

Khutbaat ARSHADI

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حفظه الله

Roman Transliteration presented by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى رَسُولِ اللَّهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَىٰ بِهُدَاهُ
إِلَى يَوْمِ الدِّينِ.

Deen-e-Islam Allah Ta'ala ka woh azeem nizaam hai jo har daur, har qaum aur har zaban ke liye rehnuma hai. Har zamane mein Deen ki sahih samajh ko aam karne ke liye mukhtalif zaraaye' aur wasail ikhtiyar kiye gaye hain. Maujooda daur mein jab digital aur social media ne raabtey ko asaan bana diya hai, wahan yeh zimmedari aur zyada barh jati hai ke kitaab-o-sunnat par mabni sahih ilm awam tak unki samajh ki zaban mein pohanchaya jaye.

Aaj Roman Urdu ek aisi aam fahm zaban ban chuki hai jo un afraad ke liye asaani paida karti hai jo Urdu to samajhte hain lekin rasam-ul-khat mein padhna mushkil mehsoos karte hain, ya jo naye musalman hain aur Arabi ya Urdu se poori tarah waqif nahin. Aise halat mein Roman Urdu mein Deeni mawaad, sawal-o-jawab, tafseer, ahadees aur mukhtalif shar'i mauzuaat par mustanad content ki sakht zaroorat mehsoos hoti hai.

Alhamdulillah, is aham zaroorat ko mehsoos karte huay Sister Umme Abdul Rahman ne ilm, ikhlas aur mehnat ke sath is khidmat ka aaghaz kiya. Woh Alimah program mukammal karne ke baad ab Advanced level ki taliba-e-ilm hain, aur pehle bhi meri taliba reh chuki hain. Aaj bhi har mauqe par mujh se rehnumai hasil karti rehti hain, jis se unke kaam mein ihtiyat, tawazun aur ilmī pukhtagi wazeh taur par nazar aati hai.

Unhon ne Roman Urdu ke zariye Deeni khidmat ko sirf ek fardi koshish tak mehdoood nahin rakha, balkeh usay ek multi-lingual Islamic educational platform ki shakal di,

(www.imsjeddah.com) jahan Roman Urdu ke sath Urdu aur English mawaad bhi faraham kiya ja raha hai, aur Deeni kutub PDF ki soorat mein bhi

dastiyab hain. Yeh kaam jazbati rawaiyat par nahin, balkeh Ulama-e-Haq ki rehnumai, mashwaray aur tahqiq ke sath anjaam diya ja raha hai.

Is silsile mein meri supervision aur guidance bhi shamil rahi hai, aur mujhe is baat par itmiinaan hai ke yeh mawaad sahih usloob aur theek talaffuz ke sath tayar kiya gaya hai, kyun ke isay un Ulama ne check kiya hai jo Roman Urdu aur Urdu dono ke mizaj se waqif hain aur is par kaafi waqt lagaya gaya hai.

Yeh kaar-e-khair jaari hai kuch kaam ho chuka hai, aur bohat kuch baqi hai. Is liye is ilmī khidmat ke liye du'a, ta'awun aur rehnumai ki lagataar zaroorat rahegi.

Main Allah Ta'ala se dua karta hoon ke woh Sister Umme Abdul Rahman ki in koshishon ko qabool farmaye, unhein istiqamat ata kare, aur is kaam ko un ke liye aur is se wabasta tamam logon ke liye sadqa-e-jaariya bana de.

اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

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Gustaakh-e-Sahaabah Qur'an-e-Majeed Ki 'Adaalat Mein

Tamheed

Sahaabah-e-Kiraam (رضي الله عنهم) se muhabbat-o-'aqeedat Islam ka juz laa yanfak hai aur un se bughz-o-'adaawat kufr ki 'alaamat hai. 'Ulamaa-e-Ahl-us-Sunnat wal-Jamaa'at ne tareekh ke har daur mein, bilkhusoos fuqahaao-muhaddiseen, A'immah Arba'ah aur Ahl-e-Hadees Salafi 'Ulamaa-e-Kiraam ne Sahaabah-e-Kiraam ki shaan mein adnaa darjay ki gustaakhi bhi bardaasht nahi ki, balke aison par bharpoor rad kiya jin ke zabaan-o-qalam ne shaan-e-Sahaabah ki tanqees mein zara barabar bhi hissa liya ho. Alhamdulillah!

Lekin doosri jaanib aik aur giroh hai jo Shi'aan-e-'Ali (عليه السلام) honay ka da'wa karta hai aur deegar Sahaabah-e-Kiraam ko tarah tarah ki gaaliyaan aur dashnaam taraaziyaan deny se baaz nahi aata, be ja ilzaamaat-o-ittihaamaat aur ta'n-o-tashnee' ke zariy'e Sahaabah-e-Kiraam ki muqaddas jama'at ki *Credibility* majrooh karne ke darpe rehta hai aur waqtan fa-waqtan Sahaabah-e-Kiraam se apne bughz-o-'adaawat ka izhaar bhi karta rehta hai.

Raafzi Gustaakh-e-Sahaabah Hain:

Ek kitaab (الكافي) hai.⁽¹⁾ Jis ki teen mukhtalif darjon mein taqseem ki gayi hai:

1: Usool al-Kaafi

(1) Kitaab **Al-Kaafi** Shi'a Hadees ki mashhoor kitaab hai, jise Muhammad bin Ya'qoob al-Kulaini ne murattab kiya hai. Yeh kitaab teen hisson par mushtamil hai: Usool al-Kaafi, Furoo' al-Kaafi, aur Rawzat al-Kaafi. Rawzat al-Kaafi mukhtalif mauzu'at par riwayaat ka majmuu'a hai.

2: Furoo' al-Kaafi

3: Rawzat al-Kaafi

Jis tarah Sunni hazraat, ya'ni hum Musulmaanon ka maanna hai keh (أصح كتاب بعد كتاب الله تحت أديم السماء صحيح البخاري) Qur'an-e-Majeed ke ba'd is aasmaan ke neeche agar koi saheeh kitaab hai to woh Saheeh-ul-Bukhari hai, usi tarah Shi'a hazraat ke paas is Kitaab (الروضة من الكافي) ko Saheeh Bukhari ka darja haasil hai. Is kitaab ki aathwein jild mein yeh jumla likha hua hai: كان الناس اهل ردة بعد وفاة النبي صلى الله عليه وسلم الا (ثلاثة) Nabi-e-Kareem (ﷺ) ki wafaat ke ba'd saare Sahaaba murtad ho gaye (na'oozubillah!) "Naql-e-kufr kufr na bashaad" kufr ko naql karna kufr nahin hai, ya'ni mera yeh baat naql karna kufr nahin hoga keh main sirf ek kitaab ki 'ibaarat naql kar raha hoon.) Siwaaye teen insaanon ke:

1: Miqdaad bin Aswad (رضي الله عنه) 2: Abu Zar (رضي الله عنه) 3: Salman Farsi (رضي الله عنه) Matlab yeh hai keh (na'oozubillah) Sahaaba-e-Kiraam (رضي الله عنهم) Nabi-e-Akram (ﷺ) ki zindagi mein Islam par qaa'im thay, aur jaise hi Nabi-e-Akram (ﷺ) ka inteqaal hua to saare ke saare murtad ho gaye.

Note: Shi'a hazraat is lafz ki ta'weel kar ke difa' karte hain apni kutub se, taaham doosre 'Ulamaa kehte hain ho sakta yeh difa' na ho balkay taqiyyah ho ba'z ki taraf se Wallahu A'lam

Chand Shi'a 'Ulamaa ki taubah:

1: Sheikh al-Hasan al-Moosawi Rawaafiz ke bahut bade 'Aalim thay lekin ba'd mein unhon ne taubah ki aur Sunnit ikhtiyaar ki. Jab logon ne is ki wajah daryaaft ki to unhon ne '**Allah summa lit-Tareekh** naami kitaab likh kar is ka mukammal aur tafseeli jawab diya aur yeh saabit kiya keh Ahl-us-Sunnah wal-Jama'ah hi Haqq par hain aur Rawaafiza baatil par hain.

2: Nawab Waheed-uz-Zamaan ek bahut bade 'Aalim guzray hain, pehle Shi'a thay phir ba'd mein unhon ne bhi Ahl-us-Sunnah wal-Jama'ah ka 'aqeedah qubool kiya aur Raafziyat se taubah karne ke ba'd aap ne Ahadees ki Kutub Sittah ya'ni Saheeh Bukhari, Saheeh Muslim, Sunan Abi Dawood,

Sunan Tirmizi, Sunan Nasaai aur Sunan Ibn Majah ka Urdu tarjuma bhi kiya.

3: Imaam Shawkaani Yemen ke bahut bade 'Aalim the, yeh Imaam bhi pehle Shi'a the lekin ba'd mein unhon ne bhi Ahl-us-Sunnah wal-Jama'ah ka 'Aqeedah qubool kiya. Aap ki aik kitaab "**Nayl al-Awtaar**" hai jo aaj bhi Madinah University mein daakhil-e-nisaab hai.

Matlab yeh hai keh aisay aisay Shi'a 'Ulama jo bees ya tees balke chaalis saalon tak Sahaabah-e-Kiraam (رضي الله عنهم) ki gustaakiyon mein mulawwis the, Deen-e-Islam se nafrat-o-dushmani ka izhaar kar rahe thay, woh bhi taubah kar saktay hain, raah-e-raast ki unhein bhi bi-iznillah taufeeq naseeb ho sakti hai, Allah Subhanahu-o-Ta'ala ki madad ho to hidaayat ke raaste un ke liye bhi khul saktay hain. Lekin unhein saheeh Islam ka ta'aruf dena humara farz hai, baaqi taufeeq-o-hidayat dena yeh Allah Ta'ala ka ikhtiyaar aur Uski marzi hai jaise doctor ka kaam 'ilaaj karna hai aur shifaa dene waala Allah Subhanahu-o-Ta'ala hai. Kisaan ka kaam zameen mein beej bona hai aur fasl ugaane waala Allah Subhanahu-o-Ta'ala hai. Allah Ta'ala musabbib hai aur hum asbaab ke tor par kaar-e-da'wat anjaam denge.

In Shaa Allah.

Sahaabah-e-Kiraam (رضي الله عنهم) Ki Das Ahem Khususiyaat Qur'an-e-Majeed Ki Roshni Mein:

Gustaakh-e-Sahaaba ko Sahaaba-e-kiraam ki haqeeqi 'azmat-o-martabat se muta'arif karaana Ummat-e-Muhammadiyah ki zimmedaari hai. Lihaza unhein yeh da'wat di jaani chahiye keh Sahaaba-e-kiraam (رضي الله عنهم) ki 'izzat-o-takreem waajibi amar hai aur Sahaabah-e-Kiraam ki gustaakhi karne waalon se mukaalama kiya jaana chahiye keh tareekh ke man ghadat Waaqi'aat aur ghalat fehmiyon ki bunyaad par woh kis qadr baatil faislay kar rahe hain, naiz un gumraahiyon ko baatil saabit karne aur un ka tasalli bakhsh jawaab dene ke liye kya Qur'an-e-Majeed ki aayaat-e-bayyinaat kaafi nahin hain? Agar woh Qur'an-e-Majeed mein bayaan kardah Sahaaba-e-Kiraam ki sifaat-o-khususiyaat ka sachay dil se mutaala'a karein to shaaid unhein

bi-iznillah hidayat naseeb ho jaaye.

Qur'an-e-Majeed ki aayaat-e-kareema ki roshni mein Sahaaba-e-Kiraam ki das ahem khususiyaat yeh hain:

- 1:** Pehli khususiyaat Imaan-e-Sahaaba
- 2:** Dusri khususiyaat Manhaj-e-Sahaaba
- 3:** Teesri khususiyaat Sadaaqat-e-Sahaaba
- 4:** Chauthi khususiyaat Falaah-e-Sahaaba
- 5:** Paanchwein khususiyaat Khairiyat-e-Sahaaba
- 6:** Chhatti khususiyaat Rushdiyat-e-Sahaaba
- 7:** Saatwein khususiyaat Maghfirat-e-Sahaaba
- 8:** Aathwin khususiyaat Razaa-e-Sahaaba
- 9:** Nawein khusoosiyat 'Adaalat-o-Shahaadat-e-Sahaaba
- 10:** Daswein khusoosiyat Sohbat-e-Sahaaba

Shayad mukaalmay aur dialogue ki raah se hum aaison ko hidaayat se qareeb-tar kar sakein jo muftala-e-ta'assub nahi hain, Hum mein se kisi ki agar kisi Shi'a se mulaqaat ho to us se adab-o-ehteraam ke saath sawal kiya jaaye keh kya Allah Ta'ala 'Aalim-ul-Ghaib nahi hai? Kya Allah Ta'ala ko nahi ma'loom tha keh mustaqbil mein jang-e-Jamal aur jang-e-Siffeen hone waali hai?

Is ke bawajood bhi Allah Ta'ala ne Qur'an-e-Majeed mein Sahaaba-e-kiraam (رضي الله عنهم) ke hidaayat yaafta hone ke zikr ke saath-saath un ki imaani sifaat-o-khusoosiyat ko bhi bayaan kiya hai aur kaha hai keh (رضي الله عنهم) Allah Subhanahu-o-Ta'ala un se raazi hai aur woh Sahaaba Allah Subhanahu-o-Ta'ala se raazi hain. Ma'loom hua keh Sahaaba-e-Kiraam ke darmiyaan jo bhi jang hui woh kufr-o-imaan ka nahi balke aik ijtihaadi masla tha aur fasaadiyon ne hamesha is ka faaida uthaaya hai.

Agar Sahaaba-e-kiraam (رضي الله عنهم) jaan bujh kar aik dusre ka qatl karte to Allah Subhanahu-o-Ta'ala kya un se raza mandi ka a'laan karta? Hargiz nahi! Agar aisa hota to Allah Subhanahu-o-Ta'ala un se raazi nahi hoga. Nabi-e-Akram (ﷺ) ne Farmaya:

(مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ)

"Jis kisi ne kisi mu'aahad ka qatl kiya woh Qayamat ke din Jannat ki khushboo tak nahi soongh paaye ga." (Sahih al-Bukhari: 3166)

Is Hadees mein sirf mu'aahad ko qatl karne ki saza Jannat se mehroomi batlaai gayi hai to Sahaaba-e-kiraam ke baare mein yeh gumaan hi nahi kiya ja sakta keh Sahaaba-e-kiraam (رضي الله عنهم) ne aik dusre ko jaan bujh kar qatl kiya hai. Ba'az rawaafiz Sahaaba par ta'n karne mein itne andhay ho chuke hain keh Allah Tabbarak-o-Ta'ala par bhi nuqs ko bayaan karte hain balkeh unhon ne ek 'aqeeda gadh liya jise 'aqeeda-e-Badaa kaha jaata hai jis ka matlab yeh hai keh Allah Ta'ala ko mustaqbil ke waqu'at ka 'ilm nahin hota jab tak keh Woh waqi'at paish nahin aa jaate.

1. Pehli Khusoosiyat Imaan-e-Sahaabah Kiraam (رضي الله عنهم):

Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Sahaabah-e-Kiraam (رضي الله عنهم) ke imaan ko ma'yaar qaraar diya aur batlaaya keh agar kisi ka imaan Sahaabah-e-Kiraam (رضي الله عنهم) jaisa na ho to woh baa'is-e-halaakat-o-barbaadi ho ga. Surah Baqarah, Surah number 2, Aayat number 137 mein Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

"Agar woh tum jaisa imaan laayen to hidayat Paayein, aur agar munh modain to woh sareeh ikhtilaaf mein hain, Allah Ta'ala un se 'anqareeb aap ki kafaayat kare ga aur Woh khoob sunne aur jaan-ne waala hai."

Nabi-e-Akram (ﷺ) aur Sahaaba-e-kiraam (رضي الله عنهم) ke raaste ko chhod kar dusre raaston par chalne ki koshish karne waale tukde tukde ho jaayenge.

2: Dusri Khusoosiyat Manhaj-e-Sahaabah-e-Kiraam (ﷺ)

Ya'ani life style, zindagi guzaarne ka tareeqa, har mu'aamla jaise 'Aqeedah, fiqh, furu'aat, 'Ibaadat, mu'aamlaat aur akhlaaqiyaat waghaira mein Sahaabah-e-Kiraam (ﷺ) ki pairwi karna. Allah Ta'ala ka irshaad hai: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ "Humein seedhi (aur suchi) raah dikha." (Surah Al-Fatihah: 5) Seedhi raah se muraad kisi 'aalim ki khaas raah, kisi Maslak ki raah ya tareeqat ki raah muraad nahi hai, balke seedhi raah se muraad woh Siraat-e-Mustaqeem hai jis ka Allah Ta'ala ne zikr farmaya hai ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ (Surah Al-Fatiha: 6-7) "Un logon ki raah jin par Tu ne ina'aam kiya, un ki nahi jin par ghazab kiya gaya (ya'ni woh log jinhon ne haq ko pehchaana, magar us par 'amal) Pairaa nahi huay) aur na gumraahon ki (ya'ni woh log jo jahaalat ke sabab raah-e-haq se bargashta ho gaye). Yeh nijaat aur in'aam haasil karne waale log kaun hain? Agar hum Qur'an-e-Majeed padhtay hain to Surah Nisaa Surah number 4 ki aayat number 69 aur 70 mein Allah Subhanahu-o-Ta'ala ne Farmaya:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾﴾

"Aur jo bhi Allah Ta'ala ki aur Rasoolullah (ﷺ) ki farmabardari kare, woh un logon ke saath ho ga jin par Allah Ta'ala ne in'aam kiya hai, jaise Nabi aur Siddeeq aur Shaheed aur Naik log, yeh behtareen rafeeq hain, yeh fazl Allah Ta'ala ki taraf se hai aur kaafi hai Allah Ta'ala jaan-ne waala hai."

In'aam haasil karne waale kaun hain? Woh Ambiyaa-e-Kiraam hain, Siddeeqeen (Hazrat Abu Bakr (رضي الله عنه) jaise log) hain, Shuhadaa (Hazrat 'Umar (رضي الله عنه), Hazrat 'Usman Ghani (رضي الله عنه) aur Hazrat 'Ali (رضي الله عنه) jaise log) hain aur Saaliheen (Sahaabah-e-Kiraam (ﷺ) jaise log) hain. Un ke raaste par jo chalein ge woh kaamyab ho jaayein ge.

3: Teesri Khusoosiyat Sadaaqat-e-Sahaabah Kiraam (ﷺ):

Ya'ani Sahaabah-e-Kiraam (ﷺ) ki Sachaai. Sahaabah-e-Kiraam ki shaan mein gustaakhiyaan karne waalon ko Allah Tabbarak-o-Ta'ala ka yeh sachaa kalaam sunna aur is par ghour-o-fikr karna chahiye, jo yeh keh rahe hain keh Sahabah-e-Kiraam (ﷺ) na'oozubillah Nabi-e-Akram (ﷺ) ki wafaat ke ba'd murtad ho gaye the?

Unhein jaana chahiye keh Qur'an-e-Majeed unhi Sahaabah-e-Kiraam ke dilon ke sachay hone ki gawaahi de raha hai, Allah Ta'ala Qur'an-e-Majeed mein Surah Fath, Surah number 48, Aayat number 18 mein irshaad farmaa rahe hain:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾

"Yaqeenan Allah Ta'ala mominin se khush ho gaya jabkeh woh darakht talay tujh se bai'at kar rahe the. Unke dilon mein jo tha usay Us ne ma'loom kar liya aur un par itminaan naazil farmaya aur unhein qareeb ki fatah 'inaayat farmaai."

Allah Subhanahu-o-Ta'ala jo 'Aalim-ul-Ghaib hain Aayat mein keh rahe hain keh hum ne un ke dilon ko jaanch liya hai, ye log baday sachay log hain.

Aur Qur'an-e-Majeed mein Sahaabah-e-Kiraam (ﷺ) ke liye "sachay" ka lafz bhi aaya hai. Surah Hashr, Surah number 59, Aayat number 8 mein Allah Subhanahu-o-Ta'ala irshaad farmaate hain:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

"(Fi aa ka maal) un Muhaajir miskeenon ke liye hai jo apne gharon se aur apne maalon se nikaal diye gaye hain, woh Allah ke fazl aur Us ki razamandi ke talabgaar hain aur Allah Ta'ala ki aur Us ke Rasool ki madad karte hain, yahi raastbaaz log hain."

Fuqaraa-e-Muhaajireen jinhton ne Makkah chhod kar Madinah ki taraf hijrat ki. Kya aap hijrat ka matlab jaante hain? Hijrat ya'ni Apne pasandeeda maqamaat ko chhod kar aik ghair yaqini mustaqbil ko apna lena koi ma'mooli kaam nahi hai.

Sahaabah-e-Kiraam (رضي الله عنهم) jo khud pehle se pareshaan aur madad ke mohtaaj thay lekin phir bhi unhon ne apna ghar, apna watan, apne rishte daar, apna khandaan aur qabeela aur sab kuch chhod chhaad kar Allah Subhanahu-o-Ta'ala ki khaatir Madina Munawwara ki taraf hijrat ki. Is haalat mein bhi ﴿وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ﴾ Allah Subhanahu-o-Ta'ala aur Nabi-e-Akram (ﷺ) ki har tareeqah se madad ke liye Sahaaba-e-kiraam pesh pesh hain aur saath hi yeh soch rahe hain keh "Allah Subhanahu-o-Ta'ala hum se raazi hai ya nahi?"

Aaj hamari haalat yeh hai keh hum sochte hain zara halaat achhay ho jaayein, zara Bank Balance jama' kar lein ya zara settle ho jaayein to Deen ka kaam karein ge, Hum ne Deen ke kaam ko part time aur ba'd ka kaam bana diya hai. Hum sochte hain keh pehle duniya achhay tareeqah se jama' kar lein ge aur Allah Subhanahu-o-Ta'ala aur Us ke Rasool ko raazi karna ba'd mein... aur ba'd mein... yeh kehte kehte hum aakhir mein ya to sugar ke mareez ho jaate hain, ya hypertension jaise bimariyaan hamare dil-o-dimaagh par hamla aawar ho jaati hain. Phir doctor kehta hai keh ab aap ko aaraam ki zaroorat hai! Lekin Sahaaba-e-kiraam (رضي الله عنهم) ki haalat yeh thi keh woh zindagi ke kisi bhi lamhay Deen ki madad karne ke liye tayyaar raha karte thay, apni zindagiyon ko unhon ne waqf kar diya tha, Allah Subhanahu-o-Ta'ala ne yahaan tak keh diya keh ﴿أُولَئِكَ هُمُ الصَّادِقُونَ﴾ "Yahi to sachay log hain." Aur ae gustakhaan-e-Sahaaba! Tum keh rahe ho keh Nabi-e-Akram (ﷺ) ki wafaat ke ba'd yeh murtad ho gaye the? Jabkeh Allah Subhanahu-o-Ta'ala unki sachai ki gawaahi de rahe hain.

4: Chauthi Khusoosiyat Falaah-e-Sahaabah-e-Kiraam (رضي الله عنهم):

Ya'ani Sahaabah-e-Kiraam ki kaamyabi. Allah Subhanahu-o-Ta'ala Surah Hashr, Surah no. 59, Aayat no. 9 mein irshaad farmaa rahe hain:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾﴾

" Aur (un ke liye) jinhon ne is ghar mein (ya'ni Madinah) aur imaan mein un se pehle jagah bana li hai, aur apni taraf hijrat karke aane waalon se muhabbat karte hain, aur Muhaajireen ko jo kuch de diya jaaye us se woh apne dilon mein koi tangi nahi rakhte, balkeh khud apne upar unhein tarjeeh dete hain, go khud ko kitni hi sakht haajat ho (Baat yeh hai) keh jo bhi apne nafs ke bukhul se bachaaya gaya, wahi kaamyab (aur ba-muraad) hai."

Is aayat mein Allah Subhanahu-o-Ta'ala waazeh tor par Sahaaba-e-kiraam ke eesaar-o-qurbani ka wasf bayaan karte hue unhein kaamyab qaraar de raha hai. Lekin gustaakhaan-e-Sahaaba ki kitaabein (na'oozubillah) unhein murtad qaraar deti hain. Aise log jo Sahaaba-e-kiraam ki jama'at ko nishaana banaate hain, aakhir yeh konsa Qur'an-e-Majeed padh rahe hain? Phir unhein Musulmaan hone ka da'wa hai aur apne aap ko Allah aur Us ke Rasool ka chaahe waala bhi kehlaate hain? Halaanke yahi woh Qur'an hai jisko Hasan-o-Husain, 'Ali-o-Fatimah (عليه السلام) ne padhaa tha, isi Qur'an ne Sahaabah-e-Kiraam (عليه السلام) ke kaamyab hone ki gawaahi di, is ke muqaabil jhooti riwaayatein aur man-ghadat tareekhi waaqi'at ka kya shumaar aur kya ai'tibaar? Agar kisi ko Qur'ani aayaat par ai'tibaar-o-imaan nahi to us ka Musalmaan kehlaana hi durust nahi.

5: Paanchwin Khusoosiyat Khairiyat-e-Sahaabah-e-Kiraam (عليه السلام):

Ahl-e-Khair ma'ni sab se behtareen log. Nabiyon ke ba'd sab se behtareen log kaun hain? Beshak Sahaabah-e-Kiraam (عليه السلام) hi hain. Surah Aal-e-Imran, Surah number 3, Aayat number 110 mein Allah Subhanahu-o-Ta'ala irshaad farma rahe hain:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

وَتُؤْمِنُونَ بِاللَّهِ وَكُؤْمِنُوهُمْ بِاللَّهِ وَكُؤْمِنُوهُمْ بِاللَّهِ وَكُؤْمِنُوهُمْ بِاللَّهِ وَكُؤْمِنُوهُمْ بِاللَّهِ
وَكَثُرُهُمُ الْفٰسِقُونَ ﴿١٠﴾

"Tum behtareen Ummat ho jo logon ke liye paida ki gayi hai keh tum naik baaton ka hukum karte ho aur buri baaton se rokthe ho, aur Allah Ta'ala par imaan rakhte ho, Agar Ahl-e-Kitaab bhi imaan laate to un ke liye behtar tha, un mein imaan waale bhi hain lekin aksar to faasiq hain."

Jab Qur'an-e-Majeed naazil ho raha tha to us waqt sab se behtareen log kaun thay? Mufasssireen kehte hain ke Sahaaba-e-kiraam (رضي الله عنهم) hi to the. Qur'an-e-Majeed Sahaaba-e-kiraam (رضي الله عنهم) ko sab se behtareen log keh raha hai aur afsos keh yeh gustakhaan-e-Sahaaba kehte hain keh Sahaaba Nauzu'Billah duniya ke sab se badtareen log hain? Nauzu'billah.

Un ki kitaabon mein yeh tak likha hua hai keh jab Mahdi aayenge to Abu Bakr (رضي الله عنه) aur 'Umar (رضي الله عنه) ko qabron se nikaal kar koday maarain ge, aur aatay aate aik mushaf bhi laayenge jo keh is Mushaf-e-Qur'an-e-Majeed se bhi kai guna bada ho ga.

Sheikh Bin Baaz (عمر النجدي) ne kaha keh jo koi yeh samjhay keh Qur'an badla hua hai ya Sahaaba-e-kiraam (رضي الله عنهم) ki is fazilat ko tasleem na kare jo Qur'an-e-Majeed aur saheeh aur mutawaatir Ahadees se saabit hai to aisa admi kaafir hai. Ek Raafzi jiska naam al-Tabrasi hai ne ek kitaab likhi hai jiska naam hai Fasl al-Khitaab fi Tahreef Kitaab Rabb al-Arbaab ya Fasl al-Khitaab fi Ra Thabaat Tahreef Kitaab al-Arbaab, yeh kitaab teen jildon par mushtamil hai, Us ne is kitaab mein yeh saabit karne ki koshish ki hai keh Qur'an-e-Majeed mein bahut si jagahon par tahreef ki gayi hai. Is kitaab ko le kar maghribi mustashriqeen (Orientalist) kehte hain keh jab khud tumhaare Musalmaan ka ye maanna hai keh Qur'an-e-Majeed mein bhi tahreef ho chuki hai to tum hamare Bible par ilzaam kyun lagaate ho?

Note: Khud Shi'a ke 'Ulamaa aur Sunni 'Ulamaa ne al-Tabrasi ki is kitaab ko mardood kaha.

6: Chhatti Khusoosiyat Rushd-e-Sahaabah-e-Kiraam (ﷺ):

Rushd-e-Sahaabah, yeh khusoosiyat agar daleel ke saath yaad rakhi jaaye to Sahaaba-e-Kiraam ki gustaakhi karne waalon aur un ki tanqees se bharpoor propaganda karne waalon ke saamne badi aasaani se hujjat qaa'im ki ja sakti hai Neiz un ke saath munaazra ya debate mein ye saabit kiya ja sakta hai keh Sahaaba-e-Kiraam (ﷺ) kabhi bhi raah-e-haq se bhatke nahi the, balkeh un par yeh ilzaam lagaane waale khud raah gum kardah hain. Surah Hujuraat, Surah number 49 ki Aayat number 7 mein Allah Subhanahu-o-Ta'ala ne irshaad farmaya:

﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فَيَكْتُمِ مِنَ الْأَمْرِ لَعَنْتُمْ
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرُّشْدُونَ﴾

"Aur jaan rakho keh tum mein Allah ke Rasool maujood hain, agar woh tumhaara kaha karte rahe bahut umoor mein, to tum mushkil mein pad jaao Lekin Allah Ta'ala ne imaan ko tumhaare liye mehboob bana diya hai aur use tumhaare dilon mein Zeenat de rakhi hai aur kufr ko aur gunaah ko aur nafarmaani ko tumhaare nigaahon mein na-pasandeeda bana diya hai, yahi log raah-e-yaafta hain."

Is aayat mein Allah Subhanahu-o-Ta'ala ne Sahaaba-e-kiraam (ﷺ) ko "raashidoon" kaha hai. "**Rushd**" kis ko kehte hain? Jis mein gumraahi, zalaalat, ya tedhapan na ho, 'Arabi zubaan mein aisi kefiyat ko rushd kehte hain. Is liye hum Khulafa-e-Arba'a ko Khulafa-e-RaashiDeen se bhi ta'beer karte hain.

Islami ahkamaat ke mutaabiq ek Musulmaan ko usi waqt ahem aur zaroori mu'aamlaat ka ikhtiyaar diya jaayega jab keh woh mu'aamlaat mein sifat-e-rushd se muttasif ho, jo bachcha abhi sifat-e-rushd ka haamil na hua ho usay paisay nahi diye jaayenge kyun ke us ke paas abhi Kharch karne ka saleeqa nahi hai. Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein farmaayaa:

﴿فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

"Phir agar un mein tum hoshiyaari aur husn-e-tadbeer pao to unhein un ke maal sonp do." (An-Nisa: 6)

Agar ek yateem bachay ka maal hai to us ke zimmedaaron se kaha ja raha hai keh tum yateem bachon ko abhi maal mat do kyun keh woh is waqt is 'umar mein maal le kar tabah kar denge, aur jab dekha jaaye aur tumhein ma'loom ho jaaye keh is yateem bachay mein rushd aa chuka hai to tum usay maal de sakte ho.

Rushd ka ma'ani bahut uncha hai aur "Raashidoon" un logon ko kaha jaata hai jo har ai'tbaar se achay, pakay aur kharay hon, Allah Subhanahu-o-Ta'ala ne Sahabah ki puri qaum ke baare mein kaha: ﴿أُولَٰئِكَ هُمُ الرَّٰشِدُونَ﴾ "Yeh log rushd-o-hidaayat ke peikar thay" .

7: Saatwein Khusoosiyat Maghfirat-e-Sahaabah-e-Karaam (ﷺ)

Allah Subhanahu-o-Ta'ala Qur'an-e-Majeed mein Surah Fath, Surah number 48 ki aakhri Aayat number 29 mein irshaad farmaata hai:

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ سِيَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَاتِ مِنْهُمْ مَغْفِرَةً ۖ وَأَجْرًا عَظِيمًا ۖ﴾

Tarjuma: "Muhammad (ﷺ) Allah ke Rasool hain aur jo log un ke saath hain woh kaafiron par sakht hain, aapas mein rahm dil hain, tu unhein dekhe ge keh rukoo' aur sajde kar rahe hain, Allah Ta'ala ke fazl aur razamandi ki Justuju mein hain, un ka nishaan un ke chehron par sajdon ke asar se hai, un ki yehi misaal Taurat mein hai aur un ki misaal Injeel mein hai, misl usi kheti ke jis ne apna ankhwa nikaala phir usay mazboot kiya aur woh mota ho gaya phir apne tanay par seedha khada ho gaya aur kisaanon ko khush karne laga taa-ke un ki

wajah se kaafiron ko chidhaaye, Un imaan waalon aur naik a'maal waalon se Allah ne bakhshish ka aur bahut badey sawaab ka wa'ada kiya hai."

Is aayat mein to Sahaaba-e-Kiraam (رضي الله عنهم) ki gustaakhi ka masla hi khatam ho jaata hai, phir bhi agar koi shakhs Sahaaba-e-Kiraam ke baare mein doosri gumraah kun raaye rakhe to use chahiye keh woh apne 'aqeede ki khabar le le. Allah Subhanahu-o-Ta'ala ne is aayat mein Sahaaba-e-Kiraam (رضي الله عنهم) ki maghfirat ka e'laan kar diya hai, duniya hi mein jin ki maghfirat ka e'laan ho jaaye to phir masla kya hai? Ye bataayein keh Meri aur aap ki maghfirat ka kya e'laan hua hai? Hum ko yeh bhi nahi ma'loom keh humaara hashr kya ho ga? Phir hum kaise Sahaaba-e-kiraam (رضي الله عنهم) ke baare mein bura soch saktay hain? Aur woh bhi man-ghad't tareekh ki bunyaad par aur shukook-o-shubhaat ki bunyaad par? Waazeh Aayaat aur dalaail ko chhod kar ghalat raaste par nikal jaanay waalon ke baare mein aap kya kahenge? Allah Subhanahu-o-Ta'ala humari hifaazat farmaaye. Aameen.

8: Aathwin Khusoosiyat Raza-e-Sahaaba-e-Kiraam (رضي الله عنهم)

Qur'an-e-Majeed mein Allah Subhanahu-o-Ta'ala ne chaar jagahon par kaha hai ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ Surah Ma'idah, Surah number 5 ki Aayat number 119 mein Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"Allah irshaad farmaaye ga keh Yeh woh din hai keh jo log sachay thay un ka sach hona un ke kaam aaye ga. Un ko baagh milein ge jin ke neech nehrain jaari hongy jin mein woh hamesha hamesha rahain ge. Allah Ta'ala un se raazi aur khush hoga aur yeh Allah se raazi aur khush hain, yeh badi (bhaari) kaamyabi hai."

Surah Taubah, Surah number 9 ki Aayat number 100 mein bhi yahi baat

kahi gayi hai. Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"Aur jo Muhaajireen aur Ansaar saabiq aur muqaddam hain aur jitne log ikhlaas ke saath un ke peiro hain, Allah un sab se raazi hua aur woh sab Us se raazi hue aur Allah ne un ke liye aise baagh muhayya kar rakhe hain jin ke neeche nahrain jaari hongy jin mein hamesha rahain ge, yeh badi kaamiyabi hai."

Surah Mujadilah, Surah number 58 ki Aayat number 22 mein Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

"Allah Ta'ala par aur Qayamat ke din par imaan rakhne waalon ko aap Allah aur Us ke Rasool ki mukhalifat karne waalon se muhabbat rakhte hue hargiz na paayein ge, go woh un ke baap ya un ke bete ya un ke bhaai ya un ke kunba yeh (qabeelay) ke ('azeez) hi kyu na hon. Yehi log hain jin ke dilon mein Allah Ta'ala ne imaan ko likh diya hai aur jin ki ta'eed apni rooh se ki hai aur jinhein un Jannaton mein daakhil kare ga jin ke neeche nahrain beh rahi hain jahaan yeh hamesha rahenge, Allah un se raazi hai aur yeh Allah se khush hain Yeh Khudaai lashkar hai, aagaah raho beshak Allah ke giroh waale hi kaamyab log hain."

Aur isi tareeqah se Surah Bayyinah Surah number 98 ki aakhri aayat number 8 mein Allah Subhanahu-o-Ta'ala ne irshaad farmaayaa:

﴿جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

"Un ka badla un ke Rab ke paas hameshgi waali Jannatein hain jin ke neechे nahrain beh rahi hain jin mein woh hamesha hamesha rahenge. Allah Ta'ala un se raazi hua aur yeh Us se raazi huay. Yeh hai us ke liye jo apne Parwardigaar se dare."

In tamaam Aayaat mein Allah Subhanahu-o-Ta'ala ne Sahaabah-e-Kiraam (الصحابة الكرام) ki khoobiyon ke zikr ke ba'd kaha keh ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ Allah Subhanahu-o-Ta'ala Sahaaba-e-kiraam (الصحابة الكرام) se raazi aur Sahaaba Allah Subhanahu-o-Ta'ala se raazi hain. Allah Subhanahu-o-Ta'ala Sahaaba-e-kiraam (الصحابة الكرام) se raazi ho gaye aur razamandi ka izhaar Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein chaar chaar martaba kar diya hai, lekin ba'd mein aane waale chand gustakhaan-e-Sahaaba ne kaha keh hum Sahaaba se raazi nahi honge.

9: Nawein Khusoosiyat: 'Adaalat-o-Shahaadat-e-Sahaaba-e-Kiraam (الصحابة الكرام)

'Adaalat ka matlab hai had darja qaabil-e-ai'tibaar hona, yeh nihayat buland paaya aur a'ala darjay ki degree hai, is se kisi bhi admi ki baat aur shahaadat qubool ki jaati hai, fun-e-'ilm-e-Hadees mein Muhaddiseen-e-kiraam ne agar kisi raawi ke baare mein keh diya keh falaan raawi " 'Adl " hai to us ki baat qubool ki ja sakti hai aur is par ai'tbaar kiya ja sakta hai. Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Baqarah Surah number 2 aayat number 143 mein irshaad farmaya:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

"Hum ne isi tarah tumhein 'aadil ummat banaaya hai taa keh tum

logon par gawaah ho jaaon aur Rasool (ﷺ) tum par gawaah ho jaayen."

Saheeh Bukhari mein Imaam Bukhari (عنه) ne is aayat ki tafseer bayaan karte hue likha hai keh is aayat mein (لغة وسطاً) se Muraad "al-'Adl" insaaf waali qaum, 'Adl waali qaum se Sahaabah-e-Kiraam Muraad hain.

(Saheeh Bukhari: 4487)

Sahaabah-e-Kiraam (رضي الله عنهم) ke 'Adl ki sanad ke ai'tbaar ka andaaza is Hadees se lagaaya ja sakta hai keh Qayamat ke din Nooh (عليه السلام) ki qaum inkaar ka rawayya apnaegi aur kahegi keh Nooh (عليه السلام) ne hum tak Islam nahin pahunchaya, Us waqt Allah Subhanahu-o-Ta'ala kahenge Ae Nooh (عليه السلام)! tumhaari qaum tum ko jhutlaa rahi hai, kya tum ne zimmedaari ada ki hai?"

Nooh (عليه السلام) gawaah ke taur par Sahaabah-e-Kiraam (رضي الله عنهم) ko pesh karenge, Sahaabah-e-Kiraam (رضي الله عنهم) gawaahi denge aur kahenge keh "Haan haan! Nooh (عليه السلام) ne apni qaum tak Deen mukammal pahuncha diya tha," Phir sawal uthhega keh Sahaabah-e-Kiraam (رضي الله عنهم) ko ye kaise ma'loom hua kyunke woh us zamaana mein maujood hi nahin thay? Sahaabah-e-Kiraam (رضي الله عنهم) kahein ge Allah Subhanahu-o-Ta'ala ne humein yeh khabar di hai keh Nooh (عليه السلام) ne Deen pehuncha diya hai.

(Saheeh-ul-Bukhari:7349)

Yeh sharaf aur sa'aadat sirf Sahaabah-e-Kiraam (رضي الله عنهم) ke hissay mein aa'i hai keh kal Qayamat ke din yeh deegar Ambiyaa (عليه السلام) ke haq mein gawaah ban kar thehri'n ge. Aur aaj Sahaabah-e-Kiraam ki gustaakhi karne waala gar woh unhin mo'azzaz Sahaabah-e-Kiraam ki gawaahi qubool karne ke liye tayyaar nahi, agar unki gawaahi qubool nahi ki jaaye gi to batlaaiye duniya jahaan mein kaun gawaahi dene ke ahl ho sake ga?

Balkeh is se aage badh kar Deen ki hifaaizat-o-hujjiyat par sawaal khada ho jaaye ga keh Qur'aan-o-Hadees Rasool ki ta'leemaat unhin Sahaabah-e-Kiraam ki muqaddas jama'at ke wasaatat se ummat tak pahunchin hain. Yeh bhi Allah Rabb-ul-'Aalameen ka hi intikhaab hai keh is baar-e-amaanat ko Sahaabah-e-Kiraam ke mazboot aur 'adl-o-diyaanat Se bhar poor shaano'n par daala gaya.

Isi liye Ibn Abi Haatim (عمر الضمير) ne kitaab "Al-Jarh wat-Ta'deel" mein likha hai keh jo Sahaaba-e-kiraam (رضي الله عنهم) ko gaali deta hai darasal woh Deen-e-Islam ke gawaaho'n par shak-o-shuba ka izhaar kar raha hai, goyaa woh Islam ke asl saafi sar chashme tak pohunchne ke raaston ko kaat raha hai, Aisaa aadmi shar pasand aur Allah Tabaarak-o-Ta'ala ka dushman hai kyunke Saheeh Bukhari ki riwayat hai, Rabb-ul-'Aalameen ne Hadees Qudsi mein irshaad farmaya:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمِعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَبِنِ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ، وَأَنَا أَكْرَهُ مَسَاءَتَهُ.

Tarjumah: "Hazrat Abu Hurairah (رضي الله عنه) ne bayaan kiya keh Rasoolullah (ﷺ) ne Farmaya Allah Ta'ala farmaata hai keh jis ne mere kisi wali se dushmani ki usay meri taraf se e'laan-e-jang hai. Aur mera banda jin jin 'Ibaadaton se mera qurb haasil karta hai, aur koi 'Ibaadat mujh ko us se zyaada pasand nahin hai jo maine us par farz ki hai (ya'ni faraa'iz mujh ko bahut pasand hain jaise namaaz, roza, haj, zakaat) Aur mera banda farz ada karne ke ba'd nafl 'Ibaadatein kar ke mujh se itna qareeb ho jaata hai keh main us se muhabbat karne lag jaata hoon. Phir jab main us se muhabbat Karne lag jaata hoon to main us ka kaan ban jaata hoon jis se woh sunta hai, us ki aankh ban jaata hoon jis se woh dekhta hai, us ka haath ban jaata hoon jis se woh pakadta hai, us ka paaon ban jaata hoon jis se woh chalta hai aur agar woh mujh se maangta hai to main usay deta hoon, agar woh kisi dushman ya shaitaan se meri panaah maangta hai to main use mehfooz rakhta hoon. Aur main jo kaam karna chaahta hoon us mein

mujhe itna taraddud nahi hota jitna keh mujhe apne mo'min banday ki jaan nikaalne mein hota hai. Woh to maut ko ba-wajah takleef-e-jismani ke pasand nahi karta aur mujh ko bhi usay takleef dena bura lagta hai." (Saheeh Bukhari 6502)

Goya Sahaaba-e-Kiraam se bughz rakh kar yeh gustakhaan-e-Sahaaba Allah Rabb-ul-'Aalameen se e'laan-e-jang kar rahe hain.

10: Daswin Khusoosiyat Sohbat-e-Sahaabah-e-Kiraam (رضي الله عنهم):

Yeh aakhri khusoosiyat az khud Sahaabah-e-Kiraam ki shaan ke liye kaafi hai. Sahaabi kis ko kehte hain? Sohbat ka kya matlab hai? Sohbat ka matlab hai:

(من لقي النبي ﷺ مومناً ومات على الاسلام)

(ابن حجر : النكت على نزهة النظر ، الصفحة : 149)

Tarjuma: "Jo Nabi-e-Akram (ﷺ) se mulaqaat kare imaan ki halaat mein aur usi par ya'ani imaan par fout ho jaaye."

Sahaabah-e-Kiraam (رضي الله عنهم) ke ba'd Qayamat tak aane waale jitne bhi log hain un mein se koi bhi Sahaabi ka maqaam-o-martaba haasil nahi kar sakta. Zara ghaur karein kaisi Hadees hai? Saheeh Bukhari Hadees number 3673 mein aaya hai.

(عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ)

Tarjuma: " Mere Sahaaba ko gaali mat do! Qasam hai Us Zaat ki jis ke haath mein meri jaan hai, agar tum mein se koi Uhud pahaad ke barabar bhi sona kharch kar le phir bhi woh mere Sahaaba ke aik mudd ya us ka aadha sadaqa karne ke barabar bhi nahi pohnc sakta."

Uhud pahaad ke baare mein aaya hai keh woh taqreeban 9 kilometer lamba hai. (Muddtu door ki baat hai us ke aadhe tak bhi nahi pohunch paaye ga).

Sahaaba-e-Kiraam (رضي الله عنهم) se aage nikalne ya phir un se behtar banne ki koshish mat karo kyun keh Allah Subhanahu-o-Ta'ala ne unhein apna khaas bana kar muntakhib kar liya hai. Hazrat Miqdaad bin al-Aswad (رضي الله عنه) ke paas aik shakhs aata hai aur poochhta hai: "Ae Miqdaad bin al-Aswad (رضي الله عنه)! Kya Aap ki in aankhon ne Nabi-e-Kareem (ﷺ) ko dekha hai?"

Hazrat Miqdad bin Aswad (رضي الله عنه) jawab detay hain: "haan, maine apni in aankhon se Nabi-e-Akram (ﷺ) ko dekha hai." Us shakhs ne kaha: "Mera dil Chaahata hai keh main in aankhon ko choom loon." Us shakhs ne phir sawal kiya: "Aap ke in haathon se kya Aap ne Nabi-e-Akram (ﷺ) se musafaha kiya hai?" Sahaabi ne Farmaya: "Haan." Us shakhs ne kaha: "Aap ko kitna bada maqaam mila hai! Agar main bhi Nabi-e-Akram (ﷺ) ke daur mein hota to main aisa aur aisa karta!" Miqdad bin Aswad (رضي الله عنه) ne jawaab diya, Ba'd mein aa kar badi badi baatein nahi karna, Agar tum us zamane mein hotay to kya tum bhi Sahaaba-e-Kiraam ki takaleef jahel patay? Sahaaba-e-Kiraam ki tarah qurbaaniyan day patay? Kyunke Sahaaba-e-Kiraam (رضي الله عنهم) ke darmiyaan aik munafiqeen ki bhi jama'at thi, jis ne takaleef bardaasht nahi ki, aur woh Munaafiq ban gaye, lekin jinhon ne takaleef bardasht ki woh Sahaaba ban gaye.

(Al-Silsilaat As-Saheehah: 779/6, Tahat raqam al-Hadees: 2823)

Jin shakhsiyat ko muntakhib karna tha, Allah Subhanahu-o-Ta'ala ne unhein muntakhib kar liya hai, aur jin ka intikhab nahi hua woh muntakhib nahi hue. Lihaza Sahaaba-e-kiraam (رضي الله عنهم) ba'd mein aane waalon se bahut hi Zyada afzal hain, Ba'd mein aane waalon mein koi bhi Sahaaba-e-kiraam ki is khusoosiyat se mutasif nahi ho sakta aur na hi is darjah tak kabhi pohunch sakta hai.

Ikhtitaami Kalimaat:

In das khusoosiyat ko saamne rakhte hue thandey aur muhabbat bharay

andaaz mein kisi Gustaakh-e-Sahaabah-e-Kiraam (رضي الله عنهم) ko bataana aur samjhaana chahiye (yeh bhi da'wat ka ek hissa hai, hikmat-o-mau'izat aur dard bharay Andaaz mein samjhaana zaroori hai) keh bhai aap ki kitaabon mein aisa hai aur Allah Subhanahu-o-Ta'ala ki kitaab mein aisa hai.

Sunion ki kitaabon mein Aal-e-Bait ke manaajib bayaan karne waali Nabi-e-Akram (ﷺ) ki Hadeesain paayi jaati hain jo sihat-e-sand ke a'tibaar se bilkul mustand hain. Sunan Tirmizi ki aik Hadees hai:

(بأن فاطمة سيدة نساء أهل الجنة وأن الحسن والحسين سيدا شباب أهل الجنة)

"Hazrat Fatimah (رضي الله عنها) Jannati 'Auraton ki sardaar hongii, aur Hazrat Hasan-o-Hazrat Hussain (رضي الله عنهما) Jannat mein maujood noujawaanon ke sardaar honge." (Sunan Tirmizi:3781)

Yeh Hadees to Sunion ne mashhoor ki hai, yeh Hadees to hamaari kitaabon mein maujood hai aur yeh riwaayat Tirmizi Shareef mein maujood hai.

Yeh Hadees Sunniyon ki kitaab mein hai jo Aal-e-Bait ki muhabbat ko imaan mein shumaar karte hain aur ae firqa-e-Raafziyat! Aap ko koi ghalat fehmi ho gayi hai keh Sunni hazraat Aal-e-Bait ki 'izzat nahi karte, Mere bhai! Hamaari namaaz us waqt tak mukammal nahi hoti jab tak keh hum yeh Durood nahi padhte:

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ)

"Ae Allah! Hazrat Muhammad (ﷺ) aur Aap ki Aal-o-aulaad par rehmat naazil farma jis tarah Tu ne Hazrat Ibraheem (عليه السلام) par aur un ki Aal-o-aulaad par rehmat naazil farmaai thi. Bilashubah Tu khoobiyon wala, 'azmat wala hai." (Sahih al-Bukhari 3370)

Aur Hazrat Muhammad (ﷺ) aur Aap ki Azwaaj-o-Aulaad par barkat naazil farma jis tarah Tu ne Hazrat Ibraheem (عليه السلام) ki Aulaad-o-aal par barkat

naazil farmaai thi bilashubah Tu khoobiyon waala, 'azmat waala hai. Is duniya ke Musulmaanon mein Sunniyon ki ta'adad 93 feesad hai, yeh 93 feesad namaz padhtay hain jo aksariyat mein hain, Itni badi ta'adad mein namaz padhnay waale Sunniyon ke baare mein yeh gumaan rakhna keh yeh Aal-e-Bait ki 'izzat nahi karte? Jabkeh Ahl-us-Sunnah wal-Jama'ah Aal-e-Bait ki itni 'izzat karte hain keh is ke baghair hamaari namaz hi mukammal nahi hoti. Sheikh al-Albaani (رحمته الله عليه) ne yahaan tak keh diya keh doosri rak'at waale pehle tashahhud mein bhi durood padhna waajib hai, aur yehi fatwa Imaam Shafi'i (رحمته الله عليه) ka bhi hai

(كتاب صفة صلاة النبي صلى الله عليه وسلم - من التكبير إلى التسليم

كانك تراها للعلامة محمد ناصر الدين الألباني ص 164-165)

Lihaaza jo qaum is qadar durood padhti hai us ke baare mein yeh gumaan rakhna keh woh Aal-e-Bait ki 'izzat nahi karte ya to jahaalat-o-nadaani hai ya phir sarasar buhtaan-o-iftira pardaazi?

Yeh tamam baatein batlaane ka maqsad yeh hai keh humein a'ala satah par guftagu kar ke un gustaakhon ko jahannam se bachane ki koshish karni chahiye.

Aakhir mein Allah Subhanahu-o-Ta'ala se main du'a go hoon keh Allah Subhanahu-o-Ta'ala hum sab ko Qur'an-o-saheeh Ahadees, Nabi-e-Akram (ﷺ) aur Sahaabah-e-Kiraam (رضي الله عنهم) ke tareeqe par zindagi ka har Faisala karne ki taufeeq 'ata farmaaye. **Aameen!**



Islam Ki Khidmat Ke Liye Maaldaron Ki Qurbaaniyan

Seerat-e-Sahaabah Karaam (ﷺ) aur Islaami Maraaje'-o-Masaadir Islam ki raah-e-ta'aruf mein jahaan 'Ulama-e-Deen ki salahiyatain, waqt, mehnat aur qurbaniyon ne ahem tareen kirdaar ada kiya hai, wohin ahl-e-sarwat afraad ka contribution bhi naa qaabil-e-faramosh raha hai. Agar hum Islami tareekh ka mutaala'a karein to ma'loom hota hai keh mushkil halaat mein ahl-e-sarwat As-haab ne Deen ki raah mein apna maal be-daregh lutaaya, jab bhi ghazwaat aur jango'n ka mu'aamla paish aaya to maldaar Sahaaba ne apna sarmaaya paish kar diya, Sahaaba-e-Kiraam (رضي الله عنهم) par fiqar-o-faaqa ka waqt aaya to maldaar Sahaaba-e-Kiraam (رضي الله عنهم) ne Islam aur Ahl-islam ki khoob madad ki.

Nabi-e-Akram (ﷺ) ke zamaana ke ba'd Taabi'een, Tab'a Taabi'een, neez Banu Umayyah aur Banu 'Abbasiyah ke zamaane mein jab jab Musalmaanon ko maal ki zaroorat padi, Masjid banaane ki zaroorat padi, madarsay aur saraaye banaane ki zaroorat padi, Haspatal banaane ki zaroorat padi ya phir kisi ke liye ghar banaane ki Zarurat padi to 'Ulamaa-e-Kiraam ki 'ilmi khidmaat aur rehnumaiyon ke saath saath Maaldaaron ki sakhawat-o-fiyaazi ne bhi bahut Zyaada khidmaat anjaam di hain.

Chaahe woh Spain ki waadiyaan hon ya Qairwaan ki bastiyaan hon, Tiyo Nishyaa mein paai jaane waali 'Aurat ka mehr ho ya phir Sa'udi 'Arab mein khaatun ki ta'ameer kardah Noorah University ho, Dubai mein qaa'im kiye jaane waala Al-Manar Centre ho (jisko ek khaatun ne qaa'im kiya hai) ya Qatar ke 'ilmi Foundation ho ya phir Hyderabad Deccan ka mu'aamla ho, har daur mein har maqaam par agar 'Ulamaa ne is Deen ki khidmat ke liye numayaa'n role anjaam diya hai to saath saath Maaldaaron ne bhi koi kasar nahi chhodi. Kabhi maldaar khaatun ne apna maal laga diya, kabhi maldaar bachay ne apna maal laga diya, kabhi maldaar naujawaanon ne apna maal laga diya aur kabhi maldaar buzurgon ne apna maal laga diya. Agar khateeb minbar par thehar kar khutba deta hai to us minbar par lagne waala woh maal Musulmaan Maaldaaron ka hai, agar kisi Masjid Main

Imaam Imaaamat ke faraa'ez anjaam deta hai to is masjid ke dar-o-deewaar Maaldaaron ke khoon paseene ki halaal kamaai se tayaar ki jaati hain, tab ja kar sar par chhat muhayya hoti hai, dar-o-deewaar bante hain, khidkiyaan aur roshandaan lagte hain, phir izaafi sahulat ke liye roshni aur hawaa ke liye fan, cooler aur AC ka intizaam kiya jaata hai, mic aur speakerz bhi ab aik hissa ban chuke hain, aur in saari cheezon ko muhayya karwaane ke liye bijli ki sahulat haasil ki jaati hai aur in ke ikhrajaat ki maahaanah adaai'gi ki jaati hai, naiz wuzu aur ghusl ke liye paani ki mustaqil faraahmi yaqini banaai jaati hai aur zarooriyaat-o-haajaat poori karne ko bait-ul-khalaa aur hamaamaat ki sahuliyat bhi faraham ki jaati hain, tab ja kar aik aadmi ka wuzu mukammal hota hai, tahaarat mukammal hoti hai, tab ja kar aik musalli ke liye yaksui ka mahaul banta hai aur woh apne Rabb ko manaane ke liye Fajr taa 'Isha tamaam auqaat mein namaaz padh paata hai. Isi ke saath saath Masjid mein Droos ke halaqa-jaat qaa'im kiye jaate hain, khutbaat aur bayanat hotay hain, in saaray khair ke kaamon mein 'Ulamaa-e-Kiraam apne 'ilm ke Zariya' se ta'awun karte hain to phir maldaar bhi Alhamdulillah peeche nahin rehte.

Jinhein Allah Subhanahu-o-Ta'ala taufeeq detay hain woh apne 'ilm ka saheeh istimaal karte hain, jinhein Allah Subhanahu-o-Ta'ala taufeeq detay qhain woh apne maal ka saheeh istimaal karte hain aur jinhein Allah Subhanahu-o-Ta'ala taufeeq dete hain woh apne time ka saheeh istimaal karte hain. Agar koi dekhta hai keh mere paas 'ilm nahin hai aur maal bhi nahin hai to woh apni taaqat, apni tawanaiyaan, apni salaahiyat aur apne waqt ke Zariya' se Deen ke mu'aamla mein qurbaani deta hai. Al-gharz mo'min kaar-e-khair ka koi bhi mauqa' nahin chhodta. Allah Subhanahu-o-Ta'ala in sab ki mehnaton ko qabool farmaaye. **Aameen!**

In hi jazbaat ke paish-e-nazar mujhe khayaal aaya keh khutbah mein Maaldaaron ki qurbaniyon ka bhi zikr ho taa keh Masjid mein aane waale woh naujawan aur buzurg jin ke paas maal hai un mein bhi Deeni jazbah paida ho aur Deen ki khidmat hoti rahe.

Maaldaaron Ke Liye Qeemti Hidayaat:

Aap dekhiye! Islam ke jo paanch arkaan hain un mein se do arkaan Hajj aur Zakaat ka seedha ta'alluq maal hi se hai aur Islam ke baaqi arkaan ka bhi bada gehra ta'alluq maal se hai. Maal rahe gaa to Zakaat nikaali jaayegi, maal ho gaa to Hajj kiya jaayega, lihaaza Islam mein maal ko haqeer ya kamtar nazar se nahi dekha gaya hai.

Main aap ke saamne Qur'an-e-Majeed ki chand aayaat aur teen Ahadees ki roshni mein khusoosan Maaldaaron ke liye chand ahem hidayaat ki Taraf ishaara karoon ga, phir das Sahaaba-e-Kiraam (رضي الله عنهم) ka zikr aap ke samne karoon ga keh kis tareeqah se unhon ne Allah Subhanahu-o-Ta'ala ki raah mein baghair kisi darr aur khauf ke apna maal kharch kar diya aur Allah Subhanahu-o-Ta'ala ne un ki in qurbaaniyon ko na sirf qabool kiya balke un ki ta'reef bhi ki.

In sab maldaar Sahaaba-e-Kiraam (رضي الله عنهم) ki taraqqi ka kya raaz tha? Yeh sab taajir thay aur sab ke sab aik usool par 'amal karte the woh usool ye hai "Ek bol aur ek tol." Aap bhi apni apni tijaaraton mein is usool ko apnaaiye! In shaa Allah kaamyab ho jaaenge. Surah Al-Mutaffifin padhiye, Allah Ta'ala ka irshaad hai:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱ اِذَا كَتَلُوا عَلٰى النَّاسِ يَسْتَوْفُونَ ۝۲ وَاِذَا كَانُوْهُمُ اَوْ وَّرَثُوْهُمُ يُخْسِرُوْنَ ۝۳ اَلَا يَظُنُّ اُولٰٓئِكَ اَنْهُمْ مَّبْعُوْتُونَ ۝۴﴾

"Badi kharaabi hai naap tol mein kami karne waalon ki. Keh jab logon se naap kar lete hain to poora poora lete hain. Aur jab unhein naap kar ya tol kar dete hai tou kam dete hain. Kya unhein apne marne ke ba'd jee uthne ka khayaal nahi."

In aayaat mein naap tol mein kami karne waalon ki kharaabi aur tabaahi ka zikr kiya gaya hai. Surah Al-'Aadiyaat mein bhi padhiye, Allah Ta'ala ka irshaad hai:

﴿اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۝۱ وَاِنَّهٗ عَلٰى ذٰلِكَ لَشٰهِيْدٌ ۝۲ وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝۳ اَفَلَا يَعْلَمُ اِذَا بُعِثَ رَاسٍ فِى الْقُبُوْرِ ۝۴﴾

"Yaqeenan insaan apne Rab ka bada na-shukra hai. Aur yaqeenan Woh khud bhi is par gawaah hai. Yeh maal ki mehnat mein bhi bada sakht hai. Kya usay woh waqt ma'loom nahin jab qabron mein jo (kuch) hai nikaal liya jaayega."

Maal ke mut'aliq laalach ke khilaaf warning di gayi hai aur laalach mein ghalat tareeqah apnaane waalon ki tanbeeh ki gayi hai. Qur'an-e-Majeed ki yeh Suratein sirf ratne ke liye nahin hain aur achi tilaawat aur achi tajweed ke muzahira ke liye nahin hain, balkay in suraton mein tadabbur karte hue in mein maujood paighaam ma'loom kar ke apne imaan ko jilaa bakhshne ke liye ye suratein padhni chahiyein. Pehli Hadees:

Hazrat Anas (رضي الله عنه) raavi Hadees hain, Nabi-e-Akram (ﷺ) ne irshaad farmaya:

(طلب العلم فريضة على كل مسلم)

" 'Ilm ka haasil karna har Musalmaan par farz hai."

(Saheeh al-Jaami': 3914)

Aur agar halaal-o-haraam ka 'ilm rahe gaa to aadmi halaal kamaaye gaa. Jab halaal kamaaye gaa to Masjid mein bhi kharch kare gaa. Is ka matlab ye nikla keh insaan ke liye tauheed aur shirk mein farq karne waala 'ilm haasil karna be had zaroori hai. Momin ke liye Sunnat aur bid'at mein farq karne waala 'ilm haasil karna be had zaroori hai. Isi tareeqah Se halaal-o-haraam mein farq karne waala 'ilm bhi be had zaroori hai. Yeh 'ilm haasil karna har Musalmaan ki zimmedaari hai. Agar yeh halaal kamaaye ga to tab ja kar woh halaal raaston mein kharch kare gaa.

Dusri Hadees: Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

(لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ
عُمُرِهِ فِيهَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيهَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنٍ اِكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ
وَمَاذَا عَمِلَ فِيهَا عِلْمٌ)

"Adam ki aulaad ke qadam Us ke Rab ki haazri mein us waqt tak harkat bhi nahi kar saktay jab tak keh woh paanch cheezon ke

muta'aliq na poocha jaaye, us ki 'umr se muta'aliq keh us ne apni 'umr kahaan guzaari, aur us ki jawaani se muta'aliq keh us ne apni jawaani ke auqaat Kahaan lagaaye, aur is ke maal se muta'aliq keh us ne is maal ko kahaan se kamaaya aur kin kaamon mein kharch kiya, aur yeh sawaal bhi keh us ne apne 'ilm ke mutaabiq kitna 'amal kiya."

(Sunan at-Tirmizi: 2416)

Yahn Hadees ke alfaaz par ghour karein keh Hadees mein "ابلاه" ka lafz aaya hai keh bata tu ne apni jawaani kamzor Kahaan ki? 'Umar ke baare mein ek sawal aur jawaani ke baare mein doosra sawaal kiya jaaye ga lekin jab maal ke baare mein sawal ho ga to do sawal ek saath kiye jaayein ge. Jab hum bakray ka gosht ya murghi kharedne jaate hain to Musulmaanon ko bada shu'oor hota hai keh bhai! barabar zabah hua ya nahi hua? Is par kaafi nazar hai lekin is jaib se jo maal nikal raha hai, yeh jaib mein jo maal aaya hai woh halaal se aaya hai ya haraam se aaya hai? Is baare mein Musulmaanon ko shu'oor nahi hai. Is Hadees shareef se pata chala keh zindagi mein maal ka bahut bada role hai aur Islam mein bhi is baat ko nazar andaaz nahi kiya gaya hai.

Teesri Hadees Saheeh Muslim ki riwaayat hai, Nabi-e-Akram (ﷺ) khutbah farmaa rahe hotay hain to Surah Baqarah, Surah number 2 ki Aayat number 172 padhtay hain:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ﴾

"Ae imaan waalon! Jo paakeezah cheezein hum ne tumhein de rakkhi hain unhein khaao, piyo aur Allah Ta'ala ka shukar karo, agar tum khaas Usi ki 'Ibaadat karte ho."

Phir Nabi-e-Akram (ﷺ) ek aadmi ka zikr karte hain.

﴿ثم ذكر الرجل يطيل السفر . أشعث أغبر . الله يمد يديه إلى السماء . يا رب
! يا رب ! ومطعمه حرام ، ومشربه حرام ، وملبسه حرام ، وغذّي بالحرام .﴾

فَأَنى يُسْتَجاب لذلكَ (?)

"Nabi-e-Akram (ﷺ) farmaa rahe hain keh aik aadmi lamba safar tay karta hua aata hai, uski haalat safar ki wajah se badi kharaab hai, uske baal par-a-ganda hain, uske kapday dhool mein atte hue hain, woh apne haathon ko aasmaan ki taraf utha kar kehta hai keh: 'Ae mere Rab! Ae mere Rab!' Jab keh uska khaana haraam ka tha, uska peena haraam ka tha, usne jo kapda pehn rakha tha woh bhi haraam ka tha, aur jo rizq kha kha kar apne gosht aur jism ko badhaaya hai woh bhi haram ki buniyaad aur haraam ke paison se pala aur badha hai, to kaise uski du'aa qubool ki jaaye gi?" (Saheeh Muslim: 1015)

Is ka matlab yeh nikla keh maal kahaan se kamaaya ja raha hai aur kahaan par kharch kiya ja raha hai, yeh Islam mein bahut hi ahem mauzu' hai. Isi liye woh maal-daar baday khush-qismat hain jo halaal tareeqah se kamaate hain aur halaal jagah par use kharch karte hain. 'Arab ke Ek mashhoor 'Aalim ne kaha keh "Kuch log aisay hotay hain jo haraam se kamaatay hain aur haram mein kharch kar dete hain, yeh baday bad naseeb aur baday log hain. Kuch log aisay hain jo haraam se kamaatay hain aur is maal ko halaal mein kharch kartay hain, yeh baday bekaar qisam ke log hain.

Teesri qisam ke woh log hain jo halaal tareeqah se to paisa kamaatay hain lekin is maal ko haraam mein kharch kartay hain, yeh baday bewakoof log hain.

Chauthi woh 'aqilmand log hain jo halaal tareeqah se kamaatay hain aur halaal jagah par is kamaaye huay maal ko kharch kartay hain, yeh log baday 'aqilmand hain, yeh Qayaamat ke din chhutti manaaenge aur un ke liye us din badi aasaaniyan hongy."

Allah Subhanahu-o-Ta'ala humein is chauthi qisam ke khush naseebon mein shaamil kar dey jinhu ne apne maal ki Islaami tareeqah se paasdaari ki hai.

Das Maldaar Sahaaba Aur Un Ki Islami Khidmat-O-Sakhaawat:

'Ashrah Mubasharah mein se aath Sahaaba-e-kiraam (رضي الله عنهم) ke paas maal kitna tha? Aur kis darjah par woh Allah Subhanahu-o-Ta'ala ki raah mein khairaat karte the? In shaa Allah mein aap ko batlaa'oon ga. Isi tareeqah se khaatoon bhi is mu'aamla mein kuch peechay nahi thein jaise Hazrat Khadeejah (رضي الله عنها) aur doosre Sahaaba mein se Hazrat Anas (رضي الله عنه) bhi un sakhi maaldaron mein se hain. Sahaabah-e-Kiraam (رضي الله عنهم) mein se das ka mukhtasir zikr mein aap ke saamne rakhon ga, in shaa Allah.

Yeh baatein mein is niyyat ke saath kar raha hoon keh:

Filhaal mere paas maal-o-dolat nahin hai lekin aaj yeh niyyat kar ke uthoon ga keh main karoṛon kamaaon ga aur karoṛon Teri raah mein kharch karoonga.

Hum tamaam bhi yeh niyyat kar ke uthain ge keh maal kamaana bura nahin hai lekin ghalat tareeqah se maal kamaana bura hai.

Agar achhay tareeqah se hum maal kamaate hain to kya hum 'Abd-ur-Rahman bin 'Awf (رضي الله عنه) ko bhool saktay hain? Kya hum Abu Bakr (رضي الله عنه), 'Umar (رضي الله عنه), 'Usman Ghani (رضي الله عنه), 'Ali (رضي الله عنه), Sa'd bin Abi Waqaas (رضي الله عنه), Talha bin 'Ubaidullah (رضي الله عنه), Abu 'Ubaidah bin Jarrah (رضي الله عنه) aur Zubair bin al-'Awaam (رضي الله عنه) in tamaam ko bhool saktay hain? In ke kaisay oonchay oonchay maqamaat hain.

Makkah ke shuru' ke daur mein kalma padhnay waalay in Sahaaba ke baare mein suntay hi hamaaray dil mein foran yeh khayal aata ho ga keh bechaaray ghareeb the shaayad, un ke paas maal nahi tha ho ga aur yeh Makki zindagi mein qurbaniyaan dene waale Sahaaba hain. Logon ka tasawwur yeh hai keh Madinah mein jo Ansaar Sahaaba thay woh baday maal-daar thay, yeh Muhaajireen shaayad itnay maal-daar nahi thay.

Mere bhai! yeh hamaari ghalat fehmi hai. Haan! hum yeh maante hain keh Muhaajireen jab Madinah aaye to un ke paas kuch nahi tha lekin is ke ba'd unhon ne itni mehnat ki keh yeh Nabi-e-Akram (ﷺ) ke paas ja kar 'ilm bhi haasil karte thay aur bazaar mein jaa kar halaal kamaai ke liye mehnat

bhi kiya karte the. Yeh hai mukammal Islam lekin aaj hum shadeed mutaasir ho jaate hain ghaa'li (ghuloo mein muftala) Soofiya se jo duniya ko chhodne ki ta'leem detay hain, yaa hum mutaasir ho jaate hain is Buddh-izm se jo mukammal tark-e-duniya ka sabaq padhaata hai, yaa phir un 'Eesaaiyon se hum mutaasir ho jaate hain jo rahbaaniyat ka dars detay hain.

Hazrat 'Abdur Rahman Bin 'Awf (رضي الله عنه):

Sahaaba-e-Kiraam (رضي الله عنهم) ki zindagiyan padhiye, khusoosan 'Ashrah Mubash-sharah ki zindagi se muta'aliq padhiye. 'Ashrah Mubash-sharah ya'ni woh das Sahaaba-e-Kiraam (رضي الله عنهم) jinhein duniya mein hi aik waqt mein tamaam ko Jannat ki basharat di gayi. Waise to saare Sahaaba-e-Kiraam (رضي الله عنهم) ko (رضي الله عنهم ورضوا عنه) ki khushkhabri mili hai lekin khaas tor se 'Ashrah Mubash-sharah ka martaba 'Aam Sahaaba-e-Kiraam (رضي الله عنهم) se zyaada afzal hai.

'Ashrah ya'ni das aur Mubash-sharah ka matlab hai keh woh log jinhein Nabi-e-Akram (ﷺ) ne duniya hi mein un ka naam le kar aik hi waqt mein un tamaam Sahaaba-e-Kiraam (رضي الله عنهم) ko Jannat ki basharat di.

Deen ke ai'tbaar se un 'Ashrah Mubash-sharah ka itna bada maqaam hai keh woh Top Ten mein shaamil kiye gaye hain aur duniyaawi ai'tbaar se aap andaaza lagaaiye keh 'Abd ur-Rahman bin 'Awf (رضي الله عنه) jab Madinah Tayyibah aate hain to un ke paas kuch nahi hota lekin ba'd mein un ka shumaar Madinah ke Maaldaaron mein hone lagta hai. Nabi-e-Akram (ﷺ) ne jo muwakhaat (bhaai chaara) ka system naafiz kiya tha us system ke mutaabiq Aap (ﷺ) ne un ka bhaai chaara Sa'd (رضي الله عنه) se kara diya tha.

Hazrat Sa'd (رضي الله عنه) ne 'Abd ur-Rahman bin 'Awf (رضي الله عنه) se kaha: "Main Aap ko apne ghar mein se aadha hissa de deta hoon."

'Abd ur-Rahman bin 'Awf (رضي الله عنه) ne is paishkash ko qubool nahi kiya aur kaha keh: "Aap ka maal Aap ko mubarak, (دلوني على السوق) mujhe bazaar ka raasta batlaao! Logon ne unhein bazaar ka raasta batla diya.

Log kehte hain keh woh us waqt tak ghar nahi aaye jab tak keh un ke haath

mein paneer na Thaa. Matlab yeh hai keh raat ka khaane ka intizaam bhi unhon ne apni kamaai se kiya aur is ke liye itni mehnat unhon ne ki.

Ek waqt aisa aaya keh Madina mein Yahoodi thay (agar aaj ke daur mein agar koi Musulmaan Yahoodi ko takkar de ga to log is ke baare mein baday charchay karein ge aur kahein ge bhai! kitne jigar wala hai keh Yahoodiyon ko economics mein takkar de raha hai) aur 'Abd-ur-Rahman bin 'Awf (رضي الله عنه) ne us zamaana mein Yahoodiyon ko takkar di, woh bhi kis haal mein? Jab Madina mein daakhil ho rahe hain to haath mein kuch nahi hai lekin jab un ka intiqaal hota hai to is haalat mein hota hai keh Madina ke sab se zyaada aur sab se baday maldaar shumaar kiye gaye. Yeh saari tafseel "Seer A'laam un-Nubalaa" ke hawaala ke mutaabiq hai.

Hazrat 'Abd-ur-Rahman bin 'Awf (رضي الله عنه) ke paas kitni daulat thi? Kya aap jaante hain? Un ki chaar biwiyon mein se ek biwi ko jo tarkah milaIs mein sawariyaan, baghaat aur baqiya jaaydaad ke 'Ilaawah sirf sonay ka hissa 80 hazaar dinar tha jo sirf aik khaatoon ko mila tha. Ya'ani shohar ke intiqaal ke ba'd biwi ko jo aathwaan hissa milta hai us aathway hissa mein aik biwi ko jitna hissa mila woh 80 hazaar sonay ke sikay the.

Ab aap andaaza lagaaiye keh baaqi maal-o-daulat mein ka kya hisaab kitaab tha ho ga? Aap ko yeh bhi pata hona chahiye keh aik dinar sawa chaar gram ka hota hai.

"Asad al-Ghaaba" ke alfaaz hain keh (ذهب قطعت بالفؤس) itna sona tha keh is sonay ko kulhaadiyon se toda gaya tha, itni badi badi sonay ki eentain thein keh kulhaadi la la kar maarna pada taa keh sonay ki taqseem kar saken. Sona todnay waalon ke haathon mein chhaalay aa gaye, aik nahi kai logon ke haathon mein chhaalay aa gaye, Aap andaaza lagaaiye keh us zamaana mein kitna sona 'Abdur Rahman bin 'Awf (رضي الله عنه) ke paas tha ho ga?

Yeh 'Abdur Rahman bin 'Awf (رضي الله عنه) Kon hain? Kabhi Nabi-e-Akram (ﷺ) se yehi Sahaabi kehte hain keh meri taraf se itne bakre Aap ki khidmat mein haazir hain, kabhi kehte hain keh Ae Nabi-e-Akram (ﷺ) meri taraf se itne saare oont maal se laday hue Aap ki khidmat mein haazir hain.

Jaise hi koi jang ka mu'aamla paish aata hai to kehte keh Ae Nabi-e-Akram (ﷺ)! Yeh ghallah mujh se le lijiye.

Allah Subhanahu-o-Ta'ala se du'a hai keh Allah Ta'ala humein bhi Us ki raah mein dil khol kar kharch karne waala banaaye, Aameen.

Sahaaba-e-Kiraam (رضي الله عنهم) ne kabhi yeh nahi socha keh mere maal mein sadqa se kami aa jaaye gi balke hamesha is raaste mein sab se aagay raha karte the.

Ek bahut hi ahem baat yeh hai keh aksar hum dekhte hain keh jo maal-daar hain woh jaffa-kash ya mehnati nahi hotay aur sakhti ke kaamon se bhaagtay hain lekin Sahaaba-e-Kiraam aise nahi the. 'Abdur Rahmaan Bin 'Auf (رضي الله عنه) ke baare mein aata hai keh aik jang mein aisaa marhala aaya keh kuch log jang se bhaag rahe the lekin 'Abd-ur-Rahman bin 'Auf (رضي الله عنه) jang mein datay rahe. Aaj bhi Deeni kaam ke liye usi tarah thehr kar kaam karne ki zarurat hai Is Deen ki raah mein datne ki zarurat hai. Deen ke kaam se bhaagne waale ki zarurat nahi hai.

Yeh saare un Sahaaba-e-Kiraam (رضي الله عنهم) ke waqi'at hain jinhein Jannat ki khushkhabri de di gayi hai. Woh yeh nahi soch rahe hain keh bhai! ab to Jannat mil hi gayi hai, ab Allah Subhanahu-o-Ta'ala ki raah mein kharch karne ki zarurat nahi hai, ab humein Allah Subhanahu-o-Ta'ala ki raah mein ladnay ki zarorat nahi hai. Unhon ne Jannat ki khushkhabri milne ke ba'd bhi socha keh ab Allah Subhanahu-o-Ta'ala ki raah mein apna maal bhi lagayenge, apni Jaan bhi lagayenge aur 'Ibaadat bhi kasrat se kareinge. Allah Subhanahu-o-Ta'ala humein bhi aisa sochnay ki taufeeq 'ata farmaaye. **Aameen.**

Hazrat Abu Bakr Aur 'Umar (رضي الله عنهما):

Abu Bakr-o-'Umar (رضي الله عنهما) Khulafa-e-RaashiDeen aur Allah ke Rasool (ﷺ) ke sab se qareebi saathi aur Aap ke ba'd Aap ke sachay jaanashein thay, aaiye un ke kuch waqi'at mulaahiza karte hain.

Hazrat 'Umar (رضي الله عنه) ki hamesha yeh koshish hoti thi keh main Abu Bakr (رضي الله عنه) ko sadaqa-o-khairaat mein peechay chhod doon.

Ek martaba Nabi-e-Akram (ﷺ) ne e'laan kiya keh jis ke paas jitna bhi zaroorat se Zyaada maal ho ya koi bhi cheez ho to Allah Subhanahu-o-Ta'ala ki raah mein dey do. Hazrat 'Umar (رضي الله عنه) ne socha keh ab main Abu Bakr (رضي الله عنه) se aage badh jaa'oon gaa aur aaj main apne ghar ka aadha maal laa kar Nabi-e-Akram (ﷺ) ki khidmat mein haazir kar doon gaa. Woh yeh samajh rahe thay keh main aaj Abu Bakr (رضي الله عنه) se aage badh jaa'oon gaa lekin jab woh apna aadha maal le kar aate hain aur Nabi-e-Akram (ﷺ) ke darbaar mein pahunchte hain to dekhte hain keh Abu Bakr (رضي الله عنه) apne ghar ka mukammal maal laa kar Nabi-e-Akram (ﷺ) ki khidmat mein haazir kar chuke hain. Nabi-e-Akram (ﷺ) Abu Bakr (رضي الله عنه) se puchhte hain keh: "Ae Abu Bakr (رضي الله عنه)! tum apne ghar ke liye kya chhod kar aaye ho?" Abu Bakr (رضي الله عنه) ne kaha: "Jitna maal tha sab ka sab Aap ki khidmat mein le kar aaya hoon aur ghar mein Allah Subhanaha-o-Ta'ala aur Us ke Rasool (ﷺ) ko chhod kar aaya hoon."

'Allaamah Iqbal ne isi baat ko apne lafzon mein kuch is tarha nazam kiya keh

Parwaane ko charaagh hai, bulbul ko phool bas

Siddiq ke liye hai Khuda ka Rasool bas!

Ibn Taymiyyah (رحمته الله عليه) ne kaha keh yeh Hadees bahut hi oonche darjah ki saheeh Hadees hai, aksar hum itne baday baday waaqi'aat suntay hain to hum yeh samajhtay hain keh yeh Hadees za'eef ho gi.

Hazrat 'Usmaan Bin 'Affaan (رضي الله عنه):

Aur aik Sahaabi-e-Rasool jo har waqt Islam ki raah mein apna maal lutaane mein paish paish the woh Hazrat 'Usmaan bin 'Affaan (رضي الله عنه) hain. Jab jung-e-Tabook ka mauqa' aaya to khud Qur'an-e-Majeed ne kaha keh woh koi ma'mooli waqt nahi tha balkay bahut mushkil ghadi aur badi tangi ka waqt tha.

Allah Subhanahu-o-Ta'ala ne is baare mein irshaad farmaya:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رَعُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

"Allah Ta'ala ne Paighambar ke haal par tawajju farmaai aur Muhaajireen aur Ansaar ke haal par bhi jin hon ne aisi tangi ke waqt Paighambar ka saath diya, is ke ba'd keh un mein se ek giroh ke dilon mein kuch tazallzul ho chala tha. Phir Allah ne un ke haal par tawajju farmaai. Bilashubah Allah Ta'ala un sab par bahut hi Shafeeq-o-Meharbaan hai." (Surat At-Tawbah: 117)

Yeh jang Madinah ke aas paas nahi thi, na hi Jazirat-ul-'Arab mein thi, balkay yeh jang Shaam (Syria) mein jaa kar ladni thi aur waqt bhi koi sardi ka waqt nahi tha balke 'ain garmi ka mausam tha, Sahaaba-e-kiraam (رضي الله عنهم) farmaa rahe hain keh itni sakht dhoop thi keh har taraf se garm loo aa rahi thi. Is jang ke liye taqreeban 30 hazaar Sahaaba sipaahi ke tor par tayyaar hue the lekin us waqt Musalmaan badi tangi ki haalat mein the. Us Waqt jab Nabi-e-Akram (ﷺ) minbar par chadhtay hain aur is jang ke muta'alliq fikar mandi ka izhaar kartay hain, to kehtay hain keh humein is garmi ke mausam mein bhi jang karni hai aur 30 hazaar se Zaayd ka lashkar jaayega kyun keh dushman ki ta'adad hum se kai guna zyaada ho gi Aur dusri baat yeh hai keh humein maal-o-asbaab ki waafir miqdaar mein zarurat hai lekin humare paas saara jangi saamaan aur khaane peenay ki ashya nahin hain. Kaun hai jo in sipaahiyon ke jaane se le kar aane tak ka kharch bardasht kare? Hazrat 'Usman bin 'Affaan (رضي الله عنه) kehtay hain keh aik tihaayi sipaahiyon ka kharch meri taraf se ho ga, In Shaa Allah. Ya'ni hazaaron sipaahiyon ke khaane peenay ka kharch meri taraf se ho ga.

Andaaza lagaaiye keh kitni badi zimmedaari uthaai thi aur kitna maal unhein ne kharch karna tha. (Abhi do din pehlay maine aik aadmi se 3 hazaar logon ke aik time ke khaanay ka andaaza Quotation ma'loom kiya to un hon ne kaha keh 3 hazaar logon ko aik waqt ka khaana khilane ke

liye taqreeban 3 laakh 60 hazaar tak kharch aagea) Jab keh 'Usman (رضي الله عنه) keh rahe hain keh Madinah se qaafila nikalne se waapas aane tak (kitne bhi maheene ho sakte hain, kitna bhi time ho sakta hai) un mein se aik tihaayi sipaahiyon ki meri zimmedaari rahe gi.

Yahi nahi balke aik kunwaan tha jo Rooma naamii 'ilaaqay mein tha, us ka paani bada meetha tha. 'Usman bin 'Affaan (رضي الله عنه) ne use khareed kar logon ke liye waqf kar diya. Baqaa'idah tor par aik kitaab hai jiska naam "Kitaab-ul-Waqf" hai jis mein un saaray Sahaabah ke auqaaf ka zikr milta hai.

Musnad-ul-Humaidi mein ise saheeh tareeqah se bayaan kiya gaya hai keh yeh kahaan hain? Kis maqaam par hai? Kis ne waqf kiya tha? Imaam Humaidi kehtay hain keh aaj teen sau saal ho chukay hain lekin aaj bhi log Madinah mein baaqi hain aur log is Se faaidah utha rahe hain. Main ne aaj ke zamaana ke waqf ki tafseel dekhi keh Madina mein 'Usman bin 'Affaan (رضي الله عنه) ne jo waqf kiya tha us se aaj bhi ghareeb Musulmaan faada utha rahe hain. Yeh saare auqaaf na sirf un ki zindagi mein kaam aaye balke un ke marne ke ba'd chaudah (14) sau saal guzar gaye lekin log aaj bhi faida utha rahe hain aur unhein ba-iznillah un sab ka sawaab milta jaa raha hai.

Yeh naik soch hai aur yeh naik soch jis ke dil mein paida ho jaati hai Allah Subhanahu-o-Ta'ala ki raah mein maal kharch karna us ke liye aasaan ho jaata hai. Jin ke paas imaan nahi hota, jin ke paas aisay Sahaaba-e-Kiraam (رضي الله عنهم) ki soch nahi hoti aur jin ke saamne Sahaaba-e-Kiraam (رضي الله عنهم) ke waaqi'at nahi hotay to un ke liye Allah Subhanahu-o-Ta'ala ki raah mein kharch karna mushkil ho jaata hai.

Yeh jaan kar aap ko badi hairani hogi keh jo Sahaabah-e-Kiraam (رضي الله عنهم) ke zamaana mein Allah Subhanahu-o-Ta'ala ki raah mein kharch nahi karte the unhein munafiq kaha jaata tha. Aap apna maal Wahaan istemaal karna chaahte hain jahaan aap ko yaqeen ho keh aap ko is ka faida zaroor milega lekin aap ko agar shak ho raha hai keh is jagah kharch karne se faaida bhi ho sakta hai aur nuqsan bhi zyaada ho sakta hai to aap aisi jagah apna paisa kharch nahi karte. Aap Allah Subhanahu-o-Ta'ala ki raah mein is waqt apna maal kharch karte hain jab aap ko Allah Subhanahu-o-Ta'ala par

mukammal yaqeen ho keh Qayamat ke din is ka badla aur in'aam milne wala hai. Jis shakhs ko aakhirat ke din par yaqeen nahi hai woh Allah Subhanahu-o-Ta'ala ki raah mein maal kharch karne mein apne qadam aage peeche kare ga. Allah Subhanahu-o-Ta'ala humein maal-o-daulat ke Zariya' munaafiqat se bachaye, Allah Subhana-o-Ta'ala humein maal mein bukhal karne se bachaaye, maal ke ma'amla mein humein taqdeer par bharosa karne wala banaaye, **Aameen.**

Hazrat Talhah (رضي الله عنه):

Talhah (رضي الله عنه) ke baare mein aata hai keh unke beta se logon ne poocha "Tumhein apne waalid ki virasat mein kya mila?" Unhone kaha "Bail ki 100 khaaloon mein bhar bhar kar sona mila" Yeh sab kuch tarakhe mein sirf ek bete ko mila. Unke kai betay the aur unhein bhi itna hi maal mila tha.

Hazrat Zubair Bin Al-'Awwam (رضي الله عنه):

Zubair bin Al-'Awwam (رضي الله عنه) bade maal-daar Sahaabi-e-Rasool hain. Unke bahut saare ghar the, Madinah mein ek ghar, Basra mein ek ghar, Kufah mein ek ghar aur Misr mein bhi ek ghar tha. Yeh itna maal jama' kyun karte the? Kyun itne ghar tayaar karte the? Kyunke jab bhi Allah Subhanahu-o-Ta'ala ki raah mein kharch karne ka mauqa' ho to foran kharch karein. Yeh chaahte the keh Deen ke mu'aamla mein har maidaan mein aage rahein, 'ibaadaton mein aage rahein, sadaqat-o-khairaat mein aage rahein, Zakaat mein aage rahein, 'ilm ke ai'tibaar se aage rahein aur Hajj-o-'Umrah karne ke mu'aamla mein aage rahein. Zubair bin Al-'Awwam (رضي الله عنه) ke baare mein aata hai keh sirf Madinah mein unke ek hazaar workers the.

Hazrat Sa'd bin Abi Waqqas (رضي الله عنه):

Hazrat Sa'd bin Abi Waqqas (رضي الله عنه) bhi ek maal-daar Sahaabi the. Un mein har waqt maal-o-daulat haasil karne ke saath saath infaaq fi sabilillah ka bhi bahut zyada jazba maujood tha.

Hujjat-ul-Wida' ke mauqa' par yeh Sahaabi bimaar ho gaye aur jab Nabi-e-Akram (ﷺ) in ki a'yaadat ke liye tashreef laaye to is Sahaabi ne is mauqa' par bhi Nabi-e-Kareem (ﷺ) se daryaaft kiya keh Ae Allah ke Rasool! (ﷺ) mere paas bahut zyaada daulat maujood hai magar meri sirf ek hi beti hai is ke 'ilawa mera koi waaris nahi hai, lihaaza kya main meri daulat ka do Sulus fi sabilillah kharch (sadaqah) kar sakta hoon? Nabi-e-Akram (ﷺ) ne Farmaya: "Nahin." Is ke ba'ad Hazrat Sa'd bin Abi Waqqas (رضي الله عنه) ne poocha keh kya main apni daulat ka nisf (aadha) hissa fi sabilillah (sadaqah) kharch kar sakta hoon? Nabi-e-Akram (ﷺ) ne Farmaya: Nahi" Hazrat Sa'd bin Abi Waqaas (رضي الله عنه) ne phir daryaaft farmaayaa keh kya main apni daulat ka sirf aik Sulus fi sabeelillah sadaqa (kharch) kar sakta hoon? Nabi-e-Akram (ﷺ) ne Farmaya: Haan! Aur aik Sulus bhi bahut zyaada hai, beshak agar tum apne warasaa ko maldaari ki haalat mein chhod jaa to yeh soorat us se behtar hai keh tum apne warasaa ko faqeer-o-ghareebi ki haalat mein chhod jaa aur tumhaare yeh warasaa tumhare inteqaal ke ba'd logon ke saamne haath phelaate rahain. Aur beshak tum jo kuch bhi Allah Ta'ala ki raza ki khaatir kharch karoge us par bhi tumhein ajr milega, hatta keh agar tum apni biwi ke munh mein aik luqma bhi daalte ho to us mein bhi tumhein ajr milega."

(Saheeh Bukhari: 5354)

Hazrat Abu 'Ubaidah Bin Jarrah (رضي الله عنه):

Hazrat Abu 'Ubaidah bin al-Jarrah (رضي الله عنه) bhi baday maldaar Sahaabi thay. Shuru' shuru' mein kuch Sahaaba-e-Kiraam (رضي الله عنهم) baday ghareeb the jaise Sa'd bin Abi Waqaas (رضي الله عنه).

Shuru'at mein yeh Sahaabi bhi baday ghareeb thay lekin ba'd mein jab saahib-e-maal huay to ghareebon ka bada khayal kiya karte thay. Isi liye ba'd mein yeh aksar kaha karte thay keh ghareebon ke huqooq ada karo kyunke main bhi ek zamaana mein bahut ghareeb tha, mujhe ma'loom hai keh ek ghareeb insaan ki mushkilaat kya hoti hain.

Hazrat Khadijah (رضي الله عنها):

Ab khaatoon-e-Sahabiyah ka zikr karte hain. Jab Nabi-e-Akram (ﷺ) Makkah ke ibtidaai sakht musibat waalay mahaul aur kathin daur mein thay, to Aap (ﷺ) ka bharpoor saath dene wali khaatoon Aap ki apni zawjah muhtarma, Hazrat Khadijah (رضي الله عنها) thin. Jab Aap (ﷺ) Nabi banaaye gaye to Aap (ﷺ) ko tasalli dene wali khaatoon Hazrat Khadijah (رضي الله عنها) thin.

Nabi-e-Akram (ﷺ) Ghaar-e-Hiraa mein akelay baithay huey hotay thay aur ghour-o-fikr karte thay keh yeh shirk achi cheez nahi hai, log kyun gumraah hotay ja rahe hain? Logon ko kaise is zalaalat se bachaaya jaaye? Us waqt Nabi-e-Akram (ﷺ) ke paas is ghaar mein khaana pohanchanay wali khaatoon Hazrat Khadijah (رضي الله عنها) thin, is ke baare mein jo alfaaz thay woh yeh thay: (ادام او شراب) ya'ani Hazrat Khadijah (رضي الله عنها) paani, khaana aur saalan le kar aaya Karti thin.

Sochnay ki baat hai keh Makkah k inn sanglaakh pahaadon par Hazrat Khadijah (رضي الله عنها) kaisay toshah lay kar chadha Karti thin? Aaj agar hum inn pahaadon ko dekhte hain to yeh kaam bahut mushkil nazar aata hai.

Jab Aap (ﷺ) Nabi banaaye gaye to woh toshah lay kar aane lagin aur aik martaba Hazrat Jibra'eel (عليه السلام) ne kaha keh Ae Nabi-e-Akram (ﷺ)! Aap is khaatoon ko jo toshah lay kar aa rahi hain jinke haath mein Aap ka toshah aur khaana hai Allah Subhanahu-o-Ta'ala ki taraf se salaam suna dijiye aur Meri taraf se bhi salaam suna dijiye. Yeh kitni khush naseeb khaatoon hain keh Allah Subhanahu-o-Ta'ala unhain apni taraf se salaam bhej raha hai. Jibra'eel (عليه السلام) mazed farma rahay hain keh Ae Nabi-e-Akram (ﷺ)! Aap is khaatoon ko Jannat mein motiyon se banay huay aik qila' ki khushkhabri suna dijiye, jahaan par koi shor sharabah nahin ho ga. Is ka matlab yeh nikla Keh Allah Subhanahu-o-Ta'ala ne duniya hi mein Hazrat Khadijah (رضي الله عنها) ko Jannat ki direct khushkhabri de di thi.

(Saheeh Bukhari: 3820)

Aaj hum kisi ke baare mein kehte hain keh falaan ka business export aur import ki shakal mein bahut door tak phela hua hai jab keh Nabi-e-Akram (ﷺ) us oontniyon aur ghodon ke zamaana mein Makkah se Yemen ki taraf

phir Makkah se Shaam ki taraf taqreeban 2 hazaar kilometer tak business kiya karte the aur yeh business Hazrat Khadijah (رضي الله عنها) ke paision se kiya karte the. Andaaza lagaaiye keh Nabi-e-Akram (ﷺ) ka intellectual level kitna 'azeem tha aur us zamaana ki siyaasat aur bain-ul-aqwami satah par mu'aamlaat ko samajhne ka kaisa malakah Aap ko haasil tha.

Hazrat Anas (رضي الله عنه):

Aur aakhri waaqi'a Hazrat Anas (رضي الله عنه) ka hai. Yeh Sahaabi kam 'umar aur bahut hi ghareeb thay aur maali a'itbaar se baday pareshaan the.

Nabi-e-Akram (ﷺ) un ke liye du'a karte hain aur kehte hain keh ae Allah Subhanahu-o-Ta'ala! Tu is ladkay ke maal aur is ki aulaad mein barakat de.

Kehte hain keh un ki tijaarat aur maal itna badha keh kabhi Anas (رضي الله عنه) kahin jaate aur bakriyon aur kisaanon ko dekhte to sawaal karte thay keh tum log kahaan ke ho aur in bakriyon aur jaanwaron ka maalik kaun hai? Woh kisaan kehte keh ae Anas (رضي الله عنه)! Kya Aap ko nahi ma'loom keh hum tumhaari hi tijaarat ka ek hissa hain, hum sab Aap hi ke liye kaam karte hain aur yeh sab bakriyaan aur jaanwar Aap hi ke hain. Un ki tijaarat itni phail gayi aur itne jaanwar aur maweshi phail gaye keh khud unhein bhi pata nahi tha keh un ka maal kaunsa kaunsa hai? Kyun keh yeh Sahaaba-e-kiraam (رضي الله عنهم) khaalis Islami tijaarat karte thay dhokah se door, jhoot se door, dagha-baazi se door aur kisi ko bewakoof bananay se door.

Jaise aaj ke daur mein kehtay hain keh kisi ko ullu bana kar maine yeh cheez bech di. Aaj ek aadmi ko tauheed se muhabbat hai, shirk se nafrat hai aur bid'at se bhi nafrat hai, lekin haraam maal se nafrat nahi hai. Hamaara dil-o-dimaagh achhi tareeqah se tauheed ki himaayat ke liye tayyaar hai, bid'at ke khilaaf tayyaar hai aur shirk ke khilaaf bhi tayyaar hai lekin mu'aamlaat mein hamara dil-o-dimaagh abhi tayyaar nahi hai.

Hum 'Aqeedah-o-minhaj mein mazboot hain magar ikhlaaq aur mu'aamlaat mein bahut kacchay hain, Humein mu'aamlaat mein bhi achha khayaal aur achhi soch rakhne ki zarorat hai.

Allah Subhanahu-o-Ta'ala ne irshaad farmaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾﴾

"Imaan waalo! Islam mein poore poore daakhil ho jao aur Shaytaan ke qadamoon ki ta'baedari na karo, woh tumhaara khula dushman hai." (Surah Al-Baqarah: 208)

Yeh tamaam baatein ya'ani Qur'aani Aayaat, Ahadees-e-Mubarakah aur das Sahaaba-e-kiraam (رضي الله عنهم) ke waaqi'aat ke tazkire ka maqsood yeh hai keh jahaan 'Ulamaa-e-Kiraam ne apne 'ilmi khazaane se Ummat ko be panaah faaida pahonchaaya hai, wahiin par ummat ke Maaldaaron ne bhi har daur mein apne maali khazaanon se kabhi 'ilm ki madad ki, kabhi ghareebon ki madad ki aur kabhi Islam ki raah mein dil khol kar apna maal lutaaya.

Har daur mein jahaan Islaami fauj ne apni jaanon se Islam ki madad ki to wahin par Maaldaaron ne bhi apne maal ki qurbaniyaan pesh ki hain.

Seerat-e-Sahaabah-e-Kiraam (رضي الله عنهم) Aur Islami Maraje'-o-Masadir:

Ek hum nukta ki taraf main aap ki tawajju mabzool karna zaroori samajhta hoon keh Sahaabah-e-Kiraam (رضي الله عنهم) ki seerat ke hawaala se kaunsi kitaabein behtar, zyaada mufeed aur saheeh ho sakti hain? Chand kitaabon ke naam main aap ko batlaa'oon gaa.

'Arabi Zubaan Mein.

- 1- (الاستيعاب) Yeh kitaab likhne waale Ibn 'Abdul Barr (رحمته الله) hain.
- 2- (اسد الغابة) Yeh kitaab likhne waale Ibn al-Aseer (رحمته الله) hain.
- 3- (الاصابة في تمييز الصحابة) Yeh kitaab likhne waale Haafiz Ibn Hajar al-'Asqalaani (رحمته الله) hain.

Agar hum Urdu zabaan mein padhna chaahate hain to Sheikh 'Abdur Rahmaan al-Khamees ki kitaabein badi zabardast hain, bilkul saheeh aur

authentic hain. Aksar tareekh ke mauzu' mein yeh dekha gaya hai keh saheeh aur authentic kitaabein nahi milti hain. Bilkhusoos agar aap ko Sahaabah-e-Kiraam (رضي الله عنهم) aur Taabi'een-e-karaam (رضي الله عنهم) ke baare mein ma'loom karna hai to un ki kitaabon ko padhiye" Sheikh 'Abd ur-Rahmaan al-Khamees", yeh bahut baday 'Aalim hain aur baday muhaqqiq hain. Usi tareeqah se " 'Ali al-Sallaabi" ki kitaabein bhi badi achi hain.

Sheikh Rizqullah al-Mahdi kehtay hain keh 'Usmaan (رضي الله عنه) aur 'Abd ur-Rahmaan bin 'Awf (رضي الله عنه) ke baare mein jo Ahadees waarid hui hain aur jo waqi'aat marwi hain keh woh Allah Subhanahu-o-Ta'ala ki raah mein apna maal be-dareegh kharch kar detay hain to sanad ke ai'tbaar se yeh waqi'aat za'eef hain.

Usi tareeqah se al-Iftaa ORG ki jo Sa'udi 'Arab ki fatwa committee hai unka bhi muttafiqah Faisala yeh hai keh 'Usmaan (رضي الله عنه) aur 'Abd ur-Rahmaan bin 'Awf (رضي الله عنه) ke baare yeh jo lafz-ba-lafz Ahadees gardish kar rahi hain unki sanadain za'eef hain lekin un Sahaabah-e-Kiraam (رضي الله عنهم) ka maal aur unka sadaqah un bayaan kardah riwaayaat se bhi Zyaada tha. In waqi'aat ki sanad to za'eef hai lekin kahin na kahin is ki asal maujood hai. Is liye Muhaddiseen ke paas aik usool hai keh Hadees mein saheeh aur za'eef ke usool baday sakht hain lekin tareekh mein Sahaabah-e-Kiraam (رضي الله عنهم) ke jo waqi'aat bayaan huay hain, Hadees ke tamaam usool un par fit nahi kiye jaayein ge, balkeh un waqi'aat ka aik mu'tabar kitaab mein hona kaafi ho ga. Yeh waqi'aat kisi Qur'an-o-Sunnat ki mukhaalifat na karein to tareekhi a'tibaar se Sahaabah-e-Kiraam (رضي الله عنهم) ke waqi'aat bayaan karne mein koi haraj nahi hai.

Allah Subhanahu-o-Ta'ala se main du'a karta hoon keh Allah Subhanahu-o-Ta'ala mujhe aur aap tamaam ko maal kamaane aur saheeh jagah par kharch karne ki taufeeq 'ata farmaaye. **Aameen!**



Islam Har Fard Ki Zarurat - Tareekhi Jaa'iza Aur Hamari Zimmedariyan

Tamheed

Deen-e-Islam har fard ki zaroorat hai, yeh Khaaliq-e-Kainaat ki taraf se utaara gaya Deen hai jis ko Us ne jin-o-ins ke liye waajib-ul-ittibaa qaraar diya hai, Is mazhab ki aafaaqiyat hai keh is par mehaz is ke maanne waalon ki thekedari tasleem nahi ki jaati, Kisi Musulman ka yeh kehna keh "hamara Rab sirf hamara hai ya hamaare Rasool sirf hamare hain, Allah ka utaara hua yeh Qur'an-e-Majeed sirf hamara hai aur ise hum kisi ghair Muslim ko padhne ki ijaazat nahi de sakte waghaira waghaira" na-qaabil-e-qubool hai, Kisi Musulman ko yeh right ya haq nahi hai keh woh is tarah ki baat kahe, ya ek Musulman Rasool (ﷺ) ko "hamaare Rasool (ﷺ)" keh kar yeh da'wa nahi kar sakta keh yeh Rasool doosron ke nahi hain, jab keh haqeeqat yeh hai keh Muhammad(ﷺ) sab ke liye Rasool hain, Allah Ta'ala ka irshaad hai:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٥٧﴾﴾

"Aur hum ne Aap ko tamaam jahaan waalon ke liye rehmat bana kar hi bheja hai" (Surah Al-Anbiyaa: 107)

Nabi-e-Akram (ﷺ) saare jahaanon ke liye rehmat bana kar bheje gaye hain, misaal ke tor par sooraj sab ke liye nikalta hai chaahе woh Musulmaan ho, ghair Muslim ya dusre mazhab ka maanne waala ho, lekin ho sakta hai keh koi apni beenaai ki kamzori ki wajah se sooraj ko dekh na sake to is Mein problem sooraj ka nahi hai balke problem us mein aankh ka hai jo is sooraj ko nahi dekh sakti hai, Jis tareeqah se sooraj saare logon ke liye hai bilkul usi tarah Qur'an-e-Majeed bhi sab ke liye hai, jaisa keh Allah Ta'ala Surah Baqarah Surah number 2 aayat number 185 mein irshaad farmaa rahe hain:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

"Maah-e-Ramazan woh hai jis mein Quran utaara gaya hai jo logon ko hidaayat karne waala hai aur jis mein hidaayat ki aur haqq-o-baatil ki tameez ki nishaniyaan hain."

Jis tarah sooraj sab ke liye hai lekin agar koi insaan is se faaida nahi uthaata hai to woh khud apna nuqsan kar raha hai, bilkul usi tarah agar koi shakhs Qur'an-e-Majeed se, Nabwi ta'leemaat se aur Sahaabah-e-Kiraam (رضي الله عنهم) ke aqwaal se faaida nahi uthaata hai to problem us shakhs ka hai Islam aur Qur'an ka us ke nuqsan mein koi dakhil nahi hai aur Islam us ke nuqsan se bari hai, Islam to sab ko faaida pahonchane ke liye aaya hai.

Har Insaan Deen-e-Islam Ki Fitrat Par Paida Hota Hai.

Islam har insaan ki zaroorat hai, koi Musulmaan yeh nahin keh sakta keh yeh Qur'an sirf mera hai ya yeh Islam sirf mera hai, is Qur'an-e-Majeed ko padhnay ka jitna haq ek Musalmaan ka hai utna hi haq Qur'an padhnay aur is par 'amal karnay ka duniya ke har mazhab ke maanne waale ka bhi hai keh woh bhi Qur'an-e-Majeed padhay, is ki ta'leemaat tasleem kare aur unhein apni zindagi mein naafiz kare. Allah Ta'ala ne Qur'an-e-Majeed mein Surah Room, Surah number 30, Aayat number 30 mein irshaad farmaayaa:

﴿فَطَرَتِ اللَّهُ النَّاسَ فِطْرًا عَلَيْهَا﴾

"Allah Ta'ala ki woh fitrat jis par Us ne logon ko paida kiya hai"

Allah Ta'ala keh rahay hain keh yeh Allah Ta'ala ki fitrat (Fitratullaah) hai jis par Allah ne saaray logon ko paida kiya hai.

Imaam Ibn Taymiyyah (رحمته الله عليه) farmaate hain keh Allah Ta'ala ne is Aayat

mein jo "fitrah" ka lafz istemaal kiya hai us se muraad ha Islam hai, ya'ni har bacha ki fitrat Islam ki buniyaad par rakhi hui hai. Aur ek Hadees hai Nabi-e-Akram (ﷺ) ne irshaad farmaya:

(ما من مولود إلا يولد على الفطرة ، فأبواه يهودانه وينصرانه ويمجسانه)

Tarjuma: "Har bacha fitrat-e-Islam par paida hota hai lekin us ke maa baap use Yahudi bana dete hain ya Nasraani bana dete hain ya Majusi bana dete hain ya'ni aag ki pooja karne waala." (Saheeh Muslim: 2658)

Hamein is Hadees se yeh sabaq milta hai keh duniya mein jitne log paaye jaate hain un tamaam ki fitrat mein Islam hai, is liye Islam har fard ki zaroorat hai aur har shakhs ki fitrat ka taqaaza hai, Islam har shakhs ka **Birth Right** ya'ni paidaishii haq hai keh woh is se muta'aliq tahqiq kare aur research kare. Aur aik Hadees hai Nabi-e-Akram (ﷺ) ne irshaad farmaaya keh Allah Ta'ala keh rahe hain:

(وإني خلقت عبادي حنفاء كلهم وإنهم أتتهم الشياطين فاجتالتهم عن دينهم)

Tarjuma: "Main ne apne tamaam bandon ko) aik yaksui waale Deen (Islam) hi ki fitrat par paida kiya hai lekin shayaateen un ke paas aate hain aur un se un ka Deen cheen lete hain." (Saheeh Muslim: 2865)

Pehli Hadees mein batlaaya gaya keh bacha ke Deen ko bigaadnay ke zimmedaar maa baap hote hain aur doosri Hadees mein batlaaya gaya keh bacha ke Deen ko bigaadnay ke zimmedaar shayaateen hote hain. Surah A'raaf, Surah number 7, Aayat number 172 mein Allah Ta'ala irshaad farmaate hain:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ۗ أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾﴾

"Aur jab aap ke Rabb ne aulaad-e-Aadam ki pusht se un ki aulaad ko nikaala aur un se un hi ke muta'aliq iqraar liya keh kya main tumhaara

Rabb nahin hoon? Sab ne jawaab diya kyun nahin! Hum sab gawaah bante hain. Taakeh tum log Qayamat ke roz yoon na kaho keh hum to is se mahz be khabar the."

Is aayat mein Allah Ta'ala ne teesre sabab ka zikr kiya hai keh Insaan ke Deen ko kaun cheen lete hain?

- 1:** Ek Hadees mein batlaaya gaya keh woh maa baap hain.
- 2:** Dusri Hadees mein batlaaya gaya keh woh shayaateen hain.
- 3:** Mazkooarah aayat mein batlaaya gaya keh is ka sabab insaanon ki apni ghaflat hai.

Aur haqeeqat bhi yehi hai keh aaj kal duniya mein Zyaada tar aabaadi ghaflat ka shikaar hone ki wajah se Deen-e-Islaam se door hai, ghaflat ka matlab yeh hai keh Allah ki paida kardah duniya mein insaan itna magan ho chuke hain keh woh Khaaliq hi ko bhula baithe hain, ta'ajub hota hai keh is kaainaat ke Khaaliq ne aisi behtareen Jannat banaai hai, woh Jannat banaai hai jis ki na'imatein kabhi khatam nahi hone wali hain lekin yeh insaan duniya ki haqeer aur khatam hone wali na'imaton ko haasil karne aur is se faaida uthaane mein itna busy ho chuka hai keh is ke paas is baare mein sochne ke liye waqt hi nahi hai keh "Ae Allah ke bande! tujhe jo duniya mein chand na'imatein mili hain tu is mein itna magan ho chuka hai keh Khaaliq hi ko bhool gaya hai" ise ghaflat kehte hain.

Allah Azzawajal humein aisi ghaflat se bachaaye jo Khaaliq-e-kaainaat ki pehchaan se, Us ki ta'leemaat se aur Us ki ita'at-o-'Ibaadat karne se humein mehroom kar de.

Baharhaal in Ahaadees aur Aayaat ko jama' karne se humein do baatein ma'loom hoti hain:

- 1:** Ek to yeh hai keh har bacha chaahe woh kisi bhi mazhab ka maanne wala ho woh Islam ki fitrat par paida hota hai. Jis se humein yeh mauzu' samajh mein aa gaya keh Islam har fard ki zarorat hai.

2: Dusri baat yeh ma'loom hui keh aakhir itni achhi fitrat ko chheente kaun hain? Yeh fitrat chheenne waalon mein ek maa'n baap bhi hotay hain, jin maa'n baap ko Islam ke muta'alliq kuch ma'loom nahin hota hai, zaahir si baat hai keh woh apne bachon ko aisi jagah se ta'leem dilaate hain jahaan shaytaanon ko poora mauqa' milta hai keh woh mukammal tareeqah se un bachon ko ghaflat mein daal dein, lehaza is tareeqah se yeh bachay Islam se koson door ho jaate hain.

Ta'aruf-e-Islam Mein Hamaari Tareekhi Lagzishen (Ek Tareekhi Tajziya)

Tareekh ka agar baghoor mutaala' karen to pata chalta hai keh Musalmanon ne tareekh mein kuch aisay faislay kiye hain jin ke chalte Musulmaan doosri qaumon se kabhi 200 saal, kabhi 600 saal aur kabhi 800 saal peechay ho gaye hain. Aaiye! Main aap ko teen misaalen deta hoon:

1- Pehli Tareekhi Misaal Movable Printing Press Se Muta'aliq Musulmaanon Ka Mowaqif:

Jis waqt 1450 mein Movable printing press ijaad hua to 'Isaaiyon ne is ka poora faaida uthaaya aur Bible ko print kar ke duniya bhar ki zubanon mein saari duniya mein phaila diya aur us waqt Bible duniya ki sab se zyaada chapne waali kitaab aur sab se zyaada taqseem hone waali kitaab ban gayi. Jis waqt Saltanat-e-'Usmaaniyah ka daur tha aur us daur ke baadshah ne chaaha keh hum bhi Qur'an-e-Majeed ko

Movable printing press (Movable printing press) ke Zariya' chaap kar duniya bhar ke logon ke liye 'aam karein to Musalmaanon ne kaha keh nahi nahi! Aisa na kiya jaaye kyunke Qur'an ghalat chhap jaane ka andesha hai, paper ki chhapaai mein gadbad (kami beshi) ho gayi to tahreef ka andesha ho ga, kahin aisa na ho keh koi Qur'an-e-Majeed ko badal kar chaap de, lihaza hum movable printing press ko nahi apnayein ge.

Saltanat-e-'Usmaaniyah ke baadshah ne dekha keh agar main Musalmaanon ke faislay ke khilaaf gaya to kahin meri baadshaahat khatam na ho jaaye

ya phir meri khilaafat khatam na ho jaaye, aakhir kaar us ne kaha keh main apne Faisala ko ba'd ke liye multawi karta hoon. Lihaza 1450 ki sadi gayi aur aagay bhi bahut si sadiyaan guzar gayi yahaan tak keh 1877 aaya to pehli martaba movable printing press ke zariya' pehla Qur'an chhapa jise logon mein phaila diya gaya aur is ke Zariya' un ki saheeh fikr ki taraf zehan saazi kar di gayi.

Aap is ka andaaza nahi laga saktay keh un pehlay chaar soo saalon mein na jaane kitne Bible Europe aur America mein chhap gaye. Main us waqt ke Faisala par tanqeed nahi kar raha hoon, us waqt itna bada Faisala liya gaya tha to kuch soch samajh kar hi liya gaya ho ga, kuch fitnon ko dekh kar hi ya un ko roknay ke liye aur ehtiyaat ki khaatir yeh Faisala liya gaya ho ga, Is mein koi buraai nahi keh insaan soch samajh kar fitnon ki rok thaam ke liye kuch ehtiyaat baratay aur is ke muta'aliq Faisala le, kahin aisa na ho keh jald Faisala le kar kisi fitna mein muftala ho jaaye, Faisala karnay mein der ki ja sakti hai aur waqt liya ja sakta hai, tadabbur kiya ja sakta hai, ghoor-o-fikr kiya ja sakta hai lekin is Faisale ko itna prolong kar dena ya Faisala karnay mein itni der kar dena keh hum waqt se peechay ho jaayein durust Nahin hai. Baatil ki nashr-o-ash'aat ke liye ahl-e-baatil ghalat faislon ka sahaara lete hain.

Ta'aruf-e-Islam mein khoob se khoob mauqa' mil jaaye aisay Faisala ke liye hum apnay ghalat faislon par nazar saani kar saktay hain, apni susti ki wajah se hum agar jaaiz wasaail ikhtiyaar nahin karte hain to yeh baat bilkul ghalat hai.

Note: Dusri taraf us zamaana ke Musalmanon ko tanqeed ka nishaana sakhti ke saath na karne ki main ne tajweez pesh ki keh ta'kheer ki wajah susti ya ghaflat nahin thi balkeh ghalti ka khauf tha jaise is mazmoon se pata chalta hai.

"1450 mein mutaharrik chaapah khaane (moveable printing press) ki ijaad aur is ke ba'd Bible ki taba'at aur ash'aat ka zikr kiya hai, Waqa'i, Johannes Gutenberg ki is ijaad ne Europe mein 'ilmi inqilaab barpaa kiya, aur Bible ki wasee' paimaane par ash'aat mumkin hui.

Jahaan tak Saltanat-e-'Usmaaniyah mein Qur'an-e-Majeed ki taba'at ka ta'alluq hai, ibtidaai tor par Musalmanon mein printing press ke istemaal ke bare mein tahaffuzaat paaye jaate thay. In mein se aik ahem wajah yeh thi keh 'Arabi rasm-ul-khat ki paicheedgi aur Qur'an ki muqaddas haisiyat ke paish-e-nazar, taba'at ke dauraan mumkinah ghaltiyon se Qur'an ki tahreef ka andesha tha. Is ke 'ilaawah, us daur mein printing press ki technology abhi taraqqi-pazeer thi, aur 'Arabi huroof ki durust taba'at aik challenge tha.

In wajuhaat ki binaa par, ibtidaai sadiyon mein Qur'an-e-Majeed ki taba'at mehdoon rahi. Taaham, 1787 mein Russia ke shehar Saint Petersburg mein Molai 'Usman ne pehli martaba Qur'an-e-Majeed ki taba'at ki. Is ke ba'd, 1828 mein Iran ke shehar Tehran main pathar par Qur'an chaapa gaya. 1877 mein Turkey ke shehar Istanbul mein bhi Qur'an-e-Majeed ki taba'at hui."

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2- Dusri Tareekhi Misaal - English Zubaan Ka Mu'aamla:

English zubaan ke mu'aamla mein bhi aise hi hua, us waqt logon ne kaha keh English padhna haram hai, yeh Faisala Musulmanon ne ek zamaana mein liya tha, Chaliye! Hum ehtraam karte hain keh us zamaana mein Musulmanon mein English ki wajah se maghribi tahzeeb-o-saqafat ki aamezish ho rahi thi, Musalmaanon ke zehan Western ho rahe thay, maghribi zehniyat ya nai tahzeeb Yaafra nasal nikalne ka darr tha keh agar hum bachon ko angrezi padhayein ge to darr hai keh hamaare bachay kahin Islam se door na ho jaayein, Waqti tor par hikmat ke tehat agar English zubaan se roka gaya hai to hum is Faisala ka ehtraam karte hain lekin is Faisala ko itna lamba kheenchna aur itna prolong kar Dena keh ba'd mein apni susti chhupaane ki khaatir un hi puraane aur ghair munasib faislon ka sahara lete hue peeche hat jaana yeh kahaan ki 'aqlmandi hai? Koi bhi zubaan Allah Ta'ala ki nishaani hoti hai, kisi zubaan par kisi qaum ki ijaara daari nahi hoti, aap aisa nahi keh sakte keh Telgu zabaan meri nahi hai, meri zubaan to Urdu hai, Is se kisi zabaan ki kisi zubaan par fazilat saabit nahi hoti, Zyada se zyaada hum yeh keh sakte hain keh tamaam zubaano'n

mein sab se zyaada ahem zubaan 'Arabi zabaan hai kyunkeh is mein Qur'aan aur Hadees hai, Islam samajhne ke liye sab se ahem zabaan 'Arabi zabaan hai, lekin Islam phailaane ke liye woh zabaan ahem hai jis zubaan ko maqaami log achhi tarah samajh sakte hain, chahe woh zabaan Hindi ho ya Telgu ho ya phir woh English ho. Koi zabaan insaan ki apni zabaan nahi ho sakti balke tamaam zabaanen Allah ki hoti hain. Surah no. 2 Al-Baqarah Aayat no. 31 mein hai:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾﴾

Tarjuma: "Aur Us ne Adam ko sab (cheezon ke) naam sikhaaye, phir un ko farishton ke saamne kiya aur farmaayaa keh agar tum sachay ho to mujhe in ke naam bataao."

Is aayat se yeh baat waazeh hoti hai keh Allah Rabb-ul-'Aalameen ne tamaam cheezon ke naam Hazrat Adam (عليه السلام) ko sikhaaye mukhtalif zubaanon mein, Is se ma'loom hua keh har zubaan Allah Ta'ala ki sikhaayi hui zubaan hai. Lekin is tareekhi ghalat Faisala aur laghzhish ka natija kya hua? Aap ko ma'loom hai keh English mein aaj bhi Islami material na keh baraabar ho gaya hai. 1382 mein sab se pehle John Wycliffe⁽¹⁾ ne Bible ka tarjuma English mein kiya tha lekin yeh sunkar aap heraan hongeh keh

(1) Jan Woklif (John Wycliffe) choudhween sadi ke aik angrezi ilahiyat daan, falsafi aur Oxford University mein professor thay. Unhon ne kalisai bad-unwanton aur papayat ke khilaf awaaz uthai aur is baat par zor diya ke Bible hi Masihi aqeede ka hatami maakhiz hai. Woklif ne Bible ka Latini se Angrezi mein tarjuma karne mein ahem kirdaar ada kiya, taakeh 'aam log bhi muqaddas kitaab tak risaai haasil kar saken. [wycliffe.org.uk]

Unki ta'leemaat ne Lollard tehreek ko janam diya, jo kalesaai islaahaat ki haami thi. Wycliffe ki wafaat ke ba'd, 1415 mein Council of Constance ne unhein murtad qaraar diya, aur 1428 mein unki baaqiyaat ko qabar se nikaal kar jalaaya gaya. [en.wikipedia.org]

John Wycliffe ko "Angrezi nasr ka baap" bhi kaha jaata hai, kyunkeh unki tahreeren aur khutbaat angrezi zubaan ki taraqqi mein mu'aawun saabit hue.

[christianhistoryinstitute.org]

Qur'an-e-Majeed ka tarjuma 1930 mein pehli martaba hua. Chaudhweene sadi ke ek angrezi ilhaayaat daan, falsafi, aur Oxford University mein professor thay. Unhon ne kalesaai bad'unwaniyon aur papaiyat ke khilaaf aawaaz uthaai aur is baat par zor diya keh Bible hi Masihi 'aqeede ka hatmi maakhuz hai.

Agar aap Mughal Saltanaton aur is se pehle ki Muslim Saltanaton ko shumaar kar lein to kam se kam Musulmaanon ne 850 saal Hindustan par hukoomat ki, aur aap ko ma'loom hona chahiye keh us zamaana ke Hindustan ka matlab aath 8 mumalik hain ya'ani Pakistan, Afghanistan, Bangladesh, Sri Lanka aur aas paas ke saare chhote mumalik pehle Hindustan mein shaamil thay, itni badi saltanat ke maalikon ne kabhi Qur'an-e-Majeed ka koi tarjuma nahi kiya, lekin itni badi saltanat mein Bhagwat Geeta ka tarjuma 'Arabi zabaan mein kiya gaya tha, kya matlab hai? Logon ko khush karne ke liye keh bhai! hum bade secular hain, hum sab se mohabbat karne waale log hain aur saare Mazaahib ka hum ehtraam karte hain, lekin yeh log Allah ki mohabbat bhool gaye aur Islam ki mohabbat bhool gaye. Jab Mughal Badshahon ka zawaal (downfall) aaya aur Aurangzeb ka inteqaal hua tab jaakar aankhein khulin, jab Shah Waliullah Muhaddis Dahlavi (عمر الشافعي) aur un ke beton ka daur aaya tab jaa kar Qur'an-e-Majeed ka tarjuma huwa, lekin English ka tarjuma to aur der se huwa.

Pehla Qur'an-e-Majeed ka tarjuma English mein 1930 mein huwa aur yeh tarjuma Karne waale William Pickthall aik no-muslim the, yeh pehle 'Isaai the phir Islam qabool kar ke Qur'an-e-Majeed ka tarjuma kiya Lekin un ki English itni classical thi keh 'aam insaan yeh zubaan mukammal tareeqah se samajh nahi sakta tha, Phir 1936 mein Yusuf 'Ali sahab ne Qur'an-e-Majeed ka tarjuma kiya, lekin ba'd mein pata chala keh yeh Yusuf 'Ali sahab Bohra 'Aqeeday ke hain, aur is tarjuma ke hawashi (foot notes) mein bahut saare nuqaat Bohra 'Aqeeday ke mutaabiq hain, jaise Jannat-o-Jahannam aur Farishtay jaisi cheezon ko majaaz keh kar batlaaya gaya, Is liye aaj bhi bahut saare 'Isaai munazrah (debate) karne ke liye aate hain to is tarjuma ko le kar a'tiraaz karne ke liye aa jaate hain, un se jab poocha jaata hai keh tum tarjuma padh kar ai'tiraaz kar rahe ho ya 'Arabi padh kar ai'tiraaz kar

rahe ho? To aadha debate wahin khatam ho jaata hai, Isi liye jab bhi aap ke paas koi Christian missionary ai'tiraaz karne ke liye aaye ya munkireen-e-Hadees bhi, to in dono se munaazra karne ka tareeqah yeh hai keh aap un se pehle ye poochhiye keh jo bhi ai'tiraaz aap kar rahe hain, pehle ye batlaaiye keh kya aap 'Arabi zubaan se waaqif hain ya nahi?

Agar un ka mutaala' ya tahqeeq baraah-e-raast 'Arabi zubaan mein nahi hai to baat khatam ho jaati hai, Woh tarjuma padhne ki wajah se Qur'an par ai'tiraaz ho raha hai aur woh tarjuma padhne ki wajah se Hadees par ai'tiraaz ho raha hai Aur agar saheeh text aur 'Arabi andaaz mein padh liya jaaye to samajh lijiye keh ai'tiraaz siray hi se khatam ho jaata hai.

Main aap ko ek tareeqa batlaa raha hoon keh agar college mein ya office mein kisi ki taraf se aisa koi a'tiraaz aaye to aap ka sawal yehi hona chahiye keh aap asl 'Arabi padh kar a'tiraaz kar rahe hain ya tarjuma padh kar a'tiraaz kar rahe hain?

Yusuf 'Ali Saahib ke tarjuma se bahut faaidah to hua lekin saath mein bahut saare nuqsanaat bhi hue, natija mein Sa'udi 'Arab ki government ne yeh e'laan kiya keh Yusuf 'Ali saahib ke tarjuma ko rad kar diya jaaye aur un ke tarjume jalaa diye jaayein. Phir is ke ba'd 1996 mein Taqi ud-Din Hilali, jo Sheikh Wasiullah 'Abbas (Hafizahullah) ke ustaaz hain, balke jitne is waqt top ke 'Ulamaa hain chaahe Jaami'ah Salfiyah Banaras ho ya Jaami'ah Nadwat al-'Ulamaa ho, tamaam ke ustaazon ke yeh ustaaz hain, Taqi ud-Din al-Hilali ki 'Arabi bahut khoob thi aur English bhi bahut achhi thi, unhon ne al-Hilal Committee qaa'im ki aur pehli martaba 1996 mein mu'tabar-o-saheeh tarjuma duniya ke saamne aaya. Lekin is tarjumah mein chand diqaten theen, to phir Sa'udi hukoomat ne mazeed behtari ki koshishen ki, "Saheeh International" tarjuma kiya jo aaj saari duniya mein raa'ij aur mu'tabar hai.

Mera point abhi yahi hai keh 1300+ mein Bible ka tarjuma ho gaya aur poore 500 saal ba'd English mein Qur'an ka pehla mu'tabar tarjuma duniya ko milta hai, Is tarah hum is pehlu se 500 saal ya is se bhi zyaada peechay ho gaye, Zara sochiye! Yeh badi hairat ki baat hai keh itnay saalon tak

bechaare English jaan'nay waalon ko pata hi nahi keh Qur'an ka paighaam aur is ki da'wat kya hai?

Jabkeh Geeta aur Bible ka tarjuma 'Arabi zabaan mein ho chuka tha lekin Qur'an ka tarjuma un zabaanon mein nahi ho paaya tha. Aur Mughal Saltanat ke Urdu jaanne waale ghair Muslim logon ko bhi pata hi nahi keh Qur'an-e-Majeed mein kya paighaam batlaaya gaya hai, fil-waqt 'Ulamaa-e-Kiraam kaafi mehnat kar rahe hain.

Ek sahib ne mujh se sawal kiya keh Aurangzeb 1707ء mein jin ka intiqaal hua un ke baare mein mashhoor hai keh woh apne haath se Qur'an-e-Majeed likha karte the, itna bada baadshah hai time waste kar raha hai, masheenain laa kar Qur'an-e-Majeed chhaap kar agar Qur'an-e-Majeed phaila deta to apni zimmedaari achhay tareeqah se ada kar sakta tha, is baadshah ne aisa kyun nahi kiya?

Jawab yeh hai keh unhein mashwarah dene waala koi nahi tha, woh baadshah the woh koi 'Aalim-e-Deen nahi the aur unhein mashwarah dene waale un ke qareeb koi Sheikh Bin Baaz (رحمۃ اللہ علیہ) jaise 'Aalim-e-Deen nahi the, unhein mashwarah dene waale un ke qareeb Sheikh Saalih Al-'Usaymeen (رحمۃ اللہ علیہ) aur Sheikh Al-Albaani (رحمۃ اللہ علیہ) jaise 'Ulamaa nahi the.

Sa'udi hukoomat ne Majma' Malik Fahd naamii aik idarah qaa'im kiya, is idaray se 70 se Zaayd zubaano'n mein Qur'an ke tarjume chhap kar duniya mein phail chuke hain, Duniya ke kisi bhi konay ya khutah mein jahaan main ja chuka hoon, main ne har jagah dekha hai keh ya to Qur'an ke tarjume ya Qur'an ke text Sa'udi 'Arab se print ho kar free (muft) mein duniya mein taqseem kiye ja rahe hain, Jab Malik Fahd ne e'laan kiya keh main is project par kaam kar raha hoon to kisi baday 'aalim ne unhein nahi roka, balkeh unhon ne is mubaarak qadam ki bharpoor ta'eed aur himmat afzaai ki, kyunke ye woh 'Ulamaa-e-Kiraam thay jinnon ne Qur'an aur Hadees ko Sahaabah-e-Kiraam (رضی اللہ عنہم) ke manhaj par saheeh samjha hai, Is se pehlay ke baadshahon ko jin 'Ulamaa-e-Kiraam ne roka tha, un ke paas andhi taqleed waala Islam tha, jis mein shakhsiyyaat ki aaraa' aur farzi auhaam-o-masaa'il ko daakhil-o-shaamil kar liya gaya hai, jo saheeh Islam

se mehroom hota hai us ke faislay bhi ghalat hote hain aur jo saheeh Islam se aashnaa hota hai us ke faislay bhi saheeh hotay hain.

Woh baadshah jo Ta'aruf-e-Islam ke liye aur us ke muta'alliq ghalat fahmiyon ke azaalay ke liye mehnat kar raha ho ya phir aisa hi aik 'aam aadmi, har fard ke liye zaroori hai keh woh yeh fikr kare keh main Islam ke ta'aruf ke liye kis achay tareeqah ko ikhtiyaar kar sakta hoon kyun keh Islam sirf mera aur aap ka nahin balkay har fard ka hai, yeh saare insanon ki fitrat ki maang hai.

Allah Ta'ala humein saheeh mashwarah kar ke saheeh tor par kaam karne wala aur Nabi-e-Kareem (ﷺ) aur Sahaabah-e-Kiraam (رضي الله عنهم) ke manhaj ke mutaabiq kaam karne wala banaye, Aameen.

3- Teesri Tareekhi Misaal Falsafah Se Muta'aliq Faisala:

Imaam Ghazali (رحمته الله عليه) ke zamana mein kaha gaya tha keh falsafah haram hai, is ke nateeja mein kya aap jaante hain keh kitna nuqsan hua? Andaaza nahin lagaaya ja sakta keh jo science Dan Musulmaanon mein se tayyaar ho rahe thay, saare science Dan kaalaadam ho gaye kyunke is fatwe aur Faisale mein woh tawaazun nahin tha.

'Allaamah Ibn-e-Rushd (رحمته الله عليه) ne is muta'aliq koshish ki aur ek kitaab likhi jiska naam (تهافت تهافت الفلاسفة) hai, yeh kitaab is fatwe ke rad ya jawab mein thi, Musalmaan is mu'aamla mein confuse ho gaye kyunke Musalmaanon ko ab tak is ka saheeh hal nahin mila tha, lekin jab 'Allaamah Ibn-e-Taymiyyah (رحمته الله عليه) aaye to unhon ne saheeh tor par iska jawaab likha aur kitaab likhi jiska naam (درء تعارض العقل والنقل) hai, Yeh kitaab 9 (nau) jildon mein likhi gayi hai.

Jis mein unhon ne bataya keh falsafah ko BAN Karne se masla hal nahi ho jaata kyunke is zamana mein bahut saare sawalaat aur a'tiraazaat falsafa ke fun ke Zariya' uth rahe the, Ibn Taymiyyah (رحمته الله عليه) ne kaha keh iska hal yeh hai keh in a'tiraazaat ka jawaab 'aql-o-naql ka istemaal karte hue diya jaaye aur in tamaam ke jawaabaat aap ko un ki kitaab mein mil jaayenge, 'Allama

Rasheed Raza (رحمۃ اللہ علیہ) aur Imaam Abu Zahrah (رحمۃ اللہ علیہ) kehte hain keh jo yeh kitaab aik martaba padh le gaa uthne waale a'tiraaazaat jo 'aql aur falsafa ki bunyaad par hotay hain woh in tamaam ke jawabaat dene ka tamakkun aur is ki taaqat haasil kar le gaa.

Maulana Abu al-Kalaam Azaad (رحمۃ اللہ علیہ) kehte hain keh Hindustan ke jo masaail hain woh masaail Ibn Taymiyyah (رحمۃ اللہ علیہ) ke zamaana ke masaail se mail khaate (mutaabiqaat rakhte) hain lihaza agar hum Ibn Taymiyyah (رحمۃ اللہ علیہ) ki kitaabon ko padh lein ge to in sawaalaat ke jawaabaat in shaa Allah badi aasaani se de sakte hain.

Mazkoorah Mas'alah Se Muta'aliq Hamari Zimmadariyan:

Hamari zimmadaari kya hai? Aap sab log yahaan baith kar khutbah sun rahe hain, is ka matlab yeh nikla keh Allah Ta'ala ne humein taufeeq di hai keh humein kalma naseeb hua aur is ke ba'd is baat ki taufeeq mili keh hum namaz ada kar sakein, aur phir is baat ki bhi taufeeq hui keh Jumma ke din hum aa kar khutbah sunain, Allah Ta'ala ki khaas ne'mat hum par hai, warna is waqt kitne hi Musulmaan aur kitne hi ghair Muslim duniya mein maujood hain jin ke paas ya to waqt nahi ya taufeeq nahi keh yeh kaam karein, aur un par ghaflat chhaayi hui hai ya kuch majboor bhi hain Warna aksariyat ko pata hi nahi keh un ka Rab un se kya chahta hai? Aise waqt par Allah Ta'ala ne humein taufeeq di hai to phir hamari kya zimmadaari hai?

Ta'aruf-e-Islam ki khaatir humein mansuba band tareeqah se kaam karna chahiye, humaara mansuba door andeshi par mushtamil hona chahiye, humein is baat ka bhi lihaaz rakhna chahiye keh humaara koi bhi Faisala hamare mustaqbil ke liye nuqsan daah saabit na ho.

1: Sab se pehle hum Musulmanon mein Ta'aruf-e-Islam ke farizah se muta'aliq aagahi paida karein, is farizah ki ahmiyat-o-zaroorat ko ujaagar karein.

2: Ta'aruf-e-Islam ki khaatir har mumkin ta'leemi Zariya' istemaal karein.

Lekin zabardasti jaaiz nahin.

3: Deen ke kisi bhi 'ilmi mas'ala mein Qur'an-o-Hadees aur muhaqqiq-o-mutabar salafi 'Ulama se rujoo' karein taake kisi bhi mas'ala mein ghalat rehnumai ki wajah se humara ya ummat-e-Muslima ka nuqsan na ho.

4: Jadeed wasaa'il-o-technology se muta'aliq sahih moqaf jaan'ne aur doosron tak yeh baatein pohanchane ki fikr karein, jadeed wasaa'il-o-Technology ka sahi istemaal hamari kaar kardagi mein dugna izaafa ka ba'ais aur mo'asar Zariya' saabit ho ga.

5: Tareekh ka sahi tareeqah se mutaala' karein aur is se 'ibrat-o-mow'izat haasil karne ki koshish karein taake maazi mein jo lagzishain ho chuki hain woh dobara na dohrayi jaayein.

6: Zamanah haazir ke ahwaal-o-kawaif par gehri nazar rakhi jaaye taake haal ke taqazon ko poora kiya ja sake kyunke zamaane ki tabdeeli Ke saath saath wasaail aur taqazon mein bhi tabdeeli aa jaati hai.

Aaj ka daur bhi media aur technology ka daur hai, Edward Said (book: The Orientalism) ne kaha keh 1800 se lekar 1950 tak Islam aur Musulmanon ke khilaaf saath hazaar 60,000 kitaabein likhi gayi, chunanchah Musulmaan printing press aur English se door thay is liye dushmanon ko poora mauqa' mil gaya keh woh saalon saalon Europe-o-America ke logon ki is baat ke liye zehni sazi kar sakein keh Islam insaanayat ke liye khatra hai (Islam is the threat for humanity) aur yeh dehshat gard mazhab hai, is tareeqah se saare khaat-a mein nafrat phail gayi, jiska saaf manzar hum aaj dekh rahe hain, hum media technology aur print, technology mein na aage hain aur na badh rahe hain

Ibne Baaz (رحمته الله عليه) se sawaal kiya gaya keh aaj ke daur mein kya Islam ke Ta'aruf ke liye television ka istemal jaaiz hai ya nahi? Sheikhs ne fatwa diya keh mujhe dar hai keh agar hum is jaanib aage nahi badhenge to ahl-e-baatil is rukh se ghalba paa kar masoom Musalmanon ki ghalat zehni sazi karenge, is liye meri khwahish hai keh haq parast is jaanib bhi aage badhen aur is media technology ko bhi haath mein lein.

Allah Ta'ala Sheikh Bin Baaz (رحمته الله) ko jaza-e-khair 'Ataa farmaa'e, Aameen.
(فتاوى هيئة الكبار)

Sheikh Naasir-ud-Deen Al-Albani (رحمته الله) ne mutlaq tahreem ke fatwe se rujoo' karte hue kaha aur yeh "Aadaab-uz-Zafaaf" safah number 194 mein marqoom hai keh Islam ke ta'aruf aur iski ta'leem ke liye tasweer ka istemaal karna zaroori hai, aaj ke daur mein yeh jaaiz hi nahi balke waajib bhi hai keh Musulmaan in cheezon ko qabool karein taake baatil ka muqabla kar sakein aur Islam ki sacchi ta'leemaat unke saamne pesh kar sakein.

Aaj ke daur mein jo internet hai woh bahut hi wasee' hai, television ka apna aik daa'irah hota hai is se aagay woh nahi badh sakta, lekin internet ka be had wasee' daa'irah hai, aap is ke Zariya' se saari duniya se mukhaatib ho sakte hain aur saari duniya se rabt mein aa sakte hain. ⁽¹⁾

Aaj duniya mein 7 billion aabaadi hai aur is aabaadi mein har teen mein se aik fard internet istemaal kar raha hai. Aur jo Android technology hai us ke istemaal karne waale 78% fisad hain. Phone iPhone istemaal karne waale 18% fisad hain. Black berry ke 2% fisad hain. Agar hum is technology ke aalaat aaj istemaal nahi kareinge to hamaare bachon ke haathon mein jo phone aur gadgets hain woh un ka ghalat istemaal kareinge, film drama waghaira dekhein ge, waahiyaat aur laghviyyaat mein apna waqt zayaa' kareinge, Zarurat is baat ki hai keh in wasaail ko 'Ulamaa ki nigraani mein aur saheeh feham-e-salaf ki roshni mein istemaal karne ki hum fikr karein.

Aask Islam Pedia www.AskIslamPedia.com Hamesha aap ke liye ghula hua hai.

Aane waale das saal tak internet par koi pabandi nahi hai, is se pehle keh woh daur aaye jab keh har 'ilaaqa ke ai'tbaar se net ko mahsoor kar diya jaaye jaisa keh aaj kal hum SIM cards badalte hain, isi tarah internet ko mahsoor karne se pehle hum aage badhein aur is paighaam ko saari duniya tak pahucha dein kyun keh das saal tak internet mahsoor karne ka koi chance (mauqa') nahi hai.

(1) 2016 ka khutba pehle nashriyat iss saal tak ke hain, lekin kitaabi shakal mein 2025 mein sehar baat parh kar khatam nahin ho.

Is field ke maahir batla rahe hain keh agle das saal tak aisa karna naa mumkin hai. Alhamdulillah!

Aakhir mein Allah Ta'ala se main du'aa karta hoon keh Allah Ta'ala mujhe aur aap sab ko, jo Islam Deen-e-fitrat hai aur har fard ki aur saari insaanayat ki zarurat hai, usay har ek tak pahunchaanay waala banaaye aur Islam ko Allah ke Rasool (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke tareeqah par saheeh samajhne waala banaaye, **Aameen.**



Islam Mukhaalif Ba'z Media Ke Islam Par Das Mashhoor A'tirazaat Aur Un Ke Jawabaat

Nafrat Bhare Sawalaat Ke Pyaar Bhare 'Ilmi-O-Academic Jawabaat

Hamd-o-Salaat

الحمد لله رب العالمين، والصلوة والسلام على رسوله الكريم، وعلى اله وأصحابه
أجمعين، أما بعد! فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم
﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٥٧﴾

(Al-Ma'idah)

Tamheed

Media dour-e-jadeed ka 'aalami stage hai, hukoomatein ho yaa naji idaare, private companies hon yaa ashkhaas-o-afraad sabhi is jadeed waseela-e-iblaagh par takya karte hain, media khwaah woh print media ho ya Electronic media, is ki rasaai ghar ghar tak hai, balke aaj ke taraqqi yaafta daur mein i'laamaat ki rasaai ke liye finger tips ki chand thapthapaahat kaafi hain, Media ki pohanch aur taaqat ka andaaza is baat se lagaaya ja sakta hai keh aaj ke daur mein kaamyab qaum woh hai jis ka media par qabza hai ya jise media ke istemaal ka tareeqa aata hai. Yeh ek amar waaqi'a hai keh taqreeban tamaam media par khwaah 'aalami ho ya qaumi, ba'az auqaat Islam mukhaalif ka qabza hai, is liye Islam aur Musalmaan ki jaisi chaahay

waisi tasweer kashi karna un ke liye baaein haath ka khel hai, aur 'umuman tor par ba'az istisna'aat ko chhod kar saara media ta'assub aur jaanibdaari ka shikaar hai, Yahi wajah hai keh media ka tabaqa Islam mukhaalif propaganda mein paish paish rehta hai, Inhi mein se kuch mashhoor a'tiraazaat ka tazkira yahaan maqsood hai, aur saath hi in a'tiraazaat ka jawaab bhi ainda sutoor mein qaa'reen in shaa Allah mulaahiza karen ge.

Saath hi yeh bhi 'arz hai keh Chunkeh media ke ba'az goshay Musulmanon ko target banatay hain, Qur'an-e-Majeed, Saheeh Ahaadees, Nabi-e-Akram (ﷺ) ki zindagi ko ghalat andaaz mein pesh kartay hain aur mukhtalif aqwaal-o-Ahadees out of context zikr kar ke ghalat fehmiyan paida karne ki koshish kartay hain, isiliye hum sirf ba'az (Islam mukhalif) media ke khilaaf hain, har media ke khilaaf nahi hain, kyunkeh jo mic main istemaal kar raha hoon yeh bhi aik media hai, main isay achay kaam ke liye istemaal kar raha hoon, main isay aman ke liye istemaal kar raha hoon, main dehshat gardi ka zehan badalnay ke liye kaam kar raha hoon, yeh auditorium bhi to aik media hai hum sab yahaan par jama' huay hain kyunkeh hum aman pasandi ka saboot de rahay hain aur hamara zehan dehshat gardi ke khilaaf hai, lehaza har Media ke hum khilaaf nahi hain, media ke ba'z goshay sachaaai ke liye bhi kaam karte hain jaise Ask Islampedia bhi din ba din badhne wala ek media hai jo ghar ghar tak pohanchne ki tayyaari kar raha hai, hum is media ka istemaal sachaaai aur achaaai ke liye kar sakte hain, Alhamdulillah!

Chunancha hum media ke har gosha ke khilaaf nahi hain, media ke ba'z woh goshay jo Islam aur Musalmanon ko na-haq torture karte hain, Qur'an-o-Sunnat ki ta'leemaat ko out of context logon ke saamne pesh karte hain, hum un ke khilaaf hain.

Islam Mukhaalif Ba'z Media Ke Islam Par Das Mashhoor A'tirazaat:

Pehla A'tiraaz: Islam Aman-e-'Aalam Ke Liye Khatra Hai:

Kya Islam duniya ke liye aur is ke aman ke liye din ba din khatra to nahi ban raha hai? Kaise aap jawaab denge keh Islam duniya ke liye aur is ke

aman ke liye khatra nahi ban raha hai?

Doosra A'tiraaz: Islam Ya'ani Qur'an-o-Hadees Par Ghair Muslim Kyun Yaqeen Kare?:

Yeh sawaal mujh se Qatar mein kiya gaya tha, jab non Muslim se mera interaction hua keh "Aap Musulmaan Allah Subhanahu-o-Ta'ala ko maante hain aur aap ka yeh da'waa hai keh yeh Qur'an Us Allah Subhanahu-o-Ta'ala ki taraf se aaya hai, aur hum to Ghair Muslim hain, hum na aayat maante hain na hum Hadees maante hain, Baghair kisi aayat aur baghair kisi Hadees ka sahaara liye tum kaise saabit kar sakte ho keh Allah maujood hai aur Us ne yeh Qur'an-e-Majeed bheja hai? Baghair kisi aayat aur baghair kisi Hadees ke scientifically aap kaise yeh baat prove kar sakte hain?"

Teesra A'tiraaz: Muhammad (ﷺ) Dehshatgard Paighambar Hain Na'oozubillah:

Muhammad(ﷺ) ki shaan mein gustaakhana cartoons banaaye ja rahe hain, 2005 mein Jyllands-Posten ⁽¹⁾ Aur maazi qareeb mein Innocence of Muslims naam ki ek film nikali gayi, us mein bhi Nabi (ﷺ) ko target kiya gaya hai. Taqreeban 30 ke qareeb movies banayi gayi hain aur kai cartoons banaaye gaye hain, 250 magazines aur akhbaaron ne na'oozubillah Nabi-e-Kareem(ﷺ) ko cartoon mein aise pesh kiya goyaa Muhammad(ﷺ) Messenger of peace nahi balke Messenger of Terrorism the. Hum Musulmaan kaise saabit karein keh Muhammad(ﷺ) duniya ke liye aman pasandi ka Zariya' hain?

Aaj media ke ba'z goshon mein chand dehshat gard jama'aton ko Islam se jodh kar identify kiya hai keh yeh jo dehshat gard group paida huay hain, yeh bhi to Muhammad(ﷺ) ka naam lete hain, Muhammad(ﷺ) ki ta'leemaat ko quote karte hain, aur dehshat gardi ke kuch waaqi'aat chand Muslim

(1) In September 2005, the Danish newspaper Jyllands-Posten published 12 editorial cartoons) ke Zariya' cartoons banaye gaye.

groups ki taraf mansub kar ke poocha jaata hai keh kya Muhammad(ﷺ) ki ta'leemat ki wajah se yeh terrorism ke waaqi'aat paish aa rahe hain?

Choutha A'tiraaz: Musulmaan Sood Ke Kyun Mukhaalif Hain?

Musulmaan (illogical) kaam karte hain jaise jab woh ghar dete hain to kiraaya lete hain ya jab woh gaadi dete hain to us ka kiraaya lete hain Lekin jab kisi ko bator-e-qarz paisay detay hain to woh kehtay hain keh is ke badla mein kiraaya nahi lena chahiye, yeh sood hai ya interest hai yeh to illogical hai. Aap Musulmaan kyun kehtay hain keh interest haram hai aur soodi karobaar ghalat hai? Soodi karobaar ki wajah se to duniya mein taraqqi ho rahi hai aur aap Musulmaan keh rahay hain keh aisa nahi hona chahiye?

Yeh sawaal mujh se Malaysia mein kiya gaya tha? Jab bhi mera interaction ghair mulki logon se hota hai to mein yeh saaray sawalaat jama' karta rehta hoon taakeh is ke jawabaat tayyaar kar sakoon, Phir apne logon ko is ke jawaabaat sikhaon taakeh phir yeh Musulmaan jahaan jahaan par bhi jaayein, jaise college ya office waghaira, aur agar un se wahaan sawal kiya jaaye to woh depression mein na chalay jaayein, balkay woh itnay mazboot ho jaayein aur un mein itna ai'temaad ho keh In Shaa Allah na sirf khud ko woh in sawaalon ke ghalat asraat se Bachaain balke sawaal karne waalon ko bhi Islam ki taraf bulaa sakein. Nafrat bharay sawaalon ke pyaar bharay jawaabaat mein aap ke saamnay pesh karunga, In Shaa Allah!

Paanchwan A'tiraaz: Islam Ta'leem Ka Mukhaalif Hai:

Musalmaan Education mein kyun peechay hain? Sachar Committee ki report ne Musulmaanon ki pol khol kar rakh di hai, iska matlab agar yeh nahin hai keh Islam ta'leem ki taraf nahin ubhaarta hai, yeh Islam education par nahin ubhaarta hai ya development ki taraf nahin ubhaarta hai, to aakhir wajah kya hai keh Musulmaan education mein peechay ho rahe hain?

Chhata A'tiraaz: Musulmaan Hindustan Ke Liye Wafadaar Nahin Ho Sakta:

Musulmaan is Hindustan ke liye kabhi wafadaar nahin ho sakte, yeh to gaddaar hain, yeh Musalmaan to bechain nazar aate hain keh woh idhar paidaHo gaye. Kaise tum saabit kar saktay ho keh Musulmaan Hindustan ke liye wafadaari ka kaam karte hain?

Yeh woh sawalaat hain jo shakal badal saktay hain, jin ke alfaaz badal saktay hain aur jin ke piraaye badal saktay hain lekin media mein kai baar aap ko yeh sawalaat nazar aatay rahengay.

Saatwan A'tiraaz: Musulmaan Slaughtering System Kyun Qabool Nahin Karte?

Maghribi mumalik mein rehne waalay science danon ne badi research karne ke ba'd ek Slaughtering system apnaaya hai, Musulmaan is system ko kyun nahin adopt kar lete? Musulmaan yeh puraana system kyun follow kar rahe hain? Kya Musalmaan gaaye khaye baghair sachay aur pakkay Musulmaan nahin ban saktay?

Aathwaan A'tiraaz: Musulmaan Soor Ke Gosht Aur Sharaab Ka Istemaal Kyun Nahi Karte?

Aaj ke daur ka culture hai keh sharaab piyein aur bila tafreeq halaal-o-haram Pork khaayein, Musalmaan yahaan par bhi aa jaate hain aur aakar kehte hain keh hum sharaab nahi piyein ge aur Pork nahi khaayein ge. Aakhir cultural cheezon ko Musalmaan adopt kyun nahi kar lete?

Nawaan A'tiraaz: Parda Khawateen Ki Aazadi Ke Khilaaf Hai:

Kyun Musulmaan apni khawateen ko parda ke peeche rakhna pasand karte hain? Yeh hijaab ka nizaam cultural difference paida karta hai, Musulmaanon ka ye parda system hi hai jis ki wajah se saari duniya mein

ek culture nahi ban paa raha hai aur 'Auraton par zulm ho raha hai, Is zulm ko mitaane ke liye hukoomatein koshish kar rahi hain taake Musulmanon ke system se 'Auraton ko nijaat dila sake, na'oozu billah!

Daswaan: Musalmaan Dusron Ko Apne Mazhab Ki Da'wat Kyun Dete Hain?

Musalmaan hamesha kalma padhaane ke chakkar mein kyun rehte hain? Kyun doosron ko Islam batlaane ki koshish karte hain? Kyun doosron ki personal life mein dakhil andaazi karne ki koshish karte hain? Musulmaan apni zindagi mein busy bhi reh sakte hain.

Agar kuch naujawaan bachay mandir saaf karte hain to kyun ba'az 'Ulama-e-Ikraam unhein mandir saaf karne se rokhte hain? Aakhir wajah kya hai?

Yeh fil-waqt ke sulagte mauzu'at hain jo alfaaz badal sakte hain aur andaaz badal sakte hain lekin kisi na kisi shakl mein humaare naujawaanon ke paas jab yeh masaa'il aate hain tab

Hamare nojawaan mehsoos kartay hain keh hum iska jawaab nahi day pa rahay hain, kya ab rad-e-'amal mein aakar koi aisa kaam karain jo Islam pasand nahi karta?

'Ilm ki taaqat ke Zariya' se In Shaa Allah hum bahut kuch kaam kar saktay hain, hum academic level par jawaabaat day kar bhi bahut saara Deeni kaam kar saktay hain, humein ghussay mein aakar aapay se baahar honay ki zaroorat nahi hai, academic level mein bada dum hota hai, is mein bhi bada power hota hai, hum lectures ke Zariya' se bhi Musalmaanon par honay waalay attack (hamlay) ka aagay badh kar jawaab day saktay hain, hum pur aman tareeqay se in a'tiraazaat ke jawaabaat detay huay mahaul ko sudhaarnay ki koshish kar saktay hain, In Shaa Allah!

Tamaam A'itrazaat Ke Pur Aman Jawaabaat

Pehla Jawaab: Kya Islam duniya ke liye threat ban chuka hai? Kya Islam duniya ke aman ke liye khatra ban chuka hai? Is pehlu se pehla nuqta mein aap ke saamne rakhta hoon, aman ke liye sab se bada khatra dehshatgardi hai. Surah Maa'idah aayat number 32 mein Allah Subhanahu-o-Ta'ala ne Farmaayaa:

﴿مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا﴾

Tarjuma: "Isi wajah se hum ne Bani Israel par yeh likh diya keh jo shakhs kisi ko baghair is ke keh woh kisi ka qatil ho ya zameen mein fasaad machaanay waala ho, qatl kar daalay to goyaa us ne tamaam logon ko qatl kar diya, aur jo shakhs kisi aik ki jaan bacha le, us ne goyaa tamaam logon ko zinda kar diya Aur un ke paas hamare bahut se Rasool zaahir daleelen le kar aaye lekin us ke ba'd bhi un mein ke aksar log zameen mein zulm-o-zyaadti aur zabardasti karne waale hi rahe."

Dehshat gard ka definition kya hai? U.S. Army Department ke official website ke mutaabiq is ki 107 ta'reefen batlaai gayi hain, matlab yeh nikla keh dehshat gardi ki koi aik muttafiq ta'reef aur definition abhi tak maujood nahi hai, Lekin saare definitions ka khulaasa aur aik common point yeh hai keh kisi bhi ma'soom ko naa-haq maar dena dehshat gardi hai. Agar terrorism ka yehi asal definition hai to Islam mein yeh definition chaudah so saal pehle de diya gaya hai, (Surah Ma'idah surah number 5 Aayat number 32).

Ek sahib mere paas aaye aur kehne lage keh main aap ko T.V. par dekhta hoon, aap Hadees ke hawaalay detay hain aur aayat ke hawaalay detay

hain, is liye mujhe badi khuwaahish hoti hai keh main bhi ek hawaala yaad karoon aur Nabi-e-Kareem(ﷺ) ne irshaad farmaya hai keh:

(بلغوا عني ولو آية)

"Tum meri baatein dusron tak pahunchao agarche ek baat hi kyun na ho." (Sahih-ul-Bukhari 3461)

Lihaza main bhi Aayat ki tabligh karna chaahta hoon, aap mujhe ek Aayat batlaiye jis ki main tabligh karta rahoon, Main ne kaha: "Bhai! Kya aap padhe likhe hain?"

Us aadmi ne kaha: "Arshad bhai! Main kabhi school mein daakhila hi nahi liya."

Main ne kaha: "Main aap ko hawaala kaise yaad karaun?"

Ek aadmi hai jo school mein daakhila hi nahi liya lekin khwahish yeh hai keh Islam par ai'tiraazaat ka jawaab dena Chaahta hai, khwahish dekhiye Maasha Allah! Kitni unchi soch hai ek naujawan ki, main ne kaha:

"Bhai! Koshish karta hoon keh aap ko ek hawaala yaad karaaun, Surah Al-Ma'idah Ya'ani maida ki roti jo istemal hoti hai is se yaad rakh lo Surah Al-Ma'idah aur India mein jo roti Banti hai woh gol roti hoti hai, 'Arabi zubaan mein paanch kaisa hota hai zara gol likha jata hai, Surah Ma'idah Surah number 5/5 aur kitne daanton se khaate ho? 32 se Aayat number 32 aisa kar ke yaad kar lo! Is aadmi ko maine yaad karwa diya.

Is Waqia' ke taqreeban teen ya chaar saal ke ba'ad meri us se mulaqaat hui, us ne kaha keh ek baar aap ne mujhe ek hawaala yaad karaaya tha, ji haan! Main lohay ka karobaar karta hoon aur scrapyard ka karobaar karta hoon, jitne bhi seeth hain na! Woh bahut saare ghair Muslim hain aur main apne seeth ke paas jaata hoon to woh kehte hain: "Tumhaare log (Musalman) aisa aur aisa karte hain."

Us waqt main foran yeh Aayat Surah Al-Ma'idah Surah number 5 Aayat number 32 padh deta hoon aur yeh Aayat jab main padh kar batlaqta hoon to woh kehte hain keh "Islam to sahi hai bhai! Lekin woh ghalat kar raha

hoga" Main phir uski wazaahat bhi kar deta hoon keh agar ek musalman sharab peeta hai to is ka matlab yeh nahi keh Islam mein sharaab halaal hai, agar ek Musalman chori karta hai to is ka matlab yeh nahi keh Islam mein chori halaal hai, agar koi Musalman kahin par kisi ma'soom ko maar deta hai to yeh us ka apna 'amal hai Islam se is ka koi ta'alluq nahi hai, yeh paighaam main har jagah phela raha hoon, alhamdulillah! Maine kaha: "Bhai! Aap to padhe likhe nahi hain phir bhi abhi tak hawaala kaise yaad rakhe hain?"

Us aadmi ne kaha "Jab bhi main subah ke waqt brush karta hoon to apne daant dekhta hoon aur mujhe woh hawaala yaad aajaata hai."

Mujhe umeed hai keh aap ko bhi hawaala yaad ho gaya hoga, hawaala yeh hai Surah Al-Ma'idah Surah number 5 Aayat number 32.

Agar koi kehta hai $2 + 2$ kya hota hai? To gussa mein aakar 5 ya gussa mein aakar main $2+2=6$ nahi keh sakta, agar koi dehshatgardi karte hue kisi Musalman bhai ko maar deta hai to us ka bhai gussa main aa kar us aadmi ke bhai ko to nahi maar sakta, $2 + 2 = 5$ bhi ghalat, $2 + 2 = 6$ bhi ghalat hai, Islam kya kehta hai agar koi aadmi kehta hai $6 = 2 + 2$ ghalat hai to rad-e-'amal mein gussa mein aa kar doosra shakhs kehta hai main $2 + 2 = 5$ kehta hoon, Islam kehta hai tum bhi ghalat, Islam kehta hai tum bhi ghalat, Islam haq ka aur insaaf ka saath deta hai. $2 + 2 = 4$ hi hoga.

Chori chori hai chaahe Musalman kare ya ghair Muslim kare, daashatgardi ghalat hai chaahe Musalman kare chaahe ghair Muslim kare, Muslim karta hai to bhi ghalat hai aur agar ghair Muslim karta hai to bhi ghalat hai, Islam daashatgardi se paak hai. Saheeh bukhari mein Nabi-e-Kareem (ﷺ) ka irshaad hai:

(من قتل مُعَاهِدًا لم يَرَحْ رائحة الجنة)

"Jis kisi ne bhi kisi mu'ahid ka qatl kar diya, woh Jannat ki khushboo tak bhi mehsoos nahi kar paayega." (Sahih al-Bukhari: (3166)

Clear hai, kahaan hai dehshatgardi? There is no room of terrorism ke liye koi gunjaaish hi nahi hai.

Hindustan ke saath tamaam log agreement kiye hue hain, Hindustan kya hai? Hindustan Place of agreement hai, yahaan par Hindu, Musalman, Sikh, 'Eesai aapas mein mu'aahidah kar ke rahenge.

Yeh Hindustan ke preamble mein likha hua hai, yeh Hindustan ke qanoon ke muqaddama mein likha hua hai, humaare constitution ke shuru' mein likha hua hai keh mulk kisi ka nahi hai yeh sab ka aapas mein agreement karda mulk hai, yeh Place of Hinduism ya Place of Christianity nahi hai balke Place of agreement hai, yahaan par sab ko masawi taur par haqooq milenge.

Ab aise mulk mein khon ki hifaaizat ki baat kaun kar rahe hain? 1445 saal pehle Muhammad (ﷺ) keh rahe hain keh jo koi bhi mu'aahidah kiye hue kisi bhi ma'soom ko maslan agar koi bazaar mein nikalte hain to kisi 'aurat ko, kisi bacha ko ya kisi ma'soom insaan ko maar dete hain to Islam is se bari hai, Koi agar qanoon apne haath mein leta hai to Islam is se bari hai, Koi bhi kisi ma'soom ko maar deta hai to Islam is se bari hai, yeh us aadmi ka personal decision hai. Lihaza mutaalibah kiya jaaye keh jisne bhi aisa kiya hai use us ki saza milni chahiye, us ki wajah se doosre Musalmaan ya kisi bhi ghair Musalmaan ko harass nahi kiya jaana chahiye, Islam ka tasavvur bahut hi clear hai.

Islam ki jab yeh ta'leemaat hain to yeh Islam saari duniya ke liye khatra kaise ban sakta hai? Is Islam ki wajah se kya faaida hua hai Aap jaante hain. Agar road par dekh Rahe hain kisi ka Accident ho gaya aur woh Hindu hai, bato lagaaya hua hai, tadap raha hai, khon is ke jism se nikal raha hai, aise waqt par main foran kya karunga? In sha Allah jald se jald koshish karunga keh use hospital pahunchaun, agar koi mujh se pooche keh kyun bhai! koi aadmi Hindu ho sakta hai aap is ki kaise madad kar sakte hain halaankeh woh aap ke dharm ka maanne wala nahin hai? Toh main kahunga Surah Al-Ma'idah Surah number 5 Aayat number 32 ek ma'soom ki jaan bachane se saare insaanon ki jaan bachane ke barabar sawab likha jaayega.

Allah Ta'ala mujhe yeh naik kaam karne ki opportunity de rahe hain, ek 'aam aadmi aur ek civilian Hindustan mein rehne wala accident ki wajah

se tadap raha hai toh main yeh nahin dekhunga keh woh Hindu hai ya Christian hai ya woh Sikh hai, main yeh dekhun gaa keh us ka khoon beh raha hai usay dard ho raha hai, jab jism se khoon behta hai to mujhe bhi dard hota hai, isi tarah usay bhi dard hota hai, jab kisi ka haath kaata jaata hai to usay dard hota hai, isi tarah agar mera haath kaata jaaye to mujhe bhi dard hota hai, is waqt main yeh decision le raha hoon keh main is Hindu bhai ko bachaun gaa, Yeh decision main kyun le raha hoon? Kya is wajah se keh mujhe sirf aisa khayaal aata hai? Is se bhi badh kar yeh hai keh Qur'an-e-Majeed ne hum MusuTlmanon ka zehan aisa program kiya hai keh hum aisa karein ge kyun ke hum Musalmaan hain, Allah Subhanahu-o-Ta'ala aur Muhammad (ﷺ) ne humein yeh ta'leemaat di hain, Yeh aman-o-salaamti ki baatein Qur'an-e-Majeed aur Hadees-e-saheeh mein hum padhtay hain aur khutbah Jum'ah mein bhi hum yeh saari baatein suntay hain, Is wajah se hum Musulmaan duniya ki sab se aman pasand qaum hain.

Aaj ka ba'az media hamare muta'alliq jo bhi batlaaye lekin Musulmaan duniya ki sab se zyaada aman pasand qaum hai. Ek misaal deta hoon baat samajh mein aa jaaye gi, beeswi sadi mein sab se bada Terrorism ka waaqi'a jo paish aaya aap jaante hain jisko Guinness Book of World Record mein darj kiya gaya, yeh tareekh ka sab se bada dehshat gardi ka waaqi'a hai, Yeh waaqi'a kya hai? First World War aur Second World War Is mein marne waalon ki ta'adad 7 crore hai, 7 laakh nahi 7 crore hai Aur kitne mulkon ne mil kar yeh war ladi thi? 109 mumalik ne yeh jang ladi thi, Is mein do mulk Musalmaanon ke thay, baaqi 107 mumalik saaray ghair-Muslimon ke thay, ya'ni Christian, Christianity ke maanne waalay log thay Aur do Muslim mulk jo thay woh Jordan aur Turkey thay Unhein bhi yeh kaam pasand nahi tha, 'Ulamaa kehte thay keh aisay kaamon mein shareek nahi hona Chahiye lekin chunkeh zabardasti thi is liye is mein shareek hona pada tha.

Tareekh mein ba-qa'idah likha hua hai keh is mein koi role Musulmaanon ka hai hi nahi, woh jo 107 mumalik thay unhon ne apna actively participate mukammal batlaaya hai, Is mein 7 crore ma'soom maare gaye, Europe aur America ke saaray log buri tarah muta'assir ho gaye. Aap ta'ajjub karein ge keh 1945 mein yeh Second World War khatam hui hai.

Mathematics mein formula ek hai to natija bhi ek hi aata hai, lekin yahaan formula ek hai aur natija alag alag hai. Poori jang Christianity ke maanne waale kar rahe hain lekin natija nikal raha hai keh Musalmaan dehshat gard hain, yeh to ulta hi formula hua, 1945 se le kar 2016 aa gaya lekin media ke ba'az goshay yeh batla rahe hain keh Musalmaan dehshat gardi ka role ada karte hain, 1945 ke time par saaray Europe aur America ke Logon ko kar sincerity ki wajah se First World War aur Second World War bhi karni padi, kahin aisaa na ho keh log apna mazhab chhod kar Islam qabool na kar lein, is se pehle keh woh Islam qabool kar lein un ka zehan kharaab kar do aur yeh batlaao keh Musulmaan dehshat gard ho sakte hain aur Third World War ka sabab ban sakte hain. Aisaa kar ke logon ke khauf ko istamaal kiya gaya aur chunkeh is waqt Musulmaanon ke haath mein media nahi tha is liye Musalmaan target ban gaye.

Zaroorat is baat ki hai keh media ki ahem jagahon par hum Musalmaanon ko kaam karna chahiye, kis ne aap ko roka hai keh aap apna website na banaayein? Kis ne aap ko roka hai keh aap ka English akhbaar nahi hona chahiye? Kis ne aap ko roka hai keh aap baa qaa'ida school ka system na chalaayein? Jaise S.S.C hai, C.B.S.E ⁽¹⁾ hai, aise hi baqaa'idah Musalmaan apna nisaab tayaar kar saktay hain, kis ne aap ko roka hai? Yeh hamari susti hai keh hum dekhte chalay jaa rahay hain keh Islam par attack par attack ho raha hai.

Aap ne dekha ho ga keh college mein us bachay ko target banaaya jaata hai jo sab se zyaada kamzor hota hai, aaj Musulmaan saari duniya mein media ki taaqat na rakhnay ki wajah se us kamzor bachay ki tarah ho chukay hain, media ke ba'az goshay aasaani ke saath Musalmaano ko dehshatgard qoum balkeh Islam ko hi dehshatgardi ka mazhab batlaanay ke liye kaamyaaab kyun ho rahay hain? Kyun keh hum apna role ada nahi kar rahay hain.

(1) S.S.C (SSC) aur C.B.S.E (CBSE) Bharat mein do mukhtalif ta'leemi boards hain jo talaba ki ta'leem aur imtihaanat ka intizaam kartay hain.

Doosra Jawaab:

Ek Professor saahib ne sawaal kiya, aap Musalmaan kehte hain keh Allah Subhanahu-o-Ta'ala ki Zaat hai, Allah Subhanahu-o-Ta'ala ne hi is Qur'an-e-Majeed ko aasmaanon se naazil kiya hai, Muhammad (ﷺ) ne is ki tashreeh saheeh Ahadees se ki hai, to aap ka 'aqeeda yeh hai keh Qur'an aur saheeh Hadees Allah Subhanahu-o-Ta'ala ki taraf se hai, aap yeh baatein kaise maan lete hain? scientifically aap yeh kaise Prove Kar sakte hain?

Main ne un Professor saahib se kaha: "Done, I am ready," Main koi ayat aur Hadees istemaal kare baghair science ke jo formulae hain, science ka jo system hai aur science ki jo theories hain unhi buniyaadon par In Shaa Allah aap ke saamne haqqaiq saabit kar ke batlaaonga, Main ne shuru'at ki keh "Sir! Kya aap Newton ki theory ko maante hain ya Nahi?"

Us ne kaha: " Haan main maanta hoon." Newton ki theory kya hai? Newton ki theory ka naam hai "Concept of Inference" Inference ka matlab hota hai jaanne wali cheez ke Zariya' se na jaanne wali cheez ko ma'loom kar lena, Isi ko infer karna, nateeja nikaalna kehte hain, Agar yeh hai to yeh bhi ho ga. Jaise seb darakht se toot kar ooper nahi ja raha balke seb neeche gir raha hai, iska matlab yeh nikla keh zameen mein gravity hai. Kya aap ne kabhi gravity ko dekha hai?

"Nahi! Main ne nahi dekha hai."

Phir aap kaise kehte hain keh gravity maujood hai? Lekin girte hue seb se aap ne yeh nateeja akh'z kiya keh zameen ke andar quwwat-e-kashish hai jo har ooper se girne wali cheez ko apni jaanib kheenchti hai, Bilkul isi tarah agar aap Qur'an-e-Majeed ko apni tahqeeqi nazron se dekhenge to woh sab kuch jo parda-e-ghaib mein hai, un par yaqeen karne lag jaayenge.

Nihaayat saada sa sawaal hai keh is kitaab ka author kaun hai, le aaiye, is ka author dhoond kar laaiye! Agar aap kehte hain keh is ke author, musannif, mu'allif aur likhne waale aur Yajantr apni taraf se dene waale Muhammad(ﷺ) hain, to is ka jawaab ho ga keh Encyclopedia Britannica ke mutaabiq Muhammad(ﷺ) to ek Ummi the, Ummi ka matlab hai jin ko

dekh kar padhna nahi aata, jin ko likhna nahi aata, aur modern educational system ke mutaabiq 1492 se pehle ka daur mo'arikheen ke nazdeek tareek daur Dark Ages kehlaata hai, jis ka matlab ye hai keh Europe us waqt tak 'ilm-o-irtiqaa ki roshni se mehroom, jaahalat aur pasmaandagi ki taarekiyon mein taamak toiyar maar raha tha, vIs tareek daur se qareeban paanch sau saal pehle Muhammad(ﷺ) paida hue, ek sehraai khitay mein jahaan 'ilm-o-tahqeeq ke chashme saraab ki haisiyat rakhte hain, lekin Qur'an-e-Majeed mein 1000 se zaayd aisi aayatein hain jin mein bayaan ki hui baaton se muta'aliq aaj ke modern science Dan keh rahe hain keh hum ne yeh aaj discover kiya hai.

Aakhir chaudah so saal puraani kitaab mein is daur-e-jadeed ki baatein kaise aa gayin? Yeh alfaaz kehne wala shakhs William Keith Moore hai jiska naam Embryology ke subject mein reference ke tor par liya jaata hai, Is subject par William Keith Moore apni kitaab mein Surah Al-Mu'minoon surah number 23 ayat number 13 padhne ke ba'd kehte hain keh is mein ek janeen (rehm-e-maa'dar mein maujood bachay) ki nash'o-numa ke maraahil ko kis qadr wazaahat aur khoobsurti ke saath bayaan kiya gaya: Aur hum ne insaan ko mitti ke khulaasah se banaaya, Allah Ta'ala ka irshaad hai:

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ﴾

"Phir use nutfa bana kar mehfooz jagah mein qaraar de diya."

(Surah Al-Mominoon: 13)

Us ke ba'd Allah Subhanahu-o-Ta'ala ne irshaad farmaaya:

﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا
فَكَسَوْنَا الْعِظَ لَحْمًا﴾

"Phir nutfa ko hum ne jama hua khoon bana diya, phir is khoon ke lothday ko gosht ka tukda kar diya. Phir gosht ke tukday ko haddiyar bana Deen, phir haddiyon ko hum ne gosht pehna diya."

(Surah Al-Mu'minoon: 14)

Yeh jo 7 stage of embryo hai, jab reham-e-maa'dar mein bachha develop hota hai to use kehte hain "development of embryo" yeh jo knowledge hai yeh jis tareeqah se baanta gaya hai, use hum mahino'n ke hisaab se baant rahe thay to hum ghalti kar rahe thay, lekin Qur'an-e-Majeed padhnay se humein saheeh taqseem samajh mein aati hai, is taqseem ko saheeh Muslim mein bhi batlaaya gaya hai keh 40 din nutfah, 40 din 'alaqah aur 40 din muzgah ki taqseem hai, yeh ek Perfect study hai.

Is ke ba'd William Keith Moore kehta hai keh sehraa mein rehne waala, Dark Ages ka ek Ummi insaan jiss ke paas koi asbaab-o-zaraae' thay na jadeed aalaat, phir bhi us ne yeh sab kuch kaise pata laga liya? In baaton ko us waqt hi itni bareeki ke saath kaise pesh kiya gaya? Aaj hum itne advanced daur mein micro level ke gadgets rakhte huay bhi itni aasaani se define nahi kar paa rahe hain? Is ka matlab yeh nikla keh Muhammad (ﷺ) ne apni taraf se yeh Qur'an-e-Majeed nahi likha hai, balkeh us Rehm-e-Madar ko paida karne waale aur us Rehm-e-Madar ke andar ke janeen ke Khaaliq Allah ne is kitaab ko naazil kiya hai, ek simple logic hai.

Aakhir kaar mujh se sawaal karne waale professor ne ai'tiraaf kar liya keh: "Main maanne ke liye tayyaar hoon, yeh saari baatein insaan nahi likh sakta, balke paida karne waale hi ne is kitaab ko naazil kiya ho ga. Agar ghoor-o-fikar karne waale is simple aur saadi si theory ko hi follow kar lein to woh Khaaliq ki ma'rifat ka suraagh paa lein ge."

Ek Germany ka ocean diver hai, us ne Islam qubool kiya, Logon ne poocha keh aap ne Islam kyun qubool kiya? Saari duniya mein Musalmaanon ko badnaam kiya jaa raha hai aur tum kalma padh rahe ho? Aise kai log hain jo kalma padh rahe hain, Logon ne un se poocha: Tum kalma kyun padh rahe ho? Us aadmi ne kaha: "Main Ne Qur'an-e-Majeed ki aik aayat padhi hai, Surah Noor ki aayat hai, Allah Ta'ala ka irshaad hai:

﴿إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا﴾

"Jab apna haath nikaalay to usay bhi qareeb hai keh na dekh sakay."

(Surah An-Noor: 40)

Allah Subhanahu-o-Ta'ala samandar ka naqsha kheench rahay hain keh samandar ke andar gehraai mein itna andhera hota hai keh aadmi apna haath dekhna chaahay to us ko apna haath nazar nahi aata. Is manzar ka naqsha samandar ki gehraaiyon ke saath bayaan kiya gaya hai, Diver kehtay hain keh agar mein samandar ki gehraaiyon mein utarnay waala agar is cheez ko bayaan karoon to baat qaabil-e-feham hai. Mein ne Musalmanon se poocha keh kya aap ke Nabi (ﷺ) samandaron mein ghota lagaatay thay? Musalmanon ne kaha: "Sir! kaisi baat kar rahay hain, Muhammad(ﷺ) to registaani 'ilaaqay ke thay, jahaan paani ke qatray qatray ko log tarastay thay, Nabi-e-Kareem(ﷺ) ne kabhi bhi samandar ke andar ghota zani Nahin ki.

Jis aadmi ne samundar ke andar ghota zani nahin ki, ek desert mein rehte hue jahaan par paani ka tasawwur bhi mushkil se paaya jaata hai, woh aadmi itna waazeh naqsha kheench raha hai, iska matlab yeh nikla keh Muhammad(ﷺ) ne is Qur'an-e-Majeed ko nahin likha, balke Us samundaron ki gehraaiyon ko paida karne waale ne hi yeh kitaab naazil ki ho gi, Simple logic hai. Allah Ta'ala ka irshaad hai:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Kya Wohi na jaane jis ne paida kiya? Phir Woh bareek been aur baakhabaar bhi ho." (Surah al-Mulk: 14)

Yeh jo saari kaainaat hai woh Work of Allah hai, aur yeh jo Qur'an-e-Majeed hai woh Word of Allah hai, Allah ki takhleeq aur Us ki apni lafzi tozeeh mein tazaar kaise mumkin hai?

Teesra Jawaab:

Ba'az dushmanaan-e-Islam kehte hain keh Muhammad(ﷺ) ke cartoon hum is liye banaate hain kyun ke un ki ta'leemat ki wajah se terrorism paida ho raha hai, is wajah se hum ne un ke 250 akhbaaron mein cartoons shaa' kiye hain aur filmein bhi bana rahe hain. Is ka jawaab yeh hai keh:

1. Aap ko kyun ke Muhammad(ﷺ) ki zindagi ka saheeh 'ilm nahin hai.

2. Ya aap ki ma'loomaat ke zaraa'e saheeh nahin hain

3. Aisa bhi 'ain mumkin hai keh aap jo kuch is hawaale se padh rahe hain woh dar-e-haqeeqat out of context hai.

In teeno mein se koi ek wajah bhi aap ki ghalat fehmi ka sabab ho sakti hai.

Mumbai mein ek program mein mera aur Swami Aachaarya Shankar darmiyaan 'ilmi dialogue tha Sinkdon ka Majma' tha Us mein Swami ne ai'tiraaf kiya tha:

"Jis waqt maine Qur'an-e-Majeed ka baraaah-e-raast mutaala'a nahi kiya tha aur na hi Muhammad sahab (ﷺ) ki zindagi ka sahi tareeqe se mutaala'a kiya tha, us waqt maine ek kitaab likhi thi "Islam Aatang" ya'ani Islam Aatangwaad sikhlaata hai, lekin ba'd mein jab maine Muhammad (ﷺ) ki zindagi padhi to maine us frame ko rakh kar Qur'an-e-Majeed padha, tab mujhe context samajh mein aaya keh is aayat ka matlab kya hai? Main pehle Nabi-e-Kareem (ﷺ) ki Seerat ko Qur'an-e-Majeed se jod kar nahi padha tha, aur jab maine sahi tareeqe par mutaala'a kiya to meri pehli kitaab ko maine khud rad kar diya aur ek nayi kitaab likhi Us kitaab ka naam "Islam Aadarsh" hai. Aur sab ke saamne ai'tiraaf kiya keh darasal Aap (ﷺ) ne dehshat gardi ke khaatima ke liye jangein ladi thin. Swami Shankar Achaarya darasal aise pehle aadmi nahin hain, tareekh mein aise kai log hain jinhon ne Muhammad (ﷺ) ke khilaaf pehle kuch keh diya tha, kuch sun liya tha aur kuch samajh liya tha lekin jab haqeeqat aashnaa hue to tareekh gawaah hai keh har qabeele aur har tabaqe ke logon ne Islam qubool kiya

Hai 'Ayaan Yorish-e-Tatar Ke Afsaane Se

Paasbaan Mil Gaye Ka 'be Ko Sanam Khaane Se

Nabi-e-Kareem (ﷺ) ka ta'aruf agar koi paish kare to Nabi-e-Kareem (ﷺ) ke saath Taa'if ke maidaan mein jo waaqi'a paish aaya usay zaroor bayaan karna chahiye. Ek mustashriq kehta Hai keh Muhammad (ﷺ) ne ek aisi khoobi ka izhaar kiya hai keh main dushmani karte karte ab dushmani se ruk chuka hoon, Logon ne pucha keh tum ne woh kya khoobi dekhi jis ke ba'd tum dushmani karne se ruk gaye, Us ne kaha keh jab main Nabi-e-

Kareem (ﷺ) ki Seerat padh raha tha to mujhe pata chala keh Muhammad (ﷺ) hamesha apne se Zyaada dusron ka khayal rakhte. Taa'if ke maidaan mein Nabi-e-Akram (ﷺ) ko pathar maara jaata hai, khoon nikal jaata hai, yahaan tak keh 'Aaysha (رضي الله عنها) poochhti hain:

"Ae Allah ke Nabi (ﷺ)! Kya Aap par Uhud ke din se bhi Zyaada koi takleef deh din aaya hai?"

Nabi-e-Akram (ﷺ) irshaad farma rahe hain "Haan haan! Taa'if ke maidaan mein mujhe Uhud se bhi Zyaada takleef hui, Taa'if ke maidaan mein jab mere jism se khoon beh raha tha Yahaan tak keh ek maqaam par pohanchne tak main ghanoodgi aur be-hoshi ke 'aalam mein tha, Darasal mujhe be had maara gaya tha. Aise waqt par ek farishta aakar kehta hai: (إن شئت أن أطبق عليهم الأخشبين؟) "Ae Nabi-e-Kareem (ﷺ)! agar Aap chaahen to yeh jo do pahaad hain in do pahaadon ke darmiyaan is qaum ko hum kuchal denge, phir yeh qaum poori tareeqah se milya mit ho jaayegi?"

Nabi-e-Kareem (ﷺ) ka jawaab suniye! Khud ka to khoon beh gaya hai lekin Nabi-e-Akram (ﷺ) ko yeh pasand nahi keh pathar maarne waalon ka khoon beh jaaye, Aap (ﷺ) ne khud se zyaada saamne waale ka khayaal kiya, kaha keh Nahi! (بل أرجو أن يخرج الله من أصلابهم من يعبد الله وحده، لا يشرك به شيئاً) "Balke mujhe ab bhi umeed hai keh Allah Ta'ala agar yeh nahi to shaayad keh inki aane waali naslon mein se aison ko paida farmaayein jo ek Allah ki 'Ibaadat karein aur Us Ke saath kisi ko bhi shareek nahin karein ge."

(Saheeh Bukhari: 3231)

Yeh Musulmaan nahin hain lekin un ke ba'd aanay waali nasl ho sakta hai keh tauheed qaa'im kare, un ki aanay waali nasl ho sakta hai keh shirk se bach jaaye.

Koi Nabi-e-Kareem (ﷺ) ka aik bhi waaqi'ah sun le gaa to woh yeh nahin kahe gaa keh Muhammad (ﷺ) na'oozubillah dehshat gard thay. Yeh hum nahin batla rahay hain, aap yaqeen kijiye! yeh ghairon ke a'itraafaat hain.

"Innocence of Muslims" jo film banaai gayi woh sirf 12 minute ki hai, jis par million dollar kharch kar diye gaye.

Aap bhi kahiye keh Muhammad (ﷺ) ki naamoos aur Nabi-e-Kareem (ﷺ) ki Seerat ke defense mein hum bhi apna paisa lagaayein ge, kya humare paas paisa nahi hai? Karod pati Musulmanon mein bhi hain, agar Musulmanon mein bhi maal waale hain to phir **Times of India** aur **Deccan Chronicle** yeh baday baday jo akhbaarat hain, in akhbaarat ko Muslim aur ghair Muslim sab padhtay hain iska block lijiye aur Muhammad (ﷺ) ke baare mein Taa'if ka waaqi'a aur jang-e-Uhud ka waaqi'a waghaira likh kar shaae' kijiye keh Nabi-e-Kareem (ﷺ) kaise ma'aaf kar rahay hain? Kaise humdardi ka mu'aamla kar rahay hain? Yeh saaray waaqi'aat ghair Muslim ko padhnay ka mauqa' dijiye, In shaa Allah! woh waqt door nahi hai Muslim to Muslim, ghair Muslim bhi gawaahi dein ge keh Muhammad (ﷺ) ke tareeqah se hi duniya mein aman qaa'im ho sakta hai. Is ke 'Ilaawah koi dusra raasta nahi hai, Aap is tareeqah se paisa lagaaiye, In shaa Allah! is tarah ki gawaahi baar baar mile gi.

Baatil parast Muhammad (ﷺ) ka naam aur image dark karne ke liye million dollar lagaate hain, magazine kharidte hain, kya hum Muhammad (ﷺ) ke defense mein apna paisa nahi laga sakte? Ask Islampedia ke Zariya' 6 lakh rupey ada karenge to sirf ek language mein Islam se muta'aliq bahut saara zaroori mawaad tayyaar ho sakta hai, InshaAllah! Marathi Ask Islampedia ya Marathi mein aa raha hai, aap ta'ajjub karenge keh hum paisa de de kar kaam karwate hain keh bhai! Translation karo, translation karo, 'Ulama se kehte hain check (tasheeh) karo.

Maharashtra mein ek doctor khaatoon hai jisne kaha keh main free mein translation kar ke dunggi, uske ba'ad hum 'Ulama se check karwa rahe hain. Hum Telangana mein ek jagah baithe hue hain lekin hum fikar kar rahe hain keh Marathi mein Ask Islampedia aana chahiye, alhamdulillah!

Hindustan ki mashhoor 15 zubanon mein Aask Islam paid ya kaam kar raha hai, maqsad kya hai taakeh ghair Musulman bhi Islam se muta'aliq apni apni zubaan mein kuch ma'loomaat hasil kar saken, agar un tak Islam ka sahi Ta'aruf pahunche ga to faaida kya ho ga? Unke zehno se ghalat fehmiyaan door ho jaayengi, jis mulk mein Musulman, Hindu, Christian aur Sikh waghaira sab mil kar rehte hain wahaan par ghalat fehmiyaan

rehna acchi cheez nahin hai, ghalat fehmiyaan se kya hota hai? Fasaad ka mahol banta hai, is se kya hota hai? Dehshat gardi ke waqi'at ronma hotay hain.

Hum Musulman yahaan jama' ho kar koshish kar rahe hain keh ghalat fehmiyaan door karen, ghalat fehmiyaan door karne ka faaida yeh hota hai keh mulk se dehshat gardi aur fasaad ka mahol khatam hota hai, goya keh hum academic level par bhi bahut bada Contribution kar sakte hain, police department bhi apne tor par aur apne tareeqah se dehshat gardi door kare ga lekin hum Musalman bhi academic level par dehshat gardi khatam karne ke liye bahut kuch kaam kar sakte hain. Yeh jo languages ka power hai is power mein Islam kya hai? Muhammad (ﷺ) Kaun hain? Qur'an-e-Majeed kya hai? Achhe se achhe andaaz mein khusoosan science format mein yeh saara Ta'aruf denge to in Sha Allah! bahut bada kaam ho sakta hai.

Choutha Jawaab:

Musalman interest ke baare mein mukhaalif raaye kyun rakhte hain? Wajah kya hai? Interest mein bura kya hai? Agar saamne wala aadmi raza mandi se de raha hai to is mein aap ko kya harj hai? Saamne wala aadmi agar khushi se de raha hai, woh dene ke liye ready (razi) hai aur bank wala de raha hai to is mein problem ki baat kya hai?

Ise sawaal ke jawaab mein hum yeh kahenge keh saamne wala raazi ho kar de de ya main raazi ho kar le loon, yeh masla sirf yahin tak nahin hai, balke is lein den ki wajah se duniya mein kya nuqsaaan ho raha hai, iska bhi aapko andaaza hona chahiye.

Sood ki wajah se kya nuqsanat hote hain? Sood ki wajah se yeh nuqsaaan hota hai keh saari duniya mein fi waqt aap dekhenge keh 2008 mein recession shuru' hua, mandi shuru' hui, ma'ashi bhonchal, iqtisadi bahran aaya, inflation aur credit crunch ho gaya, is recession ka aakhir natija yeh nikla keh das second mein high level ki jobs (naukriyaan) chali gayi, bade bade managers the, bade bade C.E.O. the, jab company hi band ho gayi to kahaan ka C.E.O. aur kahaan ka manager? Bade bade business men jin

honne qarzay le kar companies shuru' ki thi, jab unke cheques bounce ho gaye to saara kaarobar band ho gaya, aaj bhi Bahut saare log Dubai, U.A.E mein silaakhon ke peeche paday huay hain, kai ghaib ho chukay hain, kai log pareshan hain, matlab kya hai? Jab hum 2008 ke statistics dekhte hain to pata chalta hai keh is ke paanch bade reasons (asbab-o-wajuahat) batlaaye gaye hain The Hindu paper mein: (1) interest (2) bubbling of money.

Money virtual ko pehla sabab batlaaya hai, jiski wajah yeh thi keh bank deewaliya ho gaye, bade bade Lehman Brothers ya phir A.G. aur duniya ke bade bade bank kyun gir gaye? Kyun bayanak deewaliya ho gaye? Kyun aisa nuqsan aa gaya? Kyun bank recpi ho gayi? Kyun credit crunch aaya? Kyun crunch aaya? Aur aisa kyun hua kyunke maal kahin par bhi nahi gaya tha, maal chand logon ki muthiyon mein reh gaya tha aur baaqi ki jebon se ghaib ho gaya tha, isi ko kehte hain accumulation of money, mismanagement of money. Aur C.I.A. Fact Book kya hai? Duniya ka ek authentic idaara hai jo statistics deta hai, C.I.A. ka GDP har mulk ka ek GDP grade hota hai.

Ise aap calculate bhi kar sakte hain, main hamaari team ko le kar baitha to taqreeban 2 raatain lag gayi, phir humne ise mukammal jama' kiya, saari duniya mein official currency kitni hogi? Is waqt maine ma'loom kiya to pata chala keh saari duniya ki aabadi lag bhag 7 billion paar kar rahi hai, aur 65.61 trillion dollar ya'ani ropes nahi, billion nahi balke trillion dollar the, is waqt is mein kaato third $\frac{2}{3}$ paisa kitne logon ke haath mein tha? Yeh paisa 50 percent logon ke haath mein bhi nahi tha, 40 percent logon ke haath mein bhi nahi tha, 30 percent ke haath mein bhi nahi tha balke 0.15 percent ke haath mein $\frac{2}{3}$ currency rakhi hui thi, one third $\frac{1}{3}$ currency mein hum tamaam is waqt life guzaar rahe the, ya'ani 99.85 feesad log $\frac{1}{3}$ one third mein life guzaar rahe the, isay kehtay hain echo malition of money, maal sirf kuch logon mein jama' ho jaata hai, yeh sood ki wajah se hota hai. Isay Mess Management kehtay hain.

Surah Hashr, Surah number 59, Aayat number 7 mein Allah Ta'ala ne irshaad farmaayaa:

﴿لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

"Taakay tumharay dolatmando'n ke haath mein hi yeh maal gardish karta na reh jaaye."

System aisay mat banao keh maal jaa kar sukad ke kuch logon ke haath mein reh jaaye aur baaqi duniya takti reh jaaye, aisaa system nahi banaana chahiye.

Sood ki wajah se kya nuqsan hota hai? Ameer ameer hota chala jaata hai, ghareeb ghareeb hota chala jaata hai, James Robertson ne apni kitaab Beyond Dependency Culture safha number 114 par likha hai keh is soodi system se ameer ameer hota chala jaata hai aur ghareeb ghareeb hota chala jaata hai. Misaal ke tor par hum Musulmaan Hindustan ko bahut chaahte hain, isii wajah se Hindustan mein din ba din jo loan qarzah badhta chala jaa raha hai us se nijaat ke liye hum Islamic Banking ya'ani Islamic Finance System laana chaahte hain saheeh tareeqay se aur aadha poona nahi balkay mukammal laana chaahte hain kyunke hum Hindustan ke Musalmaan Hindustan ko bahut chaahte hain.

Aap 2008 ki RBI Reserve Bank of India ke STATISTICS ka mutaala' karen jo aaj bhi net par padi hui hai, us mein likha hua hai keh Hindustan ne foreign sources se jo qarzah liya tha woh 201.4 billion dollar hai, million nahi balkay 201.4 billion dollar qarz hai, is par Hindustan ko kitna sood dena baaqi hai? 16 billion dollar. Kab sood denge? Aur kab loan ada karenge?

Afrika ke mulkon ne jo qarza liya tha us mein se ek dollar par un ko aaj 7 dollar Zyaada dena hai. Kab sood denge aur kab asal ada karenge?

Isi wajah se Jawahar Laal Nehru sahab ne ek terminology qaa'im ki thi ya'ni Third World Country. Third World ka matlab kya hai? Ek hota hai advanced country, ek hota hai growing country, tesraa hota hai Third World Country. Third World Country ka matlab yeh hai keh jo sood ki wajah se taraqqi nahi kar sakte, unhein Third World Country kaha jaata hai.

Aise Mumalik ek ya do nahi balkay 155 countries hain. Third World

Country ke level mein 155 countries ke log pareshan hain. Aaj itna bada nuqsan hai, aap keh rahe hain keh sood se faaida hai? Sirf sood ki wajah se 155 countries ko aap ne peechay dhakel diya hai, phir bhi aap development ki baat kar rahe hain Halaanke baat nuqsan ki ho rahi hai, kai hazaar bachay saheeh dawaain na milnay ki wajah se mar rahay hain, phir bhi aap development ki baat kar rahay hain?

Bunyaadi zarooriyaat roti, kapda aur makaan ki main baat kar raha hoon. Har saal hazaaron nahi balkay laakhon kisaan khudkushi kar rahay hain, tractors aur bijli waghaira ke kaam hain jis ki wajah se yeh kisaan qarza lay rahay hain lekin ba'ad mein day nahi paa rahay hain, aakhir mein khudkushi kar rahay hain. Yahaan par insaan ki jaan ka masla hai, yahaan par insaan ke liye roti, kapda aur makaan ka masla hai aur aap development ki baat kar rahay hain?

Development to peace and prosperity hai. Ek insaan ko time par khaana na milay to phir kaisi peace aur prosperity ki baat ho rahi hai? Islam mein kya system hai? Yahaan Surah Baqarah, Surah number 2 ki Aayat number 276 mein Allah Ta'ala ka irshaad hai:

﴿يَنْحَقُّ اللَّهُ الرَّبُّوَا وَيُرِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧﴾﴾

"Allah Ta'ala sood ko mitaata hai aur sadqah ko badhaata hai, aur Allah Ta'ala kisi na-shukray aur gunahgaar se muhabbat nahin karta."

Zakaat ka jo system hai agar woh zameenon se related ho aur baarish se madad li jaati ho to 10 feesad zakaat di jaayegi, aur agar baarish nahin hui bechaara kisaan pipe ke Zariya' se mehnat kare to is par 5 feesad zakaat di jaayegi, Agar woh sona chandi se related ho to 2.5%.

Aaiye! zara is system ko follow karne ki koshish karte hain, Jo 0.15 ke haath mein paisa hai woh two-third (2/3rd) currency hai, Islam sab ke liye hai saari duniya ke liye hai, Saari duniya waalay agar tasawwur karein keh unhon ne Islam qubool kar liya hai to Zaahir si baat hai keh sadaqa charity ka system sab par laago ho ga, agar is maal mein ka 10 faisad bhi khushi se Allah Subhanahu-o-Ta'ala ki raah mein laga dein ya'ni charity agar de

dein to 155 countries ka jo qarzah hai jo sood hai sab ada ho jaaye ga, agar sirf general charity ki baat karein aur agar yeh apne maal mein ka 10 faisad nahi kam az kam 5 faisad bhi dete hain to 133 countries ka qarzah ma'a sood sab ada ho jaaye ga, lekin yeh log kehte hain keh nahi! Hum sirf 2.5 faisad jo Zakaat zaroori hai wahi dein ge is se zyaada nahi dein ge to bhi duniya mein jitne bhi bhokay so rahay hain un ke liye khaana aur dawa sab nasib ho jaaye ga lekin yeh log kehte hain keh aisa hum hargiz bhi nahi karein ge.

Meri saari Zakaat aur meri saari charity duniya aur duniya waalon ki khair-o-bhalaai ke liye hai, hum Musulmaan itna achha balance system rakh rahe hain lekin is balance system ko saari duniya ke saamne pesh nahi kar rahe hain, is wajah se saamne waale ghalat fehmi mein muftala ho kar keh rahe hain keh hum Musalmaan 'ajeeb baat kar rahe hain. Hum 'ajeeb nahi balke bahut hi logical baat kar rahe hain, hum bahut hi statistical data ke saath baat kar rahe hain, hum poore proof aur perfect clarity ke saath baat kar rahe hain, (Allhamdulillah)

Hum development ki baat kar rahe hain aur development mein sood ki wajah se nuqsan hota hai. For example misaal ke taur par koi apna maal business mein lagaata hai to us paisa lagaane waale ko kya darr sataata hai? Paisa lagaane waale ko yeh darr hota hai keh pata nahi business mein profit (faaida) aayega ya loss (nuqsan) aayega? Yeh darr hamesha laga hua rehta hai. Agar koi aadmi right company khola hai to paisa lagaane waala sochega keh faaida aayega ya nuqsan hoga? Lekin agar

Yeh darr-o-khauf paisa lagaane waale ko batlaaya jaaye ga to woh yeh kahega keh No, is liye us se kaha jaata hai keh business mein paisa kyun daal rahe ho? Qarza ke tor par de do! Woh chaahe business ho ya kuch bhi ho tum ko to qarza ke saath sood aa jaayega. Agar yahi tasawwur har shakhs mein paida ho jaaye aur ek baar insaan ko yeh sood khaane ki 'aadat lag jaaye gi to kya woh insaan sood ke baghair risk lene ke liye tayyaar ho ga? Nahi! Yeh insaan kabhi bhi risk lene ke liye tayyaar nahi ho ga.

Agar woh risk lene ke liye tayyaar nahi ho ga to badi badi companies ke

liye finance kahaan se aaye ga? Agar woh risk lene ke liye tayyaar nahi ho ga to baday baday jo bridge ban rahe hain us ke peechay paisa kaun lagaaye ga? Agar poori mentality sood ki hi ho jaaye gi to is mein risk lene ki taaqat aur woh soch kahaan se paida ho gi?

Business mein development hota hai aur sood mein development nahi hota kyunke paise ko agar aap kiraaya ke tor par istemaal karein ge to paisa de-value ho jaata hai. Yeh tamaam baatein hum Deeni 'Ulamaa padhi likhi 'awaam ko kya batlaaein? Hum se zyaada hoshiyaar aur chaalaak to tum ho. Tumhein ko chahiye tha keh tum hi humein yeh saari baatein batlaate lekin Islam kehta hai:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ﴾

"Tum behtareen ummat ho jo logon ke liye paida ki gayi hai keh tum naik baaton ka hukum karte ho." (Surah Aal-e-'Imraan: 110)

Hum Musalmaan duniya aur duniya waalon ko faaida dene ke liye aaye hain, kisi ko dehshatgardi se pareshan karne ke liye nahi aaye hain (Alhamdulillah).

Paanchwaan Jawaab:

Musulmaan education mein kyun peechay hain? Is ka matlab yeh nikla keh Islam education ko promote nahi karta is liye Musulmaan education mein peechay hain.

Is ka jawaab yeh hai keh agar aap Musalmaanon ki baat karte hain to phir Hindustan ki baat mat kijiye! Main aap ko doosray mulkon ke statics batlaata hoon kyunkeh Musalmaan sirf Hindustan mein nahi rehte balke dusray mulkon mein bhi rehte hain, Haan! agar aap kehte hain keh falaan jagah kyun aisa hua? to is ke kuch reason honge, jaise Musalmaan wahaan us ek khaas mulk mein nahi padh rahe honge.

Musalmaan aur Islam ko agar aap jod kar baat kar rahe hain to aaiye main aap ko Sa'udi 'Arab ke statics sunata hoon.

Hindustan ki ta'leemi shirah 74 feesad hai yeh is se badh kar nahi hai. Sa'udi 'Arab ka ta'leemi rate dekhiye jo keh 94 feesad hai Allhamdulillah!

Jab hum sab ne agreement kiya hai to kyun na 'amli tor par bhi Muslim, Hindu aur baaqi sab aapas mein mil kar development ki baat karein? Duniyawi ai'tbaar se achhaai karne se Islam nahi rokta hai. Qur'an mein Allah Ta'ala irshaad farma rahe hain:

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ كَذَبْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤﴾ لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٥﴾

"Kya 'ajab keh 'anqareeb hi Allah Ta'ala tum mein aur tumhaare dushmanon mein muhabbat paida kar de. Allah ko sab qudratein hain aur Allah (bada) Ghafoor Raheem hai, Jin logon ne tum se Deen ke baare mein Ladaai nahi ladi aur tumhein jala watan nahi kiya, un ke saath sulook-o-ehsaan karne aur munsifana bhale bartaaon karne se Allah Ta'ala tumhein nahi rokta, balkay Allah Ta'ala to insaaf karne waalon se muhabbat karta hai." (Surah Mumtahanah: 7-8)

Dunyawi ai'tbaar se tamaam logon ke saath achhay ta'alluqaat rakho, Islam tumhein nahi rokta.

Surah Luqman aayat number 14-15 mein Allah Subhanahu-o-Ta'ala ne irshaad farmaaya:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَيَّ وَهْنًا وَفَضَّلَهُ فِيَّ عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

"Hum ne insaan ko us ke maa baap ke muta'alliq naseehat ki hai, us ki maa ne dukh par dukh utha kar usay haml mein rakha aur us ki doodh

chhudaai do saal mein hai, keh tu meri aur apne maa baap ki shukar guzaari kar, (tum Sab ko) meri hi taraf laut kar aana hai, aur agar woh dono tujh par is baat ka dabaa daalein keh tu mere saath shareek kare jis ka tujhe 'ilm na ho to tu un ka kehna na maanna, haan duniya mein un ke saath achhi tarah basar karna."

Matlab yeh hai keh hum education ke liye development ke liye jama' ho kar bahut kuch kar saktay hain. Muhammad (ﷺ) Madinah mein Yahoodiyon ke saath mu'aahida karte hain aur ek behtareen society qaa'im karte hain. Kaun kehta hai keh hum Musalmaan saath dene ke liye tayyaar nahi rehtay? Media ke ba'az goshay hain jo logon ka zehan is tarah banaate hain warna Islam to ta'leem par ubhaarta hai, Nabi-e-Akram (ﷺ) ne Farmaayaa: (طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ) (Sunan Ibn Maajah: 224)

Yeh jo Sa'udi 'Arab ki statics aap ke saamne rakhe gaye yeh sirf 'asri ta'leem se muta'alliq hai, aur Deeni ta'leem mein to yeh 100 fee-sad hain.

Islam 'ilm ke darmiyaan tafreeq ka qaa'il nahi hai, isi liye dunyawii 'ilm ke liye bhi Islam ne " 'ilm" ka lafz hi istemaal kiya hai. Har ek ka doctor ya engineer banna zaroori nahi hai lekin doctors aur engineers ka ek giroh hona zaroori hai, Sheikh Bin Baaz (رحمته الله عليه) kehte hain keh waqt ke haakim ki yeh zimmedaari hai keh agar woh dekhe keh doctors aur engineers itni ta'adad mein nahi hain jitni zaroorat hai to haakim ka yeh farz hai keh jitne doctors, engineers aur har field ke professionals tayyaar kare taakeh har field mein zaroori kaam ho sake.

Agar time par doctor na mile to ek insaan ko hum khudkushi ke liye nahi chhod saktay aur na hi bimaari mein tadaptay hue dekh saktay hain, doctors ki zarurat humein padti hi hai.

Har ek ka doctor aur engineer banna zaroori nahi hai lekin har ek ka Allah kaun hai? Muhammad (ﷺ) kaun hain? aur Islam kya hai? jaanna zaroori hai is liye yeh farz 'Ain hai aur dunyawii ta'leem farz Kifaayah hai, lekin dono bhi farz hai.

Da'ood (عليه السلام) ko lohay se muta'alliq 'ilm sikhaaya gaya tha, is ke liye

bhi Qur'an mein 'ilm ka word aaya hai, Surah Anbiyaa: 80 mein Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿وَعَلَّمْنَاهُ صِنْعَةَ لُبِّإِسِّ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ﴾

"Aur hum ne use tumhaare liye libaas bananay ki kaarigari sikhaai taakeh ladaai ke zarar se tumhaara bachaao ho. Kya tum shukar guzaar bano gay?."

Sulaiman (عليه السلام) ko parindon ki boli sikhaai gayi, is ke liye bhi 'ilm hi ka word musta'mal hai, Hum jo Shari'at ka 'ilm haasil Karte hain is ke liye bhi 'ilm ka word istemaal karte hain, Islam mein koi discrimination nahi hai.

Islam ta'leem ki mukhaalifat karta hai yeh aap ne ghalat samajh liya hai warna Islam mein aisa kuch bhi nahi hai.

Aap [as it is] Islam ki sahih aur suchi tasveer padhiye, Qur'an aur saheeh Hadees ki roshni mein padhiye, kisi gumraah ya bad 'amal Musalmaan ko dekh kar Islam ke baare mein Faisala mat kijiye.

Chhata Jawaab:

Ba'az kehte hain keh Musalmaan Hindustan ke liye aman pasand nahi ban sakte balke un se ghadaari ki boo aati hai, yeh Musalmaan Hindustan ke liye ek aman pasand shehri ban kar nahi reh sakte, is sar zameen par paida ho kar bhi yeh Cheen nazar aate hain. Baat aisi nahi hai mere bhai! Hum Musalmaanon ka 'aqeeda hai keh imaan ke chh arkaan hain, us mein se aik rukun hai taqdeer par imaan laana, Allah ne meri taqdeer mein yeh likh diya hai keh main Hindustan mein paida hone waala hoon.

Allah ne meri taqdeer mein yeh nahi likha keh main Sa'udi 'Arab mein paida hone waala hoon, Allah ne agar mere haq mein Faisala kiya hai keh main Hindustan mein paida hone waala hoon to main Allah Subhanahu-o-Ta'ala ke is Faisala se naaraz kaise ho sakta hoon? Is Faisala par main to khush hoon, aap kya kehte hain? Halaankeh yeh mera Deen hai, mera dharm hai, yeh mera imaan hai aur yeh mera 'aqeeda hai, Agar main yahaan Hindustan mein paida hota hoon to main Allah Subhanahu-o-Ta'ala ke is

Faisala ko khushi se maanta hoon, Mere liye yeh koi problem ki baat hi nahi hai, mere liye ya kisi Musulmaan ke liye bhi yeh problem ki koi baat hi nahi hai, aap Musulmaanon ke muta'aliq ghalat soch rahe hain kyunke media ke ba'z goshon ne aisa batlaaya hai.

Jab Hindustan par Angrez zulm kar rahe the to un Angrezon ko yahaan se bhagaane, unhein yahaan se nikaalne aur un ke zulm ka khaatma karne ke liye sab se pehle kis ne awaaz uthaai? Woh koi Sikh nahi tha, woh koi Hindu nahi tha aur woh koi Christian bhi nahi tha balke woh Shah 'Abd-ul-'Azeez Muhaddis Dehlvi (رحمۃ اللہ علیہ) the, jinhon ne sab se pehle yeh fatwa diya keh ab waqt aa gaya hai in zaalimon ko yahaan se bhagaaya jaaye kyun ke Hindustan ke naagrik pareshan ho chuke hain. Is jang ki kis ne shuru'aat ki? Is shuru'aat ke kai saalon ba'd 1947 ka sooraj tulu' hua aur is ke ba'd yeh saare aazaadi ke waaqi'aat paish aaye, lihaza jab bhi zarurat padi is chaman ko khoon hum ne diya hai lekin jab bahaar aai to kehte hain keh ab tumhaara yahaan par koi bhi zikr-e-khair nahi hai, yeh baat saheeh nahi hai.

Is ka matlab yeh nikla keh aap ko tareekh padhni chahiye, aap ko door ki nahi kam se kam 200 saal ki tareekh padhni chahiye, kam se kam Gateway of India par jo Musalmaanon ke naam likhe hue hain woh padh lena chahiye, kam se kam tareekh ke un pannon (safaahaat) ka mutaala'a karna chahiye jin mein Musalmaanon ki qurbaaniyon ko bade hi pyaare andaaz mein na sirf Musulmaanon ne balkeh ghair Musulmaanon ne bhi likha hai. Agar aisa ho jaaye to aap ke zehan se yeh shubah khatam ho jaayega keh Musalmaan Hindustan ke liye aman pasand nahi ban saktay.

Humein Allah Subhanahu-o-Ta'ala ne yeh hukm diya hai, Surah Maa'idah Surah number 5 ki Aayat number 1 mein Allah Subhanahu-o-Ta'ala ne Farmaayaa:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

"Ae imaan waalon! 'ahd-o-paimaan poore karo."

Hum Hindustan mein rehtay hue Agreement ko tasleem kar rahe hain, hamaare Allah Ta'ala ka yeh hukm hai is liye hum yahaan Hindustan mein

'ahd-o-paimaan ka paas-o-lehaaz kar rahe hain. 'Ahd poora karna yeh hamaare Deen ne hum ko sikhaaya hai. Allah ke hukm ka hum saare hukmon se Zyaada ehtraam karte hain, is liye hum 'aqeede ke tor par maante hain keh 'ahd-o-paimaan aur Agreement ka khayaal karna chahiye.

Hamaare Nabi (ﷺ) woh the jinhnon ne sakht se sakht haalaat mein bhi mu'aahida nahi toda, jab ghair Muslimon ne Sulah Hudaibiyah ke Agreement mein aisi shartein rakhin jo garchay shari'at mukhaalif to na thein magar Musalmaanon ke liye naagawaar thein, is ke bawajood Muhammad(ﷺ) ne aur har ek Musalmaan ne 'ahd-o-paimaan ka paas-o-lehaaz rakha taa aankeh kuffaar-e-Quraysh ne hi Agreement tod diya.

Hum aise Nabi (ﷺ) ke ummati hain, hum apne wa'don aur mu'aahidon ki qadr karna jaante hain balkay hum yeh 'Aqeedah rakhte hain ke jisne kisi bhi Agreement kiye hue ek ma'soom ko maar diya woh Jannat ki khushboo tak bhi nahi soongh sake ga, Jo qaum yeh 'aqeedah rakhne wali ho woh qaum Hindustan ke ma'soomon par zulm kaise kar sakti hai? Agar Islam ko padhen ge to Islam ko sahi tareeqe se samjhen ge aur Insha Allah! Saare shukook-o-shubhaat khatam ho jaayein ge.

Satwaan Aur Aathwaan Jawaab:

[Slaughtering] aur zibah ka system maghribi Mumaalik ke baday baday scientists aur Mahavidyan rakhne waale logon ne kai saalon ki research ke ba'ad banaaya hai, aur Musalmanon ne abhi bhi qadeem tareeqah zibah ko gale se laga rakha hai, mazhab ke naam par logical aur scientific tareeqa-e-kaar chhod kar classic tareeqon par israar karna munaasib nahi.

Aaiye! Dekhte hain keh yeh system kitna logical aur kitna scientific hai? Jordan mein ek research hua balke jis ke paas bhi EEG ECG ki machinen hon, woh yeh research ba aasani kar sakta hai.

ECG EEG Ka matlab hota hai Electroencephalogram aur ek electro cardio gram Yeh do bade bade systems hain, jis ke Zariya' se aapne dekha hoga keh bahut saare mareezon ki haalaat ma'loom karte hain keh kya level ka

mareez hai? ⁽¹⁾

Is research mein do jaanwaron ko zibah kiya gaya, ek jaanwar ko Islami tareeqah se zibah kiya gaya, doosre jaanwar ko Western tareeqah se zibah kiya gaya, Jab us ke ba'ad graph aaye to sab hairat mein reh gaye keh graph mein yeh batlaaya gaya keh Musalman ne jis tareeqah se zibah kiya tha, us zibah ke teen second ba'ad hi yeh report aayi keh jo pain tha woh zero level tha, dard nahi hua, ya'ani itna bhi nahi hua keh jisay machine catch kar sake, Us ke teen second ba'ad phir ba'ad mein report aayi, us mein yeh batlaaya gaya keh jaanwar bahut deep sleep mein ja chuka tha, Us ke teen second baad batlaaya gaya keh heart beat abhi bhi jaari thi, jis ka faaida yeh hua keh jitna khoon tha baahar nikalna shuru' ho gaya aur saaf hona shuru' ho gaya.

Jab Musulman jaanwar zibah karte hain to shahrag kat jaati hai aur dil se dimaag ka ta'alluq khatam ho jaata hai, Asal mein dard ke sha'oor-o-ehsaas ki zimmedaari dil aur dimaag dono ke connection se hoti hai. Musulman pehle use khatam kar dete hain aur shehrag ko kaat dete hain.

Doosre aur ghair Islami tareeqah mein:

1. Pehle jaanwar ko khatarnaak tareeqah se shock diya jata hai uske ba'ad use zibah kiya jaata hai, Is system mein kya hota hai? Jaise hi jaanwar ko shock diya gaya to pain ka jo level tha woh high graph batlaaya gaya, chunkh pehle shock maara ja raha tha aur is waqt shehrag ki wajah se dil ka aur dimaag ka ta'alluq juda hua tha jiski wajah se us jaanwar ko bahut takleef hui, yeh pehla point hai.

2. Second point yeh hai keh jab is doosre tareeqah se jaanwar ko zibah kiya gaya to teen second ke ba'ad batlaaya gaya keh bahut jald iski heart beat khatam ho gayi jiski wajah se saara khoon baahar nahi nikal saka, Achaanak shock jab us jaanwar ko laga to woh usi waqt mar gaya aur uski

(1) EEG stands for "Electroencephalogram," which is a test that measures electrical activity in the brain. ECG stands for "Electrocardiogram," which records the electrical activity of the heart. mayoclinic.org

heart beat bhi ruk gayi, lekin heart beat jaldi rukne ka nuqsan yeh huwa keh saara khoon baahar nahi nikal saka aur gosht jo hygiene level par jaana tha nahi gaya, gosht aur khoon jab mil jaata hai to bahut jaldi us ke andar se baasi badboo aane lagti hai, Khoon ke andar uric acid paaya jaata hai, uric acid pishaab mein bhi paaya jaata hai, uric acid tezaab mein bhi paaya jaata hai, Jab yeh uric acid pait mein jaata hai to insaan mein kai bimariyaan paida karta hai.

Ek aur nutritionist kehta hai keh jab maine poore Gulf ka safar kiya to Musalmaanon mein woh beemariyaan maine nahi paayein jo beemariyaan mujhe Europe aur America mein nazar aayeen, Is ki wajah yeh hai keh Musalmaan bahut hi saaf gosht khaate hain aur Europe-o-America ke log uric acid waala gosht khaate hain. Europe aur America mein pork khaate hain lekin Musalmaan pork nahi khaate, pork khinzeer Pig ke andar 70 ke qareeb worms hote hain, jis mein Trichuris Taenia solium aur trichiura.

Trichuris hote hain, jis mein worms hote hain, Taenia solium aur trichiura hote hain. In dono ke baare mein bataaya gaya keh agar iska asar khoon mein mil jaata hai to orthotics beemariyaan lag jaati hain aur haddiyon mein dard shuru' ho jaata hai, Aaj America aur Europe ke log is se pareshaan hain aur isi wajah se iska asar agar aankh tak pohanch jaaye to insaan andha bhi ho sakta hai, Agar iska asar dil tak pohanch jaaye to use heart attack bhi ho sakta hai, Itni saari beemariyaan paida ho sakti hain. Is mustashriq ke mutaabiq Musalmaan bade hoshiyaar hain, kaunsa gosht khaana hai aur kaunsa nahi, woh is se bhi bakhoobi waaqif hain.

Sir! Hum hoshiyaar nahi hain balke Qur'an aur Sunnat ne humein Baakhabar kya hai, Alhamdulillah! Islam ne humein yeh system diya hai jo kadoron million rupay kharch karne ke ba'd bhi nahi mil sakta, Islam ne humein free mein sab kuch diya hai, Agar duniya healthy life dekhna chaahti hai aur, good food good life healthy food, healthy life chaahti hai to woh Islam mein hai, Alhamdulillah! Jahaan tak gaaye ka masla hai to main yeh statement de raha hoon keh hum Musulmaan gaaye khaye baghair bhi ek achay Musulmaan ban kar reh saktay hain.

Halaal ka matlab farz nahi hai, Halal ka matlab permission hai, lekin chand ghair Muslim Hindu kehtay hain keh nahi! Aap log is liye khaatay hain taakeh hamaara dil jalaayein. Hum aap ka dil nahi jalaatay Hindustan mein aane se pehle hi Qur'an-e-Majeed jab naazil hua tab hi humein is mas'alah mein Halaal ka permission diya gaya hai. Hindustan mein aane ke Ba'd musulmanon ne ise halaal nahi samjha balkay musulmaan pehlay hi se ise halaal samajhtay thay. Hamaaray gosht khaanay ki wajah se agar Hindustan mein fasaad ka mahaul ban sakta hai to hum apnay gosht khaanay ki qurbaani dainay par tayyaar hain lekin Hindustan mein dehshatgardi ko aur fasaad ko pasand nahi karein ge.

Yeh bhi hamaara aik aisa ikhlaaqi zaabta hai jise Islam ne humein sikhaaya hai, hum gosht khaaye baghair bhi aik achay naagrik ban kar reh saktay hain, hum gosht khaaye baghair bhi aik pakkay musulmaan ban kar reh saktay hain, hum gosht nahi khaayein ge to hamare imaan mein kuch farq nahi aaye ga, hamare imaan ka ta'alluq Qur'an aur saheeh Hadees se hai, gosht to aik halaal cheez hai is liye hum khaatay hain, agar aap ko is se takleef hoti hai to hamaaray paas bakra hai, hamaaray paas bahut saari murghiyen hain aur bahut saari cheezein hain balkay hum yeh sab khaaye baghair bhi Tarkari kha kar bhi achay Musulmaan reh saktay hain, koi problem ki baat nahi hai, pareshan honay ki zarurat nahi hai. Hum nafrat bharay sawaalaat ke pyaar bharay jawaabaat denay aaye hain (In shaa Allah). Is ke ba'd sharaab aur khamriyaat ka mas'alah hai, Musalmaan duniya ka culture adopt nahi kartay, alcohol aaj ka culture hai.

Saahib! Is ke peechay bhi bada nuqsan hai, hum aap ko nuqsan mein dekh nahi saktay, is wajah se hum sharaab nahi peeyain gay aur na chaahain gay keh aap bhi isay istemaal kar ke nuqsan uthaein, Beshak hum zabardasti to nahi kar saktay lekin hum bator-e-khair khwaahi naseehat kar saktay hain aur yeh khwaahish rakhte hain keh aap bhi na peeyain, Kyun? Is liye keh insaan ke dimaagh mein jo inhibitory system ⁽¹⁾

(1) Inhibitory systems, whether at the neural or cognitive level, are fundamental for regulating activity, maintaining balance, and ensuring appropriate responses within both the brain's networks and behavior.

hota hai jo insaan ko controlling power deta hai, ab main jo thehar raha hoon to woh bhi aik control hai, main chalte chalte qadam jama kar chalta hoon yeh bhi inhibitory system ki wajah se hota hai, main chalte chalte ladkhada ke gir raha hoon ya mera haath nahin ruk raha hai ya zabaan control mein nahin rehne ki wajah se gaali galoch kar rahi hai ya behan aur biwi mein farq agar nahin kar raha hoon to iska matlab hota hai keh inhibitory system ka loss ho raha hai. Aur iske peechay dimaagh ke andar paaye jaanay waale GABA receptors ⁽¹⁾ naami a'asaab hain, jab sharaab peetay hain to sharaab ki wajah se GABA receptors ko dhakka lagta hai Nateeja mein yeh jab out of control hotay hain to inhibitory system out of control ho jaata hai, jis ki wajah se insaan gaadi nahi chala paata aur sadkon par accident ho jaate hain, Aur jab insaan hosh mein aata hai to woh apne aap ko jail ke andar ya hospital ke bed par paata hai, Isi tarah woh apni behan aur biwi mein farq nahi kar paata hai na'oozubillah!

Is se muta'aliq report kya aayi hai? Kya aap log jaante hain? Times of India ke mutaabiq duniya mein effected community road accident sharaab ki wajah se huay hain, Duniya ke kaunse kaunse religion waalon ko sharaab ki wajah se nuqsanat huay hain? Sab se kam jo number aaya woh kis ka aaya? Woh Musalman ka aaya hai,

Musalmaan sadak haadisaat mein halaak hone waalon ki ta'adad mein bahut kam hain kyunke Allhamdulillah mazhabi ta'leemaat follow karne ki barakat se mehfooz hain.

Abhi NACO ki report aayi hai NACO ka matlab hota hai AIDS ke khilaaf kaam karne wali committee, 2005-6-7-2008 lagataar yeh report aayi hai keh duniya mein sabse kam woh qaum jo AIDS se mutaasir hai woh Musalmaan hai, Dekhiye! Log laakhon aur croreon rupay kharch kar ke AIDS ka muqaabla kar rahe hain, Allah Ta'ala ne humein free mein is

(1) Gamma-aminobutyric acid (GABA) receptors are integral to the central nervous system's inhibitory functions. They respond to GABA, the primary inhibitory neurotransmitter in the mature vertebrate brain. There are two main classes of GABA receptors.

buraai se bacha liya hai, Allhamdulillah)! Kitne bade nuqsaaan se hum bach gaye, (Allhamdulillah).

Shaa'ir kehta hai:

Lazzatein khatam ho gayi Amjad

lazzaton ka 'azaab baaqi hai

Nawaan Jawaab:

Chand log kehte hain keh hijaab ki wajah se duniya mein logon ko problem hota hai, cultural disconnection paida ho raha hai aur 'Auratain bhi zulm jaisa mehsoos kar rahi hain.

Jab un se poocha gaya keh tum hijaab kyun ban karna chaahtay ho? To unhon ne kaha: "Hum 'Auraton ke huqooq dilaanay ki baat kar rahe hain, 'Auraton par jo zulm ho raha hai us zulm ke khtama ke liye hum ne isay ban kiya hai." Jab keh haqeeqi soorat-e-haal yeh hai keh hamaari aksar (shuzooz ko chhod kar) Muslim behnon ke liye hijaab ek khushkhabri hai keh jo hijaab ka system naafiz kiya gaya hai.

Saath mein yeh bhi batlaaya gaya hai keh tum jab baahar niklo ya safar karo to tumhaare saath mahram bhi hona chahiye, yeh 'Auraton ko sataane ke liye nahi hai balkay yeh hijaab ek symbol of security hai, yeh aap ki security ke liye Hai, yeh aap ki hifaazat ke liye hai. Agar kis ko body guard milta hai to woh baday fakhar se kehta hai keh mere aagay peechay bhi body guard daudtay hain, lekin agar 'Auraton ke liye un ka mehram aagay peechay dauday to 'Auraton ko bhi fakhar mehsoos karna chahiye keh mera bhi koi body guard hai aur woh mera shohar hai ya woh mera bhaai hai ya woh mere abaa hain ya woh mere chacha hain waghaira 'Auraton ko to fakhar mehsoos karna chahiye. Allah Ta'ala ne Qur'an-e-Majeed mein Surah Ahzaab, Surah number 33 ki aayat number 59 mein irshaad farmaya:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِئِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾﴾

"Ae Nabi! apni biwiyon se aur apni saahibzaadiyon se aur Musalmanon ki 'Auraton se keh do keh woh apne upar apni chaadrein Lattka liya karein, is se bahut jald un ki shinaakht ho jaaya kare gi phir na sattaayi jaayengi."

Hijaab ka system is liye nahi hai keh 'Auraton ko takleef di jaaye, hijaab ka system is liye hai taa keh 'Auraton ko takleef se bachaya jaaye, Jis mulk mein hijaab ka system zyaada hai wahaan par rape ke aur 'Aurat ke saath harassment ke cases kam hain, Jis mulk mein hijaab ka system nahi hai wahaan par 'Aurat aur us ke saath harassment ke cases ke rape zyaada hain.

Times of India 2014 ki report batla rahi hai keh Hindustan mein har aadhe ghante mein aik rape ka waaqia' ho raha hai, harassment ka waaqia' nahi balke rape ka waaqia' ho raha hai. Agar hum Musalmaan kehte hain keh Hindustan mein hijaab ka system achha hona chahiye to hum yahaan ki 'Auraton ke ehtraam ki baat kar rahe hain. Aur un ki security ki baat kar rahe hain taakeh Nirbhaya Act ke ba'd laakhon karodon rupay humein istemaal karne ki zaroorat na paday, hum paisa istemaal kiye baghair free ka formula dena chaahate hain, is se badh kar hamaara koi maqsad nahi hai, kisi ko takleef dena hamaara maqsad nahi hai.

France mein qanoon naafiz hua ke chehre ka parda nahi lagaana chahiye lekin ek zaheen 'Aurat thi us ne apne chehre par green medical mask laga liya aur us ke shohar ne bhi laga liya, ab mukhaalif log kya bolte? Us 'Aurat ne kaha keh kuch logon se humein allergic hai jo humein ghoor kar dekhte hain un se bhi allergic hai, (Alhamdulillah) koi Mas'alah nahi hua. Allah Ta'ala ka irshaad hai:

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرِينِ﴾

"Aur kaafiron ne makar kiya Aur Allah Ta'ala ne bhi (makar) khufiya tadbeer ki aur Allah Ta'ala sab khufiya tadbeer karne waalon se behtar hai." (Surah Aal-e-Imran: 54)

Daswaan Jawaab:

Aakhri sawaal ka jawaab yeh hai keh Musalmaan doosron ki zindagiyan mein interfere kyun karte aur dakhil dete hain, kyun doosre logon ke paas jaa kar Islam se muta'aliq baatein batlaate hain?

Is ki wajah yeh hai keh India ka Constitution Article no 25 hum ko yeh ijaazat deta hai keh hum kisi ko bhi Islam se muta'aliq baatein batla sakte hain, apna religion follow kar sakte hain lekin kisi par zabardasti nahi kar sakte. Yeh rule humein 1400 saal pehle hi Muhammad (ﷺ) ne Allah Subhanahu-o-Ta'ala ke hukm se batlaaya tha, Surah Baqarah Surah no. 2 ki aayat no. 256 mein Allah Ta'ala ka Arshaad hai: ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ "Deen ke baare mein koi zabardasti nahi." Zabardasti kar ke kalma padhaana jaa'iz nahi hai, phir hum kaise kisi ko zabardasti kalma padhayein ge? Qur'an ke khilaaf hum kaise jaayein ge? Is tarah ka ghalat 'amal agar hum karein ge to ulta humein gunaah milega, is liye hum Qur'an ke khilaaf nahi jaayein ge, Qur'an-e-Majeed mein kaha gaya hai keh Agreement ko follow karo. Hum law of the land ke khilaaf bhi nahi jaayein ge, kisi par zabardasti nahi karein ge, lekin agar koi hum se kuch poochta hai aur agar koi humein mauqa' deta hai to hum use samjhaate hain.

Acha bhai! Hum kisi ko samjhaate kyun hain? Kyun ke Musulmaan selfish nahi ho sakta. Agar main yeh keh raha hoon keh Islam follow karne ki wajah se mujhe Jannat milegi, marne ke ba'd ki zindagi mein mujhe swarg milega to main selfish kaise ban sakta hoon? Sir! Main kisi ko jahannum mein jaate kaise dekh sakta hoon? Main Selfish nahi ho sakta is liye mujh mein yeh bhalaai ke ta'aruf ka jazba paida hota hai. Surah Aal-e-'Imran, Surah number 3 ki Aayat number 85 mein Allah Ta'ala ne irshaad farmaya:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

"Jo shakhs Islam ke siwaa aur Deen talaash kare, uska Deen qabool na kiya jaayega."

Yeh Aayat padhnay ke ba'd main kaise selfish ban sakta hoon keh yeh ma'loomaat sirf apne paas rakhon?

Is liye mein apne ghair Muslim bhaai ko bhi yeh achi baatein is jazbe ke saath batlaata hoon keh Islam ka ta'aruf ho aur woh bhi Jahannum se bach jaaye, Main zabardasti nahi karoonga, agar woh nahi maanta hai to chhod doonga, Koshish to zaroor karoonga keh woh Jahannum se bacha liya jaaye kyunke main doosron ke liye bhi ek achha insaan banna chaahata hoon.

Aaj tak jitne bhi ghair Muslim se main ne baat ki hai yaqeen kijiye keh aik bhi ghair Muslim ne mujh se "mind your business" nahi kaha balke us ne kaha keh aap kitne achay insaan hain, aap waqai'i selfish banna nahi chaahatay is liye mujhe yeh baatein batla rahay hain, Main ne kaha dekho! Main selfish banna nahi chaahata tha is wajah se main ne aap ko yeh baatein batlaai hain, Woh insaan itna khush hua keh us ne mere liye mithaai ka dabba bhej diya.

Main 1996 December se kaam kar raha hoon (Alhamdulillah), 1996 December ki aakhri tareekh se main ne kaam shuru' kiya tha aur aaj ki tareekh tak kabhi kisi ghair Muslim ne mujh se yeh nahi kaha "mind your business" balke us ne meri 'izzat ki, us ne kaha keh aap itne achay insaan hain keh aap cheez jaan kar mujhe bhi batla rahay hain, Main baat shuru' karte huay kehta hoon keh bhai! Main selfish banna nahi chaahata, kya aap sunne ke liye tayyaar ho? Kya ready Ho? Haan! Is ke ba'd main baat karta hoon, agar woh aadmi bechaini ka izhaar karta hai to main us se mazeed baat batlaana chhod deta hoon, zabardasti karne ki Islam mein ijaazat nahi hai.

Deen ke mu'aamla mein agar koi ghair Muslim nahi maanta to hum zabardasti nahi kar sakte. Allah Ta'ala ka irshaad hai:

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

"Tumhaare liye tumhaara Deen hai aur mere liye mera Deen hai."

(Surah Al-Kaafiroon: 6)

Behar haal yeh chand sawalaat ke jawabaat thay, main Allah Ta'ala se du'a karta hoon keh Allah Subhanahu-o-Ta'ala mujhe aur aap sab ko Qur'an-o-saheeh Hadees pehle khud padhne waala banaaye (In shaa Allah), media

par apna paisa kharch kar ke media ke ba'az goshay jo Islam par Ai'tiraaz kar rahe hain us ke effective tareeqah se jawaab dene ki taufeeq 'Ata farmaaye, **Aameen.**

وآخر دعوانا أن الحمد لله رب العالمين



Urdu → Roman Urdu Transliteration Table

Urdu Letters	Roman Sound	Misal (Example)
ا	a / aa	Aam (mango)
ب	b	Bachcha
پ	p	Paani
ت	t	Talib
ٹ	ṭ / ṭ	ṭable (retroflex t)
ث	s / th	Saalim (Arabic)
ج	j	Jism
چ	ch	Chand
ح	h	Haqq (gehri h)
خ	kh	Khushoo'
د	d	Dil
ڈ	d / d	ḍabba (retroflex d)
ذ	z	Zehn
ر	r	Raah
ڑ	r / r	paṛhna (retroflex r)
ز	z	Zameen
ژ	zh	Zhilmil
س	s	Sabr
ش	sh	Shams
ص	s	Ṣabr (zor se s)
ض	z / z	Ḍulm (zor se z)
ط	t	Ṭalib (emphatic t)
ظ	z/z	Ẓaahir
ع	/ khamosh	'Ilm / Aalim
غ	gh	Ghusl
ف	f	Fikr
ق	q	Qalb
ك	k	Kalam
گ	g	Ghar

Urdu Letters	Roman Sound	Misal (Example)
ل	l	Lafz
م	m	Mohabbat
ن	n	Noor
ں	n / nasal n	Chaanid
و	w/o/u	Waqt / Noor
ہ	h	Haq
ء	,	Hamza (rukawat wali awaaz)
ي	y / I / ee	Yaqaen / Deen

Istemaal Ka Tareeqa (Usage Not)

✿ Do haroof wale vowels (aa, ee, oo) lambi awaaz dikhate hain. Jaise: Aab, Deen, Noor.

✿ Macron (̄) long vowel (lambi awaaz) ko dikhane ke liye istemaal hota hai — jaise: ā, ī, ū. Ye asl Arabic aur Urdu awaaz ko behtar dikhata hai.

Misal: Āb (آب), Dīn (دین), Nūr (نور), Rasūl Allāh (رسول الله) ﷺ Rekhta aur classical Urdu romanization mein macron ka istemaal preferred hai, jabke aam likhai mein "aa, ee, oo" bhi chalega.

✿ Retroflex huruf (ڙ, ڏ, ڍ) ko kuch log t, d, r likhte hain, lekin aam Roman Urdu likhai mein sirf t, d, r bhi chalega.

✿ Hamza (ء) zyadatar lafzon mein khamosh hoti hai, lekin zarurat par (') lagaya ja sakta hai — jaise: Ka'ba, Mu'min.

✿ Ain (ع) ko aam likhai mein chhoda ja sakta hai, lekin agar awaaz ya ma'ni badal sakta ho to (') se dikhaya jata hai.

✿ Har lafz ke sath misal di gayi hai taake awaaz aur ma'ni asani se samjhe ja saken.

Note

Yeh Roman Urdu Transliteration Table Rekhta aur classical Urdu standards ke mutabiq hai, lekin Roman Urdu readers ke liye asaan aur phonetic tor par likhi gayi hai.

Maqsad: Roman Urdu likhne aur padhne ka aik nizaam paida karna jo Deeni aur Adabi matn ke liye mufeed ho.



Hard Words & Meanings

1. Tamheed — تمہید — Muqaddima, ibtida — Introduction, preface.
2. La Yanfak — لا ینفک — Alag na hone wala, lazim — Inseparable, inherently attached.
3. Bil Khusus — بالخصوص — Khaas tor par — Especially, particularly.
4. Tanqees — تنقیص — Kami karna, ghatana — Reduction, belittling.
5. Dushnaam Taraziyan — دشنام طرازیان — Galiyan dena, bura bhala kehna — Abuses, insults.
6. Itihatmat — اتهامات — Ilzamat, tohmat lagana — Allegations, accusations.
7. Tashni — تشنیع — Ilzam lagana, burai karna — Reproach, defamation.
8. Murtad — مرتد — Deen se phirne wala — Apostate, one who abandons faith.
9. Taqiyya — تقیہ — Khatra hone par apna aqeeda chupaana — Dissimulation, concealing belief under threat.
10. Daakhil e Nisab — داخل نصاب — Nisab mein shamil — Included in curriculum.
11. Mukalima — مکالمہ — Baat cheet, guftagu — Dialogue, conversation.
12. Taassub — تعصب — Ek taraf jhukna, bias rakhna — Prejudice, bias.
13. Mubtala e — مبتلائے — Kisi cheez mein phansa hua — Afflicted with, entangled in.
14. Ijtahaadi — اجتہادی — Apni ray se masla hal karna — Pertaining to independent reasoning in Islamic law.
15. Nuqs — نقص — Kami, khaami — Defect, shortcoming.
16. Garh — گڑھ — Mazboot jagah, qila — Stronghold, fortress.
17. Furuat — فروع — Shakhain, tafseeli masail — Branches, secondary matters.
18. Falaah — فلاح — Kamyabi, behbood — Success, welfare.
19. Eesar — ایثار — Doosron ko apne aap par tarjeeh dena — Selflessness, altruism.

20. Wasf — وصف — Khobi, sifat — Attribute, quality.
21. Mufasssirin — مفسرين — Quran ki tafseer karne wale — Commentators, exegetes.
22. Mushaf — مصحف — Quran ki kitabi shakal — The written Quran, holy scripture.
23. Muštashriqeen — مستشرقين — Mashriq ka ilm rakhne wale Maghribi log — Orientalists.
24. Mardood — مردود — Namanzoob, radd kiya hua — Rejected, reprobate.
25. Hujjat — حجت — Daleel, saboot — Argument, proof.
26. Munazira — مناظره — Bahas, debate — Debate, disputation.
27. Husn e Tadbeer — حسن تدبير — Achi soch aur planning — Wisdom in planning, good strategy.
28. Muttasif — متصف — Kisi sifat se muttasif hona — Characterized by, possessing a quality.
29. Justuju — جستجو — Talash, khoj — Search, quest.
30. Wasatat — وساطت — Darmiyan mein ana, sifaarish — Mediation, intercession.
31. Hujjiyat — حجيت — Daleel hone ki haisiyat — Authority, being valid as proof.
32. Taraddud — تردد — Shak, hichkichahat — Hesitation, doubt.
33. Bughz — بغض — Keena, nafrat — Malice, hatred.
34. Suhbat — صحبت — Saath rehna, sangat — Company, companionship.
35. Sarwat — ثروت — Daulat, maal — Wealth, riches.
36. Na Qabil e Faramoosh — ناقابل فراموش — Bhulaya na ja sake — Unforgettable, memorable.
37. Be Daregh — بے دریغ — Bina jhijhak, khul kar — Unreservedly, generously.
38. Ghazwaat — غزوات — Jangein, laraiyaan — Battles, military expeditions.
39. Paraganda — پراگنده — Bikhra hua, paireshaan — Scattered, disheveled.
40. Muakhat — مواخات — Bhaichara, bhai banana — Brotherhood, fraternal bond.
41. Tazalzul — تزلزل — Hilna, larazna — Trembling, instability.

42. Awqaf — اوقاف — Waqf ki huwi jaydadein — Endowments, religious trusts.
43. Ba Izn — بانن — Ijazat se — With permission, by leave of.
44. Infaaq — انفاق — Allah ki raah mein kharch karna — Spending in the way of God, charity.
45. Kathin — كٹھن — Mushkil, sakht — Difficult, hard.
46. Sanglakh — سنگلاخ — Pathar wali sakht zameen — Rocky, stony ground.
47. Tosha — توشہ — Safar ka saaman, rasad — Provision, sustenance for journey.
48. Maraaji — مراجع — Hawala ki jagahein — References, sources to refer back to.
49. Masaadir — مصادر — Asli maakhaz — Primary sources, origins.
50. Mabzool — مذبول — Kharcha kiya gaya, lagaya gaya — Devoted, expended.
51. Muştanad — مستند — Bharosa mand, authenticated — Authentic, reliable.
52. Bil Khusus — بالخصوص — Khaas tor par — Especially, particularly.
53. Muhaqqiq — محقق — Tahqeeq karne wala — Researcher, investigator.
54. Waarid — وارد — Aaya hua, zikr kiya hua — Mentioned, occurred.
55. Muttafiqa — متفقہ — Sab ka ittifaaq — Unanimous, agreed upon.
56. Ijaara Daari — اجارہ داری — Akela qabza, monopoly — Monopoly, exclusive control.
57. Maakhaz — ماخذ — Asli source — Source, origin.
58. Ilahiyaat — الہیات — Allah aur deen ka ilm — Theology, divine sciences.
59. Bad Unwaaniyan — بدعنوانیاں — Faraad, corruption — Corruption, malpractices.
60. Papaaiyat — پاپائیت — Pope ka nizam — Papacy, papal authority.
61. Hawaashi — حواشی — Footnotes, haashiye — Margins, footnotes, annotations.
62. Nukaat — نکات — Points, masail — Points, key issues.
63. Majaaz — مجاز — Ijazat yafta, symbolic meaning — Authorized, metaphorical.
64. Mutabar — معتبر — Qabil e aitbaar — Credible, trustworthy.
65. Diqatein — دقتیں — Mushkilaat, pareshaniyan — Difficulties, complications.

66. Raaij — رائج — Aam, chalta hua — Common, prevalent.
67. Taqleed — تقلید — Kisi aalim ki ray par chalna — Following a scholar's ruling, imitation.
68. Awhaam — اوہام — Ghalat khayal, wahm — Illusions, false notions.
69. Aashna — آشنا — Parichit, waqif — Familiar, acquainted.
70. Manhaj — منہج — Tareeqa, raasta — Methodology, approach.
71. Kal Adam — كالعدم — Khatam, batil — Null and void, nonexistent.
72. Tamakkun — تمكن — Iqtidar, mazbooti — Authority, stability, composure.
73. Mutaabiqat — مطابقت — Mel, sazgaari — Conformity, compatibility.
74. Mauzat — موعظت — Nasihat, waz — Sermon, moral advice.
75. Kawaif — کوائف — Haalaat, tafseelat — Details, particulars, records.
76. Tahreem — تحریم — Haraam qarar dena — Prohibition, declaring something forbidden.
77. Rujoo — رجوع — Wapas aana, hawaala dena — Returning, referring back.
78. Marqoom — مرقوم — Likha hua — Written, recorded.
79. Niji — نجی — Zaati, private — Private, personal.
80. Iblaagh — ابلاغ — Paigham pohanchana — Communication, conveyance of message.
81. Thapthapaahat — تھپتھپاہٹ — Pyaar se thapaknaa — Pat, gentle tap.
82. Istisnaaat — استثناءات — Exceptions, khaas halaat — Exceptions.
83. Propaganda — پروپیگنڈے — Jhoothi ya ek tarfa baat phailaana — Propaganda.
84. Maqsood — مقصود — Murad, maqsad — Intended purpose, aim.
85. Sutoor — سطور — Lines, qatarain — Lines, rows of text.
86. Ummi — اُمی — Parha likha na hona — Unlettered, illiterate.
87. Ilm o Irtiqaa — علم و ارتقاء — Ilm aur taraqqi — Knowledge and evolution/progress.
88. Pasmandagi — پسماندگی — Pichharapan, decay — Backwardness, underdevelopment.

89. Taamak Toiyan — ٹامک ٹوئیاں — Andhere mein tatolna — Groping in the dark, aimless search.
90. Sahraai — صحرائی — Registaani, sahra se mutalliq — Desert-related, of the desert.
91. Khitte — حصے — علاقے، خطے — Regions, areas.
92. Ilm o Tahqeeq — علم و تحقیق — Knowledge and research — Knowledge and research.
93. Chashme — چشمے — Paani ke source, springs — Springs, fountains.
94. Saraab — سراب — Jhoothi umeed, illusion — Mirage, illusion.
95. Nutfa — نطفہ — Mard ka nutfa, sperm — Sperm, initial drop of life.
96. Lothray — لوٹھڑے — Gosht ka tukra — Clot, lump of flesh.
97. Alaqa — علقہ — Khoon ka lothda — Blood clot, leech-like clot.
98. Mugha — مضغہ — Chaba hua sa gosht — Chewed-like lump, embryonic stage.
99. Marifat — معرفت — Gehri pehchaan, ilm — Deep knowledge, gnosis.
100. Qabil e Fahm — قابلِ فہم — Samajh mein aane wala — Understandable, comprehensible.
101. Tauzeh — توضیح — Wazahat, explanation — Clarification, explanation.
102. Tazaad — تضاد — Ulta, ikhtilaf — Contradiction, contrast.
103. Swami — سوامی — Hindu sant ya mazhabi leader — Hindu religious leader, master.
104. Acharya — آچاریہ — Ustaad, mazhabi rehnuma — Teacher, spiritual guide.
105. Aatankwaad — آتنگ واد — Dehshat gardi — Terrorism.
106. Yurish — یورش — Hamla, charhai — Attack, invasion.
107. Tataar — تاتار — Mongol qaum — Tatars, Mongol tribe.
108. Pasbaan — پاسباں — Nigehbaan, hifazat karne wala — Guardian, protector.
109. Sanam Khaane — صنم خانے — Buton ke mandir — Idol temples, places of idol worship.
110. Mustashriq — مستشرق — Mashriq ka ilm rakhne wala Maghribi — Orientalist.
111. Kuchal — کچل — Rone ka amal, dabaana — To crush, to trample.

112. Maliya Meet — مليا ميٽ — Tabah o barbaad — Completely destroyed, annihilated.
113. Baatil Paraŝt — باطل پرست — Jhooth aur batil ka poojari — Worshipper of falsehood.
114. Bhaunchaal — بهونچال — Zilzala, earthquake — Earthquake, upheaval.
115. Iqtisaadi — اقتصادى — Maali, economy se mutaliq — Economic, financial.
116. Asbaab o Wujoohaat — اسباب و وجوہات — Wajahaat, reasons — Causes and reasons.
117. Jawaharlal Nehru — جواہر لعل نہرو — India ke pehle wazeer e azam — First Prime Minister of India.
118. Sharah — شرح — Tafseel, explanation — Explanation, rate, commentary.
119. Asri — عصرى — Zamaane se mutaliq, modern — Contemporary, of the current era.
120. Tafreeq — تفریق — Alag karna, farq — Separation, distinction.
121. Ahd o Paimaan — عہد و پیمان — Wada, contract — Pledge, covenant.
122. Paas o Lihaaz — پاس و لحاظ — Khayal rakhna, ehtiraam — Regard, consideration.
123. Garcha — گرچہ — Agarcha, baghal az — Although, even though.
124. Ta Aanke — تا آنکہ — Jab tak, until — Until, so that.
125. Naagarik — ناگرک — Shahari, citizen — Citizen (Hindi/Urdu loanword).
126. Khamriyaat — خمريات — Sharab se mutaliq masail — Matters related to alcohol, viniculture.
127. Shuzuz — شذوذ — Khilaaf e aam, abnormality — Abnormality, deviation, sexual perversion.
128. Nirbhaya Act — 2012 — نربھیا ایکٹ — Delhi rape case ke baad bana Indian qanoon — Indian law enacted after 2012 Delhi gang rape case.
129. Swarg — سورگ — Jannat, Hindu tasawwur mein aasmani jagah — Heaven, paradise (Hindu concept).

