

📖 সহীহ শামায়েলে তিরমিযী

হাদিস নম্বরঃ ৯৯

২২. রাসূলুল্লাহ (ﷺ) এর বালিশে হেলান দেয়ার বিবরণ (باب ما جاء في تكأة رسول الله ﷺ)

আরবী

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ ، قَالَ : حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ ، قَالَ : حَدَّثَنَا الْجُرَيْرِيُّ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ ، عَنْ أَبِيهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكِبَائِرِ ؟ " قَالُوا : بَلَى يَا رَسُولَ اللَّهِ . قَالَ : " الْإِشْرَاكُ بِاللَّهِ ، وَعُقُوقُ الْوَالِدَيْنِ " . قَالَ : وَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ مُتَّكِئًا ، قَالَ : " وَشَهَادَةُ الزُّوْرِ ، " أَوْ " قَوْلُ الزُّوْرِ " ، قَالَ : فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُهَا حَتَّى قُلْنَا : لَيْتَهُ سَكَتَ .

বাংলা

হাদীস বর্ণনার সময়ও বালিশে হেলান দিতেন:

৯৯. আবু বাকরা (রাঃ) হতে বর্ণিত। তিনি বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম বলেছেন, আমি কি তোমাদেরকে কবীরা গুনাহ সম্পর্কে বলব না? সাহাবায়ে কেরাম বললেন, হ্যাঁ, হে আল্লাহর রাসূল! তিনি বললেন, আল্লাহর সাথে শরীক স্থাপন করা ও পিতামাতার অবাধ্য হওয়া। বর্ণনাকারী বলেন, হাদীস বর্ণনার সময় তিনি বালিশে হেলান দেয়া অবস্থায় ছিলেন। এরপর তিনি সোজা হয়ে বসলেন এবং বললেন, আর মিথ্যা সাক্ষ্য প্রদান করা অথবা মিথ্যা বলা (-ও কবীরা গুনাহ)। রাবী বলেন, রাসূলুল্লাহঃ এ কথা বারবার বলতে থাকেন। এমনকি আমরা মনে মনে বলতে লাগলাম যে, আহ! যদি তিনি চুপ করতেন! [1]

English

Abu Bakrah radiyallahu anhu relates that, "Rasoolullah sallallahu alaihe wasallam once said, :Must I show you a great sin, from among the greatest sins?" The sahaabah replied, "Yes O Rasoolullah sallallahu alaihe wasallam, do tell us." Rasoolullah sallallahu alaihe wasallam replied, "To ascribe a partner unto Allah. To disobey one's parents. To bare false witness, (or tell a lie). (The narrator is not sure which of the two Sayyidina Rasoolullah sallallahu alaihe wasallam had said). At that time Rasoolullah sallallahu

alaihe wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times".

ফুটনোট

[1] সহীহ বুখারী, হা/২৬৫৪ সহীহ মুসলিম, হা/২৬৯; মুসনাদে আহমাদ, হা/২০৪১০; আদাবুল মুফরাদ, হা/১৫; সহীহ তারগীব ওয়াত তারহীব, হা/২২৯৯।

ব্যাখ্যা

আলোচ্য হাদীসে সবচেয়ে বড় কবীরা গুনাহ তিনটির কথা উল্লেখ করা হয়েছে। তবে এর তালিকা এ তিনটির মধ্যে সীমাবদ্ধ নয়; বরং বিভিন্ন হাদীসে আরো কতিপয় কাজকে ‘কবীরা গুনাহ’ বলে উল্লেখ করা হয়েছে। যেমন- খাবারে শরীক হওয়ার ভয়ে বা ভরণ পোষণের ভয়ে নিজ সন্তানকে হত্যা করা, প্রতিবেশীর স্ত্রীর সাথে যিনা করা প্রভৃতি।

কবীরা গুনাহের সংজ্ঞা:

গুনাহ দু’প্রকার। ১. কবীরা, ২. সগীরা। শরীয়তে যে পাপ কাজের জন্য কোন শাস্তির বিধান রয়েছে, তা করা কবীরা বা বড় গুনাহ। কেউ কেউ বলেন, কুরআন হাদীসে যে গুনাহ সম্পর্কে কঠোর ধমকি দেয়া হয়েছে যদিও শাস্তির কথা বলা হয়নি, সেটি কবীরা।

The reason for the sahaabah radiyallhu anhum wishing that Sayyidina Rasoolullah sallallahu alaihe wasallam should stop repeating it, is because of their love for Sayyidina Rasoolullah sallallahu alaihe wasallam, and there fear that he would become tired. It is enough to say a thing once. It could be possible that he might have become angry, or that in anger, Sayyidina Rasoolullah sallallahu aliahe wasallam might say something that would become a cause of loss to the ummah. Those who attend these type of religious or wordly assemblies are well aware of such situations. Sayyidina Rasoolullah sallallahu alaihe wasallam repeated it to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasoolullah sallallahu alaihe wasallam also said, "When a person lies, the angels stay a distance of a mile away from him because odour it causes in person's mouth". He has also said, "A believer cannot be a liar". Sayyidina Abu Bakr Siddique radiyallahu Anhu says, "Stay away from lies, because lies keep away Imaan." (Al-Itidaal)

In this hadith the major sins are mentioned. In the shari'ah there are two types of sins. One is the minor sins, which are forgiven after performing wudu, salah, saum, haj etc. The second is the major or greater sins. These are never forgiven without sincere taubah (repentance). Certainly if Allah wills He will forgive even the major sins through His Great Mercy. This is an exception, but the fundamental law is that they are not forgiven without sincere taubah.

The 'alama differ as to the count of major sins. Special books have been written on this subject. 'Allamah Dhahabi has written a special treatise on this subject, wherein he has counted four hundred major sins. Allamah Ibn Hajar has also written a two volume book which has been printed in Egypt. He has mentioned all the major sins on every subject, like that of salah, saum, zakaah, haj etc. He has counted four hundred and sixty seven major sins in detail.

Mulla Ali Qari has written the commentary of the Shamaa-il Tirmidhi, the common major sins as follows: To murder a person; adultery; homosexuality; the drinking of wine and other intoxicants; theft; falsely accusing a person; refusing to give evidence of a factual incident; take a false oath; unlawfully taking possession of another's wealth or belonging; running away from war against non-believers without a valid reason; dealing in interest; stealing an orphan's possessions; taking and giving bribes; disobeying parents; cutting of relationship with one's relatives; relating a false hadith; breaking fast in Ramdhaan (without a valid reason); cheating in measures and weights; performing a fardh salah before or after its stipulated time; avoiding paying zakaah; hitting or illtreating a Muslim or non-Muslim with whom an agreement has been made; accusing or talking ill of the Sahabah radiyallahu anhum; backbiting especially about an aalim or a haafiz of Qur'aan; telling tales (backbite) to an oppressor; being shameless and accepting the prostitution or unlawful habits of one's wife or daughter's; pimping; abstaining from Amri-bin-maruf Wan-nahyi anil

munkar (commanding to do good, and prohibiting from committing evil), whilst having the strength and means to do so; practising black-magic (sihr-jadu) and teaching to others; casting a spell (black-magic) on someone; learning the Qur'aan and forgetting it; burning a living thing without a valid reason; giving up hope of attending Allah's mercy; having a fear of His punishment; a woman disobeying her husband and without a valid reason refused to fulfil his desires. Mulla Ali Qari has given the above examples of major sins in the Mazaahiri Haq, translation and commentary on Mishkaat a special chapter has been written in the beginning, wherein similar sins have been mentioned. It has also been stated

there in that to ascribe a partner on to Allah, in whatever form, e.g making a partner in praying to him; in seeking assistance; in knowledge; in his divine power and authority in creating; in calling (someone not present) for help; in naming; slaughtering; in offering a vow; or the handling over all such in matters to people instead of Allah; etc. The following are also included in the kitaab: To make an intention to persist in sinning; to consume intoxicants; marry one's mahram; gamble; keep friendship with nonMuslim; not to take part in Jihaad, whilst having the power to do so; eat the meat of a dead animal; have faith in an astrologer, and forecasts of soothsayers; p criticise Sayyidina Rasulallah sallallahu alaihe wasallam and the malla-ikah, and to deny his (Sayyidina Rasulallah sallallahu alaihe wasallam's) prophethood and their (mala-ikah's) existence; criticise the Sahabah radiyallahu anhum; cause a quarrel and fight between husband and wife; be wasteful; create rebellion, intrigue or mischief; appear nude before others (besides one's wife, or husband); be niggardly and stingy; not cleansing one's self from urine and sperm (i.e. if these fall onto the clothing and body and are not washed); disbelieve and refute taqdder (divine fore-ordainment); lower the trouser or lungi below the ankles in pride; lament (no-hah) a persons death; begin or invent a bad mode, thing or manner; be ungrateful to a benefactor; call a Muslim a disbeliever; have intercourse with a menstruating woman; become happy when food becomes scarce; commit a sexual act with an animal; look at a man with lust; peep or spy in another's house; degrade the Ulama or the Huffaaz of the Qur'aan; fail to treat all wives equally if one has more than wife; be unfaithful to amir or leader etc. The major sins also have their stages. That is why in the above Hadith only the main ones among the major sins are mentioned according to their circumstances. The Ulama have written that to keep on committing a (minor) sin, results in it becoming a major sin, and by repenting sincerely a major sin is forgiven. A sincere taubah is that, one should make a firm resolution that one shall not commit that sin again.

হাদিসের মান: সহীহ (Sahih) পুনঃনিরীক্ষিত

পাবলিশারঃ ইমাম পাবলিকেশন্স লিমিটেড

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📖 হাদিসবিডির প্রজেক্টে অনুদান দিন