

📖 সহীহ শামায়েলে তিরমিযী

হাদিস নম্বরঃ ২৮৩

৫১. রাসূলুল্লাহ (ﷺ) এর নাম (بَابُ مَا جَاءَ فِي قِرَاءَةِ رَسُولِ اللَّهِ ﷺ) এর নাম

আরবী

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ ، قَالَ : حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ ، عَنْ عَاصِمٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ حُذَيْفَةَ ، قَالَ : لَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِي بَعْضِ طُرُقِ الْمَدِينَةِ ، فَقَالَ : " أَنَا مُحَمَّدٌ ، وَأَنَا أَحْمَدُ ، وَأَنَا نَبِيُّ الرَّحْمَةِ ، وَنَبِيُّ التَّوْبَةِ ، وَأَنَا الْمُقَفَّى ، وَأَنَا الْحَاشِرُ ، وَنَبِيُّ الْمَلَا حِمٍ " .

বাংলা

২৮৩. হুযায়ফা (রাঃ) থেকে বর্ণিত। তিনি বলেন, একবার মদিনার কোন এক রাস্তায় নবী সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম এর সাথে আমার সাক্ষাৎ হলো। তিনি বললেন, আমি মুহাম্মদ, আমি আহমাদ, আমি নবীউর রহমত (রহমতের নবী) আমি নবীউত তাওবা (তাওবার নবী), আমি মুকাফফী (পরে আগমনকারী), আমি হাশির (একত্রকারী), আমি মালাহিমের নবী (জিহাদকারী)।[1]

English

Hudhayfah Radiyallahu 'Anhu reports: "I once met Rasulullah Sallallahu 'Alayhi Wasallam on one of the roads of Madinah. He said, I am Muhammad, and I am Ahmad, and I am the Nabi of Mercy, the Nabi of Repentance, I am Muqaffaa, I am Haashir, and Nabiyyul Malaahim".

ফুটনোট

[1] মুসনাদে আহমাদ, হা/২৩৪৯২; শারহুস সুন্নাহ, হা/৩৬৩১; মুস্তাদরাকে হাকেম, হা/৪১৮৫; মুসান্নাফে ইবনে আবি শাইবা, হা/৩২৩৫১; মুসনাদুত তায়ালুসী, হা/৪৯৪।

ব্যাখ্যা

রাসূলুল্লাহ (সাঃ) এর একটি গুণবাচক নাম হচ্ছে, দয়ার নবী। তিনি ছিলেন সকলের জন্য রহমত। রাসূলুল্লাহ

(সাঃ) এর আরো একটি গুণবাচক নাম 'আল মুকাফফী' পূর্ণতা দানকারী। যার পরে আর কোন নবীর আগমন হবে না, তাঁর আগমনের মাধ্যমে নবুওয়াত পূর্ণতা লাভ করেছেন।

রাসূলুল্লাহ (সাঃ) এর আরো একটি গুণবাচক নাম হলো 'নবিউল মালাহিম' অর্থাৎ- জিহাদের নবী। রাসূলুল্লাহ (সাঃ) সত্য দ্বীনকে বিজয়ী করা এবং শাস্তি প্রতিষ্ঠার জন্য জিহাদ করেছেন এবং তিনি বলেছেন, আমার আগমন থেকে ক্রিয়ামত পর্যন্ত জিহাদ অব্যাহত থাকবে। তাই তাঁর আরেকটি গুণবাচক নাম হচ্ছে 'নবিউল মালাহিম'।

These names are specially mentioned, because they used to foretell the coming of Sayyidina Rasulullah Sallallabu 'Alayhi Wasallam in the previous kitaabs of the ambiyaa. The Ahlul-Kitaab recognised Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam by these names and attributes. The first name mentioned is Nabiyyur Rahmah, the translation of which is prophet of mercy. Allah Ta'aala has attributed and made his noble soul a source of mercy for the Muslims and nonMuslims. It is stated in the Qur-aan Karim:

"We sent thee not save as a mercy for the peoples"-Suratul Ambiyaa, 107.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam being a mercy to the Muslims is clear, as 'they will receive his intercession in the world and the hereafter, and on the non-believers in this manner, that they were not punished in this world as had been the case with previous ummahs, due to the grace and kindness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It had been promised in the 'Qur-aan that the non-believers will not be punished whilst Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is amongst them. If the deen of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam remains, order and tranquility will continue to remain. When there will not be a single person left in this world, who will say Allah, the world will fall into chaos and qiyaamah will take place. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sent as a prophet to the entire world, he was not sent to a certain tribe or community, in this respect too, he is a mercy unto mankind. Those who wish may become part of this mercy. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also came as a teacher of love and kindness between the people and to teach brotherhood; considering this, he was a prophet of mercy. The doors of Allah's Mercy are open because of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He conveyed the message of Allah's Mercy and glad tidings, according to this too he is a prophet of

mercy.

The second name of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is Nabiyyut Taubah, which means, he is the Prophet of repentance. (that the condition of forgiveness of the sins of his ummah was only that they repent sincerely, whereas, among the ummah of the previous ambiyaa, their sins were only forgiven if they killed themselves etc.) Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam commanded his ummah to repent frequently. He himself also repented frequently. Among these reasons, every reason indicates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was a Nabi of Taubah. In the same manner he has the attribute of Muqaffaa, meaning the one that shall come last, after whom shall be no other nabi, or that he shall follow the previous ambiyaa. The 'ulama have stated both meanings. The result of the second meaning is that he confirmed the teachings of the previous ambiyaa about tauheed and other religious fundamentals. All the ambiyaa were unanimous in the teaching of tauheed (oneness of Allah), religious fundamentals, and good character. They differed in some practical aspects.

Another name is Haashir, which has been explained in the previous hadith. Nabiyyul Milaahim was also the title of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, that means, the Nabi of the Mulhimun. Malhamah is that war wherein fierce battle takes place. The reason for this title is clear, as the number of wars that took place in the time of Nabi Sallallahu 'Alayhi Wasallam and after him with his ummah, did not take place during the times of the previous ummahs. It will always remain so with this ummah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had prophesied that jihaad will always continue in my ummah till the day of qiyaamah. The last among the ummah will go to war against the dajjaal (The Imposter, Anti-christ). Some of the 'ulama, are of the opinion that the meaning of this word is unity and healing, and the unity that was experienced among the ummah of Muhammd Sallallahu 'Alayhi Wasallam previously, and despite all the differences of this age, unity is still experienced. This type of unity is not found to have remained for such a long time. The meaning of Malhamah is also a great calamity. According to this meaning also, this name of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is correct, because in this ummah, before qiyaamah, many great and difficult calamities will occur, the similarity of which has not yet been witnessed by the ummahs of any nabi. Taking only the fitnah (trials) of dajjaal, the calamity of which will be so great and difficult, it cannot be comprehended. The hadith states, that from the time of Nuh Alayhis Salaam, every nabi warned their respective ummahs regarding the fitnah of

dajjaal. In the same manner the great mischief of Yajuj Majuj (Gog Magog) etc. will take place, the signs of which are beginning to appear.

হাদিসের মান: সহীহ (Sahih) পুনঃনিরীক্ষিত

পাবলিশারঃ ইমাম পাবলিকেশন্স লিমিটেড

🔗 Link — <https://www.hadithbd.com/hadith/link/?id=49199>

📖 হাদিসবিডির প্রজেক্টে অনুদান দিন