

Sahih Al Bukhari – Lecture # 5 - Kitab Bada-ul-Wahi

Qala al-musannif rahimahullah ta'ala:

Bismillah-ir-Rahman-ir-Rahim

كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم

Rasool Allah ﷺ par wahi ka aaghaz kaise hua

وقول الله جل ذكره: { إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ } [سورة البقرة: 163]

Hadith # 3

1- Rawaat-ul-Hadith:

- Yahya bin Bukayr Abu Zakariya, al-Qurashi, al-Makhzumi al-Misri t (231h)
- Layth bin Sa'd al-Fahmi al-Misri, taba' tabi'een mein se hain aur pachaas se zyada tabi'een se mulaqat ki hai t (275h)
- 'Aqeel bin Khalid al-Ayli al-Misri, al-Qurashi, al-Umawi t (241h)
- Muhammad bin Muslim bin 'Ubayd Allah Ibn Shihab az-Zuhri al-Madani, sighar tabi'een mein se hain t (124h), un ki ahadith ki tadaad taqreeban (2200) ke qareeb hai
- 'Urwah bin az-Zubayr rah ka ta'aruf guzar chuka hai

2- Lata'if Isnaadiyah: لطائف اسناديه

- Hadith ki sanad a'immah sittah ki shart par hai siwaye (Yahya) ke, woh Bukhari wa Muslim ki shart par hain
- Hadith ke rawi Misriyyin aur Madaniyyin hain
- Is mein tabi'i ki tabi'i se riwayat hai

3- Alfaaz Ma'ani:

Min-al-wahyi: مِنَ الْوَحْيِ

yani aqsaam-e-wahi mein se (min) tab'eeziyyah hai

Ar-ru'ya as-sadiqah fi an-nawm: الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ aik riwayat mein (as-salihah) nek aur sachi khawab, neend ka zikr:

(1) mazeed bayan aur taakeed ke liye hai

(2) ya phir izaala-e-wahm ke liye hai kyun ke ba'az samajhtay hain ke shayad bedari mein aankh se kisi cheez ke dekhne par bhi is ka itlaq hota hai jo ke ghalat hai

- Yeh muddat 6 month hai

Mithla falaq as-subh: **مِثْلَ فَلَقِ الصُّبْحِ** falaq bima'ni ziya (roshni) aur yeh kisi wazeh cheez mein kaha jata hai-

Mukammal ma'ni ho ga: "magar woh aati subah ki roshni ke aanay ki tarah yani wazeh, haqq aur haqeeqat hoti"

Is mein hikmat: Rasool Allah ﷺ ko maanoos karna aur a'laaniyah farishtay ke wasitay se aanay wali wahi ki raahain hamwaar karna taake achanak aap zyada khaufzadah na ho.

Thumma hubbiba ilayhi al-khala': **ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ** mehboob bana di gayi Aap ﷺ ke nazdeek khalwat (tanhai) kyun ke is mein dil farigh hota hai, makhloq se munqata' hota hai Is mein khalwat ikhtiyar karne ki fazilat ki taraf ishara hai agarche is mein tafseel hai

Imam Nawawi rahimahullah farmatay hain: **"وهو الخلو، وهي شأن الصالحين وعباد الله العارفين"**
"Wa huwa al-khalwah, wa hiya sha'n as-saliheen wa 'ibad Allah al-'arifeen"

Aur woh khalwat (tanhai) hai, aur yeh saliheen aur Allah ke 'arif bandon ka tareeqa hai- (Sharh Sahih Muslim)

Is 'ibarat mein (thumma) tartib ke liye hai is mein ishara hai ke khalwat ka mehboob hona khawabon ke baad hua

Bi-ghar Hirā': **بِغَارِ حِرَاءٍ** Hira mountain hai jo Makkah se 3 miles ke faslay par hai.

Fa-yatahannathu fihi: **فَيَتَحَنَّنُ فِيهِ** 'Ibadat kartay ya deen-e-haneef Ibrahimiy par 'amal kartay

Dhawāt al-'adad: **ذَوَاتِ الْعَدَدِ** raton ka zikr munasibat ke liye hai **dhawat al-'adad:** qillat ke liye ya kasrat ke liye hai aur shayad yahi yahan murad hai ba'az Riwayat mai aik maah ka zikr hai aur ba'az ne maah-e-Ramadan ka zikr kiya hai

Hatta fajiahu al-haqq: **حَتَّىٰ فَجِئَهُ الْحَقُّ**

Imam Nawawi rahimahullah farmatay hain:

"Yani Aap ﷺ ke paas wahi achanak aa gayi, kyun ke Aap ﷺ wahi ke (us waqt) muntazir na thay.

'Faji'ah' **'فَجِيءَ'** jeem ke kasrah (zer) aur us ke baad hamzah maftooh (zabar) ke sath bhi parhi jati hai, aur

'Faja'ah' **'فَجَاءَ'** jeem aur hamzah dono ke fathah (zabar) ke sath bhi; yeh do mashhoor lughat hain jinhein Johri aur deegar ne naql kiya hai." [Sharh Muslim]

Ma ana bi-qari': **مَا أَنَا بِقَارِيٍّ**

Yahan 'ma' **مَا** naafiyah hai aur ma'ni yeh hai ke "main parhna nahi jaanta."

Ba'az ne 'ma' ko istifhaamiyah qarar diya hai jiske ma'ni hon ge: "main kya parhoon?"

Lekin khabar par 'ba' ka daakhil hona is qawl ko da'eef sabit karta hai, lihaza pehla qawl hi durust hai ke yeh naafiyah hai.

Fa-ghattani hatta balagha minni al-jahd: فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ:

‘Ghattani’ غَطَّنِي ghain ke fathah aur ta ط ki tashdeed ke sath hai, yani “mujhe dabaya.”

‘Ghatt’ غَط ke asal ma’ni saans rokne ke hain.

‘Al-jahd’ الْجُهْدُ jeem ke fathah (zabar) aur dammah (paish) ke sath do lughatain hain, jinka ma’ni “inteha” aur “mashqqat” hai-

Zabar ke sath matlab hai “dabane ki inteha kar di”

Aur paish ke sath matlab hai “mujh par mashqqat apni had ko pohanch gayi.”

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (Iqra’ bismi rabbika alladhi khalaq):

Yani aap apni quwwat aur qudrat se nahi balkay Allah ke haul o quwwat se parhein, jis tarah us ne aap ko paida kiya woh aap ko sikha bhi de ga.

فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ: Fa-rajā’a biha Rasool Allah

Yani Aap ﷺ un paanch ayaat ko le kar ya poore waqia ke sath wapas lautay.

تَرَجَفُ بِوَادِرُهُ: Tarjufu bawadiruh:

‘Bawadir - baadirah ki jama’ hai, yeh kandhay aur gardan ke darmiyani gosht ko kehtay hain jo aam tor par khauf ke waqt laraznay lagta hai.

زَمَلُونِي زَمَلُونِي: Zammilooni zammilooni:

Yani “mujhe kapron se dhaanp do aur mujh par lihaf odh do.”

الرَّوْعُ: Ar-raw’:

Ra ke fathah (zabar) ke sath, ba-ma’ni “khauf o ghabrahat.”

أَيَّ خَدِيجَةٍ! مَا لِي: Ay Khadijah! ma li:

Yeh istifhaam hai aur ma’ni hai: “mujhe kya hoa hai?”

(Yani yeh kya kaifiyat hai?)

لَقَدْ خَشِيتُ عَلَى نَفْسِي: Laqad khasheetu ‘ala nafsi:

Hafiz Ibn Hajar rahimahullah farmatay hain:

“Is ‘khashiyah’ (dar) ki murad ke baare mein ‘ulama ke 12 aqwaal hain.”

Unhon ne sab se qawi qawl yeh zikr kiya hai ke Aap ﷺ ko apni jaan ke baare mein maut, beemari ya taweel ‘ilalat ka andesha hua. Baqi aqwal per a’itzaat hain. [Fat-h al-Bari]

وَتَحْمِلُ الْكَلَّ: Wa tahmil al-kall:

Kaaf ke fathah ke sath, is ke asal ma’ni “bojh” ke hain.

Jaisay **Allah ka farman hai:** كَلٌّ عَلَى مَوْلَاهُ (Woh apne maalik par bojh hai)

Doosron ka bojh uthana—kamzoron, yateemon, zaroorat mandon aur ahl o ‘iyaal par kharch karna wagherah shaamil hai jo ki makarim-e-akhlaq mein se hai.

Wa taksibu al-ma'doom: وَتَكْسِبُ الْمَعْدُومَ

Yani aap logon ko woh maal, nafa' aur faiday ata kartay hain jo unhein doosron ke paas nahi miltay, aur doosron ki mashqqat khud uthaatay hain.

Wa taqri al-dayf: وَتَقْرِي الضَّيْفَ

Yani aap mehmaan ki khatir tawazu' aur ikraam kartay hain.

Wa tu'eenu 'ala nawa'ib al-haqq: وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

'Nawa'ib' - naa'ibah ki jama' hai, jiska matlab "haadisa" ya "naazil honay wali museebat" hai.

Wa kana imra'an tanassara: وَكَانَ امْرَأً تَنْصَرًا

Yani Warqah bin Nawfal Muhammad ﷺ ki ba'that se pehle 'Isaai ho gaye thay.

Wa kana yaktubu al-kitab al-'arabiyy: وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ

Bukhari ki aik riwayat mein hai ke:

"Woh 'Ibrani likhna jaantay thay aur Injeel se 'Ibrani mein likhtay thay."

Imam Nawawi rahimahullah farmatay hain:

"Dono baatein sahih hain, khulasa yeh hai ki inhein nasraniyat per itni maharat thi ki woh Injeel mein tasarruf kar sakte thay, chunancha jahan se chahte 'Ibrani mein likh dete aur jahan se chahte 'Arabi mein." [Sharh Muslim]

Faqalat lahu Khadijah: ay 'amm: فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ عَمِّ

Pehle zikr ho chuka ke woh (Warqah) Hazrat Khadijah ke haqeeqi chacha nahi balkay chacha zaad bhai thay.

"Imam Nawawi ne jawab diya ke yeh lafz 'tauqeer' (izzat dene) ke tor par tha."

"Hafiz Ibn Hajar ne is ka radd kiya hai aur ise rawi ka wahm qarar dete hue kaha: 'Hazrat Khadijah ka "ay mere bhai ke betay" (ya Ibn 'Am) kehna haqeeqat par mabni hai, jabke **Muslim mein** "ay chacha" (ya 'Am) ka lafz wahm hai, kyun ke agarche tauqeer ke tor par yeh durust ho sakta hai lekin waqi'a aik hi hai aur makhraj bhi aik, lehaza ise haqeeqat (bhai) par hi mahmool kiya jaye ga." [Fath al-Bari]

Isma' min ibni akheek: اسْمَعُ مِنْ ابْنِ أَخِيكَ

(Waraqah ka Nabi ﷺ ko bhateja kehna) is liye ke Nabi ﷺ ke walid 'Abdullah bin 'Abdul-Muttalib aur Waraqah ka nasab Qusai bin Kilab par milta hai, is lehaaz se woh Aap ﷺ ke bhaiyon ke darje mein thay, ya phir Waraqah ne apni bari 'umr ki wajah se shafqat ke tor par aisa kaha. [Fath al-Bari]-

Hatha an-namoos alladhi unzila 'ala Musa: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى

"Nāmūs" ka matlab hai "raz-daan" (sir chhupanay wala), jaisa ke Imam Bukhari ne Ahadith-e-Anbiya mein yaqeen ke sath zikr kiya hai aur jumhoor ka bhi yahi qawl hai jise Ibn Hajar ne naql kiya hai-

Unhon ne kaha:

"Yahan Nāmūs se murad Jibraeel 'alayhi as-salam hain."

Waraqah bin Nawfal ne (Isaai honay ke bawajood) Hazrat 'Isa ke bajaye Hazrat Musa 'alayhi as-salam ka naam is liye liya kyun ke Hazrat Musa ki kitab, Hazrat 'Isa ke bar'aks, zyada tar ahkaam par mushtamil thi, aur yahi haal Nabi Kareem ﷺ ka bhi tha-

Ya is liye ke Hazrat Musa ko Fir'aun aur us ke sathiyon par 'azaab (naqmah) ke sath bheja gaya tha, isi tarah Nabi Kareem ﷺ ke hathon bhi is ummat ke Fir'aun (Abu Jahl) aur us ke sathiyon par Badr ke din 'azaab waqi' hua. [Fath al-Bari]

Wallahu a'lam, zyada wazeh pehli wajah hi hai kyun ke woh 'aam hai aur haq ke qareeb hai, khaas tor par jab baat **wahi** ki ho rahi ho jiska ta'alluq **kitab** se hai jis ki tabligh ke liye wahi ki zarurat hoti hai-

Ya laytani feeha jatha'an: يَا لَيْتَنِي فِيهَا جَدَا

"Feeha" ki zameer nubuwat ke dino aur uski mudat ki taraf laut rahi hai.

'Jatha'an' **جَدَا** (jeem aur daal ke fatah ke saath) yani "kaash main aik tawana jawan hota." Taki aap ki bharpoor nusrat karta. Unhone jawan hone ki tamanna is liye ki kyunki jawani mai madad karna zyada mumkin aur is mai zyada chusti hoti hai.

Awa mukhrijiya hum?: أَوْ مُخْرِجِي هُمْ

Wāw ke fathah aur yā ki tashdeed ke sath (aik riwayat mein yā ki takhfeef bhi jaaiz hai) -Sahih aur mashhoor tashdeed hi hai.

Nabi Kareem ﷺ ka yeh sawal "**istifhaam-e-inkari**" hai (ya'ni kya waqai woh mujhe nikaal denge?) kyun ke Aap ﷺ ke andar nikaale jaane ka koi sabab maujood na tha, balkeh aap un **makarim-e-akhlaq** ke haamil thay jin ka zikr Hazrat Khadijah رضي الله عنها ne kiya tha-

Wa in yudrikni yawmuka: وَإِنْ يُدْرِكُنِي يَوْمَكَ

ya'ni agar main ne aap ki **ba'that** aur **da'wat** ka din paa liya.

Anşuruka naşran mu'azzaran: أَنْصُرَكَ نَصْرًا مُؤَزَّرًا

ya'ni "main aap ki bharpoor aur zabardast madad karunga"-

Thumma lam yanshab Warqah an tuwuffiya: ثُمَّ لَمْ يَنْشَبْ وَرَقَهُ أَنْ تُؤْفِيَ

ya'ni "phir zyada dair na guzri ke Waraqah ka intiqal ho gaya"-

Yeh Nabi Kareem ﷺ ki (**a'laniyah**) **nubuwwat** se pehle ka waqi'a hai-

***Fatar al-wahi: فَتْرَ الْوَحْيِ**

is se murad wahi ka kuch 'arşay ke liye ruk jaana aur is ke nuzool mein tasalsul ka munqata' ho jaana hai-

Fa-istabantu batn al-wadi: فَاسْتَبَطْنَتْ بَطْنَ الْوَادِي

Yani "main wadi ke andarooni hissay mein chala."

Fa-idha huwa 'ala al-'arsh fi al-hawa': فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ

Yahan 'arsh' se murad 'kursi' hai. Jaisa ki dosri riwayat mai hai: "Wo asmaan aur zameen ke darmiyan ek kursi per beithe hoe the."

Fa-akhadhatni rajfatun shadeedah: فَأَخَذْتَنِي رَجْفَةً شَدِيدَةً

'Rajfah' رَجْفَةٌ Ra ke saath aur ek qawl ke mutabiq Waw ke saath 'Wajfah' وَجْفَةٌ hai, dono ka ma'ni ek hi hai ya'ni "Larza aur iztiraab." Allah Ta'ala ka farman hai: { قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ } (is din dil laraz rahe honge) aur farmaya: { يَوْمَ تَرْجُفُ الرَّاجِفَةُ } (jis din larzanay wali larza de gi)- [Sharh Muslim lil-Nawawi]-

Faju'ithtu minhu faraqan: فَجِئْتُ مِنْهُ فَرَقًا

'Ju'ithtu' جِئْتُ jeem ke dammah, hamzah ke kasrah aur tha ke sukoon ke sath hai, ya'ni "main ra'b mein aa gaya aur darr gaya"-

Bukhari ki riwayat mein "fazi'tu" فَرَعْتُ (main darr gaya) ke alfaaz hain.

'Al-faraq' الْفَرَقُ ke ma'ani bhi darr ke hain. Yahan maf'ool mutlaq (masdar) ka zikr ta'keed aur ma'ni ki pukhtagi ke liye hai, ya'ni "main bohat zyada darr gaya ya sakht ra'b mein aa gaya"-

Zammilooni zammilooni. Fa-daththirooni: زَمَّلُونِي زَمَّلُونِي. فَذَثَّرُونِي

'Zammilooni' ka ma'ni pehle guzar chuka hai ya'ni "mujhe kapron se dhaanp do"-

'Dithaar' دِثَارٌ us kapray ko kehte hain jo badan se lagay huay libaas (qamees) ke upar pehna jaye, ya'ni "mere kapron ke upar mazed kapray daal do". Dono ke ma'ani qareeb qareeb hain.

Imam Nawawi rahimahullah farmatay hain:

"Ulama ke nazdeek 'al-muddaththir' الْمُدَثِّرُ , 'al-muzzammil' الْمُزْمَلُ sab ke aik hi ma'ani hain (ya'ni kapron mein lipta hua)." [Sharh Muslim]

4 - Fawa'id

- Hadees mein tanhaai (khalwat) aur bande ke liye us ki ahmiyat ka zikr hai taake woh (dunyawi mashaghil se) farigh ho kar ibadat kar sake.
- Yeh hadees is baat ki daleel hai ke Quran Kareem mein se sab se pehle jo nazil hua woh (Surah Alaq ki ayat) اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (apne Rab ke naam se parhiye jis ne paida kiya) hai, aur yahi jamhoor ulama ka qoul hai
- Is mein is baat ki daleel hai ke ustad ko dauran-e-taleem aise tareeqe ikhtiyar karne chahiyein jo talib ilm ko bedar karne aur us ki tawajju ko puri tarah markooz karne mein zyada moassar sabit hon.
- Is hadees mein un ayat ki azmat ka bayan hai jo Quran Kareem mein sab se pehle nazil hui, kyun ke yeh Quran ke bunyadi maqasid yani tauheed, ahkam aur akhbar (guzashta wa aindah ki khabrein) par mushtamil hain.
- **Ibn Hajar rahimahullah farmate hain:** "In ayat ke sab se pehle nazil hone mein hikmat yeh hai ke yeh paanch ayat Quran ke tamam maqasid par mushtamil hain, lehaza in mein 'Baraat-e-Istihlal' (shandaar aghaz) paya jata hai. Yeh is baat ki haqdaar hain ke unhein 'Unwan-e-Quran' kaha jaye; kyun ke kisi bhi kitab ka unwan us ke shuru mein mukhtasar alfaaz mein us ke maqasid ko samete hue hota hai... aur un ke maqasid-e-Quran par mushtamil hone ki wazahat yeh hai ke tamam Qurani uloom tauheed, ahkam aur akhbar hi ke gird ghoomte hain. In ayat mein (parhne) ka hukm diya gaya hai aur aghaz mein Allah ke naam ka zikr hai, jo ke ahkam ki taraf ishara hai. In mein Rab ki tauheed, us ki zaat o sifat aur us ke afaal ka zikr hai, jo ke usool-e-deen (tauheed) ki taraf ishara hai. Aur is mein akhbar (ilmi khabron) se

mutaalliq Allah Ta'ala ka yeh qoul hai **عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم** 'Us ne insaan ko woh kuch sikhaya jo woh nahin janta tha' (Surah Alaq: 5)." [Fath al-Bari (8/ 718-719)]

- Nez **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** se aghaz karna is baat ki daleel hai ke 'Bismillah' is surat ka (asli) hissa nahin hai, kyun ke agar hoti to us ka zikr kiya jata. Mazeed baran, is hadees mein is ayat ke nuzool ka sabab bhi bayan kiya gaya hai
 - Is hadees mein Hazrat Khadijah radiyallahu anha ki fazilat, aur shohar ko darpaish masaib mein ek biwi ke behtareen saath, use sabit qadam rakhne aur us ke khauf ko door karne ka bayan hai. Un ki zahanat dekhiye ke unhon ne aap ﷺ ke husn-e-sulook aur akhlaq se yeh istidlal kiya ke Allah Ta'ala aap ko kabhi tanha aur ruswa nahin kare ga.
 - Jab aap ﷺ khauf ki halat mein aaye to unhon ne aap ko kambal urhaya, phir "Kalla" (hargiz nahin) keh kar aap ke andeshon ko rad kiya, phir khushkhabri sunai, phir jis baat ki nafi ki thi us par qasam khai aur aap ﷺ ke behtareen awsaf o aadat se daleel pesh ki.
 - Qouli tasalli dene ke baad unhon ne amali qadam uthaya aur aap ﷺ ko apne chacha zad bhai Waraqah bin Nawfal ke paas le gayin taake aap ﷺ un ki baat sun saken. Yoon unhon ne apne shohar ko darpaish maamle mein apni zimmedari ko kamal tak pohncaya, radiyallahu anha wa ardaha. Aur yeh koi hairat ki baat nahin, kyun ke Nabi Kareem ﷺ ne khud un ke liye kamil aurat hone ki gawahi di hai.
 - Is mein is baat ki daleel hai ke behtareen akhlaq aur nek khaslatein bure anjaam aur mukhtalif qisam ki takleefon se nijat ka zariya banti hain. Is mein un nek aamaal ki fazilat bhi hai jin ka faida doosron tak pohnchta hai (mutaaddi nafa), kyun ke Hazrat Khadijah radiyallahu anha ne jin awsaf ka zikr kiya aur jin se istidlal kiya un mein se aksar ka taalluq isi se tha. Sahih Muslim mein Hazrat Abu Hurairah radiyallahu anhu se marwi hadees hai ke: "Allah bande ki madad mein rehta hai jab tak banda apne bhai ki madad mein laga rehta hai."
 - Yeh hadees is baat ki daleel hai ke kisi maslehat (jaise hausla afzai ya tasalli) ki khatir insaan ki munh par tareef karna jaiz hai.
 - Is hadees se yeh sabit hota hai ke jis shakhs ko koi aisa maamla darpaish ho jis mein khauf ya iztirab paya jata ho, ya use mashware ki zarurat ho, to use chahiye ke woh us shakhs ko us se muttala kare jis ki naseehat, durust raye aur rehnumai par use bharosa ho; aur (mashwara karne walon mein) biwi bhi shamil hai agar woh in sifat ki haamil ho.
 - Yeh hadees ilm ki fazilat par daleel hai, kyun ke Jibraeel alaihissalam jo ayat le kar nazil hue woh parhne ke hukm aur ilm ki ahmiyat par mushtamil thin."
 - Hazrat Khadijah radiyallahu anha ka Nabi Kareem ﷺ ko Waraqa (bin Nawfal) ke paas le jana aur un se sawal karna, ahl-e-ilm, ahl-e-zikr aur maharin ki taraf rujoo karne aur un se poochhne ki ahmiyat ko wazeh karta hai.
 - Waraqa radiyallahu anhu ke qoul (kaash! main us waqt jawan hota) mein is baat ka jawaz hai ke khair ke kaamon ke liye namumkin cheez ki tamanna ki ja sakti hai; kyun ke Waraqa ne dobara jawan hone ki tamanna ki thi jo ke aadatan namumkin hai
 - Is mein Waraqa bin Nawfal radiyallahu anhu ke iman lane ka tazkira hai.
 - Yeh hadees is baat ki daleel hai ke dawat ki rah mein azmaish aur watan se nikala jana anbiya ki sunnat hai
 - Waraqa bin Nawfal radiyallahu anhu ka Nabi Kareem ﷺ ke sawal "kya woh mujhe nikal denge?" par yeh jawab dena ke: "Haan! kabhi koi shakhs aisa paigham le kar nahin aya jaisa tum laye ho magar us se dushmani ki gayi", is mein do aham baatein hain :
- Pehli baat:** Haq aur batil ki kashmakash aur ahl-e-batil ka ahl-e-haq ke saath dushmani karna, har daur mein Allah ki ek mustaqil sunnat rahi hai
- Doosri baat:** Sawal ka jawab dene wale ko chahiye ke agar maqam o martaba ka taqaza ho to apne jawab par daleel bhi pesh kare (jaisa ke Waraqa ne daleel di) [Dekhiye: Fath al-Bari (1/ 26)]-
- Is se sabit hota hai ke Nabi Kareem ﷺ aur tamam anbiya ke khwab wahi-e-ilahi hote hain-
 - Is se yeh sabaq milta hai ke khaufzadah shakhs se us waqt tak sawal nahin karna chahiye jab tak woh pursukoon na ho jaye-

- Is mein ishara hai ke aala akhlaq masaib aur buraiyon se salamati ka zariya bante hain-
- Kisi insaan ki munh par sachi tareef karna jaiz hai, bashart ke us ke maghroor hone ya khud pasandi mein muhtala hone ka dar na ho-
- Khaufzadah shakhs ki ghabrahat kam karne, use tasalli dene aur us ka dil dharas bandhane ki koshish karna mustahab hai-
- Mashwara dene wale (musheer) ko chahiye ke woh apni raye wazeh taur par bayan kare aur use qail kar lene wale dalail se taqweeyat de-