane sadqe ki khajooro'n se thi ya ghar ke istemaal ke liye rakhi hui khajooro'n mein se thi.[1166]

[1161] راجع: 88

[1162] Dekhiye: 2218 2421 2533 2745 4303 6749 6765 6817 7182

[1163] راجع: 175

[1164] Dekhiye: 2431

[1165] T: (قَلَق) Beqaraari, betaabi, afsos, hasrat, dukh, ranj [Rekhta]

[1166] MA: V2 P193

Baab 5: Jis Ne Waswaasa Waghaira Ko Mushtaba Amr Khayaal Na Kiya

[2056] Hazrat Abbaad bin Tamim ﷺ apne chacha se riwayat karte hain, unho'n ne kaha: Nabi ﷺ se ek (1) shakhs ke mutalliq shikaayat ki gai ke wo namaz mein koi cheez mehsoos karta hai, kya wo namaz tod de? Aap ﷺ ne farmaya: "*Na (tode) ta-aa'nke awaaz sune ya boo paae*".[1167]

Ibne Abi Hafsa ne Imam Zohri se riwayat karte hue kaha ke wazoo us waqt laazim hota hai jab to badboo paae ya awaaz sune.

Faaeda: Waswasa ye hai ke bila-wajah har cheez ko shak-o-shubha ki nazar se dekhna. Masalan: Ek (1) shakhs se maal kharida, khwah-ma-khwah uske haraam hone ka gumaan karna. Is qism ki waswasa-andaazi ya waswasa pairwee jaaez nahi hai.

[2057] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Kuch logo'n ne arz kiya: Allah ke Rasool ﷺ! Kai log hamaare paas gosht laate hain, lekin hame'n ye maaloom nahi ke unho'n ne zibah karte waqt Allah ka naam zikr kiya tha ya nahi? Rasool Allah ﷺ ne farmaya: "*Tum khud us par bismillah padh lo aur usey khaa lo*".[1168]

Baab 6: Irshad-e-Baari Ta'ala: "Aur Jab Unho'n Ne Koi Sauda Bikta Ya Khel-tamaasha Hote Dekha To Udhar Bhaag Gae"[1169] Ka Bayan

[2058] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dafa ham Nabi ﷺ ke hamraah namaz padh rahe the ke shaam se ek (1) qaafila aaya, jo ghalla lade hue tha. Log uski taraf chal diye, hatta ke Nabi ﷺ ke hamraah baara (12) mardo'n ke alaawa koi baaqi na raha to ye aayat naazil hui:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا.

Jab Unho'n Ne Koi Tijaarat Ya Khel Tamaasha Dekha To Uski Taraf Daud Pade.[1170]

Faaeda: Dar-asl madani daur ki ibtedaai zindagi moaashi etebaar se bhi musalmano ke liye sakht pareshan-kun thi. Muhajireen ki abaad-kaari ke alaawa kuffaar-e-makkah ne bhi ahle madina ki moaashi naaka-bandi kar rakhi thi. Is binaa par ghalla kam yaab[1171] bhi tha aur giraani bhi bohot thi. Unhi ayyaam mein ek (1) dafa Rasool Allah ﷺ khutba-e-juma de rahe the ke shaam se ghalle aur anaaj ka ek (1) tijaarati qaafila madina taiyyaba aapohoncha. Unho'n ne apni aamad ki ittela tabley bajaa kar di. Khutba sunne waale musalman bhi mahez is khayaal se ke agar der se gae to saara ghalla bik jaaega, khutba chod-kar udhar chale gae to mazkoora aayat naazil hui. Is aayat-e-karima mein meethi zuban se itaab[1172] kiya gaya ke qaafile waale tumhare raaziq to na the, rizq ke asbaab muhaiyya karne waala Allah Ta'ala hai, lehaaza tumhe'n aainda aisi baato'n se ijtenaab karna chaahiye.

Baab 7: Jis Ne Kuch Parwaah Na Ki Jaha'n Se Chaaha Maal Kamaa Liya

[2059] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Logo'n par ek (1) waqt aaega, jab aadmi ko uski kuch parwa nahi rahegi ke maal halaal tareeqe se haasil kiya hai ya haraam tareeqe se kamaaya hai*".[1173]

Baab 8: Khushki Waghaira Mein Tijarat Karna

Irshad-e-Baari Ta'ala hai:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ.

[1167] راجع: 38

[1168] Dekhiye: 5507 7398

[1169] Surah al Juma: 11

[1170] Surah al Juma: 11

[1171] T: (یاب) haasil hone waala, paane waala [Rekhta]

[1172] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

[1173] Dekhiye: 2083

Kuch Log Aise Hain Ke Unhe'n Tijaarat Aur Khareed-o-Farokht Allah Ki Yaad Se Ghaafil Nahi Karti.[1174] Hazrat Qatada ne kaha ke Sahaba Ikraam ﷺ aise log the jo khareed-o-farokht aur tijaarat karte, lekin jab unke saamne huqooq ullah se koi haq aata to tijaarat aur khareed-o-farokht unhe'n Allah ke zikr se ghaafil na karti, ta-aa'nke wo usey adaa kar lete.

[2060 2061] Hazrat Abu Minhaal se riwayat hai, unho'n ne kaha ke main currency ka karobaar karta tha. Maine uske mutalliq Hazrat Zaid bin Arqam ﷺ se dariyaaft kiya to unho'n ne kaha: Nabi ﷺ ne farmaya:

Ek-doosri sanad ke mutaabiq Hazrat Abu Minhaal kehte hain ke maine Hazrat Baraa bin Aazib aur Hazrat Zaid bin Arqam ﷺ se currency ke karobaar ke mutalliq dariyaaft kiya to unho'n ne farmaya ke ham Rasool Allah ﷺ ke zamane mein tijaarat karte the. Ham ne Rasool Allah ﷺ se bae-e-sarf, yaane currency ke kaarobaar ke mutalliq poocha to aap ne farmaya: "*Agar naqd-ba-naqd ho to koi harj nahi, agar udhar ho to jaaeza nahi*".[1175]

Faaeda: Sone chaandi ke sikko'n ka baahami tabaadla "*Sarf*" kehlaata hai. Uski do (2) soorate'n hain: ❍ Chaandi ke badle chaandi aur sone ke badle sona. Iske jaaez hone ke liye do (2) sharte hain: ❁ Dono ka wazan baraabar ho. ❁ Dast-ba-dast ho'n. Agar ek (1) taraf se naqd aur doosri taraf se udhaar ho ya naqd ki soorat mein wazan mein kami-beshi ki gai to muaamala haraam ho jaaega. ❍ Sone ko chaandi yaa chaandi ko sone ke ewaz khareedna. Is soorat mein wazan ka baraabar hona to zaroori nahi hai, taaham uska naqd-ba-naqd hona zaroori hai. Agar kami-beshi ke saath muaamala udhaar ka hua to jaaez nahi hoga.

Baab 9: Tijaarat Ke Liye Safar Karna

Irshad-e-Baari Ta'ala hai:

فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ.

(Namaz-e-juma se faraaghat ke baad) Zameen Mein Phail Jaao Aur Allah Ka Fazal Talaash Karo.[1176]

[2062] Hazrat Obaid bin Umair se riwayat hai ke Hazrat Abu Moosa Ashari ﷺ ne ek (1) dafa Hazrat Umar ﷺ se mulaqaat ki ijaazat talab ki, lekin unhe'n ijaazat na mili …Ghaliban Hazrat Umar ﷺ us waqt kisi kaam mein masroof the… Hazrat Abu Moosa Ashari ﷺ waapas aagae. Hazrat Umar ﷺ jab kaam se faarigh hue to kehne lagey ke maine Abdullah bin Qais (Abu Moosa Ashari ﷺ) ki awaaz suni thi? Unhe'n ijaazat dedo. Arz kiya gaya: Wo to waapas chale gae hain. Aap ne unhe'n bulaya (aur pocha:) Kyou'n waapas chale gae the. Unho'n ne arz kiya: Hame'n yehi hukum diya gaya tha. Hazrat Umar ﷺ ne farmaya: Tum us par koi gawaah pesh karo. Ye sun kar Hazrat Abu Moosa Ashari ﷺ ansaar ki majlis mein gae aur unse dariyaaft kiya to unho'n ne kaha ke is baat ki gawaahi to Hazrat Abu Saeed Khudri ﷺ hi de de'nge, jo ham sab mein kam umr hain. Chunache Hazrat Abu Moosa Ashari ﷺ Ha Abu Saeed Khudri ﷺ ko Hazrat Umar ﷺ ki khidmat mein le gae (unho'n ne shahadat di ke Rasool Allah ﷺ ka yehi hukum tha.) Tab Hazrat Umar ﷺ ne farmaya: Rasool Allah ﷺ ka hukum mujhse poshida reh gaya? Kyou'nke main baazaaro'n mein khareed-o-farokht aur tijarat mein masroof raha, yaane tijaarat ki gharz se baahar aane-jaane mein mashghool raha.[1177]

Baab 10: Tijaarat Ke Liye Samandari Safar Karna

Hazrat Matar al Waraaq ne kaha: Is mein koi harj nahi. Iske mutaaliq Allah Ta'ala ne jo quran mein zikr kiya hai wo bar-haq hai, phir ye aayat tilaawat ki:

وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ.

Tum Kashtiyo'n Ko Dekhte Ho Ke Wo Paani Ko Cheerti Hain Aur Taake Tum Uska Kuch Fazal Talaash Karo.[1178]

[1174] Surah an Noor: 37
[1175] For H2060: Dekhiye: 2180 2497 3939
For H2161: Dekhiye: 2181 2498 3940
[1176] Surah Juma: 10
[1177] Dekhiye: 6245 7353
[1178] Surah an Nahl: 14

"اَلْفُلْكُ" (Al Fulku) Kashti ko kehte hain. Uski waahed aur jamaa dono yaksaa'n hain.

Imam Mujaahid ne kaha: "Kashtiyaa'n, hawaa ko cheerti hain aur badi badi kashtiyaa'n hi hawaa ko phaadti hain".

[2063] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke Aap ne bani Israel ke ek (1) aadmi ka zikr kiya jo samandar ke safar ko nikla, phir usne apni zaroorat poori ki. Uske baad poori hadees bayan farmaai.[1179]

Baab 11: Irshad-e-Baari Ta'ala: "Jab Unho'n Ne Koi Tijaarat Ya Khel Tamaasha Hote Dekha To Uski Taraf Bhaag Gae"[1180] Nez irshad-e-Baari Ta'ala: "Kuch Aise Log Bhi Hain Jinhe'n Tijaarat Aur Khareed-o-Farokht Allah Ki Yaad Se Ghaafil Nahi Kari"[1181] Ka Bayaan

Hazrat Qatada ne kaha ke Sahaba Ikraam ﷺ aise log the jo khareed-o-farokht aur tijaarat karte, lekin jab unke saamne huqooq ullah mien se koi haq aata to tijaarat aur khareed-o-farokht unhe'n Allah ki yaad se ghaafil na karti, hatta ke wo usey adaa kar lete.

[2064] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dafa ham Nabi ﷺ ke hamraah namaz-e-juma adaa kar rahe the ke ghalle ka ek (1) qaafila aaya. Log uski taraf chal diye hatta ke Rasool Allah ﷺ ke hamraah baara (12) mardo'n ke alaawa koi doosra shakhs baaqi na raha. Us par ye aayat naazil hui:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا.

Jab Unho'n Ne Koi Tijaarat Ya Khel Tamaasha Dekha To Uski Taraf Daud Pade Aur Aap Ko Khada Hi Chod Diya.[1182] [1183]

Baab 12: Irshad-e-Baari Ta'ala: "Apni Paakiza Kamaai Se Kharch Karo"[1184] Ki Wazaahat

[2065] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab koi aurat apne ghar ka ta'am kharch kare, ba-sharte-ke uski niyyat bigaad ki na ho, to usey kharch karne ka sawaab milta hai. Uske khaawind ko uski kamaai ka sawaab hoga aur khaazin bhi uski misl hai. Koi kisi ke sawaab mein zarra bhar kamee nahi karega*".[1185]

Faaeda: "غَيْرَ مُفْسِدَةٍ" (Ghair mufsidatin) ka matlab ye hai ke biwi apne shauhar ke maal ko naajaaez muqamaat aur masaarif[1186] mein kharch na kare.

[2066] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar aurat apne khaawind ki kamaai se uske hukum (ijaazat) ke bahgair kharch kare to usey khaawind ke sawaab ka nisf milega*".[1187]

Baab 13: Jis Ne Rizq Mein Wus-at Ki Khwahish Ki

[2067] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jis shakhs ko ye pasnd ho ke uske rizq mein kushaadgi aur umr mein izaafa ho, to usey chaahiye ke wo apne rishtedaaro'n ke saath accha sulook kare*".[1188]

[1179] راجع: 1498

[1180] Surah al Juma: 11

[1181] Surah an Noor: 37

[1182] Surah al Juma: 11

[1183] راجع: 836

[1184] Surah al Baqara: 267

[1185] راجع: 1425

[1186] T: (مَصارِف) Tamaam kharch, raqam istemaal mein laana, akhrajaat, kharch ki mukhtalif made'n [Rekhta]

[1187] Dekhiye: 5192 5195 5360

[1188] Dekhiye: 5986

Faaeda: Baaz shaareheen[1189] ne ye bhi likha hai ke maa ke pait mein is tarah likha jaata hai ke agar isne silaa-rehmi ki to iska rizq wasee aur umr daraaz hogi.[1190] Yehi baat raajeh[1191] maaloom hoti hai, kyou'nke behtar ye hai ke hadees ko uske zaahiri maane par mahmool kiya jaae.

Baab 14: Nabi ﷺ Ka Udhaar Khareedna

[2068] Hazrat Amash ne kaha ke Ibhraim Nakhai ki majlis mein ham ne udhar len-den mein (koi saamaan) girwi rakhne ka zikr kiya to unho'n ne kaha: Mujh se Aswad ne Hazrat Ayesha رضي الله عنها se riwayat bayan ki hai ke Nabi ﷺ ne ek (1) yahoodi se kuch muddat ke liye ta'am khareeda aur lohe ki zirah uske paas girwi rakh di.[1192]

[2069] Hazrat Anas رضي الله عنه se riwayat hai ke wo Nabi ﷺ ke paas jau ki roti aur baasi charbi le kar gae aur us waqt Nabi ﷺ ne apni ek (1) zirah madina taiyyaba mein ek (1) yahoodi ke paas girwi rakhi thi aur usse apne ahle-khaana ke liye kuch jau liye the. Aur maine aap ko ye farmate hue suna: "*Aal-e-Muhammad ﷺ ke paas kabhi shaam ke waqt ek (1) saa* (صاع) *gehoo'n ya kisi aur ghalle ka jamaa nahi raha, halaa'nke aap ki nau (9) biwiyaa'n thee'n*".[1193]

Baab 15: Aadmi Ka Khud Kamaana Aur Apne Haath Se Kaam Karna

[2070] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke jab Hazrat Abu Bakar Siddiq رضي الله عنه ko khalifa muntakhab kiya gaya to unho'n ne farmaya: Meri qaum acchi tarah jaatni hai ke mera kaarobaar ahel-o-ayaal ke liye na-kaafi nahi tha, lekin ab main musalmano ke muaamalaat mein mashghool ho gaya hoo'n, lehaaza Abu Bakar ke ahle-khaana us maal se khaae'nge aur wo khud musalmano'n ke maal-o-asbaab ki nigraani kare'nge.

[2071] Hazrat Ayesha رضي الله عنها hi se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke Sahaba Ikraam رضي الله عنهم khud mehnat mazdoori karte the, jiski binaa par unke jism se paseene waghaira ki boo aati thi. Aise halaat mein unse kaha gaya: Agar tum ghusl kar lete to behtar hota. Isey Hamaam (هَمَّام) ne Hisham se, unho'n ne apne baap (Urwah) se, unho'n ne Hazrat Ayesha رضي الله عنها se bayan kiya hai.[1194]

Faaeda: Is hadees se maaloom hua ke Sahaba Ikraam رضي الله عنهم khud mehnat-o-mashaqqat karte the, doosro'n par bojh banna unhe'n gawaara na tha.

[2072] Hazrat Miqdaam bin Ma'dikrab (معديكرب) رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Kisi shakhs ne apne haath ki kamaai se ziyaada paak khaana nahi khaaya aur Allah Ta'ala ke nabi Hazrat Dawood عليه السلام bhi apne haath ki kamaai se khaaya karte the*".

[2073] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain: "*Allah ke nabi Hazrat Dawood عليه السلام apne haath ki kamaai hi se khaate the*".[1195]

Faaeda: Waazeh rahe ke maeeshat[1196] ke bunyaadi zaraae teen (3) hain: Ziraa-at, Tijaarat, aur San-at-o-Hirfat[1197]. Baaz hazraat ne tijaarat ko Afzal kaha hai, jabke kuch hazraat ziraa-at ke peshe ko behtar qaraar dete hain. Bahre-soorat jo kamaai insaan ke haath se haasil ho usey hadees mein behtar aur paakiza kaha gaya hai.

[2074] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi shakhs lakdiya'n jamaa karke gattha bana kar apni peeth par laad le, ye isse behtar hai ke wo kisi se sawaal kare, wo usey de ya na de*".[1198]

[1189] T: (شارح) Shaareh ki jamaa, sharah likhne waala, tafseel se bayaan karne waala [Rekhta]

[1190] Fath-ul-Baari: V4 P382

[1191] T: (راجِح) Faaiq, ghaalib, saheeh, qaabil-e-tarjeeh, pasandeeda [Rekhta]

[1192] Dekhiye: 2096 2200 2251 2252 2386 2509 2513 2916 4467

[1193] Dekhiye: 2508

[1194] راجع: 903

[1195] Dekhiye: 3417 4713

[1196] T: (مَعِيشَت) Moaashi soorat-e-haal, guzar-basar ka zariya [Rekhta]

[1197] T: (حِرْفَت) Dastkaari, machino se kiya jaane waala kaam [Rekhta]

[1198] راجع: 1470

[2075] Hazrat Zubair bin Awwaam ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi shakhs apni rassiyo'n ko le (aur lakdiyaa'n ekatthi karke laae to aisa karna logo'n ke saamne dast-e-sawaal phailaane se behtar hai.)*".[1199]

Baab 16: Khareed-o-Farookht Ke Waqt Asaani Aur Kushaada-dili Karna Aur Paakiza Andaaz Se Hat-talbi Karna

[2076] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala us shakhs par rahem farmae jo bechte, khareedte, aur taqaaza karte waqt narmi aur kushada-dili ka muzaahera kare*".

Baab 17: Jis Shakhs Ne Kisi Maaldaar Ko Mohlat Di

[2077] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Pehle zamaane mein farishto'n ne ek (1) shakhs ki rooh se mulaqaat ke waqt poocha: Kya toone koi nek kaam kiya hai? Usne kaha: Maine apne mulazimeen ko ye hukum dete tha ke wo tang-dast ko adaaegi mein mohlat de'n aur maaldaar se bhi narmi kare'n to unho'n ne bhi usse narmi ikhtiyaar farmaai*".

Abu Abdullah (Imam Bukhari) ﷺ kehte hain ke Abu Maalik ki riwayat mein ye alfaaz hain: "*Main maaldaaro'n se aasaani karta aur ghareebo'n ko mohlat deta tha*".

Shu'ba ne Abu Maalik ki mataaba-at ki hai.

Abu Awaana ki riwayat ke alfaaz is tarah hai: "Main maaldaar ko mohlat deta aur naadaar[1200] se darguzar karta tha".

Ek doosri riwayat baae'n-alfaaz hai: "Main maaldaar ka uzr qubool karta aur ghareeb se darguzar karta tha".[1201]

Baab 18: Jis Shakhs Ne Kis Tang-dast Ko Mohlat Di

[2078] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ek (1) taajir shakhs logo'n se qarz ka len-den karta tha. Jab wo dekhta ke koi tang-dast aadmi hai to apne ahel-kaaro'n se kehta ke qarz moaaf kar do, shayad Allah hame'n moaaf karde to Allah Ta'ala ne usse darguzar ka muaamala farmaya*"[1202]

Baab 19: Jab Khareed-o-Farokht Karne Waale dono Wazaahat Kar De'n, Koi Cheez Na Chupaae'n Aur Khair-khwahi Kare'n

Hazrat Adda bin Khalid (الْعَدَّاءِ بْنِ خَالِدٍ) se bayan kiya jaata hai, unho'n ne kaha mujhe Nabi ﷺ ne ye likh kar diya: "*Ye wo hai jise Muhammad-ur-Rasool Allah ﷺ ne Adda bin Khalid se khareeda hai. Ye sauda musalman ka musalman se hai. Us mein na to koi bimaari hai aur na koi aeb aur ghaaila hi hai*".

Hazrat Qatada ne kaha ke ghaaila se muraad zinakaari, chori aur bhaag jaana hai.

Hazrat Ibrahim Nakhai se kaha gaya ke baaz dalaal khorasaan aur sijistaan ke astabal ka naam le kar kehte hain ke ye jaanwar kal khorasaan se aaya hai, aur ye aaj sajistaan se aaya hai, to unho'n ne is andaaz ko sakht naa-pasand kiya.

Uqba bin Aamir ﷺ ne farmaya: Kisi shakhs ke liye ye jaaez nahi ke wo deeda-daanisata[1203] kisi aeb-daar cheez ko farokht kare, magar usey uske mutalliq agaah kar dena chaahiye.

[2079] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Khareedne aur bechne waale dono ko ikhtiyaar hai jab tak judaa na ho'n …*ya ye farmaya, yahaa'n tak ke alaaheda ho'n… *Agar wo*

[1199] راجع: 1471

[1200] T: (نادار) Muflis, Mohtaj, ghareeb, mohtaj, kangaal [Rekhta]

[1201] Dekhiye: 2391 3451

[1202] Dekhiye: 3480

[1203] T: (دِيدَه دانِسْتَه) Jaan boojh kar, qasdan, amadan [Rekhta]

sach bole'n aur aeb-o-hunar zaahir kar de'n to unhe'n unki us tijaarat mein barkat di jaaegi aur agar jhoot bole'n ya aeb chupaae'n to bae ki barkat khatam kardi jaaegi".[1204]

Baab 20: (Mukhtalif qism ki) Mili-juli Khajoore'n Bechna

[2080] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke hame'n khuraak ke taur par har qism ki mili-juli khajoore'n mila karti thee'n. Ham unke do (2) saa (صاع) umda khajooro'n ke ek (1) saa ke ewaz[1205] bech daalte the. Uske mutalliq Nabi ﷺ ne farmaya: "*Do (2) saa khajoor ka ek (1) saa khajoor ke ewaz farokht karna durust nahi aur na hi do (2) dirham, ek (1) dirham ke ewaz farokht karna jaaez hai*".

Baab 21: Gosht Bechne Waale Aur Qassaab Ke Mutaalliq Jo Kaha Gaya Hai

[2081] Hazrat Abu Masood Ansari ﷺ se riwayat hai, Unho'n ne farmaya ke Ansaar ka ek (1) aadmi aaya jis ki kunniyat Abu Shuaib thi. Usne apne qassaab Ghulam se kaha: Mere liye khana taiyyaar karo jo paanch (5) ashkhaas ko kaafi ho, kyou'nke mera iraada Nabi ﷺ samet paanch (5) aadmiyo'n ki daawat karne ka hai. Is liye ke main Rasool Allah ﷺ ke chehra-e-anwar par bhook ke asaraat dekhta hoo'n. Phir usne un hazraat ko daawat di to unke saath ek (1) aur aadmi bhi shaamil ho gaya. Nabi ﷺ ne farmaya: "*Ye shakhs hamaare saath chala aaya hai. Agar aap chaahe'n to ijaazat de de'n aur agar aap uska waapas chala jaana pasand kare'n to ye waapas chala jaaega*". Usne arz kiya: Nahi, balke main usko bhi ijaazat deta hoo'n.[1206]

Baab 22: Khareed-o-Farokht Mein Jhoot Bolna, Aur Aeb Chupaana Barkat Ko Khatam Kar Deta Hai

[2082] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Khareedne aur bechne waale ko ikhtiyaar hai jab tak wo ek (1) doosre se juda na ho'n …*ya farmaya ta-aa'nke wo mutafarriq ho jaae'n… *Agar wo sach bole'n aur aeb ki wazaahat kar de'n to unki khareed-o-farokht mein barkat hogi. Uske bar-aks agar wo aeb chupaae'n aur jhoot bole'n to us khareed-o-farokht ki barkat mitaa di jaaegi*".[1207]

Baab 23: Irshad-e-Baari Ta'ala: "Imaan Waalo! Sood-dar-sood Mat Khaao…"[1208] Ka Bayan

[2083] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Logo'n par aisa waqt aaega ke aadmi is baat ki parwa nahi karega ke usne maal kaise haasil kiya. Halaal zaraae se ya haraam tareeqo'n se kamaaya*".[1209]

Baab 24: Sood Khaane Waala, Uske Mutaalliq Gawaahi Dene Waala Aur Usey Likhne Waala (Sab gunah mein baraabar hain)

Irshad-e-Baari Ta'ala Hai:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ.

Jo Log Sood Khaate Hain Wo You'n Khade Ho'nge Jaise (Shaitan ne kisi shakhs ko choo kar makhboot-ul-hawaas[1210] bana diya ho)….[1211] Aakhir aayat tak

Faaeda: Waazeh rahe ke sood aur tijaarat mein farq ye hai ke sood mein ek (1) tae-shuda sharah[1212] ke mutaabiq mutaabiq yaqeeni munaafa hota hai, jabke tijaarat mein munaafa ke saath nuqsaan ka ehtemaal bhi maujood hota hai, nez tijaarat mein ek-doosre se hamdardi, murawwat aur mil-jul kar kaam karne ka jazba parwaan chadhta hai, jabke sood ki soorat mein sood-khor ko mahez apne mafaad se gharz hoti hai. Bahar-haal sood ki hurmat par tamaam musalmano ka ittefaaq hai aur ye ek (1) kabira gunah hai, jiska taalluq huqooq-ul-ibaad se hai.

[1204] Dekhiye: 2082 2108 2110 2114

[1205] T: (عِوَض) Badla, sila [Rekhta]

[1206] Dekhiye: 2456 5434 5461

[1207] راجع: 2079

[1208] Surah aale Imran: 130

[1209] راجع: 2059

[1210] T: (مَخْبُوطُ الْحَواسی) Paagal-pan, junoon [Rekhta]

[1211] Surah Baqara: 275

[1212] T: (شَرْحْ) Bhaao, mol, qeemat [Rekhta]

[2084] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Surah Baqara ki aakhri aayaat naazil huee'n to Nabi ﷺ ne unhe'n masjid mein Sahaba Ikraam ﷺ ko padhkar sunaaya, phir sharaab ki tijaarat ko haraam kar diya.[1213]

[2085] Hazrat Samra bin Jundub ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Maine aaj raat khwaab mein do (2) mard dekhe jo mere paas aae aur mujhe bait-ul-muqaddas ki taraf le gae. Ham chalte rahe, hatta ke khoon ki neher par aae jis mein ek (1) aadmi khada tha aur neher ke darmiyan mein ek (1) aadmi tha jiske aage patthar rakhe hue the. Jab doosra aadmi neher se nikalne ka iraada karta to wo uske mu'n par patthar maar kar usey wahee'n waapas kar deta jaha'n wo tha. Maine kaha: Ye kya muaamala hai? To ek (1) shakhs ne mujh se kaha ke jis shakhs ko aap ne khooni neher mein dekha hai wo sood-khor hai*".[1214]

Baab 25: Sood Khilaane Waale Ka Bayan

Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ.

Aye Imaan Waalo! Allah Ta'ala Se Daro Aur Agar Tum Waaqai Momin Ho To Jo Sood Baaqi Reh Gaya Hai Usey Chod Do Aur Agar Tumne Aisa Na Kiya To Allah Aur Uske Rasool Ki Taraf Se Badi Jung Ka Elaan Sun Lo. Aur Agar Tauba Karlo To Tum Sirf Apne Asal Maal Ke Haqdaar Ho. Na Tum Kisi Par Zulm Karo Aur Na Tum Par Zulm Kiya Jaae. Aur Agar Maqrooz Tang-dast Ho To Usey Asani Tak Mohlat Dena (laazim) Hai. Aur Ye Ke Tum (raas-ul-maal[1215]) Sadqa Karo To Ye Tumhare Liye Bohot Behtar Hai, Agar Tum Jaante Ho. Aur Us din Se Daro Jis Din Tum Allah Ki Taraf Lautaae Jaaoge, Phir Wahaa'n Har Shakhs Ko Uske Aamaal Ka Poora-poora Badla Milega Aur Un Par Zulm Nahi Kiya Jaaega.[1216]

Hazrat Ibne Abbas ﷺ bayan karte hainke ye aakhri aayat hai jo Nabi ﷺ par naazil hui.

[2086] Hazrat Awn bin Abu Juhaifa ﷺ se riwayat hai, unho'n ne farmaya ke maine apne waalid-e-giraami ko dekha, unho'n ne ek (1) Ghulam khareeda jo pachne lagaata tha. Maine uske mutalliq poocha to unho'n ne kaha: Nabi ﷺ ne kutte aur khoon ki qeemat lene se manaa farmaya, nez goodne[1217] aur gudwaane, sood lene aur dene se bhi manaa farmaya. Alaawa-azee'n tasweer-kashi karne waale par aap ne laanat farmaai hai.[1218]

Baab 26: Irshad-e-Baari Ta'ala: "Allah Sood Ko Mitaata Aur Sadaqaat Ko Badhaata Hai Aur Allah Kisi Naa-shukre Bad-amal Insaan Ko Pasand Nahi Karta"[1219] Ka Bayaan

[2087] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke main ne Rasool Allah ﷺ ko ye farmate suna: "*(Jhooti) Qasam khaane se maal to farokht ho jaata hai, lekin wo barkat ko khatam kar deti hai*".

Baab 27: Khareed-o-Farokht Karte Waqt Qasam Uthaana Naa-pasand Amal Hai

[2088] Hazrat Abdullah bin Ubai Awfa ﷺ se riwayat hai ke ek (1) aadmi ne mandi mein apna saamaan lagaaya aur Allah ki qasam utha kar kehne lagaa ke mujhe iski itni qeemat milti hai. Halaa'nke usey nahi milti thi. Uska maqsad kisi musalman ko phasaana tha, uske mutalliq ye aayat naazil hui:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلً.

[1213] راجع: 459

[1214] راجع: 845

[1215] T: (رَاسُ المَال) Asal sarmaaya, poonji, sarmaaya-e-tijaarat [Rekhta]

[1216] Surah Baqara: 278-281

[1217] T: (گودْنا) Naqsh-o-nigaar ya nishaan jo soi waghaira se goodne ke baad jism par banaae gae ho'n [Rekhta] Tattoo [RSB]

[1218] Dekhiye: 2238 5347 5945 5962

[1219] Surah Baqara: 276

Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ke Ewaz Bohot Kam Qeema Lete Hain.[1220] [1221]

Baab 28: Pesha-e-Zargari[1222] Ke Mutaalliq Hidayaat

Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Haram ki ghaas na kaati jaae*". To Hazrat Abbas ﷺ ne arz kiya: Magar Izkhir! Kyou'nke wo unke (hamaare) zargaro'n aur gharo'n ke kaam aatihai. Rasool Allah ﷺ ne farmaya: "*Haa'n, izkhir kaatne mein koi harj nahi*".

[2089] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke maal-e-ghanimat mein se mujhe ek (1) oont hisse mein mila aur Nabi ﷺ ne mujhe ek (1) aur oont khums mein se diya. Jab maine Hazrat Fatima bint Rasool Allah ﷺ ki rukhsati karaane ka iraada kiya to Banu Qainuqa ke ek (1) zargar se tae kiya ke wo mere saath chale aur ham izkhir kaat kar laae'n. Mera iraada ye tha ke main usey sunaaro'n ke paas farokht karke apni shaadi ke walime mein usse kuch madad haasil karu'nga.[1223]

[2090] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne makkah mukarrama ko hurmat waala qaraar diya. Mujh se pehle kisi ke liye ye halaal na hua aur na mere baad hi kisi ke liye halaal hoga. Mere liye bhi sirf (din ki) ek (1) ghadi halaal hua, lehaaza iski ghaas ko na ukhaada jaae aur na uska darakht hi kata jaae. Iska shikaar bhi na bhagaaya jaae aur na wahaa'n ki giri-padi kisi cheez hi ko uthaaya jaae. Haa'n, wo utha sakta hai jo uski tash-heer kare*". Hazrat Abbas bin Abdul Muttalib ﷺ ne arz kiya: Hamaare sunaaro'n aur gharo'n ki chato'n ke liye izkhir ki ijaazat deejiye. Aap ne farmaya: "*Haa'n, izkhir ki ijaazat hai*". (Raawi-e-hadees) Hazrat Ikrima ne kaha: Kya tum jaante ho ke shikaar ke bhagaane se kya muraad hai? Wo ye hai ke usey saae se hataa kar khud wahaa'n padaao kar le. Abdul Wahhab ne Khaalid se ye alfaaz bayan kiye hain ke hamaare sunaaro'n aur hamari qabro'n ke liye (izkhir ki ijaaza deejiye).[1224]

Baab 29: Kaarigar Aur Lohaar Ka Zikr

[2091] Hazrat Khabbab ﷺ se riwayat hai, unho'n ne farmaya ke main zamaana-e-jaahiliyyat mein lohaar tha aur Aas bin Waael ke zimme mera kuch qarz tha. Main uske paas apne qarz ka taqaaza karne aaya to usne kaha: Jab tak tu Muhammad ﷺ ki nabuwwat se inkaar nahi karega us waqt tak main tera qarz nahi du'nga. Maine kaha: Agar Allah tujhe maut se do-chaar karde aur marne ke baad phir zinda karde, to bhi main Hazrat Muhammad ﷺ ki nabuwwat se inkaar nahi karu'nga. Usne kaha: Phir tu mujhe chod-de, taake main maroo'n, phir zinda kiya jaau'n, kyou'nke phir mujhe wahaa'n maal bhi milega aur aulaad bhi. Phir tumhara qarz adaa karu'nga. Us waqt ye aayaat naazil huee'n:

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا.

(Aye Nabi!) Kya Aap Ne Us Shakhs Ko Dekha Jo Hamaari Aayaat Ka Inkaar Karta Hai Aur Kehta Hai Ke Mujhe Zaroor Maal Aur Aulaad Milegi. Kya Usey Ghaib Ki Ittela Ho Gai Hai? Ya Allah Se Usne Koi Ehed Le Rakha Hai?[1225] [1226]

Baab 30: Darzi Ka Bayaan

[2092] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke ek (1) darzi ne Rasool Allah ﷺ ko khane ki daawat di jo usne khud taiyyaar kiya tha. Hazrat Anas ﷺ ne kaha: Main bhi Rasool Allah ﷺ ke hamraah gaya. Usne Rasool Allah ﷺ ke saamne roti, kaddu ka shorba aur sookha gosht rakha. Maine Nabi ﷺ ko pyaale ke idhar-udhar se kaddu ko dhoondhte dekha, is binaa par main us din se kaddu ko bohot pasand karta hoo'n.[1227]

Baab 31: Kapda Bunne Waale Ka Bayaan

[2093] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke ek (1) aurat burdah le kar aai. Unho'n ne farmaya: Kya jaante ho ke burda kya cheez hai? Kaha gaya: Haa'n wo badi chaadar jis ke kinaare bane hue ho'n. Us aurat ne arz kiya: Allah ke Rasool ﷺ! Maine is chaadar ko apne haatho'n se bunaa hai, taake aap ko pehnaau'n. Nabi ﷺ ne

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[1220] Surah aale Imran: 77

[1221] Dekhiye: 2675 4551

[1222] T: (زرگری) Sunaar ka pasha, sunaari [Rekhta]

[1223] Dekhiye: 2375 3091 4003 5793

[1224] راجع: 1349

[1225] Surah Maryam: 77-78

[1226] Dekhiye: 2275 2425 4732 4733 4734 4735

[1227] Dekhiye: 5379 5430 5433 5435 5437 5439

usey le liya. Aap ko uski zaroorat thi. Phir aap ne usey tah-band ke taur par istemaal kiya aur hamaare paas tashreef laae. Logo'n mein se ek (1) shakhs ne arz kiya: Allah ke Rasool ﷺ! Aap ye chaadar mujhe inaayat kar de'n. Aap ne farmaya: "*Haa'n, lelo*". Chunache Nabi ﷺ majlis mein baithe, phir waapas tashreef le gae aur chaadar ko lapet kar us shakhs ke paas bhej diya. Logo'n ne usse kaha: Toone accha nahi kiya. Aap se chaadar ka sawaal kiya, halaa'nke tujhe ilm tha ke aap kisi sail ko khaali waapas nahi karte. Us shakhs ne jawab diya: Maine aap se is liye chaadar ka sawaal kiya tha ke jis din main maur'n wo mera kafan bane. Hazrat Sahal ؓ farmate hain ke phir wo chaadar uska kafan bani.[1228]

Baab 32: Badhai Ka Bayaan

[2094] Hazrat Abu Haazim se riwayat hai, unho'n ne kaha ke kuch aadmi Hazrat Sahal bin Saad ؓ ke paas aakar unse mimbar ke mutalliq poochne lagey: Unho'n ne farmaya: Rasool Allah ﷺ ne falaa'n aurat ko paighaam bheja …Hazrat Sahal ne uska naam bhi liya…: "*Tum apne badhai Ghulam se kaho ke wo mere liye ladkiyo'n ka ek (1) mimbar taiyyaar karde, taake logo'n se khitaab karte waqt main us par baithoo'n*". Chunache usne apne ghulam ko hukum diya ke wo ghaaba jungle se jhaao ke darakht se mimbar taiyyaar karde. Chunche wo mimbar taiyyaar karke le aaya to us aurat ne usey Rasool Allah ﷺ ki khidmat mein bhej diya. Aap ne usey (masjid mein) rakhne ka hukum diya. Wo (ek munaasib jagah par) rakh diya gaya to aap us par tashreef farma hue.[1229]

[2095] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke ek (1) Ansari aurat ne Rasool Allah ﷺ se arz kiya: Allah ke Rasool ﷺ! Kya main aap ke liye koi aisi cheez na bana laau'n jis par aap baith jaaya kare'n? Is liye ke mera Ghulam badhai ke peshe se waabasta hai. Aap ﷺ ne farmaya: "*Tum chaaho to bana sakti ho*". Chunache us aurat ne aap ke liye mimbar banwa liya. Jab juma ka din aaya to Nabi ﷺ us mimbar par tashreef farma hue jo aap ke liye taiyyaar kiya gaya tha, aur khajoor ka wo tanaa jis ke paas aap khade ho kar khutba diya karte the aahe'n bhar ka cheeekhne laga. Qareeb tha ke wo phat jaae, chunache Nabi ﷺ mimbar se utre aur usey apne galey se lagaa liya. Wo tanaa aise bacche ki tarah siskiyaa'n le kar rone laga jise chup karaaya jaata hai, ta-aa'nke wo khaamosh pad gaya. Aap ﷺ ne farmaya: "*Khajoor ka ye tanaa is liye roaya ke wo Allah ka zikr suna karta tha*".[1230]

Baab 33: Imam Ka Apni Zaruriyaat Ko Khud Khareed Karna

Hazrat Abdullah bin Umar ؓ ne kaha ke Nabi ﷺ ne Hazrat Umar ؓ se oont khareed farmaya. Hazrat Ibne Umar ؓ ne apni ashyaa-e-zaruriyaat khud khareed kee'n. Hazrat Abdur Rahman bin Abi Bakar ؓ ne kaha ke ek (1) mushrik bakriyaa'n le kar aaya to Nabi ﷺ ne usse ek (1) bakri khareedi, nez aap ne Hazrat Jaabir ؓ se ek (1) oont khud kharida.

[2096] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne ek (1) yahoodi se udhaar ta'am khareeda aur uske paas apni zirah girwi rakhi.[1231]

Baab 34: Jaanwaro'n Aur Gadho'n Ki Khareed-o-Farokht

Jab koi shakhs sawaari ka jaanwar ya gadha khareede aur farokht karne waala us par sawaar ho to kya uske utarne se pehle kharidaar ka qabza poora hoga ya nahi?

Hazrat Abdullah bin Umar ؓ bayan karte hain ke Nabi ﷺ ne Hazrat Umar ؓ se farmaya: "*Tum ye sarkash oont mere haath farokht kar do*".

[2097] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne farmaya ke main kisi jung mein Nabi ﷺ ke hamraah tha, mere oont ne chalne mein susti ki aur thak gaya. Nabi ﷺ mere paas tashreef laae aur farmaya: "*Jaabir ho?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Tera kya haal hai?*" Maine arz kiya: Mera oont chalne mein susti karta hai aur thak bhi gaya hai, is liye main peeche reh gaya hoo'n. Phir aap utre aur usey apni chadi se maar kar farmaya: "*Ab sawaar ho jaao*". Chunache main sawaar ho gaya, phir to oont aisa tez ho gaya ke main usey Rasool Allah ﷺ (ke

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[1228] راجع: 1277
[1229] راجع: 377
[1230] راجع: 449
[1231] راجع: 2068

baraabar hone) se rokta tha. Aap ne poocha: "*Kya tumne shaadi karli hai?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Dosheeza se ya shauhar-deeda se?*" Maine arz kiya: Bewa se. Aap ne farmaya: "*Nau-umr se shaadi kyou'n nahi ki? Tum usse dil-lagi karte, wo tum se khush-tabaee se pesh aati*". Maine arzkiya: Meri bohot si behne'n hain, is liye maine nikah ke liye ek (1) aisi aurat ka intekhaab kiya hai jo unhe'n ekattha rakhe. Unki kanghi kare aur unki khabar-geeri bhi karti rahe. Aap ne farmaya: "*Accha ab tum jaa rahe ho, jab apne ghar pohoncho to aqal-o-ehtiyaat ka daaman haath se mat chodna*". Phir farmaya: "*Kya tum apna oont farokht karna chaahe ho?*" Maine arz kiya: Ji haa'n. Aap ne ek (1) oqiya chaandi ke ewaz mujhse khareed liya. Phir aap mujhse pehle madina pohonch gae aur main subah ko wahaa'n pohoncha. Ham log masjid ki taraf gae to maine aap ko masjid ke darwaze par paaya. Aap ne farmaya: "*Kya tum abhi aarahe ho?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Apna oont yahee'n chodkhar masjid mein jaao aur do (2) rakat namaz padho*". Chunache maine masjid ke andar do (2) rakat namaz padhi. Aap ne Hazrat Bilal ﷺ ko hukum diya ke wo mujhe ek (1) oqiya chaandi de, to Hazrat Bilal ﷺ ne jhukaao ke saath mujhe ek (1) oqiya chaandi tol di. Phir maine waapas jaane ka iraada kiya. Jab maine peeth pheri to aap ne farmaya: "*Jaabir ko mere paas bulaao*". Maine dil mein socha ke ab aap mera oont mujhe waapas kar de'nge aur mujhe ye baat bohot naa-pasand thi. Aap ne farmaya: "*Tum oont bhi lelo aur uski qeemat bhi le jaao*".[1232]

Baab 35: Zamaana-e-Jaahiliyyat Ki Mandiyo'n Ka Bayaan Jin Mein Ahd-e-Islam Mein Bhi Logo'n Ne Khareed-o-Farokht Ki

[2098] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke okaz, majannah aur dhul-majaaz zamaana-e-jaahiliyyat ki mandiyaa'n thee'n. Jab islam ka zamaana aaya to logo'n ne un mandiyo'n mein khareed-o-farokht karne ko gunah khayaal kiya to Allah Ta'ala ne ye aayat naazil farmaai:

لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْ مَوَاسِمِ الْحَجِّ.

Hajj Ke Zamaane Mein Tum Allah Ka Fazal talaash Karo.

Hazrat Ibne Abbas ﷺ ne isey aise hi padha hai.[1233]

Faaeda: Waazeh rahe ke Hazrat Ibne Abbas ﷺ ne is aayat[1234] mein "فِيْ مَوَاسِمِ الْحَجِّ" padha hai. Isey istelaah mein tafseeri qiraa-at kehte hain, agarche ye qiraa-at-e-mutawaatirah ke khilaaf hai.

Baab 36: Pyaas Ki Bimaari Mein Mubtalaa Yaa Khaarishi Oonto'n Ki Khareed-o-Farokht Karna

Hudood-o-etedaal se tajaawuz karne waale ko "اَلْهَيْمُ" (Al Haaimu) kaha jaata hai.

[2099] Hazrat Amr bin Dinar se riwayat hai, unho'n ne kaha ke yahaa'n Nawaas naami ek (1) shakhs tha. Uske paas aise oont the jinki pyaas na khatam hoti thi. Hazrat Abdullah bin Umar ﷺ tashreef le gae aur uske shareek se wo oont khareed laae, phir uske paas wo shareek aaya aur kehne laga ke ham ne wo oont farokht kar diye hain. Usne kaha: Kis ke haath farokht kiye hain? Usne jawab diya ke falaa'n buzurg ko farokht kiye hain jin ki shakl-o-soorat kuch aisi-aisi thi. Usne kaha: Tere liye kharaabi ho, Allah ki qasam! Wo to Hazrat Abdullah bin Umar ﷺ the. Phir wo shakhs Hazrat Abdullah bin Umar ﷺ ke paas aaya aur aap se arz karne laga: Mere shareek ne aap ke haath pyaas waale oont farokh kar diye hain aur usne aapko pehchaana nahi tha. Hazrat Abdullah bin Umar ﷺ ne farmaya: Apne oont haank kar le jaao. Jab wo haankne laga to farmaya: Unhe'n chod-do, ham Rasool Allah ﷺ ke faisle se kush hain ke, "*Ek (1) ka marz doosre ko nahi lagta*". Sufyan ne Hazrat Amr bin Dinar se suna hai.[1235]

Faaeda: Beopaariyo'n ki zimmedaari hai ke wo kharidaaro'n ko apne jaanwaro' ke uyoob bataa de'n, is silsile mein hargiz dhoka-baazi na ki jaae, nez aebdaar cheez ki kharee-o-farokht ka bhi suboot milta hai, ba-sharte-ke bechne waala uski wazaahat karde aur lene waala usey qubool kar le. Agar wazaahat, muaamala tae karne ke baad ki jaae to kharidaar ko ikhtiyaar hai ke usey rakh le ya waapas karde.

[1232] راجع: 443
[1233] راجع: 1770
[1234] Surah Baqara: 198
[1235] Dekhiye: 2858 5093 5094 5753 5772

Baab 37: Fitna-o-Fasaad Ke Zamaane Mein Hathiyaaro'n Ki Khareed-o-Farokht Karna

Hazrat Imran bin Hussain ﷺ ne fitna-o-fasaad ke zamaane mein hathiyaaro'n ki khareed-o-farokht ko naa-pasand kiya hai.

[2100] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne farmaya ke ham Rasool Allah ﷺ ke hamraah ghzwa-e-hunain ke saal rawaana hue. Aap ne mujhe ek (1) zirah inaayat farmaai to maine usey bech kar uske ewaz bani-salama mein ek (1) baagh khareed liya. Ye sabse pehli jaaedaad thi jo maine ahd-e-islam mein haasil ki.[1236]

Baab 38: Atar Farosh Ka Zikr Aur Kastoori Ki Khareed-o-Farokht Ka Bayan

[2101] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Nek saathi aur bure saathi ki misaal kastoori waale aur lohaar ki Bhatti ki si hai. Kastoori waale ki taraf se koi cheez tujhse ma'doom*[1237] *na hogi. Tu usse kastoori khareed le ga ya uski khusbhoo paaega. Uske bar-aks lohaar ki Bhatti tera badan ya tera kapda jalaa degi yaa tu usse badbudaar hawaa haasil karega*".[1238]

Baab 39: Sengi Lagaane Waale Ka Bayaan

[2102] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne bayan kiya ke Abu Taiyyba ne Rasool Allah ﷺ ko sengi[1239] lagaai. Aap ne usey ek (1) saa (صاع) khajoore'n dene ka hukum diya, nez uske maaliko'n ko farmaya ke wo uske khiraaj[1240] mein kami kare'n.

[2103] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ek dafa sengi lagwaai aur lagaane waale ko ujrat di. Agar ye (mazdoori) haraam hoti to aap usey na dete.

Baab 40: Aisi Ashyaa Ki Tijaarat Jinka Istema Mardo'n Aur Aurto'n Ke Liye Makrooh Hai

[2104] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Umar ﷺ ko ek (1) reshmi joda inaayat farmaya. Phir aap ne unhe'n wo pehne hue dekha to farmaya: "*Maine ye tumhare paas is liye nahi bheja tha ke tum usey pehen lo, balke usey to wo shakhs pehenta hai jiska aakhriat mein koi hissa nahi. Maine sirf is liye bheja tha ke tum usse faaeda uthaao, yaane usey farokht karke apni koi gharz poori karo*".[1241]

Faaeda: Agar kisi cheez ka istemaal kisi shakhs ke liye makrooh hai, lekin kisi dosore ke liye usse faaeda uthaana jaaez hai to aisi cheez ki khareed-o-farokht jaaez hai. Aur agar sharai taur par qaabil-e-intefaa[1242] nahi to uski kahreed-o-farokht jaaez nahi. Mazkoora hadees mein reshmi jode ka zikr hai jiska istemaal mardo'n ke liye makrooh hai. Albatta aurto'n ke liye uska pehenna jaaez hai. Is liye reshmi jodo'n ki khareed-o-farokht jaaez hai. SB ki ek (1) riwayat mein wazaahat hai ke Hazrat Umar ﷺ ne Rasool Allah ﷺ ka ataa karda reshmi joda apne mushrik bhai ko de diya jo makkah mein rehta tha.[1243]

[2105] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne ek aisa takiya khareeda jis mein tasweere'n bani hui thee'n. Jab Rasool Allah ﷺ ne usey dekha to darwaze par khade ho gae, andar tashreef na laae. Maine aap ke chehre par naa-gawaari ke asaar dekhe to arz kiya: Allah ke Rasool ﷺ! Main Allah aur uske Rasool ﷺ ki taraf rujoo karti hoo'n, mujhse kya gunah sar-zad hua hai? Rasool Allah ﷺ ne farmaya: "*Ye takiya kaisa hai?*" Maine arz kiya: Maine ye aap ke liye khareed kiya hai, taake aap us par tek lagakar baithe'n. Rasool ﷺ ne farmaya: "*Ye tasweere'n banaane waale qiyaamat ke din azaab mein mubtalaa kiye jaae'nge aur unse kaha jaaega: Jo soorate'n tumne banaai hain, unhe'n zinda karo*". Nez aap ne farmaya: "*Jis ghar mein tasweere'n ho'n us ghar mein farishte daakhil nahi hote*".[1244]

[1236] Dekhiye: 3142 4321 4322 7170

[1237] T: (مَعْدُوم) Fanaa, ghayab [Rekhta]

[1238] Dekhiye: 5534

[1239] T: (سِینگی لَگوانا) Khokhle seeng ke zariye faasid khoon khaarij karaana [Rekhta]

[1240] T: (خِراج) Lagaan, tax [Rekhta]

[1241] راجع: 886

[1242] T: (اِنْتِفاع) Munaafa, nafaa, faaeda [Rekhta]

[1243] SB: Al Juma: H886

[1244] Dekhiye: 3224 5181 5957 5961 7557

Faaeda: Is hadees se maaloom hua ke tasweer-kashi aur photography har qism ki haraam hai, khwah aks ho ya mujassam, deewaar par banaai jaae yaa kapde par naqsh ho. Hadees mein mazkoor waeed sirf banaane waale ke liye hi nahi, balke istemaal karne waale ko bhi shaamil hai.

Baab 41: Maal Ka Maalik Qeemat Bataane Ka Ziyaada Haqdaar Hai

[2106] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Aye Banu Najjaar! Tum apne baagh ki qeemat bataao*" Us bag ka kuch hissa veeraan aur kuch nakhlistaan[1245] tha.[1246]

Baab 42: Khiyaar Kitne Din Jaaez Hai?

[2107] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Khareed-o-farokht karne waale har ek (1) ko apne saude mein ikhtiyaar hai ke jab tak wo judaa na ho jaae'n ya us saude mein khiyaar[1247] shart ho*". Hazrat Naafe kehte hain ke Hazrat Abdullah bin Umar ﷺ jab koi aisi cheez khareedte jo unhe'n pasand hoti to apne saathi se jaldi judaa ho jaate.[1248]

[2108] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Baae[1249] aur mushtari[1250] ko bae[1251] mein ikhtiyaar hai jab tak wo judaa na ho'n*".

Raawi-e-hadees Hazrat Abu Taiyyaah ne kaha: Main Abu Khaleel ke saath tha, jab unhe'n Abdullah bin Haaris ne ye hadees bayan ki.[1252]

Baab 43: Agar Khiyaar Muaiyyan Na Kare'n To Kya Kya Is Tarah Bae Jaaez Hogi?

[2109] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Baae aur mushtari, dono'n ko ikhtiyar hai jab tak wo judaa na ho'n yaa un mein se ek (1) apne doosre saathi se kehde ke tujhe ikhtiyaar hai*". Baaz auqaat raawi ne ye alfaaz bayan kiye: "*Yaa bae khiyaar ho*".[1253]

Faaeda: Jab bae mein khiyaar ka waqt muaiyyan na kiya jaae to bae laazim ho jaati hai, aur usey faskh[1254] nahi kiya jaa sakta, ba-sharte-ke us mein koi aeb na zaahir ho jaae, jise pehle na bataaya gaya ho.[1255]

Baab 44: Jab Tak Baae Aur Mushtari Judaa Na Ho'n Unhe'n Ikhtiyaar Baaqi Rehta Hai

Hazrat Abdullah bin Umar ﷺ, Qaazi Shuraih, Imam Shaabi (الشَّعْبِيْ), Taawus, Hazrat Ataa aur Ibne Abi Mulaikah ﷺ ne yehi kaha hai.

[2110] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Bechne aur khareedne waale (dono'n) ko ikhtiyaar hai jab tak wo judaa na hue ho'n. Agar wo sach kahe'n aur saaf-saaf bayan kare'n to unki khareed-o-farokht mein barkat hogi, aur agar wo jhoot bole'n aur aeb chupaae'n to unki bae se barkat jaati rahegi*".[1256]

[2111] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Baae aur mushtari dono mein se har ek (1) ko ikhtiyar hai, jab tak wo judaa na ho jaae'n, illa ye ke bae khiyaar ki ho*".[1257]

[1245] T: (نَخْلِسْتان) Khajoor ke darakhto'n ka baagh, wo maidaan jo sar-sabz darakhto'n se pur ho [Rekhta]

[1246] راجع: 234

[1247] T: (خِيار) Ikhtiyaar, do cheezo'n ya baato'n mein se ek (1) ko intekhaab karne ka haq [Rekhta]

[1248] Dekhiye: 2109 2111 2113 2116

[1249] T: (بائِع) Bechne waala, farokht karne waala [Rekhta]

[1250] T: (مُشْتَرِی) Kharidaar, gaahak [Rekhta]

[1251] T: (بَیع) Farokht, bikri, bechne ka amal [Rekhta]

[1252] راجع: 2079

[1253] راجع: 2107

[1254] T: (فَسْخ) Todna, khatam karna, mansookh karna, iraade ya raae ka badal dena [Rekhta]

[1255] Fath-ul-Baari: V4 P414

[1256] راجع: 2079

[1257] راجع: 2107

Baab 45: Jab Bae Ke Baad Baae Aur Mushtari Mein Se Koi Ek (1), Doosre Ko Ikhtiyaar Dede To Bae Waajib Ho Jaati Hai

[2112] Hazrat Ibne Umar ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan kart hain ke aap ne farmaya: "*Jab do (2) aadmi aapas mein bae kare'n to jab tak dono judaa na ho'n aur dono ekatthe rahe'n, un mein se har ek (1) ko bae ke iniqaad*[1258]*-o-faskh ka ikhtiyar hai. Haa'n, agar ek (1) ne doosre ko iktiyaar diya aur usi tareeqe par unho'n ne bae ka muaamala kiya to bae waajib hogi. Aur agar wo bae karne ke baad juda ho gae aur un mein se kisi ne bae ko faskh na kiya to bhi bae waajib ho jaaegi*".[1259]

Faaeda: Is hadees ke maane ye hain ke baae aur mushtari jab tak ek (1) jagah hain unhe'n bae ke iniqaad aur faskh ka ikhtiyaar rehta hai. Haa'n, agar un mein se ek (1) ne doosre ko ikhtiyaar de diya ke bae ke istehkaam[1260] ka tujhe ikthiyaar hai. Jab usne bae ko ikhtiyaar kar liya to bae pukhta ho jaaegi, agarche wo ek-doosre se juda na ho'n. Aur agar wo khamosh raha aur haa'n ya nahi mein jawaab na diya to bhi uska ikthiyaar khatam nahi hoga. Albatta ikthiyaar dene waale ka ikhtiyaar khatam ho jaaega. Doosri soorat-e-bae ke pukhta hone ki ye hai ke aqd-e-bae ke baad dono alag-alag ho gae aur un mein se kisi ne bhi bae ko faskh na kiya to bhi bae pukhta ho jaaegi, us soorat mein khiyaar-e-aeb baaqi rahega.

Baab 46: Jab Baae Ko Ikhtiyaar Ho To Kya Bae Jaaez Hogi?

[2113] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Baae aur mushtari mein koi bae nahi hogi, jab tak dono judaa na ho'n. Haa'n wo bae mukammal hogi jis mein khiyaar ho*".[1261]

[2114] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Baae aur mushtari ko ikhtiyaar hai jab tak wo juda na ho'n* …Hammaam kehte hain ke maine apni kitab mein is tarah paaya ke wo teen (3) baar ikhtiyaar kare… *Agar wo dono sach bole'n aur saaf-saaf bayan kare'n to unki is bae mein barkat hogi aur agar wo jhoot se kaam le'n aur aeb waghaira chupaae'n to shayad unhe'n nafaa to hoga, lekin us bae se barkat ko khatam kar diya jaaega*".

Hibbaan ne kaha: Ham ko Hammaam ne khabar di, unho'n ne kaha; Ham ne Abu Taiyyaah ne bayan kiya, unho'n ne Abdullah bin Haaris ko ye hadees bayan karte hue suna, unho'n na Hazrat Hakeem bin Hizaam ﷺ se aur unho'n ne is hadees ko Nabi ﷺ se bayan kiya hai.[1262]

Baab 47: Ek Shakhs Jab Koi Cheez Khareede Aur Juda Hone Se Pehl Usi Waqt Wo Kisi Ko Hibaa Karde, Farokht-kuninda Kharidaar Par Koi Eteraaz Na Kare, Ya Koi Ghulam Kareede Aur Usi Waqt Usey Aazaad Karde (to bae naafiz ho jaaegi)

Hazrat Taawus ne us shakhs ke mutalliq kaha: Jo (fareeq-e-saani ki) razamandi se koi saamaan khareede phir (juda hone se qabl) usey farokht karde to ye bae laazim ho jaaegi aur uska nafaa bhi kharidaar hi ka hoga.

[2115] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke ham kisi safar mein Nabi ﷺ ke hamraah the aur main Hazrat Umar ﷺ ke ek (1) sarkash oont par sawaar tha. Wo oont mere qabu mein na aata tha, aur sabse aage badh jaata tha. Hazrat Umar ﷺ usey daant kar peeche kar dete, magar wo phir aage badh jaata tha. Hazrat Umar ﷺ usey phir daant ka peeche kar dete. Nabi ﷺ ne Hazrat Umar ﷺ se farmaya: "*Tum usey mere haath farokht kar do*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! Wo aap hi ka hai. Rasool Allah ﷺ ne farmaya: "*Tum usey mere haath farokht kar do*". Chunache unho'n ne wo oont Rasool Allah ﷺ ko farokht kar diya. Uske baad Nabi ﷺ ne farmaya: "*Abdullah bin Umar! Ye oont tumhara hai, uske saath jo chaaho sulook karo*".[1263]

[2116] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke maine Ameer-ul-Momineen Hazrat Usman ﷺ ke haath waadi ke andar jo meri zameen thi, unke khybar waale maal ke ewaz farokht kardi. Jab ham bae kar

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[1258] T: (اِنعِقاد) Tae karna, muqarrar karna [RSB]

[1259] راجع: 2107

[1260] T: (اِسْتِحْكام) Pukhtagi, mazbooti [Rekhta]

[1261] راجع: 2107

[1262] راجع: 2079

[1263] Dekhiye: 2610 2611

chuke to main ulte paao'n waapas chala, hatta ke unke makaan se baahar nikal gaya, mabaada wo bae waapas kar de'n kyou'nke tareeqa-e-murawwaja[1264] ye tha ke baae aur mushtari dono ko ikhtiyaar hota, hatta ke wo juda ho jaae'n. Hazrat Abdullah bin Umar ﷺ ne farmaya: Jab meri aur unki bae poori ho gai to mere khayaal ke mutaabiq maine unse ghaban[1265] kiya, is liye ke maine unhe'n arz-e-samood ki taraf teen (3) raato'n ka safar door dhakel diya aur unho'n ne mujhe madina taiyyaba ki taraf teen (3) din ki masaafat qareeb kar diya.[1266]

Baab 48: Khareed-o-Farokht Mein Fareb-kaari Aur Dhoka-dahi Naajaaez Hai

[2117] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke ek (1) shakhs ne Nabi ﷺ se arz kiya ke usey khareed-o-farokht mein (aksar) dhoka diya jaata hai, to aap ne farmaya: "*Jab tum khareed-o-farokht karo to keh diya karo ke mujhe dhoka na ho*".[1267]

Baab 49: Baazaaro'n Ki Nisbat Jo Kuch Kaha Gaya

Hazrat Abdur Rahman bin Awf ﷺ bayan karte hain ke jab ham madina taiyyaba aae to maine kaha: yahaa'n koi bazaar hai jis mein tijaarat hoti ho? (Mere deeni bhai) Saad bin Rabee ne bataaya ke qainuqa bazaar hai. Hazrat Anas ﷺ ne kaha ke Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Mujhe bazaar (ki raah) bataao. Hazrat Umar ﷺ ne farmaya ke mujhe baazaaro'n mein tijaarat ne ghaafil kar diya.

[2118] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ek (1) Lashkar khaana-e-ka'aba par chadhaai karega. Jab wo muqaam-e-baeda par pohonchega to awwal se aakhir tak tamaam Lashkar ko zameen mein dhansaa diya jaaega*". Hazrat Ayesha ﷺ farmati hain: Maine arz kiya: Allah ke Rasool ﷺ! Tamaam ko kaise zamene mein dhasaa diya jaaega? Jabke un mein dukandaar bhi ho'nge aur aur wo log bhi jin ka Lashkar se koi taalluq nahi hoga. Aap ne farmaya: "*Awwal se aakhir tak sab ko zameen mein dhansa diya jaaega, phir unhe'n apni apni niyyato'n ke mutaabiq (qabro'n se) uthaaya jaaega*".

[2119] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se kisi ek (1) ka jamaat ke saath namaz padhna uske bazaar aur ghar mein namaz padhne se bees (20) se kai darje ziyaada baais-e-sawaab hai, ye is liye ke jab wo wazoo karta hai aur usey acchi tarah banaata hai, phir masjid aata hai aur uska iraada sirf namaz padhne ka hota hai, aur usko namaz hi masjid mein le jaati hai, to aise haalaat mein wo qadam nahi uthaata, magar uske baais ek (1) darja buland hota hai. Nez uske badle mein uska ek (1) gunah bhi moaaf hota hai, aur farishte to musalsal uske liye dua karte rehte hain. Jab tak wo apne musalle par baitha rehta hai, jis par usne namaz padhi ho. Farishte kehte hain: Aye Allah! Is shakhs par apni rahmat bhej. Aye Allah! Is par rahem farma, jab tak wo be-wazoo na ho aur kisi ko aziyyat na pohonchaae*". Nez aap ne farmaya: "*Jitni der tak aadmi namaz ki wajah se masjid mein ruka rehta hai, wo namaz hi mein shumaar hota hai*".[1268]

[2120] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ek (1) dafa bazaar mein the to ek (1) shakhs ne "Abul Qaasim" kehkar awaaz di. Jab Nabi ﷺ uski taraf mutawajja hue to usne kaha ke maine to us shakhs ko bulaya tha. Us par Nabi ﷺ ne farmaya: "*Tum log mere naam par naam rakh liya karo, lekin meri kunniyat par apni kunniyat na rakha karo*".[1269]

[2121] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya ke ek (1) shakhs ne baqee mein "Abul Qaasim" kehkar pukaara to Nabi ﷺ uski taraf mutawajja hue. Usne kaha: Mera maqasd aap ko bulaana nahi tha. Uske baad aap ne farmaya: "*Mere naam par naam to rakh lo, lekin meri kunniyat par apni kunniyat na rakho*".[1270]

[2122] Hazrat Abu Huraira Dosi ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ din ke waqt ek (1) taraf nikle, magar na aap mujhse baate'n karte aur na main aap se koi baat karta, hatta ke aap Banu Qainuqaa ke bazaar mein pohonch

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[1264] T: Riwaaj diya gaya, jo raaej ya jaari ho [Rekhta]

[1265] T: (غَبَن) Khareed-o-farokht mein nuqsaan ya khasaara, dhokha, khiyaanat [Rekhta]

[1266] راجع: 2107

[1267] Dekhiye: 2407 2414 6964

[1268] راجع: 176

[1269] Dekhiye: 2121 3537

[1270] راجع: 2120

gae. (Phir waapas hue) Aur Hazrat Fatima ﷺ ke makaan ke sahn mein baith gae to farmaya: "*Kya yahaa'n koi baccha hai? Kya idhar koi nanha hai?*" Hazrat Fatima ﷺ ne usey kuch der ke liye roke rakah. Maine khayaal kiya ke wo unhe'n haar waghaira pehna rahi hain, yaa usey nehla rahi hain. Phir wo (Hazrat Hasan ﷺ) daudte hue aae to Aap ﷺ ne unhe'n galey lagaaya aur unse pyaar kiya. Phir farmaya: "*Aye Allah! Tu isse mohabbat kar, aur jo isse mohabbt kare usey bhi apna mehboob bana*".

Sufyan Soori ne kaha ke mujhe Obaidullah ne bataaya ke unho'n ne Naafe bin Jubair ko dekha ke unho'n ne ek (1) rakat witr adaa kiya.[1271]

[2123] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ke zamane mein log ahle qaafila se ghalla khareed lete. Aap uski rok-thaam ke liye kisi aise shakhs ko unke paas bhej dete jo unki kharidaari ki jagah ghalla bechne se manaa karta, yahan tak ke wo usey mandi mein pohoncha de'n jaha'n ghalla farokht hota hai.[1272]

[2124] Hazrat Ibne Umar ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ is baat se manaa karte the ke ghalla jis waqt khareeda jaae usi waqt wahee'n farokht kar diya jaae, yahaa'n tak ke us par poora-poora qabza na kar liya jaae.[1273]

Baab 50: Baazaar Mein Shor-o-Ghul Karna Naa-pasandeeda Amal Hai

[2125] Hazrat Ataa bin Yasaar se riwayat hai, unho'n ne kaha ke main Hazrat Abdullah bin Amr bin Aas ﷺ se mila. Aur Arz kiya ke Rasool Allah ﷺ ki jo sifat tauraat mein hai, mujhe usse muttala[1274] keejiye. Unho'n ne farmaya: Allah ki qasam! Aap ki baaz sifaat tauraat mein wohi hain jo Quran-e-Kareem mein bayan hui hain. (Quran-e-Kareem ki tarah tauraat mein bhi is qism ka mazmoon hai) Aye Nabi! Yaqeenan ham ne aap ko gawaahi dene waala, khush-khabri sunaane waala, daraane waala, aur ummiyeen (أُمِّيِّيْنَ) ki nigehbaani karne waala bana kar bheja hai. Tum era banda aur mera rasool hai. Maine tera naam mutawakkil rakha hai. Na tu bad-khalq hai, aur na sang-dil. Na tu baazaaro'n mein shor-o-shaghab[1275] karne waala hai aur na buraai ka badla buraai hi se deta hai. Balke darguzar aur meherbaani karta hai. Allah Ta'ala usey us waqt tak hargiz maut se do-chaar nahi karega jab tak ke uske zariye se ek (1) kaj-roo (tedhi) qaum ko seedha na karde. Baae'n-taur ke wo "لَا إِلٰهَ إِلَّا اللهُ" kehne lage'n aur uske zariye se naabeene beene ho jaae'n aur behre kaan khol diye jaae'n aur basta[1276] dil agaah kiye jaae'n.

Abdul Aziz bin Abu Salama ne Hilal se riwayat karne mein Faleeh ki mataaba-at ki hai aur Saeed ne Hilal se, unho'n ne Ataa se, unho'n ne Ibne Salaam se isey riwayat kiya hai.[1277]

Baab 51: Naap Tol Karna Bechne Waale Aur Dene Waale Ke Zimme Hai

Irshad Baari Ta'ala hai:

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ.

Jab Unhe'n Maap-kar Ya Tol-kar Dete Hain To Kam Dete Hain.[1278]

Iske maane hain ke wo jab doosro'n ko maap-kar ya tol-dar de'n jaisa ke quran mein hai:

هَلْ يَسْمَعُونَكُمْ.

Iske maane hain: "Kya Wo Tumhare Liye Sunte Hain".[1279]

[1271] Dekhiye: 5884
[1272] Dekhiye: 2131 2137 2166 2167 6852
[1273] Dekhiye: 2126 2133 2136
[1274] T: (مُطَّلَع) Ittela, khabardaar, waaqif, aagaah [Rekhta]
[1275] T: (شور و شَغَب) Cheekh-pukaar, fitna-fasaad, jhagda [Rekhta]
[1276] T: (بستہ) Thamaa hua, mujamid, sakht [Rekhta]
[1277] Dekhiye: 4838
[1278] Surah al Mutaffifin: 3
[1279] Surah ash Shu'araa: 72

Nez, Nabi ﷺ ne farmaya: "*Maap-kar le'n yahaa'n tak ke usey poora kar le'n*". Bayan kiya jaata hai ke Nabi ﷺ ne Hazrat Usman رضي الله عنه se farmaya: "*Jab farokht karo to maap-kar do aur jab khareedo to maap-kar lo*".

Faaeda: Is unwaan ka maqsad ye hai ke wazan aur maap-kar ke dena farokht kuninda ke zimme hai, aur uski ujrat bhi wohi adaa karega.

[2126] Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs ghalla khareede to us waqt tak usey farokht na kare jab tak usko poori tarah qabze mein na lele*".[1280]

[2127] Hazrat Jaabir رضي الله عنه se riwayat hai, unho'n ne farmaya ke (mere waalid) Hazrat Abdullah bin Amr bin Haraam رضي الله عنه ne jab wafaat paai to un par kuch qarz tha, lehaaza maine Nabi ﷺ se sifaarish karaai ke qarz-khwah kuch moaaf kar de'n. Nabi ﷺ ne uske liye un logo'n se sifaarish ki, lekin unho'n ne usey manzoor na kiya. Tab Nabi ﷺ ne mujhse farmaya: "*Jaao, apni khajooro'n ko chant kar har qism alaaheda-alaaheda karlo. Ajwa aur Izq ibne Zaid alag-alag karke mujhe ittela dena*". Chunache maine yehi kiya. Uske baad Nabi ﷺ ko bulaane ke liye (kisi ko) bheja. Aap tashreef laae aur khajooro'n ke dher par yaa uske darmiyan baith gae. Phir mujhe farmaya: "*Qarz-khwaho'n ko naap-naap kar do*". Maine naap kar sab ke hisse poore kar diye. Phir bhi is qadar khajoore'n baaqi rahee'n, jaise unse kuch bhi kam na hua ho.

Firaas ne Imam Sha'abi se bayan kiya, unhe'n Hazrat Jaabir رضي الله عنه ne Nabi ﷺ se ke wo (Hazrat Jaabir رضي الله عنه) unke liye khajoore'n maapte rahe yahaa'n tak ke qarz adaa kar diya. Hazrat Hisham ki riwayat ke mutaabiq Nabi ﷺ ne farmaya: "*Khajoore'n todkar unka qarz adaa karo*".[1281]

Baab 52: Ghalla Waghaira Maapna Mustahab Hai

[2128] Hazrat Miqdaam bin Ma'adikariba (مَهْدِيْكَرِبَ) se riwayat kart hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Apna ghalla maap liya karo, usse tumhe'n barkat haasil hogi*".

Faaeda: Ye hukum us waqt hai jab ghalla khareeda jaae aur apne ghar laaya jaae. Rasool Allah ﷺ ke hukum ki badaulat us mein barkat haasil hogi aur adm-e-imtisaal[1282] (Nabi ﷺ ki hukum adoli) ki soorat mein barkat ko utha liya jaaega. Lekin kharch karte waqt wazan karte rehna uski barkat ko khatam karne ke mutaraadif hai. Jaisa ke Hazrat Ayesha رضي الله عنها ka bayan hai ke mere paas kuch jau the, jinhe'n main ek muddat tak istemaal karti rahi, aakhir maine ek (1) din unka wazan kiya to wo khatam ho gae.[1283]

Baab 53: Nabi ﷺ Ke Saa (صاع) Aur Mudd Ki Barkat Ka Bayaan

Iske mutalliq ek (1) riwayat Hazrat Ayesha رضي الله عنها se marwi hai, wo Nabi ﷺ se bayan karti hain.

[2129] Hazrat Abdullah bin Zaid se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Hazrat Ibraim* عليه السلام *ne jis tarah makkah ko haram qaraar diya aur uske liye dua farmaai, usi tarah main madina taiyyaba ko haram qaraar deta hoo'n. Aur main madina taiyyaba ke mudd aur saa* (صاع) *mein barkat ki dua karta hoo'n, jis tarah Hazrat Ibrahim* عليه السلام *ma makkah mukarrama ke liye dua ki thi*".

[2130] Hazrat Anas bin Maalik رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aye Allah! Ahle madina ke naap-tol mein barkat de. Nez, unke saa* (صاع) *aur mudd mein bhi khair-o-barkat ataa farma*".[1284]

[1280] راجع: 2124

[1281] Dekhiye: 2395 2396 2405 2601 2709 2781 3580 4053 6250

[1282] T: (عدمِ اِمْتِثال) Taameel na karna, hukum na maanna [Rekhta]

[1283] SB: Ar Riqaaq: H6451

[1284] Dekhiye: 6714 7331

Baab 54: Ghalla Farokht Karne Aur Uske Zakheera Karne Ke Mutaalliq Jo Manqool Hai

[2131] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ke ahd-e-mubaarak mein andaaze se ghalla khareedne waalo'n ko is baat par pit-te dekha hai ke wo us par qabza karke apne gharo'n mein laane se pehle usey (aage) farokhte kare'n.[1285]

[2132] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne is baat se manaa farmaya ke koi aadmi qabza karne se pehle ghalla farokht kare. (Raawi-e-hadees Hazrat Taawus kehte hain ke) Maine Ibne Abbas ﷺ se kaha ke aisa karana kyou'n manaa hai? Farmaya ke ye to daraahim ke ewaz daraahim farokht karna hai, jabke ghalla baad mein diya jaata hai.

Abu Abdullah (Imam Bukhari) ﷺ kehte hain ke qurani lafz: "مُرْجَوْنَ" ke maane hain: "Unka Muaamala (Allah ke hukum tak ke liye) Muakkhar Kar Diya Gaya Hai".[1286] [1287]

[2133] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs ghalla kareede to usey farokht na kare, ta-aa'nke us par qabza kar le*".[1288]

[2134] Hazrat Maalik bin Aws ﷺ se riwayat hai, unho'n ne farmaya ke naqdi kiske paas hai? Hazrat Talha ﷺ ne farmaya: Mere paas hai, ta-aa'nke mera khazaanchi ghaaba jungle se waapas aajaa. (Raawi-e-hadees) Hazrat Sufyan ne kaha ke ham ne is hadees ko isi tarah apne Shaikh Imam Zohri se mehfooz kiya hai, us mein kisi lafz ka izaafa nahi. Maalik bin Aws ﷺ farmate hain, unho'n ne Hazrat Umar bin Khattab ﷺ se suna, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Sone ko chaandi ke ewaz farokht karna sood hai, magar ye ke dast-ba-dast ho. Gandum ko gandum ke ewaz bechna bhi sood hai, magar jab naqd-ba-naqd ho, isi tarah khajoor ko khajoor ke badle aur jau ko jau ke badle farokht karna sood hai, magar jab haatho'n-haath ho (to jaaez hai)*".[1289]

Baab 55: Qabze Se Pehle Kisi Cheez Ka Farokht Karna Aur Aisi Cheez Ka Bechan Jo Maujood Na Ho

[2135] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne jis cheez se manaa farmaya wo ghalla hai, jise qabza karne se pehle farokht kiya jaae.

Hazrat Ibne Abbas ﷺ farmate hain ke mere khayaal ke mutaabiq har cheez ka yehi hukum hai (ke usey qabze mein lene se pehle farokht nahi karna chaahiye).[1290]

[2136] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jo shakhs ghalla kareede to jab tak usey poora wasool na kar le usey aage farokht na kare*".

(Raawi-e-hadees) Ismail bin Abi Owais ne ye izaafa kiya hai: "*Jo koi ghalla khareede usey aage farokht na kare, hatta ke usey apne qabze mein le-le*".[1291]

Baab 56: Jo Shakhs Ghalle Ka Dher Maap-tol Ke Baghair Khareede Wo Usey Farokht Na Kare Ta-aa'nke Apne Thikaane Mein Le Jaae Aur Khilaaf-warzi Karne Par Saza Ka Bayan

[2137] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ke ahd-e-mubaarak mein un logo'n ko pit-te dekha jo ghalle ka dher andaaze se khareedte, phir usi jagah farokht karte, ta-aa'nke wo ghalla apne thikaano'n mein le jaae'n.[1292]

[1285] Dekhiye: 2123

[1286] Surah Tauba: 106

[1287] Dekhiye: 2135

[1288] راجع: 2124

[1289] Dekhiye: 2170 2174

[1290] راجع: 2132

[1291] راجع: 2124

[1292] راجع: 2123

Faaeda: Qabze mein lene ki tafseel ye hai ke agar mabee'[1293] cheez haath mein pakdi jaa sakti ho, jaisa ke dirham-o-dinar ya bazaar ka sauda-salf hai to usey haath mein lene se qabza mukammal ho jaata hai. Agar koi jaaedaad-e-ghair-manqoola[1294] hai to uska qabza ye hai ke maalik usse dast-bardaar ho jaae. Masalan: Zameen ya baagh ka qabza ye hai ke maalik usey kharidaar ke hawaale karde. Aur agar koi cheez ek (1) jagah se doosri jagah muntaqil ki jaa sakti hai to uska qabza ye hai ke kharidaar usey aisi jagah muntaqil karde jaha'n maalik ka amal daakhil na ho, jaisa ke ghalla aur haiwaan ki khareed-o-farokht ke waqt hota hai. Imam Bukhari ﷺ ka mauqif ye hai ke agar bae ko maap-tol-kar maalik ke paas hi rehne diya jaae to usey sharai qabza nahi kaha jaaega, ta-aa'nke mushtari usey aisi jagah muntaqil karde jaha'n maalik ka koi amal-dakhal na ho.

Baab 57: Jab Kisi Ne Koi Saamaan Ya Jaanwar Khareeda Aur Usey Farokht-kuninda Ke Paas Rakh Diya, Ya Phir Wo Qabza Karne Se Pehle Talaf Ho Gaya Ya Mar Gaya

Hazrat Ibne Umar ﷺ farmate hain ke agar sauda saheeh-o-saalim aur zinda par tha to wo kharidaar ke maal se hoga.

Wazaahat: Imam Bukhari ﷺ ka is unwaan se ye maqsad hai ke khareedi hui cheez ya jaanwar ko farokht-kuninda ke paas rakhna jaaez hai. Uske baad ek (1) masle ko is unwan par mutfarre[1295] kiya gaya hai ke agar wo saamaan zaae ho jaae, ya jaanwar mar jaae to nuqsaan baae ka hoga ya mushtari ka? Imam Bukhari ﷺ ne uske mutalliq koi faisla nahi kiya. Kyou'nke is mein fuqaha ka ikhtelaaf hai. Albatta unho'n ne Hazrat Abdullah bin Umar ﷺ ka asar bayan karke apna rujhaan waazeh kar diya hai ke us soorat mein nuqsaan kharidaar ka hoga.

[2138] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Koi din aisa nahi guzarta tha ke Nabi ﷺ din ke waqt subah-o-shaam ke kisi hisse mein Hazrat Abu Bakar ﷺ ﷺ ke ghar na aate ho'n. Aur jab aap ko madina taiyyaba ki taraf hijrat karne ki ijaazat di gai to aap achanak zohar ke waqt tashreef laae. Jab Hazrat Abu Bakar ﷺ ﷺ ko khabar di gai to unho'n ne kaha ke Nabi ﷺ kisi naa-gahaani[1296] zaroorat ke pesh-e-nazar hi is waqt hamaare yahaa'n tashreef laae hain. Jab aap ghar mein Hazrat Abu Bakar ﷺ ﷺ ke paas aae to unse farmaya: "*Afraad-e-khaana mein se is waqt jo aapke paas hain, unhe'n alag kar do*". Unho'n ne arz kiya: Allah ke Rasool ﷺ! Sirf meri do (2) betiyaa'n Ayesha aur Asma ﷺ hain. Aap ne farmaya: "*Aaya tumhe'n maaloom hai ke mujhe hijrat karne ki ijaazat mil chuki hai?*" Hazrat Abu Bakar ﷺ ﷺ ne arz kiya: Allah ke Rasool ﷺ! Main bhi aap ke saath rahu'nga? Aap ne farmaya: "*Tum bhi mere saath rahoge*". Hazrat Abu Bakar ﷺ ﷺ ne arz kiya: Allah ke Rasool ﷺ! Mere paas do (2) oontniyaa'n hain, jinhe'n maine hijrat ke liye taiyyaar kar rakha hai. Aap un mein se ek (1) le le'n. Aap ﷺ ne farmaya: "*Maine ek (1) qeemat ke ewaz leli*".[1297]

Baab 58: Koi Musalman Apne Bhai Ki Bae Mein Dakhal-andaazi Na Kare Aur Na Uske Bhaao Lagaate Waqt Apna Bhaao Hi Lagaae Ta-aa'nke Wo Ijaazat De Ya Bae Chod-de

[2139] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi shakhs apne bhai ki khareed-o-farokht mein dakhal andaazi na kare*".[1298]

[2140] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne shehri ko dehaati ke liye khareed-o-farokht karne se manaa farmaya, nez dhoka dene ke liye qeemat badhaane se bhi manaa kiya aur koi aadmi apne bhai ki bae par bae na kare, aur na apne bhai ki mangni ke paighaam par apni mangni ka paighaam bheje. Isi tarah na koi aurat apni behen ko talaaq dene ka mutaalba hi kare, taake jo kuch uske bartan mein hai usey undel de.[1299]

[1293] T: (مَبِيع) Khareed ki hui cheez, bechi hui cheez [Urduinc]

[1294] T: (غَير مَنْقُولَه) Wo jaaedaad jo ek (1) jagah se doosri jagah uthaa kar muntaqil na ki jaa sakey, makaan waghaira [Rekhta]

[1295] T: (مُتَفَرِّع) Shaakh ki tarah kisi asal se phootne nikalne, numudaar hone waala, waali (cheez, baat, nukta waghaira) [Rekhta]

[1296] T: (ناگہانی) Achaanak aane waali museebat, yakaayak roonuma hone waala saaneha [Rekhta]

[1297] راجع: 476

[1298] Dekhiye: 2165 5142

[1299] Dekhiye: 2148 2150 2151 2160 2162 2723 2727 5144 5152 6601

Baab 59: Nilaami Ki Bae Ka Bayaan

Hazrat Ataa farmate hain ke maine logo'n ko dekha wo maal-e-ghnimat nilaam karne mein koi harj mehsoos nahi karte the.

[2141] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke ek (1) aadmi ne ghulam ko apne marne ke baad aazaadi ka ikhtiyar sonp diya, magar wo shakhs kuch muddat ke baad mohtaaj ho gaya to Nabi ﷺ ne ghulam ko pakad kar farmaya: "*Is Ghulam ko mujhse kaun khareedta hai?*" Hazrat Naeem bin Abdullah ne kisi qadar maal ke ewaz usey khareed liya, phir aap ne wo qeemat uske maalik ko dedi.[1300]

Baab 60: Dhoka-dahi Ke Liye Narkh Badhaana, Baaz Ne Kaha Ke Ye Bae Jaaez Hi Nahi

Hazrat Ibne Abi Awfa ﷺ bayan karte hain ke dhoka-dahi ke liye qeemat badhane waala sood-khor aur khayanat-pesha hai. Ye dhoka kisi soorat mein jaaez nahi. Nabi ﷺ ne farmaya: "*Dhoka karne waala jahannum mein hoga aur jisne koi aisa amal kiya jo hamari shariyat ke mutaabiq nahi to wo mardood hai*".

[2142] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne dhoka dene ke liye narkh badhane se manaa kiya hai.[1301]

Baab 61: Dhoke Aur Jabal al Habala Ki Bae

[2143] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne "Jabal al Habala" ki bae se manaa farmaya hai. Ye bae zamaana-e-jaahiliyyat mein baae'n-soorat raaej thi, ke ek (1) shakhs koi oontni is waade par khareed karta ke jab wo baccha janegi, phir wo badi ho kar baccha janam de tab uski qeemat adaa karu'nga.[1302]

Faaeda: Jabal al Habala ki tafseer mein kai aqwaal marwi hain, jin mein se ek (1) mazkoora hadees mein bayan hua hai. Iski ek (1) tafseer ye bhi hai ke oontni ke bacche ke bacche ki bae ki jaae, dono tafseero'n ke mutaabiq ye bae baatil hai, kyou'nke pehli tafseer ke mutaabiq qeemat ki adaaegi ki muddat majhool hai aur doosri tafseer ke mutaabiq ye ma'doom[1303] ki bae hai. Ye dono mamnoo hain.[1304]

Baab 62: Bae-e-Mulaamasah Ka Bayaan

Hazrat Anas ﷺ ne kaha ke Nabi ﷺ ne is bae se manaa farmaya hai.

[2144] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ne bae-e-munabazah se manaa farmaya aur wo ye hai ke koi shakhs khareed-o-farokht karte waqt kapda kharidaar ki taraf phenk de, qabl iske, ke wo usey ulat palat kar dekhe. Isi tarah aap ne bae-e-mulaamasah se bhi manaa farmaya aur mulaamasah ye hai ke dekhe baghair sirf kapde ko haath lagaane hi se bae pukhta ho jaae.[1305]

Faaeda: Bae-e-mulaamasah ye hai ke ek (1) shakhs doosre se kahe ke jab tu mere kapde ko choole aur main tere kapde ko choo lu'n to bae waajib ho jaaegi. Zamaana-e-jaahiliyyat mein is qism ki bae ka aam riwaaj tha, choo'nke us mein dhoka aur jahaalat hai, is liye shariyat ne usse manaa farmaya.

[2145] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke do (2) qism ke libaaso'n se manaa kiya gaya hai. Ek (1) to ye ke sirf ek (1) hi kapde mein koi aadmi ihtebaa[1306] kare, phir usey kandho'n tak uthale. Aur do (2) qism ki khareed-o-farokht se roka gaya hai: Ek (1) haath laga dene se bae pukhta kar lena aur doosri sirf phenk dene ko bae ke qaaem-muqaam qaraar de lena.[1307]

Faaeda: Is hadees mein do (2) qism ke libaaso'n se manaa kiya gaya hai, un mein se sirf ek (1) ko is hadees mein bayan kiya gaya hai, wo ihtebaa hai. Doosra libaas ishtemaal us samaa hai, jiska is hadees mein zikr nahi hai. Uski

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[1300] Dekhiye: 2230 2231 2403 2415 2534 6716 6947 7186

[1301] Dekhiye: 6963

[1302] Dekhiye: 2256 3843

[1303] T: (مَعْدُوم) Fanaa, ghayab [Rekhta]

[1304] Fath-ul-Baari: V4 P451

[1305] راجع: 367

[1306] T: (اِحْتِبا) Ukdu'n baith kar pindliyo'n aur kamar ko ek (1) saath kapde mein lapet lene ka amal [Rekhta]

[1307] راجع: 367

soorat ye hai ke insaan kapde ko is tareeqe se odhe ke uske haath us mein bilkul mahboos[1308] ho jaae'n. Us mein insaan thodi si thokar lagne se gir padta hai. Choo'nke ye pur-khatar libaas hai, is liye manaa kiya gaya hai. …Ihtebaa ye hai ke ek chaadar bataur-e-tah-band pehen li jaae aur phir uska kuch hissa kandho'n par daal diya jaae. Is mein kyou'nke barhana hone ka imkaan bohot ziyaada hota hai, is liye ye bhi manaa hai… . Iski mukammal bahes Kitab-ul-Libaas mein aaegi. إن شاء الله

Baab 63: Bae-e-Munaabazah Ka Bayaan

Hazrat Anas ﷺ bayan karte hain ke Nabi ﷺ ne is bae se manaa farmaya hai.

[2146] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne bae-e-mulaamasah aur bae-e-munaabazah se manaa farmaya hai.[1309]

[2147] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne do (2) qism ke libaaso'n aur do (2) qism ki khareed-o-farokht se manaa kiya hai (khareed-o-farokht ki do (2) aqsaam) bae-e-mulaamasah aur bae-e-munaabazah hain.[1310]

Faaeda: Munaabazah ye hai ke baae aur mushtari mein se har ek apna-apna kapda doosre ki taraf phenkta aur koi bhi ek (1) doosre ke kapde ko ulat-palat kar na dekhta, isi se bae pukhta ho jaati.

Baab 64: Baae Ke Liye Oont, Gaae, Aur Bakri Waghaira Ke Thano'n Mein Doodh Jamaa Karne Ki Mumaaneat

"الْمُصَرَّاةُ" (*Al Musarraatu*) Wo jaanwar hai jiska doodh na nikaala gaya ho aur uske thano'n mein jamaa kiya gaya ho aur kai dino'n tak usey na doha jaae. "التَّصْرِيَة" (*At Tasriyati*) ke asal maane paani ko rok lena hain. Arbi mein (*Sarraitul Maa-a*) "صَرَّيْتُ الْمَاءَ" ka muhaawara us waqt bola jaata hai jab paani ko rok liya jaae.

[2148] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain, aap ne farmaya: "*Oontni aur bakri ke thano'n mein doodh na rook aur jis kisi ne doodh-basta jaanwar khareeda to usey dohne ke baad kharidaar ko do (2) baato'n mein se behtar aur pasandeeda ke ikhtiyaar karne ka haq haasil hai, chaah eto usey apne paas rakh le, aur chaahe to usko waapas karde aur saa* (صاع) *bhar khajoor saath de*".

Abu Saaleh, Mujaahid, Waleed bin Rabaah, aur Moosa bin Yasaar Hazrat Abu Huraira ﷺ se bayan karte hain, unho'n ne Nabi ﷺ se bayan kiya ke aap ne farmaya: "*Saa* (صاع) *bhar khajooro'n ka*".

Kuch raawi Hazrat Ibne Sireen se Saa (صاع) bhar ghalle ka zikr karte hain, nez kehte hain ke usey teen (3) din tak ikhtiyaar hai.

Aur baaz ne Ibne Sireen se "khajooro'n ka ek Saa (صاع)" zikr kiya hai aur teen (3) din tak ikhtiyaar ka zikr nahi kiya, albatta aksar raawiyo'n ne khajooro'n ka zikr kiya hai.[1311]

[2149] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke agar kisi ne bakri khareedi jiske than mein doodh roka gaya ho to wo usey waapas karde aur saath kahjooro'n ka ek Saa (صاع) de, nez Nabi ﷺ ne farokht-kaar ko, aage jaakar milne se bhi manaa farmaya hai.[1312]

[2150] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tijaarati qaafilo'n ko aage jaakar na milo (aagey jaakar unse maal na khareedo) Aur na koi ek-doosre ki bae par bae hi kare, nez bhaao badhaane ke liye qeemat na lagaao aur na koi shehri kisi dehaati ke liye khareed-o-farokht kare, na koi bakriyo'n ke thano'n mein doodh hi roke. Agar kisi ne aisi bakri khareedi to doodh dohne ke baad usey do (2) baato'n mein se behtar aur*

[1308] T: (مَحبُوس) Band, muqaiyyad, qaidi [Rekhta]

[1309] راجع: 368

[1310] راجع: 368

[1311] راجع: 2140

[1312] Dekhiye: 2164

pasandeeda ke ikhtiyaar karne ka haq haasil hai. Chaahe to us jaanwar ko apne paas rakh le, aur chaahe to ek Saa (صاع) *khajoor saath de kar wo waapas karde*".[1313]

Baab 65: Kharidaar Agar Chaahe To Doodh-basta Jaanwar Ko Waapas Karde, Lekin Doodh Ke Badle Saa (صاع) Bhar Kahajoor De

[2151] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar doodh-basta bakri khareed le to uska doodh dohne ke baad usey pasand ho to rakh le aur agar pasand na ho to uske doodh ke ewaz Saa* (صاع) *bhar khajoore'n de-de (aur usey waapas karde)*".[1314]

Baab 66: Zinakaar Ghulam Ki Khareed-o-Farokht

Qaazi Shuraih ne farmaya: Kharidaar agar chaahe to aeb-e-zina ki wajah se waapas kar sakta hai.

[2152] Hazrat Abu Huraira ﷺ se riwayat hai, Nabi ﷺ ne farmaya: "*Agar laundi zina kare to uska zina zaahir ho jaae to uska maalik uey kode lagaae, sirf daa'nt-dapat par iktefa*[1315] *na kare. Agar phir zina kare to phir usey kode lagaae. Zajar*[1316]*-o-tambeeh par iktefa na kare. Agar teesri martaba zina kare to usko farokht karde, khwah baalo'n ki rassi ke ewaz hi ho*".[1317]

[2153 2154] Hazrat Abu Huraira aur Hazrat Zaid bin Khaalid ﷺ se riwayat hai ke Rasool Allah ﷺ se kuwaari laundi ke mutalliq sawaal hua to aap ne farmaya: "*Agar wo zina kare to usko kode maaro. Phir agar zina kare to to usko hadd lagaao. Phir agar badkaari ka irtekaab kare to usey farokht kar do, agarche baalo'n ki rassi ke ewaz kyou'n na ho*".

Ibne Shihab kehte hain: Mujhe maaloom nahi ke (aap ne bechne ka) teesri martaba ke baad farmaya ya chauthi martaba ke baad farmaya tha.[1318] [1319]

Baab 67: Aurato'n Se Khareed-o-Farokht Karna

[2155] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke mere paas Rasool Allah ﷺ tashreef laae to maine aap se (Hazrat Barirah ﷺ ki khareed ka) zikr kiya. Rasool Allah ﷺ ne farmaya: "*Tum (Barirah ko) khareed kar aazaad kar sakti ho. Walaa* (ولاء) *to usi ke liye hoti hai jo aazaad kare*". Phir aap shaam k waqt mimbar par khade hue aur Allah Ta'ala ke shayaan-e-shaan hamd-o-sana ki, uske baad farmaya: "*Logo'n ka kya haal hai ke wo (muaamalaat mein) aisi sharte'n lagaate hain jo kitabullah mein nahi to wo baatil hai, agar-ce is tarah ki sau (100) sharte'n lagaae. Allah Ta'ala ki shart hi ziyaada sacchi aur mazboot hai*".[1320]

[2156] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Hazrat Ayesha ﷺ ne Hazrat Barirah ﷺ ka sauda kiya. Aap ﷺ namaz ke liye tashreef le gae. Jab waapas aae to Ummul Momineen ne kaha ke wo log Hazrat Barirah ﷺ ko farokht karne se inkaari hain, magar is shart par ke Walaa (ولاء) unki ho. Nabi ﷺ ne farmaya: "*Walaa* (ولاء) *to uska haq hai jisne usey aazaad kiya ho*". (Raawi-e-hadees Hammaam kehte hain ke) Maine (apne shaikh) Hazrat Naafe se poocha: Barirah ka shauhar aazaad tha ya Ghulam? Unho'n ne farmaya: Mujhe maaloom nahi hai.[1321]

Baab 68: Kya Shehri Kisi Dehaati Ke Liye Bila-muaawaza Bae Kar Sakta Hai? Nez Kya Usey Uski Khair-khwahi Ya Madad Karne Ka Haq Hai?

Nabi ﷺ ne farmaya: "*Tum mein se agar koi apne bhai ke saath khair-khwahi ka mutaabla kare to usey zaroor khari-khwahi karni chaahiye*". Hazrat Ataa ne bhi iski ijaazat di hai.

[2157] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ki is baat par paaband rehne ki bait ki hai ke Allah Ta'ala ke siwa koi maabood-e-bar-haq nahi, aur Hazrat Muhammad ﷺ Allah ke Rasool ﷺ

[1313] راجع: 2140
[1314] راجع: 2140
[1315] T: (اِكْتِفا) Kifaayat, qanaa-at, kaafi [Rekhta]
[1316] T: (زَجْر) Daa'ntne ya jhidakne ka amal [Rekhta]
[1317] Dekhiye: 2153 2233 2234 2555 6837 6839
[1318] For H2153 (2152 :راجع)
[1319] For H2154 Dekhiye: 2232 2556 6838
[1320] راجع: 456
[1321] Dekhiye: 2169 2562 6752 6757 6759

aur numaainde hain. Nez namaz qaaem karne, zakat dene, apne hukumran ki baat sunne aur us par amal karne, nez har musalman ki khair-khwahi karne ki bait ki.[1322]

[2158] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ghalla le kar aane waale qafile se milne ke liye pesh-qadmi na karo aur koi muqaami aadmi kisi baerooni shakhs ke liye khareed-o-farokht na kare*". Raawi kehta hai ke maine Hazrat Ibne Abbas ﷺ se iska matlab poocha ke koi muqaami kisi baerooni ke liye bae na kare? To unho'n ne farmaya: Iska matlab ye hai ke uska dalaal na bane.[1323]

Baab 69: Jisne Dehaati Ke Liye Shehri Ka Ujrat Ke saath Bae Karna Makrooh Khayaal Kiya

[2159] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne isse manaa farmaya hai ke koi shehri kisi dehaati ka maal behche.

Hazrat Ibne Abbas ﷺ ne bhi yehi kaha hai.

Baab 70: Koi Shehri Kisi Dehaati Ke Liye Dalaali Ke Saath Kareed Na Kare

Imam Ibne Sireen aur Hazrat Ibrahim Nakhai, baae aur mushtari dono ke liye dalaali makrooh khayaal karte hain. Hazrat Ibrahim ne farmaya: Arab kehte hain: "بِعْ لِيْ ثَوْبًا" "Mere liye kapda khareedo", yaane bae se sharaa (شراء) muraad lete hain.

[2160] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Koi aadmi apne musalman bhai ke bae par bae na kare aur na dhoka-dahi ke liye bhaao hi cadhaae, nez koi shehri kisi dehaati ke liye bae na kare*".[1324]

[2161] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke hame'n usse manaa kiya gaya ke koi shehri kisi dehaati ka maal-e-tijaarat behce.

Baab 71: Aage Jaakar Qaafile Waalo'n Se Saamaan Khareedna Manaa Hai Aur Ye Khareed-o-Farokht Mardood Hai, Kyou'nke Aisa Karne Waala Naa-farmaan Aur Gunahgaar Hai, Jabke Wo Deeda-daanista Aisa Kare, Is Tarah Ki Khareed-o-Farokht Dhoka-dahi Hai Aur Dhoka Dena Jaaez Nahi

[2162] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne (tijaarati qaafilo'n se) aage badhkar milne se manaa farmaya, aur usse bhi (manaa farmaya) ke koi shehri kisi dehaati ka maal-e-tijaarat beche.[1325]

[2163] Hazrat Taawus se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Abbas ﷺ se dariyaaft kiya ke: Koi shehri kisi dehaati ke liye khareed-o-farokht na kare. Iska kya matlab hai? Unho'n ne farmaya: Shehri, kisi dehaati ka dalaal na bane.[1326]

[2164] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke jis kisi ne doodh-basta jaanwar khareeda (agar usey waapas karna chaahe to) wo uske saath ek saa (صاع) (khajoor) waapas kare, nez unho'n ne kaha ke Nabi ﷺ ne (tijaarati qaafilo'n se) aage badhkar milne se bhi manaa farmaya hai.[1327]

[2165] Hazrat Ibne Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Koi ek-doosre ki bae par bae na kare, aur na baahar jaakar qaafile se saamaan hi khareedo hatta ke usey baazaar mein laaya jaae*".[1328]

[1322] راجع: 57

[1323] Dekhiye: 2163 2274

[1324] راجع: 2140

[1325] راجع: 2140

[1326] راجع: 2158

[1327] راجع: 2149

[1328] راجع: 2139

Baab 72: (Tijaarati Qaafile Se) Kitni Door Mila Jaa Sakta Hai?

[2166] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke ham baahar se aane waale qaafilo'n ko aagey jaakar milte aur unse ghalla khareedte the. Rasool Allah ﷺ ne hame'n us ghalle ko farokht karne se manaa farma diya, ta-aa'nke usey mandi mein pohoncha diya jaae.[1329]

Abu Abdullah (Imam Bukhari ﷺ) bayan karte hain ke unka qaafile waalo'n se milna baazaar ke aala (أَعْلَىْ) kinaare mein hota tha, jaisa ke Hazrat Obaidullah ki hadees se iski wazaahat hoti hai. (Aur wo hadees aagey mazkoor hai)

[2167] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne farmaya ke log baazaar ke buland kinaare mein ghalla khareedte aur usi jagah farokht kar dete the, to Rasool Allah ﷺ ne unhe'n usi jagah farokht karne se manaa farma diya, hatta ke usey wahaa'n se naqal kar le'n.[1330]

Baab 73: Jab Khareed-o-Farokht Karte Waqt Naajaaez Sharte'n Lagaai Jaae'n

[2168] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Mere paas Hazrat Barirah ﷺ aai aur kaha ke maine apne maaliko'n se nau (9) oqiya chaandi ke badle is shart par maktaatibat Karli hai ke har saal ek (1) oqiya chaandi doo'ngi, lehaaza aap meri madad kare'n. Maine kaha: Agar tere maalik is baat ko pasand kare ke main ye raqam yak-musht unhe'n de doo'n, lekin teri walaa (ولاء) mere liye ho to main tujhe khareed leti hoo'n. Chunache Hazrat Barirah ﷺ apne maaliko'n ke paas gai aur unse maajra bayan kiya to unho'n ne isse inkaar kar diya. Jab wo unke paas se waapas aai to Rasool Allah ﷺ bhi tashreef farma the. Wo arz karne lagi: Maine ye baat un par pesh ki to unho'n ne inkaar kar diya hai, magar ye walaa (ولاء) unke liye ho. Nabi ﷺ ne (ijmaalan ye waaqea) suna, phir Hazrat Ayesha ﷺ ne Nabi ﷺ ko uske mutalliq (tafseel se) agaah kiya to aap ne farmaya: "*Usey khareed lo aur unki shart bhi maan lo, lekin haqeeqat ye hai ke walaa* (ولاء) *to aazaad karne waale ka haq hota hai*". Chunache Hazrat Ayesha ne usey khareed liya. Uske baad Rasool Allah ﷺ (khitaab farmaane ke liye) logo'n mein khade hue. Aap ne Allah ki hamd-o-sana ki, phir farmaya: "*Amma Baad! Logo'n ko kya ho gaya haike wo aisi sharte'n lagaate hain jo kitabullah mein nahi hain? Khabardaar! Jo shart Allah ki kitaab ke mutaabiq nahi wo baatil hai, agarche sau (100) sharte'n hi kyou'n naho'n. Allah ka faisla bar-haq hai aur uski shart hi qaabil-e-wusooq*[1331] *hai. Walaa* (ولاء) us shakhs ke liye hai jo aazaad karde".[1332]

[2169] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Ummul Momineen Hazrat Ayesha ﷺ ne ek (1) laundi khareed kar usey aazaad karne ka iraada kiya, lekin uske maaliko'n ne kaha: Ham is shart par ye laundi aap ko farokht karte hain ke uski walaa (ولاء) hamaare liye ho. Hazrat Ayesha ﷺ ne Rasool Allah ﷺ se iska zikr kiya to aap ne farmaya: "*Ye shart tumhe'n khareedne se manaa na kare, kyou'nke walaa* (ولاء) *ka haqdaar wo hota hai jo usey aazaad kare*".[1333]

Baab 74: Khajoor Ko Khajoor Ke Ewaz Farokht Karna

[2170] Hazrat Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Gandum ke badle gandum farokht karna sood hai, magar ye ke haatho'n-haath ho. Jau ke ewaz jau bechna sood hai, magar ye ke haatho'n-haath ho, aur khajoor ke ewaz khajoor farokht karna sood hai, magar ye ke haatho'n-haath ho*".[1334]

Baab 75: Kishmish Ki Kishmish Ke Ewaz Aur Ghalle Ki Ghalle Ke Ewaz Khareed-o-Farokht Karna

[2171] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne "Muzaabanah" se manaa farmaya hai. Muzaabanah ye hai ke darakht par lagi hui taaza khajoor ko khushk khajoor ke ewaz maap-kar farokht kiya jaae. Isi tarah (beil par lagey) angooro'n ko kishmish ke ewaz maap-kar farokht kiya jaae.[1335]

[1329] راجع: 2123
[1330] راجع: 2123
[1331] T: (قابِل وُثُوق) Bharosa, etemaad, yaqeen, isteqlal, yaqeen [Rekhta]
[1332] راجع: 456
[1333] راجع: 2156
[1334] راجع: 2134
[1335] Dekhiye: 2172 2185 2205

[2172] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne muzaabanah se manaa farmaya. Aur muzaabanah ye hai ke (taaza) phal (khushk phal ke ewaz) is tarah naap-kar farokht kare ke agar ziyaada ho to mera aur agar kam ho to main khud uska zimmedaar hoo'n.[1336]

[2173] Hazrat Zaid bin Saabit ﷺ se riwayat hai ke Nabi ﷺ ne Araaya (اَلْعَرَايَا) mein andaaze se khajoor lene-dene ki jaazat di hai.[1337]

Faaeda: Araaya (اَلْعَرَايَا) ki tafseer mein mukhtalif aqwaal hain, ham sirf do (2) qaul bayan karte hain: ❁ Fuqaraa ke paas khushk khajoore'n hoti hain. Jab taaza khajooro'n ka mausa aata hai to wo bhi taaza khajore'n khana chaahte hain, is liye unhe'n ijaazat di gai ke wo darakht par maujooda taaza khajooro'n ko khushk khajooro'n ke ewaz andaaze se khareed le'n. ❁ Koi shakhs kisi ghareeb ko khajoor ka darakht de-de ke tum uska phal istemaal kar sakte ho, phir wo jab us darakht se taaza khajoore'n khaane baagh mein aae to uske aane se maalik ko takleef ho to uske liye ijaazat hai ke wo usey khushk khajoore'n de-de, aur taaza khajooro'n ka darkht khud rakh le.

Baab 76: Jau Ke Ewaz Jau Farokht Karna

[2174] Hazrat Maalik bin Aws ﷺ se riwayat hai, unho'n ne farmaya ke mujhe sau (100) dinar ke ewaz rezgaari[1338] ki zaroorat pesh aai to mujhe Hazrat Talha bin Obaidullah ﷺ ne bulaya. Ham aapas mein narkh ke mutalliq guftagu karne lagey. Bil-aakhir unho'n ne mujhse bae-e-sarf, yaane dirham dene ka muaamala tae kar liya. Unho'n ne sona, yaane diinaar liye aur haatho'n mein le kar unhe'n ulat-palat karke dekhna shuru kar diya. Phir kaha: Is qadar intezaar karo ke mera khazanchi muqaam-e-ghaaba se aajaae. Hazrat Umar ﷺ bhi ye guftagu sun rahe the. Unho'n ne farmaya: Allah ki qasam! Jab tak dirham wasool na karlo usse judaa na hona, kyou'nke Rasool Allah ﷺ ne farmaya hai: "*Sona sone ke ewaz farokht karna sood hai, jab tak dast-ba-dast na ho. Aur gandum ko gandum ke ewaz farokht karna sood hai, magar naqd-ba-naqd sauda karna jaaez hai. Isi tarah jau ki bae jau ke saath hogi jab tak dast-ba-dast na ho. Aur khajoor ki bae bhi khajoor ke saath sood hai, jab tak das-ba-dast na ho*".[1339]

Baab 77: Sone Ke Ewaz Sona Farokht Karna

[2175] Hazrat Abu Barah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ﷺ ne farmaya: "*Sone ko sone ke ewaz farokht na karo, magar baraabar-baraabar. Chaandi ko chaandi ke ewaz farokht na karo, magar baraabar-baraabar. Aur sone ko chaandi ke ewaz isi tarah chaandi ko sane ke ewaz jaise chaaho farokht karo*".[1340]

Baab 78: Chaandi Ko Chaandi Ke Ewaz Farokht Karna

[2176] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Hazrat Abu Saeed Khudri ﷺ ne si tarah ki ek (1) hadees bayan ki (jis ka mazmoon Hazrat Umar aur Hazrat Abu Bakrah ﷺ se marwi hadees se milta-julta tha.) Hazrat Abdullah bin Umar ﷺ unse mile aur farmaya: Aye Abu Saeed! Aap Rasool Allah ﷺ se ye kya bayan karte hain? Hazrat Abu Saeed Khudri ﷺ ne kaha ke maine bae-e-sarf ke mutalliq Rasool Allah ﷺ ko ye farmate hue suna hai: "*Sona, sone ke ewaz aur chaandi, chaandi ke ewaz baraabar-baraabar farokht karo*".[1341]

[2177] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Sone ko sone ke ewaz mat farokht karo, magar baraabar-baraabar. Yaane ek-doosre se kam, ziyaada karke farokht na karo. Aur chaandi ke ewaz chaandi ko farokht na karo, magar baraabar-baraabar, yaane ek-doosre mein kami-beshi karke farokht na karo. Isi tarah ghayab cheez ko haazir ke ewaz na farokht karo, yaane ek (1) taraf se naqd aur doosri taraf se udhaar na ho*".[1342]

[1336] راجع: 2171

[1337] Dekhiye: 2184 2188 2192 2380

[1338] T: (ریزگاری) Dhaat ke sikke jo rupiye se qeemat mein kam ho'n jaise athanni, chawanni [Rektha]

[1339] راجع: 2134

[1340] Dekhiye: 2182

[1341] Dekhiye: 2177 2178

[1342] راجع: 2176

Baab 79: Dinar Ko Dinar Ke Ewaz Udhaar Farokht Karna

[2178 2179] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya ke dinar ko dinar ke ewaz aur dihram ko dirham ke ewaz (baraabar-baraabar) farokht karna jaaez hai. Raawi-e-hadees ne unse arz kiya ke Hazrat Ibne Abbas ﷺ to uske qaael nahi hain, chunache Hazrat Abu Saeed Khudri ﷺ ne Hazrat Ibne Abbas ﷺ se poocha ke aap ne is silsile mein Nabi ﷺ se suna hai ya kitabullah mein dekha hai? Hazrat Ibne Abbas ﷺ ne kaha ke main un mein se koi baat bhi nahi kehta, kyou'nke aap Rasool Allah ﷺ ke farmudaat[1343] ko mujhse ziyaada jaante hain. Albatta mujhe Hazrat Usama ﷺ ne khabar di thi ke Nabi ﷺ ne farmaya: "*Sood sirf udhaar mein hota hai*".[1344]

Faaeda: Hazrat Ibne Abbas ﷺ ka mauqif deegar saheeh ahadees ke khilaaf tha, is liye unho'n ne apne mauqif se rujoo kar liya, albatta Hazrat Ibne Abbas ﷺ se marwi hadees bhi saheeh hai, uski hasb-e-zel taawilaat[1345] ki gai hain: ❁ Is sood se ziyaada sangeen koi nahi jo udhaar mein hai. ❁ Isse mukhtalif ajnaas ka baahami tabaadla muraad hai, ke wahaa'n sood sirf udhaar mein hota hai, us mein kami-beshi jaaez hoti hai. واللہ أعلم

Baab 80: Chaandi Ko Sone Ke Ewaz Udhaar Farokht Karna

[2180 2181] Hazrat Abu Minhaal se riwayat hai, unho'n ne Hazrat Baraa bin Aazib aur Hazrat Zaid bin Arqam ﷺ se bae-e-sarf ke mutalliq dariyaaft kiya to un dono mein se har ek ne doosre ke mutalliq kaha ke ye mujhse behtar hai. Phir dono ne bataaya ke Rasool Allah ﷺ ne sone ko chaandi ke ewaz udhaar farokht karne se manaa farmaya hai.[1346]

Faaeda: Sone ko chaandi ya ek (1) currency ko doosri currency ke badle khareed-o-farokht karne ko sarf kehte hain. Us mein baahami kami-beshi to jaaez hai, magar udhaar ki ijaazat nahi hai. Ek-sau (100) gram sone ke ewaz sau (100) gram chaandi ya ek (1) riyaal ke badle kai rupiye khareede jaa sakte hain, lekin ek (1) mulki currency ke nae noto'n ko puraane noto'n ke ewaz kami-beshi se khareedna najaaez hai.

Baab 81: Sone Ko Chaandi Ke Ewaz Dast-ba-dast Farokht Karna

[2182] Hazrat Abu Bakrah ﷺ se riwayat hai ke Nabi ﷺ ne chaandi ko chaandi ke ewaz aur sone ko sone ke ewaz farokht karne se manaa farmaya, magar baraabar-baraabar bechna jaaez hai. Aur aap ﷺ ne hame'n hukum diya ke ham sone ko chaandi ke badle jis tarah chaahe'n khareede'n, isi tarah chaandi ko sone ke ewaz jis tarah chaahe'n khareede'n.[1347]

Baab 82: Muzaabanah Aur Araaya Ki Bae Ka Bayaan, Muzaabanah Ye Hai Ke Khushk Khajoor Ko Taaza Khajoor Aur Kishmish Ko Angooro'n Ke Ewaz Farokht Kiya Jaae

Hazrat Anas ﷺ ne kaha ke Nabi ﷺ ne muzaabanah aur muhaaqlah ki bae se manaa farmaya hai.

[2183] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Us waqt tak phalo'n ko farokht na kiya karo jab tak un mein pakne ki salaahiyat zaahir na ho jaae*". Nez farmaya: "*(Darkht ki) Taaza khajoor ko khushk khajoor ke ewaz mat farokht karo*".[1348]

[2184] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne kaha ke mujhe Hazrat Zaid bin Saabit ﷺ ne bataaya ke uske baad Rasool Allah ﷺ ne darakht par lagi hui khajooro'n ko taaza ya khushk khajoor ke ewaz farokht karne ki ijaazat bae-e-araaya (بَيْعِ الْعَرَايَا) ki soorat mein di hai. Uske alaawa kisi aur soorat mein ijaazat nahi di.[1349]

[2185] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne bae-e-muzaabanah se manaa farmaya hai. Aur muzaabanah taaza khajoor ko khush ke ewaz maap-kar khareedna hai, aur angoor ko kishmish ke badle bharti karke farokht karna hai.[1350]

[1343] T: (فَرْمُودات) Farmaya hua, irshaad, hukum [Rekhta]

[1344] راجع: 2176

[1345] T: (تاوِيل) Taaweel ki jamaa Heela, bachaao ki raah, bachaao ki daleel [Rekhta]

[1346] راجع: 2060 2061

[1347] راجع: 2175

[1348] راجع: 1486

[1349] راجع: 2173

[1350] راجع: 2171

[2186] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ne muzaabanah aur muhaaqla se manaa farmaya hai. Muzaabanah, khosho'n mein lagi hui taaza khajoor ko khushk khajoor ke ewaz khareedna hai.

[2187] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne muhaaqla aur muzaabanah (dono) se manaa farmaya hai.

[2188] Hazrat Zaid bin Saabit ﷺ se riwayat hai ke Rasool Allah ﷺ ne ariyya (الْعَرِيَّة) ke maalik ko ijaazat di ke wo khajoor ko andaaze se farokht kar sakta hai.[1351]

Faaeda: In ahadees mein lafz-e-muhaaqla bhi istemaal hua hai. Iske maane ye hain ke khoshe mein gandum ki bae saaf gandum ke ewaz ki jaae, usse bhi Rasool Allah ﷺ ne manaa farmaya hai.

Baab 83: Darakt Par Lagi Khajoor, Sone Ya Chaandi Ke Ewaz Farokht Karna

[2189] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne phal ki farokht se manaa farmaya hai ta-waqtiya wo pak jaae aur unki koi qism dirham-o-dinar ke alaawa kisi aur cheez ke ewaz farokht na ki jaae siwaae ariyya ke (ke unko phalo'n ke ewaz bhi farokht kiya jaa sakta hai.)[1352]

[2190] Obaidullah bin Rabee ne Imam Maalik ﷺ se poocha: Kya aap se Dawood ne Sufyan se, unho'n ne H[1353] Abu Huraira ﷺ se ye hadees bayan ki hai ke Nabi ﷺ ne bae-e-ariyya ki ijaazat di hai. Ba-sharte-ke wo paanch (5) wasq ya[1354] paanch (5) wasq se kam ho'n? Unho'n (Imam Maalik ﷺ) ne kaha: Haa'n.[1355]

[2191] Hazrat Sahal bin Abi Hathmah (حَثْمَةَ) ﷺ se riwayat hai ke Rasool Allah ﷺ ne khushk khajoor ke ewaz darakht par lagi hui taaza khajoor ki bae se manaa farmaya. Albatta bae-e-ariyya ki aap ne rukhsat di ke andaaza karke farokht kiya jaa sakta hai, taake ariyya waale taaza khajoor khaae'n.

(Raawi-e-hadees) Hazrat Sufyan ne kabhi is hadees ko baae'n-alfaaz bayan kiya ke Aap ﷺ ne ariyya ki ijaazat di ke andaaza karke usey farokht kiya jaa sakta hai, taake uske maalik khud unhe'n rutab ki shakl mein khaate rahe'n. Un dono riwayaat ka mafhoom ek (1) hi hai.

Sufyan ne kaha, maine (apne shaikh) Yahya bin Saeed se arz kiya, halaa'nke main us waqt kam-sin baccha tha, ke ahle makkah kehte the ke Nabi ﷺ ne bae-e-ariyya ki ijaazat di. Unho'n ne jawab diya ke ahle makkah ko ye kis tarah maaloom hua? (Kyou'nke wo taajir pasha log the, baaghbaani ka pasha nahi karte the.) Maine arz kiya: Wo Hazrat Jaabir ﷺ se riwayat karte the, to wo khamosh ho gae. Sufyan kehte hain ke mera maqsad ye tha ke Hazrat Jaabir ﷺ to ahle madina se hain.

Sufyan se poocha gaya: Kya is hadees mein ye nahi ke aap ﷺ ne phalo'n ki salaahiyat zaahir hone se pehle-pehle unhe'n farokht karne se manaa kiya hai? Unho'n ne jawab diya ke nahi.[1356]

Baab 84: Araaya Ki Tafseer Ka Bayaan

Imam Maalik ﷺ bayan karte hain ke "ariyya" ye hai ke koi shakhs kisi ke liye apne baagh mein se ek-do (1-2) khajoore'n hiba kar deta hai. Phir baagh mein uske aane-jaane se aziyyat mehsoos karta hai, to usey ijaazat hai ke khush khajoor de kar usse darkhat khareed le.

Ibne Idrees (Imam Shafai ﷺ) ne kaha ke ariyya ki bae khushk khajoor ke ewaz naam-kar dast-ba-dast hoti hai, andaaze se nahi hoti.

Hazrat Sahal bin Abi Hathma ﷺ ka qaul iski taaeed karta hai ke ariyya ki bae wasq ke zariye se naap-tol kar hoti hai.

[1351] راجع: 2173
[1352] راجع: 1487
[1353] Urdu pdf mein Abu Huraira ﷺ ke naam se pehle Hazrat do (2) baar likha tha, maine ek (1) dafa hi likha hai. [RSB]
[1354] Urdu pdf mein yahaa'n ya (یا) bhi do (2) baar likha hai, par maine ek (1) dafa hi likha hai. [RSB]
[1355] Dekhiye: 2382
[1356] Dekhiye: 2384

Ibne Ishaq ne Apni hadees mein Hazrat Naafe se, unho'n ne Hazrat Abdullah bin Umar ﷺ se riwayat kiya ke bae-e-araaya ye hai: Koi shakhs apne maal mein se khajoor ke ek (1) ya do (2) darakht kisi ko de-de.

Yazeen ne Hazrat Sufyan bin Hussain se riwayat karte hue kaha ke araaya khajooro'n ke darakht hote the, jo masakeen ko hiba kiye jaate aur wo unke pukhta hone ka intezaar na kar sakte the, to unhe'n ijaazat di gai ke wo khushk khajoor ke ewaz jitni chaahe'n bech le'n.

[2192] Hazrat Zaid bin Saabit ﷺ se riwayat hai ke Rasool Allah ﷺ ne araaya ke mutalliq ijaazat di ke unhe'n andaaze se naap-kar farokht kiya jaae.

Hazrat Moosa bin Uqba kehte hain ke araaya chand muaiyyan khajoore'n hain, jin ka phal utri hui khajooro'n ke ewaz khareeda jaata hai.[1357]

Baab 85: Salaahiyat Zaahir Hone Se Pehle Phalo'n Ko Farokht Karna

[2193] Hazrat Sahal bin Abi Hathma Ansari ﷺ se riwayat hai, jo Banu Haaritha se the. Wo Hazrat Zaid bin Saabit ﷺ se bayan karte hain ke Rasool Allah ﷺ ke ahd-e-mubaarak mein log phalo'n ki khareed-o-farokht is tarah karte the ke jab phal kaatne ka waqt aata aur ek-doosre se taqaaze ka waqt aata to kharidaar kehta: Phal dumaan ho gaya, usey bimaari lag gai, usey qushaam ne aa liya. Ye sab phalo'n ki bimaariya'n hain, jinka wo zikr karke aapas mein jhagadte the. Jab uske mutalliq ba-kasrat jhagde Rasool Allah ﷺ ke paas aane lagey to aap ne farmaya: "*Tum aisi khareed-o-farokht na kiya karo, ta-aa'nke wo intefaa[1358] ke qaabil ho jaae'n aur un mein khaane ki salaahiyat zaahir ho jaae*". Goya kasrat-e-tanazaat ki binaa par aap ne mashware ke taur par ye irshad farmaya.

Kharijah bin Zaid bin Saabit ne mujhse bayan kiya ke Hazrat Zaid bin Saabit ﷺ apni zameen ke phal nahi bechte the, hatta ke suraiyya sitaara tuloo ho jaata aur zard phal surkh phal se numaaya'n ho jaata. (Zardi, surkhi se zaahir ho jaati)

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Is riwayat ko Ali bin Bahr (علي بن بحر) ne bayan kiya, wo Hakkaam se, wo Anbasah se, wo Zakariyya se, wo Abu Zinada se, wo Hazrat Urwah se, unho'n ne Hazrat Sahal se aur wo Hazrat Zaid ﷺ se (riwayat karte hain).

Faaeda: Salaahiyat zaahir hone ke maane ye hain ke phalo'n ki turshi aur sakhti jaati rahe aur un mein mithaas aur narmi aajaae, yaane wo qaabil-e-intefaa ho jaae'n. Suraiyya sitaare ke tuloo ke waqt phal intefaa ke qaabil ho jaate the, is liye Hazrat Zaid bin Saabit ﷺ tuloo-e-suraiyya ke baad apne phalo'n ko farokht karte the. Kasrat-e-nazaa' ki wajah se Rasool Allah ﷺ ne farmaya ke: "J*ab tak phal qaabil-e-intefaa na ho usey farokht na kiya jaae, taake jhagda waghaira na ho*". Waazeh rahe ke dumaan phalo'n ki bimaari hai, jisse phal siyaah ho jaate the. Ek (1) darakht mein marz ki bajaae maraaz hai, maraaz ek (1) samaai aafat hai, jiske aane se phal tabaah ho jaata tha. Qushaam bhi ek (1) bimaari hai ke phal zard hone se pehle hi gir jaata tha, jab aisi aafato'n aur bimariyo'n se phal mehfooz ho jaae to phir uski kharee do farokht karne ki ijaazat hai.[1359]

[2194] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne phalo'n ki salahiyat zaahir hone se pehle unhe'n farokht karne se manaa farmaya hai. Aap ne farokht karne waale aur kharidaar dono ko manaa farmaya hai.[1360]

[2195] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne pakne se pehle khajoor ka phal farokht karne se manaa farmaya hai.

[1357] راجع: 2173 [1359] Fath-ul-Baari: V4 P499

[1358] T: (اِنْتِفاع) Munaafa, nafaa, faaeda [Rekhta] [1360] راجع: 1486

Abu Abdullah (Imam Bukhari) ﷺ kehte hain ke isse muraad unka surkh hona hai, yaane surkh hone se qabl unhe'n farokht na kiya jaae.[1361]

[2196] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne phalo'n ki bae se manaa farmaya jab tak wo mushqeh na ho jaae'n. Arz kiya gaya mushqeh kya hota hai? Unho'n ne farmaya: Jab tak wo surkh ya zard aur khaane ke qaabil na ho jaae'n.[1362]

Baab 86: Qaabil-e-Intefaa Hone Se Qabl Khajoor Farokht Karna

[2197] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne phal farokht karne se manaa farmaya, ta-aa'nke wo nafaa ke qaabil ho jaae aur khajoor bechne se manaa farmaya, hatta ke wo zahoo (زہو) ho jaae. Arz kiya gaya ke zahoo kya hai? Unho'n ne farmaya: Surkh ho jaae ya zard ho jaae.[1363]

Baab 87: Jab Phal Qabl-az-Salaahiyat Becha Gaya To Aafat Aane Par Nuqsaan Ki Zimmedaari Baae Par Hogi

[2198] Hazrat Anas ﷺ se riwayat hai ke Rasool Allah ﷺ ne phalo'n ke zahoo (زہو) hone se qabl unhe'n farokht karne se manaa farmaya hai. Aap se dariyaaft kiya gaya ke zahoo (زہو) kya hota hai? To unho'n ne farmaya ke unka surkh hona. Rasool Allah ﷺ ne farmaya: "*Bhala bataao agar Allah phal ko zaae karde to tum mein se koi apne bhai ka maal kis cheez ke ewaz khaaega?*"[1364]

[2199] Hazrat Lais se riwayat hai, wo Yunus se Ibne Shihab ke hawaale se bayan karte hain, unho'n ne kaha ke agar kisi shakhs ne salaahiyat zaahir hone se pehle baagh khareed liya, phir koi aafat aai to jo nuqsaan hoga wo maalik ke zimme hoga.

Ibne Shihab kehte hain ke mujhe Saalim bin Abdulah ne Hazrat Ibne Umar ﷺ se khabar di ke Rasool Allah ﷺ ne farmaya: "*Phal us waqt tak farokht na karo jab tak uski salaahiyat zaahir na ho jaae. Aur darakht par lagi taaza khajoor, khushk khajoor ke ewaz mat farokht karo*".[1365]

Baab 88: Ek (1) Muddat Ke Liye Ghalla Udhaar Khareedna

[2200] Hazrat Amash se riwayat hai, unho'n ne kaha: Ham ne Ibrahim Nakhai se qarz ke ewaz girwi rakhne ka zikr kiya, to unho'n ne kaha ke us mein koi harj nahi. Phir unho'n ne Hazrat Ayesha ﷺ se marwi ek (1) hadees bayan ki, ke Rasool Allah ﷺ ne ek (1) yahoodi se ghalla udhaar khareeda aur apni zirah uske paas girwi rakhi thi.[1366]

Baab 89: Agar Koi Behtareen Khajooro'n Ke Ewaz Aam Khajooro'n Ko Farokht Karna Chaahe

[2201 2202] Hazrat Abu Saeed Khudri aur Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) shakhs ko khybar ka tehsildaar banaaya. Wo umda qismki khajoore'n le kar haazir-e-khidmat hua to Rasool Allah ﷺ ne farmaya: "*Kya khybar ki tamaam khajoore'n aisi hi hoti hain?*" Usne arz kiya: Allah ke Rasool ﷺ! Nahi. Allah ki qasam ham is umda khajoor ke ek (1) saa (صاع) ko doosri khajoor ke do (2) saa (صاع) ke ewaz aur do (2) saa (صاع) ko teen (3) saa (صاع) ke ewaz lete hain. Is par Rasool Allah ﷺ ne farmaya: "*Aisa mat kiya karo, balke tum in raddi khajooro'n ko dirhamo'n ke ewaz farokht karke phir un dirhamo'n se umda khajoor khareed liya karo*".[1367]

[1361] راجع: 1488
[1362] راجع: 1487
[1363] راجع: 1488
[1364] راجع: 1488
[1365] راجع: 1486
[1366] راجع: 2068
[1367] For H2201 Dekhiye: 2302 4244 4246 7350
For H2202, Dekhiye: 2303 4245 4247 7351

Baab 90: Pewand Shuda Khajoor Ka Darakht Ya Kheti Khadi Zameen Farokht Karna Ya Theke Par Dena

[2203] Hazrat Ibne Umar ﷺ ke aazaad karda Ghulam Hazrat Naafe ne kaha ke jab khajoor ka koi pewandi darkht farokht kiya jaae aur uske phal ka zikr na aae to phal usi ka hai jisne usey pewand kiya tha. Ghualm aur khet ka bhi yehi hukum hai. Hazrat Naafe ne apne shaagird Ibne Juraij se un teeno'n (3) ka zikr kiya.[1368]

[2204] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar koi pewand kiya hua darakht farokht kare to uska phal baae hi ko milega, illa ye ke kharidaar uski shart kar le*".[1369]

Baab 91: Khadi Kheti Ko Ghalle Ke Ewaz Naap-kar Farokht Karna

[2205] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne muzaabanah se roka hai. Wo ye hai ke koi shakhs apne baagh ka phal farokht kare agar khajoor hai to khushk khajoor se maap-kar, agar angoor hai to usey kishmish ke ewaz maap-kar aur agar kehti hai to usey ghalle ke ewaz maap-kar farokht kare. Aap ne un tamaam saudo'n se manaa kiya hai.[1370]

Baab 92: Khajoor Ka Darakht Jad Samet Farokht Karna

[2206] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jo shakhs khajoor ko pewand kare, phir usey farokht karde to uska phal usi ka hoga, jisne usey pewand kiya, magar ye ke kharidaar us phal ki shart kar le*".[1371]

Baab 93: Bae-e-Mukhazarah Ka Bayan

[2207] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne muhaaqalah, mukhazarah, mulaamasah, munaabazah, aur muzaabanah se manaa farmaya hai.

[2208] Hazrat Anas ﷺ hi se riwayat hai ke Nabi ﷺ ne khajoor ke wo phal jo darakht par ho'n farokht karne se manaa farmaya, jab tak ke ye zahoo (زہو) na ho'n. Ham ne Hazrat Anas ﷺ se arz kiya: Uske zahoo (زہو) se kya muraad hai? Unho'n ne farmaya: Usse muraad phal ka surkh ya zard hona hai. Dekho! Agar Allah Ta'ala phal rok le to phir apne bhai ke maal ko apne liye kaise halaal khayaal karoge?[1372]

Faaeda: Isse maaloom hua ke hamaare yahaa'n do-teen (2-3) saal tak baaghaat ke jo theke hote hain shar-an jaaez nahi hain.

Baab 94: Khajoor Ka Gooda Farokht Karna Aur Usey Khaana

[2209] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke main ek (1) dafa Nabi ﷺ ki khidmat mein haazir tha, jabke aap khajoor kha rahe the. Aap ne farmaya: "*Darakhto'n mein se ek (1) darakht hai jo banda-e-momin ki tarah hai (bataao wo kaunsa darakht hai?)*" Maine ye kehne ka iraada kiya ke wo khajoor ka darakht hai, lekin jitney log wahaa'n maujood the main un sab mein kamsin tha. Lehaza chup raha. Aap nekhud hi farmaya: "*Wo khajoor ka darkaht hai*".[1373]

Baab 95: Khareed-o-Farokht, Ijaara Aur Maap-tol, Mein Logo'n Ke Urf, Rasm-o-Riwaaj, Niyyato'n Aur Unke Mash-hoor Tareeqo'n Ke Mutaabiq Hukum Diya Jaae.

Qaazi Shuraih ne soot farookht karne waalo'n se kaha ke tum baahami taur par muaamalaat mein jo faisla karte ho usi ka etebaar hoga.

Abdul Wahhab ne Ayyub ke waaste se Muhammad bin Sireen se riwayat ki hai ke das (10) dirham mein khareed-karda cheez giyaara (11) dirham mein farokht karne mein koi harj nahi, aur ye bhi ke us par tamaam kharcha daal ka nafaa le sakte ho.

[1368] Dekhiye: 2204 2206 2379 2716

[1369] راجع: 2203

[1370] راجع: 2171

[1371] راجع: 2203

[1372] راجع: 1488

[1373] راجع: 61

Nabi ﷺ ne Hazrat Hind ؓ se famraya: "*Riwaj ke mutaabiq itna lo jo tujhe aur tere baccho'n ko kaafi ho*". Irshad-e-Baari Ta'ala hai:

وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ.

Jo Faqeer Ho Wo Maaroof Tareeqe Se (maal-e-yateem) Khaae.[1374]

Hazrat Hasan Basri ne Abdullah bin Mirdaas se ek (1) gadha ujrat par liya to poocha: Kitna kiraaya hoga? Usne kaha: Do (2) daniq, to wo sawaar ho gae. Phir doosri martab aae aur farmaya ke gadha laao, gadha. Phir us par sawaar ho gae aur koi shart tae na ki, sirf usey nisf dirham (bataur ujrat) bhej diya.

[2210] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Abu Taiyyaba ؓ ne Rasool Allah ﷺ ko sengi lagaai to aap ne usey ek (1) saa (ساع) khajoor dene ka hukum diya. Nez aap ne uske maalikaan se kaha ke uske mahsool[1375] se kuch kami kar de'n.[1376]

[2211] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Hazrat Ameer-e-Muawiya ؓ ki waalida Hazrat Hind ؓ ne Rasool Allah ﷺ se arz kiya: Abu Sufyan ؓ bakheel aadmi hai, agar main uske maal se kuch poshida taur par le liya karoo'n to mujh par gunah to nahi hoga? Aap ne farmaya: "*Tu dastoor ke muwaafiq sirf itna le sakti hai jo tujhe aur tere beto'n ko kaafi ho*".[1377]

[2212] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne darj-e-zel irshad-e-Baari Ta'ala ke mutalliq farmaya:

وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ.

Jo maaldaar ho, wo (maal-e-yateem se) parhez kare aur jo tang-dast ho wo riwaaj ke mutaabiq khaae.[1378]

Ye aayat-e-karima yateem ke sar-parast ke mutalliq naazil hui jo uski zaruriyaat ko poora karta aur uske maal ki hifaazat karta hai. Agar wo tang-dast faqeer hai to dastoor ke mutaabiq uske maal se khaae.[1379]

Baab 96: Ek Shareek Apna Hissa Doosre Shareek Ko Farokht Kar Sakta Hai

[2213] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne har ghair-taqseem shuda maal mein haq-e-shuf'ah (الشُّفْعَةَ) qaaem rakha hai, lekin jab taqseem hone ke baad hade'n waaq ho jaae'n aur raaste badal jaae'n to shuf'ah saaqit ho jaata hai.[1380]

Baab 97: Mushtaraka Zameen, Makaan, Aur Asbaab Ka Farokht Karna Jo Abhi Taqseem Na Kiye Gae Ho'n

[2214] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne haq-e-shuf'ah har us maal mein qaaem rakha hai jo taqseem na hua ho. Jab hudood qaaem ho jaae'n aur raaste alag-alag ho jaae'n to phir shuf'ah nahi hai.

Abdul Waahid ki bayan karda riwayat mein hai ke haq-e-shuf'ah har ghair-munqasim cheez mein hai. Maamar (معمر) se riwayat karne mein Hisham ne Abdul Waahid ki mataaba-at ki hai. Abdur Razzaq ne baae'n-alfaaz is riwayat ko bayan kiya hai ke haq-e-shuf'ah har us maal mein hai (jo taqseem-shuda na ho). Is riwayat ko Abdur Rahman bin Ishaq ne bhi Imam Zohri se bayan kiya hai.[1381]

[1374] Suran Nisa: 6

[1375] T: (مَحْصُول) Ujrat, mazdoori, lagan, khiraaj, tax [Rekhta]

[1376] راجع: 2102

[1377] Dekhiye: 2460 3825 5359 5364 5370 6641 7161 7180

[1378] Surah Nisa: 6

[1379] Dekhiye: 2765 4575

[1380] Dekhiye: 2214 2257 2495 2496 6976

[1381] راجع: 2213

Baab 98: Jab Koi Shakhs Doosre Ke Liye Uski Ijaazat Ke Baghair Koi Cheez Khareede, Jis Par Wo Raazi Ho Jaae To Kya Hukum Hai?

[2215] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Teen (3) aadmi kahee'n jaane ke liye nikle to raaste mein unhe'n baarish ne aaliya, chunache (baarish se bachne ke liye) wo teeno ek (1) pahaad ki ghaar mein daakhil ho gae. Oopar se ek (1) chattaan giri (jisse ghaar ka mu'n band ho gaya). Unho'n ne ek-doosre se kaha ke apne behtareen amal ka waseela de kar Allah Ta'ala se dua karo jo tumne kiya hai. To unme se ek (1) ne kaha: Aye Allah! Mere waalidain bohot boodhe the, main ghar se nikalta aur apne maweshiyo'n ko charaata, phir shaam ko waapas aata, doodh nikaalta, usey le kar pehle waalidan ko pesh karta. Jab wo nosh-e-jaa'n kar lete to phir baccho'n, biwi aur deegar ahle-khaana ko pilaaya karta tha. Ek (1) shaam mujhe der ho gai. Jab main waapas ghar aaya to walidain so gae the. Maine unhe'n bedaar karna accha khayaal na kiya. Daree'n haalat mere bacche paao'n ke paas bil-bilaa rahe the. Meri aur mere walidain ki kaifiyat raat bhar yehi rahi, ta-aa'nke fajr ho gai. Aye Allah! Agar tu jaanta hai ke maine ye amal sirf teri raza-joi ke liye kiya hai to hamse ye patthar hataa de, ke kam-az-kam aasmaan to hame'n nazar aane lagey. Chunache patthar kuch hataa diya gaya*".

"*Doosre ne dua ki: Aye Allah! Tu jaanta hai ke main apni chacha-zaad ladi se bohot mohabbat karta tha. Aisi shadeed mohabbat jo ek (1) mard ko aurto'n se ho sakti hai. Usne mujhse kaha: To wo maqsad us waqt tak haasil nahi kar sakta jab tak tu mujhe sau (100) dinar na de-de. Chunache maine koshish karke sau (100) dinar jamaa kar liye. Jab main usse sohbat ke liye baitha to usne kaha: Allah se dar aur is maher ko uske haq ke baghair na tod. Tab main uth-khada hua aur usey chod diya. Aye Allah! Agar tu jaanta hai ke maine ye kaam teri raza-talbi ke liye kiya hai to hamse chattaan ki rukaawat*[1382] *door karde. Chunache do-tihaai patthar hatt gaya*".

"*Teesre aadmi ne kaha: Aye Allah! Tu jaanta hai ke maine ek (1) mazdoor ko ek "furq*[1383]*" jawaar ke ewaz ujrat par rakha tha. Jab maine usey ghalla diya to usne lene se inkaar kar diya. Maine ye kiya ke us ghalle ko zameen mein kaasht kar diya, phir uski paidawaar se gaae'n khareede'n aur ek (1) charwaaha bhi rakh liya. Phir ek (1) din wo mazdoor aaya aur kehne laga: Aye Allah ke bande! Mera haq mujhe de-de. Maine kaha wo gaae'n aur charwaaha tumhare hain. Usne kaha: Tum mera mazaaq udaa rahe ho? Maine kaha: Main tumhare saath mazaaq nahi kar raha hoo'n. Wo waaqai tumhare hain. Aye Allah! Agar tu jaanta hai ke maine ye kaam teri raza ko talab karte hue kiya tha to ham se us chattaan ko hataa de, chunache us chattaan ko unse hataa diya gaya*".[1384]

Baab 99: Mushrikeen Aur Ahle Harb Se Khareed-o-Farokht Karna

[2216] Hazrat Abdur Rahman bin Abi Bakr ﷺ se riwayat hai, unho'n ne kaha: Ham log Nabi ﷺ ke hamraah the ke us dauraan paraaganda baal, lambe qad waala ek (1) mushrik aaya aur wo kuch bakriyaa'n haa'nk kar laaya. Nabi ﷺ ne usse poocha: "*Ye bakriyaa'n bechne ke liye hain ya atiya dene ke liye hain?*" Raawi ko shak hai ke atiya ya hiba ka lafz kaha. Usne kaha: Kuch nahi, balke farokht ke liye hain. Chunache aap ne usse ek (1) bakri kareed li.[1385]

Baab 100: Harbi Se Ghualm Khareedna, Uska Hiba Karna Aur Aazaad Karna

Nabi ﷺ ne Hazrat Salman Faarsi ﷺ se farmaya: "*Tum (apne maalikaan se) mukaatabat*[1386] *karlo*". Halaa'nke aap aazaad the, lekin kaafiro'n ne un par zulm kiya aur pakad kar unhe'n bech diya tha. Hazrat Amaar, Hazrat Suhabi aur Hazrat Bilal ﷺ ye sab qaid kar liye gae.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ.

[1382] T: Urdu pdf mein shayad typing karte hue "رکاوٹ" lafz mein "و" type nahi hua tha, jiski maine tasheeh kardi hai. [RSB]

[1383] T: (فُرْق) Teen saa' ya sola (16) ritl ka ek (1) paimaana [Rekhta]

[1384] Dekhiye: 2272 2333 3465 5974

[1385] Dekhiye: 2618 5382

[1386] T: Ba-ham khat-o-kitaabat [Rekhta]

Allah Ta'ala Ne Rizq Ke Muaamale Mein Tumhe'n Ek (1) Ko Doosre Par Bartari Di Hai, Phir Jin Logo'n Ko Bartari Di Gai Hai, Wo Apna Rizq Apne Ghulamo'n Ko Dene Ke Liye Taiyyaar Nahi (ke aaqa aur ghualm sab baraabar ho jaae'n) To Kya Wo Allah Ki Nemato'n Ka Inkaar Hi Karte Rahe'nge.[1387]

[2217] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Hazrat Ibrahim ﷺ ne Hazrat Saarah ke saath hijrat ki aur unhe'n le kar ek (1) shahr pohonche jaha'n ek (1) sakht-geer zaalim hukumraan tha. Usey ittela di gai ke Hazrat Ibarhim ﷺ ek (1) khoobru aurat ko le kar aae hain. Usne Hazrat Ibrahim ﷺ ko paighaam bheja ke tumhare saath ye aurat kaun hai? Unho'n ne farmaya: Ye meri behen hai. Phir Hazrat Saarah ke paas tashreef le gae aur unse mukhatib ho kar farmaya ke tumne meri baat ko jhutlaana nahi, kyou'nke maine un logo'n ko bataaya hai ke tu meri behen hai. Allah ki qasam! Is sarzameen par mere aur tere alaawa koi doosra momin nahi hai. Phir unho'n ne Hazrat Saarah ko us zaalim ke paas bhej diya. Wo baadhsh Hazrat Saarah ki taraf badhne ke liye utha to unho'n nekhade ho kar wazoo kiya, phir namaz padhne lagee'n. Phir dua ki: Aye Allah! Agar main tujh par aur tere rasool par imaan laai hoo'n aur main apni sharm-gaah ko apne shauhar ke siwa mehfooz rakha hai to is kaafiro ko mere oopar musallat na hone de. Us par baadshah ka saans galey mein phans gaya aur wo gir-kar ediyaa'n ragadne laga*".

Hazrat Arj (اعرج) ne Abu Salama bin Abdur Rahman se Hazrat Abu Huraira ﷺ ka bayan naqal kiya ke "*Hazrat Saarah ne dua ki: Aye Allah! Agar ye mar gaya to kaha jaaega ke usey is (Saarah) ne qatal kiya hai, chunache wo durust ho gaya. Phir wo (buri niyyat se) uthkar Hazrat Saarah ki taraf jaane laga to wo uthee'n aur wazoo karne ke baad namaz shuru kardi. Phir dua ki: Aye Allah! Agar main tujh par aur tere rasool par imaan laai hoo'n aur pani sharm-gaah ki hifaazat ki hai, ba-uz apne khaawind ke kisi ko ijaazat nahi di to is kaafir ko mujh par musallat na hone de. Us par wo zameen par gira aur uska saans halaq mein phans gaya, hatta ke zameen par ediyaa'n ragadne laga*".

Hazrat Abdur Rahman ne Abu Salama ke hawaale se Hazrat Abu Huraira ﷺ ka bayan naqal kiya ke Hazrat Saarah ﷺ ne dua ki: "*Aye Allah! Agar ye zaalim mar gaya to kaha jaaega ke is aurat ne usey qatal kiya hai, to wo doosri dafa bhi accha ho gaya. Phir jab teesri dafa bhi aisa hua to baadshah ne kaha: Allah ki qasam! Tum logo'n ne ek (1) shaitan aurat ko mere paas bhej diya hai. Usey Hazrat Ibrahim ﷺ ke paas le jaao aur usey Aajar (Hazrat Haajra) bhi de-do. Chunache Hazrat Saarah Hazrat Ibrahim ﷺ ke paas waapas aaee'n aur farmaya: Tum dekhte nahi ke Allah Ta'ala ne kaafir ko zaleel-o-khwaar kiya aur usne ek (1) ladki khidmat-guzaari ke liye bhi saath di hai?*".[1388]

[2218] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Saad bin Abi Waqqas aur Abd bin Zam'ah ﷺ ne arz kiya: Allah ke Rasool ﷺ! Ye baccha mere bhai Utbah bin Abi Waqqas ka ladka hai. Usne mujhe wasiyyat ki thi ke wo uska beta hai. Aap uski shakl-o-soorat ko mulaahaza farmale'n. Abd bin Zam'ah ne kaha: Allah ke Rasool ﷺ! Ye mera bhai hai. Mere baap ke bistar par unki laundi se paida hua hai. Rasool Allah ﷺ ne jab uski shakl-o-soorat dekhi to Utbah se waazeh taur par milti-julti thi. Phir aap ne farmaya: "*Aye Abd! Ye tera (bhai) hai. Ladka usko milta hai jiske ghar paida hua aur zaani ke liye patthar hain. Aye Sauda bint Zam'ah! Tum us ladke se parda karo*". Chunache Hazrat Sauda ﷺ ne phir usey kabhi nahi dekha.

[2219] Hazrat Abdur Rahman bin Awf ﷺ ne Hazrat Suhaib ﷺ se farmaya: Tum Allah se daro aur khud ko apne baap ke alaawa kisi doosre ki taraf mansoob na karo. Hazrat Suhabi ne jawab diya: Agar mujhe itna maal miley tab bhi is tarah ka daawa karna pasand na karu'n, lekin mujhe bachpan mein chura liya gaya tha.

Faaeda: Imam Bukhari ﷺ ka maqsad ye hai ke kuffaar-o-mushrikeen ki milk[1389] saheeh hai. Uska etebaar kiya jaaega, kyou'nke Ibne Jad'aan (ابن جدعان) ne unhe'n kharida, phir aazaad kiya. Is bina par kuffaar ki kahreed-o-farokht, itq[1390]-o-hiba waghaira ka etebaar hoga. Sirf unke kufr ki wajah se inkaar nahi kiya jaaega.

[1387] Surah an Nahl: 71

[1388] Dekhiye: 2635 3357 3358 5084 6950

[1389] T: (مِلك) Wo cheez jis par qabza ho [Urduinc]

[1390] T: (عِتْق) Aazaadi, aazaad hona, (baandi ya ghulaam ka) qaid se aazaadi rihaai [Rekhta]

[2220] Hazrat Hakeem bin Hizaam ﷺ ne arz kiya: Allah ke Rasool ﷺ! Un nek kaamo'n ke mutalliq aap ki kya raae hai jinhe'n main zamaana-e-jaahiliyyat mein sila-rehmi, ghualm aazaad karne aur sadqa dene ke silisile mein kiya karta tha. Kya un amaal ka bhi mujhe sawaab milega? Rasool Allah ﷺ ne farmaya: "*Jo kuch bahlaai tum guzihsta daur mein kar chuke ho, usey baaqi rakhte hue tum islaam laae ho*".[1391]

Baab 101: Dabaaghat Se Pehle Murdaar Ki Khaal Ka Hukum

[2221] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ek (1) murdaar bakri ke paas se guzre to farmaya: "*Tum ne iski khaal se faaeda kyou'n nahi uthaaya?*" Logo'n nekaha: Ye to murdaar hai. Aap ne farmaya: "*Murdaar ka sirf khana haraam hai*".[1392]

Baab 102: Khinzeer Ko Qatl Karna

Hazrat Jaabir ﷺ kehte hain ke Nabi ﷺ ne khinzeer ki khareed-o-farokht ko haraam qaraar diya hai.

[2222] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Anqareeb tum mein Hazrat Isa ibne Maryam naazil ho'nge. Us waqt wo haakim munsif ho'nge, saleeb tod daale'nge, khinzeer ko qatal kare'nge. Jiziya khatam kar de'nge aur maal is tarah bahega ke usey koi qubool karne waala na hoga*".[1393]

Baab 103: Murdaar Ki Charbi Na Pighlaai Jaae Aur Na Uski Cikhnaahat Hi Ko Farokht Kiya Jaae

Is mazmoon ko Hazrat Jaabir ﷺ ne Nabi ﷺ se bayan kiya hai.

[2223] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Umar ﷺ ko ye baat pohonchi ke falaa'n aadmi ne sharaab bechi hai. Hazrat Umar ﷺ ne farmaya: Allah falaa'n ko halaak kare! Kya wo nahi jaanta ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala yahood par laanat kare, kyou'nke un par murdaar ki charbi haraam ki gai to unho'n ne usey pighlaa kar uski khareed-o-farokht shuru kardi*".[1394]

[2224] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala yahood ko tabaah-o-barbaad kare! Un par charbi haraam ki gai to unho'n ne usey farokht karna shuru kar diya aur uski qeemate'n khaane lagey*".

Abu Abdullah (Imam Bukhari ﷺ) bayan karte hain ke qaatil ke maane laanat karna hai, jaisa ke "قُتِلَ الْخَرَّاصُوْنَ"[1395] ke maane hain: "*Jhooto'n Par Laanat Ki Gai Hai*".

Baab 104: Aisi Tasweero'n Ki Khareed-o-Farokht Jin Mein Rooh Nahi Hoti Aur Us Mein Jo Cheeze'n Makrooh Hain

[2225] Hazrat Saeed bin Abul Hasan se riwayat hai, unho'n ne kaha: Main Hazrat Ibne Abbas ﷺ ke paas tha ke unke yahaa'n ek (1) aadmi aaya aur kehne laga: Aye Abu Abbas! Main ek (1) aisa insaan hoo'n jiska pasha sirf dastkaari hai. Main ye tasweere'n banaata hoo'n. Hazrat Ibne Abbas ﷺ ne farmaya: Main tujhe wohi baat kahu'nga jo maine Rasool Allah ﷺ se suni hai. Maine aap ko ye farmate hue suna: "*Jisne koi tasweer banaai to Allah usey azaab deta rahega, ta-aa'nke wo us mein rooh phoonke aur wo kabhi us mein rooh nahi daal sakega*". Ye sun kar us shakhs ki saans ruk gai aur chehra faq ho gaya. Hazrat Ibne Abbas ﷺ ne usey kaha: Tera bhala ho! Agar tujhe tasweere'n banaane par israar hai to darakhto'n ya un cheezo'n ki tasweere'n bana liya kar jin mein rooh nahi hai.

Abu Abdullah (Imam Bukhari) ﷺ ne kaha ke Saeed bin Abi Urooba ne Hazrat Nazar bin Anas se yehi ek (1) hadees suni hai.[1396]

[1391] راجع: 1436
[1392] راجع: 1492
[1393] Dekhiye: 2476 3448 3449
[1394] Dekhiye: 3460
[1395] Surah az Dhaariyaat: 10
[1396] Dekhiye: 5963 7042

Baab 105: Sharaab Ki Tijaarat Haraam Hai

Hazrat Jaabir ﷺ ne kaha ke Nabi ﷺ ne sharaab ki tijaarat ko haraam farmaya hai.

[2226] Hazrat Ayesha ﷺ se riwayat hai, aap ne farmaya ke jab Surah Baqara ki aakhri aayaat naazil huee'n to Nabi ﷺ baahar tashreef laae aur farmaya: "*Sharaab ki tijaarat ko haraam kar diya gaya hai*".

Baab 106: Aazaad Shakhs Ko Farokht Karne Ka Gunah

[2227] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala ka irshad giraami hai: Main qiyaamat ke din teen (3) aadmiyo'n ka dushman hu'nga. Ek (1) wo jisne mera naam le kar ehed kiya phir be-wafaai ki, doosra wo jisne kisi aazaad ko bech diya aur uski qeemat khaai aur teesra wo jisne kisi mazdoor se poora kaam liya lekin uski ijrat na di*".

Baab 107: Yahoodiyo'n Ko Jila-watan Karte Waqt Nabi ﷺ Ka Unhe'n Apni Zameene'n Farokht Karne Ka Hukum Dena

Is silsile mein Hazrat (Saeed) Maqburi ne Hazrat Abu Huraira ﷺ se ek (1) riwayat bayan ki hai.

Baab 108: Ghulam (ko Ghulam ke badle) Aur Jaanwar Ko Jaanwar Ke Ewaz Udhaar Farokht Karna

Hazrat Abdullah bin Umar ﷺ ne ek (1) oontni chaar (4) oontniyo'n ke ewaz khareedi aur ye zamaanat li ke unka maalik unhe'n rabzah pohoncha de ga. Hazrat Ibne Abbas ﷺ ne farmaya: Kabhi ek (1) oont do (2) oont se behtar hota hai. Hazrat Raafe bin Khadeej ﷺ ne ek (1) oont do (2) oont ke ewaz khareed kiya. Ek (1) to mauqa par usi waqt de diya aur kaha doosra bila-taakheer in-sha-Allah kal du'nga. Hazrat Ibne Musaiyyib ne kaha: Haiwanaat mein sood nahi. Ek (1) oont do (2) oonto'n ke ewaz aur ek (1) bakri do (2) bakriyo'n ke ewaz udhaar khareedna jaaez hai. Hazrat Ibne Sireen ne farmaya ke ek (1) oont ko do (2) oonto'n ke ewaz aur ek (1) dirham ko ek (1) dirham ke ewaz udhaar khareedne mein koi harj nahi.

[2228] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke (ghzwa-e-khybar ke waqt) qaidiyo'n mein Hazrat Safiyya ﷺ bhi thee'n. Wo Dihyah Kalbi ke hisse mein aaee'n, phir Nabi ﷺ ko mil gaee'n.[1397]

Baab 109: Ghulam Ki Khareed-o-Farokht

[2229] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke wo ek (1) dafa Nabi ﷺ ke paas baithe hue the to arz kiya: Allah ke Rasool ﷺ! Hame'n jo laundiyaa'n milti hain (ham unse jimaa karte hain lekin) unke ewaz qeemat wasool karna bhi pasand karte hain. Aise haalaat mein Azl (عزل) ke mutalliq aap ki kya raae hai? Aap ne farmaya: "*Kya tum aisa karte ho?*" Tum aisa na karo to bhi koi harj nahi, is liye kajis rooh ka aana Allah Ta'ala ne likh diya hai wo to aake rahegi. (tum azl karo ya na karo).[1398]

Baab 110: Mudabbir Ghualm Ki Khareed-o-Farokht Ka Bayaan

Wazaahat Mudabbir us Ghulam ko kehte hain jiska maalik wasiyyat karde ke mere marne ke baad tum aazaad hoge.

[2230] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) mudabbir ghualm ko farokht kiya.[1399]

[2231] Hazrat Jaabir ﷺ hi se riwayat hai, unho'n ne kaha ke (ek (1) dafa) Rasool Allah ﷺ ne aaqa ke marne ke baad aazaad hone waale ghulam ko farokht kar diya tha.[1400]

[2232 2233] Hazrat Zaid bin Khalid aur Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna jabke aap se us laundi ke mutalliq sawaal kiya gaya jo zina kare aur shaadi-shuda na ho. To aap ne farmaya: "*Usey kode*

[1397] راجع: 371

[1398] Dekhiye: 5210

[1399] راجع: 2141

[1400] راجع: 2141

lagaao, agar phir zina kare to kode lagaao". Phir teesri ya chauthi martaba ke baad farmaya: "*Usey farokht kar do*".[1401]

[2234] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Jab tum mein se kisi ki laundi zina kare aur wo saabit ho jaae to usey bataur-e-hadd kode maare, albatta usey taan* (طعن)*-o-malaamat na kare. Agar phir zina ka irtekaab kare to us martaba bhi bataur-e-hadd kode lagaae, lekin kisi qismki laanat-o-malaamat na kare. Phir agar teesri martaba zina kare aur uska zina waazh ho jaae to usey farokht karde. Khwah baalo'n ki ek (1) rassi ke ewaz hi kyou'n na ho*".[1402]

Baab 111: Kya Aaqa Apni Laundi Ko Istebraa-e-Rehm Se Pehle Safar Par Le Jaa Sakta Hai?

Hazrat Hasan Basri ﷺ kehte hain ke aaqa ke liye is mein koi harj nahi ke aisi laundi ko bosa de, ya usse baghal-geer ho. Hazrat Ibne Umar ﷺ ne farmaya ke jab aisi laundi ko hiba kar diya gaya, jiske saath sohbat ki gai ho, ya usey farokht kar diya gaya, ya aazaad kar diya gaya to uske ghari-haamela hone ka suboot ek (1) haiz aane par haasil hoga, aur kuwaari ke liye istebraa-e-rehm[1403] ki zaroorat nahi hai. Hazrat Ataa ki raae ye hai ke apni haamela laundi ke saath sharm-gaah ke alaawa baaqi jism se tamatto[1404] kiya jaa sakta hai. Irshad-e-Baari Ta'ala hai:

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ.

Magar Apni Biwyo'n Se Ya Laundiyo'n Se.[1405]

Faaeda: Istebraa-e-rehm ka matlab ye hai ke zann-o-sho (زن و شو) ka taalluq qaaem karne se pehle dekh liya jaae ke uske rehm mein baccha to nahi hai. Uske liye kam-az-kam ek (1) haiz aane ka intezaar kiya jaae. Haa'n, agar laundi kuwaari hai to uske liye istebraa ki zaroorat nahi hai. Safar-o-hazar mein jimaa se qabl istebraa-e-rehm zaroori hai. Ataa bin Abi Rabaah ke kalaam mein haamela laundi se muraad wo laundi hai jo uske maalik ke alaawa kisi doosre se haamela hai to usse jimaa karne ke jawaaz mein koi shak hi nahi.[1406]

[2235] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ khybar tashreef laae. Jab Allah Ta'ala ne khybar ke qilo'n par aap ko fatah ataa farmaai to aap se Hazrat Safiyya bint Huyai bin Akhtab ﷺ ka husn-o-Jamaal zikr kiya gaya. Unka shauhar qatl ho chuka tha aur wo khud dulhan bani hui thee'n. Rasool Allah ﷺ ne unhe'n apne liye muntakhab farma liya. Aap unhe'n khybar se saath le kar chale. Jab sadr ar rauha par pohonche to Hazrat Safiyya haiz se paak ho gaee'n. Aap ne unse khilwat ikhtiyaar ki. Phir ek (1) chote dastarkhwan par hawal taiyyaar karke rakh diya. Phir Rasool Allah ﷺ ne farmaya: "*Apne ird-gird logo'n mein elaan karo (ke wo aakar isey khaae'n)*". Bas yehi Hazrat Safiyya ke mutalliq aap ki taraf se daawat-e-wailma thi. Phir ham madina taiyyaba ki taraf rawaana hue. Hazrat Anas ﷺ bayan karte hain ke maine Rasool Allah ﷺ ko dekhake apne peeche apni a'baa[1407] se Hazrat Safiyya ﷺ ke liye jagah hamwaar kar rahe the. Phir aap ne oont ke paas baith kar apna ghutna rakh diya to Hazrat Safiyya ﷺ ne apna paao'n aap ke ghutne par rakha aur oont par sawaar ho gaee'n.[1408]

Baab 112: Murdaar Aur Butho'n Ki Khareed-o-Farokht

[2236] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke unho'n ne makkah mukarrama mein aaf-ul-fatah[1409] ke mauqa par Rasool Allah ﷺ ko ye farmata hue suna: "*Allah aur uske rasool ne sharaab, murdaar, khinzeer aur butho'n ki khareed-o-farokht ko haraam kar diya hai*". Arz kiya gaya: Allah ke Rasool ﷺ! Murdaar ki charbi ka kya hukum hai? Log usey kashtiyo'n par malte hain, khaalo'n par lagaate hain aur apne gharo'n mein usse chiraagh bhi jalaate hain. Aap ne farmaya: "*Nahi, ye bhi haraam hai*". Phir us waqt Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala yahood ko tabaah-*

[1401] راجع: 2152

[1402] راجع: 2152

[1403] T: (استبرا ے رحم)

[1404] T: (تَمَتُّع) Faaeda, sohbat, ham-bistari [Rekhta]

[1405] Surah al Mominoon: 6

[1406] Fath-ul-Baari: V4 P536

[1407] T: (عَباء) Kapdo'n ke oopar pehenne ka sherwaani ki tarz ka dheela-dhaala qadre lamba libaas, aam taur par ulama-o-surafa pehente hain [Rekhta]

[1408] راجع: 371

[1409] T: Jis saal makkah fatah hua [RSB]

o-barbaad kare! Jab Allah Ta'ala ne un par charbi ko haraam kiya to unho'n ne usey pighla kar farokht kiya aur qeemat khaai".

Hazrat Ataa ne yazeed ko likha ke maine Hazrat Jaabir ﷺ se suna, wo Nabi ﷺ se ye riwayat kar rahe the.[1410]

Faaeda: Sharaab, murdaar, khinzeer ki khareed-o-farokht is liye haraam hai ke ye tamaam cheeze'n najis aur paleed hain. Isi tarah butho'n ki jab tak soorate'n bar-qaraar hain unse bhi nafaa kamaana jaaez nahi hai. Jab unhe'n tod diya jaae to bataur-e-indhan khareed-o-farokht karne mein chandaa'n harj nahi hai.

Baab 113: Kutte Ki Qeemat Wasool Karna

[2237] Hazrat Abu Masood Ansari ﷺ se riwayat hai ke Rasool Allah ﷺ ne kutte ki qeemat, faahesha aurat ki kamaai aur kaahin ka nazar-o-niyaaz se manaa farmaya hai.[1411]

[2238] Hazrat Awn bin Abu Juhaifa se riwayat hai, unho'n ne kaha ke maine apne waalid-e-giraami ko dekha ke unho'n ne senghi lagaane waala ek (1) ghulam kharida. To uske aalaat todne ka hukum diya. Maine uske mutalliq poocha to unho'n ne kaha ke Rasool Allah ﷺ ne khoon aur kutte ki qeemat aur laundi (zaaniya) ki kamaai se manaa farmaya hai. Aur jild mein sooi ke sarth surma bharne waali aur bharwaane waali, sood khaane aur khilaane waale, nez tasweer banaane waale sab par laanat ki hai.[1412]

Faaeda: In do (2) ahadees mein paanch (5) ahkaam bayan hue hain jin ke mutalliq shariyat ne hukum-e-imtinaai[1413] jaari kiya hai.[1414] ❁ Kutte ki qeemat. ❁ Faahisha aurat ki kamaai. ❁ Kaahin ki sheerni. ❁ Khoon ki khareed-o-farokht. ❁ Laundi se pesha karaana. Iske alaawa teen (3) kaamo'n ki nishaan-dahi ki gai hai, jo baais-e-laana-o-phatkaar hain. (ا) Khoobsoorati ke liye jism ke kisi hisse mein surma bharne-bharaane ka pasha karna. (ب) Soodi karobaar karna, yaane usey lena-dena. (ت) Photography aur tasweer-kashi ko ikhtiyaar karna. Is daur mein kutto'n se bohot se kaam liye jaate hain. Masalan: Jaasoosi, suraagh-rasaani, aur shikaar karne ke liye unka istemaal bohot mash-hoor hai. Custom aur deegar sho'ba jaat mein kutto'n ki badi ehmiyat hai. Ghar ki hifazat ke liye kutto'n ka rakhna bhi hamaare yahaa'n maamool hai. Aur usool-e-fiqa ka qaaeda hai ke jis cheez ka intefaa jaaez hai uski khareed-o-farokht bhi jaaez hai. Ahadees ka mutaala'a karne se maaloom hota hai ke is silsilse mein shikaar kutte ko mustashna qaraar diya gaya hai. Chunache Hazrat Jaabir bin Abdullah ﷺ se marwi hai ke Rasool Allah ﷺ ne shikaari kutte ke alaawa kisi bhi kutte ki qeemat lene se manaa kiya hai.[1415]

[1410] Dekhiye: 4296 4633

[1411] Dekhiye: 2282 5346 5761

[1412] راجع: 2086

[1413] T: (حُكْمِ اِمْتِناعی) Kisi kaam se baaz rakhne ka hukum, mumaaneat ka hukum [Urduinc]

[1414] T: (اِمْتِناعی) Rok-thaam, mumaaneat, manaa karna, nafi [Rekhta]

[1415] Sunan an Nisai: Al Buyoo: H4668

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

35: Kitab us Salami (Bae-e-Sa-lm Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْسَّلَمِ

Sa-lm (سلم) lafzi aur maanawi taur par salf hi hai, jiske maane peshgi raqam dene ke hain. Dar-asl salf ahle Iraq aur sa-lm ahle hijaaz ki lughat hai. Salf, buyoo ki ek (1) qism hai jis mein qeemat pehle adaa ki jaati hai aur sauda taakheer se muaiyyan muddat par liya jaata hai. Jo qeemat pehle adaa ki jaati hai usey raas-ul-maal aur jo cheez taakheer se farokht ki jaati hai usey muslam-feeh[1416] kehte hain. Qeemat adaa karne waale ko rabb us sa-lm aur jins adaa karne waale ko muslam-ilaih[1417] kehte hain.

Islaam ka qaaeda hai ke jo cheez ma'doom[1418] ho uski khareed-o-farokht nahi ki jaa sakti. Lekin iqtisaadi zaroorat aur moaashi maslahat ke pesh-e-nazar logo'n ki sahoolat ke liye usey mustashna qaraar diya gaya hai aur is bae ki mashrooiyyat par ummat ka ijma hai. Iske jawaaz ke liye chand-ek sharaaet hain jinhe'n ham aainda bayan kare'nge. Daur-e-haazir mein bade-bade kaarobaar khusoosan bairoon mumaalik se tijaarat sa-lm hi ki bunyaad par ho rahi hai. Bain-ul-aqwaami tijaarat mein raqam peshgi adaa kardi jaati hai, ya bank guarantee muhaiyya ki jaati hai. Ye bhi hota hai ke qeemat ka kuch hissa peshgi diya jaata hai aur baaqi cheez wusool hone ke baad waajib-ul-adaa hota hai. Jumla sharaaet ek muaahade ki shakl mein tehreer Karli jaati hai, fariqain us tehreer ke paaband hote hain. Uske alaawa bairoon mumaalik se tijaarat nahi ki jaa sakti.

Baab 1: Muayyan Maap Mein Bae Sa-lm Karna

[2239] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ jab madina taiyyaba tashreef laae to (madina ke) log phalo'n mein saal ya do (2) saal ke liye bae-e-sa-lm karte the …ya unho'n ne farmaya ke do (2) saal ya teen (3) saal ke liye bae-e-sa-lm karte the. Ismail (ibne Alae) ko shak hua tha… Rasool Allah ﷺ ne farmaya: "*Jo koi khajooro'n ke liye peshgi adaagegi karta hai to usey chaahiye ke muayyan maap aur muayyan wazan ki wazaahat ke saath bae-e-sa-lm kare*".

Muhammad ne bhi Ismail Ibne Alae ke tareeq se inhi alfaaz mein ye riwayat bayan ki hai. Yaane muayyan maap aur muqarrar wazan mein bae-e-sa-lm kare.[1419]

Faaeda: Bae-e-sa-lm usey kehte hain ke qeemat pehle adaa ki jaae aur sauda taakheer se muayyan muddat par liya jaae. Uski chand-ek sharaaet hain: ❁ Keeli ya wzni ya adadi cheezo'n mein keel, wazan aur taadaad ka taayyun zaroori hai. ❁ Jo cheez peshgi qeemat ke ewaz adaa karni hai uski jins bayan ki jaae, wo gandum hai ya jau ya khajoor. ❁ Uski noiyyat aur ausaaf bataana bhi zaroori hai ke kaunsi gandum ya kis qism ki khajoor deni hai. ❁ Muddat-e-adaaegi tae Karli jaae ke ek (1) mahina ya do (2) mahine mein adaaegi hogi, yaane taareekh ka taayyun bhi zaroori hai. ❁ Is baat ki wazaahat bhi zaroori hai ke wo cheez kis jagah ya muqaam par adaa ki jaaegi. ❁ Raas-ul-maal bhi peshgi muslam-ilaih ke hawaale kar diya jaae.

Baab 2: Tol Ya Wazan Muqarrar Karke Bae-e-Sa-lm Karna

[2240] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ jab madina taiyyaba tashreef laae to wahaa'n ke baasinghde do-teen (2-3) saal ki miaad par khajooro'n ke mutalliq peshgi raqam adaa karte the. Aap ne farmaya: "*Jab koi kisi cheez ke mutalliq bae-e-sa-lm kare to muayyan naap, muayyan wazan aur muayyan miaad thehra kar kare*".[1420]

[1416] T: (مُسْلَم فِيه) Wo cheez jis ki qeemat kul ya juzv pehle adaa kardi jaae aur wo (cheez) baad mein uthaai jaae [Rekhta]

[1417] T: (مُسْلَم اِلَيه) Qeemat tae hone ke baad kul ya juzv qeemat pehle adaa kar dene aur saamaan baad mein lene waala [Rekhta]

[1418] T: (مَعْدُوم) Fanaa, ghayab [Rekhta]

[1419] Dekhiye: 2240 2241 2253

[1420] راجع: 2239

Ali ne ye riwayat Sufyan a'an (عن) Ibne Abi Najeeh ke tareeq se bayan ki to uske alfaaz is tarah bayan kiye: Muayyan maap aur muayyan miaad thehra kar bae-e-sa-lm karni chaahiye.

[2241] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke jab Nabi ﷺ madina taiyyaba tashreef laae, phir mazkoora baala hadees you'n bayan farmaai: "*muayyan maap, muayyan wazan, aur muayyan muddat thera kar bae-e-sa-lm ki jaae*".[1421]

[2242 2243] Hazrat Abdullah bin Abu Mujaalid se riwayat hai, unho'n ne kaha ke Abdullah bin Shaddad aur Abu Burdah ﷺ ne bae-e-sa-lm ke mutalliq ikhtelaaf kiya to logo'n ne mujhe Hazrat Ibne Abi Awfa ﷺ ke paas bheje. Maine unse uske mutalliq dariyaaft kiya to unho'n ne farmaya: Ham Rasool Allah ﷺ, Hazrat Abu Bakar ﷺ aur Hazrat Umar ﷺ ke zamaane mein gandum, jau, munaqqa aur khajoor mein bae-e-sa-lm karte the. Phir maine Ibne Abza se uske mutalliq poocha to unho'n ne bhi yehi jawaab diya.[1422]

Baab 3: Aise Shakhs Se Bae-e-Sa-lm Karna Jiske Paas Asal Maal Hi Nahi Hai.

[2244 2245] Muhammad bin Abu Mujaalid se riwayat hai, unho'n ne kaha mujhe Abdullah bin Shaddad aur Abu Huraira ﷺ ne Hazrat Abdullah bin Abi Awfa ﷺ ke paas ye dariyaaft karne ke liye bheja ke Nabi ﷺ ke ahd-e-mubaarak mein Nabi ﷺ ke Sahaba Ikraam ﷺ gandum mein bae-e-sa-lm kiya karte the? Hazrat Abdullah bin Abi Awfa ﷺ ne farmaya: Haa'n! Ham shaam ke kaasht-kaaro'n se gandum, jau aur roghan mein ek muayyan maap aur muayyan muddat thehra kar bae-e-sa-lm kiya karte the. Maine dariyaaft kiya: Aaya tum us shakhs se ye sauda karte the jiske paas asal maal hota tha? Unho'n ne jawab diya: Ham unse ye nahi poochte the. Phir unho'n ne mujhe Abdur Rahman bin Abza ke paas bheja. Maine unse dariyaaft kiya to unho'n ne bhi yehi jawab diya ke Nabi ﷺ ke ahd-e-mubaarak mein Nabi ﷺ ke Sahaba Ikraam bae-e-sa-lm kiya karte the aur ham unse ye nahi poochte the ke unke paas kheti hai ya nahi?[1423]

Muhammad bin Abu Mujaalid ki ek (1) riwayat ke ye alfaaz hain: Ham gandum aur jau mein bae-e-sa-lm kiya karte the. Aur Sufyan se riwayat hai ke Shaibani ne us mein lafz "roghan" ka izaafa kiya hai. Aur Jarir ne Shaibani se jo hadees bayan ki hai us mein "Gandum, jau aur munaqqa" ke alfaaz hain, yaane in ashyaa mein bae-e-sa-lm karte the.

[2246] Abul Bukhtari Taai se riwayat hai, unho'n ne kaha meine Hazrat Ibne Abbas ﷺ se poocha ke jo khajoore'n darakht par lagi hui ho'n unke mutalliq bae-e-sa-lm karna kaisa hai? Unho'n ne jawab diya ke Nabi ﷺ ne darakht par lagi khajoor ki bae se manaa farmaya hai, jab tak wo khaane ke qaabil aur wazan ke laayaq na ho jaae. Ek (1) shakhs ne poocha: Kis cheez ka wazan kiya jaae To ek (1) shakhs, jo unke paas baitha tha, bola: Yaane andaaza karne ke laayaq ho jaae.

Abu Bukhtari ne Hazrat Ibne Abbas ﷺ se ek (1) riwayat baae'n-alfaaz bayan ki hai ke Nabi ﷺ ne us jaisi bae se manaa farmaya hai.[1424]

Faaeda: Bae-e-sa-lm ki ek (1) soorat ye hai ke koi shakhs peshgi raqam deta hai aur kehta hai ke itni mudat ke baad itne mann[1425] khajoore'n darkaar hain. Bae-e-sa-lm ke etebaar se aisa karna jaaez hai, is mein ye bahes nahi hogi ke kaha'n se laakar de ga, uske paas baagh waghaira hai ya nahi. Doosri soorat ye hai ke koi shaksh peshgi raqam dete waqt kehta hai ke falaa'n baagh ke falaa'n darakhto'n par lagi hui khajoore'n darkaar hain. Aisa karna jaaez nahi hai,

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[1421] راجع: 2239

[1422] For H2242 Dekhiye: 2244 2255
For H2243 Dekhiye: 2245 2254

[1423] راجع: 2242 2243

[1424] Dekhiye: 2248 2250

[1425] T: (مَن) Chaalees (40) ser, ya aath (8) dhadee ka wazan, (baaz jagah kam ya ziyaada bhi hota hai) [Rekhta]

jab tak khajooro'n mein khaane ki salaahiyat na zaahir ho jaae. Baagh aur darkht ke tayyun se zarar[1426] aur gharar[1427] ka andesha hai, is liye aisa sauda jaaez nahi hoga.

Baab 4: Darakht Par Lagi Khajooro'n Ki Bae-e-Sa-lm

[2247 2248] Abu Bukhtari se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Umar ﷺ se darakht par lagi hui khajoor ki bae-e-sa-lm ke mutalliq sawaal kiya to unho'n ne farmaya: Darakht par lagi hui khajoor ki khareed-o-farokht se manaa kiya gaya hai, hatta ke un mein salaahiyat paida ho jaae. Aur udhaar chaandi ke ewaz naqd chaandi farokht karne se bhi manaa kiya gaya hai. Main Hazrat Ibne Abbas ﷺ darakht par lagi hui khajoor mein sa-lm se mutalliq poocha to unho'n ne farmaya: Nabi ﷺ ne darakht par lagi khajoor ki khareed-o-farokht se manaa farmaya, ta-aa'nke wo khaane ke qaabil ho jaae'n aur wazan ke laayaq ho jaae'n.[1428]

[2249 2250] Hazrat Abu Bukhtari hi se riwayat hai, unho'n ne kaha ke maine Hazrat Abdullah bin Umar ﷺ se khajoor mein bae-e-sa-lm ke mutalliq dariyaaft kiya to unho'n ne kaha ke Nabi ﷺ ne phalo'n ki bae se mana kiya hai, ta-aa'nke un mein salaahiyat paida ho jaae. Aur Aap ﷺ ne sone ke ewaz chaandi ki bae se bhi manaa kiya, jabke ek (1) udhaar aur doosra naqd ho. Phir maine iske mutalliq Hazrat Ibne Abbas ﷺ se poocha to unho'n ne kaha ke Nabi ﷺ ne khajoor ki bae se manaa kiya, hatta ke wo khaane ke qaabil ho jaae'n aur unka wazan kiya jaa sake. Maine arz kiya: Wazan kiye jaane ka kya matlab hai? Unke paas baithe hue ek (1) shakhs ne kaha ke unko mehfooz kar liya jaae.[1429]

Baab 5: Bae-e-Sa-lm Mein Kisi Ko Zaamin Banaana

[2251] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne ek (1) yahoodi se udhaar par ghalla khareeda aur uske paas apni lohe ki zirah girwi rakh di.[1430]

Baab 6: Bae-e-Sa-lm Mein Girwi Rakhna

[2252] Hazrat Amash se riwayat hai, unho'n ne kaha ke ham ne Ibrahim Nakhai ke saamne bae-e-sa-lm mein girwi rakhne ka zikr kiya to unho'n ne kaha: Mujhe Aswad ne Hazrat Ayesha ﷺ se hadees bayan ki hai ke Nabi ﷺ ne ek (1) yahoodi se muayyan muddat tak adaaegi par kuch ghalla khareeda aur uske paas lohe ki zirah girwi rakhdi.[1431]

Baab 7: Muqarrara Muddat Tak Ke Liye Bae-e-Sa-lm Karna

Hazrat Ibne Abbas, Hazrat Abu Saeed Khudri ﷺ, Hazrat Hasan Basri aur Hazrat Aswad ﷺ isi ke qaael hain. Hazrat Ibne Umar ﷺ ne farmaya: Agar ghalle ka narkh aur uski sifat maaloom ho to uski miaad muayyan karke sa-lm karne mein koi harj nahi, ba-sharte-ke wo ghalla kisi khaas khet ka na ho jiski salaahiyat abhi zaahir na hui ho.

[2253] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ madina taiyyaba tashreef laae to log phalo'n ke mutalliq do-do (2-2) saal aur teen-teen (3-3) saal udhaar par sauda karte the. Aap ﷺ ne farmaya: "*Agar tum ne phalo'n mein udhaar karna hai to maap bhi maaloom ho, muddat bhi muayyan ho*". Ek-doosri riwayat mein hai ke aap ne farmaya: "*Phalo'n ka maap yaw azan maaloom ho*".[1432]

[2254 2255] Hazrat Muhammad bin Abu Mujaalid se riwayat hai, unho'n ne kaha ke mujhe Abu Burdah aur Abdullah bin Shaddaad ﷺ ne Hazrat Abdur Rahman bin Abza aur Hazrat Abdullah bin Abi Awfa ﷺ ke paas bheja. Chunache maine unse bae-e-sa-lm ke mutalliq dariyaaft kiya to unho'n ne farmaya: Hame'n Rasool Allah ﷺ ke hamraah ghanimat ka maal milta tha, aur hamaare paas mulk-e-shaam ke kaashtkaaro'n mein se kuch log aate to ham unse gandum, jau aur munaqqa ke mutalliq mutaiyyan muddat ki adaaegi tak bae-e-sa-lm karte the. Maine kaha: Unki kheti hoti thi ya nahi? Unho'n ne kaha: Uske mutalliq ham ne unse dariyaaft nahi kiya karte the.[1433]

[1426] T: (ضَرر) Nuqsaan, dukh, dard, ranj, takleef [Rekhta]

[1427] T: (غَرَر) Dhoka, shak, khauf [RSB]

[1428] راجع: 1486 2249

[1429] راجع: 1486 2246

[1430] راجع: 2068

[1431] راجع: 2068

[1432] راجع: 2239

[1433] راجع: 2242 2243

Faaeda: Salf aur Sa-lm dono ke alfaaz ke ek (1) hi maane hain. Yaane kisi cheez ke mutalliq peshgi sauda kar liya, qeemat pehle adaa kardi. Phir muayyan muddat ke baad maaloom wazan ya naap ya taadaad ke etebaar se wo cheez leli.

Baab 8: Oontni Ke Baccha Janne Ki Muddat Tak Ke Liye Bae-e-Sa-lm Karna

[2256] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke daur-e-jaahiliyyat mein log Habalil Jabalah (حَبَلِ الْجَبَلَةِ) ki muddat ke wade par oonto'n ki khareed-o-farokht karte the, to Nabi ﷺ ne usse manaa farma diya. Hazrat Naafe ne habalil jabalah ki tafseer baae'n-alfaaz ki, ke oontni baccha janey jo uske pait mein hai.[1434]

Faaeda: Daur-e-jaahiliyyat mein bae-e-sa-lm ki ek (1) ajeeb soorat raaej thi. Jab kisi ko pataa chalta hai ke falaa'n aadmi ke paas aala nasl ki oontni hai to wo uske maalik se ye muaamala tae karta ke oontni jab haamela ho to uske bacche ka main kharidaar hoo'n. Uski qeemat pehle adaa kar deta. Agar maalik kehta ke us bacche ka sauda ho chuka hai to wo agli nasl ka sauda karne ke liye bhi taiyyaar ho jaata. Rasool Allah ﷺ ne is qism ki khareed-o-farokht se manaa farma diya, kyou'nke ye ma'doom aur mauhoom[1435] cheez ki bae hai. Maaloom nahi oontni kya janti hai? Janti bhi hai ya nahi, ya murda baccha janab deti hai. Imam Bukhari ؒ ne isse saabit kiya haike bae-e-sa-lm mei agar miaad majhool hai to aisa sauda naajaaez hai. Go oontni qareeb-qareeb ek (1) saal ki muddat mein janam deti hai, taaham ye miaad majhool hai. Aagey peeche kai din ka farq ho sakta hai, jo nazaa'[1436] ka baais banta hai. Is liye Rasool Allah ﷺ ne usse manaa farma diya. Baaz dafa qeemat ki adaaegi ke liye mahina aur din to mutaiyyan na karte, balke oontni ke baccha janam dene ko waada thehra lete, baaz auqaat aisa bhi hota ke hamal ka baccha bada ho kar jab baccha janey to qeemat adaa hogi, jaisa ke doosri riwayaat mein iski saraahat hai. Is miaad mein jahaalat thi is liye manaa kar diya gaya.

[1434] راجع: 2143

[1435] T: (مَوہُوم) Wahem kiya gaya, khayaali, farzi [Rekhta]

[1436] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

36: Kitab ush Shuf'ati (Shuf'ay Se Mutaalliq Ahkaam-o-Masaael) اَلسَّلَمُ فِيْ الشُّفْعَةِ

Baab 1: Shuf'ah Us Jaaedaad Mein Hoga Jiski Taqseem Na Hui Ho, Jab Hadd-bandi Ho GAi To Phir Shuf'ah Nahi

[2257] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne shuf'ay ke mualliq faisla farmaya ke ye us shakl mein ho sakta hai jabke jaaedaad taqseem na hui ho, lekain jab hadd-bandi ho jaae aur raaste badal diye jaae'n to phir shuf'ah nahi hoga.[1437]

Faaeda: Shuf'ay ke lughawi maane "Ek cheez ko doosri cheez se milaa lene" ke hain. Choo'nke shuf'ah karne waala apni milkiyat ke saath doosr eki milkiyat ko haasil karke milaa leta hai, is liye is fe'l (فعل) ko shuf'ah kaha jaata hai. Istelaahi taur par shuf'ay se muraad mushtari[1438] se uski razamandi ke baghair khareed-karda cheez ko us qeemat par haasil karna hai jis qeemat mein mushtari ne usey asal maalik se khareeda tha.

Baab 2: Farokht Se Pehle Shuf'ay Ko Saaheb-e-Shuf'ah Par Pesh Karna

Hazrat Hakam bayan karte hain ke jab farokht karne se pehle shuf'ah karne waala usey farokht karne ki ijaazat de-de to phir (baad mein) wo shuf'ah nahi kar sakta.

Imam Shaabi ne kaha ke jab shuf'ah farokht kiya jaae aur wo farokht ke waqt maujood ho, lekin us par koi eteraaz na kare to usey bhi shuf'ay ka haq nahi hai.

[2258] Hazrat Amr bin Shareed se riwayat hai, unho'n ne kaha ke main Hazrat Saad bin Abi Waqqas ﷺ ke paas khada tha ke Hazrat Miswar bin Makhrama ﷺ aae aur unho'n ne apna ek (1) haath mere kandhe par rakha. Itne mein Hazrat Abu Raafe ﷺ jo Nabi ﷺ ke aazaad-karda the aae aur kaha: Aye Saad! Tum mere dono makaan jo tumhare mohalle mein waaqe hain, mujhse khareed lo. Hazrat Saad ﷺ ne farmaya: Allah ki qasam! Main to nahi khareedta. Hazrat Miswar (z) ne kaha: Allah ki qasam! Tumhe'n ye makaan khareedna ho'nge. Tab Hazrat Saad ﷺ ne kaha: Main tumhe'n chaar-hazaar (4000) (dirham) se ziyaada nahi du'nga aur wo bhi bil-iqsaat adaaegi karu'nga. Hazrat Abu Raafe ﷺ ne kaha: Mujhe to un gharo'n ke paanch sadd dinar milte hain. Agar maine Rasool Allah ﷺ ko ye farmate na suna hota ke "*Padosi apne qurb ki wajah se ziyaada haqdaar hai*" to main tumhe'n 4000 dirham mein hargiz na deta. Khusoosan jabke mujhe paanch (5) sadd dinar mil rahe hain. Bil-aakhir unho'n ne wo dono'n makaan Hazrat Saad ﷺ hi ko de diye.[1439]

Baab 3: Kaunsa Hamsaaya Ziyaada Haqdaar Hai?

[2259] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Mere do (2) padosi hain, un mein se pehle kisko tohfa bheju'n? Aap ne farmaya: "*Jiska darwaza tumse ziyaada qareeb ho*".[1440]

[1437] راجع: 2213

[1438] T: (مُشْتَرِی) Kharidaar, gaahak [Rekhta]

[1439] Dekhiye: 6977 6981

[1440] Dekhiye: 2595 6020

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

37: Kitab-ul-Ijaarah (Ujrat Aur Madoori Se Mutaalliq Ahkaam-o-Masaael) كِتَبُ الْإِجَارَةِ (فِيْ الْإِجَارَتِ)

Baab 1: Nek Shakhs Ko Mazdoori Par Rakhe Aur Allah Ta'ala Ke Farmaan: "Beshak Sabse Accha Mazdoor Jo Tu Rakhe Wo Hai Jo Taaqatwar, Amaanatdaar Ho".[1441] Ka Bayaan. Nez Amaant-daar Khazaanchi Ka Aur Us Shakhs Ka Bayaan Jo Ohde Ke Khwahish-mand Ko Ohda Na De

[2260] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Amaanatdaar khazaanchi jo hukum ke mutaabiq dili-khushi se theek-theek adaaegi karta hai wo sadqa karne waalo'n mein se ek (1) hai*".[1442]

[2261] Hazrat Abu Moosa Ashari ﷺ hi se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ki khidmat mein haazir hua jabke ash'ari qabile ke do (2) aadmi mere saath the. Maine arz kiya: Mujhe ye ilm nahi tha ke ye dono ohte ke talab-gaar hain. Aap ﷺ ne farmaya: "*Jo hamaare kisi ohde ka talab hota hai ham usey wo ohda hargiz nahi dete*".[1443]

Faaeda: Bil-umoom kisi kaam ki darkhwaast ujrat lene ke liye hoti hai, usse ijaara[1444] saabit hota hai. Deegar zaraae-e-moaash ko chodh kar naukri ki darkhwaast dena insaan ki tama'[1445] aur laalach ki alaamat hai. Lehaza shariyat ka ye kulliya hai ke jo kisi ohde ka talabgaar ho usey khaarij-az-behes kar diya jaae. Haa'n, agar kisi ko khud par etemaad ho ke wo qaum ki maslahato'n ko doosro'n ki nisbat behtar samajhta hai aur wo khidmat-e-khalq ke jazbe se sar-shaar bhi hai to uske liye ohda talab karna jaaez hai, jaisa ke Hazrat Yusuf ﷺ ne azeez-e-misr se wazaarat-e-khazaana ka qalamdaan khud talab kiya tha.

Baab 2: Chand Qiraat Par Bakriyaa'n Churaana

[2262] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain. Aap ne farmaya: "*Allah Ta'ala ne koi nabi aisa nahi bheja jis ne bakriyaa'n na charaai ho'n*". Sahaba Ikraam ne arz kiya: Aap ne bhi? Aap ne farmaya: "*Haa'n! Main bhi chand qiraat ke ewaz ahle makkah ki bakriyaa'n charaaya karta tha*".

Baab 3: Mushrikeen Ko Ba-waqt-e-Zaroorat Ya Us Waqt Jab Koi Musalman Mazdoor Na Miley, Mazdoori Ke Liye Rakhna

Nabi ﷺ ne yahood-e-khybar ko kheti-baadi ke liye rakha.

[2263] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ aur Hazrat Abu Bakar ﷺ ﷺ ne hijrat ka raasta batlaane ke liye ek (1) maahir shakhs ko rakha jo Banu ad-dail se tha. Ye banu abd bin adi ka ek (1) khandaan hai …Khirrita raasta bataane mein maahir shakhs ko kehte hain… shaksh Aas bin Waael ke khandaan se muaahade mein bada mazboot shareek raha tha aur kuffaar-e-quraish ke deen par tha. Dono hazraat ne us par etemaad kiya aur apni dono sawariya'n uske hawaale kar dee'n aur usse teen (3) din ke baad ghaar-e-saur mein aane ka waada liya, chunache wo teesri raat ki subah ko dono sawariyaa'n le kar unke paas aaya to aap dono'n rawaana hue. Unke saath Aamir bin Fuhaira bhi chale aur wo rehnuma bhi jo qabila-e-dail se tha. Wo unhe'n makkah ke zarree'n ilaaqe, yaane saahil-e-samandar ke raaste par le gaya.[1446]

[1441] Surah al Qasas: 26

[1442] راجع: 1438

[1443] Dekhiye: 3038 4341 4343 4344 6124 6923 7149 7156 7157 7172

[1444] T: (اِجارَہ) Qabza, daawa, ikhtiyaar [Rekhta]

[1445] T: (طَمَع) Laalach, hirs, bohot ziyaada khwahish [Rekhta]

[1446] راجع: 476

Baab 4: Koi Shakhs Kisi Ko Us Shart Par Mazdoor Rakhe Ke Teen (3) Din, Ya Ek (1) Maah, Ya Ek (1) Saal Ke BAad Uska Kaam Kare To Jaaez Hai. Jab Tae-shuda Waqt Aaega To Dono Apni Shart Par Qaaem Rahe'nge

[2264] Nabi ﷺ ki zauja-e-mohtarma (Ummul Momineen) Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ aur Abu Bakar ؓ ne banu dail ke ek (1) shakhs ko, jo raasta bataane mein maahir tha, bataur-e-guide (rehnuma muqarrar kiya, halaa'nke wo kuffaar-e-quraish ke deen par tha. Un dono ne apni oontniyaa'n uske hawaale kar dee'n aur usse ye waada liya ke wo teen (3) raato'n ke baad (teesri raat ki subah ko oontniyaa'n le kar) ghaar-e-saur par aae. Chunache wo (hasb-e-waada) teesri raat ki subah dono sawariya'n le kar wahaa'n agaaya.[1447]

Baab 5: Jihad Mein Mazdoor Saath Le Jaana

[2265] Hazrat Yaala bin Umaiyya ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ke hamraah jaish-e-usrah (ghzwa-e-tabuk) mein shirkat ki. Mere nazdeek sabse ziyaada jin aamaal par mujhe etemaad hai un mein se ek (1) ye hai. (Kehte hain ke) Mere saath mera ek (1) mazdoor bhi tha. Wo ek (1) shakhs se lad pada to un mein se ek (1) ne doosre ki ungli kaat khaai. Usne apni ungli kheenchi to saamne waala uska saniya daant bhi gira diya. Wo Nabi ﷺ ke paas muqaddama le kar gaya to aap ne usey laghoo qaraar diya aur farmaya: "*Kya wo apni ungli tere mu'n mein chod deta ke tu usey chabaa jaata?*" Hazrat Yaala ؓ ne kaha: Mere gumaan ke mutaabiq aap ne farmaya: "*Jaise oont chaba jaata hai*".[1448]

[2266] Abdullah bin Abi Mulaika se riwayat hai, wo apne dada se isi tarah ka ek (1) qissa bayan karte hain ke ek (1) shakhs ne doosre ka haath kata to usne uska saniya daant kheench liya. Hazrat Abu Bakar ؓ ؓ ne daant ki diyyat baail kardi.

Baab 6: Jis Ne Kisi Mazdoor Ko Ujrat Par Lagaaya, Muddat-e-Amal To Tae Kardi Lekin Kaam Ki Wazaahat Na Ki

Irshad-e-Baari Ta'ala hai:

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ... وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ.

Main Chahta Hoo'n Ke Apni In Do (2) Betiyo'n Mein Se Ek (1) ka Nikah Tujh Se Kar Doo'n.... Aur Ham Jo Qaul-o-Qaraar Kar Rahe Hain Us Par Allah Nigehbaan Hai.[1449]

Imam Bukhari farmate hain ke "يَأْجُرُ فُلَانًا" ke maane hain: "*Wo usko mazdoori deta hai*". Taaziyat[1450] karte hue kaha jaata hai: "آجَرَكَ اللهُ" "Allah Ta'ala tujhe ajar de".

Faaeda: Maqsad ye hai ke agar koi aadmi kisi ko ujrat par bataur-e-mazdoor rakhta hai, amal ki muddat bhi wazaahat se bayan kar deta hai, lekin kaam ki saraahat nahi karta to aisa karna jaaez hai. Gharo'n mein kaam-kaaj karne ke liye mulaazim rakhe jaate hain, kaam ki wazaahat nahi hoti, aisa karne mein koi sharai qabaahat nahi hai.

Baab 7: Kisi Mazdoor Ko Us Kaam Ke Liye Rakhna Ke Wo Girti Hui Deewaar Ko Seedha Karde To Aisa Karna Jaaez Hai

[2267] Hazrat Ibne Abbas ؓ se riwayat hai ke mujhse Hazrat Ubai bin Kaab ؓ ne bayan kiya ke Rasool Allah ﷺ ne farmaya: "*Wo dono (Hazrat Moosa aur Khizar ؑ) chale, hatta ke jab ek (1) basti par aae to unho'n ne basti waalo'n se khana talab kiya. Basti waalo'n ne unki mehmaan-nawaazi se inkaar kiya to unho'n ne ek (1) deewaar dekhi jo gira chaahti thi*". Raawi-e-hadees Saeed bin Jubair ne apne haath se is tarah ishaara karke bataaya ke Hazrat Khizar ؑ ne haath uthaaya to deewaar khadi ho gai. Ek-doosre raawi Hazrat Yaala bin Muslim ke gumaan ke mutaabiq Hazrat Saeed bin Jubair ne bataaya ke unho'n ne deewaar ko apne haath se chua to wo khadi ho gai. (Hazrat Moosa ؑ ne us par kaha:)

[1447] راجع: 476

[1448] راجع: 1847

[1449] Surah Qasas: 27-28

[1450] T: (تَعْزِيَت) Izhaar-e-hamdardi [Rekhta]

لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا.

Agar Aap Chaahte To Is Kaam Ki Mazdoori Le Lete.[1451]

Raawi-e-hadees Saeed bin Jubair kehte hain ke unki muraad ujrat thi ke ham usey khaate (istemaal mein laate).[1452]

Baab 8: Kisi Ko Deopaher Tak Mazdoori Par Rakhna

[2268] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tumhari misaal aur ahle kitaab (yahood-o-nasaara) ki misaal us shakhs ki tarah hai jisne chand mazdoor ujrat par lagaae aur kaha: Wo kaun hai jo subah se dopaher tak ek (1) qiraat par mera kaam kare? To yahood ne ye kaam kiya. Phir usne elaan kiya: Tum mein kaun ek (1) qiraat par dopaher se le kar asr tak mera kaam karega? To nasaara ne ye kaam kiya. Phir usne kaha: Asr se le kar ghuroob-e-aftaab tak do (2) qiraat par kaun mera kaam karega? To ye kaam karne waale tum khud ho. Us par yahood-o-nasaara barham hue. Unho'n ne kaha: Ye kya baat hui kaam ham ne ziyaada kiya aur mazdoori thodi mili? Us shakhs ne kaha: Kya tumhara kuch haq maine dabaa liya hai? Unho'n ne kaha: Nahi. Tab us shakhs ne kaha: Ye mera fazal hai, main jise chaahu'n doo'n*".[1453]

Baab 9: Asr Ki Namaz Tak Ke Liye Mazdoor Rakhna

[2269] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tumhari misaal aur yahood-o-nasaara ki misaal us shakhs ki tarah hai jisne mazdoori ke liye mazdoor lagaae aur kaha: Kaun hai jo dopaher tak ek-ek (1-1) qiraat par mera kaam kare? Yahood ne ek-ek (1-1) qiraat par kaam kiya. Unke baad nasaara ne ek-ek (1-1) qiraat par kaam kiya. Phir tum log ho, jo namaz-e-asr se ghuroob-e-aftaab tak do-do (2-2) qiraat par kaam karte ho. Yahood-o-nasaara naaraaz hue aur kehne lagey: Hamara kaam ziyaada hai, lekin hame'n mazdoori bohot thodi mili hai. Irshad hua: Kya maine tumhare haq mein koi kotaahi ki hai? Unho'n ne kaha: Aisa hargiz nahi. Farmaya: Ye mera fazal-o-ehsaan hai, main jise chaahu'n doo'n*".[1454]

Baab 10: Us Shakhs Ka Gunah Jo Mazdoor Ki Ujrat Na De

[2270] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai: Teen (3) shakhs aise hain ke qiyaamat ke din main unke khilaaf muddai hu'nga. Ek (1) wo shakhs jisne mere naam ke waste se kisi ke saath ehed-o-paimaan kiya, phir ehed-shikni ka murtakib hua. Doosra wo shakhs jisne kisi aazaad ko Ghulam banakar bech daala aur uski qeemat hadap kar gaya. Teesra wo jisne koi mazdoor rakha, usse kaam to poora liya, lekin usey uski mazdoori na di*".[1455]

Baab 11: Asr Se Raat Tak Mazdoor Lagaana

[2271] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Musalmano, yahood aur nasaara ki misaal us shakhs ki tarah hai jisne kuch logo'n ko kaam par lagaaya ke wo din se raat tak kaam kare'n, unhe'n tae-shuda mazdoori di jaaegi. Unho'n ne aadha din uska kaam kiya, phir bole ke jo mazdoori aap ne thehraai thi wo hame'n nahi chaahiye, aur jo kuch ham ne kiya wo sab baatil aur zaae hai. Us shakhs ne unse kaha: Aisa na karo, balke apna kaam poora karo aur apni mazdoori poori lo. Wo na maane aur kaam chodkar chale gae. Unke baad us shakhs ne doosre mazdoor rakhe aur unse kaha: Baqiya kaam baaqi din mein poora karo aur tumhe'n wohi mazdoori milegi jo maine pehle logo'n se tae ki thi. Unho'n ne kaam kiya. Jab asr ka waqt hua to unho'n ne kaha ke ab tak ham ne jo kaam kiya hai wo baatil aur zaae thehra aur wo mazdoori jis par aap ne hame'n kaam par lagaaya tha usey apne paas rakho. Us shakhs ne unse bhi kaha ke tum baaqi din poora karlo, kyou'nke thoda sa din baaqi reh gaya hai, lekin unho'n ne inkaar kar diya. Chunache baaqi din ke liye us shakhs ne kuch aur logo'n ko kaap par lagaaya. Unho'n ne baaqi din kaam kiya, hatta ke sooraj ghuroob ho gaya. Is tarah unho'n ne poori mazdoori pehle aur doosre mazdooro'n ki bhi paai. Chunache ye misaal hai un (yahood-o-nasaara) ki (jinho'n ne us noor ko chod diya) aur misaal hai un (musalmano) ki jinho'n ne us noor ko qubool kiya hai*".[1456]

[1451] Surah Kahaf: 77

[1452] راجع: 74

[1453] راجع: 557

[1454] راجع: 557

[1455] راجع: 2227

[1456] راجع: 558

Baab 12: Jis Ne Kisi Ko Kaam Par Lagaaya Aur Wo Apni Mazdoori Chodkar Chala Gaya, Phir Kaam Par Lagaane Waale Ne Mazdoor Ki Ujrat Se Kaarobaar Karna Shuru Kar Diya Aur Wo (ujrat) Nafaa Ki Wajah Se Ziyaada Ho Gai. Ya Jisne Kisi Doosre Ke Maal Se Karobaar Kiya Aur Wo Khoob Phala-phoola

[2272] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Tum se pehle zamaane mein teen (3) aadmi ek (1) saath rawaana hue ta-aa'nke wo raat guzaarne ke liye ek (1) pahaad ki ghaar mein jaa daakhil hue. Jab sab ghaar mein chale gae to ek (1) patthar pahaad se ludhak kar aaya jisne ghaar ka mu'n band kar diya. Ab un teeno'n ne kaha: Hame'n koi cheez us patthar se najaat nahi dila sakti, magar ek zariya hai ke apni-apni nekiyo'n ko bayan karke Allah se dua kare'n".*

"Chunache un mein se ek (1) ne kaha: Aye Allah! Mere waalidain bohot boodhe the, main unse pehle kisi ko shaam ka doodh nahi pilaata tha, na apne baal-baccho'n ko aur na hi laundi ghulamo'n hi ko. Ek (1) din kisi cheez ki talash mein mujhe itni der ho gai ke jab main unke paas aaya to wo so gae the, chunache maine shaam ka doodh doha, aur uska bartan apne haath mein utha liya aur mujhe ye sakht naa-gawaar tha ke unse pehle main apne ahel-o-ayaal ya laundi-ghulamo'n ko doodh pilaau'n. Lehaza main pyaala haath mein liye unke bedaar hone ka intezaar karta raha. Jab subah hui to dono ne bedaar ho kar apna shaam ka doodh piya. Aye Allah! Aagar maine ye kaam sirf teri raza-joi ke liye kiya tha to ham ko is museebat se najaat de-de. Chunache wo patthar thoda sa apni jagah se hatt gaya. Lekin wo us ghaar se nikal na sakte the".

Nabi ﷺ ne farmaya: "*Doosre shakhs ne kaha: Aye Allah! Mere chacha ki ek (1) beti thi, jo mujhe sabse mehboob thi. Maine usse bure kaam ki khwahish ki, lekin wo raazi na hui. Hua you'n ke ek (1) saal qahet padaa to wo mere paas aai. Maine usko ek-sau-bees (120) dinar is shart par diye ke wo mujhe bura kaam karne de. Wo raazi ho gai, lekin jab mujhe us par qudrat haasil hui to kehne lagi: Main tujhe naa-haq maher todne ki ijaazat nahi deti. (Ye sun kar) maine bhi us baat ko gunah khayaal kiya aur usse alag ho gaya. Halaa'nke wo mujhe sabse ziyaada mehboob thi, aur maine jo sona usey diya tha, wo bhi chod diya. Aye Allah! Agar maine ye kaam mahez teri raza-joi ke liye kiya tha, to jis museebat mein ham mubtalaa hain usko door karde. Chunache wo patthar thoda sa apni jagah se aur sarak gaya, magar wo us ghaar se nahi nikal sakte the*".

Nabi ﷺ ne farmaya: "*Ab teesre shakhs ne kaha: Aye Allah! Maine kuch logo'n ko mazdoori par lagaaya tha aur unhe'n unki mazdoori bhi dedi thi, lekin ek (1) shakhs apni mazdoori liye baghair chala gaya. Maine uski raqam ko kaam mein lagaaya jisse bohot sa maal haasil hua, chunache ek (1) muddat ke baad wo mazdoor aaya aur kehne laga: Aye Allah ke bande! Mujhe meri mazdoori de. Maine usey kaha: yahaa'n jitney oont, gaae, bakriyaa'n aur Ghulam tu dekh raha hai ye sab ke sab teri mazdoori ke hain. Usne kaha: Aye Allah ke bande! Mujhse mazaaq na kar. Maine kaha: (Aisi koi baat nahi) Main tere saath mazaaq nahi kar raha. Tab usne tamaam cheeze'n apne qabze mein le lee'n aur unhe'n haa'nk kar le gaya aur us mein se kuch bhi na choda. Aye Allah! Agar maine ye kaam mahez teri khushnoodi ke liye kiya tha to ye museebat ham se taal de, jis mein ham mubtalaa hain. Chunache wo patthar bilkul hatt gaya aur wo us ghaar se baahar nikal kar chale gae*".[1457]

Faaeda: Hamaare rujhaan ke mutaabiq kisi ki amaanat mein tasarruf karne ka kisi ko haq nahi. Agar koi tasarruf karke nafaa kamaata hai to wo asal maalik ka hai, ziyaada se ziyaada wo apni mehnat ka muaawaza "maaroof tareeqe" ke mutaabiq le sakta hai. Agar us maal mein kami ho jaae ya wo zaae ho jaae to kaam mein laane waala uska zaamin hoga, kyou'nke usne maal-e-ghair mein bilaa-ijaazat tasarruf kiya hai, jo uske liye shar-an jaaez na tha.

Baab 13: Baar-bardaari Se Mazdoori Kamaane, Phir Usey Sadqa Karne Aur Baar-bardaari Ki Ujrat Ka Bayan

[2273] Hazrat Abu Masood Ansari ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ jab sadqa-o-khairaat karne ka hukum dete to ham mein se koi shakhs baazaar jaata aur baar-bardaari karke (bojh utha kar) ek (1) mudd ghalla haasil karta (aur usey sadqa karta) jabke aaj un mein se baaz laakho'n mein khelte hain. Raawi-e-hadees (Hazrat

[1457] راجع: 2215

Shaqeeq) kehte hain ke mere khayaal ke mutaabiq Hazrat Abu Masood Ansari ﷺ ne “baaz” se muraad khud hi ko liya hai.

Baab 14: Dalaal Ki Ujrat

Imam Ibne Sireen, Hazrat Ataa, Ibrahim Nakhai, aur Hasan Basri ﷺ kehte hain ke dalaali ki ujrat mein koi qabaahat nahi. Hazrat Ibne Abbas ﷺ kehte hain: Agar koi shakhs kisi se kahe ke jaao ye kapda itne mein farokht kar do, aur us (muqarrara qeemat) se ziyaada jo nafaa ho wo tumhara hai. Us mein koi harj nahi. Ibne Sireen ﷺ kehte hain ke is mein bhi koi kharaabi nahi ke agar koi doosre se kehta hai ke falaa’n cheez itne mein farokht kar do aur jo nafaa ho wo tumhara ya mere aur tumhare darmiyan mushtarik hai. Nabi ﷺ ka irshad-e-giraami hai: “*Musalman apni sharaaet ke paaband hain*”.

[2274] Hazrat Ibne Abbas ﷺ se riwayat hai, unho’n ne kaha: Nabi ﷺ ne is amr se manaa farmaya hai ke baazaar mein maal-e-tijaarat laane waalo’n se aage badhkar muaamala tae kiya jaae. Aur farmaya ke koi shehri kisi dehaati ka maal na farokht kare. Raawi-e-hadees kehte hain ke maine Hazrat Ibne Abbas ﷺ se dariyaaft kiya ke koi shehri kisi dehaati ka maal farokht na kare, iska kya matlab hai? Unho’n ne farmaya ke uska dalaal na bane.[1458]

Faaeda: Aaj-kal hamaare yahaa’n kisi kaar-khaane ya firm ka maal agent ban kar farokht kiya jaata hai, bade-bade kaarobaar isi tarz par chalte hain. Tae-shuda commission par aisa karna jaaez hai. Saarifeen ke liye us mein aasaani hai. Agar kisi ne jaaedaad khareedni ya farokht karni ho to usey dealer hazraat ke zariye se farokht ya khareeda jaa sakta hai, unka commission feesad ke hisaab se tae hota hai.

Baab 15: Kya Koi Shakhs Daar-ul-Harb Mein Kisi Mushrik Ki Mazdoori Kar Sakta Hai?

[2275] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho’n ne farmaya: Main lohaar ka pasha karta tha. Maine Aas bin Waael ka ek (1) kaam kiya. Uske paas meri mazdoori jamaa ho gai, maine usse apni ujrat ka mutaalba kiya to usne kaha: Allah ki qasam! Main tumhari kaudi na du’nga, ta-aa’nke tu “Muhammad” ka inkaar kare. (Hazrat Khabbab kehte hain) Maine kaha: Allah ki qasam! Main aap ka inkaar nahi karu’nga, hatta ke tu mar jaae, phir zinda kiya jaae. Usne kaha: Kya mujhe marna bhi hai aur phir uthna bhi hai? Maine kaha: Haa’n. Usne kaha: Phir to wahaa’n mere paas maal bohot hoga aur aulaad bhi, to (wahaa’n) teri mazdoori adaa kar du’nga. Tab Allah Ta’ala ne ye aayat naazil farmaai:

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا.

(Aye Nabi!) Kya Tumne Us Shakhs Ko Dekha Jisne Meri Aayaat Ka Inkaar Kiya Aur Kaha Ke Main Maal Aur Aulaad Diya Jaau’nga.[1459] [1460]

Baab 16: Qabaael-e-Arab Par Fathia Padhkar Damm Karne Ke Ewaz Jo Kuch Diya Jaae Uska Hukum

Hazrat Ibne Abbas ﷺ Nabi ﷺ se bayan karte hain ke “*Sabse ziyaada ujrat lene ke laayaq Allah ki kitab hai*”. Imam Sha’abi ne kaha: Moallim shart na kare (ke usey kuch diya jaae) albatta usey jo kuch diya jaae usey qubool kar le. Hazrat Hakam kehte hain: Maine kisi se nahi suna ke usne moallim ki ujrat ko makrooh khayaal kiya ho. Hazrat Hasan Basri ne das (10) dirham bataur-e-ujrat adaa kiye. Ibne Sireen ne taqseem karne waale ki ujrat mein koi qabaahat nahi samjhi. Unho’n ne kaha ke faisle mein rishwat lene ko suhtu (اَلسُّحْتُ) kaha jaata hai, jabke khars, yaane andaaza lagaane waale logo’n ko ujrat di jaati thi.

[2276] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho’n ne farmaya ke Nabi ﷺ ke kuch sahaaba kisi safar par rawaana hue. Jaate-jaate unho’n ne arab ke ek (1) qabile ke paas padaao kiya aur chaaha ke ahle qabila unki mehmaani kare’n, magar unho’n ne usse saaf inkaar kar diya. Usi dauraan mein us qabile ke sardar ko kisi zehrili

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[1458] راجع: 2158

[1459] Surah Maryam: 77

[1460] راجع: 2091

cheez ne dass (ڈس)[1461] liya. Un logo'n ne har qism ka ilaaj kiya, magar koi tadbeer kaargar[1462] na hui. Kisi ne kaha: Tum un logo'n ke paas jaao jo yahaa'n padaao kiye hue hain. Shayad un mein se kisi ke paas koi ilaaj ho, chunache wo log Sahaba Ikraam ﷺ ke paas aae aur kehne lagey: Aye logo! Hamaare sardar ko kisi zehrili cheez ne dass liya hai, aur ham ne har qism ki tadbeer ki hai, magar kuch faaeda nahi hua, kya tum mein se kisi ke paas koi cheez (ilaaj) hai? Un mein se ek ne kaha: Allah ki qasam! Main jhaad-phoonk karta hoo'n, lekin Wallah! Tum logo'n se ham ne apni mehmaani ki khwahish ki thi, to tum ne usey mustarad kar diya tha. Ab main bhi tumhare liye jhaad-phoonk nahi karu'nga, jab tak tum hamaare liye koi ujrat muqarrar nahi karoge. Aakhir unho'n ne chand bakriyo'n ki ujrat par unko raazi kar liya. Chunache (sahaaba mein se) ek (1) aadmi gaya aur surah faatiha padh kar damm karne laga to wo shakhs (aisa sehat-yaab hua) goya uske band khol diye gae ho'n, phir wo uth kar chalne-phirne laga. Aisa maaloom hota tha ke usey koi bimaari thi hi nahi. Raawi kehte hain: Un logo'n ne unki muqarrara ujrat unke hawaale kardi, to Sahaba Ikraam ﷺ aapas mein kehne lagey: Isey taqseem karlo, lekin damm karne waale ne kaha: Abhi taqseem na karo, ta-waqtiya ham Nabi ﷺ ki khidmat mein pohonch kar is waaqea ka tazkira kare'n aur maaloom kare'n ke Aap ﷺ iske mutalliq kya hukum dete hain. Chunache wo Rasool Allah ﷺ ki khidmat mein haazir hue aur aap se ye waaqea arz kiya to aap ne farmaya: "*Tumhe'n kaise maaloom hua ke (surah faatiha) se jhaad-phoonk ki jaati hai?*" Phir farmaya: "*Tumne theek kiya, unhe'n taqseem karlo, balke apne saath mera hissa bhi rakho*". Ye kehkar Nabi ﷺ muskuraa diye.

Abu Abdullah (Imam Bukhari ﷺ) kehte hain: Hazrat Shu'ba ne kaha ke ham se Abu Bishr ne bayan kiya, unho'n ne kaha: Maine Abul Mutawakkil se ye hadees suni hai.[1463]

Faaeda: Taleem-e-quran par ujrat ke mutalliq hamaara rujhaan ye hai ke ye jaaez hai, aur ujrat-e-quran padhne-padhane ki nahi hoti. Balke usey (moallim ko) paaband karne ke ewaz hoti hai, kyou'nke ye paabandi usey baandh deti hai aur wo aasaani ke saath kahee'n aa-jaa nahi sakta. Is binaa par usey jo kuch diya jaaega wo uske kaam ki ujrat nahi, balke us waqt ka muaawaza hai jo usne taleem-e-quran ke liye diya hai. Is binaa par jaha'n uske mutalliq sakht waeed hai, uska mahel kuch aur hai, aur jis cheez ki ujrat mubaah ki gai hai, uski soorat aur hai.

Baab 17: Ghulam Par Tax Aaed Karna Aur Laundiyo'n Ke Zimme Waajibaat Ki Nigraani Karna

[2277] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Abu Taeba ne Nabi ﷺ ko pachne lagaae to aap ne uske liye ek (1) saa (صاع) wazan anaaj dene ka hukum diya aur uske maalikaan se sifaarish ki ke jo tax us par muqarrar hai, us mein kuch kami kar de'n (to wo kam kar diya gaya).[1464]

Baab 18: Sengi Lagaane Waale Ki Ujrat

[2278] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne sengi lagwaai aur sengi lagaane waale ko ujrat di.[1465]

[2279] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne pachna lagwaaya aur hajjaam ko uski ujrat di. Agar aap hajjaam ki ujrat makrooh khayaal karte to usey na dete.[1466]

[2280] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ sengi lagwaate the aur kisi ki mazdoori mein kami nahi farmate the.[1467]

[1461] T: (دَّس) Saan'p ka kaatna, takleef pohonchaana [Rekhta]

[1462] T: (کارگر) Muassar, mufeed, faaeda-mand, baa-asar [Rektha]

[1463] Dekhiye: 5007 5736 5749

[1464] راجع: 2102

[1465] راجع: 1835

[1466] راجع: 1835

[1467] راجع: 2102

Baab 19: Ghulam Ke Maalikaan Se Uska Yaumiya Tax Kam Karne Ki Sifaarish Karna

[2281] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne sengi lagaane waale Ghulam ko bulaya, to usne aap ko pachne lagaae aur aap ne uske liye ek (1) saa (صاع) ya ek (1) mudd ghalla dene ka hukum diya aur uske muaamale ke mutalliq guftagu farmaai to uske muqarrara yaumiya tax mein kami kardi gai.[1468]

Baab 20: Faahisha Aurat Aur Laundiyo'n Ki Kamaai

Hazrat Ibrahim Nakhai ne bain[1469] karne waali aur gulukaarah ki ujrat ko makrooh qaraar diya hai aur irshad-e-Baari Ta'ala hai:

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ.

Aur Apni Laundiyo'n Ko Bad-kaari Par Majboor Na Karo, Jabke Wo Iffat Aur Paak-daamani Chahti Hain, Mahez Is Liye Ke Kuch Mataa-e-Duniya Tumhe'n Haasil Ho Jaae Aur Jo Unhe'n Majboor Karega To Yaqeenan Us Majboori Ke Baad Allah Behad Bakhshne Waala Nihaayat Meherbaan Hai.[1470]

Hazrat Mujaahid kehte hain: فَتَيَاتِكُمْ se muraad tumhari laundiya'n hain.

[2282] Hazrat Abu Masood Ansari ﷺ se riwayat hai ke Rasool Allah ﷺ ne kutte ki qeemat, zaaniya ki kamaai aur kaahin ki sheerni se manaa farmaya hai.[1471]

[2283] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne laundiyo'n ki (bad-kaari ki) kamaai se manaa farmaya hai.[1472]

Baab 21: Jaanwar Ki Jufti Par Ujrat Lena

[2284] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne jufti karaane ka muaawaza lene se manaa farmaya hai.

Baab 22: Jab Koi Zameen Theke Par Le Aur Mouaamale Ka Ek (1) Fareeq Mar Jaae

Ibne Sireen ﷺ kehte hain ke mutawaffi[1473] ke wurasaa ke liye jaaez nahi ke wo muddat poori hone se pehle thekedaar ko be-dakhal kare'n. Hazrat Hakam, Imam Hasan Basri aur Iyaas bin Muawiya ﷺ ne kaha hai ke muddat khatam hone tak ijaara baaqi rakha jaaega. Hazrat Ibne Umar ﷺ ne farmaya ke Nabi ﷺ ne khybar ki zameen bataai par di. Phir yehi ijaara Nabi ﷺ ke ahd, Hazrat Abu Bakar ﷺ ﷺ ke zamaane tak, balke Hazrat Umar ﷺ ki khilaafat ke ibtedaai ayyaam tak jaari raha. Aur ye zikr kahee'n nahi hai ke Hazrat Abu Bakar ﷺ (aur Hazrat Umar ﷺ) ne Nabi ﷺ ki wafaat ke baad us ijaare[1474] ki tajdeed[1475] ki ho.

[2285] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne khybar ki zameen yahoodiyo'n ko is shart par di, ke wo us mein mehnat kare'n aur kaasht kare'n aur paidawaar ka nisf hissa unhe'n milega. Hazrat Ibne Umar ﷺ ne bayan kiya ke zar-ee[1476] araazi ka ek (1) kiraaya thehra kar kaasht ke liye di jaati thi. (Raawi kehta hai ke) Kiraae ka taaiyyun Hazrat Naafe ne bayan kiya tha. Lekin mujhe yaad nahi raha.[1477]

[1468] راجع: 2102

[1469] T: (بين) Murda ke ausaaf bayaan karke aap bhi rona aur auro'n ko bhi rulaana, nauha karna [Urduinc]

[1470] Surah an Noor: 33

[1471] راجع: 2237

[1472] Dekhiye: 5348

[1473] T: (مُتَوَفٍّ) Mara hua, wafaat-yaafta, jis ki wafaat ho gai ho [Rekhta]

[1474] T: (اِجارَہ) Theka, ek (1) muaiyyan muddat tak ke liye ujrat ya muaawaza de kar kisi se tasarruf [Rekhta]

[1475] T: (تَجْدِيد) Naya karne ka amal [Rekhta]

[1476] T: (زَرْعی) Kheti-baadi, zaraa-ati [Rekhta]

[1477] Dekhiye: 2328 2329 2331 2338 2499 2720 3152 4248

[2286] Hazrat Raafe bin Khadeej ﷺ bayan karte hain ke Nabi ﷺ ne zar-ee (زَرْعِی) araazi ko kiraae par dene se manaa farmaya hai.

Hazrat Obaidullah ne is riwayat ko Hazrat Naafe se, unho'n n Ibne Umar ﷺ se bayan kiya hai. Us mein itna izaafa hai: Ta-aa'nke Hazrat Umar ﷺ ne yahoodiyo'n ko jilaa-watan kar diya.[1478]

[1478] Dekhiye: 2332 2344 2722

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

38: Kitab-ul-Hawalaati (Hawaalo'n Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْحَوَالَاتِ

Lughawi etebaar se hawalaat, hawaala ki jamaa hai, jo tahweel[1479] se mushtaq[1480] hai. Iske maane inteqaal, yaane pher dene ke hain. Fuqaha ki istelaah mein kisi ke farz ko doosre ki taraf muntaqil kar dena, hawaala kehlaata hai. Jis tarah ek (1) zaroorat-mand aadmi ki haajat-rawaai ke liye islami shariyat ne qarz lene ki ijaazat di hai, aur jis tarah maqrooz ke bojh ko halka karne ke liye usne kafaalat ka tareeqa bataaya hai. Isi tarah qarz mein pha'nse hue aadmi ke liye aasaani ki ek (1) soorat paida ki hai jise hawaala kaha jaata hai. Rasool Allah ﷺ ne aasooda haal afraad ko hukum diya hai ke agar koi apne qarz ki zimmedaari us par daale to usey qubool kar leni chaahiye.

Hawaale ke liye zaroori hai ke jisko raqam dilaana hai aur jisse dilaana hai, dono ko khabar ho, aur dono us par raazi ho'n. Agar un mein se kisi ko khabar na ho to phir hawaala saheeh nahi hoga. Bahar-haal hawaale ke zariye se maqrooz ko apne moaashi haalaat durust karne ka mauqa mil jaata hai. Roz-marrah ki zaruriyaat ke alaawa ghair-mulki tijaarato'n mein tabaadla-e-zar[1481] aur tabaadla-e-jins dono mein hawaale se faaeda uthaya jaa sakta hai. Aaj-kal raqam ki adaaegi ka tareeqa money-order, check, draft, aur hundi waghaira hai. Wo bhi hawaale ki soorate'n hain. Is silsile mein chand zaroori istelahaat ki wazaahat hasb-e-zel hai:

① Saaheb-e-dain, yaane qarz-khwah ko muhtaal[1482] ya mahaal-lahu kaha jaata hai. ② Jis par qarz ho aur wo apne zimme ki raqam, doosre ke zimme daalna chaahta ho, usey muheel[1483] yaa madyoon[1484] kehte hain. ③ Jis shakhs ne maqrooz ki raqam apne zimme li hai, usey muhtaal-alaih ya muhaal-alae kaha jaata hai. ④ Wo raqam jiska hawaala kiya gaya hai, usey muhtaal-bihi mahaal-bihi kehte hain.

Baab 1: Kisi Doosre Ki Taraf Apna Qarz Muntaqil Karna, Nez Kya Hawaale Mein Rujoo Kar Sakta Hai?

Imam Hasan Basri aur Hazrat Qatada ne kaha hai ke jis ne hawaala kiya, agar mahaal-alae[1485] us din maaldaar tha, to hawaala jaaez hai. Hazrat Ibne Abbas ﷺ ne farmaya: Do (2) shareek ya wiraasat paane waale is tarah taqseem kar sakte hain ke ek (1) naqd sarmaaya le-le, aur doosra qarz qubool kar le. Is soorat mein agar kisi ek (1) ka maal zaae ho gaya to wo apne saathi ki taraf rujoo nahi kar sakta.

Wazaahat: Iska mafhoom ye hai ke do (2) aadmi ek (1) karobaar mein shareek hain, ya ek (1) aadmi faut ho jaata hai aur uske do (2) waaris hain. Mutawaffi[1486] aur shuraka ka kuch qarz logo'n ke zimme hai aur kuch naqdi ki soorat mein hai. Ab shuraka aur warisaan mein se ek (1) qaabil-e-wasool qarz rakh leta hai, doosra naqdi le leta hai, to uske baad kisi ka hissa doob jaane ki soorat mein doosre shareek ya waaris se kuch nahi le sakta.

[2287] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Maaldaar ka (apna qarz adaa karne mein) taal-matol karna zulm hai aur jab tum mein se kisi ko maaldaar ke hawaale kiya jaae to wo hawaala qubool kar le*".[1487]

[1479] T: (تَحْوِيل) Supurdgi, amaanat supurd karna [Rekhta]
[1480] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]
[1481] Currency exchange [RSB]
[1482] T: (مُحْتال) Wo shakhs jo kisi shakhs ke mutaalbe ki zimmedaari apne sar le [Rekhta]
[1483] T: (مُحِيل) Hawaala karne waala, supurd karne waala [Rekhta]
[1484] T: (مَديُون) Jis ke zimme koi qarz ho, qarzdaar [Rekhta]
[1485] T: (مَحال عَلَيه) Jo doosre shakhs ke qarz ki adaaegi ko apne zimme mein qubool kar raha hai [RSB]
[1486] T: (مُتَوَفٍّ) Jiski wafaat ho gai ho, mara hua [Rekhta]
[1487] Dekhiye: 2288 2400

Baab 2: Agar Maiyyat Ke Qarz Ka Hawaala Kisi Zinda Shakhs Par Kiya Jaae To Jaayez Hai, Nez Jab Koi Apna Qarz Kisi Maaldaar Ke Hawaale Kare To Use Mustarad Nahi Karna Chaahiye

[2288] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Maaldaar ka (qarz ko adaa karne mein) taakheer karna zulm hai, phir agar tum mein se kisi ko maaldaar par hawaala diya jaae to chaahiye ke qubool kare*".[1488]

Baab 3: Maiyyat Par Jo Qarz Hai Uska Hawaala Kisi (zinda) Shakhs Par Karna Jaaez Hai

[2289] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke paas baithe hue the ke ek (1) janaaza laaya gaya. Logo'n ne arz kiya: Aap us par namaz-e-janaaza padhe'n. Aap ne farmaya: "*Kya is par koi qarz hai?*" Logo'n ne kaha: Koi nahi. Aap ne farmaya: "*Usne kuch maal choda hai?*" Logo'n ne arz kiya: Nahi, to aap ne us par namaz-e-janaza padhi. Phir ek (1) aur janaza laaya gaya to logo'n ne arz kiya: Allah ke Rasool ﷺ! Us par namaz-e-janaza padhe'n. Aap ne farmaya: "*Aaya uske zimme qarz hai?*" Bataaya gaya: Haa'n (ye qarzdaar hai). Aap ne poocha: "*Usne kuch maal choda hai?*" Logo'n ne kaha: Haa'n, teen (3) dinar. Aap ne us par bhi namaz-e-janaza padhi. Phir teesra janaza laaya gaya. Logo'n ne arz kiya: Aap is par namaz-e-janaza padhe'n. Aap ne farmaya: "*Kya us ne koi cheez chodi hai?*" Unho'n ne kaha: Nahi. Aap ne farmaya: "*Kya us par qarz hai?*" Unho'n ne kaha: Teen (3) dinar. Aap ne farmaya: "*Tum log apne saathi ki namaz-e-janaza khud padh lo*". Hazrat Abu Qatada ﷺ ne arz kiya: Allah ke Rasool! Us par namaz-e-janaza padhe'n. Main iska qarz apne zimme leta hoo'n. Tab aap ne uski namaz-e-janaza padhi.[1489]

[1488] راجع: 2287 [1489] Dekhiye: 2295

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

39: Kitab-ul-Kafaalah (Kafaalat Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْكَفَالَةِ

Kafaalat ke lughawi maane “milaane aur chimtaane” ke hain aur fuqaha ki istelaah mein “Kisi maal ya qarz ki adaaegi ya kisi shakhs ko bar-waqt haazir kar dene ki zimmedaari qubool karne ko ‘kafaalat’ kaha jaata hai”. Isi tarah gar kisi ne be-sahaara aadmi ke akhrajaat ki koi zimmedaari uthaa li, to usey “kafeel” kehte hain. Kafaalat ka doosra naam zaman hai, is liye ke kafaalat mein zamaanat ka hona zaroori hai.

Kafaalat ka tareeqa ye hai ke zimmedaari lene waala, haqdaar se kahe ke aap ki jo raqam ya jo maal falaa’n ke zimme hai main uska zaamin hu’n, ya falaa’n mujrim ka main zimmedaar hoo’n. Ab agar qarzdaar apna qarz bar-waqt adaa nahi karta to adaaegi ki zimmedaari kafeel par hogi. Jis tarah maal ki adaaegi ya shakhs ki haazri ki kafaalat saheeh hai, usi tarah kisi cheez ke naqal-o-hamal ki kafaalat bhi saheeh hai. Saamaan ki naqal-o-harkat isi zimn mein aati hai, nez jis tarah zinda ke farz ki kafaalat saheeh hai usi tarah murda ki taraf se bhi qarz waghaira ki kafaalat li jaa sakti hai.

Baab 1: Qarzo’n Ke Mutaalliq Shakshi Aur Maali Zamaanat

[2290] Hazrat Hamza bin Amr Aslami ﷺ se riwayat hai ke Hazrat Umar ﷺ ne unhe’n zakat ka tehseel-daar banakar bheja. Wahaa’n ek (1) aadmi ne apni biwi ki laundi se zina kar liya to Hazrat Hamza ﷺ ne zaani mard se zamaanat li aur khud Hazrat Umar ﷺ ke paas aae, halaa’nke Hazrat Umar ﷺ usey pehle sau (100) kode maar chuke the. Us aadmi ne logo’n ke ilzaam ki tasdeeq ki aur jurm qubool kiya tha, lekin jahaalat ka uzr pesh kiya tha.

Hazrat Jarir aur Ash-at ne Hazrat Abdullah bin Masood ﷺ se murtadeen ke mutalliq kaha ke unse tauba karaae’n aur zamaanat le’n (ke dobaara murtad nahi ho’nge), chunache unho’n ne tauba ki aur unke kumbe waalo’n ne unki zamaanat di. Hazrat Hammad ne kaha: Jis shakhs ne kisi shakhs (ko haazir karne) ki zamaanat uthaai ho, agar wo mar jaae to zaamin par kuch taawaan nahi hoga, jabke Hazrat Hakam ne kaha ke wo zimmedaar hoga.

[2291] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne bani Israel ke ek (1) aadmi ka zikr kiya jisne bani Israel ke kisi doosre shakhs se ek-hazaar (1000) dinar qarz maanga to usne kaha ke gawaho’n ko laao, taake ye khateer raqam unke saamne du’n. Qarz maangne waale ne kaha: Allah ki shahadat kaafi hai. Usne kaha: Accha koi zaamin laao. To qarz lene waale ne kaha: Allah ki zamaanat kaafi hai. Usne kaha: Toone sacchi baat kahi hai, chunache usne ek (1) mutaiyyan muddat ke liye ek-hazaar (1000) dinar bataur-e-qarz uske hawaale kar diye. Phir jis ne qarz liya tha usne samandar ka safar kiya aur apna kaam poora karke koi jahaaz talaash karta raha, jis par sawaar ho kar mutaiyyan waqt par qarz-khwah ke paas pohonch jaae, lekin koi jahaaz na mila. Aakhir usne ek (1) lakdi le kar usey khokhla kiya, phir ek-hazaar (1000) dinar aur qarz-khwah ke naam ek (1) khat likh kar us mein rakh diya. Uske baad lakdi ko oopar se band karke samandar par aaya aur kehne laga: Ya Allah! Tu jaanta hai ke maine falaa’n shakhs se hazaar (1000) dinar qarz liye the, usne mujhse zamaanat maangi to maine kaha ke Allah Ta’ala ki zamaanat mujhe kaafi hai. Chunache wo tujh se raaqi ho gaya aur usne mujhse gawaah bhi maange the, to maine kaha tha: Allah gawaah kaafi hai. Wo teri gawaahi par bhi raazi ho gaya tha. Maine bohot koshish ki, ke koi jahaaz mil jaae, taake main uska qarz wade ke mutaabiq adaa kar du’n, lekin koi jahaaz na mil saka. Ab main ye maal tere supurd karta hoo’n. Ye keh kar usne wo lakdi samandar mein phenk di, yahaa’n tak wo samandar mein doob gai aur wo khud waapas chala aaya aur us muddat mein sawaari talaash karta raha, taake apne shahr jaae. Doosri taraf wo shakhs jisne qarz diya tha baahar nikla, taake dekhe sahayad koi jahaaz aae aur uska maal laae. Itne mein usey ek (1) lakdi dikhaai di, jis mein maal tha. Wo usey ghar mein jalaane ke liye le aaya. Jab usey phaada to us mein apna maal aur khat paaya. Phir wo shakhs bhi aapohoncha jisne qarz liya tha, aur ek-hazaar (1000) dinar pesh karke maazarat karne laga ke Allah ki qasam! Main baraabar jahaz ki talaash mein raha, taake tumhara qarz adaa kar du’n, magar jis jahaz mein ab aaya hu’n usse pehle koi jahaaz na paa saka. Qarz-khwah ne poocha: Kya toone isse pehle mere paas kuch bheja tha? Maqrooz ne kaha: Main tumhe’n bataa raha hoo’n ke main jis jahaz mein aaya hu’n

usse pehle mujhe koi jahaz nahi mila. Qarz-khwah ne kaha: Allah Ta'ala ne teri us amaanat ko mujhe pohoncha diya, jo toone lakdi mein bheji thi, chunache ab tu hazaar (1000) dinar le kar ba-khushi waapas chala jaa.[1490]

Baab 2: Irshad-e-Baari Ta'ala: "Aur Jin Logo'n Se Tum Ne Qasam Utha Kar Ehed Kiya To Unko Unka Hissa Do" Ka Bayan

[2292] Hazrat Ibne Abbas ﷺ se riwayat hai ke: "Aur ham ne har ek ke liye mawaali theraae hain". Is mein maula se muraad waaris hain aur "Jin se tum ne qasam utha kar paimaan baandha" uske mutalliq wo kehte hain ke muhajireen jab madina taiyyaba aae to Nabi ﷺ ne un mein aur ansaar mein bhai-chaara karaa diya. Chunache muhajir, Nabi ﷺ ke karaae hue us mukhazaat ke sabab ansari ka tarka paata aur uske rishtedaaro'n ko kuch na milta. Aur jab ye aayat "Ham ne har ek ke maula thehrae hain" naazil hui to us mein mazkoor ijaazat, "Aur jin logo'n se tum ne qasam utha kar ehed-o-paimaan kiya, unhe'n unka hissa do" mansookh ho gai. Phir Hazrat Ibne Abbas ﷺ ne farmaya ke ab "وَالَّذِيْنَ عَاقَدَتْ أَيْمَانُكُمْ" ki roo se madad, muaawanat[1491] aur khair-khwahi ki gunjaesh baaqi rahi aur wiraasat mein hissa paane ka haq jaata raha, albatta unke liye wasiyyat ki jaa sakti hai.[1492]

Faaeda: Imam Bukhari ﷺ ne jis aayat ko baab ke taur par pesh kiya hai us mein waarid alfaaz "عَاقَدَتْ" ko do (2) tarah se padha gaya hai. Aasim, Hamza aur Kisai ki qiraa-at "عَقَدَتْ" hai, jo hamaare yahaa'n maaroof hai. Aur deegar usey "عَاقَدَتْ" padhte hain, taaham dono ke maane mein koi farq nahi.[1493]

[2293] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke jab Abdur Rahman bin Awf ﷺ tashreef laae to Rasool Allah ﷺ ne un mein aur Hazrat Saad bin Rabee ﷺ mein bhai-chaara kara diya.[1494]

[2294] Hazrat Aasim se riwayat hai, wo kehte hain ke maine Hazrat Anas ﷺ se arz kiya: Kya aap ko ye baat pohonchi hai ke Nabi ﷺ ne farmaya: "*Islam mein aqd-e-halaf ki koi haisiyat nahi hai?*" To unho'n ne jawab diya ke Rasool Allah ﷺ ne quraish aur ansaar mein ehed-o-paimaan mere apne ghar mein karaaya tha.[1495]

Faaeda: Iska matlab ye hai ke muaahada nek maqaasid aur nusrat-e-haq ke liye ab bhi ho sakta hai. Albatta jaahiliyyat ke atwaar[1496] ke tera khoon hamaara khoon, jisse tum ladoge usse ham lade'nge waghaira kai slam se koi taalluq nahi. Kyou'nke us mein haq aur na-haq ki tameez nahi hoti, balke unke yahaa'n muaahadaat ki bunyaad qabaaeli asbiyat par hoti thi.

Baab 3: Jo Shakhs Maiyyat Ke Qarz Ki Zamaanat De To Wo Usse Rujoo Nahi Kar Sakta

Imam Hasan Basri ne bhi yehi farmaya hai.

[2295] Hazrat Salama bin Akwa ﷺ se riwayat hai ke Nabi ﷺ ke paas ek (1) janaza laaya gaya, taake aap us par namaz-e-janaza padhe'n. Aap ne poocha: "*Kya is par qarz hai?*" Logo'n ne arz kiya: Nahi. To aap ne us par namaz-e-janaza padhi. Phir ek (1) aur janaaza laaya gaya to aap ne poocha: "*Kya is par qarz hai?*" Logo'n ne kaha: Haa'n. Aap ne farmaya: "*Tum apne saathi ki namaz-e-janaza padh lo*". Hazrat Abu Qatada ﷺ ne arz kiya: Allah ke Rasool ﷺ! Main iska qarz apne zimme leta hoo'n. Tab aap ne uski namaz-e-janaza padhi.[1497]

[2296] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne (mujh se) farmaya: Agar Bahrain ka khiraaj aaya to main tujhe is tarah (dono lapp[1498] bhar kar) du'nga, lekin Bahrain ka khiraaj aane se pehle hi Nabi

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[1490] راجع: 1498

[1491] T: (مُعاوَنَت) Madad, himaayat, taaeed [Rekhta]

[1492] Dekhiye: 4580 6747

[1493] Irshaad us Saari: V5 P263

[1494] راجع: 2049

[1495] Dekhiye: 6083 7340

[1496] T: (اَطْوار) Taur-tareeqe, rang-dhang, akhlaaq, aadaat, bartaao, sulook [Rekhta]

[1497] راجع: 2289

[1498] T: (لَپ) Wo miqdaar jo dono mili hui hatheliyo'n mein aajaae [Rekhta]

ﷺ wafaat paa gae. Jab Bahrain ka khiraaj aaya to Hazrat Abu Bakar ؓ ne munaadi karaai ke Nabi ﷺ ne jisse koi waada kiya ho ya uska aap par qarz ho to wo hamaare paas aae. Chunache main aap ke paas gaya aur arz kiya: Nabi ﷺ ne mujhe itna itna dene ka waada kiya tha, to unho'n ne mujhe lapp bhar bhar rupiye diye. Maine unhe'n gina to paanch-sau (500) the. Unho'n ne farmaya: Isse dugna (mazeed) lelo.[1499]

Baab 4: Rasool Allah ﷺ Ke Zamaane Mein Hazrat Abu Bakar ؓ Ko (ek mushrik ka) Panaah Dena Aur Uske Saath Aap Ka Ehed Karna

[2297] Nabi ﷺ ki zauja-e-mohtarma (Ummul Momineen) Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke maine jab se hosh sambhaala apne waledain ko isi deen par paaya aur ham par koi din nahi guzarta tha magar Rasool Allah ﷺ subah-o-shaam dono waqt hamaare yahaa'n tashreef laate the. Jab Musalmano ka ibtela[1500] bohot shadeed ho gaya to Hazrat Abu Bakar ؓ habasha ki taraf hijrat karne nikle, yahaa'n tak ke jab wo "bark al ghimaad" pohonche to unhe'n Ibne Daghina mila jo qaarah qabile ka sardar tha. Usne poocha: Aye Abu Bakar! Kaha'n ka iraada hai? Hazrat Abu Bakar ؓ ne jawab diya ke meri qaum ne mujhe nikaal diya hai to main chaha hoo'n ke Allah ki zameen mein ghoom-phir kar uski ibaadat karta rahoo'n. Ibne Daghina ne kaha: Tum jaisa koi shakhs na nikalta hai aur na hi nikaala jaata hai, kyou'nke tum ghareebo'n ki iaanat[1501] karte ho, sila-rehmi karte ho, logo'nka baar (bojh) uthaate ho, mehmaano'n ko khana khilaate ho, aur haq par saabit rehne ki wajah se kisi par aane waale masaael-o-mushkilaat mein unki madad karte ho. Aao main tumhe'n panaah deta hoo'n. Ghar waapas chale aao aur apne shahr mein apne Rabb ki ibaadat karo. Chnache Ibne Daghina wahaa'n se rawaana hua aur Hazrat Abu Bakar ؓ ke saath waapas aagaya. Uske baad Ibne Daghina ghoom-phir kar kuffaar-e-quraish ke sardaro'n se mila aur unse kehne laga ke Abu Bakar ؓ jaisa insaan na khud nikal sakta hai aur na hi usey nikaala jaa sakta hai. Kya tum aise shakhs ko yahaa'n se nikalne par majboor karte ho, jo bebas logo'n ke liye kamaai karta hai, sila-rehmi karta hai, aajiz aur majboor logo'n ka bojh uthaata hai, mehmaano'n ko khana khilaata hai, aur haq par saabit qadam rehne waalo'n par aane waali mushkilaat mein uski madad karta hai? Chunache quraish ne Ibne Daghina ki panaah ko maan liya aur Abu Bakar ؓ ko amaan dedi, lekin Ibne Daagina se unho'n ne kaha ke aap unhe'n khabardaar kar de'n ke wo apne ghar mein apne Rabb ki ibaadat kare'n, namaz padhe'n, aur jo chaahe'n qiraa-at kare'n, magar hame'n aziyyat na de'n, aur na uska elaan hi kare'n, kyou'nke hame'n andesha hai ke wo hamaare baccho'n aur aurto'n ko fitna mein mubtalaa kar de'nge. Ibne Daghina ne ye sab kuch Hazrat Abu Bakar ؓ se keh diya. Uske baad Hazrat Abu Bakar ؓ apne ghar mein ibaadat karne lagey aur elaaniya apne ghar ke siwa kisi doosri jagah namaz aur quran padhna chod diya. Phir unhe'n khayaal aaya to unho'n ne apne ghar ke sahn mein masjid bana li aur baahar nikal kar wahaa'n namaz padhna shuru kardi. Wo jab wahaa'n quran padhte to unke paas mushrikeen ke baccho'n aur aurto'n ka hujoom ho jaata. Wo taajjub karte aur unhe'n ghaur se dekhte. Hazrat Abu Bakar Siddiq ؓ bohot rone waale insaan the. Wo jab quran padhte to apne aansuo'n par qaabu nahi rakh sakte the. Us cheez ne mushrikeen ke sardaro'n ko ghabraahat mein daal diya to unho'n ne Ibne Daghina ko paighaam bheja. Wo aaya to unho'n ne usse kaha: Ham ne Abu Bakar ko is shart par amaan di thi ke wo apne ghar mein apne Rabb ki ibaadat kare'n, lekin unho'n ne sahn mein masjid banaali hai. Us mein elaaniya taur par namaz padhne aur quran ki tilaaat karne lagey hain. Hame'n khatra hai ke wo is tarah hamaare baccho'n aur aurto'n ko fitne mein mubtalaa kar de'nge. Tum unke paas jaao, agar wo apne ghar mein apne Rabb ki ibaadat karne par qinaa-at kare'n to theek hai, aur agar wo us par raazi nahi, aur elaaniyat ibaadat karna chaahte hain to unse keh-do ke wo tumhe'n tumhara ehed (aur zimma) waapas kar de'n, kyou'nke hame'n tumhari amaan todna accha maaloom nahi hota, aur na hame'n Abu Bakar ka is tarah elaaniyat ibaadat karna hi gawaara hai. Hazrat Ayesha ؓ farmati hain ke Ibne Daghina Hazrat Abu Bakar ؓ ke paas aaya aur kehne laga: Aap jaante hain ke jis shart par maine aap ka zimma liya tha to aap usi shart par qaaem rahe'n, ba-soorat-e-deegar mera zimma mere hawaale kar de'n, kyou'nke ye baat mujhe qat-an gawaara nahi ke ahle arab ke yahaa'n is baat ka charcha ho ke maine ek (1) shakhs ka zimma liya tha, jis ko tod diya gaya. Hazrat Abu Bakar ؓ

[1499] Dekhiye: 2598 2683 3137 3164 4383

[1500] T: (اِبْتِلا) Balaa, museebat, aafat, aazmaaesh, imtehaan [Rekhta]

[1501] T: (اِعانَت) Madad, imdaad [Rekhta]

ﷺ ne kaha: Main tera zimma tere hawaale karta hoo'n aur Allah Ta'ala ki panaah par raazi hoo'n. Rasool Allah ﷺ us waqt makkah hi mein the, Aap ﷺ ne farmaya: "*Mujhe tumhari hijrat ka muqaam dikhaya gaya hai, maine do (2) pathreele maidaano'n ke darmiyan khajoor ke darakhto'n par mushtamil color waali zameen dekhi hai*". Jab musalmano ne Rasool Allah ﷺ ki ye baat suni to jin logo'n (musalmano) ne hijrat karni chaahi wo madina taiyyaba ki taraf hijrat kar gae aur baaz log (Sahaba Ikraam رضي الله عنهم) jo hijrat karke habasha chale gae the, wo bhi madina ki taraf laut aae. Hazrat Abu Bakar Siddiq رضي الله عنه رضي الله عنه ne bhi hijrat ki taiyyaari shuru kardi to Rasool Allah ﷺ ne unhe'n farmaya: "*Abhi zara thehero (jaldi na karo) kyou'nke ummeed hai ke mujhe bhi hijrat ki ijaazat mil jaaegi*". Hazrat Abu Bakar رضي الله عنه رضي الله عنه ne arz kiya: Mere maa-baap aap par qurban ho'n! Kya aap bhi hijrat ke ummeedwaar hain? Aap ne farmaya: "*Haa'n*". To Hazrat Abu Bakar رضي الله عنه رضي الله عنه aap ke saath hijrat karne ke liye ruk gae. Chunache unho'n ne do (2) oontniyaa'n us safar ke liye khaas taur par rakhee'n aur chaar (4) mahine tak unhe'n keekar[1502] ke patte bataur-e-chaarah khilaate rahe.[1503]

Faaeda: Isse ye bhi saabit hua ke jab kisi momin ko zaalim se khatra ho to wo aise shakhs ki panaah haasil kar sakta hai jo uski hifaazat kare, agarche wo kaafir hi kyou'n na ho aur jo shakhs azeemat[1504] ko ikhtiyaar karte hue sirf Allah par tawakkul karta hai aur kisi ka sahaara talaash nahi karta to Allah Ta'ala uski hifaazat karta hai aur usey logo'n ke rahem-o-karam par nahi chodta.

Baab 5: Qarz Ka Bayan

[2298] Hazrat Abu Huraira رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ ke paas koi maiyyat laai jaati jis par qarz hota to aap poochte: "*Kya isne qarz ki adaaegi ke liye kuch maal choda hai?*" Agar bayan kiya jaata ke usne itna maal choda hai jisse qarz ki adaaegi ho sakti hai to aap uski namaz-e-janaza padh dete, warna musalmano se keh dete: "*Tum apne saathi ki namaz-e-janaza padho*". Jab Allah Ta'ala ne aap par futuhaat ke darwaaze khol diye to aap ne farmaya: "*Main ahle imaan par khud unse bhi ziyaada haq rakhta hoo'n, lehaaza jo koi momin faut ho jaae aur wo qarz chod jaae to uski adaaegi mere zimme hogi, aur jo maal chode wo uske waariso'n ke liye hai*".[1505]

[1502] T: (كِيكَر) Babool, babool ka chota darakht [Rekhta]

[1503] راجع: 476

[1504] T: (عَزِيمَت) Sakhtiyo'n aur majbooriyo'n ke ba-wujood hukum-e-ilaahi ki paabandi [Rekhta]

[1505] Dekhiye: 2398 2399 4781 5371 6731 6745 6763

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

40: Kitab-ul-Wakaalah (Wakaalat Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْوَكَالَةِ

Wakaalat ke lughawi maane nigraani, hifaazat, aur supurd karne ke hain. Allah Ta'ala ki sifat "Wakeel" bhi hai, kyou'nke wo hamaare tamaam kaamo'n ka nigraan aur muhaafiz hai. Shariyat ki istelaah mein "Kisi aadmi ka doosre ko apna kaam supurd karna wakaalat kehlaata hai". Aadmi ko zindagi mein be-shumaar aise kaamo'n se waasta padta hai jin ko wo kuch anjaam nahi deta ya nahi de sakta. Jo kaam insaan khud kar leta hai, ya kar sakta hai, usey doosro'n se bhi kara sakta hai. Shariyat mein uski ijaazat hai aur usi ko wakaalat kehte hain. Iske liye zaroori hai ke doosra aadmi us kaam ko baja laane ki istedaad[1506]-o-liyaaqat rakhta ho. Uske mutalliq chand-ek istelahaat[1507] hasb-e-zel hain.

Wakaalat ka lafz hamari zuban mein aam taur par us peshe par bola jaata hai jiske zariye se haq ko naa-haq aur sach ko jhoot bataaya jaata hai. Uske zariye se qaatilo'n, daakuo'n, aur rehzano'n ko chudaaya jaata hai. Aur wakeel us shakhs ko kehte hain jo ghair-islaami qaanoon ke zariye se logo'n ke jhoote-sacche muqaddamaat ki pairwee aur numaaindagi kare. Yehi wajah hai ke jaraaem[1508] mein roz-ba-roz izaafa ho raha hai aur jaraaem-pesha log shurafa ki izzato'n se khelte nazar aate hain. Shariyat mein is qism ka pesha ikhtiyaar karne ki mumaaneat hai. Irshad-e-Baari Ta'ala hai:

وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا.

Aap Ko Bad-dayaanat Logo'n Ki Himaayat Mein Jhagda Nahi Karna Chaahiye.[1509]

Baab 1: Taqseem Aur Doosre Kaamo'n Mein Ek (1) Shareek Ka Doosre Shareek Ke Liye Wakeel Banna

Nabi ﷺ ne Hazrat Ali ؓ ko (pehle) apni qurbani mein shareek kiya, phir unhe'n unki taqseem par maamoor kiya.

[2299] Hazrat Ali ؓ se riwayat hai, wo kehte hain: Rasool Allah ﷺ ne mujhe hukum diya ke main qurbani ke un oonto'n ki jhoole'n aur khaale'n sadqa kar du'n jinhe'n nahr (zibah) kiya gaya tha.[1510]

[2300] Hazrat Uqba bin Aamir ؓ se riwayat hai ke Nabi ﷺ ne unhe'n bakriyaa'n dee'n, taake wo aap ke Sahaba Ikraam mein taqseem kar de'n. Taqseem ke baad bakri ka ek (1) baccha baaqi reh gaya. Unho'n ne Nabi ﷺ se uska zikr kiya to aap ne farmaya: "*Uski tum qurbani karlo*".[1511]

Baab 2: Jab Musalman Kisi Harbi Ko Daar-ul-Harb Ya Daar us Salaam Mein Wakeel Muqarrar Kare To Jaaez Hai

Wazaahat: Imam Bukhari ؒ ka maqsad hai ke jis mulk ke saath aap amalan haalat-e-jung mein hain, wahaa'n ke harbi, yaane baashinde ko kisi kaam ke liye apna wakeel muqarrar kiya jaa sakta hai. Isi tarah wahaa'n ka koi shakhs bhi kisi musalman ko apne muaamalaat ke liye wakeel bana sakta hai.

[2301] Hazrat Abdur Rahman bin Awf ؓ se riwayat hai, unhow'n ne kaha ke maine Umaiyya bin Khalaf se ek (1) tehreeri muaahada kiya ke wo makkah mein mere huqooq ki hifaazat kare, main madina mein uske huqooq ki nigahdaasht[1512] karu'nga. Tehreer karte waqt jab "Ar Rahman" ka zikr aaya to wo kehne laga ke main "Ar Rahman" ko nahi jaanta. Tum apna naam wohi likho jo zamaana-e-jaahiliyyat mein tumhara raha hai, chunache maine Abd Amr likh diya. Jab badr ki ladaai ka din tha to us waqt jab tamaam log so gae to main ek pahaad ki taraf nikla taake

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[1506] T: (اِسْتِعْداد) Salaahiyat, qaabiliyat [Rekhta]

[1507] T: (اِصْطِلاح) Istelaah ki jamaa, wo lafz jis ke koi khaas maane kisi ilm ya fann waghaira ke maahireen ne kiya ya kisi jamaat ne muqarrar kiye ho'n [Rekhta]

[1508] T: (جَرائِم) Bohot se gunaah, khataae'n [Rekhta]

[1509] Surah Nisa: 105

[1510] راجع: 1707

[1511] Dekhiye: 2500 5547 5555

[1512] T: (نِگہداشت) Nigraani, hifaazat [Rekhta]

umaiyya ko hifaazat mein le loo'n. (Us dauraan) Hazrat Bilal ﷺ ne usey dekh liya, wo nikle aur ansaar ki ek (1) majlis mein pohonche aur kaha: Ye Umaiyya bin Khalaf maujood hai. Agar Umaiyya najaat paa gaya to meri khair nahi. Unke saath ansaar ka ek (1) giroh hamaare taaqub mein nikal khada hua. Jab mujhe khatra mehsoos hua ke wo hame'n paa le'nge to maine uska bea unke liye chod diya, taake wo zara uske saath uljhe rahe'n, chunache logo'n ne usey qatal kar diya, phir wo na ruke aur hamaare peeche chale aae. Umaiyya bhaari bhar-kam aadmi tha. Jab wo ham tak pohonch gae to maine Umaiyy se kaha: Baith jaao. Wo baith gaya to maine khud ko us par daal diya, taake usey hamle se bachaau'n, lekin logo'n ne neeche se usko talwaaro'n se dhaap liya, hatta ke usey qatal kar diya. Un mein se ek (1) ki talwaar mere paao'n mein lag gai. Hazrat Abdur Rahman bin Awf ﷺ apne paao'n ke oopar zakhm kar nishaan hame'n dikhaate bhi the.[1513]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha ke Yusuf ne Saaleh se, aur Ibrahim ne apne baap se suna hai.

Baab 3: Currency Ke Tabaadle Aur Maap-tol Mein Kisi Ko Wakeel Banaana

Hazrat Umar aur Ibne Umar ﷺ ne sone chaandi ke mubaadale[1514] mein wakeel muqarrar kiya tha.

[2302 2303] Hazrat Abu Saeed Khudri ﷺ aur Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) shakhs ko khybar ka aamil banaaya to wo wahaa'n se umda khajoore'n le kar haazir-e-khidmat hua. Aap ne dariyaaft farmaya: "*Kya khybar ki tamaam khajoore'n aisi hi hain?*" Usne kaha: (Nahi, balke) Ham un khajooro'n ka ek saa (صاع), do (2) saa (صاع), ke ewaz, aur do (2) saa (صاع) teen (3) saa (صاع), ke ewaz lete hain. Aap ne farmaya: "*Aisa mat karo, balke acchi aur raddi khajoore'n daraaham[1515] ke ewaz farokht karo, phir diraaham ke ewaz umda khajoore'n khareedo*". Nez, aap ne wazan (se farokht hone waali ashyaa) ke mutalliq bhi isi tarah farmaya.[1516]

Baab 4: Jab Charwaaha Ya Wakeel Kisi Bakri Ko Marta Dekhe To Usey Zibah Karde Ya Kisi Cheez Ko Kharaab Hota Dekhe To Usey Durust Karde

[2304] Hazrat Kaab bin Maalik ﷺ se riwayat hai ke unke paas bakriyo'n ka ek (1) re-wad tha jo sal-ee (سَلْعٍ) pahaadi par charti thee'n. Hamari laundi ne ek (1) bakri ko marte dekha to usne ek (1) patthar toda aur usse bakri ko zibah kar diya. Hazrat Kaab ﷺ ne kaha: Usey khaao nahi, ta-aa'nke main khud Rasool Allah ﷺ se uske mutalliq pooch na loo'n, ya Nabi ﷺ ke paas kisi aadmi ko bhejoo'n jo aap se uske mutalliq dariyaaft kare. Chunache unho'n ne khud Nabi ﷺ se dariyaaft kiya, ya kisi aadmi ko bheja to aap ne unko hukum diya ke wo usey kha sakte hain. (Raawi-e-hadees) Obaidullah ne kaha: Mujhe hairat hui ke wo laundi thi aur usne bakri zibah kardi.

(Is iwayat ko) Obaidullah se bayan karne mein Obaidah ne (Sulaiman bin Motamar ki) mataaba-at ki hai.[1517]

Baab 5: Maujood Aur Ghair-haazir Dono'n Ko Wakeel Banaana Jaaez Hai

Hazrat Abdullah bin Amr ﷺ ne apne munshi ko likha, jabke wo ghayab tha, ke wo unke chote bade ahle-khaana ki taraf se fitraana adaa karde.

[2305] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke zimme ek (1) shakhs ka ek (1) khaas umr ka oont qarz tha. Wo taqaaza karne aaya to aap ne farmaya: "*Usey oont dedo*". Sahaba Ikraam ne us umr ka oont talaash kiya, lekin na mil saka aur uske oont se bada oont paaya to aap ne farmaya: "*Wohi usko dedo*". Us shakhs ne kaha: Aap ne mera haq poora-poora de diya hai. Allah Ta'ala bhi aap ko poora badla de. Nabi ﷺ ne farmaya: "*Tum mein se accha shakhs wo hai jo adaaegi karne mein behtar ho*".[1518]

[1513] Dekhiye: 3971

[1514] T: (مُبادَلَه) Badla, adal-badal, baahami tabaadla [Rekhta]

[1515] T: Dirham ki jamaa [RSB]

[1516] راجع: 2201 2202

[1517] Dekhiye: 5501 5502 5504

[1518] Dekhiye: 2306 2390 2392 2393 2401 2606 2609

Baab 6: Qarzo'n Ki Adaaegi Ke Liye Kisi Ko Wakeel Banaana

[2306] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ke paas ek (1) shakhs qarz ki adaaegi ka taqaaza karte hue aaya aur usne kuch sakht lehja ikhtiyar kiya. Sahaba Ikraam ﷺ ne chaaha ke usey daboch le'n, lekin Rasool Allah ﷺ ne farmaya: "*Aisa na karo, usey nazar-andaaz kar do, kyou'nke haqdaar ko us andaaz se baat-cheet karne ka haq haasil hai*". Phir aap ne farmaya: "*Usko uske oont jaisa oont dedo*". Sahaba Ikraam ne arz kiya: Allah ke Rasool ﷺ! Hamaare yahaa'n uske oont se behtar oont maujood hai? Aap ne farmaya: "*Wohi dedo, tum mein se acche wohi log hain jo waajibaat khoobi ke saath adaa kare'n*".[1519]

Baab 7: Aadmi Jab Kisi Qaum Ke Sifaarshi Ya Wakeel Ko Kuch De to Jaaez Hai

Wafad-e-Hawaazin ne jab ghanaaem ki waapsi ka sawaal kiya tha to Nabi ﷺ ne farmaya: "*Mera jo hissa hai wo main tumhe'n deta hoo'n*".

[2307 2308] Hazrat Marwan bin Hakam ﷺ aur Hazrat Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne bataaya ke jab wafad-e-hawaazin musalman ho kar Rasool Allah ﷺ ke paas aaya aur unho'n ne mutaalba kiya ke unke qaidi aur amwaal unhe'n waapas kar diye jaae'n to Rasool Allah ﷺ ne khade ho kar unse farmaya: "*Sach baat kehna mujhe pasand hai. Tum do (2) baato'n mein se ek (1) ka intekhaab karlo. Qaidi waapas lelo, ya apne maal ko ikhtiyaar karlo. Maine unke baare mein khaasa tawaqquf kiya tha*". Waaqea ye hai ke Rasool Allah ﷺ jab taif se laute to das (10) raato'n se ziyaada unka intezaar kiya. Jab unhe'n yaqeen ho gaya ke Rasool Allah ﷺ unko sirf ek (1) cheez waapas kare'nge to unho'n ne kaha: Ham apne qaidi waapas lene ko ikhtiyaar karte hain. Uske baad Rasool Allah ﷺ musalmano se khitab karne ke liye khade hue. Aap ne pehle Allah Ta'ala ke shayaan-e-shaan taareef bayan ki. Phir farmaya: "*Amma Ba'ad! Tumhare ye bhai taaeb*[1520] *ho kar tumhare paas aae hain aur meri raae ye hai ke unke qaidi unhe'n waapas kar diye jaae'n. Tum mein se jo shakhs khush-dili se isko pasand kare to qaidi waapas karde aur jo koi ye pasand karta ho ke uska hissa baaqi rahe, ta-aa'nke jo awwal maal-e-ghanimat aae ham us mein se usey muaawaza de'n to wo bhi qaidi waapas karde*". Chunache sab musalmano ne kaha: Ham Rasool Allah ﷺ ki khaatir khushi se unko qaidi waapas karte hain. Rasool Allah ﷺ ne farmaya: "*Hame'n maaloom nahi ho raha ke tum mein se kisne ijaazat di hai aur kisne nahi di, waapas chale jaao, tumhare faisle se tumhare sardar hame'n aagah kare'n*". Wo sab log waapas chale gae. Unke sardaro'n ne unse guftagu ki, phir wo Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko agaah kiya ke wo khush hain, aur unho'n ne qiadi waapas karne ki ijaazat dedi hai.[1521]

Baab 8: Jab Aadmi Kisi Ko Wakeel Banaae Ke Wo Koi Cheez Dede Lekin Ye Wazaahat Na Kare Ke Kitni De To Wo Logo'n Ke Dastoor Ke Mutaabiq De

[2309] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne kaha ke main ek (1) sfaar mein Nabi ﷺ ke hamraah tha. Choo'nke main ek (1) sust-raftaar oont par sawaar tha jo sab logo'n se bilkul peeche tha, is liye Nabi ﷺ mere paas se guzre to farmaya: "*Ye kaun hai?*" Maine arz kiya: Jaabir bin Abdullah hoo'n. Aap ne poocha: "*Kya maajra hai?*" Maine arz kiya: Main ek (1) sust raftaar oont par sawaar hoo'n. Aap ne poocha: "*Tumhare paas koi chadi hai?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Wo mujhe do*". Maine aap ko chadi di, to aap ne oont ko raseed ki aur daa'nta. Ab wo tamaam logo'n se aagey pohonch gaya. Aap ne farmaya: "*Ye oont mujhe bech do*". Maine kaha: Allah ke Rasool ﷺ! Ye aap hi ka hua. Aap ne farmaya: "*Nahi, balke usey mere haath bech do. Maine usey chaar (4) dinar mein khareed liya, nez tumhe'n ijaazat hogi ke madina taiyyaba tak tum us par sawaar ho kar jaao*". Jab ham madina taiyyaba ke qareeb aae to maine alag raah li. Aap ne farmaya: "*Kaha'n ka iraada hai?*" Arz kiya: Maine ek (1) bewah se shaadi ki hai, jiska shauhar faut ho gaya tha. Aap ne farmaya: "*Kisi nau-khez se shaadi kyou'n nahi ki, wo tumhari khush-tabai ka zariye hoti aur tum usey khush karte?*" Maine arz kiya: Mera baap faut ho gaya hai, pas-maandagaa'n[1522] mein chand betiyaa'n hain. Maine chaaha ke aisi aurat se shaadi karu'n jiska shauhar faut ho gaya ho, aur wo khud tajruba-

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[1519] راجع: 2305

[1520] T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [Rekhta]

[1521] For H2307 Dekhiye: 2539 2584 2607 3131 4318 7176

For H2308 Dekhiye: 2540 2583 2608 3132 4319 7177

[1522] T: (پَس مانْدَگان) Peeche reh jaane waale, marne waale ke wurasaa, aal-aulaad [Rekhta]

kaar ho. Aap ne farmaya: "*Yehi chaahiye tha*". Jab ham madina taiyyaba pohonche to aap ne Hazrat Bilal ﷺ se farmaya: "*Aye Bilal! In (Jaabir) ko paise do aur kuch ziyaada do*". Hazrat Bilal ﷺ ne chaar (3) dinar diye aur ek (1) qiraat ziyaada diya. Hazrat Jaabir bin Abdullah ﷺ kehte hain ke Rasool Allah ﷺ ka ziyaada inaayat karda qiraat hamesha mere paas rehta tha, chunache wo us qiraat ko apne batwe mein hamesha saath rakhte the.[1523]

Baab 9: Kisi Aurat Ka Haakim-e-Waqt Ko Nikah Mein Wakeel Banaana

[2310] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke ek (1) khatoon Rasool Allah ﷺ ki khidmat mein haazir hui aur arz kiya: Allah ke Rasool ﷺ! Main khud ko aap ke liye hiba karti hoo'n. Ek (1) shakhs bola: Allah ke Rasool ﷺ! Aap uska nikah mere saath kar de'n. Aap ne farmaya: "*Maine us quran ke badle jo tujhe yaad hai iska nikha tujh se kar diya*".[1524]

Baab 10: Jab Ek Shakhs Ne Kisi Ko Wakeel Muqarrar Kiya, Wakeel Ne Kisi Cheez Ko Chod Diya Aur Muwakkil Ne Uski Ijaazat Dedi To Jaaez Hai. Isi Tarah Agar Wakeel Mutaiyyan Muddat Tak Qarz De To Wo Bhi Jaaez Hai

[2311] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ne fitraane ki nigahdaasht ka wakeel banaaya. Mere paas ek (1) shakhs aaya aur lapp bhar-bhar kar anaaj uthaane laga. Maine usey pakad liya aur kaha: Allah ki qasam! Main tujhe Rasool Allah ﷺ ke huzoor pesh karu'nga. Usne kaha: Main mohtaaj hoo'n, mujh par ayaal-daari ka bojh hai, aur mujhe shadeed zaroorat thi. Hazrat Abu Huraira ne kaha: Tab maine usey chod diya. Subah hui to Nabi ﷺ ne farmaya: "*Aye Abu Huraira! Raat tumhare qaidi ka kya maajra hua?*" Maine arz kiya: Allah ke Rasool ﷺ! Usne apni zaroorat-mandi bayan ki aur ayaal-daari ki shikaya ki to mujhe us par taras aagaya aur usey chod diya. Aap ne farmaya: "*Aagaah raho! Usne tujhse jhoot bola aur wo phir aaega*". Rasool Allah ﷺ ke irshad: "*Wo zaroor aaega*" ke pesh-e-nazar mujhe yaqeen tha ke wo zaroor aaega. Is liye main uski ghaat mein raha, chunache wo aaya aur ghalle se lapp bharne laga to maine usey pakad liya aur kaha ke is baar to main tujhe Rasool Allah ﷺ ki khidmat mein zaroor pesh karu'nga. Usne kaha: Mujhe chod do, main intehaai mohtaaj hoo'n, aur mujh par baal-baccho'n ka bojh hai, main dobaara nahi aau'nga. Mujhe us par taras aaya aur maine usey chod diya. Subah hui to Rasool Allah ﷺ ne farmaya: "*Abu Huraira! Tumhare qaidi ka kya maajra hua?*" Maine arz kiya: Allah ke Rasool ﷺ! Usne apni shadeed zaroorat ko bayan kiya aur baal-baccho'n ki shikaayat ki to mujhe us par rahem aaya, is liye maine usey chod diya. Rasool Allah ﷺ ne farmaya: "*Khabardaar raho! Usne jhoot bola hai. Wo phir aaega*". Chunache main is baar uski ghaat mein raha. Jab wo aaya aur lapp bhar-bhar kar anaaj uthaane laga to maine usey pakad kar kaha: Ab to main tujhe zaroor Rasool Allah ﷺ ke paas le kar jaau'nga. Ye aakhri baar hai. Teen (3) baar tu ye harkat kar chuka hai, tu kehta hai nahi aau'nga, phir aajaata hai. Usne kaha: Mujhe chod do, main tujhe chand kalimaat bataata hoo'n, jin ke zariye se Allah Ta'ala tumhe'n nafa de ga. Maine kaha: Wo kya hain? To usne kaha: Jab tum apne bistar par sone ke liye aao to aayat al kursi: "...اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" shuru se le kar aakhir aayat tak padh liya karo. Aisa karoge to Allah ki taraf se ek (1) nigraan tumhari hifaazat karega aur subah tak shaitan tumhare qareeb nahi aaega. Maine usey chod diya. Subah hui to Rasool Allah ﷺ ne farmaya: "*Guzishta raatt tumhare qaidi ne kya kiya?*" Maine arz kiya: Allah ke Rasool ﷺ! Usne mujhe kaha ke wo mujhe chand kalimaat bataaega, jinke zariye se Allah mujhe nafaa de ga to maine usey chod diya. Aap ne poocha: "*Wo kalimaat kya hain?*" Maine arz kiya: Usne mujhse kaha ke jab tum apne bistar par aao to aayat al kursi "...اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" shuru se aakhir tak padho. Ye kaam karne se Allah ki taraf se tumhare liye ek (1) nigraan muqarrar ho jaaega, jo tumhari hifaazat karega, aur subah tak shaitan bhi tumhare paas nahi bhatkega. Hazraat-e-Sahaba Ikraam kaar-haae-khair ke bade harees the. Nabi ﷺ ne farmaya: "*Suno! Usne baat to sacchi ki hai, lekin khud wo jhoota hai. Aye Abu Huraira! Tum jaante ho ke jisse tum teen (3) raato'n se baate'n karte rahe ho, wo kaun hai?*" Hazrat Abu Huraira ﷺ ne arz kiya: Main nahi jaanta. To aap ne farmaya: "*Wo shaitaan tha*".[1525]

[1523] راجع: 443 [1525] Dekhiye: 3275 5010

[1524] Dekhiye: 5029 5030 5087 5121 5126 5132 5135 5141 5149 5150 5871 7417

Baab 11: Agar Wakeel Faasid Cheez Ki Khareed-o-Farokht Kare To Uski Bae Mustarad Hogi

[2312] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Bilal ﷺ Nabi ﷺ ki khidmat mein barni khajoor le kar aae to Nabi ﷺ ne farmaya: "*Ye kaha'n se laae ho?*" Hazrat Bilal ﷺ ne arz kiya: Mere paas halki qism ki khajoore'n thee'n, to maine un mein se do (2) saa (صاع), ek (1) saa (صاع) ke ewaz farokht kiye hain. Taake Nabi ﷺ ko ye (barni) khajoore'n khilaae'n. Nabi ﷺ ne farmaya: "*Oh oh! Ye to khaalis sood hai, ye to saraasar sood hai, aisa mat karo, agar tum is tarah khareedna hi chaaho to apni khajoor farokht karo, phir uski qeemat se acchi khajoor khareed lo*".

Faaeda: Is hadees se maaloom hua ke agar wakeel ne koi bae-e-faasid kar daali hai to ye naafiz nahi hogi, balke usey mustarad[1526] karte hue sauda waapas karna hoga.[1527] Nez-e-bhi ke maaloom hua ke sood haraam hai aur usey kisi soorat mein lena jaaez nahi, agarche wo kisi wajah se hamaare account mein jamaa hi kyou'n na ho.

Baab 12: Waqf (ke maal) Mein Wakaalat Aur Wakeel Ka Kharcha, Nez Wakeel Ka Apne Dost Ko Khilaana Aur Khud Bhi Dastoor Ke Mutaabiq Khana

[2313] Hazrat Amr bin Dinar se riwayat hai, unho'n ne Hazrat Umar ﷺ ke sadqe ke mutalliq kaha: Mutawalli par koi eteraaz nahi ke zaroorat ke mutaabiq khaae, ya kisi dost ko khilaae, albatta maal jamaa karne mein na lagaa rahe. Hazrat Ibne Umar ﷺ Hazrat Umar ﷺ ke sadqe ke mutawalli the, wo makkah mukarrama se aane waale mehmaano ko usse hadiya bhi dete the.[1528]

Baab 13: Hudood Ke Nifaaz Mein Wakeel Banaana

[2314 2315] Hazrat Zaid bin Khalid aur Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Aye Unais! Tum us shakhs ki biwi ke paas jaao, agar wo zina ka eteraaf kare to usey rajm kar do*".[1529]

[2316] Hazrat Uqba bin Haaris ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Nuaimaan ya Ibne Nuaimaan ﷺ ko is haalat mein laaya gaya ke usne sharaab pi rahi thi. Rasool Allah ﷺ ne ghar ke andar jo maujood the unhe'n hukum diya ke wo usey maare'n. (Hazrat Uqba ﷺ kehte hain ke) main bhi un logo'n mein shaamil tha jinho'n ne usey maara, chunache ham ne usey jooto'n aur khajooro'n ki shaakho'n (chadiyo'n) se maara tha.[1530]

Baab 14: Qurbani Ke Oonto'n Aur Unki Nigraani Karne Mein Wakaalat Karna

[2317] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ki qurbaaniyo'n ke haar maine apne haatho'n se taiyyaar kiye. Phir Rasool Allah ﷺ ne unhe'n apne haatho'n se unke gale mein daala. Uske baad aap ne mere waalid-e-giraami (Hazrat Abu Bakar ﷺ ﷺ) ke hamraah unhe'n makkah mukarrama rawaana kiya, lekin Rasool Allah ﷺ par koi cheez haraam na hui jo Allah Ta'ala ne aap ke liye halaal ki thi, Ta-aa'nke un qurbaniyo'n ko zibah kar diya gaya.[1531]

Baab 15: Agar Kisi Ne Apne Wakeel Se Kaha Ke Jaha'n Tum Munaasib Samjho Usey Kharch Karo, Uske Jawaab Mein Wakeel Ne Kaha: Maine Aap Ki Baat Sun Li Hai

[2318] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abu Talha ﷺ madina taiyyaba ke ansaar mein se sabse ziyaada maaldaar the. Aur unke nazdeek unka betareen maal unka baagh beeruha tha. Aur wo Masjid-e-Nabawi ke bilkul saamne waaqe tha. Rasool Allah ﷺ wahaa'n tashreef le jaaya karte aur uska sheeree'n paani nosh farmate the. Jab ye aayat naazil hui:

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ.

[1526] T: (مُسْتَرَد) Naa-manzoor [Rekhta]

[1527] Fath-ul-Baari: V4 P617

[1528] Dekhiye: 2737 2764 2772 2773 2777

[1529] For H2314 Dekhiye: 2649 2696 2725 6634 6828 6831 6836 6843 6860 7194 7259 7279
For H2315 Dekhiye: 2695 2724 6633 6827 6833 6835 6842 6859 7193 7258 7260 7278

[1530] Dekhiye: 6774 6775

[1531] راجع: 1696

Tum Bhalaai Hargiz Nahi Haasil Kar Sakte Hatta Ke Apni Mehboob Tareen Cheez Kharch Karo.[1532]

To Abu Talha ﷺ Rasool Allah ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Allah Ta'ala ne apni kitab mein farmaya:

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ.

Tum Poori Neki Hargiz Nahi Haasil Kar Sakte Jab Tak Apna Pasandeeda Maal Kharch Na Karo.[1533]

Aur mera mehboob tareen maal ye baagh beeruha hai, to wo Allah ki raah mein sadqa hai. Main Allah ke yahaa'n uski neki aur sawaab ka umeedwaar hoo'n. Allah ke Rasool ﷺ! Aap jaha'n chaahe'n usey kharch kare'n. Rasool Allah ﷺ ne farmaya: "*Bohot khoob! Ye maal to chala jaane waala hai, ye maal to chala jaane waala hai. Bahar-haal iske mutalliq jo tum ne kaha usey maine sun liya hai. Taaham meri raae hai ke tum usey apne qareebi rishtedaaro'n mein taqseem karo*". Unho'n ne kaha: Allah ke Rasool ﷺ! Main aisa hi karu'nga. Phir Hazrat Abu Talha ﷺ ne apne qareebi rishtedaaro'n aur chacha ke beto'n mein usey taqseem kar diya.

Ismail ne Maalik se riwayat karne mein Yahya bin Yahya ki mataabat-at ki hai. Aur (raawi-e-hadees) Rooh ne Imam Maalik se ("رَائِح" ke bajaae, lafz) "رَابِحٌ" bayan kiya hai. (Uske maane hain ke ye maal to bohot nafa-bakhsh hai).[1534]

Baab 16: Khazaana Waghaira Mein Kisi Amaanatdaar Ko Wakeel Banaana

[2319] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Amaanatdaar khazaanchi jo cheez jis par kharch karne ya dene ka hukum diya jaae wo khushi se bila-kam-o-kaast[1535] us us[1536] ke hawaale karde to wo bhi sadqa karne waalo'n mein se ek (1) hoga*".[1537]

[1532] Surah aale Imran: 92

[1533] Surah aale Imran: 92

[1534] راجع: 1461

[1535] T: (بِلا گم و کاسْت) Poora-poora, min-o-an, joo'n ka too'n, baghair ghataae badhaae [Rekhta]

[1536] T: Urdu pdf mein lafz اس do (2) baar aaya hai, isi liye maine "us" lafz do (2) baar likha hai. [RSB]

[1537] راجع: 1438

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

41: Kitab-ul-Harsi Wal Muzaara-ati (Kheti-baadi Aur Bataai Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْحَرْثِ وَالْمُزَارَعَةِ

Baab 1: Kaasht-kaari Aur Shajar-kaari Ki Fazilat Jabke Usse Khaaya Jaae

Irshad-e-Baari Ta'ala hai:

أَفَرَأَيْتُم مَّا تَحْرُثُونَ ۝ أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ۝ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا.

Tum Jo Kaasht Karte Ho Us Par Ghaur Karo, Kya Tum Usey Ugaate Ho, Ya Ham Usey Parwaan Chadhaane Waale Hain? Agar Ham Chaahe'n To Usey Reza-reza Kar Ke Rakh De'n.[1538]

[2320] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab koi musalman shajar-kaari ya kaasht-kaari karta hai, phir us mein se koi parinda, insaan ya haiwaan khaata hai, to usey sadqa-o-khairaat ka sawaab milta hai*".

Aur Muslim (bin Ibrahim) ne kaha ke ham se Aabaan ne bayan kiya, unho'n ne kaha: Ham se Qatada ne bayan kiya, unho'n ne kaha: Ham se Hazrat Anas ﷺ ne Nabi ﷺ se bayan farmaya.[1539]

Baab 2: Zar-ee Aalaat (kheti-baadi) Mein Bohot Masroof Rehne Aur Jaaez Hudood Se Tajaawuz Karne Ke Bure Anjaam Ka Bayaan

[2321] Hazrat Abu Umaama Baahili ﷺ se riwayat hai, unho'n ne hal ka phal aur kheti ke kuch doosre aalaat dekhe to kaha: Maine Rasool Allah ﷺ ko ye farmate suna hai: "*Ye zar-ee aalaat*[1540] *jis qaum ke ghar mein ghus aate hain Allah Ta'ala unhe'n zillat-o-ruswaai se do-chaar kar deta hai*".

Muhammad (Imam Bukhari ﷺ) ne kaha: Hazrat Abu Umaama ka naam Sudai bin Ajlaan hai.

Faaeda: Hadees mein mazkoora zillat-o-ruswaai is binaa par hogi ke jab insaan din-raat kheti-baadi mein laga rahega. Jihaad aur uske lawazimaat se ghaafil ho jaaega to dushman ka ghaalib aajaana yaqeeni hai, jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jab tum bae-e-aena*[1541] *karne lagoge, baelo'n ki dume'n pakad loge, kheti-baadi mein magan ho jaaoge aur jihaad ko nazar-andaaz kar doge to Allah Ta'ala tum par zillat musallat kar de ga. Phir us zillat ko tumse us waqt tak door nahi karega jab tak tum apne deen ki taraf na laut aao*".[1542] Algharz tark-e-jihaad aur kheti-baadi mein masroofiyat se dushman ghaalib hoga aur unhe'n apna mahkoom[1543] bana le ga, jo mahez zillat-o-ruswaai hai. Is liye kheti-baadi aur is tarah ki doosri cheezo'n mein hadd se ziyaada dilchaspi aur masroofiyat munaasib nahi, uske mafaasid-o-khataraat se insaan ko ijtenaab[1544] karna chaahiye.

Baab 3: Khet Ki Hifaazat Ke Liye Kutta Rakhna

[2322] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne ziraa-at aur maweshiyo'n ke nigehbaan kutte ke alaawa koi kutta rakha to uske amal se rozaana ek (1) qiraat ajar kam hota rahega*". Ibne Sireen aur Abu Saaleh Hazrat Abu Huraira ﷺ se, aur wo Nabi ﷺ se bayan karte hain: "*Siwaae us kutte*

[1538] Surah Waaqia: 63-65
[1539] Dekhiye: 6012
[1540] T: (زَرْعی آلات) Ziraa-at mein istemaal hone waale aalaat, auzaar, machine waghaira [RSB]
[1541] T: (بيع عينه)
[1542] Sunan Kubra lil Bayhaqi: V5 P316
[1543] T: (مَحْكُوم) Ghulam, naukar [Rekhta]
[1544] T: (اِجْتِناب) (kisi shakhs ya shae se) parhez, kinaara-kashi, ehteraaz, bachna ya door rehna [Rekhta]

ke jo bakriyo'n ya kheti, ya shikaar ke liye ho". Abu Haazim, Hazrat Abu Huraira ﷺ se, aur wo Nabi ﷺ se bayan karte hain: "*Shikaar ya re-wad*[1545] *ka kutta mustashna*[1546] *hai*".[1547]

[2323] Hazrat Sufyan bin Abu Zuhair ﷺ se riwayat hai, jo qabila-e-azdi-shanoo-a se hain aur unhe'n Nabi ﷺ ki sohbat haasil hai. Unho'n ne kaha: Maine Nabi ﷺ se suna, aap farmate the: "*Jis ne kutta paala jo kheti aur re-wad ke liye na ho to uske amal se har roz ek (1) qiraat sawaab kam hota rehta hai*". (Raawi-e-hadees Saaeb bin Yazeed kehte hain ke) maine (unse) kaha: Waaqai tum ne ye baat Rasool Allah ﷺ se suni hai? To unho'n ne kaha: Ji haa'n, mujhe is masjid ke Rabb ki qasam![1548]

Faaeda: Qiraat se kya muraad hai? Uski saheeh miqdaar to Allah hi jaanta hai, albatta ek (1) tasawwur dilaaya gaya hai ke aisa kaam karne se sawaab mein itni kami ho jaaegi.

Baab 4: Gaae, Bael Ko Kheti Ke Liye Istemaal Karna

[2324] Hazrat Abu Huraira se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Koi shakhs ek (1) bael*[1549] *par sawaar ho kar jaa raha tha to bael ne mutawajja ho kar kaha ke main is (sawaari) ke liye nahi balke kehti ke liye paida kiya gaya hoo'n*". Aap ne farmaya: "*Main is par yaqeen rakhta hoo'n aur Abu Bakar-o-Umar* ﷺ *bhi yaqeen rakhte hain*". Nez aap ne farmaya: "*Ek (1) bhediya bakri le gaya, to charwaaha uske peeche bhaaga to bhediye ne kaha ke jis din (madina mein) darinde hi darinde honge to us din bakriyo'n ka muhaafiz kaun hoga? Us din to mere alaawa koi unka nigraan nahi hoga*". Aap ﷺ ne farmaya: "*Main is par yaqeen rakhta hoo'n aur Abu Bakar-o-Umar* ﷺ *bhi is par yaqeen rakhte hain*". (Raawi-e-hadees) Hazrat Abu Salama (Hazrat Abu Huraira ﷺ se) bayan karte hain ke us din ye dono hazraat majslis mein maujood nahi the.[1550]

Baab 5: Jab Koi Doosre Se Kahe Ke Tu Nakhlistan Waghaira Mein Mehnat Kar Aur Mujhe Uski Paidawaar Se Hissa De (ham dono us mein shareek hain, to aisa karna jaaez hai)

[2325] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n-e-kaha ke ansaar ne Nabi ﷺ se arz kiya: Aap nakhlistan ko hamaare aur hamaare (muhaajir) bhaiyyo'n ke darmiyan taqseem kar de'n. Aap ne farmaya: "*Aisa nahi ho sakta*". Is par ansaar ne muhajireen se kaha: Aap log hamaare nakhlistan ki dekh-bhaal apne zimme le'n to ham aap ko paidawaar mein shareek kar le'nge. Muhajireen ne kaha: Ham ne suna aur qubool kiya. (hame'n ye qubool hai).[1551]

Baab 6: Darakhto'n Aur Khajooro'n Ka Kaatna

Hazrat Anas ﷺ bayan karte hain ke Nabi ﷺ ne hukum diya to khajoor ke darakht kaat diye gae.

[2326] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne banu nazeer ki khajooro'n ko jalaane aur kaatne ka hukum diya. Jis baagh ke darakht kaate gae the uska naam "buwairah" tha. Uske mutalliq Hazrat Hassaan bin Saabit ﷺ ne ek (1) sher kaha hai:

لَهَانَ عَلٰى سَرَاةِ بَنِيْ لُؤَيٍّ ، حَرِيْقٌ بِالْبُوَيْرَةِ مُسْتَطِيْرُ.

Bani Luai ke sardaro'n ke liye asaan ho gaya tha kyou'nke buwairah naami baagh mein aag shole phenk rahi thi.[1552]

Baab 7: Bila-unwaan

[2327] Hazrat Raafe Bin Khadeej ﷺ se riwayat hai, unho'n ne farmaya ke tamaam ahle madina se hamaare khet ziyaada the aur ham zameen ko baae'n-shart bataai par diya karte the ke zameen ke ek (1) khaas hisse ki paidawaar maalik-e-zameen ki hogi. Chunache kabhi aisa hota ke khet ke us muayyan hisse par aafat aajaati aur baaqi zameen

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[1545] T: (ریوَڑ) Jaanwaro'n (umooman bhed-bakriyo'n ka) jhund [Rekhta]
[1546] T: (مُسْتَثْنٰی) Alag, judaa [Rekhta]
[1547] Dekhiye: 3324
[1548] Dekhiye: 3325
[1549] T: Ox [RSB]
[1550] Dekhiye: 3471 3663 3690
[1551] Dekhiye: 2719 3782
[1552] Dekhiye: 3021 4031 4032 4884

ki paidawaar acchi rehti aur kabhi baaqi khet par aafat aajaati aur muayyan qita[1553] saalim rehta. Bana-baree'n hame'n is muaamale se rok diya gaya aur sone-chaandi ke ewaz (theke par) dene ka to us waqt riwaaj hi nahi tha.

Baab 8: Nisft Ya Usse Kam-o-Besh Paidawaar Par Zameen Kaasht Karna

Qais bin Muslim se riwayat hai, wo Abu Jaafar se bayan karte hain ke unho'n ne kaha: Madina Taiyyaba mein koi muhaajir khandan aisa nahi tha jo paidawaar ke tihaai ya chauthaai hissa par ziraa-at na karta ho. Hazrat Ali, Hazrat Saad bin Maalik, Hazrat Abdullah bin Masood ﷺ, nez Hazrat Umar bin Abdul Aziz, Qasim, Urwah bin Zubair ﷺ, Hazrat Abu Bakar ﷺ ﷺ ka khandan, Hazrat Umar ﷺ ka khandan, Hazrat Ali ﷺ ka khandan aur Ibne Sireen ﷺ sab bataai par kaasht kiya karte the. Abdur Rahman bin Aswad kehte hain ke main kheti-baadi mein Abdur Rahman bin Yazeed ka shareek raha karta tha. Hazrat Umar ﷺ ne logo'n se is shart par mouaamala tae kiya ke agar Umar ﷺ beej de'nge to nisf unka hissa hoga aur agar beej un logo'n ka ho, jo kaam kare'nge to wo paidawaar ka itna hissa le'nge. Hazrat Hasan Basri ne kaha: Zameen agar kisi ek (1) ki ho aur us par kharch (maalik aur kaashtkaar) dono mil kar kare'n phir jo paidawaar ho usey dono taqseem kar le'n to us mein koi harj nahi. Imam Zohri ne bhi yehi fatwa diya hai. Hazrat Hasan Basri ne mazeed farmaya: Kapaas agar aadhi lene ki shart par chuni jaae to us mein bhi koi harj nahi. Hazrat Ibrahim, Ibne Sireen, Ataa, Hakam, Zohri aur Qatada ﷺ ne kaha hai ke kapda (bunne waalo'n ko) agar tihaai ya chauthaai mein shareek kar liya jaae to us mein koi muzaaeqa nahi. Hazrat Maamar (معمر) ne kaha: Is mein koi qabaahat nahi ke koi jaanwar doosre ko ek (1) muaiyyan muddat ke liye uski tihaai ya chauthaai kamaai par de diya jaae.

[2328] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ne (yahood se) khybar ka muaamala nisf paidawaar par tae kiya tha, jo us zameen se paida ho. Khwah, wo khajoor ho ya ghalla. Aap apni azwaaj-e-mutahharaat ko sau (100) wasq dete the, jin mein assi (80) wasq khajoor aur bees (20) wasq jau hote the. Jab Hazrat Umar ﷺ ne khybar ki zameen taqseem ki, to aap ne Nabi ﷺ ki azwaaj-e-mutahharaat ko ikhtiyar diya ke unke liye zameen aur paani mutaiyyan kar diya jaae ya jo raashan unhe'n milta raha hai, wohi milta rahe. Chunache un mein se baaz ne zameen ka intekhaab kiya aur kuch ne paidawaar ka. Hazrat Ayesha ﷺ ne zameen ko pasand farmaya.[1554]

Baab 9: Agar Bataai Par Zameen Dete Waqt Saalo'n Ki Taadaad Muqarrar Na Ki Jaae

[2329] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne khybar ka muaamala is shart par tae kiya tha ke usse jo phal aur anaaj hoga yahoodi uska nisf adaa kare'nge.[1555]

Baab 10: Bila-unwaan

[2330] Hazrat Amr bin Dinar se riwayat hai, unho'n ne Hazrat Taawus se kaha: Behtar hai ke tum bataai par zameen dena chod do, kyou'nke logo'n ke baqaul Nabi ﷺ ne bataai ka muaamala karne se manaa farmaya hai. Hazrat Taawus ne jawab diya: Aye Amr! Main logo'n ko zameen de kar unhe'n faaeda pohonchata hoo'n aur logo'n mein sab se ziyaada jaanne waale, yaane Hazrat Ibne Abbas ﷺ ne mujhe khabar di hai ke Nabi ﷺ ne is (muzaara-at[1556]) se nahi roka tha. Balke ye farmaya tha: "*Tum mein se koi shakhs zameen apne bhai ko you'n hi muft de-de to ye isse behtar hai ke wo uska mutaiyyan mahsool wasool kare*".[1557]

Faaeda: Matlab ye hai ke agar aadmi apne haath se kheti-baadi na kar sakey, to usey ujrat ya bataai par dene ki qaanooni ijaazat hai. Lekin us qaanooni ijaazat ke ba-wujood akhaaqi etebaar se ye baat ziyaada pasandeeda hai ke agar wo kheti-baadi nahi kar paata aur uske paas doosra zariya-e-moaash bhi hai to uska koi doosra bhai bilkul be-sahaara aur be-waseela hai to wo apni zameen baghair kisi muaawaze ke doosre bhai ko de-de, taake wo apni zarooriyaat usse poori kar sakey.

[1553] T: (قِطْعه) Zameen ka tukda [Rekhta]

[1554] راجع: 2285

[1555] راجع: 2285

[1556] T: (مُزارَعَت) Shirkat mein kaasht (ziraa-at) karne ka amal, kaash-kaar aur maalik ke darmiyan ghalle ki taqseem [Rekhta]

[1557] Dekhiye: 2342 2634

Baab 11: Yahood Se Muzaara-at Karna

[2331] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne yahoodiyo'n ko khybar ki zameen is shart par di, ke wo us mein mehnat kare'n aur kaasht-kaari kare'n, usse jo paidawaar hogi uko uska nisft milega.[1558]

Baab 12: Muzaara-at Mein Kaunsi Sharaaet Makrooh Hain?

[2332] Hazrat Raafe bin Khudaij ﷺ se riwayat hai ke ham madina taiyyaba mein sab se bade zameen-daar the. Ham mein se ek (1) shakhs apni zameen mein is shart par bataai ke liye deta tha ke zameen ka ye qita' mere liye aur is tukde aur qitte ki paidawaar tere liye hogi. Basa-auqaat ye qita' paidawaar deta aur doosre mein na hoti, to Nabi ﷺ ne unhe'n isse manaa farma diya.

Baab 13: Agar Koi Aadmi Kisi Ke Maal Ko Uski Ijaazat Ke Baghair Ziraa-at Mein Lagaa De Aur US Mein Uski Behatari Ho To Jaaez Hai

[2333] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Teen (3) aadmi safar mein jaa rahe the ke unhe'n baarish ne aaliya. Unho'n ne ek (1) pahaad ki ghaar mein panaah li. Ghaar ke mu'n par pahaad ke oopar se ek (1) patthar aa-gira, jisse ghaar ka mu'n band ho gaya. Unho'n ne ek-doosre se kaha: Tum apne apne aamaal par nazar karo, ke kis ne kya-kya nek amal khaalis Allah ki razaa ke liye kiya hai. Phir uske waseele se Allah se dua karo. Shayad Allah Ta'ala is museebat ko tum se door karde. Chunache un mein se ek (1) ne kaha: Aye Allah! Mere boodhe waledain aur chote-chote bacche the. Main unke liye bakriyaa'n charaaya karta tha. Jab main laut-ta to doodh dohta aur apne baccho'n se pehle apne waledain ko doodh pilaata. Ek (1) din mujhe der ho gai aur raat gae tak ghar na aaya. Jab aaya to dekha ke mere waledain so gae hain. Maine doodh dohaa, jaisa ke main dohta tha, aur usey liye unke sirhaane khada raha, lekin unhe'n bedaar karna mujhe accha na laga aur ye bhi mujhe munaasib maaloom na hua ke (waledain se pehle) baccho'n ko doodh pilaau'n. Halaa'nke wo mere paao'n ke paas bil-bila rahe the. yahaa'n tak ke usi haalat mein fajr ho gai. (Aye mere Rabb!) Agar tu jaanta hai ke maine ye amal teri razaa ke liye kiya hai to ham se ye patthar door karde ke hame'n aasmaan nazar aae. Chunache Allah Ta'ala ne kuch patthar hataa diya, jisse unho'n ne aasmaan dekha. Doosre ne arz kiya: Aye Allah! Meri ek (1) chacha-zaad behen thi, main usse bohot mohabbat karta tha, jaisa ke mard-aurto'n se bohot ziyaada mohabbat karte hain. Maine usse apni khwahish ka izhaar kiya to usne inkaar kar diya, illa ye ke main sau (100) dinar usey doo'n. Chunache maine koshish aur mehnat ki, yahaa'n tak ke sau (100) dinar jamaa kar liye. Jab main bure kaam ke liye uski dono taango'n ke darmiyan baitha to usne kaha: Allah ke bande! Allah se dar aur haq ke baghair is maher ko na tod, to main uth-khada hua. (Aye Allah!) Agar tu jaanta hai ke maine ye amal teri raza ke liye kiya hai, to ham se ye patthar hataa di. Wo patthar thoda sa mazeed apni jagah se hatt gaya. Teesre shakhs ne kaha: Aye Allah! Maine ek (1) mazdoor chaawalo'n ke ek (1) furq[1559] ke ewaz mazdoori par rakha tha. Jab usne apna kaam kar liya to kaha: Mujhe meri ujrat do. Maine usey irat pesh ki, to usne be-raghbati se kaam liya aur chala gaya. Main un chaawalo'n ko kaasht karta raha, yahaa'n tak ke maine usse gaae'n khareedee'n aur charwaahe bhi rakh liye. Aakhir-kaar wo mere paas aaya aur kehne laga ke Allah se dar. Maine kaha: Jaao, wo gaaee'n aur charwaahe sab tumhaare hain, unhe'n le jaao. Usne dobaara kaha: Allah se dar aur mere saath mazaaq na kar. Maine kaha: Main tere saath mazaaq nahi kar raha, unko le jaao, to wo le gaya. (Aye Allah!) Agar tu jaanta hai ke maine ye amal teri khushnoodi ke liye kiya hai to baaqi maanda patthar bhi hataa de. Chunache Allah Ta'ala ne wo patthar hataa diya*".

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Ismail bin Ibrahim bin Uqba ne Hazrat Naafe se (فَبَغَيْتُ ki jagah فَسَعَيْتُ) ke alfaaz riwayat kiye hain.[1560]

[1558] راجع: 2285

[1559] T: (فُرْق) Teen (3) saa' ya sola (16) ritl ka ek (1) paimaana [Rekhta]

[1560] راجع: 2215

Baab 14: Nabi ﷺ Ke Sahaaba Ikraam رضي الله عنهم Ke Auqaaf, Kharaaji Zameen Aur Uski Bataai Ke Muaamalaat

Nabi ﷺ ne Hazrat Umar رضي الله عنه se farmaya: "*Asal zameen ko waqf kar do ke usey farokht na kiya jaae, lekin uski paidawaar ko kharch kiya jaae*". Hazrat Umar رضي الله عنه ne is hidayat ke mutaabiq usey waqf kiya.

[2334] Hazrat Umar رضي الله عنه ne farmaya: Agar mujhe baad mein aane waale musalmano ka khyaal na hota, to main jo bhi basti fatah karta usey wahaa'n ke mujahideen mein taqseem kar deta, jaisa ke Nabi ﷺ ne khybar (fatah karne ke baad usey) kiya tha.[1561]

Baab 15: Jis Ne Banjar Zameen Ko Abaad Kiya

Hazrat Ali رضي الله عنه ne kufa ki banjar zameeno'n ke mutalliq yehi raae di. Hazrat Umar رضي الله عنه ne farmaya: Jis ne ghair-abaad zameen abaad ki wohi uska haqdaar hai. Hazrat Amr bin Awf (muzni) رضي الله عنه se riwayat hai, unho'n ne Nabi ﷺ se is baat ko naqal kiya hai. Unho'n (Hazrat Umru رضي الله عنه ne mazeed ye naqal kiya: Ba-sharte-ke wo zameen kisi musalman ka haq na ho, nez kisi zaalim shakhs ka us mein koi haq nahi. Iske mutalliq Hazrat Jaabir رضي الله عنه ne Nabi ﷺ se riwayat bayan ki hai.

[2335] Hazrat Ayesha رضي الله عنها se riwayat hai, wo Nabi ﷺ se bayan karti hain ke aap ne farmaya: "*Jo shakhs aisi ghair-abad zameen ko abaad kare, jo kisi ki milkiyat na ho to wo uska ziyaada haqdaar hai*". Urwah kehte hain ke Hazrat Umar رضي الله عنه ne apni khilaafat mein iske mutaabiq faisla kiya tha.

Faaeda: Daur-e-haazir mein zameen ke maalikaan zameendaar hain ya hukumat? Usey abaad karne se pehle hukumat se ijaazat lena hogi, uske baad agar usey abaad kar liya jaae to wo us zameen ka ziyaada haqdaar hai. Hukumat ki ijaazat ke baghair ye iqdaam karna afra-tafri ka baais ho sakta hai, nez mahez qabza karne se haq-e-milkiyat saabit nahi hoga. Riwayat mein Hazrat Umar رضي الله عنه ke faisle ka bhi zikr hai. Hazrat Umar رضي الله عنه ne elaan karaaya tha ke jis shakhs ne teen (3) saal tak zameen ko moattal rakha aur usey aabaad na kiya, uske baad kisi aur ne aabaad kar liya to wo uski milkiyat hogi. Is binaa par koi aadmi banjar zameen teen (3) saal tak roke rakhe aur usey aabaad na kare to hukumat usse waapas le kar kisi doosre ko de sakti hai, jo usey aabaad kare. Zameen par qabza kar lena usey aabaad karna nahi hai.

Baab 16: Bila-unwaan

[2336] Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Nabi ﷺ jab raat ke waqt dhul hulaifa waadi ke nasheb mein aaram ke liye utre to aap se khwaab mein kaha gaya: Aap mubaarak waadi mein hai. (Raawi-e-hadees) Moosa bin Uqba ne kaha: Hazrat Saalim ne hamaare saath wahee'n oont bithaaya jaha'n Hazrat Ibne Umar رضي الله عنه bithaya karte the. Wo usi jagah ka qasd kar rahe the jaha'n Rasool Allah ﷺ ne padaao kiya tha. Ye jagah waadi ke nasheb mein waaqe masjid ke neeche thi. Yaane waadi-e-aqeeq ke raaste ke darmiyan waaqe thi.[1562]

[2337] Hazrat Umar رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke jab aap waadi-e-aqeeq mein the, to aap ne farmaya: "*Aaj raat mere Rabb ki taraf se ek (1) aane waala mere paas aaya. Usne kaha: Aap is mubaarak waadi mein namaz padhe'n aur farmae'n ke umrah hajj mein daakhil hai*".[1563]

Baab 17: Agar Zameen Ka Maalik, Kaasht-kaar Se Kahe Ke Main Tujhe Us Waqt Tak Rehne Du'nga Jab Tak Allah Tumhe'n Rehne De Aur Koi Muddat Muqarrar Na Kare To Wo Faisla Baahami Razamandi Se Kar Sakte Hain

[2338] Hazrat Ibne Umar رضي الله عنه se riwayat hai, unho'n ne farmaya ke Hazrat Umar bin Khattab رضي الله عنه ne yahood-o-nasaara ko sar-zameen-e-hijaaz se nikaal diya. Waaqea ye hai ke Rasool Allah ﷺ ne jab khybar par ghalba paaya to usi waqt yahoodiyo'n ko wahaa'n se nikaal dena chaaha. Kyou'nke ghalba paate hi wo zameen Allah, uske Rasool ﷺ aur

[1561] Dekhiye: 3125 4235 4236

[1562] راجع: 483

[1563] راجع: 1534

tamaam musalmano ki ho gai thi. Phir aap ne wahaa'n se yahood ko nikaalne ka iraada farmaya to yahood ne aap se darkhwaast ki, ke unhe'n is shart par wahaa'n rehne diya jaae ke wo kaam kare'nge aur unhe'n nisft paidawaar milegi. Us par Rasool Allah ﷺ ne farmaya: "*Ham tumeh'n is kaam par rakhe'nge jab tak ham chaahe'nge*". Chunache yahood wahaa'n rahe, ta-aa'nke Hazrat Umar ؓ ne unhe'n muqaam-e-taima aur muqaam-e-areeha ki taraf jila-watan kar diya.[1564]

Baab 18: Nabi ﷺ Ke Sahaaba Ikraam Ek Doosre Ko Kheti Aur Phalo'n Mein Shreek Kar Liya Karte The

[2339] Hazrat Raafe bin Khudaij ؓ se riwayat hai, unho'n ne kaha: Mere chacha Zaheer bin Raafe ؓ ne bayan kiya ke Rasool Allah ﷺ ne hame'n aise kaam se manaa farma diya jo hamaare liye bohot nafa-bakhsh tha. Maine kaha: Rasool Allah ﷺ ne jo farmaya wo haq hai. Hazrat Zuhair ؓ ne kaha ke Rasool Allah ﷺ ne mujhe bula kar poocha: "*Tum log apne khetiyo'n ka kya karte ho?*" Maine arz kiya ke ham unko naali ke kinaare ki paidawaar, nez khajoor aur jau ke chand wasq ke ewaz kiraae par dete hain. Aap ne farmaya: "*Aisa mat karo, tum khud kaasht karo, ya kisi ko kaasht ke liye de do, ya usey apne paas hi rehne do*". Hazrat Raafe ؓ kehte hain: Maine kaha: Jo irshad hua usey ham ne suna aur dil se maan liya.[1565]

[2340] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha: Log tihaai, chauthaai, aur nisft paidawaar par zameen kaasht kiya karte the. To Nabi ﷺ ne farmaya: "*Jis ki zameen ho wo khud kaasht kare ya kisi ko de de. Agar aisa na kare to apni zameen ko rok rakhe*".[1566]

[2341] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ki zameen ho wo khud kaasht kare ya apne bhai ko kaasht ke liye de de, aur agar aisa nahi karna chahta to apni zameen ko rok rakhe*".

[2342] Hazrat Amr bin Dinar se riwayat hai, unho'n ne kaha: Maine Hazrat Taawus se (muzaara-at ka) zikr kiya to unho'n ne farmaya: Aadmi doosre ko bataai par zameen de sakta hai, kyou'nke Hazrat Ibne Abbas ؓ ne farmaya hai ke Nabi ﷺ ne usse manaa nahi farmaya. Albatta ye zaroor kaha hai: "*Agar tum mein se koi apne bhai ko kaasht ke liye muft zameen de de to ye mutaiyyan cheez lene se bohot behtar hai*".[1567]

Faaeda: Muzaara-at ki mamnua soorat ye hai ke mutaiyyan raqba[1568] ki paidawaar ya mutaiyyan miqdaar ghalle ke ewaz zameen kisi ko di jaae. Us mein nuqsaan aur dhoka hai. Islami qaanoon ke etebaar se aisa karna jaaez nahi.

[2343] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ؓ apne khet, Nabi ﷺ ke ahd-e-mubaarak aur Hazrat Abu Bakar ؓ, Hazrat Umar, Hazrat Usman ؓ ke daur-e-khilaafat. Nez, Hazrat Muawiya ؓ ke ibtedaai daur-e-hukumat tak kiraae par dete the.[1569]

[2344] Phir unhee'n Hazrat Raafe bin Khudaij ؓ ki hadees bataai gai ke Nabi ﷺ ne khet kiraae par dene se manaa farmaya hai to wo khud Hazrat Raafe ؓ ke paas gae. (Hazrat Naafe kehte hain ke) Main bhi unke saath gaya. Unho'n ne dariyaaft kiya to Hazrat Raafe ؓ ne kaha ke Nabi ﷺ ne kehto'n ko kinaare par dene se manaa farmaya hai. Hazrat Ibne Umar ؓ ne farmaya: Tum jaante ho ke ham Rasool Allah ﷺ ke ahd-e-mubaarak mein apne khet us paidawaar ke badle jo naaliyo'n ke kinaaro'n par hoti thi, aur kuch ghaas ke ewaz bataai par de diya karte the.

[2345] Hazrat Saalim se riwayat hai ke Hazrat Abdullah bin Umar ؓ ne farmaya: Main jaanta hoo'n ke Rasool Allah ﷺ ke ahd-e-mubaarak mein zameen bataai par di jaati thi. Phir Hazrat Abdullah bin Umar ؓ ko andesha laahiq hua, mabaada Rasool Allah ﷺ ne koi naya hukum diya ho jiski unhe'n kahbar na ho, is liye unho'n ne zameen kiraae par dena tark kar di.[1570]

[1564] راجع: 2285

[1565] Dekhiye: 2346 4012

[1566] Dekhiye: 2632

[1567] راجع: 2330

[1568] T: (رَقْبَه) Ilaaqa, zameen [Rekhta]

[1569] Dekhiye: 2345

[1570] راجع: 2343

Baab 19: Sone Chaandi, Yaane Naqdi Ke Ewaz Zameen Theke Par Dena

Hazrat Ibne Abbas ﷺ ne farmaya: Behtar kaam jo tum karna chaaho ye hai ke khaali zameen ek (1) saal tak ke liye theke par de do.

[2346 2347] Hazrat Raafe bin Khudaij ﷺ se riwayat hai ke mere dono chacha (Zuhair aur Muhair ﷺ) Nabi ﷺ ke ahd-e-mubaarak mein zameen us paidawaar ke ewaz kaasht par dete the jo khaalo'n ke aas-paas ugti ya aisi cheez ke ewaz jise maalik-e-zameen mustashna kar leta tha. Nabi ﷺ ne isse manaa farma diya. (Raawi-e-hadees Hazrat Hanzala kehte hain:) Maine Hazrat Raafe ﷺ se dariyaaft kiya ke dirham-o-dinar ke ewaz zameen theke par dena kaisa hai? To unho'n ne famraya: Dirham-o-dinar ke ewaz zameen theke par dene mein koi qabaahat nahi. (Ek (1) aur raawi-e-hadees) Hazrat Lais kehte hain: Jis bataai se manaa kiya gaya hai, wo ye hai ke agar us mein halaal-o-haraam samajhne waale ghaur-o-fikr kare'n to us mein dhoke ki wajah se usey jaaez qaraar na de'n.[1571]

Baab 20: Bila-unwaan

[2348] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) din Nabi ﷺ ke paas ek (1) dehaati baitha tha, aur aap ye bayan farma rahe the: "*Ahle Jannat mein se ek (1) shakhs apne Rabb se kaasht-kaari ki ijaazat talab karega to Allah Ta'ala usey farmaega: Kya tu maujooda haalat par khush nahi hai? Wo kahega: Kyou'n nahi (khush hoo'n) lekin mujhe kheti-baadi se mohabbat hai*". Aap ne farmaya: "*Wo beej kaasht karega to pal jhapakne mein wo ugg aaega, fauran seedha ho jaaega aur kaatne ke qaabil ho jaaega. Dekhte hi dekhte pahaad ki tarah ambaar lag jaaega. Allah Ta'ala farmaega: Aye Aadam ke bete! Ye le le, tujhe koi cheez ser[1572] nahi kar sakti*". Ye sun kar dehaati kehne laga: Allah ki qasam! Wo shakhs quraishi ya ansari hoga, kyou'nke yehi log kheti-baadi karne waale hain. Ham to kheti-baadi waale log nahi. Ye sunk ar Nabi ﷺ has-pade.[1573]

Baab 21: Shajr-kaari Ke Mutaalliq Riwayaat Ka Bayaan

[2349] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha: Hame'n juma ke din bohot khushi hua karti thi, kyou'nke hamari ek (1) budhiya thi, jo hamaare liye chuqandar ki jade'n leti, jinhe'n ham kehto'n mein naaliyo'n ke kinaare bo diya karte the. Wo ek (1) handiya mein daal kar unko pakaati, oopar se jau ke kuch daane us mein daal deti. Us mein charbi ya chiknaai nahi hoti thi. Ham jab namaz-e-juma padh kar uske paas jaate to wo hamaare liye ye pakwaan rakh deti. Us khaane ke baais hame'n juma ke din bohot khushi hua karti thi. Ham juma ki namaz ke baad hi khana khaate aur qailoola karte the.[1574]

[2350] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Log Abu Huraira ke mutalliq ba-kasrat ahadees bayan karne ka eteraaz karte hain. Aakhir usne bhi Allah Ta'ala se milna hai. Log kehte hain ke doosre muhajireen aur ansaar is (Abu Huraira) ki tarah ahadees kyou'n nahi bayan karte? Baat dar-asl ye hai ke mere muhajir bhai baazaaro'n mein kaarobaar ke liye mashghool rehte the, aur mere ansari bhai apne maweshiyo'n ki zimmedaari mein lagey rehte the. Jabke main ek (1) qallaash[1575] aadmi tha. Pait bhar jaata to har waqt Rasool Allah ﷺ ke paas rehta tha. Jab ye log ghayab hote to main wahaa'n maujood rehta aur jab wo bhool jaate to main yaad rakhta tha. Ek (1) din Nabi ﷺ ne farmaya: "*Tum mein se jo koi apna kapda us waqt tak phailaae rakhe jab tak main apni guftagu khatam karu'n, phir usey samet kar apne seene se lagaa le to wo meri guftagu ko kabhi nahi bhoole ga*". Ye sun kar maine apni chaadar bichaa di, jabke us chaadar ke alaawa mere paas aur koi kapda na tha, yahaa'n tak ke Nabi ﷺ ne apni taqreer khatam ki to maine usey samet kar apne seene se lagaa liya. Us zaat ki qasam jis ne Rasool Allah ﷺ ko haq de kar mab-oos kiya hai! Main aap ka wo kalaam aaj tak nahi bhoola. Allah ki qasam! Agar Allah ki kitaab mein ye do (2) aayaat na hotee'n to main tum se kabhi koi hadees bayan na karta aur wo do aayaat ye hain:

نَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ.... الرَّحِيمُ.

[1571] راجع: 2339

[1572] T: (سیر) Dil bhar jaana, niyyat bhar jaana [Rekhta]

[1573] Dekhiye: 7519

[1574] راجع: 938 Dekhiye: 4013

[1575] T: (قَلّاش) Kangaal, muflis [Rekhta]

Beshak Jo Log Hamaari Naazil-karda Waazeh Daleelo’n Aur Hidayaat Ko Chupaate Hain…. Aakhir tak. [1576] [1577]

[1576] Surah Baqara: 159-160

[1577] راجع: 118

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

42: Kitab-ul-Musaqaat (Musaqaat Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْمُسَاقَاةِ

Lughawi taur par lafz-e-musaqaat سقی se bana hai, iske maane paani dene ke hain. Sharai istelaah mein agar koi shakhs apna taiyyaar shuda baagh ya darakht kisi shakhs ko is shart par de, ke wo usey paani de ga aur dekh-bhaal karega, jo phal hoga usey dono taqseem kar le'nge to us muaamale ko musaqaat kaha jaata hai. Musaqaat dar-asl muzaara-at hi ki ek (1) qism hai. Farq sirf ye hai ke ziraa-at zameen mein hoti hai aur musaqaat baaghaat waghaira mein. Muzaara-at ki tarah ye muaamala bhi jaaez hai.

Baab: Paani Peene Ka Bayaan

Irshad-e-Baari Ta'ala hai:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ.

Ham Ne Har Jaandaar Cheez Ko Paani Se Zindagi Bakhshi, Kya Wo Imaan Nahi Laate.[1578]

Nez Allah Ta'ala ka farmaan hai:

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ... فَلَوْلَا تَشْكُرُونَ.

Bhala Jo Paani Tum Peete Ho (kya usey baadal se tum ne utaara hai yaa ham utaarne waale hain, agar ham chaahe'n to usey khaari bana de'n) Phir Tum Shukar Kyou'n Nahi Karte.[1579]

Imam Bukhari ؒ farmate hain ke أُجَاجٌ ke maane khaari aur مُزْنٍ ke maane baadal hain. Nez, فُرَاتًا ke maane sheeree'n hain.

Baab 1: Jis Ne Paani Ka Sadqa Karne, Hiba Karne Aur Uske Mutaaliq Wasiyyat Karne Ko Jaaez Khayaal Kiya, Khwah Wo Taqseem-shuda Ho Ya Ghair Munqasim

Hazrat Usman ؓ bayan karte hain ke Nabi ﷺ ne farmaya: "*Wo kaun hai, jo ber-e-rooma ko khareede, phir apna dol is tarah daal jis tarah deegar musalman daale'n?*" To usey Hazrat Usman ؓ ne khareed liya (aur waqf kar diya).

[2351] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ki khidmat mein ek (1) pyaala pesh kiya gaya aur aap ne usse kuch nosh farmaya. Aap ki daaee'n jaanib ek (1) ladka tha jo haazireen mein sab se chota tha, jabke aap ki baaee'n jaanib buzurg hazraat baithe the. Aap ne farmaya: "*Barkhurdaar! Tum ijaazat dete ho ke maine un buzurgo'n ko ye pyaala de doo'n?*" Usne arz kiya: Allah ke Rasool ﷺ! Ye mumkin nahi ke aap ke pas-khurda[1580] par kisi ko tarjeeh doo'n, chunache aap ne wo pyaala usi ko de diya.[1581]

[2352] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ke liye ek (1) gharelu bakri ko dohaa gaya aur wo bakri Hazrat Anas ؓ ke ghar mein thi. Us mein ek (1) kuwe'n ka paani milaaya gaya jo Hazrat Anas ؓ ke ghar mein tha. Phir wo pyaala Rasool Allah ﷺ ko pesh kiya gaya. Aap ne usse nosh farmaya, ta-aa'nke aap ne apne dahan (mu'n) mubaarak se usey alaaheda kiya. Aap ki baaee'n janib Hazrat Abu Bakar ؓ ؓ the aur daaee'n jaanib ek (1) dehaati tha. Hazrat Umar ؓ ne is andeshe ke pesh-e-nazar ke Aap ﷺ us dehati ko pyaala de de'nge arz kiya: Allah ke Rasool ﷺ! Pyaala Abu Bakar ؓ ko deejiye wo aap ke paas hain lekin Rasool Allah ﷺ ne wo pyaala eraabi ko de diya, jo aap ke daaee'n jaanib tha. Phir aap ne farmaya: "*Daae'n jaanib waala ziyaada haqdaar hai, hpir jo uske daaee'n jaanib ho*".[1582]

[1578] Surah Ambiya: 30
[1579] Surah Waaqia: 68-70
[1580] T: (پَس خُوْرْدَہ) Bacha hua khaana, jhoota khaana, baqiya, bachaa hua [Rekhta]
[1581] Dekhiye: 2366 2451 262 265 5620
[1582] Dekhiye: 2571 5612 5619

Baab 2: Paani Ka Maalik Uska Ziyaada Haqdaar Hai Hatta Ke Saeraab Ho Jaae Kyou'nke Irshad-e-Nabawi Hai: "*Zaaed Paani Na Roka Jaae*"

[2353] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Faaltu paani na roka jaae ke is tarah zaaed ghaas bachaana maqsood ho*".[1583]

[2354] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Zaroorat se zaaed paani se kisi ko us gharz se na rook ke (is tarah) tum zaroorat se zaaed ghaas ko bachaao*".[1584]

Baab 3: Jis Ne Apni Mamlooka Zameen Mein Kooaa'n Khoda To Wo Uski Wajah Se Hone Waale Nuqsaan Ka Zimmedaar Nahi Hoga

[2355] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Kaan mein koi haadsa ho jaae to koi muaawaza[1585] nahi, isi tarah kooe'n ki wajah se pohonchne waale nuqsaan aur jaanwar se pohonchne waali taklef par bhi koi taawaan[1586] nahi hoga. Aur Zameen ke dafeene se paachwaa'n hissa dena hoga*".[1587]

Baab 4: Kooe'n Ke baare Mein Jhagadna Aur Uske Mutaalliq Faisla Karna

[2356 2357] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis ne kisi musalman ka maal hadap karne ke liye koi qasam uthaai, jabke wo us mein jhoota hai to wo Allah Ta'ala se is haalat mein mulaqaat karega ke wo us par ghazabnaak hoga*". Phir Allah Ta'ala ne ye aayat naazil farmaai:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا.

Beshak Jo Log Allah Ke Ehed Aur Apni Jhooti Qasmo'n Ke Ewaz Thoda Sa Dunyawi Maal Haasil Kar Lete Hain (to aise logo'n ka aakhirat mein koi hissa nahi hoga).[1588]

Iske baad Ash-at bin Qais ﷺ aae to unho'n ne kaha: Tumhe'n Abu Abdur Rahman (Abdullah bin Masood ﷺ) kya bayan kar rahe the? Ye aayat to mere mutalliq naazil hui thi. Waaqea ye tha ke mere chacha-zaad ki zameen mein mera ek (1) kooaa'n tha. (Hamara uske mutalliq jhagda ho gaya to) Aap ﷺ ne mujhse poocha: "*Tere paas gawaah hain?*" Maine arz kiya: Gawah to nahi hain. Aap ne farmaya: "*Phir (fareeq-e-saani se) qasam li jaaegi*". Maine arz kiya: Allah ke Rasool! Wo to qasam khaa jaaega. Us waqt Nabi ﷺ ne ye hadees bayan farmaai, phir Allah Ta'ala ne uski tasdeeq mein ye aayat naazil farmaai.[1589]

Faaeda: Hamaare muaashare mein fariqain ke jhagde ka faisla panchayat mein aksar-o-beshtar is tarah kiya jaata hai ke koi teesra fard mudda-alae[1590] ki taraf se qasam deta hai, ye tareeqa is hadees ke mukhalif hone ki wajah se saraasar gahlat hai. Qasam mudda-alae hi de ga aur muddai[1591] ko uski qasam ka etebaar karna chaahiye, agar wo jhooti qasasm uthaata hai to Allah ke yahaa'n saza paaega.

Baab 5: Us Shakhs Ka Gunah Jo Kisi Musaafir Ko Paani Se Manaa Karta Hai

[2358] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Teen (3) shakhs aise hain jinhe'n qiyaamat ke din Allah Ta'ala nazar-e-karam se nahi dekhega aur na unko paak hi karega, balke unke liye dardnaak azaab hoga. Ek (1) wo shakhs jiske paas logo'n ke raaste mein faaltu paani ho aur wo musaafiro'n ko na de. Doosra (2nd)-o-shakhs jo imam ki bait sirf husool-e-duniya ke liye kare. Agar imam usey kuch de to usse raazi rahe aur agar na de to usse naaraaz ho jaae. Teesra (3rd) wo shakhs jo apna saamaan-e-farokht le kar namaz-e-asr ke*

[1583] Dekhiye: 2354 6962

[1584] راجع: 2353

[1585] T: (مُعاوَضَه) Ewaz, badla [Rekhta]

[1586] T: (تاوان) Jurmaana, qisaas, kaffaara [Rekhta]

[1587] راجع: 1499

[1588] Surah aale Imran: 77

[1589] For Hadees: H2356 Dekhiye: 2416 2515 2666 2669 2673 2676 4549 6659 6676 7183 7445 For Hadees: H2357 Dekhiye: 2417 2516 2667 2670 2677 4550 6660 6677 7184

[1590] T: (مُدَّعا عَلَيه) Wo shaksh jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [Rekhta]

[1591] T: (مُدَّعی) Daawa karne waala, fariyaadi [Rekhta]

baad baith jaae aur kahe: Us Allah ki qasam jiske siwa koi maabood-e-bar-haq nahi! Mujhe is saamaan ke ewaz itna-itna maal diya jaata hai to kharidaar ne uski baat maan li aur usse maal khareed liya. Phir aap ne ye aayat tilaawat farmaai:"

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا.

Beshak Jo Log Allah Ke Ehed Aur Apni Jhooti Qasmo'n Ke Ewaz Thoda Sa Dunyawi Maal Haasil Kar Lete Hain (to aise logo'n ka aakhirat mein koi hissa nahi hoga).[1592] [1593]

Baab 6: Nehro'n Ko Band Karna, Yaane Nehro'n Ka Paani Rokna

[2359 2360] Hazrat Abdullah bin Zubair ﷺ se riwayat hai, unho'n ne bayan kiya ke ek (1) Ansari ne Hazrat Zubair ﷺ ke khilaaf Nabi ﷺ ki khidmat mein Harra ke barsaati naale ke mutalliq muqaddama pesh kiya, jisse wo apne khajoor ke darakhto'n ko saeraab kiya karte the. Ansari ne kaha ke paani chode rakho ke chalta rahe, lekin Hazrat Zubair ﷺ ne uska mutaalba tasleem karne se inkaar kar diya. Nabi ﷺ ke huzoor dono'n muqaddama le kar haazir hue to Rasool Allah ﷺ ne Hazrat Zubair ﷺ se farmaya: "*Aye Zubair! (Apna nakhlistaan) saeraab karke phir paani apne padosi ke liye chod do*". Ye sunka ansari naaraaz ho kar kehne laga: Ye (faisla aap ne) is binaa par (kiya hai) ke wo aap ka poohphi-zaad bhai hai. Rasool Allah ﷺ ka chehra mutaghaiyyaar ho gaya. Phir aap ne farmaya: "*Aye Zubair! Apne baagh ko saeraab karo aur phir paani roke rakho yahaa'n tak ke wo muder tak chadh jaae*". Hazrat Zubair ﷺ ne kaha: Allah ki Qasam! Ye aayat usi baare mein naazil hui hai:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ.

Nahi-nahi Tere Rabb Ki Qasam! Ye Log Us Qism Tak Momin Nahi Ho Sakte Jab Tak Apne Darmiyan Hone Waale Jhagdo'n Mein Aap Ko Haakim Na Tasleem Kar Le'n.[1594]

Abu Abdullah (Imam Bukhari ﷺ sanad ke mutalliq) farmate hain ke Urwah a'an Abdullah (عروه عن عبدالله) ki sanad se Lais ke alaawa aur koi us hadees ko bayan nahi karta.[1595]

Baab 7: Jis Ka Khet Bulandi Par Ho Wo Neeche Waale Se Pehle Saeraab Kare

[2361] Hazrat Urwah bin Zubair se riwayat hai ke Hazrat Zubair ﷺ ka ansaar ke ek (1) aadmi se jhagda ho gaya to Nabi ﷺ ne hukum diya: "*Aye Zubair! Tum apna khet saeraab karne ke baad paani chod diya karo*". Us par ansari ne kaha: Aap ne ye faisla is liye kiya hai ke wo aap ka phoophi-zaad bhai hai. Tab Aap ﷺ ne farmaya: "*Aye Zubair! Tum apne khet ko saeraab karo, yahaa'n tak ke paani munder tak pohonch jaae, itni der tak paani roke rakho*". Hazrat Zubair ﷺ kehte hain: Mere gumaan ke mutaabiq ye aayat is muaamale ke mutalliq naazil hui hai:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ.

Nahi-nahi, Mujhe Tere Rabb Ki Qasam! Ye Log Us Qism Tak Momin Nahi Ho Sakte Jab Tak Apne Ikhtelafaat Mein Tujhe Hakam Na Tasleem Kar Le'n.[1596] [1597]

Baab 8: Buland Khet Waale Ke Liye Paani Ka Itna Hissa Hai Ke Usey Takhno'n Tak Bhare

[2362] Hazrat Urwah bin Zubair se riwayat hai ke ansaar ke ek (1) aadmi ka Hazrat Zubair ﷺ ke saath muqaam-e-hira ek (1) barsaati naale se apna nakhlistaan ko siaraab karne ke mutalliq jhagda ho gaya. Rasool Allah ﷺ ne farmaya: "*Aye Zubair! Paani pilaao phir usey apne padosi ki taraf chod do*". Aap ne dastoor ke mutaabiq aisa karne ka hukum diya, lekin ansari ne kaha: Ye is wajah se ke wo (Zubair ﷺ) aap ke phoophi-zaad bhai hain. Ye sun kar Rasool Allah ﷺ ke chehre ka rang badal gaya, phir aap ne farmaya: "*Zubair! Apne darakhto'n ko saeraab karo, phir paani rok lo,*

[1592] Surah aale Imran: 77
[1593] Dekhiye: 2369 2672 7212 7446
[1594] Surah Nisa: 65
[1595] Dekhiye: 2361 2362 2708 4585
[1596] Surah Nisa: 65
[1597] راجع: 2359

ta-aa'nke wo munder par chadh jaae". Hazrat Zubair ﷺ ka jo waajbi haq tha wo aap ne dilaa diya. Hazrat Zubair ﷺ kehte hain: Allah ki qasam! Ye aayat is muaamale ke mutalliq naazil hui:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ.

Nahi-nahi Tumhare Rabb Ki Qasam! Ye Log Us Qism Tak Momin Nahi Ho Sakte Jab Tak Apne Tanazaat Mein Aapko Hakam Tasleem Na Kar Le'n.[1598]

Ibne Shihab Zohri kehte hain ke ansaar aur doosre logo'n ne irhsad-e-nabawi: "*Paani ko rok lo, ta-aa'nke wo munder par chadh jaae*" ka ye andaaza kiya ke paani ki miqdaar dono takhno'n tak honi chaahiye.[1599]

Baab 9: Paani Pilaane Ki Fazilat

[2363] Hazrat Abu Huraira ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Ek (1) shakhs jaa raha tha, usko sakht pyaas lagi to wo ek (1) kooe'n mein utra aur usse paani piya. Jab wo baahar nikla to dekha ke ek (1) kutta pyaas ki wajah se haapte hue geeli mitti chaat raha hai. Us shakhs ne (dil mein) kaha ke usey bhi shiddat-e-pyaas se wohi aziyyat hai jo mujhe thi. Usne apna mauza paani se bhara aur usey mu'n mein leker oopar chadha aur kutte ko paani pilaaya. Allah Ta'ala ne uski qadar-daani karte hue usko moaaf kar diya*". Sahaba Ikraam ne poocha: Allah ke Rasool! Kya hame'n chaupaayo'n ki khidmat karne mein bhi ajar milega? Aap ne farmaya: "*Har wo jigar jo zinda hai, uski khidmat mein ajar hai*".

Hammad bin Salama aur Rabee bin Muslim ne Muhammad bin Ziyaad se is hadees ki mataaba-at zikr ki hai.[1600]

[2364] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai ke Nabi ﷺ ne sooraj-grahan ki namaz padhaai to farmaya: "*Dozakh mere qareeb hui yahaa'n tak ke maine arz kiya: Aye mere Rabb! Main bhi unke saath hoo'n. Itne mein ek (1) aurat dikhaai di …main samajhti hoo'n aap ne farmaya:…. Billi usko noch rahi thi. Aap ne poocha: Uska kya maajra hai? Jawab mila ke us aurat ne billi ko baandh rakha tha yahaa'n tak ke wo bhook se mar gai?*".[1601]

[2365] Hazrat Ibne Umar ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Ek (1) aurat ko azaab diya gaya, wo bhi ek (1) billi ke baais jise usne baandh rakha tha hatta ke wo bhook ki wajah se mar gai. Is binaa par wo aurat jahannum mein daakhil hui. Allah Ta'ala ne farmaya: Halaa'nke wo khoob jaanta hai: Toone usey khilaaya na pilaaya, jabke toone usey baandhe rakha, usko choda bhi nahi ke zameen ke keede makode khaa leti*".[1602]

Baab 10: Hauz Aur Mashkeeze Ka Maalik Apne Paani Ka Ziyaada Haqdaar Hai

[2366] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ke paas paani ka ek (1) pyaala laaya gaya, to aap ne usse nosh farmaya. Aap ki daaee'n jaanib ek (1) nau-umr ladka tha, jabke buzurg hazraat aap ki baaee'n jaanib the. Aap ne farmaya: "*Barkhurdaar! Mujhe ijaazat dete ho ke main ye pyaala buzurgo'n ko de doo'n?*" Usne kaha: Allah ke Rasool ﷺ! Maine apne us hisse par jo aap ki taraf se mere naseeb mein hai kisi ko tarjeeh dene par raazi nahi, to aap ne wo pyaala usi ko de diya.[1603]

[2367] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! (Qiyaamat ke din) main apne hauz se bohot saare logo'n ko is tarah dafa karu'nga jis tarah ajnabi oont hauz par se haank diye jaate hain*".

[2368] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Allah Ta'ala Hazrat Ismail ﷺ ki waalida par rahem kare! Agar wo zamzam ko chod detee'n* …ya farmaya: Agar wo us mein se chullu bhar-bhar kar paani na letee'n… *To wo ek (1) jaari chashma hota. Qabila-e-jurhum ke log unke paas aae aur kehne lagey: Kya aap*

[1598] Surah Nisa: 65

[1599] راجع: 2359

[1600] راجع: 173

[1601] راجع: 745

[1602] Dekhiye: 3318 3482

[1603] راجع: 2351

ijaazat deti hain, ke ham aap ke qareeb padaao kar lee'n? To unho'n ne farmaya: Haa'n, (ijaazat hai) lekin paani mein tumhara koi haq nahi hoga. Unho'n ne kaha: "*Theek hai*".[1604]

[2369] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Teen (3) shakhs aise hain ke Allah Ta'ala qiyamat ke din unse baat nahi karega aur na unki taraf nazar-e-rahmat hi se dekhega: Ek (1) wo shakhs jisne saamaan farokht karte waqt qasam uthaai ke us.ki qeemat mujhe usse kahee'n ziyaada mil rahi thi. Halaa'nke wo is baat mein jhoota tha. Doosra wo shakhs jis ne asr ke baad jhooti qasam uthaai taake usse kisi musalman ka maal hathiyaa le. Teesra wo shakhs jo faaltu paani se logo'n ko manaa kare. Allah Ta'ala usse farmaega: Aaj ke din main tujh se apna fazal rok leta ho'n jaisa ke toone us cheez ka fazal roka tha, jis ko tere haatho'n ne nahi banaaya tha*".

Ali ne kaha: Sufyan ne hame'n kai martaba Amr ke waaste se bayan kiya aur Amr, Abu Saaleh se bayan karte hain jabke Abu Saaleh usko baghair kisi waaste ke Nabi ﷺ se bayan karte hain.[1605]

Baab 11: Charaa-gaah Mehfooz Kar Lene Ka Haq Sirf Allah Aur Uske Rasool ﷺ Ko Hai

[2370] Hazrat Sa'ab (صَّعْبَ) bin Jassaama ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Charaah-gaah ko Allah aur uska rasool mehfooz kar sakta hai*".

Imam Zohri ne kaha: Hame'n ye khabar pohonchi hai ke Nabi ﷺ ne Naqee (نقيع) ko mehfooz kiya. Nez Hazrat Umar ﷺ ne muqaam-e-sharf aur rabzah ko sarkaari charaah-gaah qaraar diya.[1606]

Faaeda: Waadiyo'n, pahaado'n aur faaltu zameen se agarche musalman faaeda utha sakte hain, lekin wo unke maalik nahi ban sakte. Ye haq sirf hukumat ko hai ke wo kisi faaltu ko charaah-gaah qaraar de. Aisi charaah-gaah mein jihaad ke ghode, oont, aur zakat ke jaanwar waghaira charaae jaa sakte hain.

Baab 12: Nehro'n Se Logo'n Aur Jaanwaro'n Ka Paani Peena

[2371] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Gohda kisi ke liye ajar banta hai to kisi ke liye parda banta hai, nez kisi ke liye bojh bhi hota hai. Sawaab ka zariya us shakhs ke liye hai jisne usey Allah ki raah mein kaam ke liye rakha. Wo shakhs uski rassi ko charaah-gaah ya baagh mein daraaz karde to jitna kuch bhi uske daaere mein rehte hue charaah-gaah ya baagh mein charega, wo uske liye nekiyaa'n ho'ngi. Aur agar uski rassi toot jaae aur wo agli taange'n utha kar ek-do chalaa'nge'n lagaae (aur daude) to uske qadmo'n ke nishanaat aur uski led us shakhs ke liye nekiyaa'n ho'ngi, aur agar wo kisi neher ke paas se guzre aur usse paani piye. Halaa'nke uska paani pilaane ka iraada bhi nahi tha to bhi uske liye nekiyo'n ka baais hai aur wo shakhs jisne maaldaari aur sawaal se bachne ke liye ghoda bandha, phir uski gardan aur peeth ke mutalliq Allah ke haq ko faramosh nahi kiya to wo uske liye bachaao aur sharm ka baais hoga. Aur jis shakhs ne itraane, dikhaane, aur musalmano ko gazand*[1607] *pohonchaane ke liye ghoda pilaa to wo uske liye wabaal aur azaab ka baais hai*". Rasool Allah ﷺ se gadho'n ke mutalliq poocha gaya to aap ne farmaya: "*Gadho'n ke mutaalluq mujh par kuch naazil nahi hua magar ye jaame aur munfaridh aayat utri hai: Jo koi zarra bhar bhalaai kare to usey dekh le ga aur jo koi ratti bhar buraai karega to usey bhi dekh le ga*".[1608]

[2372] Hazrat Zaid bin Khaalid ﷺ se riwayat hai, unho'n ne kaha: Ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur aap se giri padi cheez ke mutalliq poochne laga. Aap ne farmaya: "*Uski thaili aur uske sar bandhan ko acchi tarah pehchaan lo, phir ek (1) saal tak uski tash-heer karo, agar uska maalik aajaae to behtar soorat deegar tum usse jo chaaho karo*". Usne kaha: Agar bhooli-bhatki bakri mile to kya kiya jaae? Aap ne farmaya: "*Ya tum usse faaeda uthaaoge, ya tumhare bhai ka hissa banegi, ya bhediye ka luqma hogi*". Usne phir dariyaaft kiya: Agar bhoola-bhatka

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[1604] Dekhiye: 3362 3363 3364 3365

[1605] راجع: 2358

[1606] Dekhiye: 3013

[1607] T: (گزَنْد) Dukh, takleef, ranj, museebat, sadma, ghaata, khasaara [Rekhta]

[1608] Dekhiye: 2860 3646 4962 4963 7356

oont miley to? Aap ne farmaya: "*Tujhe usse kya sarokaar hai? Uska mashkeeza aur mauza sab uske saath hai. Wo paani par pohonch jaaega aur darakht ke patte khaa le ga, ta-aa'nke uska maalik usko paa le ga*".[1609]

Baab 13: Sookhi Lakdi Aur Ghaas Farokht Karna

[2373] Hazrat Zubair bin Awwam ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Tum mein se koi shakhs rassiyaa'n utha kar lakdiyo'n ka gattha banaae, phir usey farokht kar de, uske baais Allah Ta'ala uski khuddari mehfooz rakhe to ye is baat se behtar hai ke wo logo'n ke saamne dast-e-sawaal daraaz kare, usey kuch diya jaae ya na diya jaae*".[1610]

[2374] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi apni kamar par lakdiyo'n ka gattha laae ye isse behtar hai ke wo doosro'n se sawaal kare, khwah koi usko de ya na de*".[1611]

[2375] Hazrat Ali bin Abi Taalib ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke hamraah maine badr ke din maal-e-ghanimat mein se ek (1) jawaan oontni haasil ki aur ek (1) oontni mujhe Rasool Allah ﷺ ne ataa ki thi. Maine ek (1) din un dono oontniyo'n ko ek (1) ansari shakhs ke darwaze par bithaaya. Mera iraada tha ke un par izkhir ghaas laa kar farokht karu'n. Mere saath Banu Qainuqaa ka ek zargar[1612] bhi tha. Main chahta tha ke uski madad haasil karu'n aur izkhir farokht karke Hazrat Fatima ﷺ se shaadi ka valima karu'n. Us waqt Hazrat Hamza bin Abdul Muttalib ﷺ us ghar mein mae-noshi kar rahe the. Un ke saath ek (1) gaane waali aurat bhi thi. Usne jab ye misra'[1613] (مصرع) gaaya: Aye Hamza! Utho farba jawaan oontniyo'n ke liye, to Hamza ﷺ talwaar le kar unki taraf jhapat pade. Unke kohaan kaat daale aur pait bhi phaad daale. Phir un dono ki kalijiya'n nikaal lee'n. (Raawi-e-hadees Ibne Juraij kehte hain ke) Maine Ibne Shihab se poocha ke kohaano'n mein se kya liya? To unho'n ne kaha: Kohaan to wo kaat kar le gae. Ibne Shihab kehte hain ke Hazrat Ali ﷺ ne farmaya: Maine us manzar ko dekha to intehaai pareshan hua. Chunache main Allah ke Nabi ﷺ ki khidmat mein haazir hua, jabke aap ke paas Hazrat Zaid bin Haaritha ﷺ bhi the. Maine tamaam ruwaidaad[1614] bayan ki to Aap ﷺ nikle. Aap ke saath Hazrat Zaid bin Haaritha ﷺ bhi the. Maine bhi aap ke saath ho liya. Aap ﷺ Hazrat Hamza ﷺ ke paas gae to un par izhaar-e-naaraazi farmaya. Hazrat Hamza ﷺ ne nazar uthaai aur kaha: Tum to mere baap-dada ke ghulam hi ho. Ye sun kar Rasool Allah ﷺ ulte paao'n laut aae. Ye waaqea tahreem-e-khamr[1615] se pehle ka hai.[1616]

Baab 14: Jaageere'n Dena

[2376] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne iraada farmaya ke Bahrain ke ilaaqe mein kuch jaageere'n logo'n ko de'n. Ansaar ne mashwara diya ke aa paisa na kare'n, ta-aa'nke hamaare muhajireen bhaiyyo'n ko bhi jaageere'n de'n, jaisa ke hame'n de'nge. Aap ﷺ ne farmaya: "*Tum anqareeb dekhoge ke logo'n ko tum par tarjeeh di jaaegi, aise haalaat mein meri mulaqaat tak sabr karna*".[1617]

Faaeda: Waazeh rahe ke Bahrain se muraad aaj kal imaarat waala Bahrain nahi, balke ahd-e-nabawi ke Bahrain mein Saudi Arab ka mashriqi sooba shaamil tha. Jis mein Al Khobar, Ad Dammam, aur Dahraan waghaira ke ilaaqe hain.

Baab 15: Jaageero'n Ki Sanad Likh Kar Dena

[2377] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne ansaar ko bulaya, taake unko ilaaqa-e-Bahrain mein jaageere'n de'n. Unho'n ne arz kiya: Allah ke Rasool ﷺ! Agar aap ne aisa karna hai to hamaare quraishi bhaiyyo'n ko bhi waisi hi jaageero'n ki sanad likh de'n. Lekin Nabi ﷺ ke paas us waqt itni zameen nahi thi. Aap ne farmaya: "*Tum anqareeb*

[1609] راجع: 91
[1610] راجع: 1471
[1611] راجع: 1470
[1612] T: (زَرْگَر) Sunaar, sone ka kaam karne waala [Rekhta]
[1613] T: (مِصْرَعَه) Aadha sher [Rekhta]
[1614] T: (روئیداد) Maajra, ahwaal, waaqia [Rektha]
[1615] T: (تَحْرِيمِ خُمْر) Sharaab ya manshi ashyaa ke haraam hone ka hukum [Rekhta]
[1616] راجع: 2089
[1617] Dekhiye: 2377 3163 3794

dekhoge ke (tumhe'n nazar andaaz karke) doosro'n ko tum par tarjeeh di jaaegi. Aise haalaat mein sabr se kaam lena, hatta ke qiyaamat ke din mujh se aamilo".[1618]

Baab 16: Oontniyo'n Ko Chashmo'n Par Dohaa Jaae

[2378] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Oontniyo'n ka haq ye hai ke unka doodh chashmo'n par dohaa jaae*".[1619]

Baab 17: Us Shakhs Ke Mutaalliq Jise Baagh Se Guzarne, Paani Dene Ya Khajoor Ka Phal Lene Ka Haq Ho

Nabi ﷺ ne farmaya: "*Jis ne khajoor ka darakht pewand lagaane ke baad farokht kiya to uska phal bechne waale ka hai. Usey baagh mein jaane, wahaa'n se guzarne aur saeraab karne ka bhi haq haasil rehta hai, ta-aa'nke wo apna phal uthaa le, saaheb-e-ariyyah ko bhi ye haq haasil ho'nge*".

[2379] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Jo koi khajoor ka darakht pewand-kaari ke baad khareede to uska phal farokht karne waale ke liye hai. Illa ye ke kharidaar phal lene ki shart tae kar le. Isi tarah agar kisi ne aisa ghulam khareeda jis ke paas maal hai to wo maal bechne waale ka hoga, illa ye ke kharidaar maal lene ki shart laga de*".[1620]

Hazrat Umar ﷺ se marwi hadees sirf ghulam ke mutalliq hai.

[2380] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ijaazat di ke ariyya ki bae andaaza karke khushk khajoor ke ewaz ho sakti hai.[1621]

[2381] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ ne bae-e-mukhaabra, bae-e-muhaaqalah, aur bae-e-muzaabanah se manaa farmaya, nez darakhto'n par lagey phalo'n ki khareed-o-farokht se bhi manaa farmaya, hatta ke wo khaane ke qaabil hoj aae'n. Aap ne farmaya ke darakhto'n par lagaa hua phal sirf dirham-o-dinar hi se farokht kiya jaae, lekin bae-e-araaya ki ijaazat hai.[1622]

[2382] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne andaaze se khushk khajoor ke ewaz paanch (5) wasq ya paanch (5) wasq se kam (miqdaar) mein bae-e-araaya ki ijaazat di. Us (miqdaar) mein raawi-e-hadees Dawood ko shak hua.[1623]

[2383 2384] Hazrat Raafe bin Khudaij aur Sahal bin Abi Hathma ﷺ se riwayat hai, unho'n ne bayan kiya ke Rasool Allah ﷺ ne muzaabanah, yaane darakht par lagi hui khajoor ko khush khajoor ke ewaz farokht karne se manaa farmaya. Albatta aap ne araaya waalo'n ko uski ijaazat di.

Ibne Ishaq ne kaha: Mujh se Basheer ne isi tarah bayan kiya hai.[1624]

[1618] راجع: 2376
[1619] راجع: 1402
[1620] راجع: 2203
[1621] راجع: 2173
[1622] راجع: 1487
[1623] راجع: 219
[1624] راجع: 2191

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

43: Kitab Fil Istiqraazi wa Adaaid Duyooni wal Hajri wat Taflees (Qarz Lene, Utaarne, Tasarruf Se Rokne Aur Diwaaliya Qaraar Dene Ke Ahkaam-o-Masaael)

كِتَابٌ فِيْ الْاِسْتِقْرَاضِ وَأَدَاءِ الدُيُوْنِ وَالْحَجْرِ وَالتَّفْلِيْسِ

Baab 1: Jis Ne Koi Cheez Udhaar Khareedi Jabke Uske Paas Bilkul Ya Bar-waqt Kuch Nahi Ha

[2385] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke main ek (1) jung mein Nabi ﷺ ke hamraah tha, aap ne mere oont ke mutalliq poocha: "*Tum usey kaisa paa rahe ho? Kya tum usey mere haath bechte ho?*" Maine arz kiya: Ji haa'n, chunache maine wo oont aap ko farokht kar diya. Jab aap madina tashreef laae t main aap ki khidmat mein oont le kar aazir hua. Aap ne mujhe uski qeemat adaa kar di.[1625]

[2386] Hazrat Amash bayan karte hain ke ham ne Ibrahim Nakhai ﷺ ke yahaa'n bae-e-sa-lm (سلم) (qarz) mein girwi rakhne ka zikr kiya, to unho'n ne farmaya: Mujh se Aswad ne bayan kiya ke Hazrat Ayesha ﷺ se riwayat hai, wo Nabi ﷺ se bayan karti hain ke aap ne ek (1) yahoodi se ek (1) muaiyyan muddat ke liye (udhaar par) ghalla khareeda aur uske paas lohe ki zirah girwi rakh di.[1626]

Baab 2: Jo Shakhs Qarz Ke Taur Par Logo'n Se Unka Maal Adaa Karne Ki Niyyat Se Le, Ya Usey Hazam Karne Ki Niyyat Se Le

[2387] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs logo'n se maal is niyyat se leta hai ke wo uski adaaegi karega to Allah Ta'ala usey adaa karne ki taufeeq de ga, aur jo shakhs logo'n ka maal zaae kar dene ke iraade se le ga to Allah Ta'ala usko zaae kar de ga*".

Baab 3: Qarzo'n Ka Adaa Karna

Irshad-e-Baari Ta'ala hai:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا.

Allah Ta'ala Tumhe'n Hukum Deta Hai Ke Tum Amaanate'n Unke Haqdaaro'n Ko Adaa Karo Aur Jab Logo'n Ke Darmiyan Faisla Karo To Adl-o-Insaaf Se Faisla Karo. Bila-shubha Allah Tumhe'n Bohot Acchi Baat Ki Naseehat Karta Hai. Yaqeenan Allah Ta'ala Sab Kuch Sunne Waala Sab Kuch Dekhna Waala Hai.[1627]

[2388] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) martaba Nabi ﷺ ke hamraah tha, aap ne uhud pahaad ko dekh kar farmaya: "*Main nahi chahta ke ye pahaad mere liye sone ka ban jaae to teen (3) din ke baad ek (1) dinar bhi us mein se mere paas baaqi rahe magar wo dinar jise maine qarz ki adaaegi ke liye rakh liya ho*". Phir aap ne farmaya: "*Beshak jo daulatmand hain wohi mohtaaj hain, magar wo shakhs jo maal ko is tarah kharch kare*". (Raawi-e-hadees) Abu Shihab ne apne haath se saamne, daae'n aur baae'n jaanib ishaara karke bataaya ke is tareeqe se. "*Lekin aise log bohot kam hain*". Phir aap ﷺ ne farmaya: "*Tum yahee'n thehro*". Phir aap thodi door aage badh gae, chunache maine kuch awaaz suni to udhar jaana chaaha, lekin mujhe aap ka farmaan yaad aagaya ke: "*Yaheen thehre rehna, jab tak main tere paas na aajaau'n*". Jab aap waapas aae to maine arz kiya: Allah ke Rasool ﷺ! Ye awaaz kaisi thi jo maine suni? Aap ne farmaya: "*Toone awaaz suni thi?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Mere paas jibraeel ﷺ aae the. Unho'n ne kaha: Aap ki ummat mein se jo shakhs is haalat mein faut ho ke wo Allah ke saath shareek na karta ho to wo Jannat mein daakhil hoga*". Maine arz kiya: Agarche wo aise-aise kaam karta ho? Aap ne farmaya: "*Haa'n (tab bhi Jannat mein zaroor jaaega)*".[1628]

[2389] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar mere paas uhud pahaad ke baraabar sona ho to mujhe ye pasand nahi ke mujh par teen (3) din guzar jaae'n aur us mein se koi cheez*

[1625] راجع: 443
[1626] راجع: 2086
[1627] Suran Nisa: 58
[1628] راجع: 1237

mere paas baaqi rahe. Haa'n, qarz ki adaaegi ke liye kuch rakh loo'n to aur baat hai". Is riwayat ko Saaleh aur Aqeel ne Zohri se bayan kiya hai.[1629]

Baab 4: Oont Qarz Lena

[2390] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) shakhs ne Rasool Allah ﷺ se apne qarz ka taqaaza kiya to usne taqaaza karne mein sakhti se kaam liya. Rasool Allah ﷺ ke Sahaba Ikraam uski taraf lapakte to aap ne farmaya: "*Usey chod do, kyou'nke saaheb-e-haq ko baat karne ka haq hai. Uske liye koi oont khareedo aur usey de do*". Sahaba Ikraam ne kaha: Hame'n to uske oont (ki umar) se ziyaada umr ka oont milta hai. Aap ﷺ ne farmaya: "*Wohi kareed lo aur usey de do, kyou'n ke tum mein se behtar wo shakhs hai jo adaaegi ke etebaar se behtar hai*".[1630]

Faaeda: Anjaas ke tabaadle mein, agar wo ham-jins ho'n to do (2) baate'n zaroor hain: Baraabar hona aur naqd hona. Agar mukhtalif ajnaas ka baahami tabaadla karna ho to ek (1) cheez ka hona zaroori hai, sauda dast-ba-dast ho, albatta kami-beshi jaaez hai. Lekin haiwanaat mein koi paabandi nahi hai, un ka baahami tabaadla udhaar bhi kiya jaa sakta hai, jaisa ke mazkoora hadees mein hai. Aur un mein kami-beshi bhi durust hai, jaisa ke Abdullah bin Amr bin Aas ﷺ kehte hain ke main Rasool Allah ﷺ ke hukum se ek (1) oont leta aur sadqe ke do (2) oont dene ka waada karta tha.[1631] Bahar-haal haiwanaat ki khareed-o-farokht ke mutalliq wus-at hai, ek jaawar ko do (2) ya usse ziyaada usi jins ke jaanwaro'n ke ewaz naqd aur udhaar par farokht karna jaaez hai. Khud Rasool Allah ﷺ ne do (2) ghulamo'n ke ewaz ek (1) ghulam khareeda tha.[1632]

Baab 5: Narmi Se Taqaaza Karna

[2391] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Ek (1) shakhs mara to usse poocha gaya: Tu kya karta tha? Usne kaha ke main logo'n se len-den karta tha, jo log kushaada-dil hote unse darguzar karta aur jo log tang-dast hote unka bojh halka kar deta the. To uske gunah moaaf kar diye gae*". Hazrat Abu Masood ﷺ kehte hain: Maine ye hadees Nabi ﷺ se khud suni hai.[1633]

Baab 6: Kya Qarz Ke Oont Ke Ewaz Usse Ziyaada Umar Ka Oont Diya Jaa Sakta Hai?

[2392] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ek (1) shakhs Nabi ﷺ ki khidmat mein haazir hua aur usne apna oont waapas lene ka taqaaza kiya. Rasool Allah ﷺ ne farmaya: "*Usey oont do*". Sahaba Ikraam ﷺ ne arz kiya: Hame'n to uske oont se badi umr ka behtar oont milta hai. Tab wo shakhs kehne laga: Aap ne mera poora haq adaa kar diya hai, Allah Ta'ala aap ko iska poora poora badla de. Rasool Allah ﷺ ne farmaya: "*Usey wohi oont de do kyou'nke acche log wohi hain jo acchi tarah qarz adaa karte hain*".[1634]

Baab 7: Acchi Tarah Se Qarz Adaa Karna

[2393] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) shakhs ka Nabi ﷺ ke zimme ek (1) khaas umr ka oont waajib-ul-adaa tha. Jab wo aap se taqaaza karne aaya to aap ne farmaya: "*Usey oont de do*". Us shakhs ne kaha: Aap ne mujhe poora haq de diya hai, Allah Ta'ala aap ko uska poora poora sawaab de. Nabi ﷺ ne farmaya: "*Tum mein se behtareen wo log hain jo adaaegi ke lihaaz se behtareen hain*".[1635]

[2394] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke main ek (1) dafa Nabi ﷺ ki khidmat mein haazir hua. Aap us waqt masjid mein tashreef farma the. (Raawi-e-hadees) Hazrat Misa'r (مِسْعَرٌ) kehte hain ke mere gumaan ke mutaabiq unho'n ne kaha: Chaasht ka waqt tha. Aap ﷺ ne mujhse farmaya: "*Do (2) rakat adaa karo*". Mera aap ke zimme kuch qarz tha to aap ne wo adaa kiya aur mujhe kuch ziyaada bhi diya.[1636]

[1629] Dekhiye: 6445 7228

[1630] راجع: 2305

[1631] Musnad Ahmad: V2 P171

[1632] Saheeh Muslim Al Masaafah: H4113 (1602)

[1633] راجع: 2077

[1634] راجع: 2305

[1635] راجع: 2305

[1636] راجع: 443

Baab 8: Agar Koi Doosre Ka Haq Kam Ada Kare (Qarz-khwah Raazi Ho) Ya Usse Moaaf Karaa Le To Jaaez Hai

[2395] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke unke waalid ghazwa-e-uhud mein Shaheed ho gae the aur un par qarz tha to qarz-khwaho'n ne huqooq talabi mein sakhti se kaam liya. Main Nabi ﷺ ki khidmat mein haazir hua to aap ne qarz-khwaho'n se farmaya ke wo unke baagh ka phal qubool kar le'n aur unke waalid ko qarz se baree kar de'n. Lekin un logo'n ne usse inkaar kar diya. Nabi ﷺ ne unhe'n mera baagh na diya, balke mujh se farmaya: "*Main kal tumhare baagh mein aaun'nga*". Chunache aap ﷺ subah tashreef laae to mere baagh ka poora chakkar lagaaya aur uske phal mein barkat ki dua farmaai. Uske baad maine phal utaara, us mein se qarz-khwaho'n ka qarz bhi adaa kar diya aur hamaare liye kuch khajoore'n bach bhi gaee'n.[1637]

Baab 9: Qarz Ki Adaaegi Mein Poore Tol Ya Andaaze Se Khajooro'n Ya Kisi Aur Cheez Ke Badle Khajoore'n De To Jaaez Hai

[2396] Wahab bin Keesaan kehte hain ke Hazrat Jaabir bin Abdullah ﷺ ne unhe'n bataaya ke unke waalid jab faut hue to un par ek yahoodi ka tees (30) wasq qarz tha. Hazrat Jaabir ﷺ ne usse mohlat talab ki to usne mohlat dene se inkaar kar diya. Hazrat Jaabir ﷺ ne Rasool Allah ﷺ se arz kiya ke aap yahoodi se iski sifaarish kare'n. Chunache Rasool Allah ﷺ yahoodi ke paas tashreef le gae aur usse guftagu ki, ke wo apne qarz ke ewaz us (Jaabir) ke baagh ki khajooren le-le to usne inkaar kar diya. Tab Rasool Allah ﷺ baagh mein tashreef le gae aur uska chakkar lagaaya. Phir Hazrat Jaabir ﷺ se farmaya: "*Iska phal tod-kar uska qarz adaa karo*". Chunache Hazrat Jaabir ﷺ ne Rasool Allah ﷺ ke waapas jaane ke baad phal toda aur yahoodi ke tees (30) wasq poore de diye. Unke paas 17 wasq khajoor baaqi bach rahi. Uske baad Hazrat Jaabir ﷺ Rasool Allah ﷺ ki khidmat mein haazir hue taake aap se ye waaqea bayan kare'n. Unho'n ne Rasool Allah ﷺ ko asr ki namaz padhte hue paaya. Jab aap namaz se faarigh hue to Hazrat Jaabir ﷺ ne aap se khajoor ke baaqi bach rehne ka zikr kiya. Aap ne farmaya: "*Ibne Khattab ﷺ ko bhi usse aagah karo*". Chunache Hazrat Jaabir ﷺ Hazrat Umar ﷺ ke paas aae aur uski khabar di to unho'n ne farmaya ke jab Rasool Allah ﷺ ne baagh ka chakkar lagaaya tha to mujhe usi waqt yaqeen ho gaya tha ke Allah Ta'ala us mein zaroor barkat farmaega.[1638]

Baab 10: Jis Ne Qarz Se Panaah Maangi

[2397] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ dauran-e-namaz mein dua kiya karte the:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

"*Aye Allah! Main Gunah Aur Qarz Se Teri Panaah Maangta Hoo'n*".

Kisi kehne waale ne arz kiya: Allah ke Rasool ﷺ! Aap qarz se ba-kasrat panaah kyou'n maangte hain? Aap ﷺ ne farmaya: "*Aadmi jab maqrooz hota hai to baat baat par jhoot bolta hai aur waada karta hai to uski khilaaf-warzi karta hai*".[1639]

Baab 11: Us Shakhs Ki Namaz-e-Janaaza Jo Qarz Chod Kar Mara

[2398] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ bayan karte hain ke aap ne farmaya: "*Jis ne koi maal choda to wo uski wurasaa ka haq hai aur jis ne koi bojh (ahel-o-ayaal ya qarz) choda to wo hamaare zimme hai*".[1640]

Faaeda: Marne waale ke paas agar qarz ki adaaegi ka saamaan nahi hai to uska qarz baitul maal ki taraf se adaa kiya jaaega, lekin uska matlab qat-an ye nahi ke log qarz le kar fuzool kharchiyaa'n kare'n aur us ummeed par israaf kare'n ke baitul maal ki taraf se adaa kiya jaaega, lekin uska matlab qat-an ye nahi ke log qarz le kar fuzool kharchiyaa'n

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[1637] راجع: 2127
[1638] راجع: 2127
[1639] راجع: 832
[1640] راجع: 2298

kare'n aur is ummeed par israaf kare'n ke baitul maal ki taraf se adaa kar diya jaaega. Hukumat ko chaahiye ke wo is pehlu par kadi nazar rakhe taake log us us sahoolat se najaaez faaeda na uthaae'n.

[2399] Hazrat Abu Huraira ﷺ hi se riwayat hai ke Nabi ﷺ ne farmaya: "*Duniya mein koi momin aisa nahi jisse mera duniya-o-aakhirat mein sab se ziyaada qareebi rishta na ho. Agar chaahte ho to ye aayat padh lo:*

الْنَّبِيُّ أَوْلَىٰ مُؤْمِنِيْنَ مِنْ أَنْفُسِهِمْ.

Nabi Ahle Imaan Se Unki Ki Jaano'n Se Bhi Ziyaada Qareebi Rishta Rakhte Hain.[1641]

Lehaza jo momin mar jaae aur maal chod jaae to wo uske khandaan ko milega, jo uske waaris ho'n aur jo koi qarz ya ayaal chod jaae to wo mere paas aae main unka bandobast karne waala hoo'n.[1642]

Baab 12: Maaldaar Ka (Qarz-khwah se) Taal Matol Karna Ziyaadati Hai

[2400] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Maaldaar ka ta amatol karna sareeh zulm hai*".[1643]

Faaeda: Kisi ne qarz liya, jab adaa karne ke qaabil hua to taal matol karne lagaa, shariyat ki nazar mein ye ek (1) sangeen jurm hai aur adaalat jurm ki nauiyyat ke mutaabiq usey sazaa de sakti hai. Ye koi aisi harkat nahi jise nazar-andaaz kar diya jaae.

Baab 13: Haqdaar Ko Kuch Kehne (taan-o-malaamat karne) Ka Haq Hai

Nabi ﷺ se ye manqool hai: "*Jo shakhs qudrat ke ba-wujood taa-matol karta hai, uska ye rawaiyya usey sazaa dene aur uski be-izzati karne ko halaal kar deta hai*". Sufyan kehte hain: Uski izzat ka halaal hona ye hai ke qarz-khwah usey kahe ke tum mere saath sirf taal-matol kar rahe ho. Aur saza se muraad usey qaid karna hai.

[2401] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ke paas ek (1) shakhs apne haq ka mutaalba karne ke liye haazir hua. Usne haq-talbi mein aap ke saath sakht andaaz ikhtiyaar kiya to Sahaba Ikraam ﷺ ne uski go-shumaali[1644] karne (usey saza dene) ka iraada kiya. Aap ne farmaya: "*Usey chod do, beshak saaheb-e-haq ko (kadwi-kaseeli) baate'n karne ka haq hai*".[1645]

Baab 14: Jab Koi Shakhs Apna Maal Az-Qism Bae, Qarz Aur Amaanat Kisi Diwaaliya Shakhs Ke Paas Paae To Wo Uska Ziyaada Haqdaar Hai

Imam Hasan Basri ﷺ ne kaha: Jab koi diwaaliya ho jaae aur uska diwaaliya-pann haakim ke nazdeek saabit ho jaae to uska ghulam ko aazaad karna aur khareed-o-farokht karna jaaez nahi. Hazrat Saeed bin Musaiyyib ne kaha ke Hazrat Usman ﷺ kef aisle ke mutaabiq jis ne kisi ke diwaaliya hone se pehle apna haq le liya wo uska hai aur jisne be-aenihi[1646] apna maal pehchaan liya wo uska ziyaada haqdaar hai.

[2402] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jis ne apna maal be-aenihi kisi shakhs ke paas paaya jo diwaaliya ho gaya hai to wo doosro'n ki nisbat uska ziyaada haqdaar hai*".

Baab 15: Agar Kis Maaldaar Ne Qarz-khwah Ko Kal Ya Parso'n Tak Muakkhar Kiya To Aisa Karna Taal Matol Nahi Hoga

Hazrat Jaabir ﷺ bayan karte hain ke mere baap ke zimme qarz ke muaamale mein qarz khwaho'n ne huqooq-talabi mein sakhti ki to Nabi ﷺ ne unse farmaya ke wo mere baagh ke phal qubool kar le'n lekin unho'n ne is peshkash ko mustarad kar diya. Aap ﷺ ne na to unhe'n baagh diya aur na phal hi tod-kar unke hawaale kiye balke aap ne farmaya:

[1641] Surah al ahzaab: 6

[1642] راجع: 2298

[1643] راجع: 2287

[1644] T: (گوشمالی) Kisi ko sazaa dene ke liye uske kaan enthna, daan't-dapat [Rekhta]

[1645] راجع: 2305

[1646] T: (بِعَینہٖ) Bilkul, waisa hi, hoo-ba-hoo [Rekhta]

"*Maine kal tumhare paas aau'nga*". Jab doosre din subah ke waqt aap tashreef laae aur baagh ke phalo'n mein barkat ki dua farmaai to maine unka qarz poora poora adaa kar diya.

Baab 16: Jis Ne Diwaaliya Ya Mohtaaj Ka Maal Farokhq Karke Qarz Khwaho'n Mein Taqseem Kar Diya Ya Usi Ko De Diya Taake Wo Apni Zaat Par Kharch Kare

[2403] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke ek (1) shakhs ne apne marne ke baad apne ghulam ko aazaad karne ki wasiyyat kardi. Nabi ﷺ ne farmaya: "*Is ghulam ko mujhse kaun khareedta hai?*" To usey Hazrat Naeem bin Abdullah ﷺ ne khareed liya. Aap ﷺ ne uski qeemat wasool karke maalik ko waapas kardi.[1647]

Baab 17: Muqarrara Muddat Tak Qarz Dena Ya Khareed-o-Farokht Mein Qeemat Ki Wasooli Ko Muakkhar Karna

Hazrat Ibne Umar ﷺ ne kaha: Ek (1) muaiyyan muddat tak qarz dene mein koi harj nahi, nez is mein bhi koi qabaahat nahi ke kisi shakhs ko diye hue diraaham se acche dirham waapas mile'n ba-sharte-ke pehle se ye baat tae-shuda na ho. Hazrat Ataa bin Amr bin Dinar ne kaha hai ke qarz mein, qarz lene waala apni muqarrara muddat ka paaband hoga.

Wazaahat: Qadeem zamaane mein dirham, chaandi ki sikke hote the jo kasrat-e-istemaal se ghus jaate to unki qeemat mein kami aajaati. Is pas-manzar mein baaz auqaat qarz ki waapsi par jhagde bhi paid ho jaate, Hazrat Ibne Umar ﷺ ka fatwa tha ke qarz lene waala agar apni marzi se acche dirham waapas karde to us mein koi qabaahat nahi. Agar pehle se koi shart hai to sood hoga.

[2404] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne bani israel ke (1) shakhs ka zikr kiya. Usne ek (1) doosre bani Israeli se qarz talab kiya to usne muqarrara muddat tak ke liye usey qarz de diya. Phir aage poori hadees bayan ki.[1648]

Baab 18: Qarz Mein Kami Karne Ke Liye Sifaarish Karna

[2405] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke (mere waalid-e-giraami) Hazrat Abdullah ﷺ ki jab shahadat hui to wo apne peeche bohot sa amal aur qarz chod gae. Maine qarz-khwaho'n se guzaarish ki ke wo kuch qarz moaaf kar ke'n lekin unho'n ne inkaar kar diya. Main Nabi ﷺ ki khidmat mein haazir hua aur qarz-khwaho'n se sifaarish karne ki darkhwaast ki, lekin unho'n ne Aap ﷺ ki sifaarish ko bhi thukra diya. Is par Aap ﷺ ne farmaya: "*Tum apni khajooro'n ki har qism ko alag-alag kar do: Izqa ibne Zaid* (زيد ابن عذق) *alag, len alaaheda aur ajwa ek (1) taraf rakho. Phir un logo'n ko bulaao hatta ke main bhi aajaau'n*". Maine asia hi kiya. Phir Aap ﷺ tashreef laae aur khajoor ke dher ke paas baith gae aur har qarz-khwah ko map kar diya hatta ke saara qarz adaa kar diya aur khajoore'n usi tarah baaqi rahe'n jis tarah pehle thee'n, goya unko haath bhi nahi lagaaya gaya tha.[1649]

[2406] Hazrat Jaabir ﷺ bayan karte hain ke maine Nabi ﷺ ke hamraah ek (1) oont par jihaad kiya. Wo oont thak-haar kar logo'n se peeche reh gaya. Nabi ﷺ ne usey peeche se chadi maari aur farmaya: "*Usey mere haath farokht kar do, taaham tumhe'n madina tak us par safar karne ki ijaazat hogi*". Jab ham madina taiyyba ke qareeb aae to maine aage jaane ki ijaazat talab ki aur bataaya ke aye Allah ke Rasool ﷺ! Maine nai-nai shaadi ki hai. Aap ﷺ ne dariyaaft farmaya: "*Doshiza se nikah kiya hai ya shauhar-deedah[1650] se? Mein ne arz kiya: Shauhar aashna se shaadi ki hai, wo is liye ke (mere waali-e-giraami) Hazrat Abdullah ﷺ Shaheed ho gae to unho'n ne choti-choti bacchiyaa'n chode'n, is liye maine ek (1) bewa se shaadi ki, taake ki taake wo unhe'n taaleem de aur tehzeeb sikhaae. Phir aap ne farmaya: Tum apne ahle-khaana ke yahaa'n jaao*". Maine ghar aakar apne maamu'n ko apna oont farokht karne ka bataaya to usne mujhe badi malaamat ki. Maine usey apne oont ke thak jaane ka, Nabi ﷺ ne jo kuch kiya uska nez, usey chadi maarne ka waaqea sunaaya. Hazrat Jaabir ﷺ kehte hain ke Nabi ﷺ jab tashreef laae to subah ke

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[1647] راجع: 2141
[1648] راجع: 1498
[1649] راجع: 2127
[1650] T: Shaadi-shuda, shauhar-waali [RSB]

waqt mein bhi aap ki khidmat mein oont le kar haazir hua. Aap ne mujhe oont ki qeemat di aur oont bhi waapas kar diya. Uske alaawa logo'n ke saath ghanimat mein mera hissa bhi de diya.[1651]

Baab 19: Maal Zaae Karne Ki Mumaaneat

Irshad-e-Baari Ta'ala hai: "*Aur Allah Ta'ala fasaad ko pasand nahi karta*". Nez Farmaya: "*Allah Ta'ala ahle fasaad ka mansooba chalne nahi deta*". Hazrat Shuaib ki qaum ne unse kaha: "*Kya tumhari namaz tumhe'n hukum deti hai ke ham un butho'n ko jinhe'n hamaare baap dada poojte aae hain chod de'n aur apne maal mein apni marzi karna tark kar de'n*". Irshad-e-Baari Ta'ala hai:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ.

Tum Apne Maal Naa-daano'n Ke Hawaale Mat Karo.[1652]

Nez us mein un par tasarruf ke mutalliq paabandi lagaane aur dhoka dene ki mumaaneat ka bayaan.

[2407] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga ke main len-den mein bohot dhoka khaa jaata hoo'n. Aap ne farmaya: "*Jab tum kisi se mouaamala karo to keh diya karo ke koi dhoka nahi hoga*". Chunache wo shakhs mouaamala karte waqt ye (alfaaz) keh deta tha.[1653]

[2408] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Allah Ta'ala ne tum par maao'n ki naa-farmaani aur ladkiyo'n ko zinda dargor karna haraam kar diya hai. Huqooq adaa na karna aur doosro'n ke saamne haath phailaana bhi haraam qaraar diya hai. Nez tumhre liye fuzool guftagu, kasrat-e-sawaal aur barbaadi-e-maal ko naa-pasand kiya hai*".[1654]

Faaeda: Man-u'n (مَنْعٌ) ke maane hain: rokna. Yaane-o-amwaal aur huqooq jin ki adaaegi waajib hai, unhe'n bajaa na laana. Aur Haati (هَاتِ) se muraad ye hai ke wo cheez talab karna jiske talab karne ka insaan ko istehqaaq na ho. Matlab ye hai ke Allah Ta'ala ne maaldaar aadmi ke liye bukhl aur sawaal karna haraam qaraar diya hai.

Baab 20: Ghulam Apne Aaqa Ke Maal Ka Nigraan Hai, Usey bil-ijaazat (us mein) Tasarruf Nahi Karna Chaahiye

[2409] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Tum mein se har shakhs nigraan hai aur usse uski riaayaa ke mutalliq baaz-purs hogi. Haakim-e-waqt nigraan hai aur wo apni raaya ke baare mein mas-ool*[1655] *hoga. Aadmi apne ghar mein nigraan hai, usse uske ahle khana ke mutalliq sawaal kiya jaaega. Aurat apne khaawind ke ghar mein hukoomat rakhti hai aur usse uski raiyyat*[1656] *ke mutalliq poocha jaaega. Aur khaadim apne aaqa ke maal mein hukumat rakhta hai, wo bhi uske mutalliq mas-ool hoga*". Hazrat Ibne Umar ﷺ kehte hain ke un logo'n ka zikr to maine Rasool Allah ﷺ se suna tha, mera khayaal hai ke Nabi ﷺ ne you'n bhi farmaya: "*Beta apne baap ke maal mein ikhtiyaar rakhta hai, usse uski zimmedaari ke mutalliq sawaal hoga. Al-gharz tum mein se har ek nigraan hai aur har ek se uski riaayaa ke mutalliq zaroor poocha jaaega*".[1657]

[1651] راجع: 443

[1652] Surah an Nisaa: 5

[1653] راجع: 2117

[1654] راجع: 844

[1655] T: (مَسْئُول) Jis se sawaal mutaalba kiya jaae, jawaab-dah, zimmedaar [Rekhta]

[1656] T: (رَعِيَّت) Riaayaa, wo log jo baadshah ya raja ki sultanat mein aabaad ho'n [Rekhta]

[1657] راجع: 893

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

44: Kitab-ul-Khusoomaat (Ikhtelaafi Muaamalaat Ke Ahkaam) كِتَابٌ الْخُصُوْمَاتِ

Baab 1: Kisi Shakhs Ko Giraftaar Karne, Nez Musalman Aur Yahoodi Ke Darmiyan Jhagde Ki Baabat Kya Manqool Hai?

[2410] Hazrat Abdullah (bin Masood) ﷺ se riwayat hai, unho'n ne kaha: Maine ek (1) shakhs ko quran ki ek (1) aayat is tarah padhte suna ke Nabi ﷺ se maine wo aayat uske khilaaf suni thi. Maine uska haath pakada aur Rasool Allah ﷺ ki khidmat mein le aaya. Aap ﷺ ne farmaya: Aap ﷺ ne farmaya: "*Tum dono ki qiraa-at theek hai*". (Raawi-e-hadees) Shu'ba ne kaha: Mere khayaal ke mutaabiq Aap ﷺ ne ye bhi farmaya: "*Ikhtelaaf na kiya karo kyou'nke tum se pehle logo'n ne ikhtelaaf kiya to wo halaak ho gae*".[1658]

Faaeda: Hadees ke aakhri mein ikhtelaaf se ijtenaab karne ki talqeen hai kyou'nke tabaee ikhtelaaf qaabil-e-mazammat nahi balke wo ikhtelaaf baais-e-halaakat hai jo mujib-e-ifteraaq[1659]-o-fasaad ho. Is mein shak nahi ke tafraqa ummat ko kamzor karne waali bimaari hai, jis se hattal imkaan parhez karna chaahiye.

[2411] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) musalman aur ek (1) yahoodi ne aapas mein gaali-galoch ki. Musalman kehne laga: Us zaat ki qasam jis ne Hazrat Muhammad ﷺ ko saare jahaano'n par bartari di! Yahoodi ne kaha: Us zaat ki qasam jis ne Hazrat Moosa ﷺ ko tamaam ahle jaha'n par bargazeeda kiya! Is par musalman ne haath uthaaya aur yahoodi ke mu'n par tamaacha raseed kar diya. Wo yahoodi, Nabi ﷺ ke paas gaya aur aap se apna aur musalman ka maajra keh sunaaya. Nabi ﷺ ne us musalman ko bulaa kar dariyaaft kiya to usne saara qissa banaaya kar diya. Aap ne farmaya: "*Tum mujhe Moosa par bartari na do, kyou'nke qiyaamat ke din jab sab log behosh ho jaae'nge aur main bhi behosh ho jaau'nga aur sab se pehle mujhe hosh aaega to main dekhu'nga ke Moosa ﷺ arsh ka ek (1) paaya pakde khade hain. Ab main nahi jaanta ke wo behosh ho kar mujh se pehle hosh mein aage ya wo un logo'n mein se the jin ko Allah Ta'ala ne behosh se mustashna kar diya*".[1660]

Faaeda: Ek (1) musalman kisi bhi ghair-muslim kisi bhi musalman ke khilaaf islaami adaalat mein daawa daaer kar sakta hai. Insaaf-talabi ke liye muddai (مدعی) aur mudda'-alaih (مدعی علیہ) ka ham-mazhab hona koi shart nahi.

[2412] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa Rasool Allah ﷺ tashreef farma the ke ek (1) yahoodi aaya aur kehne laga: Abul Qaasim! Aap ke ek (1) sahaabi ne mere mu'n par thappad maara hai. Aap ﷺ ne farmaya: "*Kis ne?*" usne arz kiya: Wo ansaar ka aadmi tha. Aap ne farmaya: "*Usey bulaao*". Aap ne usse farmaya: "*Kya tu ne usey maara hai?*" Wo kehne laga: Maine bazaar mein isko qasam uthaate hue suna ke qasam hai us zaat ki jis ne Moosa ﷺ ko logo'n par fazilat di hai. To maine kaha: Aye khabees! Kya Muhammad ﷺ par bhi? Mujhe ghussa aagaya aur uske mu'n par thappad raseed kar diya. Nabi ﷺ ne farmaya: "*Ambiya ﷺ ko ek-doosre par fazilat na diya karo kyou'nke qiyaamat ke din jab sab log behosh ho jaae'nge to sab se pehle jiski qabar khulegi wo main hu'nga. Main dekhu'nga ke Moosa ﷺ arsh ka ek (1) paaya thaame hue hain. Ab mujhe maaloom nahi ke wo behosh hone waalo'n se the ya unki pehli behoshi hi unke haq mein shumaar karli gai*".[1661]

Faaeda: Mutlaq fazilat mein tamaam Ambiya ﷺ baraabar rakhte hain, albatta khaas wujuhaat aur khususiyaat ki wajah se ek-doosre par bartari haasil hai. Masalan: Rasool Allah ﷺ khaatim-ul-ambiya hain, aap syed walad-e-aadam hain. Aisi khususiyaat mein Rasool Allah ﷺ ko doosre Ambiya ﷺ par fazilat di jaa sakti hai. Albatta mutlaq fazilat ka daawa kisi ke liye na kiya jaae, nez kisi nabi ke liye aisi fazilat na saabit ki jaae jisse doosre nabi ki tanqees ya tauheen hoti ho, ya aisi fazilat na ho jo baais-e-khusoomat[1662] ban jaae.

[1658] Dekhiye: H3476, 5062

[1659] T: (اِفْتِراق) Phoot, judaai, tafraqa, nifaaq, muntashir-o-mutafarriq hona, inteshaar [Rekhta]

[1660] Dekhiye: 3408 3414 4813 6517 6518 7428 7472

[1661] Dekhiye: 3398 4638 6916 6917 7427

[1662] T: (خُصُومَت) Jhagda, dushmani, adaawat [Rekhta]

[2413] Hazrat Anas ﷺ se riwayat hai ke kisi yahoodi ne ek (1) ladki ka sar do (2) pattharo'n ke darmiyan rakh kar kuchal diya. Jab us ladki se poocha gaya ke tere saath ye bartaao kis ne kiya hai? Kya falaa'n ne? Kya falaa'n ne? yahaa'n tak ke us yahoodi ka naam liya gaya to ladki ne apne sar se ishaara kiya. Tab wo yahoodi giraftaar kiya gaya aur usne (apne jurm ka) eteraaf bhi kar liya to Nabi ﷺ ke hukum se uska sar bhi pattharo'n ke darmiyan rakh kar kuchal diya gaya.[1663]

Baab 2: Bewaqoof Ya Kam Aqal Ke Kisi Mouaamale Ko Radd Kar Dena Agarche Qaanooni Taur par Usey Deewaaliya Na Qaraar Diya Gaya Ho.

Hazrat Jaabir ﷺ se manqool hai ke Nabi ﷺ ne ek (1) sadqa karne waale ke sadqe ko radd kar diya jabke abhi us par paabandi nahi lagi thi uske baad usey aisi, yaane tang-dasti ki haalat mein is iqdaam se manaa kiya. Imam Maalik kehte hain ke agar kisi ke zimme kisi ka kuch maal baaqi hai aur uske paas ek (1) ghulam ke alaawa kuch bhi nahi aur wo usey aazaad karde to uska aazaad karna jaaez nahi.

Faaeda: Bewaqoof wo shakhs hai jo khilaaf-e-shara'a kaam kare aur nafsaani khwahish ke pesh-e-nazar aise kaam kare jise aqal-mand log accha khayaal na kare'n. Masalan: Gandi aur fahash video dekhe, gaane sune aur lahu-o-la'b mein maal zaae kare ya kabootar-baazi ke liye mehgi qeemat se kabootar khareede waghaira. Aur kam-aqal wo shakhs hota hai jo ghaflat ke baais apne maal ko be-jaa kharch kare, yaane kam-aqal, bewaqoof se aam hai. Imam Bukhari ﷺ ka matlab ye hai ke bewaqoof ya kam-aqal par agar hukumat ki taraf se paabandi nab hi ho to bhi koi doosra shakhs paabandi aaed kar sakta hai, jaisa ke bewaqoof ke sar parast bhi aisa kar sakte hain. Irshad-e-Baari Ta'ala hai:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا.

Aur tum apne wo maal naadaan ke supurd na karo jise Allah Ta'ala ne tumhare liye mataa-e-hayaat banaaya hai. Albata un mein se unhe'n khilaao, pehnaao aur jab unse baat karo to acchi baat karo jisse unko faaeda ho.[1664]

Agar hukumat paabandi aaed-karde to usey qaanooni haisiyat ho jaati hai.

Baab 3: Jis Ne Kisi Zaeef Ya Kamzor Ke Maal Ko Farokht Kar Diya Aur Uske Baad Uski Qeemat Usey Dedi Taake Wo Apni Islaah Aur Apne Haalaat Ko Durust Kar Le To Aisa Karna Jaaez Hai. Iske Ba-wujood Agar Wo Maal Barbaad Karta Hai To Uske Tasarrufaat Par Paabandi Aaed Ki Jaa sakti Hai, Kyou'nke Nabi ﷺ Ne Maal Barbaad Karne Se Manaa Farmaya Hai Aur Jo Shakhs Muaamala Karte Waqt Khareed-o-Farokht Mein Dhoka Kha Jaata Tha Usey Taaleem Di Ke " لَا خِلَابَةَ" Keh Diya Kar, Yaane Us Mein Dhoka Nahi Hoga Lekin Nabi ﷺ Ne Uska Maal Nahi Liya

[2414] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne bataaya ke ek (1) shakhs ko khareed-o-farokht mein dhoka diya jaata tha to Nabi ﷺ ne usey hidaayat farmaai ke jab khareed-o-farokht karo to "لَا خِلَابَةَ" ke alfaaz keh diya karo. Yaane is mein dhoka nahi hoga. Chunache wo (muaamala karte waqt) ye (alfaaz) keh deta tha.

[2415] Hazrat Jaabir ﷺ se riwayat hai ke ek (1) shakhs ne apna ek (1) ghulam aazaad kiya jabke uske paas aur koi maal nahi tha. Nabi ﷺ ne uske iqdaam-e-aazaadi ko mustarad kar diya. Phir (baad mein) us ghualm ko Hazrat Nuaim bin Nahhaam ne khareed liya.[1665]

Baab 4: Jhagadne Waalo'n Ka Ek-doosre Ko Kuch Kehne Ka Bayan

[2416, 2417] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne kisi musalman ka maal hadap karne ke liye jhooti qasam uthaai to wo Allah se is haalat mein milega ke Allah Ta'ala us par ghazabnaak hoga*". Hazrat Asha-at (اشعث) ﷺ ne kaha: Allah ki qasam! Ye hadees mere mutalliq waarid hai. Hua you'n ke mere aur ek (1) yahoodi ke darmiyan zameen ka tanaaza tha. Wo mujhe zameen dene se inkaar karta

[1663] Dekhiye: 2746 5295 6876 6877 6879 6884 6885

[1664] Surah Nisa: 5

[1665] راجع: 2141

tha to main usey Nabi ﷺ ke paas le gaya. Rasool Allah ﷺ ne mujh se dariyaaft farmaya: "*Tere paas koi daleel (gawaah) hai?*" Maine arz kiya: Nahi. Aap ne yahoodi se kaha: "*Tum qasam uthaao*". Maine arz kiya: Allah ke Rasool ﷺ! Wo to qasam uthaa kar mera maal le udega. Is par Allah Ta'ala ne ye aayat naazil farmaai:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلً...

Bila-shubha wo log jo Allah ke ehed aur apni qasam ko maamooli qeemat ke ewaz bech daalte hain, unka aakhirat mein koi hissa nahi hoga… aakhir aayat tak.[1666] [1667]

Faaeda: Hazrat Ash-at رضي الله عنه ne Rasool Allah ﷺ ke saamne yahoodi ke mutalliq ye bayan diya ke wo jhooti qasam utha kar mera maal le udega, choo'nke Hazrat Ash-at رضي الله عنه us yahoodi ke kirdaar se waaqif the. Is liye Rasool Allah ﷺ ne unke bayaan par koi eteraaz nahi kiya. Adaalat ke saamne aisa bayan jis par koi taazeer ya hadd waajib na ho, haraam gheebat mein shumaar nahi kiya jaaega aur na usey mudda-a'alae (مدعى عليه) ki kirdaar-kashi hi par mahmool kiya jaaega.[1668]

[2418] Hazrat Kaab bin Maalik رضي الله عنه se riwayat hai, unho'n ne Ibne Abi Hadrad رضي الله عنه se masjid mein apne qarz ka taqaaza kiya jo uske zimme tha. Us dauraan mein un dono ki awaaze'n is qadar buland ho gaee'n ke Rasool Allah ﷺ ne sunee'n, jabke aap apne ghar mein tashreef farma the. Rasool Allah ﷺ ne apne hujre ka parda uthaya aur baahar tashreef laae aur awaaz di: "*Aye Kaab!*" Hazrat Kaab رضي الله عنه ne jawaab diya: Allah ke Rasool! Main haazir hu'n. Aap ne farmaya: "*Apne qarz mein se itna kam kar do*". Aap ne nisf kam karna ka ishaara farmaya. Hazrat Kaab رضي الله عنه ne arz kiya: Allah ke Rasool ﷺ! Maine (aadha kam kar diya). Aap ne (doosre fareeq se) farmaya: Utho aur baaqi qarz adaa kar do.[1669]

[2419] Hazrat Umar bin Khattab رضي الله عنه se riwayat hai, unho'n ne farmaya: Maine Hisham bin Hakeem bin Hizaam رضي الله عنه ko Surah Furqan is tareeqe se padhte hue suna ke jis tarah main padhta tha, wo uske khilaaf tha. Halaa'nke mujhe Rasool Allah ﷺ ne is tareeqe ke mutaabiq padhaya tha. Qareeb tha ke main un par jhapat padu'n, lekin maine sabr se kaam liya. Jab wo qiraa-at se faarigh hue to maine unhi ki chaadar unke galey mein daali aur unhe'n Rasool Allah ﷺ ke paas le aaya. Maine arz kiya: Ye Surah Furqan us tareeqe ke khilaaf padhte hain jo aap ne mujhe sikhaya hai. Aap ne farmaya: "*Usey chod do*". Phir unse farmaya: "*Padho*". Unho'n ne padha. Aap ne farmaya: "*Isi tarah naazil hui hai*". Phir aap ne mujh se farmaya: "*Padho*". Maine padha to aap ne farmaya: "*Ye isi tarah naazil hui hai. Beshak quran ka nuzool saat (7) huroof par hua hai. Tumhe'n jo asaan ho uske mutaabiq padho*".[1670]

Baab 5: Haqeqat-e-Haal Waazeh Hone Ke Baad Mujrimo'n Aur Jagadne Waalo'n Ko Ghar Se Nikaal Dena

Hazrat Abu Bakar رضي الله عنه ki hamsheera ne jab (unki wafaat par) nauha kiya to Hazrat Umar Farooq رضي الله عنه ne unhe'n ghar se nikaal diya.

Faaeda: Hazrat Abu Bakar رضي الله عنه ki hamsheera ka naam "Umme Farwah" tha. Unhe'n nauha karne ki wajah se ghar se nikaal diya gaya, taaek tajheez-o-takfeen jaise kaam mein khalal paida na ho.[1671]

[2420] Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Nabi ﷺ ne farmaya: "*Maine iraada kiya ke namaz khadi kar dene ka hukum du'n. Jab khadi kar di jaae to khud un logo'n ki taraf niklu'n jo namaz mein haazir nahi hote. Phir un samet (unke) gharo'n ko aag laga du'n*".[1672]

[1666] Surah aale Imran: 77

[1667] راجع: 2356 2357

[1668] Fath-ul-Baari: V5 P93

[1669] راجع: 475

[1670] Dekhiye: 4992 5041 6936 7550

[1671] Fath-ul-Baari: V5 P93

[1672] راجع: 644

Baab 6: Maiyyat Ke Wasee Ka Maiyyat Ki Taraf Se Daawa Karna

[2421] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Abd bin Zama'h aur Sa'ad bin Abi Waqqas ﷺ ne Zama'h ki laundi ke bete ka muqaddama Nabi ﷺ ke huzoor pesh kiya. Hazrat Sa'ad ﷺ ne kaha: Allah ke Rasool ﷺ! Mere bhai ne mujhe wasiyyat ki thi ke jab main makkah aau'n to Zam'ah ki laundi ke bete ko nigaah mein rakhu'n aur usey qabze mein le lu'n, kyou'nke wo mera beta hai. Abd bin Zam'ah ne kaha: Wo mera bhai hai aur mere baap ki laundi ka beta hai. Mere baap ke bistar par paida hua hai. Nabi ﷺ ne (bacche ki Utbah se) waazeh mushaabahat dekhi to farmaya: "*Aye Abd bin Zam'ah! Ye tujhe milega kyou'nke baccha uska hota hai jiske bistar par paida ho. Aur aye Saudah! Tum usse parda karo*".[1673]

Faaeda: Isse maaloom hua ke qiyaafa[1674] kisi faisle ki bunyaad nahi ban sakta, balke usoolo'n ki bunyaad par faisla kiya jaata hai, kyou'nke qiyaafa ko bunyaad qaraar dene se bohot se jhagde paida ho sakte hain.[1675]

Baab 7: Jis Se Kisi Fitne Ka Andesha Ho Uski Naqal-o-Harkat Par Paabandi Lagaana

Hazrat Ibne Abbas ﷺ ne Hazrat Ikrima ko qos aur sunan-o-faraaez ki taaleem ke liye qaid kiya tha.

[2422] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ajd ki taraf ek (1) dasta rawaana kiya to wo log qabila-e-bani hanifa ka ek (1) aadmi pakad laae. Wo ahle yamama ka sardar Thumaama bin Usaal tha. Unho'n ne usey masjid ke ek (1) sutoon se baandh diya. Rasool Allah ﷺ uske paas le gae aur poocha: "*Aye Thumaama! Ab tumhare mizaaj ka kya haal hai?*" Usne kaha: Aye Muhammad! Mere paas to ab khair hi khair hai. Uske baad poori hadees ka zikr hua, Aap ﷺ ne farmaya: "*Thumaama ko aazaad kar do*".[1676]

Faaeda: Agar kisi taraf se waahi-tabaahi ka andesha ho to uski naqal-o-harkat par nazar rakhi jaa sakti hai, usey qaid bhi kiya jaa sakta hai. Ek (1) wo shakhs hota hai jiska jurm saabit ho jaae, usey qaanoon ke mutaabiq saza di jaati hai. Doosra wo shakhs hai jiski taraf se andesha ho ke wo aman-e-a'ammah ko tabah kar sakta hai to hifaazat-e-a'ammah ki khaatir usey bhi qaid kiya jaa sakta hai. Usey daur-e-haazir ki istelaah mein public safety kehte hain jaise aaj kal hukumate'n apne iqtedaar ko tool dene ke liye istemaal karti hain.

Baab 8: Haram Mein Kisi Ko Baandhna Aur Qaid Karna

Hazrat Naafe bin Abdul Haaris ne makkah mein qaid-khaana banaane ke liye Safwaan bin Umiayya se ek (1) ghar khareeda tha aur us shart par muaamala hua tha ke agar Hazrat Umar ﷺ raazi ho gae to uski bae mukammal ho jaaegi, ba-soorat-e-deegar Safwaan bin Umaiyya ko 400 dinar de diye jaae'nge. Hazrat Abdullah bin Zubair ﷺ ka qaid-khana bhi makkah mukarrama mein tha.

[2423] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ajd ki taraf ek (1) fauji dasta rawaana kiya. Wo log bani hanifa qabile ka ek (1) aadmi pakad laae, jis ka naam Thumaama bin Usaal tha aur unho'n ne usey masjid ke sutoono'n mein se ek (1) sutoon ke saath baandh diya.[1677]

Baab 9: Qarzdaar Ki Nigraani Karna

[2424] Hazrat Kaab bin Maalik ﷺ se riwayat hai ke unka kuch qarz Hazrat Abdullah bin Abi Hadrad Aslami ﷺ ke zimme tha. Hazrat Kaab ﷺ unse miley aur unhe'n apni nigraani mein le liya, bil-aakhir dono mein jhagda hua hatta ke unki awaaze''n buland hone lagee'n. Nabi ﷺ unke paas se guzre to farmaya: "*Aye Kaab!*" Aur aap ne apne dast-e-aqdas se ishaara farmaya ke aadha qarz chod do, chunache Hazrat Kaab ﷺ ne aadha qarz wasool kiya aur baaqi aadha chod diya.[1678]

Faaeda: Unwaan mein mulazimat ka lafz istemaal hua hai, uske maane naukri karna nahi hain. Balke kisi ke peeche padna aur nigraani karna hain. Aap ne kisi se kuch lena hai to aap uska ta'aqqub kar sakte hain, usey apni nigraani

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[1673] راجع: 2053

[1674] T: (قِيافه) Wo andaaza jo shakl, soorat, harakaat-o-sakanaat, ya kisi alaamat ya shagoon se lagaaya jaae [Rekhta]

[1675] Fath-ul-Baari: V5 P94

[1676] راجع: 462

[1677] راجع: 462

[1678] راجع: 457

mein le sakte hain. Chunache is riwayat se maaloom hota hai ke maqrooz ko paaband kiya jaa sakta hai. Agar ye kaam naajaaez hota to Rasool Allah ﷺ usse manaa farma dete. Aap ka uske mutalliq inkaar na karna uske jawaaz ki daleel hai. Haa'n agar maqrooz ghareeb aur naadaar ho to uske saath narmi karni chaahiye, usey nigraani mein lene ke bajaae usey mazeed mohlat di jaae, jaisa ke Allah Ta'ala ne Quran-e-Majeed mein waazeh taur par iski talqeen farmaai hai.

Baab 10: Qarz Ka Mutaalba Karna

[2425] Hazrat Khabbab رضي الله عنه se riwayat hai, unho'n ne kaha: Main zamaana-e-jaahiliyyat mein lohaar tha. Aas bin Waael ke zimme mere kuch dirham the. Main uske paas aaya aur usse apne qarz ka mutaalba kiya to usne kaha: Main us waqt tak tumhare paise nahi du'nga, jab tak tum Muhammad ﷺ ka inkaar nahi karoge. Maine kaha: Allah ki qasam! Main Hazrat Muhammad ﷺ ka inkaar nahi karu'nga, hatta ke Allah Ta'ala tujhe maare aur phir zinda kare. Usne jawab diya: To phir mujhe chod do hatta ke main maru'n aur phir uthaaya jaau'n aur mujhe maal-o-aulaad miley, tab main tumhara qarz adaa kar du'nga, wo kehte hain ke ye aayaat is silsile mein naazil huee'n: "Kya Aap Ne Is Shakhs Ko Dekha Jis Ne Meri Aayaat Ka Inkaar Kiya Aur Kaha: Main Wahaa'n Maal-o-Aulaad Diya Jaau'nga…".[1679] [1680]

[1679] Surah Maryam: 77

[1680] راجع: 2091

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

45: Kitab-ul-Luqatahti (Gumshuda Ashya Se Mutaalliq Ahkaam-o-Masaael) كِتَابٌ فِيْ الْقَطَةِ

Lughawi taur par luqtah, giri-padi cheez ke uthaane ko kaha jaata hai. Sharai istelaah mein luqtah se muraad aisi gumshuda cheez hai jo raaste mein giri-padi miley yaa uska maalik laa-pata ho. Ahadees mein is tarah ki ashyaa ke mutalliq Rasool Allah ﷺ ne kuch hidayaat di hain. Mohaddiseen-e-Ikraam ne aisi ashyaa se mutaalliqa hidayaat par "Luqtah" ka unwaan qaaem kiya hai. Choo'nke un qeemti ashyaa ka koi maalik hota hai, is liye unhe'n zaae nahi karna chaahiye, balke uthaa kar awaami muqamaat par unki tash-heer[1681] karni chaahiye. Gumshuda cheez ke mutalliq Rasool Allah ﷺ ki awwaleen hidayat hai ke jo shakhs koi gumshuda cheez paae, do (2) gawaah banaale ya uske thaile aur tasme ki hifaazat kare. Agar uska maalik aajaae to usse kuch na chupaae, kyou'nke wohi uska ziyaada haqdaar hai aur agar wo na aae to ye Allah ka maal hai, wo jise chaahta hai deta hai.[1682] Ek hadees mein mazeed saraahat hai ke agar uska maalik na miley to usey istemaal karlo, lekin ye tumhare paas amaanat hogi, aur agar uska talabgaaar umr ke kisi hisse mein bhi aajaae to wo cheez usey adaa karna hogi.[1683]

Baab 1: Agar Gumshuda Cheez Ka Maalik Theek-theek Nishaani Bataade To Uthaane aala Usey Waapas Karde

[2426] Suwaid bin Ghafla رحمہ اللہ kehte hain: Main Hazrat Ubai bin Kaab رضی اللہ عنہ se mina to unho'n ne kaha: Maine ek (1) thaili uthaai jis mein sau (100) dinar the. Maine usey le kar Nabi ﷺ ki khidmat mein haazir hua to aap ne farmaya: "*Saal bhar uski tash-heer karte raho*". Main ek (1) saal tak dariyaaft karta raha lekin koi aisa shakhs na mila jo usey jaanta ho. Phir main aap ki khidmat mein haazir hua to aap ne farmaya: "*Ek (1) aur tash-heer karo*". Main uske mutalliq dariyaaft karta raha, lekin kisi ko nahi paaya. Phir main teesri martaba aap ke paas aaya to aap ne farmaya: "*Thaili ki shanaakht karlo, raqam gin-lo aur uska bandhan pehchaan lo. Agar uska maalik aajaae to behtar hai, ba-soorat-e-deegar usey kaam mein laao*". Chunache maine usse faaeda uthaaya. Shu'ba kehte hain: Main apne ustaad Hazrat Salama se (arsa ke baad) makkah mein mila to kehne lagey: Mujhe yaad nahi ke teen (3) saal ya ek (1) saal tash-heer ke liye farmaya tha.[1684]

Faaeda: Riwayat ke aakhir mein teen (3) saal ya ek (1) saal ka zikr hai, uske mutalliq mohtaat mauqif ye hai ke ek (1) saal tash-heer karna zaroori hai. Ek (1) saal se ziyaada tash-heer karna mazeed taqwa aur parhezgaari ki alaamat hai, waajib nahi. Taaham aksar mohaddiseen ne teen (3) saal ke alfaaz ko raawi-e-hadees "Salama bin Kaheel" ki khataa qaraar diya hai. Deegar riwayaat ke pesh-e-nazar jo baat paaya-e-suboot tak pohonchti hai wo ek (1) saal tash-heer karna hai. Kyou'nke ye maal kisi ka hai, uske jaaez hone ke liye koi daleel honi chaahiye. Shariyat ne ek (1) shart ke saath jaaez qaraar diya hai, ke uske mutalliq ek (1) saal tak elaan kiya jaae, nez uski hifaazat bhi ki jaae, taake wo zaae na hone paae.

Baab 2: Bhoole Bhatke Aur Gumshuda Oont Ka Bayaan

[2427] Hazrat Zaid bin Khaalid Johni رضی اللہ عنہ se riwayat hai ke ek (1) ekhaati Nabi ﷺ ki khidmat mein haazir hua aur usne giri-padi cheez ko uthaane ke mutalliq sawaal kiya. Aap ﷺ ne farmaya: "*Saal bhar uski tash-heer karo, phir uski thaili aur bandhan ko acchi tarah pehchaan lo, agar koi aae to theek-theek nishaani bataa de to uske hawaale kar do ba-soorat-e-deegar usey apne masraf mein laao*". Usne poocha: Allah ke Rasool! Bhatki hui bakri ka kya hukum hai? Aap ne farmaya: "*Wo tere liye hai ya tere kisi bhai ke liye ya bhediya ke liye hai*". Phir usne gumshuda oont ke mutalliq sawaal kiya to (ghusse se) Nabi ﷺ ka chehra mutaghiyyar ho gaya. Aap ne farmaya: "*Tujhe usse kya sarokaar hai? Uske saath uska joota aur paani ka mashkeeza hai. Wo chashmo'n se khud paani peelega aur darakhto'n ke patte khaa le ga*".[1685]

[1681] T: (تَشْهِير) Munaadi, mash-hoor karna [Rekhta]

[1682] Musnad Ahmad: V4 P266

[1683] Saheeh Muslim: Al Luqatah: H4502(1722)

[1684] Dekhiye: 2437

[1685] راجع: 91

Baab 3: Khoi Hui Bakri Ka Bayaan

[2428] Hazrat Zaid bin Khalid Johni ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ se gumshuda cheez uthaane ke mutalliq sawaal hua to mera khayaal hai ke aap ne farmaya: "*Uski thaili aur bandhan ko khoob pehchaan lo, phir ek (1) saal uski tash-heer karo*". (Raawi-e-hadees) Yazeed kehte hain (ke aap ne ye bhi farmaya:) Agar uske maalik ka pataa na chale to jis ko wo cheez mili ho, usey kharch kar sakta hai, albatta wo cheez uske paas amaanat hogi. Yahya kehte hain: Mujhe ilm nahi ke wo (amaanat ke alfaaz) Rasool Allah ﷺ ki baat ka hissa hain ya Yazeed ne apni taraf se kahe hain? Phir poocha: Bhooli-bhatki bakri ke mutalliq kya hukum hai? Nabi ﷺ ne farmaya: "*Usey pakad lo kyou'nke wo tumhari hogi (jab asal maalik na miley) ya tumhare kisi aur bhai ki ya wo bhediye ki nazar hai*". (Raawi-e-hadees) Yazdeek kehte hain ke bakri ka bhi elaan kiya jaata rahe. Phir poocha: Gumshuda oont ke mutalliq kya hukum hai? To Aap ﷺ ne farmaya: "*Usey chod do, uske saath uska joota hai aur mashkeeza bhi uske paas hai, chashme par pohonch kar paani peelega, aur jhaadiyo'n se patte khaa le ga, yahaa'n tak ke uska maalik usey khud paalega*".[1686]

Baab 4: Jab Ek Saal Baad Bhi Gumshuda Cheez Ka Maalik Na Miley To Wo Usi Ki Ho Jaaegi Jise Mili Hai.

[2429] Hazrat Zaid bin Khaalid Johni ﷺ se riwayat hai, unho'n ne kaha: Ek aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur giri-padi cheez ke mutalliq sawaal kiya. Aap ne farmaya: "*Uski thaili aur bandhan ko pehchaan lo, phir ek (1) saal tak uska elaan karte raho, agar us dauraan mein uska maalik aajaae to behtar, ba-soorat-e-deegar tujhe ikhteyaar hai*". Usne poocha ke bahtki hui bakri ke mutalliq kya hukum hai? Aap ne farmaya: "*Wo teri hai ye tere bhai ki ya bhediye ki*". Usne phir dariyaaft kiya: Gumshuda oont ke mutalliq kya hukum hai? Aap ne farmaya: "*Tumhe'n usse kya sarokaar hai? Uske hamraah uska mashkeeza aur joota hai, wo paani khud peelega aur patte khaa le ga, yahaa'n tak ke uska maalik usey khud paalega*".[1687]

Faaeda: Islam ne giri-padi ashyaa ki badi hifaazat ki hai, unke uthaane waalo'n ko usi soorat mein uthaane ki ijaazat hai ke wo unhe'n asal maalik tak pohonchaane ki poori koshish kare'n, unhe'n hazam karne ke liye hargiz-hargiz na uthaae'n.

Baab 5: Agar Darya Se Koi Lakdi Ya (maidaani ilaaqe se) Koi Kooda Ya Is Tarah Ki Koi Cheez Mil Jaae To Kya Hukum Hai?

[2430] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne bani israel ke ek (1) mard ka zikr kiya. Phir poori hadees bayan ki. Uske aakhir mein hai: "*Wo shaikhs baahar nikla shayad koi jahaaz uska maal le kar aaya ho, to kya dekha hai ke ek (1) lakdi tair rahi hai. Wo usey uthaa laaya taake ahle-khaana usey jalaane mein istemaal kare'n. Jab usne usey phaada to (us mein) uska maal aur ek (1) ruqa'a bar-aamad hua*".[1688]

Baab 6: Agar Raaste Mein Giri-padi Khajoor Paae To Kya Kare?

[2431] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ raaste mein giri hui khajoor ke paas se guzre to farmaya: "*Agar mujhe ye andesha na hota ke ye khajoor sadqe ki hoti to usey uthaakar zaroor khaa leta*".[1689]

[2432] Hazrat Anas ﷺ aur Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab main apne ghar aata hu'n to apne bistar par giri-padi khajoor paata hoo'n, usey khaane ke liye uthaa leta hoo'n, phir is andeshe ke pesh-e-nazar ke ye sadqa hogi, usey phenk deta hoo'n*".

Faaeda: Maaloom hua ke maamooli cheez agar raaste ya ghar se miley to uska khaa lena durust hai, is qism ki cheezo'n ke maalik ko talaash karna aur uske mutalliq tash-heer karna zaroori nahi. Rasool Allah ﷺ ne jo is qism ki khajoor se parhez kiya to is liye nahi ke us par luqta[1690] ke ahkaam jaari hote hain, balke is liye ke mabaada sadqa ki ho aur sadqa aap par haraam tha.

[1686] راجع: 91
[1687] راجع: 91
[1688] راجع: 1498
[1689] راجع: 2055
[1690] T: (لُقْطَه) Wo cheez jo zameen par padi mil jaae, giri hui cheez [Rekhta]

Baab 7: Ahle Makkah Ki Gumshuda Ashya Ka Elaan Kaise Kiya Jaae?

Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Makkah Mukarrama mein giri-padi cheez wo uthaae jo uska elaan kare*".

Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Makkah Mukarrama ka luqta wohi uthaae jo uski tash-heer kare*".

[2433] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Makkah ki jhaadiyaa'n na kaati jaae'n aur na uske shikaar hi ko bhgaaya jaae, nez uska luqta sirf us shakhs ke liye uthaana jaaez hai jo uski tash-heer karne waala ho aur uski ghaas ko bhi na kata jaae*". Hazrat Abbas ﷺ ne arz kiya: Aye Allah ke Rasool! Izkhir ki ijaazat deejiye. Aap ne farmaya: "*Izkhir ghaas ki ijaazat hai*".[1691]

[2434] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke jab Allah Ta'ala ne apne Rasool ﷺ ke liye Makkah fatah kar diya to aap logo'n mein khutba dene ke liye khade hue. Allah Ta'ala ki hamd-o-sana karne ke baad farmaya: "*Allah Ta'ala ne makkah se qatl-o-ghaarat ko rok diya aur us par apne Rasool aur ahle imaan ko musallat kar diya. Aagaah raho ke ye mujh se pehle kisi ke liye halaal nahi hua aur mere liye bhi din ki ek (1) ghadi mein halaal hua aur mere baad kisi ke liye bhi halaal nahi hoga. Khabardaar! Uske shikaar ko na cheda jaae aur na uski jhaadiyaa'n hi kaati jaae'n, aur yahaa'n ki giri-padi cheez sirf uske liye jaaez hai jo uska elaan karne ke liye uthaata hai, aur yahaa'n jiska koi aadmi qatal ho jaae to usey do (2) muaamalaat mein se ek (1) ka ikhtiyaar hai: Diyyat qubool kar le ya badla le-le*". Hazrat Abbas ﷺ ne arz kiya: Allah ke Rasool ﷺ! Izkhir ghaas ko mustashna hona chaahiye, kyou'nke ham usey apni qabro'n aur gharo'n mein bichaate hain. Us par Aap ﷺ ne farmaya: "*Izkhir ghaas ki ijaazat hai*". Phir ahle yemen mein se Abu Shah naami shakhs khada hua, usne arz kiya: Allah ke Rasool ﷺ! Mujhe (ye khutba likhwa deejiye. Aap ne farmaya: "*Abu Shah ke liye isey tehreer kar do*". (Waleed bin Muslim ne kaha:) Maine Imam Auzaai se poocha: Abu Shah ka arz karna ke Allah ke Rasool ﷺ! Mere liye likhwa deejiye, iska kya matlab hai? Unho'n ne kaha: Wohi (khutba) jo unho'n ne Rasool Allah ﷺ se suna tha.[1692]

Baab 8: Kisi Ke Jaanwar Ka Doodh Bila Ijaazat Na Dohaa Jaae

[2435] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi bhi ijaazat ke baghair kisi doosre ke jaanwar ka doodh na dohe, Kya tum mein se koi ye pasadn karta hai ke koi shakhs uske godaam mein ghus jaae, phir uske thailo'n ko khol kar unse ghalla le jaae? Aagaah raho ke maweshiyo'n ke than bhi logo'n ke liye unki ghizaa ke godaam hain, lehaaza ye jaaez nahi ke tum mein se koi doosre ke maweshi ko uski ijaazat ke baghair dohe*".

Baab 9: Jab Saal Guzarne Ke Baad Gumshuda Cheez Ka Maalik Aajaae To Usey Waapas Kardi Jaae, Kyou'nke Gumshuda Cheez Ek (1) Amaanat Hai

[2436] Hazrat Zaid bin Khalid Johni ﷺ se riwayat hai ke ek (1) aadm[1693]i ne Rasool Allah ﷺ se gumshuda cheez uthaane ke mutalliq daryaafr kiya to aap ne farmaya: "*Uski ek (1) saal tak tash-heer karo, phir uska bandhan aur thaili yaad karlo, uske baad usey apne kisi masraf mein kharch kar lo, agar uska maalik aajaae to usey waapas kar do*". Saail ne arz kiya: Allah ke Rasool ﷺ! Bhati hui bakri ke mutalliq kya hukum hai? Aap ne farmaya: "*Usey pakad lo, kyou'nke wo tumhari hai, ya tumhare bhai ki, ya bhediye ki nazar hai*". Usne arz kiya: Allah ke Rasool ﷺ! Awaara oont ke mutalliq kya kare'n? Rasool Allah ﷺ ye sun kar ghusse mein aagae, yahaa'n tak ke aap ke rukhsaar ya chehra-e-mubaarak surkh ho gaya. Phir aap ne farmaya: "*Oont se tumhe'n kya kaam? Uske saath uska joota aur mashkeeza hai, uska maalik jab aaega to usey le le ga*".[1694]

[1691] راجع: 1349
[1692] راجع: 112
[1693] راجع: 91
[1694] راجع: 91

Baab 10: Kya Giri-padi Cheez Ka Uthaa Lena Behtar Hai Mabaada Wo Zaae Ho Jaae Ya Koi Ghair-mustahiq Uthaale?

[2437] Hazrat Suwaid bin Ghafla se riwayat hai, unho'n ne kaha ke main ek (1) ladaai mein Salman bin Rabeea aur Zaid bin Suhaan ke saath tha. Maine ek (1) kooda dekha (to usey utha liya.) Mujh se unho'n ne kaha: Usey phenk do. Maine kaha: Nahi phenkta, agar iska maalik mil gaya to uske hawaale kar du'nga, ba-soorat-e-deegar usey apne kaam mein laaunga. Chunache jab ham ghwaze se waapas aae to hajj kiya, phir madina taiyyaba se guzar hua to Hazrat Ubai bin Kaab ﷺ se mulaqaat hui, maine unse uske mutalliq poocha to unho'n ne bataaya: Mujhe Nabi ﷺ ke zamaane mein ek (1) thaili mili thi, jis mein sau (100) dinar the, main usey le kar aap ki khidmat mein haazir hua to aap ne farmaya: "*Uski ek (1) saal tak tash-heer karo*". Maine uski saal bhar tash-heer ki. Phir aap ke paas aaya to aap ne farmaya: "*Ek (1) saal mazeed tash-heer karo*". Maine ek (1) saal mazeed aisa kiya. Phir aap ke paas aaya to aap ne farmaya: "*Ek (1) saal aur uski tash-heer karo*". Maine uski ek (1) saal aur tash-heer ki. Phir chauthi baar aap ke paas haazir hua to aap ne farmaya: "*Uski ginti, bandhan aur thaili ki khoob shanaakht karo, agar uska maalik aajaae to behtar, ba-soorat-e-deegar usse faaeda haasil karo*".[1695]

Shu'ba kehte hain: Maine uske baad Salama bin Kuhail se Makkah Mukarrama mein mila to unho'n ne kaha: Mujhe maaloom nahi ke teen (3) saal ya ek (1) saal tash-heer karne ke liye kaha tha.

Baab 11: Jis ne Gumshuda Cheez Ka Khud Elaan Kiya, Lekin Hukumat Ke Hawaale Nahi Kiya

[2438] Hazrat Zaid bin Khalid Johni ﷺ se riwayat hai ke ek (1) dehaati ne Nabi ﷺ se gumshuda cheez ke mutalliq sawaal kiya to aap ne farmaya: "*Uski ek (1) saal tak tash-heer kar. Agar koi aae aur uski thaili aur bandhan ke baare mein theek-theek nishaan-dahi karde to uske hawaale karde. Ba-soorat-e-deegar usey kharch kar le*". Phir usne aawaara oont ke mutalliq poocha to aap ka chehra ghusse se surkh ho gaya. Aap ne farmaya: "*Oont se tujhe kya taalluq? Uska mashkeeza aur juaa uske saath hai. Wo khud chashme par jaakar paani peelega aur darakhto'n ke patte khaa le ga. Usey chod, hatta ke uska maalik usey paale*". Phir uski bhakti bakri ke mutalliq poocha to aap ne farmaya: "*Wo tere liye hai, ya tere bhai ke liye, ya phir bhediye ke liye hai*".[1696]

Baab 12: Bila-unwaan

[2439] Hazrat Abu Bakar ﷺ se riwayat hai, unho'n ne farmaya: Main chala to ek (1) charwaahe ko dekha, jo apni bakriyaa'n haa'nke jaa raha tha. Maine poocha: Tu kiska charwaaha hai? Usne kaha: Ek (1) quraishi ka. Usne naam liya to maine usey pehchaan liya. Maine kaha: Kya teri bakriyo'n mein doodh hai? Usne kaha: Ji haa'n, chunache maine usko dohne ke liye kaha to usne bakriyo'n mein se ek (1) bakri baandh di. Maine kaha: Us bakri ke than se ghubaar saaf karde. Phir maine usse kaha: Apne haath bhi jhaad le, to usne aisa hi kiya aur ek (1) haath par doosra haath maara, phir ek (1) pyaala doodh doha. Maine Rasool Allah ﷺ ke liye paani ki ek (1) chaagal[1697] rahli thi, jiske mu'n par kapda bandha hua tha. Maine paani doodh par daala, hatta ke wo neeche tak thanda ho gaya. Phir main Nabi ﷺ ki khidmat mein haazir hua aur arz kiya: Allah ke Rasool ﷺ! Usey nosh-e-jaa'n keejiye! Aap ne itna piya ke mera dil khush ho gaya.[1698]

Faaeda: Hamaare yahaa'n gumshuda baccho'n aur deegar cheezo'n ke mutalliq masaajid mein elaan kiya jaata hai, us elaan ki sharai haisiyat kya hai? Waazeh rahe ke gumshuda cheez, ya bacche, ya jaanwar ka masjid mein elaan karna shar-an durust nahi. Hadees mein hai: Rasool Allah ﷺ ne farmaya: "*Agar koi masjid mein apni gumshuda cheez ko talaash karta hai, ya uska elaan karta hai to usey baae'n-alfaaz jawaab diya jaae: Allah wo cheez tujhe waapas na kare, kyou'nke masajid ki taameer is maqsad ke liye nahi hui*".[1699] Ek (1) riwayat mein hai ke Rasool Allah ﷺ ne masjid mein ek (1) aise shakhs ko dekha jo logo'n se apne gumshuda surkh oont ke mutalliq dariyaaft kar raha tha, to aap ne farmaya: "*Allah kare tu apne oont ko na paae, kyou'nke masaajid taameer karne ka maqsad ibaadat-e-*

[1695] راجع: 2426

[1696] راجع: 91

[1697] T: (چھاگل) Mashkeeza, mitti, dhaat ya chamde ka wo bartan ya kuppi jis mein paani bhar kar musaafir apne saath le jaate hain [Rekhta]

[1698] Dekhiye: 6315 6352 3908 3917 5607

[1699] Saheeh Muslim: Al Masaajid: H1260(568)

ilaahi hai".[1700] Baaz hazraat ka kehna hai ke lafz-e-ضاله ka itlaaq gumshuda haiwaan par hota hai. Is liye baccho'n waghaira ki gumshudgi ka elaan kiya jaa sakta hai. Lekin hame'n isse ittefaaq nahi, kyou'nke haiwanaat ke alaawa doosri cheezo'n ke liye bhi us lafaz ko istemaal kiya jaata hai. Baaz ahle ilm ne ye nukta uthaaya hai ke baqaa-e-nafs aur ehteraam-e-aadmiyat ke pesh-e-nazar gumshuda baccho'n ka elaan masaajid mein jaaez hona chaahiye. Phir zaruriyaat, mamnoo ahkaam ko jaaez qaraar de deti hain, ke tahat laane ki koshish ki hai. Yaqeenan ye zaabta aur usool saheeh hai, lekin ye us soorat mein jab uska koi mutabaadil intezaam na ho sakta ho. Agar uska mutabaadil mumkin ho to phir jaaez nahi, lehaaza masaajid mein elaan ki gunjaaesh nahi. Behtar aur afzal yehi hai ke is tarah ke elanaat ke liye alag se koi intezaam kiya jaae.

[1700] Saheeh Muslim: Al Masaajid: H1262(569)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

46: Kitab-ul-Mazaalami (Zulm-o-Istebdaad Ke Ahkaam-o-Masaael) كِتَابُ الْمَظَالِمِ

(Zulm-o-Istebdaad[1701] Aur Naa-haq Maal Cheenne Ki Qabaahat Ka Bayaan

Irshad-e-Baari Ta'ala hai: Aur Aap Hargiz Ye Khayaal Na Karna Ke Zaalim Jo Kuch Kar Rahe Hain, Allah Unse Bekhabar Hai. Wo To Unhe'n Us din Tak Ke Liye Mohlat De Raha Hai, Jab Nigaahe'n Phati Ki Phati Reh Jaae'ngi. Wo You'n Apne Sar Uthaae Aur Saamne Nazre'n Jamaae Daude Jaa Rahe Ho'nge.[1702]

"الْمُقْنِعُ" aur "الْمُقْمِعُ"[1703] dono ke maane ek (1) hi hain. Imam Mujahid ne farmaya: "مُهْطِعِيْنَ" ke maane hain: "Baraabar nazar daalne waale". (Imam Mujahid ke alaawa) Baaz ne iske maane: "Jaldi bhaagne waale" kiye hain. Unki Nigaahe'n Unki Apni Taraf Bhi Na Laute'ngi Aur Unke Dil Ud Rahe Ho'nge. Aqal-o-Shaoor Se Khaali Ho'nge. (Aye Nabi!) Aap Un Logo'n Ko Us Din Se Daraae'n Jab Azaab Unhe'n Aalega, To Us Din Zaalim Kahe'nge: Aye Hamaare Rabb! Hame'n Qareeb Waqt Tak (thodi si muddat aur) Mohlat Dede, Ham Teri Daawat Qubool Kare'nge Aur Rasoolo'n Ki Pairawi Kare'nge. Kya Tum Ne Isse Pehle Qasme'n Na Khaai Thee'n Ke Tumhe'n Kabhi Zawaal Aaega Hi Nahi, Halaa'nke Tum Aise Logo'n Ki Bastiyo'n Mein Aabaad Rahe, Jinho'n Ne Apni Jaano'n Par Zulm Kiya Tha Aur Tumhe'n Khoob Acchi Tarah Maaloom Tha Ke Ham Ne Unke Saath Kis Tarah Kiya Tha Aur Ham Ne Tumhare Liye Kai Misaale'n Bayaan Kee'n. Unho'n Ne Khoob Chaale'n Chalee'n, Halaa'nke Unki Chaalo'n Ka Tod Allah Ke Paas Maujood Tha, Aur Unki Chaale'n Aisi Na Thee'n Ke Unse Pahaad Hil Jaate. Chunache Ye Kabhi Khayaal Na Karna Ke Allah Ta'ala Apne Rasoolo'n Se Waada Khilaafa Karega, Allah Ta'ala Yaqeenan Sab Par Ghaalib Aur Badla Lene Waala Hai.[1704]

Baab 1: Zulm-o-Ziyaadati Ka Badla Liya Jaaega

[2440] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke Aap ne farmaya: "*Jab ahle imaan aag se khalaasi[1705] paa le'nge to unhe'n dozakh aur jannat ke darmiyan ek (1) pul par rok liya jaaega. Wahaa'n unse un mazaalim ka badla liya jaaega jo unho'n ne duniya mein ek-doosre par kiye the. Jab wo paak saaf ho jaae'nge to phir unhe'n jannat ke andar jaane ki ijaazat milege. Us zaat ki qasam jiske haath mein Muhammad ﷺ ki jaan hai! Har shakhs jannat mein apne thikaane ko usse behtar taur par pehchaanega, jis tarah wo duniya mein apne maskan ko pehchanta tha*".

Yunus bin Muhammad ne kaha: Hame'n Shaiban ne Qatada se khabar di, unho'n ne kaha: Ham se Abul Mutawakkil ne bayan kiya.[1706]

Baab 2: Irshad-e-Baari Ta'ala: "Aagaah Raho! Zulm-pesha Logo'n Par Allah Ki Phitkaar Hai"[1707] Ka Bayaan

[2441] Hazrat Safwaan bin Mohriz al Maazini se riwayat hai, unho'n ne kaha: Main ek (1) baar Hazrat Abdullah bin Umar ﷺ ka haath thaame unke saath jaa raha tha, achaanak ek (1) shakhs saamne se aakar kehne laga: Aap ne "najwa" yaane (qiyaamat ke roz Allah Ta'ala ki bande se) sargoshi ke mutalliq Rasool Allah ﷺ se kis tarah suna hai? Hazrat Abdullah bin Umar ﷺ ne kaha: Maine Rasool Allah ﷺ ko farmate suna hai: "*Allah Ta'ala momin ko apne qareeb bulaa le ga aur us par apna parda-e-izzat daal kar usey chupaa le ga, phir farmaega: Tujhe apna falaa'n gunah maaloom hai? Tujhe apna falaa'n gunah yaad hai? To wo kahe ga: Ji haa'n, Ya Rabb! Mujhe maaloom hai, hatta ke usse tamaam gunaaho'n ka iqraar karaa le ga. Aur wo shakhs apne dil mein khayaal karega ke wo ab tabaah ho chuka. Us waqt Allah Ta'ala farmaega: Maine tujh par duniya mein parda daala, aaj tere liye un gunaaho'n ko moaaf karta hoo'n, phir nekiyo'n ka record uske haath mein de diya jaaega. Lekin kaafir aur munaafiq ke mutalliq*

[1701] T: (اِسْتِبْداد) Zulm-o-jor se hukumat karna, dabaao, zabardasti [Rekhta]

[1702] Surah Ibrahim: 42-43

[1703] Urdu pdf mein arabi ibaarat mein likha hai "الْمُقْمِحُ", jabke urdu tarjuma mein likha hai مُقْمِع aakhir huroof arabi mein ح aur urdu mein ع. [RSB]

[1704] Surah Ibrahim: 43-47

[1705] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]

[1706] Dekhiye: 6535

[1707] Surah Hud: 18

barmalaa[1708] *gawaah bole'nge: Ye Wo log Hain Jinho'n Ne Apne Rabb Par Jhoot Baandha. Sun Lo! Zulm-pesha Logo'n Par Allah Ki Laanat Hai*".[1709] [1710]

Baab 3: Ek (1) Musalman Doosre Musalman Par Na To Zulm Kare Aur Na Usey Be-yaar-o-Madadgaar Hi Chode

[2442] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Musalman-musalman ka bhai hai, lehaaza na wo us par zulm kare aur na usey zulm ke hawaale hi kare, aur jo shakhs apne bhai ki zaroorat ko poora karne mein masroof hota hai to Allah Ta'ala uski zaroorat poori farmaega. Aur jo shakhs kisi musalman ki museebat ko door karta hai to Allah Ta'ala qiyaamat ke din uski museebat door karega, nez jo shakhs kisi musalman ka aeb chupaaega to qiyaamat ke din Allah Ta'ala us par parda-poshi karega*".[1711]

Baab 4: Apne Bhai Ki Madad Karo, Khwah Wo Zaalim Ho Ya Mazloom

[2443] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum apne bhai ki madad karo, khwah wo zaalim ho ya mazloom*".[1712]

[2444] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum apne bhai ki madad karo, khwah zaalim ho ya mazloom*". Sahaaba Ikraam ne arz kiya: Allah ke Rasool ﷺ! Wo mazloom ho to uski madad kare'nge lekin zaalim ki madad kis tarah kare'n? Aap ne farmaya: "*(Zulm karne se) Uska haath pakad lo, yaane usey zulm se roko*".[1713]

Baab 5: Mazloom Ki Madad Karna

[2445] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n saat (7) kaamo'n ka hukum diya aur saat (7) baato'n se manaa farmaya. Phir unho'n ne un kaamo'n ka zikr kiya: "*Mareez ki iyaadat karna, janaaze ke saath jaana, cheenk lene waale ko jawaab dena, salaam ka jawaab dena, mazloom ki madad karna, daawat qubool karna, aur koi qasam khaa baitha ho to uski qasam poori karaa dena*".[1714]

Faaeda: Mazloom ki madad karna zaroori hai, agar koi bhi mazloom ki madad ke liye nahi uthega to saara muaashara gunahgaar hoga, pehle haakim-e-waqt ko uski madad karni chaahiye ke insaaf uski dehleez par pohchaaya jaae. Agar haakim-e-waqt ka hona na hona baraabar hai to jo bhi uski madad kar sakta ho kare.

[2446] Hazrat Abu Moosa ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ek (1) momin doosre momin ke liye deewaar ki tarah hai jiska ek (1) hissa doosre hisse ko mazboot karta hai*". Phir aap ne ek (1) haath ki ungliyo'n ko doosre haath ki ungliyo'n mein daakhil kar diya.[1715]

Faaeda: Mazloom ki madad karna usey taqwiyat deta hai, is hadees ke mutaabiq muaasao'hre ka har fard doosre ko mazboot karne ke liye hai wo usey kamzor karne ke dar-pe na ho. Rasool Allah ﷺ ne ek (1) haath ki ungliyaa'n doosre haath ki ungliyo'n mein daal kar us amal ki taqwiyat ko samjhaya hai. Baaz ahadees mein us kaifiyat ko "*Tashbeek-e-shaitan*" qaraar diya gaya hai, lekin ye us waqt hai jab bataur-e-abas aur behooda harkat kiya jaae. Jab kisi ko koi baat samjhaani maqsood ho to ungliyo'n ki mazkoora kaifiyat banana jaaez aur durust hai. والله أعلم

Baab 6: Zaalim Se Inteqaam Lena

Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ye Pasanad Nahi Karta Ke Kisi Ki Buraai Ko Zaahir Kiya Jaaega Magar Mazloom Aisa Karta Hai Aur Allah Ta'ala Khoob Sunne Waala, Khoob Jaanne Waala Hai".[1716]

Aur Allah Ta'ala ne farmaya: "Aur Wo Log Jab Un Par Zulm Hota Hai To Munaasib Inteqaam Lete Hain".[1717]

[1708] T: (بَرْمَلا) Khullam-khula, elaaniya [Rekhta]
[1709] Surah Hud 18
[1710] Dekhiye: 4685 6070 7514
[1711] Dekhiye: 6951
[1712] Dekhiye: 2444 6952
[1713] راجع: 2443
[1714] راجع: 1239
[1715] راجع: 481
[1716] Surah an Nisa: 148
[1717] Surah ash Shura: 39

Hazrat Ibrahim Nakhai kehte hain: Wo hazraat zaleel hone ko pasand nahi karte the, lekin jab unko qudrat haasil hoti to darguzar karte the.

Baab 7: Mazloom Ka Zaalim Ko Moaaf Kar Dena

Irshad-e-Baari Ta'ala Hai: Agar Tum Elaaniya Neki Karo Ya Usey Chupaao Ya Buraai Ko Moaaf Kar Do To Allah Ta'ala Bhi Bohot Ziyaada Moaaf Karne Waala Khoob Qudrat Waala Hai.[1718]

Nez Allah Ta'ala ne farmaya: Aur Buraai Ki Jazaa Uski Misl Buraai Hai Aur Jo Koi Darguzar Kare Aur Bhalaai Kare To Uska Sawaab Allah Ke Zimme Hai. Yaqeenan Allah Ta'ala Zulm Karne Waalo'n Ko Pasand Nahi Karta Aur Jin Logo'n Ne Apne Oopar Zulm Hone Ke Baad Inteqaam Liya To Un Par Kisi Qism Ka Ilzaam Nahi. Ilzaam To Un Logo'n Par Hai Jo doosro'n Par Zulm Karte Hain Aur Zameen Mein Naa-haq Sarkashi Karte Hain. Unke Liye Dardnaak Azaab Hoga. Aur Jis Ne Sabr Kiya Aur Moaaf Kiya To Ye Azmiyat Ke Ausaaf Se Hai. Aur Jise Allah Gumraah Karde Phir Uske Baad Uska Koi Madadgaar Nahi. Aur Tu Zaalimo'n Ko Dekhega Ke Jab Wo Azaab Se Do-chaar Ho'nge to Kahe'nge: Kya Ab Duniya Ki Taraf Laut Jaane Ki Koi Soorat Hai?[1719]

Baab 8: Zulm Qiyamat Ke din Kai Taareekiyo'n Ka Baais Hoga

[2447] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Zulm-e-qiyaamat ke din kai tarah ki taareekiya'n saabit hoga*".

Faaeda: Zulm karne se kai-ek taareekiya'n is tarah ho'ngi ke ek (1) to kisi ka haq, naa-haq tareeqe se liya, doosre wo Allah ki mukhalifat karke uske muqaable par utar aaya, ye gunaah doosre gunaho'n se bohot sangeen hai. Nez zulm din mein taareeki paida karta hai jis tarah imaan se raushni paida hoti hai. Is tarah zaalim ko kai tarah ki taareekiya'n gher le'ngi aur wo un andhero'n mein dhakke khaata aur museebat uthaata phirega. Allah Ta'ala usse mehfooz rakhe. *Aameen Yaa Rabbul A'alameen*.

Baab 9: Mazloom Ki Bad-dua Se Bachna Aur Darte Rehna Chaahiye

[2448] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ Hazrat Moaaz bin Jabal ﷺ ko yemen (ka governer bana kar) bheja to unse farmaya: "*Mazloom ki bad-dua se bachte rehna kyou'nke uski bad-dua aur Allah ke darmiyan koi parda haael nahi hota*".[1720]

Faaeda: Parda haael na hone ka matlab ye hai ke mazloom ki bad-dua bohot jald qubool hoti hai, nez uska mafhoom ye nahi ke zaalim fauran Allah ki pakad mein aajaata hai, balke Allah Ta'ala jis tarah chaahta hai usse muaamala kar leta hai, kabhi fauran sazaa de deta hai aur kabhi der se muwaakhaza karta hai, taake wo mazeed zulm kare, bil-aakhir usey achaanak pakad leta hai.

Baab 10: Jis ne Kisi Par Zulm Kiya Phir Mazloom Se Moaaf Kara Liya To Kiya Us Soorat Mein Apne Zulm Ko Bayan Karna Zaroori Hai?

[2449] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis kisi ne doosre ki izzat ya kisi aur cheez par zulm kiya ho wo usse aaj hi moaaf karaa le, pehle usse ke wo din aae jis mein dirham-o-dinar nahi ho'nge, phir agar zaalim ka koi nek amal hoga to uske zulm ki miqdaar usse le liya jaaega. Agar uski nekiyaa'n na huee'n to mazloom ke gunah zaalim ke khaate mein daal diye jaae'nge*".

Abu Abdullah (Imam Bukhari ﷺ) farmate hain: Ismail bin Abi Owais ko Maqburi is liye kaha jaata hai ke wo qabrastan ke ek (1) kinaare par rehte the. Aur Saeed Muqbari banu Laisa ka aazaad-karda ghulam hai. Uska poora naam Saeed bin Abi Saeed hai, aur uske baap Abu Saeed ka naam Keesaan hai.[1721]

[1718] Surah an Nisa: 149

[1719] Surah ash Shura: 40-44

[1720] راجع: 1395

[1721] Dekhiye: 6534

Baab 11: Agar Koi Shakhs Kisi Ka Zulm Moaaf Kar De To Us Mein Rujoo Nahi Kar Sakta

[2450] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne is aayat: Agar Aurat Ko Apne Shauhar Ki Taraf Se Be-parwaai Ya Roo-gardaani Karne Ka Andesha Ho.[1722] Ki tafseer karte hue farmaya: Basa auqaat aisa hota hai ke aadmi ke paas ek (!) biwi hoti hai, jisse wo zyaada taalluq nahi rakhna chahta, balke wo chahta hai ke usey chod de to usi haalat mein aurat usey kahe ke main tujhe apne khaas muaamalaat mein bari-uz-zimma qaraar deti hoo'n. Iske mutalliq ye aayat naazil hui ke aisa karna jaaez hai.[1723]

Baab 12: Agar Koi Doosre Ko Ijaazat De Ya Apna Haq Saaqit Karde Lekin Uski Miqdaar Bayan Na Kare To?

[2451] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, Wo Rasool Allah ﷺ se bayan karte hain ke aap ke paas koi mashroob laaya gaya, jis se aap ne kuch nosh farmaya. Aap ki daaee'n jaanib ek (1) ladka baitha tha, jabke baaee'n jaanib kuch buzurg log the. Aap ﷺ ne ladke se farmaya: "*Tum mujhe ijaazat dete ho ke main apna pas-khurda (bacha hua) un buzurgo'n ko de doo'n?*" Ladke ne kaha: Allah ki Qasam! Nahi, Allah ke Rasool ﷺ! Mera hissa jo aap se mujhe milne waala hai wo main kisi aur ko dene waala nahi hoo'n. Aakhir-kaar aap ne wo pyaala usi ke haath mein thamaa diya.[1724]

Baab 13: Us Shakhs Ka Gunah Jo Kisi Ki Zameen Hadap Kar Le

[2452] Hazrat Saeed bin Zaid ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jo shakhs zulm ke saath kisi ki zameen ka kuch hissa cheen le ga to qiyaamat ke din saat (7) zameeno'n ka tauq uske galey mein daala jaaega*".[1725]

[2453] Hazrat Abu Salama se riwayat hai ke unke aur kuch logo'n ke darmiyan ek (1) jhagda tha. Hazrat Ummul Momineen Ayesha ﷺ se uska zikr kiya gaya to unho'n ne farmaya: Abu Salma! Zameen ke muaamale mein ijtenaab karo, kyou'nke Nabi ﷺ ne farmaya: "*Agar kisi ne ek (1) baalisht ke baraabar bhi kisi ki zameen hadap ki, to usey saat (7) zameeno'n ka tauq pehnaaya jaaega*".[1726]

[2454] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jo shakhs thodi si zameen bhi naa-haq le le ga, usey qiyaamat ke din saat (7) zameeno'n tak dhasaa diya jaaega*".

Abu Abdullah (Imam Bukhari ﷺ) kehte hain: Ye hadees Abdullah bin Mubaarak ki kitab mein nahi, jo unho'n ne Khorasan mein tasneef ki thi. Albatta unho'n ne jo kitab Basra mein likhwaai thi us mein ye hadees hai.[1727]

Faaeda: Is hadees mein un logo'n ke liye bohot ibrat hai jo doosro'n ke huqooq ghasab karte hain, khaas taur par wo hazraat jo zameen par naajaaez qabza karke wahaa'n masjid ya madarsa taameer kar lete hain aur samajhte hain ke is tarah ham ne neki ka kaam kiya hai. Aise kaam mein koi neki nahi.

Baab 14: Jab Koi Doosre Ko Kisi Cheez Ki Ijaazat De-de To Wo Usey Istemaal Kar Sakta Hai

[2455] Hazrat Jabalah se riwayat hai ke ham log ahle Iraq ke yahaa'n ek (1) shahr mein the ke hame'n qahet-saali ne aaliya to Hazrat Ibne Zubair (rz hame'n khajoore'n khilaaya karte the. Hazrat Abdullah bin Umar ﷺ hamaare paas se guzarte to farmate ke Rasool Allah ﷺ ne do-do khajoore'n ek (1) baar uthaa kar khaane se manaa kiya hai. Haa'n tum mein se koi apne bhai se ijaazat le-le to jaaez hai.[1728]

[2456] Hazrat Abu Masood se riwayat hai ke Abu Shuaib naami ansari ka ek Ghulam tha, jo gosht pakaane mein mahaarat rakhta tha. Abu Shuaib ne usse kaha: Paanch (5) aadmiyo'n ka khaana taiyyaar karo, main Nabi ﷺ ki daawat karna chahta hoo'n. Aap ﷺ paanch (5) ashkhaas mein se paanchwe'n (5th) ho'nge. Usne Nabi ﷺ ke chehra-e-anwar mein bhook ke aasaar dekhe the, chunache jab unho'n ne Aap ﷺ ko daawat di to aap ke saath ek (1) saahab aur

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[1722] Surah an Nisa: 128

[1723] Dekhiye: 2694 4601 5206

[1724] راجع: 2351

[1725] Dekhiye: 3198

[1726] Dekhiye: 3195

[1727] Dekhiye: 3196

[1728] Dekhiye: 2489 2490 5446

aagae josko khane ki daawat nahi thi. Nabi ﷺ ne farmaya: "*Ye saahab hamaare saath aagae hain, kya aap usey ijaazat dete hain?*" Abu Shuaib ne kaha: Ji haa'n.[1729]

Baab 15: Irshad-e-Baari Ta'ala "Aur Wo Sakht Jhagdalu Hai"[1730] Ka Bayan

[2457] Hazrat Ayesha رضي الله عنها se riwayat hai, wo Nabi ﷺ se bayan karti hain ke Aap ne farmaya: "*Allah Ta'ala ko sab se ziyaada na-pasand wo shakhs hai jo sakht jhagdalu ho*".[1731]

Baab 16: Us Shakhs Ka Gunah Jo Deeda-daanista Kisi Naa-haq Baat Par Jhagda Kare

[2458] Ummul Momineen Hazrat Umme Salama رضي الله عنها se riwayat hai ke Nabi ﷺ ne apne hujre ke darwaze par jhagadne ki awaaz suni to baahar tashreef laae aur farmaya: "*Bas main to ek (1) bashar hi hoo'n. Mere paas ek (1) fareeq aata hai aur shayad ek (1) fareeq ki bahes doosre fareeq se umda ho, jisse mujhe khayaal ho ke usne sach kaha hai. Phir main uske haq mein faisla kar du'n. Andaree'n-halaat[1732] agar main kisi ko doosre musalman ka haq dila doo'n to ye aag ka ek (1) tukda hai, chaahe to usey qubool kar le, chaahe to usey chod de*".[1733]

Baab 17: Us Shakhs Ka Bayan Ke Jab Wo Jhagda Kare To Bad-zabaani Kare

[2459] Hazrat Abdullah bin Amr رضي الله عنهما se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Chaar (4) baate'n aisi hain ke wo jis ke andar ho'n wo khaalis munaafiq hai, ya chaar (4) khaslato'n mein se agar ek (1) khaslat bhi hot to us mein nifaaq ki ek (1) khaslat hai. yahaa'n tak ke usse baaz aajaae. Jab baat kare to jhoot bole, jab waada kare to uski khilaaf-warzi kare. Jab muaahada kare to be-wafaai kare. Aur jab kisi se jhagda kare to bad-zabaani kare*".[1734]

Baab 18: Mazloom Agar Zaalim Ka Maal Paale To Ba-qadar-e-Ziyaadati Apna Hissa Wasool Kar Sakta Hai

Imam Ibne Sireen رحمه الله bayan karte hain ke aise haalaat mein wo apne haq ke baraabar le le. Aur bataur-e-daleel ye aayat tilaawat ki: Agar Tum Saza Dena Chaaho To Usi Qadar Saza Do Jitna Unho'n Ne Tumhe'n Di Thi.[1735]

[2460] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke Hind bint Utbah bin Rabeea رضي الله عنها aai aur arz karne lagi: Allah ke Rasool ﷺ! Abu Sufyan رضي الله عنه bade kanjoos aadmi hain. Agar main unke maal mein se kuch le kar apne baal-baccho'n ko khilaau'n to us mein koi harj hai? Aap ne farmaya: "*Agar tum baccho'n ko riwaaj ke mutaabiq khilaao to us mein koi harj nahi*".[1736]

[2461] Hazrat Uqba bin Aamir رضي الله عنه se riwayat hai, unho'n ne kaha: Ham ne Nabi ﷺ se arz kiya ke aap hame'n kisi muhim par bhejte hain to kabhi ham aise logo'n ke paas jaate hain jo hamaari ziyaafat tak nahi karte to uske mutalliq aap ka kya irshad hai? Aap ﷺ ne farmaya: "*Jab tum kisi qaum ke paas jaao aur wo mehmaan ki shayaan-e-shaan mezbaani ka ehtemaam kare'n to usey qubool karlo, aur agar wo (mehmaan nawaazi) na kare'n to zabardasti un se apni mehmaani ka haq wasool kar sakte ho*".[1737]

Baab 19: Awaami Muqamaat Ka Bayaan

Nabi ﷺ aur aap ke Sahaba Ikraam رضي الله عنهم Saqeefah Banu Saai'dah (بَنُوْ سَاعِدَةَ) mein baithe

[2462] Hazrat Umar رضي الله عنه se riwayat hai, unho'n ne farmaya: Jab Allah Ta'ala ne apne Nabi ﷺ ko faut kar liya to ansaar-e-banu saai'dah ki chaupaal mein jamaa ho gae. Maine Hazrat Abu Bakar رضي الله عنه رضي الله عنه se arz kiya: Aap hamaare saath chale'n, chunache ham saqeefah banu saai'dah mein unke paas aae.[1738]

[1729] راجع: 2081

[1730] Surah al Baqara: 204

[1731] Dekhiye: 4523 7188

[1732] T: (اندریں حالات) Is haalat mein [RSB]

[1733] Dekhiye: 2680 6967 7169 7181 7185

[1734] راجع: 34

[1735] Surah an Nahl: 126

[1736] راجع: 2211

[1737] Dekhiye: 6137

[1738] Dekhiye: 3445 3928 4021 6829 6830 7323

Baab 20: Koi Padosi Doosre Padosi Ko Apni Deewaar Par Khootni Gaadne Se Na Roke

[2463] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Koi padosi doosre padosi ko apni deewaar mein khoonti gaadne se na roke*". Phir Hazrat Abu Huraira ﷺ ne kaha: Kya baat hai ke main tumhe'n is baat se roo-gardaani karte dekhta hoo'n? Allah ki Qasam! Main ye hadees tum se bayan karta rahu'nga.[1739]

Faaeda: Maaloom hua ke agar hamsaaya deewaar par koi lakdi yaa gaardar[1740] rakhna chaahe to deewaar ke maalik ke liye usey rokna jaaez nahi, kyou'nke us mein uska koi nuqsaan nahi, balke aisa karne se deewaar mazboot ho jaati hai. Haa'n deewaar ki tod-phod karna jaaez nahi. Kyou'nke kisi ki milkiyat mein uski ijaazat ke baghair koi iqdaam nahi karna chaahiye. Behtar ye ha ke deewaar banaate waqt us jagah aur akhrajaat ke etebaar se mushtaraka rakha jaae, taake fariqain ka us mein faaeda ho. Agar akela aadmi usey ek (1) ee'nt moti banana chaahta hai to mushtaraka dedh-ee'nt, yaane saade terah (13 ½) inch moti banaai jaae. Bahar-haal agar deewaar ko nuqsaan pohonchne ka andesha nahi hai to ham-saae ko deewaar istemaal karne se na roka jaae, us par shehteer[1741] ya gaardar rakhne ki ijaazat khushi se de di jaae.

Baab 21: Raaste Mein Sharaab Baha Dena

[2464] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke main Hazrat Abu Talha ﷺ ke ghar logo'n ko sharaab pilaa raha tha. Us waqt log khajoor ki sharaab istemaal karte the. Us dauraan Rasool Allah ﷺ ne ek (1) munaadi (elaan) karne waale ko hukum diya ke logo'n mein sharaab ki hurmat ka elaan kar de. Hazrat Abu Talha ﷺ ne mujhe hukum diya ke baahar nikal kar tamaam sharaab bahaa do. Chunache maine baahar nikal kar tamaam sharaab bahaa di, to wo madina ki galiyo'n mein beh nikli. Kuch logo'n ne kaha ke jo log us haal mein Shaheed hue hain ke sharaab un ke paito'n mein thi, unka kya haal hoga? To Allah Ta'ala ne ye aayat utaari: "Jo Log Imaan Laae Aur Nek Amal Kiye Wo Jo Bhi Khaa-pee Chuke Hain, Un Par Koi Gunah Nahi".[1742] [1743]

Baab 22: Gharo'n Ke Saamne Maidaano'n, Un Mein Baithne Aur Raasto'n Mein Baithne Ka Bayaan

Hazrat Ayesha ﷺ farmati hain ke Hazrat Abu Bakar ﷺ ne apne ghar ke sahn mein ek (1) masjid banaali thi. Us mein wo namaz padhte aur qep ki tilaawat karte the. Mushrikeen ki aurte'n aur bacche unke ird-gird jamaa ho jaate aur ta'jjub karte the aur Nabi ﷺ un dino'n makkah hi mein the.

[2465] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tum log raasto'n par baithne se ijtenaab karo*". Sahaaba ne arz kiya: Allah ke Rasool ﷺ! Is baat mein to ham majboor hain, kyou'nke wohi to hamari baithne aur guftagu karne ki jaghe'n hain. Aap ne farmaya: "*Accha aisi hi majboori hai to raaste ka haq adaa karo*". Sahaaba ne arz kiya: Raaste ka haq kya hai? Aap ﷺ ne farmaya: "*Nigaahe'n neechi rakhna, kisi ko takleef na dena, salaam ka jawaab dena, acchi baat bataana aur buri baat se manaa karna*".[1744]

Faaeda: Maaloom hua ke gharo'n se baahar chaupaal mein baithna haraam nahi, mumaaneat sirf is liye hai ke awaam ko usse takleef hoti hai. Usse bure zaraae ka sadde-baab maqsood hai. Is binaa par logo'n ko baithne ke liye aisi majaalis ikhtiyaar karni chaahiye'n jaha'n makrooh aur na-pasandeeda umoor na dekhe'n aur aisi baate'n na sune'n jin ka sunna mamnoo hai. Dukaano'n ke saamne TV dekhne, gaane sunne ke liye baithna haraam hai. Sharai hudood mein rehte hue un dukaano'n se faaeda liya jaa sakta hai, lekin agar awaam ko nuqsaan ho ya ghair sharai umoor se waasta padta ho to wahaa'n baithna jaaez nahi. Wallhu A'lam

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[1739] Dekhiye: 5627 5628

[1740] T: (گارڈر) Seedhi aur chaukdaar lakdi jo chat paatne mein kaam aati hai, beam [Rekhta] English mein ise girder kehte hain [RSB]

[1741] T: (شَہْتِیر) Sheesham ya shaal waghaira ki seedhi aur chaukdaar lakdi jo chatt daalne ke kaam aati hai [Rekhta]

[1742] Surah al Maaida: 93

[1743] Dekhiye: 4618 4620 5580 5582 5583 5584 5600 5622 7253

[1744] Dekhiye: 6229

Baab 23: Raasto'n Mein Kooe'n Khodna Ba-sharte-ke Unse Kisi Ko Takleef Na Pohonche.

[2466] Hazrat Abu Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aisa hua ke ek (1) shakhs raaste mein jaa raha tha ke usey sakht pyaas lagi. Usne ek (1) kuwaa'n dekha to us mein utar pada aur apni pyaas bujhaai. Baahar nikla to kya dekhta hai ke ek (1) kutta haanp raha hai aur pyaas ki shiddat se mitti chaat raha hai. Us shakhs ne kahayaal kiya ke usey bhi isi tarah pyaas lagi hai jaise mujhe lagi thi. Chunache wo kuwe'n mein utra aur apna mozah paani se bhara, phir wo kutte ko pilaa diya. Allah Ta'ala ne uska ye amal qubool kiya aur usey bakhsh diya. Logo'n ne arz kiya: Allah ke Rasool ﷺ! Kya jaanwaro'n ki khidmat mein bhi hamaare liye ajar hai? Aap ﷺ ne farmaya: "Har zinda jigar ki khidmat mein ajar-o-sawaab hai"*.[1745]

Baab 24: Raaste Se Takleef-deh Cheez Ka Hataana

Hazrat Abu Huraira ﷺ Nabi ﷺ se bayan karte hain ke "*Raaste se kisi takleef-deh cheez ka door karna bhi sadqa hai*".

Faaeda: Islam ki ye khoobi hai ke usne har munaasib jagah par khidmat-e-khalq ko madde-nazar rakha hai, chunache aam guzar-gaaho'n ki hifaazat aur unki taameer ko is qadar zaroori samjha ke wahaa'n se ek (1) tinke ko door kar dene par bhi ajar-o-sawaab ki khush-khabri sunaai hai. Kisi patthar, kaante, aur koode waghaira ko door kar dena imaan ki alaamat qaraar diya gaya hai. Insaani mafaad-e-aammah ke liye aisa hona behad zaroori hai. Ye sadqa us maane mein hai jis shakhs ne raaste se moozi[1746] cheez ko hataa diya to goya usne doosro'n par unki salaamti ko sadqa kar diya hai, is liye ke baae'n-taur sadqa hai ke usey nafaa pohoncha hai. Wallahu A'alam.

Baab 25: Chato'n Waghaira Mein Buland-o-Pasth Baala-khaane Banaana, Unse Jhaa'nka Jaae Ya Na Jhaa'nka Jaae

[2467] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ madina taiyyaba ke mahallaat mein se ek (1) oonche mahel par chadhe, us par jhaanka to farmaya: "*Kya jo kuch main dekh raha hoo'n, wo tum dekhte ho? Tumhare gharo'n par fitne baras rahe hain jis tarah baarish barasti hai*".[1747]

[2468] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: Meri ye khwahish rahi ke main Hazrat Umar ﷺ se dariyaaft karu'n ke Nabi ﷺ ki biwiyo'n mein se wo kaun si do (2) biwiyaa'n hain jin ke mutalliq Allah Ta'ala ne farmaya hai: "Agar Tum Dono Allah Ki Taraf Tauba Aur Rujoo Karo (To Behtar Hai) Pas Tumhare Dil (haq se) Kuch Hatt Gae Hain". Waaqea ye hua ke main unke hamraah hajj ko gaya to wo (qazaa-e-haajat ke liye) raaste se ek (1) taraf hatey. Main bhi paani ka mashkeeza liye unke hamraah ho gaya. Chunache jab aap qazaa-e-haajat se faarigh ho kar waapas aae to maine un ke haatho'n par mashkeeze se paani daala. Unho'n ne wazoo kiya to maine arz kiya: Aye Ameer-ul-Momineen! Nabi ﷺ ki azwaaj-e-mutahharaat mein se wo kaun si do (2) aurte'n hain jin ke mutalliq Allah Ta'ala ne farmaya hai: Agar Tum Tauba Karo (to tumhare liye behtar hai) Pas Tumhare Dil (haq se) Kuch Hatt Gae Hain.

Hazrat Umar Farooq ﷺ ne farmaya: Ibne Abbas! Tum par ta'jjub hai. Wo Hazrat Ayesha ﷺ aur Hazrat Hafsa ﷺ hain. Phir Hazrat Umar Farooq ﷺ ne poora waaqea bayan karna shuru kiya. Unho'n ne farmaya: Main aur mera ek (1) ansari hamsaaya Banu Umaiyya bin Zaid ke mohalle mein rehte the …ye qabila awaali madina mein rehta tha… Ham Nabi ﷺ ke paas baari-baari aaya karte the. Ek (1) din wo aata aur doosre din main haazir hota. Jab main aata to us din ke jumla ahkaam-e-wahee usko bataata aur jab wo aata to wo bhi isi tarah karta. Ham quraishi log aurto'n ko apne dabaao mein rakhte the, lekin jab ham ansaar mein aae to ham ne dekha ke unki aurte'n un par ghaalib rehti hain. Unki dekha-dekhi hamari aurte'n bhi un ke taur-tareeqe ikhtiyaar karne lagee'n. Ek (1) roz aisa hua ke maine apni biwi ko daa'nta to usne fauran mujhe jawab diya. Uski ye baat mujhe buri lagi to usne kaha: Agar maine tumhari baat ka jawaab diya hai to bura kyou'n maante ho? Allah ki qasam! Rasool Allah ﷺ ki biwiyaa'n bhi aap ko jawaab deti hain. Un mein se koi-koi aisi bhi hai jo din se le kar raat tak aap ko chode rehti hai. Mujhe is baat se bohot ghabraahat hui. Maine dil mein kaha: Un mein se jis ne aisa kiya wo azeem khasaare mein hai. Phir maine apne kapde

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[1745] راجع: 173

[1746] T: (مُؤْذى) Eeza dene waala, dukh pohonchaane waala, takleef dene waala [Rekhta]

[1747] راجع: 1878

pehne aur (apni beti) Hazrat Hafsa ﷺ ke paas aaya aur usse kaha: Hafsa! Kya tum mein se koi din se le kar raat tak Rasool Allah ﷺ se roote rehti hai? Unho'n ne kaha: Ji haa'n! Maine kaha: Wo to na-muraad rahi aur khasaare mein pad gai. Kya tum is baat se be-khauf ho, ke Rasool Allah ﷺ ki naaraazi ke baais Allah Ta'ala naaraaz ho jaae to tum tabaah ho jaao? (Dekho!) Rasool Allah ﷺ se ziyaada na mango aur aap ko jawaab bhi na diya karo aur aap se khafaa na hua karo. Jo zaroorat ho wo mujh se lo. Aur ye baat bhi tumhe'n dhoke mein na rakhe ke tumhari saukan tum se ziyaada khoobsoorat aur Rasool Allah ﷺ ki ziyaada chehrti hai. Unho'n ne Hazrat Ayesha ﷺ ko muraad liya. Hazrat Umar ﷺ ne kaha: Ham dono aapas mein is tarah ki baate'n bhi kiya karte the ke Ghassani log ham par chadhaai karne ke liye ghodo'n ki na'l-bandi (jung ki taiyyaari) kar rahe hain. Hua you'n ke mera saathi apni baari ke din shahr gaya aur isha ke waqt lauta to mera darwaza zor se khat-khataaya aur kaha: Kya wo yahaa'n (ghar mein) hain? Maine ye suna to bohot ghabraaya aur baahar nikla to unho'n ne kaha: Ek (1) bohot bada haadsa hua hai. Maine kaha: Wo kya? Kya Ghassan ke logo'n ne hamla kar diya hai? Usne kaha: Nahi, balke usse bhi bada waaqea aur lambi baat hai. Rasool Allah ﷺ ne apni biwiyo'n ko talaaq dedi hai. Main ekaha: Hafsa ki qismat phoot gai. Main pehle hi khayaal karta tha ke anqareeb aisa ho jaaega. Maine apne kapde pehne aur namaz-e-fajr Nabi ﷺ ke hamraah adaa ki. Faraaghat ke baad aap baala-khaane mein tashreef le gae aur wahaa'n tanha baithe rahe, chunache main Hazrat Hafsa ke paas gaya, dekha ke wo ro rahi hain. Maine poocha: Kyou'n ro rahi ho? Kya maine tumhe'n is anjaam se aagaah nahi kiya tha? Kya tumhe'n Rasool Allah ﷺ ne talaaq dedi hai? Usne kaha: Mujhe maaloom nahi. Aap ﷺ us baala-khaane mein tashreef rakhte hain. Main baahar nikal kar masjid mein mimbar ke paas aaya to dekha ke wahaa'n kuch log baithe ro rahe hain. Main bhi thodi der ke liye unke saath baith gaya. Phir wo pareshani mujh par ghaalib aai jo mujhe laahiq thi. Main us baala-khaane ki taraf gaya jaha'n aap tashreef farma the. Wahaa'n maine aap ke siyaah-faam ghulam se kaha: Umar ke liye ijaazat haasil karo. Wo andar gaya, usne Nabi ﷺ se baat ki, phir baahar nikla aur kehne laga: Maine Aap ﷺ se tumhara zikr kiya hai, lekin aap khaamosh rahe hain, chunache main waapas aakar un logo'n ke saath baith gaya jo mimbar ke paas baithe hue the. Phir mujhe us baat ne be-chain kar diya jiske liye main aaya tha. Main (dobaara) ghulam ke paas aaya aur kaha: Umar ke liye ijaazat haasil karo. Lekin muaamala pehle ki tarah hua. Main phir mimbar ke qareeb baithe hue logo'n ke paas baith gaya. Phir mujhe is baat ne be-chain kar diya jo mere dil mein thi. Main phir ghulam ke paas aaya aur kaha: Umar ke liye ijaazat haasil karo. Phir muaamala pehle ki tarah hua. Jab main waapas hone laga to ghulam ne mujhe awaaz di aur kaha: Tumhe'n Rasool Allah ﷺ ne ijaazat de di hai. Ye sun kar main aap ki khidmat mein haazir hua to dekha ke aap khajoor ke patto'n se bani hui chataai par lete hue hain. Aap ke jism aur chataai ke darmiyan koi bistar nahi hai. Aur khajoor ke patto'n ke nishanaat aap ke pehlu par numaaya'n hain. Aap ek (1) takiye par tek lagaae hue hain, jis mein khajoor ke patto'n ka bharaao hai. Maine salaam kiya aur khade hi khade arz kiya: Aap ne azwaaj ko talaaq de di hai? Aap ne meri taraf nigaah uthaai aur farmaya: Nahi. Main khada-khada aap ka mood bhaa'np raha tha ke kaisa hai? Maine dil-behlaao ke taur par kaha: Allah ke Rasool ﷺ! Zara mulaahaza farmaen ke ham quraishi log apni aurto'n ko dabaao mein rakhte the aur jab aise logo'n mein aae jin ki aurte'n un par ghaalib hain, mera itna kehna tha ke Nabi ﷺ muskuraae. Phir maine arz kiya: Kaash aap mujhe us waqt dekhte jab main Hafsa ﷺ ke paas gaya aur maine usey kaha: Tumhe'n ye baat dhoke mein na rakhe ke tumhari saukan tum se ziyaada khoobsoorat aur Nabi ﷺ ko ziyaada mehboob hai. Maine Hazrat Ayesha ﷺ ko muraad liya tha. Tab bhi aap muskuraa diye. Jab maine dekha ke aap muskura rahe hain to main baith gaya. Phir maine aankh uthaa kar dekha to Allah ki qasam! Mujhe teen (3) kacchi khaalo'n ke alaawa wahaa'n koi cheez nazar na aai. Maine arz kiya: Allah ke Rasool ﷺ! Aap Allah Ta'ala se dua kare'n ke wo aap ki ummat par wus-at kare, kyou'nke faaras aur rome ke logo'n par Allah ne faraakhi ki hai aur unhe'n khoob duniya mili. Halaa'nke wo Allah ki ibaadat nahi karte. Us waqt Aap ﷺ tek lagaae hue the. Aap ne farmaya: "*Aye Ibne Khattab! Aisi baate'n karte ho, kya tumhe'n shak hai? Ye wo log hain ke unki tamaam lazzate'n isi duniya ki zindagi mein dedi gai hain*". Maine arz kiya: Allah ke Rasool ﷺ! Mere liye istighfaar farmae'n.

Nabi ﷺ ne gosha-e-tanhaai is wajah se ikhteyaar kiya tha ke Hazrat Hafsa ﷺ ne Hazrat Ayesha ﷺ ko ek (1) raaz zaahir kar diya tha aur usi silsile mein aap ne ehed kiya tha: "*Main unse ek (1) mahine tak mulaqaat nahi karu'nga*".

Kyou'nke aap ko un par sakht ghussa aaya tha, jabke Allah Ta'ala ne unki wajah se aap ko a'taab[1748] farmaya. Phir jab untees (29) din guzar gae to Aap ﷺ Hazrat Ayesha ؓ ke paas gae aur wahaa'n se az-sar-e-noo zindagi ka aghaaz farmaya. Hazrat Ayesha ؓ ne aap se arz kiya: Aap ne to ek (1) mahine tak hamaare paas na aane ki qasam uthaai thi, abhi to untees (29) din hi guzre hain, main unhe'n shumaar karti rahi hoo'n. Nabi ﷺ ne farmaya: "*Mahina untees (29) din ka bhi hota hai*". Aur wo mahine untees (29) din ka tha.

Hazrat Ayesha ؓ ne farmaya: Jab aayat-e-takhaiyyir (آيَةُ التَّخَيِّرِ) naazil hui to Aap ﷺ pehle mere paas tashreef laae aur farmaya: "*Main tum se ek (1) baat keh raha hoo'n aur tum par koi harj nahi hoga, agar tum jaldi na karo, hatta ke tum apne waaledain se mashwara kar lo*". Ummul Momineen Ayesha ؓ ne arz kiya: Main jaanti hoo'n ke mere waaledain aap ke firaaq ka kabhi mashwara nahi de'nge. Phir aap ne kaha: Allah Ta'ala ne farmaya hai: "Aye Nabi! Apni Biwiyo'n Se Keh Deejiyee…… Bohot Bada (ajar taiyyaar kar rakha hai)". Maine arz kiya: Aaya main iske mutalliq apne maa-baap se mashwara karu'n? Maint-o-Allah, uske Rasool, aur daar-e-aakhirat hi ko pasand karti hoo'n. Phir aap ne apni sab biwiyo'n ko ikhtiyaar diya to sab ne wohi jawab diya jo Ummul Momineen Hazrat Ayesha ؓ ne diya tha.[1749]

[2469] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne qasam uthaai thi ke ek (1) mahina apni biwiyo'n ke qareeb nahi jaae'nge, aur aap ke paao'n ka jod nikal gaya tha, aap apne baala-khaane mein baith gae. Hazrat Umar Farooq ؓ aae aur arz kiya: Allah ke Rasool ﷺ! Kya aap ne apni biwiyo'n ko talaaq dedi hai? Aap ne farmaya: "*Nahi, lekin maine unke paas ek (1) maah ke liye na jaane ki qasam uthaai hai*". Chunache aap untees (29) roz wahaa'n thehre, phir us baala-khaane se utar kar apni biwiyo'n ke paas aae.[1750]

Baab 26: Jis Ne Apna Out Masjid Ke Saamne Biche Hue Sang-rezo'n Ya Masjid Ke Darwaaze Par Baandh Diya

[2470] Abul Mutawakkil kehte hain: Main Hazrat Jaabir bin Abdullah ؓ ke paas aaya to unho'n ne kaha: Nabi ﷺ masjid mein tashreef farma the, is liye mein bhi masjid mein chala gaya aur apne oont ko (masjid ke saamne) biche hue pattharo'n ke kinaare baand diya. Maine arz kiya: Allah ke Rasool! Ye raha aap ka oont. Aap baahar tashreef laae aur oont ke paas ghoomne lagey phir farmaya: "*Qeemat aur oont dono'n tumhare hue*".[1751]

Baab 27: Kisi Qaum Ke Kooda-karkat Ke Paas Theherna Aur Wahaa'n Peshaab Karna

[2471] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko dekha ya (ye) kaha ke Nabi ﷺ ek qaum ke kooda phenkne ki jagah par tashreef laae aur wahaa'n khade ho kar peshab kiya.[1752]

Faaeda: Khade ho kar peshab karne ke mutalliq mukhtalif taujihaat ki gai hain, mumkin hai ke kode aur najaasat mein baithne ki jagah na ho. Is tarah ki zaroorat ke pesh-e-nazar khade ho kar peshab kiya jaa sakta hai, lekin usey aadat bana lena saheeh nahi.

Baab 28: Raaste Mein Pada Khaardaar Thehni Ya Koi Aur Takleef-deh Cheez Utha Kar Phenk Dena

[2472] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ek aadmi raaste mein jaa raha tha, usne ek (1) kaante-daar tehni ko raaste mein paaya to usey peeche hataa diya. Allah Ta'ala ne uski qadar karte hue usey bakhsh diya*".[1753]

[1748] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

[1749] راجع: 89

[1750] راجع: 378

[1751] راجع: 443

[1752] راجع: 224

[1753] راجع: 652

Baab 29: Agar Shaare-e-Aam Ke Baare Mein Ikhtelaaf Ho Jaae To? Aur Usse Muraad Raaste Ke Dono'n Kinaaro'n Ki Darmiyani Jagah Hai. Agar Ird-gird Rehne Waale Baashinde Wahaa'n Taameer Karna Chaahe'n To Zaroori Hai Ke Guzar-gaah Ke Liye Saat (7) Haath Jagah Chod Di Jaae

[2473] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke jab logo'n mein shuru aam ke mutalliq baahami ikhtelaaf hua tha to Nabi ﷺ ne saat (7) chodne ka faisla saadir farmaya.

Faaeda: Saat (7) haath raasta aadmiyo'n aur hawanaat ke aane ke liye kaafi hai. Aaj-kal kaaro'n aur gaadiyo'n ka daur hai, is zaroorat ko pesh-e-nazar rakhte hue saat (7) haath se ziyaada bhi rakha jaa sakta hai. Jo log raaste mein baith kar sabzi ya phal bechte hain unke liye bhi yehi hukum hai, taake chalne waalo'n ko takleef na ho. Hadees ka maqsad ye hai ke log kisi bhi miqdaar par raazi ho jaae'n to wohi faisla hoga. Jhagde ki soorat mein saat (7) haath tak raasta tajweez kiya jaaega, taake baar-bardaari ke jaanwaro'n ko aane jaane mein aasaani ho. Agar pehle se koi raasta usse wasee hai to usey tang karne ka kisi ko haq nahi.

Baab 30: Maalik Ki Ijaazat Ke Baghair Loot-Khasoot Karna

Hazrat Ubadah bin Samit ﷺ bayan karte hain ke ham ne Rasool Allah ﷺ ke haath par is amr ke mutalliq bait ki, ke loot-khasoot nahi kare'nge. (Daaka nahi daale'nge).

[2474] Hazrat Abdullah bin Yazeed Ansari ﷺ se riwayat hai. Aur wo un (Adi bin Saabit) ke naana the. Unho'n ne kaha ke Nabi ﷺ ne loot maar karne aur muthla[1754] karne se manaa farmaya hai.[1755]

[2475] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Zina karne waala jis waqt zina karta hai wo momin nahi hota. Sharaab peene waala jab sharaab-noshi karta hai to imaandaar nahi rehta aur chor jis waqt chori karta hai us waqt momin nahi hota aur lautne waala jab koi aisi cheez loot-ta hai jiski taraf log aankh ko uthaa kar dekhte hain to us waqt wo moin nahi hota*".

Saeed bin Abu Salama ne bhi Hazrat Abu Huraira ﷺ se, unho'n ne Nabi ﷺ se aisi hi riwayat bayan ki hai, lekin is mein loot-maar kar zikr nahi.

Firabri kehte hain: Maine Abu Jaafar ke khat ki ibaarat baae'n-alfaaz paai hai: Abu Abdullah (Imam Bukhari ﷺ) farmte hain ke aise insaan se noor-e-imaan salb kar liya jaata hai.

Faaeda: Islaam mein daakuo'n aur rehzano'n ke liye bohot sangeen sazaae'n hain, taake insaani muaashara aman ke saath zindagi basar kar sakey, inhi qawaneen ki barkat se aaj bhi hukumat-e-saudiya ka aman saari duniya ke liye ek (1) misaali haisiyat rakhta hai, jabke baz-ham-e-khweesh mohazzib hukumato'n mein daaka-zani ke liye mukhtalif soorate'n raaej hain aur chori karna ek (1) peshe ki soorat ikhtiyaar kar chuka hai. Fauj aur police aise jurm pasha logo'n ke saamne bebas aur laa-chaar hai.

Baab 31: Saleeb Ko Todna Aur Khinzeer Ko Maar Daalna

[2476] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Qiyaamat us waqt tak qaaem nahi hogi, hatta ke tum mein Ibne Maryam ek (1) munsif haakim ban kar numudaar ho jaae'n. Wo Saleeb ko tode'nge aur khinzeer ko qatal kare'nge. Nez jiziya khatam kar de'nge, us waqt maal ki bohtaat hogi, yahaa'n tak ke usey koi qubool karne waala nahi hoga*".[1756]

Faaeda: Saleeb, nasraaniyo'n ka she-aar[1757] hai aur unki mazhabi alaamat hai. Hazrat Isa ﷺ ka jab zuhoor hoga to wo deen-e-muhammadi par amal kare'nge aur ghair-islaami nishanaat ko khatam kar de'nge, aise haalaat mein agar koi saleeb tod daale aur khinzeer ko qatal karde to us par koi taawaan nahi hoga. Aman-pasand ghair-muslim

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[1754] T: (مُثْلَه) (Bataur-e-saza ya inteqaam waghaira) naak, kaan kaat daalna, naash ko maskh karna [Rekhta]

[1755] Dekhiye: 5516

[1756] راجع: 2222

[1757] T: (شِعار) Nishaan, pehchaan [Rekhta]

aqwaam aur dhimmi hazraat ki jaan-o-maal aur izzat-o-aabru ki islaam ne hifaazat ki hai aur unko mazhab ki poori aazaadi di hai.

Baab 32: Kya Sharaab Ke Matke Tod Diye Jaae'n Ya Mashkeeze Phaad Diye Jaae'n? Aur Agar Kisi Ne Buth, Saleeb, Tanboorah Ya Koi Bhi Aisi Cheez Jis Ki Lakdi Se Koi Faaeda Haasil Nahi Kiya Jaata, Ko Tod Diya to Uska Kya Hukum Hai?

Qaazi Shuraih ke paas tanboorah todne ka muqaddama aaya to unho'n ne uske mutalliq koi taawaan dilaane ka faisla na kiya.

[2477] Hazrat Salama bin Akwa ﷺ se riwayat hai ke Nabi ﷺ ne Khybar ke din jalti hui aag dekhi to farmaya: "*Ye aag kis cheez par jalaai gai hai?*" Logo'n ne arz kiya: Gharelu gadho'n ka gosht pakaaya jaa raha hai. Aap ne farmaya: "*Handiyo'n ko tod-do aur gosht ko phenk do*". Logo'n ne arz kiya: Ham gosht to phenk dete hain, lekin handiyo'n ko dho na le'n? Aap ne farmaya: "*Dholo*".

Abu Abdullah (Imam Bukhari ﷺ) bayan karte hain ke Ibne Abi Owais ke kehne ke mutaabiq أَنْسِيَّةِ ka ا alif aur ن noon maftooh hai.[1758]

Faaeda: Isse maaloom hua ke jis bartan mein na-paak cheez daali gai ho, usey todne ke bajaae na-paak cheez ko baahar phenk kar baran ko saaf karke usey istemaal mein laaya jaa sakta hai.

[2478] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab makkah mein daakhil hue to Kaaba ke gird teen-sau-saath (360) buth nasab the. Aap unhe'n apne haath ki chadi se chook dete aur farmate the: "Haq Aagaya Aur Baatil Mit Gaya…".[1759] [1760]

[2479] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne apne hujre ke darwaze par ek (1) kapda atkaaya jis par tasaweer bani hui thee'n. Nabi ﷺ ne usey phaad daala to Hazrat Ayesha ﷺ ne us kapde ke do (2) gaao-takiye bana liye jo ghar mein rahe. Un par Aap ﷺ baitha karte the.[1761]

Faaeda: Is hadees se maaloom hua ke jis kapde par tasweer banai ho, agar wo paao'n taley raundi jaati ho to uske istemaal karne mein chandaa'n harj nahi. Ham musalmano ko chaahiye ke apne gharo'n mein jaandaar tasaweer ke aise parde na rakhe'n, balke unhe'n khatam kar de'n. Aisi tasaweer shar-an naajaaez aur haraam hain. Rasool Allah ﷺ ka irshad-e-giraami hai ke jis ghar mein tasweer ho, wahaa'n farishte daakhil nahi hote. Haa'n unhe'n paao'n taley raundne ki soorat mein bar-qaraar rakha jaa sakta hai, jaisa ke takiye banaane se zaahir hota hai. Wallhu A'alam.

Baab 33: Jo Shakhs Apne Maal Ki Hifaazat Ke Liye Ladta Hai

[2480] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Jo shakhs apne maal ki hifaazat karte hue maara jaae wo shaheed hai*".

Baab 34: Agar Koi Kisi Ka Pyaala Ya Koi Aur cheez Tod De (to taawaan padega ya nahi?)

[2481] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ apni kisi zauja-e-mohtarma ke paas the. Itne mein kisi doosri zauja-e-mohtarma ne apne khaadim ke haath ek (1) pyaala bheja, jis mein khana tha. To us biwi ne (jis ke paas aap tashreef frma the) haath maar kar pyaala tod daala. Aap ne pyaala uthaa kar usey joda aur uske andar khana rakh kar farmaya: "*Khana khaao*". Us dauraan mein aap ne qaasid aur pyaale ko roke rakha. Jab khaane se faarigh hue to shikasta (toota hua) pyaala rakh liya aur saheeh pyaala waapas kar diya.

Ibne Abi Maryam ne kaha: Hame'n Yahya bin Ayub ne khabar di, unho'n ne kaha: Ham se Humaid ne bayan kiya, unho'n ne kaha: Hame'n Hazrat Anas ﷺ ne Nabi ﷺ se bayan kiya.[1762]

[1758] Dekhiye: 4196 5497 6148 6331 6891
[1759] Surah al Isra: 81
[1760] Dekhiye: 4287 4720
[1761] Dekhiye: 5954 5955 6109
[1762] Dekhiye: 5225

Baab 35: Agar Koi Shakhs Kisi Ki Deewaar Giraa De To Us Jaisi Banakar De

[2482] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bani Israel mein ek (1) Juraij naami shakhs apne girje mein namaz padh raha tha. Uski maa aai aur usne usey awaaz di, lekin Juraij ne jawab na diya. Us ne (dil mein) kaha: Maa ko jawaab du'n ya namaz padhu'n? Phir dobaara uski maa aai to usne baae'n-alfaaz bad-dua di: Aye Allah! Isey us waqt tak maut na aae jab tak baazaari aurto'n se uska saamna na ho jaae. Juraij apne girje mein tha ke ek (1) aurat ne kaha: Main isey fitne mein daal kar rahu'ngi. Wo (ban-than kar) uske paas aai aur usse guftagu ki, lekin usne usey mu'n na lagaaya. Us dauraan mein wo ek (1) charwaahe ke paas gai aur apne aap ko uske hawaale kar diya. Jis ke nateeje mein ek (1) ladka paida hua. Usne elaan kar diya ke ye baccha Juraij ka hai. Log Juraij ke paas aae aur uske ibaadat-khaane ko tod diya. Phir usey neeche utaar kar khoob gaali-galoch dee'n. Ab usne wazoo kiya aur namaz padhi, phir us bacche ke paas aaya aur usse kaha: Aye ladke! Tera baap kaun hai? Usne kaha: Mera baap (falaa'n) bakriyo'n ka charwaaha hai. Logo'n ne Juraij se kaha: (Maazarat!) Ham tumhara girja sone se bana dete hain. To usne kaha: Nahi, sirf mitti ka bana do*".[1763]

Faaeda: Is hadees se waaleda ke huqooq ka pataa chalta hai. Maa ka haq-e-khidmat baap se teen (3) hisse ziyaada hai. Jo log apni maa ko raazi rakhte hain wo duniya mein bhi khoob phalte-phoolte hain aur aakhirat mein bhi surkh-roo ho'nge. Maa ko naaraaz karne waale duniya-o-aakhirat mein zaleel aur khwaar hote hain. Mushahede se bhi is haqeeqat ko saabit kiya jaa sakta hai, jis mein kisi qism ke shak-o-shubha ki gunjaaesh nahi hai.

[1763] راجع: 1206

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

47: Kitab ush Shirkati (Shiraakat Ke Ahkaam-o-Masaael) كِتَابُ الْشِّرْكَةِ

Baab 1: Khaane, Zaad-e-Safar, Aur Deegar Saamaan Mein Shiraakat, Nez Maap-tol Kar Di Jaane Waali Ashya Kaise Taqseem Ki Jaae'n? Andaaze Se Ya Mutthi-mutthi Bhar Ke! Kyou'nke Musalman Zaad-e-Safar Ke Mutaalliq Koi Harj Nahi Samajhte Ke Kisi Ne Kuch Us Cheez Se Khaa Liya, Kuch Usse Khaa Liya Aur Isi Tarah Sone Chaandi Ka Baahami Tabaadla Andaaze Se Karne Aur Do-do Khajoore'n Milaa Kar Khaane Mein Bhi (wo koi harj nahi samajhte)

Faaeda: "نهد" *Nahad* ye hai ke dauraan-e-safar ya jung ke mauqa par sab ke paas jitna raashan hota usey ek (1) jagah par jamaa kar liya jaata, uske baad ba-qadre zaroorat sab ko diya jaata, ye bhi shiraakat ki ek (1) qism hai. Is tarah kisi ka hissa kam hoga aur kisi ka ziyaada, lekin khaane mein sab baraabar ke shareek hote hain. Mumkin hai ke jitna zaad-e-safar jamaa karaaya tha, usse ziyaada wasool kar liya jaae to us shiraakat mein tafaazul[1764] aur udhaar hoga. Aam haalaat mein ta'am emin tafaazul aur udhaar manaa hai, lekin maujooda soorat mein mushkilaat ke waqt haalaat par qaabu paane ke liye aisa kiya jaata hai aur aisa karna ijtemaai zindagi ka laazmi taqaaza hai. Us mein tafaazul ya sood nahi hai, kyou'nke sood ke liye zaroori hai ke wo shart ke taur par paaya jaae, sone ki chaandi se andaazan taqseem mein bhi koi harj nahi, agarche kami-beshi ho jaae, khajooro'n ko milaa kar khaane ke mutalliq pehle bayan ho chuka hai.

[2483] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) dasta saahil ki taraf rawaana farmaya jis par Hazrat Abu Obaida bin Jarraah ﷺ ko ameer banaaya. Wo dasta teen-sau (300) afraad par mushtamil tha, aur main bhi un mein shaamil tha. Chunache ham rawaana hue, abhi raaste hi mein the ke hamari khuraak khatam ho gai. Hazrat Abu Obaida ne hukum diya ke jo zaad-e-raah bacha hai usey jamaa kiya jaae. Jab usey jamaa kiya aya to khajooro'n ke do (2) thaile ban gae. Wo hame'n us mein se rozaana thodi-thodi khuraak dene lagey. Jab wo bhi khatam hone laga to hame'n har roz ek-ek khajoor milna shuru ho gai. Main (Wahab bin Keesaan) ne (Hazrat Jaabir ﷺ se) dariyaaft kiya: Ek (1) khajoor se kya banta hoga? Unho'n ne kaha: Jab wo (ek (1) khajoor) bhi na rahi to hame'n ehsaas hua ke ye bhi ghanimat thi. Phir aisa hua ka ham saahil-e-samandar par pohonche to ek (1) bohot badi, pahaad jaisi machli mili jise Lashkar athaara (18) din tak khaata raha. Phir Hazrat Abu Obaida ﷺ ne uski dono pasliyo'n ko khada karne ka hukum diya, phir unho'n ne kaha ke kajaawe samet oont uske neeche se guzre to wo unke neeche se guzar gaya aur kisi taraf se unhe'n chuaa tak nahi.[1765]

[2484] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha ke ek (1) dafa logo'n ka saamaan-e-khurd-o-nosh khatam ho gaya aur wo mohtaaj ho gae to Nabi ﷺ ki khidmat mein haazir hue aur apne oont zibah karne ki ijaazat talab ki. Aap ne unhe'n ijaazat marhammat farmaai. Phir unlogo'n se Hazrat Umar ﷺ miley to unho'n ne unse maajra bayan kiya. Hazrat Umar ﷺ ne farmaya: Oonto'n ke baad tumhari zindagi ka inhesaar kis par hoga? Uske baad Hazrat Umar ﷺ Nabi ﷺ ki khidmat mein haazir hue aur kaha: Allah ke Rasool ﷺ! Oont zibah karne ke baad unki zindagi kaise guzregi? Aap ne farmaya: "*Logo'n mein elaan karo ke wo apna apna khaane peene ka baqiya saamaan le kar mere paas haazir ho'n*". Phir chamde ka ek (1) dastarkhwan bicha diya gaya aur tamaam saamaan us par daal diya gaya. Uske baad Rasool Allah ﷺ khade hue aur khair-o-barkat ki dua farmaai. Phir aap ne tamaam logo'n ko bartano'n samet bulaya, chunache logo'n ne dono haatho'n se khoob bhar-bhar ka lena shuru kiya. Jab sab log faarih ho gae to Rasool Allah ﷺ ne farmaya: "*Main gawaahi deta hoo'n ke Allah Ta'ala ke siwa koi maabood-e-haqeeqi nahi, nez gawaahi deta hoo'n ke main Allah Ta'ala ka rasool hoo'n*".[1766]

Faaeda: Is hadees mein Rasool Allah ﷺ ke ahem-tareen mo'jeze ka zikr hai ke Allah Ta'ala ne apni qudrat ki ek (1) azeem nishaani Rasool Allah ﷺ ke haath par zaahir farmaai. Zaad-e-safar pehle to is qadar kam tha ke log apni

[1764] T: (تَفاضُل) Badhotri, izaafa [Rekhta]
[1765] Dekhiye: 2983 4360 4362 5493 5494
[1766] Dekhiye: 2982

sawariya'n zibh karne par aamaada ho gae. Phir Rasool Allah ﷺ ke dua karne se us mein itni barkat hui ke logo'n ne apni apni zaroorat ke mutaabiq le liya.

[2485] Hazrat Raafe bin Khadeej se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah namaz-e-asr padhte, phir oun zibah karte aur uske gosht ko das (10) hisso'n mein taqseem kiya jaata. Phir ham ghuroob-e-aaftaab se pehle-pehle pakaa hua gosht bhi khaa lete the.

[2486] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab Ashari log jihaad mein mohtaaj ho jaate hain, ya madina taiyyaba mein unke baal-baccho'n ke paas khaana kam reh jaata hai to sab log apna-apna maujooda saamaan milaa kar ek (1) kapde mein ekattha kar lete hain. Phir aapas mein ek (1) paimaane se baraabar-baraabar taqseem kar lete hain. (Is adl-o-masawaat ki wajah se) wo mere hain aur main unka hoo'n*".

Baab 2: Agar Maal Do (2) Shareeko'n Mein Mushtarik Ho To Zakaat Ke Waqt Dono Aapas Mein Babaabari Kar Le'n

[2487] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ؓ ne unko sadqe ke faraaez ke mutalliq ek (1) tehreer di thi, jo Rasool Allah ﷺ ne muqarrar farmae the. Aap ne farmaya: "*Jo maal do (2) aadmiyo'n ke darmiyan mushtarik ho, wo sadqe mein ek-doosre se baraabari kar le'n*".[1767]

Faaeda: Shiraakat mein jab do (2) shakhs apne asal maal milaa le'n aur nafa unke darmiyan mushtarik ho to mushtarik maal se jis ne zakat dete hue ziyaada adaaegi ki hai, to wo zaaed adaaegi ki wasooli ke liye apne saathi se rujoo karega. Kyou'nke Rasool Allah ﷺ ne bakriyo'n ke shuraka ko ye hukum diya hai ke wo aapas mein baraabar-baraabar taqseem kare'n. Yaane re-wad[1768] mein agar baraabar-baraabar ka hissa hai to dono fareeq aadha-aadha zimma le'nge aur agar kisi fareeq ka suls[1769] hai to usi hisaab se sadqa uske zimme hoga.

Baab 3: Bakriyo'n Ki Taqseem

[2488] Hazrat Naafe bin Khadeej ؓ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke hamraah muqaam-e-dhul-hulaifa mein the. Us dauraan mein logo'n ko bhook ne sataaya to unhe'n kuch oont aur bakriyaa'n haath lagey. Raawi kehta hai ke us waqt Nabi ﷺ logo'n se peeche the, is liye logo'n ne jaldi ki aur jaanwaro'n ko zibah kar daala aur haandiyaa'n Chadha dee'n. Nabi ﷺ (jab tashreef laae to aap) ne hukum diya ke un haandiyo'n ko ulat diya jaae, chunache unhe'n ulat diya gaya. Phir aap ne taqseem farmaai to 10 bakriyo'n ko ek (1) oont ke baraabar qaraar diya. Ittefaaqan ek (1) oont bhaag nikla to log uske peeche daude jisne unko thakaa diya. Us waqt Lashkar mein ghode bhi kam the. Aakhir-kaar ek (1) shakhs ne usey teer maara to Allah Ta'ala ne usey rok diya. Aap ﷺ ne farmaya: "*Wahshi jaanwaro'n ki tarah un mein bhi kuch wahshi hote hain. Agar un mein se koi be-qaabu ho jaae to uske saath aisa hi kiya karo*". Maine kaha: Hame'n andesha hai ke kal dushman se mudd-bhed hogi aur hamaare paas churiyaa'n nahi hain to kya ham baans ki khapacchi[1770] se zibah kar le'n? Rasool Allah ﷺ ne farmaya: "*Jo cheez khoon bahaa de wo istemaal kar sakte ho aur jis jaanwar par Allah ka naam liya gaya ho usey khaa sakte ho, albatta daant aur naakhun se zibah na karo. Maine tumhe'n uski wajah bhi bayan karta hoo'n ke daant to ek (1) haddi hai aur naakhun kuffaar-e-habsha ki churi hai (jisse wo zibah karte hain)*".[1771]

Faaeda: Ikhtiyaari haalaat mein to jaanwar ko galey hi se zibah kiya jaaega, albatta izteraari haalaat mein kisi bhi muqaam se zibah kiya jaa sakta hai. Nez zibah karte waqt "بسم الله الله أكبر" kehna bhi zaroori hai. Agar koi "بسم الله" kehna bhool jaae ya usey kuch taraddud ho to khaate waqt "بسم الله" padh li jaae.

[1767] راجع: 1448

[1768] T: (ریوڑ) Jaanwaro'n (umooman bhed-bakriyo'n ka) jhund [Rekhta]

[1769] T: (ثُلْث) Teesra hissa [Rekhta]

[1770] T: (گھپچّی) Baans ka cheera hua ya lambaai mein kataa hua tukda [Rekhta]

[1771] Dekhiye: 2507 3075 5498 5503 5506 5509 5543 5544

Baab 4: Khajooro'n Ke Shuraka Mein Se Kisi Ek Shareek Ka Do-do Khajoore'n Ek-saath Khana Jabke Saathiyo'n Se Ijaazat Haasil Ho

[2489] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne do (2) khajooro'n ko ek (1) saath khane se manaa farmaya hai, hatta ke apne saathiyo'n se ijaazat haasil kar le.[1772]

[2490] Hazrat Jabalah bin Suhaim ﷺ se riwayat hai ke ham ek (1) dafa madina taiyyaba mein qahet-saali se do-chaar hue to Ibne Zubair ﷺ hame'n khaane ke liye khajoore'n diya karte the. Hazrat Abdullah bin Umar ﷺ hamaare paas se guzarte to farmate: Khajoore'n ek-saath milaa kar na khaao, kyou'nke Nabi ﷺ ne milaa kar khaane se manaa kiya hai, illa ye ke tum mein se koi apne bhai se ijaazat haasil kar le.[1773]

Baab 5: Shuraka Ke Darmiyan Mushtaraka Cheezo'n Ki Adl Ke Saath Qeemat Lagaana

[2491] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne mushtarik ghulam mein se apna hissa aazaad kar diya aur uske paas itna (maal) ho jo munsifaana qeemat ke mutaabiq us ghulam ki qeemat ke baraabar ho sakta ho to wo ghulam aazaad hai. Ba-soorat-e-deegar itna aazaad ho jaaega jitna usne aazaad kar diya*". (Raawi-e-hadees) Ayyub ne kaha: "Itna aazaad ho jaaega jitna usne aazaad kiya hai". Mujhe maaloom nahi ke Naafe ka qaul hai ya Nabi ﷺ ka irshad-e-giraami hai? [1774]

[2492] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs mushtaraka ghulam ko apne hisse ke mutaabiq aazaad karde to wohi apne maal se usey poori rihaai bhi dilaae. Aur agar uske paas maal na ho to insaaf se us ghulam ki qeemat lagaai jaae phir baaqi hisse ke liye us ghulam se mazdoori karaai jaae lekin us par sakhti na ki jaae*".[1775]

Baab 6: Kya Taqseem Karne Aur Hissa Lene Mein Qura-andaazi Ki Jaa Sakti Hai?

[2493] Hazrat Noman bin Basheer ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Us shakhs ki misaal jo Allah ki hudood par qaaem ho aur jo un mein mubtalaa ho gaya ho, un logo'n ki si hai jinho'n ne ek (1) kashti ko ba-zariye qura taqseem kar liya. Baaz logo'n ke hisse mein oopar waala tabqa aaya jabke kuch logo'n ne nichla hisaa le liya. Ab nichle hisse waalo'n ko jab paani ki zaroorat hoti to wo oopar waalo'n ke paas se guzarte. Unho'n ne khayaal kiya ke agar ham apne nichle hisse hi mein suraakh kar le'n to accha hoga. Is tareeqe se ham oopar waalo'n ke liye aziyyat ka baais nahi ho'nge. Andaree'n haalaat agar oopar waale neeche waalo'n ko unke iraade ke mutaabiq chod de'n to sab halaak ho jaae'nge aur agar wo unka haath pakad le'n to wo bhi bach jaae'nge aur doosre bhi mehfooz rahe'nge*".[1776]

Faaeda: Agar ek (1) mushtaraka cheez mein chand log masaawiyaana huqooq rakhte ho'n aur unke darmiyan huqooq ki taqseem mein faisla mushkil ya naa-mumkin ho to qura-andaazi ka sahaara liya jaa sakta hai. Bila-shubha qura-andaazi huqooq taqseem karne ka ek (1) deeni tareeqa hai, jabke kuch log uske hain, wo usey paa'nsa[1777] ke zariye se taqseem karne par qiyaas karte hain jiski quran mein mumaaneat hai. Qura-andaazi aur teero'n ke zariye qismat-aazmaai mein bohot farq hai, kyou'nke qura-andaazi ka suboot saheeh ahadees se milta hai. Is liye usey azlaam[1778] tashbeeh dena saheeh nahi.

Baab 7: Yateem Ka Doosre Waariso'n Ke Saath Shiraakat Karna

[2494] Hazrat Urwah bin Zubair ﷺ se riwayat hai ke unho'n ne Hazrat Ayesha ﷺ se darj-e-zel irshad-e-Baari Ta'ala ke mutalliq sawaal kiya: "*Aur agar tumhe'n andesha ho ke tum (yateem ladkiyo'n ke baare mein) insaaf nahi kar sakoge (to phir doosri aurto'n mein se jo tumhe'n pasand aae'n, do-do, teen-teen) chaar-chaar tak (nikah karlo)*". Ummul momineen Hazrat Ayesha ﷺ farmati hain ke mere bhaaje! Ye aayat-e-karima us yateem bacchi ke mutalliq

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[1772] راجع: 2455

[1773] راجع: 2455

[1774] Dekhiye: 2503 2521 2525

[1775] Dekhiye: 2504 2526 2527

[1776] Dekhiye: 2687

[1777] T: pe noon seen he

[1778] T: (أزلام) Faal nikaalne ka teer (Islaam se pehle arab ke log teero'n ke zariye qura-andaazi ki tarah faal nikaalte the aur un ke faisle ke mutaabiq aapas mein umoor taqseem karte the) [Rekhta]

naazil hui jo apne kisi sar-parast ki kafaalat mein ho aur uske maal mein shareek banne waali ho. To wo sar-parast uske maal aur husn-o-jamaal se mutaassir ho kar usse nikah karna chahta ho, magar uske maher mein insaaf se kaam na le ke usey itna maher de jitna doosre log dete hain to aise log un (yateem bacchiyo'n) se nikah karne se rok diye gae. Albatta agar wo unse insaaf kare'n aur dastoor ke mutaabiq un tak poora haq-e-maher pohonchaae'n to unse nikah kiya jaa sakta hai. Ba-soorat-e-deegar unhe'n hukum hua ke tum, unke alaawa, un aurto'n se nikah karo jo tumhe'n pasan ho'n. Hazrat Urwah kehte hain ke Hazrat Ayesha ﵂ ne farmaya: Logo'n ne is aayat ke baad Rasool Allah ﷺ se fatwa poocha to Allah Ta'ala ne darj-e-zel aayat naazil farmaai: "Log Aap Se Aurto'n Ke Baare Mein Fatwa Poochte Hain… Lekin Unse Nikah Ki Raghbat Rakhte Ho".[1779] Is aayat mein jo zikr hai ke "*Tum par kitabullah ki aayaat padhi jaati hain*". Isse muraad pehli aayat hai ke "Agar Tumhe'n Dar Ho Ke Yateemo'n Ke Mutaalliq Tum Insaaf Nahi Kar Sakoge To Un Aurto'n Se Nikah Karo Jo Tumhe'n Pasand Ho'n".[1780]

Hazrat Ayesha ﵂ ne farmaya: Doosri aayat-e-karima mein jo irshad-e-Baari Ta'ala hai: "وَتَرْغَبُوْنَ أَنْ تَنْكِحُوْهُنَّ"[1781] uska matlab ye hai ke jo yateem ladki tumhari parwarish mein ho uske paas maal thoda hai aur husn-o-Jamaal bhi nahi rakhti usse to tum nafrat karte ho, is liye jis yateem ladki ke maal-o-jamaal ki wajah se tumhe'n raghbat hoo usse bhi nikah na karo, magar us soorat mein jab insaaf ke saath unka poora poora maher dene ka iraada rakhte ho.[1782]

Baab 8: Zameen Waghaira Ke Muaamalaat Mein Shiraakat Karna

[2495] Hazrat Jaabir bin Abdullah ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne haq-e-shufa' (شُفْعَةٌ) ka hukum sirf is maal mein diya jo taqseem nahi hua. Jab hade'n qaaem ho gaee'n aur raaste badal gae to haq-e-shufa' ki koi gunjaaesh nahi.[1783]

Baab 9: Jab Shuraka Kisi Haweli Ya Cheez Ko Taqseem Kar Le'n To Unhe'n Rujoo Aur Shufa' Ka Haq Nahi Hoga

[2496] Hazrat Jaabir bin Abdullah ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne har us cheez mein shufa' ka faisla farmaya hai jo abhi taqseem na ki gai ho. Jab hadd-bandi ho jaae aur raaste badal diye jaae'n to shufa' nahi rehta.[1784]

Baab 10: Sone, Chaandi, Aur Un Cheezo'n Mein Shiraakat Jin Mein Tabaadla Hota Hai

[2497, 2498] Sulaiman bin Abu Muslim se riwayat hai, unho'n ne kaha: Maine Abu Minhaal se dast-ba-dast bae-e-sarf karne ke mutalliq poocha to unho'n ne kaha: Maine aur mere shareek karobaar ne kuch cheeze'n naqd aur kuch cheeze'n udhaar khareede'n. Phir hamaare paas Hazrat Baraa bin Aazib ﵁ tashreef laae to ham ne unse uske mutalliq dariyaaft kiya. Unho'n ne farmaya: Maine aur mere shareek Hazrat Zaid bin Arqam ﵁ ne aisa hi kiya tha, to ham ne Nabi ﷺ se uske mutalliq dariyaaft kiya. Aap ne farmaya: "*Jo sauda naqd ho usey rakh lo aur jo udhaar par hai usey tark kar do*".[1785]

Faaeda: Bae-e-sarf se muraad currency ka tabaadla hai, ye karobaar naqd ba-naqd hona chaahiye kyou'nke udhaar ki shakl mein tafaazul ka andesha hai. Choo'nke sone chaandi ke bhaao mein utaar chadhaao hota rehta hai, is liye currency ka karobaar dast-ba-dast hona chaahiye, udhaar par karobaar karna jaaez nahi.

Baab 11: Dhimmi Aur Mushrik Ka Ziraa-at Mein Shareek Hona

[2499] Hazrat Abdullah bin Umar ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne Khybar ka ilaaqa yahoodiyo'n ko us shart par kaasht ke liye diya ke wo us mein mehnat aur kheti-baadi kare'n aur unke liye is zameen ki paidawaar ka nisf hoga.[1786]

[1779] Surah an Nisa: 127
[1780] Surah an Nisa: 3
[1781] Surah an Nisa: 127
[1782] Dekhiye: 2723 4573 4574 46 5064 5092 5098 5128 5131 5140 6965
[1783] راجع: 2213
[1784] راجع: 2213
[1785] راجع: 2061 2060
[1786] راجع: 2285

Faaeda: Ek (1) musalman kisi bhi ghair muslim se muaahada-e-tijaarat kar sakta hai, ba-sharte ke wo tijaarat-e-sharai ho, us mein koi qabaahat nahi, albatta jin kaafiro'n se zarb-o-harb ka silsila jaari hai, unse shiraakat ka muaamala karna durust nahi.

Baab 12: Bakriyo'n Ki Taqseem Aur Un Mein Tareeqa-e-Adl Ki Wazaahat

[2500] Hazrat Uqba bin Aamir ﷺ se riwayat hai ke Rasool Allah ﷺ ne unhe'n bakriyaa'n de'n taake wo qurban ke taur par Sahaba Ikraam ﷺ mein taqseem kar de'n. Taqseem karte-karte sirf bakri ka ek (1) saala baccha baaqi reh gaya, jis ka unho'n ne Rasool Allah ﷺ se zikr kaha to aap ne farmaya: "*Sirf tumhe'n us ko bataur-e-qurbani zibah karne ki ijaazat hai*".[1787]

Baab 13: Ghalle Waghaira Mein Shiraakat

Manqool hai ke ek (1) shakhs ne koi cheez khareedne ke liye kuch mol-bhaao kiya, to doosre shakhs ne usey aankh se ishaara kiya. Hazrat Umar ﷺ ne us ishaare se samajh liya ke us mein uski shiraakat hai.

[2501 2502] Hazrat Abdullah bin Hisham ﷺ se riwayat hai, unho'n ne Nabi ﷺ se mulaqaat ki thi. Unki waalida-maajida Hazrat Zainab bin Humaid ﷺ unhe'n Rasool Allah ﷺ ke paas le gaee'n aur arz kiya: Allah ke Rasool ﷺ! Isse bait leejiye. Aap ﷺ ne farmaya: "*Abhi ye chota hai*". Albatta aap ne unke sar par dast-e-shafqat phera aur unke liye dua farmaai. Zahra bin Ma'bad (معبد) kehte hain ke unke dada Hazrat Abdullah bin Hisham unhe'n le kar baazaar jaate aur ghalla khareeda karte the. Hazrat Ibne Umar ﷺ aur Hazrat Ibne Zubair ﷺ unse mulaqaat karte to kehte ke hame'n bhi us saude mein shareek kar lo, kyou'nke Nabi ﷺ ne aap ke liye barkat ki dua hai. Wo unko shareek kar lete. Aksar auqaat poora-poora oont hisse mein aata jo ghalle se ladaa hota jis ko wo apne ghar bhej dete the.[1788]

Baab 14: Ghulam Mein Shiraakat

[2503] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Jis shakhs ne kisi ghulam mein apna hissa aazaad kar diya to uske liye zaroori hai ke wo kul aazaad karaae. Agar uske paas kisi aadil ke andaaze ke mutaabiq qeemat maujood hai to us mein shuraka ko unke hisso'n ke mutaabiq qeemat de di jaae aur aazaad-karda ghulam ka raasta chod diya jaae*".[1789]

[2504] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis ne kisi ghulam mein apna hissa aazaad kar diya to wo kul ka kul aazaad ho jaaega, ba-sharte-ke aazaad karne waale ke paas aur maal ho. Ba-soorat-e-deegar ghulam se kaha jaaega ke tum mehnat karo, lekin is silsile mein usey mashaqat mein na daala jaae*".[1790]

Baab 15: Qurabani Ki Bakriyo'n Aur Qurbani Ke Oonto'n Mein Shiraakat Karna Aur Jab Koi Aadmi Apne Hadee Ke Jaanwar Tae Karde Aur Uske Baad Kisi Ko Un Mein Shareek Kare To Shar-an Kya Hukum Hai?

[2505 2506] Hazrat Jaabir aur Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ aur aap ke sahaaba dhul-hajja ki chaar (4) taareekh ko makkah mukarrama tashreef laae, jabke logo'n ne hajj ka ehraam baandh rakha tha. Unki us ke saath koi aur niyyat na thi. Jab ham makkah pohonche to aap ne hame'n hukum diya ke ham usey umre ke ehraam mein badal le'n to ham ne usko umre ke ehraam mein badal daala. Aur ye bhi hukum diya ke (umrah karne ke baad) ham ehraam khol de'n aur apni biwiyo'n ke baare mein paabandiyo'n se aazaad ho jaae'n. Is par logo'n mein che-megoiyaa'n hone lagee'n. Ataa kehte hain ke Hazrat Jaabir ﷺ ne kaha: Ham mein se koi mina is haalat mein jaaega ke uske a'zoo-e-khaas se mani tapak rahi hogi. (Ham ne biwiyo'n se taaza-taaza jimaa kiya hoga). Hazrat Jaabir ﷺ ne apne haath se ishaara bhi kiya. Jab ye baat Nabi ﷺ ko pohonchi to aap khutba dene ke liye khade hue aur farmaya: "*Mujh tak ye baat pohonchi hai ke log is-is tarah ki baate'n kar rahe hain. Allah ki Qasam! Main sab se ziyaada nek aur sab se ziyaada apne dil mein Allah ka dar rakhta hoo'n. Agar pehle se mujhe is baat ka ilm*

[1787] راجع: 2300

[1788] For Hadees 2501 Dekhiye: 7210
For Hadees 2502 Dekhiye: 6353

[1789] راجع: 2491

[1790] راجع: 2492

hota jo baad mein maaloom hui to main apne saat qurbani ke jaanwar na laata. Agar mere saath qurani ke jaanwar na hote to main bhi ehraam se baahar ho jaata". Us par Hazrat Suraaqa bin Maalik bin Ju'shum ﷺ khade hue aur arz kiya: Allah ke Rasool ﷺ! Ye (hajj ke dino'n mein umra) sirf hamaare liye (khaas) hai ya hamesha ke liye hai? Aap ﷺ ne farmaya: "*Nahi, balke ye hamehsa ke liye hai*". Hazrat Jaabir ﷺ ne kaha ke is dauraan mein Hazrat Ali bin Abi Taalib ﷺ bhi aa-pohonche. Dono raawiyo'n mein se ek (1) ne kaha ke unho'n ne Rasool Allah ﷺ ki niyyat ke mutaabiq labbaik kaha. Doosre raawi ke bayaan ke mutaabiq unho'n ne Rasool Allah ﷺ ke hajj ke mutaabiq labbaik kaha. Chunache Nabi ﷺ ne unhe'n hukum diya ke wo apne ehraam par qaaem rahe'n aur aap ne unhe'n qurbani ke jaanwar mein shareek kar liya.[1791]

Faaeda: Rasool Allah ﷺ ne Hazrat Ali ﷺ ko hajjat-ul-wida se qabl khums lene ke liye yemen bheja tha. Unho'n ne bhi Rasool Allah ﷺ ke ehraam jaisa ehraam baandha tha, aur apne hamraah 37 oont laae, jabke Rasool Allah ﷺ madina taiyyaba se 63 oont le kar rawaana hue. Is tarah kul 100 oont qurbani ke hue. Rasool Allah ﷺ ne unhe'n qurbani ke jaanwaro'n mein shareek kar liya. Ahnaaf ke nazdeek qurbani ke jaanwaro'n mein shiraakat jaaez nahi, kyou'nke jab ibaadat ki niyyat se unki taenaati ho chuki hai to un mein ishtiraak jaaez nahi. Wo hadees ka jawab dete hain ke Rasool Allah ﷺ ne Hazrat Ali ﷺ ko hadee ke sawaab mein shareek farmaya tha. Bahar-haal hadees apne mafhoom mein waazeh hai ke taayyun ke baad bhi kisi ko qurbani mein shareek kiya jaa sakta hai, us mein koi qabaahat nahi. Wallahu A'alam.

Baab 16: Taqseem Karte Waqt 10 Bakriyo'n Ko 1 Oont Ke Baraabar Qaraar Dena

[2507] Hazrat Raafe bin Khadeej ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke saath tihaama ke ilaaqe dhul-hulaifa mein the. Ham ne bakriyaa'n aur oont ghanimat mein haasil kiye. Logo'n ne jaldi karke unka gosht haandiyo'n par Chadha diya. Itne mein Rasool Allah ﷺ tashreef laae aur haandiyo'n ko ulat dene ka hukum diya to unhe'n ulat diya gaya. Phir aap ne taqseem mein ek (1) oont ke baraabar das (10) bakriyaa'n rakhee'n. Un mein se ek (1) oont bhaag nikla. Logo'n ke paas ghode bohot kam the, to ek (1) aadmi ne usey teer maara aur rok diya. Rasool Allah ﷺ ne farmaya: "*Bila-shubha in chaupaayo'n mein koi-koi wahshi jaanwaro'n ki tarah bhaag nikalte hain, to jab tum un par qaabu na paa sako, to aisa hi karo*". (Raawi-e-hadees) A'abaayah (عبايه) kehte hain ke mere dada Raafe ne kaha: Allah ke Rasool ﷺ! Hame'n andesha hai ke kal hamaara dushman se muqaabla hoga aur hamaare paas churiyaa'n nahi hain (jisse jaanwar zibah kare'n) to kya baans ki khacchi se zibah kar le'n? Aap ne farmaya: "*Jaldi karo, jo cheez khoon bahaa de aur us par Allah ka naam liya gaya ho to usey khaao, magar daant aur naakhun se zibah na karo. Main uski tumhe'n wajah bataata hoo'n ke daant to haddi hai aur naakhun ahle habsha ki churi hai*".[1792]

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

48: Kitab-un Fir Rahini Fil Hazari (Hadhr (حَضَر) Mein Girwi Rakhne Se Mutaalliq Ahkaam-o-Masaael) كِتَابٌ فِيْ الرَّهْنِ فِيْ الْحَضَرِ

Baab 1: Hadhr[1793] Mein Rahen[1794] Ka Muaamala Karna

Irshad-e-Baari Ta'ala hai:

Aur Agar Tum Safar Mein Ho Aur Koi Kaatib Na Miley To Koi Cheez Rahen Ke Taur Par Qabza Mein Dedi Jaae (aur qarz le liya jaae).[1795]

[1791] راجع: 1085 1557

[1792] راجع: 2488

[1793] T: (حَضَر) Shahr, ilaaqa, ek (1) jagah ka qiyaam, ghar mein rehne ki haalat [Rekhta]

[1794] T: (رِہْن) Koi cheez kisi ko de kar usse qarza lena [Rektha]

[1795] Surah al Baqara: 283

[2508] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne jau[1796] ke ewaz apni zirah girwi rakhi aur main Nabi ﷺ ki khidmat mein jau ki roti aur baasi charbi le kar haazir hua tha aur maine aap ko ye farmate hue suna: "*Muhammad ﷺ ke ghar waalo'n par koi subah ya shaam aisi nahi guzri ke unke paas ek (1) saa'* (صاع) *se ziyaada raha ho*". Halaa'nke aap ke nau (9) ghar hote the.[1797]

Faaeda: Agarche is hadees mein hadhr mein rahen rakhne ka zikr nahi hai, taaham Imam Bukhari ﷺ ne is hadees ke baaz turq ki taraf ishaara kiya hai, jin mein Rasool Allah ﷺ ne madina taiyyaba mein ek (1) zirah ek (1) yahoodi ke paas girwi rakhi thi. Aur usse apne ahle-khaana ke liye jau liye the.[1798] Yahoodi ka naam Abul Lash-ham tha aur wo Banu Zafar se tha. Rasool Allah ﷺ ne zaat-ul-fudhool naami zirah girwi rakhi aur usse tees (30) saa' (صاع) jau udhaar liye.

Baab 2: Jis Ne Apni Zirah Girwi Rakhi

[2509] Hazrat Amash (أَعْمَشْ) se riwayat hai, unho'n ne kaha: Ham Ibrahim Nakhai ke paas Bae-e-Sa-lm (بيع سلم) mein girwi rakhne aur zamaanat lene ke mutalliq guftagu kar rahe the to unho'n ne Hazrat Aswad ke hawaale se Hazrat Ayesha ﷺ se marwi ek (1) hadees bayan ki, ke Nabi ﷺ ne ek (1) yahoodi se ek (1) muaiyyan muddat ki adaaegi tak anaaj khareeda aur uske paas apni zirah girwi rakhi.[1799]

Baab 3: As-laha Girwi Rakhna

[2510] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kaab bin Ashraf ko qatal karne ke liye kaun uthta hai? Kyou'nke usne Allah aur uske Rasool ﷺ ko aziyyat pohonchaai hai*". Hazrat Muhammad bin Muslimah ﷺ ne kaha: Usey main qatal karu'nga. Chunache wo uske paas gae aur kaha ke ham ek (1) ya do (2) wasq ghalla qarz lena chaahte hain. Kaab bin Ashraf ne kaha: Tum apni biwiya'n mere paas girwi rakh do. Unho'n ne jawab diya: Ham apni biwiyaa'n tere paas girwi kis tarah rakh sakte hain, jabke tu arab mein sabse ziyaada khoobsoorat hai? Usne kaha: Apne beto'n ko rehen rakh do. Unho'n ne kaha: Ham apne bete kis tarah girwi rakh sakte hain, kyou'nke aisa kanr ese log unhe'n taana de'nge ke unhe'n ek (1) ya do (2) wasq anaaj ke badle girwi rakha gaya tha? Aur ye hamaare liye baais-e-sharmindagi hai. Albatta ham tere paas hathiyaar girwi rakh dete hain. Chunache usse ye waada kar liya ke wo uske paas hathiyaar le kar aae'nge. Uske baad unho'n ne usey qatal kar diya, phir wo Nabi ﷺ ke paas aae aur aap ko uske qatal ki khabar di.

Faaeda: Kaab bin Ashraf ek (1) yahoodi sardar tha. Jung-e-Badr mein jab quraish ke bade-bade taaghoot maare gae to usne ahle makkah ko islaam aur ahle islaam ke khialf bhadkaana shuru kar diya. Apne ash'aar mein musalman aurto'n ka mazaad udaata aur Rasool Allah ﷺ ko gaaliyaa'n deta tha. Is liye Rasool Allah ﷺ ne usey qatal karne ka hukum diya. Is hadees se maaloom hua ke Rasool Allah ﷺ ke haq mein gustakhi karne waale ki sazaa qatal hai, agarche wo dhimmi hi kyou'n na ho. Lekin Imam Abu Hanifa ke nazdeek aise shakhs ko qatal nahi kiya jaa sakta. Is muqaam par Allama A'eni ne badi jur-at aur jasaarat se kaha hai ke main bhi is baat ka qaael hoo'n ke Rasool Allah ﷺ ko gaali dene waala mutlaq taur par waajib-ul-qatal hai, khwah koi bhi ho.[1800]

Baab 4: Girwi-shuda jaanwar Par Sawaari Karna Aur Uska Doodh Peena

Mugheera ne Hazrat Ibrahim Nakhai se naqal kiya hai ke bhoole-bhatke jaanwar ko chaara khilaane ke ba-qadr us par sawaari ki jaa sakti hai aur uska doodh bhi doha jaa sakta hai. Yehi hukum girwi-shuda jaanwar ka hai.

[2511] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Girwi-shuda jaanwar par ba-qadr-e-kharch sawaari ki jaa sakti hai aur doodh dene waale jaanwar ka doodh bhi piya jaa sakta hai, jabke wo girwi-shuda ho*".[1801]

[1796] T: (جَو) Ek (1) qism ka anaaj jo zardi-maael safed rang ka chilkedaar hota hai, iski shakl gehoon se kisi qadar mukhtalif hoti hai [Rekhta]

[1797] راجع: 2069

[1798] SB: Al Buyoo: H2069

[1799] راجع: 2068

[1800] Umdatul Qaari: V5 P30

[1801] Dekhiye: 2512

[2512] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Sawaari ka jaanwar agar girwi hai to ba-qadr-e-kharch us par sawaari ki jaa sakti hai aur agar doodh waala jaanwar girwi hai to kharch ke ewaz uska doodh piya jaa sakta hai. Sawaar hone aur doodh peene waale ke zimme uska kharch hai*".[1802]

Faaeda: Qarz dene ke baad uski waapsi ko yaqeeni banaane ke liye maqrooz ki koi cheez apne paas rakhna girwi kehlaata hai. Us girwi-shuda cheez se faaeda lene ke mutalliq ulama hazraat ki mukhtalif aara hain, jin ki tafseel hasb-e-zel hai: ❍ Mutlat taur par girwi-shuda cheez se faaeda liya jaa sakta hai. Ye jaaez aur mubaah hai. ❍ Girwi cheez ki bunyad qarz hai aur jis nafaa ki bunyad qarz ho, wo sood hota hai. Lehaza girwi-shuda cheez se faaeda uthaana sood ki ek (1) qism hai aur aisa karna shar-an naajaaez aur haraam hai. ❍ Haqeeqat ke etebaar se girwi-shuda cheez choo'nke asal maalik ki hai, is liye uski hifaazat-o-nigahdaasht karna bhi uski zimeedaari hai. Agar aisa karna naamumkin ya dushwaar ho ya wo khud us zimmedaari se dast-bardaar ho jaae to jiske paas girwi rakhi hai wo ba-qadr-e-hifaazat-o-nigeh-daasth usse faaeda uthaane ka majaaz hai.

Hamaare nazdeek ye aakhri mauqif kuch ziyaada qareen-e-qiyaas maaloom hota hai, albatta us mein kuch ehtemaal hai ke agar girwi-shuda cheez doodh dene waala ya sawaari ke qaabil koi jaanwar hai to uski hifaazat-o-nigeh-daasht par aane waale akhrajaat ke ba-qadr usse faaeda bhi liya jaa sakta hai. Is soorat mein asal maalik ke zimme uski hifaazat-o-nigeh-daasht ka bojh daalna fariqain ke liye baais-e-takleef hai. Rasool Allah ﷺ ne farmaya: "*Sawaari ka jaanwar agar girwi hai to us par uthne waale akhrajaat ki wajah se sawaari ki jaa sakti hai aur agar doodh dene waala jaanwar hai to akhrajaat ki wajah se uska doodh piya jaa sakta hai, aur jo sawaari karta hai, ya doodh peeta hai uske zimme us jaanwar ki hifaazat-o-nigeh-daasht ke akhrajaat hain*".[1803] Waazeh rahe ke sawaari karne ya doodh pene ki manfa-at[1804] us par hone waale akrajaat ki wajah se hai, aur us se muraad asal maalik nahi, balke wo aadmi hai jis ke paas girwi rakhi gai hai, kyou'nke baaz riwayaat mein iski saraahat maujood hai.[1805]

Baab 5: Yahood Waghaira Ke Paas Girwi Rakhna

[2513] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne ek (1) yahoodi se ghalla khareeda aur uske paas apni zirah girwi rakh di.[1806]

Baab 6: Jab Raahin aur Murtahin Ya Aur Koi Kisi Baat Mein Ikhtelaaf Kare To Muddai Ko Gawaah Laane Aur Mudda-a'lae Ko Qasam Khaani Chaahiye

[2514] Hazrat Ibne Abi Mulaika se riwayat hai, wo kehte hain ke maine koi muaamala dariyaaft karne ke liye Hazrat Ibne Abbas ﷺ ko khat likha to unho'n ne mujhe baae'n-alfaaz jawaab tehreer kiya: "*Nabi ﷺ ka ye faisla hai ke qasam uthaana mudda-alae ke zimme hai*".[1807]

Faaeda: Ye aam qaaeda hai ke muddai apne daawe ko saabit karne ke liye suboot pesh kare, ya gawaah laae. Agar muddai ke paas suboot ya gawaah na ho'n to mudda-alae qasam uthaaega ke mujh par jhoota daawa kiya gaya hai. Unwaan ka maqsad ye hai ke muddai aur mudda-alae ke muaamale mein jo usool hai wohi usool raahin aur murtahin ke baare mein hoga.

[2515 2516] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke jis ne koi aisi qasam uthaai, jis ke zariye se wo kisi maal ka mustahiq thehra, halaa'nke wo us mein jhoota hai to qiyaamat ke din Allah Ta'ala se is haalat mein mulaqaat karega ke Allah Ta'ala us par ghazabnaak hoga. Allah Ta'ala ne is baat ki tasdeeq naazil farmaai hai, phir unho'n ne darj-e-zel aayat tilaawat ki: Yaqeenan Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ko Thodi Qeemat Ke Ewaz Bech Daalte Hain…. Unke Liye Dardnaak Azaab Hoga.[1808] (Raawi-e-hadees Abu Waael kehte hain ke) Iske baad Ash-at bin Qais ﷺ hamaare paas aae aur unho'n ne poocha ke Abu Abdur Rahman ﷺ tum se kya hadees bayan kar rahe the? Ham ne unse bayan kiya to unho'n ne farmaya: Theek baat hai, albatta ye aayat mere hi mutalliq naazil hui hai. Mere aur ek (1) shakhs ke darmiyan kooe'n ke mutalliq jhagda tha, to ham ne apna muqaddama Rasool Allah

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[1802] راجع: 2511

[1803] SB: Ar Rahen: H2512

[1804] T: (مَنفَعَت) Nafaa, faaeda, munaafa [Rekhta]

[1805] Sunan Daraqutni: Al Buyoo: H2906

[1806] راجع: 2068

[1807] Dekhiye: 2668 4552

[1808] Surah aale Imran: 77

ﷺ ke huzoor pesh kiya to Rasool Allah ﷺ ne farmaya: "*Tum gawaah pesh karo ya wo qasam uthaale*". Maine arz kiya: Wo to be-parwaa qism ka insaan hai, is baat par qasam uthaa le ga. Rasool Allah ﷺ ne farmaya: "*Jo koi kisi ka maal hathiyaane ke liye jhooti qasam uthaaega to wo Allah Ta'ala se is haalat mein mulaqaat karega ke Allah Ta'ala us par ghazabnaak hoga*". Phir Allah Ta'ala ne uski tasdeeq naazil farmaai. Baad azaa'n unho'n ne ye aayat padhi: Jo Log Allah Ke Ehed Aur Apni Jhooti Qasmo'n Ke Ewaz Thodi Qeemat Lete Hain…. Unke Liye Dardnaak Azaab Hoga.[1809] [1810]

Faaeda: Agar koi jhooti qasam uthaa kar kisi doosre ka maal hadap karna chaahega to us par Allah Ta'ala ki laanat hi hogi, usse badh kar aur koi azaab nahi hai. Ye aayat tamaam jhoote muaamalaat par muntabiq[1811] hoti hai. Girwi-shuda zameen mein ikhtelaaf ki soorat you'n hogi ke girwi rakhne waala kahe: Maine sirf zameen girwi rakhi hai, jabke girwi qubool karne waala daawedaar ho, ke darakht bhi us mein shaamil hain. Ab daawedaar ko apne daawe ke liye suboot dena hoga, ya gawaah pesh karne ho'nge. Ba-soorat-e-deegat mudda-alae ki baat qasam le kar tasleem Karli jaaegi.

[1809] Surah aale Imran: 77

[1810] راجع: 2356 2357

[1811] T: (مُنطَبِق) Chaspaa'n muwaafiq hona [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

49: Kitab-ul-Itq (Ghulamo'n Ki Aazaadi Se Mutaalliq Ahkaam-o-Masaael) كِتَابٌ الْعِتْقِ

Baab 1: Ghulam Aazaad Karne Aur Uski Fazilat Ka Bayaan

Irshad-e-Baari Ta'ala hai:

(Dushwaar ghaati) Kisi Gardan Ko Ghulami Se Chudaana, Yaa Faaqa Ke Dino'n Mein Kisi Yateem Qaraabat-daar Ko Khana Khilaana Hai.[1812]

[2517] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs kisi musalman ghulam ko aazaad karega, to Allah Ta'ala aazaad-karda ghulam ke har a'zoo*[1813] *ke badle uska har a'zoo dozakh se aazaad kar de ga*".

(Raawi-e-hadees) Hazrat Saeed bin Marjaanah kehte hain: Main is hadees ko Imam Zain-ul-Aabideen Ali bin Hussain ki taraf le kar gaya to unho'n ne apne ek (1) aise ghulam ka qasd farmaya, jis ke ewaz Hazrat Abdullah bin Jaafar unhe'n 10,000 dirham ya 1000 dinar dete the. Chunache unho'n ne usey (farokht karne ke bajaae fee sabeelillah) aazaad kar diya.[1814]

Baab 2: Kaunsa Ghulam Aazaad Karna Afzal Hai?

[2518] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se poocha: Kaunsa amal Afzal hai? Aap ne farmaya: "*Allah par imaan laana aur uski raah mein jihaad karna*". Maine arz kiya: Kaunsa ghulam aazaad karna Afzal hai? Aap ne farmaya: "*Jis ki qeemat ziyaada ho aur wo apne maalik ki nazar mein nihaayat pasandeeda ho*". Maine arz kiya: Agar ye na kar saku'n to? Aap ne farmaya: "*To phir kisi faaqa-zada ki madad kar, ya be-hunar anaadi ko koi kaam sikhade*". Maine arz kiya: Agar ye bhi na kar saku'n to? Aap ne farmaya: "*Tum logo'n ko nuqsaan na pohonchaao, ye bhi ek (1) sadqa hai jo toone apne oopar karna hai*".

Baab 3: Sooraj-grahan Aur Doosri Nishaniyo'n Ke Waqt Ghulam Aazaad Karna Mustahab Hai

[2519] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne sooraj-grahan ke waqt ghulam aazaad karne ka hukum diya.[1815]

Ali (bin Madeeni) ne Daraawardi an (عن) Hisham ke tareeq se Moosa bin Masood ki mataaba-at ki hai.

[2520] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne farmaya: Hame'n sooraj-grahan ke waqt ghulam aazaad karne ka hukum diya jaata tha.[1816]

Baab 4: Mushtaraka Ghulam Ya Laundi Ko Aazaad Karna

[2521] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis ne kisi aise ghulam ko aazaad kiya jo do (2) aadmiyo'n ke darmiyan mushtarik tha to agar aazaad karne waala saaheb-e-haisiyat hai to ghulam ki qeemat laga kar uske zimme ki jaaegi, phir wo ghulam aazaad hoga*".[1817]

[2522] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs mushtarik ghulam mein se apna hissa aazaad karde, phir uske paas poore ghulam ki qeemat jitna maal bhi ho to insaaf ke saath uski qeemat lagaai jaae aur doosre shuraka ka hissa wo adaa kare, phir wo ghulam uski taraf se aazaad ho jaaega. Ba-soorat-e-deegar ghulam jitna aazaad ho chuka hai, utna hi aazaad rahega*".[1818]

[1812] Surah al Balad: 13-15

[1813] T: (عُضْو) Badan ka koi hissa ya juzoo [Rekhta]

[1814] Dekhiye: 6715

[1815] راجع: 86

[1816] راجع: 86

[1817] راجع: 2491

[1818] راجع: 2491

[2523] Hazrat Ibne Umar ﷺ se ek (1) aur riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne apne mushtarik ghulam mein se apna hissa aazaad kar diya, phir agar uske paas itna maal hai jo ghulam ki qeemat ko pohonch jaae to ghulam ko mukammal taur par aazaad akrwaana uski zimmedaari hai. Aur agar uske paas itna maal nahi to ghulam ki aadilaana qeemat lagaai jaaegi, phir usse utna hissa aazaad hoga jo usne aazad kiya hai*".[1819]

Jab Bishr bin Obaidullah se is riwayat ko bayan kiya to usey intehaai mukhtasar kar diya.

[2524] Hazrat Ibne Umar ﷺ hi se ek (1) aur raiwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jis shakhs ne mushtaraka ghulam se apna hissa aazaad kar diya, ab agar uska maal us (ghulam) ki munsifaana qeemat ko pohonch jaata hai to wo aazaad hoga*". Naafe ne kaha: Agar maal nahi hai to utna hissa aazaad hoga jis qadar usne aazaad kiya hai. Ayyub raawi ka kehna hai ke mujhe maaloom nahi ke ye baat Naafe ne apni taraf se kahi hai ya hadees ka hissa hai?

[2525] Hazrat Ibne Umar ﷺ se mazeed riwayat hai ke wo shuraka ke darmiyan musharka ghulam ya laundi ke mutalliq ye fatwa dete the ke un mein se kisi ne apna hissa aazaad kar diya to us par waajib hai ke wo poora ghulam aazaad kare. Ba-sharte ke aazaad karne waale ke paas itna maal ho jo uski qeemat ko pohonch jaae. Us soorat mein ghulam ki aadilaana qeemat tajweez ki jaaegi aur shuraka ko unke hisse hawaale kar diye jaae'nge (unke hisso'n ke mutaabiq qeemat adaa kardi jaaegi) aur aazaad-shuda ghulam ka raasta chod diya jaaega. (usey aazaad kar diya jaaega.) Hazrat Ibne Umar ﷺ is fatwe ki bunyad Nabi ﷺ ki hadees qaraar dete the.

Is riwayat ko Lais, Ibne Abi Zeeb (أَبِيْ ذِئْبٍ), Ibne Ishaq, Juwairiyyah, Yahya bin Saeed aur Ismail bin Umaiyya ne Hazrat Naafe se, unho'n ne Abdullah bin Umar ﷺ se, unho'n ne Nabi ﷺ se mukhasar taur par bayan kiya hai.[1820]

Baab 5: Agar Koi Mushtarak Ghulam Se Apna Hissa Aazaad Karde Aur Aazaad Karne Waale Ke Paas Maal Bhi Na Ho to Ghulam Ko Mashaqqat Mein Daale Baghair Usse Mazdoori Karaai Jaae Jaisa Ke Makaatibat Mein Kiya Jaata Hai

[2526] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ne mushtarik ghulam se apna hissa aazaad kar diya…*"[1821] [1822]

[2527] Hazrat Abu Huraira hi se riwayat hai ke Nabi ﷺ ne farmaya: "*Jis shakhs ne mushtarik ghulam ka apna hissa aazaad kar diya to ghulam ki aazaadi uske maal se hogi, ba-sharte ke wo saaheb-e-haisiyat ho. Ba-soorat-e-deegar ghulam ki qeemat tajweez ki jaaegi, phir ghulam ko mashaqqat mein daale baghair usse mazdoori karaai jaae (taake shuraka ko unka hissa diya jaae)*".[1823]

Hajjaj bin Hajjaj, Abaan aur Moosa bin Khalf ne Qatada se riwayat karne mein Saeed ki mataaba-at ki hai, nez Shu'ba ne is hadees ko ikhtesaar ke saath bayan kiya hai.

Baab 6: Aazaad Karne, Talaaq Dene Ya Is Tarah Ke Deegar Muaamalaat Mein Ghalati Ya Bhool Ho Jaae To Kya Hukum Hai? Nez Kisi Ghulam Ya Laundi Ko Sirf Allah Ki Razaa-joi Ke Liye Aazaad Kiya Jaata Hai.

Nabi-e-Akram ﷺ ka irshad-e-giraami hai: "*Har aadmi ke liye wohi kuch hai jiski wo niyyat kare*". Bhoolne waale aur khata-kaar ki niyyat nahi hua karti.

[2528] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Beshak Beshak Allah Ta'ala ne meri ummat ko wo muaamalaat moaaf kar diye hain jo unke dilo'n mein waswase waswase ke taur par aae'n jab tak wo (ummati) un par amal na kare'n ya zabaan par na laae'n*".[1824]

[1819] راجع: 2491
[1820] راجع: 2491
[1821] راجع: 2492
[1822] T: Urdu pdf mein ye hadees arabi aur urdu tarjuma samet itni hi hai. [RSB]
[1823] راجع: 2492
[1824] Dekhiye: 5269 6664

Faaeda: Insaan ke dil mein jo khayalaat aate hain, agar wo buraai par aamaada kare'n to usey waswasa kaha jaata hai aur agar kaar-e-khair ki daawat de'n to ye ilhaam hai. Is ummat ki khusoosiyat hai ke unke quloob par aane waale khatraat moaaf hain, jab tak wo dil mein jaa-gazee'n[1825] na ho'n. Yaane un par amal na kiya jaae, ya unhe'n zabaan par na laaya jaae. Agar dil mein qaraar pakad le'n jaisa ke hasad waghaira mein hota hai to us par muwaakhaza hoga, isi wajah se هم (iraada) aur azm mein farq kiya jaata hai. Kyou'nke هم (iraada) wo hai jo dil mein aae aur guzar jaae aur azm wo hai jo dil mein aae aur qaraar pakad le.

[2529] Hazrat Umar bin Khattab ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Aamaal ka etebaar niyyat ke lihaaz se hai. Jis ki hijrat (niyyat ke etebaar se) Allah aur uske Rasool ke liye hai to uski hijrat (sawaab ke etebaar se) Allah aur uske rasool ke liye hi hogi. Aur jiski hijrat duniya kamaane ya kisi aurat se shaadi rachaane ke liye hai to uski hijrat usi kaam ke liye hogi jiski taraf usne hijrat ki hai*".[1826]

Faaeda: Is hadees ka matlab ye hai ke amaal ki sehat-e-niyyat par mabni hai. Agar niyyat nahi hai to amal bhi saheeh nahi hoga. Isi tarah hi doosre aamaal, masalan: Namaz, Roza, Zakat aur Hajj waghaira bhi niyyat ke baghair saheeh nahi. Lekin niyyat ka mahel dil hai, kyou'nke niyyat dil ke qasd-o-iraade ko kehte hain. Zubaan se niyyat karna durust nahi. Is hadees se ye muraad nahi hai ke niyyat ke baghair aamaal ke wujood hi nahi hota balke usse muraad ye hai ke shariyat mein aamaal ke ahkaam ki sehat niyyat par mauqoof hai. Kisi cheez ke saheeh ya ghair-saheeh hone mein niyyat ek (1) faisla-kun kirdaar adaa karti hai. Taaham janaayaat[1827], masalan: Qatl, chori waghaira mein niyyat ka amal-dakhal nahi hai, balke agar koi jurm ka murtakib hoga to usey saza milegi. Wallahu A'alam

Baab 7: Jab Koi Apne Ghulam Se Kahe: "Ye Allah Ke Liye Hai" Aur Niyyat Aazaad karne Ki Ho, Nez Aazaadi Par Gawaah Banaane Ka Hukum

[2530] Hazrat Abu Huraira ﷺ se riwayat hai ke jab wo musalman hone ke iraade se madina taiyyaba aae to unke saath unka ghulam bhi tha. Lekin raaste mein bhool kar dono ek-doosre se alag ho gae. Phir wo ghulam us waqt waapas aaya jab Hazrat Abu Huraira ﷺ Nabi ﷺ ki khidmat mein baithe hue the. Nabi ﷺ ne farmaya: "*Aye Abu Huraira ﷺ! Ye tera ghulam haazir hai*". Hazrat Abu Huraira ﷺ ne arz kiya: Allah ke Rasool ﷺ! Main aap ko gawaah banaata hoo'n ke ye ghulam aaj se aazaad hai.

Raawi ka bayan hai ke us waqt Abu Huraira ﷺ ye sher padh rahe the.

Hai pyaari go-kathin hai aur lambi meri raat
Par dilaai usne darul kufr se mujh ko najaat[1828]

[2531] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke jab main Nabi ﷺ ki khidmat mein haazir hua to aate hue raaste mein ye sher kaha:

Main raat ki daraazi aur uski sakhtiyo'n ki shikaayat karta hoo'n, albatta usne mujhe darul kufr se najaat dilaai hai.

Hazrat Abu Huraira ﷺ ne kaha ke raaste mein mera ghulam mujh se judaa ho kar aap ki bayat Karli, abhi main aap ke paas baitha hua tha ke aachaanak wo ghulam bhi aagaya. Rasool Allah ﷺ ne mujhse farmaya: "*Aye Abu Huraira! Ye tera ghulam bhi aa-pohonche hai*". Maine arz kiya: Ye Allah ke liye aazaad hai, phir maine usey aazaad kar diya.

Abu Abdullah (Imam Bukhari ﷺ) farmate hain: Abu Kuraib ne Abu Usama se jo riwayat ki hai us mein aazaad ka lafz nahi hai.[1829]

[2532] Hazrat Qais se riwayat hai, unho'n ne kaha ke jab Hazrat Abu Huraira ﷺ aarahe the to unke hamraah unka ghulam bhi tha. Aap islaam qubool karne ke liye aarahe the to un mein se har ek apne saathi se bhatak gaya, phir

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[1825] T: (جاگزیں) Qaaem, basaa hua, sabat [Rekhta]

[1826] راجع: 1

[1827] T: (جِنایات) Gunaah, jurm, khataa, ghalati [Urduinc]

[1828] Dekhiye: 2531 2532 4393

[1829] راجع: 2530

mazkoora hadees bayan ki. Us mein you'n hai ke Hazrat Abu Huraira ﷺ ne arz kiya: Main aap ko gawaah banaata hoo'n ke wo Allah ke liye hai.[1830]

Baab 8: Umme Walad Ka Bayan

Hazrat Abu Huraira ﷺ Nabi ﷺ se bayan karte hain: "*Qiyamat ki nishaniyo'n mein se ek ye hai ke laundi apne maalik ko janam degi*".

Faaeda: Umme Walad wo laundi hai jisse aulaad paida ho jaae, aksar ulama ke nazdeek maalik ke marne ke baad Umme Walad khud-ba-khud aazaad ho jaati hai, uski khareed-o-farokht bhi jaaez nahi hai.

[2533] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Utbah bin Abi Waqqas ne apne bhai Hazrat Saad bin Abi Waqqas ﷺ ko wasiyyat ki thi ke wo Zama'h (زَمْعَةَ) ki laundi ka beta apne qabze mein lele. Utbah ne kaha: Bila-shubha wo mera beta hai. Jab Rasool Allah ﷺ fatah-e-makkah ke waqt makkah mukarrama tashreef laae to Hazrat Saad ﷺ ne Zama'h ki laundi ka beta pakad liya aur usey Rasool Allah ﷺ ke paas le aae. Unke hamraah Abd bin Zama'h bhi aae. Hazrat Saad ﷺ ne arz kiya: Allah ke Rasool ﷺ! Ye mera bhatija hai. Bhai ne mujhe wasiyyat ki thi ke wo uska beta hai. Abd bin Zama'h ne kaha: Allah ke Rasool ﷺ! Ye mera bhai aur Zama'h ka beta hai, uske bistar par paida hua hai. Rasool Allah ﷺ ne Zama'h ki laudi ke bete ko dekha to wo sab logo'n mein Utbah ke ziyaada mushaaba tha. Rasool Allah ﷺ ne farmaya: "*Aye Abd bin Zama'h! Ye tara (bhai) hai*". Kyou'nke wo unke waalid ke bistar par paid ahua tha. (Tab) Rasool Allah ﷺ ne farmaya: "*Aye Sauda bint Zama'h! Tum isse hijab mein rehna*". Kyou'nke aap ne uski mushaabahat Utbah ke saath dekhi thi. Ummul Momineen Hazrat Sauda ﷺ Nabi ﷺ ki zauja-e-mohtarma hain.[1831]

Faaeda: Imam Bukhari ﷺ is hadees se un hazraat ki tardeed karna chaahte hain jin ka mauqif hai ke agar laundi bacche ko janam de to wo saaheb-e-faraash ka nahi hoga, jab tak maalik uska iqraar na kare. Ye mauqif is hadees ke khilaaf hai. Choo'nke us lakde ki mushaabahat Utbah se milti-julti thi is liye ehtiyaat ke taur par Rasool Allah ﷺ ne Hazrat Sauda ﷺ ko isse parda karne ka hukum diya, ba-soorat-e-deegar bhai se parda karna che-maane daarid?

Baab 9: Mudabbir Ki Bae Ka Bayaan

[2534] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya: Ham mein se ek (1) aadmi ne apne ghulam ko apne marne ke baad aazaad qaraar diya to Nabi ﷺ ne usey bulaya aur farokht kar diya. Hazrat Jaabir ﷺ ne farmaya ke wo ghulam pehle saal hi faut ho gaya.[1832]

Faaeda: Mudabbir ghulam wo hai ke jise uska maalik ye keh de ke "Mere marne ke baad tu aazaad hai", ye mudabbir-e-mutlaq hai. Agar you'n kahe ke agar main is bimaari mein mar gaya to wo aazaad hai, ye mudabbir-e-muqaiyyad hai.

Baab 10: Walaa Ko Farokht Karna Aur Uska Bataur-e-Hadiya Dena

[2535] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne walaa ke bechne aur uske hibaa karne se manaa farmaya hai.[1833]

Faaeda: Walaa us taalluq ko kehte hain ke jo aazaad-karda ghulam aur uski aazaad-kuninda ke darmiyan qaaemho, jab aazaad-karda ghulam faut ho jaae to uska waaris uska aazaad-kuninda hoga, ya uske deegar wurasa? Daur-e-jaahiliyyat mein log is taalluq ko bechna aur kisi ko hiba karna jaaez khayaal karte the. Rasool Allah ﷺ ne usse manaa farmaya kyou'nke walaa nasab ki tarah hai jo kisi taur par bhi zaael nahi ho sakta, uske mutalliq kisi ko ikhtelaaf nahi.

[2536] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Maine Hazrat Barirah ﷺ ko khareeda to uske maaliko'n ne walaa apne paas rakhne ki shart lagaadi. Maine Nabi ﷺ se uska zikr kiya to aap ne farmaya: "*Tum usey (khareed kar) aazaad kar do. Walaa to usi ki hai jo qeemat adaa kare*". Chunache maine usey (khareed kar) aazaad kar diya.

[1830] راجع: 2530
[1831] راجع: 2053
[1832] راجع: 2141
[1833] Dekhiye: 6756

Nabi ﷺ ne usey bulaa kar uske shauhar ke mutalliq usey ikhtiyaar diya to Hazrat Barirah ؓ ne kaha: Agar wo mujhe itna-itna maal bhi de to main uske paas nahi rahu'ngi. Usne khud ko ikhteyaar kiya, yaane wo apne shauhar se judaa ho gai.[1834]

Faaeda: Allama Khattaabi farmate hain ke walaa nasab ki tarah hai, jis ne aazaad kiya walaa usi ka haq hai. Jaise kisi ke yahaa'n baccha paida ho to nasab bhi usi ka saabit hoga. Agar wo ghair ki taraf mansoob ho to uske waalid se ye nasab muntaqil nahi ho sakta. Isi tarah walaa bhi apne mahel se muntaqil nahi hogi. Chunache Rasool Allah ﷺ ka farmaan hai ke: "*Walaa bhi nasab ki tarah aisa rishta hai jise farokht nahi kiya jaa sakta aur na hi usey bataur-e-hibaa diya jaa sakta hai*".[1835]

Baab 11: Jab Kisi Ka Mushrik Bhai Ya Chacha Qaid Ho Jaae To Kya (unhe'n chudaane ke liye) Unka Fidya Diya Jaa Sakta Hai?

Hazrat Anas ؓ bayan karte hain ke Hazrat Abbas ؓ ne Nabi ﷺ se kaha: Maine apni zaat ka fidya diya tha aur Aqeel ka bhi. Aur Hazrat Ali ؓ ko bhi is ghanimat se hissa mila to jo unke bhai Aqeel aur chacha Abbas se mili thi.

[2537] Hazrat Anas ؓ se riwayat hai ke ansaar ke kuch aadmiyo'n ne Rasool Allah ﷺ se ijaazat talab ki, arz karne lagey: Aap hame'n ijaazat de'n ke ham apne bhaanje Abbas ka fidya chod de'n. Aap ﷺ ne farmaya: "*Ek (1) dirham bhi na chodo*".[1836]

Baab 12: Mushrik Insaan Ka Ghulam Ko Aazaad Karna

[2538] Hazrat Hakeem bin Hizaam ؓ se riwayat hai ke unho'n ne zamaana-e-jaahiliyyat mein sau (100) ghulam aazaad kiye aur ek-sau (100) oont logo'n ko sawaari ke liye diye the. Jab wo musalman hue to sau (100) oont mazeed logo'n ko sawaari ke liye diye aur sau (100) ghulam aazaad kiye. Hazrat Hakeem ؓ kehte hain ke maine Rasool Allah ﷺ se sawaal kiya: Allah ke Rasool ﷺ! Mujhe un ashyaa ke mutalliq bataae'n jo main zamaana-e-jaahiliyyat mein karta raha hoo'n? Yaane wo cheeze'n main sawaab ke liye karta tha. Rasool Allah ﷺ ne farmaya: "*Tum islaam le aae ho aur jo nek kaam tum ne pehle kiye hain wo qaaem rahe'nge*".[1837]

Baab 13: Jo Shakhs Kisi Arbi Ghulam Laundi Ka Maalik Bana to Usne Hiba Kar diya, Bech Diya, Usse Jimaa Kiya, Usse Fidya Liya Ya Uski Aulaad Ko Qaidi Banaaya (kya ye durust hai?)

Irshad-e-Baari Ta'ala hai: "……Wo Mamlook Ghulam Jo Kisi Cheez Par Qudrat Nahi Rakhta Aur Wo Shakhs Jise Hamaari Taraf Se Accha Rizq Mila Wo Usse Khufiya Aur Elaaniya Kharch Karta Hai, Kya Ye Dono Baraabar Ho Sakte Hain? Tamaam Taareef Allah Ke Liye Hai, Lekin Aksar Log Jaante Nahi Hain".[1838]

[2539 2540] Hazrat Marwan aur Hazrat Miswar bin Makhrama ؓ se riwayat hai, unho'n ne bataaya ke jab Nabi ﷺ ke paas qabila-e-hawaazin ka wafad aaya to aap khade hue. Unho'n ne aap se arz kiya ke aap unke qiadi aur maal waapas kar de'n. Aap ﷺ ne farmaya: "*Mere saath aur log bhi hain, jinhe'n tum dekh rahe ho, nez mere nazdeek acchi baat wo hai jo sacchi ho, ab tum log do (2) cheezo'n mein se ek (1) ko ikhtiyaar kar sakte ho. Maal lelo ya qaidi chuda lo. Maine to in (qadiyo'n ki taqseem) mein taakheer ki thi (aur tumhara intezaar karta raha)*". Nabi ﷺ ne Taif se waapsi ke baad das (10) din se ziyaada unka intezaar kiya. Jab ahle wafad ko yaqeen ho gaya ke Nabi ﷺ unhe'n do (2) cheezo'n mein se sirf ek (1) cheez waapas kare'nge to unho'n ne kaha: Ham apne qaidi ikhtiyaar karte hain. Chunache Nabi ﷺ logo'n mein khade hue aur Allah Ta'ala ke shayaan-e-shaan hamd-o-Sanaa ki. Phir farmaya: "*Amma Ba'd! Tumhare bhai hamaare paas taaeb ho kar aae hain aur meri raae ye hai ke main unhe'n unke qaidi waapas kar du'n. Jo koi tum mein se khushi ke saath ye karna chaahe wo kare aur jo ko apna hissa lena pasand karta hai to ham sab se pehle jo maal-e-ghanimat aaega us mein uska hissa usey de'nge wo aisa kar sakta hai*". Logo'n ne kaha: Allah ke Rasool ﷺ! Ham aap ki khaatir ye kaam ba-khushi karte hain. Aap ne farmaya: "*Ham nahi jaante ke tum mein se kis ne khushi se ijaazat di hai aur kis ne ijaazat nahi di, lehaaza tum sab waapas chale jaao, hatta ke*

[1834] راجع: 456 [1837] راجع: 1436

[1835] Saheeh Ibne Hibban: Al Buyoo: H4929 [1838] Surah an Nahl: 75

[1836] Dekhiye: 3048 4018

hamaare paas tumhare numaainde, tumhari raae ka izhaar kare'n". Chunache wo waapas chale gae aur unke numaaindagaan ne unse baat-cheet ki. Phir wo Nabi ﷺ ke paas aae aur aap ko bataaya ke unho'n ne khush-dili se ijaazat dedi hai. Ye waaqea hame'n qabila-e-hawaazin ke qaidiyo'n ke mutalliq maaloom hua hai.

Hazrat Anas ؓ ne kaha: Hazrat Abbas ؓ ne Nabi ﷺ se arz kiya: Allah ke Rasool ﷺ! Maine apna aur Aqeel ka fidya diya tha.[1839]

[2541] Ibne A'un kehte hain: Maine Hazrat Naafe ؒ ko khat likha to unho'n ne jawaaban mujhe khat likha ke Nabi ﷺ ne jab Banu Mustaliq par hamla kiya to wo bilkul be-khabar the, aur unke jaanwaro'n ko taalaab par paani pilaaya jaa raha tha. Chunache aap ne unke ladne waalo'n ko qatal kar diya aur aurto'n aur baccho'n ko qaidi bana liya. Unhi qaidiyo'n mein se Hazrat Ummul Momineen Juwairiyyah ؓ bhi thee'n. Hazrat Naafe kehte hain: Mujhe ye waaqea Hazrat Abdullah bin Umar ؓ ne bayan kiya, jo us Lashkar mein maujood the.

Faaeda: Jab Rasool Allah ﷺ ne Hazrat Juwairiyyah ؓ se nikah kar liya to Sahaba Ikraam ؓ ne Banu Mustaliq ke tamaam qaidiyo'n ko aazaad kar diya, kyou'nke wo Rasool Allah ﷺ ke susraali rishte mein munsalik ho chuke the. رضى الله غنهم أجمعين

[2542] Ibne Muhairiz kehte hain: Maine Hazrat Abu Saeed Khudri ؓ ko dekha to unse sawaal kiya. Unho'n ne jawaaban farmaya: Ham Rasool Allah ﷺ ke hamraah Ghzwa-e-Banu Mustaliq ke liye rawaana hue to hame'n arab ke chand qaidi haath lagey. Choo'nke ham par aurto'n se alag rehna giraa'n ho gaya tha, is liye hame'n aurto'n se milne ki khwahish hui. Ham ne unse a'zl[1840] karna chaaha to ham ne uske mutalliq Rasool Allah ﷺ se dariyaaft kiya. Aap ne farmaya: "*Tum par laazim hai ke aisa mat karo, kyou'nke koi bhi jaan jo qiyaamat tak paida hone waali ho, wo paida ho kar rahegi*".[1841]

Faaeda: A'zl, biwi-khaawind ka ek (1) neeji muaamala hai, usey bunyaad bana kar family planning ke mutalliq "qaumi tehreek" chalaana kisi tarah bhi jaaez nahi. Iske mutalliq mukammal bahes Kitaab un Nikah mein aaegi. بإذن الله تعالى

[2543] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Maine Banu Tameem se baraabar mohabbat karta rehta hoo'n, jab se maine unke mutalliq Rasool Allah ﷺ se teen (3) baate'n suni hain. Aap farmate the: "*Meri ummat mein se dajjaal par yehi log ziyaada sakht ho'nge*". Abu Huraira ؓ ka bayan hai ke ek (1) dafa unki taraf se zakat aai to Rasool Allah ﷺ ne farmaya: "*Ye hamari qaum ki zakat hai*". Aur un mein se ek (1) laundi Hazrat Ayesha ؓ ke paas thi, jiske mutalliq aap ne farmaya: "*Usey aazaad karde, kyou'nke ye Hazrat Ismail ؑ ki aulaad se hai*".[1842]

Faaeda: Hazrat Ayesha ؓ ne nazr maani thi ke Ismaili ghulam ko aazaad karu'ngi, kyou'nke Hazrat Ismail ؑ ki aulaad se kisi ghulam ko aazaad karna Allah ke yahaa'n bohot muqaam rakht ahai. Allama Ismaili ki riwayat ke mutaabiq jab Qabila-e-Banu Tamim ki shaakh Banu Ambar ke qaidi aae to Rasool Allah ﷺ ne Hazrat Ayesha ؓ se farmaya: "*Usey khareed kar aazaad kar do, kyou'nke ye Hazrat Ismail ؑ ki aulaad se hain*".

Baab 14: Us Shakhs Ki Fazilat Jo Apni Laundi Ko Adab Sikhaae Aur Usey Taaleem De

[2544] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ke paas laundi ho aur wo usey khoob acchi taaleem de, phir usey aazaad karke usse nikah kar le to usey dohara sawaab hoga*".[1843]

[1839] راجع: 2307 2308

[1840] T: (عَزْل) Jimaa ke waqt inzaal se pehle aurat se alaaheda hona [Rekhta]

[1841] راجع: 2229

[1842] Dekhiye: 4366

[1843] راجع: 97

Baab 15: Irshad-e-Nabawi: “Ye Ghulam Tumhare Bhai Hain, Jo Tum Khud Khaao Wo Unhe’n Khilaao” Ka Bayan

Irshad-e-Baari Ta’ala Hai: Sirf Allah Ta’ala Ki Ibaadat Karo Aur Uske saath Kisi Ko Shareek Na Karo, Waaledain Ke Saath Khush-usloobi Se Pesh Aao Aur Apne Qareebi Rishtedaaro’n, Yateemo’n, Miskeeno’n Se…. Maghroor Aur Khud-pasand Ko Pasand Nahi Karta.

Abu Abdullah (Imam Bukhari ﷺ) bayan karte hain ke: (ذِيْ الْقُرْبَى) se muraad qareebi rishtedaar aur (وَالصَّاحِبِ بِالْجَنْبِ) se muraad ajnabi hai.

[2545] Hazrat Ma’roor bin Suwaid se riwayat hai, unho’n ne kaha: Maine Hazrat Abu Zar Ghaffari ﷺ ko dekha ke wo ek (1) umda poshaak zeb-tann kiye hue the, aur unke ghulam ne bhi usi tarah ki poshaak pehni hui thi. Ham ne unse iske mutalliq dariyaaft kiya to unho’n ne farmaya: Maine ek (1) shakhs ko gaali di thi. Usne Nabi ﷺ ki khidmat mein meri shikaayat ki to aap ne mujhse farmaya: “*Kya toone usey uski maa’n ki wajah se aar dilaai hai?*” Phir farmaya: “*Tumhare khaadim tumhare bhaai hain, jinhe’n Allah Ta’ala ne tumhare maatahat kar diya hai, is liye jiska bhai uske maatahat ho to jo wo khud khaata hai wohi usey khilaae aur jo khud pehenta hai, wohi usey pehnaae aur unhe’n aise umoor bajaa laane ki takleef na do jo unke liye na-qaabil-e-bardaasht ho’n. Agar tum ne un par is tarah ki mashaqqat daali ho jo un par bhaari ho to us mein unki madad karo*”.[1844]

Baab 16: Ghulam Jab Apne Parwardigaar Ki Ibaadat Acchi Tarah Kare Aur Apne Aaqa Ki bhi Khair-khwahi Kare

[2546] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Jab koi ghulam apne aaqa ki khair-khwahi kare aur apne parwardigaar ki bhi acchi tarah ibaadat kare to usko dugna ajar milega*”.[1845]

Faaeda: Ghulam ke sawaab ka muwaazana us jaise ghulam se hai, naa-ke deegar aazaad logo’n se. Maalik ki khair-khwahi ka matlab ye hai ke wo har haal mein apne aaqa ki falaah-o-bahbood ka iraada kare, taalluqaat ko khayaanat aur dhoke se paak rakhe.

[2547] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Jis mard ke paas laundi ho, wo usey adab sikhaae aur acchi taaleem de, phir usey aazaad karke usse nikah kar le to usey dohara ajar milega. Aur jo ghulam Allah Ta’ala ka haq aur apne aaqaao’n ka haq adaa kare usey bhi dohara sawaab milega*”.[1846]

Faaeda: Islami shariyat ki roo se aurat-mard sab ko taaleem deni chaahiye, yahaa’n tak ke laundi ghulam ko bhi zewar-e-taaleem se aaraasta karna har musalman ka farz hai, lekin aisi taaleem jisse sharaafat aur insaniyat paida ho. Daur-e-haazir mei murawwaja[1847] kai uloom to insaan ko haiwaan banaane mein apna kirdaar adaa karte hain. Haqeeqi ilm wo hai jo Allah aur uske Rasool ﷺ ne pesh kiya, phir Sahaaba Ikraam ﷺ ne apnea mal-o-kirdaar se uski tashreeh ki, aisa ilm har insaan ko haasil karna chaahiye.

[2548] Hazrat Abu Huraira ﷺ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Nek ghulam ke liye dohara sawaab hai. Us zaat ki qasam jis ke haath mein meri jaan hai! Agar Allah ke raaste mein jihaad karna aur hajj-e-baitullah, nez waalida ke saath accha bartaao karna na hota to main ye pasand karta ke main kisi ka mamlook (ghulam) reh kar marta*”.

[2549] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho’n ne kaha: Nabi ﷺ ne farmaya: Kitna accha hai ke kisi ka wo ghulam jo apne rabb ki ibaadat acchi tarah karta hai aur apne aaqa ki khair-khwahi bhi karta hai.

[1844] راجع: 30

[1845] Dekhiye: 2550

[1846] راجع: 97

[1847] T: (مُرَوَّجَه) Murawwaj, jo raaej ya jaari ho [Rekhta]

Baab 17: Ghulam Laundi Par Izhaar Tafaakhur Ki Mumaaneat Aur A'bdi (عبدي) ya Amati (أمتي) Kehna (bhi makrooh hai)

Irshad-e-Baari Ta'ala hai: Aur Tumhare Ghulamo'n Aur Tumhari Laundiyo'n Mein Se Jo Nek Hain.[1848] Nez farmaya: (Allah ne misaal bayan ki) Abd Mamlook ki.[1849] Irshad-e-Baari Ta'ala hai: Aur Un Dono Ne Apne Syed Ko Darwaze Ke Paas Paaya.[1850] Nez farmaya: Tumhari Musalman Laundiyo'n Mein Se.[1851] Nabi ﷺ ne farmaya: "*Apne sardar ki taraf khade ho jaao*". Irshad-e-Baari Ta'ala hai: Apne Maalik Ke Paas Mera Zikr Karna.[1852] Aayat-e-karima mein "رَبِّكَ" se muraad "سَيِّدِكَ" yaane tera sardar hai. Nabi ﷺ ne farmaya: "*Tumhara sardar kaun hai?*"

[2550] Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Jab koi ghulam apne aaqa ki khair-khwahi kare aur apne Rabb ki ibaadat ahsan andaaz se bajaa laae to usey dugna sawaab milta hai*".[1853]

[2551] Hazrat Abu Moosa Ashari رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Is ghulam ke liye dohara ajar hai, jo apne Rabb ki ibaadat bhi khush-usloobi se karta hai aur apne aaqa ka wo haq bhi adaa karta hai jo uske zimme hai, nez uski khair-khwahi aur farmabardari karta hai*".[1854]

[2552] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tum mein se koi shakhs is tarah na kahe ke to apne Rabb (maalik) ko khana khila, apne Rabb ko wazoo kara, apne Rabb ko paani pilaa, balke you'n kahe, aye mere sardar! Aye mere aaqa! Aur koi tum mein se you'n na kahe. Mera banda, meri bandi, balke you'n kahe: Mera khaadim, meri khaadma aur mera ghulam*".

[2553] Hazrat Ibne Umar رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ne ghulam mein se apna hissa aazaad kar diya aur uske paas itna maal bhi ho ke kisi aadil ki qeemat lagaane ke mutaabiq uski qeemat adaa ki jaa sakey to uske maal se poor ghulam aazaad kiya jaae, ba-soorat-e-deegar jitna usne aazaad kiya itna hi aazaad hoga*".

[2554] Hazrat Abdullah bin Umar رضي الله عنه hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum sab nigehbaan ho aur har ek (1) se uski nigehbaani ke mutalliq poocha jaaega. Jo logo'n ka ameer hai wo unka nigehbaan hai, usse uski riaayaa ke mutalliq poocha jaaega. Mard apne ahle-khaana ka nigehbaan hai, usse unke baare mein sawaal kiya jaaega. Aurat apne shauhar ke ghar ki aur unke baccho'n ki nigehbaan hai. Usse unke mutalliq poocha jaaega. Ghulam apne aaqa ke maal ka nigehbaan hai, usse uske mutalliq sawaal kiya jaaega. Sun lo! Tum sab nigehbaan ho aur sab se uski nigehbaani ke mutalliq baaz-purs hogi*".[1855]

[2555 2556] Hazrat Abu Huraira aur Hazrat Zaid bin Khaalid رضي الله عنهما se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab laundi zina ki murtakib ho to usey kode lagaao. Phir bad-kaari kare to usey kode maaro. Phir haramkaari kare to usey kode maaro*". Teesri baar ya chauthi baar mein aap ne farmaya: "*Usey farokht kar do, khwah qeemat mein ek (1) rassi hi miley*".[1856]

Baab 18: Jab Kisi Shakhs Ka Khaadim Uska Khaana Laae

[2557] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab tum mein se kisi ke paas uska khaadim khana le kar aae to agar usey apne saath (khilaane ke liye) na bitha sakey to usko ek (1) ya do (2) luqma zaroor khilaa de*". Ya Aap ﷺ ne (لقمة اور لقمتين) (Luqmah aur luqmatain ke bajaae) (أُكْلَةً أَوْ أُكْلَتَيْنِ) ukhlatan-au-ukhlataini farmaya. Kyou'nke usne us (ko taiyyaar karne) ki zehmat uthaai hai.[1857]

[1848] Surah an Noor: 32
[1849] Surah an Nahl: 75
[1850] Surah Yusuf: 25
[1851] Surah an Nisa: 25
[1852] Suray Yusuf: 42
[1853] راجع: 2546
[1854] راجع: 97
[1855] راجع: 893
[1856] راجع: 2154 2152
[1857] Dekiye: 4560

Faaeda: Is hadees mein makaarim-e-akhlaaq[1858] ki taaleem-o-targheeb hai. Jab koi shakhs khana taiyyaar kare to usko mehnat ka phal dena chaahiye, kyou'nke usne aag ki garmi aur dhuwaa'n waghaira bardaasth kiya hai. Khaadim ko apne saath bithaane ka hukum istehbaab[1859] ke taur par hai. Agar aisa mumkin na ho to kam-az-kam ek (1) ya do (2) luqme zaroor dene chaahiye'n. nez lafz-e-khaadim mein naukar-chaakar aur shaagird waghaira sab shaamil ho sakte hain.

Baab 19: Ghulam Apne Maalik Ke Maal Ka Nigehbaan Hai Aur Nabi ﷺ Ne (ghulam ke) Maal Ko Uske Aaqa Ki Taraf Mansoob Kiya Hai

[2558] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap farma rahe the: "*Tum sab nigraan ho aur har ek (1) se uski nigraani ke mutalliq poocha jaaega. Baadshah nigraan hai aur usse uski riaayaa ki nigraani ke mutalliq sawaal hoga. Mard apne ghar ka nigehbaan hai, usse ahle-khaana ke mutalliq baaz-purs ki jaaegi. Aurat apne shauhar ke ghar ki nigraan hai, usse uski nigraani ke mutalliq sawaal kiya jaaega. Khaadim apne aaqa ke maal ka nigraan hai, usse uski nigraani ke mutalliq poocha jaaega*". Hazrat Abdullah bin Umar ؓ ne kaha: Maine mazkoora baate'n Nabi ﷺ se suni hain. Mera khayaal hai ke Nabi ﷺ ne ye bhi farmaya: "*Mard apne baap ke maal ka nigraan hai aur usse uski nigraani ke mutalliq sawaal kiya jaaega. Bahar-haal tum sab nigraan ho aur sab se unki nigraani ke mutalliq sawaal kiya jaaega*".[1860]

Faaeda: Is hadees mein khaadim aur ghulam ki zimmedaari bayan ki gai hai ke wo apne aaqa ke maal ka nigraan aur uski hifaazat ka zimmedaar hai. Aisa nahi hona chaahiye ke wo khud hi us mein naqb[1861] lagaa kar chori karta rahe. Isi tarah dukaan, kaar-khaane ya factory ke mulazimeen ko chaahiye ke wo uske asaaso'n aur deegar ashyaa ki hifaazat aur nigraani kare'n, usey ijaazat ke baghair istemaal na kare'n.

Baab 20: Agar Koi Apne Ghulam Ko Maare To Chehre Par Maarne Se Ijtenaab Kare

[2559] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tum mein se koi agar kisi ko maar-peet kare to chehre par maarne se parhez kare*".

Faaeda: Maar-peet ke daruaan chehre par maarne se ijtenaab sirf ghulam ya khaadim ke saath khaas nahi, balke chehre par maarne se parhez ka hukum tamaam insaano'n, balke jaanwaro'n tak ke liye bhi hai. Kyou'nke chehra ek aisa a'zoo-e-lateef hai jo jumla mahaasin[1862] ka majma hai. Us par maarne se kai ek uyoob aur naqaaes ka andesha hai. School ke asaatiza aur madaaris ke qurra[1863] hazraat ke liye lamha-e-fikriya hai.

[1858] T: (مَكارِم اَخلاق) Akhlaaq ki khoobiyaan, acche bartaao, buzurgi ke sulook, aala akhlaaq [Rekhta]

[1859] T: (اِسْتِحْباب) Kisi amr ka mustahab, yaane shariyat ki roo se mujib-e-sawaab hona, wo kaam jiske karne mein sawaab ho, lekin na karne mein azaab na ho [Rekhta]

[1860] راجع: 893

[1861] T: (نَقْب) Wo suraakh jo chor deewaar mein banaate hain, shigaaf, suraakh [Rekhta]

[1862] T: (مَحاسِن) Bhalaiyaa'n, khoobiyaa'n, nekiyaa'n, acchaiyaa'n [Rekhta]

[1863] T: (قُرّاء) Ilm-e-tajweed ke jaanne waale, ilm-e-tajweed ke mutaabiq quran-e-majeed padhne waale [Rekhta]

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