

Huzoor Tajushshariah Aur

# BUKHARI SHAREEF

Ki Pehli Hadees Ka Dars

**Maulana Muhammad Raza Markazi**

(Al Jamiatul Qadriya, Najmul Uloom Malegaon)

**Armaan Manjothi Noori**

(Roman Urdu)

**SABIYA**  
VIRTUAL PUBLICATION

Huzoor Tajushshariah Aur  
**BUKHARI  
SHAREEF**  
Ki Pehli Hadees Ka Dars

**Maulana Muhammad Raza Markazi**  
(Al Jamiatul Qadriya, Najmul Uloom Malegaon)

**Armaan Manjothi Noori**  
(Roman Urdu)

**SABIYA VIRTUAL PUBLICATION**

Is Dunia Me Anginat Log Aate Hai Aur Jate Rahte Hai. Kisi Ko Yad Rakha Gaya Kisi Ko Bhula Dia Gaya. Koi Bad Maut Bhi Zindo Ki Tarah Hai Aur Koi Hayat Me Bhi Murdo Ki Tarah. Lekin Huzur Taajshshariah , Badru Tariqa, Hazrat Allama Mufti Muhammad Akhtar Raza Khan Qadri, Barkati Rahimahullahu Ta'ala In Sab Me Mumtaz Nazar Aate Hai. Aapki Awam Wa Khaas Me Bepanah Maqbuliyat Ka Zikr Karte Hue Nayb E Mufti E Azam Hind Shareh Bukhari Mufti Muhammad Sharif Ul Haq Ajmadi Rahimahullahu Ta'ala Farmate Hai :

"Huzur Mufti E Azam E Hind Ko Apni Zindagi Ke Aakhri 25 Saal Me Jo Maqbuliyat Wa Har Dil Azizi Hasil Hui Wo Aap Ke Wisaal Ke Bad Azhari Miyan Ko Badi Tezi Ke Sath Ibtedai Salo Hi Me Hasil Ho Gayi Aur Boht Jald Logo Ke Dilo Me Azhari Miyan Ne Apni Jagah Bana Li."

Huzur Mufkir E Islam Allama Qamr Ul Zama Aazmi Sahab Farmate Hai.

"Huzur Taajshshariah Rahimahullahu Ta'ala Ek Shakhsiyat Ka Naam Nahi. Ek Zamane Ka Ek Ahad Ka Naam Hai Ek Dam Se Zamane Par Chha Jaane Wali Zaat Ka Naam Hai".

Al Humdullilah Raqim Ko Yeh Sharf Hasil Raha Hai Ke 9 Saal Ka Ek Sunhara Zamana Huzur Taajshshariah Rahimahullahu Ta'ala Ke Qadmo Me Ek Khadim Talmaz Ki Hasiyat Se Guzaar Ne Aur Murshid Barhaq Ko Dekhne Samjane Ka Mauqa Muysar Aaya.

Hazrat Ne Hume Bukhari Sharif Aur Alashba Wal Nazaar Padaya Aur Kai Maqale Raqim Ke Huzur Taajshshariah Ne Samaat Kiye Aur Islah Farmate Hue Apni Pasand Khafgi Ke Sath Khub Khub Duao Se Bhi Nawaz Al Humdullulah Suma Al Humdullilah! Jaisa Dekha Aur Kaisa Paya ?  
To Suno !!!

Ek Mushfiq Ma'alam Ruhani Murshid, Ek Ba Waqar Murbid Ek Mayanaz Mufseer , Ek Kamyab Murtjim, EK Buland Paya Shayar, EK Munfarid Musnif, Ek Mukhlis Naqid, EK Azim Zahid, Ek Shab Zindadar Aabid, Ek Ba Amal Alim , Ek Mumtazfaqiha, Ek Sache Aashiq , Ek Parawana E Sham E Risalat.

Munfard Aur Gunahgoh Khususiyat Ke Haml Huzur Taajshshariah Us Zaat Ka Naam Hai Jinhe Maulana Raza Ali Se Shuja'at Mili. Maulana Naqi Ali Khan Se Ilm E Tafsir Mila. Imaam Ahmad

Raza Khan Se Qalam Mila. Huzur Hujjat Ul Islam Se Husn Mila. Mufti E Azam Hind Se Taqwa Mila. Walid Majid Huzur Ibrahim Raza Se Quran Fahmi Ka Andaz Mila. Ek Tanha Zaat Me Kitni Anjuman Simat Aayi Thi. Paish E Nazar Mazmun Me Apne Mushahidat Ki Buniyad Par Aapke Dars E Hadees Ke Aalimana Andaz Ko Qalamband Karne Ki Saha'at Hasil Kar Raha Hun.

Markaz Ul Darasat Al Islamiyah Jamiatur Raza Bareli Sharif Ka Wo Hasin Wa Jamil Aur Naqabil E Faramaush Din Aaj Bhi Mujhe Achhi Tarah Yad Hai. Jo Mere Liye Kisi Boht Badi Naimat Se Kam Na Tha. Jab Dil Ko Qarar Dene Wali Zaat, Humdam , Wa Masaz, Husn O Jamil Ke Paikar, Shafaqat Wa Mahabbat Ke Baikara Samandar Mere Murshid Wa Ustaaz Huzur Taajshshariah Quds Sira Ki Zuban Faiz Tarjuman Se Bukhari Sharif Ki Pehli Hadees Ka Dars Hasil Karne Ka Sharf Milne Wala Tha. Wo Waqt Saeed Jis Ka Hum Jama'at Sathiyo Samet Mujhe Bechaini Se Intzaar Tha Humari Qismat Ki Mairaj Ke Aa Bhi Gaya Aur Ek Azim Aalmi Wa Ruhani Dars Jis Ki Hasin Yaadon Ki Thhandak Aaj Bhi Qalb Wa Zahan Me Maujud Hai. Mazkura Dars Raqim Ul Huruf Ne Apne Mobile Me Recordh Kar Lia Tha.

---

Iftah E Bukhari Sharif Ke Bad Rozana Kashana E Taajshshariah Rahimahullahu Ta'ala Me Bukhari Sharif Ke Dars Ke Liye Jana Hota Tha. Hazrat Ne Karam Farmaya Aur Ijazat Hadees Wa Dalail Ul Khairat Wa Qasid Burda Wa Digar Aaurad Se Nawaza. Ek Mushfaq Wa Meharbaan Ustad Ki Sari Sifaat Me Badarja Atam Maujud Thi.

Aap Samj Sakte Hai Ke Jo Tulba Rozana 12 Km Se Aate Hai Unka Kharch Bhi Hota Hoga. Aur Madaris Ke Talba Ka Jaib Kharch Bhi Kam Hota Hai Is Baat Ko Malhuz Rakhte Hue Jamiah Ki Janib Se Hume Har Mah Din Ke Aitbaar Se Aane Jaane Ka Kiraya Mila Karta Tha. Main Apni Isi Sa'ahadat E Uzma Par Jitna Naz Karu Kam Hai Anginat Martaba Qadam Bosi Aur Dastbosi Ke Ilawa Nachiz Ne Huzur Tajhusariah Ki Khidmat Ka Sharf Hasil Kia Hai.

Huzur Taajshshariah Ka Tariqa Talim Bada Hi Munfarid, Jameh Aur Aisa Hasin Hota Tha Ke Hume Yun Lagta Jaise Koi Hume Pada NAHI RAHA HAI BALKE PILA RAHA HAI.

AAPKA TARZ E FAHIMANA  
ALLAH ALLAH !

Kya Kahne Daqeeq Se Daqeeq Masail Badi Aasani Aur Sahal Tariqe Se Yun Hal Farma Dia Karte Ke Hume Jara Bhi Mushkil Paish Nahi Aati. Aap Dars E Hadees Me Is Baat Ka Iltzaam Farmate Thay Ke Mehaj Mufhum Hadees Se Waqfiyat Na Ho Balke Uske Daakhli Ramuz Bhi Zahan Nashin Ho Jaye. Pehle Tafasir Ki Roshni Me Sharah Karte, Phir Usool Hadees Se Uski Wazahat Farmate , Rawiyan E Hadees Ke Bare Me Fahamaish Karte Hue Fan E Isma Rijaal Ke Dariyah Bahate.

Hum Jumla Tulba Se Musfiqana Wa Marbiyana Aur Mahbbat Aamiz Yeh Rakhte Thay. Sabhi Par Nihayat Meharbaan Thay, K Unhe Shafa'qat Wa Mahabbat Se Nawazte Aur Har Tarah Unki Khidmat Karte Hata Ke Garib Wa Naadar Talba Ko Khufiyah Taur Par Kharch Ke Liye Raqam Bhi Inayat Farmate. Yun Hi Dars Wa Tadris Ke Zariyeh Unki Khidmat Karte, Nihayat Shafqat Wa Mahabbat Se Unko Padate , Ilm Nafeh Hasil Hone Ki Duayein Dete, Koi Talib E Ilm Masla Dariyafat Karta Ya Hadees Ya Fiqah Ki Kitaab Ke Aagaz Ke Waqt Tabkan Padane Ke Liye Aapki Khidmat Me Hazir Hota, Aap Nihayat Shafaqat Se Jawab De Kar Mutmain Farmate, Jalsa Dastar E Fazilat

Ke Mauqa Par Ulma Wa Talba Ke Liye Khususi Dawat Ka Ahtmaam Farmate Thay. Khushi Ke Mauqa Par Khane Pakwa Kar Talba Ko Khilate. Baishtar Talba Aise Thay Jo Dono Waqt Aapke Yaha Khate Thay, Baz Talba Ko Unke Zauq Ilmi Ki Bina Par Aap Khud Apne Makaan Par Thherate Aur Nihayat Lutf Wa Karam Se Qayam Wa Taam Ka Bandobasat Farmate Niz Unko Apne Ilmi Wa Ruhani Faizan Se Malamal Karte. Al Garz Yeh Ke Ulma Ki Tauqir ,Talba Se Shafaqat Wa Mahabbat Jo Aajkal Badi Badi Hastiyo Me Mafqud Hoti Ja Rahi Hai. Wo Aapka Tira Imtiyaz Tha. Huzur Taajshshariah Ka Ek Yadgaar Dars E Hadees Nazar Qarain Kia Jata Hai, Pade Aur Ilm E Hadees Wa Fiqah Wa Isma Rijaal Ke Ek Jabal Shakh Ki Zaat Ko Pehchanein

"Baab Rasoolallah ﷺ Par Wahi Ki Ibteda Kaise Hui (Hadees Ki Durusagi Ke Bare Me)

وقول الله جل ذكره: {إنا أوحينا إليك كما أوحينا إلى  
نوح والنبيين من بعده}

Aur ALLAH Azwajjal Ka Yeh Farmaan Ke "Humne Bilshuba (Aey Muhammad ﷺ ) Aap Ki Taraf Wahi Ka Nuzul Isi Tarah Kia Hai Jis Tarah

---



## Hazrat Nuh (Allaysallam) Aur Unke Bad Aane Wale Tamaam Nabiyo Ki Taraf Kia Tha :

### Hadees 1

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ ، قَالَ : حَدَّثَنَا سُفْيَانُ ، قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ ، قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ ، يَقُولُ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا ، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ .

Humko Hamidi Ne Yeh Hadees Bayan Ki, Unhone Kaha Ke Sufiyan Ne Yeh Hadees Bayan Ki, Wo Kahte Hai Humko Yahya Bin Saeed Ansari Ne Yeh Hadees Bayan Ki, Unhone Kaha Mujhe Yeh Hadees Muhammad Bin Ibrahim Taimi Se Hasil Hui. Unhone Is Hadees Ko Alqama Bin Waqaas Laisi Se Suna, Unka Bayan Hai Ke Maine Masjid E Nabwi Me Mimber E Rasool ﷺ Par Hazrat Umar Bin Khatab Radiallahu Ta'ala

Anho Ki Zuban Se Suna, Wo Farma Rahe Thay Ke Maine Janaab Rasoolallah ﷺ Se Suna Aap ﷺ Farma Rahe Thay Ke Tamaam Aamal Ka Daro Madar Niyat Par Hai Aur Har Amal Ka Natija Har Insaan Ko Uski Niyat Ke Mutabiq Milega. Pas Jiski Hijrat (Tark Watan) Daulat Dunia Hasil Karne Ke Liye Ho Ya Kisi Aurat Se Shadi Ki Garz Ho. Pas Uski Hijrat Unhi Chizo Ke Liye Hogi Jin Ke Hasil Karne Ki Niyat Se Usne Hijrat Ki Hai.

Imaam Bukhari Rahimahullahu Ta'ala Ka Mohdeesin Me Boht Bada Muqaam Hai. Aur Aap Ki Jameh Sahi Jis Ko Aapne Huzur ﷺ Ki Ahadees Maslan Zaif, Mutrad, Ma'alal Aur Digar Iqsaam Hadees Ko Tark Karke Jo Sehat Ke Sahi Darja Par Pohchi Usi Ko Liya. Aur Un Ahadees Se Mujrad Rakha, Jo Darja Sehat Par Nahi Thi. Aur Hazrat Imaam Bukhari Rahimahullahu Ta'ala Ki Wiladat Basa'ahadat San 194 Hijari Me Hui Aur Wisaal Sharif Hijri 256 Umar Sharif 62 Saal Hui Kisi Shayar Ne Isko Abjad Ke Hisab Se Ek Shair Me Jamah Kia Hai. Mada Taarikh "Sidq" Hai. Jiske 194 Bante Hai. Aur Mudat Maut Ka Mada Taarikh "Hamid" Jiske 62 Bante Hai. Aur Wafaat Ka Mada Taarikh "Noor" Hai Jiske 256 Bante Hai. Aapne Yeh Kitab Nayab 16 Baras Me Tasnif Farmayi

Aur Uski Ibteda Bukhara Me Ki Aur Baz Logo Ne Yeh Kaha Ke Imaam Bukhari Ne Apni Bukhari Ki Ibteda Makka Mukarama Me Ki. Aur Imaam Bukhari Farmate Hai Ke Roza E Rasool ﷺ Aur Riyaz Ul Jannah Ke Darmiyan Me Bethh Kar Maine Yeh Kitaab Tasnif Ki. Aur Jab Bhi Maine Koi Hadees Apni Kitaab Me Jamah Ki Maine Istkhara Kia Do Raqat Namaz Padi Aur Gusal Ke Bare Me Bhi Ata Hai. Is Tarah Aapne Ahtmam Tadwin Hadees Rasool ﷺ Kia.

Ibteda Ke Baare Me Jo Mukhtalif Riwayat Hai Uski Tatbiq Is Tarah Hai Ke Aapne Bukhara Me Apni Kitab Ki Tasnif Ko Shuru Kia Phir Mukhtalif Balaad Ka Jisme Makka Mukrama , Madina Munwara , Busra Shamil Hai, Waha Par Aap Iski Tasnif Me Lage Rahe Aur Iski Takmil Madina Munwara Me Sarkar Abd Qaraar ﷺ Ke Roza Pak Ke Saamne Yeh Kifaab Mukmal Hui. 16 Saal Me Aapne Is Kitaab Ko Murtab Kiya Aur Sharq Se Lekar Garb Tak Tamaam Ulma Mohdeesin Ka Is Baat Par Itefaaq Hai Ke Quran Azim Ke Bad Sahi Ul Kutub Do Kitabein Hai. Ek Sahi Bukhari Aur Dusri Sahi Muslim Ab Isme Ikhtlaaf Hai Hai Ke Sahi Bukhari Afzal Hai Ke Muslim, Jamur Is Taraf Gaye Hai Ke Bukhari Afzal Hai Isliye Ke

Isme Imaam Bukhari Radiallahu Ta'ala Anho Ki Shaan Fuqahat Aur Unke Ijtehad Nakaat Zayda Hai Jo Qari Ko Mutalah Ke Dauran Pata Chalega Ke Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ne Kabhi Hadees Ko Mukhtsar Aur Kabhi Tawil Aur Kabhi Mukrar Aur Ek Hi Hadees Ko Mutdad Tarq Se Naqal Karte Hai. Yeh Sab Aap Ahkam Ki Wajh Se Lekar Aate Hain. Kabhi Koi Hadees Se Sand Ka Fayda Hota Hai, Kabhi Matan Se Fayda Maqsud Hota Hai. Phir Is Par Jo Ahkam Murtab Hote Hai Uske Aitbaar Se Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Hadees Lekar Aaye. Isi Wajh Se Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Kabhi Hadees Mukhtsar Zikr Karte Hai Aur Kabhi Mukmal. Aur Baz Lot Tatbiq Yeh Karte Hai Ke Ba'aitbaar Sharait Bukhari Afzal Hai. Aur Ba'aitbaar Fazail Muslim Afzal Hai. Aur Shart Yeh Hai Ke Jo Rawi Apne Se Uper Wale Se Riwayat Kar Raha Hai Uski Mulaqat Bil Fayl Muthaqqiq Hui Ho. Ke Iski Is Se Mulaqat Hui Ho Jab Hi Isko Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Darja Sehat Par Mante Hai. Imaam Muslim Radiallahu Tabarak Wa Ta'ala Anho Ne Is Shart Me Imaam Bukhari Radiallahu

Tabarak Wa Ta'ala Anho Se Ikhtlaaf Kia Aur Jamur Mohdeeshin Aur Ulma Hadees Isme Imaam Muslim Ke Sath Hai Unke Nazdik Bil Fayl Mulaqat Hona Shart Nahi Hai. In Dono Ke Riwayat Ki Shart Yeh Bhi Hai Ke Yeh Mashur Sahabi Se Riwayat Karte Hai Is Shart Par Ke Is Mashhur Sahaba Se Kam Se Kam Do Tabaeen Mohdeesh Ne Riwayat Kiya Ho. Lekin Dono Hazraat Ne Khud Baz Jagah Apni Kitaab Me In Sharait Ki Mukhalifat Bhi Ki Hai. Chunache Yahi Hadees Inma Alamal Binniyaat Yeh Hadees Fard Hai Har Tabqe Me. Hazrat Umar Ibn Khataab Radiallahu Ta'ala Anho Se Is Hadees Ko Riwayat Kia Jata Hai. Is Hadees Ko Alqama Ibn Waqaas Laisi Tabai Ne Riwayat Kia. Tanha Umar Ibn Khataab Se. Aur Alqama Ibn Waqaas Laisi Tabai Se Tanha Riwayat Kia Ibrahim Taimi Ne , Yeh Bhi Tabai Hai. Yahya Bin Saeed Ansari Ne Yeh Hadees Bayan Ki. Sufiyyaan Se. Unke Bad Riwayat Kia Hai Shaikh Imaam Bukhari Hamidi Abdullah Ibn Zaid Ne. To Yeh Pure Silsila Sand Me Ek Mashhur Tabai Ek Sahabi Se Riwayat Kar Raha Hai To Yeh Khud Unki Shart Ke Khilaaf Hai. Lekin Yeh Hadees Deen Ki Asal Ajim Hai Ke Sanad Ke Aitbaar Se Agar Che Yeh Hadees Fard

Hai Magar Is Hadees Ko Har Zamane Me Ulma Ne Hatho Hath Liya. Ab Yeh Hadees Talqi Bil Qabul Se Talqi Bilqabul Ke Aala Darja Par Faiz Hai. Hazrat Umar Ibn Khataab Ne Is Hadees Ko Mimeter E Rasool ﷺ Par Bayan Ki To Us Waqt Kitane Sahabi Wa Tabai Hoge Aur Uske Bad Se Aaj Tak Ulma, Mohdeesin Wagera Kitabo Me Likhte Padate Aa Rahe Hai. To Agar Che Yeh Hadees Sanad Ke Aitbaar Se Fard Hai Magar Yeh Ab Is Talqi Ke Aitbaar Se Mash'hur Aur Mutwatir Ke Darja Me Hai. Aur Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ne Yaha Baab Yeh Bandha Hai.

Yeh Baab Is Baat Ki Kaifiyat Batane Ke Bare Me Hai Rasool ﷺ Ki Taraf Wahi Ki Ibteda Kaise Hui ?? Wahi Yeh Arbi Lafz Hai Iske Mukhtlif Mani Aate Hai Zaydatar Iske Mani Me "Aahista Taur Par Batana" To Wahi Kitaab Ke Mani Me Bhi Aata Hai Aur Ilham Ke Maani Me Bhi Aata Hai. Aur Wahi Ka Mani Ishara Bhi Ata Hai. Aur Zubaan Shuru Me Wo Ek Khaas Paigaam Hai Jo ALLAH Tabarak Wa Ta'ala Apne Is Khaas Bande Ko Batata Hai Jo Mansab E Nabuwat Par Faaiz Hota Hai. Aur Wo Paigaam Jo Ambiyah E Kiram Ki Taraf ALLAH Ki Janib Se Aata Hai Aur Uske

Ilawa Wahi Ka Itlaaq Gair Ambiyah Me Liye Quran Paak Me Shehad Ki Makkhi Ke Liye Wahi Lafz Istemaal Huwa Hai Waha Par Is Se Muraad Ahista Batana Muraad Hai Aur Wahi Jo Ambiyah Ko Hoti Hai Wo Kai Tariqe Se Hoti Hai. Kabhi Farishta Apni Asal Surat Me Tashrif Lata Hai Aur Kabhi Kisi Insaan Ki Surat Me Ata Hai. Aur Kabhi Yeh Ke ALLAH Ta'ala Nabi Ke Dil Me Paigaam Daal Deta Hai. Aur Kabhi Yeh Hota Hai Ke Khawaab Me ALLAH Tabarak Wa Ta'ala Apne Barguzida Bande Ko Paigaam Sunata Hai Ke Ambiyah E Kiram Jitane Munamat Hai Sab Ke Sab Wahi Hai. Aur Is Mamale Me Wo Humse Juda Aur Mumtaaz Hai Ke Unka Khawab Aam Insaano Ki Tarah Nahi Hota Unko Jo Kuch Khawab Me Aata Jata Hai Wo Karne Ka Hukm Min Janib Ul Rab Hota Hai. Ab Yaha Par Jo Hadees Inma Aamal Bilniyaat Zikr Ki Gayi Hai. Bazahir To Iski Baab Se Koi Munasibat Nazar Nahi Aati.

Hazrat Umar Ne Hadees Rasool ﷺ Ko Mimber Par Bayan Karte Hue Dekha Isliye Khud Bhi Mimber Par Hadees Bayan Ki. Yaha Par Imaam Bukhari Ne Apni Aadat Ke Mutabiq Hadees Ka Ek Tukda Hajaf Kar Dia Is Silsile Me Unpar Aitraz Huwa

---

Ke Unke Shaikh Hamidi Ne Is Hadees Ko Pura Naqal Kia Hai Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ne Isko Yaha Zikr Nahi Kia Dusri Jagah Zikr Kia Hai. Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ke Nakaat Aur Ramuz Boht Daqiq Hai. Ibn Hajar Asqlani Rehamtullah Allay Ne Yaha Par Ek Faida Naqal Kia Hai Ke Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Hadees Ikhlaas Ke Silsile Me Naqal Kar Rahe Hai To Unhone Tazkia Nafs Se Apne Aapko Dur Rakh E Ke Liye Apni Taarif Khud Kare Iska Shuba Ho Aur Ishara Kare Naik To Wo Jumla Hajaf Kar Dia Jumla Hai. Jo ALLAH Wa Rasool Ki Taraf Hijrat Kare To Uski Hijrat ALLAH Aur Uske Rasool Ki Taraf Hai Yani Maqbul Hai.

Ab Yaha Par Ek Baat Yeh Ke Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ne Is Hadees Ko Is Baab Ke Tahat Zikr Kia. Baab Yeh Bandha. Rasoolallah ﷺ Par Wahi Ki Ibteda Kaise Hui? Aur Hadees Wo Zikr Kar Rahe Hai Jo Baab Se Bilkul Begana Hai To Iska Ek Jawab To Yeh Dia Jata Hai Ke Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ne Is Hadees Ko Khutba Kitaab Ke Taur Par Jaisa Ke Musnifin Daibache Paish E Lafz Likhte



Hai, Ke Taur Par Paish Ki. Aur Isme Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ki Aadat Dusre Musnifin Se Alag Hai Ke Jab Dusre Musnifin Jab Koi Kitaab Shuru Karte Hai To Isme Unke Apne Lafz Hote Hai Lekin Imaam Bukhari Radiallahu Tabarak Wa Ta'ala Anho Ne Chaha Ke Main Huzur Sarwar Alam ﷺ Ke Aqwal Aur Unke Afhal Ka Me Ihata Kar Raha Ho Aur Main Unki Hadees Likh Raha Hun Lihaja Unhone Chaha Ke Koi Bhi Lafz Jaha Tak Ho Sake Hatal Imkaan Wo Mera Na Ho Jo Kuchh Ho Wo ALLAH Ka Ho Aur Uske Rasool ﷺ Ka Ho. Wo Khutba Kitaab Ke Taur Par Qari Ko Tambiya Ke Liye Hadees Niyat Zikr Ki Taake Tahsil Hadees Karne Wala Hoshiyar Ho Jaaye Ke Wo Kisi Dunia, Shohrat Ke Liye Hadees Ka Husool Na Kare Balke Khalis Lawja ALLAH Tahsil Hadees Kare. Ek Baat Aur Hai Is Hadees Ikhlās Me Samjane Wali Ke Ikhlās Ke Sath Sath Hijrat Ka Bhi Zikr Hai Jo Baab Se Munasibat Nahi Hai Lekin Agar Taawil Kia Jaye To Munasibat Ho Sakti Hai. Ke Is Hadees Me Jis Tariqe Se Ayat Karima Me Bataya Ke Humane Bilashuba (Aey Muhammad ﷺ) Aapki Taraf Wahi Wahi Ka Nuzul Isi Tarah Kia Hai Jis Tarah Hazrat Nuh Allaysallam Aur Unke Baad Aanr Wale Tamaam

Nabiyo Ki Taraf Kia Tha. Nub Allaysallam Aur Tamaam Ambiyah E Kiram Ki Taraf Jo Wahi Ki Gayi Ek Qaum Ke Mutabiq Is Se Muraad Niyyat Aur Ikhlāas Se Bhi Isliye Imaam Bukhari Ne Hadees Ke Shuru Me Yeh Ayat Ki."

Yeh Tha Huzur Taajshshariah Noorillah Marqad Ka Wo Yadgaar Dars E Hadees Jo Nachiz Ke Bashamul Mere Jumla Hum Sabaq Sathiyo Mufti Abdul Baqi Markaz (Mudris Jamiaturraza Bareli Sharif) Mufti Faisal Raza Markazi (Mudris Jamiaturraza Bareli Sharif) Aur Mufti Muhammad Taib Rashidi Markazi (Mudris Darul Uloom Gaus Ul Wara, Aurangabad) Wagera Ko Aapne Dia Tha. Aaj Bhi Is Dars Ki Chasni, Halawat, Mithhas Aur Mere Apne Shaikh Wa Marbi, Murshid E Tariqat Huzur Taajshshariah Ka Shafqat Wa Mahabbat Bhara Andaz Bad Bar Yaad Aa Raha Hai, Fikr Aur Jahan Wa Qalb Is Waqt Bhojal Bhojal Hai Aur Dard Wa Alam Se Bhare Hue Hai Phir Bhi Yeh Chand Satarein Aapke Aqidat Mando Ki Saf Me Bashakal Tahrir Mudabana Hazri Ke Liye Paish Ki Gayi Hai.

## **Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :**

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan

Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor

Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan

Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori

Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan  
Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul  
Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu  
Ta'ala

Pehle Farz Nafil Baad Mein - Aala Hazrat Rahimahullahu Ta'ala  
Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara  
Jayega

Yaare Ghaar By Dr. Asif Ashraf Jalali

Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala

Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

## ABOUT US

**Abde Mustafa Official** Is A Team From **Ahle Sunnat Wa Jama'at** Working Since **2014** On The Aim To Propagate **Quraan And Sunnah** Through Electronic And Print Media.

### We are :

Writing articles, composing & publishing books, running a special **matrimonial service** for Ahle Sunnat

### Visit our official website

[www.abdemustafa.in](http://www.abdemustafa.in)

### Books Library

[books.abdemustafa.in](http://books.abdemustafa.in)

about 100+ tehqeeqi pamphlets & books are available in multiple languages.

### E Nikah Matrimony

[www.enikah.in](http://www.enikah.in)

there is also a channel on Telegram [t.me/Enikah](https://t.me/Enikah) (Search "E Nikah Service" on Telegram)

### Find us on Social Media Networks :

Subscribe us on YouTube [@abdemustafaofficial](https://www.youtube.com/@abdemustafaofficial)  
like and follow us on Facebook & Instagram [@abdemustafaofficial](https://www.instagram.com/@abdemustafaofficial)  
Join our official Telegram Channel [t.me/abdemustafaofficial](https://t.me/abdemustafaofficial)  
Books Library on Telegram [t.me/abdemustafalibrary](https://t.me/abdemustafalibrary)  
or search "Abde Mustafa Official" on Google  
for more details WhatsApp on **+919102520764**

**AMO**

Abde Mustafa Official